

The Event in Qur'anic Stories Surah Yunus as an Example

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ABSTRACT

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The stories in the Qur'an are characterised by their sacred realism, where historical events are recounted not for entertainment, but to achieve lofty doctrinal and educational goals. This is clearly evident in Surah Yunus, which is a prominent example. As a Meccan surah, Surah Yunus focuses on the fundamentals of faith, such as monotheism and the proof of resurrection and prophecy. The narrative events in the surah are presented according to a sophisticated artistic approach, in which a single scene (the story of the Prophet Yunus, peace be upon him) is repeated in multiple places in the Qur'an, each time with details and implications that serve the context and overall theme of the surah, revealing an "unparalleled semantic density" and eloquence in linguistic composition. This diversity in the presentation of a single scene aims to achieve persuasion, dispel doubts, and prove the truth. The story of the people of Jonah (in verse 98) stands out as the axis around which the events of the surah revolve, confirming the main function of the event: to remind and admonish before it is too late. The story presents a unique model of the response of a people who believed in sincere repentance, so the torment was lifted from them, establishing the centrality of God's mercy and His acceptance of repentance when it is sincere.

KEYWORDS: event, stories, Qur'an, surah, Yunus.

Introduction

Praise be to God, who revealed the Book to His servant and made it free from error, and peace and blessings be upon the one who was sent with clear signs and firm positions.

Surah Yunus is a comprehensive school of "divine jurisprudence." It is a Meccan surah par excellence, revealed at a time when the conflict between truth and falsehood was at its peak. While the Holy Qur'an relies on "stories" as a means of guidance, Surah Yunus presents "events" as a central element that is not limited to being a tale of the past, but rather a recurring reality that addresses the mind and conscience.

The "event" in Surah Yunus takes many forms; it is a cosmic event manifested in the creation of the heavens and the earth and the management of affairs, it is a metaphysical event related to resurrection and revival, and it is a historical event represented in the stories of the prophets (Noah, Moses, and Jonah, peace be upon them). What distinguishes this surah in particular is the close connection between "the event" and "the truth of revelation"; every event narrated in it is clear proof of the truth of what the Prophet ﷺ brought.

This research deconstructs the structure of the event in this surah, asking: How is the event formed? What are the implications of time and place in it?

General objectives of the research

This research aims to achieve a set of academic goals, including:

Analysing the structural components of the event: revealing how the scene in Surah Yunus is constructed and studying narrative techniques such as flashbacks, foreshadowing and condensation.

Highlighting the semantic specificity of Surah Yunus: explaining why certain events (the story of Yunus, the drowning of Pharaoh, Noah's call) were chosen over others, and how this relates to the main theme of the surah, which is "proving the truth." Study the communicative function of the event: understand the impact of these events on the original audience (the Quraysh) and the contemporary audience, and how the "event" stimulates the human mind to reflect and contemplate.

Identifying the relationship between the "event" and "value": Deriving the moral and legislative values that arise from the events narrated in the surah.

Research hypotheses

This research is based on testing several scientific hypotheses:

The first hypothesis: that the "event" in Surah Yunus is not merely a narrative embellishment, but rather "intellectual proof" formulated in a narrative form to confront those who deny revelation.

Hypothesis 2: There is a close connection between the "small event" (the repentance of an individual or a people) and the "big event" (God's management of the universe), such that all events serve the idea of "the oneness of divine management."

The third hypothesis: The temporal structure of Surah Yunus skilfully shifts between the narrative past, the cosmic present, and the otherworldly future, making the "event" a continuous state that does not end with the end of the story.

The fourth hypothesis: that the distinction of the "event of the people of Yunus" in terms of faith and salvation is the "centre" around which all the events of the surah revolve in order to open the door to hope and repentance.

Research methodology

To achieve the research objectives and test its hypotheses, a descriptive-analytical approach will be followed, with the aid of some tools from other approaches, as follows:

First: Inductive approach: by tracking, listing and classifying all verses that carry the characteristic of "event" (actions of movement, change, situation, story) in Surah Yunus.

Second: The rhetorical analytical approach: by studying the verbal forms, temporal links, and artistic images that depict the events, along with an analysis of the characters involved in these events.

Third: The thematic approach: to link the separate events in the surah to each other and to the overall purpose for which the surah was revealed (which is to prove the truth of the revelation).

Fourth: The comparative approach (partially): to compare the endings of the events in the stories of the surah (Noah's salvation, Pharaoh's drowning, the faith of Jonah's people) to extract the governing laws of each event.

