

'Pathos' as Persuasive Technique in The Holy Quran: An Analysis of Surah Az-Zumar

Haleema Saadia
Sarwet Rasul

Abstract

The study of persuasion in communication is one of the oldest studies which date back to Greek philosopher Aristotle in 384 BC -322 BC. In a communicative activity concerning persuasion, the communicator tries to seek a desired response from the receiver; however, the response from the receiver is considered to be voluntary. In religious texts, various persuasive strategies are used which help the communicator achieve expected and desired response for the message. The current study aims to explore and study the use of 'Pathos' as a persuasive technique in the Holy Quran. Surah Az-Zumar, chapter 39 which is a Makki Surah of the Holy Quran, is taken as a sample; and its English translation by Shabbir Ahmed is used for analysis. The persuasive technique 'Pathos' can be applied by addressing various types of emotions. However, two main ways that are used to persuade through pathos are 'fear appeal' and 'praise'; and the data of the current research is also explored under only these two main categories to provide insights into how the Holy Quran has used pathos to persuade people.

Keywords: Persuasion, the Holy Quran, pathos, fear appeal, praise.

1. Introduction

1.1 Introduction and background to the research

Language used in the Holy Quran employs various techniques which persuade its followers belonging to diverse walks of life irrespective of the era they live in. It uses various appealing forces for persuasion which make people believe and act according to its directions. The current study aims to explore one such persuasive technique of 'Pathos' used in this Book and the functions performed by it for persuading the receiver.

1.2 Significance of the research

The research is significant as it will unfold a vital persuasive technique adopted by the Holy Quran. It explores and provides an insight into the persuasive technique of 'Pathos' and also presents its functions performed in the Holy Quran. Therefore, it enhances the comprehension and understanding of the readers about the use of 'Pathos' as a persuasive technique in the Holy Quran. The study also provides a platform for further research in this area. It also holds significance in regards to the Holy Quran's language, so it would be beneficial for the teachers as well as students of Linguistics. Furthermore, it is also significant because it studies persuasive techniques which are not only important in linguistics but also in communication sciences, social psychology and

behavioral studies. So it will be useful for the students and researchers of various fields.

1.3 Definition of pathos: Operational definitions

Below are operational definitions of the important terms used in the current research.

Persuasion

Different researchers have defined persuasion. Hogan (2004) describes persuasion as “the ability to induce beliefs and values in other people by influencing their thoughts and actions through specific strategies” (p.20). Perloff (2010) defines persuasion as “a symbolic process in which communicators try to convince other people to change their attitudes or behaviors regarding an issue through the transmission of a message in an atmosphere of free choice” (p.12).

For the current research, both of the aforementioned definitions are adopted to define persuasion as a way of communication in which a communicator, by using language, makes a conscious attempt to persuade and convince the receivers to change their attitudes, beliefs and actions. Hence, the communicator tries to seek or incite a desired reaction from the receiver; however, the response from the receiver is voluntary as there is a free choice given by communicator.

Pathos

Grice (2010) delineates that pathos is “appealing to or arousing emotions” (p.27). According to Shabo (2010), “an appeal to pathos attempts to elicit an emotional response from the audience” (p.8). For the current research, in the light of these definitions, pathos is defined as an appeal to the emotions of receivers to raise emotions or to elicit an emotional response from them. Emotions that can be used for pathos are of several types. For current research its focus is limited to two categories including fear appeals and praise.

Fear appeals

Witte and Allen 1992 (as cited in Boermans, 2007) gave three parts of fear appeals including “fear, threat and self-efficacy” (p.30). To Witte (1992) “fear is a negatively-valenced emotion, accompanied by a high level of arousal, and is elicited by a threat that is perceived to be significant and personally relevant” whereas he explains that threat “is an external stimulus variable (e.g., an environmental or message cue) that exists whether a person knows it or not” (p.331). Mongeau (2012) defines fear as “an internal characteristic, that is, a negative emotion that is thought to intervene between fear appeals and responses” (p.145), whereas he explains that threat is “an environmental characteristic that represents something that portends negative consequences for the individual” (p.145). According to Merriam-Webster Dictionary (as cited in

Mogan, 2012), fear is “an unpleasant emotional state characterized by anticipation of pain or great distress and accompanied by heightened autonomic activity especially involving the nervous system: agitated foreboding often of some real or specific peril” (p.9).

For the current research fear is a negative and unpleasant emotion with higher level of arousal which is characterized by anticipation of pain or great distress and is elicited by a threat that is perceived to be significant and personally relevant. It represents something that portends negative consequences for the individual.

Praise

For the current research, the definition of praise given by Mulholland (2005) is used. According to him, “praise is the expression of approval or admiration of someone or something which is thereby marked as exceptional or deserving of special attention” (p.275).

2. Literature Review

This section reviews the literature relevant to the research. It provides discussion on persuasion, its use in various religious texts and in the Holy Quran as well. Thus, this section serves as underpinning for the theoretical aspects of the study.

2.1 What is persuasion?

Human language plays numerous crucial roles in their lives with its core function to communicate with others. It has many secondary purposes. One of them is to persuade others according to your thoughts, ideas and beliefs known as persuasion. Beliefs, motives and actions we choose in our everyday life from trivial to the foremost are the results of some motivation or influence of certain stimulus. So, we all are persuaded by one thing or another. Many scholars have defined persuasion. Persuasion is, defined by Hogan (2004) as “the ability to induce beliefs and values in other people by influencing their thoughts and actions through specific strategies” (p.20). Likewise, APA Dictionary of Psychology defines persuasion as “an active attempt by one person to change another’s attitudes, beliefs, or emotions associated with some issue, person, concept, or object” (VandenBos, 2006, p.692).

