

Metadiscourse Markers in Dr. Zakir Naik's Persuasive Discourse

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ABSTRACT

The International speaker Dr Zakir Naik has been the target of many studies for his influential speeches. Analysing persuasive speeches can be tackled from different angles, amongst which is the functional markers of persuasion represented by the Metadiscourse markers. Dr Zakir Naik's persuasive speeches have never been analyzed from a metadiscourse perspective. This paper aims to investigate the types and functions of metadiscourse markers in Zakir Naik's speeches. After transcribing Zakir Naik's videos manually, the coding process was accomplished via NVivo software and Microsoft Excel. Applying Dafouz-Milne's (2008) categories in the codification process, the interpersonal and textual metadiscourse markers are revealed. In terms of interpersonal metadiscourse markers, commentaries have been chiefly employed, contributing to Naik's relation to the audience. In terms of the textual metadiscourse markers, logical markers showed the highest usage. Such markers help in connecting his various persuasion strategies and multi-argument to make them smoothly connected. This paper has found that, generally, Zakir Naik has effectively developed and promoted his arguments via the extensive use of various metadiscourse tools while establishing an excellent relationship with the audience to attain a continuous relationship. This paper also argues that a fruitful approach to explore the interpersonal and textual definitions of language is Dafouz-Milne's categorization of metadiscourse markers as a powerful methodological tool in discourse analysis.

Keywords: Metadiscourse; interpersonal Metadiscourse; Islamic discourse; Persuasion discourse; Zakir Naik

INTRODUCTION

There have been several attempts to represent an integrated strategy whereby authors can define texts as persuasive. Such attempts included the functional approach representing the linguistic markers presently known as two types of meta-discourse markers: interpersonal and textual.

Lyons (1977, p. 5) refers to interpersonal Metadiscourse as 'text reflexivity' that "can help us express our personalities and our reactions to the propositional content of our texts and characterize the interaction we would like to have; with our readers about that content." Metadiscourse features are included by writers "to help readers decode the message, share the writer's views and reflect on the particular conventions that are followed in a given culture" (Dafouz-Milne, 2008, p. 97). Metadiscourse is not only a stylistic device. It is also dependent

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on the rhetorical context in which it is used and the pragmatic function it fulfils (Al-Nasher, 2010, p. 57; Hyland, 2005, 1997; Mao, 1993).

Several studies applied Metadiscourse to the field of persuasion. For example, Crismore Markkanen and Steffensen (1993) studied persuasion in written texts by American and Finnish university students. Mao (1993) studied the pragmatic explanation of Metadiscourse from a rhetorical point of view. Dafouz, (2003) examined persuasion in metadiscourse markers in professional usage. Le (2004) analyzed Metadiscourse in editorials. Dahl (2004) studied Metadiscourse in academic research articles. Moreover, Mur (2007) analyzed the Metadiscourse in business management research articles in English and Spanish. Also, in Business discourse, Neff & Dafouz (2008) analyzed the Metadiscourse in business management research articles in English and Spanish. Academically, Dafouz-Milne (2008) studied the metadiscourse markers of persuasion in Newspaper discourse. Anwardeen, Luyee, Gabriel, & Kalajahi (2013) analyzed Metadiscourse in Argumentative Writing by Malaysian Tertiary Level Students. Ho and Li (2018) analyzed first-year university students' timed argumentative essays.

Furthermore, various models of Metadiscourse have been available (e.g., Beauvais, 1989; Crismore, 1989; Mauranen, 1993; Vande Kopple, 1985). Nevertheless, the basis of Metadiscourse markers is Hyland's (2005) first classification of metadiscourse markers. The literature shows that most papers on discourse are done through analyzing written discourses. Thus, this paper aims to fill the gaps in metadiscourse markers on oral discourses, especially the Islamic religious discourse of the famous preacher Dr Zakir Naik.

Dr Zakir Naik is well-known as an international speaker who gave up his career as a surgeon and turned to be a caller for his religion and a defender against the misconceptions raised against it. He established different foundations, TV channels, and media accounts to spread his knowledge. Therefore, his speeches became the target of many studies in different disciplines, for instance, from a political and anthropological viewpoint (Azam, 2016; Haqqani, 2011; Mir, 2018; Samuel & Rozario, 2010) and from a linguistic point (e.g., Arini, 2017; Ari, 2019; Niam, 2014; Sholihah, 2018). However, his speeches have never been studied regarding the metadiscourse factors contributing to his persuasive appeals. Thus, the current article fills this gap by looking at the interpersonal and textual metadiscourse markers in Zakir Naik's speeches regarding Dafouz-Milne's (2008) model. The article aims at answering the following questions: What is the most employed interpersonal metadiscourse marker in Zakir Naik's speech? What is the most employed textual marker in Zakir Naik's speech? How do the interpersonal and textual metadiscourse markers contribute to Zakir's persuasive speeches? The data were 25 video clips collected from Naik's official YouTube channel from 2011 to 2019.

THEORETICAL FRAMEWORK

Metadiscourse refers to a text's elements, explicitly organizing a debate, addressing the audience, and signalling the speaker's or writer's attitude (Hyland, 1998, p. 437). Moreover, it describes non-propositional aspects of discourse, which help coordinate the text as coherent and convey the persuader's character, credibility, and the addressees' compassion and rapport to the message (Crismore et al., 1993). Hyland asserts that Metadiscourse supports rational dialogue as it ties concepts of the main argument together, demonstrates the skill of the addressee, and displays respect and public relations (Hyland, 1996, p.63). Metadiscourse is not just a stylistic device yet also depends on the rhetorical context in which it is used and its pragmatic function (Mao, 1993:270).

In their theoretical and practical perspective, metadiscourse studies have increased for researchers in more than two decades (e.g., Crismore, 1984; Vande Kopple, 1985; Williams & Bizup, 2013; Sukma, 2017).

In the judicial genre, Tarja Salmi-Tolonen (2005) examined the 'interpersonal' in the written judicial opinions of the advocates general at the European Court of Justice. In other words, she explored the "expressions related to cognitive processes which were grouped irrespective of whether they contained verb phrases or noun phrases" (Salmi-Tolonen, 2005, p. 70). According to Tolonen (2005), the persuader's degree of commitment towards what he/she says is the 'explicit' linguistic expressions he/she utilizes to convey his/her attitude or stance. Thus, 'evidentiality' is an explicit attitude, including four subcategories: Cognitive Expressions, Attitude Markers, Certainty Markers, and Attributors. Salmi-Tolonen (2005) concluded that "evidentiality is a higher concept than modality" (p. 72). In her 'interpersonal model', Al-Nasher (2010) integrated Salmi-Tolonen's evidentiality strategy into her interpersonal meta-discourse strategies. Some studies, like Thompson (2001), used interactive (instead of textual) and interactional (instead of interpersonal) Metadiscourse.

