

## Persuasive Communication In Mosque Discourse And The Elements Of Its Success

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### Abstract:

The imam is considered the pivotal figure in society, and the mosque is the first institution in which a Muslim joins after leaving the family institution. One of the advantages of the mosque is that nothing is required of its visitors except Islam and purity, as those entering it receive the basic principles of life after performing the prayers. Indeed, the mosque. It was a place of worship, a courthouse, and a barracks for preparing armies, and where (zakat) money and other social works and activities were distributed. Therefore, it was necessary for the imam to be extremely prepared to receive the guests of the Most Gracious, with the knowledge, morals, and good speech he was given to convince the public to sanctify the mosque, and to learn the rulings of Islam. And making it a place for Muslims to meet to solve their problems and discuss their issues during daily and periodic occasions, and these are the elements of its success. It can also be supported by media and communication technologies so that we can perform broader and more important roles in it, not only at the local level but also at regional and global levels.

**Keywords:** Persuasive communication, Mosque discourse, Ingredients of success

### Introduction:

Anyone who contemplates the reality of people today finds that there are strange contradictions in their daily lives, as we find that what preachers and opinion leaders say is in one direction, and what people actually live in another direction, whatever the reasons, and whatever the individual differences, but we find that there is a defect in The social system, and perhaps the most important element of the reason for this deterioration is that the opinion leaders and preachers did not study reality well, and did not understand the world of the people, It would have been better for them to study the reality well, and be aware of the most prominent shortcomings in general, taking into account the differences in the social aspect and financial, physical and cultural capabilities, So that they become aware of the basic and comprehensive shortcomings of most members of society, and in a similar way establish a systematic plan to solve the problems of society, taking into account the priorities. And we try to find adequate treatment for these problems and thus we gradually move to the final solutions and raise the level of society towards permanent civilization progress.

### The problem:

The mosque is the first frame of reference for a Muslim ,in it he receives his first education as soon as he leaves his home when he is under six years old ,this is done by memorizing what is available from the book of god, and performing the five daily prayers, even if it is a way of learning for children, and a sunnah for men, it is also an obligatory weekly meeting place all Muslims are required to perform Friday prayers, -also under special condition-, and it is considered a place of education and training during the month of Ramadan, with prayer and standing throughout most of the day.

If this is the importance of the mosque, then the issue of the person in charge of it will be even more important, this is related to the imam and preacher of the mosque, who must be extremely prepared, trained astute and tactful to the extent that he is able to accommodate those who come to him, and convince them to resort to him to complete their faith and their academic training, as they make of it, a haven for psychological comfort, where their problems are solved in what is expressed as reconciliation.

If this is the case of the mosque and its role in educating society and nourishing the social spirit, to solve the various issues that hinder their progress, at the expense of individualism, which establishes a selfish society in which every individual lives for himself, where there is no place for the public interest, which leads to a lack of integration and disharmony between its members, and here lies the role of the imam in preparing society on these principles, with the necessity of every individual to give up some of his selfishness for the benefit of the group in order to achieve integration and harmony between the components of society at various levels, if this is the imam's message, then we can summarize his tasks in the following problem:

What is the reality of persuasive communication in mosque discourse, given the elements of its success?

We answer this question through the following topics:

**The first axis** Conceptual entrance

**The second axis** the reality of mosque discourse .

**The third axis** the most important elements of a successful speech.

**The first axis**

### **Conceptual entrance**

The Concept of constituent:

The meaning of the word constituent: plural, singular constituent.

It is an active participle of a constituent.

It is what a body, device, or project consists of or is composed of basic elements that contribute to its establishment, existence, and effectiveness.

We say: the components of life that is its basic elements and factors by which the component of urbanization are established, it includes the words evaluation.

Evaluation: it is the measurement of what was issued by the actor in view of what the complete and correct process should be , and it is measured in relation to (evaluating the discourse : whether it is good or otherwise, appropriate based on a set of metrics).

Evaluation: it is correcting the defect after discovering it in the evaluation process, by completing the deficiency, correcting the defect, and modifying it.

And from it is the word component: which is moderation and is also part of value.

**Componements:** they are the basic pillars on which something is based, and they can be considered as the template in which behaviors and action are placed until they appear to be or wrong<sup>1</sup>

Definition of constituent in terms: the total number of action and activities that must be completed, and the factors that must be achieved to achieve successful implementation, and achieving the desired goals-for speech, for example.<sup>2</sup>

### **Speech language:**

A word derived from Latin and called in French dialogue (discours):it means dialogue and dialogue in French is classified by some and limited to methods of speech and conversation, and others expand it to make it synonymous with the entire social system, and therefore it is said: political speech and religious speech...

### **The speech in terms:**

The sermon is derived from address, addressing, addressing : it indicates directing the speech to someone who understands it , and it was transferred from indicating the event and became, in the custom of the fundamentalists, indicating what was addressed, which is<sup>3</sup>

Common meaning: a speech is a coherent group of spoken sentences.

