

## THE PSYCHOLOGICAL DIMENSION IN QURANIC NARRATIVES THE FRATERNAL COMPLEX IN THE STORY OF PROPHET YUSUF (JOSEPH)- A CASE STUDY

Refoufi Ouassinia\*

Ziani Samir\*\*

**Abstract.** The Quranic narrative stands as a prominent manifestation of the Quran's miraculous nature, and storytelling is one of its most significant methods for conveying its message and instilling it in people's hearts. A contemplative reading of the story of Prophet Yusuf (Joseph) reveals profound psychological dimensions, masterfully depicted by Allah the Almighty, portraying the inner workings of the human psyche. This is exemplified through a deep analysis of the ten brothers of Yusuf, whose hearts were consumed by jealousy and envy. Their envy stemmed from selfish desires to monopolize their father's affection, leading them to feel threatened and ultimately plotting revenge-escalating even to the extreme thought of murder, the most severe form of aggression. Scholars and exegetes have explored the connection between the Quran and psychology, with many examining human motives, emotions, inclinations, and the diverse patterns of human personality. This is all drawn from the Quran's comprehensive engagement with the human soul at its various levels and its holistic concern for human psychology. The significance of this study lies in the importance of psychological interpretation of the Quran, which seeks to analyze Quranic narratives through the emotions and perceptions of the audience- whether as readers, listeners, contemplators, followers, or active participants. There is no text in the Quran devoid of such psychological depth, whether in its addresses to believers and non-believers, its dialogues, its stories, or its rulings and legislation.

**Keywords:** Psychoanalysis, Quranic narrative, Fraternal complex, Prophet Yusuf (peace be upon him)

---

\* University Centre of Maghnia, Andalusian Literary and Linguistic Studies Laboratory, University of Abou Bekr Belkaid; Tlemcen, Algeria

E-mail: [o.refoufi@cu\\_maghnia.dz](mailto:o.refoufi@cu_maghnia.dz)

<https://orcid.org/0009-0008-5700-8130>

\*\* University Centre of Maghnia; Algeria

E-mail: [s.ziani@cu-maghnia.dz](mailto:s.ziani@cu-maghnia.dz)

<https://orcid.org/0009-0007-4435-2090>

**To cite this article:** Refoufi, O., & Ziani, S. [2025]. THE PSYCHOLOGICAL DIMENSION IN QURANIC NARRATIVES THE FRATERNAL COMPLEX IN THE STORY OF PROPHET YUSUF (JOSEPH)- A CASE STUDY. *"Metafizika" journal*, 8(7), pp.454-467.

<https://doi.org/10.33864/2617-751X.2025.v8.i7.454-467>

**Article history:**

Received: 26.05.2025

Accepted: 28.08.2025

Published: 03.11.2025




**Copyright:** © 2025 by AcademyGate Publishing. This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit

<https://creativecommons.org/licenses/by-nc/4.0/>.

УДК: 7203.01

ББК: 63.3(2)6-7; 65.497; 71; 71.1

МЖ № 379

 10.33864/2617-751X.2025.v8.i7.454-467

**ПСИХОЛОГИЧЕСКОЕ ИЗМЕРЕНИЕ В КОРАНИЧЕСКИХ  
ПОВЕСТВОВАНИЯХ: БРАТСКИЙ КОМПЛЕКС В ИСТОРИИ  
ПРОРОКА ЮСУФА (ИОСИФА)- ТЕМАТИЧЕСКОЕ ИССЛЕДОВАНИЕ  
Рефуфи Уасиния\***

**Зиани Самир\*\***

**Абстракт.** Кораническое повествование является одним из наиболее ярких проявлений чудесного характера Корана, а повествовательная форма- важнейшим средством передачи его послания и воздействия на сердца людей. Созерцательное чтение истории пророка Юсуфа (мир ему) раскрывает глубокие психологические измерения, мастерски изображённые Всевышним Аллахом, демонстрирующие внутренние механизмы человеческой психики. Это особенно проявляется при анализе поведения десяти братьев Юсуфа, чьи сердца были охвачены ревностью и завистью. Их зависть исходила из эгоистического желания монополизировать любовь своего отца, что вызвало у них чувство угрозы и побудило их к мщению- вплоть до замысла убийства, высшей формы агрессии. Учёные и толкователи Корана неоднократно обращались к связи между откровением и психологией, исследуя человеческие мотивы, эмоции, наклонности и различные типы личности. Коранический текст всеобъемлюще раскрывает природу души и глубоко затрагивает все аспекты человеческой психологии. Значимость данного исследования заключается в развитии психологической интерпретации Корана, стремящейся анализировать его повествования через призму эмоций и восприятий аудитории- читателей, слушателей, размышляющих и верующих. В Коране нет ни одного текста, лишённого психологической глубины- будь то обращения, диалоги, истории или законодательные установления.

