LANGUAGE AS MOTIVE: A RHETORICAL ANALYSIS OF SURAH ASH-SHAMS (THE SUN)

Muhammad Ammad Ul Haque
Assistant Professor,
Department of Business Administration, Sir Syed University of Engineering and Technology, Karachi,
Sindh, Pakistan
Email: drammadulhaq@sseut.edu.pk

Shazia Aziz
Assistant Professor,
COMSATS University Islamabad, Lahore Campus,
Punjab, Pakistan
Email: shazia.aziz@cuilahore.edu.pk

Muhammad Aqib
Research Assistant,
Member, Distract Bar Association Sheikhupura,
Punjab, Pakistan
Email: maqibsafdar11@gmail.com

ABSTRACT

This study endeavors to carry out a rhetorical analysis of Surah Ash-Shams. It also combines the Speech Act Theory in its framework for analysis. The rhetorical analysis gives insights into the message and the emotional appeals through the lens of 'ethos' 'pathos' and 'logos' inscribed in the content and form of Surah Ash-Shams. The argument of the study is that Surah Ash-Shams has an aspect through which it may infuse the message in the hearts of readers/listeners through emotional appeals. This study tries to explore the strategies employed in Surah Ash-Shams that may help to infuse the message in the minds and hearts of readers/listeners. This study explores the effectiveness of the message about 'nafs' (soul) because of the emotional appeals maintained by the persuasive techniques. The study analyzes Surah Ash Shams in order to answer the questions, what the message is; how has it been described; and what are persuasive techniques? For the study, the English Translation of Surah Ash-Shams done by Mufti Muhammad Taqi Usmani has been selected for the purpose of analysis. The study is qualitative, exploratory and analytical in nature. This research concludes that the Holy Quran uses strong rhetorical devices to influence on the hearts of people which persuades them to follow the right path. In the selected chapter, there is a portrayal of seven oaths. Oaths are followed by the message about 'nafs', and the

message is strengthened with the terrifying instance of Thamud (.....) as an alarm. By combining Aristotle's Rhetoric with Searle's Speech Act Theory, this study provides a new framework for analysis which can be used for analyzing other religious texts as well.

KEYWORDS
Ethos, Pathos, Logos, Quran, Nafs, Self-Purification

INTRODUCTION
The Holy Quran introduces itself as a source of "guidance for mankind, and clear signs that show the right path and distinguish between right and wrong" (2:185). The Holy Quran does not only guide towards and show the right path but also persuades the people to follow it. Persuasion is one of the strengths of the Holy Quran (Al-Sharif, 2010, p.96). The current study aims to explore the persuasive techniques inscribed in Surah Ash-Shams which convince mankind to strive for self-purification. Rehman (1980) mentions that the Holy Quran not only theologically proves God's existence by presenting intricate and lengthy details but also draws man's attention towards certain facts and makes these facts reminders for man (p.2). Haleem (1999) contends that "the Holy Quran is not only an academic thesis but it is a book of guidance which has its own methods of '*targhib*' (instilling desire) and '*tarhib*' (instilling fear) (p.10), it has its own "powerful use of linguistic techniques of persuasion and dissuasion" (p.58) and its "expressions are meant to have their effect on the mind and soul of the reader/listener" (p.114). Arkoun (1988) asserts that the complete discourse of the Holy Quran is overwhelming with techniques of persuasion.

There are three parts of Surah Ash-Shams according to its plot. The second part contains the main message. First and third parts may arise the emotions of the readers and listeners about the sensitivity and significance of the message. In the first part, there is no surface meaning and it constitutes seven oaths which may appeal to the audience's emotions. The third part is the fearful story of the people of Thamud who did not follow the message responsibly and eventually, they were destroyed and the last verse asserts Allah's decision about the sequel of evil. Rehman (1980) describes the primary roles of the Holy Quran as moral import and psychological impact through its statements (p.22-23). Self-purification is the subject of '*nafsiyat*' (psychology) and Surah Ash-Shams conveys this message by controlling the audience's psyche through emotional appeals. The word '*nafs*' is mentioned 295 times as a noun in the Holy Quran. It is difficult to translate the word '*nafs*' but 'soul', 'ego', 'psyche' and 'self' are taken as its literal meanings (Bragazzi et al, 2018, p.316). In this study, it is defined as a natural human function or which leads man towards evil and good and can be controlled.