Brief linguistic meaning: a speech is a sequence of sentences that make up the message.

Expanded linguistic meaning: a discourse is a group of messages between different parties that compensate for common linguistic natures.

The smallest unit in a speech is the sentence, so the terms of the speech must be controlled: as Voltaire says in his famous saying (before you speak to me, define your terms)

persuasive communication:

it is planned communication that involves those intentional interventions aimed at achieving specific changes in the overt or covert behavior of the target recipient <sup>4</sup>

result: persuasion is communication in itself; however, communication does not have to be persuasion.

Persuasive communication has many definition, in short, it is: communication message that seeks to bring about a change in previous behavior, or an attempt to influence the mind, emotion, or instincts, or modify behavior, certain persuasive communication presents new information using various means such as advertising, propaganda, and the like, for the purpose of inducing new behavior.

In this way, it influences the audience for the purpose of adopting an idea or bringing about a change in behavior, and what must essentially be present for the success of the process is the message and the use of various influential appeals ( such as arguments and arousing emotion)<sup>5</sup>

Successful speech: it is not a set of coherent words and sentences directed to specific individuals for the purpose of achieving a specific matter, but it is word-movement and silences –manifestations, commitment, knowledge, social relations, and good management.

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<sup>1</sup>Dictionary of the intermediate dictionary- contemporary Arabic- Arabic-dictionary – the word “muqawam”-

<sup>2</sup>Suhaila Mohsen Kazem Al-Fatlawi: The educational curriculum and effective teaching: Dar Al-Shorouk, Amman, Jordan, 01st edition, 2006, p. 102.

<sup>3</sup>Idris hammadi : the legal discourse-and ways to exploit it arab cultural center , Beirut 1994, p21

<sup>4</sup>Suhairjad : media and persuasive communication- Egyptian general book authority – cairo,1st edition-2003 p11

<sup>5</sup>Abdullah boudjillal :lectures on persuasive communication given to master’s student-prince abdelkader university – Constantine - 2002

## **The second axis: The reality of mosque discourse:**

### **First: Elements of the Discursive process**

There are three elements that we would like to combine in this axis related to:

1- The mosque 2- The imam 3- The Public

**1- The mosque:** It is the place where Muslims come to worship, especially in performing prayers (the five daily prayers, Friday prayers, and holidays), in addition to receiving the teachings of Islam in the form of sermons, lessons, sermons, and Dhikr circles. All of this is supported by the library and wall magazines for the purpose of learning about the provisions and values of this religion.

Allah in Quran said: "Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure(108), Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong(109), The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise(110)" Sorahat -Taubah(110)

Ibn Kathir said: "Never stand in it. A prohibition from God to His Messenger may God's prayers and peace be upon him, and the nation followed him in that, from standing in it, meaning: praying in it forever".<sup>6</sup>

### **2- Imam:**

There is no place in this world where Muslims can meet and gather to hear preaching, guidance and guidance like the houses of God on the earth (the mosques), in which "His name is mentioned therein and He is glorified therein in the mornings and in the evenings" (Surat An-Nur: 36). Therefore, paying attention to the speech delivered was one of the most certain things. Which should be given great attention, so that we can reach the goal that God enjoined upon His Prophet Muhammad - may God bless him and grant him peace - in his book on the day he said: {And speak to them within themselves an eloquent word} (Surat An-Nisa: 63).

This speech primarily concerns those in charge of the affairs of mosques, especially the imams. The imam is the focus of the process as he is in charge of the educational process in this mosque. He must be of the utmost physical, moral, scientific and psychological perfection in order to be able to carry out this noble message to the fullest extent. He should not be an opportunistic person who makes this task of his a job from which he can make a living, while neglecting his side. The missionary mission is one of them. Most of our imams in the past were volunteers, but they changed the scales and formed the generations. He did not expect any reward or thanks from anyone, because he chose this mission out of conviction. He draws sustenance from another side and performs this mission voluntarily.

### **3-The Public:**

As for the public, it represents the various classes of society, including: men and women, including different age groups, as well as educational groups as well as social classes, and each of these types needs special attention through its own educational and scientific approach.

The imam must take these different groups into account and allocate to each group the education, care and guidance it needs. While dealing with his audience, he must try to identify these categories, and he is the first responsible for them by allocating special lessons to each group without notifying anyone of their condition.

The imam chooses some lessons that concern women, so he addresses them during the periods when they are in the mosque and addresses them with the address.

He presents some lessons to the rich, ordering them to be considerate of the condition of the poor, and the necessity of paying zakat, and forbidding them from extravagance and extravagance. He also forbids their merchants from exaggerating measures and balances and not dealing with usury. He praises the morals of Islam in buying and selling, and addresses the poor, telling them of the necessity of searching for work that will spare them from begging, and the prohibition. He should refrain from extending a hand unless there is a dire need. He should also give adults lessons that encourage them to raise children and urge them to assume their responsibilities before their families, etc. He should also direct the children to the necessity of obeying their parents, adhering to Islamic morals, continuing to pray and fast, and other than this, the necessity of giving everyone his right. Of lessons and sermons.

