

Persuasion process in Quran

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ABSTRACT : Since its holy descent, noble Quran has been seeking to gain attention from audience in order to convince them. This attempt by Quran is for people own guidance, and salvation of audience. Quran communicates with people in order to persuade them and to convince the audience by the means of words and various phrases, and presents principles of beliefs, sentences and sermons to audience with the aid of similes, metaphors and irony in an effective way. Messages of the Qur'an must influence people's hearts. This influence must pass through human mind and reach his heart, become internalized and accepted. The reason behind Qur'an's influence of message lies in using easily understood universal language, powerful words and phrases and benefiting from literary arrays. This effect is also related to the characteristics of the messenger, in the messages of the Quran, messenger characteristics include: knowledge, purity, kindness, compassion, tolerance, and ...Quran has cared for mental capacity and intellectual needs of current and future audiences. Audience virtues are also provided in Quran in the form of promising messages and he/she is invited to contemplate in order to understand, internalize and exhibit that message in his/her behavior.

Key words: "persuasion, messenger, message, audience, Quran language"

INTRODUCTION

One of the questions about Qur'an is that whether Quran and its message have been sent to persuade the audience? If so, what elements have been used for persuasion? To clarify this issue, we discuss several points in this introduction.

Human is a social creature. He builds his personality by living socially. He tries to meet his needs and help others meet theirs by communicating with them. If this communication didn't exist, such immense human culture would never rise and none of great achievements of mankind like languages and writing would ever emerge. Human relationships are the cornerstones of human society, and there would not be any culture as a feature of human society without them.

After scientific advancements and classification, much research has been done on human relationships leading to social sciences with all its branches and scientific field of "Communications". Persuasion is a well-known concept in communication sciences. Study of effects of human communication on each other becomes possible through the framework of "persuasion". We could say that persuasion is the goal of communication among people.

Definition and explanation of persuasion concept

Literally "Ighna" means "persuasion of human audience" (Moein, 1994) and in logic terminology means "One of the purposes of debate and telotechniques is considered as the "goal" of homiletics". Scholars in the field of logic usually know homiletics as a technique in which light, people persuasion in various fields becomes possible. Such persuasions are made in matters that people should accept' (Javadi, 1996)

There are various definitions of persuasion in communication sciences, social psychology and also psychology of propaganda. "Persuasion is a method of mentally influencing and direction of specific people; persuasion means convincing people in order to make tendencies towards a particular subject which takes place by a certain activity (Motavali: 2005). According to proposed definitions, this must be kept in mind that "persuasion is a

communicative activity which goal is to influence the receiver of message; meaning that a motivational message voluntarily presents the receiver by an idea or behavior and it is expected that this message succeeds in impacting the receiver of message” (Moradi,2010).

All kinds of communications are persuasive in nature. It is impossible to be influential without communication. “The sender of message, invites people to an ideological stand or to a specific behavior, by manipulation of cognition (information design), emotional excitement (excitation of feelings), and behavior display to influence them.” (Hakimara,2005)

Persuasive communication is a conscience and active effort with the aim of making changes in human attitude, belief, and behavior, and persuasive message must reach its destination. Men are always seeking satisfaction and acceptance of their audience in their communicational activities. Persuasive communication has various elements and features that are discussed in the following section.

The elements of persuasive communication

Persuasive communication process has three elements, any of which has its specific features. Three elements of “messenger, audience and message” that we will discuss in details, play an important role in communication process.

Messenger and messenger’s characteristics

Messenger must have four characteristics, “communicational skills, attitude, knowledge, and status”.

Audience and Audience’s characteristics

Audience must have these characteristics: psychological (intelligence and self-esteem) and sociological (gender, level of education, social status).

Message and its characteristics

Message must be “understandable, reasonable, structured, and effective”. (Sarookhani,2004, and Hakimara,2004)

Persuasion in Quran

After a brief over view of persuasion concept, elements, and phases, one more time we ask if Quran is descended to persuade the audience or not. Some points must be investigated about Quran to answer this question. Significant issues are provided in the form of words, messages, literary arrays, etc.