Rhetoric
The Meaning of Rhetoric

Many scholars have different opinions about Rhetoric. This term is often used in a derogatory sense, as the expression, 'mere rhetoric' refers to empty verbosity. A critical study does not support this derogatory sense attached to the term. However, some critics declare it a morally neutral weapon and tool (Young, Becker & Pike, 1970, p.3). Burke (1969) describes Aristotle's and Quintilianus' definition of rhetoric. According to Aristotle, rhetoric is an art which discovers the persuasive techniques of a given piece of communication. Quintilianus defines rhetoric as the "science of speaking-well". It is both "virtue" and "useful" and he equates it with a good man (p.49). Zebiri (2003) "acknowledges that rhetoric need not be antagonistic to the truth", persuasive techniques are deployed through rhetoric and it aims at conveying and persuading for truth (p.100-101).

Aristotle's Rhetoric

The basic concept of rhetoric is given by Aristotle which is one of the classical rhetorical traditions. On the basis of aims and audience, Rorty (1996) divides rhetoric into 'epidictic', 'forensic' and 'deliberative' in order to explore their instruments of persuasion. Epidictic rhetoric instills attitudes and perspectives in the audience because of its basic concern with praise or blame. Forensic rhetoric has its concern with enthymemes and it inculcates guilt and innocence in the audience on the basis of some past events. Deliberate rhetoric infuses persuasion in the audience for action in the future. However, despite these three distinctions, these three kinds of rhetoric often overlap.

Rhetoric is based on five tenets: 'invention', 'arrangement', 'style', 'memory' and 'delivery'. 'Invention' deals with the content; 'arrangement' with the form; and 'style' with the salient features of content and form. 'Invention' is the basic core of the argument for persuasion. It is the discovery of 'what should be said' and the development of argument. 'Invention' includes internal and external 'proofs' in order to support the authority of the argument. External proofs stand for quotations from other scripts and evidence from outside while internal proofs are artistic proofs based on the author's genuine creative abilities. According to Aristotle, 'ethos', 'pathos' and 'logos' are three modes of artistic proofs. 'Ethos' is related to the speaker. Its literal meaning is 'character' while, as a term in rhetoric studies, it refers to the speaker's or author's creative ability; natural authority and credibility. 'Ethos' should bring forth 'pathos'. 'Pathos', as a term in the study, is the sentimental response of the audience when they are intervened by the speaker's or author's creative ability, natural authority and credibility. 'Pathos' is the speaker's or authors ultimate aim. 'Logos' is the logical appeal as a supporting proof or reasonable claim used by the speaker or author to strengthen his/her argument in the hearts of the audience in order to persuade them

(Rorty, 1996, p.11-23).

'Arrangement' means a certain structure of content and the setting of elements. According to Cicero and Quintilian, there should be six parts of a speech; the exordium, the narrative, the partition, the confirmation, the refutation, and the peroration. In practice, there can be omission of some parts. The Commencement or exordium is the most vital part which arouses the curiosity and amenability of the audience. In the narrative part, the speaker or author has to reveal the intention and the message. The Peroration or epilogue is the section which reinforces the audience to take action. The most essential part is the effective setting of the proposition and proof. 'Style' is the deployment of literary devices in order to employ the force of expression and clarity. 'Memory' and 'delivery' play its significant role in speech while for an author, these turn into 'inscription' and 'distribution'.

Rhetoric Development
The rhetoric studies have been undergoing a lot of variations over the decades. During the Renaissance, rhetoric was thought of as a technical and dry approach because of the growing European traditions into literary style (Young, Becker & Pike, 1970, p.5, Edmondson, 1984, p.7-8) Form was detached from content, content was the center of the philosopher's interest while form was taken as an essential part of rhetoric (Perelman, 1982, p.28). Young, Becker and Pike (1970) believe that the hierarchical context of rhetoric was moved away with the displacement of aristocracy by the middle classes and the rise of Protestantism led towards direct and simple preaching while the significance of formal preaching was attached with rhetoric (p.5). The scope of the theory of relativity, the role of globalization on linguistics and the impact of secondary orality in the modern era in media have tried to restore interest in rhetoric but in rather a new form (Bender & Wellbery, 1990, p.8-22). In the modern or post-modern era, the progress of anti-foundationalism has established the importance of rhetoric in all disciplines of discourse (Fish, 1995, p.205).

Rhetoric and Speech Act Theory (SAT)
A relation can be observed between Aristotle's rhetoric and John Searle's (1980) 'Speech Act Theory' (SAT). Aristotle pointed out three modes of rhetoric - 'ethos', 'pathos', and 'logos'- which relate to a triangle of a speaker, audience, and speech. Modern discourse analysis is also tripartite among author, reader, and text. Three acts of SAT, 'locutionary acts' (the act of saying something), 'illocutionary acts' (the act of saying something with a proper meaning and proper intention in order to receive a response from the listener) and 'perlocutionary acts' (the response of the listeners after listening), is also a triangle related to speaker, audience and speech. A locutionary act is the act of making a meaningful utterance. An illocutionary act is a culturally-defined speech act type, characteristic of a particular illocutionary force; for example, warning,

promising, and advising, etc. Thus the illocutionary force of the utterance is not an inquiry about the progress of salad construction, but a demand that the salad be brought/the advice. A perlocutionary act (or perlocutionary effect) is the effect of an utterance on an interlocutor. Examples of perlocutionary acts include persuading, convincing, scaring, enlightening, inspiring, or otherwise affecting the interlocutor. The aim of perlocutionary act os to change opinion, feeling, thought or action.

