A Study of the Story Hazrat Khidr and Hazrat Musa and the Story Hazrat Ayyub Based on the Criticism of Structuralism and with an Approach to Roland Barthes' Theory of Five Codes

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Abstract

One type of literary criticism that has received attention in linguistic studies in the twentieth century is structuralist criticism. Accordingly, in structuralist criticism, we can examine the meaning of each phenomenon as a set of rules and a holistic view. One of the thinkers who developed new approaches in this field with the help of Ferdinand de Saussure's views is Roland Barthes. The result of Barthes' theorizing is the five codes model, which was published in one of his works called *S/Z*. Barthes' five codes model is one of the best models that semioticians use to analyze texts and find the meaning of the text. Since the theory of codes can be used to analyze any type of narrative and story, this study attempts to provide information in a library-based manner and with a narratological approach to conduct a descriptive-analytical study of two Quranic stories. In this regard, we use two interpretive works, namely *Kashf al-Asrar* and *Tafsir al-Tabari* and several other literary commentaries, to analyze these two stories. This study shows that the general structure of Quranic narratives can be deciphered only by considering the structure of the text itself and without considering external factors, with the help of Roland Barthes' narrative codes. In addition, it was concluded that Quranic interpretation and the five codes both have a common goal. By going through the primary and superficial layers of the text, one can discover the inner meanings and reach the secondary layers of the text.

Keywords: Critique of Structuralism, Roland Barthes, Theory of Codes, The Story of Khidr and Moses, The Story of Prophet Ayyub (Job).

1- Introduction

Structuralism is a title that was formed in the twentieth century based on a specific thought in linguistic studies. This thought, which was first created based on the theories of the Swiss linguist Ferdinand de Saussure, expresses new ideas in the criticism of literary texts (Payandeh, 2018, pp. 154-157). The structuralist approach is an attitude that examines every event as a signifying organization. The structuralist view allows us to examine the meaning of every phenomenon under a general rule and based on a structured whole and a signifying organization; in such a way that every phenomenon is part of a more general structure. One of the thinkers who has benefited from the views of Ferdinand de Saussure in this field, and has been able to create a new approach in it, by employing creative applications of Saussurean concepts, is Roland Barthes (Payandeh, 2018, pp. 156-157).

Roland Barthes was a literary and social critic who studied semiotics and symbology. The result of Barthes' theorizing on the narrative of the text was published in one of his works called *S/Z*. In this book, he completely abandoned the traditional method of criticism and viewed the text as an organization of signs and pointed out the role of the reader as an active role in reading the text, based on the clues in the text (Sadeghi, 2008).

Barthes' five-code model is one of the best models that semioticians use to analyze texts and find the meaning of the text. This was the method that Barthes analyzed in Balzac's story Sarrazin. He divided this story into 561 semantic units and then named these semantic

units as a code. These five codes include: hermeneutic, pro-Irithmetic, cultural, semantic, and symbolic codes (Barrett, 2015, pp. 14-15)

1-1 Statement of the Problem

Narratology is a science in which the internal mechanism of the work is the focus of study. The goal of this knowledge is to reach the final structure of the narrative work. For this reason, in narrative studies, discovering the internal relationships of the work has gained special importance (Ziaaddini Dashtkhaki & Mortezayi, 2016, p. 98). Since this theory can be examined for any type of narrative, by applying it, new dimensions of the word of God *in the Quran* can be explained to the audience in the matter of storytelling.

The present study seeks to find an answer to the question: How can we achieve a systematic structure for the structural analysis of two Quranic stories by using Barthes' five codes, and by what method can Barthes' codes create semantic structures and active reading of these two Quranic stories?

This research uses a documentary-library data collection method, employing printed and electronic sources, and has conducted a descriptive-analytical study of these two stories with a cognitive narrative approach. In this study, an attempt has been made to examine the structure of these two Quranic narratives based on Barth's theory of five codes, using the interpretive book *Kashf al-Asrar* in the first degree, Qomi's interpretation, and other old interpretations in the literary field, and to show whether the theory of five codes can be applied to any type of style and story, especially stories that existed before this theory. The main objectives of this research is: determining the meaning of two Quranic narratives (Hazrat Khidr and Hazrat Musa) and (Hazrat Ayyub), based on the organizing model of Barthes' syndrome; so that all narratives and stories, even stories that existed several thousand years before Roland Barthes' theory (such as Quranic stories), are compatible with this theory.

2-1 Research Background

Although semiotics and especially the issues related to narratology have been used by many researchers in Iran and abroad over the past years, until now, there has been no research that freely examines and criticizes the subject of: examining the narrative of the lives of the prophets and their stories in *the Quran*, with the perspective of structural examination and explanation of codes. However, only one article entitled *Analysis of the Story of Prophet Adam (PBUH) in the Quran with an Approach to Roland Barthes' Theory of Five Codes*, by Kazemian et al. (2020), has been published in this regard. In this article, only the story of creation and the expulsion of Prophet Adam and Eve from Paradise, based on the five codes, has been examined. In general, the difference between the present study and other studies conducted in this field is the existence of a new perspective on codes and their functional similarity to Quranic interpretations, which is not seen in other similar studies.

