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Abstract

Narrative techniques play a vital role in the process of human communication. This research analyzes the use of narrative techniques in the Holy Quran. It is highly significant for researchers/linguists to conduct research on narrative techniques in the Holy Quran. The study focuses on Surah Yusuf of the Holy Quran in this regard. Surah Yusuf is the 12th Surah of the Holy Quran. The study has used Newmark's semantic and communicative translation theory(2022) to understand the narrative techniques in the English translation of Surah Yusuf. The study is qualitative in nature. The researchers also used Malik's framework(2021). This framework proposes different narrative techniques. The Quran's storytelling techniques have influenced the Arabic language, literature, and culture for centuries and continue to inspire and guide people from all walks of life. The findings of the research will help in analyzing and understanding the narrative techniques present in other Surahs of the Holy Quran.

Keywords: Narrative Techniques, Semantic, Communicative, Translation, Theory, Narrative

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Abstract

Narrative techniques play a vital role in the process of human communication. This research analyzes the use of narrative techniques in the Holy Quran. It is highly significant for researchers/linguists to conduct research on narrative techniques in the Holy Quran. The study focuses on Surah Yusuf of the Holy Quran in this regard. Surah Yusuf is the 12th Surah of the Holy Quran. The study has used Newmark's semantic and communicative translation theory(2022) to understand the narrative techniques in the English translation of Surah Yusuf. The study is qualitative in nature. The researchers also used Malik's framework(2021). This framework proposes different narrative techniques. The Quran's storytelling techniques have influenced the Arabic language, literature, and culture for centuries and continue to inspire and guide people from all walks of life. The findings of the research will help in analyzing and understanding the narrative techniques present in other Surahs of the Holy Quran.

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Keywords: [Narrative Techniques](#), [Semantic](#), [Communicative](#), [Translation](#), [Theory](#), [Narrative](#)

Introduction

The whole creation on the face of Earth is a reflection of Divine wisdom. It is highly significant for the creatures to stay connected for their survival and growth. The worth of communication cannot be denied in this regard. In the process of communication, narrative techniques play a pivotal role. The Holy Quran being the word of Allah Almighty is replete with the most beautiful and

absolutely effective narrative techniques. Yusuf (2023) mentions in his research that the Holy Quran, regarded as the ultimate source of guidance and wisdom by millions around the globe, is not only revered for its spiritual significance but also acclaimed for its profound narrative richness. Moreover, the research also mentions that its stories serve as timeless parables, resonating across cultures and generations, offering invaluable insights into



human nature, morality, and the divine will. According to Bélanger (2020) among various chapters of the Holy Quran, *Surah Yusuf* stands out as a masterpiece of storytelling, encapsulating the trials and triumphs of Prophet Yusuf (Joseph) in a captivating narrative.

This research aims to explore the various challenges faced in understanding the narrative content of the Holy Qur'an, particularly focusing on the techniques used. Without any doubt, this research will emphasize the significance of understanding the divine message revealed in Arabic in the form of narratives. The researchers understand that there are certain complications in understanding the sacred text of *Surah Yusuf* accurately for the readers. The present study may help the readers to understand the message of the Holy Quran quite effectively.

Background of the Study

According to Malik (2022) the Holy Quran is respected by Muslims as the true and divine word of God, and they believe that it offers guidance and wisdom for humanity. Hussain (2020) says that its detailed influence extends far beyond religious boundaries, and it also shapes the culture. Without any doubt, the Quranic text is famous for its narrative tradition, which weaves together historical accounts, moral lessons, and profound insights into human conditions, encapsulating timeless wisdom in captivating stories (Malik, 2022). As per Said (2022) *Surah Yusuf*, nestled within the 12th and 13th *parahs* of the Holy Quran, serves as a microcosm of the Quranic narrative tradition, blending historical accounts with moral lessons, vivid imagery, and profound insights into the human condition.

