

Mechanisms of the functioning of the advertising image in the Meccan discourse (Color image optional)

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Abstract

Advertising has its mechanisms from which its effective and effective persuasive energies emanate. The more effective these mechanisms are, the more effective the advertising message is, the more capable it is of arousing the recipients towards it and in the direction of interacting with it, and then achieving persuasion for them. An important occupation that many advertising links adopt in order to achieve their desired goals. The symbolism of colors is a communication bridge that achieves many of the goals that advertising seeks to achieve. Hence, color in the Meccan advertising discourse was present in many of those links as an influential and active element.

Keywords: Advertising, Mechanism, Image, Functioning

Introduction

Colors have an active presence in the formation of some advertising images in the Meccan discourse, as the construction of the link is based on the chosen color and what evokes in the recipient's soul, there is a feeling that connects him to the sensuality of color and the feeling that invades the soul positive colors and their expressions acquired over time, in addition to their real significance, new social and psychological connotations as a result of long deposits or associations with cosmic phenomena or material events, or as a result of the influences that the color itself possesses and the specific revelations it carries that affect human emotions and emotions.))⁽ⁱ⁾ Thus, it can be an important publicity tool in shaping the structure of the discourse, as it is ((a luminous language that deepens the meanings of persuasion, enjoyment, gratification, and emotional impact))⁽ⁱⁱ⁾. The success of the advertising link is achieved by cases of harmony achieved and put the right color in the space the able to absorb the emotions associated with it the chosen color will be able to describe those emotions because it has a symbolic dimension, loaded with connotations that would publicize a goal that represents the goal of the recipient.⁽ⁱⁱⁱ⁾ So the group of the colors have been mentioned in the Meccan discourse, some advertising images were built on it in various contexts, in which the color was the crucible of the message, as it represented a symbol and a metaphorical reference that refers to a meaning in the mind of the recipient, upon which the intentionality of the advertising link of the speech was built.

Color image:

It was stated in the provision: (The color of everything Separate between it and others, and the plural is colors, and it has been colored and its color))^(iv).

It is the distinguishing identity between the as something, The thing acquires from its color a specificity that distinguishes it from others, so it is ((It is the characteristic of the body that distinguishes it from other organisms a Jassam Alaothers of the same type))^(v).

It has been mentioned alien in the Quran, She indicated Many connectional color difference, contrast and diversity in it, and it came in the contexts of the advertising Concerning the power of the Creator who enacted the law of difference and multiplicity, the Most High said: } What Ichlh saying Almighty:)And what He has provided for you on the earth of varying colors. Indeed, in that is a sign for people who remember. ([Bees: 13]. It was mentioned in the surah itself Came in the description of bees and what Coming out of their stomachs saying the Almighty: } Then, all of all the fruits are my Lord, the path of your Lord is humiliating, and it comes out of its stomachs.([bees:69].

Then this came messages advertising about the ability of God Almighty and incapable of what Creation of beings and creatures, etc It bestows upon it the glory and duty of attributes anda Wassaf and what There is a difference between them afor the year anda Luan, as well as her invitation aLee insight and reflection of what the difference aLuan who aAjaz we draw a lesson from it and a sermon^(vi).

The percentage of admission varies aLuan in the Meccan discourse according to the contexts of its presentation, the color the aegg Attendance has formed the aGrow up:

- 1_ The color pink Eggs in the context of narrating the aMonth about the story of our master Moses (peace be upon him) His hand was white aA miracle that supports his prophecy (peace be upon him) ,Allah says: }And he removed his hand, and behold, it was white to the beholders.([Al-A'raf:108],And in another place:)And put your hand to your wing, you will come out white without any harm, another sign.([Taha:22]. which is what It is repeated in Surat Al-Shu'araa, verse 33 In the Almighty's saying: And he removed his hand, and behold, it was white to the beholders.,And Surah Al-Qasas verse 32: } I ask you in your mountains, you will come out with a light from otherwise, and you will be lost to you from your wildness from fear}.
- 2_ It was mentioned in the context of telling the story of our Prophet Youssif (peace be upon him) Wallashahar unclean aJacob was afflicted with grief over his loss, and then his eyes turned white from grief, the Almighty said:)And he turned away from them and said, "Oh, my pity for Joseph." And his eyes turned white from grief, for he was repressive. ([Yusuf: 84].
- 3_ Mentioned in the context of the aEvidence of ability Divine In color difference etc He was created from mountains of various colors, the Almighty said:)Did you not see that God descended from the sky with water, so we were brought out with it with different fruits, and from the mountains, and from the back of the white and the redness of the redness of the ([Fatir: 27].
- 4_ Came in the gallery Month about the blessings of heaven and what The believers await therein pleasures and delights, so whiteness was an attribute of what they drank, the Most High said:)White, delicious for the drinkers, there is no oppression in it, and they do not bleed from it.([As-Saffat: 46_47].
- 5_ Whiteness rose as a description icon Beauty for the women of Paradise, the Almighty said:

