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Moderation in Zakir Naik's Lecture Misconception about Islam: A Positive Discourse Analysis

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ABSTRACT: The study tries to investigate how moderation and positive ideologies are discursively constructed in Dr. Zakir Naik's lecture *Misconception about Islam*. Although moderation, which involves avoiding excessively extreme religious attitudes or actions and respecting the religious beliefs and practices of others who belong to different religious groups, is an important concept, it is not yet adequately examined by other researchers, especially within the framework of discourse analysis from a positive perspective according to the researchers' knowledge. To bridge this knowledge gap, the researchers try to respond to the following inquiries: (1) What are the semantic devices that are positively used to promote religious moderation in Dr. Zakir Naik's *Misconception about Islam 2009*? (2) What is the most frequently used ideological devices create religious moderation in this lecture? The study designed an eclectic model to analyse six extracts selected from Zakir Naik's lecture. The researchers employ a mixed-method approach to analyse religious moderation both qualitatively and quantitatively. The results show that the semantic devices which are positively used to promote RM in MAI 2009 and creating positive social change all around the world are quotation, euphemism and lexicalization. RM is also expressed via positive ideologies such as inspiration, solidarity, equality, peaceful coexistence, and anti-radicalism.

1. INTRODUCTION

To investigate discourse from a positive analytical perspective, it is necessary to understand the concept of religious moderation (Henceforth: RM) and the positive ideologies that underlie particular discourse patterns. Such ideologies can function as agents of positive social change, especially when articulated by influential figures who possess social and religious authority. As a linguistic field of study, positive discourse analysis (henceforth: PDA) is a branch of CDA concerned with examining discourse by uncovering the implicit positive ideologies conveyed by the discourse producer, such as inspiration, solidarity and empowerment, rather than focusing primarily on discourse that reproduces dominance, power abuse, or social inequality. Investigating the concept of RM and the implicit ideologies in Dr. Zakir Naik's lecture *Misconception about Islam 2009* (henceforth: MAI) is achieved through the tools of critical discourse analysis (henceforth, CDA) since PDA is another direction of CDA, in which positive ideologies are detected. The concept of RM is of a specific importance because of the recurrent tensions and struggles between various religious groups. RM is defined as the attitudes which avoid extreme actions and encourage tolerance, mutual respect and peaceful coexistence among people of different religions (Abu-Numer, 2016). Although RM is a significant concept, it is not linguistically investigated by researchers, especially, in the field of PDA. This study, therefore, aims at filling this gap by tackling RM in TJIP from a PDA perspective. Zakir Naik positively attempts to influence and persuade different types of people from different cultures and backgrounds, by using certain positive ideologies.

In the light of the aforementioned information, the researchers seek to answer the subsequent questions:

1. What are the semantic devices positively used to promote RM in MAI 2009?

2. What is the most frequently used ideological devices to create RM in MAI 2009?
3. What are the rhetorical devices that are frequently used to realise RM in MAI 2009?
4. What are the possible positive uncovered ideologies of RM in MAI 2009?

2. LITERATURE REVIEW

2.1 The Concept of Religious Moderation

Etymologically, the term moderation is attributed to the Latin *moderatus* that means without shortage and without excess. The word moderation according to Oxford English Dictionary implies reducing violence, avoiding extremism, and not to be radical or too left or right. According to Kamali (2010), the word extremism has a contrary meaning to the word moderation because it has a negative connotation and it may lead individuals to slip down. Thus, the religious attitudes of radicalism that is on the right and left edges or ends oppose with the moderation that is in the middle. RM, as defined by Mohammed Abu Nimeer (2016), is an attitude that places Muslims in a balanced position between two opposing extremes, allowing neither side to dominate the other. Besides, moderate Muslims seek to examine different perspectives objectively and adopt balanced judgments that ensure fairness and justice for all parties involved.

Religious moderation has become increasingly significant because of the recurrent tensions and conflicts among religious groups (Musyarrofah & Zulhannan, 2023). Thus, because of the great diversity of faith-based communities around the world, religious moderation plays an important role in maintaining social harmony and promoting tolerance among religious communities. Furthermore, it implies maintaining balance in ethics, character, principles, values, and beliefs, whether in interpersonal relations or in interactions with governmental institutions.

To sum up, it can be argued that RM refers to avoiding excessively extreme religious attitudes such as radicalism, fanaticism, and revolutionary tendencies by adopting a balanced or middle position in the practice of one's own religion, while also showing respect for the religious beliefs and practices of others who hold different faiths. This definition is adopted as the operational definition for this study.

2.2 The Basic Principles of Moderation

There are three main principles of RM: humanity, balance, and justice. Furthermore, these principles of RM can be more effectively realised when three essential qualities are present: wisdom, purity, and courage.

According to Smith (2018), humanity emphasises human dignity and the importance of treating all people with respect and compassion as fellow creatures created by Allah. It highlights shared human values beyond religious differences, thereby promoting mercy, empathy, and peaceful coexistence.

According to Johnson (2019), balance is the ability to maintain moderate views and avoid extremism, such as balancing rights and obligations. It is reflected in ways of thinking, attitudes, and commitments that uphold justice and humanity. Being balanced does not mean lacking opinions. Furthermore, balance in religious practice fosters tolerance and mutual understanding, thereby contributing to peaceful relationships among individuals and communities.

According to Rahman (2020), justice is one of the fundamental principles of religious moderation, referring to the fair and equal treatment of all individuals regardless of their religious background. Therefore, it rejects oppression, bias, and discrimination while promoting objective judgments, even toward those with whom one disagrees.

2.3 Positive Discourse Analysis

In the late 20th century, PDA has emerged as the other facet of CDA within the broader field of discourse analysis. It focuses on the constructive social action and affirmative aspects of communication, which intends to build a better world to live in. Kress (1996) states that critical language studies are still concerned with uncovering, inequitable, dehumanising and harmful social conditions, as well as criticising discourses and the social practices that are realised in these discourses.

James R. Martin (1999) argues there is a need to move from purely deconstructive activities toward more constructive and productive ones because both of them are equally necessary. Therefore, he calls for placing positivity in front of criticality in discourse analysis. Martin's (2004) inspiration for PDA is derived from Kress's (1996) criticism of CLS, which led him to propose a new complementary field to analysing discourse critically from a positive perspective. Accordingly, Martin (2004)

views PDA as a highly significant, ideologically oriented approach to discourse analysis because it does not merely focus on the deconstructive aspects of language and power relations, but also seeks to promote positive ideologies such as inspiration, empowerment, and solidarity so as to bring about positive social change within the society in which language is used.

According to Yongsheng (2006), PDA seeks to promote a peaceful society through discourse analysis and encourages a positive approach to resolving social tensions. Likewise, Felicitas Macgilchrist (2007) asserts that PDA represents a new direction within CDA, developed with the aim of influencing the social world positively. In other words, positive discourse analysts are interested in conducting analyses that contribute to positive social change and have constructive effects on society.

