AL-ʾINZĪYYĀḤ IN THE STORIES OF THE HOLY QUR'AN THE CASE OF SURA YŪSUF

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Abstract. This paper embarks on the rhetorical and stylistic strategy called al-ʾInzīyyāḥ (literally, displacement or divergence) found in the stories of the Holy Qur'an. The paper presents the salient characteristics, meanings, and connotations of al-ʾInzīyyāḥ in the story of the Prophet Yūsuf (Joseph) as narrated in Sura Yūsuf (Q.12) and from the perspectives of the Arab interpreters of the Holy Qur'an. The paper includes two sections: theoretical and applied. The first embarks on defining al-ʾInzīyyāḥ and surveying its rhetorical and stylistic significance in Arabic. The second applied section surveys all instances of al-ʾInzīyyāḥ in Sura Yūsuf, and it explores their significance within the context of each verse according to early and contemporary arab interpreters of the holy Qur'an, and in accordance to the Arabic grammar. It is found that al-ʾInzīyyāḥ in Sura Yūsuf comes in different forms, and it has several characteristics and purposes especially in expressing polite and courtesy speech and adhering to the codes of decorum.

Keywords: Al-ʾInzīyyāḥ (displacement or divergence), the story of Yūsuf (Joseph), stories of the Holy Qur'an, rhetoric, stylistics

INTRODUCTION

The polite language is known to every mature language speaker as a manifestation of the variation in language and style (Brown and Levinson 1978). Herein, the manner of verbally addressing a high rank officer, or a prince, differs from the manner with which some one of lower rank is addressed. Even within the same social order, the manner of communicating news to the parents for example may considerably differ from the manner a speaker the same news to an alien. It is the well-established postulation that social ethics, shyness, disgust, pessimism, and optimism are all psychological reasons which impede the language user from using words to refer to profanity or disfavoured things, and then he reverts to other words that sound more agreeable to the recipient (Bell 1953). This intention is likely to be influenced by the same speaker's inclination to overtly mentioning what he is shy of, or afraid from, or even feels superstitious to pronounce their name. This happens in some cultures with naming some human body organs, diseases and disabilities, and some types of animal (Linfoot-Ham 2005). Taking Arabic as an example, early Arabs have used the word al-baṣīr (literally means 'the wise') to refer to the 'blind', and the word al-salīm (literally means 'sound and proper') to refer to the 'one who is stung by a snake', or al-mafāza (literally derived from fawz meaning 'to win') to refer to the 'desert' (Al-Mubārak 1964: 215). All these examples involve some form of ʾInzīyyāḥ (displacement or divergence) which is a deviation in pronunciation and structure in order to show decorum and politeness, among other meanings, with the listener.

On the other hand, the Holy Qur'an is characterized by the proposition that it 'adopts the best methods of teaching and edification and influencing and conveying meaning to the hearts by the easiest and most obvious [method]' (Anbar 2015: 106). Meanwhile, the Qur'an gives examples on decorum and polite speech when talking to people, placing them in the status they deserve. So, a speaker might be required to 'displace', or 'diverge', few words and structures while speaking for the sake of courtesy and polite speech, or euphemism. Accordingly, this

paper embarks upon this rhetoric feature in the Holy Qur'an that is known among Arab rhetoricians and interpreters as al-ʾInzīyyāḥ (displacement or divergence).

The paper studies al-ʾInzīyyāḥ as a rhetoric and stylistic strategy through an in depth interpretation and inspection of the salient instances of al-ʾInzīyyāḥ in the Holy Qur'an by taking Sura Yūsuf (Joseph) as a case study. The choice of Sura Yūsuf (Q.12) is based on its particularity in narrating a complete story that involves a unified plot and elaborate narratives and intricate dialogues among several characters of the story. In this regard, this paper follows and applied approach that inspects examples extracted from Sura Yūsuf to demonstrate the rhetorical significance and connotations of al-ʾInzīyyāḥ. Nevertheless, the paper purpose is not to elaborate on mentioning the differences among scholars regarding this rhetorical feature, or to compare and evaluate the diverse opinions. Herein, this paper aims to come up with a comprehensive characterization and definition of the word al-ʾInzīyyāḥ and its significance as a rhetorical and stylistic feature that distinguish the language of the Holy Qur'an. In addition, it aims to represent the use of this rhetorical and stylistic feature in Arabic by relying on genuine examples extracted from the story of the Prophet Yūsuf. Finally, the paper aims to deduce the semantic denotation and connotation of al-ʾInzīyyāḥ in the chosen examples in order to generalize on the use of this rhetorical and stylistic feature in other Suras in the Holy Qur'an.

