

Explanatory and Persuasive Components in the Narrative of Prophet Noah: A Qur'anic Study with Emphasis on the Concept of Jihad of Clarification

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Abstract

In contemporary Islamic discourse, the concept of Jihad of Clarification encompasses themes such as enlightenment, the removal of ambiguity, countering distortion, and enhancing public awareness. To assess the relationship between this concept and Qur'anic teachings, it is necessary first to identify the communicative and invitational elements present in relevant Qur'anic verses and subsequently compare them with the contemporary understanding of Jihad of Clarification. This study analyzes the communicative and persuasive components within the narrative of Prophet Noah and examines their relationship to Jihad of Clarification. The central research question is: 'What approaches are demonstrated in the narrative of Noah regarding invitation, message clarification, confronting opposition, and maintaining communication with the audience, and to what extent can these approaches be compared with the components of Jihad of Clarification?' Employing a qualitative methodology, the study utilizes textual and thematic-interpretive analysis of verses related to Prophet Noah in the Qur'anic surahs of Nūḥ, Hūd, al-A'rāf, al-Shu'arā', and al-Mu'minūn. In addition to exegetical sources, the research draws upon scholarship concerning Qur'anic concepts, rhetoric, persuasion, and religious communication. The findings indicate that reasoning, directing the audience's attention to divine signs, clarifying the motivation behind the invitation, engaging in dialogue and responding to objections, diversifying communicative approaches, and maintaining the invitation are among the most significant communicative components of this narrative. Conversely, denial, ridicule, and attempts to discredit the Prophet and his followers represent major obstacles to communication and persuasion. Thus, certain communicative components of the narrative of Noah overlap with elements of the contemporary concept of Jihad of Clarification. However, the two concepts are not identical, and any comparison must consider their historical and conceptual distinctions.

Keywords: Jihad of Clarification, Prophet Noah, Qur'anic Communication, Persuasive Strategies, Religious Discourse.

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How to Cite: Razizadeh, A., Alizadeh Mousavi, S. H. (2026). Explanatory and Persuasive Components in the Narrative of Prophet Noah: A Qur'anic Study with Emphasis on the Concept of Jihad of Clarification, *Journal of Quranic Knowledge*, 17(65), 243-263. DOI: 10.22054/rjqk.2026.93293.3334

Introduction

Within contemporary Islamic thought, Jihad of Clarification is linked to concepts such as enlightenment, the removal of ambiguity, addressing doubts and misconceptions, countering distortion, and enhancing public awareness. However, examining the relationship between this concept and Qur'anic teachings requires more than identifying verbal similarities. It is essential first to analyze the methods of invitation and communication found in the Qur'an, and then considers the extent to which these methods can be compared with contemporary concepts. Qur'anic narratives depict the mission of the prophets as encompassing not only the transmission of the message but also reasoning, warning, giving glad tidings, dialogue, responding to the audience, and directing attention to divine signs. Therefore, studying these narratives offers valuable insight into the explanatory and persuasive dimensions of prophetic communication.

The Qur'an presents the narratives of the prophets not solely as historical accounts, but also as representations of how messages are conveyed, questions and objections are addressed, and opposition is confronted. Consequently, these narratives can be analyzed in terms of message transmission methods, audience persuasion, and communication barriers. In this approach, it is important to avoid imposing contemporary concepts onto the text prematurely. Instead, Qur'anic evidence should be identified first, followed by an examination of its relationship to contemporary theories and concepts of communication.

Among the Qur'anic narratives, the account of Prophet Noah is particularly suitable for this analysis due to the diversity of his invitational methods and the wide range of responses from his audience. The surahs of *Nūḥ*, *Hūd*, *al-A'rāf*, *al-Shu'arā'*, and *al-Mu'minūn* present various aspects of his invitation and the corresponding reactions. These verses illustrate multiple approaches, including public and private invitation, reasoning, and warning, giving glad tidings, responding to objections, and maintaining communication with the audience. Prophet Noah emphasizes the continuity of his invitation, stating, "Indeed, I invited my people night and day," (*Nūḥ*:5) and further distinguishes between open and concealed forms: "Then I invited them publicly; then I proclaimed to them and confided to them." (*Nūḥ*:8-9) Additionally, verses 13-20 of Surah *Noah* call the audience to reflect on creation and divine signs. In contrast, the surahs of *Hūd* and *al-Mu'minūn* highlight *Noah's* responses to the claims and objections of his opponents. Collectively, these verses enable a simultaneous examination of clarification and persuasion processes within *Noah's* invitation.

Clarification in this context involves making the message explicit, directing the audience's attention to signs, addressing ambiguities, and explaining the motivation behind the invitation. Persuasion, by contrast, is associated with reasoning, the use of glad tidings and warnings, building trust, and sustaining communication with the audience. While related, these concepts are distinct: "Clarification focuses on ensuring the message is clear and comprehensible, whereas persuasion concerns influencing the audience's attitudes and achieving their acceptance."

Within this framework, the relationship between these findings and the contemporary concept of Jihad of Clarification can be explored through a comparison of communicative principles, rather than by equating the two. Jihad of Clarification is a modern construct, while

the narrative of *Noah* is embedded within the Qur'anic context of invitation and prophethood. Nonetheless, elements such as enlightenment, addressing questions and objections, reasoning, removing ambiguity, and persistence in delivering the message provide a foundation for comparison. The central issue addressed in this study is: 'What methods and components are represented in the Qur'anic narrative of Prophet *Noah* regarding message clarification, audience persuasion, response to opposition, and sustained communication, and how do these relate to the contemporary concept of Jihad of Clarification?' The study aims to identify and analyze these components based on Qur'anic evidence and to assess the potential and limitations of comparing them with Jihad of Clarification.

1. Research Background

Studies of the narrative of Prophet *Noah* in the Qur'an have predominantly been conducted in the fields of Qur'anic exegesis, theology, ethics, and history. Commentators such as *Ṭabarī* (2001), *Fakhr Rāzī* (1981), and Allamah *Ṭabāṭabā'ī* (1997), in their examination of the prophethood of *Noah*, have addressed such issues as the invitation to monotheism, patience and perseverance in the face of opposition, and the consequences of rejecting the divine invitation. Although these works were not written within the framework of contemporary scholarship on communication and persuasion, they provide important information about the manner in which Prophet *Noah* confronted and communicated with his people. Nevertheless, a systematic analysis of this narrative from the perspective of persuasive communication and strategies of clarification has not been their primary focus.

