

Looking at the persuasive method and expressive style of 'imagery' in the Holy Quran
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رؤية إلى الأسلوب الإقناعي والصورة البيانية في القرآن الكريم

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المخلص

الصورة البيانية هي أداة خاصة وملائمة في القرآن الكريم التي يقدم من خلالها العديد من الأفكار الدينية والتوجيهية في إطار فني. لا شك أنّ الغرض من الصورة البيانية هو التأثير على الجمهور وإقناعه لقبول تأثير الرسالة السماوية. إنّ الأدوات التي تستخدم في الصورة الأدبية هي الكلمات والعبارات، وليست هي الألوان و الأقلام. والغرض من الصورة البيانية في القرآن الكريم هو إقناع المخاطب واستعداده لقبول الرسالة الإلهية المقدمة في إطار الصور. إن الصورة البيانية في الواقع تعبير عن معنى مجردة في صورة حقيقية للجمهور. والهدف الرئيس منها في القرآن الكريم هو التسليم لتوحيد الله والالتزام بالأصول الإلهية والقيام بالأعمال الحسنة التي أكد القرآن عليها حتى تتحقق سعادة الدارين الدنيوي والأخروي. تحاول هذه الدراسة بمنهجها الوصفي والتحليلي أن تكشف الأبعاد المتلفة للصورة البيانية في القرآن ومدى تأثيرها على المخاطبين.

الكلمات الرئيسية: القرآن الكريم، الصورة البيانية، الإقناع.

Abstract:

Imagery is a special and appropriate tool in discourse of Quran by which it presents different guidance and religious goals in the art form. Delivering a message in the form of imagery is for influencing the audience and persuading him to accept the result of the message.

Imagery tools in the field of literature are words and phrases, not the fonts and colors and pictures. The purpose of imagery in Quran is to persuade the man into accepting the divine messages presented in the form of images.

Its method is expressing an abstract meaning in the form of a real image to the audience.

The goal of applying imagery in Quran is to accept the only God and to observe god's mandates, and to behave in god's way in order to bring about prosperity and victory for the man in both world life and the life hereafter.

in this paper, it has been tried to extract and identify semantics and to analyze the wording method of "imagery", using documents, descriptive methods and focusing on the style of speech and paying attention to the signs in Quran. The study of the effectiveness of the Quran, utilizing imagery, is one of the motivations behind this study.

Keywords: the Quran, persuasion, style of speech, Illustrations.

Statement of the problem and explanations on the necessity of the subject

Today, part of the Quran researches is done by linguistics science.

Other modern linguistics does not seek to identify the Quran as a literary text anymore in order to criticize it, but they are attempting to identify speech style and templates used in the Quran to indicate beauty of these characters and formats. This study is known as an interdisciplinary study. This type of Studies is prevalent in universities. Interdisciplinary Study is the analysis of unique issue in the light of various disciplines and sciences.

Interdisciplinary approaches towards issues and topics that belong to various knowledge areas are essential. Making use of science contributes to better understanding of the Quran and proving the miracles in it.

Communication and social psychology Sciences are also useful in better understanding of the Quran. Interdisciplinary studies include a plurality of methodologies and tools.

The purpose of methodological pluralism, which is used in interdisciplinary study, is not merely the number of methods, but it is the number of methods in solving a unique issue.

A unique issue can have different aspects requiring certain knowledge on the basis of each.

Such studies do not reject other views and do not regard others worthless, and suppose themselves bind to face them with plan and seriously. What can help a researcher to carry out a proper scientific research about the religious studies, especially in studies of Quran sciences, is multi-ethnic subject of the study.

Other sciences are not the rivals of Quran, but they are comrades and helpers to its job.

"By taking a pluralistic approach to all aspects and branches of knowledge, it is possible to achieve deep and holistic approach. Holistic approach is dependent on conscious reference from exclusive methodologies and taking interdisciplinary approach. (Fathollahi, 2010 p. 339)

Should we wait until others carry out studies on the discourse style of the Quran and announce non-religious assumptions and spread it as a doubt in Islamic society, consequently plunge Muslim scholars into thought, and in a defensive attempt try to find an answer to them!

If Muslim scholars, this time, do act sooner and study discourse style of the Quran, we can take the honor of being pioneer in the performing studies, and get free from being indebted to foreigners. For intrusion and entering into minds and hearts of people certain methods and technologies must be used. Identifying speech style of the Quran is a perfect tool to influence the minds and hearts of humans.

