Linguistic Analysis of the Psychological Aspect in the Story of Yusuf

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Abstract
The present work is a linguistic analysis of the psychological aspect in the story of Prophet Yusuf. Many psychological topics are investigated like jealousy, fear, sadness, happiness, patience, love, hatred, hostility, sympathy, grief and seduction. This kind of analysis reveals the struggle between evil and good, reason and emotion, right and injustice. Noble attitudes are also presented in the story. The story involves human weaknesses such as hatred, passion, deception, cruelty and terror, as well as noble qualities such as patience, loyalty, bravery and compassion. The
form and substance of the story are coherent; the story moves in a stream from the beginning to the end. The aim of the present work is to analyse the psychological aspect in the story of Prophet Yusuf as reflected through language. The psychological concepts are mapped and the frequency of language acts is tabulated. The symbolic signification of visions and dreams is discussed. The visions have symbolic future prediction signification. They are symbolic in their content and characters. The linguistic analysis shows that feelings fluctuate between weaknesses and strength, jealousy and sacrifice, love and hatred, sadness and happiness. Some moral lessons are concluded like the supremacy of good over evil and forgiveness when one is able. The language of the story is clear and evident.

1. Introduction
Many psychological topics are manifested in the story of Yusuf. Jealousy, sadness, anger, fear and happiness are all intermingled in the story. Yusuf's brothers were jealous of him. The patience of Ya'qub was long. He did not feel pessimistic in spite of his sufferings. The struggle between evil and good is clear in the story. The sura shows the endurance of Ya'qub. Yusuf is a model of supreme moral forgiveness when able. The psychological aspect, the role of emotions and feelings in moving behaviour, the integration of different aspects which form human behavior are presented in the story. The story teaches people lessons in behaviour and making use of experiences of others, their psychological and social circumstances. It shows the struggle between right and injustice, between reason and emotion, between personal interests built on egoism and serving public interests of family, society and humanity. Human emotions and the emotional life of humans, noble attitudes in difficult circumstances are also presented in this story. "In the language of psychology we find the ego noble attitude which drives the ego voluntarily for nobility and taking the same behaviour imitating or convinced to take the attitude of Yusuf"(AL-Qabbanchi, 2004, holol, net).

Yusuf is "A story that makes you feel pure serenity contradicted by social complexities full of envy, to show that good manners coupled with piety are the most significant virtues one ought to cling to, for in addition to being good in themselves, they offer salvation in this life and in the hereafter as well" (Fadhullalah, M.H., 2008, p.1).

The story moves in a stream from beginning to end; its substance and form are equally coherent. The sura teaches us how to deal with grief in the hard times and difficulties of life.

2. The Aim of the Research
The aim of this research is to analyse the psychological aspects of the events and the behavioral patterns in the story of Prophet Yusuf
specially the emotional aspect as reflected through language. This analysis better helps us to understand the perspective of the Holy Quran in a way different from the books of Quranic interpretations. The research aims to present the deep feelings which move human beings and motivate them to do certain behavioral patterns, the role of believing in Allah and the spiritual aspect in controlling feelings and the role of mind in the balance of confused emotional aspects and the appearance of positive feelings instead of negative ones which dominate human behavior.

3. The importance of the study
The study is not an interpretation of the Quran. It is an attempt to understand the Quran from the linguistic point of view. It is useful for researchers, psychologists, language teachers and students.

4. Linguistic Analysis
In this section, only ayas which contain psychological words and expressions are analysed. In this analysis, we have depended on AL-Hilali and Khan (1996).

Aya 5. The story begins with a dream. The father, Ya'qub, says: "O my son relate not your vision to your brothers lest they should arrange for a plot against you. Verily the satan is an open enemy to man!" The father is afraid that Yusuf's brothers will plot against him because of envying him. Jealousy leads to killing and evil acts. The feeling of showing fear or ill-will results from possible or actual loss of rights or love. The father has an uneasy feeling that the worst will happen to his son. The word Plot shows that his brothers have arranged a secret plan and conspirated against him. Satan is evil and wicked; he is man's enemy who wishes to harm him. He has ill-feelings or hostile hatred towards him.