Accordingly: this paper aims to focus on the following three issues:
1. Defining al-ʾInzīyyāḥ (displacement or divergence)?
2. Identifying instances of al-ʾInzīyyāḥ (displacement or divergence) in Sura Yūsuf (Q.12).
3. Discussing the prominent denotation and connotation functions of al-ʾInzīyyāḥ (displacement or divergence) on the basis of a contextual analysis of the relevant verses from Sura Yūsuf (Q.12)?

In order to achieve the aims of this study, the paper adopts two approaches: descriptive and inductive. The descriptive approach is employed to analyse words and structures. The inductive approach, on the other hand, is employed to track instances of al-ʾInzīyyāḥ in the verses of Sura Yūsuf's and to demonstrate their rhetorical and stylistic denotation and connotation functions which have drawn the attention of the interpreters of the Holy Qur'an.

CHARACTERISING AL-ʾINZĪYYĀḤ: DEFINITIONS AND SIGNIFICANCE TO RHETORIC

In their language, the Arabs used the word al-ʾInzīyyāḥ to convey several meanings: one of its meanings is 'movement of the object' (Al-Farāhīdī [no date]: 276, zīḥ), and 'once an object moves, it diverges (yatabāᶜad)' (Ibn Manẓūr 1997: 470, zīḥ), and 'when you ask someone to displace (yanzāḥ); then, you ask him to step down (tanaḥī)' (Al-Zubaīdī 1994: 442, zūḥ). Accordingly, the derivatives of the triadic root (zīh) refer to one original stem that denotes 'the demise of the thing and its abandonment' (Bin Fāris 1991: 39, zīḥ). Furthermore, the word al-ᶜudūl (to revert) makes another synonym of al-ʾInzīyyāḥ as it also refers to the divergence of speech from its typical and familiar form (Al-Hāshimī 1960: 281) to the contrary; it is a deviation from the usual style of speech either in meaning or pronunciation. What is more, early Arab scholars had expressed al-ʾInzīyyāḥ in terms of: al-ᶜudūl (Al-Jurjānī 2000: 430) (revering), al-khurūj[1] (deviating or going out), naqḍ al-ᶜāda[2] (breaking the habit), al-murāwaḥa[3] (alternation), and al-shajāᶜa[4] (courage). On the other hand, late Arab scholars have expressed it in terms of al-ʾInḥilāl (decomposition), al-ʾIntihāk (violation), and al-ʾIṭāḥā (overthrowing) (Al-Masadī 1991: 90).

There is almost an agreement amongst earlier and later Arab scholars that al-ʾInzīyyāḥ serves a distinctive aesthetic and rhetorical function. For instance, a speaker may have to yanzāḥ (the verb: to displace, or to diverge) in his speech from articulating an uncomplicated word to use a more sophisticated one while speaking to an addressee for the sake of beautifying his speech and make it sounds eloquent. So, an important rhetorical purpose of al-ʾInzīyyāḥ is to 'delight after comprehension, and reach the heart with what is desirable by the innovative speaker' (Al-Tawḥīdī 1992: 170). Thus, by al-ʾInzīyyāḥ, the language moves from the normal

level of the ordinary speaker to an astounding level spoken by a creative speaker (Al-Sad 2010: 179). This position towards al-ʾInzīyyāḥ makes us ponder on the reason behind a speaker's preference to rhetorical features when conveying meaning and the motivation behind not communicating to people directly with what we want and without rhetorical features.

The above mentioned issues had been eloquently answered by Al-Jurjānī who bluntly articulated that:

'the intention of rhetoric is to make thinking of meanings and connotations exhausting; because it is widely acknowledged that what is obtained after long yearning and suffering tastes sweeter; then, the self would consign it to an elevated position' (Al-Jurjānī 2001: 105).

Thus, by eloquence, and nice language, the speaker arrives to a desired goal in the most beautiful style. It is narrated that a man asked the Umayyad Caliph Omar bin Abdul-Aziz a request that Omar could not deliver, but when the man approached the Caliph's heart with nice words and eloquence, the Caliph accepted delivering what the man had requested. Then, the Caliph Omar said: 'This is the ḥalāl (permissible) magic' (Al-Baghawī 1992: 365). And this is familiar among Arab speakers where have been renowned by their eloquence, and as Arabs say that a man "hides beneath his tongue'[5]. It is believed then that what a man articulates represents a significant part of his self. The speaker can reach what he wishes by the manners he articulates these wishes. It is believed that the Prophet Muḥammad once said that 'There is some magic in eloquence and some wisdom in poetry.'[6] And this Saying tells that the fine approaching in speech and being tolerant and soft while speaking leads 'the hearts to fall for it, and satisfy the disgruntled, and abridge the difficult' (Al-Ḥamzī 2012: 461). And this is what made the famous Arab author Al-Jāḥiẓ (d. 255 H\ 868 CE) to state:

'...[m]eaning, if it acquires a fine word, and is lent an eloquent penance and articulation, and is given by the speaker a loving voice; then, its sound in your heart turns sweeter, and your chest becomes overflowing. And when meanings are endowed with sound word, and decorated with the fine qualities, they are adjusted by the recipients' eyes beyond their actual form, and become closer to what they truly connote, in accordance of what is aimed from endowment and decoration' (Al-Jāḥiẓ [no date]: 212).