Surah Yusuf is characterized by its narrative richness, vivid imagery, and profound moral insights, making it a cornerstone of Quranic literature and a source of inspiration for believers across generations. As per Zakaria (2020), the *Surah* delves into the themes of family dynamics, trust in divine providence, consequences of envy and deception, and virtues of patience, forgiveness, and perseverance.

In this particular situation. Newmark's semantic and communicative theoretical framework presents a unique and organized examination of the narrative techniques embarked on in *Surah Yusuf*. It also examines the impact of those narrative techniques

in its English translation. Researchers can use this theory as an application for the analysis to see how the meanings of the source text are transmitted and explained to the target audience. Newmark's semantic and communicative approach gives a unique understanding of narrative techniques and the effectiveness of these techniques in the field of linguistics and culture (Cai, 2019).

Moreover, Malik (2021), suggested a theory that represents the different narrative strategies. For example, a brief narration, the usage of stylistic devices, vivid imagery, flashbacks, and other interconnected narratives offer a roadmap for discussing the narrative complexity of *Surah Yusuf*. The study has used the qualitative analysis method, through this analysis, it tries to highlight the communicative and semantic perspectives of the Quranic text.

Context of the Study

Surah Yusuf has more importance in other domains than religious contexts. These areas are psychology, literature, and ethics (Sibarana, 2018). However, it is valuable to mention that the narrative style of this surah and its morality carry a lot for philosophers, intellectuals, and individuals.

Furthermore, it also added that *Surah's* symbolic and ethical meaning has encouraged an immeasurable number of people, academics, and philosophers in history regarding the use of narrative strategies by the Quran. In no doubt, *Surah Yusuf* is one of the proofs of the literary brilliance of the Quran, which makes the readers think about its truth and derive guidance from the everlasting wisdom it embodies. Yadegari (2022) carried out a narrative analysis of *Surah Yusuf* to unveil narrative treasures and identified it as a narrative of suspense discovery, enlightenment, and spiritual value all of which are driven by the divine wisdom embedded in the verses of the surah. In this regard, as pointed out by Cai (2019) the use of Newmark's semantic and communicative translation theory as the mode of analyzing the narrative techniques in *Surah Yusuf* provides a structured approach. In no doubt, when it comes to analyzing how meaning is constructed, mediated, and received through translation, this theoretical perspective offers many useful ways of understanding the Quranic narrative techniques and their communicative effectiveness across the language and culture divide.

Moreover, the framework proposed by Malik (2021), which delineates narrative techniques such as concise storytelling, the use of literary devices, vivid imagery, flashbacks, and interconnected narratives, offers a roadmap for dissecting the narrative complexity of *Surah Yusuf*.

Rationale for the Study

After a substantive literature review, it is found that there is a profound influence of the Holy Quran on Islamic culture (Noor, 2023) and literature. But still, the enduring cultural aspects of narrative tradition (Karim, 2023) lack in terms of narrative techniques used in the Holy Quran such as *Surah Yusuf*. The research found that scholars like Mariska (2022) and researchers like Ishaq (2020) have long recognized the narrative richness of the Quranic text, and in this regard, they also studied various techniques on different *Surahs* of the Holy Quran. However, the problem at hand lies in the lack of comprehensive research that specifically focuses on dissecting the narrative techniques utilized within *Surah Yusuf*, a chapter renowned for its compelling storytelling techniques.

Furthermore, existing researchers (Fazeli, 2023) also lack a valid theoretical framework to analyze and interpret the narrative strategies found in *Surah Yusuf*. While various translation theories and literary frameworks have been applied to the study of the Quran, still there is a need for research that can highlight its narrative techniques (Sallal, 2021) in a scholarly pattern. Hence this research aims to use the Newmark theory in this regard.

Additionally, limited researchers (Sallal, 2021) have identified narrative elements within *Surah Yusuf*, such as concise storytelling, vivid imagery, and interconnected narratives. There is no doubt that without a comprehensive understanding of the narrative techniques employed within *Surah Yusuf*, scholars, educators, and researchers may overlook the narrative strategies found within this great text (Yusuf, 2022). Despite multiple researches conducted on *Surah Yusuf* within the Quranic narrative tradition, there exists a gap in scholarly understanding regarding the specific narrative techniques found in the chapter.

