

**EXPLORING PROMINENT QUR'ANIC DISCOURSE STYLES (QDS)
IN THE STORY OF PROPHET YUSUF AND INCORPORATING
THEM INTO MEDIA CONTENT**

Osama Kanakerⁱ, Norhayati Rafida Abdul Rahimⁱⁱ & Ishaq Ibrahimⁱⁱⁱ

ⁱ (*Corresponding author*). Associate Professor, Faculty of Leadership and Management, University Sains Islam Malaysia. osama@usim.edu.my

ⁱⁱ Associate Professor, Faculty of Leadership and Management, University Sains Islam Malaysia. norhayati@usim.edu.my

ⁱⁱⁱ Senior Lecturer, Faculty of Leadership and Management, University Sains Islam Malaysia. ishaq@usim.edu.my

Article Progress

Received: 15 July 2024

Revised: 9 October 2024

Accepted: 30 October 2024

Abstract	<p><i>The Noble Qur'an is a book of inclusive guidance for humanity. It does not only provide ruling, nor is it meant to meet the requirements of the ancient traditional lifestyle. Instead, its teachings are timeless and relevant even in the current Fourth Industrial Revolution (4IR) era. Among the distinguishing features of 4IR is the pervasive presence of media. Plenty of media content is produced and consumed daily. However, from an Islamic perspective, a significant portion of the content does not comply with the principles and teachings of Islam. This paper explores five Qur'anic discourse styles that media content creators can adopt to produce impactful content that does not contradict the teachings of the noble Qur'an. It focuses on five discourse styles in the Surah of Yusuf: ellipsis, counterpoint, didacticism, reiteration, and implication. A descriptive and analytical approach was utilized to explore a purposeful sample of the Qur'anic discourse styles in the Surah of Joseph (Yusuf). This paper found that these discourse styles can be implemented to produce media content that aligns with the teachings of Islam. Ellipsis can be employed to omit improper or unwanted details. Counterpoint can be utilized to portray contrasting values and behavior. Didacticism is suitable for the style of encouragement of good and discouragement of evil. Reiteration can reinforce key messages of positive behavior. Implication can be implemented to subtly allude to negative concepts to avoid explicit portrayal of immoral details.</i></p> <p>Keywords: <i>Qur'anic Discourse Styles, Media Content, Prophet Yusuf's Story.</i></p>
-----------------	--

INTRODUCTION

The Noble Qur'an is an experiential book. It is not only a wholistic book from which to seek blessings (barakah) but also a comprehensive guide that provides knowledge and guidance meant to be lived, implemented, and experienced in its holistic teachings and wisdom. The wholistic teachings and guidance of the noble Qur'an encompass all human affairs. Some of its teachings are detailed and noticeable, while others are subtle and require knowledgeable people to infer and discover.

The noble Qur'an was originally revealed orally to Prophet Muhammad (PBUH) in discourse form. It contains numerous stories, including an entire surah named al-Qasas (The Stories). These stories were verbally revealed. With the advent of new technologies,

story narration has advanced. Instead of being solely an audible narrative, it has become an audio-visual narration in diverse video forms such as cartoons and dramas. Muslim media content creators have great potential to benefit from the Qur'anic discourse styles found in Qur'anic stories. By incorporating these discourse styles into media content, content creators can significantly impact on media content consumers, motivating them to improve their values and behaviour by contributing positively to Muslim ummah and humanity at large.

The discourse styles of the noble Qur'an vary. Ibdah (2016) outlined nineteen (19) discourse styles in the Noble Qur'an, such as collective and individual discourse styles. In addition, Dahman (2015) stated that the Qur'anic discourse styles are abundant and versatile. Discourse styles can be classified into two types: linguistic and thematic. Linguistic discourse styles refer to the specific linguistic features of a text or spoken discourse, such as grammar, vocabulary, syntax, and punctuation. Thematic discourse styles refer to the ways that ideas or topics are organized and presented within a text or spoken discourse. Thematic discourse styles are significant because they help to structure the message and make it more accessible and understandable for the audience.

LITERATURE REVIEW

Discourse styles refer to how speakers or writers organize information within a conversation, presentation, or written text. The structure of a discourse involves the arrangement of ideas or topics and how they are related to one another in context. The noble Qur'an is a religious text that is plentiful of discourse styles used to convey its messages and teachings. Discourse analysis is, hence, concerned with how statements are dispersed and demarcated (Andersen, 2003). The article investigates five thematic discourse styles in the Surah of Yusuf namely ellipsis, counterpoint, didacticism, reiteration, and implication. Similarly, previous studies such as ash-Shukri and Salman (2020), Thabit (2019), Al-Hijami (2022), Widad Ya'qub Salman (2011), Lazreg (2020), Sallal and Hussein (2021) have identified the five discourse styles.