Accordingly, propagandists and politicians and businessmen apply various techniques to influence the audience.

There are numerous Formal and informal activities known and popular in the community that intentionally or unintentionally make use of persuasion techniques and their purpose is to influence people to persuade them change their attitude.

One of the innovative ways of human beings in communication is the use of imagery.

Research questions

The main research question is:

How did Almighty Allah make use of imagery in the Quran's discourse style?

The sub-components of the study question include:

1. What is the relationship between effectiveness of the verses of the holy Quran and imagery?
- 2- What are the manifestations of new communication styles in the Quran?
3. What is the role of the literary structure of the message of the Quran in the imagery?
4. In which verses does God refer to imagery?

Literature review

For the first time, Zamkshry proposed artistic creation in the KASHEF interpretation.

But Seyyed Qutb, opened up a new chapter in the eloquence of the Quran, by a new perspective towards literary issues in Quran that was compatible with the common taste of modern man.

He raised the theory of "technical image" in the science of rhetoric.

Spayed Qutb, in this regard, says: "My main job at the school of the Quran is that the artistic and literary qualities of the Quran be revealed till every man can perceive the hidden thoughts and beauties of it. I think, in the early times, Arabs, this way, were attracted to the glory of Quran art and it was this beautiful way of expressing ideas that penetrated deep into their emotions and impacted their perception of it (Sayed Qutb, 1978).

The Term technical picture in the old rhetoric was not called with this name. In the old rhetoric, imagery was presented in the categories like "simile, metaphor, metonymy, and metaphor", beautiful, innovative and imaginative images.

imagery in the Quran is not limited to unique imagery mentioned in rhetoric, but in addition, it is equipped with careful selection and tender words, letters and coordination of movements, and existence of the intensification and mods, and harmonious combination of sentences and phrases, Use of expressive style work together to make the tangible, vivid, dynamic and fantastic image in front of the audience"(Abbasnejad, 2007). Another writer, in this regard, says:

"Quran style has its own special features, including" The verbal beauty, voice attractiveness, emotionality, cohesion of wording and innovation " in the ups and downs of the Words and communicating maximum meaning with minimum of words" (Zarghan, vol. 2, 1995 AH, p. 903.).

Methodologies, tools and study samples

This is a qualitative study which was carried out as a descriptive - analytical study and the data was investigated using content analysis in a document search in the verses of the Quran. The population of the verses is compatible with the theme of the study, which have been studied as sample.

The research tool for the study of Quran and its interpretations are the books about discourse and imagery. God, the first teacher for the human, is the creator of many ways to present messages in the Holy Quran. Imagery is one of the ways which can be found in abundance in the message of the Quran.

This article is committed to process persuasion and propaganda methods.

1. Imager

In the last century, experts in communication science, in order to make persuasive messages effective, resorted to a manner that is known as illustration. The reason for resorting to this method is the persuasive effect of the words that are used in a message.

Each provided message can create an image in mind of the audience.

Each created image in the human mind is as the notions that direct his thoughts and actions to a particular direction. These images have the role of the raw theories that provides audiences with the "truth" of the issues. They determine the most pressing issues and identify our perspective towards individual social world. "(Pratkanys, 2006, p. 7)

We encounter with this type of illustration, very much. News, videos and reports broadcasted through the media, are type of image of a person, culture, society, government and the group.

Imagery is used, in today's world for missionary activity, as an accepted principle in all areas of human life. Some amount people's time is spending watching or reading or hearing this verbal or written imageries.

Concept of imagery

Picture, lexically means the form and shape of something or drawing or make something (Dehkhoda, vol. 4, 1987, p. 593 313 and moein, vol. 1, 2003). Definitions, varying from past till present, have been presented for the concept of "image" and "imagery" that, in each case, these subjects have been viewed from specific perspective.

Anwar defines image as "picture is a rich discourse that is consisted of tangible elements and encompasses thoughts and feelings and refers to something more than literary meaning of the discourse.

(Literary) image is any type of literary style like simile Metaphors, met anomy, allegory and the like that are intended to create incentives for mental and emotional forms"(Anvari, vol. 3, p. 1766).