Thus, the mosque is truly a school in which all members of society learn about their religion, a place to solve their issues and problems, and a haven for worship and obedience.

If this is the importance of the mosque and this is the role of the successful imam in managing its mosque affairs, then how should we create this ideal imam? We answer this through a number of elements.

## **Second: The personality of the preacher during the delivery of the speech:**

### **A- Before the Sermon:**

Good preparation is the key to the success of a speech. Some people may think that preparing to give a speech or write an article is only required when the deliverer does not have sufficient information about the topic, so he needs to prepare to learn what he intends to deliver, but the reality is that the need for preparation is greater than that, as preparation may

<sup>6</sup>ibn kathir in his interpretation of suratel'tawba –ayat 110

may be by learning the information that the addressee intends to present, or it may be by recalling it and remembering it. It may be by determining what the deliverer should present according to the specified time, according to the purpose of the speech, and according to the psychological and mental preparation of the addressees. It may also be by determining the appropriate way to present what you want to convey to the recipients. Preparation has two important aspects: One: the information that the speaker intends to present, and the second: the method of presentation. Just as a person needs good preparation for the information he presents, he needs preparation similar to the way in which he presents that information, and limiting one side to the other without the other undoubtedly leads to the speech not achieving its desired goals. Successful preparation is the one whose owner succeeds in identifying the appropriate information for the situation. And determine the best way to provide that information in that context.

After completing the collection of scientific material, classify your ideas appropriately for what you want to say. After that, review and edit several times. The more you repeat the review and edit, the more you are able to control what you have written. Then you must adhere to the following:

#### Training:

Aristotle was preparing his sermon, then he would go out into the forest and preach on the trees, representing them in human form. Ibn al-Jawzi also used to set up stones and then deliver a sermon on them. After that, he was the preacher of Iraq and the preacher of the horizons.

Seize every moment during the week and throughout your life to practice and learn.

If you want to make the most of your personality, you should do the following:

- 1- Go to meet people while you are psychologically comfortable and do not suffer from any internal or external pressures.
- 2- Prepare well for the topic and do not leave it until the last minute.
- 3- Keep your sermon references organized and balanced so that you can return to them when needed.
- 4- Understanding the sermon well, not memorizing it: The meaning of understanding it well is that you can come up with it in more than one way, with more than one entry, and advance, delay, and vary martyrdom.
- 5- Try throwing it away from the audience so that you can know and control its time frame, as well as how to arrange the elements and the importance of each element.

#### **B/ during the sermon:**

- 1- Cultivate confidence in yourself, so that you convince yourself that you are capable of delivering that speech.
- 2- The effect of clothing: The one who addresses people must improve his appearance by cleaning his body, applying perfume, thinning his hair, mustache and beard, grooming his mouth and teeth, cutting his nails, changing his clothes and taking care of them, and it is preferable that they be white.
- 3- The role of a bright smile: Chinese wisdom says, "He who does not smile well will not open a store," and a cold, sullen speaker will not sell his goods.

One of his people - may God bless him and grant him peace - was the cheerfulness in the faces of his companions, and on the authority of Saeed bin Abdul Rahman Al-Zubaidi, he said: "I like people among the reciters who are easy-going and funny, but as for those who meet you with good cheer and who meet you with a frown, they congratulate you on their work, God does not have many people like these." Narrated by Muslim, Book of Mosques and Places of Prayer, chapter on the virtue of the five daily prayers.

The basis of the strength of your personality is to put a smile on people's faces, be gentle in their hands, and to follow the advice of Salem bin Abdullah bin Omar when Omar bin Abdul Aziz - may God have mercy on him - recommended it, saying to him: "Make the eldest of them a father, the middle of them a brother, and the youngest of them a son, so be reverent." Your father, respects your brother, and have mercy on your son."

- 4- Know your audience: meaning that you know the condition of the person you are addressing, as people differ. Among them are the educated and the uneducated, and these are degrees and types, and among them are the old and the young, the upright and the deviant, the conceited and the arrogant, the rich and the poor. If you do not know the nature of the person you are addressing, you will be the reason for the failure of your speech on the one hand. On the other hand, he addressed them with what they understood and with the correct reports. It was stated in the hadith: "We, the prophets, have been commanded to speak to the people according to the extent of their intellects." After you know their conditions, address them with their reality, because an idea that is ignorant or ignores its reality is doomed to failure, and may God have mercy on Professor Mouloud Qasim, who said: "...that a person should be a son of his era while remaining true to his Egypt and without becoming a copy of others.

Sheikh Al-Ghazali - may God have mercy on him - used to say: Sometimes I would prepare my lecture after I entered the hall, that is, after he looked at the faces of the listeners and heard their concerns, and composed a lecture from it.