Table 1:

Speech act	Verse, [Verse number]
Locutionary act (Stating fact)	• success is really attained by him who purifies it, [9] • and failure is really suffered by him who pollutes it. [10] • (The People of) Thamud denied the truth because of their transgression, [11] • when rose up the one who was most • wretched of them. [12] • So, the Messenger of Allah said to • them, [13A] • But they rejected him and killed her, so their Lord sent eradicating torment upon them, and made it equal for all. [14] • And He has no fear of its consequence. [15]
Illocutionary act (Confirming)	• I swear by the sun and his broad light, [1] • and by the moon when she follows him, [2] • and by the day when it shows its • brightness, [3] • and by the night when it envelops him, [4] • and by the sky, and the One who built it, [5] • and by the earth, and the One who spread it, [6] • and by the soul, and the One who • made it well, [7] • then inspired it with its (instincts of) evil and piety, [8] • "Be careful of Allah's she-camel and her right to drink." [13 B]

It can also be said a modified version of rhetoric. The revived scope of rhetoric ranges to religious criticism also.

Arabic Version of Rhetoric
'*Balagha'* can be taken as the Arabic version of 'rhetoric'. Both the terms are often

considered synonym of each other. Boullata (1988) defines '*balagha*' as 'conveying the meaning in the best of verbal form' (p.143). 'Balagha' is the science which highlights the glory of literary aspects of the Holy Quran. The doctrine of *i'jaz* (inimitability) is linked with the science of '*balagha*' in order to elaborate on the unique literary style of the Holy Quran which has a strong persuasive effect. This doctrine argues that the Holy Quran has a unique criterion of excellence because of its literary and grammatical elements and rhetoric. 'Balagha' is made up of three elemets; *ma'ani*, *bayan*, and *badi* (معانی، بیان، بدیع). The translation of these terms is not easy. According to Bonebakker (1960*), ma'ani* stands as the 'semantic of syntax' and it is defined as 'the science through which one knows the various existing patterns of Arabic speech by means of which it meets the requirements of each situation (p.899). Logic, syntax and a particular mood are incorporated in *ma'ani* which have a particular impact on the audience's imagination. The literal meaning of '*Bayan*' is 'clarity and eloquence' or 'nomenclature' and as a term, it is defined as 'the science of figurative expressions' (Bonebakker, 1960, p.898). The verbal meaning of '*badi*' is 'originality and invention' while the figurative meaning is mentioned as a 'science of stylistics' which can also deal with logical arguments and rhetorical questions (Khalafallah, 1960, p.858). These definitions cognize that there is a parallel system between the Greek concept of 'Rhetoric' and the Arabic concept of '*balagha*' which can have different subheadings but both have the same collective sense and aim.

Previous Studies
 Although the Holy Quran has versatile topics having great appeal for its readers yet most of the researchers and readers discuss it on the macro level. Most of them just work on the chronological order of the chapters and their structures. Noldeke (1860) has categorized the Meccan chapters. He measured the length of all the chapters and their verses. He measured the verses through syllable. Schmid (2010) and Sinai (2010) have also followed his way of analyzing the Quran. Schmid (2010) did a quantitative analysis of the text of selected chapters. She studied the syllable and sounds in each surah and showed the data in diagrams. She measured the short and long verses comparatively and highlighted their attraction. Her study of "the force of attraction" and "repulsion" is based on Wilhelm Fucks Method (1968).

Dayeh (2010) has also studied the Quran on a macro level. He worked on the interrelatedness of different chapters. He found out that different chapters are interrelated with each other. He studies through the lens of intertextuality. Instead of working on textual cohesion, he focused on literary consideration of the Holy Quran. So, he highlights the parallel formula through working the interrelation of different chapters. Dayeh's focus is on cross-sura reference instead of inner-sura reference and the study proves that there is interrelatedness in the Suras. Dayeh's (2010) parallel formula has similar features like Cuypers' (2015). The later takes Semitic rhetorical

analysis of parallelism. He defines parallelism as the same pattern in the Suras like A/ B and B/A. Rehman (1980) criticized that western scholars did not have much focus on the actual content of the Holy Quran and they used their efforts to check its arrangements and collection (p.xii). He suggested them to let the Holy Quran speak for itself (p.xi) though they study religious scriptures with reference to rhetoric. Pernot (2010) e.g., contends that rhetoric has a religious dimension which is displayed through lexical power, speech effectiveness, and persuasive magic.