What is more, Arabs have highly esteemed the Arabic language because it is the one that has carried the message of Islam; then, God grants it with:

'... [r]ichness of the several words to express concepts, ideas, systems, and codes of conduct that Islam has brought; thus, it has become the language of religion, culture, civilization and governance at the same time. And that it [Arabic] has been capable, by the attributes that God grants and what pre-Islamic long history prepares, to meet these new needs, and to rise to the immense burden to become the language of the new state and the new civilization' (Al-Mubārak 1964: 294.).

THE PURPOSES (MAQĀṢID) FROM SURA YŪSUF

Sura Yūsuf narrates the story of the Prophet Yūsuf (Joseph) in a detailed systematic account of settings and events and affaires on the one hand, and an astonishing expression of conditions and emotions on the other. This is highlighted in the narration of the Sura where it supports the Prophet Muhammad in delivering his divine message; especially by accentuating the fact that the details of the story of Yūsuf were known neither to the Prophet Muhammad nor to his contemporaries. The Sura, and its story, drew the attention to several universal themes including: the universe and its miracles, the human instinct to like their own child, jealousy and envy between brothers, and deceit and deception of men and women. In addition, it embarked upon particular themes such as the rebellious wife of Al-Azīz, and her misdeeds and her subsequent remorse, and the reference to how Egyptian society was then. All these themes are presented in a diachronic continuous account of events in a remarkable style, eloquent phrases, and accurate portrayals (Ḥijāzī 1993: 158.).

In an atmosphere of distress and hardship, where the Muslims lived between incarceration, starvation, torture and displacement, Sura Yūsuf was revealed in Mecca before the Prophet's emigration to Medina. The Sura descended to resuscitate the believers in their distress and illuminate the path of hope. So, it tells believers the story of rescue after hardship and torment by genuine reliance on the benevolence of God. As an example of realistic genres of stories, the story of Yūsuf sets the standards of the commendable model which is worthy to follow and imitate as he rises from the state of weakness and disregard to empowerment and authority. The story of Yūsuf, as it is narrated in the Sura, represents the ideal model of the approach of Islam in the aesthetic recital of the story in the same manner it represents an ideal model of an approach in its psychological, doctrinal, educational, and dynamic dimensions. Although the generic style of the Qur'an is characterised by its conformity to one major theme and reciting performance, the story of Yūsuf looks like an exemplar model that characterises this approach in words of the peculiarity of the aesthetic performance of the Qur'anic story. The story presents the character of Yūsuf, the main character in the story, as a round character in a comprehensive arrangement of the most salient aspects of the life of this character; even its emotional responses. In addition to presenting the main characters in the story, the other supporting characters are exposed to several focusing degrees. These characters appear occupying 'proportional areas of the several focal points of the story, and on varying distances from the centre of vision, and in special situations of lights and shadows' (Quṭb 1981: 1951). To conclude, Sura Yūsuf involves a number of beneficial themes, morals, jurisprudential laws, and doctrinal lessons and judgments. Ibn Qayīm Al-Jawzīyya (d. 751 H/1350 CE) said that 'In this story, there are over a thousand lessons and benefits and judgments, and we hope that God will assist us in dedicating an complete manuscript to reveal them' (Bin Abī Bakr 1991: 322).

With regard of the subject of this paper, we found that despite the trials and ordeals and hardships in most stages of the story of Yūsuf, the story contains several instances of verses and expressions which represent edifying norms of and polite speech and adherence to decorum. These instances reflect a careful selection of unfamiliar words and structures, and avoiding other familiar ones by following al-ʾInzīyyāḥ (the displacing of or diverging from). Herein, disfavoured words and expressions are discarded in favour of using other derivative words or structures which sound more pleasant and agreeable to both the speaker and listener.

AL-ʾINZĪYYĀḤ IN SURA YŪSUF

Sura Yūsuf is a pleasing Sura that makes the reader, or listener, experience the kindness of the God and His graces who is the Kindest and Most Omniscient, and this is concluded from Yūsuf's last statement at the ending of the Sura when he says[7]:

'O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.' (Q.12:100)

Therefore, the afflicted man who is seeking comfort will be comforted when reciting the Sura, and the weary will find strength to endure the hardships when he contemplates the conclusion of the events in Yūsuf's story. Thus, its expressions are embroidered with the finest and kindest forms of expressions used in describing the deeds or states which are might be stated ordinarily by familiar words. And even if the original meaning requires direct strong wording, the verses employ al-ʾInzīyyāḥ to express the meaning with the finest and most favoured words, from derivatives and structures, as it is demonstrated in all instances of al-ʾInzīyyāḥ (underlined) in the following verses:

