

**Addis Ababa University
School of Graduate Studies**

**Narrative Techniques in the Holy Qur'an with Special
Reference to the Five Surahs (Chapters)**

By: Yimam Workneh

**June, 2008
Addis Ababa**

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Reference to the Five Surahs (Chapters)**

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To the School of Graduate Studies**

**In Partial Fulfillment of Requirements for the Degree of
Master of Arts in Literature**

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Table of Contents

	Page
Acknowledgments	i
Abstract	ii
Chapter One	
Introduction.....	1
1.1. Statement of the Problem.....	1
1.2. Objective of the Study.....	2
1.3 Research Methodology	2
1.4 Scope of the Study.....	3
1.5. Significance of the Study	3
1.6. Limitation of the Study	4
1.7. Criteria for Text Selection	4
1.8 Organization of the Thesis	5
1.9 Definition of Terms	5
Chapter Two	
Introduction to Narrative Techniques	6
2.1 Narratology and Narratives	6
2.2. Narrative Techniques	9
2.3 Narrative Voice	10
2.4 Narrative Time.....	13
2.4.1 Order.....	13
2.4.2 Duration.....	14
2.4.3. Frequency.....	15
2.5 Narrative Mode	15
2.6 Character and Characterization.....	17
2.7. Introduction to the Holy <u>Qur'an</u>	19
2.7.1. What is the Holy <u>Qur'an</u> ? And who is its Author?	19
2.7.2 The Revelation of the Holy Qur'an	21
2.7.3. How was the Holy <u>Qur'an</u> Revealed?	22
2.7.4. The Preservation of the Holy <u>Qur'an</u>	24
2.7.5. The Style of the Holy <u>Qur'an</u>	26
2.7.6. The Form of the <u>Qur'an</u>	27

2.7.7. The Language of the Holy <u>Qur'an</u>	28
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Chapter Three

3. Analysis of Narrative Techniques in the Holy <u>Qur'an</u>	32
3.1. A Short Synopsis of Yusuf (Joseph)	32
3.1.1 Narrative Voice in Surah Yusuf (Prophet Joseph)	34
3.1.2 Narrative Time in Surah Yusuf (Joseph)	36
3.2.1.1 Order	36
3.2.2.2. Duration	38
3.2.2.3 Frequency	39
3.1.3 Narrative Modes	41
3.1.4 Character and Characterization in Surah Yusuf (Joseph)	42
3.1.4.1. Yusuf (Joseph)	42
3.1.4.2. Yusuf's Brothers	44
3.1.4.3 Ya'qub (Jacob)	45
3.1.4.4. The Wife of Al-Aziz	46
3.2. A Short Summary of Surah Al-Qasas (the narration)	46
3.2.1. Narrative Voice in Surah Al-Qasas (the narration)	48
3.2.2. Narrative Time in Al-Qasas (the narration).....	48
3.2.2.1 Order	49
3.2.2.2 Duration	50
3.2.2.3 Frequency	51
3.2.3 Narrative Modes.....	51
3.2.4. Character and Characterization	53
3.2.4.1 Muse (Moses)	53
3.2.4.2. Fir'aun (Pharaoh)	54
3.2.4.3 Qarun (Korah)	54
3.2.4.4. Fir'aun's (Pharaoh's) Wife	54
3.3. A Short Summary of Surah Hud (Prophet Hud)	55
3.3.1 Narrative Voice in Surah Hud (Prphet Hud)	56
3.3.2 Narrative Time in Surah Hud (Prophet Hud)	57
3.3.2.1. Order.....	57
3.3.2.2 Duration	58
3.3.2.3 Frequency	58

3.3.3 Narrative Modes in Surah Hud	59
3.3.4 Character and Characterization	60
3.3.4.1 Nuh (Noah)	60
3.3.4.2 Ibrahim (Abraham)	60
3.3.4.3 Fir'aun (Pharaoh)	61
3.4. A Short Summary of Surah Al-Kahf	61
3.4.1. Narrative Voice in the Surah Al-Kahf	62
3.4.2 Narrative time in Surah Al-kahf (Cave)	63
3.4.2.1. Order.....	65
3.4.2.2 Duration	65
3.4.2.3 Frequency	65
3.4.3 Narrative Modes in Surah Al-Kahf(cave).....	66
3.4.4. Character and Characterization	67
3.4.4.1 People of Cave	67
3.4.4.2 Khidr.....	67
3.4.4.3 Dhul-Qarnain.....	68
3.5. A Short Summary of Surah Al-Anbiya(The Prophets)	68
3.5.1 Narrative Voice in Surah Al-Anbiya (The Prophets)	70
3.5.2. Narrative time in Surah Al-Anbiya (The Prophets)	72
3.5.2.1 Order	72
3.5.2.2. Duration	73
3.5.2.3. Frequency	73
3.5.3 Narrative modes in the Surah Al-Anbiya(the prophets)	74
3.5.4. Character and Characterization in Al-Anbiya.....	75
3.5.4.1. Ibrahim (Abraham)	76
3.5.4.2 Dawud (David) and Sulaiman (Solomon)	77
3.5.4.3 Ismali, Idris and Dhul-Kifl	77
3.5.4.4. Maryam (Mary)	78
Chapter Four	
Conclusions	79
References	81

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Abstract

Citing Mustansir (2000:4), Sulaiman (2003:1) argues that, “The Qur’an like the Bible, is an acknowledged literary masterpiece .But unfortunately, it has not yet received the kind of attention that the Bible acquires”. As a result, the Holy Qur’an is understood as a spiritual scripture only. Thus, it is wrongly perceived that this book is endowed with a lot of hard and fast religious rules and regulations.

However, even though spirituality is one aspect of the Holy Qur’an, it is also full of narrative techniques and devices. Referring to Mustansir (2000:3), Rukiya (2004:3) states that the Holy Qur’an, “...tells stories, cites parables, uses figurative speech, and draws character sketches...” Therefore, the main objective of this thesis is to explore these techniques and avoid the misconception people developed towards the scripture.

In order to explore such narrative techniques as narrative voice, narrative time, narrative modes and, character and characterization, related literatures in the area, are reviewed from various source materials to enrich the thesis with theoretical ideas and concepts. More importantly, five sample chapters (Surahs) are selected from the Qur’an as narrative texts for practical analysis. In these five chapters, analysis is made to find out the identity of the narrator (author’s voice). And again, narrative time is explored. This means that analysis is made to know whether the episodes of the five chapters are in chronological order or not, to clearly distinguish the proportion between the story time and the discourse time and to recognize how often events are repeated compared to their occurrence.

Moreover, those five chapters are also seen from the perspective of their presentations. This is to say that individual chapters are treated to differentiate whether they are presented in summary or scenic modes. Lastly, the personality traits of characters in those chapters are depicted. In the last chapter conclusion is made based on the analysis that has been done.

Chapter One

Introduction

1.1. Statement of the Problem

Most people (including Muslims, Christians, other believers and non believers) perceive that the Holy Qur'an is a religious book only. When talking and writing about the Holy Qur'an, they raise the spiritual aspect of it almost forgetting its being a, "...universal means of communicating the emotional, spiritual, or intellectual concerns of mankind." Encyclopedia Britannica (1993:397).

They still assume the Holy Qur'an as having a lot of 'do's and 'don't do's only. As a result, they go to a very wrong conclusion that the Holy Qur'an, is a kind of book that should be kept in mosques only for religious purposes. This is a religious misconception that should be cleared with academic research.

However, the researcher strongly argues that the Holy Qur'an, in addition to its spirituality, deals with various issues of human life. Regarding this, Encyclopedia Britannica (1993:49), stated that, "The Qur'an become the text book of Muslims' entire philosophy of life, ethnology, lexicography, geography, historiography and mysticism all grew out of a deep study of its form and content."

As stated in the above quotation, when we study the form of the Holy Qur'an, we are focusing on the style how it delivers its message (its narrative technique). If we look in to its content, we are stressing on the message it carries. Moreover, focusing on its literary technique, Rukiya (2004:3), citing Mustansir (200:3) wrote as, "...the Qur'an makes use of literary techniques and devices to present its message, it tells stories, cites parables, uses figurative speech, and draws character sketches..."

Nevertheless, studying the Holy Qur'an as literature is a recent phenomenon (because it started around 2000). Its literary aspect is still worth studying. As shown above, the Holy Book is regarded as nothing more than a religious book. Less emphasis, if not nothing, is given to the literary aspect of the Scripture. Because of this, there is no adequate analysis made on the Holy Book. This may be the reason why most people are ignorant to the admirable literary peculiarities of the Qur'an.

This situation calls for a study that can fill the gap by making study of the Qur'an. The intention of this study is to reveal the Qur'an's literary significance and to study the Qur'an as literary work in general, and its narrative techniques in particular.

1.2. Objective of the Study

The general objective of this study is exploring the narrative techniques of Holy Qur'an. This being its general objective, the study also has the following specific objectives:

1. To give analysis of the narrative voice used in the sample chapters of the Holy Qur'an.
2. To analyze the narrative modes of the Holy Qur'an.
3. To describe narrative time.
4. To see how characters and characterization are portrayed.

1.3 Research Methodology

This study is analytic. It is based on text analysis. For the analysis, some sample chapters (Surahs) of the Holy Qur'an are used as narrative texts.

Therefore, from these chapters, those parts (verses) which are relevant to the narrative techniques are taken and analyzed. These extracts are taken from the five sample chapters of the Holy Qur'an that are chosen to be analyzed. Therefore, in order for the researcher to understand and interpret the Arabic

language of the sample chapters, various English and Amharic translation books are used. Among the English translations, Interpretation of the Meanings of the Noble Qur'an in English Language, by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali. The meaning of the Holy Qur'an by Abdullah Yusuf Ali and Tafsir Ibn Kathir are used. Regarding Amharic translation books, Interpretation of the Holy Qur'an Based on Famous Translation Books, by Hassen Tagu and The Holy Qur'an by Seid Muhammad Sadik and Haj Muhammad Sani Habib are read and used as cross checking in case of difficulties.

1.4 Scope of the Study

This study is limited in many ways. Firstly, as mentioned above the scripture under study makes use of many literary techniques and devices. According to Encyclopedia Britannica, "the Holy Qur'an is a book of philosophy, literature, geography, ethnology, lexicography, historiography and mysticism". But, this paper is limited in its extent of one of the several issues raised above. It covers only the techniques of narration. Secondly, the paper is further limited in the case that it does not cover the whole Narrative techniques used in the Holy book.

Thirdly, the paper does not attempt all the (114) chapters of the Holy Qur'an. It is restricted only to five sample chapters. Therefore, the researcher will select representative sample chapters from among the 114 chapters in the scripture.

1.5. Significance of the Study

This study tries to reveal the narrative aspect of the Holy Qur'an. Therefore, anybody interested (irrespective of religion) can use the paper to have introductory views about the subject matter under investigation. As a result, he/she can vividly observe the narrative techniques of the selected sample chapters of the

scripture. On top of this, the study has the following significances.

- 1 It helps to avoid the misconception that people have developed towards the Holy Qur'an as it is nothing more than a religious book.
- 2 It also serves as a guideline for other researchers who will intend to make a similar research.

1.6. Limitations of the Study

Many factors limit this thesis. Above all, the Arabic language problem of the researcher is the leading factor. Because of this difficulty, the research is restricted only to the English and Amharic translations.

The second problem, faced by the researcher is sources. So, it seems for the researcher that resources are limited. Hence, the researcher is limited to materials found around him. And also, remember the impact of time on the study. It will be one of the factors which will add burden for the fulfillment of this study.

1.7. Criteria for Text Selection

As said before, the Holy Qur'an is a comprehensive text. It raises political, economic, social and other issues of human life. Moreover, there are Other chapters which focus on narration of stories about prophets and people of past generations.

Therefore, the writer of this thesis selected those chapters which deal with the narration of stories. So, the criteria of selection are the suitability of those five chapters for narrative techniques. Because, the more the chapters become narratives, the more they reveal their narrative techniques. So, based on narrative criteria, Surah such as Al-Qasas (the narration), Al-Anbiya (the prophets), Al-Kahf(the cave), Yusuf (Prophet Joseph) and Hud (Prophet Hud) are selected for analysis.

1.8 Organization of the Thesis

This research is organized in four chapters. The first chapter is the introduction. And the second chapter presents a critical review of related literatures. This section focuses on theories such as Narrative techniques and introductory ideas and issues of the Holy Qur'an. The third chapter is the Analysis part, which is the main section of the thesis. Various data (extracts) taken from the Holy Qur'an are analyzed and interpreted in this part. The last chapter provides the conclusion.

1.9 Definition of Terms

Jinn: A creation, created by Allah from fire, like human beings from dust, and angels from light.

Koran: The Arabic word is Qur'an, it should start with a 'Q' and not a 'K'

Meddinan Surahs: Those chapters of the Holy Qur'an which were revealed in meddina.

Meccan Surahs: Chapters of the Holy Qur'an which were revealed in Mecca.

PBUH: Means peace be up on him.

RA: Is an Arabic abbreviation which means May Allah like the deeds of the person who is referred.

Ramadan: The ninth month of the Islamic calendar.

Sunnah/Haddith: Are the deeds and sayings of Prophet Muhammad (PBUH) .

Surah: Is mostly translated in English as chapters.

Iblis: Satan.

Iqraa : The first revelation which was revealed to prophet Muhammad (PBUH) which means 'read', 'proclaim', 'recite', 'rehearse'.

Wahee: means revelation.

Chapter Two

Review of Related Literatures

The main purpose of this chapter is reviewing related and relevant literatures to the subject under discussion. So, various scholars' views, related to narrative techniques, will be extracted, paraphrased and interpreted to enrich the paper with the theoretical aspects of the selected techniques.

2.1 Narratology and Narratives

Before discussing the term narrative technique, which is the main concern of this thesis, the researcher would like to give the highlights of narratology and narratives. This is because narratology, which is a broad term, is a “theory of narrative texts.” Bale (1985:3).

According to G. Prince (1987:65) and Jahn (2005:25), narratology was first proposed by Tzveron Todorov and began to take its shape in 1966, “the year in which the French journal, *communications*, brought out a special issue entitled, The Structural Analysis of Narrative. The term narratology itself was coined three years later” Jahn (2005:25).

Regarding its definition, G.Prince (1987:65) in his book, Dictionary of Narratology, put narratology as, “The (structuralist –inspired) theory of narrative. Narratology studies the nature, form, and functioning of narratives (regardless of medium of presentation) and tries to characterize narrative competence.”

The above extract suggests that narratology was first initiated by ‘structuralist’ theorists. It is the study of narrative theory, medium independence and contributes something for ‘narrative competence’, “the ability to produce and understand narratives” (Ibid: 62). In the same way, Jahn (2005:25) makes a similar description on narratology as, “narratology is concerned with all types of narratives, literary and non-literary, fictional and non-fictional, verbal and non-verbal.”

As can be seen above, Prince's phrase 'regardless of medium of presentation' and Jahn's phrase, 'all types of narratives' mean the same thing. Therefore, it can be said that these two definitions are very broad and cover wider areas of narratives.

However, the famous narratologist, Genette does not take the above broad definitions. His position of narratology as stated by Jahn is "the study of narrative as a verbal mode of presentation of temporally ordered situations and events" (2005: 25). So, Genette's concept of narratology is narrow. It considers narratology as something given only by verbal medium.

Nevertheless, in spite of these differences, all theorists and scholars agreed that narratology studies the various fields of narratives. Therefore, it is worth mentioning the ideas of narratives.

As to the definition of a narrative, it is difficult to give a precise definition of the term. This is because; the term has a wider and diversified scope. As a result, giving definition for a narrative has been a controversial issue among various scholars and theorists.

For instance, Ismail S Talib (2008:2) raised two problems of defining narratives. According to him, the first problem "is that we all seem to know what stories and narrative are, so one wonders whether one should define it at all." And he added another problem of definition that, "many scholars have a tendency to be circular in their definitions of the word, or of terms which make use of the word narrative." For his idea of circularity, he supported his claim by presenting us various definitions from many prolific scholars. His first evidence is from R.Kenan (1983:2). She defined narrative as, "the narration of a succession of fictional events." And he added a definition given by Bale (1985:5) as, "a text in which an agent relates a narrative" and furthermore, S.Chatman (1978:31) defined a narrative as, "a structure which is made up of narrative statements."

In the same way, scholars differ on the content of narrative. For S. Chatman (1978), a narrative has a dual nature. He argues that a narrative consists of 'a what' and 'a way.' According to him, 'A what' of a narrative refers to the content and 'a way' of it deals with the way the content is told.

On the other hand, Bale and R. Kenan proposed a three level division of narrative. For example, R. Kenan (1983:3-4) pointed out that a narrative must consist of text, story and narration. And, for Bale (1985:7-6), a narrative has fabula, story and text.

