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Discourse Analysis as a Tool to Analyze the Discourse in Zakir Naik's Debates: Persuasion as a Case Study.

Thesis Submitted in Partial Fulfillment of the Requirements for Master Degree in Applied Linguistics

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Dedication

This work is dedicated:

To the dearest people to my heart my mother and my father, your love, guidance, supports and prayers shaping me into the person I am today. I will forever indebted to you and will strive to make you proud.

I dedicate my unwavering support and unconditional love to the companions who have shared my journey from the beginning, my brother "Islam" and my sister "Ibtissem" and her son "Wassim".

I dedicate my heartfelt appreciation and loyalty to my best friend "Belkis". Through the ups and downs, you have been there to celebrate my successes and offer a comforting shoulder in times of need. I am grateful for the memories we have created and the unbreakable bond we share.

To my trio, each of you brings a unique perspective to our group, enriching our work to new heights. Through late-night brainstorming sessions, shared resources, and constructive feedback, I am forever grateful for the incredible bond we share.

Iness

Dedication

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To all my teachers and friends

To you readers ...

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Dedication

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Abstract

Dr. Zakir Naik is a prominent Muslim missionary who is well known for his adept use of persuasive strategies in debates. This study considers discourse analysis as a tool to examine the discourse in Naik's debates with a particular focus on understanding the persuasive techniques. It aims to present the effectiveness of these strategies in expressing Naik's thoughts and forming the appropriate arguments. Two speeches of Zakir Naik were chosen to be examined "Women's rights in Islam – Protected or Subjugated" and "Quran and Modern Science- Compatible or Incompatible". A corpus based approach was used to catch sight of the persuasive strategies in the two speeches and explain the way Naik uses such techniques to influence his audience. The results demonstrated that several common persuasive strategies can be observed in Naik's speeches such as appeal to logic, use of authoritative sources, emotional appeal, and comparative analysis. These strategies help Zakir Naik convince the audience of the validity and merit of his perspectives. Moreover, the use of such strategies potentially

sways individuals to adopt certain beliefs. Most importantly, it can reinforce the religious identity and strengthen the commitment of the Muslim audience. The findings also provided insights into the linguistic features, patterns, and structures employed in Naik's speeches as they demonstrated how language is used strategically to persuade and influence an audience.

Keywords: Zakir Naik - Discourse Analysis - Persuasion - Persuasion strategies.

ملخص

الدكتور ذاكر نايك هو داعية مسلم بارز معروف باستخدامه الماهر للاستراتيجيات المقنعة في المناظرات. تعتبر هذه الدراسة تحليل الخطاب كأداة لفحص الخطاب في مناظرات نايك مع التركيز بشكل خاص على فهم تقنيات الإقناع. يهدف هذا البحث إلى عرض فعالية هذه الاستراتيجيات في التعبير عن أفكار نايك وتشكيل الحجج المناسبة. تم اختيار خطابين من خطب ذاكر نايك لهذا الغرض وهما "حقوق المرأة في الإسلام - هل هي محمية أو مهانة" و "القرآن والعلم الحديث - متوافقان أو غير متوافقين". تم استخدام نهج قائم على تحليل النصي للاستراتيجيات المقنعة في الخطابين وشرح الطريقة التي يستخدم بها نايك مثل هذه التقنيات للتأثير على جمهوره. أظهرت النتائج أنه يمكن ملاحظة العديد من الاستراتيجيات المقنعة في خطابات نايك مثل الاحتكام إلى

المنطق ، واستخدام المصادر الموثوقة ، والنداء العاطفي ، والتحليل المقارن. تساعد هذه الاستراتيجيات ذاكر نايك في إقناع الجمهور بصحة وجدارة وجهات نظره. علاوة على ذلك ، فإن استخدام مثل هذه الاستراتيجيات يحتمل أن يدفع الأفراد إلى تبني معتقدات معينة. والأهم من ذلك ، يمكن أن يعزز الهوية الدينية ويقوي التزام الجمهور المسلم. قدمت النتائج أيضًا نظرة ثاقبة للسمات والأنماط والتراكيب اللغوية المستخدمة في خطابات نايك لأنها أظهرت كيفية استخدام اللغة بشكل استراتيجي لإقناع الجمهور والتأثير عليه.

الكلمات المفتاحية : ذاكر نايك ، تحليل الخطاب ، الإقناع ، أساليب الإقناع

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General Introduction

General Introduction

1-Background of the Study

In a world where ideas collide and convictions clash, one voice has risen above the cacophony, captivating hearts and minds with its persuasive prowess. Dr. Zakir Naik, a master of discourse and a virtuoso of persuasion. With eloquence as his instrument and reason as his melody, he orchestrates a symphony of words, effortlessly swaying even the most steadfast minds. Like a skilled navigator, he charts a course through the "treacherous" waters of interfaith dialogue, skillfully steering conversations towards understanding and unity (e.g., Bisri, 2014; Kuiper, 2016; Ari, 2019).

In this study, the researchers embark on a voyage to unravel the secrets behind Dr. Zakir Naik's persuasive strategies, delving deep into the currents of rhetoric, argumentation, and charisma that propel his words forward. Prepare to be mesmerized as the researchers unveil the artistry behind his discourse, unveiling the tools he wields to bridge the gaps that divide us, turning skeptics into seekers and adversaries into allies. Brace yourself for an exploration of the enchanting world of Dr. Zakir Naik's persuasive prowess, where ideas dance, and minds sway to the rhythm of his eloquence.

2-Statement of the Problem

Dr. Zakir Naik is considered as an influential public speaker who persuades his audience with his viewpoints and ideas using effective persuasive strategies (e.g., Bisri, 2014; Ari, 2019). The application of discourse analysis as a tool to analyze Zakir Naik’s speeches, particularly with the examination of the persuasive aspects has a limited scholarly investigation. Thus, this study will fill the research gap, providing a deeper understanding of the persuasive strategies utilized by Zakir Naik and their effectiveness in influencing audience.

3- Significance of the Study

This research study on Zakir Naik's persuasive strategies carries significance for understanding persuasive communication. In other words, it uncovers the ways in which persuasive communication shapes attitudes, beliefs, and behaviors within specific cultural and religious contexts. Moreover, it fosters interdisciplinary insights, analyzes public speaking and rhetoric, explores religious discourse, addresses cultural and social implications, and stimulates debates and critical engagement.

4- Objectives of the Study

This study aims at examining and analyzing the persuasive strategies as employed by Dr. Zakir Naik’s in debates. It also seeks understanding how he effectively engages with individuals, utilizing techniques such as logical reasoning, scriptural references, historical examples, and scientific explanations to support his arguments. Moreover, it attempts to explore Dr. Zakir Naik’s ability to engage in respectful and constructive dialogue with individuals, addressing their concerns, misconceptions, and doubts about Islam. By thoroughly analyzing his persuasive strategies, this study aims to provide insights into successful interfaith dialogue and improve persuasive communication in interreligious contexts.

5- Research Questions

This research asked the following questions:

1. What are some persuasive strategies used by Zakir Naik in his speeches?
2. To what extent are Zakir Naik's persuasive strategies effective in influencing the beliefs and attitudes of the audience?

6- Research Hypotheses

The research questions have led to the development of the following hypotheses:

1. Dr. Zakir Naik uses various persuasive strategies in his speeches such as appeals to emotions, appeals to authority, credibility and others.

2. Dr. Zakir Naik's persuasive strategies can be more effective for some, whereas, they can be less effective for others.

7- Research Methodology

This particular survey used a corpus-based analysis to examine the data. The truthfulness of the research's hypotheses was tested by analyzing two of Zakir Naik's speeches: "Women's rights in Islam – Protected or Subjugated" and "Quran and Modern Science- Compatible or Incompatible". The data was described qualitatively.

8- Limitations of the Study

There were some potential flaws in this study. First, there were some obstacles caused the procedure of performing this study to take significantly longer time than normal. One researcher's illness greatly affected the others. For that, the researchers found some difficulties in meeting and working together. Furthermore, there was a shortage of trustworthy sources on the subject in the school's library. Therefore, only e-books, online journals and online dissertations were used in this study. Besides, the researchers' different points of view led to some misunderstandings when conducting the research. In addition, the researchers found many challenges juggling work, study, and family. For the above-mentioned reasons, this research contains some shortcomings especially at the empirical side.

9- The Structure of the Study

This research is divided into four chapters. The first chapter entitles literature review. It is connected to discourse analysis as a tool to analyze the discourse in Zakir Naik debates and persuasion as a case study. It defines discourse analysis and explores its various types and approaches. Additionally, it provides a comprehensive definition of persuasion, along with an examination of its types, strategies, and modes.

The second chapter provides an overview about Dr. Zakir Naik biography including his life, education and notable achievements. It sheds light into the details

of his personal contributions that have shaped his career and improved his prominence.

The third chapter outlines the methodology of the study. It highlights design of the research and provides insights into the sources of the collected data. Besides, it presents the procedures used to analyze and assess the gathered data.

The fourth chapter deals with the analysis of Dr. Zakir Naik speeches and examines the manner in which he employs persuasive techniques to influence the audience supported by a multiple illustrations to provide a concrete evidence of his thoughts and beliefs.

The fifth chapter discusses the major findings derived from applying discourse analysis as a tool to analyze Zakir Naik debates. It focuses on the identification of persuasive strategies employed by Zakir Naik in his speeches. Besides, it gives some pedagogical implications that emerge from these findings. In addition, it serves as a valuable resource for educators, researchers, and individuals interested in the study of persuasive discourse and its implications in various contexts.

Chapter One

Chapter One: Literature Review

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1.1. Introduction

This chapter provides an overview about the topic “discourse analysis and persuasion”. It starts with the historical background which tackles the multiple points of view of various scholars about the topic. Besides, it defines discourse analysis, its types, and its approaches. In addition, it explains the meaning of persuasion, its different categories, strategies and modes.

1.2. Historical Background

Discourse analysis and persuasion are two interconnected fields that have a long and complex history. The study of persuasion can be traced back to the ancient Greeks, who were interested in the art of rhetoric and its ability to persuade audiences through speech (Arendt, 1958). Different scholars define persuasion as a process that is used to convince audience through speeches either written or spoken (e.g., O’keefe, 2012; Perloff, 2013, Smith, 1982). In addition, these scholars highlight the importance of persuasion in discourse analysis.

For instance, O’Keefe (2012), Perloff (2013), and Smith (1982) tend to view persuasion as a process by which the communicators try to influence the beliefs, attitudes, or behaviors of others. All of them consider persuasion to be a fundamental aspect of communication. Besides, they agree that persuasion plays a crucial role in discourse analysis. Even though each one of these scholars has his own perspective concerning persuasion, they approve its importance in discourse analysis for understanding the complexities of the language use to influence the audience viewpoint effectively.

A huge bulk of research has explored the relationship between discourse and persuasion (e.g., Pelclová and Lu, 2018; Poggi, 2005; Ho, 2016). For instance, Pelclová and Lu (2018) investigated the art of persuasion in public communication as a rhetorical phenomenon. They focused on how persuaders can effectively appeal to both the intellectual and emotional capacities of their audience in a competitive public environment. Their book takes a multidisciplinary approach, drawing on cognitive and functional linguistics, and uses both qualitative and quantitative

analyses of real-life data in various languages including English, Czech, Spanish, Slovene, Russian, and Hungarian. Their analysis was grounded in frameworks such as functional grammar, face work and rapport management, classical rhetoric studies, and multimodal discourse analysis. Their book also incorporates concepts such as (re)framing, conceptual metaphor and blending, mental space, and viewpoint. While traditional genres like political speeches, news reporting, and advertising were examined, the book also delves into other types of texts like book reviews, medieval medical recipes, public complaints, and anonymous viral videos.

Similarly, Poggi (2005) examined the goals of persuasion. Her paper introduced a model that explores persuasion by focusing on goals and beliefs. The aim was to understand how people can be influenced to pursue certain goals, using various tactics ranging from threats to suggestions. According to her, persuasion is defined as a non-coercive communication technique that hooks individuals to pursue a specific goal by convincing them that it aligns with their existing goals. She argued that the Aristotelian persuasive strategies of logos (rational argumentation), ethos (speaker credibility and reliability), and pathos (emotional appeal) are always present in persuasive discourse. These strategies are employed to increase the value of the proposed goal and strengthen the belief in its connection to the persuadee's preexisting goals. She suggested analyzing discourse in terms of a hierarchy of goals to identify and understand these persuasive strategies within the discourse structure. By applying this model to different types of persuasive messages, such as political discourse, advertising, and health-related dialogues, the paper demonstrated how this analysis helps clarify the relationships between the persuader's and persuadee's goals. It also shed light on the extent and directness with which the persuader employs logos, ethos, and pathos in their discourse.

In the same vein, Ho (2016) scrutinized the efforts made by the Hong Kong Special Administrative Region (HKSAR) government to convince the people of Hong Kong to accept two proposed education policy reforms. Using a corpus-based approach and focusing on meta-discourse as the analytical method, the study revealed that the government employed meta-discourse to appeal to logos (logic), ethos

(credibility), and pathos (emotions) in order to persuade the public. By analyzing the policy document genre from a meta-discursive perspective, Ho's study provided insights to writers on how to effectively incorporate logos, ethos, and pathos into their writing to enhance its persuasive impact.