Chapter One

Character

In narrative ((character, together with the event, forms the backbone of the story)) : (Al-Qadi, 2010: 270), and ((character is every participant in the events of the story, whether positive or negative, while those who do not participate in the event do not belong to the characters...)) : (Zaitouni, 2002: 113-114). In the stories of the Qur'an, the character represents the most important axis of the basic construction of the event, and the central actor is the Prophet Yunus, which is why it is called the story of the Prophet Yunus, as the events revolve around this prophet, and he is the one who contributed to the development of events and their changes. In the Holy Qur'an, Jonah is one of the distinctive characters who played an important role in conveying the divine message. The Qur'an presents him to us in more than one place, mentioning

him in Surah Al-Anbiya, then in Surah As-Saffat, and then alluding to him in Surah Yunus. Sayyid Qutb noticed this and gave an explanation for it, as the Qur'anic stories appear in various places, with Allah mentioning part of the story in a particular surah, then returning to mention another part in another surah. He may also repeat some of the story in other places, and the reason for this is the context. When a person reads these repeated episodes, noting the context in which they appear, he finds them perfectly suited to that context, in the choice of the episode presented here or there, and in the way it is presented. We must always remember that the Qur'an is a book of religious invitation, and that the harmony between the episode of the story presented and the context in which it is presented is the intended purpose. This is always the case, and does not detract from the artistic character at all." (Sayyid Qutb, 1991: 156). This character contributed to the transmission, development and construction of the event, fulfilling its realistic function related to the incident as it occurred in the time of the Prophet Yunus, as well as its aesthetic and narrative function. The story of Yunus is very short, mentioning his swallowing by the whale and its subsequent spitting him out, his message to his people and their belief in him.

The character in this story and his impact on the event are as follows:

The character of Jonah (the messenger):

The first time we encounter the story of Jonah in the Qur'an is in Surah As-Saffat, which begins by presenting Jonah's character traits as the hero of a Qur'anic story: (Al-Bustani: 2013: 2nd edition, 565). (And Jonah was indeed one of the messengers (139) When he ran to the laden ship (140) He cast lots and was among the losers (141). The story tells us that when Yunus called his people to monotheism and they did not respond to him, he left his people in anger and ran away (i.e. he fled) (to the laden ship) which was loaded and filled with people and luggage, until it overflowed and was about to sink into the water... To save the ship from sinking, he saw that it needed to be lightened of its cargo, and then of some of its passengers. The passengers agreed to draw lots among themselves to see who would leave the ship and throw himself into the water. The lot fell on Yunus, and those on whom it fell threw themselves into the sea... When Yunus threw himself into the water, the whale swallowed him. (Al-Khatib, 946) The meaning of his statement, "So he cast lots, and he was among those who were cast out" (141) is that they drew lots to see which of them would leave the ship, and the contribution is the contest. It is said that the people drew lots when they cast lots. Al-Mubarrad said: He took from the arrows that were used for the lottery, and he was among those who were cast out, i.e. the defeated. It is said that Allah refuted his argument, so it was refuted, i.e. removed and disappeared.

The first thing we find in these verses presented to us by the Qur'an is that Jonah is one of the messengers of God, and this is a description of Jonah's character (And indeed, Jonah was one of the messengers (139) In stories, description plays an important role in bringing the event closer and arousing the reader's interest in the story and the narrative style. It also gives the reader the story's introduction to the character, in this case Jonah, as if the Qur'an wants to tell us that the story will be about a messenger named Jonah and his story with his people. After that, the Qur'an moves on to talk about his escape to the ship, the whale, and then his emergence from the belly of the whale, the purpose of which is religious and moral guidance. ((The reader of the stories of the Qur'an finds these guidelines scattered throughout it in this way or in other ways; but he will find them in abundance, indicating the primary purpose of the story's context, which is religious above all else, and proving the unity of God, the unity of religion, the unity of the messengers, the unity of the methods of da'wah, and the unity of the fate that awaits the disbelievers." : (Sayyid Qutb, 1991: 170). We will dwell on this. In Surah Al-Anbiya, the Qur'an also reminds us of the story of Yunus, as appropriate to the context, saying: (And when Jonah went away in anger, he thought