Table 1 exemplifies Dafouze's interpersonal Metadiscourse. Interpersonal metadiscourse markers show the persuader's attitude towards his claim and towards the addressee. In the current model, interpersonal Metadiscourse markers encompass five main categories: Hedges, Certainty Markers, Attributors, Attitude markers, and Commentaries. The first category, hedges, display a weakened commitment to the facts of the argument. Subcategories under hedges are epistemic verbs, probabilities, and epistemic expressions.

Contrary to Hedges, Certainty Markers show a solid dedication to the claim. As for the third category, the attributors, they show the source of the reference.

The fourth category, attitude markers, identifies the persuading party's ideas and opinions to the proposal or addressee via four subcategories: the deontic verb, attitudinal adverbs, adjectival constructions, and cognitive verbs.

The function of the last category, commentaries, is to create a relationship with the viewer by using subcategories like Rhetorical Questions, Direct Address to The Listener or Reader, Inclusive Expression, Personalization, and Asides. Asides were excluded from the analysis as they did not apply to the current data. The table below illustrates the interpersonal categories and their examples, as found in the data.

TABLE 1. Dafouz-Milne's (2008) categories of Interpersonal Metadiscourse

Main Interpersonal Marker	Sub-Marker	Examples
Hedges Express partial commitment to the truth – value of the text	Epistemic verbs Epistemic uncertainty signals, Probability Adverbs Epistemic expressions concerned with the degrees of knowledge	May, might, it must be, can, could, should, would, conditionals Probably, perhaps, maybe, possibly, Insha Allah It is likely, it is probable, it is possible, it is probably, it is possibly
Certainty markers Express total commitment to the truth-value of the text		Undoubtedly, clearly, certainly, surely, of course, a hundred percent, surely, definitely. mostly, Most, All, every, each, certainly,
Attributors Refer to the source of information		said, mentioned, indicated, reported, wrote, found, according to, it is mentioned, is already mentioned, it is clearly mentioned,
Attitude markers Convey the affective values of the speaker	Deontic verbs indicates how the world ought to be according to certain norms, rules, obligations, expectations which the speaker desire.	Have to, has to, must, need to, shall

Main Interpersonal Marker	Sub-Marker	Examples
to the text and the listener	Attitudinal adverbs express the speaker's attitude towards an action that is being described. Adjectival constructions attitudinal expressions of the type it is + evaluative adjective <i>Cognitive Verbs</i> signal the type of mental operations	Unfortunately, remarkably, pathetically, certainly, clearly, frankly, fortunately, honestly, hopefully, incredibly It is absurd, it is surprising Its, it's, I conclude I think I discovered, realize, believe, think, suspect, I like, I dislike, I agree, I disagree, recognize, analyse, remember, What is the future of Europe, integration or disintegration?
Commentaries Help to establish speaker-listener relationship through text	Rhetorical questions What, how, why, who, when, where, do you, Are you, ask? Can you, have you, did you, which, will you, is it, should you, would you Correct does it Direct address to the listener Inclusive expression We, us, our, we're Personalisation's (I, I am, I'm, me, my, Zakir myself	You, brother, sister, your, yourself We all believe, let us summaries What the polls are telling me, I do not want

The second part of Metadiscourse is Textual Metadiscourse markers. Textual Metadiscourse helps to link the text and direct the addressee through the details. It has six markers. First, Logical Markers describe the correlation between text segments using subcategories, including Additives, Consecutive, and Conclusives. Second, Sequencers view the positional sequence in the text. Reminders refer the addressee to the old points. Topicalizers introduce change in the topic, whereas Code Glosses allow further interpretations with Explanators, Reformulators, Translation, and Exemplifiers. Finally, the Announcements refer to the following issues. *Illocutionary Markers* are not included in the present analysis, as the researcher argues that they are better analyzed from the speech acts theory view. The following table explains the textual metadiscourse markers as coded in the data.

TABLE 1. Dafouz-Milne's (2008) Categories on Textual Metadiscourse

Main category	Subcategory	Examples
Logical markers Express semantics relationships between discourse stretches	Additive	And, then, furthermore, in addition, moreover, also, besides, plus, too, as well, along with, furthermore
	Adversative	However, but still, yet, whereas, while, nevertheless, in contrast, or, between, but...regardless, unless, except for, rather, even, irrespective, whether neither, either
	Consecutive	So (as a result) therefore, as a consequence consequently. Lead to
	Conclusive	Finally, Afterall, end, last finally, in a word, in brief, briefly, in conclusion, in the end, in the final analysis
Sequencers Mark particular positions in a series		First, second, on the other hand... on the other..., before, after, later, one, now early, let us return to, as was mentioned before
Reminders Refer to previous sections in the text		Earlier, early, again I told you, before, I said, let Sus return to, I gave, I talked, mentioned before, your question
Topicalizers Indicate topic shifts		In terms of, in the case of ... as far as, as for, regarding, concerning, going to

Main category	Subcategory	Examples
Code glosses: To explain textual material, rephrase or exemplify, elaborate propositional meanings	Explanators Reformulators Exemplifiers	That is, explain, incident, For example, you are saying, you said, we call, called, that's the reason, known, like, defined as, the definition of, refer to, none English, Arabic Indian words, elaboration, that means, his name, reforming the question by saying the brother asked
Announcements To refer to the upcoming speech or section		There are many good reasons, as we will see later, I will come to later in terms of psychology, politics.

METHODOLOGY

This study is qualitatively based on data-driven analysis. The research procedures for this paper start by considering the gap in the literature about Metadiscourse analysis and Zakir Naik's discourse and collecting the data from Live broadcasting 25 videos of question-answer discourse televised at Zakir Naik's official YouTube Channel that got the Silver YouTube award. After obtaining the videos, they were transcribed.

The study's data represents twenty-five original recorded YouTube video clips of Dr Zakir Naik with multiple questioners from variant religions at numerous times and places. The video clips mostly consist of people asking Zakir Naik questions, clarifying negative views or doubts, to which then Naik would answer individually. The clips were from the period of 2012-2019. This long and recent period was chosen to cover a vast and recent amount of data. This time reflects the current strategies Zakir Naik is using so that the results can be compared and contrasted with other studies. The total minutes are 186:14 minutes. The questioners were 12 females and 13 males with different religious beliefs. The questions differed in their themes, from addressing God's basic concepts to the purpose of life to Islamic policies, doctrines, and practices. There was also one personal question attacking Zakir Naik's interpretation.

It is often found that the original episodes or video shows were more than one hour long, where Dr Zakir Naik used to deliver lectures about different topics, after which the question-answer sessions were set for the audience. Therefore, for the sake of concentration, each selected video clip contains one question and its answer, and in some rare cases, two to three related questions and answers by the same addressee.