And they have short-sighted eyes as if they were hidden white ([As-Saffat: 48_49].

White is a color with a dimension a would hail aThe beautiful and pure picture of the women of Paradise is conveyed, and this picture is acceptable to the recipient. a yana Albedo

transmitame all that is beautiful and all that It is pure, and it is an aesthetic characteristic that women are praised for, and it was mentioned in their poetry that women were described as white and what Carrying it from suppleness is a symbol of beauty, from that saying theadinner (vii).

From every white ball she has a bright complexion like milk

White is the color of light, andThe Arabs loved the light; Because it illuminates for them the geometry of their dark nights.FThe nights when the full moon appeared were among their most beautiful nights^(viii).And since white is a characteristic of visible things, and it is associated in human thought with the meanings of purity, serenity and softness, it is an eternal color, or the color of colors, as it is a supreme value, it transcends everything, as it is associated with ancient anthropological themes that refer to dream, existence and dissolution.^(ix) It is the symbol ofpurityWallpurityAnd innocence, optimism, contentment andFinally a symbolfor appeasement and peace^(x).

The color agree: occupy the color Khidr ranked second in the Meccan discourse in terms of attendance, which is ((ManalaLuan is comfortable to look at, including clothesaIs heaven, a permanent symbol of love andaMil and goodness and peace andaman))^(xi).

And greenery embodies the taste of the Arab who loved it and was passionate about it.aWhen he sees it, an image of goodness, prosperity and a permanent life comes to his mind. He loved the grass, which represented life for their livestock, and he loved the rain and expected it; becauseIn its absence, there is a lack of grass, and since the color of the grass is green, they clung to this color, and it was the most beloved of theaLuaname their souls^(xii).

ay constitute the blessed link Shahariyyah informs about evidence of the power of the Lord Almighty, which is manifested in ((scenes of open life that the eyes see, the senses perceive, and the hearts contemplate and see in them the wonders of God's work in the evolution and diversity of their forms, and the conscience touches the growing life in them, which is evidence of the ability thatI createdlife))^(xiii).

leaned link the Monthly on the symbolism of the coloraKhidr and what The meanings of fertility and growth falter from it to form an artistic painting adorned with greeneryaMay it be a symbol of life, has moved theaA message on the deep level that this color raises, as it is the color of life, so that the relationship between the greenness of the earth and its fertility is a relationshipaLife and nothing but life^(xiv).

It is the color space that gives the advertising image its distinction,And define its identity in the mind of the recipient to be bright and full of fertility and growth,EhThis is themeaningsshelife ,thatThat ((color is part of the identity of things and beings, but rather it is a component of the components necessary for nature, it is immanent to existence... it is not possible to imagine anything outside colors and their role in separating phenomena, things and beings))^(xv).

1_ It was mentioned in the exhibition proving the oneness of God Almighty and publicizing His power in His saying, the Almighty :} Who made fire for you from the green tree, and behold, from it you kindled.}[Yasin: 80].

The has investedaThe color messageaKhidr LnoEvidence for the oneness of the Lord Almighty and the indication of the perfection of his power in meaThe modesty of the dead, and

its ability to change the situation with what is amathat their glasses from aThe abscess of fire is from the wet dew, and from it it is doneignitionto enjoy theahuman life^(xvi).