First, several researchers have studied the discourse style of ellipsis in various ways, including grammatical and rhetorical, but not in the context of thematic discourse. For instance, Thabit (2019) conducted a study titled "Ellipsis as a Narrative Discourse Style in Some Narrative Suras in The Holly Quran". Tobchi (2015) also studied the grammatical forms of ellipsis used in the story of Moses in the Quran. Also, Al-Hilfy (2014) conducted a study that analyzed the rhetorical and phonetic roles of elision and ellipsis in the noble Qur'an.

Ellipsis in the noble Qur'an is a discourse style that involves omitting words or phrases implied in the context. This style introduces the reciter to the text, inviting him to participate in shaping a vision for it (Ash-shukri and Salman, 2020). It is the intentional exclusion of information that the speaker assumes the listener can infer from the context. Information may also be omitted due to its lack of significance or when deemed inappropriate for inclusion. This style is implemented to create a sense of focus and clarity in the communication process by keeping out details distracting from the core point.

According to Thabit (2019), ellipsis is a discourse style of paramount importance in narrating stories in the noble Qur'an. Its importance is due to multiple important reasons, such as brevity, irrelevance, and honouring. In the noble Qur'an, the ellipsis is sometimes used to convey significant religious or moral messages. For instance, Allah SWT in the noble Qur'an sometimes omits details of particular stories or events because the reciter can infer them from the context. Omitting details creates a sense of brevity and emphasizes the importance and core values of the message being conveyed. Some of the omitted details might have unfavoured consequences, especially when the Qur'an addresses negative issues such as crimes or illicit gender relationships.

Second, counterpoint is a discourse style that involves presenting contrasting or opposing points of view, behavior, and themes in a way that highlights the similarities and differences between them. Bazzar (2021) stated that the counterpoint is a discourse style

that is referred to by multiple terms such as al-Tibaq (الطباق), at-Takafu' (التكافؤ), and al-Muṭabaqa (المطابقة). Al-Kharabsheh and al-Jdayeh (2017) further stated that the terms al-Tadhad (التضاد), and al-Muwafaq (الموافقة) are Arabic terms that also refer to the concept of counterpoint. However, their study used the term 'antonymy' rather than counterpoint it is believed to represent the intended meaning.

According to Al-Hijami (2022), who conducted a study titled "Linguistic and Contextual Counterpoint in the Holy Qur'an Surat al-Araf and Thunder as a Model (Counterpoint, Linguistic and Contextual, in Quran)", states that the noble Qur'an system is built generally on counterpoint. In the noble Qur'an, counterpoint is used in a number of ways such as in the presentation of stories and characters that embody different moral values or perspectives. For example, prophets' and opponents' stories often present contrasting views on faith, morality, and social justice. Muhammad (2022), further states that counterpoint, the combination of a thing and its opposite, is a rhetorical technique used to enhance the understanding of the noble Qur'an. Bazzar (2021) stated that counterpoint in the Qur'an reinforces and emphasizes the conveyed messages.

Third, the didactic discourse style is a form of communication used to convey information or to persuade the audience to adopt or abandon a particular point of view. The original Arabic term for didactic discourse style is Uslub at-Targheeb wa at-Tarheeb (أسلوب الترغيب والترهيب). Widad Ya'qub Salman (2011), who made a study about types of Qur'anic discourse, stated that at-Targheeb and at-Tarheeb, which both form the didactic discourse style, are an essential Qur'anic discourse style. Lazreg (2020), identifying with Widad, stated that at-Targheeb and at-Tarheeb both form a Qur'anic discourse style. However, he named them al-Ighra wa al-Taḥdhir. Both terms are synonyms. They mean encouragement and discouragement, respectively.

The at-Targheeb and at-Tarheeb, which both compose the didactic Qur'anic discourse style, are complementary rhetorical techniques used in the Quran to encourage and discourage certain behaviors and beliefs. At-Targheeb is to positively reinforce, encourage or persuade someone to act positively. Tarheeb, on the other hand, is to negatively reinforce or warn to discourage somebody from doing something wrong or harmful.

Fourth, reiteration is also an important Qur'anic discourse style (Lazreg, 2020). It entails the reiteration of words, phrases, or concepts to emphasize importance. The reiteration of words and utterances is one of the distinctive textual features of the noble Qur'an (Shaymaa et al., 2020). Shaymaa et al. (2020) further stated that many studies used the term 'Repetition' instead of 'Reiteration', but 'reiteration' is used to emphasize or clarify certain ideas or speech, not simply repeating them purposelessly. Reiteration implies a deliberate and purposeful act to reinforce the message.