Regarding the criteria in selecting the video clips for the analysis, the selected video clips should meet some criteria. These are:

- i. Each video clip should be on-air at the time of videotaping. Thus, pre-prepared interviews with Zakir Naik were excluded.
- ii. Each sample video should be presented on a well-known official TV channel or show like Peace. Tv or Huda. Tv.
- iii. The selected video clips should include exact questions from the audience who introduce themselves beforehand by stating their names, occupations, and beliefs.
- iv. The chosen videos should cover different types of questions asked by both genders and from different religions.

TABLE 2 describes the data in detail.

TABLE 2. Description of Data under Analysis

Vid NO.	Questions	Minutes Duration	Questioner's Religion/Gender	Time the Video Applauded	Word Count	URL
1	Why are Music and Dancing not allowed in Islam?	04:55	Hindu / Female	2014	944	https://bit.ly/2JUAKZu
2	Why is it if a Muslim who was born a Muslim should be punished by death if he changed his religion?	02:31	Unknown/ Female	2015	454	https://bit.ly/3aZuX0r
3	Where I was before birth, Where I will be after death, whom am I representing?	14:37	Hindu/ Male	2012	2706	https://bit.ly/2RrYmbX
4	Why do Muslims believe the Prophet's journey to Jerusalem? Why does not God turn all people into Islam just by snapping?	13:15	Freethinker/ Female	2017	1826	https://bit.ly/2Vg0XHe
5	How do you disprove the fact of evolution in Islam?	11:33	Ex-Muslim Atheist/ Male	2015	2242	https://bit.ly/3ec6TJJ
6	Why is Islam so Sensitive to Criticism?	07:45	Non-Muslim/ Male	2014	1261	https://bit.ly/2y4QO86
7	Is not Hijab degrading the woman?	05:5	Christian/ Female	2016	864	https://bit.ly/2JUBcqE
8	Since there is no compulsion in religion, why death is the punishment for any Muslim who becomes apostate?	03:38	Muslim/ Male	2017	729	https://bit.ly/3aY5Wmh
9	Why does Islam have ruthless killing of the goat?	04:1	Sikh/ Male	2019	703	https://bit.ly/34vJs9Z
10	Why do not find Muslims practising Islam which makes me frustrated to accept it?	05:48	Hindu/ Female	2016	859	https://bit.ly/3b0ZqLC
11	Do Catholics go to Hell while Muslims to Heaven?	07:15	Catholic/ Female	2019	1575	https://bit.ly/2Rt3qNr
12	What is the Concept of the Soul in Islam? How is the Soul Related to the Body, and what happens to the souls after death?	04:27	Unknown/ Male	2019	867	https://bit.ly/2yQ0fsH
13	What about those are born in non-Muslim families and the parents are doing idol worship. who is to blame? How can Allah punish them?	07:8	Hindu/ Female	2017	1344	https://bit.ly/3a08vTE
14	How should we utilize our human life?	02:37	Unknown/ male	2016	477	https://bit.ly/3c7jX1u
15	Does Islam propagate acts of forgiveness? So why does it permit honor killing to revenge?	05:41	Unknown/ Female	2018	1128	https://bit.ly/2UVRnKp
16	Is not a possibility that you misinterpret and provide misguidance to those who don't belong to that Islam?	06:44	Hindu/Male	2019	1209	https://bit.ly/2RrLsea
17	Do Muslims believe in the theory of Evolution?	07:46	Unknown/Female	2017	1139	https://bit.ly/2UVR7Ls
18	Killing an ant or any living creature is wrong. Why do Muslims then have Non-Veg food?	11:13	Hindu/ Male	2014	1939	https://bit.ly/2yMp4FL
19	Why are first cousin marriages allowed in Islam? Why meat is allowed since it causes me BP?	06:9	Muslim/ Male	2019	1257	https://bit.ly/3aZ7IJB
20	If everyone's God is the same, then why many Religions?	13:20	Hindu/Male	2014	2438	https://bit.ly/2xhvj45
21	How do you weigh sins like adultery in Islam?	5:05	Unknown/ Male	2016	929	https://bit.ly/34tWZPw
22	Is homosexuality prohibited in Islam?	6:14	Hindu/ Female	2014	992	https://bit.ly/2RqzOQG
23	Who created Allah?	05:41	Atheist/ Female	2018	1098	https://bit.ly/3eaaMPG
24	Why did Muslims kill their brothers in the incidence of 9/11?	11:33	Unknown/ Female	2016	2076	https://bit.ly/2wtZm8n
25	If God is 'Uncreated', then how can we feel his existence?	12:13	An agnostic Muslim/ Male	2014	2505	https://bit.ly/2VerEfi
Total	-	186:14	12 females, 13 males	-	33570	

The next step was coding the data according to categories in the adopted model. The researcher used NVivo software and Excel for codification and to reach the results. For Inter-rating, three specialized PhD discourse analysts were consulted for verifying the coding process. They were asked to check and do inter-rating of coding. The results were obtained, classified, thickly described, and exemplified using a qualitative approach.

After getting the codification process completed and verified, the results were extracted and discussed. This qualitative study used thick descriptions, explanations, comparisons, and contrasts of the data involved in a line-by-line microscopic interaction analysis. Thus, the emerging findings, concluding remarks, and recommendations were conducted with comparisons and contrasts to the literature studies. Thus, conclusions were based on the data-driven findings.

FINDINGS AND DISCUSSION

The findings revealed enormous employment of both interpersonal and textual Metadiscourse markers that supported the persuasiveness in Zakir Naik's discourse. The analysis showed that among the interpersonal metadiscourse markers, Commentaries were the most frequent category. Among Commentaries, Direct address to the listener was the most repeated, which shows the importance of engaging the addressee in the discussion for Zakir Naik. After engaging the listener in the persuasion process, Naik showed high employment of Personalization to assert his credibility as well as inclusive expressions, to build membership with the listeners. Moreover, Rhetorical questions showed an essential role in boosting persuasive appeals.

The textual metadiscourse analysis showed how Zakir Naik skillfully expresses textual meaning by the use of textual Metadiscourse resources. Textual markers analysis was also provided with explanations and illustrative examples of each category. Logical Markers, which show how the discourse direction went, were the most frequent in the textual markers.

INTERPERSONAL METADISOURSE MARKERS

The results show that 2600 interpersonal metadiscourse markers were found in Zakir Naik's analyzed speeches. Commentaries seem to make more than half of the markers. Hedges come in second place, followed by certainty Markers. Attitude markers and attributors are the least occurred in the data. The following section presents more details.