2 Main Discussion

Every writer uses a specific method, design, and style of narration to express his thoughts and concepts. In these two stories in *the Holy Quran*, several strands move separately and in parallel, and at the end they join together and form a single whole (Olfatfasih, 2023, p. 8). *The Quran*, as the most important religious book of Muslims, has numerous features, including the emergence and manifestation of codes in the form of various narratives and stories. Although the purpose of the revelation of this heavenly work was not storytelling, this tool has been used to represent many epistemological and cognitive issues. However, this use has sometimes been accompanied by mentioning issues that seem difficult to understand at first and require analysis, interpretation, and commentary. The codes that have appeared in *the Quran* have strengthened its narrative aspects; therefore, the semiotics of these codes have a great impact on understanding the epistemological quality of the Word of God (Kazemian et al., 2020, p. 37), especially if, in this context, reliable interpretations are used, including interpretations such as *Kashf al-Asrar*, Qomi's *Tafsir al-Tabari*, and Majlisi's *Hayat al-Qulub*.

The following discusses the use of symbolic, semantic, functional, enigmatic, and cultural codes in verses related to Prophet Khidr (AS) and Prophet Moses (AS).

1-2 The Story of the Meeting of Hazrat Khidr and Hazrat Musa

The story of Hazrat Khidr and Hazrat Musa, mentioned in *the Holy Quran* in verses 60-82 of Surah Al-Kahf, is about the meeting of Hazrat Musa with a learned and learned man named Khidr, whom in the verses of this Surah God introduces as one of His servants. Someone who has been blessed with divine mercy and has given him considerable knowledge and wisdom (Makarem Shirazi, 1975, pp. 521-565). The two meet each other in a place called "Majma' Al-Bahrayn", and at the insistence of Hazrat Musa, the two of them accompany each other on this journey, but with this condition from Khadir, that until he himself explains a matter to Musa, he will not ask Khadir any questions. Three incidents occur during this journey: puncturing the ship, killing a young man, and repairing a damaged wall by Hazrat Khidr. In all these three seemingly wrong events on the part of Khidr, Prophet Moses, contrary to the promise he had made at the beginning of the journey, did not show patience, and in each case, asked him about the reason for such an act. After Prophet Moses' protest, Prophet Khidr also refused to continue accompanying him and, at the end of the journey, explained to him the reason for all the things he had done. With the explanation that Khidr had done all these things based on a divine mission and according to the plan, so that Prophet Moses would know that he did not have the ability and patience to face the secrets of the strange things he had done (Makarem Shirazi et al., 1975, pp. 521-565).

2-2-1 Pro-eritic

Pro-eritics express the actions of the narrative and its events. These codes deal with the chain of events that are recorded and given a name during the reading or gathering of information that the narrative gives us (Sojjudi, 2008, p. 156). These codes are units that provide the basis for the logical development of events and actions behind the text.

When we read the narrative of Hazrat Khidr and Hazrat Musa in the verses of *the Quran*, we witness the representation and emergence of a desirable or undesirable outcome based on the behavior of the characters.

In general, the narratives related to the story of Hazrat Musa meeting with Hazrat Khidr include seven central actions: 1) Hazrat

Musa's conversation with God based on the existence of someone more knowledgeable than him in this world; 2) Hazrat Musa's meeting with Hazrat Khidr in Majma' al-Bahrayn; 3) The completion of Hazrat Khidr's argument with Hazrat Musa, based on Hazrat Musa's patience and silence in the face of events until the end of the journey; 4) The ship being pierced by Hazrat Khidr; 5) The killing of the teenager by Hazrat Khidr; 6) The rebuilding of the ruined wall by Hazrat Khidr; and 7) Hazrat Khidr's farewell to Hazrat Musa due to his impatience with the events of the story.

These actions are in line with each other and are used to represent moral and religious codes. For example, considering the audience's lack of patience and patience of Prophet Moses (PBUH) in the story and what he has in mind about this, the repeated reproaches of Prophet Khidr to Prophet Moses, based on his hasty judgments in the face of the events that have occurred, are predictable and come to mind, and the result of these actions is the farewell of Prophet Khidr to Prophet Moses. Therefore, there is a proportion and harmony between the action and the outcome of the action. In this way, the narrator provides new expectations for the audience in the face of three strange events, namely: the incident of puncturing the ship, killing the teenager, and rebuilding the wall under which there was gold. These actions disrupt the images formed in the audience's mind.

Regarding the fulfillment of the reader's expectations, it should be said that: All these actions are not completed in the verses of this Surah, and the narration of Hazrat Khidr and Musa can be followed in other Surahs of *the Holy Quran*.