In contemporary Qur'anic studies, increasing attention has been devoted to the literary, rhetorical, and communicative structure of Qur'anic narratives. Mustafa Mir (1986), emphasizing the coherence and rhetorical unity of Qur'anic stories, demonstrates that the narratives of the prophets are not merely historical accounts but also serve a discursive function within the Qur'an, inviting the audience to reflect upon and accept the message. Robinson (2003), likewise, by examining recurring patterns in Qur'anic narratives, emphasizes their role in shaping the audience's monotheistic consciousness and ethical reflection. The significance of these studies for the present research lies in their attention to the manner in which the audience is addressed and the impact of the narrative on the audience. Nevertheless, the narrative of Prophet *Noah* has not been examined independently in these works with a specific focus on strategies of persuasion and clarification.

In the field of Qur'anic rhetorical studies, the works of Izutsu and Cuipers have also provided an appropriate theoretical foundation for examining the relationship between language, meaning, and Qur'anic structure. Izutsu (2002) examines Qur'anic concepts as a network of semantic relationships, while Cuipers (2015) focuses on the internal structure of the text, the relationships among its various parts, and the organization of argumentation in the Qur'an. Saeed (2008), emphasizing the contextual and communicative dimensions of Qur'anic guidance, regards the Qur'anic message as extending beyond the transmission of information and as being connected to changes in the audience's attitudes and intellectual and social circumstances. These studies provide an appropriate framework for understanding the communicative logic of the Qur'an; however, they have paid less attention to the question of

how Prophet *Noah*, in the face of his audience's denial and resistance, clarified his message and what methods he employed to persuade them.

In studies specifically related to the story of Prophet *Noah*, Memari and Qolipur (2019 AD/1398 SH) examined the personal and event-related symbols in this narrative, regarding Prophet Noah and his followers as symbols of perseverance, salvation, and a favorable outcome, and his opponents as symbols of rejection of the truth. Although this study elucidates the semantic and communicative potential of the narrative, it does not address its methods of dialogue and persuasion. Taherinia and Taghizadeh (2023 AD/1402 SH) likewise examined the discourse of Prophets Noah and *Shu'ayb* from the perspective of reasoning and persuasion. Their analysis, however, was conducted within the broader framework of Surah *Hūd* and on the basis of Charaudeau's model, rather than constituting a comprehensive examination of Prophet Noah's communicative strategies. Khaleghi and Parvin (2015 AD/1394 SH) also examined the actions of Prophet Noah in two domains, attitudinal and dispositional, including admonition, questioning, propagation, giving glad tidings, and warning. Nevertheless, their study focuses primarily on social and propagational functions and does not provide a detailed analysis of Prophet Noah's dialogical structure and persuasive strategies.

In Islamic studies, the concept of invitation has also been examined from theological, social, and communicative perspectives. Esposito (2010) views invitation in connection with religious communication and social reform, examining it as something that extends beyond the transmission of a set of doctrinal propositions. Hakim et al. (2024), likewise, examined the methods of the prophets' invitation, emphasizing elements such as wisdom, gradualness, and knowledge of the audience. In the field of Islamic communication, dialogue, persuasion, and ethical interaction have also been regarded as important elements of religious communication (Ayesh & Sadiq, 1997). Nevertheless, most of these studies focus on general principles of invitation and religious communication and have less frequently examined these concepts within a specific Qur'anic narrative and in the actual process of a prophet's encounter with his audience.

In recent years, the concept of Jihad of Clarification has also received attention in the contemporary intellectual and social discourse of the Muslim world, particularly in relation to media, narrative construction, misinformation, and engagement with competing currents. A substantial part of this literature is contemporary in nature and emphasizes clarification, countering distortion, and defending truth in the public sphere (Ghorbani, 2025). Nevertheless, the connection between this literature and Qur'anic studies, particularly through extracting communicative components from the narratives of the prophets and comparing them with the contemporary concept of Jihad of Clarification, has not yet been extensively examined. Alongside these works, some studies have specifically addressed the personality and narrative of Prophet Noah, examining such topics as patience, faith, the status of the Prophet, divine punishment, and the salvation of believers. For example, Wheeler (2002) studied the figure of Prophet Noah within the broader framework of the prophets in the Qur'an and Islamic tradition. These works are important for understanding the context,

personality, and structure of the Noah narrative; however, persuasive communication and methods of clarifying the message have generally not been at the center of their attention.

A review of this body of scholarship indicates that each field has illuminated one aspect of the problem addressed in the present study. Exegetical works have explained the doctrinal and ethical context of the narrative; literary and rhetorical studies have examined its structure and organization; Islamic communication studies have investigated general principles of invitation and persuasion; and studies of Jihad of Clarification have focused primarily on contemporary communicative and social issues. What still requires examination is the bringing together of these fields and the specific study of the narrative of Prophet Noah from the perspectives of communication, persuasion, and clarification. Thus, the research gap addressed by the present study should not be understood as a lack of scholarship on Prophet Noah or an absence of research on religious communication. Rather, the central gap is the lack of a systematic study that identifies the communicative and persuasive components of this narrative and then, while preserving the distinction between the Qur'anic concept of invitation and the contemporary term Jihad of Clarification, examines the possibility of comparing them. Accordingly, the novelty of this research lies in connecting the narrative of Prophet Noah with three fields: "Qur'anic studies, communication and persuasion, and contemporary discussions of clarification. This connection can contribute to a more precise understanding of the communicative dimensions of this narrative."

2. Research Methodology

The present study adopts a qualitative approach and is based on textual and thematic-interpretive analysis of the verses of the Qur'an. The research focuses on the narrative of Prophet Noah as presented in various Qur'anic surahs. It aims to identify and analyze his methods of communication, persuasive techniques, argumentative structures, and patterns of invitation and interaction with his audience. Here, the narrative of Prophet Noah is not regarded merely as an account of a historical event; rather, it is studied as a set of communicative situations in which the invitation, clarification of the message, responses to objections, confrontation with opposition, and continuity of communication with the audience are represented.