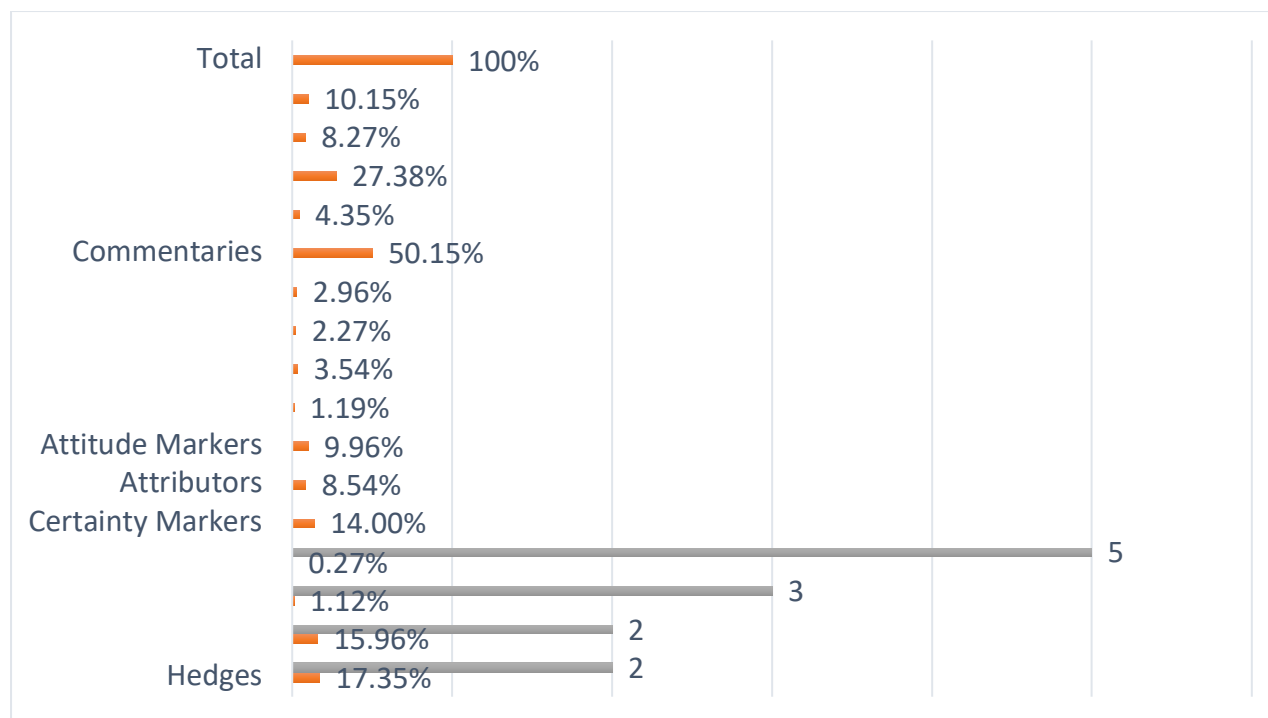


FIGURE 1. Results of Interpersonal Metadiscourse Markers

HEDGES

Hedges refer to the speaker's terminology to lower the degree of commitment to the negotiating proposal (AlNasher, 2010). This category is articulated through Epistemic Verbs, which show epistemic uncertainty and permission signals such as 'may, might, it must be, can, could, should, would, and conditionals' (Winiharti, 2012). Under Hedges, the second group is Probability Adverbs, such as 'probably, perhaps, maybe, possibly, and Insha Allah.' The last group of hedges is Epistemic Expressions, which are receptive to the level of information (e.g., 'it is likely, it is probable, it is possible, it is probably, and it is possible.' The followings are examples and quotes illustrations of each type of hedges in the analyzed video clips.

Epistemic Expressions

Video No.17

"The probability of you know the DNA of human being coming from ape (.) it is like as if you pick up millions of letters and you keep on putting one any picking up a random and placing them and encyclopedia of thousands of pages will come into order with exact meaning and definition(.) the chances are less than that"

The example above shows the first subcategory of hedges, i.e., Epistemic Expressions. Zakir Naik describes the chance that human beings getting evolved from apes as very weak. The pieces of evidence given for evolution are scattered and unclear. It is just as if the addressee is trying to make a meaningful encyclopedia out of millions of scattered letters thrown randomly. Thus, collecting the intended meaning is very difficult in such a context. This expression shows the speaker's weak commitment to the idea of evolution.

Epistemic Verbs

Video No.10

"some Muslims **may be** close to Islam (.) some **may be** far away from Islam (.) so look at the main source understand it"

The epistemic verb 'may' is primarily employed in the videos. In the example above, the persuader states that not all Muslims stick to the principles of Islam. Some Muslims stick to them, while others do not. Thus, the addressee should not look at how current Muslims practice Islam; yet she should look at the primary source, Prophet Muhammed Peace be Upon Him.

Video No.11

"IF you are following your church the chance of going to Hell **may very high** (.) **if you're following** Jesus Christ Peace be upon him **Insha'Allah Insha'Allah you shall** go to Jannah"

Another epistemic verb is 'shall', and it is used for future expressions. Zakir Naik tries to send a message to the female questioner, who asked whether Christians go to hell or not, by stating that the Church is not leading you to Heaven, whereas following Jesus the Christ and sticking to what he precisely said leads to Heaven. Therefore, she should decide which one to follow. After that statement, Zakir Naik mentioned tens of Jesus Christ's quotations, which order the Christians to follow the last messenger, Muhammed Peace be upon Him. By clarifying the differences between the Church and the sayings of Jesus that support Islam, the addressee is left to decide her belief.

Probability Adverbs

Video No.20

"**maybe** the word of God (.) **may not be** the Word of God that **we can** discuss Tomorrow"

Zakir Naik tells the questioner that let us agree on what is expected in your religious scriptures and the Quran, which we are sure is God's word, and leave the differences for a later time. What is different maybe the word of God and may not be. Naik did not commit to differences between religions. He is trying to say that all scriptures agree on one thing: the Only God and Creator of the Universe is one, which is mentioned in all the Holy books. Once the addressee agrees on that, Naik can move to the next step.

Video No.25

"**maybe** iman **maybe** low"

Zakir Naik tells an agnostic questioner that having questions and doubts about God's existence is normal, and that does not mean the questioner is not Muslim. However, his belief may be lower than belief, yet he is still a Muslim. Naik is trying to pacify the questioner that what questions going through his mind is normal.