The extant literature has many instances of studying parts of the Quran with some aspect of the rhetorical perspective. However, to the best of our knowledge, a rhetorical analysis of *Sura Ash-Shams* has not been carried out so far. This study therefore seeks to fill this gap, and further moves it one step beyond by combining the Speech Act Theory propounded by Searle (1980) with Aristotle's three modes of persuasion as a framework for analysis. Sadiaa and Rasul (2015); and Farsi (2017), for example, focused on a micro level study of the Holy Quran. Sadiaa and Rasul (2015) studied *Surah Az-Zumar* in order to explore persuasive techniques used therein. According to their findings, pathos, fear and praise are the persuasive techniques used in the selected chapter of the Holy Quran. They designed the framework of the study on the basis of various theoretical frameworks. Farsi (2017) conducted her study on *Surah Waqi'a* for a rhetoric thematic analysis. She aimed to check the thematic unity in the selected chapter. She used a hybrid methodology based on three frameworks. She opted for John Swales' (1990) move analysis, Michel Cuyper's (2015) rhetoric study, and El-Awa's (2006) textual analysis.

Afzal and Mukhtar (2019) studied the Quran using Qur'anic English WordNet in order to propose a semantically enhanced concept search scheme. Khudhur (2020) analyzed the concept of presumption in the Quran Context to study the rhetorical aspects. Mahliatussikah and Al-Khresheh (2020) focused on the last part of the Quran to explore the rhetorical devices: antithesis, paronomasia, consonance and opposition. Aziz (2021) analyzed the available literature focused on the Quranic studies for spiritual concepts in order to explore Islamic concept of spiritualism. The overview of the previous literature indicates that Surah Ash-Shams has not be focused specifically for rhetorical analysis.

For the current study, Surah Ash-Shams has been chosen for analysis as it is one of the concise chapters of the Holy Quran but full of depth in meaning and content that allow for a detailed analysis of the various aspects of rhetorical devices and strategies. This is a Makki sura,i.e., it was revealed when the Holy Prophet pbuh was in Makkah and has 15 verses. In this chapter, there is a flow of emotions, logic and persuasion about the message. The other reason for the selection of this chapter is the universal nature of the message which addresses human psychology.

Framework

Surah Ash-Shams will be analyzed through the lens of rhetoric tenets in combination with Speech Act Theory. The rhetorical tenets explored are: 'invention', 'arrangement', 'style', 'memory' and 'delivery'. 'Memory' and 'delivery' will not be used because the Holy Quran is in written form and hence, memorization is not a subject of this study. In order to investigate the factors increasing the effectiveness of Surah Ash-Shams', artistic proofs ('ethos', 'pathos' and 'logos') will be traced out in the analysis. 'Invention' will be used to aim at artistic proofs and to find the answer to the first research question, i.e., what is the message? This step will highlight the credibility and importance of argument in the given content and the meaning of the message will be supported with the eminent scholars' views. 'Arrangement' will be employed to explore the second research question: how has message been described? It will explore plot, poetic form and binary oppositions. 'Style' will be studied to investigate 'pathos' and to answer the third research question, what are the persuasive techniques? It will point out the 'implied speaker, implied audience and informative tone', 'poetic features', 'binary opposition', 'emphasis', 'reinforcement' and 'fear' as persuasive techniques. The symbolic significance of Surah Ash-Shams is also a persuasive technique. Following Searle's model, Locutionary and Illocutionary acts present in the surah are also elaborated, while Perlocutionary acts can be explored through further research.

RESEARCH OBJECTIVES
1. To explores the effectiveness of the message about 'nafs' (soul).
2. To study the emotional appeals maintained by the persuasive techniques.
3. To analyzes Surah Ash Shams in order to answer the questions, what is the message; how has it been described; and what are persuasive techniques?

RESEARCH METHODOLOGY
Type of Study and Data Source
The current study is qualitative, descriptive and analytical in nature. Surah Ash-Shams, the 91st chapter of the Holy Quran, is taken as a sample for this study. The selected chapter is translated in English by Mufti Muhammad Taqi Usmani. It aims at exploring Surah Ash-Shams through Rhetoric analysis. This study intends to know what the message is; how it has been described; and what are the persuasive techniques used in the selected chapter.