Tom Bartlett (2018, P. 23) states that “PDA is different from CDA that focuses on revealing the way discourse is manipulated, hegemony is hidden and ideology is naturalised by the dominant group.” Additionally, Ting Su (2016) argues that PDA is not a complete rejection of CDA in terms of its theoretical foundations and analytical methods; rather, it represents a development and complement to it. In other words, PDA emerged from CDA and is therefore not regarded as a separate field, but rather as a supplementary dimension of CDA.

To sum up, the operational definition of PDA adopted in this study is that it is a branch of CDA concerned with examining discourse by uncovering the implicit positive ideologies conveyed by the discourse producer, such as empowerment, equality, and peaceful coexistence, rather than focusing primarily on discourse that reproduces dominance, power abuse, or social inequality.

2.4 Major Concepts in PDA

There are several key concepts upon which the foundation of PDA is based. These concepts can be outlined as follows:

2.4.1 Ideology

Since PDA is an ideologically oriented perspective, ideology is regarded as a central concept in conducting PDA. This means that PDA studies are based on the assumption that there is a mutual relationship between discourse and ideology. Because discourse both constructs and is constructed by ideology, PDA seeks to uncover and reveal the implicit ideologies underlying discourse and language use through the critical analysis of discourse from a positive perspective. Accordingly, Van Dijk defines ideologies as a set of representations of “basic social characteristics of a [particular social] group, such as their identity, tasks, goals, norms, values, position and resources” (1995, p.18). In other words, he describes ideology as a system of ideas and beliefs that guides a particular social group and is expressed through language and discourse within society.

According to Fairclough (2010), ideologies are constructions of reality (the physical world, social relations, social identities) which are built into various dimensions of the forms/meanings of discursive practices, and which contribute to the production, reproduction or transformation of relations of domination. In other words, ideology refers to a system of ideas and beliefs that shapes people’s perceptions of reality and influences social practices, and it is often conveyed and reinforced through language use and discourse.

In any case, Van Dijk’s (1995) definition of ideology is adopted as the operational definition for the present study.

2.4.2 Stance

Stance generally refers to the particular point of view, attitude, or position that a speaker or writer adopts in discourse toward a specific issue, event, or proposition. Ken Hyland (2008) defines stance as the “writer’s textual voice or community-recognised personality” (pp. 143–160), emphasising how writers present themselves and express their judgments, opinions, and attitudes in discourse.

In the same vein, Al-Shunnang (2014) states that stance plays a significant role in discourse, as it enables discourse producers to express their feelings, thoughts, and intentions. Similarly, Du Bois (2007) describes stance as a public act through which social actors convey their positions, attitudes, and evaluations in spoken or written communication.

2.6.3 Power

Social power refers to the ability of one social group to dominate or control other groups, and this control can be both social and cognitive in nature. Fairclough (1989) and Van Dijk (2011) distinguish between two types of power in the context of CDA:

power in discourse, which refers to how power relations are expressed and enacted during communication, and power behind discourse, which refers to the institutionalised or socially accepted power relations between individuals or groups (such as teacher and student, employer and employee, or government and citizens) and how these relations shape communication. These forms of power interact to influence the production, distribution, and interpretation of knowledge within society.

Power is a central concept in both CDA and PDA; however, the two approaches differ in how they view its role in discourse. While CDA is primarily concerned with uncovering hidden ideologies, power relations, and instances of power abuse embedded in discourse (Fairclough, 1992), PDA complements this perspective by examining how discourse can be used constructively to empower individuals and promote positive social change (Martin, 2004). Thus, CDA mainly focuses on the critique of domination and inequality, whereas PDA emphasises the positive and transformative potential of power in discourse.

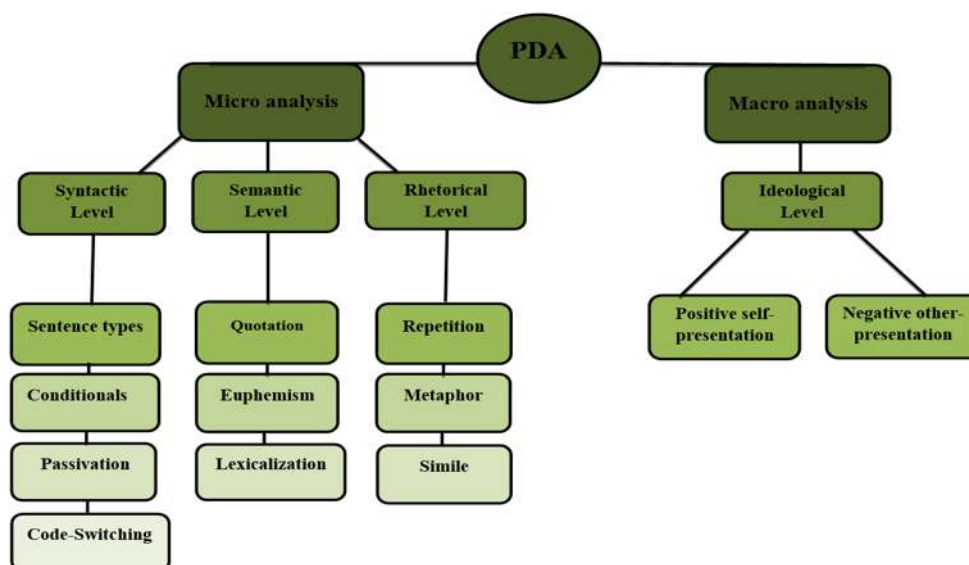
3. METHODOLOGY

A mixed-method approach is utilised to analyse the data; namely, the qualitative and the quantitative. The first one is achieved by using the eclectic model of the study as shown in Figure (1) that is based on Van Dijk's (2004) Socio-cognitive approach of CDA. This approach links social, discourse and cognitive analyses. Meanwhile, the second one is achieved through doing calculations of frequencies and percentages of the model components occurrences.

3.1. Diagram of the Eclectic Model

The model of analysis is diagrammed as shown in the following figure:

Figure 1: The Eclectic Model for Analysing RM from PDA Perspective



3. 2 Data and Analysis

3. 2. 1 Data Selection

The data of the analysis for the study is collected from a well- known official and authentic channel that surpasses four million subscribers and reaches millions of people around the world. It is Zakir Naik's original YouTube Silver awarded channel (Web Source 1). The key theme of the lecture is "Misconception About Islam" and the sub-themes are totally different, including: *fundamentalism*, *terrorism*, and *spread of Islam*. Then, the researchers selected six extracts that are evenly distributed across these three sub-themes of the lecture, i.e., two extracts for each sub-theme as shown in (Table 1). The first extract of each subtheme is taken from a response to a question posed by a non-Muslim man, whereas the second extract is taken from a response to a question posed by a non-Muslim woman.