that We would not be able to control him. So he called out in the darkness, "There is no god but You, glory be to You. I was indeed one of the wrongdoers." (Al-Anbiya: 87) ((Dhu'l-Nun refers to Jonah, peace be upon him, whom Allah imprisoned in the belly of the whale) (Al-Nisaburi, vol. 1, 1994: 248). This is another description of the character of Jonah, and a way of introducing this character and his story in the Holy Qur'an, i.e. the owner of the whale, and what is meant by the call, supplication, and praise to God... As Allah says: (Had he not been one of those who glorify Allah, he would have remained in its belly until the Day of Resurrection) (As-Saffat: 143-144). The darkness is the thick darkness that envelops the belly of the whale, where no ray of light penetrates. (Al-Khatib, 946/9) The Qur'an provides a description of the event and the character who carries it out, presenting his characteristics and circumstances. The Qur'an directly presents us with a description of Jonah's character and recounts his actions and transformations. From this narrative introduction, the story begins, and the pleasure of the story lies in the suspense of discovering the reasons behind the description of Jonah's character.

The character of Yunus, as presented in the Qur'an, is a reference character, which is "a type of character that stands on its own authority and historical name and identity, that is, characters with a real existence in the course of history..." (Nahida Star, 2003: 1: 165). Like the Prophet (PBUH) and the Imams (AS), Yunus has religious and historical authority and is not a fictional character; he is a real person. This is the most important feature of the stories and events in the Qur'an.

Likewise, the character of Yunus, as presented in the Qur'an, is a saviour, and a saviour is a character who aims to find solutions and seeks reform and peace. The actions he takes are often solutions or promises of desired outcomes, and this is what happened with Yunus. He warned his people of the torment that would befall them after he despaired of calling them to monotheism and worship of God Almighty. The characters of the messengers, prophets, and saints in the stories of the Qur'an are all saviour characters, such as the angels and prophets, who are saviour characters sent by God, as well as the infallible imams, who are also saviour characters. These figures suffer greatly from fatigue, rejection and denial by society until they achieve victory, and their victory does not come easily, as there are obstacles that must be overcome and psychological crises that must be eliminated. What is noticeable in such situations is that migration is considered a victory for the new religion and for the messenger, as is clearly evident from the stories of Moses, Jonah, and Muhammad, peace be upon them. (Khalaf Allah, 1999: 4: 125) Jonah, after despairing, fled from his people and emigrated aboard a ship to save himself, but this did not happen because it was God's will that he returns to his people and advise them. Emigration, escape, and return are all divine acts according to God's will.

The character of Jonah's people:

These characters are described in the Qur'an, which says: "Had there been a town that believed, its faith would have benefited it, except for the people of Jonah. When they believed, We removed from them the punishment of disgrace in this world and gave them enjoyment for a time (98), and ((It is narrated that Jonah, peace be upon him, was sent to Nineveh from the land of Mosul, but they rejected him, so he left them in anger. When they lost him, they feared the descent of punishment, so they wore sackcloth and fasted for forty nights. Jonah had told them that their deadline was forty nights, so they said: If we see signs of destruction, we will believe you. When thirty-five nights had passed, a very dark cloud appeared in the sky, and thick smoke rose from it and fell on the city, blackening their roofs. They went out into the desert and separated the women and children from the animals and their young, and they cried out to one another, They increased their supplications and showed their faith and repentance, and they supplicated to

Allah, the Almighty, who had mercy on them and removed the cloud from them.)) : (Al-Fakhr al-Din al-Razi, 17/303) .

Chapter Two

The concept of event is a fundamental pillar in narrative and critical studies dealing with Qur'anic stories. Iraqi researchers have focused on studying its structure, aesthetics and manifestations in the Holy Text. The following is a definition of event in linguistic and technical terms, with a focus on Surah Yunus:

First: Definition of event in language and terminology

In language: The word event is derived from the root "hadatha," which originally refers to something happening or being new and not having existed before (Muhammad Saeed al-Yamani, 2014). In dictionaries, the term "event" is used to express what has happened, and there is a subtle linguistic distinction in Arabic between "the event," which represents the incident in its raw form, and "the story," which represents the narrative or account that conveys this incident and makes it understandable (Muhammad Saeed Al-Yamani, 2014).

Conventionally, it is "a narrative representation of an action or group of actions" that form the backbone of the story. Without the event or movement, the text transforms from a narrative into a mere description or argument. "In the context of Qur'anic stories, the event is the 'unit of the story' that revolves around characters (such as prophets) or previous nations, and is presented in a literary style that serves religious and moral purposes" (Ziba Kazemian, 2021, Omar Yavuz, 2019).