ANALYSIS AND DISCUSSION
The three questions are addressed one by one in this section according to the framework of the study.

What is the message?
This question is about the content of Surah Ash-Shams. 'Invention' is the first tenet of rhetoric which explores the uniqueness, credibility and importance of the message and argument. The rhetorical study of the Holy Quran explores its effectiveness, it not only elaborates its stylistic features but its psychological sense and appeal as well (Zebiri, 2003, p.99). The message in Surah Ash-Shams is about '*nafs'*. Although '*nafs'* is mentioned in many chapters of the Holy Quran, the description in Surah Ash-Shams is about its formation and functions, the responsibility of man and the ultimate consequences for the responsible and irresponsible.

The Message in *Sura Ash-Shams*
The sura starts with an oath thus:
 "By '*nafs'* (the soul) and the One who made it well, then inspired it with its (instinct of) evil and piety, success is really attained by him who purifies it, and the failure is really suffered by him who pollutes it" (91:7-10). The importance of '*nafs'* can be understood by the fact that Allah Almighty takes the oath of '*nafs'* and of Himself as its Creator. He has formed it and given it two features: evil and piety/good. It has the tendency to be attracted towards both good and evil. Man is equipped with the capacity to differentiate between bad and good. He has the knowledge of both of these. Through the Verse No. 8, man is informed that he has the ability to do both right and wrong. In other words, man is completely free to choose either the righteous path or the evil path. The second sense of this message is taken as that man is neither creature of pure piety like an angel, nor a creature embodying entirely evil like Satan. Man has both the tendencies and the options to choose good deeds or to commit sins.

After describing the nature and functions of '*nafs'* in Verse No. 8, man is informed about his responsibility regarding success and failure. According to this message, the whole mankind has been divided into two groups: the successful and the unsuccessful. If someone practices good deeds and avoids evil deeds, he gets success. The man who commits sins and does not resist his evil intents, he faces failure and destruction. Verses No. 9 and10 create an obligation of '*Tazkiyah'* (self-purification). '*Tazkiyah'* is a science practiced by Sufism in which man's soul is prepared according to Islamic teachings. And these verses present the core principles of self-purification. This is the responsibility of man to purify his soul to make it clear of evils and bad deeds. Man must suppress his evil instincts for success. The collective sense of this message can be expressed thus: if a man is conferred with evil instincts, he has also been blessed with the powers to overcome these satanic instincts and the practice of these powers leads towards success.

Oaths as Pathos
"I swear by the sun and his broad light, and by the moon when she follows him, and

by the sun when it shows its brightness, and by the night when it envelops him, and by the sky and the one who built it, and by the earth and the one who spread it, and by the soul and the one who made it well" (91:1-7).

Allah takes oaths in the Holy Quran in various chapters. The first part of Surah Ash-Shams consists of seven oaths. Sun, moon, day, night, sky, earth and '*nafs'* are seven objects which are elevated by Allah Almighty through oaths. The oaths by the sun, the moon, the day and the night are attached to their phenomena while the sky, the earth and '*nafs'* are linked with their Creator. He swears of Himself as the Creator. Mufti Muhammad Shafi mentions in *Mariful Quran[1]* that Allah Almighty swears by the objects and phenomena. The rationale draws the attention of mankind towards the significance and importance of them. It is the responsibility of man to ponder over Allah Almighty' great creations and praise them and their purposes (V.8, p.800) and accept His greatness as their Creator. Authority has the power to dictate but oath taking by any great authority highly claims trust, honesty and devotion and these are directly linked with the emotions of subordinates. Allah Almighty is the great power and authority which may appeals to the emotions of mankind by taking oaths of elevated objects that are considered very heavenly and divine by some people from other religions.

The Story of Thamud: Logos and Pathos
In the third part of Surah Ash-Shams, Allah Almighty has strengthened the message by the story of Thamud who did not follow His orders and they faced destruction and torment. In Surah Ash-Shams, there is a brief outline of the story of Thamud while the details are mentioned in Surah Al A'raf. This story provides the logic behind the message and it may be a rational appeal to the audience in order to strengthen the emotional appeal as indicated by the last verse of Surah Ash-Shams. "(The people of) Thamud denied by the truth because of their transgression, when rose up the one who was most wretched of them. So, the Messenger of Allah said to them, "Be careful of Allah's she-camel and her right to drink". But they rejected him and killed her, so their lord sent eradicating torment upon them because of their sin, and made it equal for all. And He has no fear of its consequence" (91:11-15). The she-camel was Allah Almighty's miracle towards the nation of Thamud and she appeared from a mountain when it was cracked. She appeared from the mountain by the desire and demand of people to their prophet, Saleh AS. They promised to the prophet to become believers in exchange for the accomplishment of their desire and demand. When their demand had been fulfilled, they denied Allah Almighty's message. They were commanded by Allah Almighty regarding her rights that one day would be specific for her to drink water. They did not follow His commands and became her enemy and one wretched

person from among them killed her. After killing the she-camel, the whole nation had been destroyed and eradicated by Allah Almighty's torment. He has no care and fear for them after torment and the consequences of torment.

