

THE STUDY OF PERSUASION IN NOUMAN ALI KHAN'S SPEECHES

THESIS

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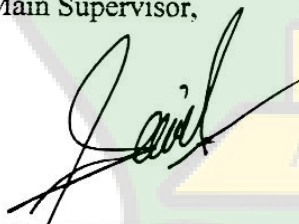
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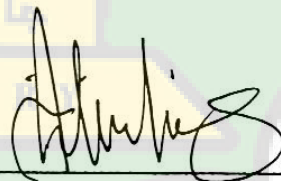
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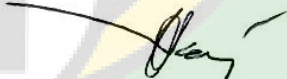
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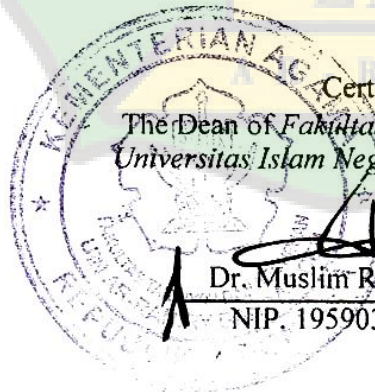

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SURAT PERNYATAAN KEASLIAN
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Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

THE STUDY OF PERSUASION 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,



Nanda Shalihan

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This praise is due to Allah, the Creator of all things, who always gives a blissful life to live in this world, air to breathe, a chance to try on, inspiration, and power to write and finish this thesis. Shalawat and salaam may always grant to the noble prophet Muhammad SAW, whom, together with his family and companions, has struggled wholeheartedly to guide his ummah to the right path. The best messenger because of his hard effort, the world becomes peace.

I also wish to express his deep and sincere gratitude for those who have guided in this thesis. First, I would like to thank my first supervisor Dr. phil. Saiful Akmal, S.Pd. I, M.A, and my second supervisor Fitriah, M. Pd. As my supervisors who have given me direction as well as guidance that is very helpful and useful in the preparation and writing of this thesis. I really would also like to thank my parents and high appreciation to my beloved mother, Baiti S. Pd, and my lovely father, Nasri S.I.P, for their love, patience, attention, support, and care. I also dedicate my thankfulness for my beloved grandmother Busmawati for all her prayers and to my younger sister Rafifah, Dewi, and Nur for every endlessly support. Moreover, my brother and sister, Armya S.Pd.I. And Nursariratifahrizqa S.Pd.I., who have motivated, encouraged, reminded me to finish the thesis.

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Finally, I believed that this thesis was far from perfect and needed to criticize in order to be useful, especially for the Department of English Language Education of UIN Ar-Raniry.

Banda Aceh, 25th November 2019

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ABSTRACT

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 Keyword : Persuasion; Ethos; Logos; Nouman Ali Khan's Speeches.

This research attempted to analyze the persuasion strategies in speeches given by Nouman Ali Khan. The speeches were delivered during the seminar at IANT (Institute of Advance Network Technology) New Delhi in 2012. The main purpose of this research is too focused on the ethos and logos persuasion strategies in the speeches. Employing the qualitative method, the research collected the data by using textual analysis and coding to analyze the data. Based on analyze, Nouman used more logos (logic argument) as tool to persuade the audiences than ethos (credibility). Nouman exercised two major persuasion strategies including ethos and logos in his speech. This means that he used intelligence for persuade the audience's attention, and logos to strengthen his argument. In addition, the way he applied the persuasion strategies in each of his speeches is also roughly similar. However, the relationship between ethos and logos creates an effective persuasion speech.

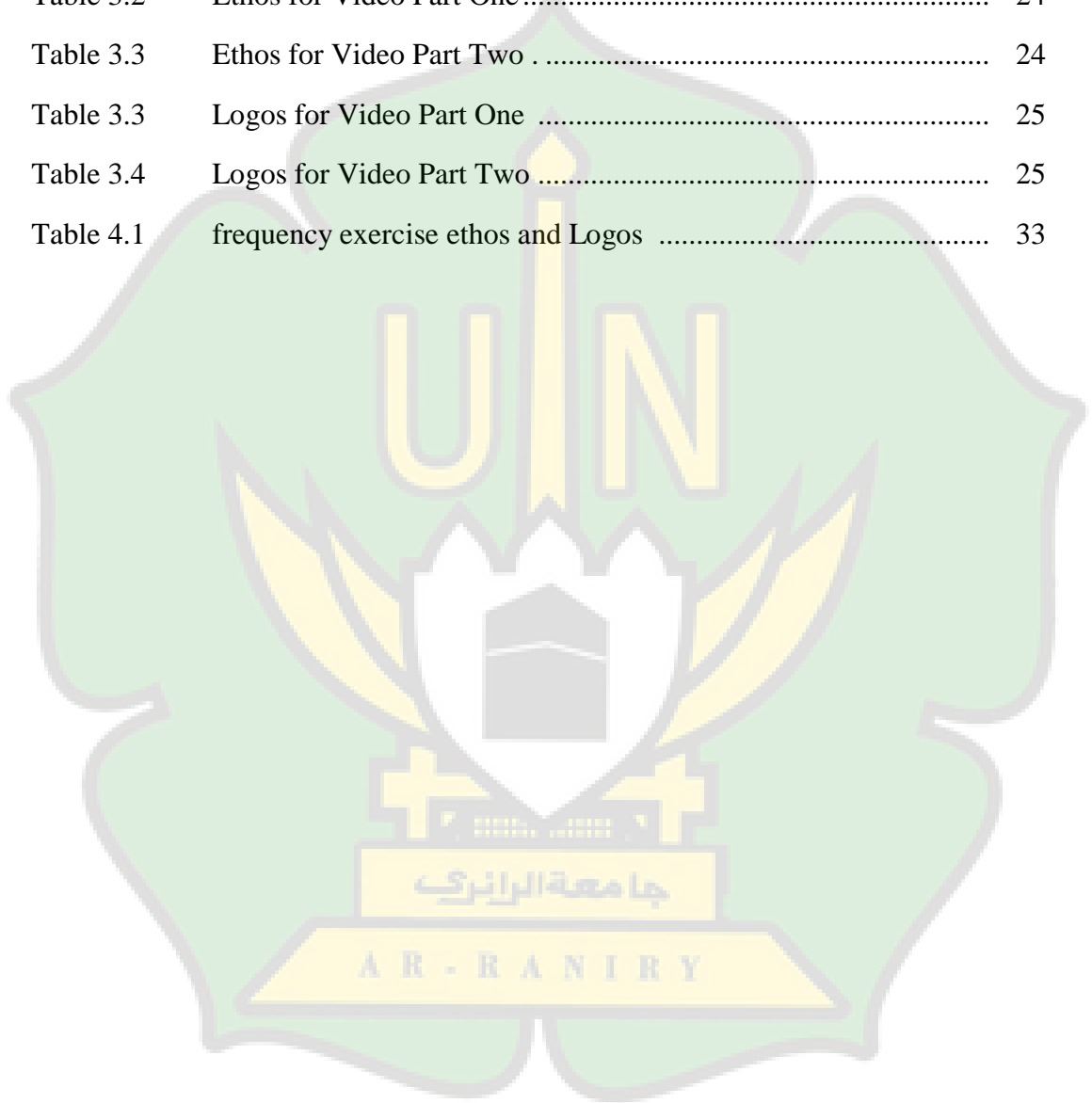
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CHAPTER I

INTRODUCTION

A. Background of Study

Persuasive speech is no longer a new issue of both written and spoken word, which is of genuine interest to many researchers to conduct a textual analysis. Persuasion is the productivity of language to convey sentences that can persuade the listener. The message of persuasion is conveyed as the main medium of communication through language. According to (Akmal, Rahmat, and Risdaneva, 2017). Productivity language is the process of production. We speak and write to express thoughts that enable neither speaker nor hearers may both understand without any difficulties. Thus, Persuasion is also an action or a process of persuading or persuading someone else to do or believe something. According to (Taylor, 2018). Effective persuasion is less concerned with influencing the audience's political opinions and more with 'rallying the troops.' In terminology, persuasion is either (a) the speaker's character, or (b) the hearer's emotional state, or (c) the argument (logos) itself (Aristotle's Rhetoric, 2010), the technical means of persuasion.

From the definition, it is a way to believe something because we are fully convinced when we consider something that has shown. Persuasion comes through the listener when the speech arouses their emotions, and persuasive usually done through speech, a good speech can build listeners' opinions

according to the ideas presented. According to (Richared, 2003). Persuasion used in verbal messages.

Channel can have a severe effect on the interpretation of a message. That to get individuals to act in a way or to adopt a viewpoint of values, attitudes, and beliefs. According to Akmal (2015), the use of strategic language has become a part of a course of action used by people. Accordingly, studying persuasion is essential today because it enables us to become more persuasive people, more persuasive efforts by others, and full knowledge of the term around us.

Nouman Ali Khan, one of the speakers from America, used persuasion in each of his speeches. Nouman is the founder and CEO of Bayyinah, as well as the lead teacher for several classes, including the 'Classical Arabic Fundamentals' and 'Divine Speech' classes. His first exposure to studying Arabic was in Riyadh, Saudi Arabia, where he finished his primary education. Nouman Ali Khan was a speaker who has loyal listeners from over the world. In 2012, Nouman Ali Khan gave a speech about "When Muslim Work Together" this speech about how to invite people to be involved in any Islamic work, whether it is in the masjid, the school, the charity, the religious congregation or any collectivism. They delivered at the Institute of Advance Network Technology (IANT).

Some researchers cover the study of persuasion strategies. Some of the studies have similarities with the research. The similarity can be in the subject of the study, variable, also the type of research. The first research is The Rhetoric of Persuasion of Ustad Abdul Somad: Discourse Analysis in The Media YouTube,

which was written by Zamzuardi and Ermanto (2018). This research contains the analysis of religion speech in YouTube about persuasion rhetoric in the field of religion speech, and the persuasion techniques used by Ustad Abdul Somad in religion speech. The difference in this research is the study focus on Persuasion strategies in Nouman Ali Khan's Speeches. The similarity is about religion speech that analysis in respect of persuasion.

The other research comes from Altikriti (2016), who has written ' 'Persuasive Speech Acts in Barack Obama's Inaugural Speeches' (2009, 2013) and The Last State of the Union Address (2016). This research talks about the speech of persuasion. The difference in this research is that the study focuses on persuasion strategies in religion speech, but Altikriti focuses on political speech. However, the have similarity is about how strategies of persuasion can impact the audiences even though in religion speech or political speech.

The third research is Rhetorical Analysis of Donald Trump's and Hillary Clinton's Political Speeches during The United States' Presidential Election 2016. Carry out by Hanum (2017). This research focuses on rhetorical and discussion about ethos, logos, and pathos in presidential Donald Trump and Hillary Clinton. The difference in this research is that the study focuses on two strategies in persuasion they are ethos and logos in Nouman Ali Khan's speeches. For the similarity, this research will use urgency theory to obtain data like Farah Hanun's research.

Moreover, the last research is The Study of Persuasion Technique in Zakir Naik by Asyura (2018). This research focuses on the persuasion technique used in Zakir Naik's Speech At Dubai International Event. The difference in this research is the study focus on Persuasion strategies in Nouman Ali Khan's Speeches. The similarity is about analysis in respect of persuasion in religious speech.

Thus, the researcher is interested in analyzing Nouman Ali Khan, because Nouman Ali Khan has a different way to persuade his listeners, Nouman further strengthened his speech by increasing his argument through the data obtained. Which most other speakers prefer to influence the emotions of the listener, but instead, nouman is more interested in persuading the listener to strengthen his argument. Nevertheless Nouman Ali Khan was a famous speaker in the world the reason first because he used English to deliver a speech, as we know English is the international language for communication. By using English, he can convey the message to the audience, and this shows if the speech listened by the international audience. Moreover, second, he has also 31,5k followers on Instagram, and 686.977 subscribers on YouTube channel. However, the video and language style is the same. Information about Islam and Qur'an conveyed through the video YouTube with new material and topics. The information can be considered as persuasion in speech because of its nature to communicate information about Islam and Qur'an.