Words from Quran and their meanings

We use words to transfer messages and in fact, words and messages are tools for transferring meanings, “words have the power of pre-persuasion, words and names that we use, ultimately define and build our social world...” (Pratkanis,2005). Persuasion is the ultimate goal of any communicational activity. And the goal of persuasion is to influence the audience. Quran has such characteristics. That is, it influences the audience and makes a new attitude in their soul. KyntGryk, an English Quran researcher says: “when I opened Quran for the first time and became influenced, I thought that the impact this book had on me was exceptional, and in the following years, after I almost called or wrote to every European who was working on Quran, I found them all under its magnetic attraction... the reason behind Quran influence is the meanings and the words” (Zamani,2006). Frequency of words used in a lecture, message, or text suggests their effectiveness. Quran words have these characteristics. This verse could be an example: “Then declare what you are commanded and turn away from the polytheists”¹ [Al-Hijr, 94]. The word “فاصدع”², which is the imperative form of verb “صدع”, is used in metaphorical sense in this verse, because “صدع” has a more expressive impact than “تبلغ”³, and that’s also because it has an external effect (Sioty,2002). “صدع” means to break, and breaking is always followed by a sound, since the Prophet is chosen for a mission to have an external reflection and his sound reaches everywhere. Words depict a new world for us. Depiction has a persuasive effect. An example of depiction from Quran could be: “Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion”⁴ [Ale `Imrān, 185]. The phrase “ذائقه الموت”¹ is repeated two more times in “Al-'Anbya” and

¹ «فاصدع بما تؤمر وأعرض عن المشركين»

²declare

³To propagandize

⁴ «كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ»

“Al-`Ankabut” Sura, verses 35 and 57 respectively, which describes Quran’s viewpoint of death, that is as to taste a food and a usual experience. Thus death is like thousands of other experiences that men face in their everyday life. “But polytheists consider death as the Rod of Moses that devours everything and nothing survives from it. They consider death as the cause of destruction: “and nothing destroys us except time”. Phrases “destroys us” and “tastes death”, depict two new worlds for believers, show two different effects, and imply two viewpoints” (Ghera’ati, 1998).

Messages

Quran words are not only persuasive, but also cause influence on audience and speak in accordance with their needs and answer their questions. An important factor in persuasion is understandable message for audience. Quran that is descended in the form of verses and sections and expresses a subject or question, is understandable for audience: “Although understanding and intellection techniques are not used in Quran, general methods of combination and literary arrays are used” (Shaker, 2003). “Quran includes all rules ranging from daily duties to religious rituals, from contemplation to hygiene and protection of body, from public rights to private rights, from individual interests to public interests, etc. . . . Many orientalist have confessed to higher level of meaning in Quran in comparison to the other heavenly books and have referred the reason of effectiveness and attraction of Quran to its sublime concepts” (Zamany, 2006). Goethe, the German poet says about Quran: “Quran is a work that charms the reader by its attraction and numerous beauties. Quran frequently reminds of believing in the only God, surrendering to his will, full compliance with commands, benevolence, philanthropy, peace, etc.” (Zamany, 2006)

Effectiveness of Quran concepts are not limited to orientalists, this effectiveness existed since its holly descend, a clear example of which is **Lobayd** the poet, who immediately confessed “this Quran is only and only divine” and became a Muslim, when he encountered Quran for the first time, although he was a polytheist.

Variety in content

A monotonous subject could be tedious for the audience or readers. If we make variety in subject and this variety is targeted, this will make attraction and joy for audience or readers. Quran has these kinds of characteristics. Verses 20 to 24 of Namslurat, narrate the story of Salomon and in this report, ideological educations and idolatry disadvantages are discussed and also a historical story is narrated about a tribe in Saba region and this combination of history and ideology is the factor of its attraction. “And he took attendance of the birds and said, “Why do I not see the hoopoe - or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.”* But the hoopoe stayed not long and said, “I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.* Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.* I found her and her people prostrating to the sun instead of Allah , and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,*”²[An-Naml, 20-24]. To increase the impact on people by more variety, geographical location, historical era, form of government, and people idolatry and aberrance is narrated by lapwing.

Benefiting from literary arrays

We use literary arrays to make our speeches or writings more beautiful, either these arrays are related to the concepts and meanings or to the appearance of the words used in the passage. Quran is replete with these arrays and we will discuss some of them in the following sections.

Simile

Simile is of eloquence frameworks. When we are to determine an adjective for a noun by explanation or Hyperbole, we seek something else in which that adjective is more highlighted and there is similarity between them. This similarity between two things is called simile.