Table 1: Data description for MAI 2009

<i>Lecture:</i> Misconceptions about Islam		Place	Date
<i>Sub-theme</i>	Fundamentalism	Dubai	28th Aug. 2009
<i>Addressee 1</i>	A non-Muslim man		
<i>Addressee 2</i>	A non-Muslim woman		
<i>Sub-theme</i>	Terrorism		
<i>Addressee 1</i>	A non-Muslim man		
<i>Addressee 2</i>	A non-Muslim woman		
<i>Sub-theme</i>	Spread of Islam		
<i>Addressee 1</i>	A non-Muslim man		
<i>Addressee 2</i>	A non-Muslim woman		

More precisely, these six selected extracts emphasise various positive ideas and reflect diverse perspectives of equality, social harmony, and inclusivity while minimising subjective influence. They are purposively chosen according to the following criteria:

1. They are within the average of less than 10 minutes in length.
2. They are representative samples across the three subthemes in the both lectures.
3. They are sufficient to achieve linguistic saturation, as no new discursive typical patterns emerged beyond this dataset.
4. They explicitly reflect RM and demonstrate a strong alignment with PDA.

3. 2. 2 Data Description

This lecture was delivered in Dubai on August 28, 2009. It is a public religious lecture presented by Dr. Zakir Naik, an Islamic educator, orator, and preacher, in which he addresses a variety of topics, including women's rights, fundamentalism, terrorism, jihad, and the spread of Islam. This lecture promotes RM by framing Islam as a religion of justice, peace, social harmony, and moral responsibility. Furthermore, the lecture contains several positive ideologies that can be uncovered at both the micro and macro levels of analysis. Only Part of the lecture is available in written form. The complete lecture is available on Dr. Zakir Naik's YouTube channel (Web Source 5). For ease of reference, the sentences in each extract have been numbered by the researchers.

The lecture is about four hours and half in length delivered by Dr. Zakir Naik as an Islamic educator and preacher. This lecture represents Dr. Zakir Naik's orientation and it suits the main core of PDA since it deals with the subject of moderation. It is spontaneous lecture because it is in a Live broadcast and targeting the global audience as well. Additionally, it is widely viewed on YouTube with 5000 views (Web Source 1), that is why, it is authentic data for investigation.

3. 3 Data Analysis

3.3.1 Qualitative Analysis

In this section, six selected extracts are going to be analysed in the light of the eclectic model of the study as illustrated in Figure (1). For ease of reference, the sentences in each extract have been numbered by the researcher.

Extract 1. *“There is no Sunna and Shia in the Quran. (1) Read the Quran. (2) There is no Sunni and Shiai in the Quran. (3) Quran says in Surah Aal-Imran Ch. 3 v. 103 “Wa tasimu biḥabli Allabi jami’an Wa la tafarraqu” “hold to the rope of Allah strongly and be not divided”. (4) You have to follow Allah and his Rasool. (5) Follow the Quran and the authentic hadith. (6) In Islam there's no sects. (7) Shia and Sunna are come later on because of political differences. (8) There are many verses in the Quran which say making sects in the religion of Islam is prohibited. (9) There is no sects. (10) All these are because of the political differences that came. (11) In Islam there's nothing like Shia and Sunni. (12) There's only Muslim. (13) Muslim is a person who submits his will to God. (14) The person who believes in the Quran and the Say of Hadith is correct. (15) The moment you ask questions if he gives reference from the Quran, he is correct. (16) If he says my Shaik says this, my Imam said this, if the saying of the Imam matches with the Quran, we match with it. (17) Quran says in surah An-Nisa’ (4:59) “Ya ayyuha alladhina amanu aṭiu Allaha wa aṭiu ar-rasula wa uli al-amri minkum” obey Allah and obey the messengers and those who have been given the power of commandment. (18)”*

Pre-Analysis Description: This extract is taken from Dr. Zakir Naik’s response to a non-Muslim man’s question concerning the issue of fundamentalism and sectarian divisions within Islam. Through this explanatory and persuasive discourse, Dr. Zakir Naik seeks to clarify the nature of sectarian differences among Muslims, particularly between Sunni and Shia communities. He states that Islam, in its Holy Book and Prophetic Hadith, has not endorsed sectarianism. Hence, he attributes this religious division to the historical and political problems, not theological necessity, which leads him to shed light on the universal Islamic principles like the unity of true believers and their submission to Almighty Allah.

1. Micro Level

A-The Syntactic Analysis

Sentence Types: Declaratives are the most dominate type which introduce statements as established facts rather than personal opinions as in the utterances (1), (7) and (14). These declaratives provide certainty and authority while promoting a unified Islamic identity. Meanwhile, imperatives function as directive force that encouraging the audience to resort to the primary source of truth as in the utterances “Read the Quran” and “Follow the Quran and the authentic hadith.” Thus, they create knowledge authority which prevent sectarian division.

Conditionals: They are used to establish criteria for truth based on the Holy Qur’an, the Prophetic Hadith, and the sayings of respected Imams, as illustrated in the utterances: “If he gives reference to the Qur’an, he is correct” and “If the saying of the Imam matches with the Qur’an, we accept it.” These conditional structures promote RM by emphasising evidence-based judgment grounded in authentic religious sources while rejecting unquestioning adherence to individuals or radical figures.

Passivation: The passive construction in utterance (8) is used to reinforces the divine authority above all individual desires for division. By omitting the agent, the statement presents the rule as a universal religious principle derived from divine authority.

Code- Switching: The extract contains Qur’anic verses that demonstrate inter-sentential code-switching from English into Arabic. They are used to increase credibility and religious authority as in the utterances (4) and (18). They shift his preaching from personal opinion to divinely based discourse.

B- The Semantic Analysis

Quotation: Utterances (4) and (18) are direct quotations from the Holy Qur’an. Dr. Zakir Naik uses these quotations to support his argument with authoritative religious evidence. They emphasise positive Islamic values such as unity, obedience to God, and the avoidance of division. Therefore, the quotations strengthen the credibility of the discourse and reinforce the message of RM.

Lexicalisation: The lexical choices “no Sunni and Shia,” “no sects,” “only Muslim,” and “submits his will to God” emphasise unity and a shared Muslim identity. The repeated use of the negation “no” rejects sectarian labels and divisions, while promoting solidarity among believers.

C. Rhetorical Analysis

Repetition: The statement “There is no Sunni and Shia in the Quran” is repeated in utterances (1) and (3) to emphasise the extract’s central ideological message of Muslim unity. This repetition reinforces Dr. Zakir Naik’s argument, increases its persuasiveness,

and directs the audience's attention to the rejection of sectarian divisions. Thus, it supports the discourse of RM by promoting unity and cohesion among Muslims.

Metaphor: The metaphor "the rope of Allah" implicitly refers to Islam, divine guidance, and the unity of believers. It portrays God's guidance as a strong rope that Muslims should hold firmly together. This vivid imagery emphasizes solidarity, cohesion, and adherence to shared religious principles.

