



The approach of breaking the horizon of expectation of Hans Robert Jauss in the narrative types of the stories of the Holy Quran

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Extended abstract

Introduction

The theory of waiting horizon of Hans Robert Jauss is one of the prominent theories in literary criticism, which pays relatively high attention to the reflective role of the reader in discovering the deep layers of the text. "The reader is not only a negative element whose only role is to be influenced by literature, but also cultivates a history-making force. Therefore, it is not reasonable for a literary work to survive in history without the current role of its audience; Because it is their involvement and role that causes the continuation of the dynamics of the literary experience" (Jauss, 2016: 56). In his view, every reader when faced with a literary text has a standard that is considered as a reference for his analysis, and the meaning of the horizon of expectation is the set of standards that the audience uses in evaluating the literary texts of any era. (Al-Rashidi, 2017: 556). And breaking the horizon of expectation is highlighting some elements of the chain of expression in a way that contradicts the reader's expectation, so that this breaking is like a shock that leads him to reflect on the text and become its interpreter and analyst" (Ahmed, 2016: 70-71). One of the remarkable examples of the literary text is the stories of the Holy Quran, with its variety of narrative types.

Methodology

The current research is based on the descriptive-analytical method and looking at the importance of the reader's procrastination as much as possible in the shadow of the new linguistics theory of Yavs, in order to be able to highlight the style of coherence hidden in the narrative structure of the stories of the Holy Quran and the miraculous aspects hidden in its verses in a more prominent way.

Discussion and Results

in the Holy Quran, there are various types of narration, including retrospective narration, initiation, and open narration, all of which play a prominent role in breaking the horizon of the reader's expectations, in exciting and attracting his reflection on the text. Retrospective narration is a return to the previous event to create a narrative structure and the birth of nested and intertwined times, which has a decisive function in the movement of the narrative and the dynamics of the audience's mentality. (Alaqam, 2006: 234). The story of Prophet Moses (pbuh)

in Surah Taha and Surah Qasas are examples of retrospective narration. initiation is "the beginning of speech and its foundation." which attracts the attention of the reader, listener or viewer and leads him to the topic. (Al-Nasir, 2009: 17-18). initiation as a special structure is placed in two positions: the beginning of the word and inside the text; as the carrier of the core of the entire text (Previous source: 26-27). In the Holy Quran, the story of Prophet Yusuf (pbuh) in Surah Yusuf is an outstanding example of Quranic initiation. In the open narrative, events are cumulative in nature. That is, the events of the story are played in different narrative places, which together form a unified story. The reader receives the events from those narrative locations and links the parts of the story together in a logical sequence. An example of that is the story of the life of Prophet Abraham (AS) in various verses of the Holy Quran. This dispersion at the level of story writing and its non-aggregation within a specific range shows us the rupture of the audience's expectation; Because it does not complete the events and facts on a written or narrative level, but scatters them on the level of different surahs.

Conclusion

Retrospective narration, initiation and open narration; They are the most important forms of narration in the Qur'an, which, in addition to having meaningful values, play a prominent role in breaking the horizon of the reader's expectations and his connection with them, disrupting the monotony of the text, novelty and creating pleasure for him. And as far as these stories are far from his expectations, their value and beauty will increase and a door of new meanings will be opened. Although at the beginning there may be no connection between these events, but the reader will realize with a little delay that this break is in line with the meanings of events that are related to each other. In the Holy Qur'an, the story of Moses, Abraham and Yusuf (peace be upon them) are prominent examples that rely on surprising and admirable events and obvious failures that occur on the horizon of the expectations of the characters and their actions, and cause the reader to pause and reflect.

Keywords: Narrative structure, story, Holy Qur'an, breaking the horizon of expectation, Hans Robert Jauss

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