Furthermore, Lazreg (2020) states that the objective of reiteration is to persuade, fortify, remind, and eliminate any doubt or hesitation in the recipient's minds. Reiteration in the noble Qur'an is often used to stress key concepts such as the oneness of God, the importance of righteous behavior, and the inevitability of judgment and accountability, to name a few. In some cases of reiteration in the noble Qur'an, additional details are provided to remind and fortify what has been narrated and to provide new knowledge.

Finally, the implicit discourse style of the noble Qur'an refers to implication of the translation of the term *al-Khitaab ad-Dhamni* (الخطاب الضمني) and *at-Tashbih ad-Dhamni* (التشبيه الضمني). Sallal and Hussein (2021) conducted a study titled "Implicit Meaning in Surat Yusuf of the Glorious Quran: Pragmatic Perspective". They argue that the implicit meaning is a sort of meaning which is not overtly identified in communication. It refers to a communication style where the speaker conveys a message indirectly without explicitly stating it (Aubeid, 2022). Implicit communication is often done through subtle language, metaphors, or nonverbal cues. It requires the listener or reciter to interpret and infer the speaker's intended meaning.

Moreover, Sallal and Hussein (2021) found out that among the functions of implicit discourse in the noble Qur'an are focusing on new information, avoiding redundancy and repetition, demanding politeness, suspense and motivation, using irony and metaphor, avoiding discomfort, and giving more explanation for the sake of warning or intimacy. The implicit discourse style offers an implied comparison through contextual cues rather than a direct comparison.

METHODOLOGY

This paper utilized descriptive and analytical approaches to explore five Qur'anic discourse styles in the Surah of Yusuf (Joseph). Surah Yusuf was chosen for this research because the whole story is contained in this surah alone, unlike other stories narrated across multiple surahs. Another reason for choosing the Surah of Yusuf is the abundance of incidents that are identical to the modern-day issues commonly depicted in media content. This study will benefit from the methods of previous studies such as Kanaker and Zulkiple (2016), Kanaker, Rosidayu, Suria and Salah (2017), and also by Kanaker, Abughazlih and Kasmani (2020).

Purposeful sampling was implemented. The sample of this study consists of two instances of every discourse style studied in this paper, making them ten instances in total. To ensure the sample meets the requirements of this study, first, recurrent recitation of surah Yusuf which, took place to ensure the absorption of the deep meanings it conveys. Then, eight Arabic exegesis books (*tafseer*) were consulted, which includes *Az-Zamakhshari*, *Ibn Kathir*, *al-Baghawy*, *al-Qurtubi*, *as-Sa'di*, *at-Tabari*, *al-Mukhtasar* and *al-Muiyassar*. Additionally, to ensure a collective comprehension of the meaning and terminology used, seven English interpretations of the noble Qur'an were reviewed, including those by the interpretation of Abdul Haleem, Muhsin Khan and Taqi-ud-Din al-Hilali, Mufti Taqi Usmani, Mohammed Marmaduke William Picktall, Sahih International, Mustafa Khattab and Yusuf Ali.

Furthermore, qualitative method manifested in the utilization of interview was implemented. To validate the findings, a researcher specialized in media and Islamic studies and another researcher specialized in Qur'anic and da'wah studies were interviewed. They have memorized the entire Qur'an and have more than 15 years of experience in studying and teaching it. Verification of the analysis and findings was conducted by them. their additional comments were incorporated throughout the analysis and the presentation of the findings.

RESULTS

Two instances for each thematic discourse style: ellipsis, counterpoint, didacticism, reiteration, and implication will be analyzed. The first instance of ellipsis is the long-term plotting of Prophet Yusuf's brothers prior to throwing him into the bottom of the well. The decision to throw him in the well did not happen suddenly. It started with the misunderstanding of the behavior of their father, Prophet Ya'qub, who sought to replace his son, Yusuf, with the love and affection that he lost as a young boy due to the death of his mother. They misperceived it as their father favoring their young brother upon them despite having both their parents. That misperception developed into hatred for their brother. Then, that hatred was voiced among the brothers and kept escalating until they accused their father, whom they believed to be a prophet, of clear misguidance. Finally, they came to the decision that they wanted to kill their brother. These incidents of contriving evil, which occurred over an extended period, were ellipted by the noble Qur'an because detailing criminal acts can teach and inspire others to commit similar crimes.

The noble Qur'an manifested that by saying:

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ. اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ. قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ﴾

"When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error. (8) Kill Joseph 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."(9) Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travellers will pick him up - if you would do [something]."(10)" (al-Qur'an. Yusuf: 8-10).

The whole scenario is manifested in these three ayat. It started by stating their misperception of their father favoring their brother, then claiming that their father was in clear misguidance. Immediately after that, the Qur'an states their decision to kill their brother or throw him in a far distance. They then changed their decision to throw him into the well instead. Although one of the aims of these *ayat* is to condemn and criticize the evil act, similar to the objective of some media content that criticizes wrongdoing, no details of how the evil was contrived are provided. On the contrary, plenty of media content intended to criticize evil often depicts these acts in a detailed manner, showing violence and criminal behavior which viewers might imitate.