Concerning the scope of narrative, scholars, like G. Genette (1988) are restricted to a narrow sense of the term. Therefore Genette defines a narrative as a, "verbally narrated texts." According to this definition, a narrative does not include orally presented ideas.

However, other scholars such as Bale, Chatman, Jahn and Barthes argue that a narrative stands for anything that presents a story. For convenience, let me take Jahn's idea that says a narrative is, "anything that tells a story, in whatever genre, constitutes a narrative." (2005:26). To add more, Jahn(2005:28-9) wrote Barthes's wider scope of a narrative as:

There are countless forms of narrative in the world.... Among the vehicles of narrative are articulated language, whether, oral or written, picture, still or moving, gestures, and an ordered mixture of all those substances: narrative is present in myth, legend, fables, tales, short stories, epic history, tragedy, drama (suspense drama), comedy, pantomime, painting (in the Sistine Chapel by Carpaccio, for instance), stained-glass windows, movies, local news conversation. Moreover, in this infinite variety of forms, it is present at all times, in all places, in all societies.

However, the researcher of this thesis would like to restrict himself to the narrower concept of a narrative. Because, the main aim of this paper is to give the analysis of narrative techniques in a narrative text.

2.2. Narrative Techniques

Narrative techniques are defined as the various methods and approaches used by authors (writers) to present their works for their audiences. They can also be taken as choices or perspectives of choosing narrative tools for a particular text. That is why M.H. Abrams (1981:142) defined a narrative technique as, “the mode or perspective established by an author by means of which the reader is presented with characters, actions, settings and events which constitute the narrative in a work of fiction.” If we examine this definition, Abrams explained the way characters and their traits are presented to the audiences, how the action (the sequence of acts that build a story line) is constructed, and the method authors use to create and put both the place and time of a narrative. Again, in the same way, but in broad terms, Jeremy Hawthorn (2005:82) put narrative techniques below as:

Narrative technique includes such matters as the choice of narrator and narrative situation, the creation of a plot, selection and variation of perspective and voice (or ‘point of view’), implied narrative medium, linguistic register (for example, the choice between colloquial or formal language), and techniques such as free indirect discourse.

In this quotation, Hawthorn added such concepts as narrators. Regarding narrators, what kind of narrators can authors choose in their work and how they portray them for readers/listeners? Is the narrator ‘overt’ or ‘covert’? or ‘heterodiegetic’ or ‘homodiegetic’? These are some of the common questions related to narrators. So, whenever we answer these and related questions, we come to know the identity of the narrator and understand how he/she is drawn in texts.

The medium of a narrative is one technique among the techniques mentioned in the above extract. This is understood as whether oral or verbal presentation of a narrative. And the third point is the choice of language is also taken as a technique.

Therefore, among the many narrative techniques mentioned above, some will be selected and discussed in detail for the purpose of this thesis. Therefore, narrative voice, narrative mode, narrative time and, character and characterization are treated separately.

2.3 Narrative Voice

In real life situation/communications, we (human beings) know who tells us a story. Because, a narrator (story teller) is some one who may be either a male, a female, a child, an adult, an old, a black, a white, an educated or an uneducated person. Moreover, we can even understand his/her beliefs, interests, values, behaviors and his/her mood (happiness or sadness) Therefore, if we know all or parts of these personalities of a narrator or narrators, it means that we know his/her voice. In other words, we come to know the identity of the narrator (who is telling us the story).

However, in fictional narration, we have story teller/tellers. But we don't see/hear any human being in front of us. Hence, "what do we know of a textual narrator when all we get is lines of print? Can such a narrator have a voice, and if so, how can it become manifest in a text?" asked Jahn (2005:3).

In answering the above question, Jahn (2005:3) himself stated that, "even though we cannot actually see or hear the narrator, the text contains a number of elements that project the narrator's voice." These voice makers, according to him are content matters, subjective expressions and pragmatic signals. The detailed descriptions of each are given by Jahn (2005:3-4):

- *Content matter-obviously, there are naturally appropriate voices for sad and happy, comic and tragic subjects.*
- *Subjective expressions-expressions (or 'expressivity markers') that indicate the narrator's education, her/his beliefs convictions, interests, values, political and ideological orientation, attitude towards people, events, and things.*
- *Pragmatic signals- expressions that signal the narrator's awareness of an audience and the degree of his/her orientation towards it.*

Therefore, it can be said that the above expressions play a great role for the identification of narrative voice. By implication a narrative voice focuses on the identity of the narrator. In other words, ‘who speaks?’ in the text is the concern of narrative voice.

So far, we have been looking at the narrator’s voice as shown by textual evidences. Now let us focus on the narrative voice from the point of view of the narrator’s relationship to his/her narrative text. This means that our concern here is whether the narrator is found in the text or absent from it.

To show this, it is advisable to use two terms, ‘homodiegetic’ and ‘heterodiegetic’, which were first suggested by Genette. These terms also have a relationship with first and third person narratives. Taking Genette’s idea, Jahn (2005:8) stated the relation as:

- *A text is homodiegetic if among its story-related action sentences there are some that contain first person pronouns (I did this, I saw this; this was what happened to me), indicating that the narrator was at least a witness to the events depicted.*
- *A text is heterodiegetic, if all of its story-related action sentences are third person sentences (she did this, this was what happened to him.).*

However, Jahn(2005:33) suspected the reliability of relating homodiegetic tests with first person narrative he gives as follows:

The bare fact that homodiegetic narrators refer to themselves in the first person is not an absolutely reliable criterion for two reasons: (1) overt heterodiegetic narrators refer to themselves in the first persons, too, and (2) more rarely though, there are some homodiegetic narrators who refer to themselves in the third person.

As to their (homodiegetic and heterodiegetic narratives) relation with the text, Jahn (2005:10-11) put as, “the only thing that is relevant for determining whether a text is homodiegetic or heterodiegetic is the relation of the narrator to his or her story- if they are present in the action, they are homodiegetic, if not they are heterodiegetic.” Moreover, there are two terms used by Chatman which show voice. These are ‘overtness’ and ‘covertness’. Therefore, they can be explained as follows by Jahn (2005:38-39):

- *An overt narrator is one who refers to him/herself in the first person (“I”, “We” etc.), one who directly or indirectly addresses the narratee... one who has a distinctive voice.*
- *A covert narrator, in contrast, is one who exhibits none of the features of overtness... neither refers to him or herself nor addresses any narratee... sexually indeterminate etc.*

Nevertheless, Jahn (2005:33) states, “overtness and covertness are relative terms, that is, narrators can be more or less overt, and more or less covert.”

As a whole, from the beginning up to now, focus has been given to fictional narrative voice. On the contrary, there are also narrative voices for non-fictional texts. For such kinds of narratives, narrators are not needed for the projection of voices. Authors are responsible for telling the narrative. In explaining this, Ismail S.T. (2008:45) states, “it is more difficult to postulate such a device (a narrator) for, as every thing or every one in such a work must exist within the real world, or at least must have an appeal to existing beings with the real world.”

As can be inferred from this extract, the voice of a non-fictional work is not intratextual. This is because, the narrative voice is communicating out of the fictional world. Therefore, the voice in the real world is called extratextual. In relation to this, Janh (2005:34) explains:

The extratextual voice is that of the author one normally considers the author’s voice in two scenarios only: (a) when one has reason to believe that it is more or less identical to that of the narrator (as is often the case in authorial narration (aptly named, as one can see), also in non-fictional, real life, or historiography narrative, or (b), conversely, when the author’s and the narrator’s voices are likely to be significantly different...

Therefore, narrative texts like the Holy Qur’an don’t need a narrator for voice projection. It is their authors who are voice markers. So, the voice of the author will be taken into account. For Qur’an, the narrator is its author. As will be shown in the next chapter, narrative voice in the Holy Qur’an is one of the narrative techniques which will be analyzed.

2.4 Narrative Time

Time plays an important role in narrative texts since it is within the time limit that we read narrative texts. And narrative texts have their own time (story time). Consequently, time analysis of a narrative text helps us relate the time taken to read a text with the time in the story. To do this, famous theorists such as R.Kenan (1983), Toolan (1988) and Jahn (2005) discussed three aspects of time. These are order, duration and frequency. But, for its all inclusiveness, let me take R.Kenan's (1983:46) case:

Time in general may be viewed in three respects: order, duration and frequency. Statements about order would answer the question 'when?' in terms like: first, second, last; before, after, etc. Statements about duration would answer the question 'how long?' in terms of like: an hour, a year: long, short; from x till y, etc statements about frequency would answer the question 'how often?' in terms like: x times a minute, a month, and a page.

As can be observed above, R.Kenan's definition of the three aspects of time is general. It does not give us the complete explanation of each of them. Therefore, for more understanding, the detailed explanation is given below.

2.4.1 Order

Regarding order, Toolan (188:42) put it as, "the relations between the assumed sequence of events in the story and their actual order of presentation in the text." In the same way, but more clearly and in detail Jahn (2005:62) put order as, "whether the presentation of the story follows the natural sequence of events. If it does, we have a chronological order. If not, we are facing a form of anachrony." Therefore, Jahn(2005:62) suggested two forms of anachrony. These are:

- *Flash back/retrospection /analepsis. The presentation of events that have occurred before the current story-now. An external flashback presents an event occurring before the beginning of the primary storyline (i.e. in the pre-history.)*
- *Flash forward/ anticipation/prolepsis. The presentation of a future event before its proper time. An external flash forward involves an event happening after the end of the primary story line.*

2.4.2 Duration

To understand the term duration, it is advisable to define and explain concepts like 'discourse time' and 'story time'. Therefore according to Jahn (2005:63):

- *Discourse time: The time it takes an average reader to read a passage, or, more globally, the whole text. Discourse time can be measured in the number of words, lines or pages of a text.*
- *Story time: the fictional time taken up by an action episode or, more globally, by the whole action.*

Therefore, duration is used to measure the proportion between 'story time' and 'discourse time' in narrative texts. So, duration tells us what happens when 'story time' and 'discourse time' interacts. Citing R.Kenan (1983:51-56), Ismail S Talib (2008:36) stated that, "the interaction between story duration and discourse duration can be seen in terms of acceleration, deceleration, ellipsis, descriptive, pause and scene."

For instance, in scenic presentation where dialogues and actions are common, the proportion between 'story time' and 'discourse time' is almost the same. The evidence is given as, "in scene, story-duration and text-duration are conventionally considered identical- the purest scenic form is dialogue" R.Kenan (1988:54).

However, when a narrative text is presented in summary way, we usually say the duration of the text is speeded. Because, Jahn (2005:64) wrote the occasion in which the duration speeded up as, "In speed-up/acceleration, an episode's discourse time is considerably shorter than its story time. Speed-up typically characterized a 'summary' or 'panoramic' mode of presentation."

On the other hand, duration may sometimes be slowing down. Jahn (2005:64) said "in slow-down/deceleration, an episode's discourse time is considerably longer than its story time."

Still, in another occasion, the duration of a text may be omitted or paused; "where an event in the story is detected in the discourse. On the other hand, it

may result in a descriptive pause, where time in the story is stretched or suspended in discourse in order to describe something” Ismail S Tahib(2008:36).

2.4.3. Frequency

Frequency, according to G.Prince (1987:36) is, “the relationship the number of times an event happens and the number of times it is repeated.” Hence, based on this relationship, H. Arnold (2005:113) identified four forms of frequencies:

- i. one event narrated once (singulative frequency)*
- ii. a repeated event narrated the same number of times that it occurs (multiple frequency)*
- iii. one event narrated many times (repetitive frequency)*
- iv. many events narrated once (iterative frequency)*

On the other hand, a book called narratology by Jahn (2005) identified only three (singulative, repetitive and iterative) frequencies. Not ‘multiple’ frequency in Jahn’s treatment of frequency.

To generalize based on the above mentioned theoretical framework, the application of narrative time in the Holy Qur’an will be discussed in chapter three.

2.5 Narrative Modes

This is the writers’ method of presenting their narratives to their readers either in ‘showing’ (where interactions and dialogues are common) or in ‘telling’ (where narrators dominate the narratives). In relation to this, Jahn (2005:66-67) wrote three opposite pairs of terms to explain narrative modes. These modes are ‘showing’ and ‘telling’, ‘scene’ and ‘summary,’ and, ‘description’ and ‘comment.’ According to Jahn (2005:66):

- *Showing: In a showing mode of presentation, there is little or no narratorial mediation, overt ness, or presence. The reader is basically cast in the role of a witness to the events.*
- *Telling: in a telling mode of presentation, the narrator is in overt control (especially, durational control) of action presentation, characterization and point of view arrangement.*

The second opposite pair of terms for Jahn which are used to describe narrative mode is scene and summary. *Jahn (2005:66-7)* put them as:

- *Scene/ Scenic Presentation. A showing mode which presents a continuous stream of detailed action events. Durational aspect: Isochrony.*
- *Summary: A telling mode in which the narrator condenses a sequence of action events in to a thematically focused and orderly account. Durational aspect: speed-up.*

In the above extract, Jahn in addition to explaining mode, he tried to relate narrative mode with time analysis (duration). As to him, if a narrative is presented in a scenic form, it will have lots of actins and dialogues among characters in the fictional world. This time, the flow of narrative level will not be kept chronological. Therefore, he concluded that scenic mode has direct relationship with isochronic form.

On the other hand, summary way of presentation is viewed as accelerant. Because, the flow of the narrative is direct and forward (no flash back or flash fore ward).

The last opposite pair is descriptive and commentary. *Jahn (2005:56)* put their differences as follows:

- *Description. A telling mode in which the narrator introduces a character or describes the setting. Durational aspect-pause.*
- *Comment/commentary. A telling mode in which the narrator comments on character, the development of action, the circumstances of the act. Of narrating, etc. Durational aspect: pause.*

In conclusion, Jahn regarded 'scene' and 'summary' as the "only two major narrative modes" (2005:66). But he viewed 'description' and 'commentary' as the "two minor or supportive modes." And finally he considered 'telling' and 'showing' ways of presentation as traditional method of presenting narrative modes.

In chapter three, analysis of narrative mode will be done on Qur'anic stories to see whether the stories are presented in scenic or summary form.

2.6 Character and Characterization

According to Encyclopedia Americana (1985:290), a character, “is a person, an animal or a personified object that plays a role in the action of literary works.” This quotation tells us that a character can be a fictional person, another animal, and objects which are personified and given human traits.

Regarding the kinds of characters G.Prince (1987:31,83), R.Kenan (1983:146), Kennedy (1987:4) and Melakneh (2003:120) used E.M. Forster’s terms to divide characters as ‘flat’ and ‘round’ characters based on, “whether a writer sketches or sculptures them.” Kennedy (1987:4). According to Jahn (2005:74-5) again, the difference between flat and round characters is given as:

- *Flat characters/static character. A one-dimensional figure characterized by a very restricted range of speech and action patterns. A flat character does not develop in the course of the action and can often be reduced to a type or even a caricature.*
- *Round character/dynamic character. A three-dimensional figure characterized by many, often conflicting, properties. A round character tends to develop in the course of the action and is not reducible to a type.*

On the other hand, based on the degree of their knowledge in the fiction, R.Kenan (1983:100) and G.Prince (1987:81,100) divided characters in to ‘reliable’ and ‘unreliable’. For more explanation, R.kenan(1983:100) showed their differences bellow as, “a reliable narrator is one whose rendering of the story and commentary on it the reader is supposed to take as an authoritative account of the fictional truth. An unreliable narrator On the other hand, is one who’s rendering of the story and/or commentary on it the reader has reasons to suspect.”

Still another sort of characters is given by Jahn (2005:75). This division is based on the characters’ function. These are ‘confidant (fem, confidante)’, ‘foil’ and ‘chorus.’

Therefore, the main question here is how are these various characters are represented in narrative texts? So, this question leads us to the concept of characterization.

As a result, characterization, according to G.Prince (1987:13), refers to, “the set of techniques resulting in the constitution of character.” Or, “characterization is making known the appearance and nature of a person.” Shipley (1970:41).

Further more, Jahn added that, “characterization analysis investigates the ways and means of creating the personality traits of fictional characters.”

The next question is how can we create personality traits of characters? About the ways of characterization, R.Kenan (1983:60-1), G.Prince (1987:13), Melakneh (2003:120-1) and H.Arnold (2005:109-111) used almost similar methods of characterization. These are ‘direct’ and ‘indirect’ ways. For instance, R.Kenan wrote as, “there are two basic types of textual indicators of character: direct definition and indirect presentation.” Moreover, G.Prince (1987:13) added that, “Characterization can be more or less direct (a character’s traits are reliably stated by the narrator, the character herself, or another character) or indirect (deducible from the character’s actions, reactions, thoughts, emotions, etc.”

