A Linguistic Study of Islamic Lessons Directed to English-Speaking Muslims

دراسة لغوية للدروس الدينية الموجهة لمتحدثي اللغة الانجليزية من المسلمين

MA. Thesis

Submitted to

The Department of English Language Literature and Simultaneous Interpretation

In Partial Fulfillment for The Requirements of MA Degree

In

English Linguistics

By

Marwa Mahmoud Abd El Fattah

Under the Supervision of

Professor Laila Abdel-Razek Osman

Professor of Linguistics

Department of English Language, Literature and Simultaneous Interpretation

Co-Supervision

Dr. Meran Sabry

Lecturer of Linguistics

Department of English Language, Literature and Simultaneous Interpretation

Al-Azhar University

Faculty of Humanities

2018

About the author

Name: Marwa Mahmoud Abd El Fattah

Job: Assistant Lecturer at Al Azhar University, Cairo, Egypt

Email: marwayassin80@yahoo.com

Phone: 00202- 01146835983 / 00202 – 01001439700

Facebook: <https://www.facebook.com/marwa.yassin.94>

Contents

Contents	iii
Acknowledgments	x
List of tables	xi
List of figures	xi
List of charts	xi
Abstract	xii
Key to Transcription	xiii
Introduction	1
0.1 Background of the Study	1
0.1.1 Muslims in Europe and America	2
0.1.2 Internet Role in Religion	4
0.2 Statement of the Problem	5
0.3 Objectives of the Study	5
0.4 Conceptual Framework	6
0.5 Data of the Study	9
0.6 Outline	11
Chapter One	14
Literary Review	14
Chapter One	15
1.0 Introduction	15
1.1 The English Language	15
1.2 The Scientific Study of Language: Linguistics	16
1.3 The Language of Religion	18
1.3.1 The Relation between Language and Religion	19
1.4 The Analysis of Discourse	21
1.5 Types of English Discourse	23
1.5.1 English Religious Discourse	23
1.5.2 Islamic English	25

1.5.3 Evaluation of the Status of Islamic English as Regards the Different Levels of Language:	27
Chapter Two	29
Theoretical Framework	29
2.0 Introduction	30
2.1 The General Framework of SFG	31
2.2 Functions of Language:	33
2.3 Ideational Function (Transitivity)	37
2.3.1 Material Processes:	40
2.3.2 Mental Processes	42
2.3.3 Relational Processes	43
2.3.4 Verbal Processes	48
2.3.5 Behavioral Processes	50
2.3.6 Existential Processes	51
2.4. Interpersonal Function	52
2.4.1 Mood	53
2.4.2 Indicative mood	53
2.4.2.1 The Subject	54
2.4.2.2 The Finite	55
2.4.2.3 The Residue	57
2.4.3 Imperative Mood	59
2.5 Textual Function	60
2.5.1 Thematic Structure	60
2.5.2 Cohesion and Coherence	63
2.5.3 Cohesion	63
2.5.3.1 Reference	64
2.5.3.2 Substitution	64
2.5.3.3 Ellipsis	67
2.5.3.4 Lexical Cohesion	68
2.5.3.5 Conjunction	69
2.5.4 Coherence	71

2.5.4.1	Registerial Coherence	71
2.5.4.2	Generic Coherence:.....	71
2.6	Functional grammar, Persuasion, Rhetoric.....	72
2.7	Rhetorical analysis: Religious Speech as Persuasive and Hortatory Discourse.....	74
2.8	Three Modes of Persuasion.....	75
2.8.1	Ethos	76
2.8.2	Pathos	77
2.8.3	Logos	77
2.9	The Five Principles of Persuasion	79
2.9.1	Invention.....	80
2.9.2	Arrangement:.....	80
2.9.3	Style:.....	84
2.9.4	Memory:	84
2.9.5	Delivery:	84
Chapter Three		86
Practical Analysis of Zakir Naik's Lesson Versus Yassir Qadhi's Lesson.....		86
3.1	Criteria of Analysis	87
3.2	A Short Biography of Zakir Naik.....	88
3.3	Analysis of Zakir Naik's Lesson.....	89
3.4	Lexico-Grammatical Level Analysis of Naik's Lesson:	89
3.4.1	Ideational Function:.....	89
3.4.1.1	Transitivity	89
3.4.1.2	Tense Choice.....	94
3.4.1.3	Participants.....	94
3.4.1.4	Voice Choice.....	95
3.4.2	Interpersonal Function.....	96
3.4.2.1	Mood:	96
3.4.2.2	Modality	99
3.4.3	Textual Function.....	100
3.4.3.1	Theme	100

3.4.3.2	Cohesion	101
3.4.3.3	Coherence	105
3.5	Rhetorical Level Analysis of Naik’s Lesson.....	106
3.5.1	Aristotle's Rhetorical Proofs.....	106
3.5.1.1	Ethos	106
3.5.1.2	Logos.....	108
3.5.1.3	Pathos	112
3.5.2	Aristotle's five principles.....	113
3.5.2.1	Invention	113
3.5.2.2	Arrangement	113
3.5.2.3	Style	114
3.5.2.4	Memory.....	115
3.5.2.5	Delivery.....	116
3.6	Analysis of Yassir Qadhi's Lesson:	117
3.6.1	A Short Biography of Yassir Qadhi	117
3.7	Lexico-Grammatical Level Analysis of Qadhi’s Lesson:	118
3.7.1	Ideational Function:.....	118
3.7.1.1	Transitivity.....	118
3.7.1.2	Tense Choice.....	124
3.7.1.3	Participants.....	125
3.7.1.4	Voice Choice.....	127
3.7.2	Interpersonal Function.....	127
3.7.2.1	Mood:	127
3.7.2.2	Modality	129
3.7.3	Textual Function.....	131
3.7.3.1	Theme.....	131
3.7.3.2	Cohesion	132
3.7.3.3	Coherence	139
3.8	Rhetorical Level Analysis of Qadhi’s Lesson.....	140
3.8.1	Aristotle's Rhetorical Proofs.....	140

3.8.1.1	Ethos.....	140
3.8.1.2	Logos.....	142
3.8.1.3	Pathos	146
3.8.2	Aristotle's Five Principles.....	148
3.8.2.1	Invention	148
3.8.2.2	Arrangement	148
3.8.2.3	Style	149
3.8.2.4	Memory	150
3.8.2.5	Delivery.....	150
Chapter Four		151
Practical Analysis of Abdelrahman Murphy's Lesson versus Abdul Nasir Jangda's Lesson		151
4.1	A Short Biography of AbdelRahman Murphy	152
4.2	Lexico-Grammatical Level Analysis of AbdelRahman Murphy's Lesson:.....	153
4.2.1	Ideational Function:.....	153
4.2.1.1	Transitivity	153
4.2.1.2	Tense Choice.....	159
4.2.1.3	Participants.....	160
4.2.1.4	Voice Choice.....	161
4.2.2	Interpersonal Function.....	162
4.2.2.1	Mood:.....	162
4.2.2.2	Modality	163
4.2.3	Textual Function.....	165
4.2.3.1	Theme.....	165
4.2.3.2	Cohesion	165
4.2.3.3	Coherence	173
4.3	Rhetorical Level Analysis of AbdelRahman Murphy's Lesson	173
4.3.1	Aristotle's Rhetorical Proofs.....	173
4.3.1.1	Ethos.....	173
4.3.1.2	Logos.....	174
4.3.1.3	Pathos	177

4.3.2 Aristotle's Five Principles.....	179
4.3.2.1 Invention	179
4.3.2.2 Arrangement	179
4.3.2.3 Style	180
4.3.2.4 Memory	182
4.3.2.5 Delivery.....	183
4.4 A Short Biography of Abdul Nasir Jangda	184
4.5 Lexico-Grammatical Level Analysis of Abdul Nasir Jangda's Lesson:	185
4.5.1 Ideational Function:.....	185
4.5.1.1 Transitivity	185
4.5.1.2 Tense Choice.....	190
4.5.1.3 Participants.....	191
4.5.1.4 Voice Choice.....	192
4.5.2 Interpersonal Function.....	193
4.5.2.1 Mood:	193
4.5.2.2 Modality	194
4.5.3 Textual Function.....	196
4.5.3.1 Theme.....	196
4.5.3.2 Cohesion	196
4.5.3.3 Coherence	203
4.6 Rhetorical Level Analysis for Abdul Nasir Jangda's Lesson	203
4.6.1 Aristotle's Rhetorical Proofs.....	203
4.6.1.1 Ethos.....	203
4.6.1.2 Logos.....	204
4.6.1.3 Pathos	206
4.6.2 Aristotle's Five Principles.....	207
4.6.2.1 Invention	208
4.6.2.2 Arrangement	208
4.6.2.3 Style	209
4.6.2.4 Memory	211

4.6.2.5 Delivery.....	211
Chapter Five	212
Findings and Results	212
5.0 Introduction.....	213
5.1 The Results of the First Pair of Lessons:	213
5.1.1 Lexico- Grammatical Level:	213
5.1.2 Rhetorical Level	217
5.1.3 General conclusions:	220
5.2 The Results of the Second Pair of Lessons:	222
5.2.1 Lexico-Grammatical Level:	222
5.2.2 Rhetorical Level	226
5.2.3 General Conclusions:	230
Conclusion.....	232
References	237
Appendix 1-a The Complete List of Different Verbs Types in Naik’s Lesson	251
Appendix 1 -b Zakir Naik Lesson Script: Does God exist	254
Appendix 2-a The Complete List of Different Verbs Types in Qadhi’s Lesson	259
Appendix 2- b Yassir Qadhi Script: Proofs of existence.....	264
Appendix3-a The Complete List of Different Verbs Types in Murphy's Lesson	268
Appendix 3-b Abdelrahman Murphy Script: How to love- relationships in Islam	273
Appendix 4-a The Complete List of Different Verbs Types in Jangda's’s Lesson	278
Appendix 4- b Abdul Nasir Jangda Script-How to love- Relationships in Islam	283

Acknowledgments

First and foremost, I thank Allah the Almighty for guidance and help. It is through His grace and Compassion that I have been able to complete this work.

I am really indebted and grateful to my supervisor Prof. Laila Abdel-Razek. She has provided me with extensive personal and professional guidance, and taught me a great deal about scientific research, without her considerate help this thesis would not have been possible. I am also deeply thankful to my co- supervisor Dr. Meran Sabry for her sincere efforts, help, and support.

I genuinely express my gratitude to my parents. My late father whom I hope could have attended such moment, yet despite being absent (in Paradise In shaa' Allah) his effect upon me is one of my strong motives along the road. I am really indebted to my mother who always sacrifices her convenience to provide me with the time needed for study and nourishes me with her sincere prayers to have Allah's guidance.

I would like to acknowledge the favor of my husband and my daughter as they were always supportive, helpful and cooperative. They have encouraged me a lot.

Special thanks go to my dearest sister and friend Asmaa and to my colleagues in the Department of English Language for their help, sincere advice and fruitful discussions.

List of tables

Table 1 Verbs of mental processes	43
Table 2 Verbs of relational processes	47
Table 3 - Types of Conjunction	70
Table 4 - Processes types in Naik's lesson.....	92
Table 5 -Processes types in Qadhi's lesson.....	121
Table 6 - Processes types in Murphy's lesson.....	156
Table 7 - Processes types in Jangda's lesson	188

List of figures

Figure 1 -The Mood system network.....	35
Figure 2 - Processes Types	39

List of charts

Chart 1- Processes percentage in Naik's lesson.....	92
Chart 2- Processes percentage in Qadhi's lesson-	121
Chart 3- Processes percentage in Murphy's lesson	156
Chart 4 - Processes percentage in Jangda's lesson	188

Abstract

This study explores the linguistic and rhetorical features that characterize the religious genre. It specifically tackles the Islamic English lessons introduced to English speaking Muslims. A large number of lessons are uploaded to the internet, and many of them share the same subject. However, they acquire different rates of views.

The study reviews the theory of Systemic Functional Grammar developed by Halliday as a basis for the analysis of the lessons. Rhetoric introduced by Aristotle in Ancient Greek is referred to as a tool of delimiting the persuasive elements in the lessons. The aim is to identify both linguistic and rhetorical features that distinguish the lessons with a higher views rate.

The results are amassed through examining four lessons. Each two form a pair with a unified subject. Hopefully the conclusions would help preachers to improve the Islamic lessons they deliver.

Key words: religious discourse, Systemic Functional Grammar, rhetorical analysis, Mood, cohesion, transitivity, ethos, logos, pathos.

Key to Transcription

The following are the reading conventions of the transcribed Arabic words presented in the thesis:

1) Consonants

Sound	Description	Example	
		Word	Translation
/ b / ب	voiced bilabial stop	/bint/	girl
/ t / ت	voiceless alveolar stop	/ta:j/	'crown'
/ T / ط	voiceless emphatic alveolar stop	/Tara/	'fly'
/ d / د	voiced alveolar stop	/di:n/	'religion'
/ D / ض	voiced emphatic alveolar stop	/Dāraba/	'hit'
/ k / ك	voiceless velar stop	/kurah/	'ball'
/ q / ق	voiceless uvular stop	/qəlam/	'pen'
/ ʔ / ؀	voiced glottal plosive	/ʔaʕ la:/	'Above'
/m/ م	voiced bilabial nasal	/muri:H/	'comfortable'
/n/ ن	voiced alveolar nasal	/nu:r/	'light'
/l/ ل	voiced lateral alveolar	/layl/	'night'
/r/ ر	voiced alveolar trill	/raff/	'shelf'
/f/ ف	voiceless labiodental fricative	/fam/	'mouth'

/θ/ث	voiceless dental fricative	/θawr/	‘ox’
/ð/ذ	voiced dental fricative	/ða:lika/	‘that’
/Z/ظ	voiced emphatic dental fricative	/Zufr/	‘nail’
/s/س	voiceless alveolar fricative	/su:r/	'fence'
/S/ص	voiceless emphatic alveolar fricative	/Safi:r/	'whisteling'
/z/ز	voiced alveolar fricative	/zir/	'button'
/ʃ/ش	voiceless palatal fricative	/ʃahr/	'month'
/j/ج	voiced palatal affricate	/jida:r/	'wall'
/X/خ	voiceless uvular fricative	/Xɑs/	'lettuce'
/G/غ	voiced uvular fricative	/Ga:li:/	'expensive'
/ç/ع	voiced pharyngeal fricative	/çamal/	'work'
/h/ه	voiceless glottal fricative	/hirah/	'cat'
/H/ح	voiceless pharyngeal fricative	/Harb/	'war'
/w/و	voiced bilabial glide	/wasiç /	'wide'
/y/ي	voiced palatal glide	/yad/	'hand'

(2) Vowels

Sound	Description	Example	
		Word	Translation
/a/	short open front unrounded vowel	/kabi:r/	'big'
/a:/'	long open front unrounded vowel	/sa:kit/	'silent'
/ɑ/	short open back unrounded vowel	/Talaba/	'required'
/i/	short close front unrounded vowel	/sin/	'tooth'
/i:/'	long close front unrounded vowel	/Hazi:n/	'sad'
/u/	short close back rounded vowel	/Zulm/	'injustice'
/u:/'	long close back rounded vowel	/yaqu:d/	'drive'

Introduction

0.1 Background of the Study

Language is the essential means of communication among people; however, language functions are not confined to the communication of thoughts, ideas, orders, and such from a person to another. In fact, language is used in different situations in different contexts. These contexts vary widely: they may be social, political, economic, or religious, in addition to the language related to newspapers, advertisements and more recently the language related to the internet. In each of these contexts, language performs a function that is different from another. This fact has tempted linguists to assume the existence of different genres of language paralleling to the different contexts of language usage.

One of these important contexts is the religious context. It is an undeniable fact that language is the essential tool by which religion is conveyed, explained, enrooted, and transmitted as a heritage of each nation. Both forms of language-written and spoken- participate in the religious functions to be performed within the society concerned. In his article "Language and Religion", Crystal emphasized "the fundamental role language plays in the practical understanding, expression, presentation and furtherance of any set of religious beliefs". (1966, p.11)

Nowadays, the issue of religious discourse is one of paramount importance. Islam is essentially a religion that is revealed and propagated in Arabic. Classical Arabic is the sacred language of Islam. It is the language of the Qur'an and the native language of Muhammad. The Islamic intellectual, legal, and social heritage has been transmitted for centuries in Arabic. All Muslims are not only required to recite daily prayers in Arabic, but they must have a minimum amount of the Qur'an memorized for

the purposes of prayers and worship. As a result, for the widespread of Islamic Religion, there grow in the last few decades the necessity of having English-speaking preachers.

0.1.1 Muslims in Europe and America

-In Europe

Hackett (2015) marked the progressive increase in Muslims' number in Europe and emphasized the need to an equivalent increase in the religious information and speeches delivered in the languages spoken all over Europe. English language is one of the main languages spoken in Europe.

The Muslims' share of Europe's total population has been increasing steadily. In recent decades, the Muslims' share of the population throughout Europe grew from 4% in 1990 to 6% in 2010. This pattern is expected to continue through 2030 when Muslims are projected to make up 8% of Europe's population. The conclusion is that the number of Muslim users of the English language, to whom such studies may appeal, amount to millions.

-In America

The second largest polling organization in the United Kingdom - Ipsos MORI¹- conducted a new poll to track perceptions varying nationalities have about the demographics of their own country. The results reveal the incredible disparity between the perception of Americans about Muslim population and the reality in the USA. (Whalen, 2014)

One of the most famous and authentic sites in conducting surveys and researches.¹

According to the new poll, US citizens expected the Muslims population of the US to be about 15 percent when asked “Out of every 100 people, how many do you think are Muslims?” This means that the USA has 47.4 million Muslims. The reality is quite different, with current research putting "the percentage of Muslims in the United States at about 8 percent of the population, with an estimated 2.6 million Muslims in the US as of 2010. Even higher estimates find that there are between five and eight million Muslims in the entire country." (Whalen, 2014)

The Americans horror of Islam makes them imagine the number of Muslims to be largely increasing; this is reflected in their mistaken expectancies for the number of Muslims as larger than it actually is. The role of true religious speech enforces itself here. Further studies on the Islamic religious speech may help correct the faulty image formed in Americans’ minds.

As a matter of fact, the late years have witnessed the appearance of a number of preachers who are either English native speakers or fluent speakers of English. They all lecture in English language and their speeches (sermons) are addressed to English-speaking Muslims. Some writers used the term "Islamic English", it is defined by Al-Faruqi as "Islamic English is the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and thus, to serve the linguistic needs of Muslim users of English Language." (1988, p.7). As he stated, the number of the Muslim users of the English language to whom such studies may appeal amount to several hundred millions of people. Another fact that consolidates the urgency of having studies on English Islamic discourse is the number of likes for the pages of those English-speaking preachers. The numbers range between a hundred thousand to millions. Dealing with such subject pertaining to a large number

of Muslims is then a necessity. It reflects the dire need and inquiry of English-speaking Muslims as regards Islam.

0.1.2 Internet Role in Religion

In a world of escalating and penetrating use of technology, no wonder a larger portion of studies should be based on this new world opened up for us by the appearance of such technology.

Due to the exponential growth of internet access worldwide, it became an indispensable source of knowledge and information about Islamic religion. The simplest and most attractive solution for any Muslim or a forthcoming Muslim is to search whatever he needs in the internet. By just a few clicks on a mouse button a person is able to read, hear and save all what he wants to know. Subsequently the internet is an unneglectable source for information hence for study and authentication.

In this thesis, the internet is the major source of the corpora chosen for analysis. The famous site YouTube accumulates video resources of diversified material whether in the field of education, entertainment, religion, politics, comics and much more. The field this study is concerned with is the religious field. There is a large number of Islamic preachers whose videos are uploaded to YouTube.

The Islamic lectures uploaded to internet are a resource for both education and even entertainment for Muslims. One of those intended Muslims wrote:

"Listening to lectures is about the closest Muslims can get to beneficial entertainment. I've heard some people who say we shouldn't just listen to Islamic lectures as entertainment. They say we shouldn't go to hear a

speaker just, so we can have a laugh and feel good about ourselves." (Abu Ibrahim, 2012)

0.2 Statement of the Problem

The great number of lessons amassed on YouTube reflect different percentages of acceptance and attraction. Many lessons may tackle the same topic. Some lessons may become popular and have thousands of views while others have only hundreds. David Crystal (1969) in his book *Investigating English Style* states that the kind of language a speech community uses for the expression of its religious beliefs on public occasions is usually one of the most distinctive varieties it possesses.

Language has always been, by its nature, an instrument to establish beliefs, distinguish social classes, institute prejudice, keep, or transform ideologies, start revolutions and as a mechanism for innumerable social struggles.

The thesis attempts to provide answers to the following question:

- How could the religious speeches or lessons be improved and acquire greater influence upon audience through the examination of the language used in them?

0.3 Objectives of the Study

The study conducts a linguistic analysis on some of the speeches of English-speaking Muslim preachers. The choice of the material depends on the criteria of attraction which is decided according to the number of views these religious sermons or lessons acquired on YouTube.

1. The thesis tries to locate linguistic and rhetorical features in the sermons of four preachers, exploring or investigating two contrasting sermons, one with a quite high views rates and the other with a quite low views rates.
2. The thesis tries to define the common linguistic and rhetorical features among the lessons and the distinctive features that occur only in the lessons that acquired higher views rate. It attempts to define the linguistic or rhetorical reasons that led to the higher rates in certain sermons and to the lower rates in others despite having all other criteria such as topic, date of upload and duration approximately unified.

0.4 Conceptual Framework

The current study is enunciated by a very simple observation. Sometimes a person attends Joma' sermon or any other religious admonition delivered by an Islamic preacher and finds that some of these sermons or admonitions creep slowly inside his heart and sticks to his mind. Others may not have the same effect. Language is the medium by which all these Islamic lessons are delivered, the fact that brings in the necessity of investigating the language of Islamic lessons while attempting to find clues that help in improving religious speech, characterizing features of religious speech directed to English speaking Muslims, and finally providing a list of categories and patterns of influential religious speech.

The analysis is conducted on two main levels: **lexico-grammatical** and **rhetorical levels**. The **lexico-grammatical** level basically depends on Systemic Functional Grammar (SFG) as a tool. Hoigilt (2008) remarked that SFG does not only provide new insights into the content of a message but also provides an analytical toolbox that helps us make explicit how arguments are built up - how the message is constructed. It helps to explain just what it is that gives a text the

distinctive flavor which we can often feel while not being able to decide what is exactly the reason for such feeling. This is what the thesis essentially aims at: finding linguistic reasons for the supremacy of certain English Islamic sermons over other sermons of the same type while at the same time establishing the general patterns of language employed in the English Islamic sermons which is a field that has not been attested before from a linguistic point of view.

SFG is identified with the linguists of the London School, specifically Halliday, whose immediate goal in stylistic analysis is “to show why and how the text means what it does” (Halliday 1971). SFG is a theory of language revolving around the notion of language function. While SFG accounts for the syntactic structure of language, it places the function of language as central (what language does, and how it does it). This fact can be referred to Halliday's (1970), earlier recognition of three main functions of language: **ideational** which clarifies how the linguistic form can represent our experience. Transitivity processes, participants, tense, and voice choice are some of the important features of Ideational function. The **Interpersonal** function characterizes the use of language to set up and maintain social and personal relations, including communication roles such as questioner and respondent. Identifying the Mood of a text as interrogative or indicative and examining the usage of modal verbs in a text refer to the interpersonal function. The **Textual** function reflects the choices made by the language user on text level. The choices of Theme and Rheme are essential in realizing the intention of the speaker. The features used to create a cohesive and coherent text by the speaker show his skill in turning his meanings into a text. In preference to more structural approaches, which place the elements of language and their combinations as central, SFG starts at social context, and looks at how language both acts upon, and is constrained by, this social context.

The second level is the **rhetorical level**. Rhetorical analysis is simply the analysis of how and to which degree a text or a speech is effective and communicative. It is the study of the means of persuasion. It is as old as Greek and Latin literature. Aristotle and Quintilian and others of those ancient philosophers and rhetoricians explained and classified books about that issue. Aristotle introduces it as the master of Arts “But rhetoric, as I may say, seems able to consider the means of persuasion on any given subject whatsoever. And hence I declare it to have for its province, as an art, no particular limited class of subjects.” (Aristotle, 322 BC/1759, p.11). According to Aristotle, there are three modes of persuasion. The speech of any leader or preacher depends on the credibility of the speaker, on triggering and stirring emotions, or on addressing logic and mind. These three aspects are respectively: **Ethos** which refers to the speakers' ability to show his credibility and authenticity through different devices; **Pathos** which is the speakers' ability to arouse audience's emotions and appeal to their feelings; **Logos** **which** denotes addressing audience's minds and using logical reasonable arguments that a human mind can accept easily.

Aristotle identified in addition some principles which he believed to be the corners of any persuasive speech. Oration was an important and essential aspect of the lives of the ancient Greeks, there are treasures in their literature concerning this issue. An orator needs to undergo an **Invention** stage through which he comes up with the main points he wants to discuss in his speech and how could he support them. The **Arrangement** of the speech, how many sections, the introduction and the conclusion are basic elements in forming eloquent persuasive speeches. The **Style** canon refers to the choice of vocabulary and to the tone adopted by the speaker whether serious or humorous. A myriad of choices needs to be settled before any text or speech is formed into its final version; oral speeches and written

texts are different forms of **Delivery**. The last of the canons is **Memory**, this ability with which humans are equipped with to be able to transfer their knowledge and manage their lives easily. A speaker delivering his whole speech from memory is expected to convince his audience and influence them greatly.

0.5 Data of the Study

The lessons chosen for the study were downloaded from YouTube. They are basically oral speeches and are transcribed. YouTube is one of the most famous sites on the internet. It is a video sharing site where you can find perhaps 80% or more of whatever audio and video material you are searching for. Most of programs producers and TV channels upload recorded versions of their programs and episodes, giving the audience the chance to watch whatever they like whenever they like.

General overview of YouTube:

Launched in May 2005, YouTube allows billions of people to discover, watch and share originally created videos. YouTube provides a forum for people to connect, inform, and inspire others across the globe and acts as a distribution platform for original content creators and advertisers large and small.

Statistics

- YouTube has more than 1 billion users
- Every day people watch hundreds of millions of hours on YouTube and generate billions of views

- The number of hours people are watching on YouTube each month is up 50% year over year
- 300 hours of video are uploaded to YouTube every minute
- ~60% of a creator's views comes from outside their home country
- YouTube is localized in 75 countries and available in 61 languages
- Half of YouTube views are on mobile devices

A phenomenon that led to setting on this study is the huge difference in the number of views for certain lessons despite the fact that the topic is the same and perhaps the duration of the video is similar as well as the time it was uploaded to YouTube. Four different lessons were chosen for the aims of this study. They are for four different Islamic preachers. They form two pairs for a sort of a comparative study. In each pair, there is one lesson with a very high rate of views standing against the other one which has much less rate of views. The criteria of topic, duration, date of uploading to YouTube were unified (approximately) and the only different criterion is the number of views.

The four chosen preachers are Zakir Naik, Abdul Nasir Jangda, AbdelRahman Murphy, and Yassir Qadhi.

The four lessons are as follows in a table revealing the criteria of choice:

The information in the table is adopted in the year 2014

Name of the preacher	Name of the lesson	Number of views (approximately)	Duration (approximately)	Date of upload (in 2014)
Zakir Naik	Does God exist	1,480,000	10 minutes	7 years ago
Yassir Qadhi	Proofs of existence	25,000	25 minutes	7 years ago
AbdelRahman Murphy	How to love-Relationships in Islam	275,00	25 minutes	3 years ago
Abdul Nasir	How to love-Relationships in Islam	35,000	35 minutes	3 years ago

(In the lessons longer than ten minutes, only the first ten minutes are transcribed (written down) and analyzed)

0.6Outline

The thesis is divided into an introduction, five chapters and a conclusion.

Chapter One: Literary Review.

This chapter reviews the linguistic background of the study. The features and levels a linguistic study should include through defining the science of Linguistics and its levels of analysis. Moreover, types of English discourse are discussed to elaborate specifically about religious discourse as the genre analyzed in the study.

Chapter Two: Theoretical Frame work.

The chapter is devoted to discussing the framework according to which the analysis is conducted in the study. Language functions as well as rhetoric are fruitful topics for the investigation of religious language. Firstly, the three functions introduced in **Systemic Functional Grammar** as the basic functions of language: the **ideational**, the **interpersonal**, and the **textual** are the typical basis for investigating religious language. The **Systemic Functional Grammar** (SFG) is the tool which helps researchers to dissect their texts to come upon what gives them the distinct influence they have. It was developed in the 1960s by Halliday. It was used and extended by a number of other linguists as Eggins (1994), Thompson (2008, 2014), and Fontaine (2014).

Secondly, rhetoric developed by Aristotle in ancient Greece is a powerful communication skill that gives advantage to speakers in Public situations. The chapter elaborates the canons and methods of creating persuasive speeches according to Aristotle and ancient rhetoricians.

Chapter Three: Practical Analysis of the First Pair of Lessons.

The chapter is devoted to the linguistic and rhetoric analysis of two Islamic lessons tackling the issue of God's existence. The first lesson is for Zakir Naik, a famous Islamic preacher in the field of interreligious dialogue. The second lesson is for Yassir Qadhi, one of the Islamic preachers who live in the USA.

Chapter Four: Practical Analysis of the Second Pair of Lessons.

The chapter is devoted to the linguistic and rhetoric analysis of two Islamic lesson that concern the issue of love relationship as seen from an Islamic perspective. The first lesson is introduced by AbdelRahman Murphy, and the second is for Abdul Nasir Jangda.

Chapter Five: Results and Findings.

The results of the research are provided in this chapter through tables and diagrams to compare the results. The final conclusions are presented at the end of the chapter.

Chapter One

Literary Review

Chapter One

Literary Review

1.0 Introduction

This chapter is a preamble that sets up the theoretical background necessary to clarify the elements of research undertaken in the thesis. A brief literary overview is given about the English language, Linguistics, and levels of analysis in the English language. As the study is concerned with Islamic lessons it entails setting a literary background as well about discourse in general, the language of religion and the relationship between language and religion.

1.1 The English Language

English is one of the most widely spoken and written languages of the world. It is the language of technology and science. Today, English occupies the prestigious place of an International language. It is used by the largest number of the people of many nations in all the five continents of the world.

A large number of books and websites tackled the history and status of the English language. One website-titled "History of English" gathers a well knitted summary according to a number of books and other websites. According to this website English is the native mother-tongue of not only Britain, Ireland, USA, Canada, Australia, New Zealand and a handful of Caribbean countries. But in 57 countries (including Ghana, Nigeria, Uganda, South Africa, India, Pakistan, Singapore, Philippines, Fiji, Vanuatu, etc.), English is either the “official language” or spoken by the majority of its inhabitants as a first language.

English language is not only prevalent as a native mother tongue but as well as an official language and as an important common language in many countries. It is the most commonly used unofficial language in Israel and an increasing number of other countries such as Switzerland, the Netherlands, Norway and Germany. Within Europe, an estimated 85% of Swedes can comfortably converse in English, 83% of Danes, 79% of Dutch, 66% in Luxembourg and over 50% in countries such as Finland, Slovenia, Austria, Belgium, and Germany.

The website (History of English, 2011) mentions variety of the facts that show how it would be relevant to do research on the English language as regards its usage for Islamic purposes because of its great prevalence all over the world. For example, 90% of international airlines use English as their language, two-thirds of all scientific papers are published in English, the Science Citation Index reports that as many as 95% of its articles were written in English, and finally, at least 35% of Internet users are English speakers, and estimated 70-80% of the content on the Internet is in English (although reliable figures on this are hard to establish). (History of English, 2011)

1.2The Scientific Study of Language: Linguistics

This section tackles the scientific study of language: Linguistics. It is the effort exerted to characterize and describe language using scientific terms. A remarkable and expressive quotation for Halliday (2003, p.36) citing Archibald Hill seems to be quite relevant at the beginning of this section. In 1965 Archibald Hill delivered a paper entitled 'Who needs linguistics?' in which he referred to the kinds of people who may be in need for linguistic knowledge. His concluding paragraph contained the words:

It is the linguists who need linguistics. ... It is we who have the task of making linguistics sufficiently adult, and its results sufficiently

available so that all people of good will, who work within the field of language, language art, and language usage, can realize that there are techniques and results which are of value to them. (Halliday, 2003, p.36)

The concept "language" is not that homogenous entity as most ordinary people believe. Language, in fact, is a hierarchy of levels that needs to be identified and recognized to allow to penetrate language deeply and to conduct accurate researches. The major levels of language are phonetics, morphology, syntax, semantics, and pragmatics.

Phonetics is the general study of language sounds. Three aspects are related to the study of speech sounds: how are they produced, transferred and received. These aspects represent the three branches of phonetic studies: articulatory, acoustic and auditory. **Morphology** is the study of the rules that govern how morphemes, the minimal meaningful units of language, are used in a language. It is largely concerned with the written symbols or letters, how do they form words, and what are the constituents of words. **Syntax** is the set of rules that pertain to the ways in which words can be combined to form sentences, phrases, and clauses in a language. The rules of syntax are to be followed in order to produce a grammatically correct sentence. **Semantics** is the technical term used to refer to the study of meaning, since meaning is a part of any language; semantics is a part of linguistics. **Pragmatics** is the study of what speakers mean, or "speaker meaning". (Yule, 2010). Communication clearly depends not only on recognizing the meaning of words in an utterance, but recognizing what speakers mean by their utterances.

1.3 The Language of Religion

Language is the essential means of communication among people; however, language functions are not confined to the communication of thoughts, ideas, etc. from one person to another. In fact, language is used in different situations and in different contexts. These contexts vary widely, they may be social, political, economic, or religious. Language can also be related to newspapers, advertisement, and more recently to the internet. In each of these contexts, language performs a different function. This fact has tempted linguists to assume the existence of different genres of language according to the different contexts language is used in.

One of these important contexts is the **religious context**. It is an obvious fact that language is the essential tool by which religion is conveyed, explained, and transmitted as a heritage of each nation. Both forms of language- written and spoken- participate in the performance of religious functions within the concerned society. In 1964, Crystal referred to the fact that "Language, being the product of the interaction of members of society, must ultimately be studied in relation to the social context in which it is found." (p.149). In his article, "Language and Religion" (1966) Crystal emphasized "the fundamental role language plays in the practical understanding, expression, presentation and furtherance of any set of religious beliefs". (p.11)

Islam is essentially a religion that is revealed and propagated in Arabic. Classical Arabic is the language of Islam. It is the language of the Qur'an, and of Prophet Muhammad (peace be upon him). The Islamic intellectual, legal, and social heritage have been transmitted for centuries in Arabic. All Muslims are required to read the Qur'an and recite daily prayers in Arabic. As a result of the widespread of

Islamic Religion, there grew in the last few decades the necessity of having English-speaking preachers. One of the articles published on BBC World site on the internet is based on a multicultural poll conducted in 2005 by Mori ²reflect this fact.

Muslims 'want lessons in English'- A majority of British Muslims say clerics should preach in the English language, a BBC survey suggests. The Mori poll for the BBC found 65% of Muslims backed such a move, compared with 39% of the national population. More than half of UK Muslims were born in the country and younger generations, backed by progressive leaders, have long advocated more English in mosques. Many believe English-speaking imams helps break down cultural divides between Islam and mainstream society. ("Muslims want sermons", 2005).

Nowadays, the issue of religious discourse is one of paramount importance. There lies a great responsibility upon Muslims to ensure a perfect introduction and transmission of their religion through other languages. The English language is one of the main languages that is used in preaching for Islam as being one of the most widely used languages (a universal language).

1.3.1 The Relation between Language and Religion

Language and religion are inseparable entities; the words of Allah were delivered to us through the words of the prophets. The study of religion entails a study of language. Any researcher could not appreciate the value of a certain

MORI is one of the leading political, social, and business research companies in the UK and Ireland. They produce numerous polls, reports and ' thought pieces which review their research and thinking on a broad range of topics.

sermon, khutba, or preaching without being exposed to language as a part of the study. On the other side, the study of languages entails a study of the religious genre as one of the areas language exploited in. No wonder "In religious text, concern for truth might take precedence over literary form. But the skill in the subtle handling of language is praised in every culture" (Sawyer 1999, p.129)

Downes (2011, p.3) argues that "to study religious reasoning and thinking, one has to study language in psychological terms", he elaborates more by saying that "our languages are the means by which religious thinking is made manifest and disseminated". He made it clear that language includes its specific divisions of phonology, syntax and the lexicon. The study of language tackles these divisions together with the way language is used to communicate messages and to perform actions within various registers: to pray, to engage in a sermon, to study scripture, to participate in liturgy, or discuss theology.

He proceeds to clarify that

Language is used to make thought manifest, either publicly within communities or privately within consciousness, in inner speech. Religious terms like "God", "Karma", "spirit travel", "prophet", "Sufism", etc. make manifest thoughts whose constituents are the concepts which the words expound. (Downes, 2011, p.2)

In our everyday life, most of our religious practices find its way out through words. The first main and essential pillar of Islam is the profession of faith (shahada) and all other practices or pillars of Islam include reiteration of certain words and

structures as accompanying ritual for these practices whether these words reiterated are obligatory or optional.

Another compelling fact for the study of religious language – particularly language of Islam – is the fact that language was the miracle of Islam: the Qur'an. Arabs were challenged in what they were proficient – the language. Hundreds of years have elapsed, and the Qur'an remains an extensive source for studying the inimitability of its language.

1.4 The Analysis of Discourse

Discourse is the level of language that is more comprehensive, it is the consideration of separate chunks of language within the context of being part of a larger text. According to Bin Bayyah, (2009) discourse "in the technical usage of the west, it means verbal exposition concerning specific subject, directed to the public. It is tantamount to a complex of verbal and written features representing an ideology". Discourse is the communication of thoughts through words, various forms can be assumed by words to express the thoughts: conversation, debate, interview, a speech, or a lesson.

The analysis of discourse is the analysis of language in use. While some linguists may concentrate on determining the formal properties of a language, the discourse analysis is committed to an investigation of what that language is used for. Yule (2010) describes discourse analysis as the attempt of making sense of what we read or hear. It is the ability to recognize well-structured texts apart from incoherent ones and to grasp the extra meaning conveyed by speakers. It is "how we successfully take part in that complex activity called conversation" (Yule, 2010, p.141)

Carter (1997) tackles the sociolinguistic aspect of discourse analysis. He explains how we could fit discourse analysis into a sociolinguistic framework.

Discourse analysis is "sociolinguistic in orientation because it is concerned with describing instances of language use in context. The context in which language is used should be a *real* one, according to discourse analysts" (Carter, 1997, p.xiii). The examples of the language analyzed need to be actual samples of actual data collected by or provided for the analyst. They should not be made up by analysts "in the artificial environment of their own armchairs". (Carter, 1997, p. xiii), as in such cases linguists' intuition will be the only method to verify what is real and what is not.

Flowerdew (2013, p.1) defines discourse as "language in its context of use" in considering language in its contexts of use, the concern is also with language above the level of the sentence. He stressed the inclusion of context in discourse analysis to avoid the influence of generative grammar adopted by Chomsky, the approach that analyses language as separate from context, as decontextualized sentences. He justified stress on context: "the rationale for a contextualized and suprasentential consideration of language is based upon the belief that knowing a language is concerned with more than just grammar and vocabulary: it also includes how to participate in a conversation or how to structure a written text." (Flowerdew, 2013, p.1).

The discourse analyst Gee (2005) refers as well to the two somehow distinct meanings of discourse. He assigns to the two meanings the symbol (d), he differentiates between "*little d*" discourse and "*big D*" Discourse. The *little d* is "how language is used 'on site' to enact activities and identities. Such language-in-use I will call 'discourse' with a 'little d'. But activities and identities are rarely ever enacted through language alone" (Gee, 2005, p.7). As for *big D* it involves merging other paralinguistic elements such as clothes, gestures, interaction, attitudes and so on to get the right meaning conveyed "When 'little d' discourse (language-in-use) is melded integrally with non-language 'stuff

to enact specific identities and activities, then I say that 'big D' Discourses are involved." (Gee, 2005, p.7).

Fairclough (1992) distinguishes between the critical and non-critical approaches to discourse. The critical approaches show how "discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social identities, social relations and systems of knowledge and belief, neither of which is normally apparent to discourse participants" (p.12)

Some of the examples he cited for non-critical approaches are the framework adopted by Sinclair and Coulthard (1975); and the model for therapeutic discourse in Labov and Fanshel (1977). As for critical approaches, he included the critical linguistics of Fowler et al. (1979) and the French approach to discourse analysis developed on the basis of Althusser's theory of ideology by Pecheux (1982).

1.5 Types of English Discourse

Discourse is simply the language in context. This very short and simple characterization of the word discourse leads to assuming the existence of types of discourse. The contexts vary; hence, we tend to have discourse used in political context, educational context, religious context, medical context, sports context, and so on. Numerous studies tackled the issue of discourse each of which focuses on a certain type or genre. The concern here will be for religious discourse.

1.5.1 English Religious Discourse

It seems quite appropriate to begin this section about English religious discourse with Crystal's quotation "the kind of language a speech community uses for the expression of its religious beliefs on public occasion is usually one of the most distinctive varieties it possesses. Very often, it is so removed from the everyday conversation" (Crystal & Derek, 1969, p. 147). Religious discourse

encompasses all liturgical and ritual language for any religion. A large number of studies and books are concerned with the religious language of Christianity.

Foucault distinguishes between ordinary discourse and religious one in his book *The Archaeology of Knowledge: And the Discourse on Language*:

Discourse 'uttered' in the course of the day which disappears as soon as its situation comes to end, vanishes "with the very act which gave rise to it " and between the forms of discourse that lie at the origins of a certain number of new verbal acts, which are reiterated, transformed or discussed; in short, discourse which is spoken and remains spoken, indefinitely, beyond its formulation, and which remains to be spoken. We know them in our own cultural system: religious or juridical texts. (1972, p.227)

Nowadays, the issue of religious discourse is one of paramount importance. As a matter of fact, the late years have witnessed the appearance of a number of preachers who are either native or fluent speakers of English. They all lecture in English language and their lessons are addressed to English-speaking Muslims.

Another fact that consolidates the urgency of having studies on English Islamic discourse is the number of likes for the pages of those English-speaking preachers. The numbers range from a hundred thousand to millions which emphasizes the importance of dealing with such subject pertaining to a large number of Muslims. It reflects the dire need and inquiry of English-speaking Muslims as regards Islam

1.5.2 Islamic English

According to a recent survey, 375 million human beings speak English as their first language, an equal number as their second language, and about 750 million as a foreign language. This massive number (1.5 billion) of English speakers, of course, includes Muslims as well as non-Muslims. English is the official language of several Muslim countries and is unofficially the preferred language of the educated elite in others. In addition, the presence of a large number of Muslims outside their traditional lands has led to a flowering of Islamic literature in English as well as other European languages.

This subtitle “Islamic English” may seem somehow weird. Is there what we call Islamic English? What do we mean by using such a term? A clearer understanding of the term is to be found in the following quotation:

Islamic English is the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and thus, to serve the linguistic needs of Muslim users of English Language. (Al-Faruqi, 1988, p.7)

The English language, as any other language spoken by Muslims, faces the challenge of depicting and conveying concepts and terms of the Islamic religion. The challenge is brought up by the fact that many of the Islamic concepts and practices are not to be found in other religions such as Christianity and Judaism. The challenge is not to be abandoned, it imposes itself on Muslims as there is no other way but adapting the language to render the Islamic meanings as accurate as possible

There is a need to specify the scope of English speaking Muslims. The population to which we refer. Al-Faruqi defined the categories of the population who represent English speaking Muslims:

Muslim users of the English language are, first, the Muslim citizens and permanent residents of the English-speaking countries, namely, the United Kingdom, the United States of America, Canada, Australia, and New Zealand. To these, the non-citizen Muslim students should be added. The term also includes the Muslim citizens and permanent or transient residents of those countries around the world where English is official language, such as Pakistan, India, Ceylon, Malaysia, the Philippines in Asia, and Nigeria, Ghana, Uganda, Kenya, Ethiopia, Tanzania and others in Africa and around the globe. Besides the foregoing, the category equally includes all those Muslims, regardless of their country of residence, who have mastered or acquainted themselves with the English language, and who use it as a language of reading and research, for writing and/or communication. (Al-Faruqi, 1988, p.7)

Al-Faruqi believed there is a critical need for Islamic English "the present situation of the English language- when it expresses matters relating to Islam, its culture, history and civilization, to the Muslim world or not- is chaotic" (Al-Faruqi 1988, p. 8). Al-Faruqi believed that the trend prevailing at his time for translating and transliterating Islamic names and concepts was "intellectual and spiritual disaster of highest magnitude". He embarked on the task of putting right the confusion involving Islamic concepts and heritage. He provided a list of the most common Islamic words and rules for translation and transliteration to avoid prevalent distortion.

Dr Zaidan Jassem (1995) distinguishes three approaches or trials for handling the concept of Islamic English. He mentions the effort of Faruki as the first sincere trial for recognition of the concept and term –Islamic English.

The second approach is specific to the case of Jassem as a professor of Linguistics at International University of Malaysia. The university has a specific social and cultural makeup, due to this fact Jassem (1995) noticed that the usage of English language for Islamic purpose is characterized by" the purification of English from bad and blasphemous terms, from immoral and licentious vocabulary and literature, from social and infectious diseases" (1995, p.4). At this point, Jassem draws attention to the fact that the frame of Islamic English as a branch of – ESP "English for specific purposes" is determined by the actual and specific needs of the community or institution preparing the course or subject.

The third approach or 'manifestation' of Islamic English according to Jassem is found in the works of great Islamic writers like Professor Muhammad Iqbal. Such writings employ English for Islamic purposes "with a very fine degree of purity, correctness, and brilliance." (1995, p.5) thus he suggested that the style of such a writer should be studied systemically.