Yusuf narrates his vision to his father because he feels that he is closer and more lovable to him than any other person. He sees eleven planets, the sun and the moon prostrated before him. Ya'qub tells his son not to narrate his story to his brothers lest they should plot against him because he believes that the vision is significant. He knows that they will feel jealous of him to the degree that they kill him or inflict harm on him. Jealousy is a strong feeling moved by other feelings like fear and moves the feelings of enmity defending and protecting himself. "This defence may be changed into an attack to destroy the other side or sides, by resorting to tricks and plots to get rid of the opponent" (Ashawi, 2003, P.884).

His brothers made a conspiracy against him and used the veil of love instead of hatred, protection and caretaking instead of jealousy, security instead of betrayal, and innocence instead of crime (Ibid,p.885) The father didn’t hide his fear. He was sad that Yusuf would leave him. He was afraid of his sons (the wolves). They insisted on taking Yusuf.
The father tried to employ fear and sadness to divert his sons from their aim, yet he couldn’t. The sons tried to employ emotive factors to mislead their father, they came weeping in the evening. Crying is a manifestation of sadness. They are liars. They came with Yusuf's shirt stained with false blood to interweave the threads of crime. They know that their father knows what is going on in their heads. They wanted to mislead him with words and action. Jealousy led them to get rid of their brother. This shows the influence of the emotional aspect in behaviour.

"Envy is a nasty disease of the heart that leads to bad conduct and behaviour, all of which are sins and evils (Baianonei, M.2001, p.1). It leads to animosity, evil thinking about others' intentions, backbiting, spreading rumors, lying, parting with bad terms; it may also lead the envious person to inflict physical damage with the envied person and even murder. It is a bad seed for a terrible tree of diseases (Ibid.P.1). Envy blinds the sight of the envious person, takes away mercy from his heart, and drives him to inflict physical pain on the envied person. "In the story of Yusuf Allah reveals to us a story of jealousy and envy between brothers. He reveals a story of passion and temptation, and He tells us a story of faith, and how faith in Allah will overcome any difficulty." (Shelton, S.M.2007, p.1)

Aya 8. His brothers said: "Truly, Yusuf and his brother are dearer to our father than us, while we are 'Usba (a strong group). Really, our father is in a plain error". The word dear shows that Yusuf is dearer to their father and more lovable.

Aya 9. "Kill Yusuf or cast him out to some other land, so that the favour of your father may be given to you alone..." They want to be well regarded and supported by their father. Yusuf is preferred above his brothers and best liked by his father.

The father was aware of the jealousy of Joseph's brothers, so he warned him not to tell his dream to his brothers. They hated him so much that it was difficult for him to feel secure in telling them what was in his heart and in his dreams. His father loved the two brothers, Yusuf and Benjamin, more than his other children. Under their pressure, their father agreed to send Yusuf with them.

Aya10. One of his brothers suggested: "Kill not Yusuf..." Yusuf should not be killed but be thrown into the bottom of a well. He will be picked by some travellers. He sympathized with him hoping that he will be finally saved.

Aya 11. Mistrust is clear in this aya. The father did not trust his sons and refused to send Yusuf with them. Brothers said to their father, "Why don't you trust us with Yusuf?"

Aya 13. The idea of sadness is mixed with fear expressed through the use of language. Ya'qub said:"Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
Aya 15. They agreed to throw him down to the bottom of the well. This shows the conflict between evil and good in themselves. One of them suggested not to kill Yusuf, simply throw him into the well. It looks as if evil desires give him a chance of safety. It is clear how one personality may change the intention of a group into a positive emotional aspect.

Aya 16. "and they came to their father in the early part of the night weeping". The word weeping shows how false tears were falling from their eyes.