Research Questions

The following research questions were formulated for the study:

1. What are the main narrative techniques in the text of *Surah Yusuf* of the Holy Quran?
2. What are the semantic and communicative perspectives of these narrative techniques?

Research Objectives

In terms of its research objectives the study is meant:

- To identify the narrative technique of concise presentation in the text of *Surah Yusuf*.
- To explore the narrative technique of the use of literary devices: vivid and emotive language, vivid imagery, and flashbacks, in the text of *Surah Yusuf*.
- To find out narrative techniques of interconnected narratives presented in the text of *Surah Yusuf*.
- To analyze the English translation of *Surah Yusuf* in terms of its narrative techniques from the perspective of New Mark's communicative and semantic translation theory.

Significance of the Research

This research carries a lot of importance for the translators as well as Muslim and non-Muslim readers who find it difficult to reach the true meanings of Quranic verses because of their less familiarity with narrative techniques. Among the great chapters of the Quran, *Surah Yusuf* holds a special place for its compelling narrative of Prophet *Yusuf* (Joseph), a tale replete with themes of resilience, betrayal, forgiveness, and divine providence. According to Sallal (2021), understanding these techniques not only deepens our appreciation of the Quranic text but also sheds light on broader questions of interpretation, translation, and literary analysis. For Muslims, a deeper understanding of *Surah Yusuf* in its true essence can enrich their spiritual connection, providing a more detailed and deep understanding of the divine guidance embedded within. Moreover, the results gained from this research can enhance the quality of narrative techniques, ensuring a more accurate, detailed, and in-depth representation of the Quranic message.

Literature Review

This section comprises a literature review on the constructs of *Surah Yusuf*, semantic and communicative analysis, translation analysis, and highlighting the use of narrative techniques in

comprehending the true essence of Quranic verses. It includes the review of research papers, journal articles, conference papers, books, research articles, and other relevant published material. The literature review includes only those articles and research studies which are reviewed and published within the last ten years.

Narrative Techniques Used in the Holy Quran

It is established that narrative techniques used in the Quran have a profound impact on readers and listeners, shaping their understanding and guiding their lives. The Quran's storytelling style is unique, it engages emotions, intellect, and social instincts. According to research by Noor (2023) the Quran's stories are filled with vivid imagery and powerful descriptions that evoke strong emotional responses, making the lessons memorable and meaningful. According to another study made by Karim (2023), the Quran is effective in socializing its readers by using fables and parables to present moral lessons and concepts in the book. In the same order, Yadegari (2022) highlights that the social role of these stories defines the ways of relating to other people and forming a virtuous life for the reader. Scholars have paid much attention to the narrative elements, language, and style of the Holy Quran. Mariska (2022) states that it is sometimes a non-narrative form which poses an interesting problem to conventional 'narrative' literary criticism. Likewise, in the research by Ishak (2022), it is discovered that the Holy Quran comprises unique discourse.

On the other hand, western scholars such as Bélanger (2020) have highlighted a call for a holistic theory that brings out all the literacies of the Quran. It may be an effort to offer a different view of the literary features of the Quran. Said (2022) indicates that the sequence of the Quran is seen within the range of cognitive stylistics and narrative analysis as he seeks to find out specific changes to the stories such as the story of Prophet Ayyub in Surah Yusuf. Similarly, in a study conducted by Hussain (2022), it is highlighted that the Quran does not narrate stories simply to tell them but to etch out moral lessons in the reader's mind and make the character gradually stable in terms of ethical values. Fazeli (2023) also conducted another research in which he explains

that the Quran's slow narrative of the stories, the reiteration of the same stories with added details, and the portrayal of scenes through different terms show the Quran's eloquence and stylistic beauty.