2. Macro Analysis

A. Ideological level

This level investigates two dichotomy of Positive Self-Representation (Henceforth: PSR) and negative Other-Representation (Henceforth: NOR)

PSR: Dr. Zakir Naik presents Islam as inherently unified, inclusive, and opposed to sectarianism, as illustrated in utterances (1), (13), and (15). By emphasising unity and shared religious identity, he promotes the discourse of RM and portrays Islam as a cohesive faith that discourages division. Furthermore, he avoids hostile language toward different sects by attributing divisions to historical and political factors rather than religious teachings.

NOR: Dr. Zakir Naik implicitly challenges ideas and practices that contribute to sectarian division, as illustrated in utterances (8) and (11). Rather than criticising specific individuals or groups, he focuses on the issue of division itself. This strategy allows him to reject sectarianism without attacking people, thereby maintaining a moderate tone. Consequently, it aligns with the principles of RM and the aims of PDA, which emphasise unity, dialogue, and social cohesion.

Extract 2. "In Islam there's no caste system because we believe that all the human beings are equal unlike in Hinduism. (1) Quran says, in surah Al-Hujurat chapter 49 verse 13, "Ya ayyuhan-naasu inna khalafnakum min zakarin wa untha wa ja'alnakum shu'uban wa qaba'ila lita'arafu. Inna akramakum 'indallahi atqakum." (2) The criteria for judgment in the sight of Almighty God for a human being to be superior to the other human being, it's not sex, it's not caste, it's not colour, it's not wealth, it's not age, but it is taqwa, it is God consciousness, it is piety, it is righteousness. (3) When we read the Vedas, one human being is superior to the other human being because of birth, because of profession, because of wealth, because of colour, because of caste. (4) So, Islam is a universal religion. (5) In the Vedas, they say that you have to stick to your profession because it was mainly controlled by the Brahmins which is again small percentage, minute percentage and they say that if you're born as a sudra you remain a sudra you serve the Brahmin (6) Next life maybe you may become a better person. (7) This is all ideology. (8) So that you know they want to keep the person low, person will remain low and the rich and the top people remain top. (9) In Islam we believe in equality and Islam is religion for all the human beings. (10) That is the reason Islam is against caste system. (11)"

Pre-Analysis Description: This extract is located at the beginning of question-and-answer session, and it is an answer to a question from a non-Muslim woman who wonders why there is no caste system in Islam. Consequently, Dr. Zakir Naik presents a critical representation of the caste system according to Vedas. He employs an explanatory and persuasive tone to clarify the social and ethical superiority of the Islamic religion that contrasted with the caste based-system adopted by Hinduism, thereby persuading the audience of his moderate discourse. Overall, he introduces Islam like a system of fixed facts/truths by creating a comparison between Islam and Hinduism.

1. Micro Analysis

A-The Syntactic Level

Sentence Types: The extract is full with declarative sentences as in the utterances "In Islam there is no caste system", "Islam is a universal religion" and "Islam is against caste system." These declaratives denote certainty and authority as well. Likewise, they provide persuasive and didactic tone.

Conditionals: Dr. Zakir Naik uses conditional constructions to illustrate the rigidity of the caste system in Hindu society, as in the statement: "If you are born as a Sudra, you remain a Sudra." This conditional structure highlights the fixed nature of social status and serves as a contrastive argument to support his discussion of social equality.

Passivation: It appears in utterance (8): "...is controlled by the Brahmins." The passive form shifts attention from individual actors to the social system itself, emphasising institutional dominance rather than personal responsibility. This helps focus on the structure being discussed rather than specific individuals.

Code-Switching: The extract contains an instance of inter-sentential code-switching from English to Arabic in utterance (2). Dr. Zakir Naik quotes Qur'anic verses in their original language to preserve their authenticity and religious authority. This strategy reinforces the sacred nature of the discourse and enhances its credibility among Muslim audiences.

B- The Semantic Level

Quotation: Utterance (3) is a direct quotation from the Holy Qur'an. Zakir Naik uses this quotation as a legitimizing device to support his argument with divine authority rather than personal opinion. Consequently, the quotation enhances the credibility of the discourse and reinforces its religious foundation.

Euphemism: "This is all ideology" functions as a euphemistic description of the caste system. Dr. Zakir Naik employs a neutral expression to criticise the system indirectly. This softens the criticism while still questioning its legitimacy and fairness.

Lexicalization: The extract contains a clear lexical contrast that reflects Dr. Zakir Naik's ideological position. One set of lexical items includes "caste," "superior," "Brahmins," "controlled," and "birth," while the opposing set includes "equal," "piety," "righteousness," "Taqwa," and "God-consciousness." These lexical choices construct a contrast between social hierarchy and moral equality. Through this contrast, Islam is represented as emphasising equality, morality, and spiritual values, whereas the caste system is portrayed as emphasising social stratification and inherited status. This lexicalization supports the discourse of RM by highlighting values of justice and equality.

C. Rhetorical Analysis

Repetition: The repeated structures "it is not ... it is not ... it is not ..." and "because of ... because of ... because of ..." create rhythmic emphasis and strengthen the persuasive impact of the discourse. This repetition highlights the Dr. Zakir Naik's rejection of certain social values and reinforces the key message, making it more memorable and effective for the audience.

Metaphor: The expression "keep the person low, remain low, and the rich people will remain on top" is a metaphor that represents social hierarchy through vertical spatial imagery. Here, low symbolises inferiority and oppression, while top symbolises privilege and power. This metaphor provides a vivid description of social inequality and helps the audience visualise the hierarchical structure being criticised. As a result, it strengthens the persuasive force of the discourse and makes the message more accessible and memorable.

2. Macro Level

A. Ideological Analysis

PSR: In this extract, Dr. Zakir Naik promotes RM through values of human dignity, equality, and inclusivity. He presents Islam as equitable in utterance (1), opposed to social discrimination in utterance (3), and universal in utterance (10). Through these representations, Islam is constructed as a model of social justice, fairness, and moral equality.

NOR: Dr. Zakir Naik portrays the caste system in Hindu/Vedic society as hierarchical in utterance (4), deterministic in utterance (6), and exploitative in utterance (9). However, his criticism is directed toward the social system rather than individual people. This ideological contrast allows him to challenge perceived inequality while maintaining a non-aggressive tone, which aligns with the principles of PDA and the discourse of RM.