2_ It came in the context of narrating the king's vision in the story of Joseph (peace be upon him) To be Months about fertility and life in the face of drought and hunger, in the words of the Most High: } And the king said that I saw seven sins that are eaten by seven leanness and seven sevenths of green, and the last of God, ([Joseph: 43]

3_ It was mentioned in the contexts of publicity about the garments of Paradise and their assembly, in sacred spaces laden with influential psychological energies, Allah says : } they are dressed in green linen and brocade And they were solved Bracelets from silver And he gave them drink their Lord a drink clean } [Al-Insan: 21].

Green is an identity that distinguishes the people of Paradise, as it is the color of their clothing, and if it were among the colors better than green, God Almighty would have chosen it for them.^(xvii), The text mentions the color of their clothes in an aesthetic reference that captivates the mind and arouses comfort and relaxation in the soul, as this color brings joy and happiness to the eye of the beholder. As a rumor of joy, pleasure and exhilaration, Or sadness, boredom and melancholy, because color values the image and increases its ability to demonstrate^(xviii).

As it is Correspondence between color values and their appropriate forms And get ready T Prepare The main entrance towards giving the mission the greatest importance^(xix), In addition to the color of their clothes, the green color is the color of their sofas on which they relax, in a publicity reference to the ultimate goals of luxury and pleasure. He said Come Here: reclining on a ledge of greenery and graceful geniuses } [Rahman: 76].

The advertising text only described one of these couches to be a distinctive characteristic of it, referring at the same time to a space of sacredness, picturesqueness and joy, so he did not describe it as ((It is comfortable, spacious, or elevated, and other descriptions that can add pleasure and comfort to it, but God Almighty has summarized and included these and other meanings in the word (green) in order to uphold the value of color))^(xx) His uniqueness and sanctity It is the color of the people of Paradise without the rest Colors.

And look at contexts This color proves thiamin some of them, it was associated with the color, clothing, and the assembly of the believers in Paradise, while in other contexts it was associated with a Another plant, Liddella A clear indication of God's absolute power in creation, and thea Ajaz in theafertile, the plant thea Greens grow from theasatisfied, anda A land that derives its water from the rain from the sky, so that it grows of every color, taste and smell in the most beautiful clothes, and it pleases the view, and the soul is refreshed and sends joy. and life^(xxi).

The yellow color: This color is present in a number of advertising links in the Meccan discourse, and its meanings revolve around attraction, desolateness and destruction.

1_ In the slaying of the Most High: } And if We send a wind and they see it turn yellow, after that they will continue to disbelieve. } [Al-Rum: 51], The whistle came in the wind as a symbol of corruption and destruction.

The yellow color in the description of the wind like advertising a on The stubbornness of the unbelievers and stubbornness they For if a corrupting wind was sent upon their crops and

plants, and they saw that their plants had rotted with that wind.,Then it became yellowish after its greennessWhen they turned away and turned back from their disbelief in God Almighty^(xxii).

the yellow color has been received in space statement wind type And what it is in the wind of destruction, send itBari Almighty to be evidence of his ability,It is windloaded Bthe yardThis annihilation was not directly mentioned in the text, but rather made the yellow color a symbol of it, as there is no yellowish wind except that it is a symbol of annihilation and a sign of destruction.((The complete divine power and the divine norms that are effective and current in creation, which govern the annihilation of everything))^(xxiii)..

2_ There was a mention of annihilation and the end of life if it was in the context of describing crops, and it is an embodiment in the Almighty's saying: }Did you not see that God has descended from the sky with water, so he walked to him in the earth, then he will be brought out with a different agriculture, and he will be lost.aIn this is a reminder for those of understanding.([Al-Zamar: 21]).

The color has been mentionedazeroaMonths about the yard and the end of life, just asanaThose plants that are revived by water to produce different plants and cropsaIt endsaTo me the yard and become a wreck, so is the life of theaA human being, the context of the link is a reminder context for the sake of vision, insight and admonition, as it is like an argumentative image that indicatesaI have the oneness of the barber and his uniqueness with divinity^(xxiv).

Yellowness in plants and what Carry it from the yard code transmittingaLee after my sermon is what be it theaA person, while those plants are leafy and fresh, then they have become barren and transformedaTo me the yard and so is the life of theaA doomed human beingaLi wilting and annihilation .