The researcher's procedural definition: The narrative event in the story of Yunus (peace be upon him) in the surah is "the sequence of narrative events, starting from the moment Yunus left in anger, through his being thrown into the sea, to the salvation of his people .

which the **researcher analyses** to link it to the general purpose of the surah in establishing faith, explaining God's laws of salvation, and emphasising the effect of faith in averting punishment."

Second: Manifestations of the event in Surah Yunus .

Surah Yunus is characterised by major narrative events related to the concepts of "responsibility" and "trial." Among the most prominent features of the event are:

The affliction event: The departure of the Prophet Jonah (peace be upon him) in anger and the events that followed at sea, where the event is interpreted here as a "divine affliction" (Hosseini Pour, 2021).

The psychological event: The event in the story of Yunus is linked to a state of "denial" or psychological distress that led him to leave his people, which forms the dramatic plot of the surah (Aziz Bashour, 2023).

The event model in Surah Yunus

The story of Yunus, peace be upon him, in Surah Yunus (verse 98) represents a model of the Qur'anic event, which is:

The event of turning away: Yunus, peace be upon him, calling his people and their initial refusal to believe.

The event of threat: Yunus's warning to his people of punishment (Yunus's departure from the city).

The event of faith and repentance: The repentance of Yunus's people (who were the only ones who believed).

The event of change (the most important event): the salvation of Jonah's people from torment after their belief {Had there been a town that believed, its belief would have benefited it, except for the people of Jonah...}, which embodies the event as a real dramatic transformation.

The structure of the event

The structure of Qur'anic stories mostly consists of simple or short narrative sentences based on a single narrative duality that appears once or is repeated in a single story, and the duality is that these stories are based primarily on inquiry and news. Thus, the simple story has a specific event, time, and place, and its length is limited to recounting some past events experienced by the prophets and messengers (Muhammad al-Qadi, 1998: 1: 355). The stories in Surah Yunus are characterised by thematic and structural unity, as the narrative does not aim at pure historiography, but rather at presenting a lesson appropriate to the context and setting (Ismail Al-Biraq, 2012; Omar Baksh, 2006).

Looking at the story of Yunus as recounted in the Qur'an in its various chapters, we find that it consists of partial events and uncomplicated, compound narrative sentences. When these events come together in the reader's mind, we have the complete story, or what can be described as the whole story. In Surah Al-Anbiya, verse 87, the Qur'an gives an event from the story of Yunus and refers to the story briefly, the details of which are given in Surah Al-Saffat. He was called Dhu al-Nun, meaning "the owner of the whale," because the whale swallowed him and then spat him out. This event, which is mentioned in the Qur'an, consists of narrative units or simple story sentences. It says: ((And Dhul-Nun, when he went away in anger, thought that We would not be able to control him. So he called out in the darkness, "There is no god but You, glory be to You. I was indeed one of the wrongdoers. So We answered him and saved him from distress. And thus We save the believers." The important thing we learn from this event is that Jonah did not persevere in his mission. He became impatient with the people, abandoned his calling, and left in anger, feeling distressed and embarrassed. So Allah caused him to suffer a hardship that made the harassment of the disbelievers seem insignificant in comparison. Had he not turned to his Lord! and acknowledged his injustice to himself, his mission, and his duty, God would not have relieved him of this distress. But His power preserved him and saved him from the anguish he was suffering.)):(Sayyid Qutb, 1412 AH: Vol. 4: 2393). Here, his anger is an indication of the internal psychological conflict that Yunus was experiencing with his people.

Moving on to Surah As-Saffat, we find another set of narrative and descriptive sentences that give us the basic outline of the story. Some of these sentences are verbal and others are nominal, and they tell us the story:

The first narrative sentence: (And indeed, Yunus was one of the messengers. (139)

The second narrative sentence: (When he ran to the laden ship (140)

The third narrative sentence: (So he cast lots and was among the losers (141)

Thus, the Qur'an takes the reader from one event to another, in a narrative sequence based on chronology, and then comes to us: Fourth narrative sentence: ((So the whale swallowed him while he was blaming himself (142) Had he not been one of those who glorify God (143) he would have remained in its belly until the Day of Resurrection." (144)

The fifth narrative sentence: "So We cast him out on the bare shore while he was sick." (145)

Sixth narrative sentence: (And We caused a tree of gourd to grow over him (146)

Seventh sentence: (And We sent him to a hundred thousand or more (147)

