

THE CULTURE LAYOUT IN THE HOLY QURAN

THE VERSES OF THE FATHERS AND THE SONS EXAMPLE

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ABSTRACT

The culture layout is one of the basic concept to the project of the culture criticism which deal with the ideas, the beliefs, the habits, the traditions and all the connected, reactant and differentiated elements which the human get it in specific society, it relates all the activities of the man, and the layout is the deep meaning in the text which the receiver discovers it through symbols which the creator of the text send it to him and this through the context.

The theme of the culture layout consider as one of the themes which take its way in different psychological, humanitarian and social fields because it touch the self, the emotions and the feelings and the important of this theme lies in showing the deep meanings which hide under the texts mask the essence of the layout is the different and antibiosis when the apparent meaning differ from the hidden meaning the culture layout appear, this research is about the culture layout in the stories and the conversation of the fathers and the sons in Holy Quran, this research contains the elements of the communication process and its relation with the culture also this research contains the definition of the culture layout at the western and Arab and clarify its characters and then clarify the hidden culture layout in the verses of the fathers and sons.

KEYWORDS: Culture, Westr, Deep

INTRODUCTION

In the name of Allah most merciful most gracious. The Holy Quran the book of God which descended on his great prophet Mohammed (peace be upon him) is the immortal Islamic constitution which doesn't the falsehood come between its hands nor from its behind and it is the first source for Islamic legislation and the basic reference in the thought, the belief, the systems and Islamic concepts, the text of Holy Quran its great information doesn't end and it is treasure to the studiers and it text there is no before nor after from the structure, the meaning, the language, rhetoric and miracle, so the theme of the research came { the culture layout in Holy Quran the verses of the fathers and the sons } to stand on the conversations and the stories of the fathers and the sons which came in the Holy Quran and study it from the culture layout side⁽¹⁻³⁾, to show the deep evidences in the texts of the fathers and the sons, since it was for the fathers and the sons great status at God their satisfaction after the satisfaction of God, the modern studies and its applications have importance on the Holy Quran so I chose this them.

So the study about the conversations of the fathers and the sons in the Holy Quran and the deep culture layout which the opposite relationship between the father and the son hide and reflect it as the prophet Noah and his son, the prophet Ibrahim and his father, Yacoub and his rebellious sons, all these opposite relations reflect the hidden culture

layout, the opposite is the environment which the layout grow in it ^(4, 5).

I followed in the study of this research culture analytic approach and this by reading the verses of the fathers and the sons and extraction the hidden layouts, this research deals with the communication elements and its relation with culture and with the project of culture criticism, also this research deals with the definition of the culture layout at the western and Arab and clarify its characters and then discovering the hidden culture layouts in the verses of the fathers and the sons in the Holy Quran.

The sources of the research have varied I depend on the interpretation like the interpretation of liberation and enlightenment to Ibn Ashoor and interpretation in the shade of Holy Quran to the master AlQtab besides modern criticism sources and i finished the sources with the best results which reach to it ⁽⁶⁻⁹⁾.

THE PREFACE

The tongue communication concerned with the language study through four fields : the voice, the structure and significance, that every pronounce connects with the rest of the structures with context which connecting with different relations in order to make the communication process the existence of the speaker require the existence of the receiver, the existence of these two elements require the existence of other elements must be existence which is the message, the code and the way, are connecting communication elements, the meaning of the pronunciation doesn't achieve except inside the communication circle.

The researchers agree on that the speaker and the receiver head the total elements which forming the communication circle, the selves which introducing through it the interpretations even it changed from one speech situation to another, the theme of the speech or its reference which start from it, it revolves around it and returns to it, at the end it shapes anthology speech ⁽⁸⁻¹⁰⁾.

So Jakobson who his theory the communication theory made communicate form which stand on six elements are : the sender, the receiver and the message which move through the context and the code and the mean for this all is communication tool, the language function varies according to its focus on one element or other from these elements and the aesthetic literature function be when the message focus on itself, Abd Allah Alghamie made modification on the communication theory and it is basic modification and this by adding the seventh element what we call coordination element, the communication process be between the sender to the receiver to him between them message, reach through types of the communication means and it stands on codes the receiver uses it on understanding it through the context which participate between the communication parts in order to happen the communication verb and the interpretation verb when we add the layout element the message be ready to layout interpretation so that the language is gaining the seventh function which is the layout function ⁽²⁾, and in all the humanitarian fields there is the layout patterns and the evidence for this the speech of Alghamie : without doubt that all human communication patterns have the layout evidences effect on all the levels of the human reception in the way which by it we understand and the way which by it we interpret, and the texts which usually call the literature is more interaction with the layout function, without negate this from the literature texts too ⁽³⁾

The existence of the layout in the Holy Quran text and its function in showing the deep evidences which existence in the verses of the fathers and the sons which lead to the existence of aesthetic and semantic values and the existence of

historical, culture and social dimensions and this is what we see clear in the verses of the fathers and the sons in the Holy Quran.