Dhayef and Hassan (2022) investigated the tactics employed by political candidates in engaging in persuasive communication with voters, and to explore how ideological disparities manifest in the discourse of American and Iraqi political candidates during their electoral campaigns. These candidates utilize various strategies of persuasive language to encourage audience participation and secure their votes. Through a critical analysis of two reports using van Dijk's (2000) framework, it becomes evident that the two candidates embody distinct perspectives. The strategies analyzed include actor description, burden, numbers, euphemism, and metaphor.

Indeed, while the aforementioned studies have primarily focused on the connection between persuasion and discourse in a general context, it is worth noting that numerous research studies have delved into the realm of persuasion within religious discourse (e.g., Adam, 2017 ; 2020). For instance, Adam (2017) explored scripted sermons, particularly sermon titles and opening passages, in terms of the persuasive strategies employed. He emphasized on how particular linguistic realizations of persuasion enhance the credibility of the message. The findings demonstrated that persuasion in discourse is a highly intricate process that requires considering not only the discourse itself but also the social and cognitive aspects involved. Moreover, religious communication, driven by its primary objective of presenting ideology, enhancing credibility, and persuading the audience, is characterized by specific linguistic techniques. The resulting persuasive appeal, incorporating the concepts of ethos, pathos, and logos from Aristotle's rhetoric, serves to validate Christian values through language, thereby accomplishing the intended purpose of religious discourse.

Later on, Adam (2020) challenged the notion that religion and humor are incompatible by demonstrating their interconnectedness and mutual influence, with persuasion serving as a common factor. Through linguistic analysis, Adam not only

provides a classification of humorous elements but also investigates the use of humor as a persuasive strategy in Protestant sermons. By utilizing corpus-based research, he found that humor has the ability to bridge the gap between preachers and their audience, making the message more relatable and accessible. Adam concluded that the most effective persuasion in sermons occurs when humor is employed alongside serious content, as it allows the preacher to establish a closer connection with the congregation, effectively communicate doctrinal messages, and enhance persuasive impact.

In Islamic world, many studies have been conducted on the topic of persuasive strategies as used by famous Muslim missionaries such as Ahmed Deedat, Mohammad Rateb Al-Nabulsi, and Zakir Naik. Al-Nasher (2010), for instance, utilized a dataset consisting of 30 argumentative texts extracted from the first volume of Deedat's The Choice: Islam and Christianity. Her research approach was eclectic, incorporating elements from Connor and Lauer's (1985) model for structural analysis, as well as Salmi-Tolonen's (2005) and Dafouz-Milne's (2007) models for examining linguistic manifestations. At the macro level, the findings contradicted the assumption made by Fogelin and Armstrong (1996) regarding the emotional nature of persuasion. The analysis demonstrated that rational appeals are the most prevalent, while emotional appeals are the least utilized in conveying the religious persuasive message. On the micro level, the study highlighted the crucial roles played by linguistic and textual elements in strengthening the persuasive impact of arguments. These elements are effectively manipulated to establish an authoritative tone, increase certainty, maintain the relationship between persuader and receiver, and reinforce the comprehensibility of the proposed ideas. The comparative analysis between the macro and micro levels revealed a consistent representation of persuasive appeals (rationality, credibility, and affectivity). Both levels emphasized the rational nature of religious arguments and their credibility. Therefore, the study's findings confirmed the distinctive characteristics of religious argumentative discourse at both macro and micro levels. Likewise, Rumman, (2019), examined the process of persuasion in Arabic religious discourse, specifically focusing on the persuasive strategies employed on Friday sermons. The data for the study consisted of ten randomly

selected sermons delivered by Dr. Mohammad Rateb Al-Nabulsi. The research utilized Connor and Lauer's (1985) model to analyze rational, credibility, and affective appeals. The findings highlighted the significant role of persuasive appeals in enhancing the effectiveness of arguments. The results indicated that rational appeals are the most frequently used, followed by affective appeals and credibility appeals. Within the rational appeals category, the authority strategy is found to be prevalent. Among credibility appeals, the strategy of highlighting shared interests and perspectives of the speaker is most commonly employed. Lastly, the use of vivid imagery emerges as the dominant strategy within affective appeals. Correspondingly, Alkhodari and Habil (2019) explored how Dr. Zakir Naik, effectively uses language to persuade his audience in his popular speeches. The study applied the persuasive approaches proposed by Connor and Lauer's model by analyzing a representative sample of Dr. Zakir Naik's YouTube video scripts. The scripts were segmented into discourse units based on three key resources of persuasive appeals: rationality, credibility, and affection. The researchers manually transcribed and analyzed the data using NVivo 12 for coding and analysis. The findings indicated that logical strategies are predominantly employed in Zakir Naik's speeches. Among the rational appeals, the use of authoritative sources is most prevalent. The results emphasized the diverse persuasion tactics employed to enhance the convincing power of his arguments. In a similar fashion, Alfian, Santi and Sari (2019) scrutinized the persuasive strategies used by Dr. Zakir Naik in his speech at the Oxford Union, focusing on the theme of Islam and the 21st century. The researchers were motivated by the observation that Dr. Zakir Naik's speeches have a significant influence on the audience. The study aimed to identify the types of persuasive strategies employed by Dr. Zakir Naik in his speech. Moreover, it aimed to analyze how these strategies were applied. The researchers utilized Gorys Keraf's theory to identify the types of persuasive strategies and Aristotle's theory to analyze their application in the speech. The research adopted a descriptive qualitative method for data analysis, with the object of analysis being Dr. Zakir Naik's speech at the Oxford Union on Islam and the 21st century. The findings of the research revealed several types of persuasive strategies used by Dr. Zakir Naik in the speech, including rationalization (10 instances), identification (2

instances), suggestion (8 instances), conformity (4 instances), compensation (1 instance), projection (16 instances), and displacement (15 instances). Additionally, the researchers identified four ways in which persuasive strategies were applied in the speech, namely appeal to emotion (4 instances), showing evidence (9 instances), and highlighting the personal character of the speaker (7 instances).

Bisri (2014) attempted to examine how Zakir Naik utilizes strategies to persuade others and how these strategies are implemented in their speech. To achieve a comprehensive understanding, the researcher employed Monroe's Motivated Sequence theory, which consists of five steps: attention, need, satisfaction, visualization, and action. The research methodology used in this study was descriptive qualitative, which aimed to present facts, situations, phenomena, and current conditions as they are. The focus of this research was on the rhetorical strategies employed by Zakir Naik, and the analysis examined how these strategies are applied in their speech. The data for this research were obtained from the Zakir's utterances during debates that were relevant to the rhetorical strategy.

The findings revealed that Dr. Zakir Naik employed all the steps proposed by Monroe's Motivated Sequence in the Refutation and Presentation sections. In the question and answer segment, only one step, the satisfaction step, was applied. The results indicated that the audience accepted and believed the speaker's speech, as evidenced by the amount of applause received. Furthermore, the audience's acceptance of the speech can be attributed to the speaker's explicit and credible explanations, which made it easier for the audience to understand.

Ari (2019) attempted to identify the types of illocutionary acts and modes of persuasion utilized in Dr. Zakir Naik's speeches. Ari’s study aimed to explore the various illocutionary acts and modes of persuasion that have been employed since ancient times, dating back to 350 BCE. The theoretical foundations of this research drew support from Searle's (1979) concept of illocutionary acts and Aristotle's (350 BCE) ideas on persuasion. The researcher analyzed three videos of Zakir Naik's speeches, carefully observing and categorizing the characteristics of illocutionary acts and modes of persuasion. The findings revealed five types of illocutionary acts:

assertive, directive, commissive, expressive, and declarative. Additionally, three modes of persuasion were identified: ethos, pathos, and logos.

From the above, one can conclude that there is a scarcity of research examining the persuasive strategies employed by influential Muslim missionaries like Zakir Naik in their discourse. Due to this gap in the literature, there is a pressing need for investigation in this area. Therefore, the current thesis examines how a prominent Muslim preacher such as Zakir Naik uses persuasive strategies in his discourse and how the use of such strategies make his speeches powerful and convincing. The coming section sheds light on nature of discourse analysis.

1.3. The Definition of Discourse Analysis

"Discourse analysis is the study of language in use."(Gee, 2014, p.8).Alternatively, it means that discourse analysis is concerned with language as it is used in specific social contexts and for specific communicative purposes. According to Harris Zellig (1952),discourse analysis is the study of the language use that goes beyond the analysis of individual words or sentences. It aims to uncover patterns and structures of language and understand how language creates meaning and conveys information in different settings, used in fields such as linguistics and communication studies. Moreover, Van Dijk (1997) thinks that discourse analysis is concerned with multiple aspects of language use and its various structural components, meanings, functions, and social and cultural relevance. In addition, it encompasses various levels and genres such as phonetics, grammar, conversation, storytelling, political speeches and academic articles. It aims at exploring language in its broader context, taking into consideration the social and cultural implications of language use. Additionally, Canepari (2014) sees that discourse analysis can be understood both as language in use, and as language as communication. Firstly, a definition of discourse analysis as language in use, namely the way language is used, both in written and spoken codes, clearly implies the notion of the context both cultural and situational. Secondly, by stating that discourse is language as communication, we implicitly refer to the purposes for which we speak and write. As a result, this definition of discourse clearly relies on the notion of function. Moreover, discourse analysis serves as the

underlying framework for examining discourse, enabling researchers to explore a range of discursive genres and effectively describe the intricate nature of both the discourse and the interaction (Suciu, 2023).

In sum, discourse analysis is the study of how sentences in spoken and written language form larger meaningful units such as paragraphs, conversations, interviews, etc. It examines how the reader or the user of discourse recognizes that the words, phrases, and sentences in a discourse must be co-interpreted- that parts of discourse are dependent on others. Most importantly, it scrutinizes how the social or cultural contexts interact with language. The coming part accounts for the most important types of discourse analysis.

1.3.1. Types of Discourse Analysis

Scholars and researchers have coined and suggested different types of discourse analysis. Each type has its own unique perspective and methodology.

1.3.1.1. Religious Discourse

According to Pernot (2006), religious discourse is considered as method of convincing people to adopt a particular ideology. It consists of various forms and genres, such as prayers, hymns, or sermons. Furthermore, Corbett (1984) claims that religious discourse involves the use of persuasive language which is linked to the art of rhetoric. Besides, Cheong (2008) explains that religious discourse analysis is a method that examines how religious language is used in various contexts and how it shapes religious beliefs, values, and practices. It draws from multiple disciplines, including linguistics, sociology, anthropology, media studies, and religious studies, to study the role of language and communication in religious communities. Similarly, Taves (2009) asserts that religious discourse analysis is a method that involves studying the language and communication of religious ideas and beliefs in their historical and cultural context. It helps to understand how language shapes and reflects religious practices and identity.

1.3.1.2. Descriptive Discourse

Descriptive discourse can be defined as the analysis of characteristics of a concrete referent (Greimas et al., 1982).Otherwise speaking, this type of analysis provides a detailed representation of a particular experience by focusing on the external characteristics of objects, rather than their abstract qualities. Longacre (1996) also observes that descriptive discourse "in which we simply are describing something which we see." (p.10).Likewise, Merlo and Mansur (2004) state that descriptive discourse is used to describe a range of subjects such as people, objects and places by focusing on the descriptive components including unity, parts, attributes and spatial location through the use of comparison and metaphors. Fairclough (1995) posits that descriptive work in discourse analysis typically shares certain characteristics that arise from its limited explanatory goals. These characteristics include relying on the notion of "background knowledge," adopting a locally focused explanatory model driven by specific goals, and overlooking power dynamics in discourse and, to some extent, social status. The term "descriptive approach" is used here to refer to a tendency within discourse analysis that encompasses these characteristics alongside the descriptive goals.

1.3.1.3. Narrative Discourse

Genette (1983) asserts that narrative is a word that refers to a type of communication that involves spoken or written discourse that is used to tell a sequence of events. According to Coelho et al. (2023), narrative discourse refers to a form of communication where the speaker presents a series of actions and events that occur in a particular space and time. It is the most commonly used discourse genre in the field of aging research. It includes different types such as single-picture or sequential-picture descriptions, recounts, storytelling, and story retelling. In a similar fashion, Bloom, et al. (1994)claim that narrative discourse is a significant way that humans communicate with each other using a spoken or written language to share information and ideas, it encompasses various forms, such as stories, descriptions, explanations, and expositions.

1.3.1.4. Expository Discourse

"Expository discourse is when a speaker conveys factual or interpretative information about a topic. Due to the factual and opinionated structure of expository discourse, it may require more complex linguistic structures and a specific lexicon to successfully execute compared to the other forms of discourse" (Coelho, et al.,2023 p.35). In other words, it is a tool of communication that enables individuals to convey information in a factual and objective manner. It requires a structured and organized approach to deliver factual or interpretative information related to a specific topic. In addition, Coelho ,et al (2023) believe that the language used in expository discourse tasks tends to be more intricate in order to successfully convey the speaker's thoughts and beliefs in contrast to narrative or procedural tasks (p.45). Moreover, Longacre (1996) claims that expository discourse has a specific preference for using existential and equational clauses which often involve nominalization. Essentially, the specific use of tense, aspect, and voice in expository discourse is a deliberate strategy to ensure that information is presented in a clear and structured way that can be easily comprehended by the audience (p.8).