2-2-2 Cultural Codes (References)
This code identifies common wisdom or social customs; customs that show what society expects or what it considers right and wrong (Payandeh, 2018, p. 226).

In all the verses related to Prophet Moses and Prophet Khidr, these codes play a prominent role. The most important cultural unit raised in these verses is impatience with the events and incidents that have occurred, and the narrator (God) in these verses uses religious discourse to represent his approach. In all these verses, God speaks of hasty and incorrect judgments before knowing the truth. In fact, in the series of narrations related to the meeting of Prophet Khidr with Prophet Moses, He explains several genuine cultural points. Man's forgetfulness of the promises and agreements he makes and the impudent words that result from his lack of complete knowledge of the subject are among these points.

Another issue that is raised here within a cultural code is the issue of human arrogance and pride. It has been mentioned many times in *the Holy Quran* and in various stories.

According to the narration of Ali ibn Ibrahim: "When God Almighty spoke to Moses (AS) and sent him the tablets, and there was much knowledge in the tablets, he returned to the Children of Israel and informed them that God had revealed the Torah to him and spoken to him, then it occurred to him: God has not created anyone who is more knowledgeable than me! So God Almighty revealed to Gabriel: "See Moses, he is about to destroy the arrogant" (Qummi, 1984, p. 75).

The subject of pride and arrogance is raised in various ways in various stories of *the Quran*, such as the story of Prophet Noah, Prophet Adam, and the story of Prophet Moses and Pharaoh. These stories are close in content, and by placing them in different Surahs and repeating them several times, God emphasizes the importance of the subject and reminds his audience that the danger of pride and self-praise always threatens mankind. The story of Prophet Moses (PBUH)'s conversation with God regarding the existence of someone wiser and more knowledgeable than him in this world is a collective and traditional experience of mankind, and the possibility of its downfall at any time. Therefore, from the perspective of cultural codes, the collection of these verses can be considered as warnings regarding not following the desires of the ego and pride, and on the other hand, the secret of salvation and happiness of mankind is considered to be avoiding arrogance and degradation, and inner humility.

2-2-3 Hermeneutic Codes (Riddles)
Interpretation codes or hermeneutics are codes that create ambiguity in the narrative and give it a mysterious or enigmatic quality. In other words, this code forms questions in the reader's mind and, by creating suspense, encourages him to continue reading the story to find the answers to those questions (Payandeh, 2018, p. 223).

In the verses of this story, the storyteller, that is, God, expresses the mystery of the fountain of life by bringing to life the fish that Prophet Joshua and Prophet Moses had taken for their provisions. Why that water is the fountain of life and why the dead fish comes back to life has actually created a unit of hermeneutic code in the narrative. Later, according to the narrations and interpretations of these verses, we realize that Prophet Khidr was in that place, and his presence is the life-giving water of life.

In the following verses, more questions arise for the reader, and these questions encourage him to continue the narrative to unravel the mysteries of the mystery. The first question arises after the incident of piercing the ark, which increases the reader's curiosity with the hasty question of Prophet Moses about this act. The second is to find the answer to the question of why Prophet Khidr killed that innocent boy. And the third obscure mystery of this story, the reason for which is later revealed, is why Prophet Khidr rebuilt that ruined wall?

2-2-4 Meaning-based Codes (Secondary Meaning)
This code is related to the theme of the narrative in such a way that by creating implied meanings about the characters, it leads the reader to think deeply about the unstated meanings of their behavior. "Meanings" are those elements in the text whose importance is derived from the second layer of meaning of that text (implied meaning) (Payandeh, 2018, p. 225).

The first secondary signification that we encounter in the story of Hazrat Khidr's meeting with Hazrat Moses is a dream with the identity codes of Hazrat Khidr (AS). According to famous interpretations and an authentic chain of narration, it is narrated from Hazrat Sadiq (AS): "Khidr was a sent prophet and his miracle was that whenever he stood on any dry land, that land became green and fertile, and whenever he sat or leaned on any dry wood, that wood became green, and for this reason he was called Khidr (Green)". So here we discover the secret of the fish coming to life and the man sleeping near the sea, and this shows that the existence of Hazrat Khidr caused this eternal life, because wherever he sat, it would grow green, and it would find eternal life.

The main part of the implicit codes occurs during the three main events of the story, each of which is revealed to Moses and the

readers of the story by Hazrat Khidr himself at the end of the story. The first code is the incident of piercing the ship, which although on the surface is considered an unpleasant and useless act; but according to Hazrat Khidr himself: "The ship was from a few poor people who worked at sea, so I wanted to make it defective so that it would remain for them, because behind them was a king who usurped every good ship, so I did this for their benefit" and he said: "I wanted to make it defective, because he did not want to attribute the defect to God, but God wanted their good, not to make their ship defective".