CERTAINTY MARKERS

Certainty markers communicate the persuader's strong commitment towards his claim. They successfully reflect Naik's confidence in and commitment to what he says since the addressees expect to hear Naik's opinion overtly stated. Certainty Markers are also called boosters (Hyland, 2005), or emphatics (Hyland, 1998, 2005). Certainty Markers without hedges seem too harsh, while hedges alone appear soft. Therefore, it is also fundamentally important to balance the use of certainty markers and hedges. Using these two interpersonal Metadiscourse resources, i.e., Hedges and Certainty Markers, clarifies how Zakir Naik bridges himself and his audience and projects his ideas and attitudes, and builds a harmonious relationship with the audience.

Video No.12

"there is **no difference** in the weight **Exactly...EVERY soul... every SOUL... it only has a TASTE** of death.....Hereafter there will be **absolutely**"

The different expressions of certainty above show the speaker is confident of what he believes in. The negation words 'no,' the words 'every' as well as he adverbs 'only, absolutely,' express his conviction and confidence towards his answer. Such confidence sends a good impression in the audience towards what Naik is trying to convey.

ATTRIBUTORS

This subcategory refers to expressions that inform the receivers of the persuader's claim source. Hyland (2005) declares that the strength of the persuader's argument is expressed in the linguistic choices that attract the attention and credence of the public to the information source. Attributors perform a double function in the text: they explicitly mention the source of information while using traditional value references with clear goals. (Dafouz, 2008). Moreover, attributors also help the speaker support and justify their arguments (Noorian & Biria, 2010).

Video No.15

"if you analyze **what is mentioned in the Quran in Surah Baqarah chapter number two** was the 178 the Hadd penalty the punishment of death (.) based on 'Kisas' and Allah also says in the Quran surah Maidah chapter number five verse number 2"

"Islam also says"

"as it's mentioned early scripture even in the Bible"

"according to the FBI statistics in 1990"

Zakir Naik is well-known for his ability to memorize and resort to hundreds of quotations from prominent sources. Among hundreds of examples, in video No. 15, Zakir quoted three sources, the Quran, the Bible, and the FBI making his argument more trustworthy and leaving a good impression in the addresses about his knowledge, thus, boosting his credibility.

ATTITUDE MARKERS

This category encompasses the linguistic expressions that reflect the persuader's competent opinions or character towards the proposition and the receiver, directing what the addressee should attend to (Dafouz, 2008). Attitudes are displayed by expressing surprise, judgments of value, responsibility, or agreement, to name a few. These markers are mainly, as Sornig (1989) argues, aim at getting the receiver to identify himself with the persuader's attitude. Linguistically, these markers can adopt the form of *deontic verbs* (must, have to), *attitudinal adverbs* (surprisingly), *adjectival constructions* (it is difficult, impossible), and *cognitive verbs* (I think, I believe).

The most frequent category of attitude markers in the current data is *attitudinal adverbs* (92) times, followed by *cognitive verbs* (77). *Adjectival constructions* have been repeated (59) times, while the least frequent is *deontic verbs* (31).

Adjectival Constructions

Adjective constructions are primarily used to convey an Islamic viewpoint or decide on behavior, values, or policies. The explanations are given in forms like "it is Mubah, i.e., permitted, or it is Haram, i.e., forbidden, it is right, it is wrong, not compulsory, it is different." The followings are a few examples.

Video No.1

"it is prohibited"

"it is clear"

Video No.17

"it is ABSURD to think "

Attitudinal Adverbs

Video No.22

"**generally** (.) **naturally** (1) no human being loves the SAME sex (.) I am talking about the love which requires a husband and wife not the platonic love (.) which you have between your brothers and in between your sisters (.) now (1) **initially** (.) there was a research (2) which said (.) that (.) homosexuality is genetic (2) so during question-answer time somebody asked me (.) the way you're asking"

"so what we realize (.) that **Previously** (.) **previously** (.) ALL THE COUNTRIES homosexuality was a crime"

Zakir demonstrates his attitude toward banning homosexuality as something taken for granted and settled on. The three general adverbs 'generally, naturally, initially, and previously' aim to redirect the recipient to something remarkable and agreed on internationally. These adverbs make the recipient feel the same as the convincer. Hunston and Thompson (2000: 6-8) stress that, when voicing the feelings and thoughts of the speaker, this implicitly influences the attitude of the recipient and draws him to assume the role of the speaker. Addressing the details on an evaluative basis makes it impossible to challenge; thus, the receiver's adoption is expected.

Cognitive Verbs

These verbs display, explicitly, the speaker's intention and attitude towards the listener or the claim. Throughout the data, they are mostly used with verbs such as '*I agree, disagree, or I do not mind.*' Zakir also expresses his beliefs by, '*I believe, I know, or I do not know of.*' There are examples where he condemns some terrorist actions.

Video No.20

"I **have** a formula ... I **believe**... I **do not mind**.... I **don't mind**...I **have quoted**"

Deontic Verbs

Deontic verbs are the last category of Attitude Markers. The use of verbal phrases demonstrates the extent to which a sentence has been given significance, and they boost its influence and understanding (Dafouz, 2008). The findings show that deontic verbs are frequent in 'have to, has to, as well as shall.' There are few deontic verbs since, unlike numerous synonyms of deontic verbs in the written form, it is common to repeat the same terms in the spoken form.

Video No.5

"**we have** to call him.... **it has to come** in the Medical**you don't have** to be a researcher"

COMMENTARIES

Commentaries refer to the efficient tools which help to establish receiver persuader relationship through the text. Commentaries, in the current data, are mainly employed amongst the interpersonal Metadiscourse Markers. Hyland (2005) calls them 'engagement markers,' by which "writers conduct interaction by intruding and commenting on their message . . . to make his or her views explicit and to involve readers by allowing them to respond to the unfolding

text" (p. 49). Dafouz (2008) stresses that commentaries are sufficient in evoking sentiment in the readership through Affective strategies.

Commentaries include five categories: *Rhetorical questions*, *Direct address to the addressee*, *Inclusive expressions*, *Personalization*, and *Asides*. *Asides* were not considered in the analysis as they do not apply to the current data.

Direct Address to the Listener

Video No.21

"the brother asked a very... if you read... gives you hundreds... you may... forgive you (.) as long as you repent ... if you have...you repent... Insha Allah forgive you you agree ... you are doing is wrong... if you can reverse... ACT you reverse it... you can.... if you have robbed.... if you can... thing you have... if you have done... you can undo it.. the brother asked... do you explain....for your information... tell you...if you do... you and Allah.. you ask... forgive you...you repent... forgive you... where you...if you are doing... you are doing...if you have done...will forgive you ...sins you have you ask for ... forgive you... you change your lifestyle you repent correctly and inshallah you'll go to paradise"

The first category, *Direct address to the listener*, has been the most frequent in all commentary categories. They were employed (712) times in the appeals, thus, showing keen interest and engagement of the listener. '*The following phrases pronounced direct address to the listener*' 'you, your, brother, and sister.' Only in one video of fewer than 5 Minutes, direct address to the listener has been repeated 37 times. These terms mark the listeners' engagement and reflect a face-to-face way to build friendly interactions and cut back the distance between the speaker and the listener. (Nan and Liu, 2013). Hence, 'you' and 'your' are the most precise way for a speaker to acknowledge the listener's presence (Hyland, 2005, p.151).