In persuasion, a persuader tries to persuade other persons, without imposing his views on them by giving free choice of accepting the ideas. Perloff (2010) reinforces this idea while defining persuasion as “a symbolic process in which communicators try to convince other people to change their attitudes or behaviour regarding an issue through the transmission of a message in an atmosphere of free choice” (p.12).

So, in persuasion one cannot violate other person's right to free will. In the light of aforementioned definitions of persuasion, for the current research persuasion is defined as a way of communication in which a communicator, by using language, makes a conscious attempt to persuade and convince the listeners/receivers to change their attitudes, beliefs and actions. Hence, the communicator tries to seek or incite a desired reaction from the receiver; however, the response from the receiver is voluntary as there is a free choice given by communicator.

2.2 Use of persuasion in religious texts

Persuasion is an important aspect of the religious books. There are many religions in the world and they have their own sacred books. Some of the religious books are considered as divine, revealed from God in which He communicates with humans persuasively. Following is the brief overview of the persuasion in some of the religious books.

Persuasion in the Bible

The Bible, a religious book of one of the significant religions of the world i.e., Christianity, is known to be a divine book revealed by God. Estes (2013) describes, "According to John, Jesus asked questions" (p.1). He asserts that such questions are asked by Jesus (P.B.U.H) in 'John' with rhetorical quality. It does not matter whether the answers are given to such questions or not; nonetheless, there is a desire of speaker behind such questions to share some "assertion, possibility, persuasion" (p.54) and so forth. He asserts "In the Fourth Gospel, more than sixty percent of the questions of Jesus have noticeable rhetorical qualities. This means the majority of Jesus' questions were asked in order to persuade listeners" (p.53). Therefore, the major purpose of Jesus' questions in John's Gospel is to persuade the audience because questions have more persuasive effects as compared to corresponding proposition. Watts also examines (as cited in Kompaoré, 2004, p.10) "the rhetorical function of Biblical law as a whole, as well as some techniques used for the goal of persuasion in the structure of the laws". Hence, the Bible uses 'rhetorical questions' and 'persuasive techniques' to persuade people towards its message.

Persuasion through rhetoric in the Book of Amos

According to Mamahit and Venter (2010), Amos was a "prophet" who belonged to eight century BCE and who pronounced God's message through the "book of Amos" named "Oracle against the Nations" (p.1). He, with this book, was sent to the nation Israel against their discriminatory treatment against lower class of society (Mamahit & Venter, 2010). Möller (2003) states in the introduction to his book named 'A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos' that the prophet Amos employed the rhetorical devices as "the presentation of the debating prophet is the primary rhetorical means employed

by the book's authors or final redactors in order to achieve their communicative aims" (p.2).

Mamahit and Venter (2010) state that "Amos uses several rhetorical devices to appeal to the minds and hearts of the Israelites to persuade them to change their ways" (p.1). They identified its rhetorical techniques in which majorly "a rhetorical genre called judicial rhetoric" is employed. Other rhetorical techniques of the Book are "numerical formula", "repetition", "the war oracle", "parallel structure", "geographical chiasmus" and "rhetorical entrapment" (p.8-10). Thus, the prophet employed these techniques in order to persuade his people (Mamahit & Venter, 2010).

Persuasion and rhetoric in the Book of Ezekiel

According to Smith (2004) "the Book of Ezekiel stands in the English Bible fourth among the Major Prophets" (mentioned in the preface of 'An Exegetical Commentary on Ezekiel', p.2). Renz (1999) discusses its rhetorical functions and techniques and also explores three 'modes of persuasion' given by Aristotle including 'ethos', 'pathos' and 'logos' of the book of Ezekiel. He examines "ethos" which is related with setting up the credibility of the author or speaker in "the creation of a theocentric narrative" in this book which "serves to affirm the credibility of the implied author of the book" (p.144). He studies its "logos" in "the use of legal motifs" which is to build "the credibility of the argument" as well as "pathos" employed in its "emotive language" (p.144). This depicts that persuasion is significant in the book of Ezekiel and plays a useful role in accomplishing its mission.

2.3 Persuasion in the Holy Quran

As discussed earlier, persuasion is prevalent in different religious books. Likewise, persuasion plays a vital role in the Holy Quran which is a religious book meant for all people of all times. Muslims believe that the Holy Quran is the last book revealed by God in which He communicated with humanity. As one aim of the communication is persuasion, the Holy Quran, being a communication from God Almighty to humans "influences the audience and makes a new attitude in their soul" (Fathollahi & Kamely, 2012, p.2658).

One of the strengths of the Holy Quran mentioned by Al-Sharif (2010) is "persuasion" (p.96). Wadud (1999) asserts that the Holy Quran, while addressing its addressees, endeavors to persuade people to change their thoughts and behaviours. She further states that the Book particularly makes efforts:

"to convince them of the authenticity of the message; 2. to demonstrate its relevance and significance; 3. to indicate the shortcomings and weaknesses of the existing status quo; and, 4. to persuade or entice them through offers and threats

that appealed to their nature, understanding, and experience" (Wadud, 1999: p. 54).

According to Fathollahi and Kamely (2012), there are three necessary elements for an effective persuasive communication which are "messenger, audience and message" (p. 2658) in communication studies. They found these elements in the Holy Quran as well. They have highlighted various characteristics of 'messenger' of the Holy Quran (P.B.U.H) through various sayings of God Almighty quoting from the Holy Quran. These include "awareness and attitude", "faith in objective", "purity", "patience", (p. 2663) "decisiveness and courage", "kindness and sympathy" (p. 2664) and so on.

Regarding second aspect of persuasive communication i.e., 'audience', Fathollahi and Kamely (2012) assert that the Holy Quran has paid attention to "the cognitive and emotional aspects of human" (p. 2662) as well as "mental capacity and intellectual needs of current and future audiences" (p. 2657). Wadud (1999) also affirms this points that the Holy Quran has also considered the perceptions and views of members of the society while persuading them. Fathollahi and Kamely (2012), while discussing third aspect of persuasive communication i.e., 'message', state that "the reason behind Quran influence is the meanings and the words" (p. 2658). They further add that "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...is understandable for audience"(2012: p. 2659).