The second instance of ellipsis is the continuously repeated temptations by the wife of the chief minister of Egypt (al-Aziz). Although the meaning implies a long period of multiple attempts using various plots and tactics of temptation, the Qur'an does not explicitly provide any of these details. Right after Allah SWT mentioned that the chief minister of Egypt bought Prophet Yusuf and instructed his wife to treat him well, He declared her action of (مراداة) *murawadah*. *Murawadah* according to Tantawi (1997), the author of *at-Tafsir al-Wasit*, is the repeated attempts and various deceptive plots to achieve one's desires. *Murawadah* implies a repeated effort to persuade, especially when the other person is resistant. Linguistically speaking, it does not imply intimate seduction. By using the word *murawadah*, the Qur'an does not overtly state that her desire was seduction, but her intention becomes clear as the story unfolds.

Allah SWT said:

﴿وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ﴾

"And she, in whose house he was, sought to seduce him repeatedly...(23)" (al-Qur'an. Yusuf: 23).

The interpretation of the *ayah* uses the word seduce because it focuses on the contextual meaning rather than the literal meaning to enhance understanding. After the story of the chief minister's wife went public, she confirmed her act of *murawadah*. The noble Qur'an again used the same word briefly. Allah SWT says:

﴿قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ﴾

"She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused..."(32) (al-Qur'an. Yusuf: 32).

Thus, it is obvious that the Qur'an avoids details that might arouse negative feelings in the reciters. The Qur'an provides hints that never arouse any improper thoughts, "contrary to the abundant media content nowadays that explicitly shows actions that purposely arouse

negative feelings to gain more viewers, if not driven by other purposes as well” (Salah, 2024). Likewise, media content that critiques negative issues, such as illicit relationships, can allude to such issues rather than overtly stating or depicting them.

The second discourse style is counterpoint. The Surah of Yusuf is plentiful with instances of counterpoint. One such instance is the brutality shown by the brothers of Prophet Yusuf toward their young and innocent brother by throwing him into the deep depth of the dark well when he was weak. On the contrary, Prophet Yusuf manifests kindness towards his cruel brothers when they become vulnerable, and he becomes strong. Allah SWT said:

﴿فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ﴾

“So when they took him [out] and agreed to put him into the bottom of the well... (15)” (al-Qur'an. Yusuf: 15).

Time passed after they threw him into the well, and eventually, Prophet Yusuf became the chief minister of Egypt. His brothers came humbly to him, unaware that he had become the chief minister, seeking provision. He provided them with food and returned the goods they brought to trade without informing them about that (at-Tabari, n.d.). They returned again later, asking him for charity because they had worthless goods to trade for food. He immediately provided for their needs without harboring thoughts of revenge, as revenge is not a value of believers, let alone prophets. When they eventually realized that he was their brother, he immediately pardoned them, and even he prayed to Allah for their forgiveness. Allah SWT said on behalf of Prophet Yusuf:

﴿قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

“He said, “No blame will there be upon you today. Allah will forgive you, and He is the most merciful of the merciful.”(92). (al-Qur'an. Yusuf: 92).

The counterpoint is manifested in the cruel actions of Prophet Yusuf's brothers and his counter-reaction of immediate kindness towards them.

Another instance of counterpoint is evident in the interactions between Prophet Ya'qub (Jacob) and his children. They accused their father of favoritism towards their brother. They also deceitfully took his son away from him. They lied to him, claiming that the wolf had eaten their brother, while claiming that the wolf had eaten their brother, but he knew that they were lying based on the interpretation of the dream. Despite their mistreatment, on their first trip to Egypt, Prophet Ya'qub addressed them with affection, saying “يا بَنِيَّ” (O my beloved children). When they informed him of the loss of his second son, he fell into deep sorrow, but his response was only to say “فصبرٌ جميل” (I will be patient without complaint) (As-Sa'di, 2000). His other reaction was only that he left them “وتولى عنهم” and eventually, he lost his eyesight.

When Prophet Ya'qub told his family that he smelled the smell of Yusuf, they accused him of being a senile old man. However, when all their cunning plans were revealed, Prophet Ya'qub's reaction was to pray for their forgiveness. Allah SWT stated that in the Qur'an by saying:

﴿قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“He said, “I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful.”(98) (al-Qur'an. Yusuf: 98).

These instances of counterpoint illustrate opposite concepts and behaviors. In the case of Prophet Yusuf and his brothers, their cruelty is evident when they throw him into the well. Hence, he was sold into slavery, continuously harassed by the wife of the chief minister of Egypt, and eventually imprisoned. Instead of revenge, he promptly forgave them, saying, “There is no blame upon you today,” and prayed for their forgiveness.