The primary data of the study consist of verses related to Prophet Noah in surahs such as *Nūḥ*, *Hūd*, *al-A'rāf*, *al-Shu'arā*, and *al-Mu'minūn*. These verses were selected on the basis of their relevance to the process of invitation and communication with the audience, including verses addressing dialogue and reasoning, glad tidings and warning, the reactions of opponents, and the manner in which Prophet Noah confronted social resistance and opposition. Accordingly, the textual corpus of the study does not comprise all verses in which the name of Prophet Noah merely appears; rather, it consists of those verses that directly or meaningfully represent the communicative and invitational dimensions of his prophetic mission.

The analysis was carried out in several steps. Initially, the verses concerning Prophet Noah's narrative in the selected surahs were identified and considered in light of the context of each chapter. The relevant themes and communicative features were then extracted and

grouped according to their content. The analysis highlighted several aspects, including rational reasoning and invitation, sensitivity to the audience's emotional state, consistency in continuing the invitation, the use of varied communicative strategies, encouragement through glad tidings and warnings, dialogue and engagement with objections, and persistence in the face of resistance from society. In the subsequent stage, these themes were compared with one another and organized into several principal categories on the basis of their conceptual relationships. In addition, in order to avoid detaching the verses from their narrative context, the representation of the narrative of Prophet Noah across different Qur'anic surahs was examined comparatively so that both the common elements and the differences in narrative presentation and emphasis in each chapter could be identified.

In interpreting the findings, authoritative exegetical sources and relevant scholarship in Qur'anic studies, rhetoric, and religious communication were employed. The function of exegetical sources in this study is primarily to clarify the meaning of the verses and take their exegetical context into account. By contrast, contemporary studies were used primarily to understand and analyze the communicative and persuasive dimensions of the Qur'anic data. Accordingly, a distinction was maintained between what the verse conveys within the framework of the text and authoritative exegeses and what the researcher derives from it from a communicative and persuasive perspective. In other words, the communicative analysis in the present study does not replace Qur'anic exegesis; rather, it is conducted at a subsequent stage, following an understanding of the text and on the basis of its evidence.

At the final stage, the findings derived from the thematic analysis of the verses were compared with the study's theoretical concepts, including persuasion, religious communication, clarification, and Jihad of Clarification. Here, Jihad of Clarification is used as a contemporary analytical concept rather than as a historical meaning explicitly represented in the verses. The analysis first establishes the communicative and persuasive features of the Prophet Noah narrative from the Qur'anic text itself. These features are then examined to determine whether they have meaningful points of connection with the main components of the contemporary concept of Jihad of Clarification. This distinction makes it possible to employ contemporary concepts as a comparative framework without imposing them upon the Qur'anic text.

3. Conceptual Framework

Over the past few years, the concept of Jihad of Clarification has received growing attention in the contemporary intellectual discourse of the Muslim world. This is particularly evident in discussions related to enlightenment, the development of religious awareness, countering distortion, and addressing misinformation. Linguistically, "Clarification" is derived from the Arabic root (*b-y-n*), which includes meanings such as making something evident, explaining it, and distinguishing one thing from another (bn Manẓūr, 1994: 1, 548). The Qur'an employs derivatives of this root in a range of contexts, including the phrase "Clarifying all things," (al-Nahl: 89) which can be understood as pointing to the Qur'an's enlightening and explanatory dimension. At the same time, the interpretation of Qur'anic concepts should not be reduced to

their lexical meanings. Attention must also be given to the context in which a term occurs and to its semantic relationship with other words in the text (Sazegini et al., 2021: 133).

In the context of this study, Jihad of Clarification is viewed not simply as the communication of information but as a broader communicative and epistemic process. Such a process may include making the truth clear, reducing ambiguity, addressing mistaken interpretations, and fostering a more informed understanding among audiences. This conceptualization should not be taken to mean that the term Jihad of Clarification appears in the Qur'an. The term is a contemporary formulation and is employed in this research only as an analytical framework through which the Qur'anic findings can be examined and compared.

In the Holy Qur'an, the transmission of the divine message is closely associated with the mission of the prophets in inviting, conveying the message, and responding to the reactions of their audiences. In this context, the concepts of clarification, invitation, and conveyance of the message may be regarded as related concepts, although they are not synonymous. *Bayan* is primarily concerned with making the message clear and comprehensible; invitation involves turning toward the audience and calling upon them; and *balāgh* concerns conveying the message and fulfilling the responsibility of communicating it. This distinction helps ensure that prophetic communication is not reduced merely to the transmission of a message, but that the manner in which the message is presented, interaction with the audience, and responses to their reactions are also taken into consideration.

In his analysis of Qur'anic language, Izutsu draws attention to the close relationship between language, meaning, and guidance, examining Qur'anic concepts as part of a broader network of semantic relationships (2002: 96). A similar perspective can be seen in Hakim et al., who, in their study of the methods used by the prophets in their invitation, point to the importance of wisdom, sensitivity to the audience's circumstances, gradual presentation of the message, and rational engagement (2024: 944). *Rāghib Isfahānī*, in his discussion of *balāgh*, focuses on the extent to which meaning reaches the audience and the communicative purpose is achieved (1992: 1, 64). Taken together, these perspectives suggest that *bayān*, invitation, and *balāgh* can be viewed as interconnected dimensions of religious communication: "Clarifying the message, engaging with its audience, and successfully conveying its intended meaning."

Alongside these concepts, enjoining what is right and forbidding what is wrong highlights the social and ethical dimensions of religious communication. This principle demonstrates that religious communication in the Qur'an is not merely an individual matter but is also connected with social responsibility and the reform of society. Kamali likewise examines this principle in relation to the social responsibility of Muslims and the role of guidance and constructive communication in social reform (1996: 216). Nevertheless, no direct and one-to-one relationship should be assumed between these Qur'anic foundations and the contemporary concept of Jihad of Clarification; what is important in the present study is to examine certain areas of communicative and social overlap between them.

To analyze the narrative of Prophet Noah, the present study also draws upon theories of communication and persuasion. These theories are used in this study as analytical tools rather than being treated as concepts that necessarily appear in the Qur'an in exactly the same

theoretical form. One of the main frameworks employed is Aristotle's theory of rhetoric, which explains persuasion through three elements: *ethos*, *pathos*, and *logos*. *Ethos* refers to the speaker's credibility and moral character, *pathos* to the emotions evoked in the audience, and *logos* to the reasoning and argumentative structure of the message (Aristotle, 2007: 224). Applied to the narrative of Prophet Noah, this framework provides three complementary perspectives for examining his communicative approach: the credibility of the messenger, the emotional dimension of communication, and the structure of his arguments.