The second implicit code was the incident of the murder of the teenage boy by Hazrat Khidr, which was again explained by Hazrat Khidr himself in its indirect and interpretative meaning that the boy and his parents were believers. But he had become an infidel, and Almighty God knew that if he grew up, his parents would become infidels because of him, and they would be seduced by his love and he would lead them astray, so God commanded me to kill him and make their end good.

The third incident was the reconstruction of the ruined wall. "Then Moses (AS) and Hazrat Khidr (AS) saw a wall in that village that was about to fall, so Hazrat Khidr (AS) placed his hand on that wall and miraculously straightened the wall". The implicit code of this incident from Hazrat Khidr's own words is as follows: "The treasure that was under the ruined wall was not of gold and silver, so that the subject is the treasure of gold and silver, but it was the treasure of knowledge, because it was a tablet of gold on which these words were written: It is strange how one who is certain of death rejoices; it is strange how one who is certain of God's destiny grieves; it is strange how one who is certain of the Day of Judgment oppresses; it is strange how one who sees the world and the change of its people from one state to another, how one desires the world and attaches his heart to it".

So Khidr said: "It is the will of your Lord that when those two sons reach the level of perfection, they will bring out their treasure". So here he eliminated his will and attributed it to the will of God, because this was the end of the story, and his being a teacher to Moses was over. There was nothing left for him to say and Moses to listen to, and he wanted to prepare what he had attributed to himself in the beginning and middle of the story through humanity or the expediency of punishing Moses, so he was freed from his will, the freedom of a sincere servant, and he came out in a position of apology for what he had claimed to be his will in them and said: "This was a mercy from your Lord, and I did not do what I did of my own will, but I did everything by the will of my Lord" (Majlisi, 1989, p. 761).

2-2-5 Symbolic Codes

From Barthes's perspective, in the semiotic system, meaning is not an independent and intrinsic thing, but rather the differential aspect of the sign, and the opposition creates the context for meaning-making (Selden & Widdowson, 2018, p. 139). In other words, the meaning of a phenomenon or a concept is determined by the existence of its opposite, and new dimensions emerge from it.

In the narrative of Hazrat Khidr and Hazrat Musa, a set of apparent and semantic contrasts and a chain of symbols are placed together to express moral and religious concepts for the audience. Among the semantic contrasts, we can mention the personality contrast between Hazrat Khidr and Hazrat Musa in terms of apparent and esoteric knowledge, the personality contrast of humbleness and meanness against unpaid work and favor in the incident of destroying the wall, the contrast between patience and intolerance and haste, and the contrast between the oppressor and the oppressed in the incident of the ship being punctured. Among all these contrasts, the contrast of patience and haste is the largest contrast, and the other contrasts are included in its subset, each of which we will explain separately below.

To explain the myths in the Quranic narrative of Khadr and Musa, the narrator uses two fundamental personality contrasts, namely Hazrat Musa and Hazrat Khidr. Although these two characters do not appear to be so meaningfully opposed on the surface of the story, in reality, they are the embodiment of clear differences. One is the embodiment of the hidden knowledge, and the other is the embodiment of prophecy. As we have learned from the interpretations, Hazrat Khidr is the embodiment of the inner secrets, and the expression "from us" also shows that his knowledge was not an ordinary knowledge, but rather a knowledge based on the knowledge of a part of the secrets of this world that only God knows (Makarem Shirazi, 1975, p. 529). In contrast, Hazrat Moses (AS) is the embodiment of the apparent knowledge; he has the status of prophethood and was inspired by God to a great mission (Hasanzadeh Amoli, 2013, p. 113).

The second contrast, which is actually the biggest contrast in this story, is the contrast between patience and impatience. Hazrat Khidr (AS) is a symbol of patience and forbearance in the face of problems. Someone who is aware of the secrets of the inner world, sees the inner face, and deals with matters with complete coolness. On the other hand, in this story, Hazrat Musa (AS) is a symbol of a hasty and impatient person in the face of events and problems. Someone who opens his mouth to protest before knowing the truth of the incident and makes hasty judgments, because he is not aware of the secrets of that incident.

The third contrast is the contrast between the oppressor and the oppressed in the incident of Hazrat Khidr (AS) piercing the ship. We learned that the ship was for the poor and needy, and there were kings in that place who, if they had known about the safety of the ship, would have usurped it. Here, these kings are a symbol of the oppressor and usurpation of the right, and the poor people are a symbol of the oppressed, who, in contradiction to each other, have created a kind of hidden contrast in the heart of the story.

The fourth contradiction of the story is related to the incident of the ruined wall in the village of Nasere. This contradiction between stinginess and indifference with lofty views, unpaid work, and favors is evident. Because the people of that village refused to give food to the two of them in response to the request of Hazrat Khidr and Hazrat Musa and gave up on this work. This shows the stinginess of these people, their meanness and lowliness. In return, Hazrat Khidr, with lofty views, began to repair that wall without asking the people of that village for a wage in return.