The researcher focused on two videos of Nouman Ali Khan's speeches in IANT, and here the researchers only focus on ethos. Furthermore, in analyzing Nouman's ways in applying persuasion strategies, this research merely looked at

two of three persuasion strategies used by Nouman in his speeches namely ‘ethos’ and ‘logos’.

This research has some unavoidable limitations. First, due to the time availability, this research merely analyzed two speech of Nouman. Therefore, to generalize the results for larger context this research should have involved more material of analysis. Second, this research did not analyze ‘pathos’ as one of persuasion strategies in Nouman speech because the use of pathos not much found in Nouman's speech. Nouman uses ethos and logos more in building persuasion strategies. And because nouman well- known as a speaker who utilizes logos as a communication tool for persuasive speech. However, the researcher chooses this topic because the researcher is interested to know how the Nouman Ali Khan speeches work to promote the opinion in order to attract the listener to listen and accept opinions even realized to change themselves to be better.

B. Research Questions

According to the background state problem, the researcher intends to put some questions of a problem for research. The questions of the research are:

1. What category of persuasion strategies applied in Nouman Ali Khan's speeches?
2. How does Nouman exercise ethos and logos in his speeches?

C. Research Aims

According to the research question above, the aims of this study expected that would disclose the following:

1. To describe the persuasion used in Nouman Ali Khan's speeches.
2. To find the ways ethos and logos exercise in the persuasion of Nouman Ali Khan's speeches.

D. Significance of Study

The study of persuasion in this research gives some significance to the readers in some ways to elevate their knowledge; it distinguished into two, theoretically and practically. Theoretically, the outcome of this study can contribute to the development of persuasion study and the theories about the analysis of strategies persuasion by Nouman Ali Khan special in religion speech.

Practically, this research can give some bits of help and also authentic data about persuasion strategies in religious speech. Furthermore, this study will advantage of the future researcher, the students at the English department of UIN Arraniry, and the lecturers at the English department.

First, this research will help a future researcher who researches the same object of researchers, so they get some input in their research. And because here the researchers does analysis the use of pathos in speech, so the researchers hoped the future researchers can analyze the use of pathos in persuasive speech. Furthermore, give some help for authentic data about persuasion strategies in speech for the researchers.

Second, this research will become applicable to the student at the English department of UIN Arraniry to improve their ability in linguistics, especially their knowledge about persuasion strategies.

At last, this research will be beneficial for linguistics lecturers at the English department for reference in teaching linguistics about persuasion strategies since this research prepares a model of persuasion strategies that many become linguistics learning sources.

E. Terminologies

This subchapter contains some keyword that needs further explanation in order to prevent misunderstanding between the researcher and reader; they are:

1. Persuasion

Persuasion is a technique in which authors use reason and logic to present their thoughts. According to (Gass & Seiter, 2007), persuasion, or the ability to sway opinions without coercive measures, is one of the universal human tools. Persuasion is something obtained through the use of understanding message sources and recipients, arguments, data, and mediums in order to achieve its goals. Persuasion commonly used in the world of marketing, politics, religious speech. In religious speech oration or politics, persuasive is used by the speaker when conducting a direct speech or oration to convey their idea, purpose, and belief.

From the definition, we can find persuasion is communication that aimed at altering or influencing views, attitudes, and behaviors in order to behave following what communicators expect. Nevertheless, the researcher focused on persuasion used in Nouman Ali Khan's religious speech.

2. Strategies of Persuasion

(Larson 2013, p.20), said the general step-by-step program to achieve some objective is the practical approach. They are part of the strategies of persuasion: Ethos calls for credibility or personality. Speech using ethos will attempt to persuade that the individual is more reliable, honest, and credible, so listen to his speech. Ethos often includes credible expert statistics, such as Nouman Ali Khan is a famous speaker from America even though he still young.

Logos appeal to logic or reason. Logos often involves information as supporting material and verbally citing their sources during their speech, such as what Nouman Ali Khan said, 'I want you to understand the lowest level of life is to pursue happiness. It will prove why that is? You play video games all night long, no matter their head is a migraine. If you can win, you will be happy. So no need to bother to be happy'.

Pathos refers to emotional appeals. Active speakers should use emotional appeals that are also logically persuasive, as viewers may be suspicious of an emotion-only speech.

Form the definition, we can find that ethos is a speaker's credibility, logos is an argument's logic, and pathos is an emotional appeal. In this research, the

researches focus on strategies persuasion in ethos and logos. Finally, the researcher wants to find out the persuasive speeches strategies and how do Ethos and Logos exercise in persuasion strategies of Nouman Ali Khan's speeches.

3. Speech

Speech is the expression or capacity of articulating sounds to convey ideas and emotions (oxford). Defines speech is a human activity that varies without limit as we move from a social group to a social group. That varies as all artistic activities differ, perhaps not as consciously, but as indeed as the religions, beliefs, customs, and the arts of different peoples. According to (Massaro, 2001), this term refers to "the process of imposing a meaningful perceptual experience on otherwise meaningless speech input." From the definition, speech is an activity of speaking in public or giving ideas about something. Speech is persuasive and is usually carried out by people who give speeches and about essential things that can be political or religious. Nevertheless, the researcher focused on persuasion used in Nouman Ali Khan's religious speech. 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. Persuasion

The impact of views, attitudes, intentions, motivations, or behaviors is persuasion. Persuasion is a process to change a person's or a group's behavior or attitude toward some event, idea, object, or another person, by using written or spoken words to convey information, feelings, or reasoning, or a combination thereof. According to Lakhani (2005, p.16) said: "Persuasion is about creating an environment that allows two or more people to find common ground and belief." Persuasion is not only about selling, but also about getting agreement and support. Finally, persuasion is hoped to change people's reactions. (Keraf, 2004), confirm persuasion as an art of speaking to ensure that someone does something appropriate to the purpose of the speaker at this time or at this time.

In classical rhetoric, according to Aristotle, in each (particular) case, rhetoric is defined as the ability to see the available means of persuasion. That would be the function of no other type of social art for each other to be instructive and persuasive about its subject, for example, medicine on health and disease, and geometry on the properties of magnitude and arithmetic on numbers, and similarly in the case of other arts and sciences. According to (Mislaina, 2019), persuasion rhetorical discourse achieves persuasion by employing various resources of a symbol as persuasive language. However, rhetoric seems to be able to observe the persuasive "the given," so to speak. That is why we say that it does not include

Technical knowledge of any specific, defined genus of subjects. (Patricia & Bruce, 2001). The rhetoric has a range of overlapping meanings: the practice of oratory; the study of strategies for compelling oratory using of language, whether written or spoken, to inform or persuade the study of the forceful impacts of language. The study between language, understanding, and use of tropes with figures and of course, the use as a type of propaganda of empty promises and half-truth.

Persuasion studies related to public relations have been conducted both in the field of public relations and in the field of organizational communication. Some academics considered organizations to be symbolic contexts, while others concentrated on the connection between corporate advocacy and society. The recent research has often linked to management and analyzes of how corporations engage in anticipation, identification, assessment, and response to issues that could affect the organization or the public. (Hoover 1997; Courtright & Smudde 2007).

Based on the definitions, it can conclude that persuasion can choose and use language effectively to convince others in certain situations. Moreover, Rhetoric is a method for oral or written use of language efficiently and persuasively. Furthermore, it is a discourse art that studies and utilizes different ways of convincing, influencing, or delighting audiences. As described above, it is an instrument for authors and speakers who empower them to persuade their readers and listeners of their point of perspective, in religious sermons and political speeches we generally discover examples of rhetoric. They aim at

making comparisons, evoking mild feelings, criticizing competitors, and all this is being achieved to convince listeners.

B. Persuasion Strategies

The strategy of persuasion is how to influence the beliefs, attitudes, values, and behaviors of another person. According to Larson (2013, p.20) said that a persuasive strategy is the overall stage-by-step program to achieve a specific goal. The persuasive strategies divided into three categories: pathos, logos, and ethos were Aristotle's three forms of rhetorical proof, which meant that they were primary to his theories of persuasion.

1. Ethos

Ethos refers to the credibility of a speaker and has three dimensions. According to (Katherine & Kristy, 2016). The ethos of the speaker or writer's credibility. In order to engage the public on a specific subject, the person presenting the information must first establish himself or herself as someone who can be trusted, or as someone who has much experience with the subject. That also referred to as ethics. Refers to the credibility of the speaker and includes three dimensions, to which ethos appeals to:

- a. Intelligence example: Nouman Ali Khan is a professor of Arabic.
- b. Virtue example: Nouman Ali Khan created the program Tajweed and Reading Essentials.
- c. Morals example: Nouman Ali Khan is a speaker religion in Islam.

- d. Perception of trustworthiness example: Nouman is a commentator in Al-Quran.

2. Logos

Logos refers to the rationale or logic of an argument. Speakers use logos to present reliable data as supporting and to quote their sources verbally during their lecture. The use of the guidelines from our earlier discussion of the reasoning will also help the speaker to make a rational appeal. Research demonstrates that when arguments and their warrants are made explicit, messages are more persuasive (Stiff & Mongeau, 2003). According to (Docimo & Kristy, 2016). Logos strategies can often be used to improve the audience's effect of the pathos. Logos utilizes:

- a. Evidence example: Nouman said, "in fact, religion generally especially in modern society, religion is considered something personal."
- b. Testimony example: Klean toothpaste removes 40% more plaque.
- c. Statistics and Data example: Nouman said: "in many English translations of Quran the word Aziz gets translated as mighty I respectfully disagree with that suggestion the word Aziz combines two things it combines power and respect."
- d. Universal Truths example: Nouman said: "We know Islam is beautiful."

3. Pathos

Pathos refers to emotional appeals. Active speakers should use emotional appeals that are also logically credible as audiences may be suspicious of an expression-only speech. Emotional appeals work when try to affect behavior, or when you want your audience to act immediately (Stiff & Mongeau, 2003).

Pathos appeals to:

- a. Emotions and feelings example Nouman said, "You should feel passionate about it. You should do it because you love it."
- b. Biases and prejudices example: Nouman said: "Allah will never leave us without his aid."
- c. Senses example: Nouman said, "Nobody can stop me from praying, and I cannot stop someone from worshiping the devil if they want to. It is up to them if they believe in God or not."
- d. Motivations example: Nouman said, "If we were willing to do his work, things would change the barakah from Allah will come. That is what we have to believe."

Based on the definitions, it can conclude that persuasion strategies are ethos, a speaker's credibility, logos is the logic of an argument, and pathos relates to the listener's emotional perception.

C. Persuasion Process

Persuasion described as a process in which communicators attempt to persuade others to modify their attitudes or conduct about an issue without

coercion with the transmission of messages. According to (Petty et al., 2004). The objective processing stated that recipients of messages tend to attain self-definition. May influence individuals producing specific quantities of elaboration in biased processing because, in the framework of persuasion, these factors induce subjective evaluation. To build a successful persuasion is essential to remember the main factors in the persuasion process as a result of the success of persuasion. There are four elements of the process of persuasion; source, channel, and message:

1. Source

The demands made on the source have to do with the credibility, and what the source evokes is called likeness (sympathy/antipathy/ like-dislike). The source is the sender of a message or information. The source relates to the credibility of the speaker's reputation source in society and how the listener responds. The example is Nouman Ali Khan was named one of the 500 most influential Muslims in the world by Royal Islamic Strategic Studies Center Jordan.

2. Channel

Channel is a tool that transmits messages from the source to the receiver. It will determine whether or not an advertisement can spread effectively. There are various channels, such as magazines, television, radio, newspapers, leaflets, banners, and many more. For listeners in Indonesia. The example Youtube is a channel that used to hear the lectures of Nouman Ali Khan.

3. Message

The message means the content of speakers. According to Pearson et al. (2003:17), "Approximate Message is the verbal and non-verbal form of an idea, thought, or feeling that one person (source) wishes to communicate to another person or group of people (receiver)." Message can be symbolic form, word, expression of the face, gesture, touch, speech tone, so forth. The example is when Nouman said, "These people have a belief in an idea and cause or an ideology. For Muslims, it is Islam. That is what everyone should know about this beautiful religion and its true teachings."