**Ключевые слова:** психоанализ, кораническое повествование, братский комплекс, пророк Юсуф (мир ему)

---

\* Центр университета Магния, Лаборатория андалузских литературных и лингвистических исследований, Университет Абубакра Белкайда; Тлемсен, Алжир

E-mail: [o.refoufi@cu\\_maghnia.dz](mailto:o.refoufi@cu_maghnia.dz)

<https://orcid.org/0009-0008-5700-8130>

\*\* Центр университета Магния; Алжир

E-mail: [s.ziani@cu-maghnia.dz](mailto:s.ziani@cu-maghnia.dz)

<https://orcid.org/0009-0007-4435-2090>

**Цитировать статью:** Рефуфи, У., & Зиани, С. [2025]. ПСИХОЛОГИЧЕСКОЕ ИЗМЕРЕНИЕ В КОРАНИЧЕСКИХ ПОВЕСТВОВАНИЯХ: БРАТСКИЙ КОМПЛЕКС В ИСТОРИИ ПРОРОКА ЮСУФА (ИОСИФА)- ТЕМАТИЧЕСКОЕ ИССЛЕДОВАНИЕ. *Журнал «Metafizika»*, 8(7), с.454-467.

<https://doi.org/10.33864/2617-751X.2025.v8.i7.454-467>

**История статьи:**

Статья поступила в редакцию: 26.05.2025

Отправлена на доработку: 28.08.2025

Принята для печати: 03.11.2025




**Copyright: © 2025 by AcademyGate Publishing.** This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit

<https://creativecommons.org/licenses/by-nc/4.0/>.

UOT: 7203.01

KBT: 63.3(2)6-7; 65.497; 71; 71.1

MJ № 379

 10.33864/2617-751X.2025.v8.i7.454-467

## **QURANİ-KƏRİM RƏVAYƏTLƏRİNDƏ PSIXOLOJİ ÖLÇÜ: HƏZRƏT YUSİFİN (Ə) HEKAYƏSİNDƏ QARDASLIQ KOMPLEKSİNİN TƏHLİLİ**

**Rəfofi Oussina\***

**Samir Zəyani\*\***

**Abstrakt.** Qurani-Kərimdəki rəvayət üslubu onun möcüzəvi mahiyyətinin ən parlaq təzahürlərindən biridir. Hekayəçilik, ilahi mesajın insan qəlbinə nüfuz etməsinin və onun yadda saxlanılmasının ən mühüm vasitələrindən biridir. Həzrət Yusifin (ə) hekayəsinin təfəkkürlü oxunuşu, Uca Allah tərəfindən ustalıqla təqdim olunan dərin psixoloji qatları üzə çıxarır və insan psixikasının daxili mexanizmlərini parlaq şəkildə təsvir edir. Bu xüsusilə Yusifin on qardaşının davranışlarının təhlilində özünü göstərir: onların qəlblərini bürüyən həsəd və qısqanclıq atalarına olan məhəbbəti təkəllüf etmək istəyindən qaynaqlanırdı. Bu hiss onlarda təhlükə duyğusu və intiqam meyli oyatdı, nəticədə ən ağır aqressiya forması olan qətl niyyətinə qədər yüksəldi. Təfsirçilər və tədqiqatçılar çox vaxt Quranla psixologiya arasındakı əlaqəni araşdırmış, insan motivləri, emosiyaları, meylləri və şəxsiyyət tiplərini Quranın insan ruhuna hərtərəfli yanaşması kontekstində təhlil etmişlər. Bu tədqiqatın əhəmiyyəti Qurani-Kərimin psixoloji təfsirinə yeni baxış gətirməsindədir. Məqsəd, Quran rəvayətlərini oxucuların, dinləyicilərin, düşünənlərin və iman gətirənlərin emosional və idrak baxışları ilə dəyərləndirməkdir. Quranda elə bir ayə yoxdur ki, psixoloji dərinlikdən məhrum olsun- istər inananlara və ya inanmayanlara müraciətlərdə, istər dialoqlarda, istərsə də hekayə və qanunlarda.