Fathollahi and Kamely (2012) assert that the Holy Quran has made use of its words and sentences to exhibit its argument and messages by the assistance of "literary arrays" such as "similes", "metaphors" and "irony" (Fathollahi & Kamely, 2012: p. 2659-2660). Its other persuasive elements are "subject variety", "similar and different iterations" and "simultaneous application of attitude cognitive and emotional components"(Fathollahi & Kamely, 2012: p. 2662). Thus, all the three basic elements for a persuasive communication are present in the Holy Quran (Fathollahi & Kamely, 2012).

The Holy Quran persuades people towards its path. But it amazes one as to how the Book persuades different people of different times possessing different nature when all people cannot be persuaded in response to one type of method of persuasion. Hence, the Book has adopted such ways as can persuade people with assorted human natures. Discussing this idea, Managheb and Mehrabi (2013) assert that:

"Quran is a book that convinces everybody with any noetic interest. It produces philosophical proofs for the philosopher. It eases the path of introvertive

revolution for mysticism and makes him achieve mysticism and intuition. It familiarizes jurist, theologian, and moral with lawful and unlawful, the finest disputation, virtues, and wicked acts. Sometimes, Quran encourages human to travel in the ground to see and to hear; sometimes it provides rational proofs and wise arguments and sometimes it benefits from admonition, warning, and glad tidings. This different way in explaining Quran's contents is due to the difference in human's fields". (p. 667)

Thus, the Holy Quran employs variety of techniques to persuade its receivers. Managheb and Mehrabi (2013) have discussed methods of persuasion used by the Book and state that the Book employs "wise men's persuasive methods" (p. 673) to talk to people and to convince them of its message. They point out the three ways provided by the Holy Quran to deliver its teachings to people by quoting the verse, "call to the path of your lord with wisdom and fine admonition; dispute with them in the best manner..." (An-nahl/125) (Managheb & Mehrabi, 2013: p. 674). The verse itself demonstrates the methods to be used while persuading someone to its message and teachings. At the same time, these are the methods adopted by the Holy Quran for persuasion (Managheb & Mehrabi, 2013).

'Wisdom' consists of evidences and logic to delineate its message and to persuade (Managheb & Mehrabi, 2013). The second method taught by the Holy Quran to proclaim it is "admonition" (Managheb & Mehrabi, 2013: p. 674) and is to use to persuade one who is incapable of comprehending reasoning of the arguments. The persuader clarifies the obnoxious repercussions for certain behaviour to beget the receiver to abandon it. Third method of persuasion adopted and taught by the Book is "the finest disputation" (Managheb & Mehrabi, 2013: p. 675) to nullify and cancel out the views of opponents. Hence, these are the method of the Holy Quran which it adopts to persuade people.

2.4 Different techniques of persuasion in the Holy Quran

There are numerous other persuasive techniques used in the Holy Quran to persuade and convince the readers. One of stylistic features of the Book is "the use of direct speech" (Haleem, 1992: p. 430) where it quotes the sayings of unbelievers as well of believers (Haleem, 1992). Whereas "quotation" is a persuasive technique used to "provide authority" (Mulholland, 2005: p. 297), Haleem (2005) pointed out, in the introduction to his translation of the Holy Quran named "The Qur'an", its other stylistic features used to persuade. One of its effectual stylistic devices in which God Almighty addresses to humans directly whereas, "direct address" (Mulholland, 2005: p. 92) is also a persuasive technique. Another stylistic aspect of the Book, as Haleem (2005) points out, is the "technique of generalization" (p. xxi) which is also a persuasive technique (Bronterae, 2008). 'Narrative' is also a persuasive technique (Bilandzic & Busselle,

2012) prevalent in the Holy Quran (Gezer, 2013). Beside these techniques, there are many persuasive techniques employed by the Holy Quran for persuading its receivers.

2.5 Pathos as a persuasive technique

Aristotle has pointed out three modes of persuasion including “ethos, pathos and logos” (Shabo, 2010: p. 8). Pathos is about “appealing to or arousing to emotions” (Grice, 2010: p. 27). Grice states that pathos is used as a persuasive tactic in which one is persuaded by raising their emotions. Emotions are raised by “setting an emotional tone through the use of provocative language, imagery, and information” (Shabo, 2010: p. 13) and so on. On feeling certain emotions a person is persuaded to change his action, behaviour and attitude.

2.6 Fear appeal as a persuasive technique

Fear appeal is a persuasive technique (Boermans, 2007; Maloney, Lapinski & Witte, 2011; Mongeau, 2012) which serves as an “emotional appeal” (Mongeau, 2012: p. 9). It comprises of “fear”, “threat” and “self-efficacy” (Boermans, 2007). Fear is defined as “an internal characteristic, that is, a negative emotion that is thought to intervene between fear appeals and responses” whereas threat is “an environmental characteristic that represents something that portends negative consequences for the individual” (Mongeau, 2012: p. 145). Maloney, Lapinski and Witte (2011) state that when people observe and consider a threat as of a high level then they will feel fear but if they look threat as of low level then they will not face any fear. Boermans (2007) asserts that a powerful threat is capable of producing a strong fear. As a result, it will stimulate people “to reduce that fear by engaging in either danger control processes or fear control processes” (p. 208). Thus, fear appeals generate fear in its receiver and persuade him to take certain actions to avoid threat.