Noble Quran has applied many similes to explain and determine the meanings of the verses. One of these similes is: “The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey that carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And

¹Will taste death

«وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ* لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ* فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطَتْ بِمَا لَمْ حِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبِيٍّ يَقِينٍ* إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ* وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ»

Allah does not guide the wrongdoing people.”¹[Al-Jumu`ah, 5]. This verse is an allegorical simile and its articles are evident. Here “...those who were entrusted with the Torah...” are likened to “... a donkey...”, which refers to those who handle valuable books but do not benefit from them. Aspect of similarity: is the pain and trouble, that Jewish scholars and cattle bear but there is no interest for them in it.

Metaphor

Metaphor is an expressive literary array. “Metaphor means borrowing. It is called metaphor if a word is used for a meaning other than its original and because of similarity. Metaphor is the application of word for an extraneous meaning because of similarity” (Askary,1993and Homaey,1990).This might be one of the best examples of metaphor in Quran: “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””[Hood, 44]. Only some of literary and rhetorical methods and technics are used that shocks the heart and intoxicates the mind. Some of them are related to eloquence and some are related to semantics, only one of which is discussed here.

In mentioned verse above, God has addressed “earth and sky” like living creatures endowed with reason and conscience. Assuming an unintelligent creature as an intelligent one is called “Animism” and “Maknieh” metaphor and the dipping water is the shared similarity between them. Water is metaphorically used as food and the similarity between them is strength and virility. Earth is strengthened to grow the way a human is strengthened by eating food. There are other beauties to this verse like: “literal Proportion, puns, Tibaq, metonymy, brevity ...” (Darwish,1987and Marefat ,2001).

These many literary, eloquent, exquisite, and expressive techniques that effect the meaning of the verse are adopted to transfer a persuasive message and that message is to flaunt about God’s power and control over the world; “metaphors used in Quran are numerous and varied and ancient literati have found more than 580 cases of metaphor in Quran” (Sharif Razee,1985).Because of its emphasis on perfection of simile, allegoricalmetaphoris one of the most rhetorical and expressive kinds of metaphors.

Irony

Metonym means to speak cryptically and here it means a speech which has a distant and close meaning and these two meanings come hand in hand, and there is no evidence that proves which of them are meant. The speaker uses the irony in a way that the audiences mind shifts from the close meaning to the distant one (Homaey, 1990and Hashemy,1986).

In accordance with situation, God has used irony which shows the power and the greatness of god and also Quran’s heed of speech courtesy and any word that has Ugly and negative connotations is not used in Quran and another word with irony is used instead. For example the word “sowing ²” in the verse “Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.”³ [Al-Baqarah, 223] here the word “sowing” means a farm literally and Intercourse idiomatically. In this verse the word “sowing” is used ironically to have a more profound impact on audience. Also in this verse: “He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.” [Ar-rad, 17] we have the “foam” which means “doubt related to deliberation” ironically. The foam on the water is deceptive because of its form, but it does not last long and the water under the foam moves slowly and is the cause of blessed life. Water is an irony for truth and the foam is an irony for falsehood. This state is also observable in molten metals. The foam resulted from molten metal is the falsehood which will be destroyed and what is left for people is the useful pure metal. This verse with its ironical words has a persuasive and effective message for audience to convince them and make them come back to the truth.

¹ «مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُهَا أَصْفَارًا بئسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ»

² حرث

³ « نِسَاءكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ»

Takhalos¹

Takhalos is when the speaker or writer choses a suitable chain to move from one topic to another. That chain must be delicately and naturally connecting to issues in a way that audience does not understand this shift or feel rupture and discontinuity in speech; “and this shift, makes intelligent or astute audience feel efflorescence and joy and helps them understand the meaning when they perceive the effect of the work” (Homaey1990\99 and Marefat, 2001). In this transition, speaker or writer makes a connection between the first and the second part of his/her in a way that when the audience read or listened that and understood it then become aware of the transition.

There are a lot of examples for “Takhalos” in Nobel Quran and this literary technique is considered as a miracle of Quran. Using Takhalos is usually observed in situations like moving from preaching, to enunciation and warning, or from narration of prophets stories to expression of holly Prophetof Islam. For example in this verse “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.”² [An-Noor, 35] there are five Takhaloses; “the light and its allegory as lamp has come for introduction and then the subject has changed to “first introduction of glass and its luminosity and then again the light and the oil used for making light is mentioned, then for the second time the holly tree of olive is used as Takhalos. For the third time the characteristics of oil are used as Takhalos. Then there is a shift from oil to statement of light characteristics and in the final stage all previous Takhaloses are used again in the light of divine guidance” (Marefat, 2001).