**Açar sözlər:** psixoanaliz, Qurani rəvayət, qardaşlıq kompleksi, Həzrət Yusif (ə)

---

\* Mağniya Universitet Mərkəzi, Əndəlus Ədəbiyyatı və Dilçilik Tədqiqatları Laboratoriyası, Abou Bekr Belkaid Universiteti; Tlemcen, Əlcəzair

E-mail: [o.refoufi@cu-maghnia.dz](mailto:o.refoufi@cu-maghnia.dz)

<https://orcid.org/0009-0008-5700-8130>

\*\* Mağniya Universitet Mərkəzi; Əlcəzair

E-mail: [s.ziani@cu-maghnia.dz](mailto:s.ziani@cu-maghnia.dz)

<https://orcid.org/0009-0007-4435-2090>

**Məqaləyə istinad:** Oussina., R., & Zəyani, S. [2025]. QURANİ-KƏRİM RƏVAYƏTLƏRİNDƏ PSIXOLOJİ ÖLÇÜ: HƏZRƏT YUSİFİN (Ə) HEKAYƏSİNDƏ QARDASLIQ KOMPLEKSİNİN TƏHLİLİ. *"Metafizika" jurnalı*, 8(7), səh.454-467.

<https://doi.org/10.33864/2617-751X.2025.v8.i7.454-467>

**Məqalənin tarixçəsi:**

*Məqalə redaksiyaya daxil olmuşdur:* 26.05.2025

*Təkrar işlənməyə göndərilmişdir:* 28.08.2025

*Çapa qəbul edilmişdir:* 03.11.2025



## **1.Introduction**

The term "an-nafs" (the self) in the Holy Quran carries multiple meanings: it refers to the human being as a living entity, as well as to their inner essence and hidden nature. Allah the Almighty has given it special attention, continually nurturing it, dispelling its doubts, and reassuring it to instill a sense of noble purpose- for He is the All-Knowing of what lies within, the conflicts between its inclinations toward good and evil. This is evident in the Quran's masterful depiction of human nature, a phenomenon termed "psychological expression," achieved through its unparalleled rhetorical style.

The Quran addresses the human psyche through diverse approaches, analyzing and portraying souls in their various states. This allows the audience's imagination to visualize and embody these psychological dimensions. One of the most striking examples is the story of Prophet Yusuf (Joseph), which stands as a complete model of human psychology, rich with emotions and mental states that mirror the struggles of real life.

This study specifically focuses on the "fraternal complex" in the story of Yusuf, exploring the psychological portrayal of its characters. It examines the turbulent emotions within Yusuf's brothers- resentment, rejection, jealousy, envy, and even the fear of committing murder- driven by their belief that they were more deserving of their father Ya'qub's (Jacob) love.

Additionally, the study highlights the psychological depth of Quranic narratives, with particular emphasis on the story of Yusuf by delving into the psyche of his ten brothers. Allah, the Exalted, unveils the hidden depths of the human soul- the same soul He endowed with emotions and instincts- demonstrating how the Quran's style addresses both the intellect and the psyche.

The nature of this study necessitates a psychological and descriptive approach, analyzing the fraternal complex among Yusuf's brothers while simultaneously mapping the Quranic depiction of the human psyche.

## **2.The Concept of Quranic Narrative**

The concept of storytelling in the Quran varies in interpretation due to its unique characteristics that distinguish it from other narratives. These include its truthfulness in realism and historicity, captivating style and eloquence, thematic comprehensiveness, elevated purpose, diverse objectives, and clear miraculous nature [8].

**Quranic narratives** recount the conditions of past nations, previous prophecies, and historical events. They also encompass accounts of lands and civilizations, tracing the remnants of bygone peoples and vividly depicting their realities [9].

**Quranic storytelling is entirely truthful**, leaving no room for doubt, as it is part of a Book free from falsehood:

"This is no invented tale but a confirmation of what came before it, a detailed explanation of all things, a guide and a mercy for people who believe" [Surah Yusuf, 12:111].

And Allah says:

"We relate to you their story in truth..." [Surah Al-Kahf, 18:13].

Unlike independent artistic fiction, which seeks free creative expression, **the Quranic story is a means to religious and moral ends**. The Quran is, above all, a book of divine guidance, and storytelling is one of its tools for conveying and reinforcing this message [10].

**The Quranic style seamlessly blends religious purpose with artistic expression**, presenting scenes and imagery where aesthetic beauty serves as an intentional tool for emotional and spiritual impact.

### **3.Summary of the Story of Prophet Yusuf (Peace Be Upon Him)**

Yusuf (Joseph), peace be upon him, was the most beloved of Prophet Ya'qub's (Jacob) eleven sons, especially after Yusuf shared a dream in which eleven stars, the sun, and the moon prostrated before him. Ya'qub warned him not to reveal this vision to his brothers, fearing their envy and malice. Indeed, their hearts were consumed by jealousy and resentment, which they could neither conceal nor overcome, fueled by their father's overwhelming love for Yusuf.