Among what he said: "Proficient preparation is an indication of a person's respect for himself and his listeners. A person may be surprised by situations in which he improvises what people say to him and films what he himself does. In fact, the ability to improvise comes after long periods of training in good preparation and in developing an appropriate scientific outcome for each situation. However, skill in improvisation does not substitute for good preparation for the scholar who wants to perform his duty honestly and sincerely, and who appreciates people listening to him and celebrating what he says.

Even the mosque discourse itself differs, as the night lesson is not the same as the Friday lesson. The Friday lesson is often preachy and the night lesson is educational - for example.

5- Continuity: Do not forget permanence and continuity. Many imams lose their personality and credibility, and people turn away from them because they do not follow the circles in their written form - day or night –

6- Changing the style: Also, in your delivery, do not forget to vary your style between reporting and writing, between reporting and acting, and use as much as you can the means of clarification that bring the meaning closer to your listeners. The introduction is the beginning of the speech and its first interface. It must begin strong and bright, attracting the listener and attracting his attention. It is obvious that it should be preceded by saying the basmalah, praise, and blessings upon the Messenger of God - may God bless him and grant him peace.

The conclusion must be a logical result of everything that was presented and discussed, so that the listener feels that he has reached the end of the speech in a natural, gradual way without affectation.

It may be a summary of the previous thoughts, or a cheerful conclusion. Whenever Al-Hasan Al-Basri sat talking to people, he would make them cry and would not leave them until he made them laugh. He would end it with poetic excerpts, noble verses, or noble hadiths, and immediately afterwards supplicate with the narrations and the narrations.

### **\*Methods of speech and pilgrims and their role in the success of the sermon:**

The word “discourse” appears in the Qur’an, the Sunnah, among Arab poets, and in Arabic rhetoric in more than one place. God Almighty said: “And when the ignorant address them, they say, ‘Peace.’” Al-Furqan -63- Define: the humble word that is intended to make the one who is prepared to understand it understandable. Also define it: that unit that is larger than the sentence. The researcher must pay attention to the elements of its harmony, coherence, and composition: and know the relationship of its units to each other, and even their suitability to each other, at the level of its internal structure.<sup>7</sup>

The speech, whatever it is, has two sides, and each side has its own persuasive argument on the topic over which the controversy has arisen, meaning that every speech that aims to persuade necessarily has an argumentative dimension.<sup>8</sup>

In this way, argumentation is a means of persuasion, through which the sender can influence the recipient or refute his opinions until he changes his behavior. It has two forms:

First: Deliberative: Because its intellectual character is social and social, people circulate among themselves [shared knowledge].

Second: Dialectic: It is built on the rules of inference and proof, with many premises and conclusions according to the nature of the topic at hand.<sup>9</sup>

It is stated in the definition of simile that it is: simile is a contract between one of two things that blocks the other in goodness or reason, and the simile is not devoid of being in speech or in the soul.<sup>10</sup>

Similarity is a process based on the sharing of some characteristics by both parties, and the more of these characteristics the better, provided that the sharing or similarity between them is not complete in all aspects, otherwise it becomes the same, and then there is no need for any description.

Abd al-Qadir al-Jurjani defined it: A simile is to establish for this one of the meanings of that, and one of its rulings, such as your proving that a man has the courage of a lion and that the proof has the rule of light.<sup>11</sup>

As for Al-Sakaki Abu Yaqoub: he defined simile by saying: “The simile calls for two extremes: the likened and the likened to it, which are in common with each other in one way and separated in another.”<sup>12</sup>

2- The relationship between language and reasoning:

Argumentation in language is related to the relationships between statements in texts and speeches, while reasoning is related to the relationships between issues that we judge as either truthful or false.<sup>13</sup>

According to this conception, an argument is a semantic element presented by the speaker in favor of another semantic element, and the argument may appear in this framework in the form of a statement, paragraph, or text, or it may be a natural scene or non-verbal behavior.<sup>14</sup>

As for the result that we reached: it is one of the pillars of this theory and is known as the links and argumentative factors.

### **3- Examples of reasoning in the Arab Islamic school:**

<sup>7</sup> Abdel hafidh ben dhafar al-chihri : discourse strategies , apragmatic linguistic, approach, united new book house ,Beirut, Lebanon, 1st edition, 2004 p

<sup>8</sup> El-haouasimesoud :the argumentative structure in the holy qur’an ,sourat- namle- as an example ,jumlatlougha – al-adeb, unversity of algerie ,issue December 12, 1997 ,p330

<sup>9</sup> Taha abderrahmen: on the origins of dialogue and the théologearab cultural center Casablanca-morocco-2000 edition, p 65

<sup>10</sup> Al-rummani , al-khatabi ,et abdelkahirjurjani : three treatises on the miracle of the qur’andarelmaaref –cairo-egypt ,3rd edition -1976-p 80

