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The Creation of the prophet Adam (PBUH)

How is this story presented for children

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Abstract

The theme of this essay is to examine how prophet stories are presented for children. The specific aim is to analyze the narrative structure of two texts presenting the story of Adam. The study uses two Arabic children texts presenting the Story of Prophet Adam (pbuh). The study starts with presenting some theories and their typological frame of narratology and some of their narratological tools, such as *fabula*, *focalization* and *voice*, the type of endings and messages, which helps to explain how a narrative is constructed. These tools are used on both texts to discuss and determine the structure of each text, and present how the narrative is performed. The analysis also contains a study dealing with the Qur'an verses used in each text, discussing their role in each story.

The result shows that the two stories have different structures and are performed differently. However, they are both based upon the same story and use Qur'an verses to legitimize and justify what they are saying in the stories, both stories have messages aiming to guide and teach, and end with a round up of the plot, which stimulates children's imagination, and allows innumerable interpretations to be made.

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1 Introduction

1.1 Presentation of Subject

"Religious language, like all language, is as much performative as it is informative."¹

Religion is a very big part of the individual lives of people living in Middle East, whether it be Islam, Christianity or Judaism. Since this is an essay on the Arabic language, I will perform a qualitative study of the language used in children's literature to present religious texts. It's interesting to learn how this texts are constructed to fit the level and understanding of children, since children are the future of their own generation it's important to keep track of what and how religious texts are presented to children since these text will be having a great affect on children's perception.

A major theme in Arab literature for children is Islam. Many of the books published for children have explicit religious themes, about prophets' lives like Muhammad, Moses and Jesus peace be upon them all.² According to Mdallel, children's literature in Arab society is basically meant to teach, guide and remind them of the "dichotomy between good and evil".³ Arabic children's literature is filled with morality, didactics and ideological bias.⁴ Moral tales and fairy tales are classified to be the major genres published for children in the Arab world.⁵

Since the subject of religious texts is enormous, I have chosen to study the story of Adam (pbuh), I found it to be interesting to start with his story as he was the first human to be created, and the first prophet to be an example and role model for mankind.

1.2 Source Material

I have chosen two Arabic texts presenting the story of Adam, both texts are downloaded from the internet, the first text is from an Arabic forum called منتديات الوليد, under the section for children, the writer of the story is unfortunately unknown. The second text is also from an internet forum, (قصص الأنبياء للأطفال بقلم بيان عبد الرحمن), stories of the prophets for children, by Bayan Abdul Rahman. This material will be analyzed with my selected theory. I have downloaded the two stories from the internet because of the difficulties I had in finding prophets stories for children in the Arabic language in Sweden.

¹ James M. Day (1993) Speaking of Belief: Language, Performance, and Narrative in the Psychology of Religion, International Journal for the Psychology of Religion, 3:4, 213-229.

To link this article: http://dx.doi.org/10.1207/s15327582ijpr0304_1

² Sabeur, Mdallel (2003). "Translating Children's Literature in the Arab World: State of Art". Meta: journal des traducteurs / Meta: Translators' Journal, vol. 48, nr 1-2, 2003, pp. 298-306. (referens to statement p. 300).

available at: <http://www.erudit.org/revue/meta/2003/v48/n1-2/006976ar.html?vue=resume>

³ Ibid, (2003), p.301

⁴ Ibid, (2003), p.305.

⁵ Ibid, (2003), p.303.

1.3 Research Question

The theme of this essay is to examine how prophet stories are presented for children. The specific aim is to analyze the narrative structure of two texts presenting the story of Adam. I am going to use two stories that are telling the story of Adam from two different sources. I have chosen these particular two, because they present the same story but in different way. One text is presented as a factual short story, and the second one is presented like a bedtime story. I have chosen to use two texts to be able to analyze and compare them, to see if there are any similarities and/or differences in their contents, by comparison we will also know how stories are told or can be told in more than one way. To extract the similarities and differences I will pose the following questions to the texts under study.

My questions are:

How is the story of Adam presented or performed when it is directed to children? How are these two stories structured? Does these stories deviate from the Qur'an texts which are dealing with the story of Adam? What are the messages of these stories? What are the similarities and differences in the two texts?

To answer these questions in relation to my two texts, I am going to analyze in what ways the authors are using the following narratological tools: *fabula*, *focalization* and *voice*. I will also explore the claim that children's stories usually have happy endings to see if this is true also for the texts I survey. Further explanation about how these tools will help me answer my questions will be presented next.

1.4 Theorists & Theoretical frame

The theories that I will be using as my primary theoretical base are taken from the book 'An Introduction to narratology' by Monika Fludernik. In this book, a comprehensive description of narratology is given and several theorists are presented along with their theoretical perspective about narratology. From this book I will be referring to the three leading theorists in the field of narratology; Gérard Genette, Mieke Bal and Franz Karl Stanzel, as they are dealing explicitly with narratology on what constitutes a story and on how it is presented. I shall try to explain this further.

”narrative is the story that the narrator tells.[. . .] Narrative is therefore defined as ‘story plus narrator’.”⁶

Narrative is found in all types of literary works such as, novels, short stories, drama, film, fables, poems. Theorists such as Gérard Genette, Seymour Chatman, Mieke Bal, Franz Karl Stanzel, Gerald Prince to outline a few, are accountable for the many theories made about narrative, and their work serve as models of narratology today.⁷

To be able to construct the narrative in a form of a novel or a short story, some important components, or narratological tools, are needed. First you need a storyline, *fabula*,⁸ then you need one or more characters from whose point of view we as readers will be getting the story, *focalization*, which also is divided into three different stages to be able to define first, second and third person.⁹ Then there is a narrator present, the *voice*, a visible one or an invisible one, and the narrator is either part of the story world or outside the story world, he is the *focalizer*, the one whose perspective is presented.¹⁰ Stories are structured with beginning, middle and end.¹¹ The ending of children’s stories are widely discussed between theorists, and the conclusion is that the ”natural” ending in children’s literature is a ’happy ending’.¹² I have mentioned before, that Arab children’s literature is known to have messages in stories that are aimed to guide and teach.¹³ Each text, according to narrative theory, contains these components, an analysis of these in my texts will answer the question of how the stories is performed and how the texts are structured. A more detailed formulation about these categories will be given next, from the theoretical perspective of each theorist that I will be referring to.

Franz Karl Stanzel

Stanzel follows the Germans division of literary text into lyrics, epic and drama.¹⁴ According to Stanzel it is only the ”epic” texts that have a story that is told,¹⁵ thus mediated by a narrator.¹⁶ Stanzel coined the word "mediacy" to explain how a story is mediated. He mentions two ways to

⁶ Fludernik, Monika (2009). An Introduction to Narratology [Electronic resource]. p 4.

⁷ Fludernik, (2009). p 109.

⁸ Fludernik (2009), p.105.

⁹ Fludernik (2009), p. 102-103.

¹⁰ Fludernik (2009), p. 89.

¹¹ Nikolajeva (2003), p. 6.

¹² Nikolajeva (2003), p. 7.

¹³ Mdallel (2003), p. 301.

¹⁴ Fludernik (2009), p.89

¹⁵ Ibid (2009), p.89

¹⁶ Fludernik (2009), p.144.

mediate a story, either there is a clear narrator, or the narrator can be replaced by an illusion of a narrator.¹⁷ The latter basically means that the reader will get the impression that there is no narrator in the story, meaning that the reader will be seeing the events through the eyes of a character. But still Stanzel argues that there is a narrator present, but concealed, and what we as readers see from the story/narrative, is seen through the eyes of this invisible narrator.¹⁸ In Stanzel's typology we find something that is termed 'authorial narrative': the perspective from above and is constituted by *external perspective*,¹⁹ meaning that the narrator is not part of the fictional world but stands above it. The authorial narrator is placed above the fictional world and has unlimited access to character's minds, knows the past, present and the future of his characters, and can move between locations at different ends of the fictional world.²⁰

Gérard Genette

Genette's theory of narrative is based on structural principles; he identifies the narrative at three levels:

¥ Narration corresponds to *Voice*, which means that voice is concerned with 'who speaks' (the narrator? or a character?).²¹

¥ Tense corresponds to *Discourse*, which analyzes the order, duration and frequency of the narrative (i.e. the timeline on which the events of a story takes place).²²

¥ Story corresponds to *Mode*, which is concerned with 'who sees', from who's point of view is the narrative/story presented?²³

Genette's typology about focalization is divided into three different stages, and these are easiest and clearest described as follow:²⁴

¹⁷ Fludernik (2009), p. 89.