1.5.3 Evaluation of the Status of Islamic English as Regards the Different Levels of Language:

Islamic English is supposed to be a variety of the English language that has certain characteristics. The question is on which level of language does that variety show its distinction. Jassem (1995) clarifies that the main difference offered or introduced to the English language on the levels of phonetics, morphology, and syntax is the difference between native and non-native speakers of English. Non-native speakers of English instinctively bring their accents and traditions of their

original language, whatever is it: Arabic, Nigerian or Malaysian, for example. These levels, however, are not changed or affected by the concept of Islamic English except for the difference mentioned between native and non-native speakers. This fact is pinpointed by Jassem:

Which of these levels can be impregnated with Islamic English? We can state that the pronunciation, morphology, grammar, and most lexis cannot be tampered with. Actually, a proficient Muslim speaker of English is one who uses English with the utmost efficiency and fluency. In order to argue with the others, you must possess an accurate and intelligible tool of argument. This can only be achieved by employing standard or good pronunciation, grammar and lexis. (1995, p.8).

The only level that is really influenced by the concept of Islamic English is the lexis or vocabulary level. The Islamic meanings and terms are extremely rich and deep, it happens that the English vocabulary falls short behind getting and conveying the accurate meaning. The natural consequence would be enforcing the Arabic term into the English vocabulary "standard English words may not be precise or fail to impart the desired meaning in Arabic. In this case, the incorporation of Islamic terminology is mandatory." (Jassem, 1995, p.8). Jassem concluded that Islamic English is a well-established register in English language satisfying the requirements of a register: topic, audience and occasion.

In this chapter various issues regarding linguistics, discourse, and religious discourse have been reviewed. The importance of studies on Islamic English has been stressed as the topic of this study.

Chapter Two

Theoretical Framework

Chapter Two

Theoretical Framework

2.0 Introduction

Language is the medium of transferring ideas, beliefs and religions. Investigating the language of a specific genre is a means of mining the hidden strategies that may help such a genre to be more influential. Linguistic analysis is conducted on the four lessons chosen to be analyzed in the thesis. The investigation is done on different linguistic levels. It gathers elements from the various levels in an attempt to define the linguistic features of influential religious discourse or lessons. Both **Lexico-grammatical** and **Rhetorical** levels are approached.

On the **lexico-grammatical** level, the essential tool used is Systemic Functional Grammar (SFG). Systemic Functional Grammar is selected to be the main analysis tool used in this thesis which helps in achieving the thesis aim. Hoigilt (2008) remarked that SFG does not only provide new insights into the content of a message but also provides an analytical tool box that helps us make explicit how arguments are built up and how the message is constructed. It helps to explain just what it is that gives a text the distinctive flavor which we can often feel while not being able to decide what exactly the reason for such feeling.

The Systemic Functional Grammar - onwards referred to as SFG or FG - is an approach towards language that gives priority to function over any other consideration. People use language to satisfy certain needs (functions). Halliday as one of the main founders of this functional approach started writing about this trend in 1960s, and there are other several writings that tackled this issue. Halliday's *Introduction to Functional Grammar* was released in a number of sequenced editions. The first edition of *Introduction to Functional Grammar* (IFG)

was released in 1985, followed by the second edition nine years later in 1994. The following years witnessed the publication of many books relying on the concept of functional grammar such as:

- Meriel and Thomas Bloor's *Functional analysis of English: a Hallidayan approach* (first edition in 1995; second in 2004)
- Halliday's *Lexicogrammatical cartography: English systems* (1995)
- Graham Lock's *Functional English grammar: An introduction for second language teachers* (1996).
- Fawcett's *Invitation to systemic functional linguistics* (2008)
- Thompson's *Introducing Functional Grammar*, first edition in (1996).

In 2014, Halliday published the third edition of *Introduction to Functional Grammar*. In addition, researchers have contributed many journal articles and book chapters to thematic volumes dealing with particular aspects of SFG or reporting on research based on the SFG framework.

On the **Rhetorical level**, rhetorical argumentation strategies of Aristotle and his three modes of persuasion: ethos, logos, and pathos are investigated. In addition, principles of persuasive speech identified by Aristotle and many of the others who followed him and wrote on persuasive and hortatory discourse are applied in the analysis.

2.1 The General Framework of SFG

Language is a social, cultural, and natural phenomenon. All these elements characterize the situation / context in which language occur. Halliday (1999) crystallized these three aspects of language via three functional terms. The cultural

aspect is **field**, it is the subject matter with which the text is concerned, **tenor** is the social roles assumed by participants in the discourse and those created by the language "The field is thus the culturally recognized repertoires of social practices and concerns, and the tenor the culturally recognized repertoires of role relationships and interactive patterns." (Halliday & Matthiessen, 1999, p. 320). The third aspect **mode** is related to the fact that language is a natural phenomenon. Allah has equipped humans with the natural tools with which they can produce language, hence it is either in spoken or written form.

Halliday defined the three aspects specifically with their subsets:

- **field** – what’s going on in the situation: (i) the nature of the social and semiotic activity; and (ii) the domain of experience this activity relates to (the ‘subject matter’ or ‘topic’)
- **tenor** – who is taking part in the situation: (i) the roles played by those taking part in the socio-semiotic activity – (1) institutional roles, (2) status roles (power, either equal or unequal), (3) contact roles (familiarity, ranging from strangers to intimates) and (4) sociometric roles (affect, either neutral or charged, positively or negatively); and (ii) the values that the interactants imbue the domain with (either neutral or loaded, positively or negatively) •
- **mode** – what role is being played by language and other semiotic systems in the situation: (i) the division of labour between semiotic activities and social ones (ranging from semiotic activities as constitutive of the situation to semiotic activities as facilitating); (ii) the division of labour between linguistic activities and other semiotic activities; (iii) rhetorical mode: the orientation of the text towards field (e.g. informative, didactic, explanatory, explicatory) or tenor

(e.g. persuasive, exhortatory, hortatory, polemic); (iv) turn: dialogic or monologic; (v) medium: written or spoken; (vi) channel: phonic or graphic. Field, tenor and mode are thus sets of related variables, with ranges of contrasting values. (Halliday, 2014, p.34)

Butt et al. (2000), wrote one of the very helpful books in using and understanding SFG. The book is both theoretical and practical approach to SFG. Butt et al. thought of Field, Tenor and Mode as three parameters of context that affect our language choices and represent the three main functions of language. They summarized them as talking respectively about the events- the happenings, interacting / expressing points of view, and the formation of these two preceding points into a coherent whole.

2.2 Functions of Language:

Systemic-Functional Grammar (SFG) is a theory of language that revolves around the notion of language functions. SFG is identified with the linguists of the London School, specifically Halliday. While SFG accounts for the syntactic structure of language, it places the functions of language as central (what language does, and how it does it).

Bloor & Bloor (2004) expound the main concern of Functional Grammar as: language functions. Language is a system of meanings and people use language to express meanings. Accordingly, grammar should be a study of how meaning is encapsulated via different choices along the different levels of language. SFG is directly tackling this issue. There is a variety of choices available to the speaker of any language. The choices between imperatives, interrogatives, and statements are one example; to ask about time I may use:

-What is the time?

-Tell me the time, please

- I need to know the time

There are other choices on other levels like the lexical one between mother, mammy and mum, for example. Choices between active and passive voices carry different shades of meanings. Tone choices on phonological level help speakers construct the required meaning even if the words may express another meaning. There are the choices between full and elliptical sentences. Endless examples of choices that represent the repertoire of the language can be cited:

In everyday speech, we are constantly making unconscious context-relevant choices, such as referring to a person as either 'he' or 'she' or to a place as 'here' or 'there'. In part, we select from what linguists term the paradigms of the language, a paradigm being a system of choices made potentially available to us by the language we are using. Thus, there is a paradigmatic relationship between masculine, feminine and neuter, another between singular and plural, another between active and passive, and so on. These choices can be represented as systems, which inter-relate with each other and can be represented in network diagrams.

(Bloor & Bloor, 2004, p.4)

The view of choices - among the array of elements in language - as systems that are connected to form networks explains a lot about the labeling of functional grammar or linguistics as "systemic". Halliday & Matthiessen, (2014) explained how functional grammar got the label "systemic". Any text is produced as a result of accumulated choices in "a very large network of systems" (p.23). The name is then derived from the fact that the grammar is represented in the form of a system that is

included within a more general system and so on till the whole linguistic product can be dissected into concurrent hierarchies.

The following figure gives a sample of the network of systems used in the analysis of language using SFG. The example is for the "Mood" element. A major clause is either indicative or imperative. The indicative clause is either declarative or interrogative. An interrogative clause is either yes-no type or WH-type. (the details of Mood are tackled later)

Figure 1 -The Mood system network

(Halliday, 2014, p.23)

The system networks are then interrelated, Fawcett (2008) represents the case of networks in SFG in the form of a woven rope that consist of several strands. Any clause likewise expresses several strands of meaning. This fact can be referred to Halliday's (1970), earlier recognition of three main functions of language: **ideational** (the linguistic form can represent our experience), **interpersonal** (the use of

language to set up and maintain social and personal relations, including communication roles such as questioner and respondent), and **textual** (the choices made by the language user on text level -the choice of theme, of voice and other text related choices).

The ideational function as Halliday & Matthiessen (2014) clarified is analyzed through the system of transitivity. The interpersonal function is analyzed through Mood element. The textual function is analyzed through recognizing the thematic structure of Theme and Rheme and exploring cohesion features.

Butt et al. (2000), pinpointed the role of each function. The **ideational** function presents experience and it is subdivided into two parts: how the experience is represented through meaning (*experiential* function) and how these meanings are related together (the *logical* function). The second function is the **interpersonal**, it shows how language encode interaction, attitudes, obligation and so on. The third one is the **textual** function, the organizational element that produces the final output whether written or spoken.

Sadighi & Bavali in (2008), presented a paper for the purpose of comparing SFG and UG (universal Grammar of Chomsky), the part about UG is of no relevance here but the part about SFG summarized a number of its main features. As they argue, the clause in its **ideational function** is a means of representing patterns of experience, it is the formulation of the sense of what goes around people and inside them "these goings on (processes) are sorted out in the semantic system of the language and expressed through the grammar of the clause. The system that works out the types of process and hence participants in the process and circumstances associated with the process is known as the Transitivity system." (Sadighi & Bavali, 2008, p. 5). They defined **interpersonal function simply as** the interaction between the speaker and the addressee. This function enacts social roles and speech roles

assumed by interactants, it is characterized through the Mood element and the components are: subject, finite, predicator and complement. As for the **textual function** it is concerned with the encoding of both ideational and interpersonal meaning into a text containing information that can be shared by speaker and listener in text unfolding. This meta-function consists of two sub-functions, Theme and Rheme.

In preference to more structural approaches, which place the elements of language and their combinations as central, SFL starts at social context, and looks at how language both acts upon, and is constrained by, this social context.

2.3 Ideational Function (Transitivity)

The word transitivity is not an innovation in SFG, it relates to the idea of transitive and intransitive verbs. The concept in SFG works out somehow differently. Each verb encodes certain meaning that establishes a certain relation between the verb and elements in the clause. Fontaine (2013) explains Halliday's use of transitivity as a generalization for its use in traditional grammar; it is building a relation that encompasses entities in a clause.

As Thompson notes, “an analysis of transitivity choices in a text or set of texts, using Halliday’s model of transitivity is one of the most effective ways of exploring the ideological assumptions that inform and are constructed by the texts.” (Thompson, 2008, p. 17).

Transitivity is a part of the ideational function, which is concerned with the transmission of ideas. Its function is that of representing processes or experiences like actions, events, processes of consciousness, and relations that covers all phenomena. Transitivity specifies the different types of processes recognized in the

language and the structures by which they are expressed. Transitivity structure can be characterized as **agent + process + goal** configuration that represents the function of language expressing the speaker's experience of the external world or his own internal world. The functions or labels given to agent and goal differ according to type of process.

The clause as representation is the expression of its ideational function. Language helps humans to construct a virtual picture of reality. The clause plays the central role as it embodies a general principle for modelling reality, this principle is that reality is a combination of processes (Halliday, 1994). According to Halliday the flow of events or "going-ons" can be seen as sections, each section is composed of certain elements "of a **process** unfolding through time and of **participants** being directly involved in this process in some way; and in addition, there may be **circumstances** of time, space, cause, manner or one of a few other types" (Halliday, 2014, p.213). The circumstances are not a direct part of the process; they are revolving around it. The clause is a mode of action as a mode of reflection; it reflects our experience of reality (experiential function) in the words and structures of language. The grammatical system by which this is achieved is TRANSITIVITY.

As Fawcett (2008) elaborated transitivity is the first strand of meaning in a clause. It defines the range of types of processes in a language and the participants in each type of process. The word process is to an extent an abstract one, it may be an action (material), a relationship (relational), or a mental state (mental). Another point he noted is that the term process belongs to the level of meaning rather than the level of form, that is to say the term 'process' belongs to the field of semantic description. He pinpointed the fact that the process is realized through the main verb, and summarized the relation between meaning, form and process in the following points:

1 At the level of MEANING: the semantic unit of the **situation** has, as a pivotal element, a **Process**.

2 At the level of FORM: the syntactic unit of the **clause** has, as a pivotal element, a **Main Verb**.

3 And the **Process** is typically expressed in the **Main Verb** (90% valid).

(Fawcett, 2008, p. 18)

In transitivity analysis, we have three major elements: process, participants and circumstances. Halliday (1994, 2004, and 2014) recognizes six process types. Three of them he considers major processes and the other three are minor ones.

Figure 2 - Processes Types

(Halliday, 2014, p.219)

The previous figure was chosen because it summarizes the processes and participants. In the following section of the chapter each of these terms is explained.

2.3.1 Material Processes:

Halliday (2014) construes material clause as the clause of “doings & - happenings”. It represents a concrete apparent event that can be noticed by audience. The material process depends basically on the combination **ACTOR** + **PROCESS**. The **Actor** is the participant who causes the existence or the happening of the process, the process may be the end point of the clause or it may extend to another participant: The **Goal** in case of a transitive process and even to a third in case of a ditransitive verbs.

The most salient type of processes is the material as explained by Thompson (2014), it refers to “physical actions: running, throwing, scratching, cooking, sitting own, and so on. These are called material processes” (p.93). The verb is traditionally defined as a ‘doing word’, a word involving action. The ‘doer’ of this type of action is called the **Actor**, the process may affect or be carried out for another participant which would be the **Goal**.

Butt et al. (2000) explained material processes in terms of an answer to a question “what did X do” or “what happened”. The doer of the process is **Actor**, the thing affected by the process is **Goal**, things unaffected by process is the **Range**, and a **Beneficiary** which is a third participant in case of the verb that assume two objects. The beneficiary may be further subdivided into **Recipient** and **Client**.

Halliday (2014) defines the **Actor** as “the source of the energy bringing about the change is typically construed as a participant – the **Actor**.” (p. 224). The term

actor parallels to the "subject" in older grammar terminology, the subject is the doer of an action. However, this is not always the case.

An **Actor** is seen as participant function through the systemic functional frame of transitivity. Matthiessen & Teruya, define it as

Participant function in the transitivity structure of a material clause; it is the participant always inherent in the clause according to the transitive model of transitivity, for example, *the farmer* in the farmer shot the duckling. The process it participates in may or may not extend to affect—impact—another participant, the Goal, for example, *the duckling* in the farmer shot the duckling. (2010, p.46)

It is very helpful to clearly grasp the meaning and usage of the two terms **Actor** and **Goal** by mentioning the two definitions after each other so that the whole picture can be captured. Matthiessen & Teruya defined both terms as a transitivity function in material clauses, however they are the two opposing facets of the material process, the **Goal** is:

Transitivity function in material clauses, in the transitive model of transitivity— the participant being affected or impacted by the involvement of the Actor in the Process. The Goal is an entity that is brought into being by the process, for example, *legs* in *little by little, some of these fish developed legs where bony fins had been*, or a pre-existing entity to which the process is extended, for example, *meat and green pepper* in *in a frying pan, brown meat and green pepper*. (2010, p.108)

2.3.2 Mental Processes

The mental process is the second type of transitivity processes, the process here is not a tangible event, it is something that goes inside the mind, the heart, or consciousness of the involved participant. The validity of the proposition stated in a mental clause can be only verified or denied by the participant who is labelled **Senser**. A human being is a complex structure “there are clear differences between something that goes on in the external world and something that goes on in the internal world of the mind; and there are many verbs that refer to these mental processes, of thinking, imagining, liking, wanting, seeing, etc.” (Thompson, 2014, p.97).

Bloor & Bloor (2004) mention the fact that the **Senser** has to be animate as only animate beings such as humans and animals can think, have sense, or have feelings. This fact may undoubtedly be breached in figurative language with no violation of facts about plain speech. Halliday (2014) extends the understanding of animate or human as the main participant in mental clause to include "human collective" such as *the world* in *You do not want the world to know*, the products of human consciousness such as *the film* in *the film imagines that the end of the world in in 3000*, or even part of the human such as *the brain* in *the brain understands nerves signals in less than a second*.

Matthiessen & Teruya (2010) account for the mental clause as contrasting with the material clause “Mental clauses construe processes of consciousness—sensings of various kinds, involving a conscious **Senser** and usually a **Phenomenon** that enters into the senser's consciousness, for example, you'll know sandstone when you see it. Depending on the subtypes of mental processes, (especially of the cognitive and intentional subtypes), mental process may project a content of sensing as an idea, for example, he believed that the earth was flat.” (p.137). The

Phenomenon is the other participant in mental clause, as a matter of fact it is not a participant in the accurate meaning of the word, but it is the way how the hidden side of a mental process is reflected in words; it could be a person, a concrete object, an abstraction, moreover, it could be a fact when the clause is treated as if it is a thing such as in "I believed *that he is a liar*"

Various examples for verbs that can occur in mental process adopted from Halliday (2014):

	'Like' type	'Please' type
perceptive	perceive, sense; see, notice, glimpse; hear, overhear; feel; taste; smell	(assail)
cognitive	think, believe, suppose, expect, consider, know; understand, realize, appreciate; imagine, dream, pretend; guess, reckon, conjecture, hypothesize; wonder, doubt; remember, recall, forget; fear (think fearfully)	strike, occur to, convince; remind ²⁶ , escape; puzzle, intrigue, surprise
desiderative	want, wish, would like, desire; hope (for), long for, yearn for; intend, plan; decide, resolve, determine; agree, comply, refuse	(tempt)
emotive	like, fancy, love, adore, dislike, hate, detest, despise, loathe, abhor; rejoice, exult, grieve, mourn, bemoan, bewail, regret, deplore; fear, dread; enjoy, relish, marvel	allure, attract, please, displease, disgust, offend, repel, revolt; gladden, delight, gratify, sadden, depress, pain; alarm, startle, frighten, scare, horrify, shock, comfort, reassure, encourage; amuse, entertain, divert, interest, fascinate, bore, weary, worry

Table 1 verbs of mental processes

(Halliday, 2014, p.257)

2.3.3 Relational Processes

The relational clause is quite distinct from material and mental clauses, it tries to establish a relation between the participants in the clause it neither refers to an action that is implemented by the Actor and may affect a Goal, nor does it reflect an internal process experienced by a Sensor towards a Phenomenon.

Basically, relational clauses branch into two types, **Attributive** relational clauses, and **Identifying** relational clauses. In each case, the participants are given different labels that parallel with their roles in the clause. In relational clauses, there are two inherent participants (by inherent participants Halliday (2014) refers to the indispensable participants in the clause). In material and mental clauses there could be only one "*she is eating - she is thinking*" in these two examples there is one participant the ACTOR and the SENSER respectively, whilst we cannot have relational clause with one participant:

- She was happy - happy could not be dispensed with.

Thomson (2014) pinpointed the fact that:

Strictly speaking, neither of the basic experiential terms, ‘process’ and ‘participant’, is completely appropriate for this category. There is no process in the normal sense of ‘something happening’; and, although there are always two concepts – one on each side of the relationship – there is only one participant in the real world. (p.101)

Thompson is highlighting the nature of the relation between the two elements (participants) in the relational clause, there is no process in the literal meaning of the word. There is a sort of relation established by the verb.

Types of Relational Clauses:

The relational clause describes relations existing in the real world, but what type of relations? Are all the relations described in a relational clause the same? There are two main types of relations represented by relational clauses: the **Attributive** and the **Identifying** (Halliday, 2014, Butt et al., 2000, Thompson, 2014).

The main characteristic of relational processes is that they relate a participant to its identity or description. Thus, within relational processes there are two main types: RELATIONAL ATTRIBUTIVE, which relate a participant to its general characteristics or description; and RELATIONAL IDENTIFYING, which relate a participant to its identity, role or meaning (Butt et al., 2000, p.58)

Attributive:

In attributive clauses, there is some grammatical element that functions or works as an attribute (quality) for another. The element or entity described is the Carrier and the quality or description is the Attribute. Some features of the **Attribute** in Attributive clauses were mentioned by Halliday in his *Introduction to Functional Grammar* (2014), it is usually an indefinite nominal group but not a noun or a pronoun, in case it is a noun or a pronoun, the clause is Identifying. The test used for establishing such clauses include questions with "what? how? or what ... like? e.g. what is Paula? How did the minister seem? What will today's weather be like?" (Halliday, 2014, p. 268). This type of clauses is not reversible: "Sarah is beautiful" (grammatical), "beautiful is Sarah" (ungrammatical).

Bloor & Bloor (2004) define Attributive processes as "a common type of relational process ascribes an attribute to some entity" (p. 120). In the clause, *she is generous*, the **Attribute** "generous" belongs to a **Carrier** "she" and the process is in present tense "is". Possessive structures are subsumed under relational clauses as well, in *Jim has a small car* "Jim" is the **Carrier** and "a small car" is the **Attribute** possessed.

Identifying

In identifying clauses, a linguistic element is used to introduce, identify or assign an identity to another linguistic element which may be vague to an extent, in the example, *Hoda is my sister*, both sides of the clause represent the same entity in reality. The element to which an entity is assigned is the **Identified** while the entity assigned is the **Identifier**. Such clauses as noted by Halliday (2014) are typical for usage in dictionaries:

Such clauses are important because they represent a strategy for expanding the naming resources of language, in both everyday discourse and technical or scientific discourse. They underpin dictionary definitions, where the Process is often absent from the structure: gauge: a measurement according to some standard or system.
(p.277)

Butt et al. (2000) consider the identifying relational clause as performing two functions: first, it provides an identity, for example, the question "who is this man?" would have an answer "this man is my father"; it sets an identity for the man. Second, it allows us to identify a function with its form "inability to walk is paralysis" or a form by its function "paralysis is the inability to walk".

The Identifying relational clause has some specific characteristics of its own as elaborated by Halliday (2014). The **Identifier** should be definite nominal group as how could I identify an element with an indefinite element. Moreover, this type of clauses could be established by asking Wh- questions. The last characteristic and at the same time the test for differentiating Attributive from Identifying is the reversibility of identifying relational clause.

The key test for recognizing Attributive from Identifying relational clauses is reversibility. All identifying relational clauses can be reversed, *Ahmad Zweel is one of the greatest scientists/one of the greatest scientists is Ahmad Zweel*, attributive relational clauses show no similar possibility. Thompson (2014) added an effective probe to distinguish Attributive from Identifying; it is impossible to replace the process verb in an attributive clause with the verb "represent/be represented by": (*she is beautiful couldn't be she represents beautiful*" but "*she is my sister could be she represents my sister*"

The following is a table set by Halliday (2014) for enumerating the verbs probable to occur in relational clauses. However, the typical verbs for this type of process is BE and HAVE:

		Attributive	Identifying
neutral		be, feel	be
phase: time	inceptive	become; turn (into), grow (into)	become; turn into, grow into
		get, go, fall, run;	
	durative	remain, stay (as), keep	remain, stay as
phase: reality	apparent	seem, appear, qualify as,	seem (+ superlative)
	perceptive	look, sound, smell, feel, taste (like)	
	realized	prove, turn out, end up (as)	prove
measure		weigh, cost, measure	
quality		[Process/Attribute:] seem, appear ['be apparent']; matter, count ['be important'], apply ['be relevant'], figure ['be sensible'], suffice ['be enough'], abound ['be plentiful'], differ, vary ['be different'], dominate ['be dominant'], do ['be acceptable, enough']; hurt, ache ['be painful']; stink, smell ['be smelly']; reek, drip, ooze ['be overfull']; suck, stink ['be awful']	
role			play, act as, function as, serve as
sign			mean, indicate, suggest, imply, show, betoken, mark, reflect,
equation			equal, add up to, make
kind/part			comprise, feature, include
significance			represent, constitute, form
example			exemplify, illustrate
symbol			express, signify, realize, spell, stand for, mean
assignment: neutral		make; [Process/Attribute:] ensure, guarantee ('make it certain that ...'), prove, confirm ('make it a fact that ...')	make
assignment: elaborating			elect, choose (as), dub; name, christen, term; spell, pronounce
assignment: projection		think, consider; wish, want; prove	think, consider; prove; call, declare

Table 2 verbs of relational processes

(Halliday, 2014, p.269)

Butt et al. highlighted the fact that the same verb can be used as an embodiment of different processes according to the relationship with other elements in the clause:

- I felt the wood and decided it needed more sanding material process (doing)
- I felt that I was at a crossroads in my life mental process (thinking)
- I felt tired relational process (a kind of being). (Butt et al., 2000, p. 52)

He believes that instead of thinking in particular verbs as giving expression to one process type we should think about how particular verbs function in its context.

The above three processes are the main ones and the three following processes lie at the fuzzy boundaries among the three main processes.

2.3.4 Verbal Processes

The verbal processes tend to be simpler in its structure than the preceding processes. It is middle way between material and mental process "saying something is a physical action that reflects mental operations." (Thompson, 2014, p.106). Halliday (2014) and Fontaine (2013) is of the view that verbal processes cover the border between mental and relational as they are symbolic relations established in the human mind and actualized through language. The words uttered are called **Verbiage**, the main participant is the **Sayer**: the person responsible for producing the words uttered. Usually, there is another participant called **Receiver**, it is the one to whom the speech is directed, it is typically a nominal group that refers to an individual or collective human entity, the same may reverse its place to occupy the Sayer position in other structures.

The verbal clauses are vital in the structure of narratives they allow us to "set up dialogic passages" (Halliday, 2014, p.302). Another important aspect of verbal

clauses is that they are realized by including a verb of saying but this does not entail that the **Sayer** must be a conscious participant as in mental clause " the Sayer can be anything that puts out a signal" (Halliday, 2014, p.304). The reports, the letters, the studies and researches all such inanimate entities may have the participant role of **Sayer** in a verbal clause:

- The research **says** that family disagreements are of the main reasons behind violence

The verbal process, unlike other processes, has the characteristic of varying the arrangement participant - process- (participant)- circumstance, it may have the following arrangements:

1- The Sayer - Process - Verbiage

John said he was angry

2- The Verbiage - Sayer - Process

"I am angry", John said

The typical verb in verbal clauses is "say" yet there are many others such as tell, ask, reiterate, and answer.

Bloor & Bloor (2004) tackle another additional participant in verbal clauses that is the **Target**, it is the person or thing intended by the process or and targeted by it such as *the government* in:

- The parliament criticized *the government*.

The **Target** is not an essential participant in all verbal clauses, it occurs incidentally. They enumerated some of the verbs that accept a target: blame, explain, praise, flatter, describe, condemn, and grumble.

2.3.5 Behavioral Processes

The behavioral process refers to both psychological and physiological behaviors, it is considered a fuzzy area between material and mental processes. Some behaviors may be considered semi-mental like stare, watch, look; others may be considered semi-material such as those expressing physiological processes reflecting a state of consciousness: cry, love, smile. The category of behavioral verbs is the most elusive of processes “They are the least distinct of all the six processes types because they have no clearly defined characteristics of their own; rather, they are partly like the material and partly like the mental.” (Halliday, 2014, p.301).

The reason for setting a distinct category for behavioral processes is clear in Thompson (2014). It is true behavioral processes are intermediate between mental and material processes, yet they allow us to distinguish between purely mental processes and the physical expression of these processes, many mental processes have paired processes that express the same mental process but with physical gestures: hear (mental) and listen (behavioral), see (mental) and watch (behavioral). Behavioral processes, however, serve to remind us of the fuzziness and overlapping of the border lines among the different processes.

As for the participants in the behavioral process, the main participant occupying the position of subject in the clause is logically a conscious being and if not, the clause is considered a personification (Butt et al., 2000). This main participant is the **Behaver**. Usually, this type of clauses requires one participant, but they may extend to another participant the **Behavior**. It is similar to Verbiage in verbal clauses, “it is not a real participant, but it merely adds specification to the process” (Thompson, 2014, p.209). It is the nominal group that explains what the specific instance of that type of behavior in that clause was exactly. Butt et al.

(2000) cite a number of examples that clarify the behavioral clause in its different occurrences:

1- Behavioral process with a **conscious being as Behaver**

The woman laughed

2- Behavioral process that includes a **range**

They watched the sunset

3- Behavioral process that includes a **circumstance**

The cat slept on the chair

4- Behavioral process with **unconscious being as Behaver (personification)**

The volcano slept.

2.3.6 Existential Processes

The existential process is perhaps the simplest, clearest and the easily defined of the processes. It embodies or represents an issue of existence where the **Existent** is a human, a thing, an abstract state. Matthiessen & Teruya (2010) define the **Existent** as

Transitivity function in an existential clause; the participant always inherent in an existential clause according to the transitive model of transitivity. The **Existent** may be an entity existing in concrete or abstract space, or an event occurring in time, for example, on that side there is a big house. (p.91).

This type of clauses is not very current in English language, Halliday (2014) estimates their percentage of occurrence to be "3 or 4 percent of all clauses" (p.308). Despite this fact, they contribute to certain types of texts such as narratives. Typically, they are preceded by "there" and they serve to identify the setting, orientation of a novel or story, later they may be used to introduce some phenomena

and areas of interest. The element “there” is not a participant, Halliday (2014) accurately describes its role in existential clauses "The word *there* in such clauses is neither a participant nor a circumstance – it has no representational function in the transitivity structure of the clause; but it serves to indicate the feature of existence, and it is needed interpersonally as a Subject." (p.308)

Transitivity basically presents how the world is perceived in three dimensions: the material world, the world of consciousness, and the world of relations. It categorizes the potential number and the semantic roles assigned to the participants according to the nature of the processes.

2.4. Interpersonal Function

One of the main functions assumed by Halliday (2004, 2014) is the interpersonal function: how a clause represents a channel for exchanging information between a speaker and a hearer (the word speaker and hearer is used as generalization in the context of SFL to include speaker/writer and hearer/ reader dichotomy). The subject of exchange is not always information. He differentiates between two types of the commodity being exchanged: 1- goods and services 2- information. Some of our verbal products require no verbal response such as “could you open the window”, what is demanded is an action and the language used here is for "goods-&-services" (Halliday, 2014, p.135). If we say something that requires a verbal response such as the simple question "what time is it?" then language is the means and the end at the same time, it is then exchange of information. These two variables characterize the four primary speech functions: offer, command, statement and question. Exchanging of Goods and services are the counterparts of offer and command functions. Statements and questions are means for the exchange of information; language is the commodity exchanged itself, this

justifies why children begin with acquiring the goods and services aspect language. However, the same form of interrogative (finite- Subject) serves for the purpose of framing an offer "would [finite] you [subject] like to have a cup of tea?". (Halliday & Matthiessen, 2014)

2.4.1 Mood

The system of mood picks the important aspect of how the speaker thinks the clause will be reacted to by the hearer. The basic distinction in the system of mood as expounded by Martin & Matthiessen (1997) is between **imperative** and **indicative** MOOD types; the indicative type is further subdivided into **declarative** and **interrogative**. The three mood types can be further subclassified. The interrogative is divided into *Wh-question* and *Yes-No question* such as "What are you doing?" and "Are you eating?". The declarative can be *exclamative* "how cool it was!" or *non- exclamative* "it was cool." (Martin & Matthiessen, 1997, p.61).

Inside the structure of the mood element the order is critical as expounded by Halliday (2014). The presence of **subject** and **finite** realizes the feature **indicative** as the **imperative** has no apparent subject. Within **indicative** mood the order **subject** then **finite** results in **declarative** structure, the order **finite** before **subject** results in yes-no question. In **Wh- questions** the order is **subject** then **finite** if the **Wh- word is the subject**, otherwise the order is finite before subject.

2.4.2 Indicative mood

The Pillars of the clause at the interpersonal level are the **subject** and the **finite**. The subject is a very traditional term that most people are acquainted with during early grammar learning whilst **finite** is less known one. This term is not

always accurate as we have tenses where the element expressing the tense is not a separate word such as in the verb "played". The fact that the term is "fused" with the lexical verb such as in the case of past simple and present simple participates to the non-familiarity of the term (Thompson, 2014).

2.4.2.1 The Subject

Halliday & Matthiessen (2014) define a simple process that enables to locate the subject, it is achieved through adding a tag question to the clause, and the subject is then the element picked by the pronoun in the tag. In the following examples:

a-The duke gave my aunt this teapot

b- This pot my aunt was given by the duke

In a) the tag is "didn't he?" but in b) the tag is "didn't she?", this is not the technical definition of the subject but only a way of picking or identifying it (Halliday, 2014). Moreover, the Subject is also that element of the clause that precedes the Finite in a declarative clause but follows it in a yes/no interrogative one: 'that teapot was' but 'was that teapot'. The selection of an item as a subject has a meaning in its own. According to Halliday & Matthiessen (2014) by choosing a certain element to be a subject it is then the "starting point" of the message and the "resting point of the argument".

The concept of the subject can be summed up in the following two points:

- 1- It is the nominal element (whether a nominal group, a phrase or a clause) that is picked up by the pronoun in the tag.
- 2- It is the element that combines with the Finite to form the Mood element in the clause; it is supposed to be the theme if the mood is declarative, and at

the same time it exchanges place with the Finite if the mood is yes/ no interrogative.

2.4.2.2 The Finite

The finite is a small part of a verbal group, it is the element that has two main functions forming the clause into **an arguable** form and expressing **polarity**. Bringing the clause into real world through formulation of images and concepts in the mind to be a linguistic material that can be agreed with or not, believed or refuted (arguable issue) is the primary function of the finite. The verbal operator then (in Halliday's terms) is either temporal or modal:

A good way to make something arguable is to give it a point of reference in the here and now; and this is what the Finite does. It relates the proposition to its context in the speech event. This can be done in one of two ways. One is by reference to the time of speaking; the other is by reference to the judgement of the speaker. An example of the first is was in *an old man was crossing the road*; of the second, can't in *it can't be true*. In grammatical terms, the first is **primary tense**, the second is **modality**.

(Halliday & Matthiessen, 2014, p.163)

The finite then turns the information found in the real world into arguable linguistic material through assigning tense or modality. Primary tense refers to a moment of speaking past, present or future, this point gets clearer when comparing a statement with an order (imperative), there is no tense in orders 'open the window' does not imply a reference to a tense relative to a moment of speaking.

As for modality, it may either mean the probability of the issue; is it likely or unlikely (e.g. may, might, must), desirable or undesirable (e.g. should, should not); or the degree of obligation (e.g. must, ought to, should). (Halliday, 2014)

As for **polarity**, it is the case of the clause as regards being positive or negative. Polarity is simply negation outside Systemic Functional Grammar. The finite element besides expressing primary tense or modality also realizes either positive or negative polarity. (Halliday & Matthiessen, 2014). The mood element is then a resource that explicates the two interpersonal function aspects as clear in the following excerpt:

A mood element of the clause is also where the interpersonal resources of POLARITY (positive/negative) and MODALITY (probability etc.) are realized in English. These meanings can be expressed either as a feature of the finite or as a separate mood Adjunct. (Martin & Matthiessen, 1997, p.61).

A noteworthy issue is the difference between the verb and the finite. Earlier versions of grammar used the word verb to refer to both. A verb is traditionally defined as "words which express an action or state", (Bloor and Bloor, 2004, p.22). As a result of this definition such forms as watch, watches, is watching, have been watching, was watched; together with elements like was, were, have are all considered verbs. In fact, the word verb was used to refer to verbal groups as well as to the elements inside these verbal groups. In the above example of 'watch' we find that the forms are derivations from the original stem 'watch' and if we would like to search the word in the dictionary, we look up 'watch' not is watching nor has been watching, we look up the 'stem'. The other verbal elements such as is, are,

have...etc. are the elements called the 'finite' within the realm of SFG they are finite operators or just operators.

The verbal group may be limited to a single verb; the lexical verb 'read' , for example, or it may extend to another verb, the finite 'has read'; a third addition to the group may be the auxiliary 'has been reading'. In SFG as per Halliday (2004, 2014), the pillars of the verbal group are three as in the above example 'has been reading':

- 1- The **lexical verb** occupies the **last position** in the verbal group: 'reading'
- 2- The **finite** occupies **first position** in verbal group: 'has'.
- 3- The **auxiliary** intermediates **between** the lexical verb and the finite: 'been'

2.4.2.3 The Residue

It is the part of the clause that represents the propositional (indicative mood) or proposal part (imperative mood). It consists of three elements: the predicator, complement, and adjuncts. It is not called the residue because it is unimportant but only because it is what remains after taking out the mood element: the subject and finite (Bloor & Bloor, 2004). Halliday & Matthiessen (2014) argue that there can be only one predicator in a clause but one or two complements and an unlimited number of adjuncts.

The **predicator** is the rest of the verbal group after omitting the finite element. In tenses where both are fused such as "played" the term serves as both finite and predicator "Each of these is analyzed as a simple verbal group realizing the functions of Finite and Predicator at the same time" (Bloor & Bloor, 2004, p.43). In other tenses where the verbal group is larger than one word, the **predicator** is the remaining elements after taking out **finite**, in "*has been playing*" *has* is the **finite** and *been playing* is the **predicator**. In some cases, other elements occur

between the finite and the predicator as the subject in interrogative sentences and some adjuncts "he has already eaten his lunch".

In traditional grammar, the **complement** was known as the object. Each sentence contains a subject, a verb and optionally an object. Some verbs are transitive, they need to be complemented with a linguistic item (have an object) which receives the result of the action performed in the verb: the boy hit the ball, John ate his lunch.

Halliday (2014) highlighted that the natural order in the Residue on the interpersonal level is: Predicator- Complement(s) - Adjunct(s). The **adjunct** is realized by adverbial group or a prepositional phrase. Butt et al. define it as being realized by any of the three following groups "Adverbial groups, nominal groups and prepositional phrases that acted as Circumstances for the experiential meaning of a clause are now simply known as Adjuncts because they are added on to the interpersonal meanings." (Butt et al., 2000, p.92).

The adjunct is a category that is subdivided into three types:

Circumstantial adjuncts: they tackle information such as when, how, where, and why the event happened (Thompson, 2014). They contribute to the experiential meaning of the clause, they are simply the circumstances related to the clause.

Conjunctive Adjuncts help pinpointing how the clause fits in with the preceding text (Thompson, 2014). They belong to the realm of clause as a message – the textual function. They help establish cohesion relationships among clauses.

Modal adjuncts as Halliday and Matthiessen (1999) explained:

Modality is a rich resource for speakers to intrude their own views into the discourse: their assessments of what is likely or typical, their judgments of the rights and wrongs of the situation and of where other people stand in this regard'. They are subsumed under interpersonal function. They are either *Comment* or *Mood*. (p.526)

Moreover, Halliday (2014) divides expressions of modality according to the degree of certainty into three types:

1- Low

Modal operators: can, may, could, needn't, doesn't/didn't + need or have to.

Adjuncts: possibly, perhaps, maybe, hardly, sometimes, occasionally, seldom, and rarely.

2- Median:

Modal operators: will, would, should, and is/was to

Adjuncts: probably, usually.

3- High

Modal operators: must, ought to, need, has/had to, mustn't, oughtn't, can't, couldn't, mayn't, mightn't, and hasn't/hadn't to.

Adjuncts: certainly, definitely, no way, always, never.

2.4.3 Imperative Mood

The imperative form could be said to have no mood as there is no apparent subject in the clause "Do your homework- Brush your teeth". The subject in such clauses is the addressee which is not spelt in the clause. The imperative is not open to negotiation as it is not a proposition that is arguable for being right or wrong, the functions of the finite is then irrelevant for the imperative. An imperative clause "refers to action not yet carried out – i.e. it can only refer to future time" (Thompson, 2014, p.58). The finite may appear in the imperative but in restricted

use that is to signal negative polarity. Butt et al. (2000) suggested that if we add a Mood Tag at the end of an imperative clause the result is *will you?* or *Won't you?*

- Arrange your room, won't you?

In consequence some linguists consider the subject in imperatives to be "you" and believe the finite includes some idea of futurity. According to Fontaine (2013) the imperative mood is somehow challenging as modern English lost the inflectional morphemes which were used to distinguish the imperative, yet they are finite despite the fact that neither the subject nor the Finite is expressed. As for the subject it is present even though it may not be immediately obvious.

2.5 Textual Function

Textual function is the text-forming component. It includes all the resources available for creating text in a language. The first step in the realization of textual function is the choice of a theme which conveys the preferences of the speaker in organizing his message. Halliday and Hassan (1976) organize the features of textual function into structural and non- structural elements. Structural elements are reflected in such features as **Theme and Rheme** analysis and the investigation of deixis. Non-structural elements include the examination of text's **Cohesion** through constituents that help in detecting this feature.

2.5.1 Thematic Structure

The textual meaning is the third strand of meaning in Functional Grammar. It refers to the function of the clause as a message. In literature, the Theme is the main subject of a novel, play, talk or a movie. This brings to the mind a simple idea of what is a theme. In SFG, it is nearly the same concept but on clause level, the **Theme** in a clause is sometimes the main idea around which the clause

revolves and in other cases it is the element positioned at the onset of the clause despite not being the main subject.

Matthiessen (1995) referred to the fact that the textual function participates in understanding the ideational and interpersonal features of a text by the speaker and the listener: "it has a distinctive part to play in the overall creation of meaning-one that is oriented specifically towards the creation of meaning in the realm of semiosis" (Matthiessen, 1995, p. 20). The same view is stressed by Forey (2002), she views it as "also one of the means by which the clause is organized as a message. Theme is the 'glue' that structures and binds the ideational and interpersonal meanings." (p.49)

A clearer realization for the Theme is found in Halliday's *Introduction to Functional Grammar*, in first edition (1994) it is defined as " the element which serves as the *point of departure* of the message; it is that with which the clause is concerned" (p.37), later on in (2014) he expanded the definition to an extent

The **Theme** is the element that serves as the point of departure of the message; it is that which locates and orients the clause within its context. The speaker chooses the **Theme** as his or her point of departure to guide the addressee in developing an interpretation of the message; by making part of the message prominent as **Theme**. (p.89).

The same view of **Theme** is provided by Bloor & Bloor (2004) with more accurate and definite words "it is the idea represented by the constituent at the starting point of the clause" (p 71)

One important aspect of theme is that it is not identified by any semantic properties, it is rather located and identified using structural (textual) properties; the theme is whichever element positioned at the beginning of the clause "the

structure is expressed by the order – whatever is chosen as the Theme is put first.” (Halliday, 2014, p.89).

The **Rheme** is everything else in the clause after locating the Theme. It is the place where the Theme is developed. **Theme** and **Rheme** identification really reflects the function they express: the textual. Order is essential in this function. As mentioned by Forey (2002) **Rheme** is usually related to new information while **Theme** refers to given (already known or predictable information). The analysis of theme is strictly linked to the interpersonal function, the Mood. In *declarative sentences* the theme "is the first constituent that is part of the meaningful structure of the clause". (Bloor & Bloor, 2004, p.72). It may represent a participant, a circumstance or a process. In the *interrogatives* the order is reversed, and we have the finite before the subject, the consequence is that in yes- no questions the theme is the finite and in Wh- questions the question word is the theme. In *imperative mood* the theme is realized by the predicator as in "**write down** it, please" or by two themes a negative finite and Predicator as "Don't **write** it down".

“Multiple themes” is an expression used to refer to such expressions used by speakers to indicate they are completing an idea or refuting an argument like well, nonetheless, and therefore. Such words are considered as adjuncts representing a **textual** theme. An **interpersonal** theme is when the speaker or writer uses a name of familiar address as a vocative and comes before **topical** theme. In the following example taken from Bloor & Bloor (2004, p.78), the multiple theme with its three subtypes is found:

Well,	children,	the story	is about to continue.
textual Theme	interpersonal Theme	topical Theme	Rheme

2.5.2 Cohesion and Coherence

The investigation of cohesion and coherence is the other side for the textual function. All the clauses contained in a text usually include a theme and a rheme but this does not entail that all the clauses form a cohesive text, they may be scattered clauses not belonging to each other and hence breaching the role of the textual function. This is the importance of investigating cohesion and coherence and their markers.

2.5.3 Cohesion

Cohesion is a concept that applies to larger units of language; a word or a clause is hardly or perhaps never described as cohesive. Paragraphs and texts are the language units that are influenced by the concept of cohesion. Cohesion is typically the decision by a text receiver to classify that text as "unified whole or just a collection of unrelated sentences" (Halliday & Hassan, 1976, p.1). The concept of cohesion as explained by Halliday & Hassan accounts for the relation through which any passages could function as a meaningful text. They specified these relations under five basic categories: reference, substitution, ellipsis, conjunction, and lexical cohesion. Each of these categories is represented in a text by "repetition, omission, or occurrence of certain words and constructions." (Halliday & Hassan, 1976, p.13).

In 2014, Halliday explained that reference, substitution, ellipsis and conjunction operate within grammatical zone, while "lexical cohesion" operates within lexical zone; this justifies the fact that Cohesion as a phenomenon for analysis belongs to lexico- grammatical level.

2.5.3.1 Reference

There are items that instead of being interpreted in their own, or have a semantic value by themselves, require another linguistic element for their interpretation. These items are labeled “directives” by Halliday and Hassan (1976) because they indicate that information is to be retrieved from elsewhere. They include personals, demonstratives and comparatives.

