

**AN ANALYSIS OF ILLOCUTIONARY ACTS IN NOUMAN ALI KHAN'S  
SPEECHES**

**THESIS**

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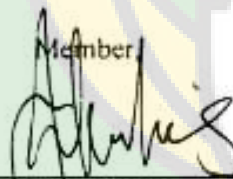
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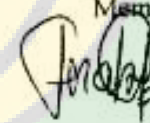
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**SURAT PERNYATAAN KEASLIAN**  
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**An Analysis of Illocutionary Acts in Nouman Ali Khan's Speeches**

adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya**. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikian surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 2 Desember 2019

Saya yang membuat surat pernyataan,

  
  
  
A R - R 6000  
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In the name of Allah, the Beneficent, the Merciful. Innumerable thanks to Almighty Allah SWT for giving me strength, health, courage and guidance to accomplish this research. His continuous grace and mercy was with me throughout my life and ever more during the tenure of my research. Peace and salutation to our Holy Prophet Muhammad SAW for enabling us to recognize our Lord and Creator.

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## ABSTRACT

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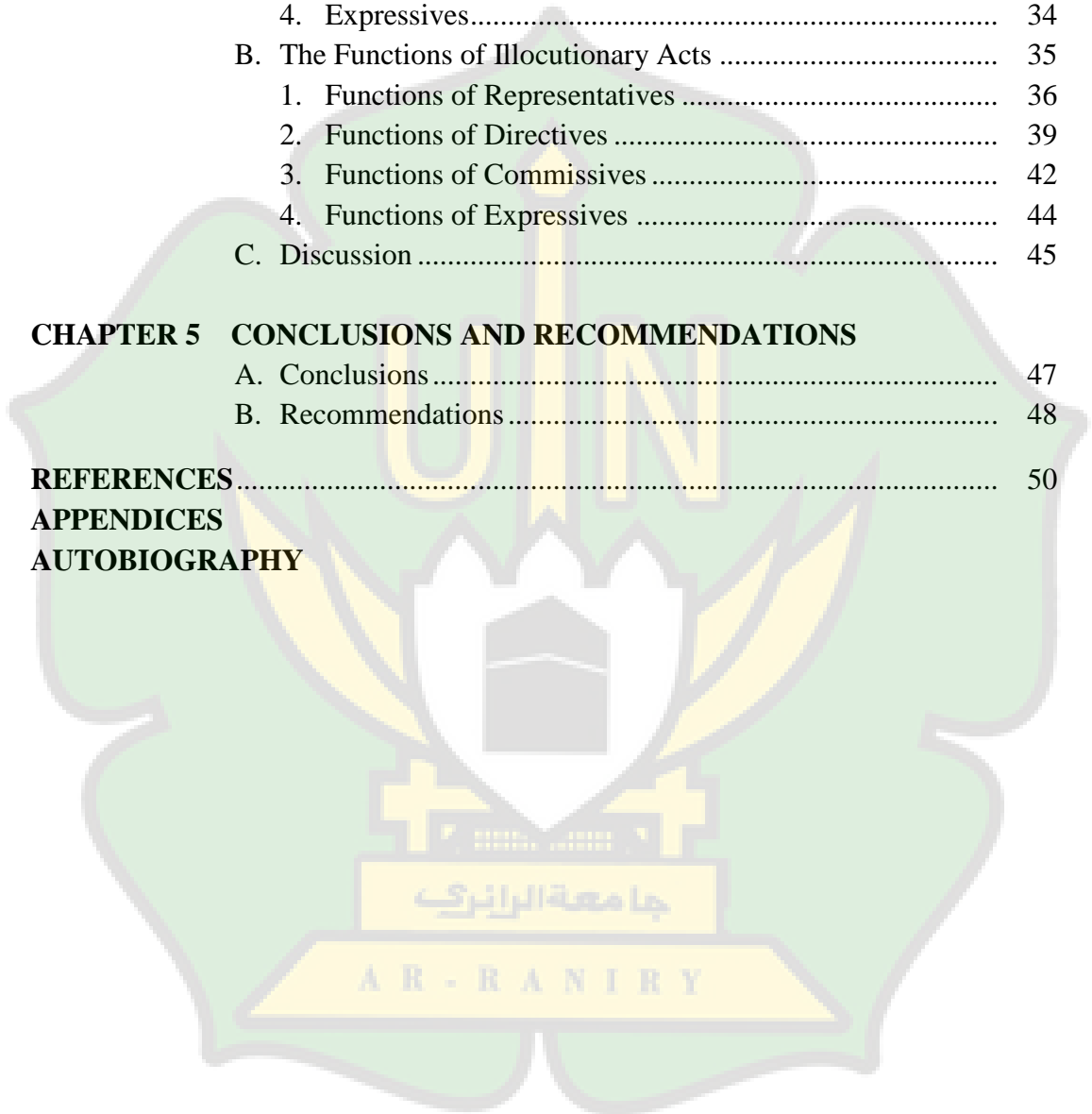
This study investigates the use of illocutionary acts in Nouman Ali Khan's speeches. The aims of this study are not only to identify the types of illocutionary acts, but also to analyze the functions of the types of illocutionary acts found in the speeches. This study used descriptive qualitative method in conducting the research. The data were collected using the textual analysis and open coding then they were classified into some categories based on John. R. Searle's theory. There were three speeches by Nouman Ali Khan in a seminar "When Muslims Works Together" at Islamic Association of North Texas (IANT) that were used as the data sources in this study. The results of this study showed that there were four types of illocutionary acts; representatives, directives, commissives and expressives. The representatives was the most frequently types of illocutionary act appeared in the speeches, i.e., 306 utterances or 63.22% with five functions; informing, stating, describing, reminding and concluding. Then, the second most frequently types of illocutionary act appeared in the speeches was directives, i.e., 144 utterances or 29.75% with five functions; suggesting, commanding, inviting, forbidding and questioning. Commissives occurred in 22 utterances or 4.55% with two functions; promising and warning. Expressives was found in 12 utterances or 2.48% with two functions; praising and expressing hope or wish. Declaratives types was not identified in the speeches as it requires specific circumstances to perform declaration statements.

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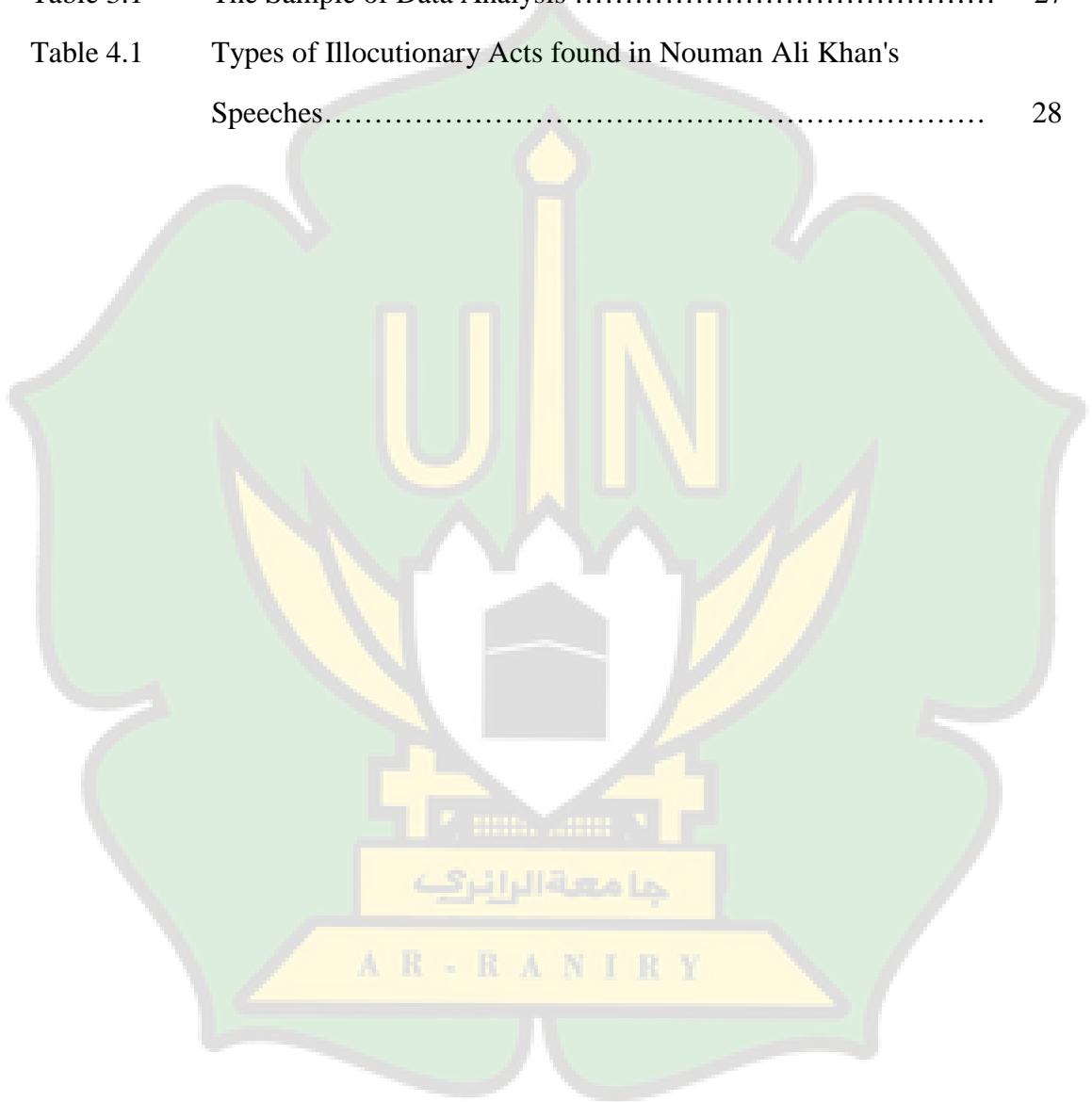


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## CHAPTER I

### INTRODUCTION

#### A. Background of Study

Language has an important role in daily life as a media of communication and it is interesting to be discussed, as it can be used in many sectors and indirectly can influence the listener or the audience. Holtgraves (2002) defines language as a system that enables people to communicate or transfer propositions among themselves. An effective communication with other people can be achieved in various ways that one of them is by speech. Speech is the ability to speak performed by a person to express opinions or ideas about something important to the audience. A speech must have a purpose and it functions as transmitting information to the listener.

The study of what utterances mean is very crucial to language learning since understanding is the basis of linguistic communication. Yule (2006) states that the study of utterance's meaning is called pragmatics. Moreover, Akmal (2017) argues language is frequently defined as an essential pragmatic aspect of human ability to communicate. Based on the discussion above, pragmatics as the study of language is based on the point of view of the speakers, especially the choices they made, the constraints they found in using the language and the effects of the language they used to the audience in act of communication. However, usually the listener can misunderstand the meaning of utterances the speaker conveyed. Therefore, speech act as an aspect of pragmatic study aims at

observing the intended meaning behind the utterances.

In achieving communication goals, speakers do not only convey any utterances but also there is an action embedded in their speech. Isna & Sari (2017) argue that people do not only produce grammatical structures of utterances to express themselves, but also to perform action by using those utterances. Every utterance spoken by individuals in actual life consists of the speech acts that have many functions such as commanding, warning or expressing the purposes of the speaker.

Additionally, in analyzing the speech act consisted in utterances, Austin (1962) states that speech acts are divided into three categories, which are locutionary, illocutionary and perlocutionary acts. These speech acts are related to each other. The locutionary act gives a literal and textual meaning of an utterance. Furthermore, illocutionary act functions as providing an intended meaning behind an utterance. Therefore, the illocutionary act affects certain actions performed by the listeners. These actions are called perlocutionary act.

Following the speech acts, the focus of this study is the illocutionary act. Hashim (2015) argues that illocutionary act is the core of any speech act's theory. It is interesting to analyze illocutionary acts in terms of understanding the function and the intended meaning of an utterance. Illocutionary act has some different types. Searle (1975) in Levinson (1983) proposed that there are five classifications of illocutionary act, i.e., representative, directive, commissive, expressive, and declarative. Illocutionary acts are used to analyze any utterances that the listener

and the speaker produce. Thus, in this study, the writer used illocutionary act based on Searle's theory to analyze the speech.

The illocutionary act is classified by Searle (1999) into five categories. The first category is representative that includes assertions relating to true or false value. The words included in the representative are stating, believing, claiming, complaining, concluding, and informing. The second category is directive that functions to get the listener to do something. The words included in directives are advising, asking, forbidding, commanding, recommending, requesting and suggesting. The third category is commissive that results in an obligation to speaker. This category of illocutionary act shows the speaker's commitment to do something. The words included in the commissives are guaranteeing, offering, promising, and threatening. The fourth category is expressives that express feelings and attitudes of the speaker. The words included in expressives are apologizing, blaming, congratulating, pardoning, praising, thanking and condoling. The last category is declarative as a speech acts that performed declarative statements. The words included in declaratives are appointing, dismissing, naming, resigning and sentencing.

Nouman Ali Khan was chosen to be the subject of this research since he is one of the most popular Islamic speakers in recent time. As a well-known American Muslim speaker who grew up in New York City, he gives lectures with the aim of spreading the universal message of Islam. He is chosen as one of the 500 most influential Muslims in the world by the Royal Islamic Strategic Studies Center of Jordan. Nouman is an Islamic lecturer who is extremely popular among

young Muslims not only in the United States but also around the world, including Indonesia. Until 2006 Nouman worked as an Arabic Professor in the Nassau Community College teaching more than 10,000 students through traveling seminars and programs. Nouman is now one of the most influential young western academics, with two million likes on Facebook and over 21 million YouTube video views for his Bayyinah Institute.

The interest of this study is to analyze the speech delivered by Nouman Ali Khan's Islamic lectures and to see the types of illocutionary act used in his religious speeches. In his lectures' videos, Nouman discussed many important issues such as Islam phobia, hypocrisy, parenting, misconceptions about Islam and many other relevant topics that are interesting to be analyzed. This study focuses on three topics of Nouman's speeches; Volunteer Discipline, Giving Opinion & Voicing Concern, and Qualities of a Leader. The study analyzed the context underlying Nouman's speeches in order to achieve a comprehensive understanding of illocutionary acts consisted in the speechess. In addition, this study elaborated more about the intention of Nouman's utterances in his lectures' videos and also identified each function of the classifications of those illocutionary acts.

## **B. Previous Studies**

Several previous studies that had similar characteristics with this study were used as the references. A study conducted by Ismail (2013) analyzed the illocutionary act of Jokowi's campaign speech on "*Mewujudkan Jakarta Baru*".

This study attempted to analyze political campaign speech of Jokowi for Jakarta gubernatorial election. In his study, the writer found that Jokowi mostly used representative speech act in his campaign speech. Then, there was a study conducted by Dianty (2017) that analyzed the illocutionary acts performed by the main character in “Divergent” movie by Neil Burger 2014. The aim of this study was to find out the dominant types of illocutionary acts used by the main character. Based on the result of the analysis, it was found that Beatrice (Tris) as the main character used all types of illocutionary acts in “Divergent” movie and representative acts were the most frequently used.

There is also a study conducted by Wiratama (2017) that analyzed illocutionary acts on Donald Trump inaugural speech. This research analyzed and found 24 data of illocutionary acts used by Donald Trump, those were 13 data of representatives, 2 data of directive, 4 data of commissive, 3 data of expressive and 2 data of declaration. Another study conducted by Islami (2018) analyzed illocutionary acts used in junior high school students’ textbook that was titled “When English Rings the Bell” Grade VIII. This study showed that there were four types of illocutionary acts found in the textbook, i.e., directives, representatives, commissives, and expressives. Within total data 178 forces of illocutionary acts, directives was the most frequently used in 68 utterances or 32.81%.

Moreover, based on the previous studies mentioned above, it could be concluded that most of studies about illocutionary acts were about political speeches, movies and books to analyzes illocutionary acts. However, there were



only few references analyzed Illocutionary acts used in religious speech. This motivated the researcher in analyzing Illocutionary acts in religious speech.

### **C. Research Questions**

Based on the background presented above, the problems of this study are formulated into two specific questions below:

1. What are the types of illocutionary act applied by Nouman Ali Khan in his speech?
2. What are the functions of illocutionary act that Nouman Ali Khan used in his speech?

### **D. Research Aims**

In accordance with the problems of the study above, the aims of the study were as follows:

1. To describe the types of illocutionary act applied by Nouman Ali Khan in his speech.
2. To discuss the functions of illocutionary act that Nouman Ali Khan used in his speech.

### **E. Significance of Study**

The significance of the study is distinguished into two: theoretically and practically. Theoretically, the result of this research will give contribution on the development of pragmatic study and will enrich the theories about the analysis of illocutionary acts utilized by Nouman Ali Khan in his Islamic speeches which are

used to persuade, to advice and to influence people. Practically, this study will give the following significance:

1. This study can be used by the language learners to increase their knowledge and skills in analyzing speech act. From this study, language learners will have more understanding how a language is used to carry certain actions, especially in religious speech.
2. This study will help linguistics lectures as it provides information and knowledge about the model of speech acts, typically illocutionary acts. Therefore, this study may become linguistic learning sources.
3. The result of this study is expected to give a useful information for future researcher who wants to discuss the related topic on speech act, especially in the types of illocutionary acts. In conducting speech act analysis, hopefully this study will be a reference for future researcher.