1.   '(Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.' (Q.12:4)

2.	'He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!' (Q.12:5)
3.	'He [Yaʿqûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.' (Q.12:13)
4.	'So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not.' (Q.12:15)
5.	'He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!' (Q.12:26)
6.	'He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kanʿanyyûn of Egypt who were polytheists and used to worship sun and other false deities).' (Q.12: 37)
7.	'He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers).' (100:79)
8.	'Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable.' (Q.12:88)
9.	'And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân(Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.' (Q.12:100)
In the following subsections, we will present the denotations and connotations of the underlined instances of al-ʾInzīyyāḥ.

Al-ʾInzīyyāḥ in 'O my father' (yā ʾabatī)

In verse no.4 of the Sura, Yūsuf calls his father Yaʿqūb (Jacob) by the remote-vocative structure yā ʾabatī despite the fact that the latter was a present and direct addressee. Thus, Yūsuf avoided omitting the vocative-particle yā , or substituting it with hamzā, as it is the rule in Arabic for the close-vocative addressee. In the grammar of Arabic, the vocative-particle yā is typically used to address a remote (in terms of spatial distance) addressee (al-munādā al-baʿīd), but it may also be used to address the ad hoc remote addressee (such as the 'inattentive' or 'sleeping'). This position is accentuated from the assumption that the remote addressee requires tapping and vowel lengthening (al-mad) to hear the caller, while a nearby addressee (al-munādā al-qarīb) is basically called by hamzā (Al-Biqāʾī 1996: 177; Al-Ṣabān 1997: 1426). Nevertheless, Yūsuf called his father with the remote-vocative particles yā to draw his father's attention to attain better reception and response; and such an explanation of the call with the remote-vocative particles yā is supported by the response of Yaʿqūb in the following verse 'He (the father) said: "O my son! Relate not your vision to your brothers,…' (Q.12:5). Hence, in each one's call (nidāʾ) to the other, there is an ʾInzīyyāḥ in using the present close-vocative particle (omission or hamzā) to the present close-vocative particles (yā). The motivation to this ʾInzīyyāḥ is the rhetoric purpose of decorum and polite speech where the speaker (Yūsuf) more pays attention to the addressee's interest of the content of the speech to be delivered by the caller.

Al-ʾInzīyyāḥ in 'they should arrange a plot against you' (fa-yakīdū laka)

In this verse, it is expected that Yaᶜqūb would say fa-yakīdū-ka, with the suffix –ka is attached to the verb to refer to the second person addressed speaker (i.e. Yūsuf), and to literally mean 'they (Yūsuf's brethren) should be plotting against you'. However, Yaᶜqūb diverges (ʾInzāḥ) to fa-yakīdū laka to imply the meaning of plotting (kaīd), and in the sense that they are the ones who will purposefully arrange the plot against you (Al-Ṭabarī 1984: 558), but this does not entail that their plotting will be successful, or that Yūsuf could be tortured or humiliated by his brethren's plot; as it actually happened. Yūsuf brethren had intended to do evil and harm, but in their plot resulted the good and the honour to Yūsuf. Thus, the particle laka (literally means 'for you') aims to foretell Yūsuf that their plotting (kaīd), which they wanted to do evil on you will be for your best account and honour, and it will bring good for you, and this is why God states later in the Sura that '....[t]hus did We plan for Yûsuf...' (Q.12:76); which means that it all what happened was for his benefit (Al-Shaᶜrāwī 1991: 6854).

Al-ʾInzīyyāḥ in 'a wolf should devour him' (ʾan yaʾkulahu al-dhiʾb)

The Sura narrates that Yaᶜqūb did not tell his sons about the real reason for his fear; his fear was about Yūsuf from his own sons' plotting. Nevertheless, Yaᶜqūb decided, instead, to express fear of an external cause; the wolf. This is another instance of ʾInzīyyāḥ where the worried father politely calls for his sons' sympathy to their brother Yūsuf. Yaᶜqūb hoped to lure the brethren's by arousing their emotion of compassion and dissuading them from allowing any harm to be done to Yūsuf in their negligence. So, he overtly considered them too exalted for intentionally causing harm to their youngest brother (Khalf-Allah 1977: 56).

This type of ʾInzīyyāḥ has edifying and educational connotations and implications. It is a admirable conduct in education to overlook the mistakes of the wife and children. The father, or any educator, is advised to pretend their heedlessness by not persistently reminding the educated of their mistakes. In fact, overlooking the mistakes, or the neglect (al-taghāful), is often praised even in the relationship between spouses, and it is most praised when it is by the man. Sufiān Al-Thawrī said 'Neglect is the deed of the honourable' (Al-Zamakhsharī 1997: 570), and Imām Ahmad said "Nine tenths of good manners are in the neglect' (Al-Ḥanbalī 1999: 17).