Halliday & Hasan (1976) argue that there are two main types of reference: **exophoric** and **endophoric**. They are distinguished from each other by the context of reference, it is either “textual” or “situational”; elements pointing inside the text are “endophoric” and elements pointing to the situation around the text are “exophoric”. **Exophoric** reference points to the situational context for the interpretation of a specific item. It always refers to something that is not part of a given text. **Endophoric** reference points to other items within a given text or discourse. **Endophoric** reference is subdivided into **anaphoric** and **cataphoric**. The reference word indicating a preceding element in the text is anaphoric, and that indicating a following element in the text is cataphoric. Halliday and Hassan clarify the difference between natural linguistic elements which have reference outside text such as names: John, tree, cat and exophoric reference “an exophoric item is one which does not name anything; it signals that reference must be made to the context of situation” (Halliday & Hassan, 1976, p.33)

2.5.3.2 Substitution

The vast majority of substitution cases are endophoric and the vast majority of these endophoric substitution is anaphoric. The distinction between substitution and reference is not as sharp as a blade and this is the case in the distinction of many similar linguistic phenomena. Halliday and Hassan (1976) define the

difference between the two phenomena as a difference in the linguistic level, reference is a relation on semantic level while substitution is a relation on lexico-grammatical level

Substitution is a device which enables speakers to avoid repetition of a particular item, the issue gets clearer through an example:

-my *earphone* is not working, I need another *one*

Types of Substitution

The three types of substitution are defined grammatically than semantically as a result of substitution being grammatical relation. The function of the substitute as a noun, a verb, or a clause defines its type as nominal, verbal, or clausal.

Halliday & Hassan list the elements that occur as substitutes:

1- **Nominal substitution** (replacement of a noun by **one, ones, same**), as for the nominal substitute "**one**" there are occurrences for one in other forms rather than being substitute such as the indefinite article one, the pronoun one, and the cardinal number one. Halliday & Hassan clarify such differences with examples.

a- Personal pronoun one:

- One never knows what might happen

(Halliday & Hassan, 1976, p. 98)

In this example, "one" is a personal pronoun, it has no cohesive force, it never reflects endophoric reference but comes only exophorically.

b- Cardinal "one"

- Ten sent out but only one came back

-You have already got one red one (Halliday & Hassan, 1976, p. 98)

In the second example, the first one is numeral, and the second is substitute
c- **Indefinite article one**

The indefinite articles are normally a/an, however the word one is used in some cases for the same purpose.

- I'd like a cup of coffee. - Then pour yourself one.

The factor in deciding the indefinite article "one" is that it could be replaced by some: *then pour yourself some.*

In the case of the substitute "the same" it usually occurs with the verb "Do" for example: I have bought a new car and John has done the same.

It may as well combine with "be", for example: Ahmad Zweel is a great scientist, I'd like to be the same.

2- **Verbal substitution** (replacement of a verb by **do**)

The verbal substitute "do" is to be found in speech more than writing;

- I think I have succeeded in the exam. – Yes, you have done.

As per Halliday & Hassan (1976) it can substitute for any verb except "be" and "have" in the sense of possess; as these verbs substitute themselves:

- I had serious doubts about this. -I think we all have had.

- She has been very meticulous about the document. -I think she has been

3- **Clausal substitution** (replacement of a clause by **so, not**)

The element substituted is an entire clause. The words generally employed in clausal substitution are *so* and *not*. The clause substituted is declarative, no substitution for imperatives nor interrogatives.

- They have failed, then? - I regret so.

- Has everyone gone home? - I hope not (Halliday & Hassan, 1976, p.133)

2.5.3.3 Ellipsis

In 1976, Halliday asserted the distinct nature of substitution and ellipsis. Both embody a relation between parts of a text. However, they are "two different kinds of structural mechanism, and hence show rather different patterns" (Halliday & Hassan, 1976, p.142). In other words, "ellipsis occurs when something that is structurally necessary is left unsaid" (p.142)

In 2014, Halliday combines both phenomena under one subtitle and prefers to consider substitution as a systematic variant and concentrates on ellipsis as a phenomenon which makes it possible to leave out parts of the discourse as they are totally understood from previous parts. Ellipsis is particularly characteristic of question and answer or similar ‘adjacency pairs’ in dialogue.

.

- Oh, the pan's been washed, has it? – It hasn't [Ø: been washed], has it?
(Halliday, 2014, p.606)

Ellipsis occurs as nominal, verbal and clausal. The same subdivisions as reference

Nominal:

- I have four red balls and four green. {balls} – the elliptical word belongs to the nominal group.

When the elliptical group is nominal, it can be always replaced by its non-elliptical equivalent:

- I have four red balls and four green balls.

Verbal

Occurs when the elliptical word belongs to the verbal group:

-Have you been studying English? – Yes, I have. {been studying}.

Clausal

It is the omission of the whole clause or part of it. For example,

- What were they doing? Holding hands (they were)

.

2.5.3.4 Lexical Cohesion

Lexical cohesion is one of the cohesion tools highlighted by Halliday & Hassan, it is simply “the cohesive effect [that is] achieved by the selection of vocabulary” (Halliday & Hassan, 1976, p.274). This type is achieved through two phenomena: **reiteration** and **collocation**. **Reiteration** is the fact that one lexical item refers to another and they have a common referent. Cohesion can thereby be achieved in many different ways, either by the repetition of the same item, or via the use of synonyms (two different lexical words having the same meaning), near-synonyms, hypernyms (superordinates – just as lion, camel, giraffe are subsumed under “animal” which is a hypernym), general nouns (a small set of nouns which have generalized reference), antonyms such as like/hate, boy/girl , words which belong to a series such as days of the week and numbers, part- whole relations ‘body- leg’, part-part relations ‘eye, forehead’; when these words occur in consecutive sentences, they create a cohesive effect.

The second subcategory of lexical cohesion is collocation. **Collocations** are words which regularly keep company together or lexical “items that regularly co-occur” (Halliday & Hassan, 1976, p. 284). They were intending collocation with a

general sense to refer to words which tend to occur in the same lexical environment, they gave an example for words such as “mountaineering, ridge, climb, mountain top” to be considered a cohesive device as they belong to same lexical environment.

2.5.3.5 Conjunction

Halliday (2014) explains conjunction as a link between clauses or combinations of clauses. It is somehow distinct from the other four markers of cohesion in that they operate on clause level, but conjunction operates on levels higher than clause:

Conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse. (Halliday & Hasan 1976, 226).

According to Halliday & Hassan (1976) conjunctive elements are three types:

- 1- ***Adverbs*** including simple coordinating conjunctions such as but, so, then; adverbs formed with -ly; there-; and where- , such as therefore and wherever.
- 2- ***Compound adverbs***, e.g.: nevertheless, anyway
- 3- ***Prepositional expressions*** with ‘that’ as reference item whether it is optional such as “a result of that” or obligatory such as “in spite of that”

The following table adopted from Halliday (1976) elaborates types of conjunction:

Table 3 - Types of Conjunction

	External/internal	Internal (unless otherwise specified)		
Additive	Additive, simple: Additive <i>and, and also</i> Negative <i>not, and ... not</i> Alternative <i>or, or else</i>	Complex, emphatic: Additive <i>furthermore, in addition, besides</i> Alternative <i>alternatively</i> Complex, de-emphatic: After-thought <i>incidentally, by the way</i>	Apposition: Expository <i>that is, I mean, in other words</i> Exemplificatory <i>for instance, thus</i>	Comparison: Similar <i>likewise, similarly, in the same way</i> Dissimilar <i>on the other hand, by contrast</i>
	Adversative 'proper': Simple <i>yet, though, only</i> Containing 'and': Emphatic <i>however, nevertheless, despite this</i>	Contrastive: Avowal <i>in fact, actually, as a matter of fact</i> Contrastive (external): Simple <i>but, and</i> Emphatic <i>however, on the other hand, at the same time</i>	Correction: Of meaning <i>instead, rather, on the contrary</i> Of wording <i>at least, rather, I mean</i>	Dismissal: Closed <i>in any case, in either case, whichever way it is</i> Open-ended <i>in any case, anyhow, at any rate, however it is</i>
	External/internal	Internal (unless otherwise specified)		
Causal	Causal, general: Simple <i>so, then, hence, therefore</i> Emphatic <i>consequently, because of this</i> Causal, specific: Reason <i>for this reason, on account of this</i> Result <i>as a result, in consequence</i> Purpose <i>for this purpose, with this in mind</i>	Reversed causal: Simple <i>for, because</i> Causal, specific: Reason <i>it follows, on this basis</i> Result <i>arising out of this</i> Purpose <i>to this end</i>	Conditional (also external): Simple <i>then</i> Emphatic <i>in that case, in such an event, that being so</i> Generalized <i>under the circumstances</i> Reversed polarity <i>otherwise, under other circumstances</i>	Respective: Direct <i>in this respect, in this regard, with reference to this</i> Reversed polarity <i>otherwise, in other respects, aside from this</i>
Temporal	Temporal, simple (external only): Sequential <i>then, next, after that</i> Simultaneous <i>just then, at the same time</i> Preceding <i>previously, before that</i> Conclusive: Simple <i>finally, at last</i> Correlative forms: Sequential <i>first ... then</i> Conclusive <i>at first ... in the end</i>	Complex (external only): Immediate <i>at once, thereupon</i> Interrupted <i>soon, after a time</i> Repetitive <i>next time, on another occasion</i> Specific <i>next day, an hour later</i> Durative <i>meanwhile</i> Terminal <i>until then</i> Punctiliar <i>at this moment</i>	Internal temporal: Sequential <i>then, next, secondly</i> Conclusive <i>finally, in conclusion</i> Correlative forms: Sequential <i>first ... next</i> Conclusive <i>... finally</i>	'Here and now': Past <i>up to now, hitherto</i> Present <i>at this point, here</i> Future <i>from now on, henceforward</i> Summary: Summarizing <i>to sum up, in short, briefly</i> Resumptive <i>to resume, to return to the point</i>

(Halliday, 1976, p. 242)

2.5.4 Coherence

It is the abstract aspect for meaning in text, we do not understand each sentence individually, receivers of any text subconsciously seek hidden and subtle relations among parts of language and try to reach an overall meaning of a text, if such meaning could be grasped, the text is then considered coherent. Kehler (2002) argues that "The establishment of coherence is hence a powerful mechanism that allows us to communicate, and conversely understand, considerably more meaning than that conveyed by individual sentences alone" p.9.

Eggins (2004) specified two types for coherence: registerial coherence and **generic** coherence. A text usually exhibits contextual unity of these two types:

2.5.4.1 Registerial Coherence

Refers to the case when we can identify a single situation in which all the clauses of a text could occur. This incorporates specifying tenor (roles of interactants), mode (medium of delivery) and field (domain of text) -- (detailed in p .32 of this chapter). Defining these three variables is a description for the register of the text. The possibility of establishing unified *tenor*, *mode*, and *field* for all clauses in a text reflects its registerial coherence.

2.5.4.2 Generic Coherence:

This type of coherence is accomplished when the text is recognized as belonging to a certain genre "Technically, generic coherence occurs when we can identify a unified purpose motivating the language (for example, it tells a story or accomplishes a transaction), usually expressed through a predictable generic or schematic structure" (Eggins, 2004, p29)

A text has **generic coherence** when we can recognize the text as an example of a particular genre, i.e. when we can identify a Schematic Structure, with each part of the text expressing one element of the unfolding, staged organization of the language event. Each sentence adds to the complete understanding of the text, there are no sentences which serve a purpose different from that of the whole text.

The two different chapters assigned to each type of coherence in Eggins (2004) simply sets the difference through their titles, chapter three “genre: context of culture”, and chapter four “register: context of situation”

2.6 Functional grammar, Persuasion, Rhetoric

The discussion of Halliday's functions seems to be related to grammatical level; however, it is not the case. Halliday considered his functions to be intrinsic to grammar, Leech (2016) disagrees with this view. Leech maintains that Ideational function belongs to the field of grammar, yet interpersonal and textual functions belong to the field of Pragmatics. Pragmatics is the interpretation of the Speaker- Hearer meaning, the force of words on the hearer, and how it is interpreted by him. An essential part of the interaction between the speaker and hearer is the persuasion strategies employed by speaker and its influence upon the hearer. The arguments and the rhetoric's of the language.

Rhetoric seems to be a familiar term that is associated in our minds with eloquent expressive speech. The scientific study of rhetoric refers to the study of effective use of language and the art of speaking and writing effectively, the study of language as a means of persuasion. The study of language as art of persuasion dates back as old as Aristotle and his age. It could be even argued that most of the literature written on Rhetoric (language as a persuasion tool) is based on the

concepts introduced by Aristotle. His ancient book *Treatise on Rhetoric* (322 BC) is considered a major classical book in this field of study “The way we think and persuade today owes everything to the insights of Aristotle and his contemporaries.” (Garsten, 2009, p.1). The book was translated into English; it is one of the heritage valuable books. In this book **Rhetoric** is defined as

A faculty of considering all the possible means of persuasion on every subject; for this is the business of no one of the other arts, each of which is fit enough to inform or persuade respecting its own subject; medicine, for instance, on what conduces to health or sickness; and geometry, on the subject of relations incidental to magnitudes; and arithmetic, on the subject of numbers; and in some way the remaining arts and sciences. But rhetoric, as I may say, seems able to consider the means of persuasion on any given subject whatsoever. And hence I declare it to have for its province, as an art, no particular limited class of subjects. (Aristotle, 322 BC/1759, p.11)

More recent definitions for **Rhetoric** or art of persuasion stress the value of different appeals used and the critical element of audience types:

When we try to persuade, we use the arguments, images, and emotions most likely to appeal to the particular audience in front of us. Rhetoricians who teach the art of persuasion have always instructed their students to treat different audiences differently, to study their distinctive and peculiar commitments, sentiments, and beliefs." (Garsten, 2009, p.5)

Virtanen & Halmari (2005), stress the same view:

All language can in a sense be regarded as persuasive. However, in this context we limit the definition of persuasion to all linguistic behavior that attempts to either change the thinking or behavior of an audience, or to strengthen its beliefs, should the audience already agree. Yet the audiences--visible and invisible, actual and implied, interlocutors and onlookers--also contribute to the process of persuasion." (p.3)

2.7 Rhetorical analysis: Religious Speech as Persuasive and Hortatory Discourse

In the previous section, SFG was tackled as one of the main tools to be used in analyzing religious speech. Another important tool is **persuasion strategies** used in sermons (Islamic lessons). A sermon can be characterized as a hortatory discourse (Longacre 1983, 1992), a subtype of behavioral discourse. As Longacre posits:

Hortatory discourse aims at “influencing conduct that is, getting the receivers of the text to do something they are not currently doing, to discontinue something they are doing, to continue doing something they are already doing, to expend greater effort in an activity embarked on, to modify the nature of their efforts, and so on”. (Longacre, 1992, p. 109).

Longacre (2013) likens hortatory discourse to a struggle aiming at achieving clarity in order to persuade the hearers of the validity of what is being advocated, it aims as well at discouraging them from a course of action that seems in the view of the speaker to be undesirable “In **hortatory discourse**, the composer of the discourse is especially likely to get involved with his subject matter and his audience and to urge on them a certain course of conduct by virtue of the prestige

invested in this person." (Longacre, 2013, p.30). Walton (2003) sets hortatory discourse as distinct from information discourse, it is valuable in its own right and its purpose is totally different from that of information seeking discourse. Longacre (2013) distinguishes hortatory discourse from persuasive discourse. The hortatory discourse in his view aims at modifying conduct, while persuasive discourse aims at modifying beliefs and values. Religious discourse is then could be considered a conglomeration of hortatory and persuasive as religious discourse usually aims at modifying both conduct and beliefs. The strategies used in persuasion in discourse goes as old as Aristotle, however other modern theories of persuasion will be introduced.

2.8 Three Modes of Persuasion

Borchers (2012) explained how Aristotle identified three types of persuasive writings. **Deliberative** speech which aims at persuading an audience with a future action. Borchers likens this type of speech to speeches in legislative assemblies; they indulge in deliberative speech to reach a final decision. This type of persuasions seems relevant to religious discourse, usually preachers aim at effecting a future change by the words they direct to their audience. The second type is **forensic** speech which sets out to prove the occurrence or non-occurrence of a past event just like attorneys in courts. The third type is **epideictic**, it concentrates on praising or blaming, usually these speeches concentrate on the virtues of a public figure perhaps because they are important to society.

Aristotle identified two essential types of persuasion according to the "proofs" means or devices of persuasion: artistic 'artificial' and non-artistic 'inartificial'. Aristotle specified the difference "of the means of effecting persuasion so, some originate in the art, others independently of it" (Aristotle, 322

BC/1759, p.11). By the outside element (the inartificial), he meant whatever consolidated the argument from outside the language used itself such as statistics, citations, surveys, photographs, and examples of past situations. The artificial means which are considered the core of persuasion for Aristotle are the devices of ethos, logos, and pathos. However, the dividing line is not sharp since the use of some external information such as statistics and facts increase the ethos of speaker and may participate to the effect of logos and pathos.

Garsten (2009) referred to Aristotle's concepts about persuasive speech. What really should be scrutinized is the ways in which orators could make listeners believe something. In general, Aristotle noticed that the listeners tend to believe in something because they accept an argument (logos), they trust the character and goodwill of the appeal (ethos), or their emotions are aroused and moved (pathos).

2.8.1 Ethos

It is the tool or device where the identity of the speaker influences the credibility of the material presented, to achieve such element the speaker needs to make sure that he has clarified who is he? What qualifies him to speak in such an issue, perhaps he needs to narrate some previous experiences in the field. According to Aristotle a speaker's ethos is composed of three aspects: practical wisdom, virtue and good will. Borchers (2012) explained these three aspects as follows: wisdom is about having good knowledge of subject and ability to make decisions. Virtue refers to benevolent qualities of speaker and goodwill is friendly behavior towards audience. Virtanen & Halmari (2005) identify Ethos as "Ethos, the ethical appeal – the voice of the persuader, the linguistically mediated message of her or his believability, reliability, and competence" (P.14)

2.8.2 Pathos

As for pathos, it is responsible for the emotional aspect of discourse. In religious oratory, different feelings or emotions may arise. Emotions of fear (from the hereafter, the hell Allah), of love (towards Allah, his prophets, Muslim brothers), of compassion and sympathy. A religious speech is effective and successful when the audience feel their heart touched or moved, something inside them changed, a powerful internal force is activated, tranquility penetrating their souls; accordingly, they move along in the way of Allah.

Audience need to be emotionally touched. The speaker needs to consider what are the values shared on which he can draw, how the audience's beliefs fit with the message. Aristotle argued that the speaker should be aware of variety of the aspects related to audience's emotions: what is the audience's **state of mind**, are they angry, happy, calm, pitiful? **Towards whom** are these feelings directed or in other words, who are the people who stirred such emotions? Moreover, what are the **reasons** for stirring such emotions? Aristotle argued that each feeling occurs in certain context (frame of mind) and he elaborated that persuasion tends to occur in the context of amiable feelings such as love, pity, friendship rather than in the context of feelings such as anger and enmity. Borchers (2012) explained pathos as a form that appeals to audience emotions, and he pinpointed that the speaker without being aware of the aspects mentioned by Aristotle would not be able to effect persuasion. Virtanen & Halmari (2005) argue that pathos as the emotional appeal to the audience not expected to be found in professional genres, they tend to occur in media discourse or in advertising.

2.8.3 Logos

The third element **logos** is addressing the reason and intellect of the audience. The speaker needs to consider how strongly does he support his claims,

what are his evidence, how could he refute counterarguments if there are any. Arguments are supported and can be based off: Facts, Statistics, Studies, Examples, History, and Evidence.

Some rhetorical devices could be used to produce the effect of logos as a rhetorical strategy of persuasion. The rhetorical devices that help to create rhetorical appeal of logos may include

Analogy:

It is the explanation of the features of something by comparing it to another that reflects similar features. It is the comparison between two things for the purpose of clarity.

Parallelism:

Using the same grammatical pattern to emphasize the equal importance of the information.

Question- answer structure

Forming the required information into the formula of a question and answer is one of the influential strategies. The questions could be only posed for attracting attention and they do not require an answer such as the case in **Rhetorical questions**. Another strategy for exploiting questions is **Hypophora** where a speaker poses a question then he immediately answers it.

Contrast

It is a sort of comparison for the purpose of showing differences, variations, and dissimilarities

Other devices include giving **examples**, citing **statistics** and **facts** as well as narrating stories. According to Aristotle, **Narrating stories** may be double sided

device, it could be narrated as factual events thus adding to *logos* or intended for arousing emotions thus adding to *pathos*.

Aristotle identified two types of logical appeal to reason: **inductive** and **deductive**. The main difference is the direction of argument if it is from general to specific (deduction), if from specific to general (induction). Borchers (2012) explained that using specific examples or cases to reach a universal conclusion is **inductive** reasoning like describing examples of three school shootings to argue that school violence is a serious problem. Applying general rules to specific cases is **deductive** reasoning. A famous example is "all people are mortal. John is a person. John is mortal". The persuader may leave mentioning the general statement relying on audience general and previous knowledge.

2.9 The Five Principles of Persuasion

Persuasion is a necessary element in religious discourse, it is perhaps the sole aim of any preacher; Smith (2017) described this need as essential "many preachers, he warned, presume that their audience accept the existence of God as a matter of faith because of the way they were brought up. However, many audience members make no such assumption or hold it weakly...many people are waiting to be convinced with the existence of God" (Smith, 2017, p.260)

Thompson (1998) summarized and highlighted the five principles identified by Aristotle in his book *Treatise on Rhetoric* and argued that these five principles remain the foundations of modern persuasion. Borchers (2012) referred to the fact that these canons or principles despite their age remain valid today and by examining them, we can better appreciate the issues related to art of persuasion.

The five principles are:

2.9.1 Invention

It is defining and specifying the central idea around which speech revolves. It is an introductory stage in writing or delivering a speech, the modern counterpart for it is "brainstorming". Aristotle identified two types of argument artistic and non- artistic. The non- artistic such as laws, oaths, contracts, do not require invention stage. The artistic arguments are the arguments that need invention, in other words they are persuasive forms of speech. At this stage, the speaker is to decide upon the line of argument he is going to follow, what are the 'proofs' he is going to exploit: ethos, logos, or pathos.

The invention stage is not directly detected in any text, it is a preliminary stage that precedes the production of any text. Some texts may be improvised: created spontaneously without any previous preparation. This is not the case with political and religious speech most of the times. These genres require good and adequate preparation to produce an influence in the readers.

2.9.2 Arrangement:

After the arguments are discovered ordering and rationalizing the progress of argument is the following stage: arrangement stage. It is perfectly parallel to what we call now in writing essays as "devising an outline".

Classical rhetoricians recognized six different parts of speech:

1- Introduction (exordium)

It is the part of the speech where the speaker is responsible to announce his goals, to define what exactly he is going to do: praise, explain, argue, teach, or persuade. In the heritage of Aristotle and Quintilian several types of introduction were identified.

- ***Introduction inquisitive***

Aims to show to which degree the subject in question is interesting or curious.

- ***Introduction paradoxical***

It is the type which focuses on a seemingly paradoxical situation. It explains what aspects of your subject seem improbable. It happens when the point to be tackled or proved is scarcely doubted yet at the same time it may seem strange to that certain audience. Here it will be helpful to pinpoint this paradoxical situation.

- ***Introduction corrective***

It serves to correct misconception as an embarking point to tackle a subject which has been neglected, misunderstood, or misrepresented by others" (Whately, 1843, p.115).

- ***Introduction preparatory***

As Whately explained (1843) it introduces the specific and **unique** way in which you will discuss the subject. Warn against any misconceptions about the subject. Explain why a particular aspect of the subject will not be discussed in your speech.

- ***Introduction narrative***

The best explanation for narrative introduction is the words of Whately:

To put the reader or hearer in narrative possession of the outline of some transaction, or the description of some state of things, to which references, and allusions are to be made in the course of the Composition. Thus, in Preaching, it is generally found advisable to detail, or at least briefly to sum up, a portion of Scripture-history, or a parable, when either of these is made the subject of a Sermon. (Whately, 1843, p.115)

2- Statement of Facts (*narration or narratio*)

The section where audience or receivers should be aware of the information necessary to help them proceed with the argument. Quintilian advises that this portion of the discourse be credible, brief, and plausible. The information presented at this section could be exploited to frame the direction intended by the speaker. In a murder case for example, the lawyer is going to say, “John is found dead” yet the prosecutor would say, “Smith is guilty of killing John”

The **narration** follows the **exordium** and gives background information. “It relates events that have occurred which provide the occasion for the speech. “A narrative based on the persons should present a lively style and diverse traits of character, and have three qualities: brevity, clarity and plausibility.” (Stube, 2006, p.75). Quintilian argued that in deliberative rhetoric the Narratio should include elements which fit the presentation the speaker intends to introduce to his audience.

3 Division (*partitio*)

Is providing the audience with the specific headlines or subtitles the speaker is going to talk about. For example, when a speaker is talking about chemical pollutants “three chemical pollutants are devastating” the audience will be excited to find out what are the three. It keeps up their zeal to the end.

This is clear in the following quotation:

For it is a gratification to learn the measure of the labor which we have accomplished; and to know how much remains, encourages us to proceed with greater spirit to the conclusion ; nothing, indeed, need seem long, when it is understood where the end is

(Quintilian, 95 AC, 311/ 1875)

Quintilian explained that after stating your facts, the most effective way to move smoothly to your argument is with a *partitio*: a summary of the arguments you are about to make. This division is like a road map to your audience.

4. Proof (*confirmatio*)

Confirmation is the most basic part of a speech or a text, it is the core of discourse. It is where an orator starts to enumerate his argument. Supporting the ideas, the creeds, and the thoughts which the speaker would like the audience to adopt is provided in this part.

5. Refutation (*refutatio*)

When the ideas presented have opponents, their arguments should be refuted. The arrangement between *confirmation* and *refutation* is negotiated. Some rhetorician prefer beginning with confirmation, others resort to the contrary: "If indeed very strong objections have obtained much currency, or have been just stated by an opponent, so that what is asserted is likely to be regarded as paradoxical, it may be advisable to begin with a Refutation." (Whately, 1843, p.92)

6. Conclusion (*peroratio*)

Aristotle stressed certain elements to be found in a conclusion. It should restate and summarize the arguments and amplify the effects of the arguments to have the hearer satisfied with the influence impacted on him. Quintilian pinpointed that the restatement of facts in the conclusion should not be a mere repetition but should be enlivened by new remarks or highlighted with certain emphasis.

2.9.3 Style:

It is the usage of language to create an impression and influence the audience through eloquent speeches ornamented by figures of speech and choice of words. It is not a necessity to have speech ornamented, sometimes the simpler and plainer style is more appropriate. It depends on the receivers.

The way information is presented to audience/ readers are as important as the information itself. Ancient Roman rhetoricians Aristotle and Quintilian identified four qualities for good style:

1- **Correctness**: writing in accordance with the rules of grammar and syntax of the language in concern.

2-**Clarity**: appropriateness of speech to be understood by even a person of average education

3- **Propriety**: using the appropriate level of vocabulary that fits into the speech and would be totally understood by audience.

3 **Ornateness**: the use of various figures of speech such as simile, metaphor, alliteration...etc.

2.9.4 Memory:

Refers to the Greek and Roman habit of memorizing the speeches to enable the speaker to have a wider space for eye contact with audience and hence increase credibility. Delivering the speeches from memory increases speaker's *ethos*.

2.9.5 Delivery:

The use of different voice tones, body language, and gestures to help produce the required influence in audience. The speed of voice as well participates to mastering the canon of delivery. (This criterion is not explored in the study

because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form)

In this chapter, the whole theoretical framework for the study is exposed. The functions of language according to SFG and the canons of persuasive speech according to Aristotle.

Chapter Three

Practical Analysis of Zakir Naik's Lesson Versus Yassir Qadhi's Lesson

Chapter Three

Practical Analysis of Zakir Naik's Lesson Versus Yassir Qadhi's Lesson

3.1 Criteria of Analysis

The analysis in the thesis is conducted on different levels with the aim of detecting the recurrent patterns in the most viewed and the least viewed lessons. Lexico- grammatical and Rhetorical levels are both approached through the investigation of their different features. The lexico-grammatical level is tackled within the frame work of Halliday's Functional Grammar which is based upon the exploration of three functions: ideational, interpersonal and textual. The Rhetorical level is tackled within the framework of argumentation strategies explained by Aristotle: ethos, logos, and pathos; and the five principles he established for persuasive writing: invention, arrangement, memory, style, and delivery.

Criteria of analysis may be detailed as follows

1- Lexico-Grammatical Level:

- a) Grammar of the ideational function: transitivity analysis to specify processes types: **material, mental, behavioral, verbal, relational, and existential.**
- b) Grammar of the interpersonal function: Mood analysis to decide whether **indicative, declarative, or interrogative**
- c) Grammar of the textual function, cohesion analysis **reference, ellipsis, substitution, lexical cohesion and conjunction.**
- d) Analyzing coherence types: **registerial and generic**

2- Rhetorical Level

- A) Analysis of rhetorical argumentation strategies according to Aristotle: **ethos, logos, pathos**
- B) Investigating The five principles specified by Aristotle for persuasive speeches: **invention, arrangement, memory, style, delivery**

3.2A Short Biography of Zakir Naik

Zakir Naik was born in Mumbai, Maharashtra, India in October 1965. He obtained a Bachelor of Medicine and Surgery (MBBS) from the University of Mumbai. He is considered the student of the famous Ahmad Deedat. He visited him in South Africa and remained with him for some time and was inspired greatly by him.

His Work on Dawah:

According to his official website:

Dr Zakir clarifies Islamic viewpoints and clears misconceptions about Islam, using the Qur'an, authentic Hadith and other religious Scriptures as a basis, in conjunction with reason, logic and scientific facts.

- In the last 20 years (by the year 2015) Dr Zakir Naik has delivered over 2000 public talks in a number of countries including the USA, Canada, UK, Italy, France, and Saudi Arabia.
- He is the founder and president of Islamic Research Foundation
- Dr. Naik's recently launched Peace TV, a free-to-air, 24-hour channel dedicated to comparative religion.
- Amongst the billion plus population of India Dr Zakir Naik was ranked No. 82 in 'The 100 Most Powerful Indians' list published by Indian Express in the year 2009 and ranked No. 89 in 2010.
- He was ranked in the top 70 list of the '500 Most Influential Muslims in the World' issued annually by Georgetown University, USA, in the years 2011, 2012, 2013/14 and 2014/15.

- He received the Dubai International Holy Qur'an Award 'Islamic Personality of 2013', for providing outstanding services to Islam and Muslims at a global level
- The Custodian of the Two Holy Mosques King Salman bin Abdul Aziz Al-Saud presented the prestigious 'King Faisal International Prize' - 2015 for 'Service to Islam' to Dr Zakir Naik on 1st March 2015 in Riyadh.

3.3 Analysis of Zakir Naik's Lesson

The first lesson is for Zakir Naik, it revolves around proving Allah's existence.

3.4 Lexico-Grammatical Level Analysis of Naik's Lesson:

3.4.1 Ideational Function:

3.4.1.1 Transitivity

Types of Processes:

The lesson of Naik reflects usage of the six processes types - material, mental, relational, verbal, behavioral, and existential - by varying percentages. The individual occurrences for each type are counted and the percentages are compared to show which is the most prevalent and which is the least and how this influences the lesson. The total of processes in the lesson is **191**.

Material Verbs:

The lesson has 59 occurrences of **material** processes, here follows some of them as examples:

- *how did our universe **come into** existence? (L.22-23)*
- *Sir Francis Drake, he **sailed** around the earth (L.54)*
- *it **revolved** but it did not **rotate** around its own axis (L.67-68)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 1-a**)

Verbal Processes

The **verbal** processes appear in the lesson with an equal number of material processes. there are 59 occurrences for verbal processes:

- *The first question I **ask** to the atheist is (L.10)*
- *But what you're **talking** about (the big bang) is already **mentioned** in the Qur'an in Surat (Ll.29-30)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 1-a**)

Relational verbs:

The **relational** processes in general occur 42 times in the lesson. the attributive processes occur 23 times while the identifying occur 19 times. They are used to establish facts and theories and to give descriptions

Attributive:

- *He **was** an intelligent man (L.50)*
- *The earth **was** spherical (L.55)*
- *He **was** super intelligent (L.65)*

Identifying:

- *It **was** Bernard Palissy in 1580 who first described the water cycle (Ll.84-85)*
- *The first person who will tell you the mechanism **is** the manufacturer (L.18)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 1-a**)

Mental verbs:

The lesson includes 22 **mental** verbs:

- *When did we come to **know** this? (L.53)*
- *the atheist will tell us 'previously we **thought** that the moon has its own light (L.42)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 1-a**)

Existential Processes

There are 8 occurrences of **existential** processes. They are used by the preacher to refer to the existence of material objects that are part of the scientific facts he refers to. They are not used to refer to the existence Allah.

- *There is an equipment (L. 10)*
- *There is a barrier (L.105)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 1-a**)

Behavioral Processes

There is only one case of **behavioral** processes.

- *But he does not believe in the god's which his parents worship (L.6)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 1-a**)

Chart 1- Processes Percentage in Naik's Lesson

Table 4 - Processes Types in Naik's Lesson

Process type	Occurrences				Percentage
Material	59				30.8 %
Verbal	59				30.8 %
Relational	42				21.9 %
	Attributive		Identifying		
	23	12 %	19	9.9 %	
Mental	22				11.5 %
Existential	8				4.1 %
Behavioral	1				0.5 %
Total	191				100%

Commentary on the analysis of processes types:

From the analysis done above, it is revealed that both material and verbal clauses are used equally with the percentage 30.8 %. Both types of processes are then in first level of usage in the text of Zakir Naik, they precede all the other processes with notable percentages. The second process is relational with the percent of 21.9 %. The third process is the mental with the percentage 11.5 %. The two other processes reflect a very minor usage in the text by having percentages less even than 5% (the existential 0.5% and the behavioral 4.1 %).

The prevalence of the material and verbal processes is justified through exploring the field and tenor of the text. The **field** is a debate through which the preacher is trying to persuade his audience in particular and atheists in general of the existence of God. Naik formulates his debate in the form of hypothetical dialogue with an atheist, this embodied the **tenor** of the text. Science is the only valid criterion for most of atheists, they believe in nothing but science “Most the Atheists we realize, have become Atheists because they believe in science and technology” (L1.6-7). A preacher who is trying to persuade them with God’s existence through scientific facts needs to use a variety of **material processes** as they are the usual way of expressing scientific facts and theories. The recurrent use of **verbal processes** helps the preacher to adapt his speech to the tenor “a hypothetical dialogue with an atheist”. The third recurrent type of processes is the **relational** as it is used as well for establishing some facts and theories.

It is noteworthy to mention that in a text trying to establish God’s existence one of the least of processes is the **Existential** process. The preacher then believes that the right way to convince someone with God’s existence is not by merely asserting this fact but by providing logical and scientific clues that address the mind.

3.4.1.2 Tense Choice

The preacher mostly and significantly applies **present tense**. It is the tense that perfectly depicts the speech as facts. The preacher is consistently gathering all the elements that participate in creating a factual effect that would smoothly convince his audience. Tense choice accompanied by participants' choice paved the way for achieving speech target. The hypothetical dialogue between the atheist and the preacher is mainly conducted in present "says, tells, speaks" to remain vivid to any person hears or reads it at any time.

3.4.1.3 Participants

The identification of participants helps to specify the field of the speech and detecting the elements that participate to speech success. It is crystal clear from the text that the majority of participants are the three words **atheist** (atheists) (13), **Quran** (19), and **Surat / chapter** (27); and the three pronominal elements **you** (17), **we** (15), and **he** (11). The total number of the words of highest occurrences is 109. The occurrences of the human participants among them is 52, nearly half of them (47%). The speech then tends to have balance between human and non-human as regards the most current participants. The preacher did not want to produce a rigid discourse that contains only facts, but he tries to include the human element to increase the plausibility of the speech. The main human participants are the pronouns: you, we, and he, in addition to '**atheist**'. They are the corners of the dialogue established "hypothetically" between the preacher and an atheist. The rest of participants are non-human; they are either reference to concrete bodies around which some facts are mentioned such as:

Earth (Ll. 26, 31 52, 55, 64, 113)

Water (Ll. 84, 85, 87, 102, 106, 111, 117)

Sun (Ll. 26, 46, 67, 70, 73)

Moon (Ll. 26, 41, 42, 44, 47, 48)

Shape (Ll. 52, 62, 63, 64)

Axis (Ll. 68, 71, 78, 79)

Machinery (Ll.11, 14, 15, 17)

Or reference to words that tackle the issue of religion and science

Quran (Ll. 30, 38, 44, 55, 69, 71, 78, 80, 83, 84, 87...)

Surat (Ll.30, 45, 83, 89, 90, 91, 92, 93, 94, 95, ...)

Science (Ll. 7, 43, 82, 102, 112)

Biology (L.116)

Zoology (L. 118)

Embryology (L.121)

The current processes in the text are the verbal and material, consequently, the pervasive participants' roles then are **Sayers** and **Actors**.

3.4.1.4 Voice Choice

The preacher makes a rare or very little use of passive voice in his lesson. However, the active voice is usually strong and direct, whereas the passive voice is often clumsy and indefinite. The usage of passive is restricted to very few clauses which are reference to certain scientific facts that were mentioned in the Quran,

-is already mentioned in the Qur'an in Surat Al-Anbya' Chapter 21 Verse 30?" (L.29)

-is already mentioned in the Qur'an 1400 years ago (L. 38)

-which is mentioned in the Quran 1400 (L.82)

The concern here is to the facts mentioned in the Quran, it seems illogical that the preacher uses the active in that cases and says: (Allah mentions so and so in the Quran), since he is already still trying to convince the atheist with the existence of Allah.

It is used as well in few other instances such as when he was postulating the existence of an equipment which nobody in the world has seen before (L1.11-12). However, the active tone is pervasive in the lesson

3.4.2 Interpersonal Function

3.4.2.1 Mood:

The lesson is introduced in the indicative mood. It is a combination of declaratives and interrogatives. Most of the sentences are declarative, however, these declarative sentences are woven into the context of some main questions. It would be expected to find imperative mood in such hortatory discourse (the discourse that aims at influencing conduct) which aims at persuading the audience to think or behave differently. The usual form to ask a person to do something different is the imperative, yet this is not the case here the lesson does not include any examples of imperatives. The imperative mood creates resistance in the audience souls, most people do not like the sense of being ordered.

In the following example, the verb “suppose” is begins the sentence having the form of imperative yet it is actually used as a sort of dialogue initiator to establish his dialogue with the atheist.

- *Suppose there is an equipment, a machinery which nobody in the world has ever seen before (Ll. 10-11)*

It is the sentence used by the preacher to first introduce the existence of God to the atheist.

The general frame for the lesson is a dialogue between the preacher and an atheist. All the questions asked by the preacher are either questions inquiring about the atheist's knowledge of a certain scientific information or rhetorical questions:

- *How did our universe come into existence? (L.23)*
- *When did you come to know about this creation of the universe? (L.27)*
- *Is it its own light or reflected light? (L.41)*
- *What's the shape of this earth on which we live? (L.52)*
- *When did we come to know this? (L.53)*

The above-mentioned questions inquire about certain information and they are followed by the information itself, this information, Zakir explains, are mentioned in the Quran. Subsequently he poses the rhetorical questions:

- *The big bang is already mentioned in the Qur'an 1400 years ago, who could have mentioned that? (L. 38-39)*
- *The Arabic word used for moonlight in the Qur'an is "muneer" or "noor" meaning reflected light or borrowed light. Who could have mentioned this 1400 years ago? (L. 49)*
- *Who could have mentioned 1400 years ago that the shape of the earth is geospherical? (L.64)*

- *So the Quran says that besides the sun revolving, it even rotates about its own axis. Who could have mentioned this in the Quran 1400 years ago? (L. 78-80)*
- *After every scientific fact you ask the question who could have mentioned that in the Quran? (L. 125-126)*

The preacher is introducing a hypothetical atheist with whom he is arguing and asking questions. It is perhaps a brilliant device to avoid directing the question to the audience as if he does not want to call them “atheists” despite the fact that this is really the case with most of them:

Positive **polarity** is the feature of most declarative sentences and questions used (about 8 occurrences only for negation in the whole text). The occurrence of negation comes in different examples with explanations to scientific facts:

- *It revolved but it did not rotate around its own axis (L68)*
- *The sun was stationary did not revolve around its own axis (L.71)*
- *The plants got to have sexes which they did not know earlier (L.103-104)*

The preacher uses negation to clarify the scientific concepts he tackles and does not use it to deny the existence of other deities as a means of proving Allah’s existence. He uses positive affirmative statements which include direct proofs to be more effective. Declaratives are direct offers of information that are considered by the writers as not likely to be challenged by its readership.

To summarize the Mood of the text is **indicative mood** reflecting a blend of **declaratives** and **interrogatives**. The preacher is not only introducing the information he owns but trying to give them a persuasive effect through formulating them into answers to questions.

3.4.2.2 Modality

The usage of modality in a text reflects the degree of the speaker's commitment to the validity of what he is saying. This can be reflected by the varying degree of assertion given by different modal operators. A text containing Finite modal operators and Adjuncts of modality from the low category, is more open to argument, whereas the one which contains expressions from the high category is more confidently presented and possibly more difficult to argue with. The use of modality shows that the speaker is expressing a personal view rather than an objective fact.

Modality usage in Naik's lesson:

Modal	occurrences	Percentage
Will	17	53.1%
May	6	18.7%
Could	5	15.6%
Can	4	12.5%
Total	32	100%

- May (Ll. 5, 19, 20, 40, 65) 6 times
- Could (Ll. 39, 49, 64, 79, 127) 5 times
- Will (Ll. 13, 16, 17, 18, 20, 22, 24, 28, 39, 42, 53, 54, 68, 80) 17 times
- Can (Ll. 14, 66, 124, 128) 4 times

Naik's lesson then reflects a tendency to usage of modality from the low and median type (MAY and WILL 23 times from total of 32). He is not trying to be authoritative nor to leave the matter totally to his audience. However, introducing modality in the lesson opens it to discussion and this is perhaps intended by the

preacher, he is trying to push his audience to think and discuss to have belief in Allah with true and complete conversion.

3.4.3 Textual Function

3.4.3.1 Theme

Butt (2003) argues that “Textual meanings organize the richness of experiential meanings and the fluidity of interpersonal meanings into a coherent, comprehensible language” (p.151). The detection of theme in a text helps to explore the ideologies presented by the speaker.

One of the current themes is ‘**Quran**’. In different places, It occurs as the textual theme (it begins the clause) or as the topical theme (it follows *but* or *then* which represent the textual theme). The word ‘**atheist**’ has the same case as ‘**Quran**’, it occurs as the textual and topical theme in some sentences and as the topical theme only in others where it follows *so* or *again*.

- *The atheist will say/ the atheist may say/ the atheist will tell you (L. 65, 63, 58)*

Naik thematizes the word in different sentences to activate the mode of the dialogue with a hypothetical atheist.

The pronouns **He – I – they** represent the theme in around twenty-five clauses of the lesson. Added to this the question word “**who – what –how- when**” that are thematized in wh- questions. The rest of the themes are either the pronoun **it** or

other non- human themes such as: **the sun, the moon, the earth, science and the world.**

- *who could have mentioned this? (L.39, 79, 64)*

The question word “who” is thematized recurrently in the speech as it is a word that inquires about an animate subject. The answer to this word by replacing it with the real doer or subject of the verb solves the entire puzzle. Naik proceeds gradually to get his audience to reach one answer for this question which is:

- Allah is the One who mentioned all this

The prevalence of human themes is an indication for familiarizing the speech even though a large part of it is dedicated to pure rigid scientific facts and calculations. The preacher is trying to get his audience deeply involved in the speech, consequently more influenced by it as they feel the speech is vivid.

3.4.3.2 Cohesion

Cohesion is the device that gives a series of clauses or sentences its textuality as per Halliday (1976). It is critical in characterizing any series of sentences as a text rather than being a collection of fragmented clauses.

Reference

The first mark of cohesion is reference. In this lesson we find abundance of referential elements from reference three types. The text is well knitted through the use of:

1- Personal reference through:

A variety of personal pronouns are used, all the subject pronouns are exploited in the lesson except for SHE:

Pronouns:

- I (Ll. 10, 67, 68, 69, 70, 77) (8 times)
- he (Ll. 5,27,45, 50,54,55, 65, 116) (9 times)
- they (Ll. 1,7,20,21, 102, 103, 105, 111, 123) (10 times)
- we (Ll.6,8 12,26,32,42, 43, 52, 53, 59, 61, 84, 103) (15 times)
- you (Ll. 13, 17, 18, 27, 28, 40, 53, 63, 66, 14, 126, 128) (13 times)
- it (Ll. 20, 21, 22, 41, 61, 62, 67, 68, 77, 79, 84, 112) (14 times)

Possessives (determiners or pronouns):

- His (Ll. 2, 3, ,4, 5, 14) (6 times)
- Its (Ll. 41,42,41,60, 68) (10 times)

2- Demonstratives:

- This (Ll. 4, 14, 17, 26, 27, 28, 49, 52, 53) (18 times)
- That (it is sometimes a relative pronoun and other times a demonstrative pronoun) (Ll. 7, 8, 13,15 , 24, 31, 39, 42, 43, 52,) (28 times)

Substitution

It is not one of the cohesive devices exploited in this text. The preacher is accurate and does not resort to substitution. It is a nonexistent phenomenon in the text.

Ellipsis

Occurs when there is nothing in the structure of the sentence to suggest that it has been left out.

Examples of ellipsis in the text:

Verbal ellipsis

- *Either they say, "the creator", (say) "the manufacturer", (say) "the producer", (say) "the inventor" (L. 21)*

- *it speaks about the life of the spider in Surat Al-Ankabut chapter 29 verse 41 (**speaks**) about the ant Surat An-Naml chapter 27 verse 17 and 18, (**speaks**) about the bee in Surat An-Nahl chapter 16 verse 68 and 69. (L.119-121)*

Clausal ellipsis

- *I say "no, (**that is not mentioned in the Quran**) that is what I learned in school". (L. 69)*

(The elliptical parts are bolded and enclosed in brackets)

This device is used rarely in Naik's lesson.

Conjunction

The lesson is well structured through conjunction relations. The **Additive conjunction** AND occurs 24 times.