#### **F. Terminologies**

There are some terms that need to be defined to avoid misunderstanding in this paper:

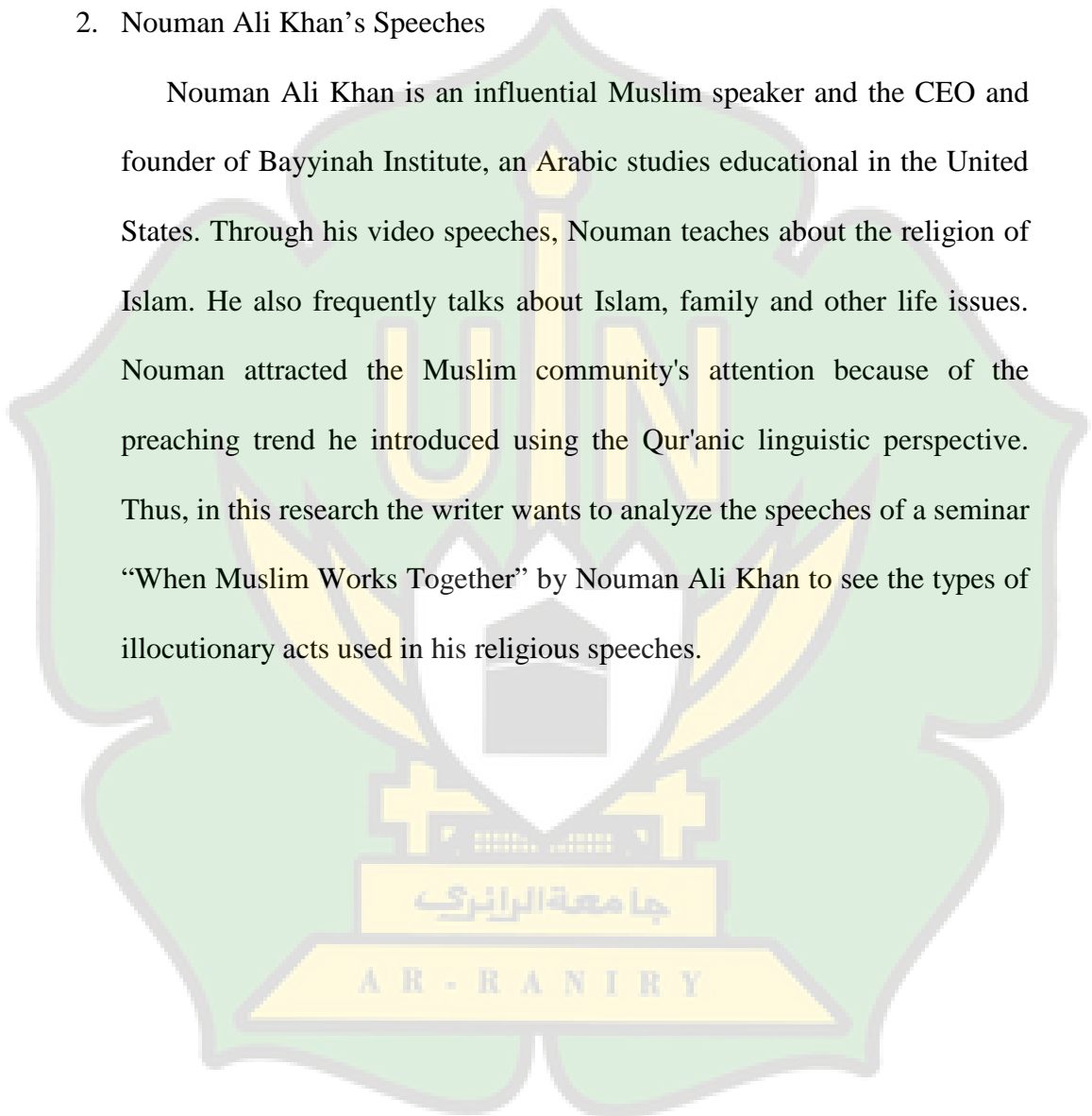
##### **1. Illocutionary Act**

In his investigation of the various aspects of speech acts, J.L. Austin introduced the concept of illocutionary acts into linguistics. Illocution is an act which is performed by saying something e.g. warning and asking. Austin (1967) said that "the performance of an act in saying something" is an illocutionary act. In this case, a person does not just say something, but

does something if conditions are met in the future. Therefore, in this research the writer wants to focus on the analysis of the illocutionary act applied by Nouman Ali Khan's speeches.

## 2. Nouman Ali Khan's Speeches

Nouman Ali Khan is an influential Muslim speaker and the CEO and founder of Bayyinah Institute, an Arabic studies educational in the United States. Through his video speeches, Nouman teaches about the religion of Islam. He also frequently talks about Islam, family and other life issues. Nouman attracted the Muslim community's attention because of the preaching trend he introduced using the Qur'anic linguistic perspective. Thus, in this research the writer wants to analyze the speeches of a seminar "When Muslim Works Together" by Nouman Ali Khan to see the types of illocutionary acts used in his religious speeches.



## CHAPTER II

### LITERATURE REVIEW

#### A. Pragmatics

Pragmatics is a branch of linguistics studies which was developed in the late 1970s. It studies about how people understand and produce communicative acts. According to Yule (1996, p.3) “pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener”. This definition shows that it is very important for the listener to understand the real meaning performed by the speaker in communication. In addition, he defines pragmatics as the study of contextual meaning. In this context, pragmatics focuses on the ability, or proficiency to make a use of language that relates to determinant factors of communicative acts.

Pragmatics discusses about the structure and form of language to the situation context and closely related to the atmosphere of hearer, speaker and surroundings. Related to these atmospheres, language users must have communicative competence. Danao (2015) states that communicative competence is the ability to use language as their functions in a communicative situation that is in a spontaneous transaction involving a person or group of people. Moreover, pragmatics studies also necessary to explore how listeners can make inferences about what is said in order to reach at an interpretation of the speaker’s intended meaning. This type of study explores the way a significant part of what is recognized can be a meaning, as part of what is communicated.

Another expert has different definitions of pragmatics. According to Levinson (1983) pragmatics is the study of those relation between language and context that are grammatical, or encoded in the structure of a language. He also added that pragmatics is the study about the ability to use language and to make the sentence which has relationship with the context. It can be said that pragmatics studies about language and its context. Pragmatics studies the context within which an interaction occurs as well as the intention of the language user. Pragmatics also explores how listeners and readers make inferences about what is said, or written in order to arrive at an interpretation of user's intended meaning.

On the other hand, Cutting (2008) states that pragmatics and discourse analysis study the relation of language to contextual background features which study context, text and function. Pragmatics focuses on what is not explicitly stated and on how to interpret an utterance in situational contexts. They are concerned not so much with the sense of what is said as with its force, that is, with what is communicated by the manner and style of an utterance.

Studying language via pragmatics approach leads to know the nature of language. It leads to a deep analysis of what message that is brought in an utterance said by a speaker. It gives the advantages that one can talk about people's intended meanings, their assumptions, their purposes or goals, and the kinds of actions performed in utterances.

## **B. Speech Acts**

Speech act was introduced and developed by Austin in 1962. Many scholars perceived that this theory was found before 1962, but it was intentionally spread in 1962. That is why Austin was well known as the founding father of speech act theory. This theory was further developed becoming more systematized by other philosophers (e.g., Searle, 1969; Stubbs, 1983; Cook, 1989; Renkema, 1993; Yule, 1996; Aitchison, 2003).

Speech act is the core theory of linguistic communication. This theory focuses on how speakers use a language and how listeners' knowledge impacts on the way they understand and interpret the speakers' utterances (Deborah, 2002). According to this concept, Yule (1996) argues that based on speech act's basic theory, language is used not only to explain a term, but also to perform an action. It means that in understanding utterances, interpreting meanings of certain sentences is not enough because identifying an act also must be done. As a result, based on this component, this study aimed at finding out what utterances do, how they can be used, and how we used them in a speech.

### ***1. Definition of Speech Acts***

Actions that produce a speech is named as a speech act. Aitchison (2003) infers that speech act is a number of utterances behaving like actions. He also explains that to utter a sequence of words, the speaker often tries to achieve some effects with those words; an effect which might in some cases have been accomplished by an action. The speaker can choose an utterance in which there is

a presupposition and implication of a special nature in expressing his feelings. It can also be said that act of speech as a psychological of individual phenomenon and the sustainability is determined by the ability of the speaker in dealing with certain situations.

Akmal, Rahmat & Risdaneva (2017) argue that the action performed by the speaker with the actual utterance is called speech act. Moreover, Hasibuan (2005) argues that the theory of speech act considers semantics with broader context coverage in communication. More simply, Yule (2006) states that speech acts are actions that are displayed through speech. Based on the definitions above, it is inferred that speech act is a core in the pragmatic that covers broader semantic context in communication.

In speech acts, an action conveyed through language or speech focuses on the meaning or purpose of the speech delivery. Yuliza (2013) believes that the speech act represents an utterance that directly and indirectly asks others to act, to invite, to offer, to refuse and the like. Mulyana (2005) defines the speech act in terms of function of language as a means of action. In other words, speech acts are interpreted as expressions that imply either implicit or explicit intent and contain specific implicative.

## ***2. Speech Acts Classification***

Speech acts were differentiated based on their purposes. Whenever one person speaks to another, the speaker has some purposes or intention in producing an utterance that allow the listener interpret the utterance. The speaker wants to be

understood and the listener wants to understand. In this case, the listener must be able to analyze the speaker's intention so that the communication between them runs well. Austin (1962) states that in issuing an utterance, a speaker can perform three acts simultaneously; locutionary act, illocutionary act and perlocutionary act. Astika, Daulay and Saragi (2017) explain clearly about the three classifications of speech acts.

**a. *Locutionary Act***

Locutionary act is a speech act which is more easily understood as it deals with the literal meaning of the speech. According to Umar (2011), locutionary act is a speech act to state something. This speech act is called the act of saying something. Meanwhile, according to Chaer and Leonie (2010), locutionary act is the speech act which states something in the sense of "saying" or speech act in the form of a meaningful and understandable sentence. Searle (1985) calls this locutionary act by the term propositional act because this speech act is only related to the meaning.

The example of locutionary act can be seen in the following sentences:

- i. It's so hot in this room.
- ii. The package is heavy.

The two sentences above represent the actual condition. The first sentence refers to the temperature of the room and the second sentence refers to the weight of the package.



### **b. *Illocutionary Act***

Illocutionary act has a broader purpose than the locutionary act because it is not just a speech that conveys information, but more than that. Umar (2011) explains that a speech does not only function to convey or to inform something, but also to do something. When this happens, the speech act formed is illocutionary act. The illocutionary act is called the act of doing something. Illocutionary act can be a performative sentence. As Chaer and Agustina (2010) state that illocutionary act is a speech act that is usually identified with explicit performative sentences. These Illocutionary acts are usually concerned with granting permission, saying thank you, telling, offering, and promising.

Illocutionary act can be the real description of interaction condition. For example:

1. It's so hot in this room.
2. The package is heavy.

Based on the example above, the first sentence shows a request to turn on the air conditioner and the second sentence shows a request to lift up the package.

### **c. *Perlocutionary Act***

An utterance conveyed by someone often has a perlocutionary force or effect on the person who listens to it. This effect may be intentionally or

unintentionally created by the speaker. The speech act intended is to influence the opponent's utterance is called perlocutionary (Umar, 2011). This act is called the act of affecting someone. According to Chaer and Agustina (2010), perlocutionary act is a speech act related to the speech of others in connection with the attitude and nonlinguistic behavior of others. Furthermore, Nadar (2008) explains that perlocutionary act serves to influence the opponent's utterance such as embarrassing, intimidating, persuading, and so forth. For example:

1. It's so hot in this room.
2. The package is heavy

From the example above, it can be inferred that the first sentence is uttered by someone while turning the air conditioner on and the second sentence is done by someone while lifting up the package.

Based on the three types of speech acts, it can be concluded that in uttering a speech act, speaker does not only produce utterances containing grammatical structures and words, but they also perform actions via those utterances. By knowing the classification of speech act, it will be easier to understand and analyze the differences each of types.

### **C. Illocutionary Act**

#### ***1. Definition of Illocutionary Act***

Illocutionary act is defined as an act that uses utterances to perform a function. According to Searle (1969), the illocutionary act is an act performed in

speech. To deliver a speech, a speaker does not only produce utterance with no purpose. In other words, illocutionary act is the real actions that are performed by the utterance. Yule (1996) claimed that the illocutionary act indicates how the whole utterance is to be taken in the conversation. From this, it also follows that 'the illocutionary speech act is communicatively successful only if the speaker's illocutionary intention is recognized by the hearer. It can be both oral and written or even it is expressed through some other communications such as sign language.

Searle (1999) divides illocutionary acts into five categories; representative, directive, commissive, expressive and declarative. These types are used to express the actions of the speaker through his utterance. Representatives is applied to state what the speaker believes to be the case or not; directives was applied by the speaker to get someone else to do something, and to express what the speaker wants; commissives is applied to commit others to some future actions, express the speaker's intention; expressives is as applied to state the speaker's feeling including the experience; and declarations is applied to change the world via utterance of the speaker.

## **2. Illocutionary Acts Classification**

A number of different scholars reveal different illocutionary acts classifications which actually are originated from Austin's. Oluremi (2016) pointed out that Austin's illocutionary acts classifications include verdictives, exercitivities, commissives, behabitives, and expositives. However, a popular American philosopher, John. R. Searle (1962) extends the ideas, making his

taxonomy a reference framework of illocutionary act classification used by many researchers conducting research on illocutionary act classification.

This study analyzed the speaker's utterance that focuses on the types of illocutionary acts by Searle (1999). Searle's classification is used because it is actually more specific and detail than other classification. Searle (1999) classifies the communication function in illocutionary act divided into five types; assertive, directive, commissive, expressive, and declarative. Yule (1996) represented a table of the five speech acts classification based on the theory of Searle. The table below will give the brief explanation about the relationship between speech act types and language functions.

Table 2.1

*Searle's speech acts classification (Yule, 1996, p. 53)*

<b>Speech Act Type</b>	<b>Direction of fit</b>	<b>S = Speaker; X = Situation</b>
Declarative	Words change the world	S causes X
Assertive	Make words fit the world	S believes X
Expressive	Make words fit the world	S feels X
Directive	Make the world fit words	S wants X
Commissive	Make the world fit words	S intends X

The fifth forms of speech that shows the functions that can be summarized in the following section.

**a. Representatives**

The purpose of a speaker in performing representatives is to commit him or herself to the belief that the propositional content of the utterance is true. Statements of fact, assertions, conclusions, and descriptions, are the examples of this type of speech acts. The acts in which the words show what speakers believe. It also refers to speech act that describes statement of a fact, a report and a conclusion. Yule (1996) said that this kind of speech act that assert what the speaker believes to be the case or not. It includes the acts of stating, describing, informing, reminding, concluding, and reporting.

) *Stating* is something that someone says or writes officially, or an action done to express an opinion, for example: “It aims to develop student’s skill in art”.

) *Describing* is to give an account in words of someone or something, including all the relevant characteristics, qualities or events, for example: “The land is named Dominica, it is a small mountainous island covered with lush rainforest.”

) *Informing* is to give or impart knowledge of a fact or circumstance, for example: “I inform you that our government makes a wrong policy for rising up the cost of oil.”

) *Reminding* is to make someone think of something they have forgotten or might have forgotten, for example: “We would like to

remind all our guests to leave their keys at reception before they depart.”

- ) *Concluding* means that the speaker wants to make speeches based on the previous description or bring (something) to an end, for example: “So, Kylie Jenner never performs without her high heels and her imitation eyelids”

### b. Directives

This act namely the form of speech intended speakers to create the effect that the hearer takes action. It makes the hearer doing something through words. Leech (1996) defines directive as an intention to produce some effect through action by the hearer. They do what the speakers wants. Directives includes the act of commanding, inviting, requesting, advising, suggesting, forbidding, and questioning.

- ) *Commanding* is the function used to ask or order someone to do something in direct way, for example: “Be sure you have already shopped around for the best price before you make your purchase”.
- ) *Inviting* is to request someone to go somewhere or to do something, for example “Let’s have a dinner on Sunday.”
- ) *Requesting* can be defined to ask or order someone to do something in indirect or polite way, for example: “Please lend me your book”.
- ) *Advising* is to offer suggestions about the best course of action to someone, for example: “I strongly advise you not to do this”.

- ) *Suggesting* is to mention an idea, possible plan, or action for other people to consider, for example: “You should stay at home, you have got a high temperature.”
- ) *Forbidding* is used usually to ask or order someone not to do something. It can be defined that the speaker prohibits the hearer from doing something, for example: “Do not try to talk if you’re not dead, it’s only because you’re hit in the lung not in the heart.”
- ) *Questioning* is expressed by the speaker in order to get the reply, answer, or information from the listener, for example: “Did you take your vitamins this morning?”

### c. Expressives

This is a form of speech that serves to express or show the psychological attitudes of speakers towards a situation. Yule (1996) said that expressives speech act state what speaker feels. They can be caused by something the speaker and the hearer does, but they are about the speaker’s experience. The paradigms of expressive verbs are thanking, congratulating, apologizing, condoling, pardoning, and welcoming.

- ) *Thanking* is to express to someone that you are pleased about or are grateful for something that they have done, for example: “That is very kind of you for helping me finishing this job, thank you very much”.

- ) *Apologizing* is to tell someone that you are sorry for having done something that has caused problems or unhappiness to them, for example, “I apologize for stepping on your toe”.
- ) *Congratulating* is to praise someone and say that you approve of or are pleased about a special or unusual achievement, for example: “Congratulations on the birth of your lovely baby son”.
- ) *Pardoning* is to forgive someone for something they have said or done. This word is often used in polite expressions, for example: “Pardon sir, could you explain again?”.
- ) *Expressing Hope/Wish* is to expecting something possible to happen in the future, for example: “I hope that my next exam will be better than the last.”
- ) *Praising* is to express admiration or approval of the achievements or characteristics of a person or thing, for example: “Your dress is beautiful”.

#### d. Commissives

Similar to directives, commissives can change the world by means of creating an obligation by the speaker. Leech (1996) states that commissive commits the speaker to some future action. It expresses what the speaker intends. Basic kinds of action that one can perform in commissives are warning, promising, threatening and offering.



- ) *Warning* is a statement or event that indicates a possible or impending danger, problem, or other unpleasant situation, for example: “Cigarettes cause cancer.”
- ) *Guaranteeing* is to promise that something will happen or exist, for example: “Your safety is our highest priority”
- ) *Promising* is a declaration that someone will do particular thing, or that particular thing will happen, for example: “I promise to do whatever it takes”.
- ) *Offering* is something that you give or offer to someone, for example: “May I offer you something to drink?”