Aya 17. "You'll never believe us even when we speak the truth." This aya is related to aya 11. Their father didn't trust them because they were not saying the truth. (mistrust)

Aya 18. When they brought his shirt stained with false blood, their father said: "Nay, but your own selves have made up a tale. So, (for me) patience is most fitting. Allah alone whose help can be sought against that." (conspiracy and lie). Yusuf's brothers made a plan and conspired against him. They agreed not to talk publicly about their secret wrong plan. They were telling lies trying to deceive their father. Their psychological changes like heart beats, and breathing rates are caused by emotional stresses. Patience is the power of enduring trouble, sufferings and inconvenience, without complaining. The father dealt with problems calmly and without haste.

Aya 19. A water drawer let his bucket into the well. He said: "What a good news! Here is a boy." A caravan came. A man drew his bucket from the well. He saw a boy, he was happy. They sold him cheap because of their envy and desire to get rid of him. There was a contrast between the darkness of the well and the spiritual light in the heart of Yusuf. He was surprised. Surprise was mixed with happiness, sudden and unexpected feeling of leisure, content and satisfaction. The water drawer found a boy!

Aya 23. "And she, in whose house he was, sought to seduce him" (do an evil act). The wife of AL-Aziz was prepared for him. She tried to seduce Yusuf, to do an evil act.

Aya 24. "And indeed she did desire him, and he would have inclined to her desire had he not seen the evidence of his lord..." She had a strong sexual attraction towards Yusuf. Her mind was directed in a certain direction. She had a mental tendency to the evil act. She was mentally tended to sex. She was the liar, not Yusuf.

Aya 26. Yusuf said, "It was she who sought to seduce me." Yusuf was attractive and charming. She tempted him into sin, tried to persuade him to do the wrong, but he refused." If it is that his shirt is torn from the front then her tale is true and he is a liar!

Aya 27. "If his shirt is torn from the back, then she has told a lie and he is speaking the truth." There is a contrast between lie and truth. Yusuf was saying the truth, AL-Aziz's wife was a liar.
Aya 28. "Surely, it is a plot of you women! Certainly mighty is your plot!" The word plot shows that they made a plan against him. AL-aziz is sure and certain that women had a bad plan against Yusuf.

Aya 30. The women in the city said, "The wife of AL-Aziz is seeking to seduce her young man, indeed she loves him violently; verily, we see her in plain error." She has a warm feeling, and a mental devotion towards Yusuf.

Aya 31. "They exalted him (at his beauty) and (in their astonishment) cut their hands." Yusuf was high in rank, praised, highly dignified, and enabled. He has a state of spiritual delight. The women were astonished and greatly surprised when they saw Yusuf. They unconsciously cut their hands.

Aya 32. She said, "This is he whom you blamed me for, and I did seek to seduce him, but he refused." She fixed the responsibility of seduction on herself.

Yusuf was exposed to a difficult test, his disability to control the emotional aspect of his personality. A rich beautiful woman was trying to seduce him after she had closed the doors trying to make him do the evil act. She loved Yusuf. She had a strong tendency to be submitted for lust which motivated strong love in her to get pleasure. The proof of his God aroused emotions which were contrary to natural sexual responses averted from bad intention. These feelings made him run away for fear of committing an evil act. Running away, whether physical or psychological, is a way to get rid of critical circumstances. The lady of the house's emotions didn’t cool, she ran after Yusuf and tore his shirt from behind. AL-Aziz blamed his wife; he knows the tricks of women. He described their intrigue as great. The woman, due to her social situation, tries to reach her goals using tricks in questions related to the emotional aspect like jealousy, love, hatred and envy. Although the houselord knew the betrayal of his wife, he directed a simple blame to her. His anger did not make him take any decision against his wife. The scandal spread out of the palace to the women in the city who blamed her and described her as "in a plain error". Her behaviour was a reason for the women to pass a severe judgement on her. To defend herself, she invited them to a party in which she provided drinks and fruit. The women were surprised to see the boy, they forgot themselves and cut their hands unconsciously without feeling the pain. This shows how the emotional aspect influences the physical one. Strong emotions like anger, sadness, and surprise lead to harming the body. She justified her behaviour and defended herself in front of her guests. The women's gossip distressed Zulaikha. To prove her helplessness, she planned to subject the women to the same temptation she faced. The confession of AL-Aziz's wife removed the tension among the ladies. The women began to cut their palms absentmindedly. She convinced her husband to put Yusuf in prison. AL-Aziz knew that Yusuf was innocent.
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Aya 33. Yusuf said, "O my lord! Prison is dearer to me than that to which they invite me unless you turn away their plot from me, I will feel inclined towards them and be one of the ignorant." The words **dearer** and **inclined** show that he preferred prison to committing an evil act. He preferred prison to inclination to women and he asked the help of Almighty Allah to turn away their plot from him.