Quran’s dialogical system

Another characteristic of Quran is its dialogical system. By Quran’s dialogical system we mean that Quran is a collection of messages sent to Holly Prophet by messenger angel in the form of dialogs, and he has transferred them to people in the structure of verses and surah. Dialogical and writing systems must be differentiated. When a speaker or a messenger talks to people, he/she usually keeps in mind, all situations and circumstances related to audience environment, time and location. “There is no obligation in Quran’s dialogical style to state the details of a story or subject, because ordered expression and detailed explanation is considered appropriate only in written form, and that’s the reason why Quran only narrates a part of a story and it even narrates the story aside other realities, religious teachings, commandments, and sermons in a mixed way.”(Marefat, 2005). For example these verses are evident on Quran dialogical system: “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.”* [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.”(Surat Maryam, 41-47). In these verses audience environmental, locational, and ideological positions are considered, in order to have a more profound impact.

Dialogical system has some characteristics that are discussed below:

Combination of different dialogical forms

A messenger uses different methods to express his message and speech; sometimes he concentrates on logical expression of the issue and sometimes he points to historical evidences or uses advice, warning and annunciation. “Nobel Quran as dialogical symbol is the best example in which you could find all kinds of dialogical forms at their uttermost” (Zamany,2006).Or in these verses: “Alif, Lam, Ra. These are the verses of the wise Book* Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician.”” [yonos, 1- 2].Itifatand Estinkar in these verses are of dialogue features on various subjects.This condition is also observable in Al-Baqarah ,verses 228-238.

¹ تَخَلَّصَ
² «اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ» }

Subject composition

If a messenger functions as a convincer or an attitude transformer, he should present different subjects in a single dialogical situation. "... Because subject variety is effective for persuasion. This feature is obviously present in Quran and various subjects are mentioned in a group of verses" (Marefat,2005). For example verses 9-13 of Isra surah are about Quran's guidance classification of people into groups of the faithful people and infidels. The blessing of day and night and calculation of year is also observed and it shows the subject variety of Quran: "Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.* And that those who do not believe in the Hereafter - We have prepared for them a painful punishment. * And man supplicates for evil as he supplicates for good, and man is ever hasty. * And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.* And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open." [Al-Isra, 9-13].

Similar and different iterations

The objective of iteration of a speech or message could be the change of audience or due to subject importance. On this basis, messenger repeats the exact previous contents or due to change in some of conditions and circumstances or to answer audience questions, he repeats his message with a little change in it, or even to emphasize on the importance of subject, it is repeated two or three times in his speech or message.

This kind of iteration is an accepted principle and a kind of literary array and is frequently used in poetry, especially in the form of "Tarjiband". The subject of iteration is of utmost importance in Quran, whether this iteration is like the previous one or not. The reason of this repetition is affecting audience and repetition has a persuasive effect. For example, the Moses (pbuh) story has been repeated several times in several surahs in any of which a certain part of Moses's life (pbuh) is narrated. Al-'A`raf surah is another example, in which the story of Moses inviting Pharaoh to join him, his fight with the wizards, odd behavior of Moses's folk like their request for idol, worshipping a calf, and other such situations related to them, and finally in Hud surah their finale is pointed out. In Taha surah the status of Moses's folk is described in details. "another miracle of Quran is that it repeats a story in several places in Quran and with different forms and frameworks and has put shortcomings and enhances in each of them to make different conclusions for different audience" (Zamani,2006) And also "from repeatable points in Moses's story is its overall natural difference in Mecci Surah and Madani Surah. In Mecci surah, the story is oriented towards fight, Moses's dialogues with Pharaoh and his bystanders while in Madani surah Moses's relation with Bani Israel and their social and political issues are narrated more frequently"(Maretat, 2005).

In addition to Qurans stories, there other cases of similar and different iterations, for example in Haj surah verse 5 and Fussilat39, similar iteration is shown: "And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind." [Al-Haj, 5] and "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent." [Fuṣṣilat, 39] and iteration of "So which of the favors of your Lord would you deny?" in Ar-Raḥmān surah in another proof of iteration persuasive effect.

Simultaneous application of attitude cognitive and emotional components

Quran has both addressing and reasoning methods in its arguments; speaker cannot pay attention to both components of human attitude, but the Nobel Quran has this ability to create awareness and thought for human, and make interest and inclination towards that awareness and thought at the same time (Vase'ey etal,2006).If a messenger could simultaneously address the cognitive and emotional aspects of human and make changes in it, he has done a great job, and we could say he has created a perdurable persuasive effect.