Personalization Phrases

Personalization was used by phrases that indicate first-person pronouns (I, myself, mine, Zakir, and me). It shows the persuader's belief towards the addressee and the proposed claim. Personalization also displays the importance of the speaker's presence in contributing to a text (Hyland, 1998).

It was noticed that the pronoun 'I' comes with certain kinds of verbs expressing mental processes (such as *I believe*, *I hope*, *I agree*, and *I disagree*). It can also occur with overtly speech act verbs of influential roles (such as *I ask*, *I said*, *I propose*, *I challenge*, *I have quoted*, and *I condemn*). Semantically, first-person pronouns coming with such speech act verbs are information seekers. However, their persuasive power surpasses their semantic sense to get the listener to respond and behave in the way the persuader drives him to (AlNasher, 2010). The pronoun also comes with adjectives where the speaker describes himself '*I am NOT a FOOL*, *I am a Muslim*, *I am a medical doctor*, *I am not a God*, *I am SORRY*, *I'm going to teach you*, *I am a human*, and *I'm not trying to*.' The possessive pronoun 'my' is used when Naik describes his (speech, lecture, tape, question, reason, school, videocassettes, or talk).

Video No.10

"I welcome... I DO AGREE...I do agree...I am NOT talking in numbers... I always say...

look at me... I give you the example"

Video No.11

"I don't know... I don't know... I'm asking... I'm not saying... I'm not saying... I'm asking... I'm not saying... I don't want you.... I'm ready to accept... I got my answer... I will give the complete answer Insha'Allah... I'm giving information... I told you that yesterday... I mentioned in my speech"

Inclusive Expressions

Inclusive expressions play two roles. Firstly, they make the recipient included in the argument discourse. Second, they portray the recipient as a separate entity from the speaker's side. Just like the *direct address to the listener* is pragmatically used to involve the recipient in the process of reasoning, *inclusive expressions* often have the same function as the first plural references.

Three pronouns refer to inclusive expressions (we, our, and us). Three primary purposes show the significance of inclusive expressions. First, the pronoun 'we' represents Muslim unity and the speaker belonging to this community. Second, The plural relation is often extended to involve recipients in the dialogue and the evaluation process of proposals to encourage the recipients to engage in a speech process. Third, they are used to signal the speaker as a separate entity detached from the receiver. However, most we-pronouns used by Zakir Naik can be interpreted to include at least some Muslim attending audience, if not every Muslim watching the address on television.

Video No.22

"later on **we** came to know... today science tells **us**... tells **us** ... today research tells **us**.... what **we** realize... what **we** realize"

Rhetorical Questions

The last commentary category is rhetorical questions. The significance of a rhetorical question is that it is used to create an effect by engaging listeners and making them think, yet it is not intended to elicit a reply. Spurgin (1994: 303) mentions that a rhetorical question "invites assent, can provide a persuasive conclusion to the argument."

Video No. 16

"in my speech how many references were today? so who's more authentic a person who gives the reference the person doesn't give reference?"

"the day you can get 20,000 people for your audience I will debate you (2) now what you can do question answer did I answer your question or not?"

In the above quotations, the questioner challenged Naik that he will beat him one day. Naik replied that he is ready to debate anytime because the opponent has authentic references to rely on and to have 20,000 audiences. As for the first condition, Zakir asks rhetorically, who is more authentic, the debater who has references or the one without references. Indeed, as Naik is well-known for memorizing quotations, he is more authentic. As for the second condition, the questioner may not get such a vast audience, just like the least crowd coming to attend Naik's speeches. Thus, he cannot beat Naik. These rhetorical questions serve to enhance Naik's credibility and leave a good impression on his audience.

Analyzing the metadiscourse markers in Zakir Naik's speeches explains one reason for his fame as an international speaker. His high employment on commentaries sheds light on his interest in engaging the audience in his talk and boosting his high self-esteem and confidence in his arguments. Moreover, Naik powerfully balanced between hedge markers and certainty markers to make his arguments more credible and give the audience the space to influence his arguments.

In terms of the textual metadiscourse markers, Zakir smoothly arranges ideas and introduces proofs and topics organized with logical markers. Moreover, he pays attention to his points being clarified using different code glosses as explained in the next section.

THE TEXTUAL METADISOURSE MARKERS

Textual Metadiscourse aims to identify the textual organization. It explains some devices' textual functions and how they contribute to the strong impact of the text. Whether a speech arouses interest or not depends highly on the construction of the text. A well-organized, smoothly linked, flowing, and fluent text will undoubtedly attract attention (Nan & Liu, 2013).

The table below shows the frequencies of Textual Metadiscourse Markers. The most frequent textual category is Logical Markers (72%), followed by Code glosses (14%). Three groups are almost close in the occurrence, which are Sequencers (5%), Topicalizers (3%), and Reminders (3%). The least frequent category is Announcements (1%).