However, Jahn (2005) came up with three main questions that should be answered when analyzing characterization. These are, “who (subject) characterizes whom (object) as being what (as having which properties).” Therefore, depending on these questions, he identified three main parameters. He stated these three parameters as:

Characterization analysis focuses on three basic parameters (1) Narratorial Vs figural characterization (identity of characterizing subject: narrator or character?); (2) explicit Vs implicit characterization (are the personality traits attributed in words, or are they implied by some body’s behavior?); (3) self-characterization (auto-characterization) Vs altero-characterization (does the characterizing subject characterize himself/herself for some body else?) Jahn (2005:71-72).

To put in short, even if Jahn used three parameters to reveal the traits of characters, the contents/issues/ he mentioned are almost similar with the rest of the scholars mentioned above.

2.7. Introduction to the Holy Qur'an

The aim of this section is to acquaint readers with the general concepts and characteristic features of the Holy Book. The writer of this paper believes that after reading this theoretical part, readers would avoid the misconceptions they have developed if any and develop true understanding of it without any bias. Therefore, they will not be strange to the Qur'an when analysis is made. This means that readers will have pre information about what kind of Book is being treated in the analysis part of this thesis.

2.7.1. What is the Holy Qur'an? And who is its Author?

Rukiya Hassen (2004:11), in her BA paper, put both the Etymological and theological meaning of the Qur'an. She said, “Etymologically the term Qur'an simply means ‘reading’ or ‘reciting’. Theologically, it means the Word of God Almighty.” And again, a non Muslim scholar, M.Ross, (2003:96) defined the Holy book as, “QUR’AN, Ku,RAHN or KURAN is the sacred book of the Muslims. It is also spelled Koran. The name Qur'an means a recitation or something to be recited, presumably in worship.”

More theologically, Rukiya (2004:) used professor Mishah’s words to define it as “... the verses, phrases, sentences, and chapters uttered by the Holy Prophet of Islam, not as his own words, but as the word and the book of God revealed to him....”

Regarding its author, most non-Muslim and all Muslim scholars agree that the author of the Holy Qur'an is Allah (God). Despite this, some non-Muslim scholars and people living in the time of Prophet Muhammad (Peace be upon him) don’t agree with the idea that the Holy Qur'an is the exact words of God.

Those people during the time of Prophet Muhammad (PBUH) claimed that Muhammad must have copied it. And then they decided to produce the same book with the Qur'an. But they didn't succeed. Hammudah (1964:193) wrote this, "Muhammad's contemporaries were, by acclamation, the greatest master of the Arabic language with most compelling motives to produce a reveal text. But they could not produce anything like the Qur'an in content or style."

Besides, other western non Muslim scholars argue that Qur'an was taken from the old and the new Testaments. Tritton (1951:20) wrote their argument as follows, "the religion which Muhammad preached was eclectic but that does not hinder it from being a real religion. His debt to the Bible is obvious to anyone who has eyes to see; ...He took stories from both Testaments to illustrate and enforce his ideas about God, providence and the last judgment."

On the contrary, Muslim scholars strongly oppose the above claims. For one thing, they say that Prophet Muhammad (PBUH) can not read and write.

For example, Hammudah (1964:193) in his book Islam in Focus wrote that, "The Qur'an is the word of God revealed to Muhammad through the Holy Spirit Gibriel, and it is beyond human imagination to produce anything like it." Again, a non Muslim writer stated, "the Koran contains the revelations given to Muhammad."

And another non Muslim scholar, Hitti (1951:123-4) took the Muslim scholars' position and contended, "The Muslims' view is that the Koran is the word of Allah dictated through Gabriel to Muhammad from an archetype preserved in the seventh heaven." And above all, the Qur'an bears witness for itself by saying, "truly, if (both) the humans and the jinns got together to produce the like of this Qur'an, they wouldn't be able to produce its like even though they helped each other" Verse (17:88).

In conclusion, therefore Muslims claim that the Holy Qur'an is the original work of Allah (God) revealed to Prophet Muhammad (peace be upon him) as a

final revelation. Hence, the Qur'an is neither a copy nor saying of Muhammad (peace be upon him).

However, the sayings and practices of Muhammad are studied in Islam separately from the Holy Qur'an. So, the sayings of the prophet are called Hadith, not Qur'an. The book entitled The Splendours of Islam (2004:10) precisely put the difference between the Holy Qur'an and the Hadith of the prophet:

The words of God as revealed exactly to prophet Muhammad (PBUH) make up the Qur'an while the sayings, advices and explanations of the prophet (on any subject) are contained in the Hadith. The words of these two sources are kept separate-to avoid getting them mixed up for the simple reason that the words of the Qur'an are of divine origin while the words of the prophet reported by his companions.

It can be said from the above extract that both the Holy Qur'an (Allah's words) and the Hadith (being the prophet's utterance) are treated separately and used as the two primary sources of Islamic law (Shair'ah).

To put in short, the Holy Qur'an being God's Word is narrated by God (Allah).

2.7.2 The Revelation of the Holy Qur'an

In the religion of Islam, there is a belief that there are forms of revelations that are mentioned directly by name in the Holy Qur'an. These are the chapter or pages of Ibrahim (Abraham), the Torah of Musa (Moses), the Zaboor of Dawood (David), the Bible of Isa (Jesus) and the Qur'an which is sent to Muhammad (PBUH). Moreover, there are also other original books in the Heaven which Allah has not mentioned in the Qur'an. So, as Muslims are told in the Holy Qur'an, they must believe in what was revealed in the previous books. Muslims also believe that the Divine books support each other and attest to the veracity of each other (M.Murad, 1988:21).

And, moreover, all of the previous books have the same source. The Holy Qur'an including other books is taken from the well-preserved tablet or the mother books. Regarding this, Encyclopedia Americana (1983:494) gave the

explanation as follows, “The message given to Muhammad by the angel was taken from the Heavenly book, uncreated and eternally with God, which is called the mother of the book or the well-preserved tablet. This eternal book represents the eternal speech of God, the expression of his truth and his will for the universe.”

However, through time, the previous books have been corrupted and their message is distorted. Muslims believe that the time (which is very long) create a bridge between the true revelation and its audience. Therefore, to correct the corrupted books and restore the former uncreated and eternal book which coexisted with God, Muslims still believe that Allah sent the Holy Qur’an. So the Qur’an is the word of Allah and the final scripture which Allah revealed to Muhammad (PBUH) to convey it to mankind at large. The Qur’an itself indicates this as, “like wise Allah, the All-mighty, the all-wise sends revelation to you (Muhammad) as (he sent revelation to) those before you” Qur’an (42:3).

2.7.3. How was the Holy Qur’an Revealed?

Before the coming of Qur’anic revelation, Muslims claim that the Arabian people had been endowed with evil deeds. Due to this Muhammad had ignored all practices of the common people. He used to go the near by cafe and thought the well being of his society. Dedaat (1993:197) stated that Muhammad “used to retire to mount Hira to peace, quite and contemplation. He used to worry about the problems of his people-their drunkenness, adulteries, idolatries, wars, their rank injustices and cruelties.”

While being in this manner, it was during 27th night of the month of Ramadan (which is the ninth month of Islamic calendar) that the first revelation was brought to Prophet Muhammad (PBUH). “We set it (this Qur’an) down on a blessed night (in the month of Ramadan on the 9th month of the Islamic calendar” Qur’an (44:2).

At that time, the prophet was forty years old. He was in the cave of Hira (a cave on a hill, two miles north east of Maccah in Arabia) when Gibriel, the angel of God, came to him and asked him to recite the first verse of the first revelation of the Qur'an which is 'Iqra'. This is to mean 'read' 'rehearse' 'recite' or 'proclaim' aloud. Then he was ordered to say the words after Gibriel. However, Muhammad (PBUH) was very terrified to do so. And with great fear, he replied, "I am not learned!" The angel again repeats the same question by recommending him to recite the verse "Iqra' for the second time but the prophet answered the same respond, "I am not learned". Then, Gabriel holds and embraced him hard, and commanded him the following verses, "Read! In the name of your lord who was created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the most generous who has taught man that which he knew not" (Qur'an 16:1-5).

Muhammad, this time, knew that he was required to repeat these five verses for the first time and he did accordingly.

In this way, the Qur'an continued to be revealed piece by piece for over 23 years. "We have revealed this Qur'an little by little so that you may recite it to people at intervals, and we have revealed it gradually" (Qur'an 17:106).

And in addition to the above Qur'anic verse, the book, The Splendours of Islam (2004:10) stated as, "The prophet receives the Revelations on various matters, ideas, knowledge, elucidation, instructions, advices and guidance over 23 years. Some times a few verses together and sometimes an entire chapter."

According to Dr. Rafiq Ahmed (2001:51-2) to make clear the reasons for step by step revelation of the Holy Qur'an, a famous Islamic scholar Imam Raazi in his translation (Tafseer) wrote the following four points

1. *Rasulullah (Messenger of Allah) was illiterate, if Al-Qur'an would have been sent down once only, then it would have been difficult for him (SAW) to remember. On the other hand Hazrat Musa (on him peace be) was literate, so the whole Taurah was sent to him in one goes.*

2. *If the whole Al-Qur'an would have been sent down at one time, then the implementation of all the laws would have become obligatory at once which would have been against the benefits of systematic stepwise descent.*
3. *Day by day the teasing of Rasuluallah (Messenger of Allah) by the non-believers was increasing, so repeatedly coming of angle Gibra'eel (on him peace be) with the Qur'anic verse was making it easy for him (peace be upon him) to face these hardships and word give him solace.*
4. *Large portion of the Qur'an was sent down to Rasulallah (peace be upon him) in response to the questions posed to him or the situation faced by him, so it was most appropriate that the Qur'an was sent down like that and no once only. And the Qur'anic predications were also coming true, that further brightening its truthfulness.*

In this manner, the Holy Qur'an continuous to reveal for over 23 years in two places (Meccah and Meddinah) - thirteen years of revelation in Meccah and 10 years in Meddinah. The complete numbers of surahs (chapters) of the Qur'an revealed within those years are 114.

As Muslim scholars say, the last verse of the Qur'an was revealed to prophet Muhammad (PBUH) was, "This day, I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion" (Qur'an 5:3).

2.7.4. The Preservation of the Holy Qur'an

It has been stated above that the Holy Qur'an was, revealed portion by portion as situations demand. Concerning this, Khalid (1999:11) explained, "it (Qur'an) was sent little by little over several years." If this is so, the main question to be asked here is, how these pieces of revelation which took a long time to be sent down are collected and organized to produce the present day Qur'an?

Therefore, as to the perseveration of the Qur'an, Muslims claim that their Holy book is preserved in both oral and written forms. To explain the ways in which these two forms of preservation took place, Bucaille (1987:165) wrote the following:

The sources all agree in stating that whenever a fragment of the Qur'an was revealed, the prophet called one of his literate companions and dictated it to him; indicating at the same time the exact position of the new fragment in the fabric of what had already been received... .

Descriptions note that Muhammad asked the scribe to reread to him what had been dictated so that he could correct any deficiencies.... Another famous story tells how every year in the month of Ramadan, the prophet would recite the whole of the Qur'an (so far revealed) to Gabriel.

The above quotation indicates that as soon as revelation was sent down, it was recorded in its exact position. And Khalid (1999:3) added, “The Qur'an was memorized and recorded in written form right from the beginning.” Therefore, memorization refers to the oral study of the Qur'an, but recordation stand for the writing down of the scripture. “The Qur'an had been written on all sorts of surfaces, including scraps of leather and cloth, the shoulder blades of sheep, and palm ribs” (Ibid: 14).

Hence, as Muslim scholars say, following memorization and recordation ways of preservation, the process took about 23 years. As a result, by the time revelation was ended all Muslims had a complete revelation in their mind and on the recorded materials. “By the time Revelations were completed, the Muslims were in possession of many complete records of the Qur'an. They were recited, memorized, studied and used for all daily purposes” Hammudah (1991:194).

In conclusions, regarding the preservation of the Qur'an during the life time of the prophet, it can be said that “the Qur'an had been written down in its entirety during the life time of Rasulullah, but it had not been brought together in one single volume” Khalid (1999:14).

Regarding the preservation after the death of prophet, his successor, Abubakr asked Zayd ibn Thabit, Muhammad’s self scribe of revelations to make of copy. About this, Hammudah (1964:194) wrote as, “he (Abubakr) consulted the leading authorities and then entrusted Zayd ibn Thabit, Muhammad’s chief scribe of revelations, to compile a standard and complete copy the book in the same order as authorized by Muhammad himself.”

However, it was Omar, the second caliph of Islam who made the first single volume of the Holy Qur'an known as Mushaf. Bucaille (1987:130) added that, "...caliph Omar, Abubakr's successor in 634, subsequently made as single volume (Mushaf)".

Lastly, during the caliphate of Uthman, about fifteen years after Muhammad, the compiled copies of the Qur'an were distributed widely in the new territories when came in to contact with Islam.

Therefore, Muslims believes that their God (Allah) who revealed the Qur'an made security. This is supported by Qur'an (15:9) as, "verily, it is we who sent the Qur'an and we are certainly preserving it."

2.7.5. The Style of the Holy Qur'an

Regarding style, many scholars wrote that the Holy Qur'an is a unique book of its own style. They claim that its style is not like any other books we usually read. That is why, they believe, when a reader approaches the Qur'an with the common sense of other books, he/she becomes bored by the style of its presentation. Therefore, the reader who misunderstood the Qur'an while he/she is reading it:

Begins to feel that the Qur'an is a book without any order or inter-connection between its verses or continuity of its subject, or that it deals with miscellaneous topics in an inconvenient manner, or that it had been given the form of a continuous book though it was not a book in the commonly accepted sense of the word. Maudood(1988:5).

According to Islam, however, so as to correctly understand the style of the Holy Qur'an, one should be free from the influence that the already conception of books put on him. As a result, "before, the reader begins the study of the Qur'an, he must bear in mind the fact that it is a unique Book, different from the books one usually reads." (Ibid: 6). Therefore, I can conclude that:

We should be forewarned that the concept of a book which we have formed from our previous readings is likely to be a hindrance, rather than help, towards on deep understanding of the Qur'an. We should realize

that the first step towards understanding it we must disabuse our minds of all preconceived notions. Maudood (1988:7-8).

Among the unique styles of the Glorious Qur'an one is the way it presents its subjects. The Holy Qur'an does not present the same subject in one unit. One topic can come at the middle without any clear link. Regarding this, Maududi (1973:6) wrote, “the same subject is repeated in different ways and one topic follows the other without any apparent connection. Sometimes a new topic crops up in the middle of another without any apparent reason.”

The second unique style of the Qur'an is that it has stories that are not like other stories in the usual books. “The Qur'an contains many anecdotes or stories (Qasas). These stories don't simply serve to tell the history of a certain tribe or people” Khalid (1996:25). But their purpose is, “to clarify major themes or issues in the Qur'an to illustrate their practicality in real life” (Ibid: 26).

On the other hand, even if there are lots of stories in the Holy Qur'an, it is not by itself a history book. It does not narrate events in order from the beginning to the end. “The Qur'an is neither a story nor an historical account. It is not a tale that moves from beginning to end” Khaid (1996:25).

In conclusion, scholars agree that this scripture is unique. Its content presentation and story narration is different from any other books.

2.7.6. The Form of the Qur'an

The form of the Qur'an refers to its organization and its various divisions and sub divisions. So, as a unique literary masterpiece, the Qur'an has many divisions. Some of the major divisions are Ayah (Sign or mark) surah (chapter) Juz (a part), Ruku (to bend), Manzil (a house or a way station) and etc.

To explain some of them, Ayah (sign or mark), it is the smallest division of the Holy Qur'an. It is approximately like a sentence in a book. Khalid (1996:17) said, “Ayah (p1. Ayat) literary refers to a sign or a token or a mark. In the terms Qur'anic science, it is the smallest division of the text of the Qur'an.”

The second division of Qur'an is Surah. It is a chapter of the Qur'an "In Qur'anic science, it (Surah) refers to a chapter of the Qur'an" (Ibid: 17). Therefore, the total numbers of Suwar (chapters) in the Qur'an are 114. Each chapter differs from another in length.

And each chapter of the Holy Qur'an has a title. The purpose of this title is to recall the chapters, not to define them except chapter Yusuf (Joseph) in which almost the whole chapter deals with the story of Yusuf.

And again, each chapter is usually opened with the phrase, Bismilahi (in the name of Allah). Regarding this, The encyclopedia Britannica (1993:6) stated:

In the accepted version of the Qur'an now in use, each surah has a heading containing the following elements (1) a title, which is usually derived from some conspicuous word in the surah, "The cow", "the bee" "the poets", but usually not an indication of the contents of the whole chapter. (2) The bismilahi, i.e. the formula players, "in the name of God, the merciful, the compassionate" (3) an indication of where the surah was revealed at Mecca or at Median.