Al-ʾInzīyyāḥ in 'So, when they took him' (fa-lammā thahabū)

The fourth instance of al-ʾInzīyyāḥ is related to the elliptical response to lamma-clause (so, when...). The verse does not overtly state what happened to Yūsuf after he had been taken by his brethren and before he was thrown into the well. Herein, the elliptical response can take the form 'they [Yūsuf's brethren] did what they did of harm to him' (Al-Nasfī 1926: 99). Though, the ellipsis was an indicator that its detail should not be essentially contained within the message of the verse (Al-ᶜĪmādī 1994: 258). We mean here, as if the narrator (God) says 'when they went with Yūsuf, they did too much harm to him (which is not mentioned overtly in the verse), and the account of harm and suffering which Yūsuf had physically experienced before he was thrown in the well might be unbearable to the listeners, and their hearts would be disturbed and eyes filled of tears. All this can cause uncomfortable feeling to the listeners, and could be regarded improper to the status of Yūsuf. Thus, the narrator (God) opts to al-ʾInzīyyāḥ by ellipsis; where He does not bluntly tell the response to lamma which would be what happened to Yūsuf by his brethren (Al-ᶜalamī 1970: 375).

Accordingly, this instance of al-ʾInzīyyāḥ by ellipsis reflects polite speech on behalf of Yūsuf and his status, and it shows decorum to the listeners by not telling them what might make them feel uncomfortable and infuriated. It is admirable by the speaker, or the message deliverer, not to convey the images of the torture and physical harm done to a dear, or honourable, person; especially a prophet. Thus, the listeners should not envisage that person in a state that depreciates his dignity and status or humiliates him. For instance, we consider it ill-mannered to remind our elder brother or uncle about 'that moment when you were beaten by...?'.

Al-ʾInzīyyāḥ in 'It was she that sought to seduce me' (hīyya rāwadatnī)

In verse no. 26, Yūsuf was defending himself before his lord against the allegations of the wife of Al-'Azîz (the lord's wife) who has sought to seduce him; however, when the lord found them in the room together, she claimed that it was Yūsuf who aimed to seduce her. Yūsuf courteously refuted the wife's allegations by telling her husband (Al-'Azîz) that 'It was she that sought to seduce me'. Here, we see that Yūsuf did not use the direct second person addressee ʾantī (you); instead, he used the absent (indirect) third person pronoun hīyya (she) in order to 'observe politeness and decorum of the presence of the wife's husband, and by unreservedly avoiding eye-contact with his accuser (i.e. the wife)' (Al-Ãlūsī 1985: 219).
Yūsuf, the decent son of the prophet (Yaᶜqūb), and the grandson of a decent prophet too (Ibrahīm), observed the presence of the deceived husband (See Al-Darwīsh 1995: 467), and did not address the wife directly by saying 'you have seduced me', and even he did not refer, or point, to her by the impersonal demonstrative pronoun hāthehi (this) and say 'this has seduced me'. What Yūsuf did is out of sheer decency and mannerly in choosing the finest speech. Accordingly, Yūsuf uses al-ʾInzīyyāḥ to substitute the direct addressee personal pronoun ʾantī (you) or the demonstrative pronoun hāthehi (this) with the indirect third personal pronoun hīyya (she) as an indicator of his sympathy and respect to the husband.

Al-ʾInzīyyāḥ in 'a people' (melata qawmin)

During his unfair imprisonment, Yūsuf met two prisoners who told him about their two night dreams. When he was asked by the two prisoners to interpret the dreams, Yūsuf did not alienate them and did not embarrass them by saying 'I have abandoned the religion of your people (melata qawmikumā) that believe not in Allâh'; instead, Yūsuf says 'I have abandoned the religion of a people (melata qawmin) that believe not in Allâh'. Here, we see that Yūsuf does not want to grieve the two prisoners out of his courteousness and wisdom and consideration and sensational attitude (Quṭb 1981: 307). What is important is criticizing an idea and not the personalizing the disagreement when criticizing it.

In addition, we can ponder on the proposition that Yūsuf did not say 'I abstained (ʾimtanaᶜtu) from a people...', but he diverged, ʾinzāḥ, instead to 'I abandoned...' (taraktu) to persist on matching his courteousness and politeness in his speech and call. This strategy aimed to address the two prisoners as a sign of inclusion; Yūsuf considers himself as one of them and with them. This means also that he requests to participate in their speech. Thus, Yūsuf 'expresses his stance by 'abandoning' (tark), even he had never followed the people in their religion, in order to abandon the following at its earliest stages, and to encourage the two prisoners to abandon their people (and their religion)' (See Al-Ãlūsī. Rawḥ 1985: 433). So, Yūsuf highlighted to the prisoners the figurative connotation of taraktu (that is 'to abandon before following) to aim that they think of its literal denotation (that is 'to leave after following'). Herein, the prisoners reconsidered the truth of Yūsuf's call and message addressed to them about the belief in one God and his invitation to follow him.