It is important to comprehend that Allah Almighty is Omnipotent, the Supreme Authority, Subduer, Just and Loving. He is the supreme authority but He swears seven times in this one short chapter in order to make mankind realize and strengthen their belief about the functions of their '*nafs*'. These oaths may have a great emotional appeal which takes the reader's or listener's feelings at the highest point (which can be explored through further research). He is the Lord and Commander but He informs about practices of '*nafs*' for success and failure. His message is reinforced by the fearful instance which may have both rational and emotional appeals. The reader or listener may feel fear when he is introduced to a terrifying instance. The fear comes to its peak when the Loving One declares no love and care for the one who does not follow His command. So, the rhetorical analysis of the content of Surah Ash-Shams shows that the message could be infused in the hearts of people through emotional appeals, in this instance the emotion of fear.

How has it been described?

This question deals with the form of Surah Ash-Shams. The second tenet of rhetoric is the arrangement. It plays a very significant role in setting different themes into one body in order to create harmony and unity among them. Plot, poetic form and binary oppositions are the significant features of the arrangement of Surah Ash-Shams. As mentioned above, in rhetoric, firstly there should be an emotional appeal, secondly introduction of the message and thirdly any logic to reinforce the message. The poetic form may also appeal to emotions and have a special impact on the listener and reader. Haleem (1999) claims that Quranic expressions have an obvious effect on the heart and mind of the audience (p.58). Surah Ash-Shams has also poetic features and has an influence on the audience's heart. Binary oppositions are arranged attractively. Cragg (1994) mentions that in Quranic understanding, content is inseparable from the form and if it is important to note 'what does it say', it is also essential to understand 'how is it said' (p.46).

Arrangement

Surah Ash-Shams is the 91st chapter of the Holy Quran. The chapter includes 15 verses. By the arrangement of topics, there are three parts. In the first part, there are seven verses and seven objects are mentioned. Every verse consists of one object and one oath by that object. Emotional appeal is addressed by oath taking by Allah Almighty. In the first four verses, the objects are attached to their phenomena while, in the last three verses of the first part, the objects are attached to their Creator. Allah Almighty is the creator and He swears Himself.

The second part rangers from Verse No. 8 to 10. These verses have the core part and the main message of the chapter. In the Verse No. 8, the formation and functions of '*nafs*' have been described. Verse No. 9 describes the practice leading to success while Verse No. 10 is about failure. The last part of the chapter includes Verse No. 11 to 15 which reinforce the message by the logical instance of Thamud which also carries an emotional appeal. So, the arrangement of content describes the message in relation to emotional appeals.

Poetic Form

Surah Ash-Shams consists of poetic elements. Although there is a difference among verses on the basis of meters, there is one rhyme. /ha/ is the rhyme throughout the chapter. There are balance and rhythm among the last words of all verses of the chapter. The first part seems pure poetic and the first seven verses have a parallel structure. There is the repetition of */wa/* and */e'za/* sounds. */wa/* is used eleven times in the first part and */e'za/* is used three times. The form of the first part has an influence on the heart and mind of readers/listeners. The second part makes a shift of theme somewhat different from the first one and in style, too. The */ha/* sound is used three times in Verse No. 8 and these words have a balance. The repetition of rhyme sound thrice in a three words verse empowers the core part of the chapter. A balance can be observed in verse#9 & 10. The sounds of */kd/* and */mn/* are used twice. The third part is less poetic while rhyme and balance of last words in each verse can be observed. The disturbance of poetic form at this point corresponds well with the real disturbance mentioned in the story, i.e., the style matches the meaning or message. The Holy Quran's dynamic style is an essential element of strength and effect of its message (Haleem, 1999, p.210). So, the variation in poetic form of the chapter in its three parts corresponds with the variation into 'ethos', 'pathos' and 'logos' which play the role of conveying the meaning with emotional appeals.

