

Communicating the Divine Message: Persuasion and Ethical Direction in the Qur'anic Text

Muhammad Fadhil Syahridho^{1*}, Silmi Malina Binta², Ulfa Kurnia³

¹Al Azhar University , Egypt

²The University of Jordan , Jordania

³Universitas Muslim Indonesia , Indonesia

Email Correspondence : fadhilsyahridho97@gmail.com

Keywords :

Communicating,
Persuasive Ethical, Al-
Quran

Abstract

The Qur'an, as the holy book of Muslims, is not only a source of religious teachings but also contains effective persuasive strategies to lead humans to happiness and success both in this world and the hereafter. This study aims to identify and analyze the persuasive strategies used in the Qur'anic language to offer humans concepts such as mercy, forgiveness, reward, and paradise. The research method used is Qur'anic text analysis with a focus on language strategies used in contexts similar to modern advertising strategies. The findings show that the Qur'an uses several persuasive strategies, including repetition, emphasis by using catchy phrases, imagery language, and openness. First, the strategy of repetition is used extensively in the Qur'an to emphasize important concepts such as mercy and forgiveness. By repeating certain words or phrases, the Qur'an creates a strong emotional effect on its readers. Secondly, the Qur'an emphasizes important messages by using catchy and memorable phrases. Third, the Qur'an uses imaginative language to describe rewards and paradise as the reward for those who believe and fear. These images encourage readers to aspire to the attainment of the hereafter. Fourth, the Qur'an demonstrates an openness and willingness to dialogue with readers through verses that invite humans to ponder and think, reflecting a persuasive approach that respects individual freedom of thought and reasoning. The results of this study show that the Qur'an is not only a religious book but also a guide to life that contains effective persuasive strategies. The application of these strategies can serve as evidence of the Qur'an as a guide that leads humans to eternal happiness.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

INTRODUCTION

The Qur'an is the holy book of Muslims which is believed to be a direct revelation from Allah SWT to the Prophet Muhammad SAW. The Qur'an is the holy book of Muslims which is believed to be a direct revelation from Allah SWT to the Prophet Muhammad SAW. Its main function is as a guide to life and a source of religious teachings that cover all aspects of human life, both spiritual and moral. In addition to its main function as a holy book, the Qur'an also contains effective persuasive strategies to guide humans towards happiness and success, both in this world and in the hereafter (As-Suyuti, 2004).

Studies of language in the Qur'ān have shown that the text uses a variety of rhetorical techniques similar to modern advertising strategies. This shows that the Qur'ān not only aims to convey moral and spiritual messages, but also seeks to influence and mobilise its readers through the use of effective and persuasive language. The use of these techniques indicates a conscious effort to ensure that the messages in the Qur'ān are not only understood but also internalised and applied in everyday life by Muslims (Rahman, 1980).

Advertising language is a form of communication designed to influence the attitudes and behaviour of the audience. In modern life, advertising is widely used to promote products, services or ideas through the use of attractive and persuasive words. The concept of using language for persuasive purposes is not only found in the commercial world, but also in sacred texts, such as the Qur'an. The Quran, as the holy book of Muslims, uses various effective language strategies to convey divine messages that serve as a guide to life for mankind.

In the Quran, there is the use of language styles that are full of rhetorical beauty and power of persuasion. The language used in the Quran not only aims to convey information, but also to influence the hearts and minds of its readers. This is reflected in the various linguistic techniques used, such as the use of metaphors, analogies, repetitions, and rhetorical questions. These techniques are designed to reinforce the message and ensure that it is well received by the reader or listener (Haleem, 2005). For example, repetition is used to emphasise the importance of a message, while metaphors help convey abstract concepts in a more concrete and understandable way (Boullata, 2000).

In addition, the language in the Quran also reflects the function of advertising in terms of attracting attention and arousing interest. Quranic verses often begin with a strong call or statement to attract the attention of its readers. For example, the use of phrases such as "O people" or "O believers" aims to direct attention directly to the intended audience. Next, the Quran arouses interest by presenting interesting stories, parables, and analogies that are relevant to the daily lives of mankind (Sells, 1999)