Driven by their hatred, the brothers plotted against him and threw him into a deep well. A passing caravan rescued him, and he was taken to Egypt, where he was sold as a slave to the Aziz (a high-ranking official). The Aziz treated him kindly, and when Yusuf reached maturity, the Aziz's wife attempted to seduce him. Yusuf resisted her advances, but she falsely accused him, leading to his imprisonment.

During his time in prison, Yusuf interpreted the dreams of two fellow inmates and later the king's dream, which foretold seven years of abundance followed by famine. His accurate interpretations earned him his freedom, and he was appointed overseer of Egypt's granaries. Years later, when famine struck the region, Yusuf's brothers traveled to Egypt seeking food. Yusuf recognized them but concealed his identity, demanding that they bring their youngest brother, Benjamin, on their next visit.

After much insistence, they returned with Benjamin, but Yusuf devised a plan to detain him, accusing him of theft. Ya'qub, already grieving the loss of Yusuf, was devastated by Benjamin's absence and wept until he lost his sight. Eventually, Yusuf revealed his identity to his brothers and sent his shirt to his father. When the garment touched Ya'qub's face, his sight was restored. The family reunited in Egypt, fulfilling Yusuf's childhood dream as his parents and eleven brothers bowed before him in humility and reverence [11].

#### **4.The Psychological Dimension in the Story of Joseph (PBUH)**

Thomas Mann, in his story "Joseph and His Brothers," attempted to depict the human epic in its recurrence throughout history from past to present, and to affirm the idea of the immortality of character, manifested in the repetition, reproduction, division, and return of archetypes. In this, he portrayed the idea of internal development in the human psyche optimistically, influenced by Nietzsche's concept of eternal recurrence, Goethe's idea of primordial archetypes, and Jung's views on concentrated archetypes that reflect human experiences that have occurred on earth since the beginning of creation [12].

The story of Joseph (PBUH) is a story of both character and events, not merely recording reality but championing immortal human values. It champions faith, patience, chastity, trustworthiness, and sincerity. It highlights the soul's struggle in hopes of gaining favor or quenching the thirst for love. The characters vary in roles, each with their own distinctive traits and experiences, including innocence, envy, knowledge, and wisdom. For example, we notice that the word "patience" was always on Jacob's lips, seeking refuge from injustice was on Joseph's tongue, and oath-taking was characteristic of his brothers. We also observe numerous psychological behaviors such as rationalization, projection, lying, jealousy, anxiety, and guilt [13].

We find the psychological defense mechanisms that humans resort to in their psychological dealings, which psychology calls mental mechanisms through which a person copes with frustration, anxiety, and tension resulting from failure in attempting to fulfill desires. For instance, Joseph's brothers remained victims of the repression they suffered as they tried to hide their desire to get rid of Joseph and monopolize their father's love. But they failed to conceal or suppress it, often revealing it through their attitudes or words against Joseph, which made Jacob suspicious of their intentions when they asked to take Joseph with them [14].

The result of this repression and suffering was that their thinking became distorted, and they agreed to kill Joseph and stain his shirt with false blood, claiming that a wolf had eaten him while they were racing and left him with their belongings. But the fabrication was evident, making Jacob disbelieve them, which is why he constantly urged them to investigate their brother's fate. They fell into rationalization, as guilty people do when they attempt to explain their behavior to show others and themselves that there were reasonable reasons for this behavior when they said: "Indeed, we went racing..." [Yusuf 12:17] [15].

If projection is a mechanism by which a person attributes his shortcomings and faults to others, primarily concerned with attaching them to those he perceives as direct competitors - if this is the concept of projection in

psychology - then the Holy Quran narrated this about Joseph's brothers when Joseph placed the king's cup in his brother's bag and arrested him on theft charges to keep him without revealing his identity, as stated in the verse: "If he steals, a brother of his stole before" [Yusuf 12:77] [16].

The story of Joseph (PBUH) abounds with diverse emotions, feelings, and attitudes: the intense paternal love manifested in Jacob's attitude toward Joseph and his brother; the envy that appeared in its clearest form in the attitude of the ten brothers toward Joseph; the scheming represented by the Aziz's wife's attempts to achieve her desire with Joseph, then taking revenge on him due to her false pride and arrogance ("Indeed, it is of your [collective] scheming. Indeed, your scheming is great" [Yusuf 12:28]); the cunning represented in the attitude of the women of Egypt toward the Aziz's wife ("So when she heard of their scheming, she sent for them..." [Yusuf 12:31]) and the Aziz's wife's counter-attitude toward the women, her cunning being stronger than theirs, leading them to acknowledge her precedence in this. When she triumphed over them, she revealed her hidden passion for Joseph, her desire for him, and her determination to attain her goal. Cunning was also used in planning absence, including the cunning of Joseph's brothers against him ("And you were not with them when they conspired together while they were scheming" [Yusuf 12:102]). The element of admiration was represented in the prisoners' admiration of Joseph: "Indeed, we see you as one of the doers of good" [Yusuf 12:36] [17].