1.3.1.5. Argumentative Discourse

Argumentation is the use of language in a social context to persuade a rational person of the validity of a particular viewpoint, this involves presenting a set of arguments that support or refute the viewpoint being expressed (Van Eemeren et al., 2002). In the same vein, Willard (1989) contends that argumentative discourse is a type of communication when people have a contradictory viewpoints on a particular topic. It focuses on the actual arguments made by ordinary people rather than abstract theories or structures of arguments. Furthermore, Baker (1895) claims that argumentation is the process of persuading someone to believe a certain idea or belief that the speaker or the writer wants them to embrace.

1.3.1.6. Persuasive Discourse

Persuasive discourse requires describing facts and opinions, but it has the added difficulty of requiring the speaker to consider the opinions and mindset of the listener to persuade (Coelho, et al., p.35). In other words, persuasive discourse emphasizes

the importance of the effective communication and understanding of the listener's perspective and beliefs, it requires the speaker to use a variety of persuasive techniques such as emotional appeals, logical arguments, credibility and authority by understanding the listener's opinions and mindset. Likewise ,Nippold et al. (2008) mention that persuasive discourse involves the use of argumentation to convince the audience to accept the speaker's point of view or take a particular course of action , it provides multiple logical reasons to support the speaker's position.

1.3.2. Approaches of Discourse Analysis

1.3.2.1. Speech Act Theory

The Speech Act Theory was first proposed by John Austin (1962) and was later developed by John Searle (1969, 1975).The theory was formulated from a hypothesis that language is used to "do things", perform acts. Both Austin and Searle believe that language is not just used to express the world around us but to perform acts. For example, if someone works in a company where the boss has the overwhelming power, then the boss's utterance "you are fired" is more than just a statement. This utterance can be used to perform the act for ending someone's employment. Some other utterances like "I promise to be there at eight o'clock", "I apologize" are also used to do things. Actions performed via utterances are generally called speech acts. These acts are commonly given specific labels such as an apology, complaint, compliment, invitation, promise, or request. Nevertheless, an utterance sometimes perform more than one single action at a time as in "can you pass the book over?" This utterance can be understood as both a question and a request. This kind of utterances is an indirect speech act because its literal meaning (locution) and intended meaning (illocution) are different. In this respect, Schriffin (1994) mentions that speech act approach to discourse stresses the significance of context in understanding the meaning of utterances. It suggests that the meaning of an utterance is not simply

determined by the words used, but also by the context in which the utterance occurs and the speakers' intentions in using that utterance. She explains that the utterance's context helps the hearer to understand the indirect speech act by isolating the numerous functions of the utterances from one another. For example, the statement "it's stuffy in here" could be intended as a request for someone to close a window, a complaint, or simply a statement of fact, depending on the context in which it is said. In the same regard, Cook (1989) notes that speech act theory facilitates us to know how meaning is deceptive. Indirection, according to him, is something individuals use to protect themselves from danger.

1.3.2.2. Interactional Sociolinguistics

According to Schriffin (1994), the discourse approach known as "interactional sociolinguistics" is based on the works of anthropologist John Gumperz and sociologist Erving Goffman. This approach is unique in that it combines insights from the fields of anthropology, sociology, and linguistics, with a focus on culture, society, and language. John Gumperz's contributions to this approach have shed light on how individuals may share grammatical knowledge of a language, but have different contextual understandings, leading to vastly different messages being produced and understood. However, Erving Goffman's contribution to the interactional sociolinguistics approach provides a description on how language is used in specific life situations and how it contributes to the meaning and structure of those situations. Schiffrin (1994)identified the interaction between the self and the other, as well as the context, as the two primary notions that underlie the work of both Gumperz and Goffman. Therefore, Gumperz's work emphasizes the importance of interpreting context in communicating information and understanding a speaker's intention and/or discourse strategy. Goffman's work, on the other hand, focuses on how the way social life (in institutions, interactions, etc.) creates contexts where the conduct of self and communication with others can be understood, not only by those involved in the interaction but also by analysts outside the interaction. Schiffrin (1994) argues that the

work of both scholars also presents a perspective of language as being indicative of a social world. According to Gumperz (1972), language serves as an index to the prior knowledge and cultural assumptions that are crucial for making accurate inferences about the intended meaning behind a spoken phrase. On the other hand, Goffman views language as one of several symbolic tools that reveal the social roles and connections being formed during communication.

Interactional sociolinguistics offers a method of studying discourse that centers on the contextualized interpretation of meaning, and researchers who adopt this approach integrate the concepts of anthropologist John Gumperz and sociologist Erving Goffman. Schiffrin suggests that Gumperz brings a range of instruments to this methodology, which establish a structure for examining the utilization of language in personal interactions. His perspective regards language as a social and a cultural product, forming a system of symbols that generates and embodies social and interpersonal meanings. Goffman's research similarly focuses on the contextual knowledge, the self, and social context that complements Gumperz's emphasis on the situated inference. Goffman's work offers a sociological explanation for the presuppositions used to interpret both social and interpersonal meanings. In brief, the interactional sociolinguistics approach regards discourse as a social interaction where language usage facilitates the creation and exchange of meaning. Goffman's research demands that we pay close attention to the context in which language is employed: situations, occasions, encounters, and so on. Moreover, language usage follows patterns that mirror the contexts in which it is used. In the same context, Schiffrin (1994) claims that language contextualizes and is contextualized. This statement suggests that language is not only influenced by the context in which it is used but also plays an active role in shaping that context. That is to say, language and context shape and influence each other in a reciprocal manner. Social interactions are one of the contexts where language operates, and language, culture, and society are fundamentally intertwined with social interactions, forming a reflexive connection with both the self and others. From these interdependent relationships, discourse is constructed (Schiffrin, 1994).

1.3.2.3. Ethnography of Communication

Dell Hymes, in a collection of papers written during the 1960s and 1970s that are compiled in his work "Foundations in Sociolinguistics" created the Ethnography of Communication, which is also referred to as the Ethnography of Speaking. An Ethnographic Approach [1974] (Hymes, 2001). According to Hymes (1972), Chomsky's definition of competence is limited in scope, and a comprehensive approach should identify and explore four different dimensions of competence. One of the four dimensions consists of the systematic potential, which evaluates the degree to what extent is something not yet realized. Another dimension is feasibility, which assesses the degree to which something is possible or can be accomplished. The third aspect is occurrence, which examines the degree to which something is actually carried out or performed. The fourth dimension is appropriateness, which measures how appropriate and effective something is in a particular context. Essentially, this term represents a significant expansion of Chomsky's notion of competence, which solely focuses on the linguistic abilities of an ideal speaker-listener. Chomsky's concept emphasizes the structural aspects of language, while Hymes; Ethnography of Communication focuses on examining how language is used in its socio-cultural context. This approach operates on the assumption that the significance of a statement can only be comprehended within the context of the "speech event" or "communicative event" in which it occurs (Hymes, 1962). The nature of these speech events, such as a sermon, is shaped by the culture in which they occur.

Ethnography of Speaking is connected to discourse analysis by using an ethnographic approach that places emphasis on the importance of conversational inferences. Participants draw upon their background knowledge to make connections between the content of a statement and other verbal, vocal, and non-vocal signals. Hymes (1962) proposes that any account of "ways of speaking" must include information across four interconnected dimensions, which are: the linguistic resources accessible to the speaker, the rules of interpretation, how language is structured beyond the sentence level, and the standards that govern different forms of communication. Hymes(1962)attempts to explain the ideas of speech community,

speech styles, and speech events within the context of the Ethnography of Speaking. He contends that a speech community is any collection of people who possess common linguistic resources as well as regulations for communication and comprehension. Regarding speech styles, he asserts that it is more advantageous to regard a speech community as consisting of a collection of styles, where style is considered a manner of carrying out a particular activity). The notion of speech styles encompasses the examination of registers, as well as the assessment of stylistic attributes such as modes and structures. This concept also takes into account differences in language usage based on factors such as the author, context, and subject matter, although these factors are not regarded as the fundamental basis for description.

According to Hymes(1964), speech events represent the largest units of language use that display discernible linguistic structure, and as such, they are not always congruent with the situational context. Speech events can take place in a non-verbal context. Many speech events can happen concurrently or sequentially within the same context. One of the primary objectives of the Ethnography of Speaking is to compile a comprehensive list of speech acts and speech events that occur within a given speech community. Hymes believes that, in the case of every speech event, the ethnographer should gather data and then summarize it using the acronym SPEAKING.

- S⟶ setting: refers to the temporal and spatial context in which speech events take place, encompassing the physical conditions of the environment.
- P⟶ participants: The speech situation involves both the speaker (or addresser) and the listener (or addressee).
- E⟶ ends: The aim or objective of the speaker.
- A⟶ acts: The specific form and substance of the message conveyed by the speaker.
- K⟶ key: The way or style in which the message is conveyed.
- I ⟶ Instrumentalities: The means or method (whether verbal, nonverbal, or physical) by which the message is conveyed.

- N ⟶ Norms of interaction and interpretation: The unique characteristics associated with speaking and the interpretation of norms within a particular cultural belief system or tradition.
- G ⟶ Genre: The style refers to the categories used to classify the text.

Hymes (1964) focuses on analyzing the use of language within specific contexts in the Ethnography of communication. Therefore, he emphasizes the importance of interpreting the verbal strategies used in situated talk.

1.3.2.4. Pragmatics

The field of pragmatics focuses primarily on three broad concepts, namely meaning, context, and communication, each of which is quite extensive in its scope. Pragmatics encompasses such a broad range of concepts that it encounters similar challenges in defining itself as discourse analysis. In earlier research, pragmatics was classified as a subfield of semiotics, which is the study of signs. However, current discussions on pragmatics all recognize the significance of the relationship between the user and the sign as the core of pragmatics. According to Mey (2001), pragmatics involves the examination of how language is utilized in human communication, taking into account the social factors that shape its use. Schiffrin (1994) suggests that Gricean pragmatics, especially the concepts of speaker meaning and the cooperative principle, can be a valuable framework for examining discourse analysis. This approach centers on understanding the meaning of language in a given context. The Gricean theory, which emphasizes speaker meaning and the cooperative principle, is often seen as a central focus of pragmatics research. Therefore, Schiffrin (1994) considers it a suitable example to illustrate the pragmatic approach to discourse analysis. The concept of speaker meaning makes a differentiation between semantic meaning and pragmatic meaning, and implies a specific perspective on human communication which prioritizes intentions. Grice distinguishes between two types of meaning: natural meaning and non-natural meaning. Natural meaning is not influenced by human intentions, while non- natural meaning refers to intentional communication. According to Grice's framework, non-natural meaning is intentionally communicated to be recognized in a particular way by a recipient. This

recognition requires the recipient to also understand the speaker's communicative intention, which implies a second intention. In this context, speaker meaning can be independent of conventional meaning, meaning that what the speaker intends to communicate does not necessarily have to be related to conventional meanings or attached to the words being used conventionally(p.190). According to Mey (2001), understanding a speaker's intention requires more than just logical and semantic criteria. The context, the background of the people involved in the situation, and their knowledge also need to be considered (p.48). In this regard, the Gricean pragmatics offers an approach to examine how hearers infer the intentions behind a speaker's utterance. Grice(1975) proposed the cooperative principle on the assumption that any conversation is guided by this principle. He believed that language is interpreted by assuming that the speaker is following four maxims:

- **Quantity:** Provide information as needed for the current purpose of the conversation and avoid providing excessive information beyond what is necessary.
- **Quality:** Attempt to ensure that your input is both accurate and truthful.
- **Relation:** Stay on topic and make sure your statements are related and applicable to the current discussion or situation.
- **Manner:** Communicate in a clear and easy-to-understand manner, using plain language that conveys your intended message effectively.

A maxim can be adhered to directly, or it can be flouted (violated) if it conflicts with another maxim, orit can be intentionally disregarded .Schiffrin's (1994) work explores how the maxims of quantity and relevance can be applied to discourse analysis. She examines how reference and referring terms, such as definite and indefinite forms, explicit and inexplicit forms, operate as pragmatic processes in communication between speakers and listeners. Schiffrin uses the maxims of quantity and relevance to explain how people use different expressions to convey their intended meaning in conversation. Her findings suggest that referring sequences are the result of pragmatic decisions made to provide the appropriate amount of information in a relevant manner, and that these decisions contribute to the creation of discourse structures, which are

partially determined by the cooperative principle. Gricean pragmatics provides discourse analysis with a perspective on how participants' assumptions regarding a cooperative context for communication (which encompasses knowledge, text, and situation) influence meaning and shape sequential patterns in speech. In essence, this approach illuminates how the way people think about communication impacts the way they talk and the structure of their conversations.