Repetition, as one of the frequently used strategies, aims to emphasise important concepts such as grace and forgiveness. Repetition of certain words or phrases not only strengthens the reader's memory but also creates a deep emotional resonance. For example, the phrase "Allah is Forgiving, Merciful" is often repeated to emphasise Allah's loving and forgiving nature (Haleem, 2004). The use of catchy and memorable

phrases is also an important strategy in the Qur'ān. Phrases such as "Fortunate are those who believe" provide positive encouragement to readers, inspiring them to do good and believe. Imaginative language is used to vividly describe rewards and paradise, providing a vivid and inspiring picture of the rewards of the afterlife for those who obey (Rahman, 1980). In addition, the Qur'ān also shows openness in communicating with the reader through verses that invite people to ponder and think. This approach reflects a respect for individual freedom of thought and reasoning, which is an important aspect of an effective persuasive approach (Esack, 2005). This study seeks to show that the Qur'ān, through its persuasive strategies, not only conveys religious teachings but also serves as a guide to life that helps humans achieve happiness and success. The application of these strategies inspires readers to seek mercy, forgiveness, reward, and the promised paradise, and directs them on the right path in their lives (Izutsu, 2002)

The study of persuasive strategies in the Quran provides a deep insight into how these sacred texts remain relevant and influential in modern life. This research also shows that the principles of effective communication, such as those used in advertising, can be found in religious texts that have existed for centuries. By understanding these strategies, we can appreciate the power of language in the Quran and how it is used to inspire, guide and direct human behaviour (Robinson, 2003). For example, in moral and ethical contexts, the Quran often uses rhetorical questions to encourage reflection and introspection. Questions such as "Do they not think?" or "Do you not see?" encourage readers to reflect on their actions and beliefs, thus raising spiritual and moral awareness (Ali, 2000). This technique is highly effective in creating a deep emotional and intellectual impact, similar to the way modern advertising seeks to influence consumers. Furthermore, research on the language of advertisements in the Quran also opens up opportunities to develop more effective communication methods in conveying important messages in various fields of life. For example, the principles found in the language of the Quran can be applied in social, educational and public communication campaigns to achieve better results in influencing and directing audiences (Neuwirth, 2010)

Thus, this article aims to explore and analyse the language strategies of advertisements found in the Quran, as well as understand how these strategies serve as guidelines for human life. This approach is expected to make a significant contribution to the study of linguistics and rhetoric, as well as enrich our understanding of the role of language in shaping behaviour and worldview. The research is also expected to provide new insights into how sacred texts can serve as effective communication tools in the modern context. This study aims to identify and analyse the persuasive strategies used in the language of the Qur'ān, specifically how these strategies help in offering concepts such as mercy, forgiveness, reward and paradise to human beings. These concepts are central elements in Islamic teachings that encourage individuals to lead a life of faith and piety (Izutsu, 2002).

METHODS

The method used in this study is text analysis with a focus on language strategies applied in contexts similar to modern advertising strategies. These include repetition, the use of catchy and memorable phrases, imaginative language, and openness in communication. These strategies aim to create an emotional effect, reinforce the message, and encourage the reader to think and reflect on the teachings conveyed (Esack, 2005).

RESULT AND DISCUSSION

This part of the discussion will highlight some key aspects related to persuasive strategies in the Qur'an in terms of language use.

a. Repetition (*at-Tikrar*)

Repetition is one of the unique language styles in the Qur'an. Many classical and modern scholars of tafsir have paid special attention to this pattern. Among them is Imam al-Tabari. He gave an interpretation of surah al-Mufassalah (short surahs) related to the style of repetition in his work *Tafsir Jami' al-Bayan fi Ta'wil al-Qur'an* (Ath-Thabari, 2009). There is a repetition style in 35 out of 37 letters in juz 30 with the form of repetition lafaz| and meaning. Each of these repetition styles has a different function according to the purpose of the verse, including as determination (*Taqrir*), affirmation (*ta'kid*) and honour (*ta'zim*) (Laelani & Komarudin, 2023). Contemporary scholars, Said Nursi also provides a different perspective regarding the *uslub tikrar* in the Qur'an. In one of his major works, *Rasail Nur*, he opposes the views of orientalist who doubt the *i'jaz* of the Qur'an, where they call the language of the Qur'an confusing because of the many repetitions (Maula, 2020) These two 'alim scholars agree that repetition in the Qur'an is not merely a variation of language, but contains *maqasid qur'ani*, psychological and aesthetic effects as a sign of the miracle of the Qur'an (Dimyathi dkk., 2022). In relation to advertising language, repetition style is one of the important techniques to give persuasive and affirmative effects on readers and anyone who interacts with the Qur'an.

b. Grammatical Repetition

Use of *Hurf nida* (يَا أَيُّهَا)

The letter nida is one of the linguistic elements used to call or call someone in Arabic. In the Qur'an, the repetition of the *letter nida* is often found in the form of يَا أَيُّهَا الَّذِينَ آمَنُوا (O believers), يَا أَيُّهَا النَّاسُ (O people), and يَا أَيُّهَا النَّبِيُّ (O Prophet) etc. Of the total number of verses in the Qur'an, 527 verses contain the call. (*Ayat-Ayat Nida > Dalam Al-Qur'an*, 2023). The following is a sample verse with the institution of *the letter nida* and its function as advertising language.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (QS. Al-Baqara 2: Verse 153)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise." (QS. An-Nisaa 4: Verse 170)