THE COMMUNICATION THEORY

The communication theory has functions from the best of it the rhetorical function which effects on the receiver or addressee or the circumstance and the objective conditions which lead to the birth of verbal speech with the top of the sender in communication process and focus on the necessary of respecting the self of the recipient, he tends to the acceptance as his tend and his interesting with the growing up which be the source of the birth to every speech and the linguistic environment imposes on the speakers its strict system, they start from it to return to it depending on the ready linguistic ways to make a new systems and put touching their communication ability on the test of this strict system and we disassemble their done speech ⁽⁴⁾.

The communication be between the shapes of the relations which connect the human beings with each other, every communication speech should have the effective function to make effect in the receiver, the influence as the result of the effect and it is the reason of the mortal of the message, the life of human all of it communication.

The humanitarian cultures have a big power to communicate with others, because it is about a group of the, the believes, the directions and the emotions which great specific meaning on the social and the civilization process on this the culture is one of the basic joists to communication, as the result of the development of the human life clear development should with it change the manner of the communication between the fathers and the sons and the contrary and the manner in the speech, as for the conversation and its development and it is one of the best successful communication characters between the father and his son, the social communication consists a big numbers from the human manners as language, the symbol, the look, the sign and the way of talking and this all by the tongue, it is the communication tool at the human.

The Holy Quran speech is communication linguistic speech control in it the basic effective rhetorical function to the language and this control doesn't end the other communication functions the communication theory is complete connected identical parts theory, it doesn't find to the side without the other it is as circle, if it decreases from it part, it wouldn't complete with its shape and its meaning and with its communication function, it is about series from the communication parts, each part leads to the existence of the other part, the existence of the sender it must be with it the existence of the receiver and this need to the existence of text, code, communication channel and context by this the process completed or the communication circle completed, it might this communication between the six parts reflect to us the connecting and close relation between the sender and the receiver and their connection with the text, the sender has purpose want to prove it to the receiver by the text which mean he wants the effect in him and tells him something and this through linguistic structures which consist of the true deep meanings, emotions and feelings which the sender want to reach it to the receiver by the context, this might apply on the relation between the fathers and the sons in Holy Quran, we find the father prophet Yacob (peace on him) he is the sender sends message to the brother of prophet Youssef (peace on him) transmits his emotions, his pain and his sadness for the separation of his son Youssef and the deep layout is the love layout and disobedience layout from the sons side.

Which we can notice it, that the communication process which was put by Jacobson, it characters with communication, continuity and the connection and this applies with the culture criticism project which was put by

AlGathmie, the core of the culture criticism and its basic is the deep layout which consist of the existence of two parts who are different and opposite in the ideas, the habits and the beliefs, and these two parts are not possible to differ except they are communication and close as the result of the thought friction happen the different and for this the deep layout appears, the son is extension of the father both of them connected with kinship and relation they are communicated and through their communication the opposite in the thoughts, habits and beliefs started, and this for the existence of different parts and they are the belief and unbelief, without the communication of the fathers with the sons it wouldn't be the opposite and the deep layout wouldn't appear.

THE CONCEPT OF THE CULTURE LAYOUT

The researchers couldn't know the time which in it born this concept, but this research about the origin of the concept of the culture layout in two basic fields are : the anthropology and the modern criticism, this concept isn't new, in the anthropology, sociology and also in the modern criticism used concepts which are close to this concept, but a lot it was entering with it making confusion in the reality of what meant of this concept ⁽⁶⁾.

Ferdinand Die Saussure the scientist of linguistics referred that the layout concept or the system in the definition of the language is about " layout of the signs which express the ideas so it is similar to the writing layout, the deaf alphabet, the symbolic rites, courtesy formats and military signals but it is more important from this layout " ⁽⁷⁾, the language is about a group of the symbols from it there is the writing and the oral which the societies express it and Saussure mean with the layout more than systematic nature, the language has social nature while the speeches have individual personal nature, from this the language controls in the speech as the institutions and the social roles control in the people ⁽⁸⁾.