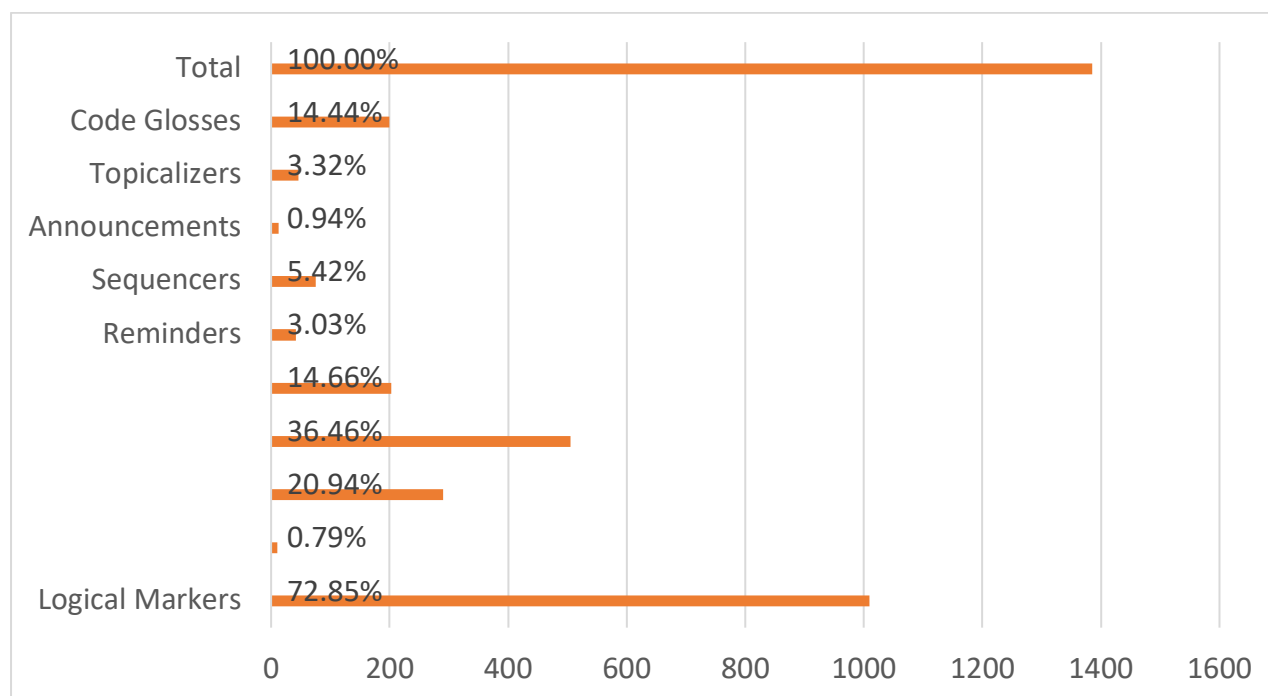


FIGURE 2. Results of Textual Metadiscourse Markers

LOGICAL MARKERS

These indicators express semantic and structural relations between speech stretches and enable the recipients to interpret pragmatic connections by explicitly signalling *additive* 'and, furthermore,' *adversative* 'but, however,' and *conclusive relationships* 'finally, in sum' in the text (Dafouz, 2008). These devices help form a clear and coherent text by relating individual propositions and other discourses. Their use is dependent on the knowledge relationships between participants and the speaker's assessment of what needs to be made explicit in his persuasive argument.

Additives

The first subcategory of logical markers is Additives. They play an essential role in the organization of a text as they bridge the sentences together. Ben-Anath (2005) asserts that additives are characterized as highly unconstrained as they signal that a sentence preceded by an additive merely elaborates upon the information conveyed in the previous sentence. The employed additives in the data included (*and, then, furthermore, in addition, /moreover, also, besides, plus, too, as well, along with And, furthermore, in addition, moreover, also, as well as, additionally, plus*). However, the focus will be only on the additives which perform a

Metadiscourse function, i.e., those which build up internal relations between text segments. Thus, Conjunctions used mainly for syntactic operations are not considered in the analysis.

The examples of additives are taken from one video only. They show the different types of additives employed. The mostly employed s 'and' which adds nouns, adjectives, links ideas, whole sentences, or starts a new argument. The other additive devices 'furthermore, then' are also employed to add information.

Video No. 17

"Quran **and** Islam... face **and** hands... **and** it is not ... it is **also** mentioned... head **then** she ... **and** IF we... **and** sexy ... **Furthermore**, one **more** article came in... shaking **and** is no ... societies (1) **and** different ... rules **and** regulations ... modest (.) **and** they feel"

Adversatives

The second subcategory of logical markers is Adversative markers. They express opposition or contrast between two statements and build up the logical progression of the argument. Adversatives located in the data include 'but, still, yet, whereas, while, nonetheless in contrast Or, between, but...regardless, unless, except for, rather, even, irrespective, whether neither, either. It might be argued that since Zakir Naik is not a native speaker, he tends to use the adversatives 'but, even, and or' more than other adversatives. Just like in the examples below where 'but' has been repeated four times.

Video No.19

"marry (.) **BUT** ... marriage (.) even if you marry a direct father, daughter ... son (.) **or** your uncle ...cousin (.) but **NEGLIGIBLE** very ... better or medical books ... bush (.) **but** comparative... ways (.) **but** this report ... once **or** twice ... **EVEN** vegetarians have sugar brother ... for you (.) but there're"

Conclusive

The third subcategory of logical indicators is consecutive indicators. This category seems to be like a director for the understanding of the recipient. It suggests the relationship between the cause and effect of the claim negotiated by the addressee. Consequently, the terms found in the data include 'so, and that is the reason, and that is why'. Another recurring phrase that indicates the conclusion of Naik's turn or answer was 'hope that answers the question.' Such a phrase shows that the answer is over unless the addressee is not satisfied with the answer yet.

Video No.13

"**Hope that answers the question** sister"

Video No.14

"**hope that answers the question** brother"

Video No.16

"**now** what you can do question answer"

Video No.22

"and **finally** you land up by"

Consecutive

This marker tends to be director-like for the interpretation of the recipient. It tells the addressee the cause and effect of the relationship of the plan negotiated in the claims. The words of consecutive in the data include 'So, therefore, and that is the reason.'

Video No.11

"EVERY child when he's born ... **so** the more appropriate word ... **therefore** I'm Robbing... **so** if a child is not ...**so** if a Muslim does ... **so** once the message comes ... **therefore** I'm robbing... **so** on the day of judgment... **therefore** Allah says that ... **so** on the day ... **so** on the day of judgment"

REMINDERS

Reminders refer to previous sections in the text to retake an argument, amplify it, or summarize some of the previous argumentation) (Dafouz, 2008). Thus, they join topics together throughout a logical relation that precedes the markers to what follows them. The employment of reminders in the data shows that retrieving previous information, through reminders, is given more emphasis in warranting the point argued for than announcement (e.g., as I said before).

Video No.15

"**again** (.) this is not compulsory if someone kills someone (.) it's not compulsory he has to be killed Islam....death on that because for that again the punishment is death ... Islam has a system of Hijab **which I mentioned in my talk** ... the woman should follow the Islamic Hijab **which I mentioned earlier** (.) after that if any man commits rape he gets capital punishment"

SEQUENCERS

Sequencers are phrases that mark particular positions in a series, such as: *then after that, the first second, on the one hand*, etc. They are used to organize the argument by placing conclusions, proofs, and statements within each row. The examples below illustrate the many sequence markers used in the data

Video No.15

"**Now** there are two exceptions where Islam gives permission where you can kill any other human being **number one** is (.) if that person has committed a murder which comes in your scope of question honor killing (.) **Number two** is creating Fasad"

"**the second case** where a person can... I mentioned earlier (.) **after** that if any man commits rape he gets capital punishment ... **first** I will give him five years rigorous imprisonment ...**after the imprison and after the let free** more than 95 percent commit rape AGAIN"

TOPICALIZERS

Topicalizers are employed to indicate a topic shift or return the listener to the intended proposal after digression. Additionally, they focus their attention on the topic of a text segment. Examples of employed Topicalizers in the data are 'with regard to, in terms of, in the case of, as far as, as for, regarding, concerning, going to, for your information, coming to, in Islam, now, and let me.' Below are some examples:

Video No.1

"**as far as music is concerned**... in terms of the hijab reason"

The questioner asked why music and dancing are forbidden in Islam; thus, Zakir replied for music, and one of the reasons is concerned with the hijab point of view, and Naik is moving from one point to the other in a coherent and organized order with the help of Topicalizers and other textual metadiscourse markers.