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"O Prophet, sufficient for you is Allah and for whoever follows you of the believers." (QS. Al-Anfaal 8: Verse 64)

The persuasive strategy of the Qur'an with the use of *hurf nida* serves to attract attention and establish a direct connection with the reader. In Wahbah Zuhaili's interpretation, the call also shows God's closeness and caring attitude towards His servants, which is as if God is talking directly to the object being communicated with (which in this case can refer to humans in general, certain human groups, individual humans and creatures other than humans). In the context of advertising, in order for a product to attract consumers, the language used must have a psychological effect on its audience. For example, the use of the word "Hey", or "attention" and "don't miss". This is similar to the Letter *nida* which also functions to give the impression that humans heed God's command. Secondly, the use of *Hurf nida* also serves to establish an emotional connection. The direct mention of humans, believers or prophets makes the called party feel recognised and understood. The use of *nida* repetition in many verses also indicates the importance of a message. This is intended as an emphasis on the value of the product or message, so that the message of the Qur'an will be more remembered and carried out properly. On the other hand, the use of *hurf Nida* in the Qur'an often inspires readers to act and reflect on the verse conveyed. Example:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٦﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾

"O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you?" (QS. Al-Infitaar 82: Verse 6-7)

In these two verses, Allah throws rhetorical questions with the *harf nida* device addressed to disbelievers and believers as a warning (*at-tahzir*) to stay away from actions that make disobedience to God who has created humans in perfect form..

1. Thematic Repetition

Another type of repetition that has a persuasive effect is the repetition of verses with the same theme but presented with different or similar narratives. The term used in the Qur'an for verses that have similarities or similarities in structure, words or themes is referred to as *mutasyabihat* (متشابهات). This term refers to verses that have similarities in form and meaning, but sometimes these variations also lead to differences in interpretation. *Mutasyabihat* verses are mostly found in the revelation of the story of the prophet and his people, the last day, heaven and hell. (Wulandari dkk., 2023). For example, the story of Prophet Ibrahim is spread across several suras, including: suras al-An'am: 75-79, 83-87, 161-163, al-Hijr 51-59, Ibrahim: 35-41. Similar verses are found in surah al-Baqarah: 126 and surah Ibrahim: 35.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (75)

"And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]" (QS. Al-An'aam 6: Verse 75)

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ (76)

"So when the night covered him [with darkness], he saw a star. He said, "This is my

lord." But when it set, he said, "I like not those that disappear." (QS. Al-An'aam 6: Verse 76)

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لئن لم يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (77)

"And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." (QS. Al-An'aam 6: Verse 77)

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (78)

"And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah." (QS. Al-An'aam 6: Verse 78)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (79)

"Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah." (QS. Al-An'aam 6: Verse 79)

In tafsir mafatih al-Gharib, Ar-Razi explains that the five verses above are closely related to the process of seeking belief in monotheism. The phrase *فَلَمَّا رَأَى* is repeated three times in a row followed by the confession of *قَالَ هَذَا رَبِّي* and ends with the realisation that what prophet Ibrahim saw with his five senses was not the God he was looking for. Ibrahim realised that the stars, moon and sun always disappear with the passage of time. Then, this verse is considered as the beginning of the emergence of the concept of *monotheism* (Tawheed) which means God. Where this concept was born from the contemplation of the prophet Ibrahim (Fakhruddin, 2012).

Another verse that deals with the repetition of redactions is also found in surah al-Baqarah verses: 144, 149 and 150 about the command for Muslims to face the ka'bah when praying.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

"We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do." (QS. Al-Baqara 2: Verse 144)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

"So from wherever you go out [for prayer, O Muhammad] turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do." (QS. Al-Baqara 2: Verse 149)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا يَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ :

"And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so don't fear them fear Me . And [it is] so I may complete My favor upon you and that you may be guided." (QS. Al-Baqara 2: Verse 150)

In the three verses above, the imperative phrase *فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ* is repeated three times. All three contain commands for the prophet Muhammad, which also applies to all Muslims, to face the Kaaba when praying. Previously, the Qibla of Muslims had been at al-Aqsa mosque in Palestine for seventeen months (Al Qurtubi, 1993). With almost the same wording, this repetition emphasises the command to face the Qibla when praying even if the prophet or Muslims are not near the Kaaba. In the book *Durrat al-Tanzil wa Ghurrah al-Ta'wil fi al-Qur'an*, al-Iskafi explains the difference in each of these repetitions..