In the modern criticism the concept of the composition became common and it is complex concept tends to the abstraction Jan Biageh tried to define this concept and it was a good attempt it was knew through it the best basic characters which are : the total, its ability to change and the self regulation ⁽⁹⁾.

It mean by the total " is the internal coherence between the composition elements which submit to the laws which distinguish this composition as all, as for the change feature it mean the composition doesn't in the case of stillness and stability, but it is lasting the change and the movement, at last this composition has self control which lead to keeping on it, to the type of the closing, the changes which happen inside the composition doesn't be with the effect from the elements which outside the limits of the composition, but through the interaction between the elements of this inside composition" ⁽¹⁰⁾.

Glaude Levie Shtraos worked on transferring the layout concept to the culture environment, he clarified that the composition can't return it to the experimental reality, but return to theoretical symbols which created from the reality so Levie Shtraos gives idea which is referring that " this clear social composition and the different culturephenomena but it is controlling with structures and laws which are hidden in human unconscious ⁽¹¹⁾.

On this the perspective of Levie Shtraos to the culture layout is " is everything which is cosmic and totalitarian, at the human, belong to the natural level and characterized with spontaneous, everything submit to the rule which belong to the culture and represent what is relative and specific (12), and this relative and specific be in conflict with the nature or what Lotman called on it { no culture } also be in conflict with other specific culture and this Lotman calls it with { against the culture } ⁽¹³⁾.

Lotman means with the culture layout concept that the culture about layout of alsimeotiqih signs which is gaining its evidences through culture and he supports to this alsimeotiqih layout two functions :

The first : is the basic mission and representing in the world organization structurally around the human and it is the environment which making the social life possible as the bio environment which making organic life possible, as for the other function to this layout is working as the program which control in the verbs and the future ideas to the sons of the group which representing to this culture layout ⁽¹⁴⁾.

Clifford Geerts defined the culture as symbolic layout and it wins to the culture concept as an alsimeotiqih concept as substantial picture as an texture of evidences which need to interpretable, he directs his research toward looking to the social systems which controlling the individuals and the groups as an culture layout, he treats the religion as an culture layout and the ideology as the culture layout, the culture layout is compound side it is frame working on assimilation, understand and interpretation the human experience as the behavior patterns, social relations, the habits and the clear traditional ⁽¹⁵⁾.

As for Vincent Let sh used the concept “ mental or irrational systems ”as an alternative or evidence to the ideology concepts and social formation and concepts as the culture and the society, and it is wider than the concept of culture layouts. it includes the culture layouts beside texture of institutions, the practices and the verbs also it exceeds the stability, the coherence and the harmony which distinguish the culture layouts, this systems in continuous movement in shaping and the change and it is coherence, complex and disjointed or contradictory ⁽¹⁶⁾.

The Arabic studies introduced the culture layout and of them AbdAlFtahKleto, he simples the saying in it that : social, religion, moral and the author and his audience accept it, so the texts horizon and the individual achievements are the culture text which making it possible, at the same time limits from its questions, as the result of it that we can` t consider any close text, union or formed of one mass, it is open on other context and other knowledge merge it in its composition and give to it mixture, splitter appearance, naturally in the culture layout there isn` t independent and stability existence, it achieves in context, it tickles it sometime in extreme cases distorts and assign it ⁽¹⁷⁾.

But this concept doesn` t stabilize except on the hand of Saudi critic Abd Allah AlGathmie which add the culture layout concept to the theory of the culture criticism, he built his project on this concept he made it central concept build on it many tag values and establish on it basic reading procedures, Abd Allah AlGthamie located the characters on this concept :

- The layout locate through its function and not through its mere existence the layout function doesn` t occur except in specific and restricted situation and this be when two layout or two system from the speech systems conflict one of them clear and the other hidden, the hidden be incomplete and copyist to the clear one and this be in one text or in what be in text.
- The texts should be read as culture accident
- To the layout hidden evidence and this evidence doesn` t create from the author, but it be in the speech, the culture compose it and consumers arethe people of the language from writers and readers equal in this the little with the old, women with men

- The layout has narrative natural which moves in perfect plot so it is hidden and able on the hidden always and it uses many masks the most important of it the linguistic aesthetic mask
- The culture layouts are eternal, firm historical layouts and to it the prevail always, rush of the audience to consume the culture product which is involving on this type from the layouts ⁽¹⁸⁾.