1.3.2.5. Conversational Analysis

Conversation analysis is a methodology for examining discourse, developed by a community of scholars referred to as ethno-methodologists. The label "ethno-methodologists" is used to describe this group of scholars because their primary objective is to uncover the methods that individuals employ to engage in and comprehend interactions. The ethno-methodologists observed how people utilized language in natural, everyday conversations rather than relying on the artificially constructed speech examples created by professional linguists. They believed that these linguistically produced samples were not reflective of actual communication since they lacked the context of real-life interactions that was present in everyday talk (Mey, 2001, p.137). Mey (2001) adds that official linguistics is biased in its perception of conversation talk as incoherent and disorganized. In reality, it was found that the rules governing conversations were similar to those governing other social activities, and were akin to those identified by researchers in the fields of sociology and anthropology for various forms of social interaction, rather than being governed solely by linguistic rules. Therefore, a technique distinct from the conventional transcription methods used in linguistics was required to study conversation talk. According to Schiffrin (1994), conversation analysis has its own set of assumptions, methodology (including specific terminology), and approach to theorizing. The primary concern of conversation analysts is the structure and organization of conversations, rather than determining their correctness (p.232). Schiffrin (1994) observes that while conversation analysis is rooted in sociology, it sets itself apart from other branches of sociology by focusing not on the analysis of social order itself, but on uncovering the methods by which members of a society

create a sense of social order. Conversation analysis provides insight into our understanding of social roles. Schiffrin applies the approach of conversation analysis in her analysis of what she refers to as “there +BE + ITEM” data. According to her, conversation analysis examines how individuals in discourse develop regular solutions to recurring organizational issues. These issues can include the opening and closing of talk, turn-taking, repairing misunderstandings, managing topics, receiving information, and expressing agreement or disagreement. To determine these solutions, CA closely examines how participants themselves talk and what aspects of talk they focus on. Schiffrin (1994) emphasizes that CA does not rely on predetermined categories, whether linguistic or social, that are not relevant to the participants and not demonstrated in what is being said (239).

1.3.2.6. Variation Analysis

According to Schiffrin (1994), the variationist approach to discourse initially adopted the methodology and theory developed by William Labov. The primary focus of this approach is the investigation of linguistic variation and how it changes over time. It assumes that such variation is structured both socially and linguistically, and can only be uncovered through a systematic analysis of a particular speech community. Therefore, variationists aim to identify patterns in the distribution of different ways of expressing the same idea, and to determine the social and linguistic factors that contribute to this variation(p. 282).She posits that while traditional variationist studies focused mainly on semantically equivalent variations, such studies have now expanded to include texts. She further argues that the variationist approach to discourse has evolved by exploring how text structure, text-level variants, and the ways in which text limits other forms can be analyzed. According to her, a significant goal in variation analysis is to identify limitations on various forms of expression that can be used to represent an underlying form. These restrictions, which may be linguistic or social in nature, help to determine which version of a single underlying representation is used in the final form of an utterance. The variationist approach aims to find patterns in how people use different forms of language to convey the same meaning, taking into account both social and linguistic factors. To achieve this, variationists need to establish which forms can alternate with each other and under

what circumstances. They use quantitative methods of analysis to test hypotheses about these constraints, which differ from those used by formal linguists. Schiffrin (1994) states that the variationist approach compares various explanations by seeking evidence that supports or challenges the predicted co-occurrences of each explanation. While this is not a distinctive goal of variationists, they employ quantitative analysis to enhance this process, which has both benefits and drawbacks. The variationists take into account the social context as an integral part of their study of discourse units. They recognize that the social setting in which a story is narrated can either facilitate or impede the display of linguistic competence. However, the consideration of social context is subject to certain methodological and analytical conditions. Schiffrin concludes that the variationist approach to discourse is grounded in a linguistics perspective that takes into account social context. Linguistics is a fundamental part of the variationist approach, and the analysis of language use is enriched by incorporating social factors. Therefore, the variationist approach to discourse is a linguistics-based approach that extends the analysis of language use to include social context.

1.4. Definition of Persuasion

From ancient to modern times, there were numerous and diverse definitions of persuasion. In the past, authors and rhetoricians addressed the idea of persuasion via rhetoric. According to Al-Jahiz (b.776 AD-d.868/9 AD) (2002), if the intention is honest, the language is elegant, and the message is true in its intent, "far from coercion," unbalanced, and protecting against affectation. Similarly, Kacem and Dib (2003) claim that persuasion refers conveying the meaning to the heart in the best form of utterance. In the same vein, Refice (2020) declares that one of the objectives of persuasion, even if it is not persuasion itself, is to communicate the meaning to the listeners' hearts. Persuasion is a rhetorical process by which the orator seeks to harness the addressee to do or not act by directing him to believe a saying that the orator considers to be a sufficient and acceptable condition for action or denunciation.

Persuasion is the act of persuading someone to do something or to believe that something is true using different techniques and strategies usually not noticed by the target person (Hogan and Speakman, 2006).In this respect, Lakhani (2005) claims

that a skillfully choreographed dance between you and the person you are trying to persuade is required for effective persuasion .Understanding the genuine wants and desires of the person you are trying to persuade, as well as his or her criteria for action, is necessary for this orchestration. Then, information must be presented in a way that is consistent with the individual's expressed desires. Even though it obviously involves winning people over and earning support, persuasion is more than just selling. It involves establishing a foundation of shared understanding on which two or more individuals can align their ideas and beliefs. Almost every aspect of life involves some form of persuasion, from the breakfast you eat to the person who prepares it each morning. Almost every facet of our lives includes convincing someone—sometimes even ourselves—to do what we want them to do so that we can get more of what we want. Levine (2003) asserts that the concept of persuasion is complex and has many uses. It evokes a myriad of associations, such as images, thoughts, ideas, and feelings come to mind, including: eloquent and persuasive politicians, political campaigns and scare tactics, war proposals, target audiences, religious leaders, schoolteachers, news, advertisements, salespeople, and the daily telephone interruptions from marketers, advocates, TV presenters, and journalists, as well as information from web pages and blogs, Facebook, cultural processes, and a couple discussing something.

In brief, persuasion entails employing motivational language, compelling arguments, and tailoring your message to the audience. The overall objective you have in mind influences how you organize your message, support your ideas, and present them stylistically. It is crucial to differentiate between persuasion and manipulation, as they are often conflated. Persuasion involves a clear and direct appeal, whereas manipulation operates implicitly and deceptively. A persuasive individual respects the autonomy of decision-makers and believes in their capability to assess evidence effectively. Conversely, a manipulator holds a low opinion of decision-makers' abilities and lacks trust in their capacity to make sound judgment (Whetten & Cameron, 2011).

1.4.1. Types of Persuasion

1.4.1.1. Rationalism

Rational persuasion is an approach to influencing others that emphasizes respect and acknowledges the individual's inherent right to make decisions about their own lives. It recognizes and respects their autonomy, allowing them to be the sole author of their own life (Tsai, 2014).In this regard, Feser (2016) assumes that rational persuasion involves the assertiveness of the pressure approach with the use of logical arguments that support a request. By employing this tactic, people present logical arguments and concrete evidence to demonstrate the feasibility and relevance of a request in achieving crucial objectives. In the same lines, Daft (2014) describes rational persuasion as the use of logical arguments and supportive evidence to persuade others to adopt a certain point of view or course of action. Similarly, Cialdini (2007) asserts that rational persuasion is the use of logical arguments and hard facts to show the target that a particular proposal or request makes sense.

1.4.1.2. Identification

The notion of identification is well-known and familiar in the field of modern communication studies, with its understanding primarily influenced by the writings of Kenneth Burke (Christiansen, 2014).

To Burke, identification is a rhetorical technique that aims to persuade, encompassing various conventional forms of rhetoric used to create a sense of shared values, attitudes, and interests between the communicator and the audience (Burke, 1969). In other words, identification refers to the diverse methods employed by a writer or speaker to establish a common ground and connection with their audience.

When speakers aim to persuade an audience, they employ identifications as a means to achieve this goal. The purpose of their persuasive act is to encourage the audience to align with their interests, and they utilize the concept of identification of interests to establish a connection and rapport between themselves and the audience. Thus, it is impossible to separate the meanings of persuasion, identification, and communication from one another (Burke, 1969).

1.4.1.3. Suggestion

Suggestion is an efficient principle in persuasion. It is challenging to implement but crucial for success. It involves strategically engaging with the user at the most appropriate moments, ensuring the timing, context, and location are well-suited (Segerståhl & Oinas-Kukkonen, 2007). In the same vein, Alfian, Santi, & Sari (2019) claim that persuasive suggestion can be achieved by using interesting utterances and a powerful voice to easily influence the audience without providing logical reasoning or principles. The persuader typically relies on words, intonation, and a powerful voice to capture the listeners' attention and intention. However, it is important to note that persuasion should be approached ethically and responsibly.

1.4.1.4. Conformity

Conformity can be defined as the act of yielding to the influence exerted by a group. This influence can manifest in various ways, such as through bullying, persuasion, teasing, criticism, and other forms of group pressure. Conformity is also referred to as majority influence or group pressure (Crutchfield, 1955). Moreover, Gass and Seiter (2013) declare that conformity persuasion aims to influence individuals to conform to the attitudes, beliefs, or behaviors of a group or society. Besides, Alfian, Santi, & Sari (2019) mention that conformity can be described as the desire or act of aligning something with another thing. It is a mental mechanism that allows individuals to adapt or compare themselves to a desired situation. In speech, conformity reflects the speaker's mindset of adopting or adjusting the circumstances of an event or audience to support their statement. Additionally, speakers may draw similarities between their statements and past events or well-known facts.

1.4.2. Persuasive Strategies

1.4.2.1. Emotional Appeals

Brader (2006) declares that emotional appeals are any messages meant to generate an emotional reaction from some or all of the recipients is what is meant by this. Likewise, Cho (2012) announces that emotional appeals possess various consequences on message recipients. Cho explains how discrete emotions affect memory, attitude change, and information processing. Moreover, he demonstrates

how an emotional response to a persuasive message will determine how deeply people understand it and what information they pay attention to. He also asserts that people would look for information in the communication that fulfills emotionally related objectives.

1.4.2.2. Logical Arguments

Arieli & Straßer (2019) writes that logic-based method of formalizing disagreements, arguments, and entailment relations for obtaining conclusions from argumentation- based contexts is known as “logical argumentation” sometimes known as “deductive argumentation” or “structured argumentation”. In addition, Merriam-Webster (1984) defines logical as the ability to think according to the rules of logic but more frequently, it refers to the ability to impress others that clarity of thinking, soundness of reasoning, and freedom from bias underlie one’s arguments, one’s conclusions, or one’s policies (p.507). It also gives a definition of argument as the appeal to the mind and the use of evidence and reasoning to support one’s claims (p.58). Based on this, it can be said that a logical argument can be defined as a form of reasoning that adheres to the principles of logic, while also aiming to convince others that clarity of thought, soundness of reasoning, and impartiality form the foundation of one's arguments, conclusions, or policies. It involves appealing to the mind through the use of evidence and logical reasoning to support and justify one's claims. In a logical argument, the objective is to present a coherent and well-structured line of reasoning that is both persuasive and rational.

1.4.2.3. Credibility

Masson & Drazen (1994) declare that credibility is the expectation that an announced policy will be carried out. In addition, Stevenson (2012) views that credibility is a complex concept that involves multiple dimensions, and different factors may be more or less relevant depending on the context. It is made up of three components: perceived trustworthiness, perceived competence, and perceived conviction (p.2). The first component, perceived trustworthiness, refers to the belief that someone or something is reliable, honest, and can be relied upon to fulfill their commitments or obligations. The second component, perceived competence, refers to

individual's self-evaluation or belief in their own abilities, skills, and effectiveness in performing certain tasks or activities. The third component, perceived conviction, refers to the subjective interpretation or assessment of someone's level of certainty or belief in something.

1.4.2.4. Authority

Authority refers to the power or right to direct the actions or thoughts of others. It is the legal right of a person or group to govern the actions of their subordinates and make decisions for the organization (Buttaro, P. J., & Buttaro, E. L., 1999). Correspondingly, Merriam-Webster (1984) proclaims that although power and authority are frequently used interchangeably, there can be a significant difference in their respective meanings. One may have power rather than authority to decide their own actions because authority often refers to power that is possessed or exerted by someone other than oneself (p.624).

1.4.2.5. Repetition

According to Aitchison (1994), repetition refers to the act of or an instance of repeating or being repeated whether it is a word, phrase, sentence, or an entire idea, repetition can be a powerful tool for emphasizing and developing an idea, creating a rhythm, and ensuring effective communication (p.15). Rhetorical repetition serves the purpose of emphasizing certain elements, exaggerating their significance, or creating parallel structures within a text. It can also be used in a more subtle manner, enhancing the content or message of a literary work. In this regard, the limitations of translation become evident when the constraints imposed by reiteration are not taken into account. Through various translation examples, the failure to capture the essence of repetition is illustrated, highlighting the importance of recognizing and addressing these constraints **(**Abdulla, 2001).

1.4.2.6. Social Proof

The principle of social proof suggests that individuals may be influenced by observing others whose actions and behavior are perceived as correct, suitable, and appropriate. Although social proof and unity are distinct concepts, they both share a common social component, namely referencing the behavior of others. The difference

lies in how unity specifically refers to shared identities of individuals, whereas Social proof relies on a broader social context that may be less specific. However, due to the underlying similarities between these principles, it can be challenging to assess susceptibility to either one simultaneously, as strategies derived from these principles may overlap (Gram-Hansen, Jonasen, & Midden, 2020).