Some attributed the word "image" in the literary matters to "Expressive collection and virtual possessions the speaker draw image with words and creates role in the mind of the reader or listener" (Shafi'i cadKenny, 2007). Picture is a poster,

Which is made out of words? Simile or metaphor can create an "image", but at the same time,

Some descriptive terms can be found without such elements also have the power to create lush visuals and stunning images.

"Literary image, means the use of words, in a Specific manner in which the meanings and implications can be visualized in a new and innovative way, and even they are manifested in

perceivable form, and in fact, in such cases, the discourse exceeds its limited format And steps into an lively world" (Yasoof, 2005, p. 90). From the aforementioned ideas, it is well clear that the imagery is a tool in literature, which is Words and phrases, not the font and color and photos. With a brief consideration, we explore this subject in "Quran".

Imageries in the Quran

God, simultaneously with the creation of man, endowed him with the power of reasoning and thought and induced him with speech and language so that he could quickly and in the best way benefit from them to communicate and convey meanings.

With the advancement of human knowledge, In addition to speaking, people found other ways to convey meaning. One of these ways is imagery. Imagery is one of the modes of communication. It can be said that this mechanism of communication is the same as non-verbal situation in logic that is found in abundance in the Quran.

This implication refers on the texture of context of the Quran. Verbal Texture of the Quran is an appropriate Space to employ a variety of literary styles, such as: pun, derivation, paradox, contrast, analogy, integration, forming, photos and conversion, image, symmetry, opacity, abstruse discourse, symphony, the sense and etc ... and the use of an array of literary style is a kind of art (Mogaddasi, 2017).

But what we want here to explain is the illustration of the Quran in different subjects. The goal them, store in heart, and make everything easy to perceive for fully grown and not grown men. of Art is to awaken any dormant feelings, desires and passion in man, to blow the life into Art of imagery can help man experience and develop what the human emotions has in the innermost and the most hidden corners of himself, activate and provoke What exists in depth and aspects of human nature and make useable what the soul has in store in its thoughts and reflections which is inherent and glorious.

A glimpse on the method and the style of the Quran shows that each of the chapters, even each verse of the verses has language appropriate and consistent with its objective meaning.

To realize this type of analogies and consistency, it is enough to notice the differences between Maki and madai verses (verses of the rules and verses of the stories). If the verses nozzled in Mecca have song-like and spicy rhythms, it is proportionate to the objectives and guidance of the Quran at that point of time.

In madani verses, it has particular calmness and length that fits perfectly with the social and educational issues in an established environment. (Fathollahi, 2011, p. 499)

All these amazing functions of art, is by the help of the images it makes and it is by the support of the images that enticing, frightening, hope giving, forcing to repent, encouraging to good deeds becomes possible.

Suyuti believed "that one of the goals of the Quran allegory is to portray the goals in a tangible form" (Suite, vol. 2, 2006). Some brief Examples of these images are: (lo! Your lord is Allah who created the heavens and the earth in six days, then mounted he the throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by his command. His verily is all creation and commandment blessed is Allah, the lord of the lords).

In this verse, a metaphor has been applied that after hearing the listener imagines a king that free from governing his realm and though for god there is no throne to sit (Tabatabai, vol. 5, 2001). .Another verse presents such a scary image " those before them plotted, so Allah struck at the foundation of their building, and then the roof fell down upon them from above them, and the doom came on them whence they not ". This verse points to note that is about the imageries of the Qur'an. Because of existing the word "ceiling" there was not a need for the adverb "over them", because it is clear that the roof is placed overhead, but the combination and adverb that seems redundant helps to the listener imagine better and brighter the horror and frightening that the group had experienced " (Darwish, vol. 5, p 1408). Another example of illustration in the verses of the Quran is "and when their feared the consequence of thereof and saw that they had gone astray, they said: unless our lord have

mercy on us and forgive us, we verily are of the lost. The blink of hands alludes to the intensity of remorse and regret. In order to depict the amount of their regret, god gives a brief account of their mental state, and in this report he limits to a snapshot of the blink of hands.

Another example that depicts two images simultaneously is the verse "Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favors, so Allah made it experience that grab of dearth and fear because of what they used to do". In this verse, in addition to strange coloring feeling, a rational and clear picture of the unbelievers is state as well. The image which is created in mind of the listener by this verse is the clothing of hunger and fear that unbelievers wear. The picture is much more an eloquent expression of fear and hunger than expressing them directly and clearly about the condition of unbelievers on the Day of Judgment.