Studies of religious communication can also be employed within this framework. Religious communication is not limited to the transmission of doctrinal propositions; it may also be connected with meaning, identity, and the collective experience of audiences. Carey emphasizes the ritual and transformative dimensions of communication and its role in the formation of collective consciousness and social identity (2008: 177). Hoover likewise examines religious communication within social and cultural contexts and in the process of constructing and reinterpreting meaning (2025: 197). These perspectives are particularly relevant to the narrative of Noah, because his invitation takes place under circumstances in which established beliefs, social relations, and audience resistance also influence the communication process.

When applying these frameworks, it is important to distinguish between the meaning conveyed by the Qur'anic text and the researcher's analytical interpretation. In the study of Qur'anic semantics, meaning should be examined with attention to the verses themselves, their context, and the available textual evidence. The researcher's interpretation, therefore, should not be presented as though it were the direct meaning of the text (Olyanasab et al., 2022: 27). Accordingly, concepts such as persuasion, moral credibility, communicative diversity, and persistence are used in this study as analytical categories. They are not assumed to be terms that the Qur'an itself employs to describe the conduct of Prophet Noah. For instance, when a verse highlights Prophet Noah's reasoning about the signs of God in creation, it may be examined through the lens of *logos*. This analytical use of *logos*, however, does not imply that the term itself is present in the Qur'anic text.

This distinction is even more important when examining the relationship between the narrative of Noah and Jihad of Clarification. The communicative and persuasive characteristics of the narrative must first be identified on the basis of Qur'anic evidence, after which these characteristics can be compared with the components of the contemporary concept of Jihad of Clarification. In this way, on the one hand, contemporary concepts are not imposed upon the Qur'anic text; while on the other hand, the capacity of this narrative to engage with contemporary communicative issues can be examined.

Accordingly, the conceptual framework of the study is structured at three levels. The first consists of the Qur'anic concepts of *Bayān*, invitation, and *Balāgh* for understanding prophetic communication. The second consists of theories of communication and persuasion, particularly *ethos*, *pathos*, and *logos*, as analytical tools. The third consists of the contemporary concept of Jihad of Clarification, employed at the stage of comparing and interpreting the findings. Thus, the study proceeds from the Qur'anic text to theoretical analysis and subsequently to contemporary comparison. This sequence ensures that the

communicative and persuasive characteristics of the narrative of Prophet Noah are first identified on the basis of Qur'anic evidence, and only thereafter is the extent of their overlap with the components of Jihad of Clarification examined.

4. The Narrative of Prophet Noah in the Holy Qur'an

The narrative of Prophet Noah in the Qur'an is presented in connection with themes such as prophethood, guidance, monotheism, and human responses to the divine message. The narrative is repeated, with varying emphases, in surahs such as *Nūḥ*, *Hūd*, *al-A'rāf*, *al-Mu'minūn*, *al-Shu'arā'*, and *al-Qamar*. Each occurrence highlights a particular aspect of the process of invitation, the audience's responses, and the consequences thereof. For this reason, the narrative of Noah provides an appropriate context for studying the communication between a prophet and a society that resists his call (Mir, 1986: 84).

In the Qur'anic narrative, the story of Noah is not limited to the Flood and the salvation of the believers. A substantial portion of the verses concerns the process of invitation, the manner in which he addressed his people, his responses to their opposition, and the continuation of communication. For example, Surah Noah refers to his calling his people by night and by day, as well as publicly and privately (*Nūḥ*:5-9), while Surah *Hūd* reflects Noah's dialogue with his opponents and their responses to his call. Accordingly, in the present study, the significance of this narrative lies not so much in its outcome as in the communicative process between the prophet and his audience. Wheeler, in his examination of prophetic narratives in the Qur'an and Islamic tradition, likewise emphasizes the various dimensions of these narratives and their role in the formation of religious concepts (2002: 316).

Prophet Noah preached in a society in which polytheism and inherited beliefs were deeply rooted. The Qur'an mentions idols such as *Wadd*, *Suwā'*, *Yaghūth*, *Ya'ūq*, and *Naṣr* and indicates their status among Noah's people (*Nūḥ*:23). In explaining these verses, exegetes have likewise emphasized the connection between these idols and earlier traditions, as well as the continuation of their worship (Ibn Kathīr, 1999:8, 247-249). Thus, Noah's invitation did not take place in a vacuum; rather, it confronted a set of firmly established beliefs and traditions.

The central theme of Prophet Noah's invitation was monotheism: "O! My people worship Allah; you have no deity other than Him." (*al-A'rāf*:59). This call was not merely the presentation of a theological proposition; it invited the audience to reconsider an established system of beliefs and values. Izutsu, in his analysis of Qur'anic concepts, likewise regards monotheism as a concept that affects human beings' understanding of the world, their values, and their own position within it (2002: 98). *Fakhr Rāzī*, in his interpretation of the verses concerning Noah's people, also emphasizes the role of following the traditions of previous generations in distancing people from an independent examination of truth. From this perspective, the resistance of Noah's people can also be examined in connection with their inherited beliefs and firmly established attachments (1981: 30, 57-58).

At the same time, Noah's invitation was not based solely on warning. In Surah Noah, the call to seek forgiveness is accompanied by promises of rain, an increase in wealth and

children, and an abundance of divine blessings (Nūḥ:10-12). In this passage, warning is placed alongside hope in divine mercy, reflecting a combination of fear and hope in the manner of invitation (Mir, 2016: 103). One of the prominent features of this narrative is the continuation of the call despite the audience's negative response. Prophet Noah says: "Then I invited them publicly; then I proclaimed to them and confided to them." (Nūḥ:8-9) These verses demonstrate that his communication with his people was neither a temporary nor a single-mode endeavor; rather, it encompassed various forms of address.

In contrast, the Qur'an speaks of widespread social resistance. A clear example is the mockery directed at Noah while he was building the Ark: "Whenever a group of his people passed by him, they mocked him." (Hūd:38) Mockery here constitutes part of the social environment of opposition to Noah's invitation. Berger, in his discussion of the role of ridicule in maintaining social norms, regards it as one means of discrediting a divergent view or behavior (1990: 64).