In a general view, the main secret in the adventures of Hazrat Khidr and Hazrat Musa is the contrast between patience and impatience, which is narrated in the form of different incidents in the story. On this basis, these serial adventures can be considered to have allegorical and metaphorical values, in addition to religious and historical reality, which allows for various interpretations and readings of them.

2-3 The Story of the Life of Prophet Job

Hazrat Job (AS) was one of the divine prophets who had all the divine blessings of wealth, righteous and healthy children, and good wives together. God tested Job because of his gratitude and to show Satan that his sincerity was eternal. At Satan's request to God, all

of Job's property, farmland, sheep, and children were all destroyed, but Job continued to be grateful, until Satan asked God to take control of his body this time, and because of this, Job became so ill that he fell into bed, but he still did not stop being grateful (see. Makarem Shirazi, 1975, p. 565). Another test also came his way, as the villagers scolded him and all his wives, except one of them named "Rahma", left him alone (Neyshaburi, 1961, p. 239). After the completion of the divine tests and the continuous gratitude of Hazrat Ayyub, because he had emerged victorious from the divine tests, God opened the doors of His mercy to him once again and bestowed upon him even more than he had before so that everyone could see the result of his patience.

2-4 Extraction of Codes
2-4-1 Pro-Action Code
In the narrative story of Prophet Job (AS), we observe numerous positive and negative reactions based on the behavior of the characters. In general, in the narrative of the life of Prophet Job (AS), we are faced with ten central actions:

1- Satan's conversation with God regarding Prophet Job's gratitude for God's abundant blessings upon him 2- Satan's request to God to mislead Job 3- God's granting Satan control over all of Job's property, life, and family 4- Prophet Job (AS) is afflicted with various calamities to test his level of gratitude 5- Prophet Job's companions (AS) come to him and ask him the reason for his affliction 6- Prophet Job (AS) confesses his secret worship to inform his companions that he has not committed a sin. 7- The secret and need of Prophet Job to God and his request for divine blessings to be returned to him. 8- The selling of Prophet Job's wife's hair to Satan in order for her to obtain food for herself. 9- The oath of Prophet Job to punish his wife for selling her hair to Satan. 10- Job's punishment of his wife "Rahma" for the solemn oath that Job had taken.

According to the above action codes seen in the narration of the story of Prophet Job, we realize that all actions are parallel to each other and are used to show moral and religious codes. For example, in the story of Prophet Job, considering the manifestation of the patience and forbearance of this divine prophet in the face of calamities and the descent of a new calamity, with his greater gratitude, the audience's mind follows an adventurous state to understand who will be victorious at the end of such troubles, and in the battle between Satan and Prophet Job (AS). Satan's attempt to mislead Prophet Job and Prophet Job's attempt to remain patient in the face of calamities are among the actions that proceed in parallel to each other in various places in the story. In this regard, each new event in the story, such as: the arrival of the companions to serve Prophet Ayyub, the sale of the hair of Rahma, Ayyub's wife, Satan's tricks to nullify the patience of Prophet Ayyub, are all among the actions that confront the audience's mind with ambiguity and the narrator (God) creates new expectations in the reader's mind through this.

Regarding the fulfillment of the readers' expectations of the story, as was stated in the story of Prophet Khidr and Prophet Moses, all these actions are not included in one Surah of *the Holy Quran*, and their observation must be followed up in other Surahs of *the Quran*.

2-4-2 Cultural Codes (Reference)
This code manifests itself in the form of a collective, anonymous, and authoritative "moral" voice that speaks on behalf of reason (Barrett, 2018, p. 18).

The most prominent cultural code in the story of Prophet Job (AS) is patience in the face of divine calamities and tests, which is also divided into several more detailed cultural codes. Throughout the narrative of Prophet Job, the narrator skillfully reminds his audience of the need to endure difficulties at every stage of his narrative, so that future generations will always know themselves to be subject to divine trials and tests and be certain that the destruction of wealth and loss of health are all tests from God, and the real winner is the one who is grateful for God's blessings while having them, and patient in the face of difficulties when in trouble.

Another cultural unit of this narrative is gratitude for God's blessings at all stages of life. Throughout the narrative of Job (AS), the moral voice of the concept of gratitude is heard. In this regard, the narrator is trying to show his audience that, in any case, even in times of trouble, a person should always be grateful for God's blessings.

Another cultural code that we observe in this story is the existence of the complementarity of men and women for each other. Men and women can overcome life's problems together. And neither can shoulder the burden of another's responsibility alone. In this story, the wife of Prophet Job (AS), Rahma, is a clear example of the cultural code of a faithful woman who went to seek food for her husband's comfort and helped him during these disasters. In fact, the woman is the complement of the man's life, and this cultural code is part of our narrative.