The Quran is a book of guidance and education for people. It has applied various ways to train people which has the greatest influence on humans. One of the ways applied in the training of human being is presenting a picture of a message that stirs the emotions and feelings of the audience and call him to thinking and reflection. This way, is composed of special components and structure of its own. "The structure of message of the Qur'an is literary. In the literary structure, there are four elements "of thought, emotion, imagination and style of interpretation".

Thought, emotion and fantasy, spiritual elements and stylistic interpretation of a text are considered as worldly elements. The element of thinking can be studied, on the basis of arousal of the reader and listener to think around concepts presented picture about the world, human and live. The concept of emotion is what opposes thought, because human perception is based on the power of emotion and thought. Each of these two forces has their own specific demands. The power of mind and thought seeks reality (truth) and goodness in order to act accordingly and the power of emotion and consciences want to record its emotions against things and the scenes one sees. Therefore, a discourse is considered strong which can meet the two human needs. Two things can be inferred from emotion in the Qur'an:

the first point is that: the aim is to stimulate the emotions of the audience which is done through a style of speech, illustration, rhythm of the words, and unique artistic structure of the Quran to draw him and make necessary modifications in aspects of his cognition, emotion and behavior.

The second point is that, in the imageries of Quran, feelings and emotions of the characters and protagonists in different situations, scenes, and events were depicted in an innovative and unique way which also has a significant role in stimulating the emotions of the audiences. The element of imagination or artistic creation is a tool for establishing relationship between objects and presenting a new image of them to provoke the emotion, feelings, imagination of the audience. The element of imagery in the verses of Quran is related to the audience who, through reading and listening to the verses, create an imagination out of the verses and then makes abstract meaning of the message.

The element of interpretation is the external display and presentation of trinary spiritual elements of thought, emotion and imagination. So it is called verbal element. Genre or style refers to manner of expression through which it offers its thoughts, emotions and imagination in the form of words, sentences and combination.

"Perhaps it could certainly be said that the biggest and most productive thing literary figures have done in the history is the implementation and simplifying of the facts by analogy, incarnation, simile and sensible analogy." (Parvimni, P, 2001)

All messages of the Quran have the element of "intellectual, literary style". Two elements of fantasy and emotion exist in the Quran, but they are different from literary elements. Quran has not provided unrealistic events in terms of image. What the Quran provided in image format, all are real. This is one of the fundamental differences between images of the Quran with other images provided in literary works.

Imagery is an appropriate and specific style of the Quran and its aim is not to adorn the discourse styles with the imaginary form but it is a general and common rule all over it that cares about meaning as well and benefits from mobility and dynamism. Note to an example in this case: "lo! They who deny our revelations and scorn them, for them the gates of heaven will not be opened or nor they will not enter the garden until the camel goth through the needle's eye. Thus do we requite the guilty)?"

Holy Quran offers an abstract meaning in image format to its audience.

Quran announces the impossibility of entry for the arrogant and tyrants to Paradise, which depicts this impermissibility by the image of "opening the sky door and entry of a camel through needle's eye". This imagination is alive, dynamic and animated.

these two images enter into the mind of the audience and depicts single and abstract concept of depravity from divine blessings by passing through his mind and fancies:

Types of imagery

Illustration can be divided in many ways that a few of them are mentioned here.

Materials and content of the image:

One of the categorization of the image is from the dimension of its material and content. The material element is the material present in the image such as "nature, animals, humans and the content is the message presented to the audience in the form image.

Many verses in the Quran make use of materials to provide the grounds for the acceptance of the audience, for example in the verse" and the king said: lo! I saw in a dream seven fat kina which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if you can interpret dreams).

In this verse "seven fat cows and seven lean cows, seven green ears of corn, seven dry ears of corn "are as the components of this picture, and the verse "as for such, theirs will be gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blest the reward, and fair the resting peace!). In this verse "golden handcuffs, a green silk dress, beds" are mentioned as the components of this image.

There are four elements of a literary text in these two verses.

Thinking about the idea of how the skinny cows and dry bungles eat fat cows eat green ears of corn and animating "personification "of the bungles is kind of imagination.

Number of images:

Image has another classification that falls under single, simple, and compound or overlapping categories. A singular image is divided into two brief and ample types.

- brief singular image, is composed of two simple expanded events which are combined into a third event. Verse "or deemest thou that most of them bear or understand? They are but as the cattle, nay, but they are farther astray!"