¹⁸ *Ibid*, p.89

¹⁹ Fludernik (2009), p. 144.

²⁰ Fludernik (2009), p. 124

²¹ Fludernik, (2009). p. 98.

²² Fludernik, (2009). p. 101.

I will not be dealing with this level of narrative structure in my thesis, but I have presented this level as it is part of Genette's theory.

²³ Fludernik (2009), p.98.

²⁴ Genette, Gérard (1980). *Narrative discourse: an essay in method*. Ithaca, N.Y.: Cornell U.P. p. 189-192.

- ¥ First is *zero/non focalization*, when the point of view is not restricted to one of the characters point of view, which will make the information provided to the listeners unlimited.
- ¥ Second is *internal focalization*, when one character's point of view dominates the narrative.
- ¥ Third is *external focalization*, characters are described from the outside only, without any inner view. This is seen as the most "neutral" narrative situation.

Mieke Bal

Genette's typology has been very disputed among scholars, Mieke Bal, for instance, considers his typology of focalization to be illogical.²⁵ She claims to have developed Genette's typology and defines the types of focalization as follow:²⁶

- ¥ *Zero/non focalization* is located on the level of extra- diegetic, on the outside of the fictional work.
- ¥ *Internal focalization*, the term '*internal*' means 'from within'. Focused on one character and his point of view is what we "see", while thoughts of other characters are unavailable.
- ¥ *External focalization* the term '*external*' means 'from outside', meaning that only what is visible is focalized, whereas invisible things such as thoughts and feelings are not presented when external focalization is used. The focalizer can sometimes be a character or the narrator.

Fabula

The Russian formalism coined the term fabula in 1920s and 1930s.²⁷ Fabula is the raw material of narrative, the *storyline* and the plot refers to how the narrative is organized. According to Bal fabula is presented in a special manner;

A *fabula* is a series of logically and chronologically related events that are caused or experienced by actors.²⁸

²⁵ Fludernik, (2009), p. 102.

²⁶ ibid (2009) p. 102-103.

²⁷ Fludernik (2009), p. 4.

²⁸ Bal, Mieke (1997). Narratology: introduction to the theory of narrative. 2. ed. Toronto: Univ. of Toronto Press. p. 5.

Bal mentions that the fabula is really the result of the interpretations made by the reader, which is influenced by the initial encounter with the text and the manipulations of the story. The first thing the reader sees is the text and not the fabula, since the fabula is inwoven in the text it is not always clear and in a chronological order.²⁹ When extracting the fabula from the context of a story it will be easier to identify the actual events that are taking place in a story by placing them in a chronological order.³⁰

In addition to the three theorist, I have also read a Ph. D. thesis by Sören Dalevi, which uses some of my chosen narratological tools and applies them on biblical stories for children. According to Dalevi what is considered to be an event in a story can differ from one individual's opinion to another, but I am going to use Delavi's definition of events in my analysis which is that an event is a transition from one state to another, "övergång från ett tillstånd till ett annat".³¹ Delavi also mentions that from a narratological point of view, there is a difference made between the actual story and the fabula, meaning that the fabula is considered to be the basic structure which the story elaborated on.³²

Maria Nikolajeva writes in her article that the plot of children's literature is built upon the well-established view that is related all the way back to Aristotle, that a story must have a beginning, middle and an end.³³ There is a lot of discussion around the ending in children's literature, a happy ending is a common ending and by using narrative analysis, distinction can be made between structural closure (a satisfactory round up of the plot) and psychological closure, "bringing the protagonist's personal conflict into balance".³⁴ These two categories coincide in children literature, in folktales the happy ending is expressed by "lived happily ever after" and a round up of the plot often leads to a new natural opening, what Nikolajeva calls aperture. This type of ending stimulates the readers' imagination, something that traditional endings do not do.³⁵

²⁹ Ibid, (1997), p.9.

³⁰ Dalevi, Sören (2007). Gud som haver barnen kär?: barnsyn, gudsbild och Jesusbild i Barnens bibel och Bibeln i berättelser och bilder. Diss. Karlstad . p. 77.

³¹ Dalevi, (2007), p. 78.

³² Dalevi, (2007), p. 77.

³³ Nikolajeva, Maria (2003). Beyond the grammar of story, or How can children's literature criticism benefit from narrative theory?. Children's literature association quarterly. 2003(28:1), pp. 5-16 (referens to the statement above is from page 6.)

³⁴ Ibid (2003), p. 7.

³⁵ Nikolajeva (2003), p. 7.

Oral story telling.

What characterize oral storytelling is relevant in one of my text, where the written text is presented as an oral story, with the father as the narrator and the children as listeners, the addressed. Oral story telling is an interaction between the speaker/narrator and the addressed of this narration. Conversational narratives are considered to be brief, since there are listeners the whole experience and the performance of the narrative is different, because you have a narrator that will be addressing his audience with explanatory remarks, which will delay and expand the orientation during the storytelling. Similarly the listeners too will be active and involve themselves by interruptions and making comments.³⁶

Stanzel created his typology and used the term "authorial narrative situation". At that time the term "*Focalization*" had not yet been invented. Stanzel states that the story is mediated through an '*authorial narrator*' who is placed outside the fictional world and has unlimited access to characters' minds. Thus, his term '*mediacy*' is used to explain how the story is mediated. Now what Stanzel does not deal with in a clear way in his typology is the *internal level*, but since he describes the '*authorial narrator*' to have unlimited access to character's mind, I make the conclusion that the *internal level* is included in his typology, although it is presented very vaguely.

Genette is the one who coined the term *Focalization*, Bal' made an elaboration on his typology since she thought that Genette's typology is illogical.³⁷ However, I do not see a difference in her elaboration from that of Genette's that makes it more "logical". Although she claims it to be an elaboration of Genette's typology I do not perceive it to be a sufficient elaboration. I consider her to fall short in her explanation of *Zero-focalization*, in contrast to Genette who provides a clear meaning to it. But credit might be given to her for her elaboration of the *internal focalization* and *external Focalization* which made it easier to understand them, and I perceive them to be complementary to Genette's typology rather than an elaboration.

After clarifying what '*authorial narrator*' and '*zero-focalization*' is, we see that they stand for the same idea but using different terms, what Stanzel called "*authorial narrative situation*" corresponds to Genette's "*Zero-focalization*" theory. I personally think that all these different terms that are being used, can be a bit confusing, they are all describing the same things with different terms. It

³⁶ Fludernik (2009). p. 47-48.

³⁷ Fludernik (2009). p. 102-103

was certainly difficult to get a clear understanding of what the various theorists meant, but I have in this part of the essay tried to present their theories as clearly as I could based on what and how I have understood them. So to sum up this section, my definition of the terms, i.e the narratological tools I am going to search for in my analysis, are as follow:

- *Fabula*, is the sum of events in the stories, the transition from one state to another.
- *Authorial narrator* corresponds to *Zero-focalization*, where the story is presented from the outside of the fictional work, and the information is unrestricted and unlimited.
- *Internal focalization*, when the point of view is from within, the thoughts and feelings of one character is dominating the stories while thoughts of other characters are unavailable.
- *External focalization*, when characters are described from the outside, and any inner views, such as thoughts and feelings of the characters are unavailable.