This sending, after that experience, is a renewed sending, carrying new determination and new feelings. It is as if he is starting the mission anew! This is a structural device in the narrative, for after Jonah fled from his people, he returned once again with a message to them or to other people whom the Qur'an describes as a hundred thousand or more. The Qur'an uses the conjunctions (waw, fa, idha) to connect these narrative sentences together. When we look at the second sentence, we find that it uses the conjunction (idha), which indicates conjunction as well as time. then he uses waw and fa to connect the other sentences, building a text that is strong in its connection and meaning. Thus, the Qur'an paints a picture of the story, and if we follow these sentences, we find that most of the stories in the Qur'an are based on short narrative units, which are then joined together to form the whole story. The second narrative sentence complements the first, the third complements the second, the fourth complements the third, and so on, according to a narrative structure of events that provides us with information about what happened in the past, the important features of these events, and the contextual connection between the components of the narrative sentences. This is achieved by depicting mental meanings and psychological states and highlighting them in sensory images, as if they were all present and visible. Through sensory imagination that activates them with imagined movement.)) (Sayyid Qutb, 1991: vol. 2: 441). Then the sentences describing the event follow, as if they were a scene or a vivid image expressing the story. This is one of the features and characteristics of the Holy Qur'an, as the event is condensed and concise, conveying many meanings with few words.

We find that most of the narrative sentences, to a large extent, begin with verbs (when he stayed, he contributed, the whale swallowed him, he stayed, we cast him out, we brought him up, and we sent him). These successive and sequential verbs indicate the movement and vitality of the event. The event in the story is dynamic and free of descriptive elements that would interrupt the narrative or slow down the action, which is important in storytelling. The verb indicates movement and continuity, not pause and stagnation. Since the Qur'an narrates the story of the Prophet Jonah, it certainly needs dynamic, non-static sentences and structures. It should be noted here that the events unfold at a single pace based on sequential structure (narrating events one after another, with a link between them): (Muhammad Thabit, 1975: 38). This structure at the level of

time and events has been broadly defined by Qur'anic stories. The simplest form of prose story is one that recounts a series of events, which, in their coherence and interconnection, create their own logic, which is their interconnection. It is the logic of the sequence of events in their coherence and in their determination by the end of these events: (Yumna Al-Eid, 1986: vol. 1: 55). There is a sequence of actions and a chronological order, with the primary focus on the events and their sequence. This sequence or order is dependent on the overall semantic structure of the story, so that readers from different backgrounds can understand the meaning and significance of the story.

If we look at the event and its moral and religious impact on the people of Jonah, we find that they initially rejected faith and monotheism, but after suffering torment and repenting, they believed in God. ((In this story, there is an indication that man, as a human being, must exert all his possible abilities, otherwise he will be blamed and reproached, just as those to whom the message was sent will be blamed and punished if they were called and refused to respond. Thus, people will be judged equally before God. Everyone gets their full due, and in this reckoning, the messengers and those to whom they were sent are equal. They are all servants of God. There is no favouritism or courtesy.)):(Al-Khatib: 12/1033.) .

The moral lesson that the Qur'an presents to us after the verses that recount the story of Jonah and its events is to reflect and meditate on actions. For this reason, the Qur'anic text immediately takes us to other

verses describing the polytheists and their attitude towards the Prophet Muhammad (peace be upon him). This is one of the most wonderful narrative connections made by the Qur'an, as it presents news of the past and then brings new events and news, allowing people to compare them and follow either the light or the darkness. In Surah As-Saffat, it says: (So ask them: Are the daughters of your Lord, while they have sons? (149) Or did We create the angels as females while they are witnesses? (150) Indeed, they say from their falsehood: (151) God has begotten a son, and they are liars (152) He has chosen daughters over sons (153) What is the matter with you, how do you judge (154) Will you not remember (155) Or do you have clear authority (156) Then bring your book, if you are truthful. (157)

Another lesson we can learn from this event in the story of Jonah is that there is a lesson in the story of Dhul-Nun that those who call others to Islam should ponder. The return of Dhul-Nun to his Lord and his acknowledgement of his injustice is a lesson for those who call to Islam, which they should ponder. The mercy of Allah to Dhul-Nun and His response to his supplication in the darkness is good news for the believers." (Sayyid Qutb, 1412 AH, 4/2393).

The events in the story of Yunus are characterised by focus and intensity on the one hand, and movement and continuity on the other. The events come in a series of action sentences that form the story when we add the characters, time and place.