Based on the definitions, it can conclude the persuasion process they are a source is the sender of a message or information. Channel is tools that transmit messages from the source to the receiver, and here the researcher's use YouTube, the message means the content of what is conveyed by the speaker.

D. SPECCH

Speech is an activity of speaking in front of the public. The speech was delivered by a person who gave speeches and statements about important things or events and also worthy of discussion. According to (John, 2013). Speech is a verbal means of communication. Speech consists of sounds (phonemes) that are specific to each language. There are speech components that enhance the meaning of the messages.

According to (Wen, 2014). On the basis of the above discussions, Aristotle makes four "talk" requirements: a living creature must make it with a soul ; it must vocalize through specific particular vocal organs, such as the lung and the

throat, it must articulate in the tongue and resolvable in different letters, it must be a meaningful sound.

Based on the definition of speech, it can conclude that a speech is an activity of speaking to increase the message. Moreover, speech is a remark that has the right arrangement to be conveyed to many people.

E. Types of speech

There are different types of speeches because we will not talk the same way, depending on the effect we want to achieve. In other words, depending on who our audience is and what goals we want to achieve with our speech. According to (Ricky, 2015), speeches divided into the following categories: informative speech, persuasive speech, and speech on special occasions.

1. Informative Speech

The purpose of speech is to define, explain, describe, or demonstrate that it is an informative speech. An informative speech aims to provide information thoroughly and clearly so that the audience can understand the message. According to (Carol, 2009), as the word "informative" implies, an informative speech "informs" those in previous by providing them with information. Therefore, the speaker is a teacher whose purpose is aim to educate the audience on a subject; and that subject may be an object, an event, a concept, or a process.

2. Persuasive Speech

Persuasive speeches are provided to strengthen the views of individuals about a subject, alter their views about a subject, or push them to behave. In short, persuasive speeches must face the complex challenge of influencing or strengthening the beliefs, attitudes, values, or actions of peoples, all characteristics that may seem natural, ingrained, or unchangeable to an audience. Because of this, by presenting reasoned arguments, rhetors (or speakers) must motivate their audiences to believe or act differently. Persuasive speeches have two functions.

3. Inaugural Speeches

Inaugural Speeches to convince some persuasive speeches to attempt to try to influence or reinforce particular beliefs, attitudes, or values. Those speeches, have been called for to convince, the speaker seeks to reach agreement on a specific subject. For illustration, a climate scientist who believes that global warming caused human behavior may try to convince government officials to accept this belief. Lastly, speeches to act on other occasions, persuasive speeches try to affect or strengthen behavior. Speeches to act are intended to motivate specific behaviors.

4. Speeches for Special Occasions,

The speech of introductory speech is a brief speech that offers the qualifications of the main speaker. This speech prepares the audience for the guest speaker by creating the credibility of the speaker and helps the speaker to feel welcome. According to (O'Hair et al., 2007). Speeches on special occasions shall

be prepared for a specific occasion and a specific purpose determined by the occasion. The welcome speech lasts typically between three and five minutes. There are a lot of special occasions in life, such as birthdays, graduations, weddings, bar mitzvahs, baptisms, awards, retirement dinners, and funerals.

Based on the definition, it concluded that informative speech is a speech to provide information thoroughly quite merely so that the viewer could understand the message. Persuasive speech influences or reinforces people's beliefs, values, attitudes, or actions to the audience. Moreover, the last speeches for a special occasion are exceptional opportunities that prepared for a specific occasion and a specific purpose determined by the occasion.

F. Religion speech

Discussing religion speech is inseparable from someone who greets religious messages. Almost undeniable that one's religion is one of the most contexts of choices' in life. According to (Dauli, 2001). The rise of various inequality, riots, cheating, and a series of other despicable acts because of erosion of religious values in humans. Today no excessive if religion speech important enough part for Muslims. Religion speech is the activity of communicating the message of Islam to humans.

The capability of the lecturer influences the success of religious speech. Here the lecturer needs much knowledge to help them in religion speech; one of the knowledge is persuasion strategies. Aristotle's put forward in his theory,

Speakers interested in persuading their audiences must consider strategies of persuasion that are logos, ethos, and pathos. (Johanstone, 2008). Concluded that one of the particular characteristics of persuasion discourse in written language is that it must generate trust in the reader.

According to (Yosi, 2018). The through of religion speech is for the pilgrims to be motivated to do well and prevent mobility in daily life. So to make Religion speech that is considered rigid and monotone are no longer considered as boring lectures when using persuasion strategies well. Religion speech, which employs persuasion strategies, can influence all levels of society from various layers.

Based on the definition, it can be concluded that attitude can be changed and shaped, while these changes occur through the process of experience that is born through communication (interaction). Persuasion, as a form of communication, has a variety of devices, messages, methods, and others that are also able to change a person's attitude by the message conveyed by the speaker.

G. Biography of Nouman Ali Khan

Nouman Ali Khan was born on 4 May 1978, in Berlin, Germany. He is one of the speakers from America, succeeded in building clear persuasion in each of his speeches. According to (Bayinnah.com), Nouman is the founder and CEO of Bayyinah and the lead instructor for several Bayyinah courses, including the 'Fundamentals of Classical Arabic' and the 'Divine Speech' courses. His first

exposure to Arabic was in Riyadh, Saudi Arabia, where he completed his elementary education.

The father of Nouman Ali Khan was a diplomat, so he often moved around the country. Nouman Ali Khan had spent his childhood in Germany. Go to kindergarten in Germany in German. Then during the second to eighth grade, Nouman Ali Khan attended school in Saudi Arabia. However, the school he entered was a Pakistani language in Urdu. Then Nouman Ali Khan arrived back to follow his father, who moved to the United States. During high school, Nouman Ali Khan attended school in New York, United States. Thus, in this research, the researcher wants to analyze the speeches of the seminar "When Muslim Work Together" by Nouman Ali Khan to see the persuasion strategies used Noiuman Ali Khan religion speech.



CHAPTER III

RESEARCH METHODOLOGY

A. Research Plan

In this research, a research method used a qualitative method. This study focus on descriptive qualitative. According to (Hamidi, 2008, p.12). Explains that the qualitative method is a procedure that results in descriptive data. According to (Dymon & Holloway, 2002, p.14) stated: "Qualitative research focuses on words rather than numbers, although numbers are occasionally used to indicate the frequency of finding a theme in transcripts or the extent to which a form of the action takes place." It implies that qualitative research describes information in the form of phrases; this is not the focus of this study on the statistical debate. This method will apply to the analysis of Persuasion in Nouman Ali Khan's speeches.

B. Material of Analysis

The data in this research is video referring strategies of persuasion language that used in the Nouman Ali Khan speeches. The data source is videos of Nouman Ali Khan's speech, and the data have taken from the Youtube Channel and the transcripts from www.nakcollection.com.

The selected video is "When Muslim Work Together" and published on November 16, 2012. The researcher chooses video because this video the video in this speech; it was a blast about the struggle that must be made by Muslims in fighting for their religion. There are three levels of struggle, first the level of the

individual, the two levels of the community, and the three levels of intangibles or beliefs of abstention ideas and causes in society. That is a seminar that distributed in seven parts on YouTube channels. The video and transcript used as the data source in this research are the English versions.

The data selected from the Nouman Ali Khan speeches on the YouTube channel. There are seven parts of the topic:

No	Titles of Videos	Duration
1	What Motivates Us?	53:57 minutes
2	The Balanced Big Picture	39,35 minutes
3	Volunteer Discipline	22.10 minutes
4	Shura - Giving Opinion and Voicing Concerns	21.38 minutes
5	Najwa - What Destroys Islamic Work	24.20 minutes
6	Qualities of A Leader - R A N I R Y	32.14 minutes
7	Question & Answers	23.38 minutes

However, in this research, the researcher focuses on two kinds of speech were analyzed. They are, What Motivates Us? For 53:57 minutes and the transcript, the text contains 8234, and The Balanced Big Picture 39:35 minutes, and the transcript text contains 6174. Because of the two speeches talk about little of Islamic organizations, here Nouman gives his opinion about Islamic organizations where we as Muslims must fight together in promoting Islam.

The researcher interested here because talks aim to create a resource for Muslims who are involved in any Islamic work, whether in a masjid, school, charity, student society like that. Youth Club, a religious pilgrims or any collectivism. In the video, the researcher analyzes what a category of persuasion strategies is and how does Nouman's exercises ethos and logos in persuasion strategies by analyze transcript.

C. The Instrument of Data Analysis

The main instrument to collected data was documen analysis. The researcher used textual analysis and coding. Textual analysis is the interpreter of the selected text or texts. In textual analysis, the researcher rarely seeks interpretations of others in the textual assessment. The researcher's interpretation is remarkable. (Vanderstoep & Johnston, 2009, p.211).

Open coding is one of the methods for evaluating textual content. According to (Mackey & Gass, 2015, p.214), Open coding provides to support a researcher who works in the qualitative approach usually examines the significant

parts and inquire the link of each. The researcher gave codes to the data in order to make the researcher easily to classify the data.

Table of Ethos for video part 1

No	Ethos utilizes	Code
1	Intelligence	I1
2	Virtue	V1
3	Morals	M1
4	Perception of trustworthiness	POT1

For video part 2

No	Ethos utilizes	Code
1	Intelligence	I2
2	Virtue	V2
3	Morals	M2
4	Perception of trustworthiness	POT2

Table of Logos for video part 1

No	Logos utilizes	Code
1	Evidence	E1
2	Testimony	T1
3	Statistics and Data	S1/D1
4	Universal Truths	UT1

Table o logos for video part 2

No	Logos utilizes	Code
1	Evidence	E2
2	Testimony	T2
3	Statistics and Data	S2/D2
4	Universal Truths	UT2

Accordingly, the researcher used open coding analysis as the technique in this research collected the data, and identified the data (kinds of persuasion strategies), classified it into the table, analyzed it, and appealing conclusion.

However, the researcher also needed some tools, such as laptops, papers, pen, and the internet, to help the researcher collected the data.

D. Method of Data Analysis

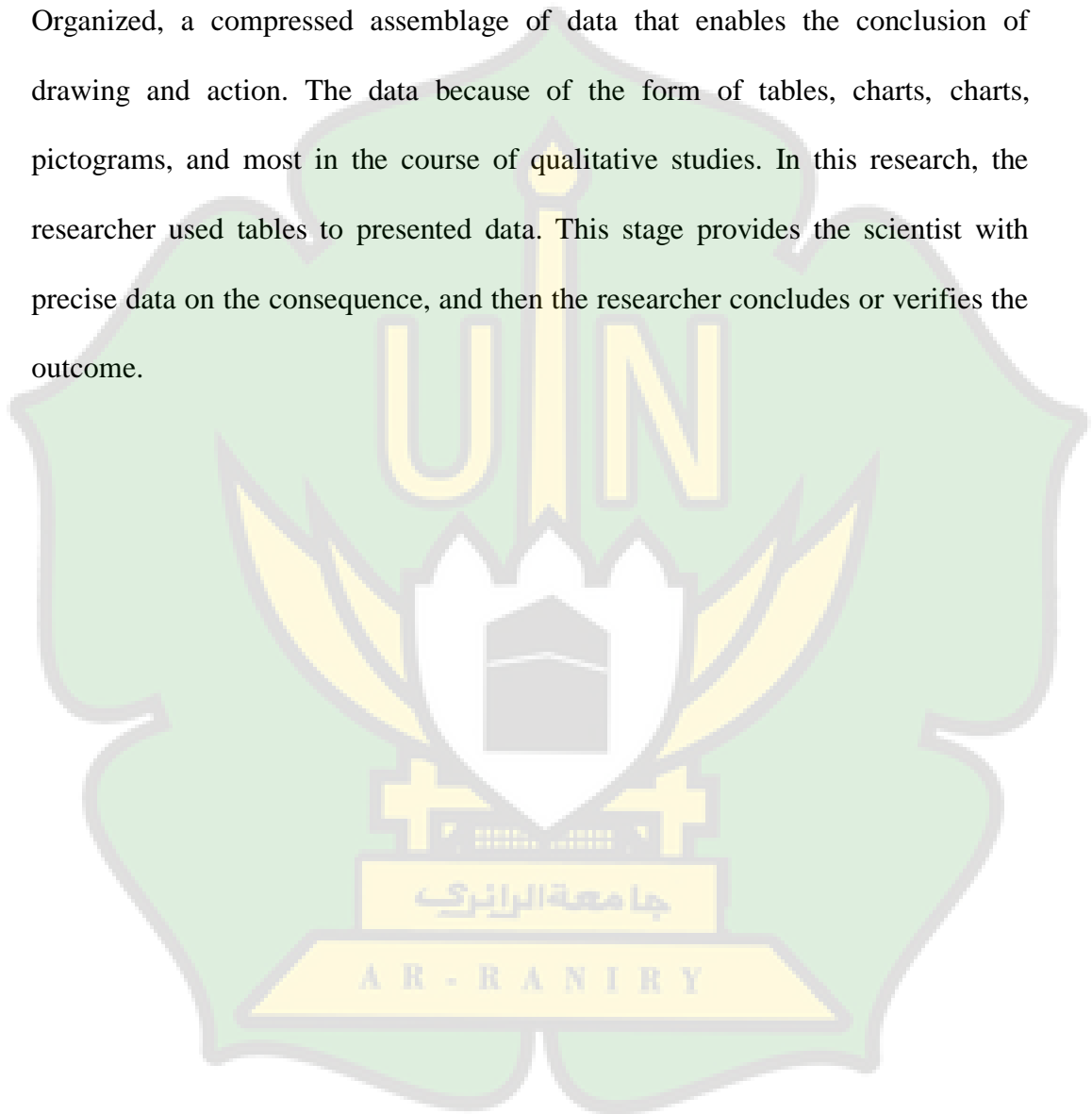
This research-based on a descriptive qualitative method. Qualitative research is conducted to describe the narrative form without the use of a statistical procedure. Moreover, the researcher used textual analysis and coding. Textual analysis is the interpreter of the selected text or texts. In textual analysis, the researcher rarely seeks interpretations of others; the researcher's interpretation is relevant (Vanderstoep & Johnston, 2009). According to (Mackey & Gass, 2015, p.214). Open coding provides two codes' priority, initial and final coding.