In the light of what has introduced about the culture layout at the western and Arab, it clarify to us that “ the culture layout is monetary concept which born from the convergence of the layout concept with the culture concept and it includes the traditional, the systems, the values and the culture, religion and social references between it, which the human acquire it in society, to lead to inherited system and agree on it, transferring from one generation to other in different ways of it simulation and imitation or the repeat or unconscious practice, and these systems move the culture verb and the social behaviors and it has a strong relation with the producing of any creative or intellectual speech and with received ways ⁽¹⁹⁾.

The speech which characterized with these characters and specific conditions and this what we call the layout and it distinguish from other types of the speech and on focus looking at it take to the layout evidence as different fellow from these two evidences the clear and the hidden, and take the culture sentence as different fellow from the literature and grammatical sentence the fellow of the layout differ from the literature the text and here the culture criticism be a different fellow from the literature criticism ⁽²⁰⁾.

THE FUNCTION OF THE CULTURE LAYOUT

The function of the culture layout lies in the absence of the mind and giving priority to the general feeling and control it ⁽²¹⁾, it is working as program which controls in the act and the ideas of the sons of the group which represent this culture layout it mean that the person was controlled with behavior according to what the culture layout wants from him which he represents it ⁽²²⁾.

The effectiveness of the culture layout comes from the side that it was mental original work as exemplar standardize on it and committed with this origin and return to it as evidence and social, behavioral guide ⁽²³⁾, Parsonz sets that any layout and on any level should be enough with these four requirements of it want stay and these four requirements or the function requirements are :

- Adaption : that every layout should be adapt with its environment.
- Achieve the purpose: that every layout should be from the tools which move by it its resources to achieve his aims and then reach to gratification degree.
- The completion : that every layout should keeping on the compatibility and the harmony between its components and put ways to dispose of the deviation and deal with it, it mean it should be keeping on its union and its coherence.
- Keeping on the pattern : every layout should keep as possible on the case of the balance in it ⁽²⁴⁾.

So the layout will achieve with the existence of stability system and with origin in the memory of the person, it interprets the evidences to control on the people so the ideology working on the absence of the personality of the human and make it with social impress subject to any interpretation so the selves of the people will submit to these layouts and

accommodate it, the layout takes from the originality, the values and the traditional as way to disrupt on the self and its reference, we find ourselves in front of the lie or superstition which aim to broke self awareness and shake its confidence in its ability and its potential and this happen to us in what we believe in it, and this is the layout verb, the speech involves on two dimensions their implicit disallow their clear unconscious of the consumer of the speech not from his creator⁽²⁵⁾. so the self in the layout looks as crumbled don't mean its individual identity, because it through its research about its identity disagree with social knowledge, it is oscillating between belonging to the layout or belonging to the self, or between social belonging as haven or adapting the individual specific thought which the person in it be responsible on his chose, these levels all interfere and interlock and this lead to split the self on itself distribution in its belongings, because the layout practices his effectiveness as social cover prevent the self about its identity and then lack of awareness to the layouts and between the creative conscious self ambitions⁽²⁶⁾.

As for the culture production process with its two shapes the individual and the collective, it sets with arrange conditions the basic to form the social conscious philosophical right human and aesthetic, the spiritual status forming to the society and its refining connecting with historical and social descriptive and with basic possession which is inherited willingly or unwillingly⁽²⁷⁾.

The culture layout focus on the systems of text because the contexts carry the history and the different culture dimensions to the environment which it produced it and the culture layout come to discover about all the text contains from history, culture and hidden evidence which effect on all the human reception levels and this applies on the communication contexts because it is more effective between the people, and the religion is about symbols and culture layouts which express about the ideas, situations and various psychological cases and the interest with the religion differ from one person to another and this lead to the difference hidden culture layouts⁽²⁸⁾.