#### e. **Declarations**

This is the form of speech that can change the world through utterances. Yule (1996) said that the speaker has to have a special institutional role, in a specific context, in order to perform a declaration appropriately.

- ) *Resigning* is to give up a job or position by telling your employer that you are leaving, for example: “I would be grateful if you confirm the acceptance of my resignation”.
- ) *Dismissing* is to decide that something or someone is not important and not worth considering, for example: “We’ll dismissing class early today”.

- ) *Naming* is the activity of saying publicly that a person, company, etc. has behaved in a bad or illegal way, for example: “He readily backed the naming of underperforming schools”.
- ) *Appointing* is to choose someone officially for a job or responsibility, for example: “They appointed Mr. White as manager”.
- ) *Sentencing* is a group of words, usually containing a verb, that expresses a thought in the form of a statement, question, instruction, or exclamation and starts with a capital letter when written, for example: “I sentence you to ten years in prison”.

These five categories clearly suggest the basic kinds of action that one can perform in speaking as well as paradigms of different speech acts. These types of illocutionary acts aim at analyzing and understanding the speaker’s utterances in the speeches.

#### **D. Nouman Ali Khan’s Profile**

Nouman Ali Khan is a Muslim speaker from the United States. He was born on May 4, 1978 in Berlin, Germany. Nouman Ali Khan founded Bayyinah Institute in 2006, after serving as the professor of Arabic at Nassau Community College. His current residence is in Dallas, Texas. He also lectures internationally on the matters of Tafseer and learning Arabic to understand the Quran. He has been named one of the 500 most influential Muslims in the world by the Royal Islamic Strategic Studies Centre of Jordan. Nouman attracted the attention of the

Muslim community because of the theme of his *da'wah* (speech) which he brought using the linguistic perspective of the Qur'an.

According to Bayyinah, his first exposure to Arabic study was in Riyadh, Saudi Arabia where he completed his elementary education. He continued Arabic grammar study in Pakistan, where he received a scholarship for ranking among the top 10 scores in the national Arabic studies board examinations in 1993. Nouman served as professor of Arabic at Nassau Community College until '06 and has taught Modern Standard and Classical Arabic at various venues for nearly 7 years with over 10,000 students nationwide. Currently he has dedicated himself to a seven-year-long project, of conducting a linguistic & literary focus Qur'anic Tafseer series in English.



## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Research Design

This study used descriptive qualitative research method. Creswell (2014) defines qualitative research as a method to explore and understand meanings by some individuals or groups of people ascribed to social or humanitarian problems. Qualitative method is a research that relies primarily on the collection of qualitative data (non-numerical data such as words and pictures) Johnson and Christensen (2004). This study is qualitative since the collected data in this study were in the form of sentences. The data was interpreted and formulated by using the patterns of Nouman Ali Khan's speeches that contain the types of illocutionary act as illustrated by Searle's theory.

#### B. Material of Analysis

The data sources in this study used a video and the transcript of the speech by Nouman Ali Khan. The video that would be analyzed was three parts (part 3, part 4, and part 6) from a video speech of a seminar "When Muslims Works Together" at Islamic Association of North Texas (IANT) Masjid by Nouman Ali Khan. The video was published on November 16th, 2012 on IANT Masjid YouTube channel. This seminar provided seven parts of videos that discussed about different topics. There were three parts of the videos in the seminar that were the focus of this study. The first video was "Volunteer Discipline – Part 3",

the second one was “Giving Opinion and Voicing Concerns – Part 4”, the third one was “Qualities of a Leader – Part 6”. The writer downloaded the videos on Saturday, December 15-2018. The length of the first video is 22.10 minutes, the second is 21.38 minutes, and the third is 32.14 minutes.

Johnson & Christensen (2004) mention that the data collection method is the collection of secondary data documents both script video and a video. In line with the statement, this study used Nouman Ali Khan’s speech video as data source. There were several steps to collect the data. First, there were four videos of Nouman Ali Khan’s speech used as the main source in finding utterances containing illocutionary acts. Second, the researcher downloaded the transcript from the website. Then, the researcher is watching the video while reading the script in order to have understanding of the speech. Next, choosing the speaker’s utterances which will be classified based on the kinds of illocutionary acts. Finally, prepare the data to be analyzed.

### **C. Technique of Data Analysis**

In this study, it was used textual analysis as the technique to analyze the data. According to Frey, Botan and Kreps (1999), textual analysis is the method communication to describe and interpret the characteristics of a record or visual message. The purpose of textual analysis is to describe the content, structure and functions of the message contained in texts. This study used textual analysis to analyzed Nouman Ali Khan’s transcript to be studied and determined which utterances can be classified as illocutionary acts.

To build concepts from a textual data source, it requires to open up the text and exposes the meaning, idea and thoughts in it. One of the processes of analyzing textual content is Open Coding. Hardy (2017) states that open coding is the technique of labelling concepts, defining and developing categories based on their data. Therefore, the study uses open coding analysis as the technique in this study in order to examine and analyze kinds of illocutionary acts from Nouman Ali Khan's speeches.

#### **D. Data Analysis Procedure**

In this study, the main data that used to analyze is the transcript of the videos. There were several steps used to analyze the data. The data were analyzed and classified based on Searle's theory of illocutionary act. After analyzing the transcripts, the types of illocutionary acts were coded into some particular code to make the analysis to be easier in comparing the finding in one category to another category. Then, types and dominant types of illocutionary acts that appeared in the speaker's utterances were selected. After this step, the functions of illocutionary acts were identified based on the types of illocutionary act that was dominantly used by the speaker in his speech. The last step was to re-observe the findings and to draw conclusion of this study. Finally, types of illocutionary act from the whole parts of Nouman Ali Khan's speech were detected.

Table 3.1

*The Sample of Data Analysis*

No.	Utterances	Illocutionary acts					Function
		Dec	Rep	Exp	Dir	Com	
1.	What it means is that if you are not going to be able to do it come out and say it.						Commanding
2.	Do not make them feel that they are less of a volunteer.						Forbidding
3.	The Prophet (s) never made people feel that way when they came and asked to be excused						Stating
5.	Because they know what's going to happen if they do that; they will get fired. They will lose their job.						Warning
6.	Now, this first one Surah An-Noor, it's so explicit, it's so awesome.						Praising



## CHAPTER IV

### FINDINGS AND DISCUSSIONS

This chapter presents findings and discussions of illocutionary acts that were found in Nouman Ali Khan's speeches. The videos of Nouman Ali Khan's speeches are the videos from one-day seminar at Islamic Association of North Texas (IANT) in 2012. In this study, there are some topics of the speeches that were analyzed; volunteer discipline, giving opinion and voicing concern, and qualities of a leader. In the findings section, the researcher provides data which had been classified based on Searle's classification of Illocutionary acts. Those types are representative, directive, expressive, commissive and declaration.

#### A. The Types of Illocutionary Acts

Based on the data, there were 481 utterances found in the three videos of Nouman Ali Khan's speeches. In these utterances, it was found that Nouman performed four types of illocutionary act in his speeches; representatives, directives, commissives and expressives. The most frequent type appeared in his speeches was representative acts, followed by directives acts, commissive acts, and expressive acts. One of the types that was not appeared in the speeches was declaratives act as there was no specific circumstances that was suitable for the speaker to perform declaration statements. The detail frequency of the findings are presented in the following table.



Table 4.1

Types of Illocutionary Acts found in Nouman Ali Khan's Speeches

Types Of Illocutionary		Frequency Total		Percentage (%)	
<b>Representatives</b>	Informing	59	306	12.19	63.22%
	Stating	186		38.43	
	Describing	53		10.95	
	Reminding	4		0.83	
	Concluding	4		0.83	
<b>Directives</b>	Suggesting	82	144	16.94	29.75%
	Commanding	3		0.62	
	Inviting	2		0.41	
	Forbidding	16		3.31	
	Questioning	41		8.47	
<b>Commissives</b>	Promising	9	22	1.86	4.55%
	Warning	13		2.69	
<b>Expressives</b>	Praising	7	12	1.45	2.48%
	Expressing Hope/Wish	5		1.03	
<b>TOTAL DATA</b>		484	484	100	100%

From the table above, it showed that representatives held the highest frequency of occurrence or the most frequently used in the speech acts. It used 306 times or 63.22% out of the total number of utterances. The second highest was directives, which was used in 144 times or 29.75% out of the total number of data. The next was commissives. It was employed 22 times or 2.48% out of the total percentage of the data. Last, expressives used 12 times or 2.48% out of the total data.

### 1. *Representatives*

Nouman mostly used representatives acts in his speeches, which performed in 306 utterances or 63.22% out of the total number of the utterances in the speeches. Yule (1996) stated that representatives illustrated what the speaker believes to be the case or not. Since the speech act of representative has dealt with the speaker's belief, Nouman believed there must be some improvements for Muslim community by using representatives act in his speech. The representatives act in Nouman's speeches functioned for several purpose such as: informing, stating, describing, reminding and concluding. In representatives, stating function was the most frequently used with 186 utterances. Meanwhile, the least function used by the speaker was reminding and concluding with 4 utterances for each.

The following utterances were some examples identified as representative types of illocutionary acts:

**II/8: “Zulala in Arabic actually is what you walk over, like a rug.”**

The utterance above is from the second speech. Yule (1996) states in uttering a representative, a speaker conveyed his belief that some proposition was true. Based on the utterance, it could be identified as representative as it was containing information delivered by Nouman about the meaning of an Arabic word. Nouman was talking about how to be humble to other believers which reinforced in the utterance before and after this.

**II/35: “And that is giving a sincere suggestion for the sake of Allah is an act of worship. Giving a suggestion is just like giving *shadaqa*.”**

This utterance also recognized as representative acts. According to Yule (1996), the illocutionary point of representative is to express the speaker's belief toward something. In this utterance, Nouman was stating that giving a sincere suggestion or opinion for the sake of Allah was counted as an act of worship like giving *shadaqa* (charity). This statement has strengthened by the previous statement where Nouman was suggesting the listener to not being afraid in giving a suggestion as long as it is for betterment.

## 2. *Directives*

The second most speech act used by Nouman in his speech was directives speech act, which performed in 141 utterances or 29.75% out of the total number of the utterances. The directives speech act in Nouman speech functioned for commanding, inviting, suggesting, forbidding and questioning. The directives was used by Nouman in his speech that functioned to make public involved in solving several problems in Muslim community. Furthermore, the most frequent function used by Nouman in his speech was suggesting with 82 utterances. The directives function of suggesting in Nouman speech was used when he wanted to give some opinion and suggestion for the Muslim community improvements. Most of the suggestions dealt with the effort for community management problem. However, the least function used by the character was inviting with 2 utterances.

The following utterances were some examples identified as directive types of illocutionary acts:

**I/30: “We have to change the culture of corrupting the meaning of *InshaAllah*, we have to stop that.”**

From the utterance above, Nouman used directive acts. Leech (1996) defined directive as an intention to create some effect to the hearer. The function of directive acts in this utterance was suggesting. In this speech, Nouman was discussing about asking and giving permission. Nouman was suggesting the audience to not corrupting the meaning of *InshaAllah* as it has become a culture in our society.

**I/118: “Don’t make them feel bad about it, don’t make them feel like they are less of a volunteer.”**

The utterance above also identified as directive acts. It was from the first speech which talking about volunteer discipline. Leech (1996) mentioned that by uttering a directive, a speaker attempts to get the speaker to do something. In this statement, Nouman was forbidding the listener to make anyone in our team feel bad just because they had not enough capability as we wanted until they felt that they were less of a volunteer.

### 3. *Commissives*

Commissives acts appeared with 22 utterances or 4.55 % out of the total number of the utterances. Nouman used the commissives act when he committed Muslim to do some future action according to what Allah saying in the Quran. The most frequent function that used was warning with 13 utterances. The least function of commissive in the speech was promising with 9 utterances.

The following utterances were some examples identified as commissive types of illocutionary acts:

**II/93:** “Allah mentions that **if you can control *fawahish* then you will not only be able to control your anger but you’ll also be able to forgive.**”

This utterance identified as commissive acts. Leech (1996) agreed that commissives commits the speaker to some future action. Here, Nouman was talking about Allah’s promises in the Quran that we will be able to control the anger and able to forgive others only if we are able to control ourselves for not doing bad deeds.

**II/160:** “*InshaAllahuta’alaa* how should the leader consider the opinions **we’ll talk about that in the qualities of leadership.**”

This utterance was from the second speech that recognized as commissive acts. Here, Nouman was promising to the listener that he would discuss about how to consider the opinions as the leader in next discussion. So, this utterance was considered as promising function of commissive because he said about something that he will do.

#### **4. Expressives**

The less occurrences number in Nouman speech was expressives. Expressives act appeared with 12 utterances or 2.48% out of the total number of the utterances in Nouman speech. The expressives function used by Nouman were praising and expressing hope or wish. In speech, he mostly expressed the praise for Quran as it provides beautiful *ayat* with 7 utterances. Moreover, the least expressives function was expressing hope with 5 utterances for Muslim community at the end of his speech.

The following utterances were some examples identified as expressive types of illocutionary acts:

**III/75:** “*Subhanallah*. ‘I’ve given you Fatihah and the great Quran’, I shouldn’t go anywhere else, *Subhanallah* it’s such an amazing *Kalam* from Allah (swt).”

The utterance above indicated expressives acts with praising as the function. According to Yule (1996), expressives speech acts stated the feeling of the speaker. Nouman was using an Islamic expression that was *Subhanallah* meaning “Allah is perfect”. The terms of *Subhanallah* used by Muslims to praising Allah. In the utterance, Nouman was praising Allah for the great Quran and the Surah Fatihah.

**III/174:** “May Allah cause unity among us, be united with your brothers and sisters.”

This utterance was identified as expressives acts. In this part, Nouman was talking about the dissents among Muslim community. The expressives act used by Nouman to express his hope to the listener that he wanted to be together with all of the listener on Judgement day and hoped that all the listener and their families would be united in *dunya* and the hereafter.

## **B. The Functions of Illocutionary Acts**

This part presents the findings of the functions of illocutionary acts found in Nouman Ali Khan’s speeches. Regarding to the second objective of this research, the researcher described each functions of every types of illocutionary acts found from the speeches. The following of functions are:

### ***1. Functions of Representatives***

From the data that researcher has analyzed, there were 306 utterances or 63.22% of representatives found in three speeches of Nouman Ali Khan. The functions of representatives acts consist of five functions. They were informing, stating, describing, reminding and concluding.

#### **a. Stating**

Stating was the function of representatives that mostly appeared in Nouman's utterances. In the speeches, there were 186 utterances of stating were identified. Stating defined as something that someone says or writes officially, or an action done to express an opinion. In this case, the speaker has broader knowledge of Islam than the audience. As a religious lecturer, Nouman have opinions and beliefs that he assuredly believes to be true according to his experience and knowledge.

**I/113: “So what we're learning in Surah Noor is the standard protocol of discipline.”**

From the utterances above, Nouman was stating about what we could understand from Surah Noor was the standard protocol of discipline. In this speech, Nouman was talking about asking and giving permission in every community. Therefore, he used stating function to state that Surah Noor could be our guide in this matter.

### b. Informing

In delivering his speech, Nouman used 59 utterances that could be identified as representatives with informing function. Informing functioned to tell and give knowledge, information or fact. Here is the example of informing contained in the speech.

**I/95: “This was the first time in Islamic history that it was mandatory on any one capable of fighting to come and join the army. Before that it was voluntary, if you didn’t know. *Badr* and *Uhud* were voluntary.”**

In this utterance, Nouman was informing that the battle of *Tabuk* was the first battle in Islam that was not used a voluntary system in recruiting the army because everyone has to join the battle. Then, he also informed to the listener that *Badr*, *Uhud* and every battle before *Tabuk* was used voluntary system in joining the army.

### c. Describing

Describing is to tell or report details about aspects, characteristics, events or features of a subject matter. In the speeches, there were 53 utterances of representatives that were identified as describing function. In delivering a speech, it would be easier for a speaker to provide a sample description of the material so that the listener could better understand it.

**I/20: “Nobody takes responsibility, everybody thinks somebody will do it and when you come back next week, you look at each other and X says, ‘You didn’t do it, but you were nodding your head.’ Y**



**replies, ‘Yeah, but you were nodding it more than I was.’ Nobody gets it done.’**

In the utterance, Nouman was describing about an event that might happen if there was a diffusion of responsibility in teamwork. Here, Nouman was describing with a simple description about a team that was given a task that has to be finished in one week. Then, there was nothing done because everyone thought that someone would do it. By giving this description, the speaker expected that the listener would have a better understanding about the importance of responsibility.

#### **d. Reminding**

There were 4 utterances of reminding that Nouman used in his speeches. The function of reminding was to make someone think about things that they forgot or might be forgotten. In his speeches, Nouman was using reminding act to remind the listener about subject that has talked before.

**II/1: “So, session four now, we talked about permission and the idea that we should take even our voluntary work seriously and seek permission, that’s an important matter in just showing your respect to the work that you’re doing.”**

From the utterances above, Nouman was reminding the listener about the topic that has been talked in the previous session. The previous session was about permission. He also reminded the listener about the important point of the previous session, that was the seriousness in voluntary work.

### e. Concluding

Concluding appeared in 4 utterances in Nouman Ali Khan's speeches. The function of concluding was to bring a final agreement or settlement. Nouman's utterances of concluding were identified in the middle or at the end of speech. From all the three speeches, there were only two speeches that researcher has identified concluding utterances.

**I/142: "So that was a brief session on volunteer discipline and specifically permission."**

From the utterances above, Nouman was concluding the subject about the session of volunteer discipline. The concluding utterance used was identified as a closing statement in the first speech. The purpose was to show the listener that it was the end of the speech.