The first verse (al-Baqarah:144) is addressed to the prophet Muhammad and Muslims who are inside the al-Haram mosque so that when praying the Qibla remains fixed on the ka'bah. The second verse (al-Baqarah:149) instructs anyone who is outside the al-Haram mosque, but still in the Haram area or the city of Mecca al-Mukarramah to face the al-Haram mosque when praying. And, the third verse (al-Baqarah: 150) is a form of *rukhsah* (convenience) given by Allah to His servants who are outside the city of Mecca in all parts of the world to pray towards the Haram Area or the city of Mecca. It can be concluded from this interpretation that if a person prays in the Masjid al-Haram area, he must face exactly to the position of the ka'bah. Then, if someone prays in the Haram area or Mecca, such as in Muzdalifah then facing the al-Haram mosque is sufficient. Likewise, Muslims who are far from Mecca such as Southeast Asia, Europe or Africa, then by facing the direction of the city of Mecca, their prayers are said to be valid even though they do not always point exactly to the ka'bah (al-Askafi, 1995).

The repetition of the Qur'anic verse as the language of advertising can have a significant impact on Muslims who want to reflect on it. Repeated verses of the Qur'an have a persuasive effect to strengthen the soul and pay special attention to the message conveyed by the Qur'an. The stories of the prophets presented with various variations are expected to motivate readers to take positive actions in accordance with God's demands by following the good examples set by the prophets. The repetition of verses with similar wording emphasises that the command should be carried out.

c. Emphasis by using catchy phrases

The Quran as a guide for Muslims does not only describe the problems experienced by humans. More than that, the Quran comes to offer solutions to humans for the problems experienced, so that humans are able to find their true selves to get closer to their God (Hakim & Syaputra, 2020). In offering its solutions, the Quran often uses beautiful phrases that are easy to understand and effective in attracting its readers. The use of catchy phrases in the Quran serves an important purpose. Firstly, these phrases are designed to attract the attention and stir the emotions of the reader. The beauty of the language and the depth of meaning in the Quran can help the reader become more involved in understanding the messages contained therein, thereby enhancing memory and strengthening the sense of obedience and faith. Secondly, these

catchy phrases also aim to encourage and inspire the reader. The promises of paradise and mercy for those who obey carry a strong motivational message, encouraging Muslims to continue to do good, obey Allah, and live a life in accordance with religious teachings. Thus, the Quran is not only a holy book, but also a source of inspiration and guidance that guides Muslims towards a better life. Among the use of interesting phrases is found in Surah al Shaff verse 10.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجْرَةٍ تُنَجِّكُمْ مِّنْ عَذَابٍ أَلِيمٍ

O you who believe, shall I show you a trade that will save you from a painful punishment?

In this verse Allah uses the language of targhib (motivation) and tasywiq (surprise) in the form of the phrase هَلْ أَدُلُّكُمْ. The use of uslub targhib in the Quran has various purposes. One of them is to encourage and move the human heart to want to do good things, especially what is offered by the Qur'an. Because human behaviour is strongly influenced by motivation and desire in doing a particular activity (W.A. dkk., 2017). The motivation is described by Allah SWT as if he is offering people a trade that can avoid the torment of hellfire. Ratib al Nabulsi explains in his book that trade is a representation of profit and happiness (al Nabulsi, 2019). Meanwhile, the trade referred to as contained in the next verse is Faith in Allah and His Messenger, and jihad in the way of Allah with wealth and body and soul. Not only that, sometimes the Qur'an also shows its beautiful language through a language style that motivates its servants to repent. We can find this in Surah Az Zumar 53.

قُلْ يٰعِبَادِيَ الَّذِينَ ءَسْرَفُوا عَلَىٰ اٰنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

Say (Prophet Muhammad), "O My servants who transgress (by wronging) themselves, do not despair of the mercy of Allah. Verily, Allah forgives the sins of all.663) Verily, He is the Forgiving, the Merciful.

There is a uslub al iltifat al mu`jami where Allah does not mention the munada أَيُّهَا الَّذِينَ ءَامَنُوا or يَا أَيُّهَا النَّاسُ as commonly used in other verses. But Allah replaced it with the title عِبَادِيَ (my servant) which was also used in the previous verse in the same surah. According to Wahbah Zuhaili, the change in the use of the word is an honour to man for the great opportunity to repent (Zuhaili, 2003). This strategy of inviting people to repentance is reinforced by the next sentence لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا which gives so much hope for repentance. This positive reaction can provide relief for a servant who has already sinned and motivate and encourage them to always strive for the mercy that Allah has promised (Mamlu'ah, 2019). Even Ash-Shukani explained in his interpretation that this verse is a verse that contains the greatest hope for humans, because of the guarantee that Allah SWT will forgive all forms of sin. This gives confidence to humans, especially those who commit sins and sins that the opportunity to repent and get mercy will always be open to anyone. In addition, interesting language like this is also used in other verses. For example, اِنَّ رَّحْمَتَ اللّٰهِ قَرِيْبٌ is used to emphasise that Allah's mercy is very close to His servants who do good. This is contained in surah al A`raf verse 56:

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ وِصْلٰجِهَا وَاذْعُوْهُ خَوْفًا وَطَمَعًا اِنَّ رَّحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

Do not corrupt the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good.