These narrative tools, together with the claims about happy endings and messages that occur in stories, will help me analyze how a story is structured and performed.

In my text I will at different times be using the word 'level' when referring to zero, internal and external focalization, this word was used by the theorist themselves when explaining and describing their typology of focalization. It should be clear by now that zero, internal and external are different types of focalization as I have described above when presenting Genette's typology of focalization. Meaning that the word 'level' is only an indication for which type of focalization that is being presented, to define first, second and third- person point of view.³⁸

1.4.1 Definitions of terms

Focalization: A term introduced by Genette to be able to draw a more precise distinction between the terms perspective and point of view, and is concerned with 'who sees?'.³⁹

Focalizer: The person whose perspective is presented.⁴⁰

³⁸ ibid (2009), p. 102-103.

³⁹Fludernik, (2009), p. 153.

⁴⁰ibid, (2009), p. 153.

Frequency: A subcategory introduced by Genette, What happens once on the story level can be told once in the narrative discourse (*singulative narration*); what happens once can be told several times (*repetitive narration*); or what happens several times can be told once (*iterative narration*).

Mode: "According to Genette, the way in which *focalization is treated, defined in the category of voice as 'Who sees?' (mode) vs. 'Who speaks?' (voice)".⁴¹

Narrative: That which makes a text, the minimal definition being: the presence of at least two actions or events in chronological order which stand in some kind of relation to one another.⁴²

Narrator: there are two different types of narrator, one in spoken narrative which refers to the person that tells or utters the words of the story. The second type is the narrator that is referred to as the first or second person in written texts.⁴³

Story: Story is; what is being told, the tale or the utterance.

Fabula: The fabula is the sum of events in a story.

Plot: The plot is an elaborated version of the fabula, containing reasons for and effects of the actions described.⁴⁴

Voice: Defined as 'Who speaks?', it is the distinction between first and third person narrators.⁴⁵

1.5 Method

I have first started with reading the theories along with Dalevi's thesis, who used narratological tools on similar material (religious texts). Then I have read my two texts to get a brief understanding about the structure of the texts. The texts have Qur'an verses embedded in the story, so before I start analyzing the texts, I have separated the verses from the rest of the texts and analyze the remaining texts separately, and after that I will analyze the verses as well. The analysis is divided into two parts, first the two texts are analyzed separately from each other. Each story is presented in its full text, along with my own English translation of the story. The purpose of

⁴¹Fludernik, (2009), p. 157.

⁴²ibid, (2009), p. 158.

⁴³ ibid, (2009), p. 158.

⁴⁴Fludernik, (2009) p. 161

⁴⁵ Fludernik, (2009) p. 162.

translating the Arabic texts is to make it easier for those who can not speak or read Arabic. Then I will extract the structure of each story from the narratological perspective, i.e. I will first be extracting the fabula out of each text placing them in a chronological order. Then I will determine the type of focalization '*Who sees?*' and who is the narrator, '*who speaks?*' i.e voice. I'm also going to discuss what type of ending the story has and what the message might be. The second part is a presentation of the Qur'an verses used in the texts. I will be analyzing the Qur'an verses used in the stories in a separate section apart from the texts, presenting the verses and a translation provided by English Saheeh International which is available at tanzil.net and not my own translation. This part will also be discussed based on the role these specific verses have in these two children's stories. Thereafter I will end with my conclusion and present my results by connecting back to my research question, to see if I managed to answer my research question. I will at the end give recommendation for future studies in this field.

1.6 Delimitation

Due to the many different stories available about the many different prophets, I have chosen to narrow down my essay by choosing only one of the stories. The research in this essay is about the creation story of the prophet Adam (pbuh).

Even the field of narrative is wide and many aspects of narrative can be analyzed, structuralist narratological theories are concerned with the universal aspects of narrative instance and categories which can be found in (almost) all texts. I have narrowed down my theoretical frame by first presenting the first two best known narratologist Stanzel and Genette, to later be followed by Bal. I have also narrowed it down even more by using the narratological tools in their typology, fabula, Focalization and "authorial narration", these tools will allow me to analyze and answer my research questions.

I will also not be dealing with all the Qur'an verses that are dealing with the story of Adam (pbuh) in the Qur'an, to do so I would be in need of writing an essay dealing with just that. That is why I am only dealing the verses that where used in my two texts.

2. Analysis

2.1 The Story of the Prophet Adam; text number one

”خلق المولى تبارك و تعالى السموات و الأرض، ثم جمع الملائكته و أخبرهم بخبر عظيم، إنه خبر خلق خليفة على هذه الأرض يخلف بعضه بعضا، فتساءلت الملائكة تساؤل استفهام لا اعتراض على أمر الله”

The almighty God created the heavens and the earth, then He gathered the Angels and told them about a very big and important news, it was the news about the creation of a Khalifa upon the earth, successor to one another, so the angels asked an enquiring question, and not a question of objection on Allah’s will/command.

”و كرم الله تعالى سيدنا آدم بأن سواه ثم نفخ فيه من روحه، ثم علمه الأسماء كلها”

And God almighty honored Adam, by creating him and blowing into him of his soul, then He taught him all the names.

”ثم جمع الله تعالى الملائكة و إبليس و أمرهم بالسجود لسيدنا آدم تكريما و تعظيما لخلق الله تعالى، فأما الملائكة فسجدوا امتثالاً لأمر الله تعالى فهم لا يعصون الله ما أمرهم و يفعلون ما يؤمرون، لكن إبليس أبى و استكبر و قال: كيف لي أن أسجد لمن خلق من طين وأنا خلقت من نار فأنا خير منه، وهكذا عصى أمرا لله تعالى فاستحق الطرد من رحمة الله واللعنة إلى يوم الدين”.

Then God almighty gathered the angels and Iblees and commanded them to prostrate to prophet Adam, to honor and glorify almighty God’s creation. So the angels prostrated in submissiveness/obedience to God’s command, for they do not disobey what God has ordered them to do, and they do what they are ordered to, but Iblees refused and was arrogant and said: how am I to prostrate to what you have created from clay while I was created from fire so I am better than him, and that’s how Iblees disobeyed God’s order so he deserved the expulsion from God’s mercy and cursed to the day of judgment.

”اغتاظ إبليس مما حدث له، و رأى بأن سبب ذلك كله هو سيدنا آدم عليه السلام فقرر أن يغوي سيدنا آدم و يجعله يعصي الله تعالى كما عصاه هو حتى يطرد من رحمته كما طرد هو و لكن كيف له أن يحقق ذلك؟”

Iblees resented what had happened to him, in his opinion what had happened to him was prophet Adam’s (PBUH) fault so he decided to seduce prophet Adam and make him disobey God so that he too is expelled from God’s mercy, just as he was, but how was he going to achieve that?

”أمر الله تبارك وتعالى سيدنا آدم بأن يسكن و أمنا حواء الجنة، و أن يتنعمنا بنعيمها و يأكلا منها حيثما أرادا، إلا شجرة واحده نهاهما عنهابل وعنا لاقتراب منها”

God almighty ordered prophet Adam to live he and our mother Hawwa (Eve) in paradise, and to enjoy its bliss and to eat from it whenever they wished, except one tree which he forbade them to eat from and approach.

”فوجد الشيطان الرجيم الفرصة سانحة له و قال: لو أنني استطعت أن أجعل آدم يأكل منها فيعصي أمر الله، فذهب إلى سيدنا آدم عليه السلام، و جعل يزين له أمر تلك الشجرة بل و قال له: إنها شجرة الخلد، الشجرة التي تجعلك تحيي في هذا النعيم إلى الأبد، و هكذا غوى الشيطان سيدنا آدم فمد يده إلى الشجرة و ما إن أكل منها هو و زوجته حتى ظهرت عورتيهما، فجعلا يغطيانها بورقف الجنة استحياء و طلبا للستر”.