The Nobel Quran has regarded both emotional and cognitive components of human attitude by applying these two components in story framework. In the verse: "Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide." [Al-Zumar, 23] the first part of the verse points out the cognitive aspect of human attitude and the second part, the emotional aspect, because fear is relate to internal states.

Contents are related to words, messages, and using literary arrays, while dialogical frameworks are related to materials and the content of message. These materials and contents are the building blocks of persuasive activities which are not complete alone and must be accompanied with another component of this activity, that is "persuasion elements" and include "messenger, message and audience" to reveal its effect on audience.

Persuasion elements in Quran

Another proposed issue in Quran is about what elements are considered more important than others in persuasive methods. Communication sciences scholars have considered various elements for persuasion in which "messenger, message and audience" exists in all of them, and some of elements in other models are present exclusively which have not much relevance to basis of persuasive communication. Quran has also persuasive processes to state and transfer and has considered some features for each of these elements. These features could be different from similar communication or be the same.

Characteristics of messenger

It seems necessary to talk about one thing at first, and that is our messenger who is Mohammad (pbuh) has been chosen as prophet because God could not talk to people one by one. Here we talk about some of his characteristics.

Awareness and attitude

A messenger must be aware himself and invite others to awareness as well: "Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him."" [Yusuf,108]. Those introduced as messengers in Quran have this characteristic of awareness. Prophet Khezr is an example who had the duty of informing Moses. He became aware himself, and then started informing Moses. "And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge." [Al-Kahf, 65].

Faith in objective

Convincer of believers never fails in transferring messages and his duties. Even if he encounters cold behavior of his audience Patience and persistence and faith and certainty are fundamental characteristics of a Quran persuaders (Gheraaty, 1998\ 90) "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." [Surat As-Sajdah, 24].

Here we will refer to two Examples from Quran. Moses and Khezr came to a town in their Educational Travel and asked people from there for some food, they did not accept but they did their duty of repairing a wall and did not pay attention to their inappropriate behavior: "So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidhr restored it. [Moses] said, "If you wished, you could have taken for it a payment."" [Al-Kahf,77].

The second case is in Holly Prophet's "Mobahelah" with Christian scholars. Holly Prophet brought his dear family to a dangerous situation for his duty and to declare he believes in his propagandist activity. "Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."" [Ali `Imran, 61]

Purity

A characteristic of persuasive activities is that they should be devoid of selfishness (Babazadeh, 2003). In this section we will discuss that all divine messengers had no requests in exchange for performing their duty, and they have always announced: "And I do not ask you for it any payment. My payment is only from the Lord of the worlds." [Ash-Shu`arā', 109].

Patience

A fundamental principle in messenger behavior is that he should be patient when facing audience with negative attitudes. Because audience, based on their nature, may be persuaded in different ranges; they might be in "infidelity" range or "discord" range and in any of these situations they could take different attitudes. "O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not" [Al-Ma'idah, 41]. Deniers of Noah called him "misled". "Said the eminent among his people, "Indeed, we see you in clear error."" and Noah answered: "[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."" [Al-'A`raf, 60, 61]

Hud also observed such behavior. His audience called him "Unreasonable and liar" [Al-'A`raf, 66- 67].

Decisiveness and courage

A messenger must have courage, and fear of his audience's bad attitude must not stop him from performing his duty. "[Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant." [Al-'Ahzab, 39].

Kindness and sympathy

A messenger, who has sympathy for his audience in his heart, could guide them more easily. Noble Quran has described "kindness" as a characteristic of our Holy Prophet. "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." [Al-'Imran, 159].

God has given "kindness" to Holy Prophet as a messenger, and in another verse has described him as "Clement". "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful." [At-Tawbah, 128]. Three characteristics of a messenger are pointed out in this verse: "risen from among audience, concerned about their fate, and kind" (Fazlallah, 2005). These are effective tools for audience attraction and direction towards the message and their acceptance as a result. Messenger must encourage audience to think about the message content by expressing sympathy and being kind to them. Shahid Motahary in his work, "The epic of Hossain", mentions a few characteristics of messenger which is relevant to our discussion: "conditions of a message success... are distinctive personality of messenger, purity of preacher's heart, humility in message transfer, and tenderness in speech" (Motahary, 1982).

Message features

Message is the second communicative activity element in persuading audience, and audience impact finds meaning by element of message. So here we will study the characteristics of message.

Religious content of message

Since our topic of discussion is "persuasion in Quran" and Quran is Muslim's religious book, its messages will have a religious tone, and there is no difference whether its messages are in the field of beliefs, practical commandments or ethics.