Extract 3. "According to me the terrorist are mainly the politicians. (1) You know in India all the riots that took place indirectly or directly it is a politician. (2) Why did Babri Masjid take place? (3) Why? (4) it is because of the politicians. (5) What happened about 9/11? (6) It was inside job. (7) According to seventy-two scientists of America, they say 9/11 cannot be done by nineteen of Arabs. (8) It's impossible. (9) It was inside job. (10) Seventy-two scientists of America say, not Zakir Naik, inside job. (11) Who did it? (12) In Afghanistan, thousands of people have been killed. (13) They are sending cluster bombs. (14) You are talking about suicide bomb. (15) That is haram. (16) I'm not condoning it; I'm condemning it. (17) But the bigger thing to be condemned is the Americans sending their fighters in Afghanistan killing thousands of people, in Iraq killing thousands of people. (18) Saddam Hussein has done mistakes. (19) I am not a fan of Saddam Hussein. (20) The people of Iraq, they were fed up of Saddam Hussein. (21) But after America came there, they are more fed up of the American than Saddam Hussein. (22) Just because Saddam Hussein was bad, that does not justify America to come and take over Iraq. (23) Why are they doing it? (24) What is the main interest? (25) It is the oil. (26) Who created Taliban? (27) When Russia came, the Americans supported the Afghanistan Taliban. (28) The biggest terrorist according to me in this history is George Bush. (29)"

Pre-Analysis Description: The extract comes as an answer to a question from a non-Muslim man in which Dr. Zakir Naik redefines the concept of terrorism as well as criticising political power. Hence, he shifts the conventional meaning of “terrorism” via attributing it mainly to politicians instead of religious groups. He strengthens his speech by mentioning certain political and historical events. Further, it contains some rhetorical questions that lead the audience to specific interpretations of economic and political motives hidden behind international struggles.

1. Micro Level

A-The Syntactic Analysis

Sentence Types: This extract contains two sentence types: declaratives and interrogatives. Declarative sentences are used to express claims with certainty and authority, presenting Dr. Zakir Naik’s arguments as factual and convincing. Examples include “The terrorists are mainly the politicians” and “It was an inside job.” These declaratives strengthen the persuasive force of the discourse and support Dr. Zakir Naik’s viewpoint. Interrogative sentences mainly function as rhetorical questions, such as “Why did Babri Masjid take place?”, and “Who did it?” Rather than seeking direct answers, these questions encourage the audience to reflect critically on political and historical events. They also attract attention and guide listeners toward Dr. Zakir Naik’s interpretation of the issues under discussion.

Passivation: Passive constructions are employed to background the agents of actions and foreground their consequences, particularly the suffering of victims. Examples include “Thousands of people have been killed” and “9/11 cannot be done by nineteen Arabs.” By focusing on the events and their effects rather than on specific actors, Dr. Zakir Naik emphasises human suffering and the seriousness of the consequences. This syntactic strategy aligns with the humanitarian orientation of PDA by drawing attention to the impact of violence rather than promoting blame or hostility.

B- The Semantic Analysis

Euphemism: The word “mistakes” is used euphemistically to soften the description of the actions of Saddam’s regime. Instead of directly referring to crimes or atrocities, Zakir Naik employs a milder expression, which reduces the harshness of the criticism while still conveying disapproval.

Lexicalizations: Dr. Zakir Naik employs lexical items that construct political and economic power as sources of violence, such as “terrorist,” “killed,” “riots,” and “bombs.” In contrast, religious lexical items such as “haram,” “condemning,” and “not justifiable” provide a moral framework for evaluating violence. Through these lexical choices, violence is presented as unacceptable regardless of who commits it.

C. Rhetorical Analysis

Repetition: The phrases “inside job” and “killing thousands of people” are repeated to emphasise the speaker’s argument, highlight the scale of human suffering, and strengthen the persuasive impact of the discourse.

Metaphor: Dr. Zakir Naik uses the metaphor “inside job” to suggest hidden agendas or internal involvement behind the events of 9/11. Similarly, the metaphor “fed up” conveys the prolonged suffering and frustration of the Iraqi people before and after the American invasion. These metaphors enable him to criticise political actions indirectly while emphasising their social and human consequences.

2. Macro Level

A. Ideological Analysis

PSR: To reject political violence and terrorism, Dr. Zakir Naik presents his position as morally balanced and grounded in religious principles as in the utterances (16) and (17). He emphasises values such as justice, consistency, and fairness in evaluating acts of violence. Furthermore, in utterance (11), he portrays himself as independent and objective by distancing his judgments from political or ideological biases. This strategy constructs an image of credibility, reliability, and moral responsibility, which supports the discourse of religious moderation.

NOR: Dr. Zakir Naik directs strong criticism toward political systems and governments that he perceives as contributing to terrorism and violence, i.e., he shifts accusations from religion to politics. He also criticizes the hidden agendas of global powers, particularly when discussing the exploitation of resources such as oil.

Extract 4. *“After 9/11, you had the 7 July, that’s the London Bombing and there was a common statement which said, “All Muslims are not Terrorist but All Terrorist are Muslims”. (1) And it was very common in the Media. (2) ‘Terrorist’ by definition means a person who causes terror. (3) For example, if any criminal sees a policeman, he is terrified. (4) So, for the criminal, the policeman is a terrorist. (5) In this context every Muslim he should be a terrorist. (6) Whenever any criminal sees a Muslim, he should be terrified. (7) Whenever any robber sees a Muslim, he should be terrified. (8) Whenever any anti-social sees a Muslim, he should be terrified. (9) Every Muslim should be a terrorist to the anti-social element. (10) I’m aware that ‘Terrorist’ more commonly means a person who terrorizes innocent human being. (11) In this context no Muslim, no human being should terrorize any other innocent human being. (12) We know from the Media that many a times two different labels are given to the same individual for his same activity. (13) For example, more than sixty years back there were many Indians who were fighting for the freedom of the country. (14) If you agree with the view of the British Government that they had a right to rule over India, then you have to call these people as terrorist. (15) But if you agree with the view of the common Indians that the Britishers came to India to do business, they had no right to rule over us then you have to call these people as patriots or freedom fighters. (16) Same people, same activity, but two different labels. (27)”*

Pre-Analysis Description: This extract occurs in the middle of the lecture and is a response to a question from a non-Muslim woman. Dr. Zakir Naik addresses media representations that associate Muslims with terrorism after the 9/11 attacks. He refers to major events that contributed to the spread of Islamophobic narratives and redefines the term terrorist as “one who causes terror.” He further explains this definition through an analogy involving a policeman and a criminal. Overall, the extract aims to challenge stereotypes about Islam, promote fair judgment, and support the discourse of RM.

1. Micro Level

A- Syntactic Analysis

Sentence Types: In this extract, declarative sentences are predominantly used to establish authority and redefine the concept of terrorism from an Islamic perspective as in utterance (3) and (11). These declaratives function to present Dr. Zakir Naik’s views as clear, factual, and morally grounded. They also provide explicit definitions and ethical principles, enabling him to reject violence against innocent people and promote a discourse of RM. Through the use of declarative structures, the message is conveyed in a direct, authoritative, and persuasive manner.

Conditionals: Dr. Zakir Naik employs conditional structures to guide the audience through logical reasoning and contextual evaluation as in utterance (15). These conditionals demonstrate that judgments and labels often depend on perspective and context rather than on absolute truths. Thus, they encourage critical thinking and support a balanced interpretation of controversial issues.

Passivation: The expressions “labels are given” and “it was very common in the media” focus on the actions and their effects rather than on who performed them. This strategy highlights how stereotypes and public perceptions are socially constructed and circulated. Consequently, the passive structures help present the discourse in a less confrontational manner while drawing attention to the role of social and media institutions in shaping public opinion.