The researcher who works in the qualitative approach examines the significant parts and inquires the link of each. As a qualitative method approaches, the study researcher utilizes the qualitative method. (Miles, Hubert, & Saldana's, 2014). That there are five steps of data analysis in qualitative research that the researcher used to the data analysis is below:

1. Choosing the kinds of persuasion strategies in the transcript by Nouman Ali Khan.
2. Classified the persuasion strategies which have categorized as persuasion strategies, which are assumed to perform ethos and logos into a kind of ethos and logos act based on the Aristotlean theories.
3. Analyzed the data whit textual analysis to describe the content of persuasion appeals.

4. Moreover, the research code results in category persuasion strategies to make data simple and help researchers focusing on ethos and logos.

Since doing the steps of data analysis, the researcher can present in Organized, a compressed assemblage of data that enables the conclusion of drawing and action. The data because of the form of tables, charts, charts, pictograms, and most in the course of qualitative studies. In this research, the researcher used tables to presented data. This stage provides the scientist with precise data on the consequence, and then the researcher concludes or verifies the outcome.



CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter to describe the findings and discuss the analyzed of persuasion that used in Nouman Ali Khan's speeches and to describe how does Nouman exercises ethos and logos in persuasion strategies of his speeches. Here the researcher analyzed the transcript of Nouman Ali Khan's speeches from the Islamic Association of North Texas in 2012. In this research, the speeches analyzed by the topic 'When Muslim Work Together' which had classified into two videos; what motivates us, and the big balanced picture. In the findings section, the researcher provides all data which had been classified based on Aristotle's classification of persuasion strategies. Wheel the discussion is a conclusion about the topic of this research. The research finding and discussion explained as follows:

A. Persuasion Strategies

1. Ethos

Based on the finding from Nouman Ali Khan's speech analysis, the researcher found that the speaker utilizes ethos to evoking the people thought. The ethos appeal used which total 71. The persuasion of the speaker's intelligence, virtue, morals, perception of trustworthiness. The ethos is the appeal used by Nouman Ali Khan, which is useful. Below are the findings of each ethos's elements applied by Nouman Ali Khan in his speech.

a. Intelligence

[27] “But I started by saying that all Islamic efforts have to be respected. **I want to share a recent example. I got a call from a brother in Australia whom I previously met at an ISNA conference. He was here to see how we hold conventions because they are trying to do Islamic work in Australia, and he said he was interested in our Arabic program.** However, he was very hesitant in asking for assistance saying things like, 'I did not have to share the tips or the syllabus if I thought they were the propriety of Bayyinah etc. ' I said, 'Bro, take the curriculum, I cannot come to Australia, take it and use it, do it. Do whatever you can.'"

Here Nouman Ali Khan has shown intelligence in the Arabic Programme and his knowledge of Islamic efforts. They demonstrated the success of the Bayyinah Institution. Which one of his friends asked for tips to open the same program in Australia, like what Nouman does. From here, we can see that Nouman Ali Khan has a good knowledge of how to develop Islam programs. That makes the audience can see the credibility of Nouman Ali Khan.

b. Virtue

[11]“We need a place where other Muslims can worship Allah, so Masjid got built, and when masjid got built, there was a more significant concern; **the education of Muslim children, so Sunday schools and Islamic schools got built.**”

Here he shows us about virtue in attempts to persuade the audience by stating his motive to the built masjid for the Muslim. Nouman Ali Khan put very concern on stability inside the education of Muslim children. Nouman also promotes his character as a reasonable person by implicitly proposes the virtues of building a masjid for the Muslim as he acts based on the Muslim principle videlicet to do virtue in life.

c. Moral

[57]“Otherwise, we are programmed **to feel compassion for others like us. We are supposed to be bothered when we see somebody in pain.** We are supposed to be concerned when someone else is suffering. Nevertheless, in modern educated, advanced, liberal, and so-called humane, civilized society, whether in the east of west, many people walk right by when they see someone lying on the pavement in pain.”

Nouman Ali Khan attempts to show his concern toward the moral of society today. Here, Nouman shows us to use the compassion that God gives. Which now we no longer have that taste. We see without helping as much as we can. Whereas today, modern humans live with abundant knowledge, but our concern as human beings is even further down. At the moment, we only see people who are weak and injured without trying to help. We think it is just like a sad film story. As a result, this accomplishment and strategy will motivate other Muslim to grow and consider the civilians' prosperities, rather than being involved in another conflict.

d. Perception of trustworthiness

[17]“On the other hand, humanity might complain against us that we never got the message of truth from these people. **We know Islam was a beautiful way of life.**”

Over that, Nouman is trying to show concern for Islam. Here Nouman explains the perception of trustworthiness that Islam is a religion that makes our lives beautiful. To arouse people, Nouman also tries to represent himself as a Muslim, and he tries to make people understand that Islam is beautiful.

2. Logos

Logos related to the logic of the argument itself. The finding from Nouman Ali Khan's speech analysis. In order, the people through, here are the findings of logos element used of the analysis evidence, testimony, statistics and data, universal truths. The finding indicates that the percentage of logos utilized in this speech is about 73 times of appearances. Below is the finding of each logos element applied by Nouman Ali Khan in his speech.

a. Evidence

[47]"**We are living in crazy times these followers of Bashar Al-Assad may Allah curse him, are screaming, 'La illaha Illa Bashar!' There is a videotape of this.** So this idolization of humans is not something restricted to ancient times. Some people claim to be God now too."

The above has shown the use of evidence in logos. Furthermore, proposed logical arguments and plausible causes are proven to occur today. They are leading to the current madness problem. Where people start claiming to be God. It is the same as the pharaoh who claimed to be God. Nouman provides examples that are proven to occur today. Where Bashar Al-Assad claimed to be God, that is not just proof, but this is a very reasonable example if we currently live in a crazy era, where there are people who claim to be a God.

b. Testimony

[59]"**So we are not the only religion with a spiritual tradition, but we do claim to have spirituality for a purpose. For example, planting a plant in the soil.** You make sure it gets plenty of suns, and you put plenty of water on it, all that is fixing the soil. What is the most point of all these exercises and efforts if you not plant the seed in the soil. The purpose of

putting in a seed is so that it grows into a plant and eventually into a tree. Furthermore, when it grows into a tree, it will give fruits that'll benefit others."

Thus Nouman Ali Khan used testimony when needs something to connect the audiences to the better or more important things than real example does. As though about the spiritual tradition by modeling planting plants in the soil. Where it means when we succeed in building a spiritual religion well, then we will get good results. He gives testimony from the example of planting seeds, and if we take care of the seeds, he will grow with useful results. As well as when we tie religious spirituality with good quality, we will get good things for our lives. Furthermore, he gives a logical example and with indisputable evidence.

c. Statistics and Data

[20]"**Sura Maida**, Allah told us, Wa Taawanoo alal Biri was taqwa-Tawan is commonly translated as cooperate. So the ayah says cooperate in piety."

Here most Nouman used data obtained from the Qur'an and Hadith. The data for the material that he brings. Nouman used the data to persuade listeners and to strengthen the material or the arguments and also for the examples he gives. Above, Nouman used the sura Maida as the data about the understanding of taqwa. Establish to convince Nouman's explanation of taqwa and good deeds. So the listener sure of what he said.

d. Universal Truths

[6]"**He will never leave us without his aid.** If we were willing to do his work, things would change the barakah from Allah will come. That is what

we have to believe, that is the motivation. You and I share, so that is the conclusion of the first session."

Thus here, Nouman shows universal truths in her speech to give persuasion. Nouman talks about the conclusion, which we know that Allah will not leave his servant. Moreover, Allah always helps us living in this world. Furthermore, if we work to help religion, then Allah will give us blessings. They are universal truths that we feel, and here, Nouman also motivates us to believe. Because Allah never leaves us.

B. The ways Ethos and Logos exercise in Nouman's speech

The ways ethos and logos exercise in persuasion strategies is another aspect that is going to be identified by the researcher. Here the researcher wants to discuss the uses of ethos and logos in Nouman Ali Khan's speech. As we know, persuasion is a process that aims to influence a person towards an idea using words or verbally.

In this research, as stated, the researchers only analyzed the uses of ethos and logos exercises in speech. Nouman uses ethos and logos to reinforce individual attitudes and values. Thus, to make it reliable, ethos and logos are required. The researchers found that Nouman uses ethos and logos as strategies in persuasive speech. There are 144 utterances found types of ethos and logos in the two videos of Nouman Ali Khan's.

The types of ethos they are, intelligence amounts 31, virtue total 9, moral total 10, and perception of trustworthiness total 21, and for types of logos, they are evidence number 15, testimony total 6, statistics and data total 35, and ultimate

universal truths total 17. The finding in question number two is, for ethos, the dominant is intelligence, and for logos is data. Below are the findings table of the discussion as a result of the analysis;

Table 2. Frequency Exercise Ethos and Logos

Types of Persuasion Strategies		Frequency Total		Percentage (%)	
Ethos	Intelligence	31	71	21,53	49,31
	Virtue	9		6,25	
	Moral	10		6,94	
	Perception of Trustworthiness	21		14,58	
Logos	Evidence	15	73	10,42	50,69
	Testimony	6		4,17	
	Statistics and Data	35		24,31	
	Universal Truths	17		11,8	
Total Data		144	144	100	100%

1. Ethos

Ethos is the credibility of a speaker, and it means the self-quality and ethical representation of the speaker. In this research, the result has shown that Nouman attempted to deal more with self-quality and ethical representation in exercise the ethos. Nouman exercises ethos, the researcher establishes himself as someone

who has the intelligence of Islam and as someone who has much experience. So that the listener can see the quality of himself. There are four types of ethos that exercise, intelligence, virtue, morals, and perception of trustworthiness.

The most exercised used ethos in persuasion strategies of Nouman Ali Khan is intelligence, with a frequency total of 31 times. Here Nouman exercises intelligence more to a directed understanding of the Quran and his knowledge of the Arabic translation. As we know, Nouman is capable of Arabic translation. This side highlighted Nouman in his intelligence. For virtue and morals side, the emphasis is more on examples and thoughts which point to the virtue and moral side. Next to the perception of trustworthiness, Nouman emphasizes his ideas that included with evident truths. So, in the point hat, Nouman has exercise ethos in the persuasion strategies in his speech.