Lines (7, 8, 12, 16, 26, 31, 32, 46, 47, 63, 69, 73, 80, 86, 105, 106, 107, 120, 122, 125)

Temporal conjunction WHEN occurs 3 times.

Lines (28, 54, 77)

Adversative conjunction BUT occurs 8 times

Lines (5, 29, 42, 44, 55, 67, 71, 77)

Examples:

- ***But** he does not believe in the god (L. 5)*
- ***But** recently we have come to know in science (100-200 years back) that the light of the moon is not its own light but reflected light. (Ll. 42-44)*

. There are about 5 occurrences of **causal conjunctions** BEACUASE and SO.

- *The Christian is a Christian, **because** his father is a Christian; the Hindu is a Hindu, **because** his father is a Hindu. Most of the Muslims are Muslims **because** their father is a Muslim. (Ll. 2-4)*
- ***So**, the Quran says that besides the sun revolving (L. 78)*

- *Most the Atheists we realize, have become Atheists **because** they believe in science and technology. (Ll.6-7)*

The greater in occurrence in the lesson is the additive conjunctions, they participate in creating the intertextuality of the lesson. additive conjunctions connect the different parts of the text this it sound coherent.

Lexical Cohesion

It is one of the most effective and influential tools in achieving cohesion in the text. It is either achieved through **reiteration** which refers to the existence of semantic relation between vocabulary such as synonymy, antonymy, hyponymy, or metonymy ,or through **collocation** which is identified as the tendency of words to share same lexical environment.

Reiteration

Lexical cohesion is then realized through the repetition of the same lexical items themselves such as: *atheist, Quran, Surah, water, sun, moon* (see section 3.4.1.3) and through some semantic relations.

Reiteration through semantic relations:

Synonymy:

- Some may say "the *creator*", some may say "the *inventor*", some may say "the *producer*" - whatever they say it will be somewhat similar. Either they say, "the *creator*", "the *manufacturer*", "the *producer*", "the *inventor*" (Ll. 19-21)

- a sun having its own light and the moon having *reflected* or *borrowed* light (L. 47)
- it *revolved* but it did not *rotate* around its own axis (L.67-68)

Hyponymy:

- ant, bee, spider (insects)
- sun, moon, earth (celestial bodies)

Collocation

Choice of lexis and vocabulary reflect a unified pattern for the text. Two semantic fields for collocation can be noticed in the text, we have “**religion**” field and “**science**” field. Most of the vocabulary used either relate to religion: Islam, Hindu, Christian, Muslim...etc., or to science: technology, machinery, manufacturer, reflected light, spherical, water cycle, sun was stationary, plant got to have sexes...etc. These accurately define the field of the text as applying or using science to help implant or propagate religious beliefs.

3.4.3.3 Coherence

The text is characterized by **Registerial** coherence which is thoroughly described by identifying the text’s **field**, **mode**, and **tenor**. As for **field** the text is tackling a single issue which is proving Allah’s existence. All the sentences support this issue through asking questions and providing answers about different scientific facts which were mentioned in the Quran before it was even discovered. The interactants who identify the **tenor** of the speech is the preacher Naik and the audience he is addressing. In the speech, there is a hypothetical atheist with whom

the preacher is supposed to be speaking, it is a nice device to avoid labelling them directly as atheists. As for the **mode**, the lesson is essentially oral and is transcribed for the purpose of analysis. Regarding **generic coherence**, the lesson belongs to the religious genre and we can identify its schematic structure as it begins by setting a controversy about the necessity of religions, the existence of one God, then it goes to resolve this controversy stage by stage (the schematic structure is explained in detail in section 3.5.2.2 Arrangement). In conclusion, the text could be delineated as both generically and registerially coherent.

3.5 Rhetorical Level Analysis of Naik's Lesson

3.5.1 Aristotle's Rhetorical Proofs

3.5.1.1 Ethos

Naik exploits ethos, in his lesson, as one of the devices that accomplish the persuasive effect of the speech. He frames the whole lesson in a form which identifies the preacher with the audience. He introduces a hypothetical atheist and the whole lesson goes on as if both the preacher and the audience are arguing with this atheist. He never alludes to the fact that the audience are themselves (at least a large number of them) atheists:

- *The Atheist may say "your Prophet Muhammad (peace be upon him) maybe he was an intelligent man". Don't argue with him, continue. (Ll. 49-50)*
- *Again, the Atheist may say "your Prophet, maybe he was super intelligent". Don't argue with him, you can continue. (Ll. 64-65)*
- *And the Atheist will be silent. There will be a long pause, don't wait for him, just continue. (Ll. 79-80)*

- *After every scientific fact you ask the question who could have mentioned that in the Quran? The only reply the atheist can give you is the creator, the cherisher, the manufacturer, the inventor, the producer. This creator, this manufacturer, this inventor, this producer the Muslims call him as Allah. (Ll. 125-129)*

In other speeches, we may find the speaker identifying himself with his audience through using the pronouns *we* and *our*. Naik here is not only identifying himself with them yet he speaks as if they are both on the same side and the atheist is in the other.

Furthermore, Naik's reputation increases his ethos. He has a worldwide reputation of conducting debates with atheists and refuting their suspicions. He is, as well, the student of the famous Ahmad Deedat, a pioneer in the field of *Interreligious Dialogue*. Other features participate to establishing ethos such as using Language appropriate to the audience and subject, sincere and fair-minded presentation, adequate level of vocabulary, and correct grammar. All these prepares people to listen to him and be persuaded. It is just like you visit a professional doctor who is famous for describing remedies for the disease you are suffering, naturally you are going to accept his prescription directly without argument.

The issue of doctors attracts attention to another aspect that fosters Naik's ethos. As Haqqani (2011) mentioned, Naik is a medical doctor by training, in India, medical doctors carved the reputation of good moral characters and behaviors. They are trusted enough to rely on them for information. The position is really of reverence and respect; most parents aspire their sons acquire such position. Naik's position as a medical doctor is perhaps the most important factor in his appeal to his audience and followers.

His opinions, teachings, statements have more value, particularly those that are related to science and the human body, because a trained doctor like Naik is believed to be qualified to make such statements, and others have a legitimate reason for trusting him (Haqqani, 2011, 43).

This is not to imply that his followers have a superficial understanding of religion or society but that if people trust a doctor with the healing of their bodies, he is liable to be trusted for the healing of the soul as well.

In fact, ethos mingles with logos; providing reliable logical arguments, statistics, quotation, accurate predictions all prove proficiency of the speaker. Ethos and Logos overlap, if a speaker uses Logos that makes him look like having Ethos (expertise and credibility). If the speaker is an expert, then he is going to demonstrate that by sharing the facts and real information about the topic (Logos). Having a logos appeal also enhances ethos because information makes the speaker look knowledgeable and prepared to his or her audience.

3.5.1.2 Logos

Logos refers to the attempt to appeal to the intellect. Addressing audience's minds is one of the most effective ways for persuasion namely in the age of science and intellect. Naik seems quite aware of this fact; his lesson contains abundance of logical arguments. Approximately two thirds of the lessons revolve around science and logical arguments. His approach is as Haqqani (2011) argues is supporting his claims and citing relevant examples, he is humble and modest, he insists that he is a humble student of Islam and is trying to share his little knowledge with others.

He uses different rhetorical device to argue for his case:

Contrast

In the following passage, Naik contrasts the older knowledge about sun which he learned in school to the correct information mentioned in the Quran and which was later discovered.

- *When I was in school I had learned that the sun was stationery. It revolved. But it did not rotate about its own axis. So, the Quran says that besides the sun revolving, it even rotates about its own axis. Who could have mentioned this in the Quran 1400 years ago? And the Atheist will be silent. There will be a long pause, don't wait for him, just continue. (Ll. 77-81)*

Question-answer structure

This structure is very current in the lesson it occurs about 13 times (mentioned in section 3.4.2.1 **Mood**). He resorts to this structure to provide audience with information. Asking questions and eliciting their answers incites the mind and prepares it to accept information rather than directly stating it.

Analogy

Naik likens the shape of earth to an egg of ostrich to explain the Arabic word 'دحاها' /daHaha:/

- *"and thereafter we(Allah) have made the earth egg shaped". The Arabic word "دحاها", one of its meanings is 'the earth as an expanse' whilst the other Arabic word from which it derives refers to an egg of an ostrich. We know the world is not completely round like a ball, but,*

it is geospherical in shape - and if you analyze the shape of an ostrich egg, that too is geospherical in shape. (Ll. 59-63)

Facts/figures

Naik exploits facts and figures skillfully to support his issue which is the existence of God. He is arguing with an atheist who believe in nothing but science and facts. There are about seven scientific facts tackled in the lesson. These facts are explained, and different Ayat were cited from the Quran to prove it has spoken about such recent facts before anyone could have even known about them:

The reference to scientific facts about how universe came to existence:

- *The Atheist will tell us that initially there was a primary nebula, then there was a big bang, there was a secondary separation which gave rise to galaxies, the sun, the moon and the earth on which we live. This is called the big bang. When did you come to know about this creation of the universe? He will tell you about 30-40 years back when scientists have discovered this. You ask him the question "but what you're talking about (the big bang) is already mentioned in the Qur'an in Surat Al-Anbiya Chapter 21 Verse 30" which says "do not the unbelievers see that the heavens and the earth were adjoined together and we clove them ascender?"(Ll. 24-32)*
- *The Qur'an mentions 1400 years ago in Surat All-Furqan Chapter 25 Verse 61 "blessed is he who has placed the constellations in the sky and placed therein a lamp, a sun having its own light and the moon having reflected or borrowed light. (Ll. 44-47)*

The reference to the facts about the geospherical shape of the earth and how it is mentioned in the Quran:

- *And thereafter we (Allah) have made the earth egg shaped". The Arabic word "Dahahaa", one of its meanings is 'the earth as an expanse" whilst the other Arabic word from which it derives refers to an egg of an ostrich. We know the world is not completely round like a ball, but, it is geospherical in shape - and if you analyse the shape of an ostrich egg, that too is geospherical in shape. (Ll. 59-63)*

Another important point in the analysis of logos in Naik's lesson is the direction of reasoning. He clearly applies **Inductive Reasoning** method, he provides his audience with specific examples and scientific proofs that different scientific facts are mentioned in the Quran, he moves gradually each time inquiring "who could have mentioned such before it was discovered?" from all these cases, he and the audience are to induce that there must be a creator, a provider, a manufacturer who is aware of all these and mentioned them, this creator, Muslims call **Allah**.

Relying on logic and scientific proofs is eye catching through the whole lesson. He assumes very logical propositions through his assumed speech with an atheist, then he proceeds to introduce a highly scientific information and theories to prove Allah's existence.

3.5.1.3 Pathos

As for pathos, it is responsible for the emotional aspect of discourse. In religious oratory, different feelings or emotions may arise. Emotions of fear (from the hereafter, the hell, Allah), of love (towards Allah, his prophets, Muslim brothers), of compassion and sympathy.

Appeal for curiosity

Other emotions may as well be exploited in religious discourse such as curiosity. The various questions asked to the audience (or to the hypothetical atheist) raise their curiosity to the utmost thus they get prepared to accept the answer introduced at the end of the lesson. This is clear in the part where the atheist is the one who is asking:

- *So, the Atheist will say "is that mentioned in your Quran!?"(Ll. 68-69)*

Appeal for Rapport

As mentioned above, the preacher identifies himself with the audience as if they are all friends and they are arguing together with an atheist, he is giving answers and Naik is asking the audience to keep the answer in their minds as if they are his partners in the dialogue:

Either they say, "the creator", "the manufacturer", "the producer", "the inventor", it will be somewhat similar, just keep it at the back of your mind (Ll. 20-22)

In fact, both ethos and pathos are interrelated: the technique of identifying oneself with the audience can participate to ethos by giving the audience the

feeling that the speaker is one of them and at the same time it triggers the rapport with audience as a pathos technique.

However, Naik seems not to rely heavily on pathos. The examples of logos dominate most of the lesson. At the same time his trial to establish rapport with the audience helps in urging them to accept his logical arguments. Addressing atheists who do not essentially believe in God may not be achieved by arousing emotions. They have no sense of belonging to a Creator or God in order to arouse their feelings of love or fear from that Creator or God.

3.5.2 Aristotle's five principles

The five principles specified by Aristotle for a persuasive speech: **invention, arrangement, memory, style, delivery.**

3.5.2.1 Invention

It is finding the suitable arguments and ideas for the topic. Here the topic was proving Allah's existence. The preacher faculty for invention directed him towards using scientific proofs and facts mentioned in Quran to argue for the validity of the Noble Quran and hence the existence of Allah. A religious speaker is supposed not to be improvising, he should have arranged persuasive arguments. It is clear that has resorted to invention techniques to create such organized and logical speech for an atheist.

3.5.2.2 Arrangement

The Analysis of the lesson shows that it is composed of four sections. The introduction, confirmation (proof), refutation and conclusion.

The *introduction* here is preparatory (L1.1-9). It shows that the subject is "belief in God" and how could be it proved to an atheist believing only in science, it is directly followed by the arguments, the *confirmation* mingled with *refutation*

(Ll.10-126). Naik tries to refute the thoughts of the atheist through his questions and introduces to him the arguments in the form of answers to the questions but keeps the answer of one repeated question to the end "who could have mentioned this in the Quran?". The answer is reserved to the *conclusion* (Ll.127-130).

3.5.2.3 Style

According to Aristotle, the four qualities identified for good style are correctness, clarity, propriety and ornateness. Naik applies quite clear style. His grammar and language are simple to be understood. There are no highly complex structures that may hinder understanding his arguments. He applies grammatical rules correctly to form easily understood sentences. The vocabulary of the speech seems to be somehow scientific, it requires an audience with at least intermediate scientific background. However, this is an advantage and not vice versa as the speech is directed to the atheists who believe in science, technology and their achievements, consequently they own the level of scientific knowledge which enables them to react and understand the lesson smoothly.

As for ornateness (use of the figures of speech), they are not so current as the methodology of the speech is quite logical and scientific. Naik keeps mentioning different scientific facts that are discovered recently and mentioned in the Quran 14 hundred years ago followed by a question "who could have mentioned this?" This repeated question could be considered a **rhetorical question**. Rhetorical questions are questions asked not for an answer but for the purpose of asserting or denying something indirectly. This is the intention of Naik, he is not awaiting to know the answer for his question from the atheist but at the end he provides an answer that renders the existence of God as undeniable fact.

The second figure of speech used is **parallel structures**.

A. *The Christian is a Christian, because his father is a Christian; the Hindu is a Hindu, because his father is a Hindu. Most of the Muslims are Muslims because their father is a Muslim (Ll. 2-4)*

B. In Surat Ar-Rum Chapter 30 Verse 24,

- *In Surat Al-Hijr Chapter 15 Verse 22,*
- *In Surat Al-Mu'uminun Chapter 23 Verse 18,*
- *In Surat An-Nur Chapter 24 Verse 43, (Ll. 89-93)*

C. The Quran speaks about biology (L. 116)

- *The Quran speaks about zoology (L. 118)*
- *The Quran speaks about embryology (L. 121)*

The parallel structure A) reflects his neutrality in his discussion of the idea of “religion heritage”; we all, whatever our religion is , have to reflect upon our religious identities. Parallel structure B) is used to emphasize the fact that water cycle was discussed by the Quran 1400 years ago. The same idea is stressed by parallel structure C), Quran is full of scientific facts and this is clear by reference to different disciplines: zoology, embryology, and biology.

3.5.2.4 Memory

The canon of memory is one of the most eye-catching phenomena in Naik’s speeches. He owns a very accurate and authentic memory of the verses of the Quran. He reflects an astonishing ability of recalling the verses, their numbers, and to which Surah they belong, the matter that really bewilders even Muslims. Each scientific fact he refers to as mentioned in the Quran is followed directly by its location inside the Musshaf.

This is outstanding in the part he is talking about water cycle. He mentions about ten Surah where this issue is tackled in the Qur'an and specifies even the number of the Ayah (L1.98-100).

3.5.2.5 Delivery

The appreciation of delivery canon comes through watching the real video not only reading the script. (This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form)

3.6 Analysis of Yassir Qadhi's Lesson:

The second lesson to be analyzed in this chapter is the proofs of existence of God for Yassir Qadhi.

3.6.1 A Short Biography of Yassir Qadhi

He is a lecturer and Islamic orator who have authored several books about Islam. He is a popular speaker in many Muslim circles in the United States, Canada, England and Australia. "He is one of the few people who have combined traditional seminary training with western education." ("Abu Ammaar Yasir Qadhi", 2015). He was born in Houston, Texas, USA, to parents of Pakistani origin.

His Education and Positions

- Primary and secondary education in Jeddah, Saudi Arabia.
- A B.Sc. in Chemical Engineering from the University of Houston, after which he was accepted as a student at the Islamic University of Madinah
- Another bachelor, B.A. in Hadith studies, from the Islamic University of Madinah.
- M.A. in Islamic Theology from the College of Dawah.
- PhD in Religious Studies from Yale University in New Haven, Connecticut.
- Currently he is the Dean of Al-Maghrib Institute, the Resident Scholar of the Memphis Islamic Center, "he and four other American Muslims now run Al-Maghrib Institute, a weekend seminary where the teachers fly to different locations around the country and in Canada to teach locals advanced Islamic studies in English." (O'Leary, 2009).

- He has authored several books, published academic articles, and appeared on numerous satellite and TV stations around the globe. His online videos are of the most popular and highly-watched Islamic videos in English ("Shaykh Yassir Qadhi", 2015)

3.7 Lexico-Grammatical Level Analysis of Qadhi's Lesson:

3.7.1 Ideational Function:

3.7.1.1 Transitivity

Types of Processes:

The lesson of Qadhi reflects usage of the six processes types - material, mental, relational, verbal, behavioral, and existential - by varying percentages. The individual occurrences for each type are counted and the percentages are compared to show which is the most prevalent and which is the least and how this influences the lesson. The total of the verbs is **187** verbs. Here follows the number of occurrences of each type and some examples. (The full list of the verbs and their occurrences is in **Appendix 2-a**)

Material Verbs

The material verbs occupy the highest rank in occurrence, they are **65** verbs. Certain verbs are repeated different times such as “create” to stress his approach in convincing the audience

Examples:

- *Were you **created** out of nothing or did you **create** yourselves? (L.39-40)*
- *How everything **fits together** into place (L.76)*
- *there is a Rabb that **takes care** of us (L.77)*
- *They cannot **create** anything. (L.56)*
- *And yet another verse which **proves** this, Surat Al Hajj verse 73. (L.57)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 2-a**)

Relational

Relational verbs in general occur **49** times, the attributive occur **25** times whilst the identifying occur **24** times.

Examples for the attributive process:

- *This verse is so powerful (L.64)*
- *It was so powerful (L.38)*

Examples for the identifying process:

- *This is the creation (L.49)*
- *He is our creator (L.98)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 2-a**)

Verbal

The verbal processes occur **24** times throughout the lesson.

Examples:

- *he **was reciting** Surat At-Tur verse 35 this verse **translates** as "were they created out of nothing or did they create themselves" the Prophet صلى الله عليه وسلم **recited** this in the prayers. (L.35-37)*
- *Likewise, Allah سبحانه و تعالى also **says** in Surat Luqman (L.48)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 2-a**)

Existential

The existential processes occur **21** times throughout the lesson.

Examples:

- ***There is** a Rabb (L. 13)*
- ***There is** a creator (L.22)*
- ***There must be** a creator (L.40)*
- *How God **exist** (L.18)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 2-a**)

Mental

The mental verbs occur **15** times throughout the lesson.

Examples:

- *you feel how small is significant you are? and you realize there must have been and there is a Rabb. (L.116- 117)*
- *How we know that God exists, how we know that there is a Rabb of this world. (L.13)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 2-a**)

Behavioral

The behavioral verbs occur **13** times throughout the lesson.

Examples:

- ***Look** again over and over, continually **look**, continually examine, **look** at the creation around you, the sun, the moon, and the stars **look** at science, biology, physics and chemistry **look** at everything how it fits into place. (L.91-93)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 2-a**)

Chart 2 Processes Percentage in Qadhi's Lesson-

Table 5 -Processes Types in Qadhi's Lesson

Process type	Occurrences		Percentage
Material	65		34.7%
Relational	49		26.2%
	Attributive	Identifying	
	25	24	
Verbal	24		12.8%
Existential	21		11.2%
Mental	15		8%
Behavioral	13		6.9%
Total	187		100%

Commentary on the analysis of processes types:

Material verbs occupy the highest level of usage in the lesson. The preacher is tackling the scientific proofs of God's existence and the excessive use of material verbs is relevant to the context. A verb such as *create* is repeated 15 times through the lesson. It identifies then the **field** of the text as being about creation; the creation of the universe, of man, of all organisms, and every single thing existing around us. The main question is who is the **Creator**? The lesson is an episode of a program about 'توحيد الربوبية'/tawHi:d ar-rububiyah/ or "the unity of Allah's lordship". Most of other material verbs used reflect the inability and weakness of humans who do not believe in God's existence:

- *then Allah says if this fly were to **take** something from them they would not be able to **retrieve** that the fly **took**, that is how weak they are, that is how weak the creation is. (Ll.62-64)*
- *Can the greatest scientists of the world **come** and when the fly **takes** a little bit of their food can they **bring** that food back from the fly? They cannot **do** so (L.70-72)*

Material verbs are exploited either to challenge atheists by specifying who is the creator and denying the fact that they can create anything, or to prove the degree to which they are weak powerless creatures. A preacher trying to persuade atheists by God's existence through scientific facts needs to use a variety of **material processes** as they are the usual way of expressing scientific facts and theories.

Relational processes come in the second level of usage. The difference in the usage between material and relational verbs is not great. Relational verbs are employed to relate power and greatness to Allah; and relate weakness and inability to humans:

- *This verse is so powerful (L.64)*
- *That is how weak they are, that is how weak the creation is. (Ll.63-64)*
- *This is how weak you are, how powerless you are (L.74)*
- *Then Allah سبحانه و تعالى /subHanahu wa taça:la:/ says you will continue to look until your eyesight comes back humbled while it is fatigued, you will become tired trying to examine the creation of Allah (Ll.95-97)*

Moreover, this type of verbs is used to speak about the creation and its Creator:

- *The creation itself is the biggest sign (Ll.27-28)*
- *This is the creation of Allah all round you (L.49)*
- *This is the creation of Allah so show me what those you worship besides Allah have created. They cannot create anything. (L54-56)*
- *He is our creator and our Rabb. (Ll.98-99)*
- *The entire creation is miracle (Ll.108)*

Verbal and Existential

The rest of the four processes can be seen in pairs as their percentages are approximate. Most **verbal** processes refer to Allah or the preacher. The Sayer in all the clauses with the verbs "say- ask" is Allah. While in the occurrences of the verb "discuss" the Sayer is either the preacher or the philosophers who tried to discuss the subject. *Verbal* processes are essential in quoting and that is the reason for their average use in religious discourse. Most religious texts require quoting the Holy Scriptures. The **existential** processes represent 11.2% from the total of the processes in the text which is a very high percentage in comparison to the regular occurrence of existential processes stated by Halliday to be 3 or 4 % of all processes. The preacher is repeating the idea that God exists through recurrent

usage of existential verbs: *Allah exists, God exists, there is a Rabb, there is a creator.*

Mental and Behavioral

The *mental* and *behavioral* processes are comparable in percentages. This may be justified by the fact that the behavioral is a fuzzy category that stands on the boundary of mental processes and most of the behavioral clauses here are near-mental. The verbs require the audience to activate their senses through mental verbs: see, hear, know; or to actually and intentionally bring the senses to work through behavioral verbs: look, examine, witness.

3.7.1.2 Tense Choice

Most of the verbs occur in present tense. In **material** processes the occurrences of past or past continuous are either in the verb “create” where the preacher emphasizes the fact that the universe is a creation of Allah, or in the part where the story is told; the part he narrates the story of Jubayr Ibn Mut'em

- *Went (L.32), entered (L.33), was praying (L.34), was reciting (L.34), did you come from (L.39)*

Mental verbs are all in the present tense except those used in a narration of the same story which the preacher included in his lesson

- *Jubayr narrates that at that time I was a مشرك/mu\$rik/, I was a pagan, when I **heard** this verse I **felt** my heart was so open to this Ayah (Ll.37-38).*

This applies as well to **relational** verbs, the verbs in the past are in the same narration

- *Jubayr narrates that at that time I **was** a مشرك/mu\$rik/, I **was** a pagan, when I heard this verse I felt my heart **was** so open to this Ayah, fly up. It **was** so powerful so emphatic (Ll.37-38).*

The present simple tense is the tense of all **existential** and **behavioral** clauses and it predominates the **verbal** clauses.

In conclusion, the preacher mostly and significantly applies **present tense**. The past is restricted to narrating events or stories from the past. The present is the tense that perfectly depicts the speech as facts. The preacher is consistently gathering all the elements that participate to creating a factual effect that would smoothly convince his audience.

3.7.1.3 Participants

The pronominal element “you”, the demonstratives “this/ that”, the word *Allah*, and the word *creation* are the most current participants:

You occurs 34 times (Ll.7,9,17,18,20, 21,39, 40, 45,46,47, 48, 49, 50, 55, 58, 66, 73,74,75, 83, 88, 92, 95,96,97, 115, 116)

That 35 times (Ll.11, 13, 17, 18, 20, 22, 24, 26, 27,28, 29, 30, 37, 40, 43, 63, 67, 72, 75, 77, 94, 98, 105, 109, 111, 114, 115)

This 31 times (Ll. 10,12,13, 16, 17, 18, 21, 28, 35, 36, 38, 43, 47, 49, 50, 54, 57, 62, 64, 65, 66, 70, 72, 74, 75, 76, 78, 95, 98, 101, 113)

The word *Allah* and the word *creation* are similar in occurrence percentage.

Allah occurs 23 times (Ll. 5, 25, 44, 47, 48, 49, 57, 58, 62, 65, 73, 78, 79, 83, 89, 95, 97, 98, 102, 106, 108)

Creation occurs 20 times (Ll. 25, 26, 27, 49, 50, 61, 62, 64, 76, 83, 92, 97, 101, 102, 103, 106, 107, 108, 109)

This clarifies the atmosphere of the lesson. The preacher is trying to push his hearers or audience to contemplate and think (the recurrent usage of *you*) in the *creation* of *Allah*.

- *you will continue to look until your eyesight comes back humbled while it is fatigued, you will become tired trying to examine the creation of Allah to find a fault then you will not find* (Ll.95-97)

The usage of *this* and *that* emphasizes the same meaning in many occasions, they introduce the clauses that assert the existence of Allah and that the universe is his creation or provide an evidence for it:

- *this is the creation of Allah all round you, this is the creation look around you* (Ll.49-50)
- *How we know that God exists, how we know that there is a Rabb of this world* (Ll.12-13)
- *this is the first and the greatest proof there is a Rabb* (Ll.76-77)

Other participants that have less occurrence percentage contribute to the same effect: Rabb (9 times), creator (6 times). The words *evidence* and *proofs* occur 10 times: evidence (Ll. 25, 98, 100 ‘twice’, 114), proofs (Ll.7 ‘twice’, 9, 10, 24). They assert and reiterate the fact that the preacher is providing clues to the existence of Allah. In addition, there are references to science and scientific terms which the preacher uses to formulate his arguments.

3.7.1.4 Voice Choice

The passive is not used in the lesson except in four occasions, all the four occasions revolve around the same concept, three are questions about the creation of people:

- *Were they created out of nothing? (L.35)*
- *Were you created out of nothing? (L.39)*
- *Are you created out of nothing? (L.46)*

And the fourth is about the verses through which Allah is addressing atheists directly in the Quran:

- *You can literally count the number of verses that are addressed to atheists who deny God (L.20)*

The deletion of the subject is intentional to argue with atheists and stimulate them to think “who is the Creator?”, “who is the speaker in the verses?” The rest of the lesson comes in active voice. It is used to list all the proofs the preacher is citing to argue for the existence of Allah, and to list all the narrations and information he is introducing.

3.7.2 Interpersonal Function

3.7.2.1 Mood:

Indicative mood is the prevalent mood in the lesson. The greatest number of the clauses is either statements or questions, dominance is for declarative statements. The few occurrences of interrogatives are mostly rhetorical or

exclamatory³, they are exposition for the weakness of creatures or a sort of challenge for them to find any flaw or mistake in the creation:

- *How we know that God exists, how we know (L.13)*
- *Where did you come from? (L.44)*
- *Did you create yourselves? (L.47)*
- *How weak they are (L.63)*
- *How weak you are, how powerless you are (L.74)*
- *Do you see any defect? Do you see anything out of place which should not be there? (L.88)*
- *Do you find the slightest inconsistency, the slightest flaw? (L.93-94)*
- *How small is significant you are? (L.116)*

However, there is a few imperative sentences:

- ***Show** me what have those besides him created (L.53)*
- ***Suppose** you have some food, a piece of bread*
- ***Look** around you, (L.50)*
- ***Look** again (L.87)*
- ***Look** again over and over, continually **look**, continually examine, **look** at the creation around you (L.91-92)*

Five of the seven occurrences of imperatives are exemplified by the verb “look”, the preacher is strongly encouraging the audience to look around

³ *Exclamatory question* is an interrogative sentence that has the meaning and force of an exclamatory statement.

them, contemplate the creation to reach the logical conclusion and the ultimate truth which is Allah's existence.

Positive **polarity** is the feature of most declarative sentences and questions used (about 15 occurrences only for negation in the whole). The negation is mainly exploited to emphasize the inability and weakness of humans versus the variety of positive sentences asserting Allah's existence and providing emphatic clues.

- *They cannot create anything. (L.55)*
- *They could not create a single fly (L.61)*
- *They would not be able to retrieve that the fly took (L.63)*
- *You do not see in the creation of Allah the slightest flaw (L.83-84)*

To summarize the Mood of the text is **indicative mood** with dominance for **declarative** sentences, the occurrence of questions is employed as one of the preacher's means to deny humans ability to create anything. The few imperatives participate to the same influence by mainly guiding the audience to "look" around them and realize the greatness of Allah's creation.

3.7.2.2 Modality

Modal verbs and operators allude to a speaker's degree of certainty of his speech as explained before (Modality section in Naik's lesson).

Modality usage in Qadhi's lesson:

Modal	Occurrences	Percentage
Can	10	38.5%
Must	5	19.3%
Will	4	15.4%
Should	3	11.5%
Would	3	11.5%
Could	1	3.8%
Total	26	100%

- Can (L. 20, 21, 29, 55, 71, 72, 73, 101) 10 times
- Must (L.28, 29, 40, 117) 5 times
- Will (L. 58, 95, 97,98) 4 times
- Should (L. 88, 94) 3 times
- Would (L.59, 63, 66) 3 times
- Could (L.61) 1 time.

The occurrences of modality in the lesson are 26 occurrences. The percentage of modality occurrence to the total of verbs which is about 187 verbs is not great. This means only 26 of the verbs are accompanied by a modal auxiliary. Qadhi's lesson reflects a quite low usage of modality. He is providing accurate perfect information – as he regards them- thus he is not opening the speech for so much argumentation. Even the most used modal operators “*can*” is used in most of its examples to deny the ability of any human being whether believer or disbeliever to create even a fly, and this is already inarguable fact and expressing it through the modal ‘can’ does not affect its validity. The other modals used belong mostly to

the median type, we have 10 occurrences of *will*, *should* and *would*. There are five occurrences only for *must* within the context of affirming the existence of Allah to help the preacher assert the fact he has is arguing for. The lesson is then presented in a strong affirmative form.

3.7.3 Textual Function

3.7.3.1 Theme

The occurrence of pronominal elements as themes is noticed through the whole lesson. The most current pronominal element is YOU. It occurs 34 times all through the lesson, it is the theme in about 11 of these occurrences:

- ***You** can literally count the number of verses that are addressed to atheists who deny God, **you** can count them on the fingers of one hand (L.20-21)*
- *says **you** will continue to look until your eyesight comes back humbled while it is fatigued, **you** will become tired trying to examine the creation of Allah to find a fault then **you** will not find (L.95-97)*

He keeps addressing the audience with the pronoun “you” to ask and urge them to enact their minds in the universe around them, to examine and contemplate it, consequently they would reach one and final conclusion which is the existence of Allah.

The pronominal element THEY is thematized five times:

- *They cannot create anything.*
- *They would never be able to create a fly (L.59)*
- *They could not create a single fly (L.61)*
- *They would not be able to retrieve that the fly took (L.63)*
- *They cannot do so (L.72)*

A variety of themes used are nominal phrases starting with THIS or THERE:

- *There is a Rabb (L.22)*
- *There is a creator (L.22)*
- *There is the earth (L.27)*
- *This topic how to prove how God exist is hardly mentioned at all*
- *This is because (L.21, 28)*
- *This verse (L.35, 38)*
- *This is the creation (L.54)*

The pronoun WE occurs 11 times where it is either the topical or textual theme

- *We also discussed the categories of 'توحيد الربوبية' /tawHi:d ar-rububiyah/. (L.6)*
- *Today we are going to talk About the proofs of 'توحيد الربوبية' (L.7)*
- *So today we are going to discuss the few Quranic Ayat (L.23-24)*
- *We exist and there is the earth and the sun and the moon and all that's around us (L. 26-27).*

A quick review shows that the pronominal elements are mostly thematized in the lesson, the preacher is strongly addressing the audience as if he wants them to attend to his words, to refresh their minds and go on exploring the available miracles that inevitably leads to a genuine belief in Allah.

3.7.3.2 Cohesion

It is an essential device in connecting parts of a text into a naturally flowing text, it is realized through various devices:

Reference

The device of reference is used through the whole lesson to gather the elements and to avoid unnecessary repetition of the same lexical items

3- Personal reference through:

A variety of personal pronouns are used, all the subject pronouns are exploited in the lesson except for SHE. The pronoun YOU is used abundantly to emphasize the tone of the lesson. The lesson is addressed to any audience who could ever listen to it. They (addressed by YOU in the lesson) should be vigilant to the marks and clues of Allah's existence in the universe.

Pronouns:

- *You* occurs 34 times (Ll.7,9,17,18,20, 21,39, 40, 44, 45,46,47, 48, 49, 50, 55, 58, 66, 73,74,75, 83, 88, 92, 95,96,97, 115, 116)
- *We* (Ll. 5,6,13,23,26,44,104,105) (11 times)
- *They* (Ll. 55,58,59,60, 61,63, 72) (11 times)
- *He* (Ll. 32,34, 47, 107, 98) (5 times)
- *I* (Ll.37,38) (4 times)
- *It* (Ll. 29, 30, 38, 93, 94,96,105,106)

(The significance of the excessive usage of YOU is explained in the previous section of theme)

Possessives (determiners or pronouns):

They are quite rare in the lesson. Only few scattered usages of:

- *Their* (L.71)
- *Its* (Ll.70, 102)
- *Our* (Ll.98,97)

- My (L1.38,43)

Demonstratives:

- This
(L1.10,12,13,16,17,18,21,28,35,36,38,43,47,49,50,54,64,65,66,
70, 72,74,75,76,78, 95,98,101,113) (31 times)

That is used mostly through the lesson as a relative pronoun only in four positions we find it as demonstrative:

- *Jubayr Ibn Mut'em was at that time a non-Muslim (L.32)*
- *At that time I was a مشرك /mu\$rik/ (L.37).*
- *Can they bring that food back from the fly? (L.72)*
- *It should not be that way (L.94)*

Relative pronouns

- That
(L1.12,13,17,18,20,22,24,26,28,29,30,40,43,63,67,75,77,98,105,
109,110,111,114,115) (29 times)
- Which (L1.10,22,57,69, 78,88, 101,103)

Substitution:

The text reflects one case of clausal substitution and two examples of nominal substitution

Nominal substitution:

- *Allah is the one who created the seven heavens in layers (L.79)*
- *This topic is one which has stimulated a lot of talk (L.10)*

Clausal substitution

- *Can the greatest scientists of the world come and when the fly takes a little bit of their food can they bring that food back from the fly? They cannot do **so** (L.70-72)*

The word SO substitutes the fact alluded to in the question asked. They would not be able to bring back the food from the fly, it is a practical device to avoid redundancy in speech. However, the usage of Substitution is not recurrent in the text.

Ellipsis

Clausal ellipsis

- *Show me what have those besides him created, what have these idols and these objects of worship created? (**they have created**) Nothing (L.53-54)*
- *You do not see in the creation of Allah the slightest flaw, (**You do not see in the creation of Allah**) the slightest inconsistency (L.83-84)*

Nominal ellipsis:

- *the Prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ recited this (**verse**) in the prayers (L.36)*

Verbal ellipsis

*look at science, (**look at**) biology, (**look at**) physics and (**look at**) chemistry look at everything how it fits into place (L.92-93)*

Qadhi exploits ellipsis here to avoid repeating the verb “look at” in a trial to reduce to authoritative tone of the speech, however, the speech already includes different occurrences for the imperative “look at”.

- *This topic is one which has stimulated a lot of talk, (**has stimulated**) a lot of theories, (**has stimulated**) a lot of maxims throughout the history of mankind (L.10-12)*

(The elliptical parts are bolded and enclosed in brackets)

He tries , through ellipsis, to avoid repetition and to achieve his aim with concise language.

Conjunction

The lesson is well structured through conjunction relations. The four types of conjunction are widely exploited in the speech.

Additive conjunctions

The additive AND occurs 44 times.

(Ll. 13, 15, 17, 24, 26 ,27, 33, 34, 53, 57, 60, 61, 62, 64, 67, 69, 70, 71, 76, 91, 92, 93, 97, 98, 99, 102, 104, 105, 106, 107, 110, 111, 112, 115, 116, 117)

It is used in the lesson to either connect words, phrases or clauses.

Examples for connecting words:

- *The power and the beauty (L.104-105)*
- *As majestic as a tree and apple (L.106)*

Examples for connecting clauses:

- *so, Allah سبحانه وتعالى /subHanahu wa taça:la:/ uses some aspects of the creation and He calls them miracles (L.106-107)*
- *he went to the Prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ in Medina and entered the mosque (Ll. 32-33)*

The additive conjunction OR occurs 10 times

(Ll.5, 7, 9, 25, 35, 45, 46,100)

Temporal conjunctions

WHEN occur 6 times.

(Ll. 33, 37, 43, 71, 103)

THEN occurs 5 times

(Ll. 62, 70, 89, 95, 97)

Adversative conjunctions

BUT occurs only one time

- *Now this can be also considered a subcategory of the first which is a creation in its entirety but Allah سبحانه وتعالى /subHanahu wa taça:la:/ mentions certain aspects (Ll.101-102)*

YET occurs 4 times

(Ll.17, 57, 100, 113)

Causal conjunctions

There are about 5 occurrences for the causal conjunction BEACUASE

(Ll.21, 28, 47, 65, 114)

There are 5 occurrences for SO.

(Ll. 23, 43, 54, 75, 106)

The prevalence in the lesson is for additive conjunction. They are really essential in joining different parts of speech together. Otherwise, the speech would seem as scattered statements. They give it its textuality and form it into a coherent whole.

Lexical Cohesion

It is to be detected through the two phenomena of **reiteration** and **collocation**

Reiteration

Lexical cohesion is then realized through repetition of the same lexical items itself such as the two words **Allah** and **Creation**, they are mostly repeated through the lesson (see section 3.7.1.4 **participants** for reiteration of the same lexical item). However, the stem “**create**” is repeated through the lesson 47 times through different forms: *creator, creation, created*.

Reiteration through Semantic Relations:

Synonymy

- The word **Allah** is repeated through synonymy relations. The words: **Rabb**, **Allah**, **Creator** and **God** all refer to the Almighty Allah.
- Non-Muslim (L.32), a مشرك/*mušrik*/, pagan (L.37)
- Evidence, proof.
- Yet another evidence is the evidence of the **Ayaāt** or the **signs** of the creation (Ll.100-101)

Hyponymy

A number of **celestial bodies** are mentioned:

- *And there is the **earth** and the **sun** and the **moon** (L.27)*

And a number of **sciences**:

- ***biology, physics and chemistry** (Ll.92-93)*

Collocation

The main field of the text is clear through the collocation of the terms used. The preacher is referring to Allah's creation as undisputable evidence for the existence of the creator, i.e. Allah. In the first part (Ll.1-19) the terms *Quran, God, Rabb, Muslim Christian, unity of Allah, God exist* collocate to identify the text as a religious one. In the rest of the lesson the idea of creation is introduced with all the terms that collocate with it : *a fly, the heavens and the earth, the sunset*:

- *indeed, in the creation of the heavens and the earth, and in the changing of the day and the night, and the ships that sail through the ocean, and in the rain, that comes down from the skies thereby giving lives for fruit, and the movement of every creature, and the directing of the winds and the clouds. (Ll.109-113).*

The fields of collocation then can be identified in two fields: the words that belong to a religious domain and the words that can be subsumed under the general term "creation"

3.7.3.3 Coherence

The text is characterized by **Registerial** coherence which is thoroughly described by identifying the text's **field, mode, and tenor**. As for **field**, the text is

tackling a single issue which is proving Allah's existence. All the sentences support this issue through calling the audience to contemplate and examine Allah's creation and creature as they are striking evidence for the existence of Allah. The interactants who identify the **tenor** of the speech are the preacher Qadhi and the audience he is addressing. Moreover, there is a minute context for the lesson as he has already about 5 people in the studio during the recording of the episode, at the same time he addresses all the audience who may ever hear the lesson on YouTube. As for the **mode**, the lesson is essentially oral and is transcribed for the purpose of analysis. Regarding **generic coherence**, the lesson belongs to the religious genre and we can identify its schematic structure as it begins by arguing there is a Rabb, a creator, then moving to prove the existence of the creator through his creation. In conclusion, the text could be delineated as both generically and registerially coherent.

3.8 Rhetorical Level Analysis of Qadhi's Lesson

3.8.1 Aristotle's Rhetorical Proofs

3.8.1.1 Ethos

Qadhi is one of the prominent Islamic preachers in the western world. A quick review of his career reveals that he received B.A. in Hadith studies, from the Islamic University of Madinah; M.A. in Islamic Theology from the College of Dawah; and PhD in Religious Studies from Yale University in New Haven, Connecticut.

The lesson analyzed here is a part of a TV series named *Fundamentals of Faith*. Qadhi enhances his credibility by referring to the fact that there were other episodes:

- *Welcome to another episode of “fundamentals of faith” in our previous episode we discussed the concept “توحيد الربوبية”/tawHi:d ar-rububiyah/or the unity of Allah's lordship, we also discussed the categories of توحيد الربوبية. Today we are going to talk about the proofs of توحيد الربوبية or if you like the proofs of the existence of God. (Ll.4-8)*

These words are introducing the lesson, they emphasize the fact that he is a qualified speaker, he is introducing a whole series, and this is one of the episodes. A speaker watching or listening to this lesson and not to the whole series may feel content by having this information. It is not an isolated presentation of the issue, the speaker is knowledgeable enough to prepare and present a whole series. Hence, he is trustworthy and qualified.

Qadhi as well increases his ethos by using the plural pronoun WE which creates a sense of commonality and intimacy between a speaker or writer and his audience. The inclusive WE is a famous rhetorical device which identifies a speaker with his audience, brings in the feeling they are in the same side. This enhances the acceptance of the audience to what they hear as they feel placed spiritually and spatially in the same position of the speaker. Many influential speeches applied this technique to unify speaker's self with the audience such as “I Have a Dream” for Luther King.

Another device that fosters speaker authenticity is his reference to the fact that a large number of other speakers tackled the issue, thus he is aware of all the efforts exerted to handle this issue and he is going to add a new:

- *There are literally thousands of theories, of maxims, of philosophical discussions from the earliest philosophers Aristotle and Plato to later on*

philosophers of Judean and Christian traditions to even Muslim philosophers as well have tried to discuss this concept. (Ll.14-17)

A point to be considered is that he clarifies the methodology he is going to apply in his lesson which is referring to the Quran and Sunnah.

- *So today we are going to discuss the few Quranic Ayat and the few Quranic proofs that are used, to show the how the lordship of Allah سبحانه وتعالى /subHanahu wa taça:la:/. (Ll.23-25)*

This point may be attractive and authentic for Muslims. What would be the case if a non-Muslim is seeking to reach the ultimate truth of Allah's existence, perhaps this does not seem influential for an atheist since he is still not convinced of the concept itself.

3.8.1.2 Logos

Addressing mind and logic is the shortest and most impressive method of persuasion in the age of science, he is providing a question introduced in the Quran "where did you come from?" and by exploring the possible answers:

- 1- You created yourselves (impossible)
 - 2- You are created out of nothing (impossible)
 - 3- Allah created you (this is then the only acceptable answer).
- *When this question Allah asks in the Quran "where did you come from?" we have three options either you created out of nothing, or you created yourselves, or there is an all-powerful Almighty Rabb who created you. Are you created out of nothing? or did you create yourselves? He does not ask*

the third because this is the answer "or did Allah create you". Likewise, Allah سبحانه وتعالى /subHanahu wa taça:la:/ also says in Surat Luqman verse 11 " هذا خلق الله", this is the creation of Allah all round you, this is the creation look around you, " فأروني ماذا خلق الذين من دونه" (Ll.43-52)

Another logical argument is found in the following lines:

- *Look again over and over, continually look, continually examine, look at the creation around you, the sun, the moon, and the stars look at science, biology, physics and chemistry look at everything how it fits into place; do you find the slightest inconsistency, the slightest flaw, it should not be that way, it should not be this way, nothing. Then Allah سبحانه وتعالى /subHanahu wa taça:la:/ says you will continue to look until your eyesight comes back humbled while it is fatigued, you will become tired trying to examine the creation of Allah to find a fault then you will not find, and this is the greatest evidence that Allah سبحانه وتعالى /subHanahu wa taça:la:/ exists and he is our creator and our Rabb.(Ll.91-99)*

Mentioning undisputable facts that support one's case would be conducive to achieve the aim. In addition, He uses different rhetorical devices to argue for his case:

Facts and Figures

Qadhi mentions a number of facts that are well known to all people, they are then authentic source to be used as an evidence or a proof.