B. Semantic Level

Quotation: Dr. Zakir Naik quotes the exact words on media “All Muslims are not Terrorist but All Terrorist are Muslims” to show how media dominates discourse and highlighting Islamophobic narratives. This direct quotation serves as an example of a discourse that he seeks to challenge and critically examine.

Euphemism: The phrase “anti-social elements” is a euphemistic expression used to refer to individuals involved in harmful activities. It softens harsher labels and helps maintain a controlled and non-aggressive tone, which aligns with the discourse of RM.

Lexicalization: The extract contains contrasting lexical items such as “terrorist,” “terror,” “criminal,” and “policeman” versus “patriot,” “innocent human beings,” and “freedom fighters.” These lexical choices highlight how labels can vary according to perspective and context. Thus, they support Dr. Zakir Naik’s argument that social and political judgments are often influenced by differing viewpoints.

C. Rhetorical Level

Repetition: Dr. Zakir Naik uses repetition to strengthen his argument and reinforce his developed definition of terrorist. The phrase “he should be terrified” is repeated at the end of several clauses, creating rhythmic persuasion and emphasising the relationship between fear and wrongdoing. This repetition attracts the audience’s attention, increases the memorability of the message, and supports Dr. Zakir Naik’s argument through patterned emphasis.

2. Macro level

A. Ideological Analysis

PSR: Dr. Zakir Naik presents Muslims and Islam as ethically responsible and morally upright, as illustrated in utterances (10) and (12). He promotes RM by rejecting violence, encouraging moral conduct, and redefining terrorism in a way that separates Islam from extremist actions. Through this strategy, Muslims are positively represented as peaceful and principled, while negative stereotypes are challenged.

NOR: Dr. Zakir Naik directs criticism toward media discourse and political narratives that associate Islam with terrorism, as illustrated in utterances (2–3) and (15). He argues that labels such as terrorist are often shaped by political interests and perspectives. However, his criticism is aimed at discursive and political systems rather than individuals or communities. This measured approach aligns with the principles of PDA by challenging stereotypes without promoting hostility.

Extract 5. “*You cannot force anyone to accept Islam at the point of the sword. (1) I cannot take a gun and put on his forehead and say accept Islam. (2) It's not allowed. (3) I cannot force anyone. (4) But when I give the logical reasons for example, doctor says you have diabetes, don't have sugar. (5) So, the doctor is advising you. (6) If I don't want to listen to doctor, I can go and have chocolate. (7) But intelligent man will not have sugar. (8) He will have less sugar. (9) But the doctor cannot force him. (10) So, the thing is that if the doctor tells you something, you can use the word that the doctor compelled me not to have sugar. (11) But the right word is the doctor advised me and I'm following. (12) Similarly, like, is it compulsory to pray five times for a Muslim? (13) Yes, it's compulsory. (14) Is it a compulsion? (15) It's not a compulsion with force. (16) If he doesn't want, he doesn't pray. (17) He can say I don't believe in Allah. (18) No one can force him. (19) Ah, if I pray five times, I get guidance from Allah (Subhanana Wa Ta'ala). (20) I am on the straight path. (21) Therefore, I'm praying five times. (21) Like how a doctor advises you, don't have sugar. (22) You have to fast. (23) It's an advice of Almighty God. (24) So, I'm fasting. (25) No one can force me with a gun to fast. (26) Is it compulsory in religion? (27) No one can physically force anyone to do anything. (28) It's your free will. (30)*”

Pre-Analysis Description: The extract comes as a response to a question from a non-Muslim man. Dr. Zakir Naik addresses the issue of compulsion in religion and strongly rejects the claim that Islam imposes faith by force. He repeatedly emphasizes that compulsion is not permitted in Islam, particularly in matters of belief. To clarify his argument, he draws an analogy from medical advice by comparing religious duties, such as prayer and fasting, to a doctor's recommendations for a diabetic patient. Through this comparison, he distinguishes between obligation and coercion, arguing that while certain practices are required in Islam, individuals are not forced to perform them through physical compulsion. Overall, the extract promotes the principles of free choice, personal responsibility, and RM, making it relevant to the aims of the present study.

1. Micro Level

A- Syntactic Analysis

Sentence Types: Dr. Zakir Naik mainly uses declarative sentences to emphasize the principle that there is no compulsion in Islam. Statements such as “You cannot force anyone to...”, “It is not allowed,” and “No one can force him” present this idea clearly and authoritatively. Interrogative sentences, such as “Is it compulsory to pray?” and “Is it compulsory to fast?”, function to anticipate audience concerns and facilitate persuasive explanation.

Conditionals: They highlight personal choice and responsibility. Examples such as “If I don’t want to listen to a doctor, I can go and have chocolate” and “If he doesn't want to, he doesn't pray” emphasise free will and the consequences of individual decisions.

Passivation: The passive construction “It’s not allowed” focuses on the rule itself rather than the authority enforcing it. This presents the prohibition as a general religious principle rather than a personal command.

Code- Switching: The phrase “Subhanahu wa Ta’ala” is an example of tag-switching. It expresses reverence toward Allah, reinforces religious authenticity, and connects the discourse to the Islamic theological register.

B. Semantic Analysis

Euphemism: The word “advising” functions as a euphemistic expression that softens the idea of religious obligation. Instead of using a stronger term such as “commanding,” Dr. Zakir Naik presents religious duties as guidance and advice. This choice emphasises persuasion rather than coercion and supports the discourse of RM.

Lexicalization: Dr. Zakir Naik employs positive lexical items to portray Islam as a religion of freedom, guidance, and rationality. Expressions such as “free will,” “no one can force,” “straight path,” “advising,” “logical reasons,” and “intelligent man” are associated with personal choice and reasoned belief. These lexical choices reinforce the idea that Islam encourages voluntary commitment rather than compulsion, thereby supporting the discourse of RM.

C. Rhetorical Analysis

Repetition: The phrases “I cannot force anyone” and “the doctor is advising you” are repeated to reinforce the central idea that Islam does not spread through force or coercion. This repetition strengthens the persuasive impact of the discourse, emphasises the principle of free choice, and makes the message more memorable for the audience.

Simile: The expression “Like how a doctor advises you ...” is a simile that explicitly compares a doctor's advice to divine guidance from Allah. Through this comparison, Dr. Zakir Naik makes a complex religious concept more accessible to a non-Muslim audience. The simile enhances understanding and persuasion by presenting religious obligations as beneficial guidance rather than coercive commands.

2. Macro Level

A. Ideological Analysis

PSR: This extract provides a clear example of PDA, as Zakir Naik presents Islam as a religion that rejects coercion, respects freedom of belief, and relies on guidance rather than force, as illustrated in utterances (1), (6), (22), and (30). Ideologically, Islam is represented as rational, humane, and moderate. Through this strategy, he challenges stereotypes that portray religious obligations as forms of coercion.