2.7.7. The Language of the Holy Qur'an

It is obvious that the language of the Holy Qur'an is Arabic. This is because Muhammad, who was chosen to receive the revelation, was from Arabic speaking people.

Both non-Muslim and Muslim scholars agree that the language of the Qur'an is put expertly. For instance Alden (1962:1), a non Muslim scholar wrote as, "The Arabic of the Qur'an is by turn striking, soaring, vivid, terrible, tender and breathtaking. ...it is meaning less to apply adjectives such as "beautiful" or "persuasive" to the Qur'an, its flashing images and inexorable measures go directly to the brain and intoxicate it." Additionally, Khalid (1996:22) has made a similar observation:

Many scholars (non Muslims and Muslims) remarked on the beauty and depth of the Qur'anic language. These scholars 'have pointed out that the Qur'an, in its original Arabic, has profound beauty and grace. In its expression, no words are wasted. Its brief sentences are full of meaning. Its lines, which are often rhymed, have an expressive force and crafted language.

So, as a result of this artistically designed and crafted language usage in the Qur'an, the Qur'an influenced the historical development of Arabic language. Because the main source of Arabic language is the Holy Qur'an. The world book Encyclopedia (1966:191) mentioned the same story as:

Perhaps more than any other language, Arabic has developed from one main source. This source for Arabic has been the Qur'an...The unifying influence of the koran has kept Arabic alive, universal language. Without koran, Arabic dialects would probably have developed into separate language in the way that the Romance language developed from Latin.

Based on the above extract, One can say that the Arabic language hasn't developed into noticeable dialects because of its single and main source (Qur'an) This means that the Arabic language of the past is as original as the present. Mentioning this, Khalid (1996:19) put:

Modern Arabic (even its regional dialects) is essentially the same as the Arabic of the time of the prophet. The Arabic language has seen no changes in the grammar, the spelling, the pronunciation or the actual meaning of words clearly, the Arabic language is one of the means by which Allah has preserved his last message to the people of the earth.

So far, an attempt has been made to review published materials that are relevant to this study. However, in addition to these published materials, there are also unpublished works, senior essays and MA theses on the subject.

Regarding AM theses on narrative techniques Ephrem Eshete (1999) did his paper on, *Narrative techniques of three selected, Ethiopian hagiographies*. In this thesis, Ephrem applied some of the narrative techniques on three selected hagiographies and gave his own analysis. The second thesis was done by Hailu Abebe (2001) on, *A comparative narrative study of first person narrative techniques in four Amharic Novels*. In this thesis, Hailu tried to compare and contrast the use of first person narrative on the already mentioned novels.

And again, Tsige (1996) showed her effort on character and characterization. Therefore, she did her senior essay on, *Characterization in Defiance*.

And, *Narrative Structure on Taummara Mala'akt*, (MA) was done by Samuel yelew(2000). Thus, Samuel focuses his paper only on one of the techniques of

narratives (narrative structure). Moreover, *Narrative Techniques in Salinger's, The Catcher in the Rye*, (BA) was done in 1986 by Nurayni Taher. Besides, *The Narrative Techniques in the Thirteen Sun* (BA) was done in the same year by Negussie Solomon.

The following are senior essay papers written on the Holy Qur'an for the partial fulfillment of Bachelors of Art and Bachelors of Education. The first of these is, *Analysis of Flashback in the Holy Qur'an*, done in Debub University Dilla College of Teachers Education, and Health Science by Rukiya Hassen in 2004. This paper attempted to take sample extracts from the all surahs (chapters) of the Holy Qur'an. And Rukiya focuses only to a fraction of time analysis from among duration, order, frequency. So, she gave emphasis on the order of the story which is flashback that does not keep its natural order of events.

Aida Abdella (2006) did her paper on similar topic, *Foreshadowing in the Holy Qur'an with special reference to Surah (chapter) Hud and Joseph (Yusuf)* in Addis Ababa University. So, Aida is restricted only on two chapters of the Holy Qur'an. And she analyzed only one narrative technique which is anachrony type of order called foreshadowing.

And thirdly, Kemalu Hairedin (2006) did his paper on, *A Brief Analysis of Major Characters in the Holy Qur'anic story of Yusuf (Joseph)* in Addis Ababa University. In the same way, Ebrahim Mohammed (2007) did his paper on, *Analysis of the Three Major Characters in the Qur'anic Story of Ibrahim (Abraham)*, in Addis Ababa University. These two papers are almost the same with the exception that the researchers did them on two different surahs (chapters). Both gave the analysis of major characters in those two surahs.

Moreover, Ansha Kemal (2007) did her senior essay on, *Female Characterization in the Holy Qur'an*, in Addis Ababa University. In this paper, Ansha made an attempt in characterizing major females in the Qur'an. So, she characterized

mary (mother of Jesus), Asiyah (the wife of paharaon), Hannah (mother of mary), Zulaykha (the wife of Aziz) and Umu Jammee (the wife of Abulahab).

Not going far from characterization, Mohammed Seid (2005) did his Amharic paper on, *The Characterization of Prophet Yusuf and Prophet Musa*. And another Amharic paper was done by Emebet Abduk (1999) on *Muslim Characterization in some Selected Novels such as 'Tamra Tor;' 'Miret' and 'Eshohama work.'* On top of that Semira Bogale (2007) dealt with, *A Berief Analysis of Major Characters in the Qur'anic story of Prophet Ibrahim (PBUH)*, in Addis Ababa University.

Regarding these unpublished sources, it is clear that the researcher has already revised two types of senior essays and theses. These are those which are done on narrative techniques and those that are done on the Holy Qur'an. As far as papers and theses on narrative techniques are concerned, none has been done on the Qur'an. Therefore, the researcher believes that there is a wider gap to be bridged in this area. This is because, as far as the knowledge of the Researcher is concerned, no senior essay or thesis is found which has been done on the Holy Qur'an concerning narrative voice, narrative time in its full sense (order, duration, frequency) and narrative modes.

On the other hand, in relation to papers which have been done on the Holy Qur'an, almost all of them focused on characterization. None of the researchers have done their papers on narrative voice, narrative time (except for flashback and foreshadowing) and narrative modes. And still, characterization hasn't been covered in surahs, Hud, Al-Anbiya, Al-Kahf and Al-Qasas. As a result, any one can also take this opportunity by doing his/her thesis on these chapters to portray characterization. Thus, in both cases, this thesis is a new contribution in the area. That is why the researcher planned to conduct the thesis.

Chapter Three

3. Analysis of Narrative Techniques in the Holy Qur'an

The main purpose of this chapter is to analyze the narrative techniques in some selected Qur'anic chapters such as Hud (Prophet Hud), Yusuf (Joseph), Al-Kahf (the cave), Al-Anbiya (the Prophets) and Al-Qasas (the narration). Moreover, a short synopsis of each chapter is given at the beginning of each analysis. The reason is that the synopses enable us to get clues (hints) and help us be familiar with the stories we are going to analyze.

3.1 A Short Synopsis of Yusuf (Joseph)

This Surah (chapter) consists of 111 verses .It was revealed in Mecca. Its name is taken from the story of prophet Yusuf (Joseph) whose full story is narrated in the Surah.

Therefore, the story of Yusuf (Joseph) begins with his dream. In his dream, he saw eleven stars, the sun and the moon. He then told his dream to his father [Ya'qub (Jacob)]. His father told Yusuf not to tell his dream to his half brothers. This is because, the interpretation of his dream was that Yusuf will be in a higher position than his brothers. As a result of this, his father feared that his brothers may arrange a plot against him. Verses (1-7)

On the other hand, Yusuf's half brothers became Jealous of Ya'qub's love for Yusuf. So, they arranged a plot and took Yusuf, and threw him into a bottom of a well. Yusuf was found in the well and taken to Egypt by the caravans. Then, he was sold to one of the ministers of Egypt as a slave. The title of the minister was Al-Aziz. Verses (8-21)

During his young age, he became the most handsome man. As a result, the wife of the minister, in whose home he was growing, fell in love with him and she tried to seduce him. But Yusuf told her that her husband took care of him. So, Yusuf never betrayed him by committing evil sex with his wife. Saying this,

Yusuf managed to escape but she ran to catch him. In the middle of this confrontation, her husband found them at their door. She told him that Yusuf was forcing her to have sex with her. However, a witness was hold from her house hold that it was she who forced him to make sex with her. In connection with this, Yusuf was sent to prison even if her husband had forgiven him. In prison, he became the best dream interpreter. It was this wisdom that became the cause for Yusuf to be released from prison; because, he correctly interpreted the dream of the king of Egypt. After the king released Yusuf, he knew that Yusuf is a man of knowledge and wisdom. So, Yusuf was assigned as a minister of finance responsible for the harvest store houses. (Verses 22-55)

After seven years, a very harsh drought hit Egypt and place like Kana'an (Canaan) where Yusuf's family was living. But before the drought, Yusuf harvested lots of production. So, people from the near by places flew to Egypt to get aid from Yusuf. Yusuf's brothers were among the people. Yusuf recognized them and gave them provisions. Then, he told them to bring his full brother Binyamin when they came back. They took Binyamin to Egypt. Yusuf and Binyamin met. And Yusuf arranged a plot not to send Binyamin back. So, using a pretext of theft, Binyamin was given as a slave to Yusuf. Verses (55-79)

Irritated by Binyamin's stay in Egypt, his brothers went to their father and told him the detail. But, their father sent them back to Egypt with a message that their father was in a severe grief. He would always cry. As a result, he lost his eye sight. This time, Yusuf tore a lot and he revealed himself for them that he is their brother who was thrown into a well. Then they felt sorry and regretted for what they did on him. (Verses 80-91)

After Yusuf sent his shirt to his father and placed it on Yaq'ub's face so that his eyesight would be restored. Again, he ordered them to bring his family to Egypt. And then the whole family went to Egypt and was received by Yusuf. Therefore, Yusuf's dream became real that he became high in rank, his brothers prostrated before him. Finally, Yusuf praised his God (Allah). Verses (92-101)

After the end of the story of Yusuf, the narrator (Allah) narrated the importance of this story to prophet Muhammad (PBUH) and his people. So, the significance of the story is that the followers of Muhammad can take lessons or evidences from the story. Verses (101-111)

3.1.1 Narrative Voice in Surah Yusuf (Prophet Joseph)

Narrative voice is one of the narrative techniques used in the Holy Qur'an. It is a technique which is concerned with the identity of the narrator. The main question that needs to be answered in narrative voice is 'who is the speaker?' which means who narrates (tells) the story?

In Surah Yusuf (Prophet Joseph), the narrator of the story is Allah (God). For instance, Allah himself narrates the following verses as:

Verily, we have sent it down as an Arabic Qur'an in order that you may understand. We related unto you [Muhammad (PBUH)] the best of stories through our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'an). Verses (12:2-3).

Thus, in the above extract, Allah (God) is telling us that he himself is the sender of the Holy Qur'an so that Prophet Muhammad and his followers should comprehend it. Moreover, he is adding that the story which is being told by him is best; because for one thing, the language of Arabic is considered to be the most eloquent. In explaining the voice, "verily, we have sent it down as an Arabic Qur'an in order that you may understand," Ibn Kathir (2000:134-5) in his translation of the Holy Qur'an put the language of the Qur'an as, "The Arabic language is the most eloquent, plain deep and expressive of the meanings that might arise in one's mind..."

Therefore, the voice of the narrator can easily be stated from the above evidences that Allah (God) is the owner of the book. Besides he refers his audiences as 'you'. This pronoun directly refers to Prophet Muhammad and it implicitly includes other followers of Muhammad (PBUH). The purpose of this voice is to show that he (Allah) is the owner of this best virtue (the Holy Qur'an)

and his power is highly exalted. That is why Allah refers himself by the pronoun 'we'. According to Islamic scholars, this pronoun does not refer to plural nouns to say that the narrators are more than one. Rather, it is the expression that the Arabs use to show ones greatness. So, Allah uses this in the same way to say that he is the most dignified and great. To make sure that the pronoun 'we' refers to Allah, The encyclopedia Britannica, vol.22 (1993) says, "The Qur'an generally appears as the speech of God, who mostly speaks in first person plural 'we'."

Secondly, the voice of the narrator (Allah) is vividly presented in verse 56 of Surah Yusuf (Joseph). In this verse, Allah (God) refers to himself using a voice, "Thus, did we give full authority to Yusuf (Joseph) in the land, to make possession there in, when or where he likes. We bestow of our Mercy on whom we will, and we make not to be lost the reward of Al-Muhsinun (the good doers)."

Again in this verse, Allah tells Muhammad what Allah gave to Yusuf (Joseph).

Besides, the narrator (Allah) has mentioned for whom he bestows his mercy and also he is a giver of reward to good doers.

As a result, it is possible to infer from the above verse that the voice of the narrator is indicated as, the one who is a full source of possession, giver of mercy for whom he wishes and who rewards for whom it deserves. The pronoun 'We' refers to Allah (the narrator).

The last voice marker that can be raised in this Surah is given in verse (12: 109) as:

And we sent not before you (as messengers) any but men unto whom we revealed, from the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the hereafter is the best for those who fear Allah and obey him (by abstaining from sins and evil deeds and by performing righteous good deeds). Do you not then understand?

As can be seen, the above verse says that the narrator (Allah) claims that he is the commander of all prophets. Allah, through his voice, assures that he

chooses all the prophets from people themselves. And it can still be added from the above voice that all the prophets sent by the narrator are men.

The above verse again consists of subjective expressions that show the narrator's voice. This means that the narrator's attitude towards people is clearly reflected. So, the narrator loves those people who fear him, obey his rule, those who abstain from sins and do good deeds. Consequently, the narrator, in his voice, wants people to be far from disobedience and be good doers. So, this can be taken as a narrative voice. So, this kind of voice is highly overt and heterodiegetic. The narrator is overt for the reason that his personality is presented openly in the text. And he narrates the story being in the outside world. This means that the narrator does not belong to the text together with other people. So, this makes him a heterodiegetic narrator.

3.1.2 Narrative time in Surah Yusuf (Joseph)

Time analysis involves the explanation of three aspects of it such as order, duration and frequency. Order refers to the arrangement of the story, duration deals with the proportion between the story time and text time and frequency focuses on the number of times events are repeated.

3.1.2.1 Order

The chapter of prophet Yusuf is not presented in a chronological order. As to Islam, the Holy Qur'an was revealed during the life time of Muhammad (PBUH). And its message is sent to him and his people. Because, Allah (the narrator) tells this in the same chapter as, "These are the verses of the clear book (the Qur'an that makes clear the legal and illegal things, legal laws, guidance and a blessing). Verily, we have sent it down as an Arabic Qur'an in order that you (Muhammad and his people) may understand" Qur'an (12:1-2).

So, this extract proves that the Holy Qur'an is sent to prophet Muhammad (PBUH). In other words, an Arabic text (Qur'an) was revealed to an Arab man (Muhammad). Therefore, it should have told all its stories about this man and

his people if it were to keep its chronological order. However, its main story line is broken when it begins to tell stories of prophet Yusuf (Joseph) - a prophet who lived before the life time of Muhammad. Thus, the main flash back of the chapter is introduced in verses (12:3-4):

We relate unto you (Muhammad) the best of stories through our revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who know nothing about it (the Qur'an).

(Remember) when Yusuf (Joseph) said to his father: O my father! Verily, I saw (in a dream eleven stars and the sun and the moon. I saw them prostrating themselves to me.

Therefore, this flash back which begins in the third verse ends in the verse 101 and is summarized by Allah (narrator) in verse 102 as; “That is of the news of the *Ghaib* (unseen) which we reveal to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (while) they were plotting”.Verse (12:102).

Regarding the roles of flashback (from verse 3-101), God), who is the author and narrator of the Holy Qur'an teaches Prophet Muhammad (PBUH) and his followers by referring to the stories of the past generation. That is why Allah says, “Verily, in Yusuf (Joseph) and his brethren, there were *Ayat* (Proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.” Qur'an (12: 7). This means that for those people who want to learn the stories of prophet Yusuf (Joseph), his brothers and their father (Yaqub) this Surah (chapter) is essential; because people can learn best personality from Yusuf (Joseph) and keep themselves from the worst act taught by the personalities of Yusuf's brothers.

This flashback has again another advantage. It helps the narrator (Allah) to teach people the relationship between the past revelations which were given to those prophets in the past and the Holy Qur'an given to prophet Muhammad (PBUH). This is given in the last verse of Surah Yusuf (12:111):

In deed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of (Allah's existing

Books) which were before it [i.e. the Taurat (Torah), the Injeel (Gospel) and other scriptures of Allah] and a detailed explanation of everything and a guide and a mercy for the people who believe.