## 2. *Functions of Directives*

Based on the data, it was found 141 utterances or 29.75% of directives acts in Nouman Ali Khan's speeches. There were five functions of directives that was used by Nouman in his speeches. They were suggesting, commanding, inviting, forbidding and questioning.

### a. Suggesting

The data showed that suggesting as the function of directive has the highest number of utterances in Nouman's speeches. Researcher found there were 82 utterances of suggesting in the speeches. The function of suggesting was to give an idea, plan or action to be considered by someone. As an Islamic

speaker, Nouman needed to give a lot of suggestions to the audience in his speeches.

**III/133:** “But you’re a leader, **you have to make *dua* for your people**, the ones that make you that mad, **you have to make *istighfaar* for them absolutely in private**, it’s not in public.”

This statement was from the third speech which discussed about leadership. The function of directives in this utterance was suggesting. From the utterance, Nouman was giving a suggestion that if we were a leader, we had to pray for people that make us mad in organization privately. Nouman was giving this suggestion according to what Allah’s commanded in Qur’an which has mentioned in several previous utterances.

#### **b. Commanding**

From the data, commanding was found in 3 utterances from the speeches. Commanding had a function to give orders to someone to do something directly. In the speeches, researcher found commanding function that Nouman directly used to ask the listener to do something.

**III/154:** “Islamic School teachers, **listen up.**”

This utterance functioned as commanding as it was mentioned directly to the listener who were an Islamic school teacher. Nouman used commanding in this utterance in order to give suggestion later on the next utterances for Islamic teacher about the kids that make them mad to make *du’a* for the kids. So, Nouman expected that he would get special attention from the Islamic teacher who might listen to the speech by commanding this directly.

### c. Inviting

In Nouman's speeches, it was found only 2 utterances that could be identified as inviting. Those two data were only from the first speech of Nouman. From the data, researcher found the use of inviting utterances by Nouman that asked the audience to do something directly.

**I/17: "Let's push that in to contemporary times and imagine we are in a meeting and it is decided that by the end of this week you three X, Y and Z will get three tasks done."**

In this utterance, Nouman was inviting the audience to imagine a situation. The situation that Nouman would bring was about an example of a team in a community that given a task to be done after the meeting. For the next utterances, Nouman would described about that situation where the team has no responsibility of the task. So, in the utterance above Nouman was inviting to to imagine the situation.

### d. Forbidding

Forbidding is the function to order someone to not do something. In all of the speeches, there were 16 utterances of forbidding utterances were found. Nouman used those forbidding action to prohibit the listener to do something.

**III/48: "In other words, don't be impressed by wealth and status and don't think that, that will give your organization a boost."**

This utterance was from the third speech which talking about leadership. Here, Nouman was talking about what the Prophet did as a leader in finding

connection for the support of Islam. Nouman used forbidding function according to Allah's commands in several utterances before that we should not think the wealth and status in finding connection.

#### e. Questioning

In the speeches, there were 41 utterances found as the questioning function. The function of questioning was to ask something in order to get the reply, answer or information from the listener. In this case, Nouman was not using questioning utterances to get the reply, but to make the listener thought about what he would going to say.

**II/4: “What are the guidelines that we have to follow when we give our opinion?”**

The utterance above was from the second speech that was talking about giving opinion. Here, Nouman was questioning about the guidelines in giving opinion. This question was related with the previous utterances that there were some rules to think about before we spoke. So, after questioning this question, Nouman was continuing with the steps or guidelines of giving opinion in community.

### 3. *Functions of Commissives*

Commissives was found in 22 utterances in the data that researcher has analyzed. Commissive was used by the speaker to commit the listener to do some future action. Commissive acts consisted of two functions in the data; promising and warning.

### a. Promising

Promising is the function of commissives to assure someone that something will happen. In the commissive acts, it was found 9 utterances of promising in all the speeches. Nouman was using promising in some utterances according to the Quran that provides Allah's promises. He also used promising function to commit himself about something that he would do later.

**III/180: “If you speak the right word Allah will fix your affairs, if you say the right things Allah will fix your matters.”**

This utterance was from the third speech. According to the utterance, Nouman was promising something that he assures would happen. Before this utterance, Nouman has said that we had to think before saying something. So, in this utterance he was promising that Allah will fix our problems if we speak in the right way.

### b. Warning

Warning appeared in 13 utterances in the speeches. It was the most frequent function of commissive acts that appeared. The function of warning is to give a statement or event that indicates a possible or impending danger, problem, or other unpleasant situation. Generally, Nouman used warning to the listener in order to be considered by the listener about a bad situation that might happen.

**II/34: “But here’s the thing that will save you or destroy you, if you don’t remember it, it will destroy you.”**

The utterance above used by Nouman for warning the listener about a bad situation that would happen if they did not do thing that they have suggesting and stating in the several previous utterances. This speech was talking about giving a sincere suggestion. In this utterance, Nouman was warning the listener if we did not remember the guidelines of giving opinion or suggestion, it would destroy ourselves.

#### **4. *Functions of Expressives***

From the data, it was found 12 utterances of expressive acts in Nouman Ali Khan's speeches. The expressives act had two functions based on what researcher has analyzed. The functions were praising and expressing hope or wish.

##### **a. Praising**

Praising, as the most occurred function of expressives acts, were found with 7 utterances in Nouman's speeches. The function of praising is to express admiration or approval of the achievements or characteristics of a person or thing. In his speeches, Nouman used praising for the Prophet(s), Allah and the Quran.

**III/35: “What an amazing human resource allocation he did, it’s incredible.”**

This utterance was from the third speech. Nouman was talking about the Prophet (saw). He was praising the Prophet according to several previous

utterances, where he stating and describing about the Prophet's way in allocating talent of people. So, in this utterance Nouman was praising the Prophet as the best example of human resource allocation.

#### **b. Expressing Hope/Wish**

The function of expressing hope or wish is to expecting something possible to happen in the future. In the speeches, there were 5 utterances of expressing hope or wish which only identified in third speech. Nouman was using this to expressing his wish for the listener.

**III/157:** “This *ayat* like I said before and **hopefully you see now how this is the golden *ayat* of leadership.**”

This utterance has a function to express hope or wish. In this utterance, Nouman was expecting the audience to understand the *ayat* of leadership that he has explained before. The *ayat* that he mentioned before could be a guide for the audience in acquiring a good leadership.

#### **C. Discussion**

In reference to the research findings, representatives and directives were found as the dominant illocutionary acts in Nouman Ali Khan's speeches. Their frequencies were 63.22% for representatives and 29.75% for directives. The representative acts consisted of informing, stating, describing, concluding and reminding as the functions. Among those functions, stating performed the highest frequency of representative. It showed in 306 utterances from all of the speeches that has analyzed. This implied that Nouman presented a lot of statements and



opinions which he believed it was true according to his experiences and knowledge.

Instead of stating, informing and describing as the functions of representatives also showed high frequency of occurrences with 59 and 53 utterances. Based on the research findings, Nouman presented several informations according to the Quran as the guidelines in his speeches. It would strengthen that all of his statements were fact. Furthermore, he also presented various utterances that have describing as the function. He provided several descriptions about a situation that has happened in the time of Prophet as the example to the listeners. He also provided descriptions about situations or events that might happen in the future. By performing these acts, Nouman expected the audience to have a better understanding about the information, opinion and idea that he presented in the speeches.

The other types of illocutionary acts found in the data were commissives and expressives. Commissives only occurred in 22 utterances and expressives occurred in 12 utterances. Based on the research, there were two functions of commissives found, namely promising and warning. The act of promising and warning were used by Nouman with the purpose to let the audience considered about what will happen in the future. He also used these acts to link with some *ayat* of Allah. Similarly, expressives acts only found with two functions in the speeches. They were praising and expressing hope. The use of praising by Nouman in his speeches was to praise the Surah in the Quran and to praise the situations that described in the Quran. While the use of expressing of hope was to

expect something or to pray for all of the listener that used as the closing statements.



## CHAPTER V

### CONCLUSIONS AND RECOMMENDATIONS

After obtaining and analyzing the data, this chapter deals with two parts namely, conclusions and recommendations. The first section presents the conclusion based on the formulated research questions. The second section presents the recommendations intended to give information for the English teachers and future researchers.

#### A. Conclusions

Nouman Ali Khan was chosen as the subject of this study. The theory of illocutionary act that was established by John Searle in 1969 was used to analyze and categorize the data. There were four categories of speech acts that identified in the three videos of Nouman Ali Khan's speeches. They were representatives, directives, commissives and expressives. Declaration was not identified in this study because it needs specific circumstances to perform this act.

Representatives was one of the types of illocutionary acts that were mostly used by Nouman in the speeches. It was performed in 306 utterances or 63.22% out of the total number of the utterances. There were also found several functions of directives act in the speeches. They were informing, stating, describing, reminding and concluding. This category was widely applied by the speaker to present his belief and carry the true or false value.

The second types of illocutionary acts that identified in the speeches was directives. It was performed in 144 utterances or 29.75 % out of the total number of the utterances. The researcher also found that there were five functions of directive acts from the speeches; suggesting, commanding, inviting, forbidding and questioning. The speaker used directives acts to commit listener to perform an act.

Last, commissive acts was found with 22 utterances or 4.55 % out of the total number of the utterances. There were two functions of commissives act identified. They were promising and warning. The least illocutionary acts used in Nouman's speeches was expressives with 12 utterances or 2.48% out of the total number of the utterances. It also found two functions; praising and expressing hope or wish.

### **B. Recommendations**

After drawing some conclusions, the researcher offers some recommendations that may be useful for other researchers, especially for the researcher who want to do a research in pragmatic approach. It is recommended to expand the scope of pragmatics with an in-depth analysis to find the new identification of the theory, since there are many interrelated aspects of speech acts that can be analyzed further.

This study focuses on the analysis of illocutionary acts since the type of illocutionary acts is the most important type of speech acts categorized by Searle. For other future researchers, the researcher recommends to not only to analyze the illocutionary acts but also to investigate three types of speech acts that are

interconnected each other. Moreover, the next researchers who are interested in discourse analysis of the linguistic study, it is suggested not only analyzes the types of illocutionary acts in speech, but also use the other media as an object, such as conversations, movie, novel, newspaper, song lyrics and the like. Therefore, it may enrich the pattern or model and theory of illocutionary acts.



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**SURAT KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY**  
Nomor : P-459/UN.05/FTK/KP.07.6/1/2019  
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**PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBİYAH DAN KEGURUAN**  
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  11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;

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**MEMUTUSKAN**

**Menetapkan**  
**PERTAMA**

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Program Studi : **Pendidikan Bahasa Inggris**

Judul Skripsi : **An Analysis of Illocutionary Acts in Nouman Ali Khan's Speeches**

**KEDUA** : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2019.

**KETIGA** : Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2019/2020

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Pada Tanggal: 14 Januari 2019

An. Rektor  
Dekan

Muslim Razali

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3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;

## Appendix A: Data Findings of Illocutionary Acts in First Video “Volunteer Discipline”

### Code of Transcript: I

NOTE:            Declaration            : Dec            Directives            : Dir  
                          Representatives            : Rep            Commissives            : Com  
                          Expressives            : Exp

No.	Utterances	Illocutionary acts					Function
		Dec	Rep	Exp	Dir	Com	
1.	In order to introduce this next lesson, I am going to share with you what seems at first a very direct contradiction.						Informing
2.	I am going to read a part of the translation of an <i>ayat</i> from Surah An-Noor, Surah number 24, this is <i>ayat</i> number 62, then I am going to read something from Surah Taubah <i>ayat</i> number 44 to 45 and it will seem as if they are saying the exact opposite things.						Informing
3.	So, let's start with, Surah Noor.						Inviting
4.	It says, 'Those who are asking you permission are in fact the ones who believe in Allah and his messenger.'						Informing
5.	Surah Taubah says, 'Those who believe in Allah and the last day, don't ask your permission,' and it goes further, 'those who are asking your permission they don't believe in Allah and the last day.'						Informing
6.	Surah Noor says, 'If they ask for permission those are the ones who have <i>imaan</i> .' Surah Taubah says, 'Those who ask your permission are the ones who have no <i>imaan</i> !'						Informing
7.	Then there is another contradiction, 'If they ask you (to be excused) for whatever issue they have, don't give them permission!'						Informing
8.	Surah Noor says, 'If they ask permission, it's a sign of <i>imaan</i> and if they are asking (to be excused) for an important matter, give them permission!'						Informing
9.	Surah Taubah says, 'May Allah forgive you, why did you give them permission?' Surah Noor says, 'Give them permission.' Surah Taubah says, 'Why did you do it?' Surah Noor says, 'If they ask permission that's <i>Imaan</i> .' Surah Taubah says, 'They have no <i>imaan</i> .'						Informing
10.	All these seem like contradiction, opposite commands.						Stating

11.	<b>Both passages are to do with seeking permission or an excuse from Islamic work.</b>							Stating
12.	<b>We are discussing them because they represent some of the most beautiful examples of Quranic wisdom on the issue of seeking permission from Muslim leadership.</b>							Stating
13.	Now, this first one Surah An-Noor, it's so explicit, <b>it's so awesome.</b>							Praising
14.	<b>The first part says, "The believers are only those kinds of people who have faith in Allah and Rasul(s)".</b>							Informing
15.	<b>Whenever they are with him on some collective mission, that is when they go with him on some mission or he assigns them to some mission or he assigns them to go scout some area or speak to some tribe or whatever and he sends five, six or ten or whatever number of them and he gave them a task it could be any task it doesn't have to be military in nature.</b>							Stating
16.	<b>It could be any task. "They would not abandon (or leave) that task until they asked permission of the Prophet(s)." As can be seen, this passage has great benefit particularly for us because it refers to any collective task.</b>							Stating
17.	<b>Let's push that in to contemporary times and imagine we are in a meeting and it is decided that by the end of this week you three X, Y and Z will get three tasks done.</b>							Inviting
18.	<b>Each one of those three people thinks the other two will do it. So, X thinks Y will do it, Y think Z will do it and Z thinks X and Y will do it, "I don't have to do it". All three turn up empty handed next week.</b>							Describing
19.	<b>This is in psychology is called diffusion of responsibility.</b>							Stating
20.	<b>Nobody takes responsibility, everybody thinks somebody will do it and when you come back next week, you look at each other and X says, "You didn't do it, but you were nodding your head." Y replies, "Yeah, but you were nodding it more than I was." Nobody gets it done.</b>							Describing
21.	<b>But the guidance of the Quran is that whenever they are on a collective task, there is no diffusion of responsibility.</b>							Stating
22.	They don't abandon that task unless they explicitly tell the team leader, <b>"Listen, I am sorry I can't do it. I got a situation at home, my mother in law is here or something."</b> So, they let you know explicitly, <b>"I can't do it"</b> .							Describing
23.	<b>They don't assume that somebody else will take care of it, they don't assume it.</b>							Stating
24.	<b>This is very powerful guidance folks.</b>							Stating
25.	<b>This is the kind of thing that destroys voluntary work.</b>							Stating

26.	Because the leadership says the volunteers don't do anything and the volunteers say the leadership is not getting anything done, and nothing is being done because everybody thinks someone else will do it, <b>and the whole thing is stagnant.</b>							Concluding
27.	<b>But the Quranic advice keeps the machinery from breaking.</b>							Stating
28.	What it means is that <b>if you are not going to be able to do it, come out and say it</b> , "Listen, actually I have a meeting, I have an emergency, I have a doctor's appointment, I have this, that, I can't do it."							Suggesting
29.	So, you're going have to take care of it, <b>be open about what you can and cannot do.</b>							Suggesting
30.	<b>We have to change the culture of corrupting the meaning of InshaAllah, we have to stop that.</b>							Suggesting
31.	<b>That's a sacred phrase.</b>							Stating
32.	<b>It's a beautiful thing to say, InshaAllah, but we have turned it to something ugly.</b>							Stating
33.	<b>InshaAllah means yes, InshaAllah means never, InshaAllah means may be if I'm in the mood. It could mean anything.</b>							Stating
34.	"Hey, you coming?" " <b>InshaAllah</b> ", it could mean 'yes', it could mean 'no', it could mean 'I don't like you'.							Describing
35.	<b>It could be any of those meanings.</b>							Stating
36.	<b>Be clear in what you can and cannot do.</b>							Suggesting
37.	<b>Be clear in your commitments, especially in committee tasks and team tasks.</b>							Suggesting
38.	<b>Don't put in on somebody else.</b>							Forbidding
39.	<b>By the way, at work, at your job, if you have a team and your team is given a task and your manager says, 'you three have this task'.</b>							Describing
40.	<b>What do you three do?</b>							Questioning
41.	<b>You talk each other and say you do this part, you do A, you do B, I do C, immediately. And if anyone of them says, 'I thought you were going to do everything that's why I was on vacation this week'.</b>							Describing
42.	<b>They will never do that if they like their job.</b>							Stating
43.	Because they know if they do that what's going to happen if they do that; <b>they will get fired, they will lose their job.</b>							Warning
44.	<b>But, in Islamic work the difference is that it's voluntary.</b>							Stating