ANNOUNCEMENTS

This category refers to the expressions that announce the upcoming material (Hyland, 2005). They are the least frequent textual markers in the data. This may be explained by the fact that Zakir Naik prefers to introduce his topics and subtopics in the text without using overt markers, probably because the main topic is clearly stated in the lecture or the interrogator's question. Moreover, ZA presents knowledge as it continues in its full position, i.e., there is no need to refer the listener further or interpret the concept any further. Thus, *announcements* may add additional information or relevant resources that do not influence the proposition's understanding if they are dropped out. The following examples are representative:

Video No.20

"I have a formula which will not antagonize any human Being ... what is DIFFERENT we'll discuss tomorrow ... we can discuss Tomorrow ... will discuss tomorrow"

CODE GLOSSES

The term 'code gloss' refers to the expressions used to add more information to a particular point (Hyland, 2005). Hyland (1998:232) demonstrates that the presentation form's choice and the level of clarity and explicitness in the argument reflect the writer's sensitivity towards the audience's needs. Five kinds of code glosses are classified in Dafouz's (2008) model. They are found in translation, elaboration, paraphrasing, explanations, and exemplification.

- a. *In translation*, such as when Zakir Naik translates non- English references into English or into Indian if the listener is Indian. Translation helps make the audience familiar with different tongues and the propositional content argued about, consequently enhancing the claims' comprehensibility. Moreover, translating references shows the persuader's abilities and knowledge, leaving a good impression on the listener.

Video No.12

"and the Quran says in Surah A'l Emran chap number 3 verse number 85 Allah says "كل نفس ذائقة الموت" EVERY soul shall have a taste of death."

- b. Zakir Naik used the phrase *In elaboration*, such as when he mentions more details of a point. The widespread use of 'elaboration' is anticipated in the videos as most topics are controversial. Furthermore, in speech, repetition and additions are expected more than in writings. A high frequency of elaboration also involves the persuader's willingness to control any improper viewpoint or explanation in his elaborations.

Video No. 12

"if you read the Veda (.) the Vedas speaks about one God (.) no idol worship (.) the Veda says (.) there is a ratio to come (.) the calculator to come (.) he will show you good things (.) that calculator is the prophet Muhammad Salal Allahu Alayhi wasalam his Quran is the last and final revelation of Almighty God to the last and final messenger prophet Muhammad peace be upon him read this message accept it so that there is peace in this world AS WELL AS IN akhirah."

- c. *In paraphrasing*, such as when Naik paraphrases what the interlocutor is asking about, so both the listener and the audience pay more attention to a specific point.

Video No. 12

"in THIS world this life is the test for the Hereafter (.) this life is a test for the Hereafter, and every SOUL shall have a taste of death."

- d. *In explaining* the definition of some concepts. For instance:

Video No. 12 "that means there is something that the human being is LOSING"

- e. *In exemplifying* a given proposition to make it more visualized and comprehensible like in **Video No.12**, "example animal when he dies (.) as compared to a human being"

The current paper results are similar to Sukma (2017), who found the high frequency of commentaries and attitude markers in Barack Obama's 2012 campaign speeches. Thus, the author concluded that building emotional bonds is significant for influential speakers. Such findings are in line with a politeness point of view in Sholihah's (2018) study, which found out that Naik mostly applied PP using in-group identity markers to show closeness as if he and the audience are part of a more prominent family. The findings also align with AlNasher (2010), who found that Deedat uses Commentaries mostly in his arguments and then certainty markers. It is worthy to say that Deedat was most known for his frequent public arguments with Christian priests and lecturers on interfaith issues. His main points of contention revolve around Islam, Christianity, and the Bible. Deedat's goal was to provide Muslims with theological means to defend themselves against the strong missionary efforts of various Christian churches. Therefore, such debates should employ commentary markers and other metadiscourse markers of persuasion. However, Alnasher (2010) and Nan and Liu (2013) found that Evidentiality was more frequent than Hedges. Such similarity between Zakir Naik and Deedat is justified by the fact that Deedat was his teacher. Nonetheless, the results contradict Nan Yippie (2013), who studied Steve Jobs' speech, and Sari (2014), who studied Michelle Obama's speech and found that both speakers relied on self-mentioning markers, i.e., personalization markers and certainty markers, more than other interpersonal markers.

Based on the findings, Zakir Naik's discourse is rich of metadiscourse markers of persuasion that considered engaging the audience in the persuasion process through heavy employment of commentary markers. Such commentary engaging markers are characteristics of Islamic speeches, as Abdel-Moety (2019) mentioned that they show the "communicative and engagement nature of Arabic religious sermons". These sermons rely on the Holy Quran and Prophetic Hadith which are full of commentary markers (Vasheghani & Dastjerdi, 2019). Moreover, hedges and certainty markers have been balanced to make his argument neither too harsh nor too soft. From the usage of interpersonal Metadiscourse resources, it becomes clear how Zakir Naik bridges himself with his audience, projects his ideas and attitudes and builds a harmonious relationship with the audience.

Zakir's discourse needs to establish an agreement with the addressees points by addressing different topics in one single question-answer video. Therefore, careful and excellent employment of Logical markers and code glosses was found in his discourse.

This paper's findings have significant implications for ESL learners to enhance their persuasion abilities to present their ideas more persuasively, analyze persuasive speeches and articles, and identify such linguistic markers more practically. These findings imply that the examined features can enhance teachers, speakers, and influential people's speaking and persuasive communication.

CONCLUSION

This paper has analyzed the Metadiscourse Markers in 25 videos of the international speaker Dr. Zakir Naik based on Dafouz's (2008) model for interpersonal and textual metadiscourse markers. This data-driven study found that the most employed interpersonal metadiscourse marker in Naik's videos were commentaries, while logical markers were the most frequent in the textual metadiscourse markers.

Generally, Zakir Naik has effectively developed and promoted his arguments via the extensive use of various metadiscourse tools while establishing an excellent relationship with the audience to attain a continuous relationship. The findings also argue that a fruitful approach to exploring the interpersonal and textual definitions of language categorizes Dafouz-Milne of metadiscourse markers as a powerful methodological tool in discourse analysis. This research is limited to the Islamic discourse of persuasion and it does not address the figurative speech

of persuasion. Secondly, the study is confined to Zakir Naik's English discourse; thus, it does not tackle discourse in his mother tongue, and it is not meant to defend him or to shield him from controversies.

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