2.7 Praise as a persuasive technique

Praise is a persuasive technique in which one gives “expression of approval or admiration of someone or something which is thereby marked as exceptional or deserving of special attention” (Mulholland, 2005: p. 276). (REPETITION) Hence, praise reinforces certain behavior or action as true and acceptable. It is used to “to make another person feel good” and “to present oneself as generous spirited” (p. 276). It can be “general” or “specific” (p. 278). By using this technique, the receiver can be made to feel pleasant about himself as well as about the persuader which can be useful to build a strong relation between the receiver and communicator. Praise is twofold functions because with the approval of certain behaviours they can point out certain errors simultaneously (Mulholland, 2005). As praise emphasises certain behaviour or action as true and acceptable, a person will try to be constant in his behaviour and will also be persuaded to put efforts for his improvement.

3. Research Methodology

3.1 Type of research and data for the current research

The current research is qualitative and descriptive in nature. It aims at exploring the use of pathos and the functions performed by the use of pathos as a persuasive technique in the selected text from the Holy Quran. Surah 'Az-Zumar' which is the 39th chapter of the Holy Quran, is selected as sample for the current research and its English translation by "Shabbir Ahmed" named "QXPiv: The Qur'an as It Explains Itself" is opted for this purpose.

3.2 Rationale for the selected sample

For current research, Surah Az-Zumar is selected as it is a Makki Surah and in the Holy Quran there is more persuasion in Makki Surahs as compared to Madni Surahs. Other reasons for selecting this Surah to its appropriate length suitable for the current research and the use of persuasive techniques in it.

3.3 Designing framework

Since the current research explores the use of Pathos as a persuasive technique in the selected surrah of Quran, to design the framework of analysis various theoretical frameworks are used as a reference. Thus, the term 'Pathos' is adopted from Aristotle's three modes of persuasion 'ethos', 'pathos' and 'logos' (Perloff, 2010: p. 28). For the current research, persuasive technique of 'Pathos' is categorized into two categories: Fear Appeals and Praise. The concept of 'Fear appeal' is taken from the chapter twelve 'Fear Appeals' of book '*The SAGE Handbook of Persuasion: Developments in Theory and Practice*' edited by 'James Price Dillard and Lijiang Shen' (2012), whereas the concept of 'Praise' is adapted by Mulholland (2005) from his book '*Handbook of persuasive tactics: A practical language guide*'.

3.4 System of data presentation

In analysis, some segments of the verses are examples of more than one persuasive technique; and, therefore, in order to avoid confusion, parts of verses under examination in a certain category are presented in bold font. But if complete verses qualify for one category, they are not presented in bold font. It is also important to mention that two or more consecutive verses coming under the same category with a unified theme and connectivity of idea are analyzed together but they are considered separate verses when it comes to quantification.

4. Data Presentation and Analysis

4.1 Introduction

This section deals with the presentation of data and its analysis in order to examine and discuss the use of persuasive technique of 'Pathos' in the Holy Quran under two categories: 'fear appeal' and 'praise'.

4.2 Introduction to category 1- Fear appeals

As it has already been discussed while giving the operational definitions, fear appeals have three parts including “fear, threat and self-efficacy” (Witte and Allen as cited in Boermans, 2007). Mogan (2012) refers to Merriam-Webster Dictionary which defines fear as an unpleasant emotional state that has an anticipation of pain or distress. So, when a message creates fear in the recipient then it poses a threat resulting in fear appeal. Thus, fear serves as an “emotional appeal” evidently (Mongeau, 2012: p. 9). A strong threat will consequently lead to the sturdy stimulation of fear (Boermans, 2007). While defining efficacy, Witte (1992) asserts:

“Efficacy also exists as an environmental or message cue and may lead to *perceived efficacy*, which refers to cognitions about efficacy. Message depictions of efficacy focus on the effectiveness of the recommended response (i.e. *response efficacy*) and on the targeted audience's ability to perform the recommended response” (p. 332).

So, stimulation of fear is made noticeable by a threat that is extremely evident and real. ‘Self-efficacy’ symbolises the receiver’s knack to act upon the suggested behaviour. Fear appeals fright people by alarming them with negative consequences and also recommend behaving in a certain way to avoid threat. Thus, the fear appeals function in a way that if the suggested behaviour is not acted upon, then the receiver will have to face the mentioned threats. Henceforth, fear appeals comprise of two facets including threat of disparaging results causing fear and recommendations. Conclusively, fear appeals consummate persuasion when a person wants to get rid of threat and alters his behaviour in accordance with suggested attitude (Boermans, 2007).

4.3 Presentation and analysis of data of category 1- Fear appeals

The first example from the data is as follows:

“Is it not to God alone that all sincere faith is due? And yet, those who take patrons besides Him say, “We worship them for no other reason than that they bring us nearer to God.” God will judge between them (the clergy and the masses) concerning that wherein they differed (from the truth). Certainly, God does not grace with guidance anyone who is bent on lying to himself, stubbornly ingrate” [39:3]¹²

In this verse, the threat is presented to ‘liar’ and ‘stubbornly ingrate’ that God Almighty does not show direction to such people. It is a punishment for being a ‘liar’ and ‘stubbornly ingrate’. If God Almighty does not give right direction to

¹² Throughout the analysis this pattern of reference will be followed where surah number is mentioned before the colon and it is followed by verse number after the colon.

someone, he cannot find any way to get out of the darkness nor can anyone give him guidance. The given threat implicitly rouses emotions of fear and loss which increase anxiety. If one seek a way of protecting himself, the only way to get rid of this punishment that is to change his false behaviour of being a 'liar' and 'stubbornly ingrate' into acceptable. So that one may be forgiven by God Almighty and the punishment can be averted. Hence, the verse is using fear appeal to persuade the receiver.