45.	<b>‘What are you going to do? Fire me? I don’t get a pay check anyway,’ or ‘Go ahead, what are you going to do? Fine, I won’t come anymore, it was boring anyway.’</b>							Describing
46.	<b>So, you start thinking because it’s voluntary you can make it trivial, you can make light of it, you don’t have to take it seriously.</b>							Stating
47.	<b>You don’t have to meet the deadline like you have to do at work.</b>							Stating
48.	<b>When you have not met a deadline at work, what happens?</b>							Questioning
49.	<b>You stay late, you sweat it out. You are going to order like nasty tasting food, you stay at the office, you have to finish the work and you come home exhausted, you have to finish the task, because you need the job.</b>							Describing
50.	<b>There’s serious attitude, if you cannot do it just say no and if you can, commit to it.</b>							Suggesting
51.	<b>Now on the flip side, let’s imagine that you have an <i>ameer</i>, somebody who’s in charge of a project, a team leader and he gives you a task and you say you can’t do it. He responded by saying, ‘Struggle like it deserves to be struggled for and stop making excuses.’</b>							Describing
52.	<b>You say, ‘Brother, my son is sick, my wife is sick, I got to take care of them first.’ He quotes another <i>ayat</i> and says, ‘Your money and children are a <i>fitnah</i> (trial) for you, Allah has the ultimate reward.’ ‘Let her be sick, Allah will take care of her. You think you will take care of her? Have some <i>imaan</i>? Do my work.’</b>							Describing
53.	<b>Leadership (about which we’ll talk in more detail in one of the following sessions) should not be emotionally manipulative.</b>							Suggesting
54.	<b>You can’t give your volunteers religious guilt trip.</b>							Forbidding
55.	<b>The Prophet(s) never did it. He never made people feel that way when they came and asked to be excused, he never did that.</b>							Stating
56.	<b>So, if you are in a situation where the leadership is making you feel bad when you come and say, ‘I can’t do something, I’m sorry’</b>							Describing
57.	<b>First of all, you coming and saying, ‘I’m sorry, I can’t do it’, even that was a choice, you didn’t have to come. You could have just skipped on the whole thing and when they asked you could have said, ‘Oh, I forgot.’</b>							Describing
58.	<b>But the fact that you made an effort to come and say, ‘Look, I know this is important, I’m sorry I can’t do it, please assign it to somebody else’, that is a show of how much you believe in the project and is a show that you take it seriously.</b>							Stating
59.	<b>So, that should not be turned into guilt trip by the leadership.</b>							Suggesting
60.	<b>That’s bad leadership.</b>							Stating

61.	<b>That's emotionally manipulative leadership and that's the kind of leadership everybody runs away from</b> and such leaders often complain, 'I don't have any volunteers, nobody works with me.'							Stating
62.	<b>Obviously when you act like that, who wants to work with you?</b>							Questioning
63.	<b>I mean the fact that you are at the masjid all the time is probably because of the fact that your wife doesn't want to hang out with you either because maybe you are the kind of a personality.</b>							Stating
64.	<b>Go home a little.</b>							Suggesting
65.	<b>So, this is a very important area of concern taking permission seriously or seeking permission when you are the volunteer is a sign of your commitment.</b>							Stating
66.	<b>Leadership is also given advice at the same time even though the last section of the day is about leadership, Quranic quality of leadership.</b>							Informing
67.	<b>One quality is, 'if they come to ask you permission for some of their important matters then give it.'</b>							Informing
68.	<b>So, the excuse should not be a weak or a lame excuse for trivial things</b> like 'Hey, by the way I just bought some new furniture and I need to fix it in my house,' or 'by the way the new movie just come out' or 'we are going to buy our suits for the wedding party, that's why I can't make the program, sorry.'							Suggesting
69.	No, if they come to you with an excuse that is legitimate, something serious, a private concern, if that the case, ' <i>Give permission to whomever among then you want</i> '							Suggesting
70.	<b>It's a leader's discussion to give permission and not give permission.</b>							Stating
71.	<b>At the end of day, the leader is told that you have the choice you can give permission and not give permission.</b>							Concluding
72.	<b>We have to talk about that, why do the leaders have a choice?</b>							Questioning
73.	<b>How come Allah didn't just say 'give everybody permission'?</b>							Questioning
74.	<b>Because a good leaders understand the difference between who should get permission and who shouldn't.</b>							Stating
75.	<b>So, before I go to the next passage which seems like a contradiction, let me explain how that's works.</b>							Informing
76.	<b>Suppose there's a store with a number of employees and the manager's got a guy that's really hard working, basically that guy is running the store single-handedly.</b>							Describing
77.	<b>He's got another employee; he was like a nephew or something, some relative who got the job through connections so doesn't do any work. Even he's on vacation when he's at work. So now the good employee comes and asks for a day off and the lousy employee comes and asks for a day off too.</b>							Describing

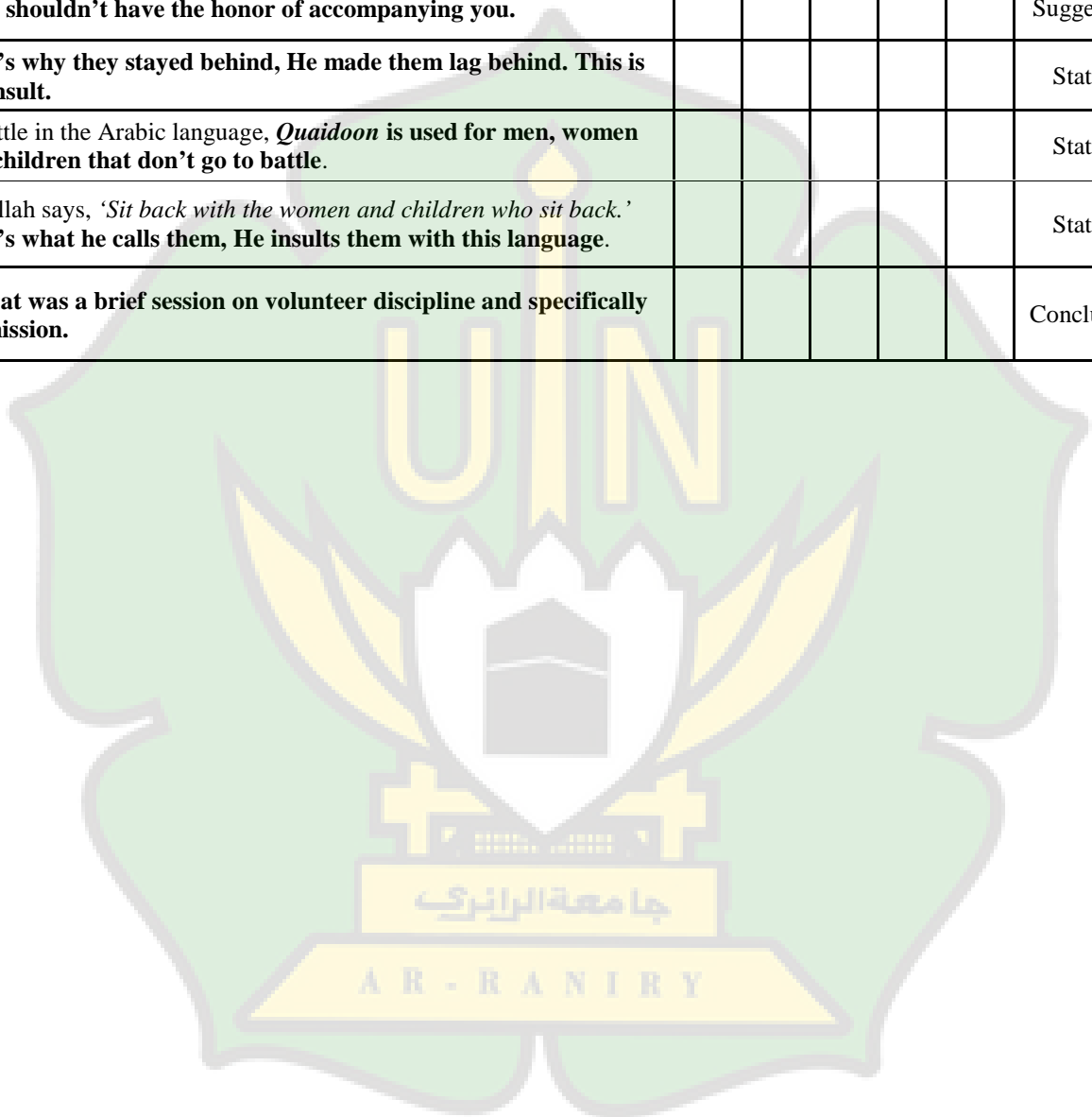
78.	Who is the manager going to give a day off to?						Questioning
79.	What makes sense?						Questioning
80.	He is going to give it to the lousy employee!						Stating
81.	You know why?						Questioning
82.	Because the lousy employee whether he was there or not it's the same for manager, work wasn't going to get done anyway, so he says, "Chuti maro, go'.						Stating
83.	And the guy who works hard, he's not going to give him a day off. But they both walk off and the lazy one says to himself. 'You know what? I don't do any work and I get a day off.' And the guy who works hard is thinking, 'Man, I'm working so hard I deserve a day off and he does not give me a day off. He gives this guy a day off. That's not fair.'						Describing
84.	Actually, what the guy doesn't realize is that he didn't give him a day off because he is more valuable to him, it's a proof of how valuable he is.						Stating
85.	So, sometimes when someone comes with a legitimate excuse to the Prophet(s) and says, 'I cannot do it,' and the Prophet(s) says, 'I can't give you permission, I need you.'						Describing
86.	That's a direction on the Prophet(s) but if he can afford to let him go, he will.						Stating
87.	So, the leader has to be merciful.						Suggesting
88.	But he also needs to understand the needs of the work.						Stating
89.	So, press upon your followers but don't press so much that they break.						Suggesting
90.	That's the balance between the two.						Stating
91.	Now let's go to the other passage, this one is from Surah Noor.						Informing
92.	The other was from Surah Taubah, Surah Taubah is from beginning to end is an emergency situation.						Informing
93.	It's a state of emergency of the <i>Ummah</i> .						Stating
94.	Makkah has just been conquered and we have just poked at the Roman hornet's nest and now there's a big conflict about to begin between us and the Romans, so the Messenger (s) starts preparing for an open draft.						Describing
95.	This was the first time in Islamic history that it was mandatory on any one capable of fighting to come and join the army. Before that it was voluntary, if you didn't know. <i>Badr</i> and <i>Uhud</i> were voluntary.						Informing
96.	<i>Ahzaab</i> was voluntary, but <i>Tabuk</i> was a conscription, everybody has to show up, and if you don't show up you'd better present an excuse, you better explain yourself.						Informing



97.	So, we're heading towards <i>Tabuk</i> . We are going to meet the Roman army of around 100,000 strong men, serious matter.							Informing
98.	The hypocrites ( <i>munafiqoon</i> ) weren't up for it so they came to the Prophet(s) with excuses like, 'Oh Messenger of Allah, give me permission, you see I'm a player. We're going to pass through some towns with really pretty women and I can't help myself. So I am going to put myself in fitnah and therefore please don't let me go into battle against the Romans.'							Describing
99.	Of all the lame excuses you could have come up with and that to the Messenger(s), and He (despite knowing the insincerity) still heard this and the said, 'Ok, you can stay',							Stating
100.	And to me that's the genius of the Prophet(s), that kind of joker would have been a liability on the battle field, not an asset.							Stating
101.	Even Allah says, ' <i>If they came out with you they would have he caused nothing more than a disruption.</i> ' They would have been a problem not a solution.							Warning
102.	Because in an army or battlefield you need the tightest discipline.							Stating
103.	If one soldier leaves his position there can be chaos, isn't that true?							Questioning
104.	So if you have an unreliable soldier you tell him, 'Why don't you stay at home and cook?' Let the real soldiers go.'							Suggesting
105.	If he's coming and asking for an excuse, it's better you let him stay.							Suggesting
106.	But Allah instructs the Prophet(s) that in a state of emergency, ' <i>When people come and ask you to give permission don't give them permission.</i> '							Informing
107.	And you will find that even through you did not give them permission they will still stay behind and they'll prove their disobedience to you and they'll prove their hypocrisy.							Warning
108.	So I did not want you to give them permission.							Suggesting
109.	So Allah says in a state of emergency, ' <i>Why did you give them permission?</i> ' Don't give permission until you can confirm who is speaking the truth and you can get to know the liars.'							Informing
110.	In a state of emergency permissions are dropped, life and death situations for the entire Muslim <i>Ummah</i> , ten provisions are dropped.							Stating
111.	Then, there's no, 'Please excuse me I have problem.' No, done, that will not be given.							Suggesting
112.	And actually the only people excused were the ones Allah himself excused in Sura Taubah, otherwise nobody was excused							Informing
113.	So what we're learning in Surah Noor is the standard protocol of discipline.							Stating

114.	If you have an issue, ask permission.						Suggesting
115.	Leadership should go out of their way to try to give the permission in most cases, they should try to give the permission.						Suggesting
116.	That should be the rule, let it go.						Suggesting
117.	That's a show of courtesy to the volunteers.						Stating
118.	Don't make them feel bad about it. Don't make them feel like they are less of a volunteer.						Forbidding
119.	Respect them and honor their request.						Suggesting
120.	The fact that they came and asked you permission is a sign that they respect you anyway.						Stating
121.	By the way under normal circumstances, did the hypocrites ever ask permission?						Questioning
122.	No they did not ask for permission. The only reason they came to ask for permission was because it was mandatory this time. So voluntarily they never came to ask for permission.						Stating
123.	The people who came to ask for permission voluntarily that is a sign of <i>imaan</i> .						Stating
124.	That's the difference between Surah Noor and Surah Taubah, that's the fundamental differences between the two.						Stating
125.	In a state of emergency people will come and start making lame excuses, obviously that's proof that they have no <i>imaan</i> , then their hearts are riddled with doubt and they will go back and forth in their doubts.						Stating
126.	By the way Allah insulted them very nicely in the Quran.						Informing
127.	This not part of our course, but I want to share with you how Allah calls people out, I mean he owned these guys with this <i>ayat</i> .						Informing
128.	It was pretty amazing, very entertaining to imagine this situation.						Praising
129.	So, the guys is a sweet talker and he comes, 'O, messenger I was so ready to come and I was completely coming with you but then all of sudden my mother-in-law came over and I have to you know,'						Describing
130.	I like that example.						Stating
131.	The guy makes excuse, 'I was coming, I was ready to go, you know me but just last minute this thing happened, you know I just don't know how that happened, it's crazy right.'						Describing
132.	Allah says, ' <i>Had they really intended to come with you, they would have packed their bags,</i> '						Informing
133.	Go check their homes, how many bags in the packed?						Questioning

134.	<b>There's nothing packed.</b>							Stating
135.	<b>Allah called them out because he knew what was inside their houses.</b>							Stating
136.	<b>'Oh no, I was ready to go.' Allah responded that in that case, 'Let's see how ready you were, let's take a look.'</b>							Describing
137.	<b>Allah was disgusted at the thought of appointing these people with you in battle, Allah did not want them to come.</b>							Stating
138.	<b>They shouldn't have the honor of accompanying you.</b>							Suggesting
139.	<b>That's why they stayed behind, He made them lag behind. This is the insult.</b>							Stating
140.	<b>In battle in the Arabic language, <i>Quaidoon</i> is used for men, women and children that don't go to battle.</b>							Stating
141.	<b>As Allah says, '<i>Sit back with the women and children who sit back.</i>' That's what he calls them, He insults them with this language.</b>							Stating
142.	<b>So that was a brief session on volunteer discipline and specifically permission.</b>							Concluding



**Appendix B: Data Findings of Illocutionary Acts in Second Video “Giving Opinion and Voicing Concerns”**

**Code of Transcript: II**

**NOTE:**        **Declaration**                : **Dec**                **Directives**                : **Dir**  
                   **Representatives**        : **Rep**                **Commissives**        : **Com**  
                   **Expressives**                : **Exp**

No.	Utterances	Illocutionary acts					Function
		Dec	Rep	Exp	Dir	Com	
1.	So, session four now, <b>we talked about permission and the idea that we should take even our voluntary work seriously and seek permission</b> , that’s an important matter in just showing your respect to the work that you’re doing.						Reminding
2.	<b>Next is a very big subject and very important subject</b> , at least we can introduce it now is about voicing your concern or opinion in an organization.						Informing
3.	<b>You have a concern or an opinion that you’d like to give about something.</b>						Stating
4.	<b>What are the guidelines that we have to follow when we give our opinion?</b>						Questioning
5.	<b>What are the ethics of giving our opinion?</b>						Questioning
6.	<b>The first of them, the <i>ayat</i> that I want to share with you is Surah Al-Maidah, ‘Those of you who have <i>imaan</i>, anybody who goes back on their religion Allah will replace them,’ ‘Allah will bring another nation,’ ‘He will love them and they will love him,’ ‘their attitude will be extremely humble to the believers.’</b>						Informing
7.	So before we talk about giving our opinion, <b>we have to understand what it means to be humble to other believers.</b>						Suggesting
8.	<b><i>Zulala</i> in Arabic actually is what you walk over, like a rug.</b>						Stating
9.	<b>So we have to let other believers walk over us.</b>						Suggesting
10.	In other words, <b>we have to be extremely humble in our interactions with other believers, but extremely tough with the enemy.</b>						Suggesting
11.	<b>With the disbeliever here means the enemy.</b>						Stating
12.	<b>Understand the context of the Surah Al-Maidah; victory of Islam has just happened.</b>						Suggesting

13.	Makkah has just been conquered, <b>we have to be tough with the <i>Kafireen</i>.</b>						Suggesting
14.	<b>That's the attitude.</b>						Stating
15.	<b>But then Allah adds the idea of giving your opinion; <i>'They struggle for the sake of Allah and they don't fear the blame of anyone who casts blame.'</i></b>						Informing
16.	<b>Please listen carefully.</b> It says, <i>'They don't fear the blame of anyone who blames them.'</i>						Commanding
17.	<b>The criticism of anyone who criticizes them, they're not afraid of the critic when they voice their opinion.</b>						Stating
18.	<b>They don't look around and say, 'What are people going to say if I say this? It's in my conscious. I can't sit on it. I feel like it's wrong and I should say something but everybody around me is going to think I am weirdo or I'm a trouble maker or I'm causing problems so I should just stay quiet.'</b>						Describing
19.	<b>No you shouldn't just stay quiet.</b>						Forbidding
20.	<b>This peer pressure thing, this is against the peer pressure in an organization.</b>						Stating
21.	<b>Because organizations tend to develop momentum once they start going in a direction and they go full steam ahead, and maybe it's not the best direction.</b>						Stating
22.	<b>At that time you and your good conscious realize that there is something wrong with this direction but you don't voice your opinion because everybody is too excited about continuing to go.</b>						Stating
23.	<b>The train's already left the station sort of, you know.</b>						Describing
24.	<b>You should and you have to voice your opinion no matter what other people say.</b>						Suggesting
25.	<b>You have to be courageous about voicing your opinion, but you don't have to be a punk about it either.</b>						Suggesting
26.	<b>You don't have to make trouble at a meeting by saying things like, 'What we are doing is hypocrisy.'</b>						Suggesting
27.	<b>There are respectful ways of voicing your opinion.</b>						Stating
28.	There are decent ways like saying, <b>'Look I am not too comfortable with this, I don't mean to be trouble and I don't want to be offensive but how can we justify this behavior. How can we do this, this and this. This doesn't seem right to me.'</b>						Describing
29.	<b>So at the very least you voice your concern.</b>						Stating
30.	<b>The other thing is not just about something that's happening that's wrong, but you have a suggestion for improvement.</b>						Stating
31.	<b>You have a suggestion for betterment.</b>						Stating
32.	<b>You have a strategic suggestion.</b>						Stating