Chapter Three

Time and Place

Time and place are among the most important components of Qur'anic stories and narratives in general. Although the reader does not find a clear time or place in the story of Yunus, some features lead to an explanation of the elements of time and place ((The story of Yunus, however, is the only prominent example of a people who repent before punishment befalls them, turning to their Lord in their time of need. They are the only ones in the history of calls to faith who believed collectively after initially disbelieving, thus averting the punishment promised by their messenger before it befell them, as is God's way with those who persist in disbelief. Thus we find interconnection in all its forms.)):(Sayyid Qutb, 1412 AH, /1752.). If we look at the story in the context of time and place.

((The splendour of the narrative miracle is evident in the comprehensive images of the technique of mimicry and "polarisation" between the elements of the sea and the whale. The polarity was present in terms of (narrowness/expansiveness), (living/non-living), (limited/unlimited), while the synergy and harmony are evident in the fact that both the whale and the sea are moving, dark and frightening.)):(Al-Awad: <https://alroya.om/p/249296>).

((Polarity is a concept that refers to a thing and its opposite. Some places in the story collapse into opposing binaries, bringing together "opposing forces or elements that express the relationships and tensions that occur when the narrator or characters come into contact with the places where the events take place." These polarities are, by their very nature, consistent with logic and reason. For example, prison is polarised with the street, i.e. the closed is polarised with the open. In the story of Jonah, peace be upon him, the stable and secure town of Nineveh is polarised with the frightening moving ship (as he clung to the laden ship) and with the belly of the whale (The whale swallowed him while he was blameworthy) and with the sea, which signifies fear. There is also the polarity of the limited and the unlimited, or, if you will, the narrow and the spacious; the limited open space is polarised with the great sea, and the spacious sea is polarised with the narrow belly of the whale as a space and a wondrous place where no one can imagine staying or being imprisoned in its belly in three layers of darkness; the darkness of night, the darkness of

the sea, and the darkness of the belly of the whale itself, which is a pressing and obstructive space that prompted our master Jonah to call upon his Lord (There is no god but You, glory be to You, I was indeed one of the wrongdoers): (Al-Awad: (<https://alroya.om/p/249296>)).

Then the Qur'an says in Surah As-Saffat: "So We cast him out on the bare ground while he was sick, and We caused a tree of gourd to grow over him" (145). The meaning of "We cast him out" is that We threw him out, and to cast something out means to throw it away and leave it in the open... The pumpkin is the banana tree, and this is one of the places where Jonah appears, and it is the place where he came out of the belly of the whale on the coast. It is said: (Jonah, peace be upon him, remained in the belly of the whale for forty days): (Al-Razi, 1419 AH, vol. 3, p. 3230). The place here is the desert or the wilderness empty of humans, and this has a meaning, which is God's will for Jonah to meditate and reflect with himself, as these places are more peaceful, contemplative and solitary, and solitude inspires contemplation. Solitude also inspires contemplation of the universe, creation, destiny, the end, and worship. If we take this meaning into account, we conclude that the place in the story was very appropriate for the situation of the prophet Jonah and his mission, which was exile in the wilderness so that he could reflect on himself and then return to complete his mission. This is what actually happened. The place plays a major role in the Qur'anic story, as it determines its meaning and informs the reader of its consequences and scope. The interdependence of time and place is one of the most important elements in storytelling in general.

The descriptions provided by the Qur'an of the character of the Prophet Jonah after he emerged from the belly of the whale (and he was sick) mean that he emerged from inside the belly of the whale sick from the period he spent inside it. The Qur'anic stories use these descriptions of their characters to provide advice and guidance and to express the power and will of Allah, the Almighty, who brings a man out of the belly of the whale. Here we are faced with a series of amazing stories describing characters and places in various environments, starting on land, then travelling through the sea in the belly of the whale and returning to land: (Mahmoud Al-Bustani, 2013: p. 21: 572). This is considered a divine secret and a divine event.

Conclusion and results

- 1- The Holy Qur'an gave the character of Prophet Yunus a remarkable and clear presence in his story, which conveyed to us past events and the lives of previous peoples. This character was embodied in his being a doer of good, virtue and morality, which are among the qualities of the prophets (peace be upon them) with previous peoples.
- 2- The events in the story of Jonah are characterised by focus and intensity on the one hand, and movement and continuity on the other. The events come in a series of action sentences that form the story when we add to them the character, time and place.
- 3- The event was also very concise, but it gave a clear picture of the story of the prophet, his people, and their fate.
- 4- The time and place formed a narrative space that gave an explanatory meaning to the story as a whole, as well as to the character of the Prophet, peace be upon him, since the story is an integrated unit consisting of an event, a character, a time and a place, each of which has an important role.

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