The temptation of Satan is another cultural unit that we observe as a cultural code in the story of Prophet Job. We read that Satan, in order to show that Job's gratitude was not due to his sincerity, but rather due to the blessings that God had given him, asked God to take control of Job, take all his property and possessions, and make him sick to see if Job would still be grateful. This shows that man must always be careful of Satan's temptations in life. Satan should not be underestimated because he is a being who knows how to deceive everyone. Therefore, he never deceives a person who has transcendent perfections like an ordinary person. In this narrative, the narrator constantly informs the audience about the evil of an eternal being called Satan.

Another reference code in the narration of the story of Job (AS), which exists in a more hidden form, is that people learn a lesson from the situation of someone who is involved in a divine test. In such a way that by observing the problems of others, others learn from it and, for example, do not despise the poor and weak because of their weakness. Because God may make the weak strong, the poor rich, and the sick healthy. And in this way, it indirectly reminds the reader to learn from the fate of individuals.

The last cultural secret of this story is trusting in God in all difficulties. Prophet Job (AS) never went to Satan in the face of divine tests and did not succumb to his temptations. And even in the face of the help that his wife wanted to get from Satan, and for this purpose she sold her hair to him to prepare food for Prophet Job (AS), she swore to punish him.

2-4-3 Hermeneutic Codes (Riddles)
The existence of hermeneutic codes is actually the factor that moves the text forward in which a "word-unit" is formed as a riddle throughout the text; among the many riddles that can be formed in the text, there is a riddle at the climax that creates the greatest

amount of knotting in the story, along with the possibility of unraveling it.

In the story ahead, the narrator, who is God here, presents the story with this basic riddle: why does Job suffer so much suffering and affliction? Is it because of his disbelief in blessings, or is there another reason? Both in the story and in a narration by Imam Jafar Sadiq (AS), it is stated that: "Job did not suffer those calamities because of his ungratefulness for the blessings, but rather because of his gratitude for the blessings, because Satan presented them before God. If you see Job grateful, it is because of the many blessings that You have given him. Certainly, if these blessings are taken away from him, he will never be a grateful servant" (Makarem Shirazi, 1975, p. 313). For this reason, God allowed Satan to dominate him in order to make Job's sincerity clear to everyone. Then, by continuing to narrate the story of the Israelites coming to Him and the reproach they made to Job (AS), He raises the question in the mind of the audience: Why had Job become worthless in the eyes of those people who reproached him in this way? The answer to this mystery lies in the interpretation that Ibn Babawayh has given of Imam Sadiq (AS): "The reason why Prophet Job was despised in their eyes was that those ignorant people did not realize the status of that prophet in the sight of God Almighty, and they thought that the continuation of his calamities was due to his insignificance in the sight of God," while the Messenger of God said: "The calamity of the prophets is greater than that of anyone else, and whoever is better after them is more afflicted" (Majlisi, 2018, p. 542). The most fundamental hermeneutical mystery in the story of Prophet Job is the way in which Prophet Job (AS) reacted to divine tests and the temptations of Satan. This issue constantly preoccupies the mind of the audience: does Prophet Job express gratitude or complain in the face of every divine test? And these are some of the ambiguities that this story creates in the mind of the audience.

2-4-4 Semantic Codes (Semes): Implicit Codes
The point that should be stated here is that semantic codes are closely related to the interpretation of the verses of *the Quran* and the narrations of religious leaders. In implicit codes, we deal with the content of the narrations because the second layer of meaning is more important than the explicit layer. In the interpretation of *the Quran*, we achieve the same important thing and go beyond the appearance of the verses and narrations, and identify the deep meanings of the verses. The most important point about interpretation is the role of this science in revealing the meaning of the word and expressing hidden meanings. Therefore, in decoding the implicit meanings of the story of Prophet Job (AS), we can take help from the science of interpretation.

The most obvious implicit code in this story is the reason why Prophet Job (AS) was afflicted with suffering. The narrator in the story advances the story in such a way that the audience does not find any reason for the affliction of Prophet Job (AS) in calamities, except to test the level of his patience and gratitude when difficulties arise. However, if we reflect on this a little, we will realize that the main reason for the affliction of Prophet Job (AS) and the loss of his wealth was so that people would not claim God for him. For example, Ibn Babawayh narrates with an authentic chain of transmission from Imam Baqir (AS) that: "And God afflicted him with such a calamity that it seemed easy in the eyes of the people so that they would not claim God for him when they saw great miracles from him". The difficulties caused by illness and the loss of wealth and children on the superficial level represent the problems of Prophet Job (AS), but on the symbolic level, they explain the possible dangers facing man, who will go astray if he does not seek refuge in God when he is in trouble.

In the narration, Satan asked God to take control of Job's wealth and life. Although this is the appearance of the story, in reality, God does not allow Satan to take control of the bodies of the prophets, and this is only to approach the minds of humans, and the symbolic form has been presented in this way. As long as humans read this story, this matter is tangible and experienced by them; otherwise, these matters are not in the way we think, but rather they have a higher knowledge and a kingdom that we are unaware of. Also, the worm falling on the body of Prophet Job, which is mentioned in the story, also refers to the same issue, that this worm falling was not really in the form of a creature like a worm. In fact, this incident is a symbol of the peak of the calamities that befell Prophet Job. Perhaps here, the question arises that the appearance of the story contradicts the essence of the narrative, but it must be said that, as Shiite theologians have stated, these are expressed in this way for the general public to understand, and there is no need to prove whether there was really a worm at work or not.