NOR: Through reading, it can be seen that This extract contains very limited direct NOR. Instead, Dr. Zakir Naik indirectly challenges misconceptions that depict Islam as a coercive religion. His criticism is directed at inaccurate perceptions rather than at individuals or groups. Consequently, the strategy functions to correct misunderstandings rather than promote confrontation, which aligns with the positive and constructive orientation of PDA.

Extract 6. “Today the fastest growing religion in America is Islam; the fastest growing religion in Europe is Islam. (1) I’m asking, who is forcing these Americans and Europeans to accept Islam? (2) Which sword? (3) Today the Media is attacking Islam saying subjugates the women. (4) Do you know? (5) Out of those accepting Islam, in America and Europe, 2/3rd of them are women. (6) If Islam subjugates the women, why are the American women, why are the European women accepting Islam? (7) Who’s forcing them? (8) Yesterday we saw Masha Allah a westerner, a lady Masha Allah, she gave Shahaada, she accepted Islam. (9) Who forced her? (10) Did we use the sword? (11) We used the sword of the intellect. The sword of reasoning. (12) To end the answer to the question on “Was Islam Spread by The Sword?” (13) I like to quote to you the saying of Adam Pearson, Adam Pearson says “People who worry that one day nuclear weaponry will fall in the hands of the Arabs, they fail to realize that the Islamic bomb, the bomb of Peace has already been dropped, it fell the day Prophet Muhammad (PBUH) was born. (15)”

Pre-Analysis Description: This extract comes as a response to a question from a non-Muslim woman. Dr. Zakir Naik challenges common misconceptions about Islam, particularly the claims that “Islam was spread by the sword” and that “women are subjugated in Islam.” To refute these allegations, he employs rhetorical questions, historical references, and statistical evidence that encourage the audience to reconsider dominant narratives. Overall, the extract aims to promote a more balanced understanding of Islam and supports the discourse of RM by countering stereotypes through reasoned argumentation.

1. Micro Analysis

A- Syntactic Level

Sentence Types: The extract contains both declarative and interrogative sentences. Declaratives are used to establish factual authority and confidence, presenting Islam as a freely accepted religion, as in “The fastest growing religion in America is Islam” and “We used the sword of the intellect.” Interrogatives function mainly as rhetorical questions, such as “Who is forcing these Americans and Europeans?”, “Which sword?”, and “Who forced her?” These questions guide the audience toward a particular conclusion while enhancing engagement and persuasion.

Conditionals: Conditional constructions are employed to challenge claims that Islam oppresses women. For example, “If Islam subjugates women, why are women accepting Islam?” uses logical reasoning to question such accusations. This strategy supports the discourse of religious moderation by encouraging rational evaluation rather than emotional judgment.

Passivation: Passive constructions are used to emphasise actions and their effects rather than specific agents. Expressions such as “Islam is attacked by the media” and “a bomb has already been dropped” highlight external criticism and its consequences. This strategy directs attention to the issue of misunderstanding rather than to those responsible for it.

Code-switching: Dr. Zakir Naik switches from English to Arabic through the expression “Masha Allah.” This instance of inter-sentential code-switching signals religious identity, strengthens authenticity, and creates a spiritual tone. It also helps connect Islamic concepts with audiences from different cultural and religious backgrounds.

B. Semantic Level

Quotation: Dr. Zakir Naik reports the exact words of Adam Pearson in utterance (15). This direct quotation strengthens his argument that Islam is associated with peace rather than violence and enhances the credibility of the discourse through external testimony.

Lexicalization: Positive lexical items such as “fastest growing religion,” “bomb of peace,” “intellect,” and “Who is forcing...?” are associated with the voluntary acceptance of Islam and its peaceful message. These lexical choices create a semantic contrast with terms related to force and violence, thereby challenging negative stereotypes about Islam.

C. Rhetorical Analysis

Repetition: The repeated structure “Why are the American women, why are the European women...?” emphasises the continued voluntary acceptance of Islam. This repetition reinforces the central argument that Islam spreads through persuasion rather than coercion and enhances the rhythmic and persuasive effect of the discourse.

Metaphor: Dr. Zakir Naik employs metaphors to challenge and redefine negative stereotypes. The metaphor “Islamic bomb” is reinterpreted as a “bomb of peace,” transforming a symbol of destruction into one of positive influence. Similarly, the metaphor “sword of intellect” refers to knowledge, wisdom, and reason rather than violence. Through these metaphors, he reconstructs negative images into positive meanings, supporting the discourse of religious moderation.

2. Macro level

A. Ideological Analysis

PSR: Dr. Zakir Naik presents Islam as a universal force for peace, empowerment, and rationality. For example, the high number of women converting to Islam, as mentioned in utterance (9), is used to support the idea that Islam is accepted voluntarily. Furthermore, Islam is portrayed as peaceful, rational, and free from coercion, as illustrated in utterances (2), (12), and (15). Ideologically, this strategy promotes RM by challenging stereotypes related to Islamophobia and gender oppression while emphasising freedom of belief.

NOR: Dr. Zakir Naik directs criticism toward media discourse and Western misconceptions about Islam, as illustrated in utterances (4), (6), and (13). His criticism targets misrepresentations and stereotypes rather than specific individuals or communities, thereby maintaining a defensive yet non-aggressive tone. Moreover, he employs metaphorical transformation to reinterpret negative images positively, such as changing “Islamic bomb” into “bomb of peace” and “sword of violence” into “sword of intellect.” This strategy challenges negative narratives while reinforcing positive ideological meanings consistent with the discourse of RM.

3. 3. 2. Quantitative Analysis

After qualitatively analysing the extracts, it is time to examine them quantitatively. Table (2) displays the frequencies and percentages of the total of each discursive strategy (The Micro and Macro levels) used to identify RM in the three sub themes in general.

Based on Table (2) below, the quantitative findings indicate that Dr. Zakir Naik uses various discursive strategies systematically to express moderation across the three sub-themes according to their discursive purposes. *PSR* is the dominant strategy at all, recoding its highest occurrences in **Spread of Islam** (56.14%), where moderation is constructed by emphasising Islam's peaceful, rational, and humanitarian values. In opposite, **Terrorism** scores the highest use of *NOR* (35.41%) and *Repetition* (16.66%), reflecting a stronger focus on refuting misconceptions, condemning violence, and defending Islam against negative stereotypes. **Fundamentalism** introduce a more balanced pattern, combining *PSR* with frequent *Quotation* and *Code-switching* to support Islamic principles via religious evidence. Linguistically, *Conditionals* are most frequent in Spread of Islam, promoting logical reasoning and persuasion, whereas *Passivation* is more common in Terrorism, emphasising actions and consequences over individual agents. As a result, these findings indicate that he adapts different frequencies of linguistic and ideological tools in expressing RM with each sub-theme. Besides, he is consistently promoting RM in all sub-themes through rational argumentation, tolerance, peaceful coexistence, and the rejection of extremism. This means that the way of expressing moderation differs according to the topic.