One implication of this sort of ʾInzīyyāḥ is to the Muslim preacher who must take into consideration the gradual progress in politely and kindly addressing and preaching the person as it is said that 'it is hard to desist the common, and the soul is inclined to evade what is unfamiliar' (Al-Ghazālī 1993: 18); thus 'being gradual is a wise conduct' (Al-ᶜĪmādī 1994: 440).

Al-ʾInzīyyāḥ in 'but him' (man wajadnā ᶜindahu)

When Yūsuf designed a plan to keep his youngest brother by putting the (golden) bowl in his brother's bag, and it was found, the brethren asked Yūsuf (who became the ruler of the land of Egypt, and they did not recognise him) to take one of them in his place. Nonetheless,

Yūsuf emphasizes that 'Allâh forbid, that we should take anyone but him with whom we found our property' (Q.12:79). Here, we see in the verse that Yūsuf refers to his brother, whom the golden bowl was found in his camel, by the relative pronoun and the attributive preposition man... ᶜindahu (but him) instead of referring to him indirectly as al-sāriq (the thief). Evidently, Yūsuf did this because he did not aim to disgrace his youngest brother; especially, in front of his brethren and other men who were present on the event, and Yūsuf, then, avoided telling what is untrue (Al-Saᶜdī 2002: 403) (as he is the one who commanded that the golden bowl to be secretly put in his brother's luggage).Thus, Yūsuf endeavoured to seek what is most righteous method to reveal the truth later (Al-Ãlūsī 1985: 33) and to demonstrate his, and his brother's, innocence by al-ᵓInzīyyāḥ in which he substituted the negative and disfavoured word al-sāriq by the indirect pronouns man... ᶜindah.

Al-ᵓInzīyyāḥ in 'be charitable to us' (wa taṣadaq ᶜalīnā)

In verse no. 88, Yūsuf's brethren (who had not recognised Yūsuf) asked Yūsuf, the ruler of the land of Egypt, to yataṣadaq ᶜalīyhim (literally to give them charity). However, Yūsuf's brethren were the sons of the Prophet Yaᶜqūb, and prophets and their sons and siblings are forbidden from taking charity (Al-Ramlī 1938: 53). In this regard, we see that Yūsuf's brethren did not use ᵓakrimnā (be generous on us) because they wished for showing politeness and humbleness in their request because the goods they wanted to exchange with the Egyptians were worthless, and they asked the ruler of the land of Egypt to overlook this fact by his generosity and benevolence (See Al-Māwūrdī [no date]: 74).

So, we can recognise the brethren's extent of submissiveness in requesting charity from the ruler of the land of Egypt. And they said this to reflect on their meekness and feelings of debt to their Egyptian dealers. In Arabic, the verb habnī (offer me) are conventionally used by traders to show their sellers that they do not want buying goods for free, or charity, but that if they (the sellers) were tolerant in their transactions and cut their prices to what they (the traders) can afford, the sellers would be doing them a favour. Thus, ṣadaqā (charity) is an instance of ᵓInzīyyāḥ that substitute ᵓakrimnā (be generous on us) to reflect the connotation of tafaḍḍul (making a favour) (Bin ᶜaṭīyya 1993: 276). Therefore, it is understandable that the brethren did not intend to be given charity in its formal sense, but rather referred to some of its entailments; such as tolerance, overlooking, forgiving, and doing favours unconditionally in the bargains (Al-Bayḍāwī 1988: 175). In other words, Yūsuf's brethren did not want their worthless goods be exchanges with similar (worthless) Egyptian goods.

Remarkably, Yūsuf's brethren pledged Yūsuf, the ruler of the land of Egypt, by referring to their God, not the Egyptians' by saying '...be charitable to us. Truly, Allâh does reward the charitable' and they did not say, for example, 'Allâh will reward you...'. This is another example of ᵓInzīyyāḥ by which Yūsuf's brethren show gratitude, and avoid conflict with the faith of Yūsuf and the Egyptians. Their aim was to convey the message that 'God will reward the charitable in the Hereafter', and this is one of those cases where the speaker aims to implicitly avoid confrontation with the listeners' religious beliefs. The brethren did not know about the ruler's actual faith, and that it is the same as theirs. So, they did not say 'Allâh rewards you with your charity; instead, they used a word to make him believe that they have meant him; and they can consider what they say is true because it is already implied' (Al-Qurṭubī 1994: 254).