Binary Opposition

There are plenty of instances of binary oppositions in Surah Ash-Shams. Sun – moon; day – night; and sky – earth are three binary oppositions mentioned simultaneously in the first six verses while the seventh verse is about '*nafs*'. There is no binary opposition of '*nafs*' while it has two opposite functions. In other words, there is binary opposition within '*nafs*': evil instincts and good instincts. Evil is associated with failure while good leads towards success. So, failure – success is binary opposition. Struggle – rest is another instance. Struggle which one practices for self-purification to gain success and the one who avoids struggle regarding self-purification attains failure. There is only one instance of failure in Surah Ash-Shams while one can get many instances of success by his struggle through the study of The Holy Quran and Hadith because it is the foremost requirement if he wants to be successful, according to this chapter. This is in keeping with Rahman's (1980) findings who mentions that

the content of the Holy Quran (message) and the potential of its form not only aim to inform mankind but its focus is also to reform their characters (p.22-23).

What are persuasive techniques?
This question intends to investigate 'Style' which makes more effective use of 'ethos', 'pathos' and 'logos' through persuasive techniques. Jomier (1997) points out that the characteristics of persuasion and argument appear in the Holy Quran (p.109). "Persuasion is the ability to induce beliefs and values in other people by influencing their thoughts and actions through specific strategies" (Hogan, 2010). 'Implied speaker, implied audience and informative tone', 'poetic features', 'binary opposition', 'emphasis', 'reinforcement' and 'fear' are major highlights used in Surah Ash-Shams that contribute in the rhetoric and persuasive appeal of the message.

Speaker, Audience and Tone
The orality of the Holy Quran and its dramatic character is an important aspect which boosts its relevance for rhetorical analysis (Zebiri, 2003, p.97). Allah Almighty is the Lord and Commander as He gives order to believers to offer prayer, pay *zakah* (alms) and to prostrate. "And be steadfast in Salah, and pay *zakah* and bow down with those who bow down" (2:43). In Surah Ash-Shams, Allah Almighty has not used the pronouns "I" or "We" for Himself, thus encouraging the audience to think for themselves. In the last verse, He has used "He" as a pronoun for Himself. Hence, in the chapter, the tone is not of command and order, it is that of information. As Allah Almighty develops the love relationship between Him and His people. "Those who believe are most firm in their love for Allah" (2:165). This is an informative sentence telling the sign of believers. It is meant that there is an implied speaker who does not also use the pronoun "you" for the audience. So, the audience is also implied because He does not say "O people", "O believers", or "you". It means it is not a direct address but it is information regarding success and failure. The absence of command, order, direct self-mention, and direct address can achieve 'ethos' more effectively by making the audience free to think and feel about virtue and evil critically because man is created free to choose between right and wrong but he is accountable for that. So, these features have emotional appeals.

Poetic Features
The Holy Quran is not poetry. As it mentions about itself, "and it is not the speech of a poet, (but) little you believe" (69:41). It can also be observed that Surah Ash-Shams has poetic features but it is not a poem. Not only Surah Ash-Shams but the entire Holy Quran is guidance which persuades and appeals to emotions through similar sounds, balanced words, balanced verses, parallelism, repetition of sounds and rhyme. These features can also be observed in Surah Ash-Shams.

Binary Opposition

Binary opposition is one of the core elements of structuralism. Although, in this study, structuralism is not being discussed, the significance of binary opposition can be estimated through it. Binary opposition appeals to logic and provides a lens to look at the opposite side. In Surah Ash-Shams, sun – moon, day – night, sky – earth, evil – virtue, failure – success and struggle – rest are binary oppositions mentioned in the first two parts. In the last part, failure has been elaborated by the instance of Thamud while the instance of success is not mentioned but is implied. The concept of binary opposition motivates the audience to find out an instance of success by their struggle. Struggle for success through virtue and good deeds is the basic message of the chapter.

Emphasis

First of all, oath taking by the Supreme Authority is beyond logic and His oath can be evaluated as His sympathetic, honest and trustworthy relationship with the audience in order to persuade them with love and care and with the natural phenomena they can relate to. One oath is enough to establish such relation but Allah Almighty, the Supreme Authority, swears seven times continuously in the chapter. This is done for emphasis and in order to intensify the emotions to produce 'pathos'.

Reinforcement

Reinforcement is linked with persuasive strategies (Keizer et el, 2017, p.480). It is the process of strengthening and empowering the argument or the message. In Surah Ash-Shams, Allah Almighty has empowered and strengthened the message by giving a logical instance. The instance helps the audience to understand the nature of the message. In the chapter, there is a terrifying story of Thamud which has a deep influence on emotions. So, the reinforcement process in Surah Ash-Shams has both logical and emotional appeals.

Fear

"Fear is an internal characteristic, that is, a negative emotion that is thought to intervene between fear appeals and responses (Mongeau, 2012, p.145). Fear is a persuasive technique. In Surah Ash-Shams, this technique has been used through the terrifying instance of the destruction of Thamud.