After commanding people to always pray with fear and hope, Allah asserts that His mercy will be near to those who do good. This gives the idea that if a servant wants mercy from his Lord, then he should do a lot of good. The use of this interesting language is similar to the context of advertisements in the modern era which uses a lot of language that is closer to customers such as "bro" "kak" and so on. This is intended to provide comfort to customers in choosing the product. Also, advertising language styles such as "don't worry", "there we are", and "we have a solution" are widely used on various media platforms. This attractive language plays an important role as the main trigger in attracting consumer attention and influencing potential customer decisions. Moreover, the Qur'an, which came before the era of modern advertising, has used persuasive language to inspire people to do good, and get mercy and forgiveness from God. The Qur'an implicitly suggests to humans with indirect sentences (Astuti, 2017) or directly Allah offers His reward and forgiveness to mankind as a guide to life for the entire universe (Safliana, 2020).

d. Language Imagery

The general definition of imagery is language that can create imagination in the mind of the reader or listener. *Imagery is visual symbolism or figurative language that evokes a mental image or other kinds of sense impressions* (Bouchrika, 2022). In Arabic literature, figurative language is known as majaz, one of which is parable or tasybih. Figurative language plays an important role in an advertisement, namely creating and giving a unique impression of the product with images that can be reached by consumers. In the Qur'an, Allah often visualises heaven, hell, mercy, reward and so on by comparing what is on earth to create appeals and clarity so that the message contained can be reached by the limited human mind. In addition, the orientation of life after the world can be given more attention. Here are some verses of the Qur'an that contain persuasive strategies with the use of figurative language.

1. The image of heaven

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

"And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally." (QS. Al-Baqara 2: Verse 25)

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous" (QS. Aal-i-Imraan 3: Verse 133)

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿١٥٠﴾ مُدْهَاهَا مِثْنُ مُدْهَىٰ ﴿١٥١﴾ فِيهِمَا عَيْنَانِ نَضَّا خَضْنَ ﴿١٥٢﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿١٥٣﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿١٥٤﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿١٥٥﴾ لَمْ يَطْمِئِنَّهُنَّ أَنَسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿١٥٦﴾ مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿١٥٧﴾

"And below them both [in excellence] are two [other] gardens. Dark green [in color]. In both of them are two springs, spouting. In both of them are fruit and palm trees and

pomegranates. In them are good and beautiful women. Fair ones reserved in pavilions. Untouched before them by man or jinni. Reclining on green cushions and beautiful fine carpets". (Ar-Rahman 62, 64, 68, 70, 72, 74, 76)

Allah says in the three verses above, that Paradise is a house of eternal pleasure reserved for believers and righteous deeds. To obtain it, one must have faith coupled with obedience. The Qur'an describes the pleasures of heaven as unlimited and the sustenance in it as uninterrupted. Through these verses, Allah intends to approach the human mind about the paradise that has been prepared for anyone who obeys Him. The description of the character of heaven is juxtaposed with the vastness of heaven and earth, flowing rivers, filled with angels, green and soothing gardens. All of these are comparable representations of the comfort of life in the world. This analogy is due to the human mind that is always related and dependent on material things. In fact, it could be that the pleasures of heaven are more than what humans can imagine. With these images, the teachings of the Qur'an that call to goodness are expected to be more attractive in human views.

e. Description of hell

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ٥ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٦ نَارُ اللَّهِ الْمَوْقَدَةُ ٧ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ٨ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ

"No! He will surely be thrown into the Crusher. It is the fire of Allah, [eternally] fueled, Which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them. QS. Al-Humazah (104:4-9)

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَآ نَصِجَتْ جُلُودُهُمْ بِدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

"Indeed, those who disbelieve in Our verses- We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is a ever exalted in Might and Wise." (QS An-Nisa 4: 56)

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكُفْرَيْنِ

"And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers." (QS. Al-A'raaf 7: Verse 50)

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۗ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

"Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" QS. Muhammad 47: Verse 15)