In addition to flashback, the other concept that explains order of events is foreshadowing. In Surah Yusuf (Joseph), Allah pre informs us that the dream of Yusuf (Joseph) is foreshadowing. It narrates what the fates of Yusuf and his brothers will be.

Yusuf's dream is given in (12:4) as, "(Remember) when Yusuf (Joseph) said to his father 'O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon. I saw them prostrating themselves to me'."

Therefore, scholars of Tafsir (interpreters of Qur'anic meaning) explained that, "In Yusuf's dream the eleven stars represent his brothers, who were eleven, and the sun and the moon, represent his father and mother." Ibn Kathir (12:136-7).

Besides as soon as Yusuf tells his dream to his father (yaqub) Ya'qub understood and interpreted his son's dream that Yusuf will one day be a man of wisdom and his authority will be great to the extent that his brothers "would prostrate before him in respect, honor and appreciation." (Ibid: 137). So, Yaqub's interpretation of Yusuf's dream is also foreshadowing. This is because, Yaqub tells us what will happen in the future.

Another foreshadowing is given in verse six. This verse foretells us that Yusuf will be one of the best dream interpreters. "Thus will your lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you..." Verse (12: 6).

In conclusion, these two foreshadowing are told when Yusuf was a child. But later, they became real during his forties, Yusuf became prophet. Therefore, these foreshadowing was signs or evidences to indicate Yusuf's prophet hood.

3.2.2.2. Duration

As stated in chapter two, duration is the proportion between discourse time (the time taken for the average reader to read the text) and story time (the time taken by an action in the story). So, if the discourse time is shorter than the story time, the duration of that text is said to be speeded-up or acceleration. But if the opposite happens it is named as slow-down or deceleration. If both are equal, duration is isochronous.

Based on this theory, it can be said that the duration of Surah Yusuf (Joseph) is surely acceleration; because it takes about half an hour for an average reader to recite the whole chapter. However, the story time taken by the episode's action is more than forty years. As it is put in the summary part, the story of Yusuf (Joseph) begins during his childhood when he was a child, Yusuf was thrown in to a well and found by a caravan brought up there. After that he was put in to prison and stayed there for considerable years and became finance minister of Egypt and so on. So this (story) time is longer than the time taken by an average reader to recite the whole chapter (discourse time). That is why, it is said that the duration of this chapter is speeded up.

3.2.2.3. Frequency

Frequency is one of the time aspects that deal with the number of times actions are repeated in a text; and how many times the same action is narrated.

According to the above theory, the first example of frequency of chapter Yusuf is the act of seduce tried by the wife of Al-Aziz on Yusuf. It is given in verse (12:13) as follows, "And she, in whose house he was sought to seduce him (to do an evil act), and she closed the doors and said. "Come on, O you". He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zalimun* (wrong and evil doers) will never be successful."

Thus, as we can see in the above extract, the act of seduce is tried in this verse only. The wife of Al-Aziz tried to seduce Yusuf, but he said that he never did an evil act and betrays his master. No other act of seduce is tried or done in other verse of the Surah (chapter). But the narrator repeats this act in many places. For instance in verse 26, it is narrated as, "He [Yusuf (Joseph)] said: It was she that sought to seduce me;" (12:26). Hence an action done only once is repeated more than once.

The second example of frequency is the action of dream. Firstly, Yusuf saw a dream and explained in verse four as follows; "...O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon. I saw them prostrating themselves to me." Verse (12:4).

And secondly, the two young friends of Yusuf in prison saw their own dreams as, "one of them said; Verily, I saw my self (in a dream) pressing wine.' The other said: 'verily, I saw myself (in a dream) carrying bread on my head and birds were eating there of.' Verse (12:36). Verse (12:

Thirdly, the king of Egypt saw a dream and said: "verily, I saw (in a dream seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry."

Consequently, it can be inferred from the above three extracts that the same event (dream) is repeated many times in the chapter. It is also occurred in at least four times. This kind of frequency can be taken as multiple frequencies.

Likewise, Yusuf's authority, given by Allah, is mentioned in many verses of this chapter. For instance, it is explained in verses 6, 21, 22, 56 and 100. The event of giving power for Yusuf is once. But the process of its narration is more than one time. Furthermore, there are also events which narrate one event one time in the story.

To sum up, narrative time in Surah Yusuf doesn't keep a chronological order. There are flashbacks and foreshadowing in the story that breaks or blocks the strict chronological order of the story. Moreover, the story time is longer than the discourse time. And finally, repetitions of the same events are common in this chapter.

3.1.3 Narrative Modes in Surah Yusuf

Narrative mode is a method of presenting events whether in scenic or summary forms. The former focuses on presentation of detailed actions, but the latter gives attention to the presentation of episodes in condensed form (with little or no actions).

Regarding narrative mode, Surah Yusuf (Joseph) is presented both in summary and scenic forms. However, the former dominates the story. Because, chapter Yusuf (Joseph) is presented by the technique of flashback whose purpose is telling what happened in the past, but not purposefully to show a detailed actions. Thus, the narrator dominates the telling of events in the story. As a result, the following are some of the extracts which are intended to show summary way of presentation.

The first extract is taken from verse 29 and it is given as follows, "O Yusuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

The above extract is taken from Surah Yusuf (Joseph). It is the direct speech of Al_Aziz who spoke when he gave a final judgment for the incident created between his wife and Yusuf (his slave). After he observed the evidences from both sides, he put this word in summary form. This is as to say Yusuf is free, but my wife is a criminal.

The second example of summary mode is a description given by women in the city. This happened when the news of the incident between Yusuf and the wife of Al-Aziz was heard in the city. The women in the city said that the wife of a

high ranked man sought to seduce a slave. In this way, they made her a wrong doer woman as, “The wife of Al-Aziz is seeking to seduce her(slave) young man, indeed she loves him violently, verily, we see her in plain error,” Verse 30.

In relation to scenic mode of presentation, there are extracts that show detailed actions of the episodes. For example take the case of verse 25. This verse shows the struggle between Yusuf and the wife.

The action is presented in the verse (11:25) as, “so, they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door.” This is an extract that shows actions between the two characters. The narrator showed us the event, not telling us. So, this event is near to our eye than our ears.

3.1.4 Character and Characterization in Surah Yusuf (Joseph)

Character and characterization is the technique of description the various personality traits of fictional beings.

In this section, the characterization of the main characters of Surah Yusuf (Joseph) is given.

3.1.4.1. Yusuf (Joseph)

First of all, prophet Yusuf (Joseph) is depicted as the most handsome man who can be compared with an angel. After the city women blamed her, the wife of Al-Aziz gathered them and made Yusuf (Joseph) to come out in front of them.

Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: ‘How perfect is Allah (or Allah for bid)! No man is this! This is none other than a noble angel!’

So, this extract shows that characters can characterize other characters in the story; because women of the city depicted the personality traits of Yusuf. So, this is an example of explicit characterization.

Secondly, Yusuf (Joseph) is attributed as the best dream interpreter. For instance, the two young men who were imprisoned with him saw dreams, in verse (12:36) “one of them said: ‘verily, I saw my self (in a dream) pressing wine.’ The other said: ‘verily, I saw may self (in a dream) carrying bread on my head and birds were eating thereof.’” Hence, they asked Yusuf (Joseph) to interpret their dream and he interpreted their dream in verse (12:41) as, “O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (kind or master) to drink; as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire?”

Secondly, Yusuf (Joseph) interpreted the dream of the king of Egypt. The king said, “verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven others dry).” Then the king asked the nobles around and him to explain to him his dream. But they answered that we were not skilled to do that. Finally, a messenger was sent to Yusuf and he explained for the messenger the king’s dream in following manner:

*For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded(stored).
Then there after will come a year in which people will have abundant rain and in which they will press (wine and soil). Verses (12:47-49).*

When the king was told Yusuf’s correct interpretation of his dream, he became very happy and gave Yusuf (Joseph) high rank.

Therefore, these two dream interpretations made Yusuf one of the best men who are best for the interpretation of a dream.

The third personality trait of Yusuf is his piousness in his belief. This was revealed when the wife of Al-Aziz sought to seduce him. That time, “He said: ‘I seek refuge in Allah (or Allah forbid): ... verily, the *Zalimun* (wrong and

evildoers) will never be successful.” Thus, this is a verse which clearly puts Yusuf’s devout Muslim ness. Because he told to the wife that he didn’t like any kind of making sex as a result of learning his lord.

The next best quality of Yusuf (Juseph) is that he was an honest slave for his master. This was testified when the wife wanted to have sexual intercourse with him. His response is given in verse 23 as, “Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him).”

In conclusion, in addition to the already mentioned traits of Yusuf, he is also depicted as respectful to his parents (in verses 59, 99 and 100), confident (verse 26), sympathetic (in verse 92), kind and forgiving (verse 98).

3.1.4.2. Yusuf’s Brothers

Yusuf’s brothers are characterized by their merciless and selfish personality. They decided to kill Yusuf (Joseph) for they became jealous of their father’s love for Yusuf. Therefore, they arranged a plot against him saying:

Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin).

One from among them said: ‘kill not Yusuf (Joseph), but if you must do some thing, throw him down to the bottom of a well, he will be picked up by some caravan of travelers. Verse (12:9-10).

As it is stated above, Yusuf’s brothers are so cruel that they threw him into the bottom of a well .So, it can be said that they are self-centered and evil doers.

And again, Yusuf’s brothers are portrayed as strong liars. While they were plotting an evil act against him, they acted as if they had been good wishers. In verse (12:11-2), “They said: ‘O our father! Why do you not trust us with Yusuf (Joseph) though we are indeed his well wishers. Send him with us tomorrow to enjoy himself and play, and verily we will take care of him.’”

In this way, they begged their father and make him agree (to some extent) with their wish. And they took him and threw into a bottom of the well. However; in verse (12:16-8), “they came to their father in the early part of the night weeping.

They said, ‘O our father! We went racing with one another, and left Yusuf (Joseph) by our belongings and a wolf devoured him, but you will never believe us even when we speak the truth.’ And they brought his shirt stained with false blood.”

Again, towards the end of the story, the brothers were portrayed as repentances. They knew that they did something wrong on their brother. That is why they accepted their mistake as, “By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.” Verse (12:9).

3.1.4.3 Ya’qub (Jacob)

Ya’qub (Jacob) is portrayed as the most sensitive father to his children. This happened when he sent Benjamin with his half brothers to the finance minister (Yusuf), he told them, “O my sons! Don’t enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. “This shows that Ya’qub is a very kind and responsible father who cares much for his children.

Further more; he is depicted as having a deep, strong and everlasting love for Yusuf. This was reflected on the occasion of sending his children back to the minister (Yusuf) if he releases Benjamin, “And he turned away from them and said: ‘Alas, my grief for Yusuf (Joseph)! And he lost his sight because of the sorrow that he was suppressing. They said: By Allah! You will never cease remembering Yusuf (Joseph) until you become weak with old age, or until you be of the dead.” Verses (84-5).

As can be inferred from the above quotation which consists of both Ya’qub’s and his children’s direct speeches, Ya’qub loves Yusuf to the extent that his love became a grief that caused lose of his sight. Besides the quotation shows Ya’qub can’t help remembering Yusuf even during his old age.

Another best trait of Ya’qub is his patience. This was when he heard the news of Yusuf’s being devoured by a wolf which was a pretext of his brothers. After they cast him into the bottom of a well, they came to their father and said to

him a wolf devoured him. At this time he said; “Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (alone) whose help can be sought against that (lie) which you describe.” Verse (12:18).

3.1.4.4. The Wife of Al-Aziz

The wife of Al-Aziz is unfaithful for her husband. She strongly sought to seduce Yusuf (her slave). In the verse (28:23) it is given that she, “sought to seduce him (to do evil act), and she closed the doors and said, “Come on, O you”. But Yusuf said, “I seek refuge in Allah, Truly, he (your husband) is my master!” So, Yusuf didn’t want to do that bad act of sexual intercourse with her. However, she began to approach him and he managed to escape. “So, they raced with one another to the door, and she tore his shirt from the back.” Verse (28:25). This points out that her sexual desire is so high that she forced Yusuf to bedded with her. This act made her unfaithful for her husband.

And, the next personality she portrayed is that she is a liar. After she forced Yusuf to make sex with her, she denied by saying that it is Yusuf that forced me, “They both found her lord (i.e. her husband) at the door. She said ‘what is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful for men?’” Verse (12:26).

3.2. A Short Summary of Surah Al-Qasas (the narration)

Al-Qasas (narration) is a name given to the 28th Surah (Chapter) of the Holy Qur’an. It has a total of 88 verses. In this chapter, the narrator (Allah) tells us the story of Musa (Moses), Fir’aun (pharaoh), Qar’un (Koran) and their people (believes and unbelievers). This story is one of the ways by which the narrator (Allah) gives lessons or evidences to Prophet Muhammad and his people. And also, it is to say that the revelations of Musa and Muhammad are from the same source.

Allah narrates that Fir’aun (pharaoh) was the cruelest man that he used to commit big crimes and sins on innocent people. By that time, Musa was a

newly born child. On the other hand, Fir'aun was told the cause of his death will be a child from the children of Israel. So, Musa's mother feared that Fir'aun (pharaoh) was going to kill her child. Then, Allah inspired her to cast Musa in to a river and he arranges everything for Musa to be picked up by the household of Fir'aun (pharaoh). Therefore, Fir'aun's wife treated Musa and begged her husband not to kill him. Finally Musa was given to his own mother to suck him as a foster mother. In this way, Musa was brought up in the house of Fir'aun. Verses (3-14)

Unfortunately, Musa killed a coptic man who was from Fir'aun side Fearing the revenge, Musa flew to madyan (madaan) where he found two daughters waiting for watering their flocks. And he helped them in watering the flocks. After a while, one of the daughters called him and said that her father wanted to give Musa a reward. Then, their father (the old man) gave him one of his daughters as a wife. And then, Musa (Moses) stayed there for ten years. After that, Musa decided to return back to his native land (Egypt) with his family. Verses (15-28)

On the way home, Musa saw a fire in the direction of a mountain. He went to the fire but he found Allah there. There, Allah gave him religious training. Then, Musa and his brother Qa'run came to the people with revelation, but Fir'aun and his followers rejected and began to disprove it. This time, Allah seized Fir'aun and his hosts, and thrown them into the sea because of their arrogant nature. After Allah cleared them, he gave Musa a message called Taurat (Torah). Verses (29-43)

In the second half of this chapter, the proof of Muhammad's prophet hood was told. But, his people didn't believe in it like people of Musa did on Musa. The narrator also adds that if Muhammad hadn't been sent, the people would have said why their lord didn't send them a prophet. However, they ignored him saying that he came with the same message as Musa. Therefore, the final destination of these people would be as harsh as people before them; because they denied and disobeyed for his wish. As a result, "Qarun (Koran) and his

dwelling place were swallowed up by the earth. So, this is a message for Muhammad's people." verses (44-88)

3.2.1. Narrative Voice in Surah Al-Qasas (the narration)

Regarding who narrates the story of Al-Qasas, it is Allah who is the author. When God (Allah) narrates stories in this chapter, he sometimes refers himself as 'we' to exalt himself. For instance, let me take the case in verse (28:3), "we recite to you some of the news of Musa (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'an, and in the oneness of Allah.)" Thus, from the quotation, it is clear that the narrator is the one who refers himself as 'we'. Because, "we recite..." is given precisely. In the same way, it must be understood that the pronoun 'we' is not a plural marker. If it had been in that case, Allah wouldn't have referred himself as "I" in verse (28:30) as, "so when in the following verse. He reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree; "O Musa (Moses)! Verily, I am Allah, the Lord of the *Alamin* (Mankind, Jinn and all that exists)!" Verse (28:30).

In this quotation, Allah narrates us that he himself called Musa and told him, "I am Allah." Hence, the pronoun 'I' also refers to Allah (his voice). And again in another verse, the narrator (Allah) refers himself as "he". "Verily, you (O Muhammad) guide not who you like, but Allah guides whom he wills. And he knows best those who are the guided". Verse (28:56).

There, the voice of narrator is shown by three kinds of pronouns. These are third person singular pronoun 'he', first person plural 'we' and first person singular pronoun 'I'.

3.2.2. Narrative time in Al-Qasas (the narration)

Time is one of the narrative techniques which must be considered by authors in their works. So, in this section time is analyzed from order, duration and frequency point of views.