Apparently, there is a dire need to showcase such acts of kindness via our media content. Audiences learn from and imitate what they consume from media. People often tend to seek revenge rather than love and forgiveness because they are exposed to acts of cruelty and vengeance almost daily.

Similarly, the instance of prophet Ya'qub and his children demonstrates his kindness despite their unkind treatment toward their prophet's father. Even after losing two of his children and his eyesight, the Qur'an does not mention any unkind reaction from him. Portraying these acts of kindness in media content in an appealing manner can evoke positive feelings in audiences, encouraging them to act kindly and seek forgiveness rather than revenge.

The third discourse style is didacticism, which comprises both at-Targheeb and at-Tarheeb. A single instance of each will be examined. Amongst the instances of at-Targheeb in the Surah of Yusuf is the beginning of Prophet Yusuf's transition from weakness and difficulty to leadership. By presenting the great reward of patience, the noble Qur'an encourages people to be patient with those who wronged them. Allah SWT says:

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ اَمِينٌ. قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْاَرْضِ اِنِّي حَفِيظٌ عَلِيمٌ. وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْاَرْضِ يَتَّبِعُوْا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ اَجْرَ الْمُحْسِنِيْنَ. وَلَا اَجْرَ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ﴾

"And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."(54) [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."(55) And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good (56). And the reward of the Hereafter is better for those who believed and were fearing Allah (57)". (al-Qur'an. Yusuf: 54-57).

The wording of the above *ayat* manifests the majestic reward of patience and refined behavior that Prophet Yusuf exhibited. Allah SWT quoted the king saying, "أستخلصه" (I want to have him for myself), which signifies an immediate transition from prisoner to a personal closeness with the king. This ultimately led to Prophet Yusuf becoming the chief minister of Egypt. Then Allah SWT used the pronoun of greatness "We" referring to Himself "وَكذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْاَرْضِ", and so We established Yusuf firmly in the land, highlighting the awe-inspiring nature of Allah's mercy and reward. These *ayat* also ensure great reward for those who do good because Allah does not waste the reward of people of *ihsan*. These *ayat* also ensure great reward for those who do good because Allah does not waste the reward of people of *ihsan*, those who do excellence to others not only basic good, as stated in the above *ayat* "ولا نضيع أجر المحسنين".

Among the nuanced instances of *Tarheeb* are the ramifications of the evil deeds that led to an opposite transition for Prophet Yusuf's brothers. They transformed from being a strong group who could throw their young brother in the well and lie to their father, to becoming weak and poor, asking for charity. In contrast, Prophet Yusuf's good behavior was rewarded by transitioning him from a state of weakness to greatness. Unlike his brothers, the consequences of their evil deeds led to an opposite transition, from strength to poverty and weakness. Allah SWT described them when they came to Prophet Yusuf humbly asking for charity by saying:

﴿فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾

"So when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."(88) (al-Qur'an. Yusuf: 88).

Portraying the awe-inspiring rewards of doing good and consistently highlighting the daunting ramifications of doing evil in media content motivates the audience to engage in virtuous acts and deters them from committing wrongdoings. The pervasive prevalence of evil actions in media content can lead to egregious consequences on social values and behavior.

The fourth discourse style is reiteration, which is frequent in the noble Qur'an. One instance of reiteration in the Surah of Yusuf is the repeated affirmation that Prophet Yusuf is among the doers of good "المحسنين". It was reiterated five (5) times. The first occurrence is in *ayah* twenty-two (22), which states that when Prophet Yusuf became mature, he was given prophecy and knowledge from Allah (al-Baghawi, 1420H). Similarly, Allah rewards all doers of good. Allah SWT reiterated this in *ayah* thirty-six (36), quoting the two jailmates of Prophet Yusuf, who acknowledged that he is among the doers of sound, even though he was in jail (Tantawi, 1997).

In addition, in *ayah* fifty-six (56), the noble Qur'an reiterated that Prophet Yusuf was among the doers of good, emphasizing that the reward for all who do good will not be wasted. Furthermore, in *ayah* seventy-eight (78), before realizing his true identity, Prophet Yusuf's siblings addressed him, acknowledging that he was among the doers of good. Finally, in *ayah* ninety (90), when Prophet Yusuf revealed his identity to his brothers, he reminded them that Allah will never waste the reward of those who do good. At the same time, they are conscientious (have taqwa) of Allah and patient.