- *The fact that we exist and there is the earth and the sun and the moon and all that's around us. The creation itself is the biggest sign that there must be a creator. (Ll.26-28)*

Another scientific fact is the creation of Heavens in seven layers. Scientific researches have proved the fact that atmosphere of earth consists of seven layers:

- *In a verse which even further emphasizes this point in Surat Al Mulk, Allah سبحانه وتعالى /subHanahu wa taça:la:/ says Allah is the one who created the seven heavens in layers: "الذي خلق سبع سماوات طباقا ما ترى في" (Ll.78-82)*

He refers as well to recent scientific facts such as the discovery that the digestion of flies begins outside the stomach.

- *modern sciences have now shown that the digestion of the fly starts outside of the stomach as soon the fly spits out some saliva which is digestive in nature and the food begins to be digested immediately upon contact, and then the fly takes in this digested food into its system (Ll.67-70)*

Parallel structures

- *You do not see in the creation of Allah **the slightest flaw, the slightest inconsistency** (Ll.83-84)*
- *Look again over and over, **continually look, continually examine** (Ll.91)*

He exploits the parallel structure to emphasize the fact that if the audience keep on examining the universe and investigating creation again and again they won't find even a slight flaw.

Reference to old stories

The preacher mentions one story through his lesson, this same story works on logos level and on pathos level. On logos level, narrating some old stories that are

relevant to the issue appeals to audience minds. Stories are one of the most influential devices in speech (L131-40).

Contrast

He is comparing how the older philosophers or theories tackled the concept of God's existence to the way Quran tackled it:

- *The earliest philosophers Aristotle and Plato to later on philosophers of Judean and Christian traditions to even Muslim philosophers as well have tried to discuss this concept. Yet if you look at the Quran and this is something that is very amazing you find that this topic: how to prove how God exist is hardly mentioned at all, just a few Ayat, a few verses in the Quran. (Ll.15-19)*

Question-answer Structure

- *Allah asks in the Quran "where did you come from?" (L.44)*
- *Are you created out of nothing? or did you create yourselves? (Ll.46-47)*

Hypophora

- *Can the greatest scientists of the world come and when the fly takes a little bit of their food can they bring that food back from the fly? They cannot do so (Ll.70-72)*

Rhetorical Questions:

Some questions are not complete question as regards the grammatical form, they tend to be a sort of wondering or contemplating:

- *How we know that God exists, how we know that there is a Rabb of this world? (L.13)*

The methodology of reasoning in the lesson is an essential part in the analysis of logos. Qadhi applies **Inductive Reasoning**. This method takes a specific representative case or facts and then draws generalizations or conclusions from them. He exploits the miracles of creation around us to prove the existence of Allah: the sun, the skies, the insects, the earth, the unnegotiable perfectness of Heavens creation (many examples mentioned in the previous analysis). Simply he wants to say if such a perfect sun needs a creator, perfect Heavens and earth need a creator, a perfect moon needs a creator, then all the universe needs a creator who is ALLAH.

3.8.1.3 Pathos

Telling an Emotional or Empathetic Story

The story mentioned in the lesson works as well on pathos level. A great part of it is describing how faith crept into the heart of the speaker, and how he was influenced by the Quran:

- *There is very interesting narration in the Sahih of Imam Al Bukhari where a person by the name Jubayr Ibn Mut'em was at that time a non-Muslim, he went to the Prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ in Medina and entered the mosque when the Prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ was praying and he was reciting Surat At-Tur verse 35 this verse translates as "were they created out of nothing or did they create themselves" the Prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ recited this in the prayers, Jubayr narrates that at that time I was a*

مشرِك /mu\$rik/, I was a pagan, when I heard this verse I felt my heart was so open to this Ayah, fly up. It was so powerful so emphatic where did you come from? Were you created out of nothing or did you create yourselves? There must be a creator that created you

"أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ"

So Jubayr said that is when 'Iman entered my heart (Ll.31-43)

Appeal to love of nature and beauty

- *How many of us when we witness a sunset suppose we are standing to the sea and witness the sunset, the power and the beauty that is that we feel it is not just as looking at any other creation, it is not, for example, as majestic as a tree and apple, so Allah سبحانه وتعالى /subHanahu wa taça:la:/ uses some aspects of the creation and He calls them miracles –Ayat (Ll.103-107)*

Appeal to Human Weakness

The preacher stirs in his audience a sense of inferiority against the miraculous creation, the parts participating to that effect are double-edged weapons in his speech. They are descriptions of facts (logos), at the same time they address the inner feeling of inferiority for man against the superiority of Allah and his creation.

- *And in the rain, that comes down from the skies thereby giving lives for fruit, and the movement of every creature, and the directing of the winds and the clouds. These are signs Ayat for people who think about (Ll.11-113)*

3.8.2 Aristotle's Five Principles

The five principles specified by Aristotle for a persuasive speech are **invention, arrangement, memory, style, delivery.**

3.8.2.1 Invention

From the speech, it quite clear the preacher has applied the invention techniques. He begins his lesson with a sharp and clear vision about what exactly he is going to do. Moreover, the fact that the lesson is one of a TV series anticipates the fact that there preceded a stage of preparation for insuring the series will appear in the best form. The invention stage is to be reflected in the following principle which is arrangement.

3.8.2.2 Arrangement

The lesson analyzed here is not the full lesson due to being lengthy. The excerpt analyzed shows the existence of three sections: introduction, narration, and confirmation (proof).

Lines 1- 8 embody Qadhi's **introduction**. Through these lines the audience are introduced to the topic which is proving Allah's existence and unity.

Narration extends from lines 9-25 where Qadhi explains several facts about the topic he is going to discuss. He gives a historical background to show that it is one of the oldest topics that triggered human mind and curiosity.

The core of the discussion, his argumentations and evidence are detailed through lines 26- 117 which are the **proof (confirmation)**

3.8.2.3 Style

The four qualities identified for good style are correctness, clarity, propriety and ornateness.

Qadhi is applying grammatical rules to his speech, a thorough investigation reveals no grammatical or structural mistakes. The text reflects the feature of **correctness**. There are no obscure or ambiguous sentences. The level of speech is adequate to laymen despite addressing some scientific discoveries, these facts are related in such simple and clear words.

He is simplifying the facts to the utmost, he is not using a highly scientific jargon, and is framing his sentences to fit any normal reader. The text is distinguished for its **clarity** and **propriety**.

Figures of speech are not often resorted to by Qadhi, the speech is stressing logical and scientific aspect. He is trying to push his audience to believe in the existence of Allah through examining his creation and creatures. The fact that he repeats the same concept about believing in Allah through his creation gives examples of anaphora:

- *How weak they are, that is how weak the creation is. (Ll.63-74)*
- *Do you see any defect? Do you see anything out of place which should not be there? (Ll.88-89)*

And there are some examples of parallel structures and rhetorical question referred to in "Logos" section. The text is not to be characterized by much **ornateness**.

3.8.2.4 Memory

Qadhi is apparently delivering his speech from memory. He is not reading information from prepared papers, yet he prefers to bring the Quranic Ayaat from Mushaf in order to ensure their place and number in the Quran. As for the rest parts of speech, he is memorizing them well and able to move from a point to another without the help of any written record.

3.8.2.5 Delivery

The appreciation of delivery canon comes through watching the real video not only reading the script. (This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form).

In this chapter, both Naik's and Qadhi's lessons are analyzed to locate the lexico -grammatical and rhetorical features that characterize each of them.

Chapter Four

Practical Analysis of Abdelrahman Murphy's Lesson versus Abdul Nasir Jangda's Lesson

4.1A Short Biography of AbdelRahman Murphy

His mother is an Egyptian immigrant and his father is an Irish-American who converted to Islam. That background helps Murphy understand both the experience of growing up in both an immigrant family and an established American family. He said “I consider myself a patriotic American Muslim”

His Education and Positions

- A graduate of the University of Illinois at Chicago
- A Master’s in Mental Health Counseling
- A Bachelor’s in Teaching of English and Religious Studies
- In May of 2014, he formally graduated from the Qalam Seminary’s one-year program.
- He was trained and taught by Professor Omer Mozaffar in areas of Quran and texts of Imam Ghazali.
- After graduating with his BA, AbdelRahman moved to Dallas, where he began reading classical texts with Shaykh Abdul Nasir Jangda
- He spent two years studying at Riyadh As Saliheen Institute under Shaykhs Ehab Ash-Shaer and Abu Abdullah.
- He has served as a youth director, Muslim chaplain, and assistant imam in a full-time capacity since 2009.
- He spends a good part of his time working with Muslim students at UT (University of Texas). “That way the campus has a point person for the Muslim community,” he said, adding that he spends most of his time helping students deal with the transition from high school to college while maintaining their faith.

4.2 Lexico-Grammatical Level Analysis of AbdelRahman Murphy's Lesson:

4.2.1 Ideational Function:

4.2.1.1 Transitivity

Types of Processes:

The lesson of Murphy reflects usage of the six processes types - material, mental, relational, verbal, behavioral, and existential - by varying percentages. The individual occurrences for each type are counted and the percentages are compared to show which is the most prevalent and which is the least and how this influences the lesson. The total of the verbs is **334** verbs. Here follows the number of occurrences of each type and some examples. (The full list of the verbs and their occurrences is in **Appendix 3-a**)

Material Verbs

The material verbs occupy the highest rank in occurrence, they are **143** verbs. Despite being a lesson about love relation it is full of practicality: how should audience frame this emotion within an Islamic frame through the material verbs used.

Examples:

- *if you **need** information on -you know- for example, where to **buy** things, you **need to consume** something, you to **buy** something, you go to Consumer Reports -right-. If you **need** to go **purchase** a car, you'll **go** to the car dealership. (Ll.16-19)*

This short passage includes 8 material verbs this reflects how material verbs are used extensively in the speech.

(The full list of the verbs and their occurrences in this lesson is in **Appendix 3-a**)

Relational

Relational verbs in general occur **70** times, the attributive occur **36** times whilst the identifying occur **34** times.

Examples for the attributive process:

- *I **was** in a public school (L.84)*
- *How great **is** this man? (L.73)*

Examples for the identifying process:

- *He **was** the best of all therapists (L.125)*
- *The story **is** a lesson (L.105)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 3-a**)

Mental

The mental verbs occur **56** times throughout the lesson.

Examples:

- *What I **love** about his talk was that he starts us off by giving me a microphone (L.9-10)*
- *those people who have remembrance and reminder, those who **know**, make sure you ask those who **know** (Ll.40-41)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 3-a**)

Verbal

The verbal processes occur **50** times throughout the lesson.

Examples:

- *What I thought it **says** go ahead question, **ask** but when you **ask** questions (L.28-29)*
- *He **speaks** to Barirah (L.137)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 3-a**)

Behavioral

The behavioral verbs occur **12** times throughout the lesson.

Examples:

- *When we **look** at something like - when we **look** at something like - love, okay like love, we have to **look** at the examples of Muhammad. (L.91-92)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 3-a**)

Existential

The existential processes occur **only 3** times throughout the lesson.

Examples:

- *There is also a second part (L.51)*
- *There is one story (L.107)*
- *There is a story (L.108)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 3-a**)

Chart 3- Processes Percentage in Murphy's Lesson

Table 6 - Processes Types in Murphy's Lesson

Process type	Occurrences				Percentage
Material	143				42.8%
Relational	70				20.9%
	Attributive		Identifying		
	36	10.7%	34	10.2%	
Mental	56				16.8%
Verbal	50				14.9%
Behavioral	12				3.5%
Existential	3				0.8%
Total	334				100%

Commentary on the analysis of processes types:

The total of verbs or processes is 334. Surprisingly enough a lesson about love relationship includes a very large number of **material** verbs. The material verbs are 143 occurrences of the total of 334, they are approaching half the number. A lesson about love relationship is expected to speak a lot about emotions and feelings and hence include a variety of mental verbs. The preacher is not just giving a theoretical lesson about love feelings, he is trying to provide a practical guide to the audience about how Islam and Prophet Muhammad peace be upon him dealt with love, and how they should follow them. This is clear from the repetitive use of the verb “go”, (it occurs 17 times) which is used in some of its occurrences to motivate the audience to search and find true correct information:

- *If you need to **go** purchase a car, you'll **go** to the car dealership (L.19-20)*
- *no when you ask questions you ask qualified people you don't **go** to Google, Google is not a Sheikh last time I checked (L.31-32)*
- *you **go** to qualified individuals (L.32)*
- ***go** ahead and ask questions but ask (L.37)*

The recurrent usage of the verb “take” is employed similarly, it implies the need for the audience to find and follow the instructions of Allah and his Prophet and to **take** their instructions from them:

- *in general, we can **take** this principle (L.99)*
- *The story is a lesson to **take** from (L.105)*

The following type is **relational** verbs, they are about half of the occurrence of material verbs. The two subtypes: **identifying** and **attributive** occur at equal levels. These verbs are mainly used to describe either the speaker or the individuals

mentioned in the lesson. They attribute to the Prophet a lot of descriptions of excellence:

- *How great is this man (L.74)?*
- *This man is so incredible (L.81)*
- *Prophet... was a master counselor (L.124)*
- He was the best of all therapists (L.125)
- He was also the most human (L.88)

And identify for us other individuals such as Mughīth and Barīrah (L.108-113), as well as give other descriptions of various elements in the lesson.

The **mental** and **verbal** processes have a similar percentage of occurrence. The most current mental verbs are SEE and KNOW. In most cases, the verb *see* is not used for the act of seeing through the eye but refers to inferring, understanding, and perceiving. The preacher uses the verb KNOW sometimes not to reflect a real knowledge but as a social device to familiarize the speech with the audience and not for its inherent meaning. The two current verbal processes are SAY and ASK. They occur a lot through the whole lesson, the preacher is not only introducing information about his subject using the verb SAY but urges them to inquire and ASK questions to find the correct information.

- *Go ahead question, ask (L.28)*
- *When you ask questions, you ask qualified people you don't go to Google (L.31)*

The rarest usage is for **behavioral** and **existential** processes, the two behavioral verbs are *look* and *listen*, the preacher is asking the audience to exploit their senses to help them achieve obedience and commitment to Allah's orders. The verb *look* is used to direct them to look at the example of the Prophet peace be

upon him, while the verb *listen*, in its three occurrences, refers to listening to what Allah ordains:

- *When Allah سبحانه وتعالى /subHanahu wa taça:la:/ says, that is what we listen to (L.24)*

In conclusion, the prevalence is for material verbs over the other types. This helps the preacher to introduce the lesson as a practical guide for dealing with the emotion of love.

4.2.1.2 Tense Choice

The lesson is mostly introduced in the present form. Some of the verbs come in the present continuous, many of its occurrences can be found in the part about Mughith and Barirah. The story is told in a form that turns it to be alive in the minds of the audience through using the present continuous. However, present simple and present continuous dominate powerfully any other tenses. The past simple is to be found rarely in the lesson.

It is to be noticed that the past simple mostly occurs in the narrative of Mughith and Barirah or in the descriptions of the Prophet peace be upon him which is meant by the preacher to prove how he was an excellent tutor and instructor. The past relational attributive clauses are clearly utilized to crystallize the distinctive qualities of the Prophet:

- *He was also the most human (L.88)*
- *Prophet... was a master counselor (L.124)*
- *He was the best of all therapists (L.125)*
- *He was the manliest of men (L.88)*

4.2.1.3 Participants

The most current participants from the grammatical category are the pronominal elements “you”, “he”, “we”, and the content words “Prophet”, “Allah”, and "love".

- *You* occurs 61 times (L.12, 13, 14, 15,16, 17, 18, 19, 26, 27, 28, 29, 30, 31, 32, 34, 41, 54,58,59,60,64,65,70, 77, 84, 96, 114, 115, 124,130, 131,132,134, 138, 139, 157, 158, 159)
- *He* 40 times (L.9,10, 11, 42,46, 55, 58, 59, 69,72, 86, 87,88, 123, 124, 125, 126, 130,131, 133, 135, 137, 145, 148, 149, 150, 155, 156, 157, 159,160)
- *We* 28 times (L.21, 22, 24, 25, 33, 34, 46, 62, 67, 69, 75, 76, 77, 83, 91, 92, 94, 99, 103, 105, 159)
- *Prophet* 15 times, (Ll. 53, 62, 77, 83, 94, 110, 112, 132, 136, 143, 152, 153)
- *Muhammad* 10 time: (Ll. 53, 62, 69, 81, 85, 92, 95, 110, 123, 136).
- *Love* 10 times (Ll.9, 41, 42, 43, 47, 91, 92, 93, 94)
- *Allah* 9 times (Ll. 23, 36, 44, 47, 51, 54, 60)

The word **Prophet** has the same referent as Muhammad peace be upon him, the occurrences of both together are counted as one occurrence, and the individual occurrences of any of them is considered as reference to the same participant. The word "love" is current due to being the subject of the lesson

The preacher is skillfully introducing the frame thorough which he hopes to influence his audience. The most current participant as we have seen are YOU, HE, PROPHET, THIS, LOVE and ALLAH. The interaction is between the

audience YOU and the instructions or guidelines provided to them by ALLAH or the PROPHET to deal with the issue of LOVE. Many of the occurrences of HE and THIS refer either to Allah or the Prophet. This helps to foster the impact that no other resource for information or instruction is valid, only those provided by the Almighty ALLAH and His PEOPHET peace be upon him.

4.2.1.4 Voice Choice

The whole lesson is introduced in the active voice, no need for having a passive voice. It seems to be intended by the preacher to emphasize that Allah and His Prophet are the real actors, the clauses containing instructions and orders of Allah and His Prophet could have been introduced in the passive to avoid the repetition of the actors :Allah and Prophet, but he prefers to mention them each time to remind his audience of the fact that we have to follow those instructions because they are ordained by Allah and His Prophet peace be upon him.

There are less than 10 occurrences of the passive, they come in the context of documenting the biography of the Prophet, as the concern is not the writer who recorded the history but the history itself:

- *His life was being written down (L.71)*
- *His life was being documented (L.74, 82)*

And in the story of Mughith and Barirah when referring to how she acquired her freedom:

- *Was let go free (L.119)*
- *If she is let go (L.117)*

4.2.2 Interpersonal Function

4.2.2.1 Mood:

The dominant mood is the *indicative declarative* mood. The vast majority of sentences are declarative statements either narrating the events depicted by the preacher to explain his arguments or introducing the facts and information related to the subject. However, there are some occurrences of *questions* and *imperatives*.

Questions:

Most occurrences of the questions are not a real demand for information from the audience. The preacher already knows the answer, and he is sure the audience are going to give him a certain answer and that is the point, he puts this information in the form of an answer to trigger the attention of the audience, and he asks the questions and answers them himself:

- *who put love in our hearts for the first place? Allah سبحانه و تعالى /subHanahu wa taça:la:/ did. (L.43-44)*
- *What is a function of a soldier? Well, the function of the soldier to an army is to help it, to assist it, to give it reinforcement (L.100-102)*

Imperatives

There are less than 15 occurrences of imperatives from the total of 334 verbs in the whole lesson. They can be seen under two categories: those occurring inside the story of Mughith and Barirah, and those directed by the preacher to the audience. In most of them, he urges the audience to ask and inquire to find the authentic and reliable information:

- *That Allah سبحانه و تعالى /subHanahu wa taça:la:/ says to listen and obey, to hear and obey he's also saying go ahead and ask questions but ask (L.36-37)*

Or urges them to fulfill some religious duties:

- *Be kind to your parents (L.130)*
- *Pray on time (L.131)*

Positive **polarity** is the feature of most declarative sentences and questions used (there are less than 20 occurrences for negation in the whole). The negation is mainly used in scattered sentences and not participating to the whole effect, he prefers to give information in assertive positive sentences rather than negative sentences.

To summarize, the Mood of the text is **indicative mood** with dominance for **declarative** sentences, the existence of questions is employed as one of the preacher's means to push the audience to ask and ask and just not to receive information passively.

4.2.2.2 Modality

The exploitation of modality is an indication for the mood a speaker wants his audience to be framed within through his speech. Does he feel all what he is saying is obligatory for them or does he leave for them the choice to think over and over to get convinced.

Modality usage in Murphy's lesson:

Modal	Occurrences	Percentage
Can	14	46.6%
Would	5	16.6%
Could	4	13.2%
Have to	3	10%
Should	3	10%
might	1	3.3%
Total	30	100%

- Can (Ll.19, 26, 27, 64, 65, 77,89, 99, 116, 124, 134, 145) 14 times
- Would (Ll.127, 130, 131, 139, 143) 5 times
- Could (Ll.75, 76, 125) 4 times.
- Have to (Ll.27, 92, 142) 3 times
- Should (Ll. 15, 46) 3 times
- Might (L.26)

The occurrences of modality in the lesson are 30 occurrences. The percentage of modality occurrence to the total of the verbs which is about 334 verbs is not great. This means only 30 of the verbs are accompanied by a modal auxiliary. Murphy's lesson reflects rare usage of modality. There is a total absence of WILL and MUST, he does not want to oblige his audience, and he is simply presenting his information and arguments in affirmative form without resorting to creating a sense of compulsion by high modals. The most current modal verb is CAN, it is mostly used when he is clarifying to the audience that they have the ability to hear and follow the instructions of Allah, and at the same time they have the right to ask and search till they find the appropriate answer.

In conclusion, modal operators and verbs are not used as a basic part of this lesson structure.

4.2.3 Textual Function

4.2.3.1 Theme

A current category to be found in theme position in this lesson is the pronominal elements. The pronoun YOU occurs 61 times through the lesson, it occupies the theme position in more than 20 of occurrences. Another prominent theme is the character of the Prophet peace be upon him, it either mentioned as the Prophet or Muhammad or referred to by the pronoun “he”. The pronoun WE is thematized as well in a number of its occurrences. Pronominal elements then YOU, HE and WE are the recurrent themes in the lesson. Choosing pronouns to be the current themes indicates how familiar and intimate the preacher wants to be with his audience.

4.2.3.2 Cohesion

It is the device essential in connecting parts of a text and achieving its textuality, it is realized through various devices:

Reference

The preacher makes use of such device extensively through his lesson. A wide range of reference devices are exploited to avoid repetition:

Personal reference through:

A variety of personal pronouns are used, all the subject pronouns are exploited in the lesson with no exception. The pronoun YOU is used abundantly to activate the audience and create of them an integrated part of the lesson. They are the ones who should listen, follow and ask.

Pronouns:

The occurrences of YOU, WE, He are counted in “Participants section 4.2.1.3”:

- I (Ll.6, 9, 26, 32, 68, 77, 80, 84, 87, 96, 134, 138, 142, 145) (19 times)
- She (Ll.117, 119, 120, 121, 122, 140, 141, 144, 146, 154, 156) (15 times)
- They (Ll.45, 52, 109, 111, 113, 126, 147, 148) (12 times)
- It (Ll. 7, 8, 15, 25, 26, 28, 46, 47, 71, 79, 80, 83, 86, 102, 104, 139, 145, 155) (20 times)

Possessives (determiners or pronouns):

- Our (Ll.21, 43, 47, 48, 62, 69, 106) (10 times)
- Your (Ll. 114, 130, 138)
- My (L.133)
- Her (Ll. 117, 118, 119, 135, 149, 150, 154, 156, 157, 158) (12 times)
- His (Ll.70, 71, 74, 82, 133) (8 times)

Demonstratives:

- **This** (Ll.11, 20, 30,33, 35, 74, 77, 78, 81, 84, 87, 89, 94, 99, 104, 119, 141, 142, 147, 151, 158) (27 times)

There are 37 occurrences for **that** either as a demonstrative or a relative pronoun.

Substitution:

The text reflects three cases of nominal substitution, four cases of verbal substitution and one for clausal substitution. However, substitution device is not used recurrently in the text.

Nominal substitution:

- *you ask people questions so at the **same** time that you're following this book at the **same** time (L.35)*
- *that's why people would go to him with the **same** question (L.127)*

Verbal substitution

- *he'll -he'll **do** it, just take him back. (L.140)*
- *is this something that you're telling me I have to **do** (L.142)*
- *would you please **do** it? (L.143)*
- *Allah سبحانه و تعالى /subHanahu wa taça:la:/ **did** (L.44).*

Clausal substitution:

- *That's why not only men to take from this example but women can as well **so**. (L.89-90)*

Ellipsis

The device of ellipsis is usually useful in oral speech where the left parts are easily understood from the context. However, murphy is not exploiting this device largely in his text. Here follows some examples for ellipsis usage in the text:

Clausal ellipsis

- *Whenever we have a question about life, (**whenever you have a question**) about our existence (L.21)*
- *When someone put something somewhere usually they know what the function (**of that thing**) is (L.44-45)*
- *He teaches us through his example and (**he teaches us**) through his lifestyle. (L.70)*

Nominal ellipsis:

- *What do you think about (**the car**)? (L.30)*
- *How many stories? Four (**stories**) (L.97)*
- *I was giving information and not getting (**information**) (L.7)*

Verbal ellipsis

- *you need to consume something, you (**need**) to buy something (L.17)*

(The elliptical parts are bolded and enclosed in brackets)

Conjunction

The lesson is well structured through conjunction relations. The four types of conjunction are widely exploited in the speech.

Additive Conjunctions

The additive AND occurs 51 times.

(Ll. 7,20, 26,27, 36, 37, 40,41,42, 44,48,49,50, 66,70,72, 73, 77, 78, 94, 96, 109, 111, 113, 119, 123, 126, 130, 132, 133, 135, 138,143, 145, 146,149, 150, 155, 156, 158)

It is used in the lesson to either connect words, phrases or clauses.

Examples of connecting words:

- *hear and obey (L.27)*
- *listen and obey (L.36)*
- *have remembrance and reminder (L.40)*
- *Mughith and Barirah. (L.109)*

Examples of connecting clauses:

- *I was giving information **and** not getting (L.7)*
- *if a man and a woman are married **and** they are both laborer (L.113)*

Example of connecting phrases:

- *In our being **and** our existence (L.48)*

The additive conjunction OR occurs 10 times

(Ll.14, 20, 55, 80, 113, 141, 142, 148)

Temporal Conjunctions

WHEN occur 12 times.

(Ll. 23, 28, 30, 41, 44, 47, 65, 83, 91, 102, 103)

THEN occurs 6 times

(Ll. 8, 41, 48, 60, 61, 94)

Adversative Conjunctions

BUT occurs only 5 times

(Ll.28, 37, 86, 89, 99)

Causal Conjunction

There are about 5 occurrences for the causal conjunction BEACUASE

(Ll.25, 46, 118)

And 18 occurrences for SO.

(Ll. 15, 35, 41, 47, 64, 69, 81, 82, 83, 85, 102, 117, 119, 122, 132, 145, 155)

The prevalence in the lesson is for additive conjunction. They are quite extensively used especially AND, in many occasions, he uses it even when not necessary, it is just a device for giving the speech a sort of fluency and connectedness. In many of its occurrences, deleting it would not affect the meaning nor make the speech ambiguous.

Lexical Cohesion

It is to be detected through the two phenomena of **Reiteration** and **collocation**.

Reiteration

Lexical cohesion is then realized through repetition of the same lexical items themselves. The word **Muhammad** is repeated 10 times by itself, and another 15 times by the synonym **Prophet**. The word **Love** repeated 10 times. The word **Allah** 9 times. The word **story** is repeated 6 times through 5 successive lines (Ll.104-109). The words forming the corner stone of the speech are then repeated several times which increases the cohesion of the text. This creates expectations

about the lexis through the text. Noticing these previous words prepares the audience's minds to the subject.

Another word that is largely repeated through the lesson despite not participating to the essential meaning is the word “**RIGHT**”. It is used **35 times** by Murphy. It seems to be part of his unique style. He employs it in a similar way to that of *pause fillers*, while at the same times it awakens audience attention. He uses it now and then to give an implied message “Are you following? Does what I say seems right to you?”

Reiteration through Semantic Relations:

Synonymy

- *Consume/ buy (L.17)*
- *Listen/surrender/obey (L.24, 25)*
- *Remembrance/ reminder (L.40)*
- *Beings/ existence (L.48)*
- *Function/ characteristics (L.45)*

He even uses **repetitive and synonymous phrases**:

- *How we should look at, how we should interpret it (L.46)*
- *The standard is the word of Allah, all right, the standard is the word of Allah (L.23)*
- *You might see how can you just listen, how can you just hear and obey (L.27)*
- *Allah سبحانه و تعالی /subHanahu wa taça:la:/ says to listen and obey, to hear and obey (L.36)*
- *We have to look at the examples of Muhammad (L.92)/ we look to the example of prophet Muhammad (L.94)*

- *Four stories, four stories how many stories? Four (L.96)*
- *That stories are soldiers, generally they are soldiers from the soldiers of God. (L.100)*
- *The story is a lesson to take from, the story is something that we are supposed to inculcate into our lives (L.105)*
- *The woman or the man is given -is given - to go free like... you are no longer employed by your employer (L.114-115)*
- *I want you please, can you go and ask her? I want you to please go and ask her to take me back – (L.134-135)*
- *The function of the soldier to an army is to help it, to assist it, to give it reinforcement, to motivate it, to provide backing (L.101-102)*

Hyponymy

A hypernym word that is found in this lesson is “sentiments/ feelings”. The words “sad, sorrow, devastated, heartbroken, love, hate,” all are subsumed under it.

It is quite clear the most semantic relation exploited by the preacher is **synonymy**. The vast usage for it in the lesson is eye catching. He prefers always to repeat the information by the same words or through similar ones

Collocation

There are two semantic fields of collocation recognized by investigating the text. They are closely related to its title (Love relation- Islam). Most of the words relate to how Islam put basis for dealing with love relation through narrating various stories from Islamic history.

4.2.3.3 Coherence

The text is characterized by **Registerial** coherence which is thoroughly described by identifying the text's **field**, **mode**, and **tenor**. As for **field**, it is a religious text addressing how a relation such as love could be practiced within Islamic realms. The interactants who identify the **tenor** of the speech is the preacher Murphy and the audience he is addressing (whether at the immediate context or on the YouTube). As for the **mode**, the lesson is essentially oral and is transcribed for the purpose of analysis. Regarding **generic coherence**, the lesson belongs to the religious genre and we can identify its schematic structure as we could notice two schematic structures in the text. The first part argues for the bases upon which the second part should be accepted by the audience. Till Line 95, the preacher is providing the reason and logic behind the fact that we must only receive and accept instructions from Allah and His Prophet. Allah only knows how we could be better, and hence prescribes for us our deeds to achieve success in every field even if the field of LOVE. The second part from line 95 till end, narrates one of the stories depicted by the preacher to provide the audience with clues how Islam deals with Love.

4.3 Rhetorical Level Analysis of AbdelRahman Murphy's Lesson

4.3.1 Aristotle's Rhetorical Proofs

4.3.1.1 Ethos

Murphy is one of the famous Muslim youth preachers in America. He has served as a youth director, Muslim chaplain, and assistant imam in a full-time capacity since 2009 in Knoxville. His official page in Facebook has 76,634 likes in 19 February 2018, the fame of a preacher participates to his ethos.

The speaker adds to his ethos by establishing a comparison between his personal biography if recorded and between the biography of Prophet Muhammad peace be upon him (Ll. 76-80).

He is minimizing his personal value to the value of what he is saying because what he is saying not coming from his own but from the teachings of Allah and His Prophet peace be upon him.

Murphy as well increases his ethos by using the plural pronoun WE , it is repeated 28 times through his lesson, thus identifying himself with the audience. He is telling them implicitly “I am one of you and I need to benefit from Islam teachings exactly as you need”. This enhances the acceptance of the audience to what they hear as they feel placed spiritually and spatially in the same position of the speaker.

4.3.1.2 Logos

Appealing to the logic and reason is an essential persuasive strategy. This comes through various devices:

Analogy:

The preacher begins his speech with directly addressing the logical reasoning of the audience. He draws an analogy between the case of buying a car and asking for information, when you buy a car you ask professionals, and this should be the same when you ask for religious information, you should ask qualified people:

- *If you need information on -you know- for example, where to buy things, you need to consume something, you to buy something, you go to Consumer Reports -right-. If you need to go purchase a car, you'll go to the car dealership, you'll ask the experts, you're going to mechanic (Ll.15-19)*

Another case of analogy when he says that having bread and cheese does not mean to have Pizza, the same applies to the case of religious teachings, following only the Quran does not mean you are a true Muslim, you should follow both Quran and Sunnah as they are complementary:

- *it's like you can't have pizza when you just got bread and cheese it's not gonna work with me bread, that is just bread and cheese just cheese, together a wonderful creation of God -right- wonderful we need some sauce – I am sorry upon (a sort of joke with the audience not clear for our culture) okay so we have Muhammad صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ he teaches us through his example and through his lifestyle (L.65-70)*

He likens stories to soldiers to attract audience attention, they're not to have fun but they are essential in learning and having experience:

- *that stories are soldiers, generally they are soldiers from the soldiers of God. What is a function of a soldier? Well, the function of the soldier to an army is to help it, to assist it, to give it reinforcement, to motivate it, to provide backing, The story is a lesson to take from, the story is something that we are supposed to inculcate into our lives. (L.100-106)*

Facts and Figures

He refers to the fact that Allah is the creator, He created our bodies and our feelings, consequently he is the only one who is able to provide us with how to behave our feelings:

- *Allah سبحانه و تعالى /subHanahu wa taça:la:/ put that love in our hearts, in our -in our beings and our existence is then it's always good to go to a lot to ask and say; and to see what is the purpose (L.47-49)*

Parallel Structures

- *Those people who have remembrance and reminder, those who know (L.40)*
- *What the function is, what the characteristics are. (L.45)*
- *How we should look at, how we should interpret it (L.46)*
- *One of the traits, and one of the benefits (Ll.50-51)*
- *He was a master counsellor, he was the best of all therapists. (Ll.124-125)*
- *He knew the sickness and knew the cure (L.126)*

Reference to Old Stories

The preacher mentions four stories in his lesson, only one of them is tackled as not the whole lesson is analyzed (Ll.109-151). Stories are taken as means of teaching, he is not telling them to amuse audience but to give them a practical guide from Prophet's life as to how deal with love emotions.

Contrast

In the lines from 72 to 83, Murphy contrasts the biography of the Prophet to that of an ordinary man like himself. He believes it would be trivial biography as contrasted to the great history and biography of the Prophet. He gives that example to crystallize the value of Prophet's biography.

Hypophora

- *Who put love in our hearts for the first place? Allah سبحانه و تعالى did. (Ll.43-44)*
- *How do we know how to pray? from our beloved Prophet Muhammad (L.62)*

Rhetorical Questions:

- *What do you think about? -You know- this car versus this car! (L.30)*

- *How great is this man that his life was being documented? (L.74)*

Citing Clarifying Examples:

He refers to authentic Islamic books to increase the credibility of his speech

- *We could open up a book called Sahih el Bukhari. We could open up Bedayah Wa Nihaya, we could open up to see life of Prophet (L.76-77)*
- *You go to qualified individuals like Sheikh Abdul Nasir -all right- we know in this community we have many qualified individuals like Imam Rafik, city members, we have Nouman (L.32-34)*

The methodology of reasoning in the lesson is an essential part in the analysis of logos. Murphy applies **deductive Reasoning**. Applying general rules to specific cases is a deductive reasoning. In the lesson, the general rule is "Muslims should follow Allah's teachings in all their life- it is the right course of action". The specific case is "Love relationship". The preacher guides audience through his lesson to know how love relationship is handled under Islam.

4.3.1.3 Pathos

The lesson is addressing the topic of love relationship. Despite having this topic, the preacher is not exploiting pathos a lot in his lesson. He is not appealing to emotions as a technique to have audience convinced. He is, on the contrary, appealing to their logic and reason heavily because he wants to them to follow Islamic instruction even when it relates to emotion

Telling an Empathetic Story:

The stories told partly appeal to emotions but the main objective of narrating them is to know how the Prophet acted in different situations and to follow his footsteps. Both pathos and logos are found in the emotional part of the story, it cannot be neglected that it works on both levels

- *No. he runs up to the feet of Barirah, he dives at her feet and he grabs her ankles as he is crying, and he says: please do not leave me do not leave me, it's a very sad story, this is reality, these are the people that taught us lessons to live by. The prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ at that point -right- did the Prophet is what -right- has angry face “don't touch her”? no, the Prophet sees that Mughith is touching Barirah touching her skin, she is no longer allowed for him and he was with Ibn Abbas and he says: is not it so interesting that the amount that he loves her she hates him.(Ll. 150-156)*

This part appeals to the sympathy of audience, they should feel moved and pathetic towards Mughith.

Appeal to Love of the Prophet

Through the whole lesson, the preacher is describing the Prophet with a lot of fantastic qualities that surely increases his love in the audience's hearts:

- *The Prophet صلى الله عليه وسلم /Salla:llahu: çalayhi wa sallam/ you can see -right- was a master counsellor, he was the best of all therapists, he saw people, he could just read them, he knew what they needed, -right- he knew the sickness, and knew the cure,(Ll.124-126)*

- *He was the manliest of men and that's why he was also the most human of all humans. That's why not only men to take from this example but women can as well so. (Ll.88-90).*

In conclusion, the most manipulated of the rhetorical proof is Logos. Pathos and ethos appear but faintly through the lines of the lesson. The preacher is insisting on appealing to the intellect of the audience.

4.3.2 Aristotle's Five Principles

The five principles specified by Aristotle for a persuasive speech are **invention, arrangement, memory, style, delivery**.

4.3.2.1 Invention

It is clear from the lesson that Murphy has used invention techniques. He is prepared with a line of reasoning to support his issue (Ll.12-53) and with four stories addressing the subject of the lesson. All these could not be improvised but needs previous preparation and arrangement.

4.3.2.2 Arrangement

The lesson analyzed here is not the full lesson, so it would not be analyzed for the total sections of arrangement defined by Aristotle. Four sections of arrangement are found in this part. Murphy begins with an **introduction**. His introduction is quite long because prefers to begin with a humorous tone, he is having fun with them before proceeding to the important part. It could be considered preparatory introduction, he is defining the right standard and sources that audience should receive information from. It is exploited skillfully, Murphy uses this part to set two important points:

- The source of guidance and information is Allah and His Prophet peace be upon him.
- Quran and Sunnah are complementary, you cannot depend on one and neglect the other

The **narration** extends from line 91 to 95 where he identifies the essential topic he is going to deal with:

- *When we look at something like - when we look at something like - love, okay like love, we have to look at the examples of Muhammad صلى الله عليه وسلم (joking with audience) look at the example of the love of ourselves and then the love of this world, we look to the example of prophet Muhammad صلى الله عليه وسلم.* (L1.91-95)

The **division** extends from 96-97. He specifies in these two lines the number of stories he is going to mention. This attracts the attention of the audience as they are aware from where he is starting and ending.

The **Proof** (confirmation) extends from 98- 161. It is the body of the first story and the lesson received from it. It is the core of discourse where Murphy starts to enumerate his arguments, support his ideas, and tackle the real stories.

4.3.2.3 Style

The four qualities identified for good style are **correctness**, **clarity**, **propriety** and **ornateness**. Religious talks on YouTube are essentially oral. Oral presentations have some features that are distinct from a written text features. As for **correctness**, the lesson shows consistency with grammar rules, yet Spoken language tends to be full of repetitions, incomplete sentences, corrections and

interruptions. We have, for example, the repetition of the word “right” (35 times) and “you know” (5 times). There are no ambiguous sentences.

Murphy is using simple clear words. He even repeats his phrases and sentences to emphasize what he means. He explains what he wants through different words, for example:

- *they know what the function is, what the characteristics are, how we should- how we should look at, how we should interpret it (L.45-56)*

The four phrases have nearly the same meaning. The speech is characterized by **clarity** through its simple words. Murphy defined his goals and subject from the beginning, he sets up the standards for the audience and specifies how he is going to tackle his subject through narrating related stories and commenting on them. Through the whole speech we find that all sentences are consistent with his aims and subject. The **propriety** feature is then clear in the lesson and it suits any levels of audience as not having complex words or structures.

Figures of speech (**ornateness**) are used in the text but not extensively. The examples of parallel structures, rhetorical questions, hypophora and analogy are mentioned in “Logos” section. Some other few figures of speech include:

Alliteration:

- *Have remembrance and reminder. (L.40)*

Anaphora:

- *In our beings and our existence (L.48)*

Hyperbole:

- - *He was the manliest of men and that's why he was also the most human of all humans. (Ll.88-89)*

Murphy refers here to Prophet Muhammad, of course, for us Muslims those descriptions are not exaggeration as regards the Prophet's perfect qualities. What is meant here is just the style only.

It worth noting that some types of vocabulary are used only or mainly in speech. These include slang expressions, and tags like "*you know, right, like*", and they are both found abundantly in the lesson.

Usage of Arabic:

Murphy prefers to mention the Arabic version of the Ayaat and Hadith in his lesson. Not only does he provide a translation, but also the Ayah or the Hadith as mentioned in the Quran, this is clear in lines (39, 57, 129). He as well prefers to mention the famous Islamic phrases such as: the Almighty Allah /subHanahu wa taça:la:/, Peace be upon him /Salla:llahu: çalayhi wa sallam/ and Gods willing with their Arabic version and not mentioning the translation:

(Ll.3, 4, 24,26,44,53, 87, 93, 95, 112, 123, 124, 123, 136, 137, 143, 152)

4.3.2.4 Memory

Murphy is essentially delivering his speech from memory. He is having eye contact with the audience through most of the lesson, but a careful investigation of the video shows that from time to time he catches a glimpse at what seems to be papers in front of him. He seems to have jotted down some main points to help him proceed and not forget any points.

4.3.2.5 Delivery

The appreciation of delivery canon comes through watching the real video not only reading the script. (This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form).

4.4 A Short Biography of Abdul Nasir Jangda

He was born and raised in the Dallas area. At the age of 10, he went to Karachi, Pakistan to memorize the Quran. He excelled in his memorization and committed the entire Quran to memory in less than one year. He then returned home and continued his school education.

His Education and Positions

- After graduating from High School, he enrolled at the ALIM⁴ Course. He graduated from the rigorous 7-year program in 2002 at the top of his class and with numerous Ijaazaat (Licenses) in various Islamic Sciences.
- Along with the ALIM Course he concurrently completed a B.A. and M.A. in Arabic from Karachi University.
- He also obtained a Master in Islamic Studies from the University of Sindh.
- He taught Arabic at the University of Texas at Arlington from 2005 to 2007
- The founder and director of Qalam Institute.
- An instructor and curriculum advisor to various Islamic schools and Islamic studies programs.
- A founding member and chairman of Mansfield Islamic Center.
- An instructor with Bayyinah Institute.

⁴ The ALIM (American Learning Institute for Muslim) curriculum addresses traditional subjects such as Fiqh, Tafsir and Sirah as well as contemporary issues in courses like Islam in America.

4.5 Lexico-Grammatical Level Analysis of Abdul Nasir Jangda's Lesson:

4.5.1 Ideational Function:

4.5.1.1 Transitivity

Types of Processes:

The lesson of Jangda reflects usage of the six processes types - material, mental, relational, verbal, behavioral, and existential - by varying percentages. The individual occurrences for each type are counted and the percentages are compared to show which is the most prevalent and which is the least and how this influences the lesson. The total of the verbs is **295** verbs. Here follows the number of occurrences of each type and some examples. (The full list of the verbs and their occurrences is in **Appendix 4-a**)

Relational

Relational verbs in general occur **103** times, the attributive occur **71** times whilst the identifying occur **32** times. They are the highest in occurrence percentage throughout the lesson.

Examples for the attributive process:

- *It is a beautiful (L.6)*
- *It is from the Quran (L.17)*
- *That is remarkable (L.45, 53)*

Examples for the identifying process:

- *They are prisoners (L.43)*
- *She was that child's mother (L.40)*
- *She was his best friend (L.157)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 4-a**)

Material Verbs

The material verbs occupy the second rank in occurrence, they are **86** verbs. They are as well used largely throughout the lesson to narrate stories and to represent actions.

Examples:

- *she is **feeding** the child, she is **feeding** the child! (Ll.44-45)*
- *we can **fold up** the stroller and **put** it through the scanner and you know then, they want to **x-ray** my babies (Ll.48-49)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 4-a**)

Mental

The mental verbs occur **67** times throughout the lesson. They mostly tackle how audience should feel, understand or realize about marriage and love from an Islamic perspective.

Examples:

- *The reason to **believe**, as proof of why we **believe**, and what we **believe**, and who we **believe** in (Ll.11-12)*
- *I **feel** like I have to do like a little bit of damage control (L.25)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 4-a**)

Verbal

The verbal processes occur **25** times throughout the lesson. They are used within the context of the preacher's desire to tell the audience or talk to them about the subject and as well to what Allah and his Prophet say.

Examples:

- *we **talked** about amazing recitation ما شاء الله he **said** something really interesting (L.28)*

- *and let me **talk** about where this comes from. I I kind of took upon myself to **talk** about some of them maybe heavier stuff today (Ll.91-92)*
- *who was the first person who he **spoke** to? (L.157)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 4-a**)

Behavioral

The behavioral verbs occur **4** times only throughout the lesson.

Examples:

- *They looked around (L.18)*
- *It is mind-blowing when you can witness Allah's creation for you could witness exactly what Allah سبحانه وتعالى points out as the reason to believe (Ll.9-10)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 4-a**)

Existential

The existential processes occur **10** times throughout the lesson. they are used to refer to the existence of certain concepts about live and marriage in the minds of Muslims:

Examples:

- *what I wanted to talk about, that **there is an unbelievable amount** of despair, **there is a cynicism that exists** in our community especially in our youth community today about marriage and the prospect of marriage. (Ll.80-82)*

And they refer to the existence of certain action or events through the stories narrated:

- *There was a small child (L.37)*
- *There were some prisoners (L.34)*

(The full list of the verbs and their occurrences in this lesson is in **Appendix 4-a**)

Chart 4 - Processes Percentage in Jangda's Lesson

Table 7 - Processes Types in Jangda's Lesson

Process type	Occurrences				Percentage
Relational	103				35%
	Attributive		Identifying		
	71		32		
Material	86				29.1%
Mental	67				22.7%
Verbal	25				8.5%
Existential	10				3.4%
Behavioral	4				1.3%
Total	295				100%

Commentary on the analysis of processes types:

The total of verbs or processes is 295. All types of processes are used in the lesson but with extreme differences in ranges of occurrence. The **relational** processes are dominant in the lesson, mainly the **attributive** ones. They occupy about one-third of the percentage, there are 103 occurrences for relational processes from the total of 295 processes. Some of them reflect the preacher's impressions or feelings regarding his journey with his children mentioned at the beginning of the lesson:

- *it is unbelievable, it is mind-blowing (L.9)*
- *it is really a huge blessing (L.14)*
- *it is very easy, it is very simple (L.16-17)*

Many of the occurrences of **attributive relational processes** are accompanied by impressionistic or evaluative adjectives: *remarkable, unbelievable, very pessimistic, amazing, bleak, serious*. They reflect the preacher's attitude towards certain issues or situations and urge the audience to adopt the same impression or opinion. While **identifying relational** processes occur to identify some concepts about belief and about marriage, or to identify characters in the story mentioned.