The Holy Quran clarify to us the story of prophet Noah and his son in the following verses⁽²⁹⁾: *((And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers." [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people." And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!".....))* this represent in this situation two opposite layouts they are :the first representing the character of eager father on the safe of his son and return him to the right and the character of the wrong and ingrate son to his father, he lied with what has came from the right and disbelieve with it and he didn't trust what his father told him, the father Noah was example to faithful father who know his duty toward his son, the son Canaan was example to the ingrate disbeliever disobedience son who dissented his father in the faith invention and lied him and he was hypocrite and he didn't know the right to obey his father so he was from the losers, from these two situations we feel the greatness of this situation which is the faithful father and also prophet and unfaithful son who has done sins which is the greatest sin that is disbelieve God and it can't say that Noah has increased in the upbringing his son on the faith, far be it from God prophet to be careless toward this matter, but his son finds from him more than anyone else find from the attention, the verse refers to this in his saying (O my son) and his repeat to the calling with pity and tenderness, even he asked God in him but the predominate and disbeliever

environment at that time had its effect on the personality of this boy so he effected with it and to be far from his father reproach he didn't appear his disbelief but he was hypocrite so he has appeared his faith and he hid his disbelief beside this the existence of Noah wife who was disbeliever, she was the mother of this boy and this may be its effect in his disbeliever (30).

In his saying : (there is no protector today from the decree of Allah, except for whom he gives mercy) we find the manner which prophet Noah used in this speech with aim to return his son to the faith, it is the way of negate the regular gender to negate all the people, the protector has adjective for exaggerate in negative as the mountain is protector and he added (today) for warning as it doesn't like any other days and he expressed about the water in the situation of its reservation with God willing which mean his torment and this magnification to his status and intimidation to his order and warning to his son on his mistake but it was told (except for whom he gives mercy) magnification to his greatness status with mystery then interpretation then detailing and notice with highness of his mercy in this and all this completion his care with achieving what he wants from safe of his son, with indication the matter of destruction and cutting his greediness and dismiss it from the excuse with it doesn't sign anything about it then guide him to holding on with the right and returning to him Almighty God (31).

We find a beautiful meaning in saying of God : ((*your promise is true, and you are the most just of judges*)) that is the father emotion didn't engage him from his behavior and his nice question to God and his knowing with the greatness of God and that what God give to him is goodness, in saying of God : (he is not of your family ; indeed, he is { one whose } work was other than righteous) it refers the lesson with the relationship of the religion and not the relationship of the family, which mean cut the relation between the believer and disbeliever (32)

The looking at the previous verses which contain the story of Noah with his son, we find collection of the layouts which are : the love layout in the heart of the believer because the faith make the heart soft and making it tend to the forgiveness, compromise and the honest and this what we find in the heart of prophet Noah beside the father emotion which the prophet had and this we find through his manner and how he spoke to his son beside to this he spoke God for the satisfaction and guide his disbeliever son to the faith, the last layout which is the conflict, it is rebellion layout and this make the heart tough but it is roughest than the stone.

We find other contrary layouts in the stories of the fathers and the sons in the Holy Quran, the believer prophet Ibrahim (peace on him) faces disbeliever father which is actually his uncle Aazr, as in saying of God (33) : ((*And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."* [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."))).

We notice the beginning of Almighty God description to his prophet Ibrahim with ((a man of truth before describing him with prophecy, because he was honest with his people before the prophecy also he was honest and faithful in telling the message and his obedience to God (34), Aazar (Ibrahim father) was from the people who worship the fetishes

and from the people who sculpture the fetishes and he was the closer one to Ibrahim, and he was most worthy to guidance and most worthy to advise, so for the good to him to guide him to the right way and his guidance to God something great and cut the devil roots ⁽³⁵⁾, and this refer to the importance to guide the evil and the source of the sedition and not overlooked and should try a serious attempt one after another in his guidance and reaching the invitation to him with wisdom and the good advice, it may many be on the right way because he became on the right way, at the beginning Ibrahim began the call with the pronunciation (O my father) and this attractive beginning perhaps he can make his father heart be kind and broke his cruelty to be able in telling him the message and give the excuses in front of him and he is quiet and isn't angry, and this the manner in the conversation which is from the politeness and kindness and it is the better to hear it which is the way to benefit from it ⁽³⁶⁾.

Ibrahim with his denial on his father the strongest denial about the worship of the fetishes but Ibrahim with his knowledge and his wisdom he said the denial question in the nice way which is close from the warning, and with this he gave the excuse with good politeness he didn't declare his father delusion but asked about the reason which make his father worship what the right mind underestimate it, and in his questioning about the reason of this worship, he drew a deep look which sent on the doubt and the research ⁽³⁷⁾, also Ibrahim followed the manner which tends to the emotion and the mind to lean his father and then the excuse and the proof.