This perspective can serve as an analytical framework for understanding this aspect of the narrative, although Berger's theoretical concept should not be imposed literally upon the Qur'anic text. Elsewhere in the narrative, the role of the *Mala'*, the prominent leaders, is highlighted in their opposition to Noah. By referring to the social status of some of his followers, they portrayed them as socially inferior members of society (Hūd:27). Thus, opposition to Noah's invitation was not limited to theological argumentation; the social status of individuals was also employed as a means of discrediting the message. Klar, in his study of prophetic narratives in the Qur'an, likewise draws attention to the role of social elites and their resistance to transformative messages (2009: 144).

Overall, the narrative of Prophet Noah is a multilayered narrative in which monotheism and invitation, seeking forgiveness and hope, warning and mercy, and dialogue and social resistance are situated alongside one another. The Qur'an does not merely report the outcome of the invitation; it also presents aspects of the prophet's communicative approach, his manner of addressing his audience, and the obstacles that confronted this communication. This feature makes the narrative of Noah particularly suitable for examining strategies of clarification and persuasion. In the following section, these elements will be analyzed on the basis of Qur'anic evidence, after which their relationship to the concepts of persuasion, clarification, and Jihad of Clarification will be examined while maintaining a distinction between the Qur'anic text and contemporary concepts.

5. Analysis of Communicative and Persuasive Strategies in the Narrative of Prophet Noah

The narrative of Prophet Noah in the Qur'an presents a multifaceted process of invitation and communication with the audience, in which argumentation, warning, instilling hope, persistence in the call, and diversity in modes of address are brought together. Accordingly, Noah's communication with his people cannot be regarded merely as the transmission of a theological message; the manner in which the message was presented and the way communication continued in the face of opposition were also integral parts of this process.

One of the prominent methods employed by Prophet Noah was directing his audience's attention to the signs of creation. In Surah Noah, following the account of the continued invitation, they are called upon to reflect on the creation of human beings, the heavens, the moon, the sun, and the earth (Nūḥ:13-20). Here, the call to monotheism is not presented merely through the articulation of a theological proposition; rather, the audience is invited to observe and contemplate the world around them. Izutsu emphasizes the role of the signs of existence in awakening human awareness (2002: 98), while Rahman likewise relates reflection upon nature to the formation of monotheistic consciousness (2009: 109).

This passage may, with caution, be related to the *logos* component of Aristotle's theory, not because the Aristotelian concept exists in the Qur'an, but because argumentation and an invitation to rational reflection are prominent features of the passage. In the present study, the theory serves merely as a tool for describing this characteristic, while Qur'anic evidence remains the primary basis of the analysis.

Alongside argumentation, Prophet Noah employs language that both reminds his audience of the consequences of denial and places before them the possibility of return and benefiting from divine mercy. Thus, his invitation is not based exclusively on fear; rather, it places warning alongside hope in divine mercy, an approach that is also discussed in religious literature through the concept of balancing fear and hope (Ghazālī, 2005: 13, 217). From the perspective of Aristotelian rhetoric, this aspect may be compared with *pathos*, insofar as the emotions of the audience are taken into consideration in the communicative process. The difference, however, is that in the Qur'anic narrative, emotion serves the purposes of guidance and human return to the right path. The persistence of the invitation is another important feature of this narrative. Prophet Noah says: "Indeed, I invited my people night and day." (Noah:5)

This expression suggests that his invitation was not a temporary or isolated effort. Persistence did not simply mean repeating the same message over and over; it also created opportunities to reinforce the message and give the audience further chances to reflect on it. Robinson highlights the role of repetition in reinforcing fundamental Qur'anic concepts (2003: 114), while Cuipers similarly points to its persuasive potential. At the same time, persistence in invitation should not be understood as implying immediate acceptance (2015: 83). The Qur'an also describes the resistance shown by many members of Noah's audience. From this perspective, persuasion is not defined here as a guarantee of acceptance. Rather, the continued effort to communicate the message and to engage with those who resist or reject it is itself considered part of the persuasive process.

The use of varied methods of invitation can be observed particularly in verses 8 and 9 of Surah Noah: "Then I invited them publicly; then I proclaimed to them and confided to them." The wording of these verses suggests that Prophet Noah did not rely on a single communicative approach, but employed both public proclamation and private forms of address. Nevertheless, the text does not offer sufficient evidence to determine with certainty the precise characteristics of these audiences or their psychological conditions. The more general principle of adapting the mode of communication, however, is clearly reflected in the passage. In a similar vein, Hakim et al. stress the importance of taking the audience's

circumstances into account and matching the method of invitation to the communicative context (2024: 945). This principle is also consistent with contemporary approaches to communication that recognize the importance of social context and audience characteristics (Carey, 2008: 179).

Alongside the content of the message and the manner in which it is presented, the personality and moral credibility of the messenger are also important. Prophet Noah responds to his opponents by saying: "I ask no reward from you for conveying my message; my reward is only with Allah." (Hūd:29) He does not accompany his invitation with a demand for material benefit from his audience. From a communicative perspective, this characteristic is related to the independence of the message from personal gain and to strengthening trust in the messenger. This characteristic may be compared with the concept of *ethos* in Aristotle's theory, that is, the role of the speaker's credibility and moral qualities in the acceptance of a message (2007, p. 223). *Sayyid Qutb*, in his analysis of the mission of the prophets, likewise regards patience, sincerity, and perseverance as among their important characteristics (2004: 2, 338).

Taken as a whole, the communicative approach of Prophet Noah is better understood as a combination of complementary methods rather than as the use of a single technique. Argumentation and encouragement to reflect, warning and hope, persistence and diversity in invitation, as well as the rejection of material gain, form an interconnected pattern within the narrative. Reason, emotion, continuity in communication, and the messenger's moral credibility each contribute to this pattern, yet none is sufficient by itself to explain the full range of Noah's communicative practice. The resistance of his audience further indicates that even persistent communication, reinforced by argumentation and moral credibility, cannot be assumed to produce immediate acceptance.