2. Logos

Logos will use when a speaker attempts to convince the audience with factual and rational facts. In this research, Nouman exercises logos to providing a practical example and indirect the data and correct evidence. Utilization logos in Nouman's speech to make listeners understand the clarity of what explained. Not only that, logos exercise Nouman's speech in terms of persuasion through reasoning from the arguments. Nouman exercise logos to persuasion strategies by using types of logos. There are types of logos that exercise, evidence, testimony, statistics and data, and ultimate universal truths.

The most exercised of logos in persuasion strategies of Nouman Ali Khan is data with frequency total of 35 times. Here data exercise to the explanation of Nouman's argument, which material quoted for accurate sources from Quran and Hadith. Nevertheless, Nouman also exercises the element of logos; first is evidence and testimony to strengthen his argument. He is thus strengthening persuasion in his speech. Furthermore, for the last, Nouman exercise his speech by using universal truths, which is to justify the argument. Nevertheless, in this speech analysis, Nouman does not use statistics for sources. Therefore Nouman exercises logos by utilizes types in persuasion strategies to make his speech most academic.

C. Discussion

Based on the research findings, the researcher found ethos and logos of persuasion strategies and how do ethos and logos exercise in persuasion strategies the selected speeches. The purpose of the discussion is to interpret and describe the significance of the finding. The researcher divides the discussion into two points.

First, the used persuasion strategies in each speech determined by the elements of the appeals utilized by the speaker. In Nouman Ali Khan's speech about when Muslims work together, the use of logos became most dominant among ethos. The number of logos is 73 outperforming the appeal of persuasion ethos. That is a consideration that Nouman Ali Khan used factual and rational facts to arouse listeners. Furthermore, for appeal used in strategies of persuasion for this speech

is ethos, with the number 71. Purpose of utilizing factual and rational facts that Nouman Ali Khan is aware of the need to strengthen opinions and to convince listeners to refer to the Quran or Hadith. Where it becomes a source of data on every opinion, Nouman submits. Moreover, it helps what the listener hears according to logic so that the persuasion strategies can work.

The second aspect is the exercise ethos, and logos use of the persuasion strategies in the selected speeches. Here the use of ethos and logos in speech Nouman is influenced by the types contained ethos they are intelligence, virtue, moral, and perception of trustworthiness for types of ethos, and for types of logos, they are evidence, testimony, statistics and data, and ultimate universal truths. Exercise of ethos and logos required in persuasive speeches. The aim to strengthen people's beliefs in religious speeches that Nouman brings.

For exercise, the dominant use of ethos is intelligence, where Nouman exposes it more than any other type in the use of ethos for persuasion strategies in this speech. Moreover, for logos, the dominant use is data where each Nouman gives an argument or notion Nouman always uses the type of logos that is data. Moreover, that reinforced by the other types of ethos and logos. Thus, the use of ethos and logos in persuasion strategies toward Nouman's speech by using the types contained in ethos and logos.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

After analyzing the data, this chapter deals with two parts namely, conclusions and recommendations.

A. Conclusions

The research was conducted to find out the persuasion strategies and exercise ethos and logos in persuasion strategies by Nouman Ali Khan's speeches. The speech composed of two chosen sections, presented at Richardson Texas by Nouman Ali Khan. The attraction of methods of persuasion stems from the principle by Aristotle. The researcher needs to conclude things identified after the study based on the findings.

The first finding discussed is persuasion strategies. Persuasion strategies categorized into ethos, pathos, and logos. Ethos is an ethical appeal that mostly concerns the use of credibility, intelligence, and moral deeds by speakers. On the other hand, pathos, in terms of evoking by emotional arguments, and the last appeal is the logos in which the whole argument placed directly.

Nouman Ali Khan, in the speech, used more logos than ethos. Nouman specifically provides logical arguments and examples that make sense to arouse people through logical reasoning based persuasion strategies. For the most part, Nouman tries to provoke people through relevant examples and arguments in his speech, because

Logical arguments and accurate data subjectively emphasized against a person or group of people. On the other side, Nouman shows the use of ethos. In his speech, the use of representing noble morals, credibility, and kindness for others will be an effective strategy for dealing with the audience. Nevertheless, the speaker utilizes the ethos as the use of the speaker's credibility and logo as a reasonable and scientific argument in Nouman's speech.

In the two selected speeches, the exercise of ethos and logos show the motives why the speaker raised a particular problem. In the first speech (what motivates us?), Nouman discussed the problems in our lives today by motivating our struggle as a Muslim who lives in this modern era. To change our views on religious matters that we must fight for now. Moreover, in the second speech (The Balanced Big Picture), Nouman discusses the problem of doing something between receiving and giving. As we know so far, that life must be a balance so that we can be happy. Here Nouman provides knowledge of how we work together in a balanced way. So we can give each other and receive benefits not only for ourselves but also for religion.

Heretofore, in the exercise of ethos, the most dominant is intelligence. Implicitly, but very convincingly in the use of ethos in the strategies persuasion. Nouman shows the intelligence he has in this speech, and he shares the knowledge he knows about the struggle that we have to do for this religion. Moreover, how to balance what we receive and what we give to religion. In order to provide awareness about ways of working together to construct the religion.

Moreover, the exercise of logos, the most dominant, is data. Nouman provides data from reliable sources from Qur'an. Almost in every argument, he shows data and also relevant examples in his explanation.

Based on the explanation above, Nouman used ethos and logos in strategies persuasion. Here Nouman has used more logical reasoning (Logos) appeal as the mean to strengthen his speech. Furthermore, for the types of ethos and logos exercise in persuasion strategies of Nouman speech, the ethos exercises the dominant is intelligence, and for logos exercise, the dominant is data. However, the appeals for correct usage (Ethos) and appeals of audience emotion (Pathos) also appear in speeches. Although in this research, pathos analyzed, but researchers also found pathos in Nouman's speech. Because this method often plays an essential role in producing successful speeches. While the use of ethos, pathos, and logos types strengthens the speaker to deliver speeches, Nouman addresses speeches based on preferences towards the topic and goals. Thus, persuasion strategies are used to produce effective persuasive speech, like Nouman's religious speech.

B. Recommendations

Regarding the persuasion strategies in Nouman Ali Khan's speeches. First, the researcher intends to recommend various points of view to be conducted by future researchers. Further studies may use different analytical theories to facilitate the research framework. As the researcher did not analyze all aspects of the persuasion strategies, future researchers were allowed to broaden the topics examined.

Secondly, the results of the analysis from Nouman Ali Khan's speech can be adopted as an example of the product of discourse analysis and sample when students are asked to make an inspiring and persuasive speech. Moreover, as material for learning about persuasion strategies.

Finally, researchers suggest that lecturers of speech analysis use persuasion strategies and types of ethos, pathos, and logos to find out how this persuasion is a useful instrument for creating persuasive speeches. Through teaching students strategies of persuasion, students will gain the ability to make speeches by describing compelling reasons or logical arguments in support of their ideas. In regards, the ability of persuasion strategies drives the emergence of contents and issues discussed by the speaker. In Nouman, speech is also essential for developing insights into persuade and persuasive religion speech.



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SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-453/UN.08/FTK/KP.07.6/1/2019
TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN
UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang** : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat** : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
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7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
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;
- Memperhatikan** : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 31 Desember 2018
- MEMUTUSKAN**
- Menetapkan** :
PERTAMA : Menunjuk Saudara:
1. Dr.phil. Saiful Akmal, S. Pd. I., MA Sebagai Pembimbing Pertama
2. Fitriah, M. Pd Sebagai Pembimbing Kedua
Untuk membimbing Skripsi :
Nama : **Nanda Shalihan**
NIM : **150203125**
Program Studi : **Pendidikan Bahasa Inggris**
Judul Skripsi : **The Study of Persuasion 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
- KEEMPAT** : Surat keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh
Pada Tanggal: 14 Januari 2019

An. Rektor
Dekan.


Muslim Razali

Tembusan

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;

Appendix A: Data Findings Ethos

Table.1. Persuasion Strategies Findings (Ethos)

No	Utterance	Persuasion Strategies
1	Islam asks us to make a struggle at the level of the individual. I have to fight my nafs, I have to fight shaytan, I have to fight my laziness, my anger. These are struggles I have to make with myself. I have to struggle with myself to become better in my ibadah.	Ethos (I1)
2	Every Muslim knows that the Quran is a book of guidance for us. What a lot of Muslims don't realise is that the Quran doesn't give us guidance on individual worship or personal matters but it has guidance on all aspects of life.	Ethos (POT1)
3	The need to spread the message of Islam to others, so dawah organisations were created. So there were additional struggles that started from the individual level then reached the community level then beyond that target and aimed for spreading Islam throughout the country and the world.	Ethos (V1)
4	You have a lot of variation and as I young person I was very impressionable and when I was exposed to one type. I thought, this seems to be the right one.' But when I came across another version I thought that	Ethos (POT1)

	maybe this is the real one , maybe there's something wrong with the last one.	
5	So long as I'm praying, so long as I'm giving charity, and going to Hajj, so long as I'm fasting, I don't have to worry about anybody else. That is something our religion doesn't let us do.	Ethos (M1)
6	Nobody can stop me from praying and I can't stop someone from worshipping the devil if they want to. It's up to them if they believe in a God or not it's their business or choice.	Ethos (M1)
7	That is necessary engagement with others. That means necessarily sharing religion with others. It is something inherently inside our religion. It is not something that needs proving.	Ethos (I1)
8	I want to begin by saying that all human beings are essentially involved in a struggle and that struggle is on many levels. For example the struggle to survive, to earn a living.	Ethos (I1)
9	These people have a belief in an idea or a cause or an ideology. For Muslims it's Islam. That is that everyone should know about this beautiful religion and its true teachings.	Ethos (V1)
10	So to recap there are three levels of struggle, 1. At the level of the individual, 2. At the level of the tangible goals within a community, 3. Intangible or abstract	Ethos (I1)

	ideals beliefs and causes in a society.	
11	We need a place where other Muslims can worship Allah, so Masajid got built and when masajid got built there was a bigger concern; the education of Muslim children, so Sunday schools and Islamic schools got built.	Ethos (V1)
12	So the benefit he has given us, the credit for it goes through him to Allah (swt). And that should be the attitude of the believer.	Ethos (V1)
13	If I'm giving sadaka I'm giving to myself , if I'm helping out at the masjid or at a school or a charity organisation I'm helping myself and the benefit which comes to others is not from me its from Allah. That's the attitude one should seek to develop and maintain.	Ethos (M1)
14	Coming back to the different level of struggles we need to understand that these three struggles, for yourself, for tangible goals in the community and the struggle for the propagation for Islam, are interconnected or married to each other.	Ethos (I1)
15	You have to be worried about yourself. Sometimes people get so active or involved in an activity or organisation that they don't have time to pray or worship properly.	Ethos (POT1)
16	Islam isn't concerned with just itself. If you are a	Ethos (I1)