Another instance of reiteration is manifested in *ayah* six (6) and *ayah* one hundred (100). In *ayah* six, Prophet Ya'qub interprets Prophet Yusuf's dream, telling him that this is how your Lord chooses you (Ibn Kathir, 1419H). Tests and trials precede the path of chosenness, and in this case, it is the plots of his siblings. Prophet Ya'qub comforted his son by telling him that after these trials, Allah will perfect His blessings upon him just like He perfected them upon his two prophet forefathers, Abraham and Isaac. The *ayah* was sealed by saying "إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ". Prophet Ya'qub's advice became personal, telling his son indeed, your Lord is All-Knowing, All-Wise. The implied meaning is that you will face trials, difficulties and injustices, but do not panic because your Lord is All-Knowing and All-Wise. Allah knows everything, and there is wisdom behind every hardship.

Moreover, *ayah* one hundred (100) marks the realization of Prophet Yusuf's dream. Due to a dream, Prophet Yusuf's brothers plotted against him, causing him and his father suffering. However, the reality is that no one can ward off Allah's decree. His brothers, father and stepmother prostrated before him in salutation. Prophet Yusuf positively, politely and briefly recounted to his father what happened during their separation. He expressed gratitude, saying Allah has done good to him by freeing him from prison. He did not complain about the imprisonment. He thanked for the freedom Allah granted him, acknowledging that shaitan played a game between him and his brothers. He did not blame them; rather, he placed the blame on Shaitan. Finally, the *ayah* is sealed by the words of Prophet Yusuf, who affirms that Allah is kind and subtle in achieving His will. He reiterated that Allah is "العليم الحكيم" repeating the exact words that his father had used earlier in *ayah* six when interpreting the dream. It is as if Prophet Yusuf told his father that he had never forgotten those words. They stayed with him throughout his journey, helping him remain calm and not panic.

Likewise, reiterating in media content noble values such as doing good to others (*ihsan*) despite their evil treatment encourages audiences to act kindly toward those around them. This leads to social and family harmony, which is the foundation of a healthy society. Additionally, reiterating in media content the fact that Allah SWT is close to all His creation, knows all their affairs, and that even difficulties occur due to His wisdom helps alleviate the suffering of those who are in a state of absenteeism from Him. This reiteration should not be only verbal. Allah SWT conveyed these lessons through a story, likewise, we should reiterate these meanings in attractive media content such as dramas and cartoons.

The final discourse style is the implication. It refers to the style of hinting at a certain message rather than conveying it directly. Among the implications that took place in the Surah of Yusuf is the attempt of the chief minister's wife to have an illicit relationship with Prophet Yusuf (Bilal, 2018). Even though her intention was obvious, the Qur'an alludes to it by saying:

﴿وَرَاوَدْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

"And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."(23). (al-Qur'an. Yusuf: 23).

The Qur'an subtly hinted at all the measures and schemes she employed to fulfil her desire by saying, "She closed the doors." These words are sufficient for the audience to grasp the implicit meaning of her actions. There is no need to provide additional details that might instruct rather than criticize such behavior.

Another instance of subtle implication occurs when Prophet Yusuf revealed his identity to his full brother during their second trip to Egypt. Allah SWT said:

﴿وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ﴾

"And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not grieve over what they used to do."(69) (al-Qur'an. Yusuf: 69).

Prophet Yusuf implicitly alluded to the evil deeds of his brothers that started with the crime of callously throwing him into the darkness of the well, followed by other egregious behaviors that set in, causing immense grief to their father, and leading him to live a bleak life and eventually lose his eyesight. "Prophet Yusuf alluded to all that by saying 'فلا تبتأس بما كانوا يعملون' which means do not grieve over what they used to do. He did not use the word 'crime' despite that their actions were grave" (Kanakir, 2024). The choice of the word "do" to allude to the crime and the egregious acts demonstrates his refined moral values, as he avoided mentioning negative words even privately with his brother. By doing so, he aimed to prevent the arousal of negative feelings such as sadness or hatred among the brothers.

The implicit discourse proves helpful for media content, especially nowadays when the bulk of it tends to be bleak. The subtle style is effective for critiquing social issues such as illicit relationships and the lack of moral values. Instead of explicitly depicting them in media content, using hints that allude to them can be sufficient and impactful.

Regarding the validation of the results by specialized researchers, four key points were raised during the interview: confirmation of results, relevance and practical application, alternative perspectives, and expert recommendation. First, both interviewees confirmed that all the instances chosen for this study were appropriate for their discourse styles, and their results were valid. Second, both scholars agreed that findings are relevant to the current time and applying them to media content is highly advisable. Third, only one interviewee suggested a complementary view of analysis by examining books of tafseer that include the details of the story of Prophet Yusuf, even if those details come from

Israeli narrations. However, this study aims to be based on firm and solid references. Finally, both scholars recommended the expansion of this study to touch on other important media issues of today.