وَأَصْحَابُ الشِّمَالِ ۖ مَا أَصْحَابُ الشِّمَالِ ﴿٤٢﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٣﴾ وَلَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحَنثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يُقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِأْتَانَا الْأَوْلُونَ ﴿٤٧﴾ أَوْءَابَاؤُنَا الْأَوْلُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ لَمُكَدَّبُونَ ﴿٥١﴾ لَأَكْلُونَ مِنْ شَجَرٍ مِنْ زُفُومٍ ﴿٥٢﴾ فَمَالُونَ مِنْهَا اللَّبْطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

"And the companions of the left - what are the companions of the left?, [They will be] in scorching fire and scalding water. And a shade of black smoke, neither cool nor beneficial. Indeed they were, before that, indulging in affluence. "And they used to persist in the great violation, and our forefathers [as well]. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? Say, [O Muhammad], "Indeed, the former and the latter peoples. Are to be gathered together for the appointment of a known Day. And filling with it your bellies. And drinking on top of it from scalding water. And will drink as the drinking of thirsty camels. That is their accommodation on the Day of Recompense." (Al-Waqiah: 42-54)

So powerful is Allah's description of hell in the Qur'an. In the context of advertising, hell is indeed a contradiction if categorised in the product offered. However, the existence of a clear description of hell serves as a warning and lesson, that humans as servants must avoid actions that can lead them to eternal suffering. The arrival of the image of hell is to teach the consequences of disobedience and ungodliness. It is also a persuasive strategy to motivate good deeds and emphasise God's justice that all humans will be rewarded according to what they do in this world. Hell is the place of return for anyone who rejects the truth and commits evil. As a guide to life, the Qur'an emphasises and constantly reminds that the life of the world is temporary and the real eternity is the hereafter.

f. Overview of rewards

The existence of verses about reward in the Qur'an uses language that is suggestive and alluring. That the good that humans do will be rewarded many times over as long as it is intended only to expect His pleasure. The abstract reward is then visualised one of them with a fertile garden containing abundant plants. This makes the value of reward as a panorama of events presented with a more real and concrete concept. The reward is used as an incentive to motivate Muslims to always do good. Rewards are also not always material but also spiritual in the form of happiness and peace in the world. This strategy is effective in giving hope and a clear goal for a better life. Some of the verses that describe rewards as a reward for goodness in the Qur'an include:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْهُ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing." (QS. Al-Baqara 2: Verse 265)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبِتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing." (QS. Al-Baqara 2: Verse 261)

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

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion." (QS. Aal-i-Imraan 3: Verse 185)

All the verses about rewards above are an illustration that all good and bad things will be rewarded. The ultimate reward for goodness is being allowed to meet the creator in a state that is blessed and placed in the best resting place, namely heaven.

g. Openness

Two key principles in advertising are that it is relevant and able to achieve the company's objectives (Behravan dkk., 2012). That the offer must be free from all elements of fraud and able to benefit both parties (producers and consumers). To realise this, it must be in a wise way. Ali Shafiq suggests specific guidelines for Islamic advertising, including: truth in advertising, fulfilment of promises, disclosure of defects, prising the product, and promulgating good practices (Shafiq, 2018). These rules are a reflection of the Qur'anic verses associated with Islamic business communication. Contrary to the above rules, there is the concept of 'coercive-marketing', which is influencing consumer purchasing decisions by force or coercion. This method is of course strictly prohibited, as it contradicts social agreements and harms consumers. Therefore, the principle of moderation must be applied. Moderation is the attitude of avoiding extreme behaviour and tending to choose the middle way (KBBI, 2022). The main characteristics of a moderate attitude are not coercive and open to dialogue. In the Qur'an the recommendation to be moderate is contained in many verses, one of which is surah al-Baqarah (2:143)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. (QS. Al-Baqara 2: Verse 143)

The word wasatan in the above verse according to Imam Al-Tabari means the middle. This means that this verse was revealed as Allah's command to Muslims to be a just and balanced community in living life (Ath-Thabari, 2022). This balance includes balance in worship, namely by fulfilling religious obligations such as prayer, zakat and fasting. Second, balance in social interaction, namely by respecting the rights of others, being fair and tolerant and not hurting both fellow Muslims and non-Muslims. Third, balanced thinking includes avoiding all forms of extremism in religious, political and social perspectives. Avoiding unfounded extreme thinking can be a shield to avoid harm to oneself and the benefit of many people.