Table 3. Results of each Discursive Strategy for the three Sub-themes in MAI 2009

Discursive Strategies	Subtheme 1: Fundamentalism		Subtheme 2: Terrorism		Subtheme 3: Spread Islam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Sentence types	2	4.16	2	4.16	2	3.50	6	3.92
Conditionals	3	6.25	3	6.25	5	8.77	11	7.18
Passivation	1	2.08	3	6.25	2	3.50	6	3.92
Code-Switching	3	6.25	0	0	2	3.50	5	3.26
Quotation	3	6.25	1	2.08	2	3.50	6	3.92
Euphemism	1	2.08	2	4.16	1	1.75	4	2.61
Lexicalization	2	4.16	2	4.16	2	3.50	6	3.92
Repetition	4	8.33	8	16.66	4	7.01	16	10.45
Metaphor	2	4.16	1	2.08	3	5.26	6	3.92
Simile	0	0	0	0	1	1.75	1	0.65
PSR	18	37.5	9	18.75	32	56.14	59	38.56
NOR	9	18.75	17	35.41	1	1.75	27	17.64
Total	48	100	48	100	57	100	153	100

Based on the quantitative results in Table 4 below, Dr. Zakir Naik expresses RM differently across the three sub-themes in accordance to the nature of the questions raised by non-Muslim men. In the sub-theme of Fundamentalism, he mainly relies on *PSR* (42.85%) to redefine the concept of fundamentalism positively and clarify Islamic teachings through logical reasoning, Qur'anic quotations, repetition, and conditional statements. Although *NOR* (14.28%) appears, it is directed toward misconceptions rather than other religions, reflecting a moderate and respectful discourse. In the sub-theme of Terrorism, *NOR* (51.72%) becomes the dominant strategy because he focuses on challenging stereotypes and media misconceptions that

associate Islam with terrorism. Nevertheless, he maintains RM by criticising false representations rather than religious groups and by reaffirming Islam's principles of justice and peace through PSR, repetition, passivation, and euphemistic language. Meanwhile, In the sub-theme of Spread of Islam, RM is expressed most strongly via PSR (61.67%), while NOR is absent (0%). he emphasises that Islam spreads through its moral teachings, rational appeal, and voluntary acceptance rather than coercion, highlighting freedom of belief and peaceful coexistence. As result, the findings demonstrate that he consistently promotes a moderate image of Islam by adapting his discourse to different topics. While he challenges misconceptions, his dominant communicative strategy is to foster tolerance, peaceful dialogue, mutual respect, and a positive understanding of Islam, which aligns with the principles of PDA.

Table 3. Results of the Discursive Strategies of **non-Muslim Men** in MAI 2009

Discursive Strategies	Sub-theme 1: non-Muslim man		Sub-theme 2: non-Muslim man		Sub-theme 3: non-Muslim man		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Sentence types	1	3.57	1	3.44	1	2.94	3	3.29
Conditionals	2	7.14	0	0	4	11.76	6	6.59
Passivation	1	3.57	2	6.89	1	2.94	4	4.39
Code-Switching	2	7.14	0	0	1	2.94	3	3.29
Quotation	2	7.14	0	0	0	0	2	2.19
Euphemism	0	0	1	3.44	1	2.94	2	2.19
Lexicalization	1	3.57	1	3.44	1	2.94	3	3.29
Repetition	2	7.14	3	10.34	3	8.82	8	8.79
Metaphor	1	3.57	1	3.44	0	0	2	2.19
Simile	0	0	0	0	1	2.94	1	1.09
PSR	12	42.85	5	17.24	21	61.67	38	41.75
NOR	4	14.28	15	51.72	0	0	19	20.87
Total	28	100	29	100	34	100	91	100

Based on Table 4, in the sub-theme (1), PSR (30%) is the most used strategy, followed by NOR (25%) to correct misconceptions via respectful reasoning instead of confrontation. Other strategies reinforce RM by encouraging understanding and mutual respect. In the sub-theme (2), PSR (21.05%) remains the dominant ideological strategy, while NOR decreases. The most notable feature is the high use of Repetition (26.31%), which repeatedly emphasises that Islam condemns terrorism and promotes justice and peace. Conditionals (15.78%) also help present logical explanations, allowing audiences to evaluate Islam rationally instead of emotionally. In the sub-theme (3), RM is expressed most strongly through PSR (47.82%), while NOR decrease to (4.34%). He highlights that Islam spreads through its moral values, rational teachings, and voluntary acceptance rather than coercion. The use of quotations (8.69%) and metaphors (13.04%) makes his explanations more persuasive while maintaining an inclusive and peaceful tone. This indicates that he consistently promotes RM by supporting Islam's principles of peace, tolerance, rational dialogue, and respect for freedom of belief.

Comparing between Zakir Naik's responses with non-Muslim men and non-Muslim women, it can be noticed that the discourse addressed to non-Muslim women contains less NOR and greater reliance on positive explanation and persuasive repetition, whereas his responses to non-Muslim men emphasise correcting misconceptions through stronger ideological argumentation. This reflects a more accommodating and inclusive communication style that aligns with the principles of PDA.

Table 4. Results of the Discursive Strategies of **non-Muslim Women** in MAI 2009

Discursive Strategies	Sub-theme 1: non-Muslim man		Sub-theme 2: non-Muslim man		Sub-theme 3: non-Muslim man		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Sentence types	1	5	1	5.26	1	4.34	3	4.83
Conditionals	1	5	3	15.78	1	4.34	5	8.06
Passivation	0	0	1	5.26	1	4.34	2	3.22
Code-Switching	1	5	0	0	1	4.34	2	3.22
Quotation	1	5	1	5.26	2	8.69	4	6.45
Euphemism	1	5	1	5.26	0	0	2	3.22
Lexicalization	1	5	1	5.26	1	4.34	3	4.83
Repetition	2	10	5	26.31	1	4.34	8	12.90
Metaphor	1	5	0	0	3	13.04	4	6.45
Simile	0	0	0	0	0	0	0	0
PSR	6	30	4	21.05	11	47.82	21	33.87
NOR	5	25	2	10.52	1	4.34	8	12.90
Total	20	100	19	100	23	100	62	100

4. CONCLUSIONS

The study comes up with the following conclusions:

1. The semantic devices that are positively used to promote RM in MAI 2009 and creating positive social change all around the world are quotation, euphemism and lexicalization.
2. Based on table (2), (3), and (4), the most frequently used ideological devices to create RM in MAI 2009 are PSR and NOR. Together, they count up 86 times, helping to present the positive features of Islam and criticising misinformation, biased representations, and untrue beliefs.
3. Based on the qualitative analysis, it is concluded that repetition, metaphor, and simile are the rhetorical devices which are frequently used to reflect RM in MAI 2009.
4. Inspiration, solidarity, equality, peaceful coexistence, and anti-radicalism considers the positive social ideologies that are frequently targeted to express about RM in MAI 2009.

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Web Sources

Web source 1: <https://www.youtube.com/watch?v=ptFAozgMj60>