The accursed Satan found his window of opportunity and said: if only I could make Adam eat from the tree and by that he would disobey God, and so he went to prophet Adam (PBUH), and he kept on prettifying this tree to Adam and even said to him: it is the tree of immortality, the tree that will make you revive in this bliss forever, and that is how satan seduced prophet Adam (PBUH), so he reached out his hand to the tree, and just as he and his wife had eaten from it, their private parts got revealed, so they started to cover up with the leaves of paradise, shyly and asking for covering.

”ندم سيدنا آدم عليه السلام ندما شديدا على ما اقتترف في جنب الله، فقد عصى ربه و بدل أن يتنعم بما أتيح له راح يطلب ما نهى عنه ،لكن ندمه هذا كان سببا في رحمة الله تعالى به فعلمه كلما يقولها حتى يتوب عليه، فلما ذكرها سيدنا آدم قبل الله تعالى توبته ثم أمره بأن يهبط إلى الأرض هو و أمنا حواء، و أنجبا ذرية يخلف بعضها بعضا إلى أن تقوم الساعة”.

Adam (PBUH) regretted severely what he had committed in regard to God, for he had disobeyed his God, for instead of enjoying what have been given him he went on asking for what he had been prohibited from. But his regret was the reason for God’s almighty’s mercy upon him. So he taught him a word to say so that God would forgive him. So when Adam (PBUH) said the word God accepted his repentance, then he ordered him and our mother Hawwa (Eve) to set down to earth, and they had progeny that will succeed each other until the day of judgment.

2.1.2 Discussion

2.1.3 Placing the text in theoretical perspective, Narrative.

Fabula

I am going to use Dalevi's definition of events, to present the events happening in the story, which are occurring as follow:

1. 1. خلق الله السموات والأرض.
1. God created the heavens and the earth.
2. ٢. خبر ملائكته بخبر خلق خليفه.
2. He told the angels about creating a Khalifa.
3. ٣. خلق آدم ثم نفخ فيه من روحه.
3. He created Adam (PBUH) and blew into him of his soul.
4. ٤. الملائكة سجدوا.
4. The Angels prostrated.
5. ٥. إبليس أبى و استكبر.
5. Iblees refused and was arrogant.
6. ٦. عصى أمر الله و طرد من رحمة الله.
6. He disobeyed God's command and was expelled from God's mercy.
7. ٧. سكن سيدنا آدم وأمنا حواء الجنة.
7. Prophet Adam and our mother Hawwa (Eve) lived in paradise.
8. ٨. منعوا من شجرة واحده.
8. They where prohibited from one tree.
9. ٩. اغواهما الشيطان وأكلا من الشجرة.
9. Satan seduced them and they ate from the tree.
10. ١٠. ندم آدم.
10. Adam (PUBH) regretted.
11. ١١. غفر له الله.
11. God Forgave him.
12. ١٢. أمر الله بأن يهبط إلى الأرض.
12. God commanded them to fall down to earth.

This is my perception of the events occurring in the story, we can see that the events in this particular story are happening in a chronological order, there was no need for me to rearrange the order.

Focalization

Here we see that there is zero-focalization and the information given is unlimited, as several different characters' point of view is presented, namely Iblees, Adam and the angels. We are presented with these characters' inner thoughts and feelings.

I have extracted phrases to illustrate the thoughts and feelings occurring on the *internal level*:

The first phrase illustrates Iblees inner thoughts:

١. "اغتاظ إبليس مما حدث له، و رأى بأن سبب ذلك كله هو سيدنا آدم عليه السلام فقرر أن يغوي سيدنا آدم و يجعله يعصي الله تعالى كما عصاه هو حتى يطرد من رحمته كما طرد هو و لكن كيف له أن يحقق ذلك؟"

1. Iblees resented what had happened to him, in his opinion what had happened to him was prophet Adams (PBUH) fault so he decided to seduce prophet Adam and make him too disobey God until he too is expelled from God's mercy, just as he was, but how is he going to achieve that?

The second phrase illustrates Iblees inner thoughts.

٢. "قال: لو أنني استطعت أن أجعل آدم يأكل منها فيعصي أمر الله."

2. He said: if only I could make Adam eat from the tree and by that he would disobey God.

The third phrase illustrates the angels' thoughts.

٣. "فتساءلت الملائكة تسأول استفهام."

3. So the angels asked a question of doubtfulness.

The fourth phrase illustrates Adams' feelings.

٤. "ندم سيدنا آدم عليه السلام ندما شديدا."

4. Adam regretted severely what he had done.

The two following phrases illustrate the actions made by Iblees that occur on the *external level* (*external-focalization*), where characters are described from the outside only. The first one is when

Iblees argues against God's command and the second phrase is between Iblees and Adam when he seduced Adam to eat from the tree. At this level we see that the characters' thoughts and feelings are unavailable:

١. "قال: كيف لي أن أسجد لمن خلق من طين وأنا خلقت من نار فأنا خير منه".

1. He said: how am I to prostrate to what you have created from clay while I was created from fire so I am better than him.

٢. "قال له: إنها شجرة الخلد، الشجرة التي تجعل تحيي في هذا النعيم إلى الأبد".

2. Iblees said to him: it is the tree of immortality, the tree that will make you revive in this bliss forever.

Through out the story we can see that the narrator is providing us with information about the events occurring in the story without actually presenting the events from one or some characters' point of view not even his/her own, making the narrator invisible and leaving the readers to believe that there is no narrator. This is something Stanzel explained in his typology, and it is concerned with the term 'mediacy', to explain how a story is mediated. He mentions two ways to mediate a story, there either is a clear narrator, or it can be replaced by an illusion of a narrator.⁴⁶

The following phrases will illustrate the presence of an invisible or the illusion of a narrator:

١. "خلق المولى تبارك و تعالی السموات و الأرض، ثم جمع ملائكته و أخبرهم بخبر عظيم، إنه خير خلق خليفة على هذه الأرض يخلف بعضه بعضاً".

1. The almighty (allah) created the heavens and the earth, then He gathered the angels and told them about a very big and important news, it was the news about the creation of a Khalifa upon the earth, successor to one another.

٢. "و كرم الله تعالى سيدنا آدم بأن سواه ثم نفخ فيه من روحه، ثم علمه الأسماء كلها".

2. And God almighty honored Adam, by creating him and blowing into him of his soul, then He taught him all the names.

⁴⁶ Fludernik (2009), p. 89.

٣. ”ثم جمع الله تعالى الملائكة و إبليس و أمرهم بالسجود لسيدنا آدم تكريما و تعظيما لخلق الله تعالى، فأما الملائكة فسجدوا امتثالاً لأمر الله تعالى فهم لا يعصون الله ما أمرهم و يفعلون ما يؤمرون، لكن إبليس أبى و استكبر.“

3. Then God almighty gathered the angels and Iblees and commanded the to prostrate to prophet Adam, to honor and glorify God's almighty creation. So the angels prostrated in submissiveness/obedience to Allah's command, for they do not disobey what God has ordered them to do, and they do what they are ordered to, but Iblees refused and was arrogant.

٤. ”ندم سيدنا آدم عليه السلام ندما شديدا على ما اقترف في جنب الله، فقد عصى ربه و بدل أن يتنعم بما أتيح له راح يطلب ما نهى عنه، لكن ندمه هذا كان سببا في رحمة الله تعالى به فعلمه كلما يقولها حتى يتوب عليه، فلما ذكرها سيدنا آدم قبل الله تعالى توبته ثم أمره بأن يهبط إلى الأرض هو و أمنا حواء، و أنجبا ذرية يخلف بعضها بعضا إلى أن تقوم الساعة.“

4. Adam (PBUH) regretted severely what he had done in the side of God, for he had disobeyed his God, for instead of enjoying what have been given him he went on asking for what he had been prohibited from. But his regret was the reason for God's almighty's mercy upon him. So he taught him the word to say so that God would forgive him. So when Adam (PBUH) said the word God accepted his repentance, then he ordered him and our mother Hawwa (Eve) to fall down to earth, and they had progeny that will succeed each other until the day of judgment.