In summary, the story is rich in artistic elements and human aspects, full of emotions and movement, and the method of presentation strongly highlights these elements.

## **5.The Fraternal Complex in the Story of Joseph (PBUH):**

### **5.1.The Issue of Brotherhood in Psychoanalysis**

The brother complex (Brother Complex) is a complex of jealousy, envy, and competition that affects brothers, causing them to harbor mutual hatred and aggression. This is known as sibling rivalry (Sibling Rivalry), which occurs more frequently among male siblings than among sisters. This rivalry often stems from competition for maternal affection. The eldest child may resent the newborn sibling who captures the mother's attention, receiving all her affection as evidenced by the kisses showered upon the child and constant holding. After weaning, the younger child perceives the elder as stronger, more independent, and more capable, leading to envy and subsequent animosity [18].

Hassan Al-Moudden defines the fraternal complex as an organized set of unconscious representations formed through interpersonal relationships. Within these relationships, each individual occupies the position of the desiring subject. Thus, the fraternal complex constitutes a fundamental organization of emotional and narcissistic desires in relation to an other whom the self

recognizes as a brother or sister. This organization belongs to the structure of intersubjective relations, governed by unconscious representations of the positions occupied by the self and siblings relative to the desired object, typically the father.

Notably, the conflict between the brothers Cain and Abel emerged due to their respective sacrificial offerings, as mentioned in Surah Al-Ma'idah: "And recite to them the story of Adam's two sons in truth when they each offered a sacrifice, and it was accepted from one of them but not from the other. [The latter] said, 'I will surely kill you.' [The former] replied, 'Indeed, Allah only accepts from the righteous'" [5:27]. Despite Abel's expressed intention not to retaliate even in self-defense - "If you should raise your hand against me to kill me, I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds" [5:28] - Cain insisted on killing his brother, ambushing and murdering him, only to become remorseful and regretful. As Allah states: "Then his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, 'O woe to me! Have I failed to be like this crow and hide the disgrace of my brother?' And he became regretful" [5:30-31].

The human psyche constitutes an ethereal-material (electromagnetic) entity existing within humans according to a specific pattern. It extends through internal bodily organs and concentrates in the chest near the heart, interacting with the surrounding universe through the ethereal field. The human psyche influences both mood and physical health, and is susceptible to psychological disorders. Thus, the psyche represents an essential component of human composition.

### **Envy in Psychology:**

Envy in psychology indicates a personality disorder and results from the interplay of multiple negative emotions such as anger, fear, hatred, inability to confront, feelings of weakness and helplessness, as well as lack of self-confidence.

Philosophers have defined envy as the envious person's negative emotional reaction to the advantages possessed by others, believing they are more deserving of them. Meanwhile, a group of Western philosophers- from the Sophists to Friedrich Hegel, Karl Marx, Nietzsche, and Jean- Paul Sartre- view envy as establishing conflict as the fundamental relationship between human beings.

### **Envy as the Primary Motive for Murder:**

Envy is the primary motive behind murder. It was due to envy that Cain killed Abel. There is no doubt that committing any sin is a response to one of the



psychological desires. The Quran considers envy and jealousy as factors behind the first murder committed on Earth.

### **Bruno Bettelheim's Psychoanalysis of Folktales:**

In his book *The Psychoanalysis of Folktales*, Bruno Bettelheim discusses the issue of two brothers in ancient Egyptian tales, where a person is accused of what the accuser themselves had intended to do. The wife accuses the younger brother, even though she had tried to seduce him and he refused. The plot revolves around projecting unacceptable desires onto others. The young man then decides to leave the family home to protect himself from Oedipal conflicts.

This ancient tale of the two brothers touches on the need for inner transformation to achieve a happy ending, achieved through the older brother's deep moral reproach upon learning that his wife had falsely accused his younger brother. The tale suggests that liberation from Oedipal bonds is necessary, and the best way to achieve this is by living away from the family home. Sibling rivalry is also presented as a powerful driving force in the story. The older brother's initial reaction is to kill his brother out of jealousy, but the better part of his nature resists his base instincts, ultimately overcoming them.