The resistance of the tempted boy increased her anger. She threatened him with prison if he didn’t do what she ordered him; prison is **dearer** to him. He would feel the triviality of his reputation and would lose trust in himself if he responded to the evil act.

Aya 42. "The Satan made him forget the remembrance of his lord (Allah)"

So, Yusuf stayed in prison a few more years. Forgetfulness is contrasted with remembrance. He stayed in prison because he forgot to mention the name of Almighty Allah (cause and effect).

Aya 51. "Now the truth is manifested (to all); it was I who sought to seduce him, and he is surely truthful." The wife of AL-Aziz **confessed** that she sought to seduce him, she told the truth. Yusuf is truthful and she is a liar.

Aya 52. Yusuf said: "I asked for enquiry in order that he may know that I betrayed him not in his absence. And, verily, Allah guides not the plot of the betrayers." He didn’t want to be disloyal or act deceitfully towards his lord.

Aya 53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my lord bestows His mercy. Verily, my lord is oft-forgiving, most merciful." He didn’t free himself from the blame, i.e. wicked, sinful, harmful thoughts and dersire. Here is a mental tendency to evil, asking the mercy of Almighty Allah holding himself back from punishment or from causing suffering to him.

Aya 54. The king said: "Bring him to me that I may attach him to my person(s)." Yusuf is bound by the love and affection of the king.

Aya 64. Ya'qub said, "Can I entrust him to you except as I entrusted his brother (Yusuf) to you aforetime? But Allah is the best to guard, and he is the most merciful of those who show mercy. The father didn’t trust his sons to guard their brother and take him with them. The father put his trust in Almighty Allah, the most merciful. The sons were cruel and mistrusted.

Aya 66. Ya'qub said: "I will not send him with you until you swear a solemn oath to me in Allah's name, that you will bring him back to me unless you are yourselves surrounded by enemies," "Allah is the witness to what we have said." Their father asked them to promise solemnly or emphatically to swear that they will bring him back. He didn’t **trust** them (mistrust).

Aya 67. And he said: "O my sons! Don’t enter by one gate, but enter by different gates, and I cannot avail you against Allah at all." Ya'qub put his
trust in Almighty Allah. They were eleven brothers. When they enter from one gate they will be envied and will be badly affected by the people's feeling of disappointment and resentment; he cannot help them against Almighty Allah.

Aya 68. "and when they entered according to their father's advice, it did not avail them in the least against Allah; it was but a need of Ya'qub's inner self which he discharged. And verily, he was endowed with knowledge because we had taught him, but most men know not." Asking his sons to enter from one gate is a psychological need of Ya'qub inner self which he discharged.

Aya 69. "and when they went in before Yusuf, he took his brother (Benjamin) to himself and said: Verily, I am your brother, so grieve not for what they used to do." Yusuf asked his brothers not to grieve, grief is a feeling of a deep violent sorrow. He asked him not to feel regretful.

Aya 74. They said: "What then shall be the penalty of him, if you are liars." Yusuf's brothers were liars.