The second category of occurrence is the **material** processes. They are verbs which construe happenings or doings thus we find most material verbs within the context of narrating an event or a story: the story of the baby and the mother and the part about his wife preparing milk for the baby before travelling. In the parts where the preacher is addressing the issue of concepts about marriage and love relationships, we find **relational** processes dominant.

The **mental** processes are to some extent current. They occupy the third position, there are 67 of them. The verb "know" is used around 17 times. It is used

mostly for the function of “pause filler”. The preacher employs this verb to attract his audience attention and give himself a chance to arrange his ideas. The rest of the mental verbs mostly refer to employing mental abilities to amend the famous concepts about marriage which contradict the Islamic teachings and to realize how the Islamic ones are the best: *made sure, understand, could you ever imagine, reconstruct the idea, employ common sense*.

Verbal processes come at fourth rank. It is noticeable that the verbs: *say/said* mostly used to refer to the words of Allah and his Prophet, while verbs: *mention* and *tell/told* are used to refer to the preacher’s words and comments. We have only 10 occurrences of **existential** processes. They are used to reflect the existence of certain concepts about marriage in the community or through the events of stories narrated. The occurrence of **behavioral** processes is very minute, only four verbs, three of them occur in the first 20 lines of the lesson where he asks the audience to contemplate in Allah’s creation. The rest of the lesson has only one occurrence. **Behavioral** processes are not then essential in the building up of the lesson.

In conclusion, **relational processes** are dominating the structure of the lesson. The attributive clauses are quite current to express the preacher's opinions and impressions with which he hopes to influence the audience.

4.5.1.2 Tense Choice

The prevalent tense is the **present simple**. The preacher is simply addressing his audience with the tense that enlivens his speech. There are some occurrences of **past simple** and **past continuous**. In the material verbs, the occurrence of the past can be found mostly in the stories that he includes in his lesson (the story about his journey with his kids and the story about the captive woman and her baby). As for relational verbs, it is nearly the same we find the past in the stories mentioned. In

the following excerpt, we find that all the verbs used are in the past, and this is restricted to narrating the stories inside the lesson:

- *They didn't know before that she was that child's mother-. she picked up the child and she hugged the child and kind of took him inside of her clothing and she began to feed the child (Ll.39-42)*

4.5.1.3 Participants

As regards **grammatical words**, the current participants in the lesson are the pronominal I, WE, and YOU.

I occurs 41 times (Ll. 14, 21, 22, 25, 26, 27, 32, 33, 42, 47, 52, 73, 74, 76, 78, 79, 91, 92, 95, 106, 113, 114, 116, 117, 118, 121, 134, 135, 136, 148)

WE occurs 36 times (Ll. 8, 11, 12, 14, 16, 18, 27, 46, 47, 50, 52, 67, 94, 96, 102, 105, 120, 124, 128, 132, 133, 143, 144, 157)

YOU occurs 32 times (Ll. 9, 10, 12, 13, 28, 31, 32, 33, 42, 46, 47, 49, 52, 58, 78, 84, 88, 95, 102, 105, 119, 125, 126, 127, 132, 136, 137, 138, 145, 147)

I and WE occur mostly in relational, verbal, and slightly in mental processes. While YOU occurs mostly in mental processes, namely with "know". The structure "you know" is repeated throughout the lesson. The filler "you know" is mostly used to ensure that listeners have the same information we want to share with them or to attract their attention or just to give the speaker time to organize his speech. However, finding the pronoun YOU mostly in **mental** clauses refers to how the audience should enact their intellects to realize the facts he wants to convey to them.

The most current **participants** from **content words** are ALLAH, PROPHET, MARRIAGE, MOTHER, and CHILD.

ALLAH occurs 15 times (Ll. 7, 10, 13, 14, 29, 30, 54, 72, 74, 75, 76, 106)

PROPHET occurs 12 times (Ll. 34, 35, 53, 54, 60, 61, 69, 150, 153, 156)

MARRIAGE 15 times (Ll.81, 82, 83,90, 94, 103, 109, 112, 113, 116, 124, 127, 139, 150)

MOTHER 10 times (Ll.39, 40, 53, 58, 67, 68, 72, 76, 77, 152)

CHILD 9 times (Ll.37, 40, 41, 42, 59, 68, 76)

From the above-mentioned enlisting of current participants, we get a clear idea about the scheme of the lesson. The preacher is emphasizing **Allah'** s mercy through comparing it to the mercy of a **mother** towards her **child**. He moves then to discuss the main topic of the lesson which is love relationship which he prefers to tackle through the concept of **marriage**

4.5.1.4 Voice Choice

The dominant voice is the active one. It helps the preacher to give direct clear and unambiguous information to his audience. Very rare occurrences for passive can be found in material processes:

- *Were taken captives (L.35)*
- *Is related (L.33)*
- *Was crunched (L.29)*
- *can be summarized (L.130)*

They are cases where no need to mention who is the doer. The agent or actor is unimportant.

4.5.2 Interpersonal Function

4.5.2.1 Mood:

The dominant mood is the *indicative declarative* mood. The vast majority of sentences are declarative statements that are used by the preacher to narrate the story mentioned in the beginning about his journey to the mountains and in the story related to Allah's mercy. In the following parts, declarative sentences are essential to mention the current concepts about marriage that the preacher wishes to change and to narrate the other stories about Prophet's life that reflect the correct and true concepts about marriage.

Very rare and few occurrences for **imperatives** and **questions** can be found in the lesson. The occurrences of questions can be restricted to the following examples:

Questions:

- *Who made all of this? Allah (L.20)*
- *This more Islamic route of getting married! Why? (L.115)*
- *What is a mom doing? (L.44)*
- *Who was the first person who he spoke to (L.157)*

Most occurrences of the questions are not a real demand for information from the audience. The preacher already knows the answer, and he is sure the audience are going to give him a certain answer and that is the point, he puts this information in the form of an answer to trigger the attention of the audience.

Imperatives

Two occurrences only for imperatives appear in the lesson:

- *You **be** quiet (L.52)*

- *then just **ask** them one simple question (l.19)*

In conclusion, declarative statements are highly prevalent in the lesson. Question and imperatives are in no way essential to the structure of the lesson.

Polarity

We have 295 processes, the majority come in affirmative form. However, around 30 of them are accompanied by negation. A number of negative sentences occur in the part he expresses some youth refusal for getting married without previously having a relation with the spouse (Ll.113-118).

And as well to express this group opinions by not being optimistic about marriage:

- *They are **not** very optimistic, they are **not** very hopeful about the prospect of getting married (Ll.88-89)*

In conclusion, the Mood of the text is **indicative mood** with dominance for **declarative** sentences. Positive polarity is the main characteristic of the lesson, yet some usage of negation is used to reflect some controversial opinions.

4.5.2.2 Modality

Modality usage is an essential part of the structure of any speech if exploited by the speaker. The degree of usage of modality reflects how a speaker wants his audience to receive his speech.

Modality usage in Jangda's lesson:

Modal	Occurrences	Percentage
Have to	7	26%
Can	6	22.2%
Maybe	5	18.5%
Could	3	11.1%
Would	2	7.4%
Might	2	7.4%
will	1	3.7%
May	1	3.7%
Total	27	100%

- Will (L.140)
- Can (L.9, 12, 13, 48, 130) 6 times
- Could (L.10, 58, 68) 3 times.
- Would (L.64, 67) 2 times
- Have to (L. 25, 32, 124, 132, 133, 144) 7 times.
- Might (L.32, 85)
- May (L.106)
- Maybe (L. 91, 103, 107, 126) 5 times

In this lesson, we find 27 occurrences of modal operators or verbs from the total of 295 verbs. The most used modal verb is “have to”, it is exploited in the part where the preacher feels it is necessary to revise the concepts about marriage:

- *What we **have to** do is we **have to** reconstruct the idea of marriage (L.124)*

- We **have to** explore you know whether it be dating, premarital relations, illicit relationships we **have to** explore that (Ll.132-133).

As for the rest of the lesson, the modals used are not giving the sense of obligation.

4.5.3 Textual Function

4.5.3.1 Theme

A current category to be found in theme position in this lesson is the pronominal elements. The pronoun I, THEY, WE are thematized in the first part of the lesson where he narrates the journey to the mountains with his children. In the rest of the lesson, we find the pronoun "I" to be the most current element in theme position. The preacher is expressing his views and is trying to tell his audience what he believes to be the correct route in marriage and love. In the part he is arguing against wrong views about marriage, the word "**unfortunately**" is thematized around four times. He chooses to begin his clause with it to emphasize that these views are totally wrong.

4.5.3.2 Cohesion

Cohesion is a prerequisite of well-formed text, it creates unity among parts of a text or speech. It is achieved through various devices

Reference

The preacher makes use of such device extensively through his lesson. A wide range of reference devices are exploited to avoid repetition:

Personal reference:

A variety of personal pronouns are used, all the subject pronouns are exploited in the lesson with no exception. There are 176 occurrences of subject pronouns.

Pronouns:

The occurrences of I, YOU, WE are counted in “Participants section 4.5.1.3”:

- She (Ll. 40, 44, 45, 51, 68, 157) (9 times)
- They (Ll. 18, 39, 43, 49, 50, 66, 87, 88, 100, 109, 110, 112, 157) (18 times)
- It (Ll. 5, 6, 9, 14, 16, 17, 20, 23, 28, 29, 33, 34, 46, 49, 64, 73, 92, 93, 101, 107, 110, 115, 132) (33 times)
- He (Ll. 28, 30, 31, 36, 54, 119, 154) (7 times)

Possessives (determiners or pronouns):

- Our (Ll.6, 52, 61, 74, 77, 81, 83, 85, 95, 99, 100, 103, 105, 125, 136, 145) (21 times)
- Your (Ll.128, 59)
- My (Ll.15, 49, 51, 79) (5 times)
- Her (Ll.41, 58, 67, 68, 69, 72, 75, 76) (11 times))
- His (Ll.72, 75, 118, 157) (4 times)

Demonstratives:

- This (Ll.26, 44, 58, 53, 67, 72, 73, 74, 75, 77, 84, 91, 95, 106, 115, 120, 121, 143, 156)
- That (Ll.14, 20, 28, 31, 45, 38, 40, 42, 45, 74, 76, 78, 80, 93, 94, 105, 110, 112, 115, 116, 120, 122, 123, 124, 130, 131, 133, 134, 137, 146, 150, 155, 156) (These are 51 occurrences for **that** either as a demonstrative or a relative pronoun.)

In conclusion, the **reference** device is used extensively in the lesson, through all its types, to create a cohesive effect in the text.

Substitution:

The text reflects two cases of nominal substitution, one case of verbal substitution, and two for clausal substitution. Thus, substitution device is not used recurrently in the text.

Nominal substitution:

- *Respond to their teacher the **one** who taught them (L. 65)*
- *And then randomly **one** some -you know- hairy guys gonna come up here (l.118)*

Verbal substitution

- *I think I've eaten in three days more than I **did** in last three months (Ll. 22-23)*

Clausal substitution:

- *We need to go um! **Not** before my wife packs the baby's milk (Ll.50-51)*
- *we swear by God absolutely **not** (L.67)*

Ellipsis

The preacher prefers not to use ellipsis a lot. A meticulous revision of his text shows that he prefers to mention every minute detail where ellipsis could have been used with no breach of the meaning:

- *A mother would never throw her child. This mother could never throw her child into the fire she loves her child way too much (Ll.67-68)*

He could have said “the mother wouldn’t and couldn’t do”, yet he preferred to mention the complete sentence for emphasis and this is his trend through the whole lesson. Very rare examples for ellipsis are used:

Clausal ellipsis

- *We are the children of an immigrant generation -all right- (**this immigrant generation is**) people who came from a very different place (Ll.96-97)*

Nominal ellipsis:

- *Allah is more merciful to his slaves than this woman this mother is (**merciful**) to her child. (L.72)*
- *our young brothers and sisters who might be a little bit more concerned about their relationship with Allah, (**concerned**) about their دين /di:n/ (**concerned**) about their spirituality (Ll.85-86)*

(The elliptical parts are bolded and enclosed in brackets)

Conjunction

The preacher is extensively using conjunctions. All the types appear in the lesson mainly the additive conjunction AND.

Additive Conjunctions

The additive AND occurs 65 times.

(Ll.5, 8, 11, 13, 15, 16, 19, 31, 32, 36, 38, 39, 40, 41, 44, 47, 48, 49, 54, 59, 69, 78, 82, 84, 89, 90, 93, 94, 95, 98, 102, 103, 106, 109, 110, 113, 114, 118, 119, 120, 121, 127, 129, 130, 136, 137, 141, 145, 149,)

The additive conjunction OR occurs 7 times

(Ll.103, 108, 113, 118, 126, 128)

Temporal Conjunctions

WHEN occurs 10 times. (Ll.9, 12, 46, 100, 137, 140, 143, 154)

THEN occurs 7 times (Ll. 19, 48, 49, 69, 118, 120,)

Adversative Conjunctions

BUT occurs only 9 times (Ll.23, 25, 33, 44, 64, 74, 92, 106, 111)

Causal Conjunction

There are 6 occurrences for the causal conjunction BEACUASE

(Ll.78, 93, 115, 133, 134)

And 13 occurrences for SO.

(Ll. 5, 20, 27, 29, 30, 35, 52, 53, 65, 92, 125, 128, 145)

The prevalence in the lesson is for additive conjunctions. They are quite extensively used. On many occasions, he even uses AND when not necessary, it is just a device for giving the speech a sort of fluency and connectedness.

Lexical Cohesion

It is to be detected through the two phenomena of **Reiteration** and **collocation**.

Reiteration

Lexical cohesion is then realized through repetition of the same lexical items themselves. In “participants” section it was clarified that there is a number of words that are repeated through the lesson: *Allah, Prophet, marriage, mother and child*, this participates in creating cohesion in the text.

The preacher resorts largely to **reiteration**, not only words referring to participants are repeated but also some verbs and adjectives. In the first part (L1.1-24), the word “blessing” is repeated 2 times, “witness” 4 times, “believe” 5 times, “drive” 2 times, and “simple” 3 times. The word “different” is repeated 7 times in 5 lines (97-102)

Even some phrases are repeated:

- *she is feeding the child, she is feeding the child (L.45)*
- *don't walk around saying ﷻ (I swear by Allah) now do not walk around saying ﷻ all the time (Ll.63-64)*

Another word that is largely repeated through the lesson despite not participating in the essential meaning is the word “**RIGHT**”. It is used **17 times** by Jangda. He uses it as a “pause filler” or attraction device, just to have a chance to arrange his thoughts or to attract the audience.

Reiteration through Semantic Relations:

Antonymy

There is a rare usage of antonymy:

- *don't learn, we don't teach (L.16)*
- *pessimistic/ optimistic*

Synonymy

- Was **crunched** for time, so it is kind of **glossed over** (L.29)
- I actually have a **Hadith**, a **narration** here (L. 32)
- The **captives**, the **prisoners of war** (L.37)
- She **hugged** the child and kind of **took him inside** of her clothing (L.41)
- To **feed** the child, **nurse** the child (L.42)
- That is **unbelievable!** That is **remarkable!** that is **amazing** (L.45-46)

Hyponymy

- A hypernym word that encompasses a lot of words in this lesson is “sentiments/ feelings”. The words “love, cynicism, despair, optimistic, pessimistic, hopeful”, all are subsumed under it.

It is quite clear the most semantic relation exploited by the preacher is **reiteration**. He is keen on repeating his exact words and phrases many times to ensure the desired effect.

Collocation

There are two semantic fields of collocation recognized by investigating the text. The preacher prefers to tackle the idea of love through the legitimate relation of **marriage**. Most of the words describe marriage either in the concept of youth or from an Islamic eye through narratives about the Prophet and his wives. The other semantic field presupposes and introduces the main topic. In the first part of the lesson, the preacher narrates a story about Allah’s **mercy**. In conclusion, the main two semantic fields in the text are Allah’s **mercy** and **marriage**.

4.5.3.3 Coherence

The text is characterized by **Registerial** coherence which is thoroughly described by identifying the text's **field**, **mode**, and **tenor**. As for **field**, it is a religious text addressing the topic of love through its official bond: marriage. The interactants who identify the **tenor** of the speech is the preacher Jangda and the audience he is addressing (whether at the immediate context or on the YouTube). As for the **mode**, the lesson is essentially oral and is transcribed for the purpose of analysis. Regarding **generic coherence**, the lesson belongs to the religious genre and we can identify its schematic structure as we could notice two schematic structures in the text. The first part argues for establishing belief in Allah's mercy for his worshippers which serves as a background for the second schematic structure which is youth concepts about marriage and how it should be amended to parallel with Islamic teachings.

4.6 Rhetorical Level Analysis for Abdul Nasir Jangda's Lesson

4.6.1 Aristotle's Rhetorical Proofs

4.6.1.1 Ethos

Jangda begins his lesson by firmly establishing ethos through two arguments. The first part of the lesson is divided between the narration of the story about his journey to the mountains with his children which he exploited to show his audience how he tries to teach his children true belief, he is not asking the audience to behave in a manner which he does not apply to his own family. This gives confidence to the audience in the speaker. The second argument is thanking his hosts for their hospitality; it is not essential to publicly thank them during the lesson but doing so shows him as a grateful person which helps to increase his audience's trust.

Jangda as well increases his ethos by using the plural pronoun inclusive WE, it is repeated 36 times through his lesson, thus identifying himself with the audience. He is repeatedly using this pronoun to narrate the stories mentioned in the lesson and to speak about the concepts related to marriage.

Moreover, in lines (124-144), Jangda describes specifically how wrong concepts about marriage crystallize in the minds of youth through referring to cases of failed marriages. This part shows that he has experienced and faced a lot of problems related to husbands and wives, he is not then an affected or fake speaker in such a field. He speaks according to many cases which he tackled.

4.6.1.2 Logos

Addressing logic and reason seems an essential part of Jangda's lesson. The story narrated about his journey with his children increases his ethos and appeals to logic as well:

- *They saw things they've never seen before in Dallas, Texas, and then just ask them one simple question: who made all of this? Allah. That is it! that is*
إيمان /ʔimɑ:n/

He asks his children to contemplate the creation and to think about the creator to have a true belief in Allah.

Lines from 111-123 are where the preacher addresses the logic and reason of his audience especially the youth of them who are about to marry, he talks as if he has gone inside their minds and follows the reasoning they may provide for not following Islamic route in marriage and he refutes this.

Appealing to the logic and reason is an essential persuasive strategy. This comes through various devices:

Analogy:

- *Allah is more merciful to his slaves than this woman this mother is to her child. (L.72)*
- *Allah's mercy upon his slaves is greater than the mercy of this woman upon her child, a mother upon her baby (L.75-76)*

Parallel Structures

- *About their relationship with Allah, about their **دين**, about their spirituality (L.86)*
- *They are not very optimistic, they are not very hopeful (L.88)*
- *From a very different place at a very different time and a very different culture, (L.97-98)*
- *Our culture, our environment, our time (L.99)*
- *Have failed marriage, after failed marriage, after failed relationship (L.139)*

Reference to Old Stories

The story narrated in the lesson to emphasize Allah's mercy (L1.58-72) to his worshippers strongly addresses the logic and mind. It is undisputable that a mother is extremely merciful to her child especially when he is a baby, Allah's mercy towards his worshippers is greater than this mother. The story creates an **analogy** between the two mercies.

Contrast

He contrasts the environment that surrounded the marriage of the audience's parents to the environment in which the audience now live (L1.96-104). They should not judge marital relations and their results according to what happened to their parents.

Hypophora

- *And then just ask them one simple question: who made all of this? Allah. (L.20)*
- *But what is a mom doing? she is feeding the child (L.44)*
- *I don't want to take this more Islamic route of getting married! Why? because that is what it results in that is what the consequences that marriage basically means (Ll.115-116)*

Rhetorical Questions:

- *Now could you ever imagine this mother throwing her baby throwing her child into the fire? (L.58-59)*

The methodology of reasoning in the lesson is an essential part in the analysis of logos. Jangda applies **deductive Reasoning**. Applying general rules to specific cases is a deductive reasoning. In the lesson, the general rule is "Muslims should believe in Allah's Mercy and know that all that Allah ordains for them is for their benefit". The specific case is "Love and marriage relationship". Jangda is trying to convince them that western trend towards marriage is not successful and Muslims should abide by Islam teachings.

4.6.1.3 Pathos

In the first part, Jangda appeals to two types of feelings to set the ground required for his lesson:

Appeal to the Love of Nature

He exploits the tendency inside each of us to like and get attracted to natural beautiful scenery and relates this to belief in Allah. When a person watches miraculous creation in the universe, he feels impressed and this increases his belief:

- *Knoxville it is a beautiful part of the country ما شاء الله /ma\$ʔa:a ʔallah/ a lot of natural beauty, a lot of the wonders, of Allah's creations, are present here. We were up on the mountains yesterday, we took the motor hiked up and سبحان الله /subHanallah/ it is just- it is unbelievable, it is mind-blowing.*

Appeal to the Emotion of Mercy

One of the greatest examples of mercy in the universe is mothers' mercy upon their children. He narrates a long story (L1.36-72) to explain how Allah's mercy is much much greater than a mother's mercy to her child, he dedicated a long part to narrate such a story to make the audience confident of how Allah is merciful for them. The audience then are well prepared to accept what Allah ordains as a regulation for love and marriage.

In conclusion, he uses a mixture of the three artistic proofs, with logos being more prominent than the others.

4.6.2 Aristotle's Five Principles

The five principles specified by Aristotle for a persuasive speech: **invention, arrangement, memory, style, delivery.**

4.6.2.1 Invention

The invention stage is not to be analyzed directly through the text as it is a preparatory stage, yet its traces are to exist in the text. The text is well-organized text that shows a logical line of argument. The speaker is not stuttering and is confident about his arguments, all of this marks a preceding stage of invention.

4.6.2.2 Arrangement

The lesson analyzed here is not the full lesson, so it would not be analyzed for the total sections of arrangement defined by Aristotle. Three sections of arrangement are found in this part. Jangda begins with an **introduction**. It is a quite long introduction which revolves around two poles. The first pole stresses the idea of having a strong belief in Allah through contemplating His creation and how we should teach this to our children (Ll.5-24). The second pole is triggering the emotion inside each one of how Allah is merciful towards believers (Ll. 25-72). In the lines (73-82) he draws the connection between the introduction (speaking about Allah's mercy) and the core of his session (love and marriage relationships). The **narration** extends from line 83-91, where Jangda after this long introduction tells his audience what exactly he is going to tackle, and what are the aspects he is dealing with as regards the subject of marriage:

- *Love, marriage is a very bleak topic in the minds of a lot of our youth today and I'll tell you where this comes from (Ll.83-84)*

The part from line 91 till 158 is the core of his subject, the **proof** (confirmation) where he provides his arguments and introduces the main ideas he wants his audience to accept.

4.6.2.3 Style

The four qualities identified for good style are **correctness**, **clarity**, **propriety**, and **ornateness**. As for **correctness**, Jangda is conforming to grammatical rules, almost all his sentences are grammatically correct, except for few incomplete sentences or interruptions and hesitations normally characterizing oral speech. We have, for example, the repetition of the word “right” (17 times) and “you know” (15 times). There are no ambiguous sentences.

As regards **clarity** and **propriety**, Jangda is keen on keeping his speech as clear and expressive as much as he can through repeating his words and phrases while keeping them simple. He is well aware of the nature of the audience he is addressing:

- *We are the children of an immigrant generation -all right- people who came from a very different place at a very different time and a very different culture, completely different, and today our culture, our environment (Ll.96-99)*

Thus, he is able to adapt his speech to suit them, he is addressing their problems as an immigrant generation and not dealing with far-fetched issues.

Figures of speech (**ornateness**) are used in the text but not extensively. The examples of parallel structures, rhetorical questions, hypophora and analogy are mentioned in “Logos” section. Some other few figures of speech include:

Hyperbole:

- *Then we can fold up the stroller and put it through the scanner and you know then, they want to x-ray my babies and they want to do like all this crazy stuff right (Ll.49-50)*
- *When people will reconstruct these people are like pretty much like 80 percent plastic and 20 percent flesh (Ll.140-141)*

Irony

- *God knows Kim Kardashian was very happy for 72 days (Ll.134-135)*

Usage of Arabic:

It is noticeable that Jangda resorts to using some Arabic phrases through all his speech. He begins with Arabic greetings. He is accustomed to use some famous Islamic phrases in their Arabic version such as: the Almighty Allah /subHanahu wa taça:la:/, Peace be upon him /Salla:llahu: çalayhi wa sallam/ and Gods willing, and he does not provide the translation. He is sure that his audience are well acquainted with these phrases and can understand them.

We find these phrases in lines: (Ll. 9, 14, 17, 20, 21, 28, 35, 54, 60, 61, 69, 135, 146, 147, 150, 151, 153, 156)

Moreover, he uses some words that are not of the famous Islamic phrases. They are essentially Arabic words, but he prefers to mention them in Arabic and not to mention the translation:

- أدب /?dab/ (L.60)
- دين /di:n/ (L.86)
- صحابة /SaHα:bh/ (L.64)
- ايمان /?imα:n/ (Ll.15, 16, 17, 20)

4.6.2.4 Memory

Jangda is apparently delivering the speech from memory. He is addressing his audience directly. He seems to be quite able to recall his lesson from memory, yet he catches a glimpse from time to another on a paper in front of him, it seems he has marked his main points to just remember the outline of the lesson. We could say that he is applying the memory canon to a great extent but not 100 percent.

4.6.2.5 Delivery

The appreciation of delivery canon comes from watching the real video not only reading the script. (This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form).

In this chapter, both Murphy's and Jangda's lessons are analyzed to locate the lexico-grammatical and rhetorical features that characterize each of them.

Chapter Five

Findings and Results

5.0 Introduction

The previous two chapters provided a detailed analysis of four religious lessons. The lexico-grammatical and rhetorical levels were both analyzed to detect the general features of Islamic lessons orated in English and to discover the linguistic features that may have helped in making one lesson more appealing than another. This chapter gathers the results of each pair of lessons in a table and provides conclusions.

5.1 The Results of the First Pair of Lessons:

Zakir Naik versus Yassir Qadhi

5.1.1 Lexico- Grammatical Level:

Type of Analysis	Naik	Qadhi
Transitivity: Processes	The two most used processes: material (32.9) and verbal (32.9%)	The two most used processes: material (33.8%) and relational (28.1%)
	Rare usage of existential processes (2.7%) and behavioral (0.5%)	Average usage of existential processes (10.9 %) and behavioral (6.7%)
Tense Choice	Mostly present tense, restricted usage of the past.	Mostly present tense, restricted usage of the past.
Participants	Current participants are <i>Allah, creation</i> and from grammatical words <i>you</i> (17 times), <i>this</i> and <i>that</i> .	Current participants are <i>atheist, Quran, chapter</i> and from grammatical words <i>you</i> (34 times) and <i>we</i>
Voice Choice	Prevalence of active voice.	Prevalence of active voice
Mood	Indicative mood: mostly declaratives, quite average usage of	Indicative mood: mostly declarative, few

	<p>rhetorical questions and normal questions directed to the hypothetical atheist in the text, and no occurrence of imperatives.</p>	<p>rhetorical questions and some imperatives.</p>
Modality	<ul style="list-style-type: none"> - Average usage of modality (32 occurrences) - The most current modal is <i>will</i> 	<ul style="list-style-type: none"> - Average usage of modality (26 occurrences) - The most current modal is <i>can</i>
Themes	<p>The pronominal elements <i>he</i> and <i>I</i> in addition to the words <i>Quran</i> and <i>atheist</i>.</p>	<p>The pronominal elements <i>you</i> and <i>they</i> in addition to noun phrases beginning with <i>there</i> (existential process) or <i>this</i></p>
Cohesion Reference	<p>It is used extensively as a cohesive device in the lesson.</p> <p>Usage of YOU (17)</p>	<p>It is used extensively as a cohesive device in the lesson.</p> <p>Usage of YOU (34)</p>
Substitution	_____	۳ cases
Ellipsis	Six examples of ellipsis.	Eight examples of ellipsis.
Conjunction	<p>Average usage of conjunction, mostly the additive ones. The conjunction AND used 24 times.</p>	<p>Average usage of conjunction, mostly the additive ones. The conjunction AND is used 44 times.</p>
Lexical cohesion: reiteration, collocation	<ul style="list-style-type: none"> - The most repeated content items are <i>atheist</i>, <i>Quran</i>, and <i>Surah</i> - Semantic relations of synonymy and hyponymy are used but not extensively 	<ul style="list-style-type: none"> - The most repeated items are <i>Allah</i>, and the stem <i>create</i> (with different derivations: creator, creation, created)

		- Semantic relations of synonymy and hyponymy are used but not extensively
Coherence	The lesson is characterized by registerial and generic coherence.	The lesson is characterized by registerial and generic coherence

If we try to define the linguistic features distinguishing the more viewed lesson from the less viewed one, we may conclude the following from the table:

- a. Both lessons reflect average usage of **modality**, however there is a difference in the most prevalent modal verb through each lesson. WILL in Naik's lesson versus CAN in Qadhi's lesson. WILL indicates having the willingness to perform the required, while CAN refers to only having the ability to do. It is agreeable that both lessons try to prove and convince the audience with the existence of Allah. Naik by using WILL gives the audience an impression that they really have the desire to think and get convinced, the thing that is not achieved by CAN because CAN is from low type modals and WILL from median type.
- b. As regards processes, both lessons have **material** processes at the first level, but in the second level Naik's lesson has the **verbal** while Qadhi's lesson has the **relational**. The percentage of **existential** clauses in the lesson of Qadhi is noteworthy. He is trying to convince his readers with the existence of God by the excessive use of existential clauses "there is Rabb".

- c. As for the mood, Naik prefers to give his information through **questions** which provoke thinking and refreshes the mind to interact. He chooses to open a dialogue with the audience that is why he attracts this viewership. This is not the same as in Qadhi's lesson.
- d. The usage of the pronouns HE and I to create an interactive environment, versus the usage of YOU in Qadhi's lesson which seems to create authoritative environment. There is a great difference in the number of occurrences of YOU between the two lessons. Qadhi uses it recurrently thus he sounds more authoritative. The current usage of ***there is*** in existential clauses adds to authoritative effect, the preacher reiterates the idea and emphasizes it while Naik puts his proofs simply through the lesson and leaves it to the audience to reach the truth.
- e. Qadhi uses the conjunctive AND recurrently even when it could be left out, which is not seen in Naik's lesson.
- f. Naik prefers to prove Allah's existence through recounting a number of verses in the Quran that prove scientific facts (reiteration of Allah and Surah), while Qadhi prefers to refer to the creation of the universe and how the existence of this universe proves there is a creator. (Reiteration of create).

5.1.2 Rhetorical Level

Type of Analysis	Naik	Qadhi
Aristotle rhetorical proofs: Ethos	Stresses his ethos through unifying himself with the audience by introducing a hypothetical atheist with whom they argue (it participates to pathos as well as explained in section 3.5.1.3)	Stresses his ethos through referring to the lesson as a part of a larger work tackling the issue of “belief” and through revealing his awareness of other efforts exerted in this field.
Logos	<p>Uses a <i>lot of scientific facts</i> and <i>some logical reasoning</i> to support his issue.</p> <p>Usage of various devices: contrast, analogy, fact/figures, and the preferred rhetorical device is question-answer structure. (No reference to stories)</p> <p>Inductive reasoning</p>	<p>Relies more on <i>logical reasoning</i> and exploits <i>some scientific facts</i>.</p> <p>Usage of various devices: Parallel structure, reference to stories, facts/figures, rhetorical questions. (No stress on question-answer structure).</p> <p>Inductive reasoning</p>
Pathos	<p>No mention of stories</p> <p>Appeal to the sense of curiosity and rapport</p>	<p>Mentions a story</p> <p>Appeal to love of nature and beauty, and to human weakness.</p>
Usage of the Five Principles of Persuasion: Invention	Usage of invention	Usage of invention
Arrangement	Introduction, (no narration), proof,	Introduction, narration, proof, (no conclusion due

	refutation, and a conclusion	to having an excerpt of the lesson and not the whole)
Style	<p>All qualities of good style are applied</p> <p>No much usage of figures of speech</p> <p>The vocabulary is more scientific as it requires a person with an adequate level of learning. (embryological stages, reflected light, water cycle)</p>	<p>All qualities of good style are applied</p> <p>No much usage of figures of speech</p> <p>The vocabulary is simplified, he does not prefer to use a highly scientific vocabulary.</p>
Memory	Naik shows brilliant usage of his memory, he even recalls the number of verses and chapters from memory.	Qadhi delivers the lesson from memory but needs to go back to the Quran to cite the verses.
Delivery	(This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form).	(This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form).

If we try to define the rhetorical features distinguishing the more viewed lesson from the less viewed one, we may conclude the following from the table:

As for **ethos**, Naik tries to establish his ethos by seeking intimacy and friendship with the audience, it is as if he is one of them and they all argue with the atheist. Qadhi proves his ethos by showing himself as an expert in the field. He

knows well about others' efforts in this field, and he has a lot of works concerning the issue of "belief in Allah".

As for **logos**, Naik relies more on the scientific facts themselves while Qadhi prefers to guide the audience to contemplate in the universe. Naik uses about 11 scientific facts that are proved lately by scientific investigation to be true and cites verses of the Quran that prove them, and inquires who would have told the Prophet about these facts before they were discovered? Qadhi uses one scientific fact which is the digestion of the fly and the rest of his clues are aspects of creation in the universe and how contemplating them should lead to belief in Allah.

As for **pathos**, there are no stories in Naik's lesson while Qadhi mentions a story. The emotions or feelings they appeal to are different. Naik appeals to the emotions which concern his relationship with the audience (friendship and curiosity). Qadhi appeals to the emotions which concern the audience relationship with God (love of nature and human weakness against miraculous creations). This explains why Naik has a greater viewership as he succeeded in establishing relationship with his audience.

As regards the five principles of persuasion, the differences could be summarized as follows:

- 1- Both lessons are preceded by an invention stage.
- 2- Naik's lesson introduces refutations of the allegations of atheists while Qadhi's lesson only provides his proofs with no refutations of the counterarguments.
- 3- Both lessons have no abundance of figures of speech. In Naik's lesson, the vocabulary is more scientific while Qadhi tends to use simpler terms.

- 4- The memory canon is extremely apparent in Naik's lesson, his talent in remembering the number of Ayat and surahs impresses his readers. Qadhi uses it as well but not with the same expertise, he goes back to the Holy Quran to cite the relevant Ayat.

5.1.3 General conclusions:

The characteristics of the more viewed lesson are: (the subject is Allah's Existence)

- 1- Preference of the material and verbal processes. Very few references to existential processes. Reiterating the idea that "there is a Rabb – existential clauses" is not the correct route for achieving plausibility for the audience.
- 2- More usage of questions to give information rather than citing them directly in statements
- 3- More usage of modals of the median type to convey certainty rather than using modals of the low type.
- 4- Less usage of the pronoun YOU seems to be more attractive to the audience, Perhaps it gives a sense of being ordered and this creates resistance.
- 5- Less usage of the conjunction AND.
- 6- Proving Allah's existence through proving a number of verses mentioned in the Quran.

- 7- The preacher introducing himself as one of the audience and establishing intimacy with them is more impressive than showing oneself as an expert.
- 8- Relying on scientific undisputable facts is more influential than resorting to argumentation and pushing the audience to contemplate the universe.
- 9- Stress on question-answer structure helps in being persuasive.
- 10- Within the realm of proving Allah's existence no reference to stories is more impressive to the audience.
- 11- Appeal to emotions which participate in creating intimacy with the audience is influential than appealing to any other emotions.
- 12- Including refutations of counterarguments.
- 13- Using scientific vocabulary.
- 14- Delivering the whole lesson using the preacher's memory. The preacher who does not need to look at papers or go back to the Quran to cite the verses is more persuasive.

5.2 The Results of the Second Pair of Lessons:

Abdelrahman Murphy versus Abdul Nasir Jangda

5.2.1 Lexico-Grammatical Level:

Type of Analysis	Murphy	Jangda
Transitivity: Processes	<p>The two most used processes: material (42.8 %) followed by relational (20.9%) with a relatively large difference.</p> <p>The preference is for materializing the speech and putting the instructions in tangible form (the lesson is a practical guide)</p> <p>Rare usage of behavioral and existential processes</p>	<p>The situation is reversed the highest in usage is relational (35.3%) followed by material (30.6 %) with a relatively small difference.</p> <p>The preference is for giving the impressions and views of the preacher towards the issue. (the lesson aims to influence emotions and feelings)</p> <p>Rare usage of behavioral and existential processes.</p>
Tense Choice	Mostly present tense, restricted usage of the past.	Mostly present tense, restricted usage of the past.
Participants	Recurrent participants are <i>Allah, Prophet, and love.</i>	Recurrent participants are <i>Allah, Prophet, and marriage.</i>
Voice Choice	Prevalence of active voice.	Prevalence of active voice
Mood	Indicative mood: mostly declaratives, rare usage of rhetorical questions. There are some imperatives directed mainly to the audience to urge them to inquire and	Indicative mood: mostly declarative, few rhetorical questions. Only two occurrences of imperatives

	find information. (about 15 occurrences of imperatives)	
Modality	<ul style="list-style-type: none"> - About 1/10 of the verbs are accompanied by a modal. - The most used modal is CAN 	<ul style="list-style-type: none"> - About 1/10 of the verbs are accompanied by a modal. - The most used one is HAVE TO
Themes	The pronominal elements <i>you</i> and <i>we</i> .	The pronominal elements <i>I</i> , <i>they</i> and <i>we</i> . The adverbial <i>unfortunately</i> is thematized around 4 times.
Cohesion: Reference	<p>It is used extensively as a cohesive device in the lesson.</p> <p>The most current pronoun is <i>you</i> (62 times)</p> <p>The pronoun <i>I</i> is not current (19 times)</p>	<p>It is used extensively as a cohesive device in the lesson.</p> <p>The most current participants are the pronouns <i>I</i> (41 times), <i>you</i> (32 times)</p>
Substitution	Rare usage of substitution	Rare usage of substitution
Ellipsis	Seven examples of ellipsis.	Five examples of ellipsis.
Conjunction	Average usage of conjunction, mostly the additive ones. The conjunction AND is used 51 times.	Average usage of conjunction, mostly the additive ones. The conjunction AND is used 65 times.
Lexical Cohesion: a- reiteration	Murphy prefers to use much synonymous words and phrases.	Qadhi reiterates the exact words themselves.
b- collocation	The two recognized semantic fields in the lesson are “love relation – Islam”	The two recognized semantic fields in the lesson are “mercy – marriage”

Coherence	The lesson is characterized by registerial and generic coherence.	The lesson is characterized by registerial and generic coherence
Schematic Structure	<p>The lesson is introduced through two main axes:</p> <ol style="list-style-type: none"> 1- Establishing the fact that we should only refer to Allah's teachings and orders in any of the issues in our life as HE only knows what is good for us. This serves as an introduction for the audience to accept the following 2- Providing some stories about how Islam dealt with love relation. 	<p>The lesson is introduced through two main axes:</p> <ol style="list-style-type: none"> 1- Emphasizing Allah's mercy which serves as an introduction for youth to accept regulations in Islam about love relation and marriage. 2- Providing the correct frame for love which is marriage through some stories about the Prophet and his wives.

If we try to define the linguistic features distinguishing the more viewed lesson from the less viewed one, we may conclude the following from the table:

- a. Prevalence of material processes turns the lesson into a practical guide (what should audience do) for dealing with love relationship which seems to attract more audience than trying merely to influence their impressions and feelings concerning the issue of love relationship.
- b. As for current participants both lessons have Allah and the Prophet as a current participant. For Murphy the third participant is LOVE while

for Jangda it is MARRIAGE. Speaking about love emotion itself is more agreeable to the audience than speaking about the legitimate frame of love which is marriage in Islamic terms.

- c. More occurrence of imperatives in Murphy's lesson. They are used to push and urge the audience to inquire and ask to find a satisfactory answer to any religious issue.
- d. The percentage of modality usage is nearly equivalent in the two lessons. However, the most used modal in Murphy's lesson is CAN against HAVE To in Jangda's. HAVE TO gives the sense of obligation while CAN expresses ability and leaves the decision to the audience. The modal HAVE TO collocates with I only in one of its instances and collocates with WE in the rest of the occurrences, Qadhi did not use it with YOU which slightly mitigates the directive tone but still it implies obligation on both the speaker and his audience by collocating with WE.
- e. Jangda chooses to thematize the pronoun *I* and the adverbial *unfortunately* which stresses his directive tone that urges the audience to adopt certain views and teachings.
- f. Murphy's lesson shows excessive usage of YOU while Jangda's shows excessive usage of I. The usage of YOU here seems to attract the audience, they feel they are involved in the issue and realize they should exert effort to reach true information.
- g. Usage of conjunction is quite apparent in both lessons. However, Jangda's lesson shows more usage of AND (65 times), in some of its

occurrences it could be left out, while it is used 51 times in Murphy's lesson.

- h. Both preachers exploit lexical cohesion but in different ways. Qadhi repeats his same ideas and words. He expounds and stresses his ideas through reiteration. Murphy prefers to explain his views by providing different **synonyms** for his words and even phrases. His lesson is full of examples of synonymous words and phrases.
- i. The different semantic fields identify how each one tackled the same subject "*love relationship in Islam*" from different perspectives. Murphy talked about the relationship itself and how it is not ignored or detested in Islam (as clear from the story he began with). Jangda began with establishing Allah's mercy to pave the way for accepting the legitimate form of love in Islam i.e. marriage.

5.2.2 Rhetorical Level

Type of Analysis	Murphy	Jangda
Aristotle Rhetorical Proofs: Ethos	<ul style="list-style-type: none"> - Usage of the plural pronoun WE - Compares his biography (as being not valuable) to that of the Prophet. He acquires his value from abiding by Allah's and Prophet's teachings. 	<ul style="list-style-type: none"> - usage of the plural pronoun WE - showing himself as an expert in the topic

Logos	Usage of various devices: contrast, analogy, fact/figures, and rhetorical questions. deductive reasoning	Usage of various devices: Parallel structures, reference to stories, facts/figures, and rhetorical questions. deductive reasoning
Pathos	Appeal to love of the Prophet/ appeal to the emotion of sympathy through telling an empathetic story	Appeal to love of nature/ appeal to the emotion of mercy through telling a story
Usage of the five Principles of Persuasion: Invention	Usage of invention	Usage of invention
Arrangement	Introduction, narration, division, proof. (no conclusion due to having an excerpt of the lesson and not the whole)	Introduction, narration, confirmation, (no conclusion due to having an excerpt of the lesson and not the whole)
Style	<ul style="list-style-type: none"> - All qualities of good style are applied - No much usage of figures of speech - The usage of the fillers (you know-right) repeated 40 times - Usage of Arabic is current in Ayat and Hadiths and famous Islamic phrases 	<ul style="list-style-type: none"> - All qualities of good style are applied - No much usage of figures of speech - The usage of the fillers (You know-right) is repeated 32 times - Usage of Arabic is current in Ayat and Hadiths and famous Islamic phrases. In addition, there are

		some other words that are not usually mentioned in Arabic and Jangda puts them in Arabic.
Memory	The lesson is delivered from memory but with the help of some outlined points on a paper.	The lesson is delivered from memory but with the help of some outlined points on a paper.
Delivery	(This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form)	(This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form)

If we try to define the rhetorical features distinguishing the more viewed lesson from the less viewed one, we may conclude the following from the table:

As for **ethos**, both of them create ethos through using the plural pronoun WE. Murphy, however, derives his ethos by showing himself as an obedient follower of the Quan and the Sunnah. Jangda prefers to derive his ethos from showing himself as an expert in the field.

As for **logos**, both of them stress the usage of logos through addressing the audience's logic and reason, and through various devices such as analogy, contrast, and other devices.

As for **pathos**, both of them do not stress emotions much yet they appeal to the intended emotions through telling a story.

As regards the five principles of persuasion, the differences could be summarized as follows:

1- **Invention**: Both lessons are preceded by an invention stage

2- **Arrangement**: Both of them use a prolonged introduction. It is quite functional for the purposes of the lessons. The difference is clear in the fact that Murphy uses the section of “**division**” in his lesson:

*And I am only going to tell you tonight - إن شاء الله - **four stories, four stories** how many stories? (Ll.96-97)*

He identifies the number of elements he is going to tackle through his lesson. He specifies the number to be four stories which helps the audience to concentrate and not get bored as they know when he is going to finish

3- **Style**: Both preachers have applied the qualities of good style.

Using a lot of pause fillers such as (right- you know) is characteristic of both of them. However, Murphy is more rigorous in using such a device.

Another part of the preachers’ style is the **usage of the Arabic** language intermingled with English. It is quite acceptable to mention Ayat and Hadiths in their Arabic version. Jangda uses more and more Arabic even in words that are not usually mentioned in Arabic but rather translated:

- أدب /ʔdab/ (L.60)
- دين /di:n/ (L.86)
- صحابة /SaHɑ:bh/ (L.64)
- إيمان /ʔimɑ:n/ (Ll.15, 16, 17, 20)

4- **Memory:** Both of them deliver the lesson from memory but with the help of some written-down notes on papers.