So far I have reported for the fabula of the story following Dalevi's definition, and defined what type of focalization is carried out in the story by using Genette's and Bal's definition of focalization, and Stanzel's definition of mediacy to try to determine how the story is presented.

Message of the Story

Since this first text is presented like a factual story it is a bit hard to extract what the message of the story might be. Based on my own perception, I have extracted the first message to be aiming to teach children that God is the creator of all the universe;

- ”خلق المولى تبارك و تعالى السموات و الأرض، و خلق خليفة على هذه الأرض.“

- The almighty God created the heavens and the earth and He crated a Khalifa upon the earth.

The following is an example given about obedience to God (the angels submissiveness to God's command) and how it is rewarded (God being satisfied with them) teaching that one should not disobey God's command, if you want to have God's mercy upon you:

- ”الملائكة فسجدوا امتثالاً لأمر الله تعالى فهم لا يعصون الله ما أمرهم ويفعلون ما يؤمرون.”

- The angels prostrated in submissiveness/obedience to God's command, for they do not disobey what God has ordered them to do, and they do what they are ordered to.

The following is an example of disobedience (Iblees refusal to obey God) and how it is rewarded. Arrogance and disobedience are two qualities that God dislikes, and the punishment for that is that you lose God's mercy.

- ”إبليس أبى و استكبر. وهكذا اعصى أمرا لله, وطرد من رحمة الله.”

- Iblees refused and was arrogant, and that is how he disobeyed God and was expelled from God's mercy.

I also understand that the story is trying to present Iblees as a clear enemy to humans, as all Iblees wants to do is to make Adam lose God's mercy just as he lost it by being arrogant and disobedient.

”إبليس رأى بأن سبب ذلك كله هو سيدنا آدم عليه السلام فقرر أن يغوي سيدنا آدم و يجعله يعصي الله تعالى كما عصاه هو حتى يطرد من رحمته كما طرد هو.”

In Iblees' opinion what had happened to him was prophet Adams (PBUH) fault so he decided to seduce prophet Adam and make him too disobey God until he too is expelled from God's mercy, just as he was.

There is also a message about God's mercy upon Adam, and that regret is the key to God forgiving you if you have disobeyed, and that God accepts your repentance:

”ندم سيدنا آدم عليه السلام ندما شديدا, ندمه هذا كان سببا في رحمة الله تعالى به فعلمه كلما يقولها حتى يتوب عليه، فلما ذكرها سيدنا آدم قبل الله تعالى توبته .”

Adam (PBUH) regretted severely, his regret was the reason for almighty God's mercy upon him. So he taught him a word to say so that He would forgive him.

Happy endings in children's literature

The ending of the story offers some interesting points to be made. The ending of this story has what Nikolajeva calls structural closure (a satisfactory round up of the plot).⁴⁷ Structural closure stimulates children's imagination, leading to a plurality of interpretations, and as this ending is a round up of the plot we can see new opening. This can be an ending for further events or only concerned with what has happened and might happen.⁴⁸ In the last sentence we can see that it is still an ongoing event, since mankind still succeed one another and for those who believe, the day of judgment is yet to come, and it is this type of ending that makes children's imagination run freely.

”أمره بأن يهبط إلى الأرض هو و أمنا حواء، و أنجبا ذرية يخلف بعضها بعضها إلى أن تقوم الساعة”.

- He ordered him (Adam) and our mother Hawwa (Eve) to fall down to earth, and they had progeny that will succeed each other until the day of judgment.

2.2 The Story of the Prophet Adam; text number two.

١. ”إقترب الاطفال الثلاثة من أبيهم وجلسوا أمامه”.

1. The three children approached their father and sat down in front of him.

٢. ”-أنتم الآن تريدون قصة مثل كل يوم أليس كذلك؟”

2. Now you want a story like every day, right?

٣. ”نريد أن نسمع شيئاً جديداً يا أبي”.

3. We want to hear something new Dad.

٤. ”-كم أحببت أن أسمع قصة أبانا آدم عليه السلام”.

4. Oh how I wish to hear the story about our father Adam Peace be upon him.

٥. ”خلع الأب نظارته ووضعها جانبا ثم بدا يروي القصة قائلاً:”

5. The father took off his glasses and placed them on the side and started the story saying:

٦. ”-قصة آدم عليه السلام ... نعمة من الله ولفته حانية يخبرنا فيها كيف بدأ خلق الانسان وما الغاية منه”.

6. The story of Adam peace be upon him.. is a blessing from God and a caring gesture, telling us how the creation of mankind started and what is the purpose of it.

⁴⁷ Nikolajeva (2003), p. 6.

⁴⁸ ibid (2003), p.7.

٧. ”_خلق الله سبحانه الأرض وزينها بالشجر والعشب وثبتها بالجبال العالية, وجعل فيها البحار العظيمة المالحة , وأجرى خلالها المياه العذبة , وخبأ فيها من المعادن والكنوز ما ينفع الناس ويكفيهم إلى يوم القيامة ...ثم خلق ربنا آدم عليه السلام من طين وسواه بيده الكريمة ثم نفخ فيه من روحه فدبت الحياة في المخلوق العجيب وصار يتحرك ويسمع ويرى , ثم أمر الله تعالى ملائكته أن يسجدوا لآدم.”

7. God Created the earth and decorated it with trees and plants, and he stabilized it with the high mountains, and he made/created in it the great salty oceans and conducted through them the fresh water, and hid in it minerals and treasures, that will benefit the people and be sufficient for them until the day of resurrection. Then God created Adam peace be upon him out of clay which he made with his own graceful hand then he blew into him of his soul and this strange creature came alive, and he started to move, hear and see, and thereafter God commanded the angels to prostrate to Adam.

٨. ”قاطعته أسماء وقالت : كيف يا أبي والسجود لا يجوز لغير الله؟!!!”

8. Asma interrupted him and said: how come father, when prostration is only permissible to God?!!!

٩. ”_إنه ليس سجود العبادة بل هي التحية والتكريم و تعظيم قدرة الله وإبداعه... وامتثل الملائكة كلهم لأمر الله إلا إبليس .. رفض وتكبر!!!”

9. It is not a prostration of worship, but its a greeting and honoring and a glorification to God's ability and creativity... and all the angels obeyed God's command except Iblees... refused and was arrogant!!!

١٠. ”كان إبليس من الجن كانت فيه صفة يعرفها الله ولا تعرفها الملائكة وهي التكبر فكشفه الله بهذا الاختبار...”

10. Iblees was one of the Jinn, and he had a quality that God knew about and the angels did not, and that was arrogance and God revealed it through this test.

١١. ”طرد الله إبليس من الجنة فحقد على آدم اشد الحقد وأقسم أن ينتقم منه وطلب من الله أن يبقيه حيا إلى يوم القيامة فأعطاه ذلك, لحكمة يعلمها سبحانه.”

11. God expelled Iblees from Paradise, so he bear hatred upon Adam the strongest of hate, and swore to take revenge and asked from God to keep him alive until judgment day and he granted him this, to a wisdom that God almighty knows.

١٢. ” حذر الله آدم من إبليس وقال له {فقلنا يا آدم إن هذا عدو لك ولزوجك فلا يخرجنكما من الجنة فتشقى}.”

12. God warned Adam from Iblees and said to him: ”So We said, ” O Adam, indeed this is an enemy to you and your wife. then let him not remove you from Paradise so you would suffer.”

١٣. ”عاش أبونا آدم في الجنة يتمتع بكل ما فيها من الجمال والنعيم يأكل من ثمارها الشهية , وأطياب طعامها, ويشرب من أنهارها أعذب مياه وأشهى لبن وأصفى عسل.”