1.4.3. Modes of Persuasion

According to Duke (1990), Aristotle divided the modes of persuasion into three types: Ethos, pathos and logos.

1.4.3.1. Ethos

Duke(1990) states that Aristotle defined ethos as "the appeal to the character of the speaker."(p.81). Put it differently, ethos deals with speaker's character and credibility to convince the audience. He must be acknowledgeable, trustworthy and has good intentions to persuade the others.

1.4.3.2. Pathos

Duke (1990) claims that Aristotle called "pathos as the appeal to the emotions of the audience"(p.81).In other words, it considered as a powerful tool to persuade the audience by evoking their emotions and feelings to accept the speaker's point of view .

1.4.3.3. Logos

Duke (1990) emphasizes that Aristotle named logos as "the rational appeal through the speech itself as it demonstrates the argument"(p.81). It refers to the use of logical reasoning and evidence to support an argument such as statistics and facts to influence and convince the listener to accept the speaker's opinion.

1.5. Conclusion

This chapter dealt with the essential notions concerning discourse analysis and persuasion. It started by introducing some previous studies related to the topic of “discourse analysis” and “persuasion”. In addition, it provided the definition of discourse analysis and mentioned its various types and approaches. This chapter also took into account the meaning of persuasion. Furthermore, it spotted light on its major types, strategies and modes.

Chapter Two

Chapter Two: Biography of Dr. Zakir NaiK

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1.2. Introduction

This chapter examines the life and accomplishments of Dr. Zakir Naik, one of the most significant Muslim figures of the twenty-first century. It investigates his early years and education, as well as his journey to becoming a well-known Islamic preacher and scholar, and his numerous speeches on Islam and other diverse religions. It also looks at Dr. Naik's journey from India to Malaysia (hijrah). Most importantly, it gives an in-depth overview of Dr. Naik's accomplishments, highlighting his contributions to the Muslim community and beyond such as the establishment of the Islamic Research Foundation (IRF) in 1991. This chapter is quite indispensable in understanding Dr. Naik's personality and the reasons behind his powerful persuasive speeches.

2.1. Overview about Dr. Zakir Naik

Dr. Zakir Naik, a medical doctor by profession, is a well-known and dynamic global speaker on Islam and comparative religion. He is the founder of the world's largest religious satellite channel network, Peace TV. He is 56 years old (Naik, 2022).

Dr. Zakir Naik is known for his ability to explain Islamic perspectives and dispel misunderstandings about Islam. He achieves this by utilizing the Quran, reliable Hadith, and other religious texts, as well as logical reasoning and scientific evidence. His analytical approach and persuasive responses to difficult inquiries from audiences during his public speeches have earned him great popularity (Naik, 2022).

Over the past 26 years, Dr. Zakir Naik has given more than 2000 public speeches in numerous countries across the globe, including the USA, Canada, UK, Italy, France, Saudi Arabia, UAE, Australia, South Africa, and many others. He has also conducted several public talks in India, with one of his talks in Kishanganj, Bihar attended by over one million people, making it one of the largest gatherings for any religious lecture given by a single orator. His speeches in Jakarta, Indonesia, and Cotabato Clanton, Malaysia, were attended by more than 100,000 people each. Dr. Naik's talks involve using the Quran, authentic Hadith, and other religious scriptures,

along with logic, reason, and scientific facts, to clarify Islamic viewpoints and dispel misconceptions about Islam (Naik, 2022).

Dr. Zakir Naik was considered as one of the most influential people in India by Indian Express in 2009 and 2010, ranking 82nd and 89th respectively. He was also recognized as one of the top spiritual gurus in India, ranking third in 2009 and first in 2010. He has consistently been ranked among the top 70 influential Muslims in the world by Georgetown University in their annual publication since 2011. Additionally, he was ranked 79th in the list of the top 100 cumulative influence over 10 years (Naik, 2022).

Dr. Zakir Naik has actively participated in various symposiums and dialogues with renowned figures from different religious backgrounds. One of his most successful dialogues was with Dr. William Campbell of the USA on the subject of "The Quran and the Bible in the Light of Science" held in Chicago, USA in April 2000. Another interfaith dialogue he had with the well-known Hindu guru Siri Sri Ravi Shankar was held at Palace Grounds Bangalore on January 21,2006. The discussion revolved around the concept of God in Hinduism and Islam and was highly appreciated by the followers of both religions (Naik, 2022).

In May 2000, Sheikh Ahmad Deedat, a well-known speaker on Islam and comparative religion, referred to Dr. Zakir Naik as "Deedat plus" in 1994. In May 2000, Sheikh Deedat presented Dr. Naik with a plaque that was inscribed with the message, "awarded to Dr. Zakir Abdul Karim Naik for his achievement in the field of dawah and the study of comparative religion". He praised Dr. Naik by saying that what he accomplished in four years would have taken Sheikh Deedat over 40 years to achieve (Naik, 2022).

Similarly, Sheikh Muhammad bin Rashid Al Maktoum, Vice President and Prime Minister of UAE and Ruler of Dubai, awarded Dr. Zakir Naik the prestigious Dubai International Holy Quran Awards Islamic Personality in July 2013. The award recognized Dr. Naik's outstanding contributions to Islam and Muslims in media, education, and philanthropy. He also received a cash reward of AED 1 million, which

he donated to start an endowment fund for Peace TV network. Dr. Naik was the youngest person to receive the award at the age of 47. Additionally, Dr. Naik was awarded the highest award in Malaysia, “;Tokoh Ma’al Hijrah Distinguished International Personality Award for the year 2013” by the King and head of state of Malaysia on November 5th, 2013. He also received a citation signed by the Prime Minister of Malaysia, Shri Mohammed Najib Raza. Dr. Naik was presented with the Sharjah Award for Voluntary Work for the year 2013 on January 16th, 2014, by Sheikh Dr. Sultan bin Muhammad Al-Qasimi, Ruler of Sharjah (Naik, 2022).

2.1.1. Early Life and Family Background

Zakir Abdul Karim Naik was born on October 18th, 1965, in the city of Bombay, now known as Mumbai in Maharashtra, India. His parents were both educated and practicing Muslims, but they did not force their children to follow any particular beliefs or practices. Despite this, Zakir and his siblings were raised in a household where Islam was practiced, and they followed the religious principles and avoided what was considered haram (Naik, 2022). Zakir was the youngest of his five siblings, and he was a bit more pampered than the others. He attended Saint Peter’s High School in Mumbai, which was mainly attended by Muslim students, even though it was managed by a Christian educational organization. During his school days, Zakir was known to avoid talking to girls (Naik, 2022).

2.2. Education and Academic Achievements

During Zakir Abdul Karim Naik’s school days, he did not speak to any of his classmates, girls, or schoolmates, not because of any restrictions from Islam, but because it was his innate nature to avoid intermingling with the opposite sex. He also had a speech impediment and would stutter excessively, so much so that he had to jump before he could even say his name. This was a psychological block for him, and it made it challenging for him to communicate with others, which was a significant defect amongst his friend circle. He even got a lump on his head from hitting the doorknob when he had to jump to speak (Naik, 2022).

2.2.1. Pursuit of Medical Studies

Zakir Abdul Karim Naik was an excellent student in school and received awards for his academic achievements. He excelled in mathematics and was often recognized with the Best in Mathematics award. However, he struggled with public speaking and would only receive a passing grade due to his speech impediment. Despite this setback, he pursued his passion for medicine and enrolled in Kishan Chand Chellaram College in Church gate, Mumbai, for his 11th and 12th grades. His dream was to become a surgeon like his father, and he later joined Jawaharlal Nehru Medical College in Belgaum, Karnataka, where he completed his first academic year and two terms of the second year. However, he eventually transferred to Topiwala National Medical College in Bombay Central, Mumbai, for the remainder of his medical studies. Dr. Zakir Naik finished his school in 1987, and after completing two years of his 11th and 12th grade studies, he joined a medical college in 1984. In 1987, he took a transfer and returned to Bombay (Naik, 2022).

2.3. From Humble Beginnings to Philanthropy: The Inspiring Legacy of Dr. Zakir Naik Father

Dr. Abdul Karim Muhammad Naik, Zakir's father was a medical doctor, a psychiatrist, and the first Muslim president of the Indian Psychiatric Association. Dr. Zakir's father came from a humble background of 14 siblings, seven brothers, and seven sisters, and he was the only graduate in his family. He worked hard to pay for his education by distributing milk and newspapers. Dr. Naik always has been proud of his father's hard work and considers it an honest and honorable work. Dr. Zakir Naik's father had humble beginnings as a milkman and newspaper vendor, After his father completed his medical studies, he had a flourishing business and used a large portion of his income to help the poor, destitute, and widows. Dr. Zakir's father taught him and his siblings to never be extravagant on themselves but to spend on education and to invest in helping the poor and needy. He was a philanthropist and was well-known for his social, educational, and religious activities. He held positions as president and chairman of numerous educational, social, and religious institutions,

and traveled to several countries attending conferences and seminars in both medical and religious fields (Naik, 2022).

Dr. Zakir's father had a widespread reputation, as people would recognize him wherever he went as the son of Dr. Abdul Karim Naik. Dr. Zakir's father had helped many individuals through various means, such as scholarships, medical assistance, and hosting facilities. He was also interested in meeting religious, social, and political personalities, and he knew most of the prominent Islamic figures in India, as well as some abroad. One of his friends from Cape Town, Dr. Ali Mate, used to send him video cassettes of Sheikh Ahmad Deedat (Naik, 2022).

2.3.1. The Remarkable Networking Abilities of Dr. Abdul Karim Naik: " How he Arranged a Last-Minute Lecture with Sheikh Ahmed Deedat in 1987 "

In 1987, when Dr. Naik came back to Bombay, his father told him that Sheikh Ahmad Deedat was staying with his friend, and he requested that Dr. Naik accompany him to meet him. Initially, Dr. Naik was not enthusiastic, but he agreed to keep his father happy and went along with his brother to meet Sheikh Ahmad Deedat. He was visiting India for a few days to visit hishome town before returning to South Africa. During their meeting, Dr. Zakir's father suggested that Sheikh Deedat give a lecture the next day, despite his imminent departure. Sheikh Deedat initially expressed doubts about arranging a lecture in less than 24 hours, but Dr. Zakir's father suggested starting the lecture after Maghrib and managed to arrange it (Naik, 2022).

Dr. Abdul Karim Naik had a remarkable ability to network and gather people from various sectors of society. Although there was no social media or mobile phones at the time, he managed to arrange the event in less than 24 hours. He booked the Al Malatifi Hall, which had a capacity of 800 seats, but he was worried about how to fill it. However, with his personal connections and hundreds of phone calls, he was able to gather more than a thousand people, including the elite of the Muslim community, such as business men, philanthropists, educationists, and film stars. Sheikh Ahmed

Deedat was impressed with the turnout and emphasized the importance of having a good audio sound system for the lecture (Naik, 2022).

In October 1987, Dr. Zakir Naik attended a talk on "Islam and Other Religions" given by Sheikh Ahmad Deedat, which had a significant impact on his life. Sheikh Deedat was impressed with the ability of two young boys to organize a large crowd in less than 24 hours. They invited him to return for another series of talks in mid-1988, which Dr. Naik helped organize. During this time, he observed Sheikh Deedat's humility and saw him as a hero and icon. Dr. Zakir acted as Sheikh Deedat's driver and host during his stay (Naik, 2022).

2.4. "The Turning Point: Dr. Zakir Naik's Journey in Dawah Work and Meeting Sheikh Ahmed Deedat"

Dr. Zakir questioned Sheikh Deedat about his aggressive approach, Sheikh Deedat explained that he saw himself not as aggressive but rather as militant and a mujahid, or fighter for Islam. This conversation was a turning point for Dr. Naik, and Sheikh Deedat invited him to attend an international training program in South Africa at the end of 1988 (Naik, 2022).Dr. Zakir Naik was invited by Sheikh Ahmad Deedat to stay at his home in South Africa, where he was encouraged to attend an international training program at the end of 1988. Despite receiving thousands of applications for the program, there were only 40 available spots. However, due to being in the midst of their second year of medical college, He was unable to take a two-month leave and had to decline the invitation (Naik, 2022).

In 1996, Zakir Naik visited Sheikh Ahmed Deedat and gave his first lecture abroad in South Africa, Deedat presented him with a certificate, calling him "Deedat plus." Naik was nervous speaking in front of Deedat but was encouraged by the title. When Naik asked Deedat's son, Yusuf, if he had given the same title to anyone else, he replied no you are the only person. It was the Friday prayer at the Great Street Mosque in Durban had thousands of attendees, and Naik felt honored to have received the certificate from Deedat (Naik, 2022).

Later on, Sheikh Ahmed's son, Yusuf, asked Dr. Naik to replace his father in giving a series of talks in Cape Town, which Dr. Naik agreed to, although he felt uneasy about taking the place of the esteemed scholar. Dr. Naik continued to visit Sheikh Ahmed over the years, and during a visit in 2020, he discovered that Sheikh Ahmed enjoyed watching Dr. Naik's video cassettes since his stroke, and they had become his favorite pastime (Naik, 2022).