5- **Delivery:** (This criterion is not explored in the study because it requires analysis for the audio-visual version of the lessons and in this study the analysis is applied on the written form).

5.2.3 General Conclusions:

The characteristics of the more viewed lesson are: (the subject: love relationship in Islam)

- 1 Preference of **material processes** or verbs tends to attract more audience, they find clear steps or actions to adopt in these material verbs.
- 2 Tackling the issue chosen as the topic with all its aspects: the human, the social and the Islamic as Murphy did. The subject is love, Murphy tackles the stories of love from the perspective of love as an emotion that characterizes humans. Jangda prefers to talk about marriage directly as if it is the only perspective through which we could tackle Love relation. Stressing the legitimate aspect only of the issue is not as attractive as exposing all the aspects and showing that Islam is a comprehensive religion that allows having feelings, desires and whims but only shapes them within a certain frame in order that society is protected.
- 3- Using **imperatives mingled with statements** is more effective in influencing the audience and urging them to listen, react, and interact.

- 4- Usage of **modals** from the **low type** is more influential than modals of the high type as they are forceful , usually, people do not like the feeling of being obliged to do something
- 5- The usage of the pronoun **YOU** in comparison to I seems to attract more audience as they feel they are actually involved. Any audience listen to the lesson feel that they are the intended addressees. Moreover, a number of the occurrences of the pronoun YOU come in the slang phrase “you know” which helps to create intimacy between the preacher and the audience.
- 6- Intensive usage of **synonymous words** and phrases rather than repeating the exact words or phrases. Repeating the same idea with different wording helps to emphasize the meaning and clarify it in the audience’s minds.
- 7- In religious speeches, showing credibility and authenticity (ethos) is more influential when gained by abidance to the Quran and the Sunnah rather than by showing how much knowledge and expertise the preacher has in that field.
- 8- Exploiting the section “**division**” in the speech provides the audience with a simple clear outline of the lesson which enables them to follow better and not to get sidetracked. Specifying how many points a person is going to tackle in his speech reduces boredom and increases attention.
- 9- Extensive usage of Arabic in the words that are not familiar to a foreign audience seems less persuasive and attractive to them.

Conclusion

The thesis is intended mainly to explore the linguistic and rhetorical patterns of English Islamic lessons. The aim is detecting and identifying the features which could help a lesson to be more persuasive and attractive to the audience. The vast increase in the number of English-speaking Muslims led to the appearance of English-speaking Muslim preachers. Most of the lessons they deliver are uploaded to YouTube. Various lessons tackle the same issue; however, the preacher is different. The number of views and likes may vary greatly even when unifying other factors as date of upload and duration. As the research aim was to find certain patterns that may characterize the lessons with more views, four lessons were chosen. Each two form a pair where the topic, date of upload, and duration (approximately) are unified. The two topics are *Proving the Existence of God* and *Love Relationship in Islam*.

The thesis consists of five chapters, an introduction, and a conclusion. **Chapter one** is dedicated for reviewing the literature. It introduces a general overview of linguistics as a scientific study of language, levels of linguistic analysis, schools of linguistics and religious discourse. **Chapter two** tackles the theoretical framework of the thesis. It introduces the linguistic and rhetorical features used in the analysis and defines them for the reader. **Chapter three** is the practical analysis of the first pair of lessons: Naik and Qadhi. **Chapter four** is the practical analysis of the second pair of lessons: Murphy and Jangda. **Chapter five** summarizes the results and findings of the practical part.

The four lessons are analyzed to discover the linguistic and rhetorical features that characterize religious lessons orated in English, in general, and to detect any features that may have been a reason for the wide acceptance and attraction of some lessons more than others when the lessons share the same subject and date of upload to the internet. The results were as follows:

1- There are some linguistic and rhetorical features that characterized the more viewed lessons which can be summarized in the following points:

- Material processes are prevalent in the more viewed lessons. On the other side, the existential process is a mark of the less viewed one. As regards “Proving God’s existence”, reiterating the idea “there is a Rabb” through existential clauses does not seem to be plausible at all.
- In the more viewed lessons, we find that the preachers address the subject in an objective and neutral way. The focus is not only on the legitimate or Islamic aspect of the subject solely.
- Questions and imperatives create more interactive environment than merely listing information through statements.
- Modals of the low or the median type tend to occur in the more viewed lesson. Modals of the high type occurs more in the less viewed Lesson in the pair of Murphy and Jangda and does not occur in the pair of Naik and Qadhi at all. the audience seem not to like the sense of being directed or forced through the usage of high modals
- Scientific facts are more influential than contemplation of the universe as a means of proving Allah’s existence.

- The usage of synonymous words and phrases to express an idea is more powerful than reiterating the same words and phrases.
- .
- Ethos is common in the four lessons but the way it is achieved is different. Creating ethos through unifying oneself with the audience or by showing abidance by Quran and Sunnah is more influential than by showing how much is a person experienced in this field.
- Refutation of the counter arguments of a certain viewpoint is a feature of the more viewed lessons.
- The usage of **Division** section is more helpful in acquiring the audience's attention.
- Less usage of Arabic appeals more to foreign audience. The usage of Arabic in Quranic verses, Hadiths, and familiar phrases is acceptable. Much usage of Arabic in words that are usually translated into English easily is not so much plausible.
- Delivering the whole lesson from memory is more authentic and credible for the audience than delivering from a written paper. (applying memory canon).

2- Some linguistic and rhetorical features are elusive, they characterize the more viewed lesson in one pair and the less viewed lesson in the other pair:

- The usage of the pronoun YOU. The topic “Proving God’s existence” is mainly directed to non-Muslims, and the usage of YOU seems to be authoritative. Less usage of YOU is more influential, perhaps because of the nature of the topic. The topic “love relationships in Islam” is directed

essentially to Muslims thus they may feel more involved in the topic through usage of YOU.

3- Some linguistic and rhetorical features seem neutral, they are generally used and characterize the four lessons and not specific to any one of them such as:

- Usage of the rhetorical devices “logos and pathos”.
- Using quite average percentage of figures of speech.
- Preference for present tense in the whole lesson except in stories the preference is for the past.
- Usage of active voice
- Preference for indicative mood
- Usage of cohesive devices abundantly except for substitution and ellipsis, they are not current in the four lessons.
- Texts show registerial and generic coherence

Limitation of Research

Undoubtedly, results coming from this study could be much more revealing if a larger corpus was used. However, this study could be a first step to more comprehensive studies if more topics were analyzed. A larger corpus could emphasize or change the results obtained from this research. Due to the choice of a large number of linguistic and rhetorical features, not all features were analyzed quantitatively.

Recommendations for Further Studies

There are three suggestions:

- 1- Conducting more studies on other Islamic lessons with the same features to enlarge and emphasize or change the results
- 2- Conducting further studies on Islamic lessons with different linguistic criteria or features
- 3- Conducting analysis on the Islamic genre through writings and not through lessons delivered orally

References

- Abdel-Moety, D. M. (2015). A Rhetorical and Linguistic Analysis of President El-Sisi First Inaugural Address. *Global Journal of Human-Social Science Research*. 15 (8).
- Abel, A., & Exley, B. (2008). Using Halliday's Functional Grammar to examine early years worded mathematics texts, *Australian Journal of language and literacy*, 31(3), 227-241.
- Al-Faruqi, I. (1988). *Toward Islamic English*. Herndon, Va., U.S.A.: International Institute of Islamic Thought.
- Allan, K. (2013). *The Oxford Handbook of the History of Linguistics*. Oxford: Oxford University Press.
- Aristotle. (1759) *Treatise on Rhetoric*. (T. Hobbes, Trans.) London: William Clowes and sons. (Original work published 322 BC). (Aristotle, 322 BC/1759)
- Aronoff, M., & Fudeman, K. (2010). *What Is Morphology?* (2nd ed.). USA, New Jersey: Blackwell Publishing.
- Atkinson, M. (1984). *Our Masters' Voices: the Language and Body Language of Politics*. London: Routledge.
- Berko Gleason, J. (2005). *The Development of Language* (6th ed.). Boston, MA: Pearson Education, Inc.
- Biber, D., & Conrad, S. (2004). *Register, Genre, and Style*. UK: Cambridge University Press.

- Bin Bayyah, A. (2009). *Islamic Discourse: Between the Conclusive and the Variable*. Abu Dhabi: Tabah Foundation.
- Bloch, B., & Trager, G. L. (1942). *Outline of Linguistic Analysis*. Baltimore, MD: Published by Linguistic Society of America at the Waverly Press.
- Bloomfield, L. (1933). *Language*. New York: H. Holt and Company.
- Bloor, T. & Bloor, M. (2004). *The Functional Analysis of English: a Hallidayan Approach* (2nd ed.) London: Edward Arnold.
- Bod, R. (2013). *A New History of the Humanities: The Search for Principles and Patterns from Antiquity to the Present*. UK: Oxford University press.
- Borchers, T. (2012). *Persuasion in the Media Age*. USA: Waveland Press.
- Brown, G., & Yule, G. (1983). *Discourse Analysis*. Cambridge: Cambridge University Press.
- Butt, D., Fahey, R., Spinks, S. Feez, S., and Yallop, C. (2000). *Using Functional Grammar: An Explorer's Guide*. Sydney, N.S.W.: National Centre for English Language Teaching and Research.
- Carter, R. (1997). *Investigating English Discourse: Language, Literacy and Literature*. London: Routledge.
- Charteris-Black, J. (2011). *Politicians and Rhetoric: The Persuasive Power Of Metaphor*. (2nd Ed.) UK: Palgrave Macmillan.
- Charteris-Black, J. (2014). *Analysing Political Speeches: Rhetoric, Discourse and Metaphor*. UK: Palgrave Macmillan.
- Chomsky, N. (1957). *Syntactic Structures*. The Hague: Mouton.

- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. Cambridge: M.I.T. Press.
- Chomsky, N. (1995). *The Minimalist Program*. Cambridge, MA: The MIT Press.
- Chomsky, N. (2002). *Syntactic Structures*. Berlin: Mouton de Gruyter.
- Crystal, D. (1964). A Liturgical Language in a Linguistic Perspective. *New Blackfriars*, 46, 148-156.
- Crystal, D. (1966). Language and religion. In L. Sheppard (ed), *Twentieth Century Catholicism*. (pp.11-28). New York: Hawthorn Books.
- Crystal, D. (1997). *A Dictionary of Linguistics and Phonetics*. Oxford, UK: Blackwell.
- Crystal, D. & Derek, D. (1969). *Investigating English Style*. USA: Indiana University Press.
- Dazdarević, S. (2012) *English for Religious Purposes*. Paper presented at: “Teaching Foreign Languages for Special Purposes” Conference, University for Foreigners of Perugia, Italian Language and Culture Faculty, Guerra Edizioni - Perugia, At Perugia, Italy, 2012.
- Downes, W. (2011). *Language and Religion: A Journey into the Human Mind*. Cambridge: Cambridge University Press.
- Eggins, S. (2004). *Introduction to Systemic Functional Linguistics*. London: Continuum.
- Fairclough, N. (1992). *Discourse and Social Change*. Cambridge, UK: Polity Press.

- Fairclough, N., (2003). *Analysing Discourse: Textual Analysis for Social Research*. London: Routledge.
- Fawcett, R. P. (2008.). *Invitation to Systemic Functional Linguistics: The Cardiff Grammar as an Extension and Simplification of Halliday's Systemic Functional Grammar*. 3rd ed. London: Equinox.
- Flowerdew, J. (2013). *Discourse in English Language Education*. London: Routledge.
- Fontaine, L. (2013). *Analysing English Grammar: A Systemic Functional Introduction*. Cambridge: Cambridge University Press.
- Forey, G. (2002). *Aspect of Theme and Their Role in Workplace Texts* (Doctoral dissertation). Retrieved from <http://theses.gla.ac.uk/5385/>
- Foucault, M. (1972). *The Archaeology of Knowledge and the Discourse on Language* (A. Smith, Trans.). New York: Pantheon Books.
- Fowler, R. (1979). *Essays on style and language: Linguistics and critical approaches to literary style*. London: Routledge and Kegan Paul.
- Garsten, B. (2009). *Saving Persuasion: A Defense of Rhetoric and Judgment*. USA: Harvard University Press.
- Gee, J. P. (2005). *An Introduction to Discourse Analysis: Theory and Method*. London: Routledge.
- Gillon, G. T. (2004). *Phonological Awareness: From Research to Practice*. New York: Guilford Press.
- Gleason, H. A. (1955). *An Introduction to Descriptive Linguistics*. New York: Holt, Rinehart and Winston.

- Hall, R. A. (1968). *An Essay on Language*. Philadelphia: Chilton Books/Educational Division.
- Halliday, M.A.K. (1970). Language Structure and Language Function. In J. Lyons (Ed.), *New Horizons in Linguistics*. Harmondsworth: Penguin
- Halliday, M.A.K. & Hasan, R. (1976). *Cohesion in English*. London: Longman
- Halliday, M.A.K. & Hassan, R. (1985). *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*. Oxford: Oxford University Press.
- Halliday, M.A.K. (1994). *Introduction to Functional Grammar*, (3rd ed), London: Edward Arnold.
- Halliday, M.A.K., & Matthiessen, C. (1999). *Construing Experience through Meaning a Language-based Approach to Cognition*. London: Continuum.
- Halliday, M.A.K., & Webster, J. (2003). *Collected Works of M. A. K. Halliday. On Language and Linguistics*. London: continuum
- Halliday, M.A.K., & Matthiessen, C. (2014). *Halliday's Introduction to Functional Grammar*. Abingdon: Routledge.
- Hak, T., Helsloot, N., Macey, D., & Pêcheux, M. (1982). *Michel Pêcheux: Automatic discourse analysis*. Amsterdam: Rodopi
- Haspelmath, M. (2002). *Understanding Morphology*. London: Arnold.
- Hoigilt, J. (2008). Systemic Functional Linguistics and Contemporary Islamic Rhetoric in Egypt. In Z. M (Ed.), *Linguistics in an Age of Globalization:*

- Perspectives on Arabic Language and Teaching*. Cairo: American University in Cairo Press.
- Huber, C. (2000). *Speaking of God*. Washington, D.C.: Council for Research in Values and Philosophy.
- Jassem, Z. (1995). *Islamic English: An Applied Linguistic Perspective*. Paper presented at the 9th International Symposium of Theoretical and Applied Linguistics. Greece: Aristoteles University Press
- Kehler, A. (2002). *Coherence, Reference, and the Theory of Grammar*. Stanford, CA: CSLI publications.
- Labov, W., & Fanshel, D. (1977). *Therapeutic discourse: Psychotherapy as conversation*. New York: Academic Press.
- Leech, G. N. (2016). *Principles of Pragmatics*. London: Routledge.
- Lock, G., (1996) *Functional English Grammar: An Introduction for Second Language Teachers*. United Kingdom: Cambridge University Press
- Longacre, R. E. (1992). The Discourse Strategy on an Appeals Letter. In W. C. Mann, & S. E. Thompson. (Eds.), *Discourse Description: Diverse Linguistic Analysis of a Fundraising Text*. Amsterdam: John Benjamins Publishing Company.
- Longacre, R. E. (2013). *The Grammar of Discourse*. Springer Science & Business Media.
- Lyons, J. (1981). *Language and Linguistics: An Introduction*. Cambridge: Cambridge University Press.

- Martin, J., & Matthiessen, M. (1997). *Working with Functional Grammar*. London: Arnold.
- Matthiessen, C., & Teruya, K. (2010). *Key Terms in Systemic Functional Linguistics*. London: Continuum.
- Matthiessen, C., (1995). Theme as an Enabling Resource in Ideational Knowledge Construction. In: M. Ghadessy, ed. *Thematic Development in English Texts* (pp.20-47). London: Pinter.
- Mohan, B. (2014). A Study of the Use of Persuasive Strategies in Religious Oratory. *International Journal of Research (IJR)*, 1 (2).
- Quintilian. (1875) *Education of an Orator (Institutes of Oratory)*. (T. Watson, J. S.) London: George Bell and Sons, York. (Original work published 95 AC)
- Radford, A. (2004). *English Syntax: An Introduction*. Cambridge, UK: Cambridge University Press.
- Robins, R. H. (1968). *A Short History of Linguistics*. Bloomington: Indiana University Press.
- Sadighi, F. & Bavali, M. (2008) Chomsky's Universal Grammar and Halliday's Systemic Functional Linguistics: An appraisal and a compromise. *Journal of Pan-Pacific Association of Applied Linguistics*, 12(1), 11-28.
- Saeed, J. I. (1997). *Semantics*. Oxford: Blackwell.
- Sampson, G. (1980). *Schools of Linguistics*. Stanford, CA: Stanford University Press.
- Sapir, E. (1921). *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace

- Saussure, F. D. (1966). *Course in General Linguistics* (B. wade, Trans.). New York: McGraw-Hill Book
- Sawyer, John F. *Sacred Languages and Sacred Texts*. London, GBR: Routledge, 1999. ProQuest ebrary. Web. 4 November 2015.
- Seuren, P. A. (1998). *Western Linguistics: An Historical Introduction*. Oxford, UK: Blackwell.
- Sinclair, J. M., & Coulthard, R. M. (1975). *Towards an analysis of discourse: The English used by teachers and pupils*. London: Oxford Univ. Press
- Smith, C. R. (2017). *Rhetoric and Human Consciousness: A history*. USA: Waveland Press.
- Stubbs, M. (1983). *Discourse Analysis: The Sociolinguistic Analysis of Natural Language*. Chicago: University of Chicago Press.
- Stube, J. C. (2006). *A Graeco-Roman Rhetorical Reading of the Farewell Discourse* (Vol. 309). London: T & T. Clark International.
- Thompson, G. (2008). From Process to Pattern: Methodological Considerations in Analysing Transitivity in Text. In C. Jones, & E. Ventola (Eds.), *From Language to Multimodality: New Developments in the Study of Ideational Meaning* (pp.17-33). London: Oakville: Equinox
- Thompson, G. (2014). *Introducing Functional Grammar (3rd ed)*. Milton Park, Abingdon, Oxon: Routledge.
- Thompson, P. (1998). *Persuading Aristotle: The Timeless Art of Persuasion in Business, Negotiation and the Media*. Australia: Allen & Unwin.

- Trubetzkoy, N. S. (1969). *Principles of Phonology*. Berkeley: University of California Press.
- Virtanen, T., & Halmari, H. (2005). Persuasion across Genres: Emerging Perspective. In Virtanen, T., & Halmari, H. (Eds.) *Persuasion across Genres: A Linguistic Approach*, 130, 3. Amsterdam: John Benjamins Publishing Company.
- Walton, D. (2009). *Ethical Argumentation*. USA: Lexington Books
- Whately, R. (1843). *Elements of Rhetoric*. Boston: James Munroe and Company.
- Wittgenstein, L. 1966 "Lectures on Religious Belief." In Barrett, C. (Ed.), *Wittgenstein: Lectures & Conversations on Aesthetics, Psychology and Religious Belief* (53-72). Berkeley and Los Angeles: University of California Press.
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.
- Yule, G. (2010). *The Study of Language: An Introduction*. Cambridge: Cambridge University Press.

Websites

- Abu Ammaar Yasir Qadhi. (2015, December 18). In *Wikipedia, The Free Encyclopedia*. Retrieved, December 21, 2015.
- Abu Ibrahim. *Favorite Muslim Speakers*. (2012, September 13). Retrieved December 2, 2015, from <http://islamiclearningmaterials.com/favorite-muslim-speakers/>

- Ahmed Deedat. (2015). Retrieved December 24, 2015, from [http://www.irf.net/ahmed deedat.html](http://www.irf.net/ahmed%20deedat.html)
- Ahmed Deedat. (n.d.). About [Facebook page]. Retrieved December 21, 2015, from <https://www.facebook.com/pages/Ahmed-Deedat/106096479421094>
- Ahmed Deedat. (n.d.). Retrieved December 5, 2015, from https://en.wikipedia.org/wiki/Ahmed_Deedat
- American Speech-Language-Hearing Association. (n.d.). *Language in Brief*. Retrieved August 02, 2016, from <http://www.asha.org/Practice-Portal/Clinical-Topics/Spoken-Language-Disorders/Language-In--Brief/>
- Bauer, L. (2007). *The Linguistics Student's Handbook*. Edinburgh, GB: Edinburgh University Press. Retrieved from <http://www.ebrary.com>
- Crystal, D., & Potter, S. (2016, May 20). English language. In *The encyclopedia Britannica*. Retrieved September 21, 2016, from <https://www.britannica.com/topic/English-language>
- Dr Zakir Naik - President, IRF. (2015). Retrieved December 31, 2015, from <http://www.irf.net/drzakirnaik.html>
- Dr Zakir Naik a brief profile. (2015, October 1). Retrieved January 2, 2016, from <http://www.irf.net/dznprofile.html>
- Farahat Naik. (n.d.). About [Facebook page]. Retrieved January 3, 2016, from https://www.facebook.com/farhatIRF/info/?tab=page_info
- Garda, I. (2015, August 11). Remembering Sheikh Ahmed Deedat. Retrieved December 25, 2015, from <http://www.wardheernews.com/remembering-sheikh-ahmed-deedat/>

- Gramley, V. (2016). *Articulatory-Acoustic-Auditory Phonetics*. Germany: Bielefeld University. Retrieved from <http://www.uni-bielefeld.de/lili/personen/vgramley/teaching/HTHS/review.pdf>
- Hackett, C. (2015, January 15). 5 Facts about the Muslim Population in Europe. Retrieved November 5, 2015, from <http://www.pewresearch.org/fact-tank/2015/01/15/5-facts-about-the-muslim-population-in-europe/>
- Haqqani, S. (2011). *Muslim Televangelists and the Construction of Religious Authority in the Modern World: The Case of Zakir Naik* (Doctoral dissertation) Retrieved from <https://legacy-etd.library.emory.edu/view/record/pid/emory:938p3>.
- Hillier, H. C. (2001). *Contemporary Western Representations of Jesus in Islam* (Order No. MQ60801). Available from ProQuest Dissertations & Theses Global. (304768756). Retrieved from <http://search.proquest.com/docview/304768756?accountid=172684>
- History of Iran: Islamic Revolution of 1979. (2016, March 16). Retrieved March 16, 2016, from http://www.iranchamber.com/history/islamic_revolution/islamic_revolution.php
- Kazhungil, C (2013, August 10). *General Character of English* [web log Post]. Retrieved from <http://albertsliterature.blogspot.com.eg/2013/08/1-general-character-of-english-madras.html>
- Khan, A. (2007). *The Life of Shaikh Ahmed Deedat*. Retrieved December 24, 2015, from

<https://web.archive.org/web/20070225034746/http://english.aljazeera.net/news/archive/archive?ArchiveId=14235>

Linguistics. (2016). In *Encyclopedia Britannica*. Retrieved November 2, 2016 from <http://000swwg.1104.y.http.academic.eb.com.mplb1.ekb.eg/levels/collegiate/article/110292?opensearch=school%20AND%20linguistics>

Muslims Want Sermons in English. (2005, August 11). BBC News. Retrieved February 10, 2015, from http://news.bbc.co.uk/2/hi/uk_news/4139594.stm

O'Leary, Mary E. (January 4, 2009). "An American Muslim Envisions a New Kind of Learning". *New Haven Register*. Retrieved December 21, 2015.

Phonetics. (n.d.). Retrieved November 17, 2016, from <http://www.ello.uos.de/field.php/PhoneticsandPhonology/AcousticPhonetics>

Renowned Islamic Orators. (2011). Retrieved December 19, 2015, from <http://spreadpeace.blogspot.com.eg/p/world-renowned-islamic-orators.html>

Roach, P. (2000). *English Phonetics and Phonology: A Practical Course*. Cambridge, U.K.: Cambridge University Press.

Sawyer, J. (2012). *Religion in the First Christian Centuries: Sacred Languages and Sacred Texts*. London, US: Routledge. Retrieved from <http://www.ebrary.com>

Scholarships to Muslim Students by United Islamic Aid - The Siasat Daily. (2012, May 24). Retrieved January 20, 2016, from <http://www.siasat.com/news/scholarships-muslim-students-united-islamic-aid-305037/>

- Shaykh Yasir Qadhi. (2015). Retrieved December 21, 2015, from <http://almaghrib.org/instructors/yasir-qadhi#profile>
- Statistics. (n.d.). Retrieved February 29, 2016, from <https://www.youtube.com/yt/press/statistics.html>
- Takashi, K. (1990). *A Functional Analysis of English Borrowings in Japanese Advertising: Linguistics and Sociolinguistic Perspectives* (Order No. 9108660). Available from ProQuest Dissertations & Theses Global. (303871924). Retrieved from <http://search.proquest.com/docview/303871924?accountid=172684>
- The Characteristics of English Language. (2009, October). Retrieved April 13, 2016, from <http://www.oocities.org/vsindha/characteristics.htm>
- The Charming and Charismatic Founder of the IPCI. (n.d.). Retrieved December 26, 2015, from <https://web.archive.org/web/20070225000300/http://www.ahmed-deedat.co.za/frameset.asp>
- The History of English - English Today. (2011). Retrieved September 21, 2016, from http://www.thehistoryofenglish.com/history_today.html
- The Most Powerful Indians in 2010: No. 81-90 - Indian Express. (n.d.). Retrieved December 31, 2015, from <http://archive.indianexpress.com/news/the-most-powerful-indians-in-2010-no.-8190/575690/3>
- Trager, G. L. (1951). Linguistics. *Science*, 114 (2967), 3a–3a. Retrieved from <http://www.jstor.org.vlib.interchange.at/stable/1678282>
- Verwey, B. (2005, August 9). *Islamic Icon Leaves behind a Legacy*. Retrieved December 26, 2015, from <http://sbeta.iol.co.za/news/south-africa/islamic-icon-leaves-behind-a-legacy-250407>

- Wahab, S. (2006, July 1). *Spreading God's Word Is His Mission*. Retrieved January 2, 2016, from <http://www.arabnews.com/node/287102>
- Whalen, A. (2014, November 3). *Muslim Population in US: New Poll Shows None of Us Have Any Idea*. Retrieved November 5, 2015.
- Wilson, P. (1995, October 6). *Islam and the Internet* - Hakim Bey. Retrieved October 29, 2015, from <http://hermetic.com/bey/pw-islam.html>

Appendix 1-a The Complete List of Different Verbs Types (Processes) in Naik's Lesson

Material Verbs:

1. Brought (L1.11, 12, 15)	20. Passed (L.69)
2. Give (L1.18, 127)	21. Create (L.72, 115, 121)
3. Come (L.23)	22. Travel (L.73)
4. Give rise (L.25)	23. Wait (L.81)
5. Call (L.26)	24. Continue (L.81)
6. Discover (L.28)	25. Expand (L.82)
7. Adjoin (L.31)	26. Describe (L.85)
8. Clove (L.32)	27. Learned (L.84)
9. Continue (L1.40, 51)	28. Evaporate (L.85)
10. Place (L.45, 46)	29. Move (L.86)
11. Live (L1.52, 53)	30. Fall down (L.86)
12. Sail (L.54)	31. Discover (L.101)
13. Made (L.59)	32. Let free (L.110)
14. Derive (L.61)	33. Mix (L.110)
15. Analyze (L.63)	34. Prevent (L.111)
16. Continue (L.66)	35. Go on (L.124)
17. Learned (L1.67, 69, 70, 77)	36. Look up (L.124)
18. Revolve (L1.67, 71, 77)	37. Call (L.129)
19. Rotate (L1. 68, 68, 69)	38. Require (2 -L.8)

Mental Verbs:

1. Believe (L.5, 7)	8. See (L. 15)
2. Realize (L.6)	9. Keep (L.22)
3. Think (L.7)	10. Come to know (L.27)
4. See (L.11)	11. See (L.31)
5. Follow (L.1)	12. Thought (L. 42)
6. Suppose (L.10)	13. Come to know (L.43, 53)
7. Suppose (L.10,)	14. Prove (L.55)

15.Refer (L.61)

16.Know (L.61)

17.Come to know (L.102)

18.Know (L.103)

19.Come to know (L.104)

Relational Verbs (Attributive and identifying)

➤ Attributive

1. Is Christian (2, L. 2)

2. Is Hindu (2, L. 3)

3. Are Muslims (L 3)

4. Is a Muslim (L 4)

5. Blessed is He (L.45)

6. Is spherical (L.53)

7. Is not completely (L.62)

8. Is geospehrical (L.62-63- 64)

9. Be religious (L.5)

10.Be able (L.13)

11.Be somewhat similar (L.20)

12.Be silent (L.80)

13- He was an intelligent man (L.50)

14- The earth was spherical (L.55)

15- He was super intelligent (L.65)

16- the sun was stationary (L.67, 70, 77)

17- I was in in school (L.77)

➤ Identifying

1. Is atheist's thinking (L.4)

2. Is suppose (L.9)

3. Is the first person (L 18)

4. Is the manufacturer (L. 18)

5. Is its own light (L.42)

6. Is not its own light (L.44)

7. Is "muneer" (L.48)

8. Is 'earth as' (L.60)

9. That is what (L.69)

10.It is Allah (L.72)

11.It is the mountains (L.111)

12.Is the creator (L.127)

13.Be the first (L.13)

14.Reply be (L.14)

15.Become (L.6)

16.Be the first person (L.13)

17.Have (L.102)

18.It was 1579 (L.54)

19.It was Berbard Palissy (L.84)

Behavioral (one case)

1. Worship (L.6)

Verbal

2. Mentioned (12 times, L1.30,38,39, 49,64,68,79,82, 106,112,117,126)
3. Mentions (L.44)
4. Say – says (L1.19,20 (2) ,21, 30, 39 ,49 , 65, 68, 69, 71, 78, 103,)
5. Tell –tells (L1.13, 17,18,24, 28,42,45 ,53, 54, 55, 82, 111)
6. Ask – asked (L1.10, 12, 16, 23, 29, 125)
7. Talking (L1.29, 38, 101)
8. Described (L.85)
9. Speak –speaks (L1. 83, 100, 115, 117, 120, 122, 125)
10. Argue (L.40, 50)
11. Argue (L.66)
12. Is spoken (L.87)

Existential

1. There is an equipment (L. 10)
2. There is a barrier (L.105)
3. There are hundreds (L.100)
4. There are two (L.104)
5. There are more (L. 124)
6. There was a primary nebula (L.24)
7. There was a big bang (L.25)
8. There was a separation (L.25)

Appendix 1 – b Zakir Naik Lesson Script: Does God exist

1 All of the other human beings, most of them, they are blindly following
2 their parents. The Christian is a Christian, because his father is a Christian; the
3 Hindu is a Hindu, because his father is a Hindu. Most of the Muslims are
4 Muslims because their father is a Muslim. This is atheists' thinking. His father,
5 his parents, may be religious, but he does not believe in the god's which his
6 parents worship. Most the atheists we realise, have become atheists because
7 they believe in science and technology. These people think that science has
8 advanced so much that we don't require any scripture and we don't require any
9 religion etc.

10 The first question I ask to the atheist is: suppose there is an equipment, a
11 machinery which nobody in the world has ever seen before, if it's brought in
12 front of you, if it's brought in front of the atheist, and if we ask the question to
13 him that "who will be the first person who will be able to tell you the
14 mechanisms of this machinery or this object?" What can his reply be? Suppose
15 there is a machinery that nobody in the world has ever seen, if it's brought in
16 front of the atheist and he's asked the question "who will be the first person
17 who will tell you the mechanism of this machinery or object?" The reply the
18 atheist will give you is "the first person who will tell you the mechanism is the
19 manufacturer". Some may say "the creator", some may say "the inventor",
20 some may say "the producer" - whatever they say it will be somewhat similar.
21 Either they say, "the creator", "the manufacturer", "the producer", "the
22 inventor", it will be somewhat similar, just keep it at the back of your mind.

23 Then ask him the next question - "how did our universe come into
24 existence?" The atheist will tell us that initially there was a primary nebula,
25 then there was a big bang, there was a secondary separation which gave rise to
26 galaxies, the sun, the moon and the earth on which we live. This is called the
27 big bang. When did you come to know about this creation of the universe? He
28 will tell you: about 30-40 years back when scientists have discovered this. You
29 ask him the question "but what you're talking about (the big bang) is already
30 mentioned in the Qur'an in Surat Al-Anbiya" Chapter 21 Verse 30" which says

31 "do not the unbelievers see that the heavens and the earth were adjoined
32 together and we clove them ascender?"

33
34 أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ
35 شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

36
37
38 What you're talking about the (the big bang) is already mentioned in the Qur'an
39 1400 years ago, who could have mentioned that?' So, the atheist will say
40 'maybe it's a fluke'. No problem, don't argue with him, you continue.

41 The light of the moon, is it its own light or reflected light? So, the atheist
42 will tell us 'previously we thought that the moon has its own light, but recently
43 we have come to know in science (100-200 years back) that the light of the
44 moon is not its own light but reflected light. The Qur'an mentions 1400 years
45 ago in Surat Al-Furqan Chapter 25 Verse 61 "blessed is he who has placed the
46 constellations in the sky and placed therein a lamp, a sun having its own light
47 and the moon having reflected or borrowed light". The Arabic word used for
48 moonlight in the Qur'an is "muneer" or "noor" meaning reflected light or
49 borrowed light. Who could have mentioned this 1400 years ago? The atheist
50 may say "your Prophet Muhammad (peace be upon him) maybe he was an
51 intelligent man". Don't argue with him, continue.

52 The world that we live on, what's the shape of this earth on which we
53 live? The atheist will tell you 'it is spherical'. When did we come to know this?
54 So, he will tell us "it was 1597 when Sir Francis Drake, he sailed around the
55 earth, he proved that the earth was spherical". But the Quran tells us 1400 years
56 ago, in Surat An-Nazi'at Chapter 79 verse 30 –

57
58 وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

59 "and thereafter we (Allah) have made the earth egg shaped". The Arabic
60 word "دحاها", one of its meanings is 'the earth as an expanse' whilst the other
61 Arabic word from which it derives refers to an egg of an ostrich. We know the

world is not completely round like a ball, but, it is geospherical in shape - and if you analyse the shape of an ostrich egg, that too is geospherical in shape. Who could have mentioned 1400 years ago that the shape of the earth is geospherical? Again, the atheist may say "your Prophet, maybe he was super intelligent". Don't argue with him, you can continue.

In school I had learned that the sun was stationary, it revolved but it did not rotate around its own axis. So, the atheist will say "is that mentioned in your Quran!?" I say "no, that is what I learned in school". And I passed my school in 1992, approximately 12 years back, I had learned that the sun was stationary did not revolve around its own axis. But the Quran says in Surat Al-Anbiya' Chapter 21 Verse 33 - "It is Allah who has created the night and the day, the sun and the moon, each one travelling in orbit with its own motion".

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

When I was in school I had learned that the sun was stationery. It revolved. But it did not rotate around its own axis. So the Quran says that besides the sun revolving, it even rotates about its own axis. Who could have mentioned this in the Quran 1400 years ago? And the atheist will be silent. There will be a long pause, don't wait for him, just continue.

Today, science tells us that the universe is expanding, which is mentioned in the Quran 1400 years ago in Surat Adh-Dharyat Chapter 51 Verse 47. The Quran speaks about the water cycle, which we learned in school. It was Bernard Palissy in 1580 who first described the water cycle - How the water evaporated from the ocean, forms into clouds, moves into the interior and falls down as rain. This water cycle is spoken about in great detail in the Quran in several verses.

In Surat Az-Zumar Chapter 39 Verse 21,

In Surat Ar-Rum Chapter 30 Verse 24,

In Surat Al-Hijr Chapter 15 Verse 22,

In Surat Al-Mu'uminun Chapter 23 Verse 18,

٩٣ In Surat An-Nur Chapter 24 Verse 43,
 ٩٤ In Surat Ar-Rum Chapter 30 Verse 48,
 ٩٥ In Surat Al-A'raf Chapter 7 Verse 17,
 ٩٦ In Surat Al-Furqan Chapter 25 Verse 48-49,
 ٩٧ In Surat Fatir Chapter 35 Verse 9,
 ٩٨ In Surat Ya -Seen Chapter 36 Verse 34,
 ٩٩ In Surat Al-Mulk Chapter 67 Verse 30,
 ١٠٠ In Surat At-Tariq Chapter 86 Verse 11

١٠١ There are hundreds of the verses of the Quran which only speaks about
 ١٠٢ the water cycle which science had discovered recently. They keep on talking
 ١٠٣ that today we come to know that the plants got to have sexes which they did
 ١٠٤ not know earlier, Quran says in Surat Taha, chapter 20, verse 23 that the plants
 ١٠٥ got sexes male and female. Today they have come to know that there are two
 ١٠٦ types of water sweet and salty and that there is a barrier between them which is
 ١٠٧ mentioned in the Quran Surat Al-Furqan chapter 25, verse 53, and in Surat Ar-
 ١٠٨ Rahman chapter 55, verse 19

١٠٩ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

١١٠ It is Allah who let free the two bodies of water they meet, they do not
 ١١١ mix, there is a barrier between them. Today science tells us it is the mountains
 ١١٢ that prevent earth from shaking which is mentioned in the Quran 14 hundred
 ١١٣ years ago in Surat An-Naba' chapter 78, verse 6,7

١١٤
 ١١٥ The Quran speaks about biology that he has created every living creature
 ١١٦ from water every living thing in Surat Al-Anbiya' chapter 21 the Quran
 ١١٧ mentioned this 14 hundred years ago. The Quran speaks about zoology, it
 ١١٨ speaks about the life of the spider in Surat Al-Ankabut chapter 29 verse 41
 ١١٩ about the ant Surat An-Naml chapter 27 verse 17 and 18, about the bee in Surat
 ١٢٠ An-Nahl chapter 16 verse 68 and 69. The Quran speaks about embryology in
 ١٢١ Surat Al-Alaq chapter 96 verse 1 and 2 (he has created human being from
 ١٢٢ Alaqah) a leech like substance which they have come to recently. The Quran
 ١٢٣ speaks about embryological stages in Surat Al-Mu'minun chapter 23 verse 12
 ١٢٤ to 14 you can go on and look up the scientific points there are more than this

١٢٥ and verses of the Quran which speaks about science, after every scientific fact
١٢٦ you ask the question who could have mentioned that in the Quran? The only
١٢٧ reply the atheist can give you is the creator, the cherisher, the manufacturer, the
١٢٨ inventor, the producer. This creator, this manufacturer, this inventor, this
١٢٩ producer the Muslims call him as Allah.

Appendix 2-a The Complete List of Different Verbs Types (Processes) in Qadhi's Lesson

Material Verbs

1 Stimulated (L.10)	30 Create (61)
2 Tried (L.12)	31 Take (L.62)
3 Tried (L.16)	32 Retrieve (L.63)
4 Prove (L.18)	33 Took (L.63)
5 Count (L.20, 21)	34 Has shown (L.65)
6 Used (L.24)	35 Take (L.66)
7 Show (L.24, 25)	36 Come (L.67)
8 Come out (L. 29)	37 Land (L.67)
9 Went (L.32)	38 Has shown (L.67)
10 Entered (L.33)	39 start (L.68)
11 Was praying (L.34)	40 spits out (L.68)
12 Was reciting (L.34)	41 begin (L.69)
13 Created (L.35)	42 takes (L.70, 71, 74)
14 Create (L.36)	43 come (L.71)
15 Come from (L.39)	44 bring (L.72)
16 Created (L.39)	45 create (L.73)
17 Create (L.40)	46 take back (L.74)
18 Created (L.40)	47 fits together (L.76)
19 Entered (L.43)	48 takes care (L.77)
20 Created (L.45, 2 times)	49 created (L.79)
21 Create (L.46)	50 find (L. 97, 2 times)
22 Create (L.48)	51 find (L.93)
23 Show (L. 53, 54)	52 continue (L.95)
24 Created (L.53, 54)	53 comes back (L.96)
25 Have created (L.55)	54 sail (L.110)
26 Create (L.55)	55 come down (L.111)
27 Prove (L.57)	56 uses (L.107)
28 Create (L.59)	57 walk (L.115)
29 Joined (L.61)	

Mental

1. Like (L.7,9)
2. Know (2 times, L.13).
3. Heard (L.38)
4. Felt (L.38)
5. Fly up (L.38)
6. Suppose (L.66)
7. See (L.83,88)
8. Considered (L.101)
9. Feel (L.105)
10. See (L.115)
11. Feel (L.116)
12. Realize (L.116)

Relational

Attributive

1. Is about (L. 9)
2. Is very amazing (L.17)
3. This is because (L.21)
4. This is because (L. 28)
5. This verse is so powerful (L.64)
6. Which is digestive (L.69)
7. Is how weak (L.74)
8. It is not just as (L.105)
9. It is not as majestic (L.106)

Identifying

1. Is one (L. 10)
2. Is something (L.17)
3. Is something (L. 22)
4. Is the creation (L.26)
5. Is the biggest (L.28)
6. Is when (L.43)
7. This is the answer (L. 47)
8. This is the creation (L.49)
9. This is the creation (L. 54)

10.Is significant (L.116)	10.That is how weak (L.63)
11.Powerless you are (L.75)	11.That is how weak (L.64)
12.That are so powerful (L.114)	12.This is the Rabb (L.73)
13.Significant you are (L.116)	13.This is the first (L.76)
14.Was a non-Muslim (L.42)	14.Allah is the one (L.79)
15.I was a مشرك /mu\$rik/ (L.37)	15.This is the greatest (L.98)
16.I was a pagan (L.37)	16.He is our creator (L.98)
17.Was so open (L.38)	17.Is the evidence of Ayat (L.100)
18.It was so powerful (L.38)	18.Which is a creation (L.101)
19.Has ingrained (L.23)	19.That is that we feel (L. 105)
20.Have a creator (L.29)	20.Creation is miracle (L.108)
21.Have three options (L.44)	21.This is yet another evidence (L.113)
22.Be able (L.63)	22.These are signs (L.113)
23.Have some food (L.66)	23.It should not be that way (L.94)
24.It is fatigued (L.96)	24.It should not be this way (L.94-95)

25.Become tired (L.96)

Behavioral

1. Look (L.17)
2. Look (L.50)
3. Worship (L.58)
4. Witness (L.2 times, L.104)
5. Look (L.87)
6. Look (L.91 ‘2 times’)
7. Look at (L.91)
8. Look (L.93)
9. Look (L.95)
- 10.examine (L.91)
- 11.Examine (L.97)

Verbal

1. Discuss (5 times, L.5,6,12,16,23)
2. Talk (L.7)
3. Says (8 times, L.48, 58, 62,66,79,89, 95,109)
4. Is telling (L.73)
5. Translates (L.35)
6. Recited (L.36)
7. Narrates (L.37)
8. Said (L.43)
9. Asks (L.44)
- 10.Ask (L.47)
- 11.Emphasize (L.78)
- 12.Mentions (L.102)
- 13.Calls (L.107)

Existential

1. There is a Rabb (L. 13)
2. There is a Rabb (L.22)
3. There is a creator (L.22)
4. There is the earth (L.27)
5. There is very interesting (L.31)
6. There is an all (L.45)
7. There is a Rabb (L.77)
8. There are literally (L.14)
9. Many are the religions (L.11)
10. Many are the philosophers (L.12)
11. There are certain signs (L.114)
12. How God exist (L.18)
13. We exist (L.26)
14. God exists (L.13)
15. Rabb exists (L.75)
16. Allah exists (L.98)
17. Exists (L.114)
18. There must be (L.28)
19. There must be something (L.29)
20. There must be a creator (L.40)
21. There must have been (L.116)

Appendix 2- b Yassir Qadhi: Proofs of existence

بسم الله والحمد لله والصلاة والسلام على رسول الله

السلام عليكم ورحمة الله وبركاته

Welcome to another episode of “fundamentals of faith” in our previous episode we discussed the concept ‘توحيد الربوبية’ or the unity of Allah's lordship, we also discussed the categories of ‘توحيد الربوبية’. Today we are going to talk about the proofs of ‘توحيد الربوبية’ or if you like the proofs of the existence of God.

Today's topic is about the proofs of ‘توحيد الربوبية’ or if you like the proofs of the existence of God. This topic is one which has stimulated a lot of talk, a lot of theories, a lot of maxims throughout the history of mankind. Many are the philosophers, many are the religions that have tried to discuss this topic. How we know that God exists, how we know that there is a Rabb of this world. And there are literally thousands of theories, of maxims, of philosophical discussions from the earliest philosophers Aristotle and Plato to later on philosophers of Judean and Christian traditions to even Muslim philosophers as well have tried to discuss this concept. Yet if you look at the Quran and this is something that is very amazing you find that this topic: how to prove how God exist is hardly mentioned at all, just a few Ayat, a few verses in the Quran.

You can literally count the number of verses that are addressed to atheists who deny God, you can count them on the fingers of one hand. This is because the acknowledgment that there is a Rabb, there is a creator is something which every single person has ingrained inside of him. So today we are going to discuss the few Quranic Ayat and the few Quranic proofs that are used, to show the ربوبية, to show the lordship of Allah سبحانه و تعالى. The first creation or the first evidence of a creator of a Rabb is the creation itself, the fact that we exist and there is the earth and the sun and the moon and all that's around us. The creation itself is the biggest sign that there must be a creator. This is because every object of the existence must have a creator. It cannot just come out of nothing, there must be something that made it, that placed it there.

There is very interesting narration in the Sahih of Imam Al Bukhari where a person by the name Jubayr Ibn Mut'em was at that time a non-Muslim, he went to the Prophet صلى الله عليه وسلم in Medina and entered the mosque when the Prophet صلى الله عليه وسلم was praying and he was reciting Surat

٣٥ At-Tur verse 35 this verse translates as "were they created out of nothing or did
٣٦ they create themselves" the Prophet صلى الله عليه وسلم recited this in
٣٧ the prayers, Jubayr narrates that at that time I was a مشرك , I was a pagan, when
٣٨ I heard this verse I felt my heart was so open to this Ayah, fly up. It was so
٣٩ powerful so emphatic where did you come from? Were you created out of nothing
٤٠ or did you create yourselves? There must be a creator that created you

٤١ "أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ"

٤٢
٤٣ So Jubayr said that is when إيمان entered my heart. When this question
٤٤ Allah asks in the Quran "where did you come from?" we have three options either
٤٥ you created out of nothing, or you created yourselves, or there is an all-powerful
٤٦ Almighty Rabb who created you. Are you created out of nothing? or did you create
٤٧ yourselves? He does not ask the third because this is the answer "or did Allah
٤٨ create you". Likewise, Allah سبحانه و تعالى also says in Surat Luqman verse
٤٩ 11 "هذا خلق الله", this is the creation of Allah all round you, this is the creation look
٥٠ around you,

٥١
٥٢ "فأروني ماذا خلق الذين من دونه"

٥٣ Show me what have those besides him created, what have these idols and
٥٤ these objects of worship created? Nothing. This is the creation of Allah so show
٥٥ me what those you worship besides Allah have created. They cannot create
٥٦ anything.