Symbolic significance

The Holy Quran basically deals with ethics and morality, intrinsically condemns immoral behavior and attitudes, and aims to guide people to act in a particular way (Izutsu, 1959, p.18-19). In Mariful Quran, Moulana Idris Kandalvi has a detailed discussion, logical as well as symbolic, on the importance of objects mentioned in the first part of the chapter (v.8, p.461-467). He has a logical discussion on the sun and the moon, day and night, sky and earth, and 'nafs'. In this part of the study, his symbolic

explanation has been focused in order to explain the meaning. The sun and its light refer to guidance and knowledge provided by Holy Prophet PBUH, and the moon and its arrival reflect Rashidun and their victories. Day and night signify that the life of belief is divided in different times to offer prayers. Rain comes from the sky and falls on the whole piece of earth whereas it absorbs water according to its capacity. Similarly, divine guidance comes for everyone but one absorbs it according to one's capacity. 'Nafs' is meant to observe and reflect on all these objects mentioned and their functions mentioned in Surah Ash-Shams and their functions. This is in line with Burke (1970) who terms language as motive and posits that overly simplistic explanations of words conceal the full meaning of scriptures. Therefore, he says that in theology, we should keep in mind the dimension of "transcendence" while interpreting words and making sense of them. Hence, the natural phenomena and objects referred to in the surah are not the ordinary objects as seen by the human eye. They are rather to be seen and understood through the mind's and heart's eyes making links with the way the text intertwines them.

Smith (1980) feels that the Holy Quran's apparent meaning is not the only meaning but there are the dynamic processes of meaning (p.503). This study intends to expand the symbolic meaning of this chapter. It seems that oath reflects love and honesty and the repetition of oaths reflect the degrees and intensity of love and emphasis. In Surah Ash-Shams, the intensity of love comes on its unimaginable peak through the continuous repetition of oaths. In the situation of the extreme level of love, Allah Almighty describes the nature and functions of '*nafs*' and informs about its practices for success and failure. The nation of Thamud had been destroyed because of their enmity with Allah Almighty's camel. They were told to let her allow to drink during her designated time but they did not follow the divine order and killed her because of their avarice. Avarice is the mother of all evil instincts of '*nafs*' which brings forth all other faults. When a person becomes avaricious, he does all evil things to fulfill his wish. Corruption is caused by it and a corrupt person does not feel sympathy for others. There was only one person in the Nation of Thamud who killed the camel but the nation was supportive of him so Allah Almighty destroyed the entire nation. The action of one person caused the destruction of the whole nation. Cargg (1994) claims that the Holy Quran asks a personal response and he comments on it that 'it did not, and does not, exist in order to be "interesting"' (p.20). In the modern world, leaders are supported by public consent and their wrong decisions cause the destruction of the whole nation. The destruction of Syria, Iraq, Libya and Yemen can be observed in this context. Cragg (1994) mentions that socio-political challenges and global challenges for mankind can be guided and persuaded by the Holy Quran (p.23). These explanations highlight the significance of self-purification. In the last verse, Allah Almighty declares that He has no care for His enemies. This gives a sense of hate. So, Surah Ash-Shams conveys its message which has a quality to touch and change

readers/listeners' emotions.

DISCUSSION

The Holy Quran not only guides but also persuades in order to change people's behavior and attitudes. This study is a contribution in Quranic Studies which tries to explain how the Holy Quran conveys the message effectively by emotional appeals. This study is limited to Surah Ash-Shams but has extended the framework by using the Speech Act Theory in combination with Aristotle's rhetorical tropes for analysis. In the study, Surah Ash-Shams has been analyzed through rhetoric analysis. The tenets of rhetoric provide a lens to explore emotional appeals inscribed in the selected chapter's content and form. This study explored the message, the style of delivering the message and how it employs ethos, logos and pathos as persuasive strategies and convincing techniques. Starting with oaths by the great, transcendent, heavenly bodies and phenomena that are the sigs of His presence like the Sun, the moon, day, night, the sky, the earth and '*nafs*' and Moving on to an oath by Himself i.e., the Creator of all these, He induces man to ponder over what is to come next. Then the sura makes an appeal to the emotion of fear and logic too by citing the example of a nation that suffered due to disobedience. The message of Surah Ash-Shams is about self-purification and its importance is conveyed through ethos, pathos and logos. Surah Ash-Shams has been organized into specific arrangements through poetic form and binary oppositions and these features have their contribution to the emotional appeal of the message.

RECOMMENDATIONS

In the research, the researchers have focused on Surah Ash-Shams through the lens of locutionary acts and illocutionary acts. Further, it is recommended to explore how this Surah and its meaning effect the emotions of the listeners through utilizing the lens of perlocutionary acts.

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