13. Father Adam lived in paradise, enjoying all its beauty and bliss and eating from its delicious fruits and its best food, and drinking from its fresh river water and most finest of yoghurt and honey.

١٤. ”قاطع عبد الرحمن أباه قائلاً: وهل فيها حلوى وألعاب؟”

14. Abdulrahman interrupted his father saying: is there sweets and toys in it?

١٥. ”ضحك الأب وقال: فيها كل ما تتمنى وأكثر..”

15. The father laughed and said: it has all that you wish for and more.

١٦. ”وسألت أسماء: ماذا يلبس الناس في الجنة وأين يعيشون؟”

16. And Asma asked: what dose people wear in paradise and where do they live?

١٧. ” نظرت زينب إلى أساورها التي كانت تلمع في يدها و تقول: وهل في الجنة مثل أساوري هذه؟..”

17. Zaynab looked at her bracelets that was shining in her arm and said: and is there in paradise bracelets like these?..

١٨. ” أهل الجنة يا أبنائي يلبسون أفخر وأرقى ثياب فمنها الحرير الناعم من كل الألوان والأشكال.”

18. - My dear kids the people of paradise are dressed with the most exquisite and finest clothes made of soft silk of all colors and shapes.

١٩. ”أباح الله لآدم كل ما في الجنة من النعيم إلا شجرة واحدة.”

19. God permitted to Adam all that is in paradise of bliss except one tree.

٢٠. ”قالت زينب: لماذا منعهما من الأكل من التفاحة أهي مسمومة؟؟”

20. And Zaynab said: why did he prohibit them from eating the apple. Was it poisoned?

٢١. ”من قال إنها تفاحة فالقرآن والحديث الشريف لم يخبرنا عن نوع الشجرة ,, كما أنها لم تكن مسمومة .. ولكنه كان إختبارا لقوة إرادة آدم في طاعة ربه...”

21. -who said that it is an apple, the Holy Quran and Hadith did not tell us what kind of a tree it was...and further on it was not poisoned.. but it was a test of Adams willpower to obey God.

٢٢. ” هنا وجد إبليس فرصته المنتظرة لينتقم من أبينا آدم فأخذ يوسوس إليه ليأكل من الشجرة , و قال له (ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين)* ونسي آدم تحذير ربه فأكلا من الشجرة ...”

22. This is where Iblees found is awaited opportunity to revenge of our father Adam so he started to whisper to him to eat from the tree and said to him ” Your Lord did not forbid you this tree except that you become angels or become of the immortals”* and Adam forgot God’s warning, and so ate from the tree.

٢٣. ”عل وجوه الصغار حزن لمعصية آدم ربه ولكن أباهم بادرهم.”

23. There was sadness upon the little children’s face due to Adams disobedience of God but the father consoled them.

٢٤. ”_ولكن كان ذلك لحكمة أرادها الله سنعرفها فيما بعد...ندم آدم على ما فعل ولكن كيف يتوب ويستغفر ربه ... لا يعرف ... لم يتركه ربه ولم يعذبه بل علمه كلمات ليتوب بها عليه.”

24. But God had his purpose for this, which we will soon get to know.. Adam regretted what he had done, but how was he to repentance and ask for forgiveness from his God..he did not know... God did not leave him and did not torture him, instead he taught him the word to say to forgive him.

٢٥. ”ولكن عاقبه بأن أنزله إلى هذه الأرض التي شاء الله أن يستخلف فيها آدم وذريته ليعمروها ويزرعوا فيها الخير مع وعد منه بأن يعيده إليها هو وذريته إن هم أطاعوه وتنبهوا لكيد عدوهم إبليس...”

25. But he punished him by expelling him to this earth, where Allah wanted Adam and his progeny to succeed one another to build it up and cultivate in it whats good, with the promise from God to return him and his progeny if they obeyed him and were aware of their enemy iblees' deception.

٢٦. ”أما إبليس فقد طرده الله من الجنة ومنذ ذلك الحين وهو يتربص و يوسوس ليضل بني آدم ويبعدهم عن الجنة كما أخرج ابويهما منها ... ولكننا أقوى منه وسنتغلب عليه وسنعود إلى ربنا وجزته إن شاء الله...”

26. As for Iblees, God had expelled him from paradise, and since then, he has been waiting and tempting, to lead the son of Adam astray, to lead them away from paradise just as he had done with

Adam and Eve.. But we are stronger than him and we will overcome him and return to our God and his paradise, if God wills.

٢٧. ”خرجت البناتان مسرعتين ..!!! أما عبد الرحمن فقد غلبه النعاس في حزن أبيه! وما أن حمل الأب الطفل إلى فراشه وعاد حتى وجد البنيتين تقفان كحمامتين تصليان العشاء.”

27. The two girls ran away quickly..!! But as for Abdulrahman he has fallen asleep in his fathers lap. The father had just put his soon to bed, and gone back, he saw his two girls standing as doves praying the night prayer.

2.2.1 Discussion

2.2.2 Placing text number two in theoretical perspective.

Text number two has a very different structure than the first text. First of all it is performed in the text as an oral story, which leads to implementing narratological tools that I did not use in the previous analysis discussion. The tools of *fabula*, *focalization* and *voice* will be applied, along with characteristic features surrounding *oral storytelling*. What differs is how the story is told and the different way of structuring the story.

Fabula

The *fabula* in this text quite similar to the one before, my interpretation of the *fabula* in this texts is as follow:

١. خلق الله سبحانه الأرض وزينها بالشجر والعشب.
1. God almighty created the earth and decorated it with trees and plants.
٢. ثم خلق ربنا آدم عليه السلام.
2. Then he created Adam peace be upon him.
٣. ثم نفخ فيه من روحه.
3. And he blew into him of his soul.
٤. فدبت الحياة في المخلوق وصار يتحرك ويسمع ويرى.
4. And this strange creature came alive, and started to move, hear and see.
٥. امتثل الملائكة كلهم لأمر الله.
5. The angels did as they were told.
٦. إبليس رفض وتكبر.
6. Iblees refused and was arrogant.
٧. طرد الله إبليس من الجنة.
7. God expelled Iblees from Paradise.
٨. حذر الله آدم من إبليس.
8. God warned Adam about Iblees.
٩. أباح الله لآدم كل ما في الجنة.
9. God allowed Adam to eat from the tree of Paradise.

9. God permitted to Adam all that is in paradise

١٠. فأخذ يوسوس إليه ليأكل من الشجرة.

10. Iblees started to whisper to Adam, to eat from the tree.

١١. ندم آدم على ما فعل.

11. Adam regretted what he had done.

١٢. علمه كلمات ليتوب بها عليه.

12. He taught him the word to say to repenteth him.

١٣. عاقبه بأن أنزله إلى هذه الأرض.

13. God punished him by sending him to the earth.

This is the *storyline* of events in text number two, as mentioned before, the *fabula* is the events, on which the rest of the story elaborates. The events are also happening in a chronological order in this text.

Focalization

Also in this text as in the one before we see that there is zero-focalization and the information given is unlimited, which also corresponds to Stanzels "authorial narrator situation" and the one 'who sees' is placed outside the fictional world.⁴⁹ The information is unlimited and unrestricted to *internal* or *external* point of views. In fact, in this text we can see that there are no *internal* or *external focalization*, as the point of view that is transferred, or the perspective that is presented to the listeners belongs to the one mediating the story, i.e. the father. This text has a clear narrator, the father is in this case the "authorial narrator"⁵⁰ and has unlimited access to characters' minds, knows the past, present and the future of his characters,⁵¹ i.e. the characters in the story of Adam. Why I am pointing out that he is a clear narrator is due to that the *voice* of 'who speaks' is not always clear for the reader, as in the first text, the narrator was invisible.⁵² In this text the invisible narrator is present on one point through the story telling, which is in the last sentence of the text, when describing that the boy had fallen asleep in his fathers lap:

"- أما عبد الرحمن فقد غلبه النعاس في حضن أبيه."