Al-ᵓInzīyyāḥ in 'He took me out of the prison' (ᵓakhrajanī min al-sijni)

In this last instance, Yūsuf did not mention before his parents and brethren his rescue from the bottom of a well, although it was more severe and dangerous calamity than the prison. Here, we have another example of Yūsuf's well-mannered nature that reflects his 'immaculate courtesy and kindness' (Ḥawā 1992: 2687). In this position, he reflects decorum while

expressing his gratitude to his Creator, father, and brethren because Yūsuf's desolation in imprisonment had lasted for a long time, but he was later rewarded in abundance by becoming the ruler of the land of Egypt (Al-Ṭubrusī 1957: 342); however, he was rescued from the bottom of the well to be sold as a slave. Thus, what is meant from Yūsuf's ꞌInzīyyāḥ (by not mentioning the well) is to show reverence and gratitude to the graces of God casted upon him (See Bin ᶜajība 2002: 308) and not mentioning the desolations and ordeals. In addition, Yūsuf avoided mentioning the desolation and ordeal of the well as reverence to his father Yaᶜqūb as he did not want to upset him by complaining about what his sons (Yūsuf's brethren) did to him, and it is not worth reminding him of what happened in the past. In addition, Yūsuf did not want to disgrace his brethren in front of their parents.

In the same verse, we see that Yūsuf says ꞌahsana bī (He was indeed good to me,..) and did not say ꞌahsana ꞌilaī. The ꞌInzīyyāḥ in using preposition bī instead of ꞌilaī aims to convey a message of politely expressing gratitude to God by reflecting on His unlimited charity by means of inclusion. In Arabic, the preposition bī conveys the meaning proximity, adhesion, and unity (al-ꞌilṣāq) with the object it is attached to; and this means that 'God's favours and blessings have been verily bound to me, and they are limitless (Nūfal 1989: 550). Here, the preposition bī substitutes ꞌilaī because the former is more accurate to connote proximity to the good doer; God (Al-Biqāᶜī 1995: 218). God has constantly favoured and supported the endeavours Yūsuf in all situations to make these endeavours fruitful. Yūsuf was loved by his father, and was rescued from the bottom of the well, and in his work at the house of Al-Aziz, he was honoured, and he was admired in prison, and he was rightfully guided by giving a wise opinion when Egypt faced the drought, and he was successful in driving his brethren to come to him again, and successful in taking his youngest brother then making his family migrate to Egypt. All this came in the form of a hidden divine grace, some of which wore a garment of torment and misery, but inwardly there was compassion.

In conclusion, we noticed that al-ꞌInzīyyāḥ in Sura Yūsuf comes in different forms, and it has several characteristics. First of all, we can straightforwardly perceive that ,most instances of al-ꞌInzīyyāḥ in the Sura are articulated by Yūsuf (six out of nine), and this reflects the speaker's courtesy and good manners expected from a great prophet, and the son of a prophet (Yaᶜqūb), and the grandson of a great prophet (Ibrāhīm). When it comes to the addressees, they vary considerably; thus, we have the brethren, the parents, the lord, and the prisoners, in addition to other figures which vary in their relationship to the speaker and their status. This entails that the Qur'anic discourse accentuates demising the boundaries between the different classes of people. All people, regardless of their status, should expect to be addressed with the fines langue, the most polite, and most courteous by the prophets, rulers, educators, or preachers. Remarkably, the connotations of al-ꞌInzīyyāḥ vary considerably according to the linguistic manner by which it is employed. To elaborate, we can perceive that substitution (lexical and grammatical) were the most frequent sorts of ꞌInzīyyāḥ (seven out of nine), and this reflects the richness of Arabic vocabulary and their connotations; especially when they are employed within the Qura'nic story. A summary of these findings are presented in an illustrative in Table (1) at the end of the article.

CONCLUSION

Our presentation of instances of ꞌInzīyyāḥ in Sura Yūsuf reveals that the rhetoric of the Holy Qur'an contributes in designing and negotiating the meaning and the interpretation of its verses. It is observable that al- Inzīyyāḥ in Sura Yūsuf serves both aesthetic and precision. The choice of the finest word and structure reflects the speaker's rhetoric of politeness and courtesy, and his adherence to the codes of decorum, polite speech, and persuasiveness. Here, we see the infallible function of language in demonstrating the truth because 'truth might be discarded if it is engulfed with ugly words!' (Bin Abī Bakr 1991: 396). Furthermore, the paper demonstrates that al-ꞌInzīyyāḥ in Sura Yūsuf serves educational and edifying benefits which demonstrate the

greatness of the Qur'anic story as a book of guidance and edification. Accordingly, scholars and practitioners of education and preaching should work on employing al-ʾInzīyyāḥ, among other rhetorical and stylistic strategies, in their practices and teachings. Thus, it is of significant interest to see how the semantic denotation and connotation al-ʾInzīyyāḥ function in other Suras in the Holy Qur'an, or how they are generalised in other genres of religious, or ordinary, texts. Finally, this paper demonstrates that al-ʾInzīyyāḥ has been observed and approached by earlier and later mufasirīn (interpreters) of the Holy Qur'an; however, this topic sounds beyond the realm of the interest of Arab researchers, especially within the field of language and linguistics. While working on this topic, the researchers embarked on one research (a Master's thesis in Arabic) (See Al-Kharsha 2008) which approached the topic from a mere theoretic perspective.