Aya 77. Yusuf's brothers said: "If he steals, there was a brother of his who did steal before." "But this thing Yusuf kept in himself, revealing not the secrets to them. He said (within himself) you are in worst case, and Allah is the best knower of that which you describe." They spoke badly about Yusuf and accused him of theft. He suppressed that in himself and didn't reveal it to his brothers.

Aya 80. "So, when they despaired of him, they held a conference in private." Despair is a state of having lost all hope. When they lost all hope, they held a conference.

Aya 83. Ya'qub said: "Nay, but your own selves have beguiled you into something, so patience is most fitting (for me). May be Allah will bring them all (Yusuf and Benjamin) to me." Themselves have deceived them into something bad. Most fitting to Yusuf is his power to endure sufferings and inconvenience. Ya'qub didn't complain but dealt calmly with the problem.

Aya 84. And he turned away from them and said: "Alas, my grief for Yusuf!" He lost his sight because of the sorrow that he was suppressing. The words grief, lost sight, and sorrow are indicative of the psychological aspect. The father felt deep violent sorrow and suffering; he lost the power of seeing and became blind because of sadness. "When we become depressed because it seems as if there's no way out of our problem or our situation, we should take heart and realize that Allah can make a way out of no way." (Shelton, 2007:p.1.)

Aya 85. They said, "By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead." Ya'qub will never stop remembering Yusuf. He kept him in his memory all the time. He is very sad.
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**Aya 86.** He said: "$I only complain of my grief and sorrow to Almighty Allah, and I know from Allah that which you know not." Ya'qub is suffering from deep, sad sorrow. He is not satisfied and he knows from Almighty Allah that which they do not know because he is a prophet.

**Aya 87.** "...and never give up hope of Allah's mercy. Certainly no one despairs of Allah's mercy, except the people who disbelieve." Ya'qub asked his sons not to give up hope, the feeling of expectation, desire and feeling of trust and confidence in Almighty Allah. They should not lose hope in Allah's mercy.

**Aya 88.** His brothers said: "O ruler of the land! A hard time has hit us and our family..." They complained to the ruler that they are suffering hard times. This is obvious from the word hit which means "blow, strike and cause to suffer, or attack strongly."

**Aya 90.** "...Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of good doers." Three words in this aya reflect the psychological aspect of the story, namely, fear, obedience and patience which make a person refrain from evil deeds.

Ya'qub felt profound sadness tearing his heart. However, he was patient and put his trust in Allah. He knows the interpretation of visions and that Almighty Allah will meet him with Yusuf again. The patience of Ya'qub was so long. He was in struggle between psychological emotions which demand impatience and the spiritual motives which demand patience and content. Without the help of Almighty Allah patience will not win over strong emotions which can destroy man. (Ashawi, 2003, p.887) His patience and sadness made him lose his sight, which shows the spiritual influence on the body (his eyes became white) and the consequent weakness in recognition and sensation. The emotional aspect surpassed the mental and spiritual aspect.

Ya'qub was patient and was sure that Almighty Allah will bring Yusuf back to him. He was very sad and depressed. He was shocked and his eyes were affected and could not express his pain. He depressed his feelings. This shows the effect of the emotive feeling on the physical aspect: deep sadness and blindness in this situation. Ya'qub asked his sons to go and look for Yusuf and not to despair of the mercy of Almighty Allah (hope).

**Aya 91.** They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners." This is a clear confession that they were sinners. The word preference shows the reputation of Yusuf.

**Aya 92.** He said: "No reproach on you this day; may Allah forgive you, and He is the most merciful of those who show mercy!" The word reproach shows that there is no blame on them; Allah has no longer the
wish to punish them for their offence. Almighty Allah is the most merciful.

Aya 94. "I do indeed feel the smell of Yusuf, If only you think me not a dotard (a person who has weakness of mind because of age)." Ya'qub is sure that he feels the smell of Yusuf; he has no weakness of mind because of age. He is not a dotard. The smell was in the shirt of Yusuf.