33.	<b>You should never be afraid of giving those kinds of suggestions.</b>							Suggesting
34.	<b>But here's the thing that will save you or destroy you, if you don't remember it, it will destroy you.</b>							Warning
35.	<b>And that is giving a sincere suggestion for the sake of Allah is an act of worship. Giving a suggestion is just like giving <i>shadaqa</i>.</b>							Stating
36.	<b>There's no differences between giving a suggestion, a sincere piece of advice and <i>shadaqa</i>.</b>							Stating
37.	<b><i>Shadaqa</i> is only for Allah, advice is only for Allah.</b>							Stating
38.	<b>If you expect returns in <i>dunya</i> from <i>shadaqa</i> then Allah does not count your <i>shadaqa</i>.</b>							Warning
39.	<b>If you expect that your opinion should be taken, that they should act on your opinion and if they don't act your opinion you get offended, then you did not give that opinion for the sake of Allah.</b>							Stating
40.	<b>You gave it for the sake of getting it followed, then you gave that opinion for yourself, for your furthering not for Allah.</b>							Stating
41.	<b>Giving your opinion is the act of worship, the ultimate teaching of that is <i>Shalat</i> itself.</b>							Stating
42.	<b>In the <i>shalaat</i>, I forget that <i>Zuhr</i> is 4 <i>rakaat</i> or I lost my mind by <i>Shaytan</i>, I got up for the 5<sup>th</sup> <i>rakaat</i>. you're standing behind.</b>							Describing
43.	<b>You're standing behind me, what do you do?</b>							Questioning
44.	<b>You give your opinion, this is wrong.</b>							Stating
45.	<b>How do you give your opinion?</b>							Questioning
46.	<b>'<i>SubhanAllah</i>', but I keep standing and makes the full fifth <i>rakat</i>.</b>							Describing
47.	<b>What do you do?</b>							Questioning
48.	<b>'This is not Islam, I'm just going to sit down and make my <i>salaam</i> now.'</b>							Describing
49.	<b>Or will you follow along?</b>							Questioning
50.	<b>You will follow along because the discipline of the group is more important, then you individually being right.</b>							Stating
51.	<b>Your responsibility was completed the moment you voiced your concern.</b>							Stating
52.	<b>If you courageously voiced your concern, now the onus/the responsibility for things going wrong are not on you, it's on the leadership.</b>							Stating
53.	<b>You did your part.</b>							Stating
54.	<b>We should make the following <i>dua</i> every time we give our opinion. 'Ya Allah, I gave given this opinion for your sake please accept as an act of worship for you.'</b>							Suggesting

55.	By the way if we truly have our intentions right then we should be terribly afraid if our opinion is taken, not offended when our opinion is not taken.						Suggesting
56.	Because if our opinion is taken then the entire responsibility has fallen on us.						Stating
57.	It went from the leadership's opinion took my opinion, if something goes wrong, I will be asked about it because that was my suggestion.						Warning
58.	So think a hundred times before you give a suggestion and give a sincere suggestion, ask Allah for guidance when you do make a suggestion and do not be offended when it is not taken.						Suggesting
59.	It's not the end of the world.						Stating
60.	It's not like <i>kufr</i> and <i>imaan</i> , like your opinion was <i>imaan</i> and everything else was <i>kufr</i> , it's not like that.						Stating
61.	That your opinion is guidance and everything else is misguided, it's not like that, it's not the end of the world.						Stating
62.	So, give your opinion.						Suggesting
63.	Don't be afraid but don't be hung up on your opinion either, don't say, 'They didn't listen to me.'						Forbidding
64.	That's actually what the quote from Allah of the <i>munaafiqun</i> (hypocrites) said, 'Do we have any authority either? People never listen to us, nobody takes what we say seriously.'						Stating
65.	That's what they said, that's what they complain because they were offended that their opinion was not taken at <i>Uhud</i> , they were offended by that.						Stating
66.	So we should not have that kind of an attitude.						Suggesting
67.	That's the first important point.						Stating
68.	The second is a long passage, I'll take two more minutes, maybe five more minutes. So, I'll introduce the passage from Sura Shura, <i>InshaAllah</i> hopefully I can finish this in five minutes, I doubt it though.						Informing
69.	In Surat Taubah Allah says, ' <i>Whatever you have been given is gifts utilities to enjoy in this life but whatever Allah has is better for those who truly believe. And they place their complete trust in Allah.</i> ' (42:36)						Informing
70.	The passage begins with <i>Tawakkul</i> , ' <i>Those who stay away from major sins and all forms of shamelessness...</i> ' (42:37)						Stating
71.	If your opinion is going to be worth something then you have to be worth something before Allah.						Suggesting
72.	And we as workers of Islam (because this passage is about Shura) first of all we have to get away from major sins.						Suggesting
73.	We talked in the previous session about balancing the individual worship with our volunteering activities.						Reminding

74.	Now we have to talk about at least don't be engrossed in major sins and the one <b>we should look out for in particular is <i>Al Fawahish</i> or forms of shamelessness.</b>						Suggesting
75.	That is the one that will get you, <b>because shamelessness is from the <i>Kabaair</i>, it's from the major sins, but Allah pulled it out and mentioned it separately again.</b>						Informing
76.	<b>So, he said <i>kabaair wal fawaahish</i> (the big sins and vulgarity), even though <i>al-fawahish</i> is part of <i>al kabaair</i>, but Allah has separated it anyway.</b>						Informing
77.	<b>So, all forms of shamelessness.</b>						Stating
78.	You know what that means guys, the young guys and young girls when you are volunteering at the MSA-YC-YM have to watch out for shamelessness because you are volunteering for something that's remotely related to Islam, <b><i>Shaytaan</i> will destroy you through shamelessness.</b>						Warning
79.	<b>'No, no, no, we are just sitting in meeting we are just taking <i>Shura</i>.'</b>						Describing
80.	<b>That ain't <i>Shura</i>, that's something else with '<i>sheen</i>' and a '<i>taa</i>', but it ain't <i>Shura</i>, that's what you think it is.</b>						Stating
81.	You have to guard yourself extra when you're going to do this work because <b>that's the easiest way <i>Shaytaan</i> can get you and he will bombard you with it too.</b>						Warning
82.	Guys, you're going to grow a beard and it's going to come out all funny, you don't have the full thing yet like fuzzy things going on left and right and you would think it's a safeguard against girls on campus but <b><i>shaytaan</i> will do <i>waswasa</i> to that girl</b> and she'll come up to you and say, 'By the way I am in your bio class, aren't I?'						Warning
83.	And you will be saying, 'Humm, yeah I am also in the MSA and I am the president.' It will happen, that stuff will happen. <b><i>Shaytaan</i> will mess with you, he will ruin you, and now you're going to the convention for who knows what reason.</b>						Warning
84.	<b>You're going to the campus for who knows what reason, you're attending the meetings extra early and you're dressed up and every one of them for God knows what reason.</b>						Describing
85.	<b>It happens, and this happens for boys and girls.</b>						Stating
86.	<b>This is where you start kidding yourself if you're doing an Islamic work, you're kidding yourself, it's a joke.</b>						Stating
87.	<b>And then the next thing, '<i>And whenever they get angry, they calm themselves down they control themselves.</i>' (42:37)</b>						Informing
88.	<b>What is the most difficult urge or feeling to control for young people?</b>						Questioning
89.	<b>It's their tendency, their attraction to the opposite gender.</b>						Stating
90.	If you can control that, then <b>the next thing that's a big problem for you is what, young people?</b>						Questioning



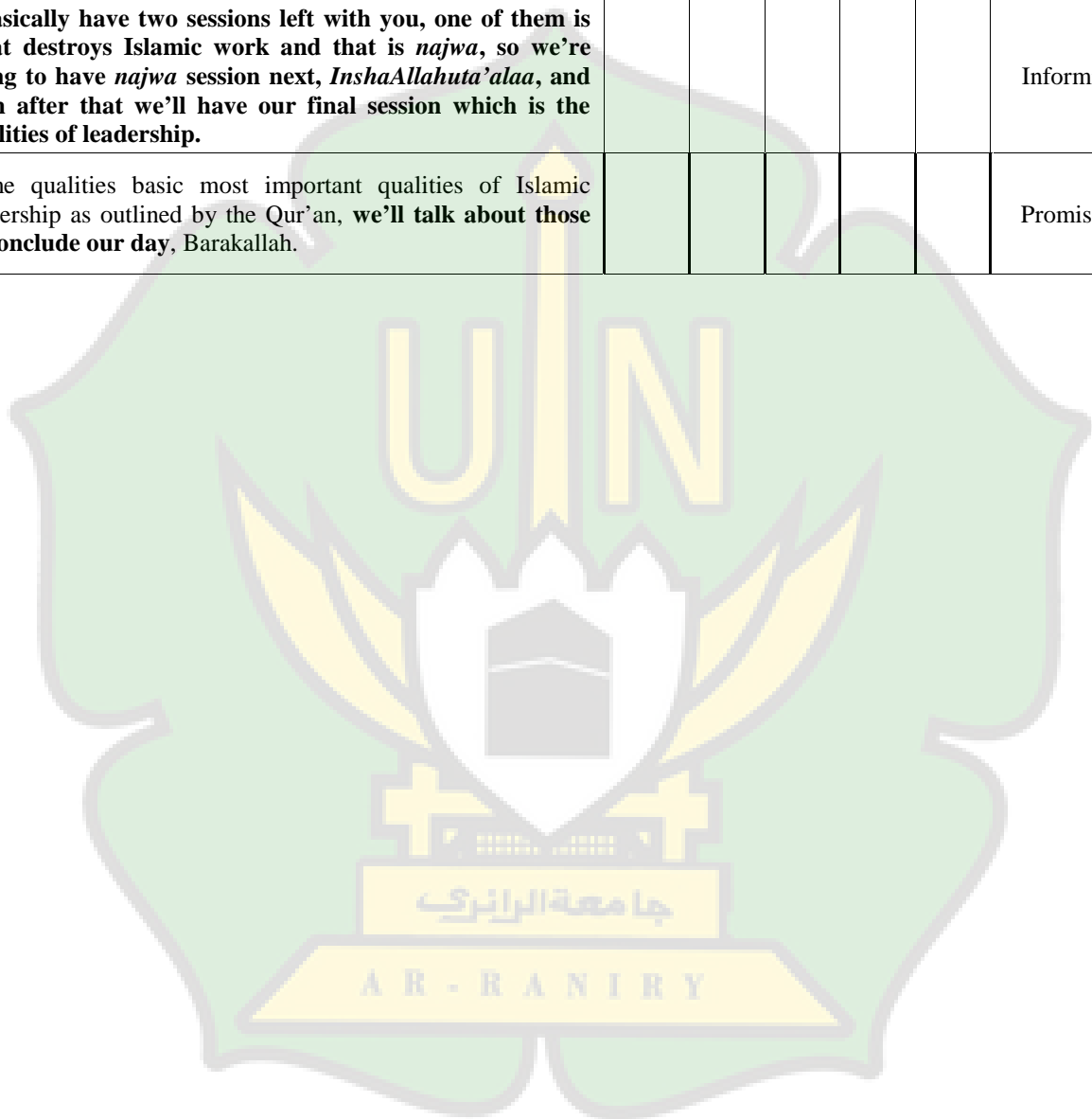
91.	<b>Your temper.</b>							Stating
92.	<b>Somebody says something you don't like, tempers flare immediately.</b>							Stating
93.	Allah mentions that <b>if you can control <i>fawahish</i> then you will not only be able to control your anger but you'll also be able to forgive.</b>							Promising
94.	<b>And that's the key to successful Islamic work.</b>							Stating
95.	You have to work with others and <b>that will raise your blood pressure.</b>							Warning
96.	Sorry, that comes with the territory, you're not alone in that, I don't care if you're working at the Masjid, you're helping out of a school, doesn't matter what voluntary work you are doing <b>you will be around people that will get on your nerves and they will crawl under your skin and it will boiled and they will make you want say something so badly.</b>							Warning
97.	<b>When that urge comes you just recite, 'Whenever they get mad, they forgive.' (42:37)</b>							Suggesting
98.	<b>It's not even that whenever they get mad they calm down, they forgive, they let it go, they cover it up, they move on, they learn to grow a thick skin.</b>							Stating
99.	<b>People that are going to work for Islam if they don't have a thick skin, they'd better grow one</b> because that's what Allah wants and you better be mentally prepared to be offended a lot, a lot, and keep chugging along anyway.							Suggesting
100.	<b>That what comes with the territory, it has to be there.</b>							Stating
101.	<b>You know how many people join an organization with good intention and they're given hugs and congratulations and six months later when they hear something they did not want to hear or somebody upset them, they quit and say, 'I am never going back there again.' You ask, 'Why won't you go back there again?' 'You don't know what they said to me?'</b>							Describing
102.	<b>What he said to you was your test of whether you get angry or not, because Allah's work is more important than your temper, than you pride.</b>							Stating
103.	<b>If you were doing work there, you go back and do it.</b>							Suggesting
104.	I am not saying you let people walk all over you, <b>you should stand up for yourself, but you don't insult anybody and you overlook their misgivings.</b>							Suggesting
105.	<b>You know sometimes there are people, mostly Pakistani's are good at this, we love to say things that burn, it's just in our culture we just have to do it, we cannot help ourselves, we have to do with our children, we have to do with our wife, you know when she made a good meal, you have to see, 'Aaj to bara acha khana banay, aaj kia bukhaar thaa?'</b> i.e, 'Today it's a good meal are you feeling ok, because usually it's pathetic.'							Describing
106.	<b>You cannot just say, 'It's nice.' You cannot do it and you bring that into the meeting, you bring that into Islamic</b>							Describing

	work too. You just have to say these little things and these little things they add until a person goes crazy, they keep building up till the kettle over boils.						
107.	But you on the receiving end just learn to grow a thick skin and take it and learn to laugh it off, learn to hear obscene and offensive things and just laugh them off and let them go.						Suggesting
108.	That's the way you will be able to continue to do your work and those people are a blessing, those people that test your patience they're a blessing because they are the way by Allah teaches you <i>sabr</i> , if they weren't there you'd never learn <i>sabr</i> .						Stating
109.	So at the ceremony at the end of the year you should say, 'I thank those who helped me and I thank those who made me a more patient human being.'						Suggesting
110.	Because they are means by which you're elevating, really.						Promising
111.	This is also a part of your list, the people that are going to be a challenge in your life because otherwise you <i>sabr</i> would just be a theory.						Stating
112.	What is <i>sabr</i> if it is not tested? What is patients if it is not tested?						Questioning
113.	And sometimes it's tested by those who are close to us and those we have to work with.						Stating
114.	Finally, the verse says, ' <i>Those who have responded to their master (the call of Allah) (and they did not forget their individual responsibility) they establish salaah (and finally) and their decisions are essentially consultation among them.</i> ' (42:38)						Informing
115.	He did not even say that they are based on consultation, they just are consultation, all their decisions are consultation.						Stating
116.	Consultation is not an empty suggestion box which says, 'please, put your suggestions here and there is a shredder at the bottom.'						Stating
117.	'Brother if you have a concern, say it in the mike.' The brother says, 'I think we should have a youth program.' ' <i>Jazakallahu khairan</i> brother, next.' 'Well, I think we should have a women's program.' ' <i>Jazakallah Jazakallah Jazakallah, Jazakallah, move on.</i> '						Describing
118.	That's not <i>shura</i> , bro. <i>Shura</i> isn't just to let people blow their hot air and say, ' <i>Jazakallah</i> ', and do whatever you are going to do anyway, that's not <i>shura</i> .						Stating
119.	<i>Shura</i> is to take sincere on behalf of the one who's giving <i>shura</i> , we talked about that, right?						Reminding
120.	It better be sincere, it's an act of worship you don't expect to be taken on behalf the ones taking it, it has to be genuine.						Stating

121.	<b>You're seriously taking it into consideration.</b>							Stating
122.	<b>You don't have your mind made before you go to a <i>shura</i> meeting, then it's not called a <i>shura</i> meeting.</b>							Stating
123.	<b>If you have your mind made up already, then any opinion that comes to you, you are just going knock it out of the park.</b>							Stating
124.	<b>'No, no brother, this is this way, this is that way.' You're just there to state and defend your opinion, that's not <i>shura</i>.</b>							Stating
125.	<b><i>Shura</i> means you are open to other ideas and that you haven't yet made up your mind and you are going to exchange thoughts and you are open to the idea that may be what you had in mind isn't the best and what the others offer maybe completes it or a combination of the two can be worked out or something a third thing came that you didn't even consider.</b>							Stating
126.	<b>You have to go to <i>shura</i> with that attitude and that's when <i>shura</i> is <i>shura</i>, that's when it really counts for something.</b>							Stating
127.	<b>Now, if you do give a suggestion and it's serious and I am not talking about strategy like color of the carpet, I'm talking about serious stuff like who should be eligible for <i>shadaqa</i> or something big, and you think there is a serious problem that you do not discuss it with fellow volunteers, you discuss it with someone above you, you discuss it with the <i>Ameer</i> and you don't discuss it with anybody else.</b>							Describing
128.	<b>Because if you do, that's not <i>shura</i>, that's <i>najwa</i> (secret discussions) and we will talk about that in the next session.</b>							Promising
129.	<b>That's <i>najwa</i>, you discuss it with the <i>ameer</i> and if the <i>ameer</i> does not take it seriously, if there's someone above him you take it to him, if not then you bring it up one final time in front of everyone and say, 'Look, I've brought this suggestion up, this is the last time I'm bringing it up. I will not bring it up again. Here are my concerns...and they haven't been met.'</b>							Describing
130.	<b>And if you really think it's a life and death issue, like this is the issue that will make and break your affiliation to this organization then <b>just make your last draw.</b></b>							Suggesting
131.	<b>You say it publicly, 'This is my concern and in good faith I cannot continue to work in this organization, if this is the case, so it's the final time I will never bring it up again.'</b>							Suggesting
132.	<b>What was the channel?</b>							Questioning
133.	<b>First you bring it up to the one above, then one above that, then in front of everyone and you are done.</b>							Suggesting
134.	<b>Don't email anybody about it.</b>							Forbidding
135.	<b>No back and forth, no discussion after the meeting, it is finished, it is dead.</b>							Stating
136.	<b>And as you are leaving the organization if that is unfortunately the case <b>make <i>dua</i> for them as your leaving, 'May Allah bless this effort, May Allah unite us, may</b></b>							Suggesting