3.2.2.1 Order

As far as the order of Surah Al-Qasas is concerned, its main story line is not kept. Flashbacks and foreshadowing are the two common means to make our events an anachronism (a deviation from chronological order). Therefore, the first flash back is given in verse (28:3) as, “we recite to you some of the news of Musa (Moses) and Fir’aun (Pharaoh) in truth, for a people who believe (in this Qur’an, and in the oneness of Allah).”

In the above quotation, the pronoun ‘you’ refers to prophet Muhammad (PBUH). So, the story is told for him. But, the story of Fir’aun and Musa is far before the life time of prophet Muhammad (PBUH). So, it can be understood that Allah narrates the past story to prophet Muhammad (PBUH) by the technique of flash back. So, this flashback covers almost half of the chapter.

The second flashback is given in verse (28:76). This flashback talks about Qarun (Korah), a man who lived during the time of Fir’aun (pharaoh), “Verily, Qarun (Korah) was of Musa’s (Moses) people, but behaved arrogantly to wards them. And we gave him of the treasures, that of which the keys would have been a burden to a body of men. Remember when his people said to him: ‘don’t exult (with riches, being ungrateful to Allah).”

The second method of anachronism is foreshadowing. In this technique the narrator tells us about events before their right time. For example, Allah narrated to prophet Muhammad (PBUH) about the final day (the life after death) in verse (28:66) as:

And it will be said (to them): ‘call upon your (so called) partners (of Allah), and they will call up on them, but they will not give no answer to them, and they will see the torment. (They will then wish) it only they had been guided:

And (remember) the day (Allah) will call to them, and say: ‘what answer gave you to the messengers?’ then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

As already said, this extract tells about events that will come in the future. It makes readers anticipate what will happen to the people of prophet Muhammad

(PBUH) as a result of ignoring their message. This is a revelation from his God. Hence, it is a deviation from chronological order of events in the story. In addition to the above flash forwards, there are also others in the verses 54,61,63,84 and 85 of Surah Al-Qasas (the narration).

3.2.2.2 Duration

In analyzing the concept of duration, the researcher feels that it is important to describe the concept of 'story time' and 'discourse time' of Surah Al-Qasas. Because it will be based on these concepts that we discuss whether the duration in this chapter is accelerated or decelerated.

Therefore, the story time of the chapter began when Musa (Moses) was a newly born child. Then he grew up to his full manhood, fled to Madyan stayed there for 10 years and then returned back to Egypt, began to call people to God's straight path. So, the story time of Al-Qasas is about 50 years. Despite this, the time taken to recite the whole chapter of Al-Qasas for an average reader is about 25 minutes. So, the durational aspect of this Surah is accelerated.

In Surah Al-Qasas (the narration), ellipsis or Omission is observed. This is a case in which the story time is not seen in the text, but it continues to pass. On the other hand, the discourse time is interrupted (stopped). Regarding this Qur'an(28:28-9) states:

He [Musa (Moses)] said: that (is settled) between me and you: which ever of the two terms I fulfill, there will be no injustice to me, and Allah is surety over what we say.

The, when Musa (Moses) had fulfilled the term, and was traveling with his family, he saw a fire in the direction of Tur (mount).

This quotation mentioned the conversation between the daughters' father and Musa (Moses). On the condition that Musa serves the old man for a minimum of 8 and a maximum of 10 years, the father gave one of his daughters for Musa as a wife.

However, these eight or ten years of Musa's service for the old man is not presented in the chapter of Al-Qasas. It is simply jumped. So, this makes the discourse time be stopped, but the story time has passed by 10 years which is a special form of acceleration. This case is called ellipsis.

3.2.2.3 Frequency

Regarding frequency (how often events are repeated), most of the events in this chapter are told once. There is also iterative telling that tells once what happened many times. This is given in verse (28:31-32):

'And throw your stick!' But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said) O Musa (Moses)! Draw near, and fear not. Verily, you are of those who are secure. Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state).

As shown, above based on the instruction given by God, Musa (Moses) threw his stick, turned with fear, didn't look back, drew near, put his hand, drew his hand and he closed the snake to avoid his fear. So, this many occurrences are told only once. It can be taken as iterative telling.

Furthermore, there is also other iterative frequency that is told once, but happened many times. It is given in verse (28:58) "And how many a town (population) have we destroyed, which was thankless for its means of livelihood (disobeyed Allah, and his messengers, by doing evil deeds and crimes!" From this extract, one can infer that the past generations were destroyed many times as a result of their evil deeds. But Allah narrates only once the number of times people were destroyed.

3.2.3 Narrative Mode in Surah Al-Qasas

Summary and scenic presentations are the two major modes of a narrative. The former is a telling mode, but the latter is a showing mode. Other supportive

modes are description and commentary modes. Both are telling mode of presentation.

To begin with summary way of presentation, let me mention the situation in which God narrates to Muhammad (PBUH) how he created generations after generations for a long period of time. This is given in verse (28:45) as, “But we created generations (after generations, i.e. after Musa (Moses), and long were the ages that passed over them. And you (O Muhammad) were not a dweller among the people of Madyan/ Midinan reciting our verses to them. But it is we who kept sending (Messages).”

So, in the above extract, the narrator condenses or shortens the events by telling us only the focused areas. As a result it can be said that this extract is presented in summary mode. The second summary is given in verse (28:39-40) as, “And he (Fir’aun) and his hosts were arrogant in the land, without right, and they thought that they would never return to us. So, we seized him and his hosts, and we threw them all in to the sea (and drowned them)...”

In the extract given above, the whole life history of Fir’aun (Pharaoh) and his hosts is presented in condensed form. Therefore it can be taken as an example of summary presentation.

Concerning scenic presentation, the following verse can be taken as detail action events:

‘And throw your stick!’ but when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said) O Musa (Moses)! Draw near, and fear not. Verily, you are of those who are secure put your hand in your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from he fear. Verses (28:31-32).

These continuous events which happened when Musa returned back to Egypt are taken to be scenic mode of presentation. On his way, he met Allah on the side of a mountain and Allah began giving him miracles that would be an

evidence for people who didn't accept Musa's prophet hood and his teaching. So, this religious training was shown practically by Musa. As a result, the extract shows us actions instead of telling us a shortened summary of action events.

3.2.4. Character and Characterization in Surah Al-Qasas

Musa (Moses), Fir'aun (Pharaoh), Quraun (Korah) and Harun are some of the prominent characters in Surah Al-Qasas. And also, their personality traits will be portrayed below.

3.2.4.1 Musa (Moses)

Musa (Moses) is depicted as a repentant man. This was revealed when he found two men fighting. "The man of his side (children of Israel) asked him for help against his enemy. Hence, Musa knocked the enemy down with his fist and killed him. And Musa immediately said, "this is of shaitan's) doing, verily, he is a plain misleading enemy." verse (28:15). These are Musa's words which indicate that he is blaming himself. After he blames himself, he began to repent to his God as, "my Lord! Verily, I have wronged myself, so forgive me." Verse (28:16). Immediately his God (Allah) forgave him. This time, Musa promised to his God not to help any criminal and said, "My Lord! For that with which you have favored me, I will nevermore be a helper of the Mugrimun (criminals, disbelievers, polytheists, sinners)!" Verse (28:17).

Finally Musa (Moses) is seen as a preacher. He taught revelation for his people. Because he was chosen as prophet "when Musa (Moses) came to them with our clear Ayat (proofs, evidences, verses, lessons, signs, revelation etc)..." Verse (28:36).

To conclude, the above extracts show that Musa is depicted as a pious believer, repentance and one who gives promise to his God.

3.2.4.2. Fir'aun (Pharaoh)

In Surah Al-Qasas (the narration), Fir'aun is portrayed as the most arrogant and cruel man. He is also known for his oppressive personality. In Verse (28:4) Allah tells us his traits as, "Verily, Fir'aun (pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the mufsidun (i.e. those who commit great sins and crimes, oppressors, tyrants)."

3.2.4.3 Qarun (Korah)

Qarun is portrayed as the richest man of the time. The keys of his treasures were so many that they "would be carried on sixty mules." Ibn Kathir (2000:442) referring to Al-Tabari (19:615). As a result of his wealth, he became the most arrogant man towards his people and transgressed against them:

Verily, Qarun (Korah) was of Musa's (Moses') people, but he behaved arrogantly towards them. And we gave him of the treasures, that of which the keys, could have been a burden to a body of strong men. Remember when his people said to him: 'Don't exult (with riches, being ungrateful to Allah). Verily, Allah likes not those who exult (with riches, being ungrateful to Allah). Verse (28:76).

Therefore, as a result of Qarun's conceit and pride, we are told that he and his dwelling place were swallowed up by the earth. He had no any group who could save him from Allah's penalty. This is given in verse (28:8) as, "so, we caused the earth to swallow him and his dwelling place .Then he had no group or party to help him against Allah, nor was he one of those whose could save themselves."

3.2.4.4. Fir'aun's (Pharaoh's) Wife

In spite of her husband, Fir'aun's wife is depicted as a kind woman. Because, it was she who saved the life of Musa from her husband, "And the wife of Fir'aun (pharaoh) said: 'A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son...'" Verse (28:9). This is self characterization; because Fir'aun's wife portrays herself directly by her own words.

3.3. Short Summary of Surah Hud (Prophet Hud)

Hud is the 11th Surah (chapter) of the Holy Qur'an. It has 123 verses. Its name is taken from verse 50 which begins to talk about prophet Hud.

In this Surah God (Allah) tells about his word, Qur'an and its call to God. He adds that his knowledge is unlimited so; he is responsible for the provisions of all creatures. Besides the Surah explains how Allah creates the heavens and the Earth in six days. And then, Allah explains the miracles of the Qur'an. It compares and contrasts the life of this world and the Hereafter. Hence, in the hereafter, liars are the greatest losers and their rewards will be hell fire. But the rewards of believers are paradise. Verses (1-25)

Moreover, this Surah tells the stories of prophets Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Shu'aib and Musa. According to the Surah, these prophets were sent with the same message for their own peoples. Their call was to worship only one God (Allah). However, with the exception of a few, the majorities of the people to whom the prophets were sent ignored them. As a result, those who didn't believe in God's message ended up with painful torments. Verses (25-99)

The significance of telling the stories of the past prophets is to make Muhammad's heart strong and firm. And also, it is to say to him that it is common for all prophets to be rejected by their people. But when the command of their God comes, no one can escape it. Therefore, their final return will be fire.

So, Allah in this verse gives training to Muhammad that keep teaching your people as the past prophets did. Don't follow those who are wrong doers perform your salat and be patient. Allah knows all things including the unseen. All things return to him. Verses (99-123)

3.3.1 Narrative Voice in Surah Hud (Prophet Hud)

The first verse which reveals the voice of a narrator (Allah) is verse 25. According to this verse, God says that, "... we sent Nuh (Noah) to this people and he said: 'I have come as plain Warner'." Hence, the pronoun 'we' in the extract is a voice marker that refers to Allah who is the sender of prophets and messengers to mankind. Therefore, Nuh (Noah) was sent by God and asked his people to worship the one who sent him (Nuh). Therefore, it can be concluded that the story of Nuh is presented by an overt narrator, but is not in the story.

The second voice marker is given in verse 100. In this verse, it is clear that the one who has seen narrating the story of the past prophets is Allah who is represented by the pronoun 'we'. This is given in verse (11:100-1) as, "that is some of the news of the (populations of) towns which we relate unto you (O Muhammad), of them, some are (still) standing, and some have been (already) reaped. We wronged them not, but they wronged themselves..."

In this extract, in addition to the pronoun 'we', there are still textual voice markers. The narrator says, in verse (11: "we wronged not" this shows that the narrator does not make a plot against people but when they themselves became mistaken, "they wronged themselves.." so, it is not the narrator, but it is they that wronged themselves.

Furthermore, similar voice indicator (marker) is shown in the verse (11:120) as, "And all that we relate to you (O Muhammad) of the news of the messengers is in order that we may make strong and firm your heart there by. And in this (chapter of the Qur'an) have come to you the truth, as well as an admonition and a reminder for the believers."

To conclude, in all cases, the extracts testify that the narrator, in addition to telling us the story, he is a sender of prophets. Besides, in all extracts above, the voice of the narrator is given by a pronoun 'we.' The narrator is highly overt. And he belongs to the different world. No interaction with the prophets in the

story by living among them. This is because, these prophets lived on earth. But the narrator didn't. This makes him a heterodiegetic narrator.

3.3.2 Narrative time in Surah Hud (Prophet Hud)

As the researcher tried to explain in other Surahs, the components of narrative time are order, duration and frequency. Therefore, their detailed explanation is given below.

3.3.2.1. Order

In Surah Hud, order is not chronological. This means that the order of the stories in the Surah does not keep its natural sequential order. There are two reasons for this.

The first reason is that a lot of stories and issues are raised in the chapter. For instance, Surah Hud tells us about spiritual issues starting from verse one to verse 25. After that, it raises the story of prophet Nuh (Noah), Hud, Salih, Shu'aib, Musa and Muhammad (PBUH). So, these various issues and stories are barriers to narrate the given chapter in one clear order.

Various flashbacks and foreshadowing can be taken as the second reasons for this Surah not to have a well arranged order. To strengthen the message and teachings of prophet Muhammad (PBUH) with evidences, God (Allah) tells him the stories of the past prophets using flashback. For instance, starting from verse 25 to verse 49, the story of prophet Nuh (Noah) is given. Take the case in verse (11:25), "and indeed we sent Nuh (Noah) to his people." So, in the same way, the story of Hud is narrated from verse 50 to 60. And the story of Salih is given from verse 61 to 68. Moreover, Shu'aib's and Musa's stories together with their message are depicted. Finally, the narrator returned back to the main story line (raising the teaching of Prophet Muhammad (PBUH) which is the main issue of the narrator.

In relation to foreshadowing, future events are presented before their occurrences. For example the seriousness of the day of resurrection is explained before its right time of happening. “On the day when it comes, no person shall speak except by his (Allah’s) Leave. Some among them will be wretched and (others) blessed” Verses (11:105).

The above verse is told during the life time of prophet Muhammad (PBUH). However, the event doesn’t still happen. There fore, the extract can be taken as a clear foreshadowing that tells us the future event before its right time of occurrence.

Besides, similar foreshadowing is given in verses 98 and 103.

3.3.2.2. Duration

The durational aspect of Surah Hud is speeded up (accelerated). This is because its story time is much longer than its discourse time. Even though it is not the complete stories of each prophet, the story time of Surah Hud covers the stories of seven prophets who are mentioned in the Surah. These are; Nuh, Hud, Ibrahim, Salih, Shu’aib, Musa and Muhammad (PBUH). Therefore, the time of the story is long; whereas, the discourse time is shorter. It takes about forty minutes for the average reader to read the whole chapter of Hud. Nevertheless, the story time takes many years if counted. This is to mean that the time given to narrate the stories of each prophet is longer than the time taken to read the chapter.

3.3.2.3. Frequency

In Surah Hud, the narrator dominantly uses singulative telling. He narrates only once what happened only once. But, there is also what we call multiple frequencies in which the narrator tells many times what happened many times. For instance, Verse (11:66) states, “So, when our commandment came, we saved Salih and those who believed with him by a mercy from us, and from the disgrace of that day.” This verse is repeated at least once for each prophet. Therefore, Allah narrated this expression in verses 40,58,66,82 and 94. So, it

can be taken as multiple frequencies. The reason is that the commandment of Allah came during the life times of each prophet. So, the narrator tells each event equal number of times with its occurrence.

Furthermore, the narrator (Allah) narrates one event for so many times. For example, in Islam it is believed that the day of resurrection will happen once. But in this Surah, it is narrated more than 6 times. Hence, this is an example of repetitive telling. To sum up, it can be said that frequency is a common for this Surah(Chapter).

3.3.3 Narrative Modes in Surah Hud (prophet Hud)

According to Jahn (2005:55), there are two main narrative modes. These are summary and scenic ways of presentations. This chapter is presented in both modes.

As mentioned above, summary is a short and condensed form of action presentation. An example is given in verse (11:15-6):

Whosoever desires the life of the world and its glitters to them we shall pay in full the wages of, their deeds there in, and they will have no diminution there in. They are those for whom there is nothing in the Hereafter but fire, and vain are the deeds they did there in. And of no effect is that which they used to do.

Therefore, this extract is a short summary of the description of those people who choose this worldly life than the Hereafter. And their final destination is put in summary form. No detailed action is given. Hadn't it been the intention of the narrator to present this event in condensed form, he could have written it in more space and time than this. So, it is a summary mode of presentation.