The Qur'an, as the subject by which God governs mankind, offers freedom of choice towards good and bad. These choices each have consequences. This is part of Allah's persuasive strategy to invite humans to live in faith and obedience without coercion. The language in the Qur'an that represents this openness strategy is found in the following verses.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى
لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing." (QS. Al-Baqara 2: Verse 256)

This verse confirms that every individual has the freedom to embrace a religion other than Islam. This choice will certainly affect the course of human life. The Qur'an has done its best to provide guidance and evidence of the truth, so even if one chooses not to follow Islam, there are consequences for every choice.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۖ أَحَاطَ
بِهِمْ سُرًّا دِفْهًا ۗ وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَأَلْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ ۗ وَسَاءَتْ
مُرْتَقَفًا

"And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place." (QS. Al-Kahf 18: Verse 29)

Similar to the previous verse, the choice to believe or not is an individual right. Such choices are always accompanied by responsibilities and consequences.

قُلْ أَعْبُدُوا اللَّهَ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۗ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَى ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

"Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ." (QS. Al-An'aam 6: Verse 164)

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّٰ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

"Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager." (QS. Yunus 10: Verse 108)

As a guide to life, the Qur'an invites humans to live a meaningful life based on religious, moral and ethical values. In addition to a moderate attitude by giving freedom of choice, the Qur'an is also very open to dialogue and encourages humans to think, contemplate reasoning through His verses. Allah swt revealed the Quran to the prophet Muhammad PBUH as a saviour, so it is appropriate for us as humans to try to uncover these messages. Openness as a persuasive strategy of the Qur'an is contained in many verses characterised by the command "that you think" as mentioned in the following verses.

أَيُّودٌ أَحَدَكُمُ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ تَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصْبَابُهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought." (QS. Al-Baqara 2: Verse 266)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (QS. Aal-i-Imraan 3: Verse 190-191)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (QS. Al-Baqara 2: Verse 164)

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought." (QS. Al-Hashr 59: Verse 21)

The estuary of the verses of the command to think has a deep purpose, including: to increase faith. Based on Surah Al Imran verses 190-191, humans are invited to contemplate the signs of Allah's power that exist in humans and the universe. How natural phenomena occur, about the creation of the earth, the circulation of the moon and the sun. By thinking, humans can then recognise the greatness of Allah. The command to think also encourages humans to always develop intelligence and knowledge. The wisdom of life and good knowledge can bring benefits to the life of the world and the hereafter, as is also stated in Surah al-Mulk verses 3-4. Furthermore, the human mind that is utilised to think can lead him to distinguish between right and wrong, good and bad, guidance and misguidance. Thus, based on knowledge and reasoning humans will be far from ignorance and misguidance. As well as the command to think which is implied in the story of the prophets as in Surah Yusuf verse 11

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

That is, humans are invited and asked to understand and take lessons from the stories of previous people. The lessons learnt can help people to face the trials and challenges of life more wisely and patiently. These verses are expected to strengthen the heart and personality of every Muslim.

CONCLUSION

Based on the results of the exploration and analysis of advertising language strategies used in the Qur'an, this study shows that there are variations in the use of language as a persuasive strategy to influence people. The main goal is that the Quran is truly realised as a guide to life through closer language terms. Firstly, repetition (*at tiktirar*) by repeating certain words or phrases such as using *uslub nida* and repetition of similar verses (*mutasyabihat an nuzum*). Secondly, it emphasises important messages by using interesting phrases and sentences. Third, the Qur'an visualises abstract things with more concrete language and compares them with materials on earth. Fourth, the Qur'an shows an attitude of openness and willingness to dialogue with humans through moderate attitudes and the use of verses containing commands to think. The results of this study show that there is a connection between the language of the Qur'an and modern advertising in influencing readers and or audiences. Both utilise language variations and emphasise positive values to achieve their goals. With this research, it is hoped that there will be further research that expands the discussion in more detail on each strategy.

REFERENCES

- al-Askafi, A.-K. (1995). *Durrat al-Tanzi>l wa Ghurrat al-Ta'wi>l fi> Bayani al-A>ya>t al_mutasyabihat fi> kita>b Allahi Al-'Azi>zi* (Vol. 4). Dar al-Ifa>q al-Jadidah.
- al Nabulsi, M. R. (2019). *Mukhtasar Tafsi>r al Nabulsi Tadabbur A>ya>tillah fi al nafsi wa al kauni wa al haya>t* (1 ed.). Muassasah al Fursa>n.
- Al Qurtubi, A. al-Ansari. (1993). *Jami li Ahkam al-Qur'an* [Graphic].
- Ali, A. Y. (2000). *The Meaning of the Holy Qur'an*. Amana Publications.
- As-Suyuti, J. (2004). *Al-Itqan fi Ulum al-Qur'an*. Dar al-Hadith.
- Astuti, S. P. (2017). Persuasi dalam Wacana Iklan. *Nusa: Jurnal Ilmu Bahasa dan Sastra*, 12(1), 38. <https://doi.org/10.14710/nusa.12.1.38-45>
- Ath-Thabari. (2009). *Tafsir Ja>mi' al-Bayan fi> Ta'wi>l al-Qur'a>n*. Dar al-Hadits.
- Ath-Thabari. (2022). *Tafsir Ath Thabari Jami' Al Bayan Fi Ta'wil Al Qur'an Terjemah Bahasa Indoneisa*. Pustaka Azzam.
- Ayat-Ayat Nida> Dalam Al-Qur'an*. (2023). Prenadamedia Group.
- Behravan, Jamalzadeh, M., & Masoudi, R. (2012). *A review study of developing an advertising strategy for westerner's companies among Middle East countries: The Islamic perspective'*, *Information Management and Business Review*. 4 No. 3, 107–133.
- Bouchrika, I. (2022). *Imagery literary device: Definition, types, and examples*. [Web].