DISCUSSION AND CONCLUSION

In the inception of the Surah Yusuf, specifically in *ayah* 7, Allah SWT stated that 'Certainly there were in Yusuf and his brothers' miraculous signs for those who ask' (al-Qur'an 12: 7). According to the tafseer of Surah Yusuf by Kufaro (1979), the late Grand Mufti of Syria, in Prophet Yusuf's faith, refined manners, righteous upbringing, noble behavior, patience, piety, faithfulness, perseverance, resistance, virtue, chastity, modesty and decency are miraculous lessons for humanity. Media content creators can draw from these qualities to build noble and harmonious societies. The retribution that Prophet Yusuf's brothers faced for their evil acts and the subsequent elevation he was gifted is a great lesson that good and evil will never go unanswered. Those who commit evil ultimately do it to their detriment but are often too ignorant and blind to realize it. Additionally, there is a profound lesson in the care of Allah that surrounded Prophet Yusuf along his way in all the dilemmas that faced him because he was among the doers of good.

To best benefit from these miraculous signs and lessons, media content creators should imitate the Qur'anic style of narrating and teaching. The ellipsis discourse style guides media content creators to omit certain details, especially those related to evil actions such as crimes or illicit relationships. Media content creators are encouraged to implement the counterpoint discourse style to highlight the significant gap between opposing values and behaviors. Didacticism as a discourse style is recommended, particularly for encouraging good and discouraging evil. Reiteration, an important Qur'anic discourse style, fits well with the nature of media content. Noble values, for example, can be reiterated across multiple media content forms such as talk shows, cartoons, different forms of drama, and documentaries. Finally, implication as Qur'anic discourse style, can also be utilized by media content creators. It helps to subtly allude to negative issues and avoid details that might be harmful or impolite.

REFERENCES

Book

- Åkerstrøm Andersen, N. (2003). *Discursive Analytical Strategies: Understanding Foucault*. Koselleck, Laclau, Luhmann (1st ed.). Bristol University Press.
- Al-Baghawi, Al-Hussein bin Mas'ud. (1420 AH). *معالم التنزيل في تفسير القرآن أو تفسير البغوي*. [Ma'alim Al-Tanzil fi Tafsir Al-Qur'an]. (Abdul Razzaq Al-Mahdi, Ed.). Bayrut: Dar Ihya al-Turath al-Arabi.
- Al-Tabari, Muhammad bin Jarir. (n.d). *جامع البيان عن تأويل أي القرآن* [Jami' Al-Bayan 'an Ta'wil Ayi Al-Qur'an]. Mecca, Saudi Arabia: Dar al-Turath wa al-Tarbiyah.
- As-Sa'di, Abdul Rahman bin Nasser bin Abdullah. (2000). *تيسير الكريم الرحمن في تفسير كلام المنان*. [Tafsir as-Sa'di: Taysir Al-Karim Ar-Rahman fi Tafsir Kalam Al-Manan] (1st ed.). Al-Risalah Foundation.
- Ibdah, Abdurrahman S'ud. (2016). *أدب الخطاب في القرآن الكريم* [The Etiquette of Discourse in the Noble Qur'an]. Durub Thaqafiah: Amman.
- Ibn Kathir, Ismail bin Omar. (1419 AH). *تفسير القرآن العظيم* [Tafsir Al-Qur'an Al-Adhim]. (Muhammad Hussien Shams al-Din, Ed.). Bayrut: Dar al-Kutub al-Ilmiyyah, Muhammad Ali Baydoun Publications.
- Tantawi, Muhammad Sayyid. (1997). *التفسير الوسيط للقرآن الكريم* [Al-Tafsir Al-Wasit li-l-Qur'an Al-Karim]. Cairo, Egypt: Dar Nahdat Misr for Printing, Publishing and Distribution, Alfajalah.

Interview

Dr. Mustafa Kanaker. Expert in Islamic Media Content. 16 March 2024.

Dr. Mohamed Salah Mohamed Zaki. Expert in Qur'an and Da'wah. 29 August 2024.