- But as for Abdulrahman he had fallen asleep in his fathers lap

⁴⁹ Fludernik (2009), p.102.

⁵⁰ Fludernik (2009), p.21.

⁵¹ *ibid*, p.124.

⁵² Fludernik (2009), p.89

But still both the father and the invisible narrator are placed outside the story world, but the father is also the *focalizer* since it is his perspective that is presented through the story telling. This is obvious in the way he expresses himself while telling the story. I will use some phrases to illustrate this:

١. "قصة آدم عليه السلام ... نعمة من الله ولفته حانية يخبرنا فيها كيف بدأ خلق الانسان وما الغاية منه."

1. The story of Adam peace be upon him.. is a blessing from God and a caring gesture, telling us how the creation of mankind started and what's the purpose of it.

٢. "كان إبليس من الجن كانت فيه صفة يعرفها الله ولا تعرفها الملائكة وهي التكبر فكشفه الله بهذا الاختبار..."

2. Iblees was one of the Jinn, and he had a quality that God knew about and the angels didn't, and that was arrogance and God revealed it thru this test.

٣. "ولكن كان ذلك لحكمة أرادها الله سنعرفها فيما بعد...ندم آدم على ما فعل ولكن كيف يتوب ويستغفر ربه ... لا يعرف ... لم يتركه ربه ولم يعذبه بل علمه كلمات ليتوب بها عليه."

3. But God had his purpose for this, which we will soon get to know.. Adam regretted what he had done, but how was he to repentance himself and ask for forgiveness from his God..he did not know... God did not leave him and did not torture him, instead he taught him the word to say to repenteth him.

٤. "ولكن عاقبه بأن أنزله إلى هذه الأرض التي شاء الله أن يستخلف فيها آدم وذريته ليعمروها ويزرعوا فيها الخير مع وعد منه بأن يعيده إليها هو وذريته إن هم أطاعوه وتنبهوا لكيد عدوهم إبليس..."

4. But he punished him by expelling him to this earth, where Allah wanted Adam and his progeny to succeed one another to build it up and cultivate in it whats good, with the promise from God to return him and his progeny if they obeyed him and were aware of their Iblees plot.

These are only a few examples to demonstrate the fathers own interpretation and perspective of the prophet Adam's story, which can be seen in the way he expresses himself, it is the small phrases or terms like, "a blessing from God", "caring gesture" or "God had his purpose for this" to mention a few from the phrases above that attest to his perspective.

Oral storytelling

Oral storytelling applies only to the second text and gives us another narrative perspective than we had in text number one. As mentioned before, this type of storytelling is different since there is a lot of interaction between the narrator and the listeners, that delays. Expansion of the orientation of the story will occur (even if spoken narratives are known to be briefer than a novel).⁵³

This is very obvious in this text as, although the children asked for the story of Adam, they interrupted and asked question not related to the story of Adam. This led the father to describe elements of paradise not connected to Adam but which was brought up from their imagination in connection to what their father was describing about paradise. Leading to delay and expansion of the main story that was to be told, and maybe also to be a new story to be told. I will extract some phrases to illustrate the active role the children had as listeners and which their father as being the narrator of the story had to comment and give explanations/answers.

١. "قاطع عبد الرحمن أباه قائلاً: وهل فيها حلوى وألعاب؟"

1. Abdulrahman interrupted his father saying: is there sweets and toys in it?

٢. "ضحك الأب وقال: فيها كل ما تتمنى وأكثر.."

2. The father laughed and said: it has all that you wish for and more.

٣. "سألت أسماء: ماذا يلبس الناس في الجنة وأين يعيشون؟"

3. Asma asked: what does people wear in paradise and where do they live?

٤. "نظرت زينب إلى أساورها التي كانت تلمع في يدها و تقول: وهل في الجنة مثل أساوري هذه؟.."

4. Zaynab looked at her bracelet that was shining in her arm and said: and is there in paradise bracelets like this?.

٥. "أهل الجنة يا أبنائي يلبسون أفخر وأرقى ثياب فمنها الحرير الناعم من كل الألوان والأشكال.."

5. My dear kids the people of paradise are dressed with the most exquisite and finest clothes made of soft silk of all colors and shapes.

These are some phrases that illustrates the role between the listeners and the narrator, the new story that can be told in relation to these phrases is dealing with the description of life in paradise.

Now in the text there is also interruption and questions dealing with the actual story, Adam. The first interruption was made in the beginning of the storytelling.

⁵³ Fludernik (2009), p.47-48.

٨. ” قاطعته أسماء وقالت : كيف يا أبي والسجود لا يجوز لغير الله؟!!!”

1. Asma interrupted him and said: how come father, when prostration is only permissible to God?!!

٢. ” إنه ليس سجود العبادة بل هي التحية والتكريم وتعظيم قدرة الله وإبداعه... وامتثل الملائكة كلهم لأمر الله إلا إبليس ..

رفض وتكبر!!”

2. It is not a prostration of worship, but its a greeting and honoring and maximization of God's ability and creativity... and all the angels obeyed God's command except Iblees... refused and was arrogance!!

٣. ” قالت زينب :لماذا منعهما من الأكل من التفاحة أهي مسمومة؟؟”

3. Zaynab said: why did he prohibit them from eating the apple was it poisoned?

٤. ” من قال إنها تفاحة فالقرآن والحديث الشريف لم يخبرنا عن نوع الشجرة ,, كما أنها لم تكن مسمومة .. ولكنه كان

إختبارا لقوة إرادة آدم في طاعة ربه...”

4. Who said that it's an apple, the Holy Qu'ran and Hadith did not tell us what kind of a tree it was.. and further on it was not poisoned.. but it was a test of Adams will power to obey God.

By these interruptions and comments, the father could give comments and correct any misinformation or misinterpretations his children had, and this types of explanation and elaboration is what leads to delay and expansion of the story that is being told.

Message of the story

When the father said that God commanded the angels to prostrate to Adam, Asma interrupted her father, and asked:”How come, when prostration is only permissible to God?”

”- كيف والسجود لا يجوز لغير الله؟”

This demonstrates a message that prostration should never be made to anyone except to God, because prostration is understood to be an act of worshiping, and her father agreed with her but told her ”this was not a prostration of worship, but a greeting and honoring of God's ability”.

”- إنه ليس سجود العبادة بل هي التحية والتكريم قدرة الله.”

There is also a message concerning the quality of arrogance, showing that Iblees was expelled from Paradise ’كان إبليس فيه صفة التكبر,’ due to this quality, ’طرد الله إبليس من الجنة’ Paradise and that this quality is not liked or accepted from God, and it is a quality that humans should be aware of, because God

does not like it. And God has warned the people of Iblees, 'حذر الله آدم من إبليس' who is working on seducing people and making them deviate from God's path and lose the eternal life in paradise.

”هو يتربص و يوسوس ليضل بني آدم ويبعدهم عن الجنة.“

”أباح الله لأدم كل ما في الجنة من النعيم والجمال إلا شجرة واحدة.“

- God permitted to Adam all that is in paradise of bliss except one tree.

This story also contains a description of paradise, teaching about its beauty and bliss, containing all that a man can ever desire or wish for.

”عل وجوه الصغار حزن لمعصية آدم ربه.“

- There was sadness upon the little children's faces due to Adams disobedience of God.

The story also teaches that one should not be afraid or sad if one disobeys God or goes astray, but one should keep in mind that God is all forgiving and merciful for the ones who seeks forgiveness, and that there will come a day when people will return to paradise.

”ندم آدم على ما فعل، لم يتركه ربه ولم يعذبه بل علمه كلمات ليتوب بها عليه. وسنعود إلى ربنا ورجنته إن شاء الله.“

- Adam had regretted what he had done, but God did not leave him and he did not torture him, instead he taught him the words to repent him. and we will return to God and his paradise, if God wills it.