The phrase " They are but as " is a singular image. In this Quran phrase the unbeliever's image has been compared to cattle. Two singular image "unbelievers, animals," reflect the third image as a result. The third image is the unbelievers' lack of understanding that is common to both of the first and second images.

- Detailed singular image, this image is composed of two expanded events, containing some common features in the two images "with downcast eyes, they come forth from the graves as they were locusts spread aboard".

in this verse, there are two singular images" the rise of humans from the graves and scattering everywhere as locusts". There are common elements in these two images that we point to some of them: first: rising of the humans and locusts from their sleep. Second: dispersion, two groups are scattered to a side. Third: cluttering. Fourth: compression

Fifth: tension and commotion: The common elements between the two images, indicates that various features must be formed in a single image to imagine an image like a sudden outflow of people from the grave.

Whenever the Quran wants to direct the audience's attention to a transient phenomenon among other phenomena, it exploits a singular image. Like this verse, "will they then not meditate on the Quran, or are they locking on the hearts?"

In this verse, locking the hearts is a simple image that creates the situation fast and quick, which is the contemplation in Quran.

Compound Image:

- Compound image, a set of general images which is composed of several related images together with different layers and dimensions. The following verse is the best evidence for composite image "Allah is the light of the heavens and the earth. The similitude of his light is as niche wherein a lamp is. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the east nor of the west, whose oil will almost glow forth (of itself) though no fire touches it. Light upon light, Allah guideth unto his light that he will. And Allah speaketh to mankind in allegories, for Allah is knower of all things". In this verse, " light and Icicle, LED and crystal, crystal and luminescent " are singular images that, in total, create an image.

Composite image is used where we want to invite our audience to a general and universal phenomenon, "like faith and disbelief" and the works associated with it that requires deep thinking. In the verse above all single images have been aligned together to transfer a composite image of God's light the minds and hearts of the audience.

The light in its abstract meaning has been adjusted to faith, heaven, guidance, and Imams (AS). Another example of a composite image is in the verse, "or as darkness on a vast, abysmal sea. There covered him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light". In this verse several different brief picture like "Deep Sea, turbulent waves, black cloud" is repeated to form an overall picture which fits into the behavior of the unbelievers who live in the realm of darkness and intellectual inanition. Composite image in this verse is the last part of it, " And he for whom Allah hath not appointed light, for him there is no light "which depicts the condition of a pagan submerging into variety of permanent darkness. Another example of a composite image Quran verses provide is "o ye who believe! Render not vain your alms giving by reproach and injury, like him who spinet his wealth only to be seen of men and believeth not in Allah and the last day. His likeness is as the likeness of a rock whereon dust of earth is; a rain storm simteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk".

The feature of this type of compound image is its effect and its dramatic awe inspiring characteristics because the composite image is dependent to an image similar in structure, in a way that this image creates a dual structure. There are two sides in the picture that this verse offers, in the first stage, it is invalidating alms and charity by reproach and injury and hypocritical donation. The Second side of the image has dual combination. In combination this type of image, it is usual that the simulated object itself, be the place for other assimilation "it means that the moshabah on beh, is itself a moshabah in new metaphor."

It has special artistic miracle that can be seen in the overlapping image. This verse also offers such an overlapping image. Compound images are usually described in the form of compound similes or short stories. The above verse is in the form of compound simile .in order to specify the issues related to people which require precise analysis and description, Quran makes use of compound images so that the audience easily comprehend it and in order to realize them a common analogy and comparison of the more tangible and analyzable situation are exploited. An example of the verse is "know that the life of this world is only play, and idle talk, and pageantry , and boasting among you,

and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but after that it driest and thou sees it turning yellow then it becometh straw. And in the hereafter there is grievous punishment, and (also) forgiveness from Allah and his good pleasure, whereas the life of the world is but matter of illusion". This verse has divided a worldly life of human and the life stages of man into five stages and compared it with the rain and growth of the plants.

These stages have been depicted in this way.

The first phase: the "toys" or, childish childhood games which is exemplified to the rain and the growth of plant life and nature. It is mentioned by the word "Ghaith". Two words "Debauchery and Ghaith" stand against each other and make a single image.

Second phase: "Play 'or vicious pleasures of adolescence which is exemplified to the amazing plants and the infidels are excited by it "idle talk, and pageantry ".