Aya 96. "Then, when the bearer of the glad tiding arrived, he cast it (the shirt) over his face, and he became clear sighted." Happiness is another psychological aspect. The words glad and clear sighted are related to each other. When the bearer of the shirt threw it over Ya'qub's face he became able to see. He was pleased with the good news.

The shirt is a sign of hope to meet Yusuf. It is a positive shock against the depression of Ya'qub who lost his two dearest sons, and was shocked with the behaviour of his sons which was moved by strong negative emotions represented by jealousy from Yusuf and hatred for their father who, as they thought, preferred Yusuf to them. When the shirt was thrown on Ya'qub he felt very happy and restored his sight. The treatment of Ya'qub's sadness was a psychological treatment represented in using the smell of Yusuf, and in a sudden shock represented by throwing the shirt of Yusuf on the face of his father. This shows that happy news may affect the body and psychology of man. What cannot be imagined of responses and behaviours has happened, i.e. restoring sight after blindness, speech after dumbness, and movement after paralysis.

They asked their father to forgive them. They felt guilty because of their errors.

Aya 97. They said: "O our father! Ask forgiveness for our sins, indeed we have been sinners." They asked their father to ask Almighty Allah not to punish them for their sins because they broke Almighty Allah's laws, and behaved against the principles of morality; they did something wrong.

Aya 98. He said: "I will ask my lord for forgiveness for you, verily, He! only He is the oft-forgiving, the most merciful." Their father promised them that he will ask Almighty Allah, at the appropriate time when requests are accepted, not to punish them.

Aya 99. Yusuf said to his parents, "Enter Egypt, if Allah wills, in security." He asked them to enter Egypt peacefully and safe from danger or anxiety.

Aya 100. "...after satan had sown enmity between me and my brothers." Enmity shows hatred, a feeling of hostility or hatred between Yusuf and his brothers, which made them conspire against him and plan for his death; however, he excused them.

Aya 102. "You were not present with them when they arranged their plan together and they were plotting." In this aya we have a reference to the plot, conspiracy and the secret plan against Yusuf.
Aya 103. "And most of mankind will not believe even if you desire it eagerly." It is concluded here that the prophet eagerly wanted his people to believe but they did not.

Aya 105. "and how many a sign in the heavens and the earth they pass by, while they turn away form." They are disinclined; they strongly dislike and are opposed to those signs.

Aya 106. "And most of them believe not in Allah except that they attribute partners into him." Most of the unbelievers do not feel sure of the truth that Almighty Allah has no partners.

Aya 107. "Do they then feel secure from the coming against them of the covering veil of the torment of Allah, (final) Hour, which they perceive not."

They can't feel secure from the torment of Almighty Allah, or they do not perceive the coming of the final hour.

Aya 110. "When the messengers gave up hope and thought that they were denied by their people then came to them Our help, and whomsoever cannot be warded off from the people who are criminals. "When the messengers feel helpless and despaired, the help of Almighty Allah comes. The criminals will be punished.

Aya 111. "indeed in their stories, there is a lesson and a detailed explanation and a guide and a mercy for the people who believe." It is concluded that the mercy of Almighty Allah is for the people who believe in him.