In the story of Prophet Job, when God answered his prayer, He told him: "Wash yourself in the spring of water that appeared before him, so that his diseases will disappear" (Majlisi, 2018, p. 562). Considering the above phrase, here we are faced with an implicit code that has a secondary meaning. We have learned that implicit codes go beyond the surface of Quranic narratives and reach their deeper and inner layers. Accordingly, on the surface of this narrative, only the healing of Prophet Job from diseases is mentioned, but according to the authentic chain of transmission from Imam Sadiq (AS) that reveals the secondary layers of this narrative, we realize that: The Merciful God was not satisfied with only the recovery and healing of Prophet Job from the various diseases he suffered from; He also bestowed upon him some of His blessings. In this way, He made Prophet Job's agriculture flourish and, in this regard, caused grains such as lentils or chickpeas to appear on the earth. This means that the emergence of everything in this world has a specific reason and cause. Considering the concepts mentioned above, the secondary and esoteric layer, and in fact the implicit codes of this narration, confirms, through the chain of transmission from Imam Sadiq (AS), that: The emergence of chickpeas and lentils in the world is related to the time of Prophet Ayyub and his illness (Majlisi, 2018, p. 562).

2-4-5 Symbolic Codes
Semantic codes lead to the formation of the theme of the narrative and, by creating binary oppositions in the text, create contrasting structures that, according to the structuralists' perspective, such oppositions create a specific type of theme in the mind of the audience (Payandeh, 2018, p. 219).

In the narrative of the life of Prophet Job, the narrator organizes the text in the form of dual oppositions. In this way, the bipolar opposing pairs of this story represent the perverted character of Satan and give meaning to the text. Examining the contrasting patterns, such as God/Satan, Prophet/Satan, loyalty/disloyalty, poverty/wealth, patience/jealousy, shows that the storyteller seeks to represent divine and non-divine values. Also, the raising of this issue by Satan, to whom Prophet Job is grateful for having various blessings, indicates the deviation of the belief of one of the angels close to and devoted to God, who is tested because of jealousy, causing trouble for the good servant of God. And of course, this is a test from God, whose agent is Satan. Also, Satan's becoming a symbol of evil and

jealousy is something that has existed since eternity and will exist forever. In this story, by creating symbolic contrasts in the secondary layers of the text, God explains that jealousy and coveting the possessions of others have existed in all periods of human life and have even led him astray. Something that has a bad effect on his destiny and causes him to fall into moral depravity. On the other hand, the narrator also points out that patience in the face of divine tests and enduring hardships and difficulties also opens new doors of divine mercy to man, and the reward for enduring hardships and problems is nothing other than victory and overcoming suffering. In addition, patience in difficulties also leads to spiritual growth and development for mankind. In *the Quran*, God, based on the symbolic contrast between patience and repentance, and returning to God, has given greater coherence to His words by presenting the story of Prophet Job and made it more believable to the audience (Indeed, We found him patient, and indeed he was a great returner to God) (Surah saad: Verse 44).

The story creator also tells a series of moral and cognitive advice, using contrasting word clusters. These contrasts are shown on two levels: superficial (ungratefulness/gratitude, poverty/wealth, friend/enemy) and semantic (Satan/Job, Satan/God, suffering/openness).