٥٧ And yet another verse which proves this, Surat Al Hajj verse73, Allah
٥٨ سبحانه و تعالى says "those whom you worship besides Allah they will never
٥٩ be able to create a fly, a mosquito, they would never be able to create a fly even if
٦٠ they all joined forces together if all these false gods and deities, everything of the
٦١ creation joined together they could not create a single fly, the smallest and weakest
٦٢ of the creation. And then Allah says if this fly were to take something from them
٦٣ they would not be able to retrieve that the fly took, that is how weak they are, that
٦٤ is how weak the creation is. This verse is so powerful and now modern sciences
٦٥ has shown us another beauty of this verse because Allah سبحانه و تعالى says
٦٦ "if this fly would take something" suppose you have some food, a piece of bread,
٦٧ the fly comes and lands on the bread modern sciences has now shown that the

٦٨ digestion of the fly starts outside of the stomach as soon the fly spits out some
٦٩ saliva which is digestive in nature and the food begins to be digested immediately
٧٠ upon contact, and then the fly takes in this digested food into its system. Can the
٧١ greatest scientists of the world come and when the fly takes a little bit of their food
٧٢ can they bring that food back from the fly? They cannot do so, this is the Rabb,
٧٣ Allah سبحانه و تعالى is telling you cannot even create a fly, you cannot even
٧٤ take back what a fly takes from you this is how weak you are, how powerless you
٧٥ are so this is the first proof of the fact that Rabb exists. The harmony, the majesty
٧٦ of the creation, how everything fits together into place this is the first and the
٧٧ greatest proof there is a Rabb that takes care of us.

٧٨ In a verse which even further emphasizes this point in Surat Al Mulk, Allah
٧٩ سبحانه و تعالى says Allah is the one who created the seven heavens in layers:

٨٠
٨١ "الذي خلق سبع سموات طباقا ما ترى في خلق الرحمن من تفاوت"

٨٢
٨٣ You do not see in the creation of Allah the slightest flaw, the slightest
٨٤ inconsistency:

٨٥ "فارجع البصر"

٨٦
٨٧ "هل ترى من فطور"

٨٨ Do you see any defect? Do you see anything out of place which should not
٨٩ be there? then Allah سبحانه و تعالى says

٩٠ "ثم ارجع البصر كرتين"

٩١ Look again over and over, continually look, continually examine, look at
٩٢ the creation around you, the sun, the moon, and the stars look at science, biology,
٩٣ physics and chemistry look at everything how it fits into place; do you find the
٩٤ slightest inconsistency, the slightest flaw, it should not be that way, it should not be
٩٥ this way, nothing. Then Allah سبحانه و تعالى says you will continue to look
٩٦ until your eyesight comes back humbled while it is fatigued, you will become tired
٩٧ trying to examine the creation of Allah to find a fault then you will not find, and

٩٨ this is the greatest evidence that Allah سبحانه و تعالى exists and he is our
٩٩ creator and our Rabb.

١٠٠ Yet another evidence is the evidence of the Ayat or the signs of the creation.
١٠١ Now this can be also considered a subcategory of the first which is a creation in its
١٠٢ entirety but Allah سبحانه و تعالى mentions certain aspects and certain creations
١٠٣ which are, more powerful, more majestic. How many of us when we witness a
١٠٤ sunset suppose we are standing to the sea and witness the sunset, the power and the
١٠٥ beauty that is that we feel it is not just as looking at any other creation, it is not for
١٠٦ example as majestic as a tree and apple, so Allah سبحانه و تعالى uses some
١٠٧ aspects of the creation and He calls them miracles –Ayat- even the entire creation
١٠٨ is miracle. For example, in Surat Al Baqarah, Allah سبحانه و تعالى says that
١٠٩ indeed in the creation of the heavens and the earth, and in the changing of the day
١١٠ and the night, and the ships that sail through the ocean, and in the rain, that comes
١١١ down from the skies thereby giving lives for fruit, and the movement of every
١١٢ creature, and the directing of the winds and the clouds. These are signs Ayat for
١١٣ people who think about. So, this is yet another evidence, another proof that
١١٤ Allah سبحانه و تعالى exists because there are certain signs that are so powerful, the
١١٥ fact that you walk under the moon in night and see the stars above you, you feel
١١٦ how small is significant you are? And you realize there must have been and there is
١١٧ a Rabb.

Appendix 3-a The Complete List of Different Verbs Types (Processes) in Murphy's Lesson

Material Processes:

1- Was giving (L.7)	27- Explain (L.52)
2- Need (L.13 “2 times”, 14, 16, 17, 22, 68)	28- Let (L.54, 58)
3- Get (L.14, 15, 20, 25, 159)	29- Does (L.54, 55, 58)
4- Buy (L.16, 17)	30- Establish (L.58)
5- Consume (L.17)	31- Pray (L.55, 59, 62, 131)
6- Go (L.17, 18 “2 times”, 29, 31, 32, 37, 48, 79, 136, 137, 145, 123, 127, 132, 134)	32- Start off (L.60)
7- Are going (L.19)	33- Wait (L.61)
8- Purchase (L.18)	34- Are leading (L. 61)
9- Not getting (L.7)	35- Take (L.65, 82, 89, 98, 104, 134, 138 “2 times”, 139)
10- starts off (L.9, 10)	36- Got (L.66)
11- Add (L.13)	37- Work (L.66)
12- Answer (L.22)	38- Teaches (L.70)
13- Move (L.22)	39- Did (L.70)
14- Surrender (L.24)	40- Was being written down (L.71, 72)
15- Walked (L.24)	41- Follow (L.73)
16- Obey (L.25, 27)	42- Was being documented ((L.74, 82)
17- Is going (L.25)	43- Open up (L.75, 76, 77)
18- Are you going to Buy (L.29)?	44- Match (L.78)
19- Checked (L.32)	45- Gained (L.78)
20- Are following (L.35)	46- Try (L.79, 136)
21- Obey (L.36, 2 times)	47- Work off (L.79)
22- Started out (L.41)	48- Missed (L.80)
23- Defined (L.42)	49- Help (L.101)
24- Put love (L.42, 43)	50- Assist (L.102)
25- Did (L.44)	51- Give (L.102)
26- Put (L.47)	52- Is given (L.114, 2 times)

53- Was given (L.120, 2 times)
 54- Provide (L.102)
 55- Read (L.103, 125))
 56- You are working (L.115)
 57- Annul (L.116)
 58- Is let go (L.117, 2 times)
 59- Happened (L.120)
 60- Was let go free (L.120)
 61- Divorced (L.134,138)
 62- Take (L.135, 139)
 63- I am coming (L.137)
 64- Do (l.140, 142, 143, 29 “2
 times”, 62)

65- Is sitting (L.146)
 66- Touch (L.149, 153, 157, 158)
 67- Runs up (L.149)
 68- Dives at (L.149)
 69- Grabs (L.150)
 70- Is crying (L.150)
 71- Leave (L.150)
 72- Taught (L.151)
 73- Live (L.152)
 74- Is touching (L.154)
 75- Is allowed (L.148, 154)
 76- Doing (L.157, 158)
 77- Are coming (L.159)

Mental Processes:

1. Like (L.9)
 2. Love (L.9, 156)
 3. Figure out (L.19)
 4. Hear (L.25, 27)
 5. Know (L. 6, 12, 16, 26, 30, 33,
 40, 41, 45, 62, 115, 119, 139
 “13 times”)
 6. Knew (L.126, 2 times, 131)
 7. Want (L.12, 77, 121, 134)
 8. Wanted (L.122)
 9. Sounds (L.26)
 10. See /sees (L.26, 49, 77, 124,
 132, 147, 154, 159)
 11. Saw (L.125)
 12. Thought (L.28)
 13. Hear (L.36)
 14. Think (L.30)
 15. Make sure (L.40)

16. Interpret (L.46)
 17. Imagine (L.71)
 18. Feel (L.80)
 19. Won't work (L.80)
 20. Did not work (L.79)
 21. Realize (L.86)
 22. Motivate (L.102)
 23. Are supposed (L.106)
 24. Inculcate (L.106)
 25. Is considered (L.118)
 26. Re-evaluate (L.119)
 27. Decided (L.121)
 28. Would be willing (l.139)
 29. It is not gonna work out (L.146)
 30. Hate (L. 156)

Relational Processes

Relational Attributive

1. Our existence is then (L.48)
2. That is complementary (L.51)
3. It is something so interesting
(L.70)
4. How great is this man (L.73)?
5. This man is so incredible
(L.80))
6. That is pretty cool (L.85)
7. he is not just like (L.86)
8. It is cool (L.86)
9. I am right (L.87)
10. An army is to help (L.101)
11. The story is more than that
(L.104)
12. Is this something (L.142, 143)
13. She is not happy (L.146)
14. This is wrong (L.158)
15. Are you sure (L.58)
16. The stories are like soldiers
(L.103)
17. You are no longer (L.113)
18. They are not just fairy tales
(L.103)
19. They are both laborers (L.112)
20. Are they married? (L.147-148)
21. They are divorced (L.147)
22. I was in a public school (L.84)
23. He was the manliest (L.88)
24. He was with Ibn Abbas (L.155)
25. He was merciful (L.160)
26. They were both workers
(L.109)
27. They were both of the of the
labor class (L.109)
28. If a man and a woman are
married (L.112)
29. I want to be like this man
(L.77)
30. To be very good (L.80)
31. Be kind to your parents (L.130)
32. I am here (L.6)
33. You are curious (L.13)
34. Have information (L.14)
35. Has the right (L.116,117)
36. He is heartbroken (L.135)

Relational Identifying

1. It is no job (L.7)
2. Is the standard (L.15)
3. This is a good car (L.20)
4. The standard is the word (L.22, 23)
5. That is what we listen (L.24)
6. Google is not a Sheikh (L.31)
7. Who is the first one (L.42)
8. What is the purpose (L.49)
9. That is what the Sunnah (L.52)
10. That is bread (L.66)
11. Who is Muhammad (L.85)
12. This man is a person (L.87)
13. What is the function of a solidier (L.100)
14. The story is a lesson (L.105)
15. The story is something (L.105)
16. This is what happened (L.119)
17. What is the best action (L.130)
18. Is this a command (L.141)
19. Is this a suggestion (L. 141)
20. This is reality (L.151)
21. He was also the most human (L.88)
22. Prophet... was a master counselor (L.124)
23. He was the best of all therapists (L.125)
24. You can't be a Muslim (L.64)
25. I am a fantastic husband (L.6)
26. It is not just a movie script (L.104)
27. Have a question (L.21)
28. Have many qualified individuals (L.33)
29. We have Nouman (L.34)
30. Have remembrance (L.40)
31. Have pizza (L.65)
32. I am sorry (L.68)
33. We have Muhammad (L.69)

Behavioral

1. Listen (L.24)
2. Listen (L.27)
3. Listen (L.36)
4. Look (L.46, 73, 83 "2 times", 85, 90, 91, 92, 93)

Verbal

1. Say/ says (16 times, L.24,28,29, 36,49, 55, 59, 60, 77, 129, 130, 139, 140,150, 155, 160)
2. Is also saying (L.37)
3. You are saying (L.14³)
4. Tell/tells (L.58, 59, 9⁶, 145)
5. You are telling (L.14⁵)
6. Said (L.97, 103, 133, 144, 145, 157, 158)
7. Ask (L.19, 28 “2 times”, 31, 30, 34, 37 “2 times”,41, 49, 54, 58, 73, 134, 135, 138)
8. I am asking (L.144)
9. Speaks (L.137)
- 10.Yell (L.156, 157)

Existential

1. There is also a second part (L.51)
2. There is one story (L.107)
3. There is a story (L.108)

Appendix 3- b Abdelrahman Murphy: How to love- relationships in Islam

بسم الله والحمد لله والصلاة والسلام على أشرف المرسلين وعلى آله وصحبه أجمعين ومن تبعهم
بإحسان إلى يوم الدين، اللهم صل وسلم على حبيبنا وسيدنا محمد، أما بعد:

I am a fantastic husband, I don't know why I am here, that's why, I was giving information and not getting; it is no job watch!!(joking with audience) then (a certain name mentioned not clear it seems to be someone lecturing as well) what I like about his talk, what I love about his talk was that he starts us off by giving me a microphone(someone is giving him mike at that point- he uses this interruption as a joke) no, he starts us off by giving us the standard, -right-. Whenever you want to know anything, whenever something you are curious about, something you need to study, something you need to add in, have information, you need to get some information from somewhere or place; the number one place that you should always get it from is the standard, so for example, if you need information on -you know- for example, where to buy things, you need to consume something, you to buy something, you go to Consumer Reports -right-. If you need to go purchase a car, you'll go to the car dealership, you'll ask the experts, you're going to mechanic, can you figure out this is a good car to buy or not and so.

Whenever we have a question about life, about our existence, questions that we need to answer in order to move forward with ourselves, the standard is the word of Allah, all right, the standard is the word of Allah, when Allah سبحانه و تعالى says, that is what we listen to, surrender, walked on all -right-. We hear, we obey because that's what's going to get us through it -right-. We hear, we obey because that's what's going to get us through it -right- and just I know it sounds very dogmatic -right- you might see how can you just listen how can you just hear and obey you don't have to question yeah what I thought it says go ahead question, ask but when you ask questions about the car you're going to buy do you go to the random chef at the restaurant say what do you think about? -you know- this car versus this car! no when you ask questions you ask qualified people you don't go to Google, Google is not a Sheikh last time I checked -right- you go to qualified individuals like Sheikh Abdul Nasir -all right- we know in this community we have many qualified individuals like Imam Rafik ,city members, we have

٣٥ Nouman, you ask people questions so at the same time that you're following
٣٦ this book at the same time that Allah سبحانه و تعالى says to listen and
٣٧ obey, to hear and obey he's also saying go ahead and ask questions but ask

٣٨

٣٩ "فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ"

٤٠ those people who have remembrance and reminder, those who know, make
٤١ sure you ask those who know and so when (a name not clear in the video)
٤٢ started out by saying that He defined love for us and then who is the first one
٤٣ who put love in our hearts in the first place? who put love in our hearts for the
٤٤ first place? Allah سبحانه و تعالى did. And so, when someone put
٤٥ something somewhere usually they know what the function is, what the
٤٦ characteristics are, how we should- how we should look at, how we should
٤٧ interpret it because He put it there –right. So when Allah سبحانه و تعالى
٤٨ put that love in our hearts, in our -in our beings and our existence is then it's
٤٩ always good to go to a lot to ask and say; and to see what is the purpose, what
٥٠ other characteristics, one of the traits, and one of the benefits, along with
٥١ following the book the Quran the 'Kalam' of Allah. There is also a second part
٥٢ -right- something that is complementary that explains that they explain each
٥٣ other, that is what the Sunnah of the Prophet Muhammad صلى الله عليه و
٥٤ سلم

٥٥ For example, let me ask you guys does Allah سبحانه و تعالى in the
٥٦ Quran does He say pray yes or no? yes or no?

٥٧

٥٨ "وَأَقِيمُوا الصَّلَاةَ"

٥٩ All right- establish prayer let me ask you, does He tell you how to pray? are
٦٠ you sure? who says yes, He tells you where how to pray in the Quran. Does
٦١ Allah say: start off by saying الله أكبر backbone then wait for a while if you are
٦٢ leading people with prayer wait for a longer time then whatever food -right- no
٦٣ how do we know how to pray? from our beloved Prophet Muhammad صلى
٦٤ الله عليه و سلم.

٦٥ So you can't be a Muslim you can't really understand Islam fully unless
٦٦ you take both parts together -right- it's like you can't have pizza when you

٦٧ just got bread and cheese it's not gonna work with me bread, that is just bread
 ٦٨ and cheese just cheese, together a wonderful creation of God -right-
 ٦٩ wonderful we need some sauce – I am sorry upon (a sort of joke with
 ٧٠ audience not clear for our culture) okay so we have Muhammad صلى الله
 ٧١ عليه وسلم he teaches us through his example and through his lifestyle -
 ٧٢ right- did you imagine? it is something so interesting that someone his life
 ٧٣ was being written down. The way that he lived was being written down for
 ٧٤ millions and billions of people to look to that example and follow it, ask
 ٧٥ yourself the question -right- how great is this man that his life was being
 ٧٦ documented? -right- in many different books, by many different people so that
 ٧٧ we could open up a book called *Sahih el Bukhari*. We could open up *Bedayah*
 ٧٨ *Wa Nihaya*, we could open up to see life of Prophet and we can say I want to
 ٧٩ be like this man. Can you match this with Sirah of AbdelRahman Murphy!
 ٨٠ you're like! today gained three pounds -right- try go the gym, work it off,
 ٨١ didn't quite work, almost missed officer, or I feel like it just won't work out it's
 ٨٢ just not going to be very good; so this man is so incredible سيدنا Muhammad
 ٨٣ صلى الله عليه وسلم so his life was being documented for all of us to
 ٨٤ take as an instruction manual, so when we look to the example of the Prophet,
 ٨٥ we don't just look to it as like- yeah- you just are this cool smart guy -right-
 ٨٦ once I was in a public school: who is Muhammad? so once the case is: cool
 ٨٧ guy! look that is pretty cool -right- it is cool, but also realize that he is not just
 ٨٨ like some very wise elder, this guy, this man is a person صلى الله عليه وسلم
 ٨٩ I am -right- he was the manliest of men and that's why he was also the
 ٩٠ most human of all humans. That's why not only men to take from this example
 ٩١ but women can as well so.

٩٢ When we look at something like - when we look at something like- love,
 ٩٣ okay like love, we have to look at the examples of Muhammad صلى الله عليه وسلم
 ٩٤ (joking with audience) look at the example of the love of ourselves and then
 ٩٥ the love of this world, we look to the example of prophet Muhammad صلى الله
 ٩٦ عليه وسلم .

٩٧ And I am only going to tell you tonight - إن شاء الله - four stories, four
 ٩٨ stories how many stories? Four. Imam Gunid Baghdadi رحمه الله said that the
 ٩٩ stories -right- particularly in the Quran, the stories are جند من جنود
 ١٠٠ سبحانه وتعالى الله but in general we can take this
 ١٠١ principle, that stories are soldiers, generally they are soldiers from the soldiers of

١٠٢ God. What is a function of a soldier? Well, the function of the soldier to an army is
١٠٣ to help it, to assist it, to give it reinforcement, to motivate it, to provide backing, so
١٠٤ when Imam Gunid said that stories are like soldiers when we read these stories
١٠٥ they are not just fairy tales -right- it is not just a movie script, this story is more
١٠٦ than that. The story is a lesson to take from, the story is something that we are
١٠٧ supposed to inculcate into our lives.

١٠٨ There is one story of two people a couple (joking with audience),
١٠٩ this story okay (joking again) there is a story of two people two companions
١١٠ Mughith and Barirah. They were both workers they were both of the of the labor
١١١ class in in that time of the prophet Muhammad ﷺ ,
١١٢ and they were married. Now in the situation of being a worker or a labourer in the
١١٣ time the prophet ﷺ , if a man and a woman are married
١١٤ and they are both laborers and the woman or the man is given -is given - to go free
١١٥ like... you are no longer employed by your employer no longer taking care of it,
١١٦ you know what - you are working for me- can go then. The spouse, the woman
١١٧ has the right to annul the marriage -right- so for example, if she is let go, if her
١١٨ employer does let her go, she has the right to annul the marriage because her
١١٩ husband is still considered in the labour class and so she has to -you know
١٢٠ – to re-evaluate her life in her situation. So, this is what happened; she was
١٢١ given- as she was given- free, she was let go free and she decided that she no
١٢٢ longer want to be married to Mughith -right- for whatever reason, she wanted to
١٢٣ divorce, so Mughith is devastated. Mughith is devastated, he goes to the Prophet
١٢٤ Muhammad ﷺ and the Prophet ﷺ
١٢٥ ﷺ you can see -right- was a master counsellor, he was the best of all
١٢٦ therapists, he saw people, he could just read them, he knew what they needed, -
١٢٧ right- he knew the sickness, and knew the cure, that's why people would go to
١٢٨ him with the same question :

١٢٩

١٣٠ أي الأعمال أفضل؟

١٣١ What is the best action? and he would say to you -what- be kind to your
١٣٢ parents, he would say to you –what- pray on time, cause he knew people's
١٣٣ problems and so you see that Mughith go to the prophet ﷺ
١٣٤ with his face full of sorrow and sadness and he said: يا رسول الله: my wife just
١٣٥ divorced me, I want you please, can you go and ask her?, I want you to please go

١٣٦ and ask her to take me back -right- he is like...heartbroken and the Prophet صلى
 ١٣٧ صلى الله عليه و : okay, I'll go and try. So, Muhammad صلى الله عليه و
 ١٣٨ goes to Barīrah, he speaks to Barīrah: I'm coming to you on behalf of
 ١٣٩ your ex-husband who you divorced, and I wanted to ask you if you would be
 ١٤٠ willing to take him back, you know whatever it takes, he'll -he'll do it, just take
 ١٤١ him back. She says: يا رسول الله صلى الله عليه وسلم, she says: is this a
 ١٤٢ command? or is this just a suggestion? -right- is this something that you're telling
 ١٤٣ me I have to do, or is this just something that you're saying would you please do it?
 ١٤٤ and the Prophet صلى الله عليه وسلم said: it's just a suggestion, just a favour
 ١٤٥ that I'm asking for me, and she said: oh! Sorry رسول الله, I can not. So he goes back
 ١٤٦ and he tells Mughīth: it is not gonna work out man, it's not, she is not happy. And
 ١٤٧ then, he's sitting there with Ibn Abbas, sees Mughith walking away -right- at this
 ١٤٨ point are they married? or no? are they married or no? they are divorced, is he
 ١٤٩ allowed to touch her? No. he runs up to the feet of Barirah, he dives at her feet and
 ١٥٠ he grabs her ankles as he is crying, and he says: please do not leave me do not
 ١٥١ leave me, it's a very sad story, this is reality, these are the people that taught us
 ١٥٢ lessons to live by. The prophet صلى الله عليه وسلم at that point -right- did
 ١٥٣ the Prophet is what -right- has angry face "don't touch her"? no, the Prophet sees
 ١٥٤ that Mughith is touching Barirah touching her skin, she is no longer allowed for
 ١٥٥ him and he was with Ibn Abbas and he says: is not it so interesting that the amount
 ١٥٦ that he loves her she hates him. He didn't yell at Mughith and said what are you
 ١٥٧ doing? you cannot touch her man! he didn't yell at Mughith and said what are you
 ١٥٨ doing? you cannot touch her man! this is wrong, this is Islam Sharia law, you
 ١٥٩ gonna see, we are coming to get you -right- he did not say that he was merciful
 ١٦٠ "وما أرسلناك الا رحمة للعالمين".

Appendix 4-a The Complete List of Different Verbs Types (Processes) in Jangda's Lesson

Material processes

1- We have been enjoying (L.5)	29- Nurse (L.42)
2- Took (L.8, 41)	30- Is going on (L.44)
3- Hiked up (L.8)	31- Is mom doing (L.44)
4- Drive (L.12, 2 times)	32- Is feeding (L.44, 45)
5- Take (L.15, 114)	33- Were leaving (L.46)
6- Give (L.15)	34- Were coming (L.47)
7- Don't learn (L.16)	35- We are gonna (L.47)
8- Don't teach (L.16)	36- Got to go (L.48)
9- Went up (L.17)	37- Fold up (L.48)
10- Made (L.19)	38- X-ray (L.49)
11- Living up the hype (L.21)	39- Go (L.50, "3 times")
12- Have eaten (L.22)	40- Need (L.50, 52)
13- Did (L.22)	41- Packs (L.51)
14- Eat (L.24)	42- Is standing (L. 51)
15- Give (L.25)	43- We are gonna miss (L.52)
16- Deteriorated (L.26)	44- Were taught (L.60, 62, 65)
17- Add (L.27)	45- Do not walk (L.63, "2 times")
18- Was crunched (L.29)	46- Use (L.64)
19- Put (L.30, 49)	47- Respond (L.65)
20- Created (L.31)	48- Never throw (L.67)
21- Were taken (L.35)	49- Get (L.79)
22- Was walking (L.35)	50- Come from (L.84)
23- Started (L.38)	51- Let (L.90)
24- Get (L.38)	52- Goes for (L.95)
25- Picked up (L.40)	53- Came from (L.97, 100)
26- Hugged (L.40)	54- Got married (L.101)
27- Began (L.41)	55- Protect (L.106)
28- Feed (L.41)	56- Do (L.50, 25, 111, 128)

- 57- Base (L.112)
- 58- Is going to read (L.119)
- 59- Come face to face (L.121)
- 60- Is waiting (L.123)
- 61- Reconstruct (L. 140)
- 62- Defeat (L.125)
- 63- Can be summarized (L.130)
- 64- Explore (L.132)

- 65- Do not do (L.134)
- 66- Become (L.140)
- 67- Bringing up (L.147)
- 68- Go (L.148)
- 69- Present (L.149)
- 70- Receive (L.154)
- 71- Occurred (L.156)
- 72- Were married (L.157)

Mental

- 1- Believe (L.11 (3 times), 12, 13)
- 2- See (L.13, 53,144, 154)
- 3- Saw (L.18 “ 2 times”, 36)
- 4- Have never seen (L.18, 117)
- 5- Made sure (L.17)
- 6- Know (L.24, 28, 42, 46, 47, 49, 88, 102, 106, 119, 127, 132, 134, 136, 138, 145, 147)
- 7- Feel (L.25, 132)
- 8- Mean (L.26, 116, 135 “2 times”)
- 9- Understand (L.32, 78)
- 10- Hear (L.33)
- 11- Did not know (L.39)
- 12- Do not know (L.117, 118)

- 13- Think (L.42, 92, 123, 136)
- 14- Love (L.68, 76, 77)
- 15- Could you ever imagine (L.58)
- 16- Hope (L.106)
- 17- Realize (L.121)
- 18- Do not like (L.121)
- 19- Do not want (L.113, 114)
- 20- Wanted (L.27)
- 21- Wanted (L.79)
- 22- Want (L.33, 78, 49, 50)
- 23- Reconstruct the idea (L.124)
- 24- Wonder (L.136)
- 25- Employ common sense (L.144)

Relational Processes

Relational Attributive

- 1- It is really good (L.5)
- 2- It is a beautiful (L.6)
- 3- It is just (L.9)
- 4- It is unbelievable (L.9)

- 5- It is mind blowing (L.9)
- 6- It is very easy (L.16)
- 7- It is very simple (L.16)
- 8- It is from the Quran (L.17)

- 9- It is kind of glossed over (L.29)
- 10- Is related (L.33)
- 11- That is unbelievable (L.45)
- 12- That is remarkable (L.45, 53)
- 13- That is amazing (L.46)
- 14- It is just (L.46)
- 15- Allah is more merciful (L.72)
- 16- This mother is to her child (L.72)
- 17- This is not (L.73)
- 18- It is not related (L.73)
- 19- Allah is more merciful (L.74)
- 20- Allah's mercy upon his slaves is greater than (L.75)
- 21- That is because (L.78)
- 22- Marriage is a very bleak (L.83)
- 23- Our place is very different (L.99)
- 24- It is a very different world (L.101)
- 25- It is a very different culture (L.101)
- 26- It is very sad (L.110)
- 27- That is very bleak (L.122)
- 28- It is like we feel (L.132)
- 29- That is out there (L.137)
- 30- Allah's creations are present (L.7)
- 31- They are very cynical (L.87)
- 32- They are very pessimistic (L.87)
- 33- They are very (L.88)
- 34- They are not very optimistic (L.88)
- 35- They are not very hopeful (L.88)
- 36- They are basically roommates.
- 37- People are like (L.141)
- 38- I am like (L.47, 52)
- 39- I was able (L.15, 14)
- 40- Who was amongst the captives (L.37)
- 41- It was a serious (L.64)
- 42- It was necessary (L.92)
- 43- Their scenario was at that time (L.104)
- 44- Kardishan was very happy. (L.135)
- 45- We were up on the mountain (L.8)
- 46- To be here (L.5, 21)
- 47- You be quiet (L.52)
- 48- Might be a little bit concerned (L.85)
- 49- Be happy (L.134)
- 50- Be able (L.144)
- 51- Somebody has an uncle (L.107)
- 52- It has been a real blessing (L.20)
- 53- Has been good (L.23)
- 54- Have a talk (L. 25)
- 55- Have a Hadith (L.32)
- 56- That we have (L.94, 105)
- 57- Who did not have (L.108)
- 58- They have in front of them (L.112)
- 59- We have in our hands (L.125)
- 60- You have one extreme (L.126)
- 61- You do have certain extreme (L.126)
- 62- You have such like (L.137)
- 63- These people have failed marriage (L.138)

- 64- We have these glaring (L.143)
- 65- Has been a real blessing (L.20)
- 66- Has been good (L.23)

- 67- They have been through (2 times, L.43)
- 68- Had with A'isha (L.147)

Relational Identifying

- 1. It is a huge blessing (L.13)
- 2. That is it (L.20)
- 3. That is إيمان /?'im α:n/ (L.20)
- 4. That is Allah loves each single one (L.76)
- 5. This is where I get the core (L.79)
- 6. That is we need (L.94)
- 7. This is not the situation. (L.106)
- 8. It is somebody's own parents (L.107)
- 9. It is somebody (L.107)
- 10. What young people do is they base (L.112)
- 11. That is what marriage results in (L.113)
- 12. That is what it results in (L.115)
- 13. That is what the consequences (L.116)
- 14. That is the idea (L.122)
- 15. That is the nightmare (L.122)
- 16. What we have to do is we have to reconstruct (L.124)

- 17. What happens is one extreme defeat (L.125)
- 18. That one word is Twilight (L.130)
- 19. That is the opposite extreme (L.131)
- 20. That is the opposite extreme (L.131)
- 21. We are the children of immigrant generation (L.96)
- 22. They are prisoners (L.43)
- 23. It was a situation (L.34)
- 24. That was kind of a little baby (L.37)
- 25. She was that child's mother (L.40)
- 26. Them to do was not very often (L.62)
- 27. That was the first marriage (L.150)
- 28. Who was Khadija (L.151)
- 29. Who was a woman (L.152)
- 30. Who was the Prophet (L.153)
- 31. Who was the first person (L.156)
- 32. She was his best friend (L.157)

Behavioral

1. Witness (L.9, 10)
2. Looked around (L.18)
3. Look at (L.69)

Verbal

1. Say/ says (3 times, L.30, 54, 66)
2. Tell (L.84)
3. Was telling (L.22)
4. Said (L.28, 29, 31, 69)
5. Ask (L.19)
6. Spoke (L.157)
7. Points out (L.10)
8. Talked (L.27, 146)
9. Talk (L.79, 90, 91, 95)
10. Not to be swearing (L.66)
11. Swear (L.67)
12. Mention (L.73, 74, 76)
13. Were mentioning (L.114)
14. Take oath (L.62)

Existential

1. There is an unbelievable amount (L.80)
2. There is cynicism (L.80)
3. That exist in our community (L.81)
4. There is another major issue (L.105)
5. There was a small child (L.37)
6. There were some prisoners (L.34)
7. Happened (L.155)
8. Happened (L.27)
9. Happen (L.125)
10. It happens (L.111)

Appendix 4- b Abdul Nasir Jangda - How to love- Relationships in Islam

بسم الله والحمد لله والصلاة والسلام على رسولنا وعلى آله وصحبه أجمعين. السلام عليكم ورحمة الله وبركاته، الحمد لله:

It is really really good to be here and really so far, we've been really enjoying our time here in Knoxville it is a beautiful part of the country ما شاء الله a lot of natural beauty, a lot of the wonders, of Allah's creations are present here. سبحان We were up on the mountains yesterday, we took the motor hiked up and سبحان! it is just- it is unbelievable, it is mind-blowing when you can witness Allah's creation for you could witness exactly what Allah تعالى سبحانه points out as the reason to believe, as proof of why we believe, and what we believe, and who we believe in. When you can drive 20 minutes , you can drive an hour out and see exactly why Allah تعالى سبحانه told us to believe ,and you can witness that it is really a huge blessing of Allah الحمد لله -we got the witness- that I was able to take my kids up and was able to give them a little basic lesson on إيمان we don't, we don't learn, we don't teach إيمان often enough and it is very easy, it is very simple: إيمان. It is from the Quran, just simply went up there, made sure they looked around, we saw the mountains, they saw things they've never seen before in Dallas, Texas, and then just ask them one simple question: who made all of this? Allah. That is it! that is إيمان. So الحمد لله it has been a real blessing to be here; the hospitality الله ما شاء الله in Knoxville is living up to the hype! الله ما شاء الله I was telling brother Nadeem, I think I've eaten in three days more than I did in last three months but uh it has it has been good though الله ما شاء الله in Knoxville people know how to eat oh! الحمد لله.

Now I have a talk, but before I give a talk, I feel like I have to do like a little bit of damage control as to what I mean this situation deteriorated pretty badly here, so a little bit I wanted to add on to what happened, we talked about amazing recitation الله ما شاء الله he said something really interesting that you know it was crunched for time, so it is kind of glossed over, Allah تعالى سبحانه said وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً "he put between the two of you" so first Allah says he created a spouse for you ,and he said that something very profound that you have to understand and I actually have a Hadith, a narration here which might not seem like it is related to the topic but I want you to hear me out. The Prophet صلى الله عليه وسلم it was a situation of war ,there were some prisoners of war that were taken captive , so the Prophet صلى الله عليه وسلم was walking around kind of

٣٦ surveying the aftermath of the battle and he saw a woman who was amongst the
 ٣٧ captives, the prisoners of war, and there was a small child that was kind of little
 ٣٨ baby, that was kind of crawling around and the baby started to get a little fussy
 ٣٩ and the woman obviously being the mother -they didn't know before that she was
 ٤٠ that child's mother-. she picked up the child and she hugged the child and kind of
 ٤١ took him inside of her clothing and she began to feed the child, nurse the child
 ٤٢ like immediately you know- I mean- think about that they've been through battle,
 ٤٣ they've been through war, they are prisoners, right now and all this is going on,
 ٤٤ but what is a mom doing? she is feeding the child, she is feeding the child! that is
 ٤٥ unbelievable! that is remarkable! that is amazing! you know it is just we were
 ٤٦ leaving for the airport when we were coming here, Wednesday morning,- and I
 ٤٧ am like -you know - we are gonna be late and we gotta go through security
 ٤٨ and then we can fold up the stroller and put it through the scanner and you know
 ٤٩ then, they want to x-ray my babies and they want to do like all this crazy stuff
 ٥٠ right, like go go we need to go um! Not before my wife packs the baby's milk!
 ٥١ She is standing their microwaving milk, I am like we are gonna miss our flight
 ٥٢ mm! Babies need milk, so you be quiet - right - so that is that is remarkable –
 ٥٣ right. So, the prophet sees this mother's action and the prophet of Allah ﷺ
 ٥٤ عليه وسلم, he says:

٥٥

٥٦ أترون هذه المرأة طارحة ولدها النار ؟

٥٧

٥٨ Now could you ever imagine this mother throwing her baby throwing her
 ٥٩ child into the fire? like flinging and tossing your child into a fire. The
 ٦٠ Companions of the Prophet ﷺ were taught أدب, were taught etiquette
 ٦١ from the prophets ﷺ. One of the things our prophet ﷺ taught them to do was to not very often very frequently take oath, like don't walk
 ٦٢ around saying والله (I swear by Allah) now do not walk around saying والله all the
 ٦٣ time, but the الصحابة would still use it if it was a serious situation, so
 ٦٤ actually respond to their teacher, the one who taught them not to be swearing all
 ٦٥ the time, not to be taking oaths all the time they say: لا والله, we swear by God
 ٦٦ absolutely not, a mother would never throw her child. This mother could never
 ٦٧ throw her child into the fire she loves her child way too much, look at her and
 ٦٨ then the Prophet ﷺ said that

٧٠ الله أرحم بعباده من هذه بولدها

٧١

٧٢ Allah is more merciful to his slaves than this woman this mother is to her child.

٧٣ Now the reason why I mentioned this is not, it is not directly related to our
٧٤ topic here but the reason why I mentioned this that Allah is more merciful.

٧٥ Allah's mercy upon his slaves is greater than the mercy of this woman upon her
٧٦ child a mother upon her baby the reason why I mentioned that is Allah loves each
٧٧ single one of us in this room more than our mothers love us all – right-. And the
٧٨ reason why I want you to understand that is because, unfortunately, and this is
٧٩ where I get to the core of my session, my topic, what I wanted to talk about, that
٨٠ there is an unbelievable amount of despair, there is a cynicism that exists in our
٨١ community especially in our youth community today about marriage and the
٨٢ prospect of marriage.

٨٣ Love, marriage is a very bleak topic in the minds of a lot of our
٨٤ youth today and I'll tell you where this comes from and more importantly
٨٥ especially our youngsters, our young brothers and sisters who might be a little bit
٨٦ more concerned about their relationship with Allah, about their دين, about their
٨٧ spirituality they -a lot of times- are very cynical, they are very pessimistic, they
٨٨ are very- you know- they are not very optimistic, they are not very hopeful about
٨٩ the prospect of getting married and enjoying a loving relationship one day, and
٩٠ having a very fulfilling marriage one day, and let me talk about where this comes
٩١ from. I I kind of took upon myself to talk about some of them maybe heavier stuff
٩٢ today like not so much fun stuff today, but I did think that it was necessary for us
٩٣ to go ahead and tackle it because it gets at the core of some of the issue that we
٩٤ have and that is we need to read to find the idea of marriage in our heads -you
٩٥ know .I'll talk about myself and I think this goes for the majority of the younger
٩٦ folks in the room here today. We are the children of an immigrant generation -all
٩٧ right- people who came from a very different place at a very different time and a
٩٨ very different culture, completely different, and today our culture, our
٩٩ environment, our time in our place is very very different than from where our
١٠٠ parents came from. Especially, at the time when they got married -all right- it is a
١٠١ very different world today, it is a very different culture environment today and a
١٠٢ lot of times we base- you know -our expectations of marriage and married life on

١٠٣ what our parents maybe experienced or what their situation their scenario was at
١٠٤ the same time.

١٠٥ There is another major issue that we have in our communities --you know
١٠٦ may Allah protect everyone and I hope this is not the situation but a lot of times -
١٠٧ maybe- it is somebody's own parents –maybe- it is somebody has an uncle or an
١٠٨ aunt or someone in their family who did not have a very fulfilling happy
١٠٩ marriage; and sometimes they are at a point in their life where for all intents and
١١٠ purposes they are basically roommates, at that point it is a very sad situation but it
١١١ happens. Unfortunately, what -a lot of times- young people do is they base their
١١٢ idea of marriage on that one bad case that they have in front of them that that is
١١٣ what marriage results in and I don't want to get married, or I don't want to take
١١٤ like Abdelrahman and Hafez were mentioning. I don't want to take this more
١١٥ Islamic route of getting married! Why? because that is what it results in that is
١١٦ what the consequences that marriage basically means I don't know who I am
١١٧ marrying, I've never seen the person before, I don't know her name or his name, I
١١٨ don't know anything about them, and then randomly one some -you know- hairy
١١٩ guys gonna come up here, and he is going to read a bunch of Arabic stuff and
١٢٠ then pronounce this married. And then, after that we are gonna come face to face;
١٢١ and I am gonna realize I don't like this person –right- that is the idea, that is the
١٢٢ very bleak picture, that is the nightmare, that is waiting for us on the other side
١٢٣ unfortunately, a lot of people think that way.

١٢٤ What we have to do is we have to reconstruct the idea of marriage that we
١٢٥ have in our hands because what happens is one extreme defeats the other so you
١٢٦ have one extreme idea or unfortunately maybe you do have certain extreme
١٢٧ examples of bad, flawed, you know relationships and marriages in the community
١٢٨ or even in your own family, extended family so what do we do we resort to the
١٢٩ opposite extreme and the opposite extreme ,unfortunately, today for us can be
١٣٠ summarized into one word and that one word is Twilight⁵ - all right- that is the
١٣١ opposite extreme all right- all right - that is the opposite extreme where it is like
١٣٢ we feel like we have to explore you know whether it be dating, premarital
١٣٣ relations, illicit relationships we have to explore that because if I don't do that I
١٣٤ am not going to be happy because God knows Kim Kardashian was very happy

a name of famous movie in which a pair fall in love while the man belongs to vampire family but they only feed °
on blood animals, yet their love is jeopardized by other human vampire

١٣٥ for 72 days right! Right! Right! I mean سبحان الله, I mean سبحان الله I often wonder I
١٣٦ often think -you know- in our day and age yes with all the temptations and all the
١٣٧ confusion that is out there when you have such like glaring examples you know in
١٣٨ front of you where these people have failed marriage, after failed marriage, after
١٣٩ failed relationship, with these people become empty hollow shells of themselves
١٤٠ when people will reconstruct these people are like pretty much like 80 percent
١٤١ plastic and 20 percent flesh

١٤٢
١٤٣ At this point like when we have these glaring like examples in front of
١٤٤ a city we have to employ enough common sense to be able to see the truth
١٤٥ playing out in front of our own eyes -you know- and and so Abdul Rahman talked
١٤٦ about the amazing beautiful relationship that the prophet صلى الله عليه وسلم had
١٤٧ with A'isha رضي الله عنها, the expense of you know bringing up one of the
١٤٨ most feared question by all Muslim speakers of all time I am going to go ahead
١٤٩ and present another example - all right -from the life of the Prophet صلى الله عليه وسلم
١٥٠ that was the first marriage of the Prophet صلى الله عليه وسلم - right- the first
١٥١ love of the prophet's صلى الله عليه وسلم life who was khadija رضي الله عنها 'the
١٥٢ mother of the believers' who was a woman by the name of khadija, an honourable
١٥٣ dignified strong woman -all right- who was the Prophet صلى الله عليه وسلم some
١٥٤ best friend literally! when he see..., when he received revelation when the most
١٥٥ amazing thing that is ever happened to any human being on the face of this earth
١٥٦ that occurred with the Prophet صلى الله عليه وسلم who was the first person who he
١٥٧ spoke to? khadija she was his best friend they were married for over 25 years

تلخيص

تهدف هذه الدراسة لفحص وتحليل الخطاب الديني المصوغ باللغة الانجليزية. سوف تحاول الدراسة تحديد الانماط والأساليب المستخدمة في هذا النوع من الخطاب من خلال إجراء دراسة لأربعة من الدروس الدينية لأربعة مختلفين من الدعاة. هل هناك اساليب واستخدامات خاصة تميز هذا النوع من الخطاب وكيف يتم تحقيق الأهداف الدينية من خلال استخدام اللغة؟ أسئلة ستحاول الدراسة الإجابة عنها.

المنهجية

سوف يتم استخدام علم اللغويات الوظيفي كأداة التحليل والفحص الأساسية في هذه الرسالة. ينتمي علم اللغويات الوظيفي (النحو الوظيفي) لمدرسة لندن في اللغويات وخصوصا "هاليداي". يعتبر ذلك الفرع من اللغويات أن وظيفة الكلمة في النص هي المفهوم الأساسي الذي يعتمد عليه التحليل. من خلال هذه النظرية اللغوية سيتم تحليل الدروس المختارة لتحديد السمات والأساليب المستخدمة في الخطاب الدعوي باللغة الإنجليزية. من أمثلة ذلك تحليل العلاقات التي يصوغها الفعل وتحليل المسند والمُسند إليه.

التطبيق

إن هناك عددا من الدعاة المسلمين الذين تخاطب دروسهم المسلمين من متحدثي اللغة الإنجليزية. قد يكون هؤلاء الدعاة من جنسيات مختلفة إلا أنهم جميعا يحاضرون باللغة الإنجليزية من أجل توضيح وتقديم المفاهيم الإسلامية لهؤلاء المسلمين. تم اختيار أربع دروس لتتم دراستها وهم للدعاة التالي ذكر أسمائهم: زاكر نايك، عبد الناصر جانجده، ياسر قاضي وعبد الرحمن مرفي.

أقسام الرسالة

سوف تتكون الرسالة من مقدمة وخمس فصول وخاتمة.

المقدمة: سوق تلقي الضوء على فكرة الرسالة.

الفصل الأول: سوف يكون استعراضا لما سبق من الدراسات حول اللغويات

الفصل الثاني: سوف يعرض الإطار النظري المستخدم في الرسالة

الفصل الثالث: يتم من خلاله تحليل درسين من الدروس المختارة.

الفصل الرابع: سيتم من خلاله تحليل الدرسين الآخرين.

الفصل الخامس: سوف يعرض النتائج التي توصلت إليها الرسالة.

الخاتمة

جامعة الأزهر

فرع البنات

كلية الدراسات الإنسانية

قسم اللغة الإنجليزية وآدابها والترجمة الفورية

"دراسة لغوية للدروس الدينية الموجهة لمتحدثي اللغة الإنجليزية من المسلمين"
رسالة مقدمة لقسم اللغة الإنجليزية وآدابها والترجمة الفورية لنيل درجة الماجستير
في اللغويات

مقدمة من الباحثة
مروة محمود عبد الفتاح

تحت إشراف
أستاذ دكتور / ليلى عبد الرازق عثمان
أستاذ اللغويات بقسم اللغة الإنجليزية وآدابها والترجمة الفورية

وإشراف مساعد
د/ مران صبري
مدرس اللغويات بقسم اللغة الإنجليزية وآدابها والترجمة الفورية

جامعة الأزهر

كلية الدراسات الإنسانية

٢٠١٨