Ibrahim continuous in the conversation with his father with kindness manner to tend his heart step by step he didn't describe him with ignorance and he didn't describe himself with knowledge because this of what repelling from it also he didn't assign the knowledge to himself but returned it to Almighty God whom the knowledge came from him, and he repeated the call with the pronunciation (O my father) to reach to prevent his father Aazr from the worship of the devil and this gradation with the manner, he used the kindness and love pronunciations in his speech with his father and then reach to prevent him and this evidence on his father clutch on the worshipping of the fetishes, Ibrahim confronts it with the love toward his father and his invitation to the faith, it was mentioned in saying of God the worship the devil and not say the fetishes, and this disclosure to its corruption and its darkness, the proportion of the darkness and the corruption to the devil are decided in the selves of the human, but they followed and they didn't notice their situation (38), from the politeness of Ibrahim that he advised his father by intimidation from the bad punishment and he didn't declare it but he take out this as fearful way out ⁽³⁹⁾.

As for the disbeliever father (Aazr) his answer to his son was cruel as in God saying : (Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.")and this is the faith concern with unbelief, and the concern of the mind which the faith teach it and the heart concern which the unbelief and the distance from God was spoiled it, in this violent father situation was entertainment to the prophet Mohammed (peace on him) at that time what he faced from the hurt from his uncle Abie Lahb and from his people and the companies ⁽⁴⁰⁾, the situation of Aazr toward his son isn't friendly as known in the humanity nature that the side of the kindness and the sympathy from the father more, but here is the opposite and this refers to the disbelief and the polytheism effect in changing the humanity and natural instinct to the human, in the answer of Aazr invitation to his son to worship the gods and don't leave this, it is from the greatest things that he invited his son to worship the gods and leave the right and the faith ⁽⁴¹⁾.

We find in this Holy Quran exemplar hidden layouts represent with the honest layout which mean the honest of

Ibrahim and the emotion layout toward his uncle Aazr even he spoke to him with father pronunciation and repeated his call as evidence on honest of his emotion toward his uncle who is in the place of his father, as for the other layout which is the rebellion, polytheism and unbelief layout which is representing in the character of Aazr uncle of the prophet Ibrahim, in spite of kindness and nice manner of Ibrahim for the purpose to invite his father to the faith and the guidance, the faith doesn't enter in the heart of Aazr because of his tenacity with unbelief and the worship of the fetishes and may be his love toward the fetishes exceeded his love toward Ibrahim, because the fetishes are what the fathers and grandparents worship, it may be his love toward his fathers and the grandparents the reason of his love toward the fetishes and he didn't leave it because the fathers were as the road which the sons walk on it in spite of their knowledge that the fetishes don't hear nor speak and the emotion of Aazr toward his son didn't appear and the evidence of this his conversation with (O Abraham) also his invitation to the unbelief and the worship of the fetishes and this may return to the emotion of the uncle isn't as the emotion of the father, the religion also culture layout, we notice Ibrahim used the special manner to invite his father, he didn't prevent his father directly from leaving the worship of the fetishes but he asked him why you worship what isn't hear nor see, it may be raise inside him some doubts and he didn't mentioned to him what he has gotten from the knowledge in order not to raise the envy, the antagonism and the hatred inside his father and this may be from the humility and all these meanings are hidden layouts, the text doesn't mention it.

In saying of God we find also the corresponding layouts which are the rebellion layout and the hate of the sons of Yucaub to their brother Youssef as in saying of God ⁽⁴²⁾ :

((Certainly were there in Joseph and his brothers signs for those who ask When they said, "Youssef and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error. Kill Youssef or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people." Said a speaker among them, "Do not kill Youssef but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]." They said, "O our father, why do you not entrust us with Youssef while indeed, we are to him sincere counselors? Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians. [Yucaub] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware." They said, " If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."'))

The verses show the sons of Yucaub arrange intrigue to their brother Youssef and his brother Beneimen, and the situation that they are league and the league mean their number ten they are more benefit to him in what they can do from providing the good to him and providing more works than them (Youssef and Beneimen) and they assigned to their father that he is in going from the appropriate modification road and lessening every one of them the status which he deserve, and this apparent and clear dimension in it ⁽⁴³⁾.