- Bouchrika, I. (2022). . Research.com [Educational Service Website]. Retrieved November 11, 2022, from <https://research.com/education/imagery-literary-device>
- Boullata, I. J. (2000). *Literary Structures of Religious Meaning in the Qur'an*. Curzon Press.
- Dimyathi, M. S., Elmaula, I., & Tabroni, H. M. (2022). Repetition in the Qur'an the Perspective of Badi'uzzaman Sa'id Nursi. *Jurnal Studi Al-Qur'an*, 18(2), 149–180. <https://doi.org/10.21009/JSQ.018.2.01>
- Esack, F. (2005). *The Qur'an: A User's Guide*. Oneworld Publications.
- Fakhruddin, R. (2012). *Razi, Fakhruddin. Tafsir Al-kabir (mafatih Al-ghaib) Jilid 9 / Fakhruddin Ar-Razi .2012*. Dar al-Hadits.
- Hakim, L., & Syaputra, A. D. (2020). Al-Qur'an dan Pengentasan Kemiskinan. *Jurnal Ilmiah Ekonomi Islam*, 6(3), 629. <https://doi.org/10.29040/jiei.v6i3.1310>
- Haleem, M. A. S. A. (2004). *The Qur'an: A New Translation*. Oxford University Press.
- Haleem, M. A. S. A. (2005). *The Qur'an: A New Translation*. Oxford University Press.
- Izutsu, T. (2002). *Ethico-Religious Concepts in the Qur'an*. McGill University Press.
- KBBI. (2022). [Software]. kbbi.kemdikbud.go.id
- Laelani, L., & Komarudin, E. (2023). *An Analysis of Repetition Style in the Qur'an According to Al-Tabari's Commentary*.
- Mamlu'ah, A. (2019). Konsep Percaya Diri Dalam Al Quran Surat Ali Imran Ayat 139. *AL-AUFA: JURNAL PENDIDIKAN DAN KAJIAN KEISLAMAMAN*, 1(1), 30–39. <https://doi.org/10.36840/alaufa.v1i1.222>
- Maula, I. (2020). *Repetisi (Tikrar) Dalam al-Qur'an Perspektif Badi'uzzaman Said Nursi Dalam Bukunya Rasa'il Nur (Studi Analisis Kritis)* [Thesis, UIN Syarif Hidayatullah]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/52073>
- Neuwirth, A. (2010). *The Qur'an and its Biblical Subtext*.
- Rahman, F. (1980). *Major Themes of the Qur'an*. Bibliotheca Islamica.
- Robinson, N. (2003). *Discovering the Qur'an: A Contemporary Approach to a Veiled Text*. Georgetown University Press.
- Safliana, E. (2020). *Al Quran Sebagai Pedoman Hidup Manusia*. 3(2).
- Sells, M. (1999). *Approaching the Qur'an: The Early Revelations*. White Cloud Press.
- Shafiq, A. (2018). *A collection of Islamic advertising principles: Revisited and detailed*.
- W.A., W. A., M.Z.A., A. F., Samah, R., Ahmad, H., Mohamed, Y., & Ibrahim, M. (2017). Motivation in Good Dealings: An Analysis of Surah Ad Dhuha from the Psychological and Rhetorical Perspectives. *Journal of Nusantara Studies (JONUS)*, 2(2), 198. <https://doi.org/10.24200/jonus.vol2iss2pp198-213>

Wulandari, D., Yusuf, Moh. A., & Marhumah, Q. (2023). Kaidah Pengulangan Lafaz dalam al-Qur'an: Studi Analisis QS. an-Naml[27]: 60-64. *Canonica Religia*, 1(1), 87–104. <https://doi.org/10.30762/cr.v1i1.1371>

Zuhaili, W. (2003). *Tafsi>r al Muni>r fil Aqi>dati wa al Syari>ati wa al Manhaji* (2 ed.). Da>r al Fikr.