Regarding scenic presentation, it involves detailed action and prolonged dialogue based mode of presentation. For this mode of presentation, let's take an example from verse (11:25-28):

*And indeed we sent Nuh (Noah) to his people (and he said):
'I have come to you as a plain Warner. That you worship none but Allah':*

*The chiefs who disbelieved among his people said:
'We see you but a man like ourselves,'
He said: 'O my people! Tell me, if I have a clear proof from my Lord...*

Thus, this extract is a prolonged dialogue between prophet Nuh (Noah) and the chiefs among the disbelieving people. Therefore, it can be taken as scenic presentation. Had it been summary mode of presentation, the narrator would have presented the event using his own words and we wouldn't have seen the direct speeches of the two convertants.

3.3.4 Character and Characterization in Surah Hud (Prophet Hud)

Some of the main characters of this surah are Nuh (Noah), Hud, Ibrahim (Abraham), Salih and Shuaib. Fir'aun is also mentioned. Among these characters, the personality traits of some of the sample prophets are given below.

3.3.4.1. Nuh (Noah)

In Surah Hud, Nuh (Noah) is portrayed as a very kind and good advisor of his people. He calls his people to worship Allah. His call is given in verses (11:25-6) as "I, have come to you as a plain Warner. That you worship none but Allah; surely, I fear for you the torment of a painful day."

Besides, Nuh (Noah) is explained as having a flexible personality. That is why he accepted his mistake and asked his God an excuse for his mistake, "Nuh(Noah) said: 'O my Lord! I seek refuge with you from asking you that of which I have no knowledge. And unless you forgive me and have mercy on me, I would indeed be one of the losers.'" Verse (11:47). This extract can also reveal Nuh's piousness in his belief. This is because; in the extract he begs mercy from his God. In front of his God he pretended as if he had no knowledge to show that he is totally submissive to his God. It is a good example of self-characterization. This is because Nuh(Noah) characterized himself.

3.3.4.2 Ibrahim (Abraham)

Ibrahim (Abraham) is depicted as one who respects invites his guests, “And verily, there came our messengers to Ibrahim (Abraham) with glad tidings. They said: ‘salam (greetings or peace). ‘He answered, ‘salam greetings or peace!’ And he hastened to entertain them with a roasted calf.” Verse (11:69).As a result of respect, Ibrahim responded his guest’s greeting equally. And then he immediately wanted to invite them. Hence, this extract is an example of altero-Characterization. This is because the narrator characterizes Ibrahim(a character).

Furthermore, Ibrahim (Abraham) is characterized as someone who is patient, tolerant and repentant. This is given in verse (11:75) as, “verily, Ibrahim (Abraham) was, without doubt, fore bearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again).”

3.3.4.3. Fir’aun (Pharaoh)

Fir’aun (Pharaoh) is presented as an evil and arrogant man. Therefore, he is portrayed as the leader of those people whose destination is to the Hell fire. Verse (11:98) explained this as, “He will go a head to his people on the day of resurrection, and will lead them into fire, and evil indeed is the place to which they are led.”

3.4 A Short Summary of Surah Al-Kahf(The cave)

Surah Al-Kahf is the 18th chapter of the Holy Qur’an. It has a total of 110 verses. Its name is taken from one of the stories in the Surah.

At the beginning of the Surah, God (the narrator) praises himself for revealing his mighty book-Qur’an. After that he consoles his messenger for his sorrow over the idolaters. Next, he tells us that he made this world a temporary abode, adorned with transient beauty and made it a place of trial. Verses (1-8)

After this, Allah begins to narrate the story of the people of Al-Kahf. These are young men who believed in their God and went against their people to worship God in the cave. In the cave, “they slept three hundred years in solar years.” Ibn Kathir (vol. 6:18:140). Then, they woke up. Every thing had been changed for them. Because they didn’t know how long they slept. The people of the city came to know them after a long time detailed discussions. Finally their resurrection is taken to be an evidence for people who were skeptical about life after death. Verses (9-26)

Following this, Allah orders Muhammad (PBUH) to recite the Holy Qur’an for it being guidance to him. Besides, Allah again advises the prophet to be patient among the believers. The final destinations of both (believers and non-believers) are told. Then it is told that evil results from disbelief and for those who are evil and wrong doers, the day of resurrection will be a major terror. Verses (27-49)

On top of this, Allah points out to the children of Adam to enmity of Iblis (Satan) towards them. And it is mentioned that the false gods of the idolaters will be worthless and he tells us how he will address the idolaters on the day of resurrection. Verses (50-59)

And again, the story of Musa (Moses) and Al-Khidr is told. Al-Khidr was one to whom Allah had given knowledge that hadn’t been given to Musa (Moses). Verses (60-82)

We are told that Dhul-Qarnayn had domination over the east the west, all countries and their kings submitted to him, and all nations, Arabs and non-Arabs served him. Some of them said he was called Dhul-Qaranyyn (the one with two horns) because he reached the two “Horne” of the sun, east and west, where it raises and where it sets. Ibn Kathir (Vo. 6:18:203-4) verses (83-98)

Finally, the final fate of believers and non-believers are explained in detail. And it is narrated that prophet Muhammad (PBUH) is a human being and messenger and the God (Allah) is one. Verse (99-110)

3.4.1. Narrative Voice in the Surah Al-Kahf

As stated in the already chapters, a narrative voice is the personality of the narrator (in this case the author). Hence, this identity can be identified by content matter, subjective expressions and pragmatic signals. Based on these theories, the voice of chapter Al-kahf will be given as follows.

The first extract that reveals the voice of the narrator is given in verse (18: 13) as, “we narrate unto you (O Muhammad) their story with truth. Truly they were young men who believed in their Lord (Allah) and we increased them in guidance.”

In this extract, three voice makers can be mentioned. The first is the clause, “we narrate.” The pronoun ‘we’ does not refer to plural persons. However, in Arabic language, it is common to use ‘we’ for the one who has a higher rank or position. So, Allah used this pronoun to refer to himself. Therefore, the narrator is God (Allah) himself. There is also a second voice marker, ‘their Lord (Allah)’. This phrase can be substituted by a pronoun ‘he’. This shows that while narrating the story, Allah himself referred him self as ‘he’ .And the third one is, ‘we increased them in guidance.’ In this sentence, the subject, ‘we’ is a pronoun that refers to the narrator who is the source of guidance.

The second voice marker is an extract which is given in verse 47. “And (remember) the day we shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.”

This extract indicates that the narrator is referred by ‘we’. And beyond this, the voice is shown by the power of the narrator. The power that makes the mountains dust and the earth a leveled plain comes from God.

So, this is a power of God (Allah). Therefore, the narrator of this chapter is Allah.

3.4.2 Narrative time in Surah Al-kahf (Cave)

Time analysis answers the questions when? How long and how often? Therefore, the following extracts will answer the above questions.

3.4.2.1. Order

Because one Surah of the Holy Qur'an raises more than one subject, it is not usual to expect one event that will be narrated from the beginning to the end. Secondly, Allah either mentioned the story of the past prophets or foretells about the final day, paradise or the hell fire. So, the order of the events in this Surah is anachrony. This means that flashback and foreshadowing are common.

To begin with flashback, the first example is a story of the people of the cave. This story deals with the young men who fled to cave to worship their God and they stayed there for many years, “(Remember) when the young men fled for refuge from their disbelieving (folk) to the cave. They said: ‘our Lord! Bestow on us mercy from yourself, and facilitate for us our affair in the right way!’ Therefore, we covered up their (sense of) hearing (causing them to go in deep sleep) in the cave for a number of years.” Verse (18:10-11).

Even if, this verse and the whole Qur'an were revealed during the life time of Muhammad (PBUH), they relate stories which had happened before that time. So, the above extract can be taken as a flashback.

Moreover, the second example of flash back is given in verse 50. This is also a story which narrates the situation what had happened when Allah ordered the angels to prostrate themselves unto Adem:

And (remember) when we said to the angels: prostrate yourselves unto Adam: so they prostrated them selves except Iblis (Satan). He was one of the jinn; he disobeyed the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than me while they are enemies to you? Verse (18:50).

In this quotation, Allah narrates the story of Iblis (Satan) to prophet Muhammad (PBUH) and how he (Iblis) became an enemy to human beings. This is an event which was happened long ago (during the time of the first human being on earth (Adem)).

In the same way, there are other flashbacks in this verses .For instance, in verse 59, Allah narrates about the people of Ad and Thamud. Secondly in verse 60, the story of Musa (Moses) is given.

In relation to foreshadowing, verse (18:8) can be mentioned as an instance, “And verily we shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees).” This explains about the event that will happen in the future. The second example of foreshadowing is given verse (18:53-4) as follows, “And the Mujrimun (criminals, polytheists, sinners) shall see the fire and apprehend that they have to fall there in. And they will find no way of escape from there. And indeed we have put forth every kind of example in this Qur’an, for mankind. But, man is ever more quarrel some than anything.”

3.4.2.2 Duration

As usual, the duration of Surah Al-Kahf (the cave) is acceleration/ speeded up; because the time taken by an average reader to read the Surah is considerably shorter than the time taken by an action in the episode. Surah Al-kahf takes about 36 minutes for the average reader to recite. However, the story time is longer than the discourse time; because, the story time is extended and covers various stories.

Furthermore, ellipsis or omission and pause are used to measuring duration. Therefore, ellipsis is the special form of acceleration. During ellipsis the story time is not given in the text and elapses swiftly. But the opposite is pause. During pause, discourse time stops and the story time is going forward. An example of pauses is given in verse (18:31):

These! For them will be Adn (Eden) paradise (everlasting Gardens); where in rivers flow underneath them; there in they will be adorned with

bracelets of God, and they will wear green garments of fine and thick silk. They will recline there in on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place)!

This extract is both description and commentary. So, when the narrator tries to describe something, discourse time elapses, but the story time does not move. This is to say that from the beginning to the end of the above extract, the narrator tells only one event. He doesn't move to the next issue. But when the narrator reads the extract from the beginning to the end, he is consuming time (taking reading time). Consequently, this is considered to be a pause.

3.4.2.3 Frequency

It is common in the Holy Qur'an that important events are repeated now and then. Now we can find various repeated action in one surah. And furthermore the story of an individual may be repeated in different surahs.

In Surah Al-kahf big event is repeated more often than other events. This event is the day of resurrection. In relation to this verse (18:21) states, "And thus we made their case known (to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the hour." The purpose of this verse is to announce people about God's promise. It is stated that God's promise will never be broken. And it adds that the final day (day for resurrection) is among the promises of God.

On top of this, the day of resurrection is also repeated. It is stated in verse (18:44) that, "there (on the Day of resurrection) Al-Walayah (protection, power, authority and kingdom) will be for Allah (Alone), he true God. He *Allah) is the Best for reward and the Best for the final end. (La ilaha illallah- none has the right to be worshipped but Allah.)" this verse again talks about the same issue but with different content. This is to say that the only power on the final day will belong to God only. Next, verses, 47, 52 and others narrate the same subject. But the messages of each repeated event are different.

3.4.3 Narrative Modes in Surah Al-Kahf(cave)

Surah Al-Kahf is presented in both scenic and summary modes .For example, let us take the case in verse (18:67-70):

*He (Khidr) said; verily, you will not be able to have patience with me!
And how can you have patience about a thing which you know hot?’
Musa (Moses) said: If Allah wills, you will find me patient, and I will not
disobey you in aught.’
He (Khidr) said: ‘then, if you follow me, ask me not about anything till I
myself mentioned of it to you.’*

As can be observed in the quotation above, the narrator didn’t take the lions share to tell us the story. Instead he presented us the direct speeches of the characters. So, it is an example of scenic mode of presentation.

Despite scenic presentation, summary presentation condenses an event or summarizes it. For summary mode, let us stake the case in verse 45:

*And put forward to them the example of the life of this world. It is like the
water (rain) which we send down from the sky, and the vegetation of the
earth mingles with it, and becomes fresh and green. But (later) it becomes
dry and broken pieces, which the winds scatter. And Allah is Able to do
every thing.*

In this extract, the narrator takes the whole control of telling the stories. So, he condenses and summarizes his narrative instead of presenting detail action events.

3.4.4. Character and Characterization

People of cave, Khidr and Dhul-Qarynain are the three main characters of surah Al-Kahf. Their characterization is given as follows.

3.4.4.1 People of Cave

People of the cave strongly hate disbelief. This is the reason why they leave their society. So, they went to the cave to worship their Lord alone. “(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave. They said: ‘our Lord! Bestow on us mercy from you, and facilitate for us our affair in the right way!” verse (18:10). As mentioned in the extract, these are young men who chose to live in the cave with their Lord’s mercy.

People of the cave can also be taken as pious believers. As a result, they are depicted as people who had strong and firm belief. In relation to this, verse (18:14) can be taken as an example:

And we made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: ‘our Lord is the Lord of the heavens and the earth, never shall we call upon any ilah (god) other than him, if we did, we should indeed have uttered an enormity in disbelief.

Based on this quotation, one can say that the people of cave have such a wonderful belief that they promised not to produce words of disbelief. Besides, they testified that their Lord doesn’t need to have any form of association.

3.4.4.2 Khidr

Khidr is portrayed as a slave of God. And he had been taught knowledge from his God (Allah). The narrator (Allah) characterizes this in verse (18:65) as, “then they found one of our slaves, on whom we had bestowed mercy from us, and whom we had taught knowledge from us.” Moreover, Musa (Moses) explained the personality traits of Khidr in the same manner.

This means that Musa (Moses) characterizes Khidr as having knowledge which was taught by God. “Musa (Moses) said to him (Khidr): ‘May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught by Allah?’” verse (18:66).

3.4.4.3 Dhul-Qarnain

God (Allah) characterized Dhul-Qarnain in the verse (18:84) as, “verily, we established him in the earth, and we gave him the means of everything.”

As a result of given the means of everything, Dhul-Qarnain traveled such a long distance that he reached the setting and rising places of the sun and between two mountains. “Until, when he reached the setting place of the sun, he found it setting in a spring of black Muddy (or hot) water,” verse (18:86). “Until, when

he came to the rising place of the sun...” verse (18:90). And “Until, when he reached between two mountains...” verse (18:93).

Moreover, Dhul-Qarnain was given a power to punish or to treat people with kindness. Regarding this Allah says, “we (Allah) said (by inspiration): ‘O Dhul-Qarnain! Either you punish them or treat them with kindness.’” Verse (18:86).

3.5 A Short Summary of Surah Al-Anbiya(The Prophets)

Surah Al-Ambiyà is the 21 first chapter of the Holy Qur’an. It consists of 112 verses. Its name is taken from the portions of its verses which deal with the stories of the past prophets.

The Surah begins with warning. The narrator (Allah) warns people about the approach of the final day (end of this world). But people are not preparing themselves for it. And then Allah tells us about the ignorant ness of those who says Qur’an is a magic, a poetry, false dreams or fabrication. Besides it is mentioned that all the messengers are human beings, not angles. Then it is also stated that among the past generations, those who were evildoers were destroyed. Verses (1-10)

It is again narrated that Allah created everything with justice and wisdom. So, everything belongs to him and serves him. And Allah denounces those who take other gods instead of him. In addition, Allah tells human beings that there are signs for the existence of God. Signs in the heavens, on earth, in the night and day show that God is one. It is also given that whenever messengers were sent, there were idolaters who used to mock at them. And Allah explained how idolaters were deceived by their luxurious lives in this world. Verses (11-50)

After this, the story of prophet Ibrahim (Abraham) and his people is presented. In the absence of his people, Ibrahim (Abraham) cut all their idols except the biggest and put his hammer in the hand of the biggest idol. When the people returned back to their idols, they saw that their idols are cut to pieces. They then suspected Ibrahim and asked him who did that. Ibrahim told them to ask

the idols if they could speak. This time the people knew that the idols couldn't speak and their arguments were refuted, and truth was manifest by Ibrahim. They caught and decided to burn him. They made a wide and deep hole on the ground and set it a flame and it burned with huge sparks and immense flames. This time they threw Ibrahim (Abraham) into the flames and he was saying, "sufficient for me is Allah, and is the best disposer of affairs." Ibn Kathir (vol. 6:21:466).

Then immediately Allah ordered the fire in verse (21:79) "O fire! Be cool and safety for Ibramim" Allah tells us that after Ibrahim (Abraham) was saved from the fire, he moved to Ash-Sham (Syria) together with prophet Lut and began to teach the people there. But the people resisted him. As a result of their evil act, they were destroyed. Verses (51-75)

After the story of Ibrahim (Abraham), Allah narrated about prophets Nuh and his pople, Dawud (David), Sulaiman and the signs (of prophet hood) which were given to them. Besides, prophets Ayyub, Ismail, Idris, Dhul-Kifl, Yunus, Zakariyya, Yahya, Isa(Jesus) and Mary (maryam) were mentioned. Verses (76-91)

Then the coming of Ya'juj and ma'juju (who are progeny of Adam and descents of Nuh through his son Yafith (Japheth) was told. And it is stated that the idolaters and their gods are fuel for Hell, but those who saved from worshipping idols will be in the state of the blessed land (paradise). Further more, Allah mentioned that he has sent Muhammad (PBUH) for all peoples. But it is up to the people to accept or reject him. And the main objective of this revelation which Muhammad brought is to teach that Allah must be worshipped alone. Finally, it is narrated that the final day will be very serious and no one knows exactly when the hour will come. Verses (92-112)

3.5.1 Narrative Voice in Surah Al-Anbiya (The Prophets)

As many scholars agree, the main question in the concept of narrative voice is 'who speaks'. So, knowing the identity of the speaker or narrator and

identifying his/her characteristics means recognizing the narrative voice of a narrative text.