	Allah make whatever decisions we take full of <i>barakah</i> and forgive all the shortcomings we have, myself and all of you.' I make <i>dua</i> for you, you make <i>dua</i> for me.						
137.	Leave on a good note.						Suggesting
138.	Don't leave like it was wrestling match at most bore meetings.						Forbidding
139.	Don't do that, don't walk away angry.						Forbidding
140.	These are your brothers, you want see them in <i>Jannah</i> , you're all here for the same reason, nobody is getting a pay check, everybody's a volunteer.						Stating
141.	If there's anger in the meeting it's because <i>shaytan</i> is there, that's your enemy not each other.						Reminding
142.	Realize that and don't be fooled by him, we should know better, really.						Suggesting
143.	'Tell my slaves, say the better thing.' (17:53), say the better thing.						Suggesting
144.	Allah didn't even say, 'say the best thing' because we're not capable of saying the best thing.						Stating
145.	In your head you could have said something, then you think in your head, 'maybe there's better way of saying that, maybe I should wait, hold on let me find a less offensive way of voicing that again' and then say.						Describing
146.	In your head before you open your mouth there should be a multiple choice questionnaire.						Suggesting
147.	'I'm about to say, 'What he said is wrong and I could say it, this way, 'That guy is wrong,' two, 'I don't think I agree with that.' Or maybe I should go with that instead of saying that's guy is wrong.						Describing
148.	Think through what you are going to say and how you're going to say.						Suggesting
149.	'If you don't do that, guaranteed no doubt about it, <i>Shaytan</i> will cause dissent among you.' No doubt about it, if you don't watch what you're going to say.						Warning
150.	You might have something legitimate to say but you didn't say in the best possible way or in a better way that you originally thought of.						Stating
151.	Think and rethink not just about what you are going to say, think about how you are going to say it.						Suggesting
152.	That's <i>Shura</i> , that's a part of healthy <i>Shura</i> .						Stating
153.	Respectful, courteous and don't just praise people just to pander to them, don't do in genuine or false praises.						Forbidding
154.	Like, ' <i>Jazakallah</i> you are doing so much for our community but I have a suggestion.'						Describing
155.	No, no, no, don't do that if it's not genuine, don't do it.						Forbidding
156.	You said, 'Let me butter him up first, then I'll tell him how bad he is.' It doesn't work.						Stating

157.	<b>If it's not from the heart don't say it, if it's not from your heart, you don't mean it, don't say it.</b>							Forbidding
158.	<b>It's better you are quiet, it's better you don't say anything.</b>							Suggesting
159.	<b>So, that's the basics of giving one healthy opinion and considering all opinions.</b>							Concluding
160.	<b><i>InshaAllahuta'ala</i> how should the leader consider the opinions, we'll talk about that in the qualities of leadership.</b>							Promising
161.	<b>I basically have two sessions left with you, one of them is what destroys Islamic work and that is <i>najwa</i>, so we're going to have <i>najwa</i> session next, <i>InshaAllahuta'ala</i>, and then after that we'll have our final session which is the qualities of leadership.</b>							Informing
162.	<b>Some qualities basic most important qualities of Islamic leadership as outlined by the Qur'an, we'll talk about those in conclude our day, Barakallah.</b>							Promising



**Appendix C: Data Findings of Illocutionary Acts in Third Video “Qualities of a Leader”**

**Code of Transcript: III**

NOTE:            Declaration                            : Dec                    Directives                            : Dir  
                          Representatives                            : Rep                    Commissives                            : Com  
                          Expressives    : Exp

No.	Utterances	Illocutionary acts					Function
		Dec	Rep	Exp	Dir	Com	
1.	The <i>ayat</i> that I just recited to you it’s actually something I meant to do later on but I might as well just to introduce the entire concept of leadership with this <i>ayat</i> .						Informing
2.	Belongs to <i>Sura Yusuf</i> , the story of Yusuf (as).						Informing
3.	Yusuf (as) come out of prison as a result of interpreting dreams and when he was brought before the king not only did he establish his innocence but he actually presented his resume.						Stating
4.	Yusuf (as) actually asked for the job, he wasn’t given the job, he asked for himself and he didn’t just ask for he said, ‘here’s why you should hire me,’ but he said which basically means, ‘Install me upon the treasures of the land,’ what that means in simple English is, ‘Make me the treasurer. I would like to be the treasury secretary of Egypt, and here’s why; <i>Innee Hafeezun ‘Aleem.</i> ’						Describing
5.	‘First of all I’ll guard this duty, I’ll take it seriously and I won’t sleep on the job. I won’t have lame duck sessions in my congress. I’m going to be on the job and I’ll take care of it. I’ll be honest about it and I know what I am doing. The current guys around you are a bunch of idiots, they’re going to destroy this problem and it’s going to create a fiscal crisis and people are going to die. So I need to take care of this business and I’ am qualified to handle it.’						Describing
6.	Leadership is about confidence.						Stating
7.	Too much confidence and you have arrogance.						Stating
8.	That’s why before you have the discussion began with today, was understanding that you and I are <i>‘abd to Allah</i> , slaves to Allah which is the lowest position you can have.						Suggesting
9.	But when you realize that Allah has given you certain talents and abilities then it is your duty as a slave to use those talents to the best of your abilities and if that means you have to take a position of leadership, well that means you have to take a position of a leadership.						Suggesting

10.	<b>If nobody is going to stand up and take the job, you have to take the job.</b>						Suggesting
11.	<b>That is not arrogance, that is being true to what Allah has given you.</b>						Stating
12.	<b>Arrogance is when you are obsessed with holding your title and you can't let it go.</b>						Stating
13.	<b>The motivation Yusuf (as) has for leadership is because it is going to save lives not because he likes the treasury secretary or minister of treasury, he doesn't like the title, he wants to save live.</b>						Stating
14.	<b>That's true leadership, leadership not for its own sake but for the sake of providing a service.</b>						Stating
15.	<b>If you truly believe you have something to offer in leadership, go for it.</b>						Suggesting
16.	<b>Some of you, Allah has created some of you natural born leaders.</b>						Stating
17.	<b>Kids cut class when you cut class in school, you are a leader.</b>						Stating
18.	<b>People go to the restaurant that you suggest, they don't go to any other, you are a leader.</b>						Stating
19.	<b>Allah has given you that natural, you have a personality that is charismatic people listen to you, they do what you say, you have an influence over the opinions of other, you are a leader.</b>						Stating
20.	<b>And some of you are not leaders, some of you are extremely good followers, you guys are machines.</b>						Stating
21.	<b>Amazing.</b>						Praising
22.	<b>And you should acknowledge and accept that as a gift from Allah because the world doesn't just work on leaders, the world need good followers.</b>						Suggesting
23.	<b>Some of you are neither leaders nor followers, those of you need to make a lot of <i>istighfar</i>, so you'll find yourself because you need to do something and you need to fit somewhere.</b>						Stating
24.	<b>Basically, the two qualities that Yusuf (as) described about himself that justify his leadership role are <i>hafeez</i> and <i>'aleem</i>.</b>						Stating
25.	<b>You will guard that responsibility, you will take care of it seriously and it's something you will protect and second you know what you're doing.</b>						Stating
26.	<b>So sincerity is implied, it's obviously if you are a slave of Allah, sincerity does not have to be talked about because it is understood.</b>						Stating

27.	That's the foundation for all actions but on top of that, <b>one; you have a very serious attitude towards the job, two; you actually know what you're talking about, when you come to that job you know what you're talking about.</b>						Suggesting
28.	<b>So religious fervor, you're extremely religious or righteous or pious or you're half of the Qur'an that doesn't mean you are a leader, that does not mean you're a leader.</b>						Stating
29.	<b>You're extreme <i>Zahid</i> who makes <i>dua</i> for hours and hours, that does not mean you are a leader because leadership requires one; seriousness with the job and two; knowledge of the job.</b>						Stating
30.	Abu Zar Ghifari (ra) was so spiritual that the Prophet (s) compared his spirituality to the spirituality of Isa(as), <b>can you imagine?</b>						Questioning
31.	<b>He wouldn't give him leadership position, He'd rather gave it to Saad Ibn Abi Waqqass, an eighteen year old kids who was a natural leader.</b>						Stating
32.	<b>He got a leadership position because the Prophet (s) saw people for what they capable of and that's true leadership to pick a leaders too, to see potential in people and say, 'Hey come here I want you to do this work.'</b>						Stating
33.	<b>Allocating talent that's a quality of leadership, to be able to see this person is good for this, this person is good for that and put people to work, that's part of management and that's part of leadership.</b>						Stating
34.	<b>People do masters degrees and PhDs in human resource management and have entire seminar on these stuff, all of we have more in the Sunnah of Messenger (s).</b>						Stating
35.	<b>What an amazing human resource allocation he did, it's incredible.</b>						Praising
36.	<b>Mush'ab ibn Umar go to Madinah, that's human resource allocation, he said, 'Abu Bakr lead the <i>Salat</i>,' and prays behind him as producing a leader.</b>						Describing
37.	<b>That's what our Prophet (s) did.</b>						Stating
38.	<b>Now we get to the tough part, this going to take most of our time.</b>						Informing
39.	<b>You see in Islamic work, there's a tendency, there's two kinds of support; on the one hand support is your volunteers, that's one kind of support for an organization and it's voluntary support, and the other support is financial support, social support, the advertising support, the donors or from some celebrities who's going to come and give the organization a boost.</b>						Stating
40.	<b>In the case of the Prophet (s) he's got the <i>sahabah</i> that his volunteers and then he's hoping if some of the leaders of <i>Quraish</i> become Muslim then it will give Islam a huge boost, even one celebrity from Makkah becomes a Muslim that's a big deal.</b>						Stating



41.	<b>How much help did we get from Umar (ra) becoming a Muslim, from Hamza becoming Muslim?</b>						Questioning
42.	<b>It was a big deal, even Abu Bakar As-Shiddiq (ra) becoming a Muslim was a big deal.</b>						Stating
43.	<b>Now the <i>ayat</i> under discussion are from Surah Kahf, ‘You remain patient with those who call upon their Master night and day, they only want his face, they want to see Allah.’</b>						Informing
44.	<b>The <i>Sahabah</i> that are poor Allah instructs the Prophet, ‘Don’t allow your eyes to turn away from them. Don’t pay attention to the leaders. Don’t get to caught up and I want to get the leaders to become Muslim,’ the Prophet(s) is being told this.</b>						Informing
45.	<b>You know why you want to get a leader? Because leaders got connections, right?</b>						Questioning
46.	<b>Allah started the <i>Sura</i> by saying ‘These <i>Sahabah</i> have a connection with me and that should be enough for you. Day and Night they are connected to me. All they want to do is see my face. Those are my people, don’t turn away from them.’</b>						Describing
47.	<b>That’s the most valuable asset you have.</b>						Stating
48.	<b>In other words, don’t be impressed by wealth and status and don’t think that will give your organization a boost.</b>						Forbidding
49.	<b>Sincere volunteers and sincere workers are the biggest asset you will ever have.</b>						Promising
50.	<b>Don’t overlook it, that’s a leader.</b>						Forbidding
51.	<b>The leader who values those grunt workers that aren’t famous nor rich but they are ready to give every bit of their effort for you, you appreciate them.</b>						Suggesting
52.	<b>And the Prophet(s), if He pays attention to you, you have to understand this carefully because we’re not learning the Prophet(s) as the Prophet right now, we are learning about the Prophets (s) as a leader specifically.</b>						Suggesting
53.	<b>As a leader your job is very sensitive, you might not even realize it, people are always looking at you and people have a lot of emotional attachment to you.</b>						Stating
54.	<b>So if He (s) pays too much attention to the wealthy, the <i>Sahabah</i> might start feeling unimportant, ‘I mean we’re here but those rich guys are the really important people.’ and if that feeling sets inside them that, ‘We are less valuable and they are more valuable’, the work is finished, the work is gone.</b>						Describing
55.	<b>When they start feeling that the Prophet(s) has more admiration and value for the rich, for the powerful, for the big wigs of <i>Quraish</i> and less for us, it’s finished.</b>						Stating
56.	<b>And the prophet(s) did not even do that, He did not even give that impression.</b>						Stating

57.	But Allah is so worried about the morale of the <i>Sahabah</i> that he is very tough with the <i>Rasool</i> (s) when it comes to even maybe possibly giving that impression.						Stating
58.	So much so that the <i>ayat</i> says, ' <i>Tureedo Zinat Ul Hay tudunya</i> ' or ' <i>You want the beauty of the worldly life?</i> ' Allah's talking to His Messenger.						Informing
59.	What does the Messenger (s) want?						Questioning
60.	He doesn't want kingdom, He doesn't want world, He want Islam to win in this world, but the way Allah said it, is because Allah warning the Messenger(s) because his standards are really high.						Stating
61.	The same thing happens in <i>Sura Abasa</i> , when a blind <i>Sahabi</i> , for God's sake he's blind, so when the Prophet(s) frowned he can't see it.						Informing
62.	If I frown at you and you can see it, you looks upset, but how is a blind <i>Sahabi</i> going to know that the Prophet(s) is frowning?						Questioning
63.	Is he going to be offended?						Questioning
64.	He didn't offended his feelings but the standard of leadership is so high that even the remotest possibility that you might make them feel unimportant will not go unnoticed.						Stating
65.	What are we learning?						Questioning
66.	The <i>Sunnah</i> of Prophet(s) as a leader and the <i>Sunnah</i> of Allah to perfect Prophet(s) leadership is that you give the highest regard to your volunteers, the ones you think are the most insignificant, they have socially no backing, financially they're not very rich, all they have to offer you is their sincerity and there <i>dua</i> 's or supplications to Allah.						Stating
67.	Those are your most important assets.						Stating
68.	' <i>And let me tell you about the other guy you are trying impress, don't follow the one whose heart we have emptied out of remembrance, we've made him heedless of our remembrance. He follows only his desires.</i> '						Informing
69.	The leaders are worthless, they are not worth anything.						Stating
70.	Don't worry about them.						Forbidding
71.	Then look at Allah swt says.						Suggesting
72.	I love this <i>ayat</i> so much. ' <i>We have given you seven highly prized ones. And We have given you the great Quran.</i> ' Means the <i>Fatihaa</i> and the <i>Quran</i> , ' <i>Don't let your eyes turn to what we've facilitated them (some groups among them)</i> '. <i>Don't turn to their wealth, don't look at their wealth, don't look at their strength, don't look at their status.</i> '						Informing
73.	Before Allah (swt) even told the Prophet(s), ' <i>Do not look at their wealth, don't look at their status, don't look at what they have, don't look at their elite status.</i> ' What did He tell them first?						Questioning
74.	' <i>I have given you the Quran,</i> ' so we shouldn't look for anything						Suggesting

	else.						
75.	<b>Subhanallah. ‘I’ve given you Fatihah and the great Quran’, I shouldn’t go anywhere else, Subhanallah it’s such an amazing Kalam from Allah (swt).</b>						Praising
76.	<b>Then He says, ‘Wahfiz Junahaka’ this is used in Arabic Language is a bird lowering its wings, it’s used for parents when you’re humble to your parents.</b>						Informing
77.	<b>The Prophet (s) is being told, ‘Be Humble to the Sahabah who are following you.’ The Prophet(s) is told to be humble (as) to the Sahabah!</b>						Informing
78.	<b>Please hear me, it’s not incorrect English</b>						Commanding
79.	<b>I didn’t say the companions have to be humble to the Prophet (s), Allah is commanding his Prophet (s) to be humble to the followers. ‘Whoever follows you from among the believers, be extremely humble to them, be appreciative of them.’</b>						Stating
80.	<b>Subhanallah.</b>						Praising
81.	<b>That’s a command of Allah to his Messenger (s), to be humble to His companions.</b>						Informing
82.	<b>Subhanallah.</b>						Praising
83.	<b>Don’t look anywhere else, these are the people you have to be best to.</b>						Forbidding
84.	<b>What do we find in our leadership?</b>						Questioning
85.	<b>Ameer sahib is yelling at everybody, he gets mad people are scared to talk to him, he’s intimidating, he’s not a friend certainly not humble, certainly not friendly, certainly not approachable.</b>						Describing
86.	<b>That’s not the Sunnah of our Prophet(s).</b>						Stating
87.	<b>That’s why Allah is mandate and it’s not once Allah said this but twice, ‘Lower your wings’ in Surah Shura again. ‘Humble your wings to whoever follows you among the believers and if they disobey you, tell them I have nothing to do with what you are doing.’</b>						Informing
88.	<b>So long as you are with me I will be the humblest to you and if you leave my mission, I will say I have nothing to do with you. I am not going to be an authoritative figure over you. I am not going to do that.</b>						Promising
89.	<b>This is such a hard thing to understand, to internalize.</b>						Stating
90.	<b>This is the one I want to spend the most time on.</b>						Informing
91.	<b>If you understand these ayat, I personally believe if a person understands this next ayat, Ali Imran then they understand what it means to a leader in Islam.</b>						Stating
92.	<b>This one ayat says it all. Sura Al Imran verse 159. This is the last discussion we’re having, ‘What incredible unimaginable mercy it is from Allah, that you (s) are lenient towards them.’</b>						Informing