The communicative potential of the narrative of Noah can be seen above all in the manner in which he confronts a resistant society: "The message is presented clearly, arguments are provided in support of it, the audience is addressed through different methods, and the invitation continues despite opposition. These characteristics will subsequently provide a basis for examining the relationship between the communicative strategies in the narrative of Noah and certain components of the contemporary concept of Jihad of Clarification, at the level of overlap between certain communicative mechanisms, rather than by equating the two concepts."

5.1. Communicative and Clarificatory Techniques in the Invitation of Prophet Noah

The narrative of Prophet Noah in the Qur'an, in addition to recounting a historical invitation, reflects the prophet's manner of dealing with his audience, their objections, and the obstacles confronting his invitation. Within this narrative, clarification, argumentation, dialogue, responding to opponents, continuity of communication, and diversity in modes of address appear alongside one another. Accordingly, these components can be compared at the analytical level with certain elements of the contemporary concept of Jihad of Clarification. Nevertheless, since this term is not used in the Qur'an, attributing it directly to the conduct of Prophet Noah requires caution. What the Qur'anic text directly demonstrates is the manner of

Noah's invitation and his communication with his people; its application to Jihad of Clarification is undertaken only at a secondary stage.

One important aspect of Noah's invitation is clarifying the nature and motivation of the call. His opponents regarded him as a human being like themselves. They cited the presence of socially disadvantaged individuals among his followers as a reason for rejecting his invitation (al-Mu'minūn:24). In response to these perceptions, Noah emphasizes his trustworthiness and freedom from material interests: "I ask no reward from you for conveying my message; my reward is only with the Lord of the worlds." (al-Shu'arā':109) This response not only articulates the prophet's position but also removes ambiguity concerning his motivation and, from a communicative perspective, contributes to preserving the credibility of the messenger.

Another dimension of the invitation is directing the audience's attention to the signs of creation and inviting them to reflect. After calling his people to seek forgiveness, Noah invites them to contemplate creation and divine power (Nūḥ:13-15). He then speaks of the sun, the moon, rain, vegetation, and the earth (Nūḥ:16-20). Thus, his invitation is not based solely on the presentation of theological propositions; rather, the audience is also invited to observe and reflect upon the signs surrounding them. This approach may, solely as an analytical framework, be compared with argumentation and rational persuasion, without directly attributing contemporary communication models to the Qur'anic text.

Dialogue and responses to objections also occupy an important place in this narrative. In addition to Noah's statements, the Qur'an reports the views and arguments of his opponents. For example, they regarded him as a human being like themselves, while Noah, in response, emphasized his divine mission and receipt of revelation (Hūd:27-31). In the account of the construction of the Ark, the mockery of his people and Noah's continued work are likewise reported (Hūd:38). Thus, communication in this narrative is not one-directional; the message encounters questions, objections, and opposition, and the prophet responds to these reactions. Responding to objections and maintaining communication under difficult circumstances therefore constitute part of the communicative pattern of the narrative.

Another prominent characteristic is persistence combined with diversity in the methods of invitation. Noah says: "Indeed, I invited my people night and day," (Nūḥ:5) and subsequently adds: "Then I invited them publicly; then I proclaimed to them and confided to them." (Nūḥ:8-9) These verses demonstrate that the invitation did not rely on a single fixed method and that a distinction existed between public and private forms of address, depending on the circumstances. Thus, the continuity of the message in the narrative of Noah is accompanied by flexibility in the mode of communication, and repetition of the message does not necessarily mean repeating a single fixed form of expression.

Alongside these elements, patience and perseverance in the face of negative audience responses are also prominent. Noah's invitation was met with denial, rejection, and mockery, yet these reactions did not bring the invitation to an end. The reference to inviting his people night and day (Nūḥ:5), together with the report of his prolonged presence among them (al-'Ankabūt:14), demonstrates the continuity of this process. From this perspective, the effectiveness and value of the invitation cannot be assessed simply on the basis of immediate

audience acceptance. The continued transmission of the message, despite negative responses and resistance, forms an integral part of the prophet's responsibility. Such an interpretation is in keeping with the emphasis placed by exegetical and ethical sources on the patience, endurance, and perseverance of the prophets.

The narrative of Prophet Noah combines several communicative elements: explaining the basis of the invitation, pointing to divine signs, answering objections, engaging in dialogue, using different forms of address, and continuing the message despite resistance. Some of these features correspond to elements associated with the contemporary concept of Jihad of Clarification, particularly enlightenment, reducing ambiguity, and sustained communication. This correspondence, however, does not make the two concepts equivalent. Contemporary Jihad of Clarification responds to present-day communicative concerns, whereas Noah's narrative describes a prophetic mission and a call to monotheism within its own historical and theological context. Its relevance to Jihad of Clarification therefore lies in the communicative principles that can be identified through analysis of the narrative, not in treating the contemporary term as a description of Noah's conduct.

5.2. Resistance to Truth and Social Opposition

The account of Prophet Noah indicates that opposition to the divine call cannot be understood solely as rejection of a theological proposition. The resistance described in the narrative is also associated with established beliefs, social standing, and the responses of influential members of the community. It appears in several forms, including turning away from the message, resisting it at the social level, and attempting to undermine the credibility of the prophet and those who followed him. The narrative can therefore serve as a basis for examining the communicative and social barriers that may affect the reception of a reform-oriented message. At the same time, psychological and sociological concepts used in this analysis should be regarded as interpretive categories applied by the researcher, rather than as concepts that constitute the direct meaning of the Qur'anic verses.

The first manifestation of resistance was the refusal to hear the message: "Whenever I invited them so that You might forgive them, they thrust their fingers into their ears, covered themselves with their garments, persisted in their rejection, and became exceedingly arrogant." (Nūh:7) The verse does not merely speak of rejecting the message; it also describes the closure of the channel of communication and a refusal to listen. This reaction may, at the analytical level, be compared with Festinger's theory of cognitive dissonance, according to which the incompatibility of new information with established beliefs may lead individuals to reject or ignore that information (1962: 202). However, Festinger's theory serves here only as an analytical tool, and the verse cannot be fully explained through it. The reference to arrogance in the same verse takes resistance beyond the level of mere epistemic disagreement. In Izutsu's semantic reading, concepts such as arrogance acquire meaning through their relationship with a network of values and theological concepts within the Qur'an (2002: 45). Thus, the resistance of Noah's people may be regarded as a multilayered phenomenon in which belief, identity, and attitudes toward the message and the messenger are interconnected.