2.5. The Influence of a Mentor: How Dr. Israa Ahmed Shaped Zakir Naik's Life and Career

Zakir Naik met Dr. Israa Ahmed, who he considers to be one of the best Urdu-speaking orators in the world. He traveled to Pakistan in 1991 to meet him and was impressed by his simplicity and command of the Quran. Naik purchased all of his video cassettes and learned many things from him, including the importance of focusing on the Quran. Naik also mentions that he had just finished his medical studies in 1990 and was doing his internship when he started the organization with his friend(Naik,2022).

Firstly, he advised Zakir to choose between his medical practice and dawah work. Naik initially tried to balance both but later decided to become a preacher. Secondly, Dr. Ahmed emphasized the importance of keeping personal needs to a minimum in order to speak the truth more easily and not depend on others. Dr. Zakir Naik saw this principle in practice at Dr. Ahmed's institution. Following Dr. Ahmed's guidance, Dr. Naik now requires only 2,000 ringgit per month for personal needs. Initially, He planned to give only two hours a week to the Islamic foundation organization he started, but later decided to devote two hours a day to dawah work and the rest of the time to medical practice (Naik, 2022).

2.6. "Dr. Zakir Naik's Mission: Spreading the Message of Islam through Dawah"

Upon returning to Bombay, Dr. Zakir Naik's life changed as they began doing dawah and nearly memorized all of Sheikh Deedat's lectures. Ahmed Deedat had

given Zakir Naik a set of over 50 video cassettes, which they used to further their dawah work in Bombay. Dr. Naik noticed that when speaking with non-Muslims, such as Christian missionaries and Hindu pundits, they never stuttered, unlike when speaking with Muslims where they experienced stammering and hesitation. He found this to be a miraculous development in their dawah work (Naik, 2022).

Dr. Zakir Naik started doing dawah with his professors and teachers in medical college, even though his Muslim friends warned him that his Hindu professors might fail him in the oral examination. Despite the risk, Dr. Naik continued to do dawah, and remained optimistic that if he failed, it was because Allah wanted him to do one more dawah with them. He continued his mission, even printing materials with the help of his father's organizations, who also funded the mission of Sheikh Deedat. Dr. Naik believes that Allah had given Sheikh Deedat the capacity to fight his war on his own (Naik, 2022).

Dr. Zakir Naik suggested to his father the idea of printing and distributing Sheikh Ahmad Deedat's books for free, which they started to do with capacities of 10,000 to 20,000 books. They also decided to establish a library for distributing video cassettes to the public, and his father gave him a small office space of 250 square feet since they had plenty of property. Zakir Naik then requested 5,000 rupees per month from his father, who was already donating a significant amount to charity, suggesting that it could be better spent on their organization. At the time, the amount was equivalent to around 218 dollars per month, which was less than a thousand ringgit. Nowadays, the amount would be even lower, perhaps less than 300 ringgit, whereas back then it was around 100 ringgit (Naik, 2022).

During the period from 1988 to 1991, Dr. Zakir Naik made dawah his main mission to spread the message of Islam. He engaged in one-on-one conversations with priests and pundits (Kashmiri Brahmins) in churches and temples, respectively. He even started doing dawah in his medical college, which had a Muslim population of only (3%), despite Muslims making up over (14%) of the population according to statistics (and possibly more). However, Dr. Zakir's Muslim friends would often run away when asked to join him in dawah, fearing repercussions. When he was asked to

do dawah with Hindus, his Muslim friends would run away, leaving him alone to face the challenge. Despite all of this, Dr. Zakir has never had any confrontations with non-Muslims during his dawah (Naik, 2022).

2.7. "From a Small Office to a Global Platform: The Inspiring Journey of Zakir Naik"

Zakir Naik's father supported him when he wanted to start a religious organization despite warning him that people might try to bring him down. They decided to name the organization the Islamic Research Foundation instead of using the same name as the Islamic Propagation Center International because they thought the word "propagation" might not be well-received in a Hindu-majority country. They started the organization in a small space of less than 25 square meters with a budget of 5,000 rupees, which was one of the smallest organizations at the time. Initially, Zakir Naik's friend, Dr. Shiv Sayed, who was a medical doctor and a popular speaker among Christian missionaries, was the orator, and they created a platform for other people to speak because Zakir Naik did not feel confident speaking in front of a large audience Zakir Naik and his team used to call students from engineering colleges and other colleges in groups of 25 to 30. They would show them video clips of different Islamic speakers for about half an hour to one hour, and then have an open question-and-answer session. During the first program they had in the office, Zakir asked his friend Dr. Schweib to handle the question-and-answer session, but he got cold feet and did not know what to do because people were waiting (Naik, 2022).

Dr. Zakir Naik took the initiative to lead the question and answer session in the absence of his friend, who got cold feet. To his surprise, he did not stammer on the stage and was able to speak fluently. He realized that he had a talent for debating and arguing, which he had honed during his school and college days. He was known for his logical and argumentative skills and could prove almost anything with his skills (Naik, 2022).

In 1992, Dr. Zakir Naik gave his first talk without notes at a small office that could accommodate around 50-60 people. The topic of the talk was "Is the Quran

God's Word" and he had planned to speak for one hour. However, due to his inexperience, he ended up speaking for almost three hours, discussing scientific miracles and research related to the Quran. This lecture was the beginning of his public speaking career, which gradually led to larger audiences in public halls, ranging from a few hundred to thousands of people (Naik, 2022).

2.7.1. The Surprising Success of Zakir Naik's First Talk in Saudi Arabia: From Small Expectations to Viral Spread"

Ahmed Deedat advised Zakir Naik that when he goes to Saudi Arabia and Gulf countries, he should expect only a small audience of five or ten people in mosques or universities, unlike the large audiences he has in India. However, to his surprise, the first talk he gave in Jeddah in 1996 had more than a thousand people in attendance. He later realized that some people had copied his video cassette and distributed it, which led to its viral spread throughout Saudi Arabia and eventually the world. Dr. Naik noted that Saudi Arabia is a hub for people from all over the world to come and work, which contributed to the widespread dissemination of his talks (Naik, 2022).

2.7.2. Dr. Zakir Naik as One of the Most Admired Persons in India and the World

In 2009, Dr. Zakir Naik, he was listed as the 82nd most powerful man in India by a leading newspaper and was also ranked as the third most powerful spiritual guru in the country. He notes that he was the only Muslim religious personality on the list and that it was a great honor for him. In subsequent years, he continued to be recognized for his contributions to society, including being listed in the honorable mentions of the 500 most influential people in the world for 11 consecutive years. Dr. Naik emphasizes that his intention in serving others and spreading the message of Islam is solely to please Allah and not for fame or recognition. He believes that Allah has blessed him with both religious and worldly success, and that even if he had been the best doctor in the world, he would not have earned as much as he has through his work in dawah. Dr. Naik is grateful for Allah's blessings and sees his success as a testament to Allah's power and grace (Naik, 2022).

2.8. "The Evolution of Dr. Zakir Naik's Dawah Approach: Balancing Militancy and Humility"

Dr. Zakir Naik shared that in his early days of dawah, he was quite aggressive and militant in his approach, inspired by Sheikh Ahmed Deedat. He felt that he was more aggressive and got better results than Sheikh Deedat. However, over time, Dr. Naik realized that he needed to balance his approach and become softer when required, like a lion who need not roar all the time. He developed a style that allowed him to be both militant and humble, depending on the situation. Dr. Naik learned from various speakers all over the world and did his own study on logic and reason. He credits two individuals, Sheikh Ahmed Deedat and Dr. Assaram, for inspiring him to change his focus from being a doctor of the body to a doctor of the soul and ultimately leave his profession (Naik, 2022).

2.9. "Dr. Zakir Naik: Facing Controversies and Political Interference in the Pursuit of Dawah"

During his 25 years in Malaysia, from his migration in 1988 until 2007, he started engaging in dawah and established the Islamic Research Foundation in February 1991. Surprisingly, during the initial 20 years, he faced no controversies despite his inclusive approach of welcoming people of all types, Muslims and non-Muslims, from different schools of thought such as Hanafi, Shafi. He firmly believed that obstacles are bound to arise when one is on the righteous path, yet he faced none (Naik, 2022).

In 2007, a peace conference was held where Zakir Naik was asked a question regarding Yazid and the Malala Mosque. In response, he said "May Allah have mercy on him" The conference went well initially, but a few days later, some Shias from Pakistan criticized his statement, leading to a controversy. This was the first time in 20 years that Zakir Naik faced such a controversy. Prior to this incident, he used to give talks on comparative religion to both Muslims and non-Muslims, and even the

Shia community used to invite him to speak. Zakir Naik provided references from various religious scriptures to support his arguments during the controversy (Naik, 2022).

In 2008, there was a second controversy involving Dr. Zakir Naik. The incident occurred during a peace conference held in Urdu, where speakers from various groups of different sects were invited to speak on the same platform. However, there were attempts to disrupt the conference, which left Dr. Naik feeling like the ground had been taken away from under his feet. Despite the challenge, he prayed to Allah for guidance and support. The next day, a government minister intervened and allowed the conference to proceed. Dr. Naik recalls that the minister's son, who happened to be Hindu, even touched his feet, which he did not allow. Nonetheless, the conference went on as planned (Naik, 2022).

In 2010, Dr. Zakir Naik faced his third controversy. In 2009, he had been approached by the head of the UK counter-terrorism department, Charles Farr, who requested his help in reaching out to Muslims who were difficult to reach. Dr. Naik agreed to help on two conditions: that he would not be asked to do anything against the Quran and Sunnah, and that he would not be paid. However, when the Conservative Party came to power in the UK, Home Secretary at the time . Theresa May, demanded that Dr. Naik be banned from the country, despite there being no evidence of wrongdoing on his part. This was due to his popularity among Muslims in the UK (Naik, 2022).

In 2012, one of Dr. Naik's staff uploaded a video to his Facebook page without checking its contents. The video had been altered, with laughter added in between segments, giving the wrong impression. This caused controversy in Malaysia, with some Hindu organizations taking offense and lodging complaints with their counterparts in India. This resulted in massive protests, which was the first time non-Muslims had objected to Dr. Naik's talks in India. Political organizations in India seized on this issue and made a show of it, lodging police complaints against him. This was the first time Dr. Naik had faced such a problem in India in 25 years, and he

realized that the two major problems facing dawah were internal sectarianism among Muslims and external political interference (Naik, 2022).

2.9.1. "The Alleged Link Between Dr. Zakir Naik and Terrorism: The Truth Behind the Indian Government's Plot"

In 2014, when the BJP government came to power in India, the scenario began to change slowly. Dr. Zakir Naik was on a trip for Umrah in Mecca in 2016 when a bomb blast occurred in Dhaka on July 1st. A newspaper called Star reported that one of the terrorists was a fan of Dr. Zakir Naik on Facebook. The Indian media also reported that Dr. Naik inspired the terrorists, but the Bangladeshi newspaper later corrected this statement. Despite this, the Indian government planned to discredit Dr. Naik. However, due to his popularity and support from the Muslim community, protests erupted all over India. Even though various Muslim sects did not necessarily agree with Dr. Naik, they supported him and asserted that he was not a terrorist. The protests were so intense that the Indian government eventually admitted in Parliament that Dr Naik's organization was not involved with terrorism. However, when the protests died down, the Indian government banned Dr. Naik's organization on November 17th, 2016, for a period of five years. Although Dr. Naik was outside India and wanted to return for a press conference, the government did not allow him to enter. Since the Muslim personal law issue was ongoing, there were hardly any protests against the ban. Dr. Naik was surprised by the warm reception he received from other countries, as he received offers from about 12 to 15 countries to come and stay with them, along with various incentives (Naik, 2022).

2.10. Hijrah: Dr. Zakir Naik's Journey from India to Malaysia Amidst Political Persecution"

Dr. Zakir Naik mentioned that he never thought in his life that he would have to leave India. He thought that the government would stop his father, and he never imagined that they would accuse him of terrorism. In 2017, the Indian government requested that Interpol issue a red corner notice for him, but a famous UK lawyer advised him that (99.9%) of the time, Interpol would grant such requests. However, Interpol rejected the request outright in 2017 and again in 2018 and 2019, stating that

there was no evidence to support the terrorism or hate speech charges against him (Naik, 2022).

In 2020 and 2021, the Indian government changed the charges to money laundering, but Interpol again rejected the request, stating that there was no proof of wrongdoing. Dr. Naik explained that there is not a single court in the world that has put any verdict against him. When the NI and the ED attached his property in 2018, they went to court, and the head of the tribunal, Dr. Manmohan Singh, asked for evidence of any lecture in which Dr. Naik promoted terrorism. Since there was no such evidence, the court issued a stay, and by law, Dr. Naik has not been convicted (Naik, 2022).

Dr. Naik further shared that the Indian government tried to bring him back to India by using its relationship with other countries, but he received support from Malaysia's government, which did not bend to international pressure. However, Dr. Naik had a problem with non-Muslim politicians in India who used him as a word bank, including Prime Minister Narendra Modi, who mentioned him seven times in less than two minutes during his election rally in 2019 (Naik,2022).

When Dr. Naik immigrated to Malaysia, he met with many Indian preachers and scholars, and one famous preacher said that, according to his research, no one in today's world had done hijrah except Dr. Naik. However, Dr. Naik does not believe he is the only preacher who has done so (Naik, 2022).