5. The map of psychological concepts

Aya 5. plot, fear, enmity, envy, jealousy, evil acts
Aya 8. preference, envy
Aya 9. preference, favour
Aya 10. suggestion, sympathy
Aya 11. mistrust, lie
Aya 13. sadness, fear
Aya 14. plot
Aya 16. sadness
Aya 17. mistrust
Aya 18. plot, patience faith in Almighty Allah, conspiracy
Aya 19. exclamation, surprise, happiness
Aya 23. seduction(evil act)
Aya 24. desire, sexual attraction
Aya 26. seduction, temptation, lie.
Aya 27. lie, contrast, truth
Aya 28. conspiracy
Aya 30. seduction, love
Aya 31. exaltation, astonishment, surprise
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Aya 32. blame, confession of seduction  
Aya 33. preference, plot, inclination to evil act.  
Aya 42. forgetfulness, remembrance  
Aya 51. seduction, confession  
Aya 52. betrayal, plot  
Aya 53. inclination to evil act, mercy, forgiving  
Aya 54. trust  
Aya 64. trust, mercy  
Aya 66. trust, mistrust  
Aya 67. envy, trust  
Aya 68. psychological needs inner self  
Aya 69. sadness, happiness  
Aya 74. lie  
Aya 77. secrets(within himself)  
Aya 80. losing hope, despair  
Aya 83. deception, plot, patience  
Aya 84. grief, sadness  
Aya 85. remembrance  
Aya 86. complaint, grief, sorrow  
Aya 87. hope in Almighty Allah's mercy  
Aya 88. sufferings  
Aya 90. conclusion, fear, obedience, patience  
Aya 91. preference, confession  
Aya 92. reproach, forgiveness, mercy, blame  
Aya 94. feeling the smell of Yusuf.  
Aya 96. happiness  
Aya 97. forgiveness  
Aya 98. forgiveness, mercy  
Aya 99. safety  
Aya 100. enmity, hatred, hostility  
Aya 102. conspiracy  
Aya 103. eager desire  
Aya 105. opposition  
Aya 106. belief  
Aya 107. security  
Aya 110. despair, helplessness  
Aya 111. mercy  

The language acts used in the story and their frequencies are presented in the following table.
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<thead>
<tr>
<th>Language acts and concepts</th>
<th>Frequency</th>
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<tbody>
<tr>
<td>1. Plot, conspiracy</td>
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<td>9.5</td>
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<tr>
<td>2. fear</td>
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<td>3. jeolousy, envy, hatred</td>
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<td>4. seduction, evil act, sexual attraction</td>
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<td>8.5</td>
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<td>5. Preference</td>
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<td>24. obedience</td>
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<td>25. desire, feeling, needs</td>
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<td>26. belief</td>
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<td>27. enmity</td>
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<td>28. conclusion</td>
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<td>29. safety, security</td>
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<td>30. opposition</td>
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6. The Three Visions

"Dreams embody what is not physical, they take fears, feelings, anxieties, thoughts, ideas and concepts and display them in symbolic forms and events, they give the body a form to the contents of our mind..." (Hussain, 2008, p.1.) With such dreams we know that we have received a message through our souls' connection or other levels we have not the means or knowledge to interpret and translate these messages. The dreams of the prisoners were dreams that contained a mix of elements-
they were signs of the states of their souls but they also conveyed a hidden knowledge which their souls required in the state of sleep. The king's cook dreamed that he stood in a place with bread on his head, and two birds were eating the bread. The cupbearer dreamed that he was serving the king wine. The two went to Yusuf and told him their dreams, asking him to give them their meanings. Yusuf said that the cook would be crucified to death and that the cupbearer would return to the service of the king. What Yusuf predicted did happen. The king of Egypt saw a dream of seven healthy and seven lean cows, a vision which had such an intense impact upon him that he dismissed out of hand the opinion of his advisors that these were just "jumbled dreams." The strength of his vision led him to look for someone who could interpret it for him and to persist in this seeking until he learnt of Yusuf. Yusuf said, "There will be seven years of abundance. If the land is properly cultivated, there will be an excess of good harvest, more than the people will need. This should be stored. Thereafter, seven years of famine will follow, during which time the excess grain could be used. The king was fascinated by Yusuf's interpretation. Yusuf advised the king to start planning for years of famine ahead.