Surah Yusuf

Surah Yusuf being part of the Holy Quran, has grabbed scholars and researchers alike with its narrative richness and moral details. Noorizad (2023) highlights the use of storytelling in the process of teaching moral lessons within the Arabian Peninsula that form the background to the narrative tradition represented in *Surah Yusuf*. By far the most important element of the Surah Yusuf is its plot complexity and use of various figures of speech. Pordilan (2022) has analyzed Surah's narrative approaches and examined how suspense, narrative, and parallelism create narrative structures. However, while Morgan (2021) provides an analysis of the literary aspect of the Surah, Ayoub examines the theological and spiritual dimensions more thoughtfully and provides a more profound analysis of the Surah's profound wisdom. Bohari (2020) notes that a brief survey of the sources reveals that Tafsir al-Quran al-Azim and Tafsir al-Tabari by al-Tabari (839-923) can offer a useful survey of exegetical practices for this Surah and provide information about the theological, moral or spiritual aspects of the text.

However, as Liza (2022) provides more commentary on historical backgrounds and the text analysis, Bohari pays attention to the theological implications. Azizah (2022), and Liza (2022) focused on telling the story of the Surah and its meaning to the contemporary world. However, according to Farhaidan (2022) translation is more concerned with maintaining the language and literary style of the original text whereas according to Yusuf (2023), interpretation is more concerned with presenting the theological concepts in simple language for various readers with different language and cultural backgrounds. Moreover, Farhadian (2022), studies the correlation between the content of the *Surah* and topics such as leadership, perseverance, and interpersonal communication to prove that the *Surah* remains relevant in people's lives till doomsday. Fauziah's (2017) study is centered on Surah's relevance to leadership, ethical values, and narrative techniques.

Methodology

The study falls in the category of analytical research. It may be tagged as review cum analytical research in the perspective of its subject matter. It is qualitative in its nature. The researchers will use a content analysis approach in this study. For this purpose, Newmark's semantic and communicative theory of translation has been adapted as an analytical framework. The study has focused on narrative techniques of the *Surah Yusuf* of the Holy Quran. The *Surah* is famous for its narrative techniques and has attracted researchers and scholars across the world. In order to target the narrative techniques in the *Surah Yusuf* in particular, the framework of Malik (2021) has also been incorporated. This framework talks about various aspects of narrative techniques: concise storytelling, the use of literary devices, vivid imagery, flashbacks, and interconnected narratives. Therefore an integrated analytical framework has been used for the study to answer the research questions and meet the objectives.

Results & Discussion

This section includes a narrative analysis of *Surah Yusuf*. The analysis is based on the review of the existing studies in the last decade from the perspective of Malik's framework. The section also includes the analysis of the English translation of selected verses of the *Surah* from the perspective of Newmark's semantic and communicative translation theory.

Narrative Techniques in *Surah Yusuf*

Analysis of *Surah Yusuf* reveals a mastery of narrative techniques, including vivid imagery, dialogue, and strategic sequencing of events. As per Wahyuni (2020), the *Surah* employs techniques such as flashbacks and foreshadowing to create dramatic tension and engage the reader's emotions, as evidenced by the recounting of Yusuf's dreams and subsequent fulfillment. However, while research by Alimoradi (2020) indicates that *Surah Yusuf* excels in its narrative complexity, it maintains a cohesive thematic unity, emphasizing the sovereignty of divine will and the ultimate triumph of righteousness.

According to Pulungan (2022), *Surah Yusuf* is replete with moral lessons that resonate with audiences of all backgrounds. The *Surah*

underscores themes of patience, forgiveness, and divine providence, as exemplified by Yusuf's steadfastness in the face of adversity and his eventual forgiveness of his brothers. However, a study by Yusuf (2022) mentioned that while the *Surah's* moral messages are universal in their applicability, they are conveyed through a uniquely Islamic lens, drawing upon Quranic theology and prophetic teachings to impart timeless wisdom to believers.