	<p>Muslim, Islam is not just a personal business. Islam by definition and default needs to be shared. Islam by definition seeks to benefit others too.</p>	
17	<p>On the other hand humanity might complain against us that we never got the message of truth from these people. We know Islam was a beautiful way of life.</p>	Ethos (POT1)
18	<p>There are so many flavours of Islam. There are so many variations within Islam.</p>	Ethos (POT1)
19	<p>To give a personal example; most of my adult life was spent in New York. I only left about five years ago so I was exposed to Islam on a serious level in NY.</p>	Ethos (I1)
20	<p>You have a lot of variation and as I young person I was very impressionable and when I was exposed to one type I thought,'This seems to be the right one.' But when I came across another version I thought that maybe this is the real one, maybe there's something wrong with the last one.</p>	Ethos (I1)
21	<p>One of them says that the opinion/version/group/scholars I'm holding on to or following is correct (firq tun najiha-the saved sect) and everybody else is not only wrong, but deviant and corrupt.</p>	Ethos (V1)
22	<p>One thing we need to understand is that the first generation of Muslims and a majority of the</p>	Ethos (M1)

	scholars throughout Islamic history never went around claiming to be the only ones with the whole truth and condemning everyone else to hell.	
23	They were too humble to make such claims. But today we have people who cannot read but a line at best in Arabic going around pronouncing fatwas of deviancy and heresy on a majority of the ummah and the scholars of the past.	Ethos (I1)
24	There are scholars that I have tremendous respect for but at the same time I can't get my self to agree to some of their positions. I just can't and I've told them, 'I can't agree with you on this one but I still love you to bits.' And when they do good things or start good projects I wholeheartedly support them.	Ethos (M1)
25	I have talked about the diversity of the ummah and how we have to respect different kinds of diversities and one ayah or verse which comes to mind in relation to this is in Sura Maida which was one of the last Suras to be revealed.	Ethos (I1)
26	For example dawah or propagation of Islam. But dawah is not one thing it's a 1000 things.	Ethos (POT1)
27	But I started off by saying that all Islamic efforts have to be respected. I would like to share a recent example. I got a call from a brother in Australia whom I previously met at an ISNA conference. He	Ethos (I1)

	<p>was here to see how we hold conventions because they are trying to do Islamic work in Australia and he said he was interested in our Arabic programme, but he was very hesitant in asking for assistance saying things like, ‘ I didn’t have to share the tips or the syllabus if I thought they were propriety of Bayyinah etc.’ I said, ‘Bro, take the curriculum, I can’t come to Australia, take it and use it, go do it. Do whatever you can.’ So if there’s a youth group here and another in Plano and in Fort Irving, all the better, the more the merrier as they say. That’s a really needed resource.</p>	
28	<p>Allah will not ask, ‘which logo did you put on the flyer?’ We are going to be asked on the intentions on the sincerity and the openness with which we worked with others. If we get so hung up on names, labels and logos, the name of your brand, the name of your project should be on it, if that becomes at the forefront, then you definitely create a culture of animosity and division.</p>	Ethos (V1)
29	<p>What should motivate us to do this work? I’m going to take a passage from Sura Shuraa and discuss how it instructs us about establishing Allah’s deen. I’ll talk about the Prophet (s) is motivated to do this work.</p>	Ethos (I1)
30	<p>That’s just a human thing. With regards the Prophet (s)</p>	Ethos (I1)

	<p>it isn't any body that is discouraging the Prophet (s).</p> <p>It's the elders he's come to know and respect in his entire life. It's these knowledgeable people of the Jews and Christina that are the source of discouragement.</p>	
31	<p>But in the verses I'm about to share with you the discouragement is not coming from them, it seems that it is coming from Allah swt. He says, 'An Aqem ad deen wala tatafarqoo fehi,' that is, 'You should establish the deen and not be divided in it.' This means establish the deen amongst the people of Makkah and He says that it's too big a deal for the people of shirk to accept what you are calling them to.</p>	Ethos (I1)
32	<p>The next verse says, 'Actually they didn't fall into disagreement until after knowledge came to them.' So knowledge was not the reason they accepted the truth. Knowledge actually became the reason for them rejecting the truth. Because they used knowledge as a means of power, as a means to further their ends or worldly goals. Knowledge to them was a weapon or tool and when they owned it they had control. So they used their knowledge to say no. 'We can't give anybody else that authority.'</p>	Ethos (V1)
33	<p>You can't be teaching somebody if you don't have knowledge. And the other area of knowledge</p>	Ethos (POT1)

	depends on what you are teaching.	
34	We need to understand that the knowledge of the Taurat and Injeel at the time of the Prophet were exclusive classified information. Not any Christian or Jew knew about the Bible or the Taurat. Only the scholars of these faiths knew these books. ‘So if you wanted to know about your religion you had better come to us,’ was the attitude.	Ethos (I1)
35	So now this Prophet (s) comes along and he’s making the knowledge of Allah’s book available to everybody. He’s not saying, ‘I have knowledge of the book,’ he’s teaching it to every companion or to use computing terms making it open source.	Ethos (POT1)
36	They used that knowledge as a means of making themselves more arrogant. Knowledge is supposed to make you humble .	Ethos (M1)
37	Now the ayah concludes ‘No doubt there were those who were given the book in inheritance after them,’ the people who are going to inherit this religion from people that disagree with each other they are in doubt, they (the inheritors) are not sure about it either. Can’t say much about their iman. So he’s got three levels of problems; the mushrikoon will not accept, the people of the book have knowledge but they use it for corruption and not for guidance and	Ethos (POT1)

	their future generations are riddled with doubt.	
38	I kept experimenting. But one thing came very clear and obvious to me at the end of this experimental experience; that Islam and the struggle for Islam is not one thing and it'll never be owned by one group.	Ethos (I1)
39	I started this session by saying that I will show you how why Allah motivates his Prophet (s). But so far what does it sound like? Allah seems to be de-motivating his Prophet (s).	Ethos (I1)
40	Previous prophets, some dealt with the mushrikoon, some dealt with the people of the book, one dealt with one problem, the other with another problem. Some dealt with the ignorant, some dealt with the arrogant, and some dealt with the knowledgeable. Isa (as) dealt with the people of the book. Zakariya dealt with the people of the book.	Ethos (POT1)
41	Problems, we love discussing problems. ‘Man this is going on, they are doing this, they’re doing that, the politicians, the Americans, the Jews etc, We love discussing problems. And you know some of us are seasoned problem experts. We have spent our entire life discussing problems.	Ethos (POT1)
42	I am going to do what I am going to do this is the Quran’s version of the modern saying, ‘Mind your	Ethos (POT1)

	own business.' 'We have our deeds and you have your deeds.' That means you can keep doing all the evil deeds you want.	
43	I said at the beginning that that's not how Islam works. There's no one effort. There's going to be thousands of efforts and they all have to be respected. So long as they are addressing something unique. If you are going to start an effort an organisation. Be my guest, do it.	Ethos (I1)
44	Because at the end of the day, Muslims are a minority in many countries and where there are in a majority the practicing Muslims are in a minority or under attack from the secular Muslims.	Ethos (POT1)
45	The point I hope I am getting across to all of you is that it is because of these problems that Allah chose this ummah so the problems around us shouldn't be a reason for us to complain or become passive or inactive or withdrawn.	Ethos (I1)
46	Coming back to my hajj trip, so many people go to hajj and get depressed. Its awesome and spiritual but you see some really bad stuff and sad things and you can come back depressed. The state of ignorance of the people, the poverty, the child slavery etc., there's so many things you see, it can really mess with your head, not to mention the tower with the lights shooting out of	Ethos (POT1)

	<p>it. But you know what? It depends on how you perceive it. You don't have to get depressed. You can come back with more resolve to do more work to improve the situation. That means we are not doing enough work and work needs to get done and Allah would never leave us hopeless.</p>	
47	<p>So we pay extra attention not less, but here Allah highlights the speech or the content instead of the speaker like the famous statement of Ali ® 'We judge the speech, before we judge the speaker.' It's very hard to do by the way.</p>	Ethos (V2)
48	<p>We look at all the peripherals and its very hard for us to look past that and hear that something very good is being said by an unlikely source. This is the same reason it is hard for the father of Ibraheem (as) as to accept what Ibraheem (as) is saying even if Ibraheem (as) is speaking the truth.</p>	Ethos (POT2)
49	<p>So Allah says whether they are idols or humans false gods because of their kingdom or power (or whatever the case maybe), 'they cannot create a single fly.'</p>	Ethos (I2)
50	<p>So the idea is that the foundation of their faith is that this idol is sacred and it has to be shown respect. But it gets disrespected in the highest temple by a lowly thing such as a fly! And they can't do anything about it.</p>	Ethos (I2)

51	If you just pay attention to the world around you, even a fly can give you guidance. That's one of the miracles of the Quran, it changes human perspectives. Once you understand this passage you don't look at this passage in the same way.	Ethos (POT2)
52	The word Istafa is at the heart of this discussion. 'Allah hu yastafee, or Allah Selects.' Al-Istafa comes from safee which refers to purity. Like in Urdu you have the word saaf meaning clean or pure.	Ethos (I2)
53	Nobody gave you a suggestion, it was entirely and completely your own choice, that kind of choice is called al-istifaa. For instance when I go to the grocery store and pick up a Kit-Kat-that's istifa. If my wife asks me, 'Why you didn't buy a Bounty?' I say, 'Well that's my istifaa. I like Kit-Kat that's it.	Ethos (I2)
54	'Huwa yajtabakum.' The English translation says, 'He selects messengers', and then it says, 'Allah selects you.' But the word for selection for messengers was istifa which means it's purely Allah's choice but the word for us was ijtiba, i.e. huwa yajtabakum. What this means is to select someone based on qualifications.	Ethos (I2)
55	That's the demand of Allah in Sura Hadeed. Here in the verse which we are discussing, he's letting you know that you have been chosen for a particular	Ethos (POT2)

	<p>task. You are not just a random selection of Muslim.</p> <p>Each and every one of us has a role to play and we have to figure out what it's going to be.</p>	
56	<p>I want you to understand this transition. It's a very heavy transition. In the first part of this passage Allah is displeased with humanity. They are calling upon false gods. They don't even understand the simplicity of tawheed. Even though something as simple as a fly can teach them that lesson. They don't appreciate Allah as he deserves to be appreciated. On top of that even though a fly should have been enough to teach them about Allah, He sent messengers anyway. But they still didn't understand. Don't they realise that everything that they do in the past, the present and the future is on record. So they are in some serious trouble. Humanity is in serious trouble.</p>	Ethos (I2)
57	<p>Other wise we are programmed to feel compassion for others like us. We are supposed to be bothered when we see somebody in pain. We are supposed to be concerned when someone else is suffering. But in modern educated, advanced, liberal and so called humane civilised society, whether in the east of west many people walk right by when they see someone lying on the pavement in pain. That's how we've been desensitized, or de-humanized. It's almost like</p>	Ethos (M2)

	<p>if it's happening behind a screen for us. The major reason is because we see so many people dying, being injured or hurt on TV so much that we think everything is a movie</p>	
58	<p>A friend of mine was making salat and a group of bikers showed up. And they sat behind him while he was praying. And when he finishes his prayer and turns his face and sees all these bikers. And they say, 'You Muzlim?' Yeah. 'Oh, I thought something was wrong with you or something.' Then they drove off because they thought the guy collapsed when he made sajdah, and he got up and he collapsed again and he got up and he got tired and held up his knees so he was having problems.</p>	Ethos (I2)
59	<p>Ibadah is not an act. It's a state of being, it's a maqaam. It is to be a slave. We'll reach the point where we understand where we internalise and accept deep down inside that we are slaves, and that we have a master and are content or happy in that state.</p>	Ethos (POT2)
60	<p>I have come across some members of the big jamaats who hardly prayed Fajr on time and some who didn't even pray the five prayers! And once we realise that then we're ready to do good. By Allah you and I will not be able to do any good to</p>	Ethos (M2)

	anybody until we realise that we are nothing but slaves.	
61	‘I’ve accepted my self as abd.’ Then I’ve accepted that there’s no one higher than Allah and there’s no one lower than myself, that’s what I have accepted.	Ethos (I2)
62	And when I’ve come to terms with that internally or psychologically and its not just something that I say but something I’ve accepted deep in the soul of my being, then I’m ready to do good. Now I’m ready to help others.	Ethos (M2)
63	And ibadah doesn’t just mean the acts of worship. That’s the starting point that leads you to the state of it. Once you reach that state of ibadah, the doors of goodness will open for you. This is because when you are a slave, your pride and ego is gone.	Ethos (V2)
64	what I started this whole discussion with. I said Islam is concerned with something more than individual reform. This mission is concerned with more than just yourself. If you say irkaoo-wasjadoo-waabudoo rabakum. That’s yourself. Be in a state of ibadah but when He says, ‘Do good.’ What does it mean? Do good to who? To others of-course.	Ethos (I2)
65	So your intention for giving the money was not to please Allah any more. It was for getting your opinion to weigh a little more, and that’s all you will	Ethos (POT2)

	get out of that sadaka. Is it worth it?' Think about that.	
66	Personally when I write a cheque for sadaka I write a little reminder on the top of the cheque, ma naqasin mallin min sadakatin, wealth doesn't decrease because of sadaka. I remind myself, 'Who am I giving sadaka to?' I'm actually depositing it in my akhira account, so I remind myself that withdrawl is going to happen after I go into the dirt. You try to withdraw now, you won't get anything later.	Ethos (I2)
67	For example you have a meeting at 7pm. You'd be lucky if somebody shows up by 7.30pm. And that's one off meetings. If it's every week, then inna lilahe wa inna elahi rajioon.' The general attitude is, 'Its voluntary, who cares?' It's not as if you are getting paid for it.	Ethos (M2)
68	Folks before I close this session, let me tell you something serious. Islamic work can get pretty boring. It can get pretty unfulfilling. Who wants to sit there and makes a hundred copies of a flyer? That's not going to increase your imaan.	Ethos (I2)
69	Because Allah says 'I didn't put any difficulty for you in your religion.' I didn't put this religion on you so you could be uncomfortable (like	Ethos (I2)

	monasticism in Christianity for instance) ‘I didn’t do that.’ ‘You are the legacy of Ibraheem (as).’	
70	Here I’m reminded of the woman who used to sweep the Masjid An-Nabawi. People didn’t even know her name and when the Prophet (s) s learnt that she had passed away, he cried. You know how high her rank is? She wasn’t a celebrity, she wasn’t a speaker, she wasn’t an alima. She didn’t have the glory. Nobody knew her name but she was grand before Allah.	Ethos (I2)
71	I’m my mind there are three kinds of services Muslims can provide in order of priority: 1. Educational. 2. Social /Community Work 3. Protection of Muslim Community.	Ethos (I2)