### **Conflict in Adolescence and Developmental Stages:**

The protagonists of stories dealing with sibling rivalry and adolescent conflicts represent the specific challenges we face at each stage of development. This conflict is distinctive in both the Oedipal child and the adolescent, resurfacing each time we transition to a more advanced mental and personal state—a process that presupposes breaking old bonds to form new ones.

### **René Kaës on the Fraternal Complex and Psychoanalysis:**

René Kaës notes that there is very little work on the psychological issues specific to the fraternal complex. Freud's thinking on this matter was present but hesitant and unsupported, as he was preoccupied with establishing the structural supremacy of the nuclear Oedipus complex over all other complexes.

### **Sibling Relationships (SYSKONRELATIONER):**

Sibling relationships can be described as the deepest form of companionship and the fiercest competition, often paradoxical in nature. We may feel suffocated by the dominance of older siblings or resent younger siblings, particularly those who are selfish.

### **5.2. The Fraternal Complex in the Story of Joseph (PBUH):**

In religious narratives, brotherhood fundamentally represents the desire for the same object - that special status with the father. Joseph's brothers coveted the same paternal love he enjoyed. They sought to imitate him, to become like him, and thereby attain that same filial connection. This mimetic desire (*le désir mimétique*), as René Girard terms it, drives them to emulate Joseph completely, wishing to supplant him in their father's affection.

This dynamic is particularly charged because Joseph, born of a different mother, shares only paternal lineage with his brothers. They perceive him as a rival monopolizing their father's love. The envy characterizing this fraternal complex conceals violence - the violent wish to be exactly like one's brother, to possess what the other possesses.

The story of Joseph (PBUH) masterfully portrays the turbulent emotions animating its characters: joy and sorrow, impulse and hesitation, vengeance and forgiveness, anger and contentment, despair and hope, love and hatred, desire and restraint. These psychological manifestations vary according to individual temperament, intellectual capacity, and relational dynamics-between father and sons, among brothers, between men and women, and between friends.

God Almighty mentions Joseph among the prophets whom believers must acknowledge in detail, praising him for his chastity and integrity. The Prophet Muhammad (PBUH) also commended him: "The noble son of the noble son of the noble son of the noble - Joseph son of Jacob son of Isaac son of Abraham" [Bukhari 28].

Joseph's character embodies the divinely-supported prophet. His gifted nature provoked such envy in his brothers that they conspired against him (29). Jacob's character personifies steadfast principle, profound faith, and absolute trust in God - representing the loving, compassionate parent with intense emotional attachment to his child.

The narrative reaches a pivotal moment when young Joseph relates his extraordinary dream to his father: "When Joseph said to his father, 'O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me'" [12:4]. Jacob responds with prescient warning: "O my son, do not relate your vision to your brothers lest they devise a plan against you. Indeed, Satan is to man a clear enemy" [12:5].

This exchange encapsulates the story's central tension - the divine favor that will elevate Joseph, the fraternal envy it provokes, and the paternal protection that cannot ultimately prevent the unfolding drama. The psychological complexity manifests in Jacob's simultaneous pride in Joseph's spiritual gifts and his fearful understanding of human nature's darker impulses.

Jacob revealed to his son a partial interpretation of the vision, indicating that great goodness awaited Joseph, elevating him to a position his brothers could never attain - a position of leadership and authority over them. Therefore, Joseph was cautioned not to share this vision with his brothers, lest it intensify their envy and provoke them to scheme against him. Joseph was distressed upon hearing his father's warning urging him to conceal the vision. Thus, there existed hidden animosity from his brothers that he, as a young and unaware

child, knew nothing about - unaware of the hatred and resentment his elder brothers harbored toward him.

Among the important characters in Joseph's story are the sons of Jacob (PBUH). The noble text treats them as a single unit and character from beginning to end. The Quran consistently presents them as taking collective positions in dialogue, scheming, coming and going... and in every matter. The Quran considers them as one due to their psychological similarity, traits, and unified stances, making them virtually a single entity.

They accompany the story's events from start to finish, even in the concluding verses where Joseph's brothers are implicitly mentioned: "Nor were you with them when they conspired their plot" [12:102]. The Quranic reference considers this action by the brothers as one of the fundamental and important drivers of the narrative.

The final verse of the surah contains another reference to them: "There was certainly in their stories a lesson for those of understanding" [12:111].

Undoubtedly, their character is strange and their behavior reprehensible, especially considering they were sons of a noble prophet. What's astonishing is their unanimous agreement in plotting to remove and exile their brother, and most peculiar is their emotional and affective childishness - begrudging a young boy for receiving some attention or affection from their father.