The story ending with the two girls praying, is a guideline to show how one can stay close to God and seek refuge from Iblees.

”وجد البنّتين تقفان كحمامتين تصليان العشاء.“

He saw his two girls standing as doves praying the night prayer.

Happy endings in Children's literature

The ending in this story does not differ much from the first story, we can tell that even here the structural closure (i.e round up of the plot),⁵⁴ when it is related to the ending of Adams story, the struggle between Satan and mankind is still very much ongoing, the ending of that story is still not written.

”- أما إبليس فقد طرده الله من الجنة ومنذ ذلك الحين وهو يتربص و يوسوس ليضل بني آدم ويبعدهم عن الجنة كما أخرج ابويهما منها.”

- As for Iblees, God had expelled him from paradise, and since then, he has been stalking and tempting/seducing, to lead the son of Adam astray, to lead them away from paradise just as he had done with Adam and Eve.

Nevertheless this story also has a happy ending dealing with the father and children. When the father was done telling the story of Adam his son had fallen asleep in his lap, which is a sign of comfort and relaxation and his two daughters ran away quickly. We see a compassionate father putting his son to sleep, and a proud father watching his two girls standing in the room praying the late night prayer. Being compassionate is a positive action and being proud gives one positive feelings, making the end result happiness.

”- خرجت البنتان مسرعتين...!!! أما عبد الرحمن فقد غلبه النعاس في حزن أبيه! وما أن حمل الأب الطفل إلى فراشه وعاد حتى وجد البنتين تقفان كحمامتين تصليان العشاء.”

- The Girls ran away quickly..!! But as for Abdulrahman he has fallen asleep in his fathers lap, the father had barley but his soon to bed, and went back, he saw his two girls standing as doves praying the night prayer.

⁵⁴ Nikolajeva (2003), p.7.

2.3 Qur'an Verses

2.3.1 The Qur'an verses used in the first text:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (2:30)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

"And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." (2:31)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

"They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (2:32)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

"He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." (2:33)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

"And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers." (2:34)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

"And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." (2:35)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۗ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ
حِينٍ ﴿٣٦﴾

”But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.” (2:36)

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

”Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.” (2:37)

2.3.2 The Qur’an verses used in the second text

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

”And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"” (17:61)

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

”He said, "I am better than him. You created me from fire and created him from clay.” (38:76)

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۗ أَسْتَكْبَرْتَ ۖ أََمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

”[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"”(38:75)

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

”He said, "I am better than him. You created me from fire and created him from clay.” (38:76)

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

”[Allah] said, "Then get out of Paradise, for indeed, you are expelled.”(38:77)

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾

”And indeed, upon you is My curse until the Day of Recompense.” (38:78)

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

”He said, "My Lord, then reprieve me until the Day they are resurrected.” (38:79)

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

”[Allah] said, "So indeed, you are of those reprieved” (38:80)

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

”Until the Day of the time well-known.” (38:81)

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

”[Iblees] said, "By your might, I will surely mislead them all” (38:82)

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾

”So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.” (20:117)

وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

”He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal.” (7:20)

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

”And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors.” (7:21)

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

”Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.” (2:37)

2.4 Discussion

2.4.1 The Qur'an verses role in the story

It is essential to point out that these verses used in the two different stories, are far away from being all the verses available in the Qur'an about the creation of Adam. These verses are only a few of what is available. To be extremely clear, the verses discussed in this section is only concerned with the verses used in the source material.

The Qur'an is believed to be a Holy book, sent to earth through angel Gabriel to the prophet Muhammad, peace be upon him, So whatever is stated in the Holy Qur'an is believed to be true and not fictional:

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers." {2:97}

The Qur'an verses in the texts have an essential role. I was able to separate the Qur'an verses from the rest of the plot without losing any specific event concerning the creation of Adam. The verses were used in both texts for the same purpose, i.e. to legitimate what is being told. References were made to the Qur'an verses whenever there was a statement of an event, and using the verse relevant for the specific statement made each time.

Although the purpose of using the verses did not differ, they differed in the amount of verses used and in the length of the verses in each text. Each text referred to different chapters and verses of the Qur'an, but still the verses are presenting the same version of the events, even if they are structured in different ways. In the first text you have eight verses describing the events, they are all taken from one chapter of the Qur'an, they are long and detailed. The second text has fourteen verses, taken from different chapters of the Qur'an and shorter, but nevertheless due to the amount of verses used they still have as much information and detail about Adam as in the first text, that has a lesser amount of verses but longer.

3. Conclusion

In this analysis I have used narratological tools to be able to analyze and discuss the source material. I have separated the Qur'an verses from the text to deal justly with every part of the narrative text.

To round up my essay I will resume my research question, to easily present my result, the theme of this essay was to examine how prophet stories are presented for children. The specific aim was to analyze the narrative structure of two texts presenting the story of Adam. I used four questions that would help me cover some aspects of this aim:

How is the story of Adam presented or performed when it is directed to children? The answer to this question is that one text is presented as a factual short story, performing the story in a very straightforward way, with no clear narrator and no active listeners. The second one is presented like a bedtime story, having a clear narrator, and children being active listeners, interrupting their father, asking questions, and sharing their thoughts and emotions along as the story were being told by their father.

How are these stories structured? Through the analysis we see that the story is built upon a storyline, the *fabula*, then you have characters that makes up the story, from whose point of view we where presented with the story, *focalization*. Overall I came to the conclusion that both texts are presented with *zero-focalization*. However, in text number one I was also able to extract some point of views made through *internal* and *external focalization*. *Internal* and *external focalization* was not provided in text number two. The second text was presented through the fathers point of view, since he was the narrator of the story, i.e. the voice speaking the story making him a visible narrator. However, in the first text the narrator is invisible, but a narrator is still present.

The claims about happy endings in children's stories was very accurate in both texts. And the last element structure that one might find in a story, that my analysis is dealing with, is: what are the messages of these stories? Some messages are related to the very story of Adams creation and are similar to one another in both texts, the difference in the messages is that text number two had active listeners and a present narrator (text number one did not) and the end of text number two deals with the fact or teaches one, how to stay close to God and away from Satan.

What are the similarities and differences in the two text? Some differences between the stories can be presented, the first is related to how the story is presented, and as mentioned before text one is performed as outlining facts about the event of Adam's life, while the second one is performed through a father like a bedtime story for children. The most crucial difference between the two text is the dialog between the father and the children that occurred during the storytelling. This is absent in the first text, which makes the second text more vivacious. Although both stories used Qur'an verses, they differ in the choice of verses and the amount used to illustrate what they are presenting. The first text used only eight verses that were long and detailed, while the second text used fourteen verses, where some of the verses were short, but nevertheless as much detailed. Both of the texts contained a message to bring forward, they were similar when presenting the moral message related to the story of Adam, but differed where the second text also had a message about the interaction between the narrator and children. The endings of the stories are also quite similar, since both of the stories end with 'a round up of the plot' and nurture the imagination of children.

Does these stories deviate from the Quran texts which are dealing with the story of Adam? The texts have Qur'an verses to illustrate and legitimize what they are presenting, references were made to verses whenever there was a statement made. The stories are based on the Qur'an verses, which for believers means that the events of the prophet Adam's story, that is presented in the stories are not fictional, while all other parts of the stories are a fictional elaboration to fit children's perceptual ability and stimulate their imagination. And through out the analysis I came to the conclusion that the *fabula* of the prophet story does not deviate from what the Qur'an presents, just because they are presented for children.

So to conclude, these narratological tools I have used, *fabula*, *focalization* and *voice*, helped me present how stories are structured and performed and the claims about happy endings and children stories containing messages, where proven to be accurate in the two texts used in this essay.

4. Future Studies.

For future recommendation one might use the same narratological perspective as I used in this essay, to study the field of narratives in films and animation in Arabic language, or study all the

verses available in the Qur'an about the creation of Adam or any other prophet one might be interested in studying.

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