Appendix B: Data Findings Logos

Table.2. Persuasion Strategies Findings (Logos)

No	Utterance	Persuasion Strategies
1	This responsibility or duty is mentioned in one of the shortest yet profound suras of the Quran; Surat Asr . If Islam was just about you, the Sura would stop a, Illala zeen amino wa amilusalihaat, Except those who believe and do good deeds . But the following verse says, Wata wa sow bil haqi wata wa so bis sabre -‘They mutually enjoin the truth and mutually enjoin patience...’	Logos (S1/D1)
2	The fact that we are sitting inside a masjid, that fact that we have volunteers recording this is an example of collective work.	Logos (T1)
3	We need to understand that the times we are living in are unique. The challenges we are facing as individuals and as an ummah are unique and particular to the times we are living in for example the transmission of anti-islamic values through the mass media .	Logos (E1)
4	In the beginning of Sura Maida, Allah told us ,	Logos (S1/D1)

	<p>Wa Taawanoo alal biri wa taqwa-tawan is commonly translated as cooperate. So the ayah says cooperate in piety. That's a rough translation of the ayah but taawon in Arabic language comes from Aown which means aid and serious aid.</p>	
5	<p>At the end of the day even the companions had differences of opinion amongst themselves. In the interpretation of the Quran of all things.There would be an ayah which in the opinion of ibn Abbass would mean one thing and in the opinion of another sahabi like Abdula ibn Masud would mean something else. But they loved and respected each other. So that's something that we have to instil into ourselves inshallah.</p>	Logos (E1)
6	<p>He will never leave us without his aid. If we were willing to do his work, things will change the baraka from Allah will come. That's what we have to believe, that's the motivation. You and I share so that's the conclusion of the first session.</p>	Logos (UT1)
7	<p>You can come back with more resolve to do more work to improve the situation. That means we are not doing enough work and work needs to get</p>	Logos (UT1)

	done and Allah would never leave us hopeless.	
8	Another struggle above this occurs when your immediate needs or basic necessities are met. Maybe it has to do your family, your neighbours your community etc. For example you want to reduce crime in your neighbourhood.	Logos (E1)
9	In the non-Muslim sphere you might have people struggling for justice or a better way of life for example the Enlightenment or the French Revolution. These were struggles against the Church for the cause of freedom, popular democracy or they wanted human beings to be sovereign over their own fate as a community as a government.	Logos (UT1)
10	So many dua's we make are about these personal struggles. For example Allhuma a'inna ala zikrika, wa shukrik, wa husna ibadatika.' Oh Allah aid me in your remembrance, your thankfulness, and in perfecting your worship.' That's a struggle with your ego, nafs or soul.	Logos (S1/D1)
11	The Prophet (s) benefited humanity more than any other human being but Allah commanded him to say, 'La amliku ahadun naafun wala darrun,' 'I don't possess the power to benefit you nor the power to harm you.' Think about that.	Logos (S1/D1)

12	Religion generally in post-modern society in the West and increasing so in the east, is considered as something personal. So we have for example in the US constitution freedom of religion, just like the freedom of speech, the freedom of choice etc.	Logos (E1)
13	So long as I'm praying, so long as I'm giving charity, and going to Hajj, so long as I'm fasting, I don't have to worry about anybody else. That is something our religion doesn't let us do.	Logos (UT1)
14	This responsibility or duty is mentioned in one of the shortest yet profound suras of the Quran; Surat Asr. If Islam was just about you, the Sura would stop a, Illala zeen amino wa amilusalihaat, Except those who believe and do good deeds. But the following verse says, Wata wa sow bil haqi wata wa so bis sabre-'They mutually enjoin the truth and mutually enjoin patience...' That is necessary engagement with others	Logos (S1/D1)
15	The challenges we are facing as individuals and as an ummah are unique and particular to the times we are living in for example the transmission of anti-islamic values through the mass media.	Logos (E1)
16	We now have the Quran and the Sunnah but	Logos (UT1)

	have thee been differences of opinion on interpretation on the Quran and the Sunnah? Yes.	
17	In fact those groups which start making such claims usually end up splitting into sub-sects themselves, leading to further divisions of an already divided entity.	Logos (E1)
18	You an also observe this in countries like the U.S and other Western countries. Even in cities like Dallas you are going to find an incredible diversity of Muslims.	Logos (E1)
19	There would be an ayah which in the opinion of ibn Abbass would mean one thing and in the opinion of another sahabi like Abdula ibn Masud would mean something else. But they loved and respected each other.	Logos (E1)
20	Sura Maida, Allah told us, Wa Taawanoo alal biri wa taqwa-tawan is commonly translated as cooperate. So the ayah says cooperate in piety.	Logos (S1/D1)
21	Sura Fatiha, when we say iyaka naabudu waiyaka nastaeen its from the same root aowan. So tawanoo means seriously help one another or help each other a lot on al birr or all things good. Allah did not even specify which good deeds. He just says birr. And by the way birr is probably the most comprehensive word in the	Logos (S1/D1)

	Arabic language for goodness. It means anything good.	
22	So for example educating children is one project, but within that project there could be a hundred smaller projects for example how to educate them in the Quran, how to educate them in history, how to educate them in manners in the sciences etc etc. These are each individual projects. So when we talk about establishing a community or counselling, counselling for teenagers is a project, counselling for middle schoolers is a project, counselling for married couples and counselling for seniors is a project.	Logos (S1/D1)
23	for example brother Mojahid Fletcher is doing dawah in the Spanish community; that's a very particular project and I respect that a lot because that's something which is much needed. But that is one area. Similarly dawah to particular group of people like the Prophet (s) would send Muslims of particular tribes to that tribe (e.g a Yemeni Sahabi to tribes in Yemen) for dawah.	Logos (E1)
24	But Allah added 'wa taqwa'. He added the word Taqwa, which is really beautiful. There is a subtle wisdom behind adding the word taqwa.	Logos (S1/D1)

	Taqwa in its origin is protecting yourself. So essentially it is an individual thing.	
25	The Prophet (s) said, At-Taqla Haa Hunna (pointing to his heart).Nobody can look inside your heart, nobody can see in there. On the one hand the ayah began talking about us cooperating with each other i.e. collective work and immediately followed it up by saying that make sure you cooperate in instilling taqla in each other also.	Logos (S1/D1)
26	The next part of the verse says wala taawanoo bilisme wal adwaan, The original word in Arabic is tatawanoo and one ta is removed and it means do not cooperate in the least bit in sins. Now the reverse applies when you can't cooperate in goodness and taqla.	Logos (S1/D1)
27	' The verse says, 'Don't cooperate with each other in sins.' That is, don't let that happen to you. When people are together the collective responsibility also goes down. Young people can testify to that. When young guys are together and one of them says, 'Hey man lets go and watch a movie,' then even if one of you is thinking, 'This doesn't seem such a good idea', you just along, you don't feel as guilty.	Logos (S1/D1)

28	So Allah says, ‘Make sure you cooperate with each other in good things and make sure you don’t cooperate in bad things,’ because its very easy for the entire group to cooperate in sin.	Logos (UT1)
39	Even Allah himself gives the example of Islam as a tree. Wa masalu kalmia tayaiba kal shajara tayibah, meaning that la illaha illallah or islam is like a tree. Does a tree grow all of a sudden? No. It takes a long time, it takes years, the roots have to be deep and the branches have to spread in the same direction or different directions? They don’t go in one direction.	Logos (S1/D1)
30	The Prophet (s) had basically three major audiences besides the Muslims; the Mushrikoon, the idol worshippers of Makkah, and the Jewish and Christian communities. Both of them were called the Ahl-ul kitab in the Quran.	Logos (E1)
31	‘Allahu yajtabee man yashaa...’ Allah is the one who selects towards him who he wants. ‘Wahdeh elahi man yashaa ,’ or ‘And He guides towards him who turns to him.’ But the first apparent de-motivation is that the people of shirk have no experience with the book. They have no previous prophets, they have no knowledge about the akhira or the hereafter.	Logos (S1/D1)

32	The other thing about knowledge is that it can be misused. For example let's suppose you have a car problem and you go to a mechanic and he realises that you don't know anything about cars.	Logos (T1)
33	Now the leadership of the Jews and Christians were they not using knowledge for their advantage? Allah calls this the 'Selling of the Ayaat of Allah'. They were using the knowledge as a source of manipulation so they did not want this knowledge to be taken away from them and used that knowledge to keep that division going because it was through those divisions that they benefited.	Logos (S1/D1)
34	And when politics and states become involved these reaches really worrying levels and leads to fighting and even death e.g. Iran vs. Saudi 's during 80's and 90's.	Logos (S1/D1)
35	The end of Sura Isra is about that. But their knowledge made them arrogant. They didn't want to be put down. Why would they accept the supremacy of an Arab messenger of all things?	Logos (S1/D1)
36	'Wamatafarqoo min bade ma jaa...' I just want to share with you that there was one demoralising statement, mushrikoon are not	Logos (S1/D1)

	going to accept the truth, and there was another demoralising statement that those with knowledge i.e. Jew and Christians used their knowledge for the exact opposite purposes. Instead of coming to guidance they used that knowledge to further their arrogance.	
37	One of the most remarkable verses on this subject is this, ‘Fa zalika fadoo...’ They contain a world inside them. Allah says, ‘Then for that reason invite,’ What is the Prophet’s job at the end of the day? Inviting people.	Logos (S1/D1)
38	Allah says actually because these problems are so major, that is why you have to invite them and that is why I chose you (s). This is not just any man’s job. If the problems were small it wouldn’t need the greatest messenger of all humanity.	Logos (S1/D1)
39	That’s his job. And Allah says that, I have listed before you three major, major, problems with the audience you have in front of you. Enough for anybody else to say that there is no point to invite them.	Logos (S1/D1)
40	. ‘Walatata biya ahwahe him, ‘Don’t follow their empty desires, meaning don’t be demoralised because all they want is for you not	Logos (S1/D1)

	<p>to be motivated. So you should stop worrying about this. Wala tatabio ahwahahum wa kul....'</p> <p>'And tell them, I've been commanded, I've come to believe in whatever Allah revealed in his book.'</p>	
41	<p>You can keep sending trillions of dollars on your propaganda, go ahead, we are going to do whatever we are going to do, we are not going to give up. That's lana aamaluna, wa la kum aamalukum, 'To you your works and to us our works.'</p>	Logos (UT1)
42	<p>You are not going to work by yourself, you are going to work through some collective initiative. But you make dua at the end (Allahu yajmauna bainana) , 'Allah make union between all of us.'</p>	Logos (UT1)
43	<p>We have a small population in the US-UK etc. which means financially, and physically we are limited.</p>	Logos (S1/D1)
44	<p>He will never leave us without his aid. If we were willing to do his work, things will change the baraka from Allah will come. That's what we have to believe, that's the motivation. You and I share so that's the conclusion of the first session.</p>	Logos (UT1)