<sup>11</sup> Abdelkadirel-jourjani: secrets of rhetoric, edited by muhammedra chidredha, darel-koutoubel-ilmia- beirut – Lebanon, 1 st edition-1988, p 68

<sup>12</sup> Al-sakaki abuyakoub: the key to science, edited by naimzerzour –darel-koutoubelilmia – beirut, Lebanon,1983; edition 1 v, p 332

<sup>13</sup> Abu bakreel-azzaoui: language and pilgrim – el-rehab modern foundation, Beirut, 2008, p02

<sup>14</sup> Abu bakreel-azzaoui – same reference- p 18

**A/ Inference or meaning according to Al-Jurjani:[T471]**

Inferred meaning from meaning: It is an issue in which the types and forms of meanings are dealt with, such as metaphor, metonymy, metaphor, and simile, as it is based on a process of inference in which the transition is made from an apparent meaning to another implicit meaning...and the focus of this matter is on metonymy, metaphor, and representation.<sup>15</sup>

It is clear from this text by Al-Jurjani in his treatment of the concept of meaning and the meaning of meaning that he understood two types of connotation. The first is a direct, positive connotation whose purpose is to inform and provide information about its matter as a matter of fact, and a second connotation is a rational connotation that is only realized by the mind moving from the direct connotation as a word to the metaphorical connotation that serves the purpose. Required.<sup>16</sup>

Where he says: In all of this, your purpose, which you mean from the mere word, does not indicate, but the word indicates its meaning, which is required by its apparent meaning, and then the listener understands from the meaning, by way of inference, a fixed meaning, which is your purpose.<sup>17</sup>

The link between the apparent real meaning and the inner meaning of a common aspect between them is a metaphorical relationship because it is based on similarity.<sup>18</sup>

**B- Reasoning according to Al-Sakaki:[T626]**

Al-Sakaki's project in which he tried to establish the science of literature, with the goal of [preventing errors in the speech of the Arabs].<sup>19</sup>In this project, he linked inference, the science of rhetoric, and the science of meanings. He relied on morphology, derivation, grammar, the science of meanings, and elucidation, with the entire simile, metonymy, or metaphor. He examined how he proceeded to achieve what was required. This informed him of how to organize the evidence.<sup>20</sup> Al-Sakaki started from the fact that the words of the Arabs are [truth and metaphor]. As for the truth, it is understood from the apparent meaning, and as for the metaphor, he uses the rules of simile, relying on the rules of inference to clarify this, considering that metonymy and metaphor in reality are nothing but simile, and metaphor is of two types: declarative and metaphorical.

**C - The art of good speech:**

Good diction is the one that presents the letters to the listener, free from defects, correct in their articulations, sincere in their timbre, and captivating in their rhythm. He pronounces words without ambiguity, without melody, without stumbling, and free from confusion and distortion.

A good delivery is one that is natural, without affectation, or impersonation of another person. There is no person like you in the world, so create a way for yourself in presentation, delivery, style, and performance, and this will advance your speech.

Here are some important points in good delivery.

- \*- Emphasize important words, lower your voice on unimportant words.
- \*- Change the pitches of your voice, up and down, strong and weak, until it is wavy like the surface of the sea, and this brings comfort to the listener, unlike a monotonous voice at one tempo, which is like a dry, boring climate.
- \*- Change the speed of your voice like a skilled driver who speeds up on the highway and slows down on others.
- \*- Pause before and after important ideas. When you want to emphasize an idea, highlight it by pausing before or after it. To appear distinct, your stopping adds to the strength of the idea, the strength of silence, which leaves room for the meaning to fulfill its purpose.

Modern scientific studies have stated that 65% of the art of influencing is due to body language (eyes, hands, movements, voice), and from here the narrators conveyed the appearance of the Chosen One - may God bless him and grant him peace - in his sermon, such that his eyes redden, his veins swell, and his voice rises as if Munther Jaish.

In general, it must maintain basic things:

- A- Good memorization of the preamble, diversifying the presentation, and introducing the subject through the texts of the Qur'an, the Sunnah, and the stories of the ancients.
- B- A good, logical, sequential arrangement of the sermon without repetition or redundancy, and placing the evidence in its proper place with a good understanding of it, its meanings, and all the lessons surrounding it.
- C- The conclusion is with a sufficient summary for those who missed the meaning previously.

<sup>15</sup> El-jourjani evidence of miracles in the science of meanings, commentary-mohammadrachidridhadarel-maarif –beirut, Lebanon ,2nd edition p177.

<sup>16</sup> Khadija kalatma: reasoning in the curriculum of rhetoric and the siraj of writers,- al-hassanhazemel-qartajani-majistere thesis-supervised by professor drammarshalloway –mohamedkheidar university –biskra university, biskra, universityyear 2010/2011 p37

<sup>17</sup> Al-jurjani-same reference-p177.