Endnotes

[1] Al-Aṣmaʿī says that 'if something was exceptionally beautiful, it would be called *khārijī*' (*See* Ibn Jinnī 1986: 48).

[2] The most prominent figure to call it that (*naqḍ al-ʿāda*) was Al-Rummānī, and he regards it as one of the miraculous aspects of the Holy Qur'an. He means that 'the Holy Qur'an came in a unique style out of the ordinary. Thus, it is neither verse nor prose. So, it deviates from the two types to a third one.' (*See* Al-Rummānī 1976: 102).

[3] Al-Qarṭājanī says that 'Poetry that involves alternation is better than the one that does not have alternation' (*See* Al-Qarṭājanī 1986: 361).

[4] Ibn Jinni says that 'Section: on the courage of Arabic, I know that most of this is deletion, addition, fronting, and delaying, and carrying on meaning and distortion.' and then he elaborates them. (*See*: Ibn Jinnī 1986: 362).

[5] This aphorism is actually attributed to ʾImām Ali bin Abī Ṭālib. (*See* Al-Tawḥīdī 1988: 105).

[6] Narrated by Al-Bukhārī '*on medicine*'. No. 5146

[7] The translation of the Qurʾanic verses used in this paper is the accredited English translation of King Fahd Glorious Qur'an Printing Complex.

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Table No.1: a table summarizing instances of al-ʾInzīyyāḥ in Sura Yūsuf and their contextual information

Verse	Speaker	Addressee	Al-ʾinzīyyāḥ (the Qur'anic word)	Denotation (the Qur'anic word)	The substituted form(s)	Int... the... for...
1. 'O my father' (yā ʾabatī) [Q.12:4]	Yūsuf's	Yaᶜqūb	yā ʾabatī	remote-vocative addressee	1. ʾabatī 2. ʾa ʾabatī	clos... add...
2. 'they should arrange a plot against you' (fa-yakīdū laka) [Q.12:5]	Yaᶜqūb	Yūsuf's	fa-yakīdū laka	the second person addressed speaker (i.e. Yūsuf)	fa-yakīdū-ka	lite... 'the... bre... be... aga...
3. 'a wolf should devour him' (ʾan yaʾkulahu al-dhiʾb) [Q.12:13]	Yaᶜqūb	Yūsuf brethren	ʾan yaʾkulahu al-dhiʾb	Yaᶜqūb's fear of an external threat; a ferocious animal	Yaᶜqūb's fear of his sons' plotting against Yūsuf	the... pol... his... syn... bro...
4. 'So, when they took him' (fa-lammā thahabū) [Q.12:15]	The narrator (God)	the Qura'n listeners	ellipsis of the response to lamma-clause	Yūsuf's brethren did what they did of harm to him	tortured, beat, humiliated…etc.	Yūs... did... to h...
5. 'It was she that sought to seduce me' (hīyya rāwadatnī) [Q.12:26]	Yūsuf	The lord (Al-ᶜAzîz)	Hīyya	indirect third person personal pronoun	1. ʾantī (you) 2. hāthehi (this)	act... wif... (wh... him... pre...
6. 'I have abandoned the religion a people' (taraktu melata qawmin) [Q.12:37]	Yūsuf	The two prisoners	1. melata qawmin 2. taraktu	1. unknown people who do not believe in God 2. to abandon before following	1. melata qawmikumā (your people) 2. ʾimtanaᶜtu (abstained)	1. foll... pec... 2. foll...
7. 'but him' (man wajadnā ᶜindahu) [Q.12:79]	Yūsuf	Yūsuf's brethren	man wajadnā ᶜindahu	Yūsuf wants to show his absolute justice, and to take the one accused of taking the golden bowl	al-sāriq (the thief).	ref... bot...
8. 'be charitable to us' (wa taṣadaq ᶜalīnā) [Q.12:88]	Yūsuf brethren	Yūsuf (the ruler of the land of Egypt)	taṣadaq	give us charity although we are the siblings of a prophet	ʾakrimnā (be generous on us)	we... ove... wo... and... the...

						goo
9. in 'He took me out of the prison' (ʾakhrajanī min al-sijni) [Q.12:100]	Yūsuf	God, Yūsuf's parent and brethren	not mentioning when he was in the bottom of the well	1. he did not want to mention that period 2. he forgot that period 3. It is not important	mention what his brethren did to him by throwing him in the bottom of the well	this his