"Fi Zilal al-Quran" portrays the personalities and psychology of these brothers:

("Joseph's brothers... the petty grudges in their hearts grew and swelled until they obscured from their consciences the horror, atrocity, and enormity of the crime. Then they justified to themselves the legal loophole through which they could escape the crime... noting their realism within their religious environment as sons of Prophet Jacob (PBUH), and how this environment influenced their thinking, feelings, traditions, and their psychological need - therefore - for justification for the crime and a way to absolve themselves of its reprehensibility and horror") – "Kill Joseph or cast him out to some land; your father's attention will then be yours alone, and afterward you may become righteous people" [12:9].

The story of Joseph presents human psychology in its complete reality throughout all stages of the narrative - depicting jealousy, envy, hatred, conspiracy, manipulation, confronting the consequences of crime, and weakness in facing those consequences.

We find Joseph's brothers scheming against him at every turn of the story, their ancient hatred toward him erupting anew: "They said, 'If he steals, a brother of his stole before.' But Joseph kept it within himself and did not reveal it to them. He said, 'You are in a worse position, and Allah is most knowing of what you describe'" [12:77]. This scene demonstrates their capacity for lying, acting, and fabrication.

The late Professor Al-Mubarak succinctly described Joseph's ten brothers with two words: "envious conspirators." Dr. Muhammad bin Fathallah Badran strongly condemned them, as did Sheikh Al-Alami in his conference on interpreting Surah Yusuf.

From the beginning, Joseph's brothers noticed their father's special love for him, leading them to decide to kill or banish him to secure their father's undivided affection - burying him, if only symbolically, in the depths of the well.

Despite what the brothers did to Joseph and his awareness of the harm that befell his family, his heart softened with mercy toward them. When Joseph revealed himself to his brothers - "He said, 'I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient - then indeed, Allah does not allow to be lost the reward of those who do good'" [12:90] - they felt remorse: "They said, 'By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners'" [12:91]. They acknowledged that this preference and favor Joseph received from their father was actually divine grace, and that their envy of God's blessings upon him had been their own misguidance.

In Joseph's story, the fraternal dynamic presents a disturbingly strange scene - using Freudian terminology, it's a conflict that nearly becomes murderous. Coexistence and solidarity between self and other seems impossible, with the "other" perceived as a harsh, unjust oppressor. Yet Surah Yusuf concludes paradoxically - the fraternal relationship ultimately transforms into a unified whole capable of facing trials and hardships, where distinguishing between self and other becomes difficult.

We might say that the fraternal complex is the original complex, deserving priority and attention because the first human relationship between brothers was that of Cain and Abel. Today, we see humans fighting their fellow humans with intense hatred, animosity, and killing. The story of Joseph thus presents both the destructive potential of fraternal conflict and its ultimate resolution through repentance and reconciliation.

## **6. Conclusion**

In concluding this research, we can summarize the key findings derived from examining the psychological elements in the Qur'anic narrative, particularly through the manifestations of the fraternal complex in the story of Prophet Yusuf (peace be upon him), as follows:

**6.1. Quranic Psychology:** Most scholars and exegetes have recognized the relationship between the Qur'an and psychology, extensively analyzing human emotions and psychological conflicts within its verses.

**6.2.Divine Psychological Insight:** The Qur'an, in its eternal wisdom and omniscience, presents a miraculous psychological analysis of the human soul, with every text containing profound psychological dimensions.

**6.3.Authenticity of Qur'anic Narratives:** The stories in the Qur'an are entirely truthful and beyond doubt, as they are part of God's infallible Book.

**6.4.Human Element in Yusuf's Story:** The story of Yusuf (pbuh) stands out as one of the finest narratives due to its rich portrayal of human emotions and psychological states that resonate with real-life experiences.

**6.5.Mimetic Desire:** The fraternal complex in Yusuf's story revolves around what René Girard terms "mimetic desire" - the brothers' imitation of Yusuf to attain what he possessed, particularly their father's love.

**6.6.Spectrum of Human Emotions:** The narrative captures a wide range of human emotions - joy and sorrow, impulse and hesitation, vengeance and forgiveness, anger and contentment, despair and hope, love and hatred, desire and restraint - reflecting the diversity of human psychology and intellectual levels.

**6.7.Transformation of Fraternal Relations:** The story remarkably depicts the evolution of brotherhood from deadly conflict and the impossibility of solidarity between self and other, to a unified whole where distinctions between self and other dissolve.