<sup>18</sup> Taha abderrahman: the tongue and the scale or mental multiplication-arab cultural,2000 edetion,Casablanca,p233.

<sup>19</sup>El-sekkaki: the key to science, edited and commentary by naeemzarzour-darel-kutubel-ailmia,Beirut ,Lebanon,2nd,edition1987,p08

<sup>20</sup> el-sekkaki-same reference , p435

**\*Third: After the sermon:**

Constructive criticism of your speech makes it more beautiful and clear, and gives it positive opinion and quality in presentation.

Constructive criticism makes you correct the mistakes you made so that you do not make them again.

Criticism may be internal or external:

1- Self-criticism: When you complete your speech, reconsider it until the wheat becomes clear to you. It is preferable if you pick up a notebook and pen immediately after you finish the speech. You will find benefits and thoughts that you had said in your presentation without prior preparation. Write them down, for you will need them at a time when you need them most.

2- External criticism: If one of the worshipers addresses you with an observation or a suggestion, accept it and study it. You will find much good in it. In the past, they said: "The speaker is blind and the listener is all-seeing." Try to encourage your listeners to criticize you, give you advice, and present their suggestions for you to benefit from. In your speech.

3- The necessity of immediately evaluating the sermon: and the extent of its success through the satisfied or disapproving faces of the worshipers. There is no harm in seeking some opinions from the worshipers, who will enable you to make observations sincerely.

-Record your sermon. It is best to record it with audio and video, and it is necessary to analyze it through your voice and movements and adherence to the topic.

-Don't forget to always have your sermon written in its entirety, or at least as a few chapters that you can look at from time to time so that it does not go out of context.

**The third axis : components of discourse**

Components of a discourse: These are the basic factors upon which the speech is based to show whether it is true or not.

As well as the number of shortcomings that plague it, which can be corrected to appear in the appropriate manner, and The most prominent of these features:

**First: The psychological component:****1- Self-persuasion to achieve self-confidence:**

Determining the general objective and partial objectives of the speech is the first stage that precedes preparation the goal is based on identifying those to whom the speech is directed in terms of their mental and psychological preparations. Their needs, and what the author of the speech wants from them, and based on defining those goals, the type is determined the information you provide and the way you present it.

Is the purpose of the speech to remind, inform, educate, persuade, or motivate and encourage?

And intimidation?

If the goal is merely to remind the listeners of something known to the listeners or to inform them of an event, then the matter is easy.

If the goal is education, then it is necessary to develop a plan for how people will understand the ideas you want to teach them it. If the goal is persuasion, you need to focus on the evidence and evidence that supports the ideas you want to persuade, and if the goal is to motivate, encourage, and intimidate, then you need to focus on explaining the benefits of the desired thing and the harms of the prohibited thing, and supporting that with examples realism.

**2- Invitations that must be taken into account in the speech:**

Scientists have classified these enticements into three basic types:

**A: emotional persuasion:**

they directly target the recipient's conscience and emotions, and arouse his needs Psychological, social, and addressing the senses in a way that achieves the goal of the communicator, and these appeals depend on me:

-**Using slogans and symbols:** These are slogans through which the communicator aims to simplify the thinking process expressing a final ruling in a simplified form, in an effective form that is easy to memorize, repeat, and reduced to symbols It means the discrepancy between the parties, so it has a general meaning agreed upon by everyone.

-**Using linguistic methods:** such as various graphic images that move the recipient from reality to metaphor, God Almighty said: "He said, 'My Lord, indeed my bones have weakened and my head has burned with gray hair, and I have not been wretched in supplicating to You, my Lord.'" **Verse 04 Maryam.**

- **Semantics of words:** It is a method of distorting words from their proper place depending on the words used this can be applied using a word, an adjective, or a verb, by moving the mind from the concept of the word to what He stays with him. God Almighty said: "And the day He calls them and says, 'Where are my partners whom you claimed?'" **Verse 74: Al-Qasas**

- **Superlative verb forms:** to give preference to a particular idea or concept. God Almighty said: "You know better, or God" **(Al-Baqarah 140).**

- A selection that indicates that the opinion or judgment is true: despite the lack of agreement and consensus on it.

God almighty said "and let the people of the gospel judge by what god has revealed in it, and whoever does not rule by what god has revealed- those are the transgressors" **"(47 al-ma'ida)**

This statement makes sense before the Gospel was abrogated by the Qur'an, but since the matter in the Qur'an has become clear, everyone must refer to it.

- Citing the source: by making an analogy with someone who is greater or more authoritative, or enjoys high credibility on the part of the recipient.

God almighty said:

God almighty said: ("He said, "Rather, this eldest of them did it, So ask them if they speak)(63 Prophets).

- Using meanings of emphasis: These are the words and phrases used to emphasize the meaning.

God almighty said: (Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them).81 tawba).

- Using the herd instinct: This means exploiting the pressure that makes us conform to the reference group to which we belong. It is called psychological infection.