At the social level, influential groups also played a role in shaping opposition. They portrayed Noah as a human being like themselves and regarded the presence of socially disadvantaged people among his followers as a reason for rejecting his call (Hūd:27); they also portrayed his call as an attempt to gain superiority (al-Mu'minūn:24). These reactions indicate that part of the opposition was related not only to the content of the message but also to the social position of the messenger and the potential consequences of accepting the message. This situation may, with caution and as an analytical framework, be compared with Weber's concept of traditional authority (1978: 91). However, the social structure of Noah's people cannot be equated directly with Weber's concept of traditional authority.

The opponents also sought to influence public perceptions of the prophet and his audience by emphasizing Noah's ordinary human status and the socially disadvantaged position of his followers (Hūd:27). Here, rather than evaluating the content of the invitation, the credibility of the messenger and the social position of his followers became the primary objects of judgment. This approach may be compared with Bourdieu's concept of symbolic power, which focuses on the role of power in shaping the social value attributed to individuals and public perceptions of their position (1991: 209).

Mockery was another form of opposition; regarding the construction of the Ark, the Qur'an states: "Whenever a group of his people passed by him, they mocked him." (Hūd:38) From a communicative perspective, mockery can undermine the social credibility of both the message and the messenger. In this respect, it may be compared with Berger's perspective on the preservation of existing worldviews (1990: 82) and with Fairclough's critical discourse analysis of mechanisms of discrediting, while emphasizing that these theories constitute analytical frameworks employed by the researcher rather than definitive explanations of the behavior of Noah's people (2018: 430).

Despite the resistance he encountered, Noah neither modified his message nor adopted a retaliatory approach. His response was continued commitment to the invitation and perseverance in carrying out his prophetic mission. His reference to inviting his people "By night and by day," (Nūḥ: 5) along with the Qur'anic account of his prolonged presence among them (al-'Ankabūt: 14), indicates that social resistance did not interrupt the process of communication. The narrative further shifts attention away from immediate acceptance as a measure of the mission's value and toward the prophet's continued faithfulness to his responsibility under difficult conditions. In this sense, patience and perseverance form part of the communicative logic of Noah's invitation, rather than functioning solely as individual moral qualities.

The narrative of Prophet Noah shows that resistance to a reform-oriented message can take different forms, including refusal to listen, attachment to established beliefs, opposition from influential groups, and attempts to discredit the prophet and his followers. These forms of resistance are interconnected and can reinforce the existing social order. This is significant for the study of communication because rejection of a message does not necessarily reflect a weakness in its arguments; it may also be shaped by beliefs, identity, and social structures. Noah responds to these conditions through continued invitation, patience, clarification, and commitment to his divine mission. These features can be examined as analytical categories

when considering the relationship between the Qur'anic narrative and the contemporary concept of Jihad of Clarification, without suggesting that the two are identical.

5.3. Contemporary Implications of the Model of Prophet Noah for Qur'anic Communication

The narrative of Prophet Noah can be examined not only as an account of a historical invitation but also in terms of its communicative potential. Engagement with the audience, responses to opposition, persistence in the invitation, and ethical commitment to the message are among the most important features of this narrative that can be reconsidered in light of contemporary communication issues. This reconsideration, however, does not imply equating the circumstances of Noah's era with contemporary society; rather, it involves extracting communicative principles from the text and comparing them with contemporary communication needs.

In the contemporary media environment, religious messages are presented alongside many competing narratives, and audiences increasingly engage with messages rather than simply receiving them. This makes the credibility of the messenger, clarity of communication, and audience interaction particularly important. Couldry also points to trust as a key element of communication in digital settings (2012: 142). In Noah's narrative, credibility is not derived from power or material wealth but from sincerity, trustworthiness, and commitment to the divine mission. This is evident in his statement: "I ask no reward from you for conveying my message; my reward is only with the Lord of the worlds." (al-Shu'arā':109) Credibility, therefore, can be understood in terms of the consistency between the message itself, the messenger's motives, and his conduct.

The narrative of Noah also possesses analytical potential for intercultural and interfaith dialogue. The Qur'an reports both Noah's statements and the reactions of his opponents, demonstrating that even under conditions of disagreement; there remains a possibility for presenting a message and responding to objections. *Abū Nimir*, in his discussion of Islamic dialogue, likewise emphasizes human dignity, mutual respect, and constructive interaction (2001: 693). Accordingly, the narrative of Noah can be used to emphasize the importance of preserving the dignity of the audience and maintaining communication under conditions of disagreement. This interpretation, however, does not mean that a modern theory of interfaith dialogue is being attributed to the narrative.

Distortion and discrediting are also important features of the contemporary communication environment, particularly where efforts are made to influence how audiences perceive a message or its source. Recent research has examined these practices in connection with cognitive warfare and the shaping of public perception (Henschke, 2025: 24). A related pattern appears in the story of Noah. His opponents sometimes responded to his invitation by questioning his social position and that of his followers rather than engaging directly with the message itself. Their use of mockery and claims about his motives also served to challenge his credibility (Hūd: 27; al-Mu'minūn: 24). Although the two contexts are historically distinct, they can be compared at the level of communicative mechanisms, particularly in terms of attempts to influence audience perceptions and undermine trust in a message.

At this same level, the contemporary concept of Jihad of Clarification can also be regarded as a comparative framework. Ghorbani examines Jihad of Clarification in relation to enlightenment, confronting erroneous perceptions, and the epistemic defense of truth (2025: 83). In the narrative of Noah, clarification concerning the motivation behind the invitation, responses to objections, directing the audience's attention to signs, and persistence in conveying the message are components that can enter into dialogue with this concept. Nevertheless, a more precise formulation is to speak of the clarificatory potential of the narrative of Noah, rather than directly labeling the conduct of the prophet as Jihad of Clarification.

These capacities can also be reconsidered within the digital environment. Social media, while increasing the speed of message dissemination, has also created conditions conducive to emotional reactions, polarization of debates, and the spread of misinformation (Papacharissi, 2015: 66). In such an environment, an increase in the volume of messages does not necessarily lead to greater understanding. In this context, the narrative of Noah can be understood as emphasizing clear explanation, continuity of communication, responsiveness to objections, and preservation of the messenger's moral credibility. These principles, however, must be redefined in accordance with the characteristics of new media and cannot be directly converted into a media-oriented set of instructions.