Narrative Technique of Concise Presentation

The narrative technique of concise presentation in the Holy Quran stands out as a hallmark of its storytelling style. Diverse scholars have extensively examined this distinctive feature of the Quranic narrative, recognizing its profound implications for interpretation, translation, and literary analysis. Research by Amrayi (2022) explores the Quran's approach to concise storytelling, noting how elaborate narratives are condensed into succinct passages without sacrificing depth or complexity. *Surah Yusuf*, for instance, offers a compelling narrative of Prophet Yusuf's life journey within a relatively brief *Surah*, demonstrating the Quran's ability to convey profound truths concisely.

Similarly, research by Mardhiah (2019) highlights the Quran's unique narrative style compared to other religious and literary texts. Unlike epic narratives or historical chronicles, which may span volumes, the Quran conveys its moral lessons and theological insights through concise and accessible storytelling, appealing to diverse audiences across cultures and languages. The challenge of translating the Quran's concise narratives has been a subject of scholarly inquiry. Mustafa (2022) delves into the intricacies of Quranic translation, emphasizing the importance of capturing the nuances of concise presentation while maintaining fidelity to the original text. Translating *Surah Yusuf*, in particular, requires careful attention to linguistic nuances and cultural contexts to convey its narrative richness effectively.

Narrative Technique of Literary Devices (Vivid and Emotive Language, Vivid Imagery and Flashbacks)

Research by Elieba (2020) finds that one prominent aspect of the Quranic narrative technique is the use

of vivid and emotive language to evoke powerful imagery and emotions in the reader. Elieba (2020) highlights how the Quran possesses vivid descriptions and emotive language to bring its narratives to life, enabling readers to empathize with the experiences of its characters and internalize the moral lessons embedded within the text. *Surah Yusuf*, for example, carries vivid language to depict the emotions of Prophet Yusuf and his family members, drawing readers into the emotional depth of the narrative.

A study by Yusuf (2023) emphasizes the Quran's use of vivid imagery to convey abstract concepts and moral truths in concrete and relatable terms. *Surah Yusuf*, with its vivid depictions of dreams, landscapes, and interpersonal dynamics, exemplifies the Quran's mastery of imagery as a narrative device. Similarly, Rahmat (2022) conducted research to find out how the Quranic narrative often carries flashbacks to provide context, deepen characterization, and underscore thematic continuity. In *Surah Yusuf*, for instance, the use of flashbacks adds depth to the narrative by revealing the backstory of Prophet Yusuf and his family, enriching the reader's understanding of the characters and their motivations.

Narrative Technique of Interconnected Narratives in the Holy Quran

Research by Al Areqih (2023), emphasizes how the Quranic narratives of *Surah Yusuf*, *Surah Al-An'am*, and *Surah Al-Kahf*, among others, are interconnected through common themes such as faith, resilience, and divine providence. This interconnectedness enriches the reader's understanding of the Quranic worldview, revealing the underlying unity and coherence of its diverse narratives. Similarly, research by Widaputri (2023), explores how the Quranic narratives of Adam and Iblis, for example, are interconnected through their shared themes of temptation, disobedience, and repentance. By juxtaposing these narratives, the Quran underscores the consequences of moral choice and the importance of steadfastness in faith.

Amirudin (2023), argued how the Quranic narrative of Prophet Muhammad's prophet-hood is interconnected with the stories of earlier prophets, creating a narrative continuum that spans across time and space. This interconnectedness underscores the Quran's message of continuity and

divine guidance throughout history. Furthermore, research by Qolbiyah (2022) highlights how understanding the interconnectedness of Quranic narratives can illuminate the broader themes and messages of the Quran, enabling readers to appreciate the coherence and depth of its textual structure.