God almighty said (And when waves like shadows cover them, they call upon God, sincere in religion for Him, but when He delivers them to land , there are among them who are moderate, and none deny Our signs except every Treachery and The infidel ). 32 lokman.

### **B : Mental persuasion:**

It depends on addressing the mind of the recipient, and relies on argument and evidence in general, and refuting opposing opinions after discussing them, and highlights its various aspects and uses it to do so:

-Cite information and factual events.

- Providing opinions and statistics.

- Building conclusions on the Introductions.

- Refuting the other point of view.

EXAMPLE THAT , GOD ALMIGHTY SAID (HAVE YOU NOT SEEN THE ONE WHO DISPUTED WITH ABRAHAM ABOUT HIS LORD ABOUT GOD GIVING HIM THE KINGDOM, WHEN ABRAHAM SAID, "MY LORD IS THE ONE WHO GIVES LIFE AND CAUSES DEATH." HE SAID, "I GIVE LIFE AND CAUSE ME TO DIE." ( 258 EL-BAKARA).

### **C : Fear persuasion:**

These appeals refer to the undesirable consequences that result from not doing so

The recipient embraces the communicator's recommendations, which leads to the recipient responding to the message in two cases:

**1- The intensity of emotional arousal:** which constitutes an incentive for the recipient to respond to the content of the message.

**2- The individual's expectations:** It is possible to avoid dangers, and thus reduce the emotional tension of responding to content the message.

There are three factors that affect the intensity of emotional arousal in this type of grooming:

#### **The first factor:**

the content of the message: its content must have meaning so that it responds to its purpose and occurs emotional stress: People tend to ignore threats until clear signs of their seriousness appear.

#### **The second factor:**

The source of the message: If the recipient views the communicator as not familiar with the information If the recipient feels that his expectations are sufficient, he will reject his expectations, and thus fail to elicit emotional reactions By communicating, he exaggerates intimidation, as he may ignore what he says.

#### **The third factor:**

previous communication experiences: Some studies have indicated that when exposed to...

Some people experience messages that cause fear and tension, and their fear decreases if they have previously been exposed to messages Similar, previous exposure to information leads to a type of emotional fortification, as this is an element Surprise increases the degree of emotional arousal caused by bad news.

### **Second: The personal and behavioral component (in the religious field):**

By religious persuasion, we mean the appeals that preachers adopt in their lessons, lectures, and debates

For the purpose of introducing Islam, and explaining its virtues and teachings, starting at the personal level through what it offers; There is evidence and proof that embracing this religion is based primarily on conviction in it and not merely on belief Forced, so the Qur'an called for the necessity of faith under the threat of absolute freedom. God Almighty said:

**A:** If he is a polytheist: he will be called to Islam and freed from the clutches of ignorance, in a gentle, smooth and reliable manner; Emptying and dictating.

**B:** If he is a deviant Muslim: he must rebuke his deviation, respond to his heresy, and present Islam in its correct forme one.

**C:** The disobedient: They direct and correct, and they command what is right and forbid what is wrong, and it is up to the one who is in charge.

The task of persuasion in the Islamic field is to be familiar with the sciences of the Qur'an and Hadith, and to be patient,relies on intelligence and wisdom in his debates and discussions, and sets a good example for others.

### **Third: The scientific and formative component:**

#### **1- Knowledge of the Qur'an and Sunnah:**

Whether it is related to memorization or related sciences, especially:

A- **The Qur'an:** good memorization of the Qur'an and continuing to memorize it.

\*Knowledge of the rules of recitation (especially about the narration of Warsh).

\*Knowing the various types of interpretation, especially the approved text, as well as the reasons for revelation related to it.

\*Knowledge of the sciences of the Qur'an: such as the Meccan, the Madani, the abrogated, the abrogated, and the readings - schools of interpretation-

**B/Sunnah:** Trying to memorize hadiths, especially the authentic and sacred ones.

\*Citing hadiths must be based on chain of transmission and knowledge of the narrator.

\*Knowledge of hadith sciences: especially in terms of acceptance and rejection in terms of the number of hadith transmissions (narration and knowledge).

\*Knowing the major hadith narrators - the authors of the Sunnah...

**C/ Knowledge of Sharia sciences: especially jurisprudence, and jurisprudence in particular:**

-Jurisprudence of worship - Jurisprudence of personal status - Jurisprudence of transactions - Inheritance...

**D- The objectives of Islamic law:** that is, the general purpose of legislation: which is to achieve the interests of the people .The sooner and the later - as scholars say - the wisdom of legislation is studied.

**E-The principles of Islamic jurisprudence:** especially the axis: the ruler (the source of legislation) - the convict (the person in charge)

- The ruling (the act of the person charged) - The Sharia ruling (the five Sharia rulings.)

And - Islamic history - Islamic sects and misguided sects - destructive ideas.