Another example is:

"When some trouble touches the humans, they call upon their Lord turning to Him in humility. But as soon as He bestows a blessing upon them from Himself, they forget what they called for before, and they choose 'rivals' to God, thus misleading others from His path. Say, "Enjoy your disbelief for a little while. You are among the companions of the fire." " [39:8]

In this verse God Almighty has warned and alarmed 'disbelievers' from the threat of severest penalty of eternal 'fire'. The word to 'enjoy' is utilized for the believers in this verse, but it serves an ironical meaning here that how can one who has to face the severest penalty for eternity can rejoice. Moreover, it also reflects the ignorance of disbelievers about the consequences of not accepting the truth and because of this ignorance they are enjoying. The verse mocks them by asking them to rejoice on their incredulity and rejection of truth, but for this action they are warned of their fates of becoming the "companions of the fire". The threat arouses the emotions of fear and terror of eternal penalty as the verse asserts that they will be facing this as an outcome of their 'disbelief'. This fear creates anxiety and distress in the receivers and one is persuaded to find a solution to protect himself. By removing the fear of penalty, one can get rid of anxiety and distress but this penalty can be avoided only by embracing the notions of a 'believer' and by accepting the truth of God Almighty. Thus, the verse is not only presenting a threat to raise fear, but if it is contemplated upon then it is also giving the recommendations to avoid threat and to release oneself from fright by being a 'believer'. In this way fear appeal is used to persuade the receiver.

Third instance from the selected surah is as follows:

"You may worship whatever you wish besides Him. Say, "The real losers are those who lose their own 'self' and their families on the Day of Resurrection. Ah, that is the obvious loss." [39:15] They will have fire and ashes above them, and beneath them a dais of hot ashes. In this way does God alert His servants: O My servants! Be mindful of My laws" [39:16]

In these verses, the unbelievers are addressed and are being given the freedom of serving whomever they please. God Almighty demonstrates politeness in these verses that they are not being forced to worship, obey and submit to Him, however, they are warned against the consequences of their deeds. As a consequence of serving other than God Almighty, the threats of "obvious loss" with "fire and ashes above them, and beneath them a dais of hot ashes" is presented. These threats raise the emotions of fear of eternal loss. If a person feels this emotion of fear, he will obviously try to find a solution to save himself from this threat. The fear of threat is only possible to avoid by following the given recommendations which the verse has already provided that is by being attentive of God's rules, so all the requisites of fear appeals are gathered here in these verses. Hence, the persuasiveness of this verse is heightened by the persuasive technique of fear appeal, so that the people may be persuaded to change themselves and consequently be prevented from the torment of Hell.

Another instance in the data is:

"Oh, think of him who defends himself against the suffering on the Resurrection Day, only with his face! And it will be said to the violators of permanent Values, "Taste now what you had sown!" " [39:24]

The verse reminds the receiver about the one who would be protecting himself "against the suffering on the Resurrection Day, only with his face". It will be faced by "the violators of permanent Values" as repercussion of his deeds. The harshness of punishment would be increased when he would be called to "taste" it. Humans always want to relish delicious things, but here this term is used with an ironic meaning. In the Holy Quran, God describes such verses elucidating the obvious punishment of the sinners, so that they may fear today and could prevent themselves from Hell tomorrow. Likewise, the penalty mentioned here is extremely harsh that one would not be able to bear its due eternal burden. This threat produces the emotions of fear in its receivers as these violators earn in life hereafter the result of their deeds in this life. This implies that by following the laws one can protect himself which serves as recommendations to protect oneself. So anyone having common sense would admonish himself for his misdeeds by turning towards good ones. Hence, this verse persuades by using fear appeal.

Likewise we find fear appeal in other verses such as:

"Those before them said the same thing, but what they earned did not avail them in the least. [39:50] They destabilized the lives of others, and their very deeds fell back upon themselves. And the same will happen to the

oppressors always - their deeds falling back upon themselves, and they will never be able to evade the Law of Requitall" [39:51]

These verses are using fear appeal and alluding to previous nations who rejected the guidance of God and did oppressions on their nations. In result, they faced the severest anguish in this world. These verses also tell that whatever "oppressors" of this generation say, older generations also said the same; that means that oppressors of all ages act the same. Whatever they achieved and did in their life turned out futile as it could not benefit them and could not save them from that anguish, but their evil deeds ruined them only. God Almighty has threatened the oppressive nations of every era that they will bear the punishments for their evil deeds if they will do the same like previous nations. This threat of excruciating penalty raises the emotions of fear in receivers, but one can avert the consequences by not repeating the actions of the previous nations. God Almighty has made His people alert and conscious of the results of rejection or disobedience of His guidance and of their cruel deeds of oppressions on people by clearly presenting the threat and the way to avert such loss is also provided, as "their very deeds fell back upon themselves". Henceforth, by turning away from oppressions and wrong deeds only they would escape from punishment. So the verses are utilizing fear appeals along with allusions in the best way to persuade the reader.

Another set of verses that shows the use of fear appeal as a persuasive technique is as follows:

"And follow the best teaching (the Qur'an) that has been revealed to you by your Lord before the Doom comes upon you suddenly without your perceiving of the why, how and whence of it. [36:55] Lest any person should say, "Ah! My grief that I was unmindful of God, and I was among the mockers." [36:56] Or lest he should say, "If only God had guided me, I would have been among the righteous!" [36:57] Or lest he should say, when he sees the requital, "I wish I had a second chance so that I could be among those who do good to others!" " [36:58]

The verses are giving guidance to people to follow what God Almighty has revealed. God has warned His people with the threat of "Doom" that will be faced by the people not following the explicitly laid out guidance. Here the threat of "Doom" raises emotions of fear of punishment which increases anxiety on the part of the receiver of the message. The verse has guided the way of protection which is to follow the revelation by God. The second verse is describing a scene of life hereafter depicting the unbelievers facing the outcomes of their wrong deeds. If an unbeliever does not turn towards God Almighty in this life, he will face punishment and will have to bewail in front of God Almighty on his wretchedness for ignoring His guidance. God Almighty Himself has already

alarmed and warned the people with the threat of penalty, regret and helplessness in Hereafter which raises fear, but He also provides a way to the people to extricate them from this fear by following His revelation. First a recommending action is presented and after it the consequences of not adopting this action are presented which increases the persuasiveness through fear appeal.