This study demonstrates how the Qur'anic narrative of Yusuf (pbuh) provides profound insights into human psychology, particularly regarding fraternal relationships, while maintaining its divine purpose of guidance and moral instruction. The story's psychological depth, combined with its spiritual dimensions, makes it a timeless case study of human nature and its potential for transformation through divine wisdom.

## 7.REFERENCES

### *The Holy Quran*

- The Quran (Warsh narration from Imam Nafi)

### *Arabic Books*

1. Ibn Faris, Ahmad. Maqayis al-Lugha. Ed. Abd al-Salam Muhammad Harun. Dar al-Fikr, vol. 5, n.d., Lebanon.
2. Al-Raghib al-Isfahani. Mufradat fi Gharib al-Quran. Ed. Center for Studies at Nizar Mustafa al-Baz Library. Dar al-Qalam, vol. 1, n.d., Damascus, Syria.
3. Al-Baqri, Ahmad Maher. Yusuf fi al-Quran. Mu'assasat al-Thaqafa al-Jami'iyya, n.d., Cairo, Egypt.
4. Nawfal, Ahmad. Surat Yusuf: Dirasa Tahliyyiyya. Dar al-Furqan, 1st ed., Amman, Jordan, 1989.

5. Naqra, Al-Tahami. Sikulujiyyat al-Qissa fi al-Quran al-Karim. Tunisian Distribution Company, 1st ed., Tunisia, 1974.
6. Qutb, Sayyid. Al-Taswir al-Fanni fi al-Quran. Dar al-Shuruq, 17th ed., Cairo, Egypt, 2004.
7. Qutb, Sayyid. Fi Zilal al-Quran. Dar al-Shuruq, vol. 4, 32nd ed., Egypt, 1972.
8. Al-Sa'di, Abd al-Rahman. Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan. Ed. Abd al-Rahman ibn Mu'alla al-Luwayhiq. Dar Ibn Hazm, 1st ed., Beirut, Lebanon, 2003.
9. Al-Khatib, Abd al-Karim. Al-Qasas al-Qur'ani fi Mantuqihi wa Mafhumihi. Dar al-Ma'rifa, 2nd ed., Beirut, Lebanon, 1975.
10. Al-Hifni, Abd al-Mun'im. Al-Mawsu'a al-Nafsiyya al-Jinsiyya. Maktabat Madbuli, 4th ed., Cairo, Egypt, 2002.
11. Al-Fayruzabadi, Majd al-Din. Al-Qamus al-Muhit. Ed. Muhammad Nu'aym al-'Arqasus. Mu'assasat al-Risala, 8th ed., Beirut, Lebanon, 2005.
12. Arabic Language Academy. Mu'jam al-Wasit. Dar Maktabat al-Shuruq al-Dawliyya, 4th ed., Cairo, Egypt, 2004.
13. Ibn Manzur, Muhammad ibn Mukarram. Lisan al-'Arab. Dar Sad, vol. 7, n.d., Beirut, Lebanon.
14. Najm, Muhammad Yusuf. Fann al-Qissa. Dar Beirut, n.d., Beirut, Lebanon, 1955.
15. Abd al-Hakim, Mansur. Al-Ikhwan Habil wa Qabil. Supervised by Abd al-Mu'in al-Shawwaq. Dar al-Kitab al-'Arabi, n.d., Damascus/Cairo, 1980.
16. Al-Ibrahim, Musa Ibrahim. Buhuth Manhajiyya fi 'Ulum al-Quran al-Karim. Dar 'Ammar, 2nd ed., Amman, Jordan, 1996.

### ***Translated Books***

1. Bettelheim, Bruno. The Uses of Enchantment (Arabic trans. Talal Harb). Dar al-Muruwwa, n.d., Beirut, Lebanon, 1985.

### ***Journals***

1. Mawden, Hassan. "A Psychological Reading of the Story of Prophet Yusuf (PBUH)." Journal of Tibyan, Arab Center for Research & Policy Studies, vol. 3, no. 10, Fall 2014.
2. Mawden, Hassan. "Why the Fraternal Issue Should Not Be Interpreted Through the Oedipus Complex." Al-Faisal Magazine, King Faisal Center for Research & Islamic Studies, Sept. 2021.
3. Abd al-Rahman, Faruq Muhammad. "Quranic Stories and Refuting Suspicions Around Them." Journal of the Faculty of Usul al-Din and Da'wa, Menoufia, Egypt, no. 33, 2014.

### ***Websites***

1. Salah, Yasmin. "Summary of the Story of Yusuf (PBUH)." Almarsal, 25 Feb. 2023, 4:24 PM. <https://www.almrsl.com/post/...>