Clarity and fluency

A message is considered fluent and understandable if it is presented in clear and lucid way. Presentation of message in audience language is evidence on its clarity. Quran has such features. "And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good." [Al-'Aḥqāf, 12]. Or in another verse in which the message of Quran is stated clearly: "The Trustworthy Spirit has brought it down* Upon your heart, [O Muhammad] - that you may be of the warners -* In a clear Arabic language." [Ash-Shu'arā, 193-195].

Messenger's literature conformity with audience's

A message is called effective when it has attractions for the audience. Literature conformity between two elements of communicative activity, "the sender and the receiver", is one of attraction creator factors, and besides this, alignment with temporary literature is also of utmost importance in message transfer. "And We did not send any messenger except [speaking] in the language of his people to state clearly for them" [Ibrāhīm, 4].

Message conformance with tone, appearance and motions of messenger

One of important and effective factors aside message is messenger's internal and external state and also the way he presents the message. "And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people." [Al-'A'rāf, 150].

Audience characteristics

The third element in persuasive activity is audience, by which we mean people for whom persuasive activity is conducted. So audience must be known and his/her capacities, needs and abilities must be identified, in order to have an effective message.

Audience capacity

People are different in their psychological capacities, the way they are different physically (Vase'ey et al, 2006). These differences could be related to their cognitive or emotional aspects. And thus, at various times and periods the Prophets were commanded by God to guide them and they had a duty to speak in accordance with their capacity. "human civilization has traveled from nothing towards everything, and the soul of society is growing towards perfection, and prophecy grows with it in accordance until the end of prophecy" (Vase'ey et al, 2006).

Audience needs

Men have different needs that could be categorized into desires and wants. Physical wants like food, water, clothes... and emotional wants like, love, hate, need for a God.... Human appearance does not reveal human needs. An insightful eye and ear is needed to penetrate inside human to find out his needs. Human needs are hierarchical when lower level need is satisfied new levels emerge. "Abraham Maslow proposed human hierarchy of needs with physiological needs at bottom and more complex psychological motives at top" (Dailamy et al, 2002).

Human needs could be categorized in four groups: "economic, education, marriage, sport and work". The correct way of satisfying needs is an ordered method in which lower needs prepare grounds for higher ones and preparation for internal forces moderation. Nobel Quran has considered all human needs in a way that first of all physical needs must be satisfied in order to satisfy spiritual needs. "For the accustomed security of the Quraysh - *Their accustomed security [in] the caravan of winter and summer - * Let them worship the Lord of this House,* Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear." [Quraysh].

In these verses "hunger and fear" and providing "production and income", are provided as Introductions to Worship the Lord. In other verses of the Qur'an, taqwa, and thanking God and doing good deeds are subject to the provision of basic needs.

Audience requirements

Identification of audience capacity and needs, depend on his present state. We look for the ideal situation in which they should move from the current state to the desired state of "messages acceptance". Accordingly, identification of requirements and need necessities of audience are essential.

A messenger must identify desired situation in addition to present situation so he can make inclinations in audience towards desired situation, whether by introducing desired situations or by stimulating their emotions to get to that position.

Human is a perfectionist creature, if we introduce him to the necessity of sublime life, he loses the low level life he has been satisfied with and moves toward that sublime life. It is said in Quran: "And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.* Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.* Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do." [An-Nafl, 95-97].

The reason of Quran messenger success is that he pays attention not only to Quran language in formed in words, messages, and literary arrays, but also considers persuasive communication elements. These two criteria are main reasons of Quran's success in persuasive activities. This article has recognized these two criteria.

CONCLUSION

What we could drive from this article is that the objective of Quran and its messages, is to persuade the reader and listener of Quran, because what scientists use in communication sciences and psychiatry to transfer a message and persuade audience today, is applied in Quran in its best way. These conclusions are made after a brief review:

Existence of communicational elements "messenger, message, audience" in Quran and frequent addressing of groups and individuals, denote communicational elements.

Benefiting from literary arrays like simile, exemplification and Takhalos is an element of Quran's effectiveness.

Existence of word from origins like "invitation, propaganda, gospel and warn" in this divine book, shows the importance of such activity.

Paying attention to audience believe and its refusal, reform and confirmation in the form of verses and surah and abundance of messages and their presentation in forms of various ways and structures are all evidences on this fact that Quran is seeking the persuasion of audience according to their location and time .

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