Journal

- Al-Hijami, Shaima Abdul-Hussein. (2022). Linguistic and Contextual Counterpoint in the Holy Quran Surat Al-Araf and Thunder as a model (counterpoint, linguistic and contextual, in Quran). *Lark Journal for Philosophy, Linguistics and Social Sciences*, 14 (3), 45-60.
- Al-Hilfy, G. N. (2014). Rhetorical and Phonetic Function of Elision and Ellipsis in the Quran with Some Reference to English. *Research on Humanities and Social Sciences*, 4(20), 60-68.
- Al-Kharabsheh, Aladdin, & Al-Jdayeh, Ghaith. (2017). Translatability of Qur'anic Antonymy. *Jordan Journal of Modern Languages and Literature*, 9(1), 51-72.
- Al-Kharabsheh, Aladdin, & Al-Jdayeh, Ghaith. (2017). Translatability of Qur'anic Antonymy. *Jordan Journal of Modern Languages and Literature*, 9(1), 51-72.
- Ash-shukri, M. Y., & Salman, H. K. (2020). أثر التركيب في قراءة المعنى الضمني من الخطاب القرآني الإقناعي [The Effect of Structure on Reading the Implicit Meaning in the Quranic Persuasive Discourse]. *Journal of Kufa Studies Center*, 1(56).
- Aubeid, Ahmad Aubeis. (2022). أغراض الكناية وأثرها التعبيري في سورة يوسف [Purposes of Metaphor and their Expressive Impact in Surah Yusuf]. *Journal of Human Sciences*, 13(3), 1-11.
- Bazzar, Sulaiman. (2021). دور الطباق في تحديد المعنى -نماذج من القرآن الكريم- [The Role of the Antonym in Determining the Meaning -Models of the Holy Coran]. *مجلة اللغة العربية [Majallat al-Lugha al-Arabiyya]*. 23 (3), 43-56.
- Bilal, Abdullah Muhammad, & Ismail, Muhammad. (2018). شواهد الاستعارة والكناية في سورة يوسف [Metaphor and metonymy examples in Surah Yusuf]. *The Scholar Islamic Academic Research Journal*, 4(1), 1-15.
- Dahman, Abdulqader. (2015). أساليب الخطاب في القرآن الكريم [Discursive Strategies in the Noble Qur'an]. *Al-Wa'i al-Islamic Journal*. Kuwait. Vol. 111, 12.
- Kanaker, O., & Zulkiple A. Ghani. (2016). Programs analysis of Islamic-based television the experience of Al-Hijrah Malaysian television. *Advances in Natural and Applied Sciences Journal*, 10(2), 36-45.
- Kanaker, O., Abughazlih, M. O., & Kasmani, M. F. (2020). Media framing of minorities' crisis: A study on Aljazeera and BBC News coverage of the Rohingya. *Jurnal Komunikasi: Malaysian Journal of Communication*, 36(2), 5.
- Kanaker, O., Sabran, R., Rahman, S. H., & Ibrahim, S. M. Z. (2017). The authenticity of characters portrayal in Islamic films: A study on the message. *Al-'abqari Journal*, 12(Special Edition), 47-57.
- Lazreg, A. (2020). تداولية الأساليب والظواهر البلاغية في الخطاب القرآني: مقارنة في ضوء نظرية أفعال الكلام [The Dynamics of Rhetorical Techniques and Phenomena in the Quranic Discourse: An Approach in Light of the Theory of Speech Acts]. *الموروث [Al-Mawarid]*, 8(2), 86-96.
- Muhammad Ezzat Ismail Haybah. (2022). إشكالية ترجمة ألفاظ الطباق في الجزء الأول من القرآن الكريم إلى اللغة التركية دراسة تقابلية من خلال ترجمة مصحف مجمع الملك فهد [The Issue of Translating Counterpoints in the First Part of the Noble Qur'an into Turkish: A Comparative Study through the Translation of the King Fahd Complex]. *مجلة الدراسات الإنسانية والأدبية [Majallat al-Dirasat al-Insaniyah wa-al-Adabiyah]*. 27(2), 1345-1374.
- Saheeh International. (1997). Translation of the Meaning of the Qur'an. Jeddah.
- Sallal, H. M., & Hussein, A. L. (2021). The Implicit Meaning in Surat Yusuf of the Glorious Quran: Pragmatic Perspective. *International Journal of Linguistics, Literature and Culture*, 7(4), 209-221.
- Shaymaa Abid Abdulameer, Ghazanfari, Mohammad, & Pishghadam, Reza (2020). Reiteration as an instance of lexical cohesion in the Qur'anic discourse: The case of At-Takweer Surah. *Multicultural Education Journal*, 6(5), 1-12.

Thabit, Eaman Yaseen, & Thabit, Shaymaa' Yaseen. (2019). Ellipsis as a Narrative Discourse Style in Some Narrative Suras in the Holy Qur'an. *مجلة كلية المأمون* [Journal of Al-Ma'moon College], (34), 278.

Widad Ya'qub Salman. (2011). من أساليب الخطاب في القرآن الكريم [Among the Discourse Styles in the Qur'an]. *مجلة آداب البصرة* [Journal of al-Basrah Literatures], (58), 94.

Thesis

Tobchi, Nora. (2015). Ellipsis in Quranic Stories, the Story of Moses. Unpublished MA. Thesis. University Ouargla.

Website

Ahmad Kuftaro. <https://www.kuftaro.org/arabic/> (accessed on 24th January 2024).

Disclaimer

Opinions expressed in this article are the opinions of the author(s). Al-Qanatir: International Journal of Islamic Studies shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.