This perspective also has implications for understanding the role of religious scholars and intellectual elites in the public sphere. *Ramaḍān* draws attention to moral authenticity, awareness of contemporary conditions, and active engagement with social concerns as central dimensions of religious leadership (2009: 186). These qualities resonate, at the level of communicative analysis, with the Qur'anic portrayal of Noah. Despite persistent opposition, Noah remains committed to his mission, does not seek material compensation for his invitation, and employs different approaches in communicating with his people. Such features suggest that the credibility of religious scholars and intellectuals cannot be reduced to their formal religious or institutional status. Rather, credibility may also be shaped by the relationship between a person's stated message and conduct, the clarity with which that message is communicated, and the extent to which social realities are taken into account.

The contemporary significance of the Noah narrative should therefore be approached primarily through the communicative principles that can be identified within it, rather than through a direct transfer of the narrative to contemporary situations. Truthfulness, rational argumentation, responsiveness to the audience, continuity of communication, and ethical responsibility can provide useful analytical categories for examining present-day religious communication. These categories may be relevant to areas such as communication through new media, religious dialogue in pluralistic societies, and responses to competing narratives. However, their use requires careful differentiation between what the Qur'anic narrative itself conveys, how contemporary theories interpret these features, and how they might be applied in current communicative settings.

Conclusion

An examination of the narrative of Prophet Noah demonstrates that, alongside presenting the content of the invitation, the Qur'an also portrays the prophet's manner of communicating with his audience and their responses to him. In this narrative, argumentation, directing attention to the signs of creation, dialogue, responding to objections, diversity in modes of address, and persistence in the invitation are brought together. Accordingly, communication in Noah's prophetic mission cannot be regarded merely as the transmission of theological teachings; rather, it is a process in which the message, its manner of presentation, the characteristics of the audience, and the social circumstances of the invitation are interconnected.

The findings also demonstrate that this communication has both rational and emotional dimensions. At times, Noah's invitation is accompanied by argumentation and by directing the audience's attention to the signs of creation (Nūḥ:13-20), while at other times it is associated with fear and hope, seeking forgiveness, and the promise of divine mercy (Nūḥ:10-12). The persistence of the invitation, the use of both public and private modes of address, and responses to objections likewise demonstrate that communication in this narrative is not confined to a single fixed method but takes different forms according to the circumstances and the audience.

On the other hand, the reactions of the opponents demonstrate that acceptance or rejection of a message does not depend solely on the content of its arguments. Refusal to listen to the message, attachment to pre-existing beliefs, mockery, attention to the social status of the prophet and his followers, and the role of influential groups all contribute to the formation of opposition (Nūḥ:7; Hūd:27; al-Mu'minūn:24). These forms of resistance can be examined through psychological and sociological theories as analytical frameworks; however, such theories do not replace the direct significance of the Qur'anic verses. What emerges more clearly from the Qur'anic text is the multilayered nature of resistance to the invitation and its connection with belief, identity, and social circumstances.

In response to the main research question, the clarificatory and persuasive strategies employed in Prophet Noah's invitation can be summarized as explaining and clarifying the call, inviting the audience to reflect upon and observe divine signs, responding to objections, engaging in direct dialogue, diversifying modes of address, and persisting in conveying the message. Alongside these elements, sincerity and freedom from material reward are also important to the credibility of the prophet (al-Shu'arā':109). An important point is that, in this narrative, the success of the invitation is not measured solely by the audience's immediate acceptance. Despite denial and mockery, Noah continues his prophetic mission, and perseverance remains part of his responsibility.

A comparison with the contemporary concept of Jihad of Clarification reveals several areas of communicative convergence, particularly in relation to enlightenment, addressing ambiguity, considering the characteristics of the audience, sustaining communication, and confronting false or misleading narratives. Such convergence, however, should not be taken as evidence that Jihad of Clarification is a concept explicitly contained in the narrative of Noah. The primary subject of the Qur'anic account is the prophetic mission of Noah and his

invitation to monotheism. Jihad of Clarification belongs to a different conceptual and historical context and has been formulated in response to contemporary communicative and social challenges. Accordingly, the relationship between the two is best examined through comparative analysis and the identification of relevant communicative capacities, while avoiding conceptual equivalence or conflation.

This distinction is also important when applying the narrative in contemporary contexts. Principles such as sincerity, argumentation, responsiveness, continuity of communication, and adapting the manner of expression to the circumstances of the audience can be reconsidered in the study of religious communication in new media, pluralistic societies, and encounters with competing narratives. However, transferring these principles to the contemporary environment requires attention to the significant differences between the historical context of the Qur'an and the contemporary communication environment. Accordingly, it is preferable to regard the narrative of Noah as a source for understanding a communicative logic rather than as a direct set of instructions for media activity.

In conclusion, the communicative value of the narrative of Prophet Noah lies less in its direct correspondence with contemporary terminology than in the communicative logic underlying his invitation: "A logic grounded in conveying the message with sincerity, attending to the audience's capacity for understanding, employing argumentation and dialogue, responding to opposition, and persevering under difficult circumstances. In this respect, the narrative provides a significant case for studying the relationship among *invitation*, clarification, persuasion, and social resistance in the Qur'an."

Several directions may be pursued in future research. One would be to undertake a comparative study of Noah's method of invitation alongside those of Prophet Abraham, Prophet Moses, and Prophet *Shu'ayb*, with particular attention to the similarities and differences in their communicative strategies. Another would be to investigate the relationship between Qur'anic concepts such as *invitation*, *Bayān*, *Balāgh*, and *Tabyīn* and contemporary theories of communication and media discourse. Future studies could also consider the ethical dimensions of Qur'anic communication in social media and other digital environments. Taken together, these areas of inquiry could contribute to a more systematic understanding of how Qur'anic communicative principles may inform the interpretation and practice of religious communication today.

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How to Cite: Razizadeh, A., Alizadeh Mousavi, S. H. (2026). Explanatory and Persuasive Components in the Narrative of Prophet Noah: A Qur'anic Study with Emphasis on the Concept of Jihad of Clarification, *Journal of Quranic Knowledge*, 17(65), 243-263. DOI: 10.22054/rjqk.2026.93293.3334



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