In the continuation of the story, the narrator portrays another contrast symbolically by expressing the loyalty of Job's wife and her support during hardships and problems. The contrast that exists between the villagers and Job's wife (AS) in the story is considered an apparent contrast, which in the secondary layer of the story means the contrast between loyalty and disloyalty. After the villagers realized that Prophet Job was sick, they drove him out of the village because of the many wounds and infections he had, and some of them even criticized him. In contrast, only his wife stayed with him and supported him. And this is a semantic contrast that shows loyalty and disloyalty on a macro level. Here, the villagers symbolize people who turn away from humans when problems arise, and Ayyub's wife symbolizes a loyal and helpful person who does not retreat when problems and difficulties arise. The existence of a set of tangible dual oppositions, along with the combination of action and symbolic codes in this narrative, while demonstrating the power of the storyteller, also gives multiple layers of meaning to the abstract meanings he intends.
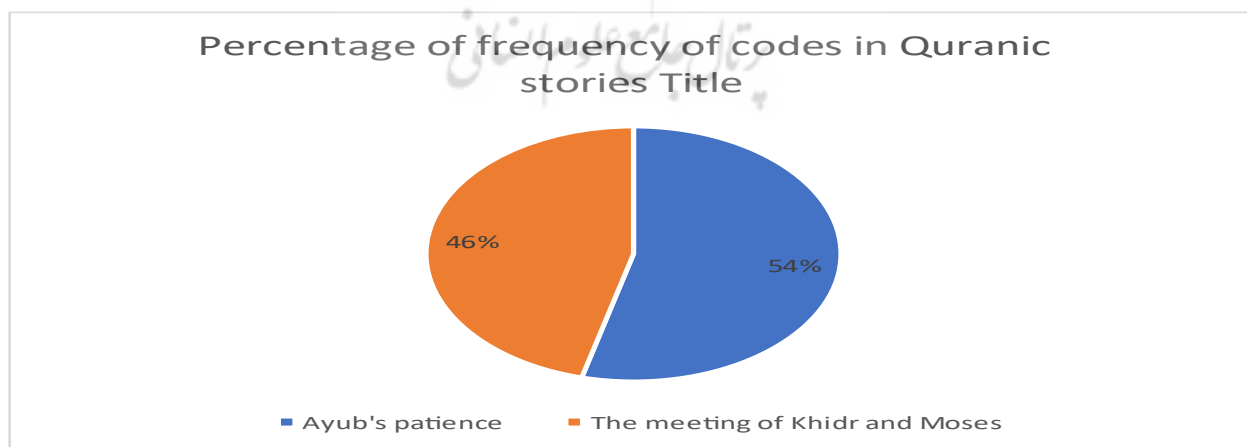
3. Research Findings

The statistical data in this study show that, after examining each of the stories with the help of the five codes, a total of 50 codes were obtained in the story of the meeting of Hazrat Khidr and Hazrat Musa. A total of 58 codes were obtained from the story of Hazrat Ayyub, and the ratio of the codes of each story to each other and separately is shown in the relevant table (Table 1). The percentage of the frequency of the codes of each story to each other shows that the story of Hazrat Ayyub has a more cryptic narrative than the story of Hazrat Khidr and Musa (Figure 1).

By comparing the frequency chart of codes in the two narratives, we concluded that the action codes have a greater share in both stories. The semantic codes in the story of the meeting of Hazrat Khidr and Musa are in the next order, which indicates the greater symbolism of this story. In the story of Prophet Job, other codes, except for the action codes, are almost in the same sequence, indicating the combination and completeness of the code structure in this narrative (Figure 1).

3-1 Statistical Data

Table 1. The Frequency of Barthes' Five Codes in the Quranic Stories: Khasr and Moses, and Job

Codes Quranic stories	The story of the meeting of Khidr and Moses (AS)	The story of the patience of Prophet Job (AS)
Actual (proeretic)	26	35
Cultural (referential)	2	6
Hermeneutic	5	5
Meaningful (denotative)	11	6
Symbolic	6	6

Figure 1. Percentage Chart of the Frequency of Symbols in the Selected Quranic Stories

4. Conclusion

The approach resulting from this research helped to present a structuralist reading based on Barthes' cultural model.

Based on the analysis of these two narratives in this study, it can be concluded that: The general structure of Quranic narratives can

be deciphered only by considering the structure of the text itself and without considering external factors, with the help of Roland Barthes' narrative codes.

Also, it was found that a better understanding of the narrative codes of *the Holy Quran* is possible with Quranic interpretations, and *the Holy Quran* has many implications and implicit meanings that the science of Quranic interpretation reveals. Therefore, with the help of the science of interpretation, we can go beyond the appearance of Quranic verses and discover what lies within the verses. Accordingly, there are commonalities between Quranic interpretation and narrative codes, and in fact, both contain implicit meanings of Quranic verses. Other results:

1- Action codes play a prominent role in both Quranic narratives. In the story of Khidr and Moses, the actions are based on finding the truth of the events that have occurred and reaching the essence of their meaning.

2- Cultural codes are prominent in the two Quranic narratives, and various customs and beliefs can be observed in these two stories. In the story of Khidr and Moses, the issue of patience in the face of difficulties, and not hasty judgment about what happens, is one of the major codes. In the story of Prophet Job, the same thing is seen as a major code; that is, patience in the face of the calamities that have occurred and gratitude to God in all circumstances.

3- Hermeneutic codes, which contain the truths of the events, are more prominent in the story of Khidr and Moses. Because the essence of the story is seeking to find the truth, the events that took place at the hands of Prophet Khidr, and Prophet Moses was impatient to find it.

4- Semantic codes are abundant in both stories, so that many of the events of the story are resolved with the help of these codes, and their themes are revealed.

5- The most important symbolic code in the story of Khidr and Musa is the personality contrast between Hazrat Khidr and Hazrat Musa. One is the embodiment of the science of Ladan, and the other is the embodiment of prophecy. Khidr is the symbol of esoteric sciences, and Musa is the symbol of external sciences. There are also many contrasts in the story of Hazrat Ayyub. The set of these contrasts is a subset of the contrast between good and evil.

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