93.	<b>You know the Prophet(s) had deep love for his uncle Hamza (ra).</b>						Stating
94.	<b>And you also know that what happened at Uhud, Hamza ® was made Sahaheed or martyred.</b>						Stating
95.	<b>Because of the innocent mistake and haste of some Sahabah the loss of seventy Muslim lives including the uncle of the Prophet (s) resulted.</b>						Stating
96.	<b>The prophet (s) was knocked out. His tooth fell out, his mouth is filled with blood and there was a rumor spread that he'd been killed. The Muslims started giving up on the battlefield. Finally he got up and then he had to make a humiliating retreat up the mountain.</b>						Describing
97.	<b>'You were climbing up and not turning back see anybody.' Was that humiliating or what?</b>						Questioning
98.	<b>'The messenger is calling you from behind you (Fasssbakum) Then Allah hit you with calamity upon calamity.' One on top of the other, this was a catastrophe.</b>						Stating
99.	<b>So when it's all over, does the Prophet (s) have the right to be mad at those few archers that left their position, does he have the right to be angry?</b>						Questioning
100.	<b>These Sahabah must have been feeling the guilt of their life, the prophet almost got killed, his beloved uncle is gone, and seventy Sahabah have been made Shaheed. A battle that was nearly won has been lost. He should be extremely upset. Now they were waiting the Prophet (s) was going to talk to them.</b>						Describing
101.	<b>Can you imagine the fear they must have had after that meeting with Rasul (saw)?</b>						Questioning
102.	<b>And before the Messenger meets with them Allah has a meeting with the Mesengger (s).</b>						Stating
103.	<b>And Allah revealed to him, 'Wait it is by the special mercy of Allah (Linta lahum) you are lenient towards them.'</b>						Informing
104.	<b>Linta comes from the word 'liin' in Arabic and 'liin' means a soft date, you are soft towards them.</b>						Informing
105.	<b>Some dates you eat are like a rock and there's like Medina dates, you eat and it melts in your mouth, that's 'liin', you are so lenient towards them.</b>						Stating
106.	<b>The Prophet(s) is about to go and express his frustrations then Allah says, 'It is by the special mercy of Allah that you are incredibly lenient towards these people.'</b>						Informing
107.	<b>Towards which people?</b>						Questioning
108.	<b>The ones that you deserve have to be angry at, not just because they failed some tiny little task you gave them, they cost Muslim lives, they were given explicit orders, they cost the life of your beloved uncle that is not something small.</b>						Stating

109.	<b>You have all the right to be mad but Allah doesn't even say, 'Laa taghdab.' Doesn't begin like that, He says, 'It is by his special mercy that you are lenient or nice to them.'</b>						Stating
110.	' <i>Lau Kunta Faddhal</i> , and if you were tough harsh or insensitive of the heart, <i>Ghaleez</i> means so hard tough that nothing penetrates it.						Informing
111.	<b>So whatever excuses they make won't go inside your heart, if you were tough, hard-hearted, if you were insensitive, harsh, mean, scolding, angry when you met with them, if you did that, if you were tough, hard-hearted, if you were insensitive or harsh or scolding when you met them.</b>						Stating
112.	<b><i>Infidhad</i>, it means in English translation is to disperse, but let me tell you it's something so much more beautiful.</b>						Informing
113.	<b><i>Infidhad</i> in Arabic is used when you take a <i>Sujjaja</i>, a glass and you break it and the glass goes in every direction, the spreading of the glass when it breaks that is <i>infidhad</i> and this is used to describe the running away of the <i>Sahabah</i>.</b>						Describing
114.	<b>And by the way when a glass breaks and spreads can you recover it or not?</b>						Questioning
115.	<b>So, they would have run away in a way that they would have never come back.</b>						Stating
116.	Now, I want you to think about this for a second, <b>who are we talking about?</b>						Questioning
117.	<b>We are talking about the people who laid their lives for Islam, they believed in the Quran, they knew its miracle in the Arab language, they had full <i>imaan</i> that this is the <i>haqq</i>.</b>						Stating
118.	<b>And Allah says about that greatest generation, He says, '<i>If you the leader (s) was mean, they would have run away from you even if it was the truth.</i>'</b>						Informing
119.	<b>That is that the best generation would have run away, it's a special mercy of Allah that you are so nice to them, that's leadership.</b>						Stating
120.	<b>That's the expectation of the leadership and if you can't be nice, you can't be that merciful especially at the time when you are supposed to be angry, ' then you are falling short of this standard.</b>						Stating
121.	<b>'This is not just, bro, I'm usually nice, but they made me really upset.'</b>						Describing
122.	<b>They made you more upset than the archers at <i>Uhud</i>? Really? Why they do?</b>						Questioning
123.	<b>Did they leave their post at the top of the Masjid? What do they do? Why are you so angry?</b>						Questioning

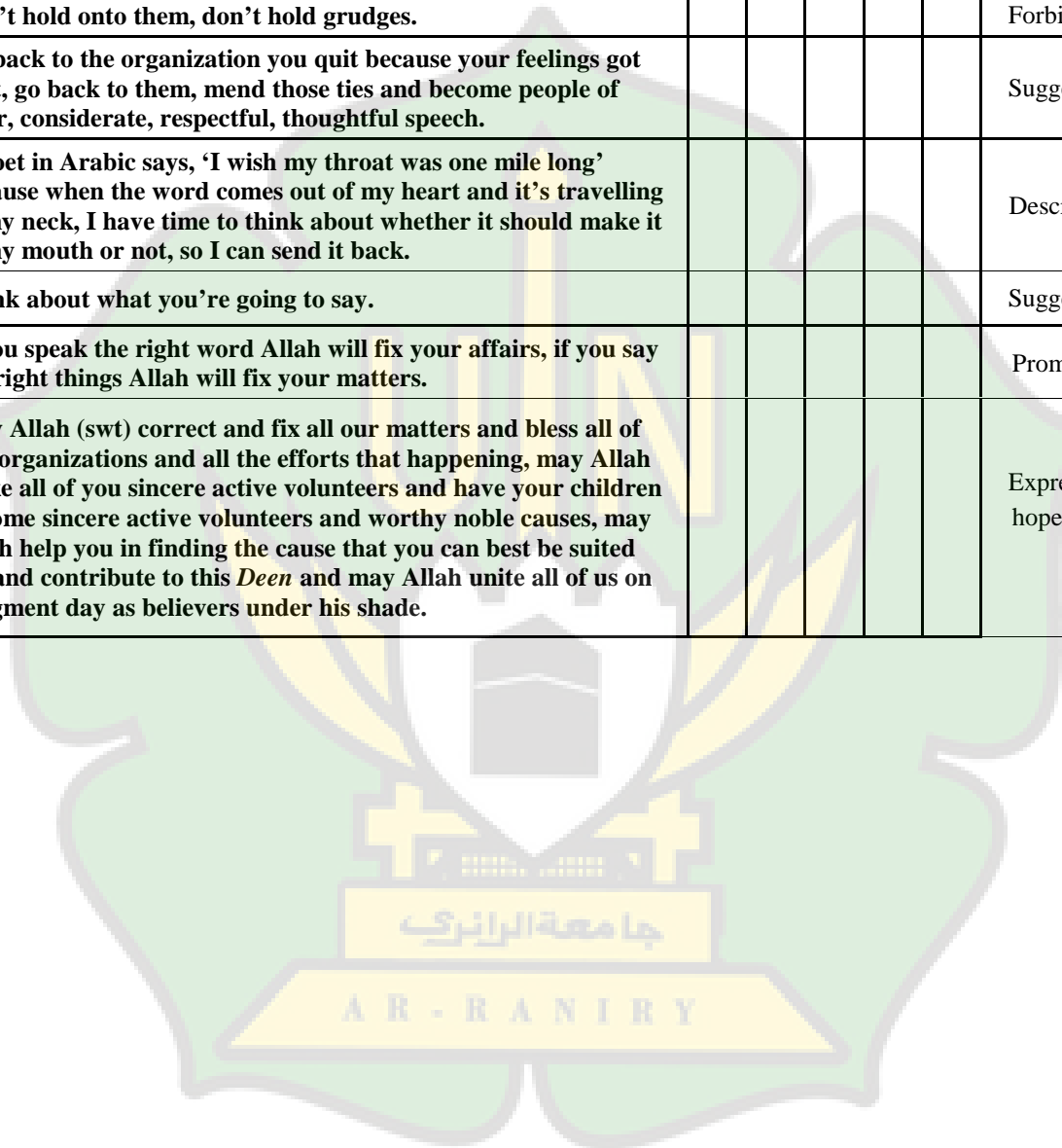
124.	Because when the Prophet (s) had the right to be that angry where He himself almost got killed, that angry, that the work of Islam almost came to an end, the mission had almost failed.						Stating
125.	That angry, Allah says, <i>'You should be nice to them. You should not be harsh to them. They would have run away from you.'</i> The Sahabah would have run away from you.						Informing
126.	And what should you do before you meet them?						Questioning
127.	Allah says to His Messenger, 'let me orient you, this is what you do, <i>'Fa'fuanhum'</i> , <i>'Lovingly forgive them.'</i>						Informing
128.	Lovingly pardon them.						Suggesting
129.	First thing you go and say to them 'it's ok.' <i>'Koi baat nahi. Miti pao.'</i> 'It's ok, don't worry about it. I got nothing against you.' Before they even apologize.						Suggesting
130.	He did not reveal an <i>ayat</i> about the <i>munafiqoon</i> , when they are told to make is <i>istighfar</i> , they turn their heads, and Allah did not reveal an <i>ayat</i> in this passage telling the <i>Sahabah</i> they should ask for forgiveness, rather He revealed an <i>ayat</i> to the Prophet (s), <i>'You go forgive them.'</i>						Stating
131.	And when you(s) are done forgiving them, you're going to make <i>dua</i> on your own by yourself in private, <i>'Wastaghfirlahum'</i> Allah forgives them too.						Suggesting
132.	Not only do your forgive them but you by yourself make <i>dua</i> for them that'll be proof that you forgave them because it's very hard for you to be by yourself making <i>dua</i> for yourself and making <i>dua</i> for somebody you are angry at, you can't do it.						Stating
133.	But you're a leader, you have to make <i>dua</i> for your people, the ones that make you that mad, you have to make <i>istighfaar</i> for them absolutely in private, it's not in public.						Suggesting
134.	It's not like the Sahabah are standing embarrassed in front of everybody and the Prophet(s) says, <i>'May Allah forgive you.'</i>						Describing
135.	<i>'Fatawakkal 'alallah'</i> <i>'Then place you trust in Allah. No Doubt Allah loves those who place their trust him.'</i> This last part is critical.						Informing
136.	The Prophet(s) is the best decision-maker that ever lived on the face of this earth.						Stating
137.	In this <i>ayat</i> Allah gave Him, 'even though you should take consultation, at the end of the day you have the right to make your decision but You (s) still will not trust your own decision, you will trust me.'						Informing
138.	Put your trust in Allah.						Suggesting
139.	At the end of the day whatever decisions we make, we don't know if they are good or bad, even the Messenger (s) is not allowed to know if it's good or bad.						Stating
140.	You put your trust in Allah, Allah loves those put their trust in him.						Stating

141.	Every time <i>Shura</i> comes up, what else keeps coming up?						Questioning
142.	<i>Tawakkul</i> , Sura <i>Shura</i> the <i>ayat</i> right before, over here, <i>Shura</i> came up, <i>tawakkul</i> came up, every time.						Suggesting
143.	There is some relationship between giving opinion and trusting Allah.						Stating
144.	Allah is teaching us, ‘give your opinion based on your knowledge, based on your experience and sincerity but you don’t rely on your opinion.’						Informing
145.	Success will not come because of your opinion and failure will not come because your opinion was not followed, success and failure will come from Allah.						Promising
146.	Your reliance is upon Allah, that’s a heavy lesson to learn here.						Stating
147.	This is the leadership of the Prophet (s), sensitive, concerned about the feelings.						Stating
148.	The <i>Sahabah</i> did not come and say anything, Allah attended to their feelings for the Prophet (s).						Stating
149.	These are qualities we have to instill in ourselves, every member of a household, every head of a household is a leader.						Suggesting
150.	This doesn’t just apply when you are a general and you have soldiers underneath you.						Stating
151.	This is when you’re a dad, when you’re a husband, an older brother and you have siblings under you or when a you are a grandfather, a father in law and mother in law, this applies to you too when you are an imam of the Masjid or a teacher at the Sunday school or at the Arabic class.						Stating
152.	It’s hard, ‘Oh, boy’ there are some students who make you mad, they will boil you blood.						Describing
153.	If you believe in these, then you have to go make <i>shalat</i> and make <i>dua</i> for them, not <i>dua</i> ‘Ya Allah give me long distance between me and them’ but make <i>dua</i> for them, the one that made you mad, the one that messed you up, make <i>dua</i> for him.						Suggesting
154.	Islamic School teachers, <b>listen up.</b>						Commanding
155.	There are kids that crawls under your skin and his picture comes in your head and he’s there winking at you, that one, <b>make <i>dua</i> for that kid.</b>						Suggesting
156.	<b>Not in front of everyone</b> , like, ‘May Allah help you and not make you <i>Shaytan</i> that you’re becoming,’ it’s not like that, <b>but in your own privacy you make <i>dua</i> for him.</b>						Suggesting
157.	This <i>ayat</i> like I said before and <b>hopefully you see now how this is the golden <i>ayat</i> of leadership.</b>						Expressing hope/wish
158.	<b>Leadership in crisis situations, that’s when leadership is proven when there’s a crisis, that’s leadership is proven when your followers didn’t follow you.</b>						Stating
159.	You call yourself a leader when everything’s going fine then						Questioning

	everything's gone wrong, now <b>what do you as a leader?</b>						
160.	<b>Then you turn to Allah's guidance, then you'll learn that.</b>						Suggesting
161.	<b>So we have to be people of confidence, people of competence, people of reliance upon Allah and people of the utmost mercy and courtesy to those that we are leading in any way shape or form.</b>						Suggesting
162.	<b>I sincerely pray that Allah guides all of us and all of the Islamic in diverse</b> , all of the Islamic projects, all of the organizations whether they're charity organizations or they're umbrella organizations or they're Masjid organizations or relief organizations or youth organizations or college organizations, whatever organization.						Expressing hope/wish
163.	<b>I even argue that this can be applied in your businesses, as an employer you're a leader, in our businesses, in our workplaces.</b>						Stating
164.	<b>That Allah (swt) gives us the ability to implement these beautiful wisdom that He's given us, that's paved the way for us to build a strong future, a strong tomorrow, a way for us cooperating with each other and the hearts coming closer, and closer and closer together.</b>						Stating
165.	<b>So, we don't become a community wallahi, you know I was really motivated to do this and I'm ending with this, I was motivated to do this because wherever I go in America, I don't care if I go east, west, south or north after a khutbah, 'Brother, can we talk to you we have a problem in our Masjid', 'our president blablabla..' 'our imam blablabla..' 'our shura blablabla..' 'our committee blablabla..' 'our board member blablabla..' and I said, 'wait, hold on, let me tell you what's going on,' and I tell the the story and they say, 'who told you?'</b>						Describing
166.	<i>Shaytaan</i> has a formula, you know it's like when you're open a Walmart and it looks exactly the same?						Questioning
167.	<b>Masjid problems across America are exactly the same, they're exactly the same, no difference, no variety.</b>						Stating
168.	<b>I'm like, 'give me something new, any creativity in this?'</b> , 'No, brother, they just you know this happened and this happened and they tried to put the money there in this..' and I'm like, 'God, what are we going to learn?'						Describing
169.	<b>And when you talk to people, you realize both of these people are volunteers, they mean well, there are people of families, they're good people they have good intentions.</b>						Stating
170.	<b><i>Shaytan</i> causes dissent amongst us them that's why we need this orientation over and over again, not one time, over and over again so we can fix our intentions and mend those ties.</b>						Stating
171.	If you have had a fight with somebody in an organization <b>go give them a hug, apologize and say, "Let's start over."</b>						Suggesting



172.	We can't afford this, this fight is not worth it because <b>I want to stand next to you on Judgement Day, I want you and your family to be in <i>Jannat</i> and I want to be in <i>Jannat</i> too and this quarrel is not worth it.</b>						Expressing hope/wish
173.	<b>These are just worldly things, it's okay, it's not worth it.</b>						Stating
174.	<b>May Allah cause unity among us, be united with your brothers and sisters.</b>						Expressing hope/wish
175.	<b>Let these petty things go.</b>						Suggesting
176.	<b>Don't hold onto them, don't hold grudges.</b>						Forbidding
177.	<b>Go back to the organization you quit because your feelings got hurt, go back to them, mend those ties and become people of clear, considerate, respectful, thoughtful speech.</b>						Suggesting
178.	<b>A poet in Arabic says, 'I wish my throat was one mile long' because when the word comes out of my heart and it's travelling in my neck, I have time to think about whether it should make it to my mouth or not, so I can send it back.</b>						Describing
179.	<b>Think about what you're going to say.</b>						Suggesting
180.	<b>If you speak the right word Allah will fix your affairs, if you say the right things Allah will fix your matters.</b>						Promising
181.	<b>May Allah (swt) correct and fix all our matters and bless all of our organizations and all the efforts that happening, may Allah make all of you sincere active volunteers and have your children become sincere active volunteers and worthy noble causes, may Allah help you in finding the cause that you can best be suited for and contribute to this <i>Deen</i> and may Allah unite all of us on judgment day as believers under his shade.</b>						Expressing hope/wish



## AUTOBIOGRAPHY

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