They noticed this; not from the different treatment of their father to them, but from some evidences which refer to this love, it isn't true that Yucaub doesn't fair in his treatment between his sons, and he is one of the prophets of God and he knows this matter shouldn't be, but it is the heart tendency which the human can't control on it and not be punished on it because it is impossible to control on it ⁽⁴⁴⁾, and we notice that Yucaub has gathered in his speech between the sadness and the fear, the sadness is the heart pain which be when the beloved has gone. the fear is the discomfort of the self because the calamity has descended, so he return the first to the going and the second to what the wolves have done ⁽⁴⁵⁾, Yucaub didn't

prefer Youssef and his brother on the rest of his sons in the treatment and the care except in the love which led to raise the envy and the hatred in the heart of their brothers on them.

We find what the sons of Yucaub reached to from the hatred and the envy so they done their heinous deed which represent in killing their brother Youssef to win the love from their father Yucaub, so we notice the jealous which happened between them as the rust of overload love from the father Yucaub to Youssef and his brother, and their done was from the seducing of the devil and the devil is the human enemy ⁽⁴⁶⁾, the brothers appear with other appearance which is their ingratitude to their father as in ((*O our father, why do you not entrust us with Youssef while indeed, we are to him sincere counselors?*)) because they lie and slander on him and change the facts and hide on him the matters and they confirmed their speech in order to believe them so they done mistake over their mistakes which is the lying on the prophet Yucaub, so they are losing the honest ⁽⁴⁷⁾.

The omen of the guilt and its bad effects appear on the human, so one guilt entail many guilt, so Youssef brothers when they want to separate between him and his father, they wangled for this with kinds of the tricks and they lied several times and they didn't tell the truth to their father, they bring the shirt of Youssef with blood on it and other things they have done, we find the patience which Yucaub has and use of God on this calamity and this was consolation to him in his calamity, and it may be this loss and the patience are test from Almighty God to his prophet Yucaub ⁽⁴⁸⁾, in saying of God ((the countenance of your father will [then] be only for you,))this refer his love specify to them without any partner ⁽⁴⁹⁾, and his saying ((false blood.))which mean it is lie in it or false blood and it used the source of the verb for exaggeration ⁽⁵⁰⁾

We find hidden meaning in saying of Yucaub ((Allah is the one sought for help against that which you describe.)) this meaning is very rhetoric, because he was confident that they are liar, he was confident that they hurt Youssef, he didn't know the kind of the harm or the tragedy, they describe the tragedy of his death that wolves ate him, Yucaub know they lied when they describe the tragedy ⁽⁵¹⁾

We notice in the previous verses chose the suitable time to conversation which has specific importance in achieving the aim, the sons of Yucaub have chosen to come to him in the night to be more dare on apologizing with lie and they tried to prove their honest with different evidences which their coming at darkness crying and their coming with shirt of Youssef with blood on it and they said this the blood of Youssef and they used the politeness in their conversation with their father to believe them ⁽⁵²⁾

In the story of Yucaub with his sons there are many layouts as : the absence of honest layout at the sons of Yucaub who should be believers and far from the bad characters, because they were upbringing by God prophet, also the jealous layout between the sons as the reason of the heart tending of Yucaub toward Youssef and his brother and this return that God has preferred Youssef and his brother on the rest brothers because God saw the qualified person to be prophet and bear what he had bear which mean he has characters qualified him to be prophet, the heart of Yucaub noticed that fact and the advantages also the affliction layout and the sadness layout of Yucaub on bearing the absence of Youssef and his brother, the believer is afflicted.

CONCLUSIONS

At the end of this research, we include the most important of what it reached to it from results :

- the culture layout is European term which Abd Allah AlGathamy transferred it to the Arab to criticize the contexts

and beyond this from beautifully and rhetorically and this is the basic essence to the culture criticism project because it discovers the humanity meanings which touch the self so it can apply it in all studies sides, it raises up between the opposite parts in the ideas, the habits and the beliefs.

- the culture layout concept can apply it with actual form on the fathers and the sons verses in the Holy Quran because the fathers on the opposite side with the sons, they are in argument relation, the hidden layout appear as the result of the difference and the antithesis.
- the culture layout concept consider as wide and comprehensive concept, it can apply it on all humanitarian, social, psychological, historical, scientific and culture life sides.
- many culture layouts appear in the fathers and the sons verses, from it the blessing, the patience, the sacrifice, the disobedience and the unbelief layout, the difference, antibiosis and diversity of these layouts return to the opposite relation of the fathers and the sons in the ideas, the habits and the beliefs.

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