**J - The history of the Islamic call - ways to spread it and spread it - knowledge of the various** suspicions about Islam commitment to the Maliki doctrine in jurisprudence, the Ash'arite faith, and the narration of Warsh (preserving the unity of the nation).

**Q-/ Good knowledge of the Arabic language:** especially grammatical methods.

**U-/Knowledge of various persuasive and argumentative methods.**

**Fourth: The social component:**

How persuasion occurs Convincing others is one of the biggest challenges we face in our lives, and the danger of this lies in its diversity audiences, and the possibility of their response. The communicator must show special interest in the topic and be honest In his speech, he was realistic in his presentation, to the point that one of the scholars considered that:

Based on the rule: Trust + Knowledge = Honesty.

One of the grave mistakes in the persuasive communication process is to address audiences in one way, with a change in Methods: Scientists have identified about six types of audiences, each with a special strategy in the process Persuasion.

**A:** The opposition audience

**B:** The neutral audience

**C:** The uninterested audience:

**D:** The unannounced audience

**E:** The supportive audience:

**F:** The mixed audience

In general, when you are about to persuade the masses, you must not forget that the driving forces of persuasion are three:

**1:** To have logic and understanding.

**2:** To understand the personality and the goodness in it in a different way.

**3:** To understand emotions: that is, to identify them, describe them, know their causes, and the way in which they are aroused -

Through these meanings, we understand the importance of personal communication in the persuasion process compared to other types of communication Other contacts considering:

\* Personal communication allows for discussion, enrichment and exchange of ideas.

\* Personal communication has a direct impact on behavior through what we express by example.

\* Cutting off strong opposition because direct contact would break down those barriers Repulsive.

At the end of each dialogue, we analyze the dialogue into two components:

- Logical premises that are based on data and evidence.

- The result that the interlocutor aims to achieve.

**1-** The imam must be a social figure who mixes with people and is able to harm them, the Prophet, may God bless him and grant him peace, said May God bless him and grant him peace: "The believer who mixes with people and is at their disadvantage is better than the believer who does not mix with people."

And it will not harm them.

**2-** Calmness and composure.

**3-** The ability to solve problems.

**4-** Accommodation of various segments of society.

**5-** Forming a network of relationships with opinion leaders in society.

**6-** Forming the mosque's members and connecting them to you through small circles and building relationships with some individuals

And bring others closer (regardless of age and focus on the active persons).

**Fifth: Administrative component:**

The mosque is a state institution that must be managed by scientific and artistic methods. You, Imam, are the director of this the institution has at its disposal a number of employees, and it leads hundreds and perhaps thousands of worshipers of all colors Their shapes and levels.

The imam must be extremely capable and prepared to manage this facility and how it will deal with it

The congregation, how we will answer their questions and solve their problems, and how we will manage matters with the institution and the authority the above .

How will you manage and manage the mosque's finances (from collecting donations to spending some money on cleaning? Developing, expanding and renovating the facility.

Be aware of a number of laws that help you manage this facility, the most important of which are:

**A:** The Public Employment Law: which determines how employment is done and how an employee is promoted in his position and in what days

His work, the holidays he is entitled to, and how he is controlled by what is called referral to the Disciplinary Council, and the penalties

The decisions, ways to appeal them, and how the employee's duties are terminated by resignation, dismissal, death, or referral to the office Retirement, and other things worth checking out.

**B:** Labor Law: which defines rights and duties and matters related to disputes, whether individual or not collective, as well as the formation of unions, etc.

**C:** Administrative law, the law of administrative procedures, and administrative disputes: for the purpose of good management Matters between the mosque institution and senior management, with the need to respect administrative peace, and how to apply Decisions, recording and responding to correspondence, controlling administrative and financial records and organizing minutes and following up on the work of committees and associations inside or outside the mosque that deal with the institution.

**Results of this study :**

1- The mosque has great importance in the life of a Muslim (individual or group), so the state and society must give it importance by building it and taking care of it.

2- The Imam is the central figure in society, so he must be a reference for all Muslims in the various affairs of your life.

3- The imam must choose persuasive methods to support his sermon so that he can convince the masses of the necessary directions in their lives.

4- The imam must know that the audience is a mixture of souls and different mental and intellectual levels, so he must address each of them in the style that suits him.

**Conclusion:**

In conclusion of this humble work, I would like to point out the great role that the mosque plays in the lives of Muslims, As a school for formation, a home for reconciliation, ruling between people with justice, and raising Muslims on virtuous morals and good conduct, Accordingly, everyone must work to build it and organize its affairs, and its preachers must be adequately prepared - scientifically and behaviorally..., On the other hand, work must be done on the permanent training of imams from various aspects of life - academic, behavioral, etc.

This is so that he can be a role model in society, and be able to use the finest methods to persuade the masses sufficiently for their benefit, Based on this, a sophisticated and disciplined society will be formed that seeks the best life and builds its afterlife in a way that achieves God's satisfaction and gains Paradise.

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