Surah Yusuf in the Perspective of Newmark's Semantic and Communicative Translation Theory

Semantic and communicative translation theory has been under discussion among scholars especially when it comes to translating religious work such as the Holy Quran. Newmark (2015) as reported in (Awan 2019) especially recommends the semantic approach in translating religious texts where the translator is supposed to convey the literal contextual meaning of the text in the receptor's language. While using Newmark's semantic and communicative translation theory, the translator is in a position of translating and interpreting the meaning of *Surah Yusuf* and its rhetorical features while at the same time making the translation comprehensible and effective to modern readers. According to the study done by Ali, (2019), while translating *Surah Yusuf* there are two principles that are to be followed, the principle of semantic transfer and the principle of communicative transfer. In his study, Omar (2015) stated that while translating the variety of direct imagery and the use of emotive language in *Surah Yusuf*, translators may achieve communicative rather than formal and instrumental equivalence by focusing on the impact and the affective aspect of the work. Thus, this strategy helps a translator to convey the nuances of the Quran's story and let people experience it in a different way. In the same manner, Khoshnoudi (2019) noted that in translating the interrelated narratives and thematic connection in *Surah Yusuf*, the translators may use semantic translation strategies to maintain the density and continuity of the themes. Alhaj (2015) has discussed the difficulties and some aspects of the semantic and pragmatic differences in the translation of *Surah Yusuf*, which gives the idea of the places where there are possible disparities in the meaning of the verses. As mentioned in the research of Dewantari (2019) the researcher conducted a study by comparing different translations of *Surah Yusuf*. The researchers want to identify all the points in which the translator can get

into semantic complexities and can not convey the meaning of the text properly.

Narrative Analysis of Selected Verses from Surah Yusuf

This analysis focuses on selected verses from *Surah Yusuf*, examining the narrative techniques used in the Quranic account of Prophet Yusuf's (peace be upon him) life. The verses chosen are significant in illustrating the narrative structure and the perspective of Newmark's Semantic and Communicative translation theory.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ٣

Verse 1: "Indeed, We relate to you, [O Muhammad], the best of stories in revelation and truly, in that you both were among the ones we guided" (Islamic Foundation UK, Quran 12:3)

Semantic Translation

The opening verse sets the tone for the narrative by emphasizing the importance of the story being told. The phrase "best of stories" is a semantic choice that highlights the significance of the events that follow. The use of "in revelation" underscores the divine origin of the story, establishing the authority of the narrator.

Communicative Translation

The verse establishes a direct connection between the narrator (Allah) and the reader (Muhammad), creating an intimate and authoritative tone. This direct address creates a sense of immediacy and emphasizes the importance of the story being told.

وَلَقَدْ هَمَّتْ بِهِنَّ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهٖ كَذَلِكَ لِنَصَّرَفَ عَنْهُ ٢٤ السُّوٓءَ وَالْفَحْشَآءَ إِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِينَ ٢٤

Verse 2: "And she advanced towards him, and had Joseph not perceived a sign from his Lord he too would have advanced towards her. Thus was Joseph shown a sign from his Lord that We might avert from him all evil and indecency, for indeed he was one of Our chosen servants." (Islamic Foundation UK, Quran 12:24)

Semantic Translation

In the semantic translation, different terms like, "sign" "evil" and "indecency" are translated faithfully to retain their original meanings, these terms maintain their theological and moral complexity.

The translation of the verse stresses the inner struggle and Yusuf's remarkable and strong character as a chosen servant of God.

Communicative Translation

The verse serves to establish Yusuf's character and sets the stage for the events that follow. The emphasis on his exceptional qualities creates a sense of admiration and respect for the protagonist, engaging the reader emotionally.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ٤

Verse 3: "Remember when Joseph said to his father, 'O my dear father! Indeed I dreamt of eleven stars and the sun, and the moon—I saw them prostrating to me!" (Islamic Foundation UK, Quran 12:4)

Semantic Translation

The verse begins with the phrase "Remember", which serves as a semantic cue to the reader, directing their attention to the significance of the event that follows. The use of "Joseph" instead of the Arabic "Yusuf" is a semantic choice that may be intended to make the story more accessible to a wider audience. The address "O my dear father!" is a semantic choice that conveys the emotional bond between Yusuf and his father, Jacob (peace be upon them). The description of Yusuf's dream, "eleven stars, and the sun, and the moon—I saw them prostrating to me!" is rich in symbolic imagery. The stars, sun, and moon are semantic choices that refer to celestial beings and refer to Yusuf's family who were all to bow to him. The phrase "I saw them prostrating to me" is a semantic option that underlines the divine character of the dream and Yusuf's future position as well as the submission of his family in the future.