The vision is symbolic and has future prediction signification. The rank order of the son has an influence in the behaviour and personality of his brothers in general. His brothers feel that they deserve the love of their father because they are a group. The jealousy makes them decide to Kill Yusuf. This shows that the interpretation of vision needs a deep understanding and intelligence because it has symbols which cannot be understood by non-intelligent people. It is clear that visions are sources of future behaviour prediction. Three visions are mentioned in the story, the vision of Yusuf, the vision of the two boys, and the vision of the king. There are symbolic meanings in the visions. In prison Yusuf was patient. We can imagine the difficult feelings and thoughts which came to his mind suffering in prison away from his country and family. Yusuf did not despair of the mercy of Allah waiting for release from suffering. The king strongly admired Yusuf's interpretation of the dream. Yusuf was asked to come to the king. He refused and was angry because the ruling authority did not investigate the reality; he wanted the king himself to investigate what happened. The women confessed their responsibility and acknowledged the innocence of Yusuf. The wife of AL-Aziz confessed responsibility for about what happened and that herself ordered her to do the evil act, i.e. she was submitted to love feelings and lust. She was controlled by the feeling of regret and anger about her behaviour. This feeling is mixed with sadness. (Ashawi, M., 2003, p.898) Evil feelings are part of human nature, the wife of AL-Aziz recognized the uselessness of betrayal and conspiracy. However, the king was convinced that Yusuf was innocent and made him minister of finance.
Visions are symbolic in their content and character. The symbols are interpreted. Visions also have educational significance associated with the geographical environment. The sun, the moon and planets are symbols of highness. Prostrating is only for Almighty Allah. Visions also have predicative values and are fulfilled after many years. They influence the emotional aspect. The vision worried Yusuf, it also surprised and saddened him. It also made him happy. It influenced his mental, emotional and behavioural aspects. Some visions have no meaning and have no predictive evaluation. Dreams show the struggle and satisfy the desires which a person cannot satisfy in reality. Yusuf was surprised to see his brothers but he didn’t show his surprise and succeeded in controlling his feelings and behaviour and treated them nicely. His behaviour with his brothers was characterized by maturity and emotional balance. Yusuf had an important aim, to bring his brother to Egypt to see him. He used attraction and intimidation to achieve his aims. He threatened them that he was not going to weigh for them unless they brought his brother next time. They became angry, sad and surprised. They practiced psychological pressure on their father. However, their father was not convinced easily till they promised to protect their brother and Almighty Allah is the witness of what they said.

"The heroes are not Ya'qub and his sons, it is inspiration in case of Yaqub, and envy in case of his children. The heroes are not Yusuf and the wife of AL-Aziz, it is purity and honesty in Yusuf and lust in the wife of Al-aziz (Mousa, A. 2009, p212). Man, in the stories of the Glorious Quran, is not mentioned to present thousands of probabilities to show his strength or weaknesses; he is a human being mentioned within his group with values and principles. He is a model for others (Mahir, Ahmed, 1971, p.95). The purpose of the story is to support the prophet and advice the believers. (Abid Rabah, A.2009, p.89).

7. Conclusions

It is clear from the Sura that feelings fluctuate between weakness and strength, jealousy and sacrifice, love and hatred, sadness and happiness using the objective teaching story. From the linguistic analysis one can conclude some moral lessons:
1. One should not despair of the spirit of Allah.
2. Emotional aspects, in general, are basic in the human nature.
3. The influence of the emotive aspect in behaviour, whether mental or physical, influences the function of some organs.
4. The supremacy of good over evil.
5. Forgiveness when able.

In the story of Yusuf the concepts of fear, envy, jealousy, conspiracy, evil acts, preference, human desires, love, hatred, hostility,
sympathy, mistrust, despair, happiness, sadness, agreement, belief, patience, lie, pleasure, satisfaction, seduction, desire, sexual attraction, temptation, truth, certainty, forgetfulness, rememberance, betrayal, mercy, grief, hope, complain, sorrow, suffering, obedience, sin, confession, reproach, forgiveness, promise, security, anxiety, aversion are all intermingled in this story. The language of dreams is a cloaked, symbolic language-a language of ideas, concepts, and truths embodied into various form, into bodies and events that symbolize the true meaning. The language is clear and evident since it is an analogue of the symbolic language of revelation and of the higher reality from which revelation descends and then embodies itself in various ways in our world.

References