Saddened in gloom you will see, on the Resurrection Day, the faces of those who lied concerning God. Is not Hell the proper home for those given to false pride? [36:60]

This verse tells the fate of liar that he will stand on the Day of Judgement with a face “saddened in gloom”, facing great humiliation and disgrace. If a person is told that he will be “saddened in gloom” as a result of his misdeeds in front of God and a massive throng of people, he would do anything to avoid such an unpleasant situation. Such description raises the emotions of fear which cause anxiety in the receiver. It leads him to the point that he must do anything at any cost to avoid such a humiliation. Hence the emotions of fear caused by fear appeal function here to change the attitude, behaviour and finally actions of the receiver. The verse asks a rhetorical question “Is not Hell the proper home for those given to false pride?” Here the use of the structure of rhetorical question demonstrates that it is employed not only to emphasize but it serves as a reminder as well. This also tells that one who “lied concerning God” and had “false pride” will lead his way to hell; and this threat of hell persuasively convinces the receivers by using fear appeal.

4.4 Concluding comments on category 1-Fear appeal

In Surah Az-Zumar, there are many verses which come under the category of persuasive technique of fear appeal. These appeals in the Surah persuade the receivers to accept the truth and to prevent him from indulging in what would lead to the penalty of fire. For this purpose, the verses present clear threats to the receivers. The emotions of fear are aroused as a result of evident given threats. Alongside, the verses also provide recommendations as to how one can safeguard himself from the punishment. The threats that are used to frighten people, they increase their emotions of fear and anxiety and thus increase the chances that the receivers will adopt the recommended actions which ultimately adds to the persuasiveness of these verses. It is also noteworthy that threats are not presented to any specific group, individual, gender or race and so on; rather God has addressed all people of all times. This generalization further increases the persuasiveness of these verses.

4.5 Introduction to category 2- Praise

This category deals with the persuasive technique of praise. “Praise is the expression of approval or admiration of someone or something which is thereby

marked as exceptional or deserving of special attention" REPETITION (Mulholland, 2005: p. 276). As pointed out by Mulholland (2005), with praise one can make others think and experience good about themselves. The receiver of praise not only feels pleasant about himself, but also about the communicator. This will not only present the communicator as reliable and upright, but will also help to produce a positive association and union. In praising someone, the "relative status" (p. 277) of both individuals - including the admirer and the admired - also matter and affect the successful persuasion. Praise is deemed to be greatly appreciated when someone from the upper status admires one with a lower status (Mulholland, 2005). Therefore, praise helps in stimulating and motivating the receiver, resulting in betterment of his behaviour. Consequently, their morale, self-esteem and spirits will be heightened and updated and at the same time it can guide towards right path.

Mulholland (2005) further asserts that "praise can be addressed to the general nature of a person, or to his or her specific qualities. It can be given for actions, ideas, attitudes, personality, or character, etc" (p. 277). There are certain ways of praise which are "double-edged", (p. 277) as they admire the other person but at the same time, they point out the faults as well, hence they perform dual purposes (Mulholland, 2005). Because praise supports specific behaviour or action, the admired will naturally struggle to maintain that behaviour and will try to improve himself further.

4.6 Presentation and analysis of data of category 2- Praise

First example from the data under this category is as follows:

"Is it not better to be one of those who are humble, adoring Him, even in the hours of the night, and sitting, standing, keeping in mind the life to come, and hoping for his Lord's grace? Say, "Are those who know (that the 'self' can evolve) equal to those who do not know?" But, only those who develop their insight will take this to heart" [39:9]

In this verse, three groups of people are praised, each one in a different manner. First expression of praise lies in a rhetorical question about being a better person if one belongs from a particular group of people who are "humble, adoring Him, even in the hours of the night, and sitting, standing, keeping in mind the life to come, and hoping for his Lord's grace". In this segment of the verse, four aspects of praise are fore-grounded. In the next segment, two other groups of people are juxtaposed in a rhetorical question by asking whether knowledgeable and unknowledgeable can be equal or not. Contrary to these styles, the third segment of the verse expresses praise for "those who develop their insight". God has not mentioned some specific group by its name, but by its attributes so these can be

generalised to all of His servants and all can attain the standard that would bring them such praise. Variety of structures used for praise gain one's attention and rhetorical questions increase the persuasiveness of this verse. Praise is used to generate pathos by addressing human emotions. Not only this praise will make those who have these attributes mentioned feel elevated but also their adoration for God, the communicator of this message will increase, and they will have the urge to improve their behaviour in order to please Him more. Those who do not have these attributes, the praise will act as an advice for them; and they will feel an urge to acquire these qualities in order to be included in the praised groups. In the same way, praise is used as a persuasive strategy in another verse:

“Those who listen to the Word, and follow the best of its application (in a given situation), such are the ones whom God has guided, and they are the ones endowed with insight” [39:18]

In the verse, God Almighty has praised people who listen to the Holy Quran carefully and then pursue its teachings in the best possible way. It is told that they have given direction by God Almighty towards the right path and at the same time He has also blessed them with wisdom. The individuals who possess these attributes will feel blessed and motivated and will work hard to remain steadfast, because God Almighty has shown His favour towards those who have these qualities. Those who do not have these praised qualities will feel stimulated to be like those who have these features due to which they will try to change their behaviour and actions to match those with praiseworthy qualities. So, the verse is persuading both type of people – those who possess praiseworthy attributes and those who do not.