Ana This color is like no otheraLuan contained in th contextsaThe Meccan shahar is a semiotic that moves within the structure of the texts to reveal the purposes of the discourse and establish according to it the purpose of the mashhar.aA month whose purpose is to remind, as it is in this position a tool to arouse attention and win over soulsand suggestionIn worlds that words may not be able to reveal))^(xxv).

Black Color: Several meanings descend from this color, which are linked in the mind of the Arab ((With many gripping, repelling things, it is linked to the crow until it was saiddarkestFrom a crow... It is associated with the night, and the night is frightening and lonely, and it is associated with asphalt, soot, soot, and ashes left over from the fire, all of which are things that cause distress and remove joy))^(xxvi).

Which is in all of his cases are known about the negative side of life, including cases of death.other thanWhite colorHe isIn all its contexts, it is known for its absolute purity by my distanceHMoral and material^(xxvii).

And the contexts of the Meccan discourse confirm the meanings symbolized by the black color

1_ announcing the state of the unbelievers on the Day of Resurrection in the context of listing their fate in the Hereafter. The Almighty said:Allah says:)And on the Day of Resurrection, you will see those who lied to God, their faces blackened.Is there not a place in Hell for the arrogant?}[Al-Zamar: 60].

The black Here is a special look for the faces of those who lie to God. EhjA metaphor for bad punishment, AndA symbol of a distorted creation that arouses resentment and ridicule, In addition, this blackness is a reflectionfor that mental statethey live and what they arefrom sadness, toil and gloom, That was the effectincarnateontheir facesIt became a draft of grief and How long ^(xxviii).

The picture fright fulmar be founded Under what symbolizes the blackness of the face,As it falters in the mindthe oneAll that is bad when he sees the blackness of the face,This color is the color of darkness, disappointment, and a symbol of sadness, worry, death and failure.As well as being the color of disbeliefssinning,and anger^(xxix).

This color has a semantic value that makes its specific contexts, so the advertising link is based on what the color space carries.Duplication of subjugationAs it comes carrying a physical dimension on the one hand, and a value dimension on the other hand, to be a symbol indicating something that we infer through the advertising context. ^(xxx).

2_ The color black was mentioned in the context of publicity about grief, distress and heartbreak, in the words of the Almighty :) And when one of them is given the glad tidings of a female, his face is darkened, and he suppresses ([bees: 58]^(xxxi).

The blackness of the face is a reflection of what is sufferingHWho preached mindafemale, it serves as a signaMonthly filming AlaThe psychological impact resulting from this unpleasant news for the listener, then it is reflected on the features of his face, and it becomes black with something bad. he heard.

The color has been carried after pictorially appropriate to the situation, and it is proportional to what anchored inaThe Arabs' psychosis of hatred for this color, blackness refersame all that It is repugnant to them, hence the expression with a blackened face was a metaphor for disapproval.So he electedThis color in context thapedegree; for what he carriesaMeanings of grief and sadness falter, as well asaA statement about ((the exhausting, dark, sullen psychological state sad, and the movement of hiding from the people from the bad news of it))^(xxxii),And so it is The blackness of the face, including the meanings stored in the Arab mindform a symbolpublicityshareTo the state of contraction that accompanied that glad tidingsominous _ according to their belief _ So it wasconsistent with the reaction he received, that isCompatibility between the chosen color andposedenoted by an ordera Very importantIn the advertising link industrySuccessful and influential.

The color blue : The color is blueOf the colors that had an advertising presence in the Meccan discourse, it isOne of the sensory formation mechanisms in the Meccan discourseAndIt was reported once in the publicity fair about the criminals' punishmentstatementTheir condition when crammedon the Day of Resurrection. Allah says :} On the Day when the Tyre will be blown, and we will gather the criminals on that Day blue ([Taha: 102].

Fin picking this the color advertising on That abhorrent and miserable state of criminalswhen blown into picturesThere is a reason for choosing this colorIt is related to what the blue of the skin or the blue of the eyes evokes in the soul of the Arab of hateful and repulsive meanings, so ((The blue is the most hated thing among the colors of the eyes among the Arabs, and they are the blue of the eyes, and that is why they said in the adjective of the enemy: black of the liver, red forearms, blue of the eye))^(xxxiii).