45	That happens to us too but that's not the point, the point is that Allah gives us an example, so we should listen to it carefully. 'No doubt it those that you are calling upon other than Allah (meaning false Gods). They won't be able to create a single fly even if they all got together for that purpose.	Logos (E2)
46	Kings who claim themselves to be gods. This seems like a historical thing. Thousands of years ago there was a Firaun who said, 'Anna Rebuke Alalaa', 'I am your Supreme Lord.' He turned to his people and said, 'I don't see for you any God for you besides myself.' He called himself God.	Logos (E2)
47	We are living in crazy times these followers of Bashar Al-Assad may Allah curse him, are literally screaming, 'La illaha illa Bashar!' There's a video tape of this. So this idolization of humans is not something restricted to the ancient times. There are people who claim to be God now too.	Logos (E2)
48	Ma Qadra Allah Haqqa Qadre Hee-In Allaha Qaweeun Azeez. Allah first mentions our weakness and in the next ayat he mentions that, 'He's mighty, He's strong, and He's the	Logos (S2/D2)

	<p>Ultimate Authority;’ La Qawiun Azeez. In many English translations the word azeez is translated as mighty but the word azeez combines two things; power and respect.</p>	
49	<p>Now as part of Allah’s might, He say’s; ‘Allah is the one who purely of his own choice selects messengers from the armies of the angels and among the legions of humanity.’</p>	Logos (UT2)
50	<p>for example I’m going to hire somebody, I will interview ten people in order to select one person. I’m not going to make istifa, it doesn’t make any sense. I’m going to make ijtiba. I’m going to pick the right person for the right job.</p> <p>So Allah used a different word when he talked about you and me being Muslim. He used a word which suggests that he picked me and he picked you to be able to say, la-illaha illa Allah, wa Muhammad (s) Rasullallah.</p>	Logos (T2)
51	<p>Sura Hadeed (57:7) makes us ask that question. ‘Spend out of what you have been given...’ Here rizq covers every resource at your disposal.</p>	Logos (S2/D2)
52	<p>This comes at the end of this ayat but now let’s go back and balance the equation again. Allah (swt) says, ‘He knows whatever is in front of them and whatever’s behind them and to Allah all</p>	Logos (UT2)

	decisions are returned.' The word for decisions is amoor.	
53	The major reason is because we see so many people dying, being injured or hurt on TV so much that we think everything is a movie. Our life also becomes like a movie	Logos (E2)
54	The more we grow as Muslims the more humble and the more closer to Allah we are supposed to become. That's what is supposed to happen over time in our worship and that's when we finally through salat reach the state of ibadaah. Irkaoo, wasjudoo, waabudoo, rabakum.	Logos (E2)
55	That's all that's on your mind. You've got nothing else in front of you. And when people say something that bothers you, you just leave it to Allah. Aoofawedoo amree ilallah in Allah ha basirun bilibaad.	Logos (E2)
56	If you say irkaoo-wasjadoo-waabudoo rabakum. That's yourself. Be in a state of ibadah but when He says, 'Do good.' What does it mean? Do good to who? To others of-course.	Logos (S2/D2)
57	sometimes in Islamic organisations because they are donation dependant, (schools are donation dependant, dawah organisations are donation dependant, publishers are donation dependant)	Logos (S2/D2)

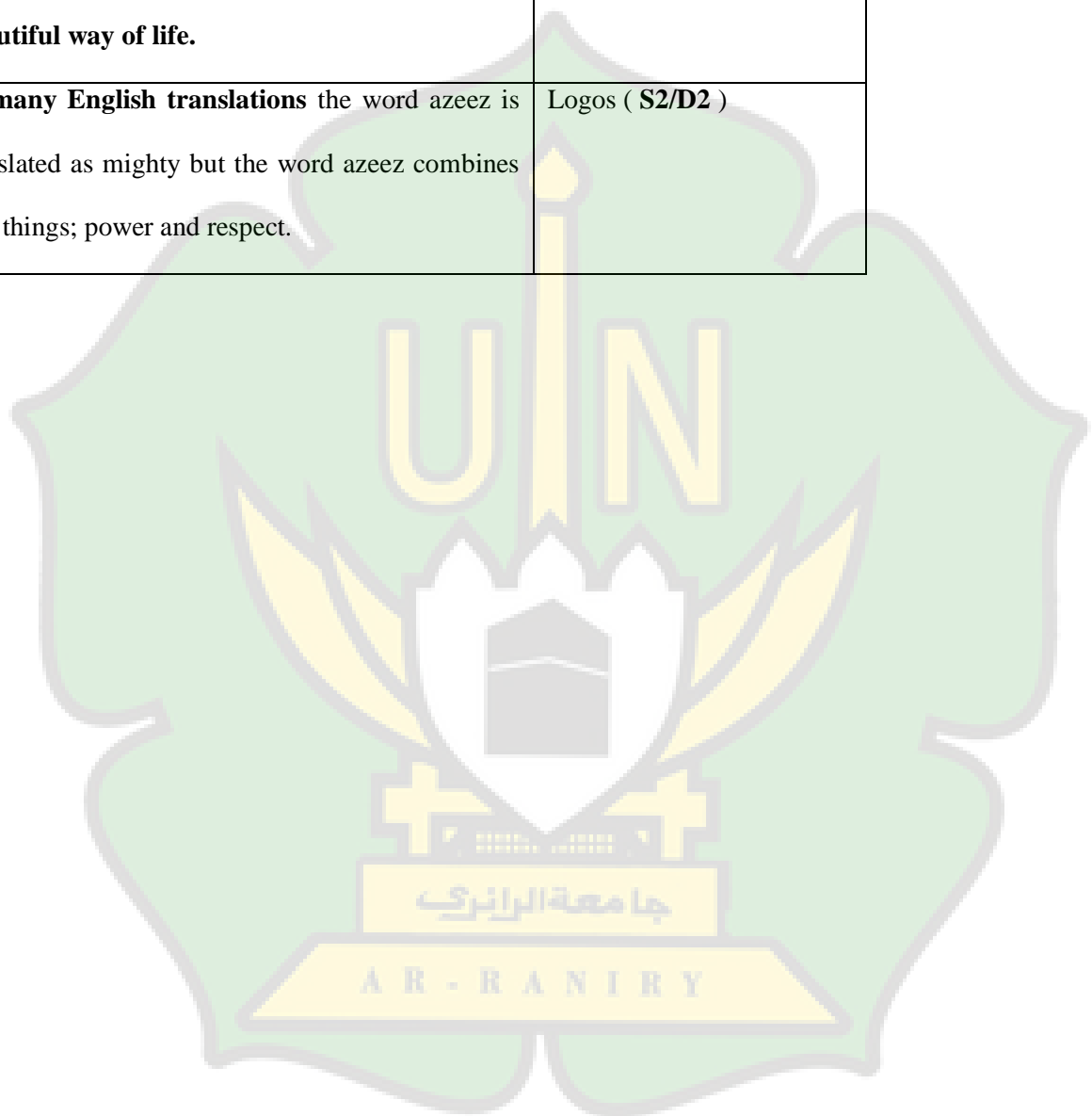
	<p>somebody writes a cheque for \$20,000, then all of a sudden shaytan comes to them and first of all says, ‘Mabrook.’</p>	
58	<p>Don’t ruin your sadaka which you give in any cause by tying your contributions to expectations.</p> <p>(La Tubtiloo Sadakaatikum Bil Manna wala Azza-‘Don’t destroy your charity by reminders and hurt...’2:264)</p>	Logos (S2/D2)
59	<p>So we are not the only religion with a spiritual tradition, but we do claim to have spirituality for a purpose. For example planting a plant in the soil. You make sure it gets plenty of sun and you put plenty of water on it, all that is fixing the soil. But what is the point of all these exercises and efforts if you don’t plant a seed in the soil. And the purpose of putting in a seed is so that it grows into a plant and eventually into a tree. And when it grows into a tree it’ll give fruits that’ll benefit others.</p>	Logos (T2)
60	<p>Removing the weeds, making sure it gets plenty of sunlight, is like doing zikr for our nafs but if we don’t put in work for deen, what’s the point of that spirituality? Our spirituality is driven by purpose. Your purpose is supposed to drive that closeness to Allah with some solid contribution.</p>	Logos (T2)

61	<p>The parable of those who spend their wealth in God's way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing, 2:261. The next part of the passage says, Wa jahidoo Fillahi Haqqa Jihadehe, 'Then struggle for no goal before you except Allah as he deserves to be struggled for.'</p>	Logos (S2/D2)
62	<p>Fillahi Haqqa Jihadehe. As though the only one before you is Allah. And put in the best effort in it as He deserves. Huwa Ajtabakum. That's the word I meant before. He especially crafted you, shaped you, and selected you for a task. And don't you for a minute start thinking this work is too good for you.</p>	Logos (UT2)
63	<p>Our attitude towards Islamic work should be that the one who needs to appreciate it definitely appreciates, no matter if no one else does. Wa ma taafalool kahirin y'lam hullah', 'Whatever good you do Allah will know it.' Don't worry. People might not notice but Allah will notice. Allah will know. That's the power of intention. He says, le yakoono rasulun alaikum shaheeda. 'So that the Messenger (s) will be a witness over you.' He will be a witness against us on the day of</p>	Logos (UT2)

	Judgement.	
64	<p>We have to be volunteers, and we have to train our kids to be volunteers. When your kids turn eleven or twelve they should be volunteering. You should bring them in Ramadan to the masjid to serve the fasters or the saimeen. Our kids should learn to volunteer, they should learn to help.</p>	Logos (T2)
65	<p>If we don't do one of the above or similar things then Allah says, 'That he will make the Messenger (s) stand as witness against us.' Kazalika jaulnakum umatun wasatun letakoonoo shuhadaa alanaase. 'Likewise we made you a middle-nation so that you be witnesses over humanity...' So we are sandwiched between humanity and the Messenger (s).</p>	Logos (S2/D2)
66	<p>To try to improve the image of Islam in the eyes of the people especially the westerners. They use slogans like, 'We are not extreme, and Islam is really moderate and humane, please like us'. If we actually acted and behaved like Muslims we wouldn't have to do PR.</p>	Logos (UT2)
67	<p>At the end of it all Allah says, 'W aqemusalat, wa atuzakat wa taseemoo billahi. 'Establish</p>	Logos (S2/ D2)

	<p>prayer, give zakat and hold onto Allah.’ What does hold onto Allah mean? It means tie your hopes on Allah.</p>	
68	<p>He is the one protecting you. Huwa maulakum.</p> <p>What an awesome maula you have. What an awesome protector you have. Someone who is going to give you mawlaat and naseer. Protection and help. Allah says when you start doing the work of my deen I will help you like nobody else can help you. I will energise you like nobody else can energise you. That’s his promise.</p>	Logos (S2/D2)
69	<p>“When will Allah’s help come?” Indeed, Surely Allah’s help is near. (Sura Baqarah:214)</p> <p>Muslims stood in the battlefield of Badr first, then an army of angels came down from heaven.</p>	Logos (S2/D2)
70	<p>Then help will come. Ibraheem (as) as jumped into the fire then it cooled down. It wasn’t cool ahead of time. It cooled down once he made the jump. You want to take the plunge, just do it, Allah will cool it off. This is the formulae Allah has taught us in the Quran.</p>	Logos (E2)
71	<p>For example, you take one step Allah will take ten steps towards you. You give 100 dollars Allah will open the doors to more goodness for you etc. So we have to make the struggle to be</p>	Logos (UT2)

	worthy of the help from Allah to come. This is the conclusion of the second session.	
72	On the other hand humanity might complain against us that we never got the message of truth from these people. We know Islam was a beautiful way of life.	Logos (UT2)
73	In many English translations the word azeez is translated as mighty but the word azeez combines two things; power and respect.	Logos (S2/D2)



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