Communicative Translation

The verse also brings the reader to the scene by using the imperative form "Remember" which makes the reader a part of it. Thus, the address "O my dear father!" is also beneficial in determining the characters and the nature of their relationships. The detailed description of Yusuf's dream helps the reader to imagine and makes one curious as to what will happen next. The symbolic imagery of the celestial bodies prostrating Yusuf communicates the divine nature of the dream, foreshadowing his future status and the eventual resolution of the narrative.

The verse as a whole sets the stage for the unfolding of the Quranic narrative, drawing the reader into the story and preparing them for the events to come.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ٢٢

Verse 4: "And thus, when he reached full maturity, We gave him wisdom and knowledge. And thus, We reward the virtuous" (Islamic Foundation UK, Quran 12:22)

Semantic Translation

The phrase "when he reached full maturity" is a semantic choice that emphasizes Yusuf's growth and development. The addition of "wisdom and knowledge" highlights the divine intervention in his life, underscoring his exceptional qualities.

Communicative Translation

The verse serves to emphasize Yusuf's exceptional qualities and the divine intervention in his life. The phrase "We reward the virtuous" creates a sense of moral accountability that highlights the Prophet Yusuf's virtuous character in the chapter.

قَالُوا تَأَلَّفَ لَقَدْ ءَاتَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخٰطِئِينَ ٩١

Verse 5: "And thus, his brothers went to Joseph, saying, 'O Yusuf, indeed we are guilty of a great wrong against you, and now we are seeking forgiveness from you'" (Islamic Foundation UK, Quran 12:91)

Semantic Translation

The phrase "indeed we are guilty of a great wrong against you" is a semantic choice that describes Prophet Yusuf's brothers' confession for their wrongdoings towards their brother. The addition of "now we are seeking forgiveness from you" states that they are ashamed of their wrongdoing and their urge for forgiveness.

Communicative Translation

The verse puts a sort of emotional full stop to the narration. The actions of the brothers make for a moral ending of the play – a narrative that focuses on the themes of forgiveness and repentance.

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا

صَالِحِينَ ٩

Verse 6: Kill Joseph or cast him out to some distant land so that our father's attention will be only ours, then after that you may repent and become righteous people!" (Islamic Foundation UK, Quran 12:9)

In the verse where they say to kill Joseph or throw him out into a distant land and thus our father will pay attention to us only, and then you may reform yourselves, indeed! The dramatic part of the story occurs when Yusuf's brothers betray him. This verse depicts the relationship between members of Yusuf's family and creates the background for the story.

Semantic Translation

The words of the dream to "Kill Joseph or cast him out to some 'distant' land" show how much the brothers hate Yusuf. Their intention to kill him proves how far they will go to make sure they are only children who get their father's attention. This plot shows how the brothers ganged up against one another by betraying Yusuf and it also depicts some of the hardships Yusuf is going to encounter in the future as well as the challenges he was going to undergo to prove his faith and endurance.

Communicative Translation

The phrase "Then after that, you may repent and become righteous people!" adds a layer of complexity to the brothers' plan. It shows a hint of conscience or remorse, suggesting that they may seek redemption after carrying out their sinister plot. This internal conflict within the brothers' characters adds depth to the narrative and sets the stage for their eventual transformation and redemption.

This verse exemplifies the intricate narrative techniques used in Surah Yusuf, showcasing the interplay of jealousy, betrayal, and potential for redemption within the characters. The stark contrast between the brothers' malicious intentions and the possibility of repentance and righteousness creates a tension that drives the story forward and sets the stage for the moral lessons that will unfold throughout the narrative.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ٩٢

Verse 7: "And thus, Joseph said, 'No blame will be upon you today. May Allah forgive you. He is the Most Merciful of those who show mercy'" (Islamic Foundation UK, Quran 12:92)

Semantic Translation

The phrase "No blame will be upon you today" is a semantic choice of the study that highlights Prophet Yusuf's leniency and his humble character and it also shows his patience in forgiving others. The addition of "May Allah forgive you" this phrase shows his trust in Allah Almighty and the intervention of divinity shows the presence of supernatural elements in the story. This phrase also shows his strong belief in Allah Almighty.