“God has revealed the best Hadith; a Book fully consistent within itself. It marks out both ways (to success and failure) repeating its messages in diverse forms. Herewith shiver the skins of those who have some idea of the glory of their Lord, and then, their skins and their hearts soften at God's reminder. This is the guidance of God, and with it He guides one who seeks guidance. Whereas one who follows a path that God has declared to be wrong, goes astray and he cannot find a guide” [39:23]

In the verse, God Almighty praises a group among His people who are mindful and fearful of His magnificence because they are aware of His greatness. Their attributes are admired and praised that when they listen to the Noble Quran which is from God Almighty, they tremble with His majesty and greatness and it makes them alert in choosing their behaviours and actions. When they are reminded of their Lord they “shiver” and “their skins and their hearts soften” consequently. These praise attributes are of very higher level and only those who truly know the majesty and greatness of God and accept it sincerely can

have such features. These attributes stimulate the feelings of pathos in those who do not fulfil this criterion. In the next segment of the verse, it is said, "this is the guidance of God, and with it He guides one who seeks guidance" so one who wants to be among praised people will return to Him and will surely seek His guidance. However, this segment of the verse not only highlights the need to 'seek guidance' but also serves as an effective persuasive device for those who already possess such higher attributes; thus, making them humble and motivating them to stand firm in their attributes in order to remain in this category of praised people. Consider another such instance from the data:

"But the one who brings the truth and the one who accepts it as true - it is those who are righteous" [39:33]

In this verse, Allah Almighty has told the traits of virtuous people by praising them that they convey only truth, and when truth is presented to them they accept it. It suggests that they neither show any resistance nor stubborn attitude, nor do they have any arrogance. By calling them righteous, God Almighty has shown His liking for their behaviour and has also determined that one should utter nothing but 'truth' to become upright and should acknowledge it without any resistance when it comes to him. Hence, by praising virtuous people, others are also motivated to become virtuous. The praise motivates those who already have these attributes for further positive development in their behaviour, and at the same time, praise is used as a persuasive technique to persuade those receivers who are not but who want to be righteous and desire to please God.

4.7 Concluding comments on category 2- Praise

Under the category of persuasive technique of 'praise', we find that specific attributes and behaviour is clearly pointed out for which Allah has shown His liking and approval. While praising, name or specific identity of any particular individual or group of people is not mentioned; rather the verses refer to them as 'those who' or 'one who' and so forth. So the praise is general and can be given to anyone who possesses the above mentioned attributes. It can be an individual or a group, a man or a woman, young or old, rich or poor, white or black and so on. Hence, mentioning any such feature for identity could reduce the persuasiveness of 'praise'.

The verses of surah Az-Zumar in which praise is used as a persuasive technique delineate God Almighty's positive attitude and approval towards certain types of behaviour and actions. These verses not only serve to praise those who already possess the mentioned qualities but also serve as a motivation for those who do not. By knowing that there are certain actions and attitudes that God Almighty likes and there are human beings who have lives and problems, desires and needs like other people, yet they are doing what God likes and

praises, that he can also do so to please God. These verses thereby act as guidance and advice to those who want to know what it is that they can do to please their Lord. Concluding this category, the praise in Surah Az-Zumar is playing a commendable role in persuading people.

5. Conclusion

The Holy Quran has employed multiple techniques and methods of persuasion. However, the current research is an insignificant human attempt limited to explore only the use of one technique of persuasion that is 'Pathos' in the Holy Quran, which is further sub-categorised into two persuasive techniques: 'fear appeals' and 'praise'. The purpose of the research is to look deeper into how God persuades people through the use of 'pathos' to show His path to human beings.

Fear appeal is a persuasive technique employed in the Noble Quran for persuasion. Fear appeals stimulate human emotions by presenting threats and as a result emotions of fear are aroused. Clearly elaborated repercussions are presented that according to the Holy Quran will be faced by those who are unbelievers or who do not follow the Divine orders. These threats are to alarm people so that they may fear the consequences and perform the advocated deeds which will lead them to eternal success. So, threats serve as catalysts in persuasion. The advocated behaviour and actions are also set out in fear appeals as recommendations to avoid the danger of threat which increases the persuasiveness of the message. Hence, fear appeals are employed in the best possible way in the Quranic verses for persuading people.

The other persuasive technique is 'praise' which reflects the approval of positive attributes and advocated behaviour. The Holy Quran employs 'praise' as a tool to keep its followers motivated. It persuades them to keep following the prescribed path with determination and steadfastness. It gives them the confidence, a sense of positive relationship with Allah, and adoration towards God which strengthen their motivation to stick to the prescribed behaviour and action; and to further improve in this regard. Moreover, those who do not follow the prescribed behaviour and actions are also persuaded as 'praise' of others generates a desire in them to be like the praised ones. The verses manifest the praise of certain attributes generally by employing 'generalisation' which makes the Holy Quran universally relevant, applicable and persuasive to all the individuals and all the societies of all the times.

Both fear appeals and praise come under the umbrella of 'Pathos' and appeal to human emotions. Each of these stimulates different emotions; however, the end-result for both is the same i.e., to seek emotional response by appealing to emotions. The use of fear appeals for persuasion in this surah is prominent. It is observed that in the entire surah examples of fear appeal are more than praise

which can be related to the common observation that people respond instantly to fear appeals, negative repercussions and threats of painful outcomes in comparison with the praise and positive outcomes. As 'fear appeals' and 'praise' are divergent to one can conclude that both types are used with the purpose to persuade different types of receivers, because all human beings are not similar in nature and people differ in their behaviours, approaches, responses and reactions.