2.11. "Dr. Zakir Naik's Reflection on his Shortcomings and Aspirations for His Children's Education"

Dr. Zakir Naik identified three major areas of improvement. Firstly, he acknowledged that he had not received a formal education from any Islamic institution or university, which he recognized as a drawback despite being able to deliver talks to large audiences. Secondly, he admitted to not being fluent in Arabic, which was necessary to understand Islamic texts better. Lastly, he clarified that he was not a Hafiz, despite some people believing otherwise, and therefore aimed to memorize the Quran himself. Dr. Zakir Naik decided that he would ensure that his

children receive an education from an Islamic international university and become proficient in the Arabic language (Naik, 2022).

2.12. Conclusion

The current chapter presented a thorough examination of the career and accomplishments of Dr. Zakir Naik. It demonstrated Dr. Naik's life story as one of commitment and enthusiasm for Islamic outreach and study, from his early years in Mumbai to his current status as one of the most prominent Muslim figures of the twenty-first century. It also looked at Dr. Naik's educational background and journey to becoming a well-known preacher and scholar of Islam, as well as his establishment of the Islamic Research Foundation and his numerous public talks on Islam and other religions.

Through this chapter, one can learn more about Dr. Zakir Naik's influence on the Muslim community and beyond, highlighting his work to advance interfaith understanding and discussion. Therefore, it is obvious that Dr. Naik's accomplishments will continue to motivate and have an impact on future generations.

In brief, Dr. Zakir Naik's life and achievements are a testament to the ability to achieve one's goals and have a positive impact on society through education, devotion, and perseverance.

Chapter Three

Chapter Three: Research Methodology

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Chapter Three: Research Methodology

3.1. Introduction

This chapter illustrates the methodology used in this research. It presents the research design used in this study. Moreover, it accounts for the source of data, the methods and procedures used in analyzing the collected data. Besides, it shows the validity and reliability measures used to assess the quality and accuracy of the data and findings.

3.2. Research Design

According to Leavy (2017),social researchers utilize a set of five fundamental frameworks, known as approaches to research design which are quantitative, qualitative, mixed methods, arts-based, and community-based participatory

The approach used in this research is qualitative design which derived from the method of documentation. According to Creswell (2014), qualitative research is a distinctive approach used to explore and grasp the significance that individuals or groups attribute to a social or human problem. It involves the formulation of evolving questions and methodologies throughout the research journey, with data collection typically taking place within the authentic settings of the participants. Correspondingly, Bailey, Hutter, & Hennink, (2010)state that qualitative research is a methodological approach that enables a thorough examination of individuals' experiences by employing a distinctive range of research techniques such as in-depth interviews , focus group discussions , observation , content analysis , visual methods and life histories or biographies . In addition, they add that qualitative researchers examine individuals within their everyday environments to uncover how their experiences and actions are influenced by various aspects of their lives, such as the social, economic, cultural, or physical. Similarly, Taylor-Powell and Renner (2003) claim that qualitative research requires the data to be carefully examined by reading and re-reading the text or listening to recordings multiple times. Throughout this

process, any personal reflections or observations that arise are documented and recorded.

3.2.1. Case Study

Yin(2002) stated that case study research is particularly suitable when exploring "how" or "why" questions, especially in circumstances where the investigator has limited influence over events and when the primary focus is on examining a contemporary phenomenon within its real-life context. Besides, Woodside (2010) defines it as "an inquiry focused on describing, understanding, predicting,
and/or controlling the individual (i.e., process, animal, person, household, organizatio n, group, industry, culture, or nationality) (p.32). In other words, it involves closely examining and portraying the details, comprehend its nature, making predictions about its future outcomes, and occasionally having the ability to affect its behavior. Therefore, Dr. Zakir Naik's speeches are a case study in this research.

3.3. The Source of Data

In this study, the collection of data is derived from documents that contain the transcripts of Dr. Zakir Naik speeches "The Qur'an and Modern Science: Compatible or Incompatible"(Naik, 2014) and "Women's Rights in Islam – Protected or Subjugated?"(Naik, 2015).These documents serve as a beneficial source of information which provide valuable insights related to the research topic. In addition, the speeches are analyzed qualitatively in order to gain a deeper understanding of their content, messages, and impact on the listeners. Besides, such excerpts allow the researchers to better comprehend the ideas and ideologies embedded in Dr. Zakir Naik's speeches. Most importantly, they enable the researchers to shed light on Dr. Zakir Naik's persuasive strategies and how they are used in his discourse.

3.4. Methods and Procedures of Data Analysis

The data used in this work is taken from a transcripts documents of Dr. Zakir Naik speeches, specifically the transcripts of two of his notable speeches: "The

Qur'an and Modern Science: Compatible or Incompatible"(Naik, 2014) and "Women's Rights in Islam – Protected or Subjugated?"(Naik, 2015). The researcher chose these speeches as they showcase Dr. Zakir Naik's adept use of persuasive strategies to affect and persuade his audience with his viewpoints and his ideas. A corpus-based approach was utilized in order to examine the two transcripts by focusing on the persuasive techniques employed by Dr. Zakir Naik. The collected data encompasses a comprehensive range of persuasive strategies that can be found in the first chapter utilized in his speeches, providing valuable insights into his rhetorical approach and contributing to a deeper understanding of his persuasive techniques in the context of the research objectives.

3.5. Validity and Reliability

Validity describes how effectively a technique measures what it is supposed to measure. When a study's findings are highly valid, it indicates that they accurately reflect the genuine features, traits, and variations found in the physical or social reality. High dependability is one sign of a reliable measurement, as well as how consistently a method assesses something is described by its reliability (Roberts & Priest, 2006). To achieve validity and reliability, the researchers have asked for the help of their supervisor to check on the procedures. In this chapter, the description of the research design and the main theoretical frameworks are presented likewise from where the sources are extracted also the methods and procedures of the data analysis.

3.6. Conclusion

This chapter distributes the methodology of the research. It establishes the research design, the source of the data that means from where the sources of Zakir Naik speeches were taken, in addition it includes the methods and procedures for Data Analysis, moreover it is pointed out the validity and reliability of the research whether the fact-finding is well grounded or not .

Chapter Four

Chapter Four : Data Analysis

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3.1. Introduction

The current chapter conducts an analysis of the transcripts of two of Dr. Zakir Naik's speeches entitled "Quran and Modern Science: Compatible or Incompatible?" (Naik, 2014) and "Women's Rights in Islam: Protected or Subjugated?" (Naik, 2015). The primary focus is to examine the use of persuasive strategies in Dr. Zakir Naik's discourse in order to influence his audience. These strategies include verses from the Holy Quran and Hadith and scientific truths to support his arguments and shape their perspectives

3.2. Analysis of Zakir Naik's Use of Persuasive Strategies in his Speeches

Zakir Naik is well known by the adept use of persuasive strategies in his speeches which play a crucial role in capturing the attention and conviction of the audience.

3.2.1. The Analysis of Women's Rights in Islam – Projected or Subjugated?

3.2.1.1. Emotional Appeal

Naik (2015) uses emotional appeal strategy in his speeches to form a connection with his audience. To illustrate, he recites a verse from the Holy Quran, Surah Al- Ahzab:

"For Muslim men and women, for believing men and women for devout men and women, for true men and women, for men and women who are patient as well as constant, for men and women who humble themselves, for men and women who give in charity, for men and women who guard their chastity and modesty, for men and women who engage in Allah's praise, for them Allah has prepared forgiveness and ample of reward."(Al- Qur'an, Surah Al- Ahzab, 35:35)

He uses this verse to affect the listeners to strive for righteousness, patience, humility and charity. He wants to evoke a range of emotions such as hope, gratitude and a desire for spiritual rewards such as paradise and Allah satisfaction.

In another occasion, Naik (2015) recites a Sahih Hadith of Sunan Nasa'i:**"Paradise lies beneath the feet of your mother**."(Hadith,Sunan Nasa'i, the Book of Jihad, 6:3106).By using this Hadith, Naik appeals the emotions of his audience by mentioning the heavenly reward that Allah will grant his people when they love, respect and value their mothers and recognize their crucial role in Islam. He mentions many other similar ideas to affect their emotions positively and encourage them to attain the paradise.

3.2.1.2. Appeal to Authority

Dr. Zakir Naik (2015) emphasizes the value of and reliance on the Quran as an authoritative source of knowledge and views it as a divine text. By stressing the Quran's divine origin, he wants to persuade the audience to think of it as a reliable and authoritative source. He starts by confidence especially when he mentions proofs from Quran such as Surah Al-'Alaq:

"*Read, recite, proclaim! In the name of thy Lord Who created. Who created the men from something which clings, a leech like substance. Read in the name of thy Lord Who is most Bountiful, Who taught men the use of the pen. Who taught men that which he did not know.*"(Al- Qur'an, Surah Al-'Alaq, 96:1-5)

This example given shows the authority of Quran defending the educational right for human being, besides these verses stress the value of education, the pursuit of knowledge, and the identification of Allah as the ultimate source of knowledge. They urge believers to study, research, and learn in order to comprehend their surroundings and carry out their duties as stewards of creation.

3.2.1.3. Credibility

Naik (2015) often utilizes verses from the Holy Quran and quotes from Hadith since they are considered as a credible source to support his ideas and reinforce his viewpoints.

For Muslims, Quran and Hadith are the primary sources of guidance. That is why, all Naik's speeches contain many Qur'anic verses such as **"O Humankind! Reverent your guardian Lord Who has created you from a single person and has created his mate of like nature"** (Al-Qur'an, Surah An-Nisa, 4: 1). Moreover, Naik's speeches include many Hadith quotes. Otherwise speaking, Naik often utilizes the recorded sayings, actions, and approvals of Prophet Muhammad (peace be upon him)such as **"O ye young people! Whoever has the means to get married, should get married"** (Hadith, Sahih Bukhari,the Book of Nikah, 3:5066).

3.2.1.4. Criticism of other Religions

Naik (2015) often criticizes other religions in his speeches to show the audience that Islam is the divine source. He consistently aims to highlight the distinct qualities and teachings of Islam that distinguish it from other religions. For example, Naik argues that in the Bible, God says, **"I will multiply your conception and you will give birth in pain and sorrow and your desire shall be your husband and he will rule over you."**(Bible, the Book of Genesis, 3: 16).While in Islam, Allah says in Surah An-Nisa **"Respect the womb that bore you"** (Al- Qur'an, Surah An-Nisa 4: 1).

Naik compares both religions using the same concept which is "pregnancy". He states two verses from two different religious books that are Quran and Bible. He explains that in Bible "pregnancy" is regarded as a curse and giving birth will be accompanied by discomfort and sorrow. In contrast, to Quran which elevates woman's pregnancy and appreciates the role of a mother in giving a birth. It also conveys the idea that individuals should value the efforts and sacrifices that their mothers made.

3.2.1.5. Repetition

Naik (2015) frequently repeats the same idea multiple times to create a stronger impact on his audience. He uses Quran verses that have the same meaning from different surahs (chapters) to reinforce his arguments. As an illustration, he uses a verse from Surah Al-An'am:**"Kill not your children for want of sustenance for it is Allah who will give sustenance to you and your children."**(Al- Qur'an, Surah Al-An'am, 6:151).Then, he mentions another one from Surah Al-Isra **"Kill not your children for want of sustenance for it is Allah who will give sustenance to your children and you, for killing of children is a major sin."**(Al- Qur'an, Surah Al-Isra, 17:31).

Naik repeats these verses to persuade the listeners that Allah prohibited the killing of children either male or female because Allah is the one who provides the sustenance and provisions for His people. Besides, such repetition advocates the protection and promotion of the value of children's lives, and emphasizing their inherent dignity and worth.

3.3.2. The Analysis of Quran and Modern Science Speech: Compatible or Incompatible?

In this speech, Dr. Zakir Naik (2014) employs various persuasive techniques to demonstrate the compatibility between the Quran and modern science. These techniques include logical argumentation, employing appeal to authority, evoking emotional responses, and conducting comparative analysis.

3.2.2.1. Logical Argumentation

Naik (2014) often uses reasoning and logical principles to establish the validity and soundness of an argument or he simply uses a series of statements or propositions in a coherent and structured manner to support/prove a particular claim such as when asked about the miracle of Jesus.

One of the audience who attended Naik's lecture asked him:

"Is it not a contradictory that Hazrat Isa Alaihis Salaam is born without a father's sperms, what is the exact scientific reasoning?"

Naik (2014) replied this question by presenting syllogistic arguments, deductive reasoning, and appeals to common sense to make his case by saying:

"……..**the miracles which took place in the past, most of them do not give an opportunity to analyze them today because we cannot go back in the past. We cannot go back in the past, there were few miracles, which give us an opportunity to examine……."**

Then, Dr. Naik supported his argument by using a scientific evidence:

"**Today science tells us there are certain species which can be born without male intervention, and the best example is a male bee. The male Bee is the 'Egg' which has not been fertilized by a male. The Queen Bee which lays Eggs… which doesn't get fertilized by the male, they are born as male…."**

According to Zakir Naik, science acknowledges that certain species, like the male bee, can be born without male intervention. In the case of bees, male bees are the result of unfertilized eggs laid by the queen bee, while female bees are the product of fertilized eggs. Naik suggests that this phenomenon occurs in lower animals, but there is no evidence for its occurrence in higher animals. He argues that the ability for some animals to reproduce without fertilization is a marvel that science cannot explain. Naik (2014) believes that this phenomenon is possible because of the intervention of Allah Subhanahu Wa Ta'ala, the Islamic concept of God. Thus, he draws a parallel between this natural occurrence and the miraculous birth of Isa (Jesus) in Islamic belief, where Allah enabled Maryam (Mary) to conceive without a male partner.