So depending on the above theoretical aspect, the narrative voice of Surah Al-Anbiya (the prophets) is given as follows. Although many verses consist of the narrative voice of the Surah, focus is given on a few verses which reveal its voice more explicitly than others. For instance, in verses 31, 32 and 33, the voice of the narrator can easily be recognized. Hence, these verses (21:31-3) are given as:

And we have placed on the earth firm mountains, lest it should shake with them, (people) and we placed therein broad high ways for them to pass through, that they may be guided.

And we have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, and clouds). And he it is who has created the night and the day, and the sun and the moon, each in an orbit floating.

As can be seen in the above verses, the voice of the narrator is projected by the pronouns 'we' and 'he'. This means that the same narrator refers himself as 'we' and 'he'. In both cases, the narrator (God) is heterodiegetic. He is not present in the text. He belongs to the different world than the people in the story. Moreover, he is highly overt.

Moreover, the extract reveals that the same narrator told us that he put the mountains on the earth, stretched broad high ways for men; made the heaven a well-guarded roof and he created the night, the day, the sun and the moon. So, the one who did all these can't be a man, a prophet or an angel. Consequently, based on the voice markers, it can be said that the narrator is God Almighty (Allah).

God Almighty has unlimited power to do whatever things he wants to. As to his power, almost the same voice is indicated in verse (21:23) as, "He cannot be questioned as to what he does, while they will be questioned." In this verse, a voice represented by a pronoun 'he' is the narrator. He means that any body

can't question him, but he can question any creatures. Because he said, 'they will be questioned' And 'they' refers to human beings.

The last extract which is selected from Surah Al-Anbiya is verse 25. In this verse, the narrator (Allah) tells prophet Muhammad (PBUH) what the narrator did before he sent Prophet Muhammad. The narrator continuous to say, "and we did not send any messenger before you (Muhammad) but we revealed to him (saying): La ilahaila Ana [none has the right to be worshiped but I (Allah), so worship me (Alone and none else).]" Verse (21:25).

In the extract above, two pronouns ('we' and 'I') reveal the voice of the narrator. The one who sends messengers is God Almighty. And the common message of all prophets is the content of the message is, "none has the right to be worshiped but I (Allah)." So, the sender of messengers and the one who is to be worshipped is Allah. In conclusion, the voice of the narrator in this particular Surah is found to have three forms. This means that the same narrator refers himself as 'we', 'he' and 'I'

3.5.2. Narrative time of Surah Al-Anbiya (The Prophets)

3.5.2.1 Order

This Surah is not a story that deals with one subject and narrates it from the beginning to the end. The first half of the Surah raises things like the day of resurrection, evildoers, good doers, creation, and refutation of false gods and so on. The second half of it however, narrates the various stories of different prophets. Even in these stories, it is difficult to get the full stories of the prophets. This is because the main objective of these stories is not for the presentation of stories for itself. Rather they are assumed to give past evidences, examples or proofs for other prophets who came after them. As a result, only a part of the whole story which is relevant to the context is presented. Having all these in mind, it can not be said that the normal order of events is kept. Because, when Allah talks about paradise or the Day of Judgment, it goes out of the main story line. This is because paradise and Day

of resurrection are events that will happen in the future. So, they are presented in the form of foreshadowing. And again, when he mentions the stories of the past generation or prophets, the order also goes back out of the normal story line. Therefore, in Surah Al-Anbiya, there are flashbacks and foreshadowing following each and every verse.

For instance, Muslim scholars believe that when prophet Muhammad (PBUH) was rejected by his people and became disappointed, Allah revealed verses that explain similar things which had been done on past prophets before his generation. The message was as to say, O Muhammad don't be disappointed. Before you, prophets were sent, but their people had ignored them except a few. So, the prophets and those people who accept their call were saved, but not those who rejected them. Hence the verse which raises this issue can be taken as a flashback and given in verse (21:9) as, "Then we fulfilled to them (the Prophets) the promise. So we saved them and those whom we willed, but we destroyed Al-Musrifun (i.e. disbelievers in Allah, in his messengers' extravagant, transgressors of Allah's limits by committing crimes, oppression, polytheism and sins)."

In the same way, there are other verses in this Surah which show past actions and events. Among them are verses from 6 to 17, 25 and those verses which present the stories of the past prophets are said to be flashbacks.

Regarding foreshadowing, the common events in the Holy Qur'an usually raised for the purpose of foreshadowing are either issues related to paradise or things related to the day of resurrection. As a result, the first extract in Surah Al-Anbiya which is selected as an example for foreshadowing is given in verse 103, "The greatest terror (on the day of resurrection) will not grieve them and the angels will meet them, (with the greeting). 'This is your day which you were promised.'" Additionally, foreshadowing is given in verses, 47, 100,101.102 and 104.

3.5.2.2. Duration

The durational aspect of Surah Al-Anbiya (the prophets) is acceleration (speeded up). This is because its discourse time is shorter than its story time. Its discourse time does not take more than forty minutes. However, its story time is considerably longer. For instance, the story of Ibrahim alone covers more than one day.

3.5.2.3. Frequency

In Surah Al-Anbiya, two important events are repeated. The first event is the day of resurrection. So, Allah begins the Surah with the issues of the final day. He tells us in verse (21:1), “Draws near for mankind their reckoning, while they turn away in heedlessness.” Moreover, in verse 40, it is narrated as, “Nay, it the fire or the day of resurrection) will come up them all of a sudden and will perplex them...” Thirdly, Prophet Muhammad was told to tell for his nonbeliever people as,” And I know not whether that which you are promised (i.e the torment or the day of resurrection) is near or far.” Besides verses 100,102,103 and 104 deals with the same issue.

The second important event which is repeated is issues of idolaters. For instance verses 41 and 99 deals with idolaters. Take the case in verse 99, “had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide there in for ever.”

3.5.3 Narrative modes in the Surah Al-Anbiya(the prophets)

Surah Al-Anbiya is presented in both scenic and summary ways. The narrative is scenic when detailed actions or dialogues dominate the episode. The role of the narrator is limited or absent in scenic presentation .Therefore, the following verses (21:52-6) are examples of scenic forms:

When he said to his father and his people: what are these images to which you are devoted?

They said: ‘we found our fathers worshipping them.’ He said: ‘Indeed you and your fathers have been in manifest error.’

They said: 'have you brought us the truth, or are you one of those who play about?'

He said: 'nay, your Lord is the Lord of the heavens and the earth, who created them and to that I am one of the witnesses'.

In the extract above, the verses are presented in dialogue mode. The dialogue was between Ibrahim (Abraham) and the idolaters. Instead of presenting the extract in summary (condensed) mode, it is presented in showing mode.

The second example of scenic presentation is given in verse (21:87):

And (remember) Dhun-Nun(Jonah), when he went off in anger, and imagined that we shall not punish him(i.e. the calamities which had befalls him)! But he cried through the darkness (saying): 'La ilaha illa Anta[none has the right to be worshipped but you (O Allah), Glorified (and Exalted) are You [above all that (evil) they associate with you] ! Truly, I have been of the wrong doers'.

This extract presents Dhun-Nun's grieving and tearing. He is trying to let out his painful breath as a result of regret. So, one can easily picture the situation Dhun-Nun is in. He is now repenting for the evil he did in the past. He is testifying that none has the right to be worshipped except his God. He openly declares that he is criminal. Therefore, we can see the event or action as if Dhun-Nun is in front of us. This is because the action is presented directly by him. The narrator does not interfere in telling. So, this extract is a good example of scenic presentation.

On the other hand, summary mode of presentation is the method of presenting events or actions in condensed form.

For instance Allah narrates an event in verse (21:47) as, "And we shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly is anything. And if there be the weight of mustard seed, we bring it. And sufficient are we to take account."

As shown in the above verse, the narrator is not concerned with the presentation of detailed actions about the day of resurrection. He only presents us a thematically based episode by condensing a long process or action. This is

because the purpose of this verse is to announce the presence of judgment and to tell that the judgment will not be unfair. However, there are other Surahs whose title is Al-Waqah(the event) which presents the detail and complete events of that day. The second example of summary presentation is given in verse 78 of Surah Al-Anbiya, “And (remember) Dawud(David) and Sulaiman (Solomon), when they gave judgment in the case of the field in which the sheep of certain people had pastured at night; and we were witness to their judgment.” Here, the narrator highlights the judgment of the two prophets. He didn’t tell us the detailed actions of their judgment. The narrator is interested in telling than in showing.

In conclusion, it can be said that these scenic and summary modes are narrative techniques that show the ways in which a narrative text is presented.

3.5.4. Character and Characterization in Al-Anbiya

Surah Al-Anbiya (the prophets) (as a result of its name), it has mentioned a lot of prophets as its characters. Among these are Musa (Moses),Harun, Ibrahim (Abraham), Lut (Lot), Ishaq (Isaac), Ya’qub(Jacob), Nuh(Noah),Dawud (David), Sulaiman(Solomon),Ayyub (Job), Ismail (Ishmael),Dhul-Kifl (Isaiah), Dhun Nun (Jonah), Zakariyya (Zachariah),Yahya(John), virgin Maryam(Mary), Isa(Jesus) and Uzair (Ezra). But, it doesn’t mean that the whole Surah deals with the stories of these prophets. Only the second half of the Surah raises these stories. And each of them is characterized in different ways. As a result, the personality traits of a few of them are given below.

3.5.4.1. Ibrahim (Abraham)

Ibrahim (Abraham) is presented as an enemy of the idolaters. As an enemy, he cut their idols (gods) into pieces except the biggest one. Verse (21:57-8) explained this as, “And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs. So, he broke them to pieces, (all) except the biggest of them, that they might turn to it.”

After Ibrahim (Abraham) did the cutting, he put the hammer on the biggest idol. Later, when the idolaters returned back to their idols, they found out that their idols are broken down to pieces. This time, they suspected Ibrahim (Abraham) and asked him who had done that? Ibrahim in Qur'an (21:63) answered, "... this one, the biggest of them (idols) did it. Ask them, if they can speak!" Because Ibrahim (Abraham) knows that the idols cannot speak, he didn't fear to give the answer to the idolaters. Following this, they decided to burn him.

On the other hand, Ibrahim is depicted as a pious believer. He is also affectionate to his God (Allah). When the idolaters asked him whether he was a prophet or not, in verse (21:56) he answered them as, "Nay, your Lord is the Lord of the heavens and the earth, who created them and to that I am one of the witness".

According to Islam, the concept of God (Allah) which is told by Ibrahim was right. So, it is assumed that Ibrahim is a pious believer. Moreover, by the time the idolaters threw Ibrahim (Abraham) in to the flame, he remembered his God (Allah) and uttered, "Sufficient for me is Allah, and is the best disposer of affairs." Ibn Kathir (vol. 6:21:466). This time, Allah ordered the fire, "O fire! Be you coolness and safety for Ibrahim (Abraham)!" Therefore, the fire immediately cooled down and Ibrahim (Abraham) was saved. So, it can be said that Allah loves him and Ibrahim is a pious believer as a result of Allah's love for him.

3.5.4.2 Dawud (David) and Sulaiman (Solomon)

Both Dawud and Sulaiman are portrayed as judges. In Qur'an (21:78-9) Allah narrates that, "They gave judgment in the case of the field in which the sheep of certain people had pastured at night; and we were witness to their judgment"... to each of them we gave *Hukm*(right judgment of the affaires and prophethood) and knowledge". Thus, the above extract reveals that both Dawud and Sulaiman have wisdoms of judging affairs as correctly as possible. In other words, the narrator (Allah) characterizes Dawud and Sulaiman as good judges.

This can be taken as an indirect characterization (altero-characterization). This is because their traits are given from their actions, ‘they gave judgment.’

To add more, apart from Sulaiman, Dawud is characterized as one of the best singers. Hence, leave alone living things, non-living things sing together with him, Qur’an (21:79) states this as; “we subjected the mountains and the birds to glorify our praises along with Dawud (David).” In the same way, the subject of characterization is the narrator (who characterizes). The objects (who are characterized) are mountains, birds, and Dawud. Therefore, this is the best example of direct characterization. This is because the traits of characters are directly presented by the narrator.

3.5.4.3 Ismali, Idris and Dhul-Kifl

All of these prophets are represented as men of patience. As a result, they are given Mercy from their lord (Allah). And they are also depicted as men who do righteous deeds. These traits of them are given in Qur’an (21:85-6) as, “all were from among *As-Sabirum* (the patient). And we admitted them to our Mercy. Verily, they were of the righteous.” So, it is clear from the quote that the narrator characterizes them directly. This kind of characterization is known to be explicit. This is because their traits are attributed by words, ‘the patient,...we admitted.’

3.5.4.4. Maryam (Mary)

Even if she is not a prophet, Mary (Maryam) is one of the best blessed women in Islam. Allah reveals one chapter (Surah) of Qur’an by her name. Moreover, she is repeatedly depicted in various verses of other Surahs. In the same way, in Surah Al-Anbiya, Allah characterizes Mary (Maryam) as a virgin woman. This is to say that, Mary without involving in sexual intercourse, she became pregnant. In Islam, it is believed that Jibrail had breathed in the sleeves of her shirt and then she conceived. Raising this issue, Qur’an (21:91) characterizes her as, “and she who guarded her chastity [virgin Maryam (mary)], we breathed

into (the sleeves of) her (shirt or garment) [through our Ruh-Jibrail (Gabriel)], and we made her and her son [Isa(Jesus)] a sign for *Al-Alamin* (man kind and Jinn).

Thus, it is Allah who characterizes here as having the above mentioned qualities. So, this is one of miracles of Almighty God giving a child without any male and female contact.

Chapter Four

Conclusions

Though the Holy Qur'an was revealed one thousand four hundred years back, the five sample chapters, which were selected for the analysis, are still fresh and can be treated by modern narrative theories.

In this thesis, the analysis of narrative voice, narrative time, narrative modes and, character and characterization are done on the sample chapters (Surahs) of the Qur'an. Therefore, based on the analysis, the following findings are investigated.

To begin with narrative voice, from the two kinds of voices (intratextual and extratextual), the Holy Qur'an is presented by the extratextual voice. This is because this scripture is a real narrative text (which is not fictional). This means that the author of the Qur'an is responsible for its narration. Hence, the sample chapters are narrated by their author (God).

In all sample chapters (Surahs), the author (Allah) is found to be a heterodiegetic type of narrator who is not in the word of characters (people in sample chapters). It is also pointed out that he (God) tells every thing and knows every thing. Besides, it is understood that God (narrator) knows what is going on in the minds of other characters.

It is again shown that all the sample chapters are presented by a highly overt narrator (author). He directly addresses his audiences. Moreover, the voice of the texts is projected by pronouns such as 'we', 'I' and 'He'.

Narrative time is the second narrative technique used in the analysis. As shown in the analysis, the chronological order of events is not kept. The main reason for this is that one chapter of the Holy Qur'an does not narrate only one episode like other worldly books. Therefore, because of the various subject matters of

one chapter, the narrative does not smoothly flow. As a result, flashback and foreshadowing characterize the narrative.

It is found out again that duration is one of the techniques to measure the proportion between story time and discourse time. In the analysis of the sample chapters, it had been shown that the story time is longer than the discourse time. This is because; each of the chapters is shorter. So, their discourse time can be elapsed quickly. However, each of them raises various stories which take a long time. Hence, the duration of all the sample chapters are accelerated or speeded up. In the same way, the frequency of each chapter is common. In all chapters, the same issues are recurring again and again which is unusual for other books that we read daily. But this repetition of events is not without any sort of worth. It is by this repetition that the plot of the story is constructed.

It is also common for all chapters (Surahs) that they are presented in both scenic and summary modes. Sometimes detailed and prolonged episodes are presented and in another time, condensed mode of presentation is given.

Lastly, different types of people are portrayed like characters in the fictional world. The author (who tells the story) characterizes other people. Besides both explicit and implicit characterizations are presented. This means that the traits of characters are directly portrayed. Others are implied indirectly by some one's act, behavior, physical appearance and by his/ her clothing styles.

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