Communicative Translation

The verse serves to emphasize the importance of forgiveness and the power of divine mercy. The phrase "He is the Most Merciful of those who show mercy" creates a sense of awe and reverence for Allah, emphasizing the importance of His mercy in the story.

فَلَمَّا ذَهَبُوا بِهَا وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ
لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ١٥

Verse 8: And so, when they took him away and decided to throw him into the bottom of the well, We inspired him: "One day you will remind them of this deed of theirs while they are unaware of who you are." (Islamic Foundation UK, Quran 12:15)

Semantic Translation

In the verse "And so, when they took him away and decided to throw him into the bottom of the well, We inspired him: "One day you will remind them of this deed of theirs while they are unaware of who you are" (Quran 12:15). The narrative of Prophet Yusuf's (peace be upon him) trials and eventual triumph unfolds with intricate storytelling techniques that captivate the reader. The description of Yusuf being taken away and thrown into the bottom of a well creates a sense of isolation and abandonment, highlighting the cruelty and betrayal of his brothers. This act of betrayal sets the stage for Yusuf's journey and the challenges he will face, showcasing the depths of human jealousy and deceit. The divine inspiration Yusuf receives, "One day you will remind them of this deed of theirs while they are unaware of who you are," adds a layer of mystery and foreshadowing to the narrative. This revelation hints at Yusuf's eventual rise to power and his ability to confront his brothers without them recognizing him, setting the stage for a dramatic and emotionally charged reunion.

Communicative Translation

The above passage reveals the painful and adverse situation of Prophet Yusuf, created by his stepbrothers. The divine help comes for Yusuf, it shows the presence of supernatural elements in this story that makes the story more interesting. The study also shows how Almighty Allah uses narrative techniques to communicate with his people in order to convey a deep message to his humanity. In this story, there is curiosity, betrayal of Yusuf's brothers, and the involvement of divinity, all these elements elaborate the Prophet Yusuf's journey from hardships to success. This technique of narration involves the reader throughout the story.

Conclusion

Analysis of *Surah Yusuf* reveals a mastery of narrative techniques, including vivid imagery, dialogue, and strategic sequencing of events. As per Wahyuni (2020), the *Surah* presents techniques such as flashbacks and foreshadowing to create dramatic tension and engage the reader's emotions, as evidenced by the recounting of Yusuf's dreams and subsequent fulfillment. However, the research by Alimoradi (2020) indicates that *Surah Yusuf* excels in its narrative complexity, it maintains a cohesive thematic unity, emphasizing the sovereignty of divine will and the ultimate triumph of righteousness.

According to Pulungan (2022), *Surah Yusuf* is replete with moral lessons that resonate with audiences of all backgrounds. The *Surah* underscores themes of patience, forgiveness, and divine providence, as exemplified by Yusuf's steadfastness in the face of adversity and his eventual forgiveness of his brothers. However, a study by Yusuf (2022) mentioned that the *Surah*'s moral messages are universal in their nature, they are conveyed through a uniquely Islamic lens, drawing upon Quranic theology and prophetic teachings to impart timeless wisdom to believers.

A thorough reading of the translation reveals that although it is impossible to capture the narrative techniques of *Surah Yusuf* in the translation accurately the propositions of Newmark's semantic and communicative translation theory may result in positive outcomes if taken into consideration diligently in the process of translation. English translations of the Holy Quran usually result in multiple pragmatic losses (Abdullah, 2019) which

may be minimized up to a certain extent if semantic and communicative perspectives of the Holy Quran are comprehended properly by translators with

higher levels of pragma-linguistic competence in both the languages, source and target (Abdullah & Asghar, [2017](#)).

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