3.2.2.2. Appeal to Authority

Naik (2014) refers to the Quran, the holy book of Islam, to support his claim. By invoking a religious scripture **"Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?"** (Al- Qur'an, Surah Al-Anbya, 21:30).He aims to add a sense of divine authority to his argument and strengthen its persuasiveness, particularly for those who adhere to Islamic beliefs.

He also calls on the authority of the Quran as a divine source of knowledge. By referencing the verse from the Qur'an (Surah Al-Qiyamah, 75:3-4) that speaks about the ability to reconstruct perfectly the tips of fingers.

"**Does man think that We Cannot assemble his bones? Nay, We are able to put Together in perfect order The very tips of his fingers."** (Al-Qur'an 75:3-4)

He assumes that unbelievers often question how resurrection could occur after the disintegration of the bones in the earth, and how each individual would be recognized on the Day of Judgment. In response to these doubts, Almighty Allah assures us that not only can He gather our bones back together, but He can also reconstruct our very fingertips flawlessly. The Qur'an specifically mentions fingertips when discussing the determination of an individual's identity. It is interesting to note that the science of fingerprinting, which is based on the uniqueness of each person's fingerprint pattern, was not discovered until 1880 through the research of Sir Francis Galton. Today, fingerprints are widely used by police forces worldwide for criminal identification because no two individuals have the exact same fingerprint pattern.

The fact that the Quran mentioned the specificity and uniqueness of fingertips 1400 years ago is a remarkable insight. It suggests that only the Creator Himself could have been aware of this intricate detail about human identity. This serves as a powerful indication of the divine origin of the Quran and the knowledge it contains, further affirming the existence and wisdom of the Almighty (Naik, 2014).

3.2.2.3. Emotional Appeal

Naik (2014) utilizes emotional appeal in Quran and Modern Science Speech. Although it is not explicitly mentioned in the provided statement, emotional appeal can be inferred from the overall context and purpose of his argument. For example, he declares that the Quran mentions embryology in astonishing detail, describing the stages of human development inside the womb. These descriptions correspond remarkably well with what modern embryology has revealed. It is indeed fascinating how the Quran accurately portrays these intricate biological processes, despite the limited scientific knowledge available at the time of its revelation.

He argues that the first sense to develop in a developing human embryo is hearing. The fetus can hear sounds after the 24thweek. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light. Consider the following Quranic verses related to the development of the senses in the embryo:

"And He gave You (the faculties of) hearing and sight and feeling (And understanding)." (Al-Qur'an, Surah As-Sajdah, 32:9)

"**Verily! We created Man from a drop of mingled sperm, In order to try him: So We gave him (the gifts), Of Hearing and Sight."** (Al-Qur'an, Surah Al-Insan, 76:2)

"It is He Who has created for You (the faculties of) Hearing, sight, feeling And understanding: little thanks. It is ye give!" (Al-Qur'an, Surah Al-Mu'minun, 23:78)

In all these verses the sense of hearing is mentioned before that of sight. Thus, the Quranic description matches with the discoveries in modern embryology.

Naik (2014) also mentions another area where the Quran demonstrates its compatibility with science that is cosmology. He claims that the Quran talks about the creation of the universe, stating that it originated from a single point. This notion aligns with the Big Bang theory, a widely accepted scientific explanation for the origin of the universe. He uses the Quranic verse that says **"Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?"** (Al- Qur'an, Surah Al-Anbya, 21:30).

By highlighting the uniqueness of the universe's creation and emphasizing the low probability of it occurring by chance, he likely intends to trigger emotional responses such as fascination, astonishment, and even a sense of divine beauty. Additionally, the reference to the Quran and the use of religious teachings can elicit emotional responses in individuals who hold deep religious beliefs. For believers, the inclusion of religious scripture in the discussion of the universe's origin can invoke feelings of reverence, devotion, and a sense of spiritual connection.

3.2.2.4. Comparative Analysis

Naik (2014) also uses a comparative approach in his speech, where he compares a verse from the Qur'an with the scientific explanation of the Big Bang theory. By doing so, he aims to find similarities between religious teachings and scientific discoveries. This strategy is intended to show that the Qur'an is in harmony with scientific knowledge, rather than conflicting with it. Through this comparative analysis, Dr. Zakir Naik suggests that the Quran may have anticipated or aligned with scientific understandings of the universe's origin. He presents these alignments as complementary rather than contradictory, seeking to enhance the credibility of religious teachings by demonstrating their consistency with scientific findings.

This approach appeals to individuals who value both their faith and scientific knowledge, as it aims to show that Islam and scientific understanding can coexist. In essence, Dr. Zakir Naik attempts to bridge the perceived gap between faith and science, showcasing that Islamic teachings and the Quran can be seen as relevant and compatible with the insights of astrophysics and cosmology. The use of comparative

analysis reinforces his argument by positioning religious teachings as meaningful and in line with scientific advancements.

Naik (2014) also draws a comparison between historical beliefs and scientific understanding of the water cycle. By contrasting earlier misconceptions with the present-day concept of the water cycle, it implies that ancient texts and beliefs did not have a complete understanding of the phenomenon. This comparative analysis could aim to demonstrate the superiority or advanced knowledge present in Islamic teachings. He asserts that in earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the 'Tartarus', since Plato's time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Until the nineteenth century, Aristotle's theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Nowadays, the water cycle demonstrates the ongoing circulation of water throughout the Earth and its atmosphere. It is an intricate system comprising various processes. Water in its liquid state transforms into water vapor through evaporation, then condenses to create clouds, and ultimately returns to the Earth's surface as precipitation in the form of rain and snow. This comes in accordance with some Quranic verses such as **"Seest thou not that Allah Sends down rain from The sky, and leads it Through springs in the earth? Then He causes to grow, Therewith, produce of various Colors."**(Al-Qur'an, Surah Az-Zumar, 39:21)

"He sends down rain From the sky And with it gives life to The earth after it is dead: Verily in that are Signs For those who are wise."(Al Qur'an, Surah Ar-Rum, 30:24)

“And We send down water From the sky according to (Due) measure, and We cause it To soak in the soil; And We certainly are able To drain it off (with ease).” (Al-Qur’an, Surah Al-Mu'minun, 23:18)

The verses mentioned above highlight the various stages of the water cycle: the descent of rain from the sky, the flow of water in springs and rivers on the Earth's surface, the growth of crops through the absorption of water, and the eventual drying and decomposition of the plants.

When comparing this description with modern scientific understanding, we find that it aligns with the basic principles of the water cycle. According to scientific knowledge, water evaporates from the Earth's surface, forms clouds, condenses, and then falls back to the Earth as precipitation, including rain. This water then flows into streams, rivers, and underground reservoirs, sustaining plant life and eventually returning to the oceans, where the cycle begins anew.

Zakir Naik often emphasizes the accuracy of this description in the Quran, asserting that such knowledge could not have been known during the time of its revelation. He argues that this testifies that the content of the Quran cannot be written by human capacity.

3.3. Conclusion

Zakir Naik uses persuasive strategies to have a profound impact on the listeners. He uses such rhetoric techniques to gain the audience trust and influence its ideas and thoughts. By reinforcing his arguments with verses from the Quran and Hadith, as well as scientific facts, which adds credibility and authenticity to his message. His ability to communicate effectively and appeal to both religious and logical reasoning enhances the impact of his speeches and establishes a sense of intellectual connection with the audience.

Chapter Five

Chapter Five: Discussion of the Findings and Pedagogical Implications

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5.1. Introduction

This chapter discusses the findings of the current research. It provides valuable insights and pedagogical implications for developing communication and persuasive abilities. The strategies identified include quoting religious texts, logical reasoning, comparative religion, emotional appeals, and question and answer sessions.

5.2. Discussion of the Major Findings

Zakir Naik is an Islamic preacher known for his speeches and lectures on comparative religion. While it is important to note that the analysis of his speeches can be subjective, some common persuasive strategies that he has been observed to use include:

- Quoting Religious Texts: Naik often supports his arguments by quoting verses from religious texts, particularly from the Quran. This strategy aims to establish credibility and authority by presenting religious teachings as the basis for his arguments.
- Logical Reasoning: Naik employs logical reasoning to support his viewpoints. He uses arguments such as cause-and-effect relationships, analogies, and deductive reasoning to present his ideas in a logical framework, appealing to the rationality of his audience.
- Comparative Religion: One of Naik's main approaches is to compare different religions, highlighting what he perceives as inconsistencies or contradictions in other faiths while emphasizing the coherence and superiority of Islam. This strategy aims to persuade the audience that Islam is the most logical and comprehensive religion.
- Appeals to Emotion: Naik uses emotional appeals to connect with his audience on a personal level. He often discusses the importance of faith, the rewards of following Islam, and the consequences of not embracing the religion. By evoking emotions such as fear, hope, and a sense of belonging, he seeks to influence the audience's attitudes and beliefs.

- Question and Answer Sessions: Naik frequently engages in question and answer sessions with his audience, where he responds to various queries and challenges to his viewpoints. This approach allows him to present his ideas in a conversational manner and address doubts or criticisms, further solidifying his persuasive efforts.

It is important to approach any analysis of persuasive strategies in speeches with critical thinking and consider various perspectives. Different individuals may interpret and respond to these strategies differently, leading to diverse reactions to Naik's speeches.

5.3. Pedagogical Implications

The current study sheds light on the importance of persuasive strategies utilized by Dr . Zakir Naik , particularly in religious discourse. The purpose behind this study is to offer a valuable opportunities for the audience to enhance their critical thinking skills by analyzing and understanding the persuasive techniques employed by Naik. In addition, it helps them develop their communication and argumentation skills. Besides, it helps them better understand how these skills are used to shape their personal opinion. Moreover, by studying Naik's strategies, listeners can gain precious insights into the effective rhetorical devices, evidence-based argumentation, clear and compelling language with the necessary tools to employ similar techniques in their own persuasive endeavors.

In the rear, through the analysis of Naik's strategies the audience can easily acquire the art of persuasive discourse and apply it to impact the other's viewpoints. This process fosters personal growth and empowers individuals to navigate various contexts with confidence and meaningful interactions.

5.4. Conclusion

In summary, this chapter analyzed Dr. Zakir Naik's persuasive strategies in religious discourse, emphasizing rhetorical devices, evidence-based argumentation, and emotional appeals. Key strategies included quoting religious texts, logical reasoning, comparative religion, emotional connections, and question and answer sessions. The findings underscored the importance of critical thinking and recognizing diverse interpretations. By understanding these strategies one can develop and engage in inclusive dialogue and discussions.

General Conclusion

The research carried out on Zakir Naik's persuasive discourse demonstrates the usefulness of discourse analysis as a valuable tool for studying and understanding the persuasive strategies employed in debates, with Zakir Naik's discourse serving as a case study for analysis.

This work includes four chapters. The first chapter consists of the fundamental ideas of persuasion and discourse analysis. It began by outlining earlier research done by several academics on "discourse analysis as a tool to analyze the discourse in Zakir Naik debates: persuasion as a case study". It also included a definition of discourse analysis as well as information on its many forms and methodologies. In fact, it considered what persuasion really means. Moreover, it shed insight on its primary kinds, methods, and modalities. The second chapter took the life and accomplishments of Dr. Zakir Naik serve as an example of how one may succeed in life and make a constructive contribution to society via hard work, dedication, and knowledge. The third chapter outlines the research methodology, the data source (i.e., the speeches of Zakir Naik that were used as data), the methods and procedures for data analysis, as well as the validity. Moving to the forth chapter where researchers made analysis of two different speeches of Zakir Naik "Women's Rights in Islam – Protected or Subjugated" and "Islam and Modern Science" by distinguishing the persuasive strategies used in the speeches distribution of the research's methodology is covered in this chapter. Accordingly, the study questions were dealt with and the four tested hypotheses were confirmed as a consequence of the analysis, additionally, several educational implications and suggestions have been made in relation to the research issue.

The major findings revealed that Zakir Naik often employs logical arguments and reasoning to support his claims. He presents logical explanations, evidence, and examples to persuade the audience that Islam upholds women's rights or demonstrates the compatibility of Islam with modern science. Moreover, Zakir Naik frequently quotes from authoritative Islamic texts, such as the Quran and Hadith, to provide religious legitimacy to his arguments. By citing these sources, he aims to establish

credibility and convince the audience of the validity of his perspectives. Zakir Naik also utilizes emotional appeal to connect with the audience. He may use narratives, anecdotes, or personal stories to evoke empathy or inspire emotional responses, reinforcing his arguments and capturing the audience's attention. Finally, when discussing women's rights in Islam or the relationship between Islam and modern science, Zakir Naik often employs comparative analysis. He compares Islamic teachings or practices with those of other religions or belief systems, highlighting what he perceives as strengths or unique aspects of Islam, aiming to persuade the audience of its superiority or compatibility with modern values.

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