References

- Ahmed, S. (Translator). (2007). *QXPiv: The Qur'an as it explains itself*. Kowsari, H. (Ed.). Retrieved from: <http://meine-islam-reform.de/index.php/component/attachments/download/90.html>
- Al-Sharif, W. (2010). *Rethinking Quranic studies*, Retrieved from: <http://books.google.com.pk/books?id=50WsAgAAQBAJ&printsec=frontcover&dq=Rethinking+Quranic+Studies++By+William+Al>
- Bilandzic, H., & Busselle, R. (2012). Narrative Persuasion. In L. Shen & P. J. Dillard (Ed.), *The Sage handbook of persuasion: Developments in theory and practice*. (pp.170-187). Retrieved from: <http://en.bookfi.org/book/1232378>
- Boermans, M. A. (2007). *The communication process of persuasion and fear appeal*. (Bachelor Thesis, Vrije Universiteit Amsterdam, 2007) Retrieved from: http://issuu.com/martijnboermans/docs/boermans_2009_-_thesis_fear_appeals
- Bronterae. (2008). *English – Persuasive Techniques*. Retrieved June 18, 2014, from <http://www.cram.com/flashcards/english-persuasive-techniques-2711224>
- Dillard, J. P. & Shen, L. (Eds.). (2012). *The Sage handbook of persuasion: Developments in theory and practice*. Retrieved from: <http://en.bookfi.org/book/1232378>
- Estes, D. (2013). *The questions of Jesus in John; Logic, rhetoric and persuasive discourse*. Retrieved from: <http://libgen.org/book/index.php?md5=2859f06aef47c698a0cf8a8ca32d44b0&open=0>
- Fathollahi, I. & Kamely, I. (2012). Persuasion process in Quran. *International Research Journal of Applied and Basic Sciences*. 3, 2567- 2666. Retrieved from: http://www.irjabs.com/files_site/paperlist/r_567_121228130512.pdf
- Gezer, S. (2013). Oral culture and the Quran. *Proceedings of global conference on business, economics and social sciences, June 25-26, 2013*. Organized by: WorldResearchConference.com (e-ISBN 978-967- 12022-0-3).
- Grice, P. J. (2010). *Presidential communication to children: An analysis of persuasive strategies in presidential speeches*. (Masters Dissertation, Western Kentucky University, 2010). Retrieved from: <http://digitalcommons.wku.edu/theses/185/>
- Haleem, M. A. S. (2005). *The Qur'an*. Retrieved from: <http://en.bookfi.org/book/1131539>
- Haleem. M. A. S. (1992). Grammatical shift for the rhetorical purposes: Iltifāt and related features in the Qur'ān. *Bulletin of the School of Oriental and African Studies, LV(3)*, 407 - 430. Retrieved from: <http://www.islamic-awareness.org/Quran/Text/Grammar/iltifaat.html>
- Hogan, K. (2004). *The psychology of persuasion: How to persuade others to your way of thinking*. Retrieved from: <http://en.bookfi.org/book/1325250>
- Kompaoré, A. E. G. (2004). *Discourse analysis of directive texts: The Case of Biblical Law*. (Masters Thesis, 2004). Retrieved from: https://mail.jaars.org/~bt/AGKBiblical_Law_Discourse.pdf

- Maloney, E. K., Lapinski, M. K. & Witte. K. (2011). Fear appeals and persuasion: A review and update of the extended parallel process model. *Social and personality psychology compass*, 5(4), 206-219.
- Mamahit, F. Y. & Venter, P, M. (2010). Oracle against Israel's social injustices: A rhetorical analysis of Amos 2, 6-8. *HTS Theologise Studies/Theological Studies*. 66(1), 1-11.
- Managheb, S. M. & Mehrabi, A. (2013). Genetic principles and persuasive methods of Quran. *International Research Journal of Applied and Basic Sciences*. 7(10), 667-677. Retrieved from: http://irjabs.com/files_site/paperlist/r_2000_140109011841.pdf
- McCroskey, J. C. & Young, T. J. (1981). Ethos and credibility: The construct and its measurement after three decades. *Central States Speech Journal*, 32, 24- 34.
- Mogan, J. (2012). *A Journey Towards Poetry*. Retrieved from: <http://books.google.com.pk/books?id= D7tMlck8EeAC&printsec>
- Möller, K. (2003). *A Prophet in debate: The rhetoric of persuasion in the Book of Amos*. Retrieved from: <http://en.bookfi.org/book/1050227>
- Mongeau, P. A. (2012). Fear Appeals. In L. Shen, & P. J. Dillard (Ed.), *The Sage handbook of persuasion: Developments in theory and practice*. (pp. 144-169). Retrieved from: <http://en.bookfi.org/book/1232378>
- Mulholland, J. (2005). *Handbook of persuasive tactics: A practical language guide*. Retrieved from: <http://en.bookfi.org/book/757928>
- Perloff, R. M. (2010). *The dynamics of persuasion*. Retrieved from: <http://en.bookfi.org/book/1375131>
- Renz, T. (1999) *The rhetorical function of the Book of Ezekiel*. Retrieved from: <http://en.bookfi.org/book/1242204>
- Shabo, M. (2010). *Rhetoric, logic, and argumentation: A guide for student writers*. Retrieved from: <http://books.google.com.pk/books?id=HZFdqjp5pqQC&printsec>
- Smith, J. E. (2004). *An exegetical commentary on EZEKIEL*. Retrieved: from <http://ncbible.info/MoodRes/Prophecy/EzekielJamesSmith.pdf>
- VandenBos, G. R. (2006). *APA dictionary of psychology*. American Psychological Association Washington, DC.
- Wadud, A. (1999). *Quran and women: Rereading the sacred from a woman's perspective*. Retrieved from: <http://ebooks.rahnuma.org/religion/Quran/Quran-Women-Amina-Wadud.pdf>
- Witte, K. (1992). Putting the fear back into fear appeals: The extended parallel process model. *Communication Monographs*. 59, 329-349. doi: 10.1080/03637759209376276