This color has a symbolism from which publicity falls apart. The meanings of meanness, hatred, and heinousness are combined in these hideous images, the blue of the unbelievers with the obnoxious blackness of the faces, to form a clear picture of the description of the unbelievers on the Day of Resurrection.^(xxxiv) And what they are upon in terms of heinousness and ugliness, which is commensurate with their actions in the worldly abode, and makes them public about their consequences.^(xxxv) The publicity image melts represented in blue. In the crucible of the precise linguistic construction of the message to convey the meaning accurately and mTA complete indication of the meaning. The indication through the use of indefiniteness for (blue), and what involved who advertising about ((the intensity of blueness with what surrounds it of severe depression, deep sadness, and a feeling of imminence of death))^(xxxvi). that Good choice of color is one of the most important factors that increase. From the luster and splendor of the image and its impact on the viewer; to a No p n It has become a basis for attracting the eye and focusing attention, as it gives the soul a sense of intimacy, comfort and relaxation^(xxxvii).

Conclusion

- ❖ The colors in the Meccan advertising links came loaded with suggestive energy capable of conveying the goals of the sender.
- ❖ Colors are included in the ranks of the symbolic language, with the connotations they carry that are appropriate to the contexts in which they were mentioned and what the sender wants to advertise about, as the depiction in those advertisements took place on colors.
- ❖ for the environment A great influence in directing the meanings associated with color, so what is recognized. In the collective mind is what Directs the contexts of a Shahr al-Lunai.

Margins

⁽ⁱ⁾ language and color Ahmed Mukhtar Omar: 199.

⁽ⁱⁱ⁾ The advertising discourse in the rhetoric of the word to the rhetoric of technology (research):

⁽ⁱⁱⁱ⁾ look :Advertising image, mechanisms of persuasion and significance: 166.

^(iv) Customs, Ibn SayyidH :1/452.

^(v) Language and color:116.

^(vi) See: The phenomenon of color in the Holy Qur'an, Muhammad Qur'an:87-88.

^(vii) Diwan Aladin:206.

^(viii) Quranic expressions and the Arab environment in the scenes of the resurrection: 147.

^(ix) The advertising image, persuasion mechanisms and significance: 50.

^(x) See: Language and Color: 205.

^(xi) The phenomenon of color in the Holy Quran:88.

^(xii) look :Quranic expressions and the Arab environment in the scenes of the resurrection: 276_179.

^(xiii) Views in the Holy Quran: 84.

^(xiv) look :Aesthetics of the visual image in the Holy Quran: 38.

^(xv) The advertising image, persuasion mechanisms and significance: 156.

^(xvi) look :The semiotics of color in the Holy Quran: 43.

^(xvii) See: the semiotics of color in the Holy Quran: 45.

^(xviii) Persuasive approaches to advertising discourse (research): 217.

^(xix) See: Advertising Image, Persuasion Mechanisms and Significance: 170.

^(xx) The semiotics of color in the Qur'an:

^(xxi) See: the phenomenon of color in the Holy Quran:89.

^(xxii) See: The Semiotics of Colors in the Holy Qur'an: 50.

^(xxiii) See: the same source and the same page.

^(xxiv) (See: Al-Mizan in the interpretation of the Qur'an:

^(xxv) Advertising image, mechanisms of persuasion and evidence: 156.

^(xxvi) Language and color: 210.

^(xxvii) See: Advertising Image, Mechanisms of Persuasion and Significance: 164.

^(xxviii) See: Metaphor in the Holy Qur'an and its rhetorical significance: 114.

^(xxix) look :The semiotics of color in the Holy Quran: 71_72.

^(xxx) look :The semiotics of the advertising image: 8.

^(xxxi)AndSee: Surat Al-Zukhruf, verse: 17.

^(xxxii)The Aesthetic Phenomenon in the Holy Qur'an: 149.

^(xxxiii)Al-Kashshaf: 2/313, and see: Quranic expressions and the Arabic environment in Scenes of Resurrection: 152.

^(xxxiv)look :Quranic expressions and the Arab environment in the scenes of the resurrection: 159.

^(xxxv)See: Advertising Image, Mechanisms of Persuasion and Significance: 172.

^(xxxvi)The semiotics of colors in the Holy Quran: 56.

^(xxxvii)look :Persuasive approaches (research): 217.

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