Step Three: "Ladder" or self-adorning flourishing of the adolescence which is likened to the culmination of blossoming and beauty of flowers and plants and mentioned by the word, "Then driest ".

The fourth step: "boasting among you " pride and self-glorification of a middle-aged man because of in the worldly positions is likened to the wilt and fall of the beauty of flowers and it came about with the word " turning yellow ".

Step Five:" wealth and children ' or greed to add wealth and children at the end of the life compared to decay and destruction and death of the plants and it is with mentioned the term" then it becometh straw ".

Qur'an in these life stages, in three stages of " childhood, teenage , young "offers a beautiful and attractive image to attract the audience's attention and somehow employs the visual sense of man to provide two composite images that are the main objective of this verse.

The two final images , represents condition of the infidels and the believers in the hereafter and eternal life where the infidels are in harsh torment and believers in the shelter of the God's forgiveness and contentment are privileged of heavenly blessings. Presentation of this many images has a final result and it induces a message to its audience, that result and message is that the world life is perishable and anyone who attends to it will suffer from divine life (Jafari, 1982).

Image of the short story or allegorical metaphor:

A composite images is a type of composite image that is built based on a real or imagined story, provided that it does not exceed from a hero or a singular and transient event. example for such an image is the verse "would any of you like to have a garden of palm trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain his revelations onto you, in order that ye may give thought"., in addition the picture above discusses charity, in this picture instead of analogy or metaphor particles a 'narration' formed the other side of the image.

The Story assumes a hero that owns a garden of palm trees and vines, with rivers flowing under current. The hero reached old age, ruling over families and poor children.

In the meantime, a sudden gust of wind blows and a fire in the garden burn the garden. How is the mental State of the hero in this situation? In this verse, such a situation is depicted.

This analogy has a hero, a natural event, an environment and an element of surprise.

In this picture there is an analogy that rather than simile particle resorts to a short story for the second side of the image.

Illustrations by contrasting images:

Another way of illustrating in the Qur'an is providing contrasting images. In order to persuade its audiences, Quran makes frequent use of comparison and analogy. conflicting Pictures are perceived much easier and faster and by them the audience know the truth of the images and this is the best way to make people think and present the truth to them. The verse "the similitude of the two

parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?"(Hood,24). In this verse, two groups were compared. Unbeliever as "blind and deaf" and believers as "seeing and hearing" were compared at the same time. Blindness and deafness will lead to darkness and astray and vision and hearing will end up in growth and guidance. Other verse that has depicted two ideologies , of belief of disbelief that are namely right and wrong though which it illustrates the believer and his future and an unbeliever and his future condition include:

“say: (it is) the truth from the lord of you(all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers fire. Its tent encloses them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill resting place!”

In these verses a picture of the man, an image of right and wrong, an image of faith and unbelief, a picture of the faithful person's situation, and the image of the infidels, come in the form of words and sentences. There is one end in this comparison and conjunction that is to convince the audience to accept faith and do good deeds and to benefit from its spiritual effects.

Result

each author, speaker, or persuader "politician, networker, artist, actor and teacher" tries to convince his audience to pay attention to his message and accept its effects. The impact of any oral or written message is the same effect that created in the audience and makes him accept it.

Sending his prophets, God wants help human reach its desired destination, which is the divine closeness to Allah, draws to the attention of people to the message of God in the form of Revelation.

The latest revelation of God as the Qur'an has been presented to people by the Prophet (PBUH). The divine message, in the form of a literary text and its literary elements, tends to draw attention to the effects of this message. So it benefits from many of the influential and persuasive practices. One of these methods is imagery.

plenty of Quran verses try to invited audiences to thinking and they stimulate his humane emotions to study the messages present in the images and to be affected by it.

The imagery of Quran is different from with other persuasive imageries. This difference is very distinct in subject matter and purpose.

Subjects covered in the Quran images are about , the universe, the unity of God, the worldly life of a human, the transient nature of this life, the afterlife and live with suffering and with the blessings of heaven, belief and unbelief, faithful, infidel and hypocritical of humans.

The purpose of imageries in Quran is to persuade the man to divine messages presented in the form of images. The main purpose of illustration in the Qur'an is the acceptance of the unity of God and commitment to God's commandments and performing deeds favorable to god in order to render glory and victory for human in the world and the hereafter.

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