ABSTRACT: This study aims to reveal the reasoning patterns of Nouman Ali Khan in The Deen Show. The spoken data are obtained from Youtube and analyzed through transcription. The results reveal that Khan’s reasoning patterns fall into four categories: reasoning by generalization (31%), reasoning by analogy (24%), reasoning through signs (12%), and reasoning by cause-and-effect (18%). These four patterns of reasoning have been used effectively by Khan to present three different topics: atheism, young generation issues, and Islam vs. Christianity. While presenting these topics, Khan also maintains a good standard of decency by using many politeness markers in his speech.

Key words: reasoning patterns, Nouman Ali Khan, The Deen Show, politeness markers

At a glance, people take language very much for granted as they use it without thinking seriously about it. People usually forget to consider what is involved even when they talk about the simplest thing as they figure it out as spontaneously popping out in social interaction. Holtgraves (2002) affirms, “Language is a system that allows people to communicate or transfer propositions among themselves.” Hence, language is a mean of communication. Watkins (1995) defines communication as “The art and technique of using words effectively and with grace in imparting one’s ideas.” In other words, when people communicate they are sharing information through various ways of communication in order to be satisfactorily received and understood.

Additionally, Toulmin, Rieke, and Janik (1984) state that the possibility of communication among people from different cultural backgrounds may rest on sharing concepts. Concepts may vary from one place to another. As more concepts are learned, more cultures are perceived. It further becomes socialized and applied among the majority. People come to understand what things are, how to evaluate, think, do, and reason together.

One credible way of language to be satisfactorily received and understood is in terms of sound reasoning within social intercourse. Reasoning is used to draw logical connection between subsequent arguments and appropriate evidence. This logical connection forms a qualified conclusion which is valid and reliable for it to be taken as a truth. This study is conducted as an attempt to analyze the reasoning patterns of Nouman Ali Khan’s social intercourse and the ways of maintaining the standard decency on the TV Program The Deen Show within the assorted society, such as the United States. Hence, this study will also include pragmatic approach in analyzing language use.

An Islamic speaker is chosen as the subject of this study as it is assumed to demand greater challenge in communication. This study goes further by choosing America as the domain of investigation since it has a high degree of multiculturalism. One of America’s popular public speaker is Nouman Ali Khan. This is supported by some statistical data obtained from Youtube and some polling results on social network community. The various cultural backgrounds of society bring a direct impact on the various psychological aspects of the audiences in
response to the lecture. This high level of cultural diversity demands arduous tasks on reasoning that later will be addressed in this study.

**METHOD**

This study is descriptive qualitative in nature. The data are obtained through downloading Nouman Ali Khan’s video lectures presented on *The Deen Show* in *Youtube*. The data sources are the videos which have the biggest number of viewers and constructive comments from the day it was being published up to October 2012. There are eight videos that are mostly viewed in *Youtube*. The data are analyzed through transcription. Every utterance conveying a particular way of reasoning is observed.

There are three main phases involving in the procedure of data collection. The first phase of this study is done through documentary study, i.e., collecting data in the form of documents. The second phase is finding other video lectures and transcribing them. The third phase is analyzing politeness markers in all transcriptions by using *Antcon* software. This phase is done by first converting the *doc* files into *txt* files. Afterwards, there was a process of data entry and computing the lexical items indicating politeness markers.

**FINDINGS AND DISCUSSION**

This section presents research findings and discussions on reasoning patterns and politeness markers. Among the eight videos that are mostly viewed in *Youtube*, the main topics of discussion can be classified into three issues: atheism, Islam vs. Christianity, and young generations.

From all of those corpus data, Nouman Ali Khan’s reasoning patterns can be classified as reasoning from analogy (RA), reasoning from generalization (RG), reasoning causes (RC), and reasoning from sign (RS). The reasoning patterns in discussing each topic are depicted in Figure 1.

![Figure 1](image-url)
Reasoning by Analogy

Toulmin, Rieke, and Janik (1984) assert that arguments based on comparison between A and B might not pass the inquiry of the topic being discussed, but they seem quite reasonable for many common people. However, it requires closer analogy to be more relevant and prevent any counter argument from different angles. Take sample 2 of aspect reasoning from analogy derives from the 3rd video (V3) entitled *I want to Have Sex, Drink, Part, Die, and Still Go to Heaven*. In this respect, the topic being discussed is the concern on young generations. First, Khan addresses a question to trigger the audience’s response or gain their attention by indirectly involving them in the social intercourse. Next, he answers it by giving his personal opinion towards the issue of why people love alcohol so much. Notice that the preliminary procedure of presenting grounds upon something that is being agreed or not makes it possible for the speaker to establish the nature of common ground on which he is prepared to stand as a starting point.

In this respect, he noted that his personal opinion is not necessarily true. For once, his argument is under way and he begins to suspect halfway if his reasoning is not insecure. Then he can change it with a different argument such as by adding the phrase “Yeah that’s my personal take on it and doesn’t have to be true...”[GA]. In this case, he realizes that his statements maybe lead to hasty generalization. Thus, in order to prevent any counter argument from different points of view, this phrase functions to mitigate some potential threats coming from direct statements.

He further supports his ground by adding warrant in the form of a general idea of the majority. He noted that no matter what reasons they may have behind consuming alcohol, the drinkers’ life mostly runs in chaos with so many additional problems, particularly health problems. The unique feature in this reasoning is that he further epitomizes an argument based on the comparison between young Muslims and others. He delineates that young devout Muslim men and women resemble other young generations in general in terms of ability and natural desires. They are young, smart, good-looking and earning much money, but, interestingly, they do not do the same thing like the others. They have power, ability, and opportunity to do the same thing like going to the club or spending time over the night in a bar, but somehow they do not do that. Here, he presents this extraordinary phenomenon as rebuttal which aims at undermining any arguments from any issue and background of the drinkers.

The comparison between Muslims and others is that, he notes, no matter from what religion the audiences are, there is “nature” of being humans. Everybody has their own problems and desires; and they have different ways of facing and dealing with them. This further creates a big puzzle of why they do not do the same thing regarding the same or perhaps worst problem they may have. This puzzle can trigger the audience’s intellectual curiosity of finding the main reason behind. Next, Khan presents the reason as his final claim. The reason is that they fear The One God, Allah, who is so powerful though people cannot see Him through their eyes as well as the strong and widely held values of Islamic teaching that guards every single deed they do. In this respect, Khan uses his personal opinion and general idea to guide the audience into his thesis: a new
concept that probably they never take it into account, the concept of purely Islamic teaching.

Additionally, since earliest times, Copi (1982) has asserted that analogy is used for the purpose of lively description. It is helpful to create a vivid picture in the audience mind. Take sample 5 on table 3.1.1.9 as an instance. There are two points of analogy involved in which two entities resemble each other: the concept of great service and wonderful life in the present life and hereafter.

First, Khan address his personal inquiry as an attempt of thought process regarding the Qur’anic verse “wa akwabum maudhua” which means cups are placed. He used to wonder why the cup is being offered. Next, he continues with epitomizing an analogy of holding a barbeque party in which people have to serve themselves as it is a humble party. Next, he contrasts it to an elite restaurant with their great service to the customers. People are treated very well in a delicate manner as a way of expressing great honor. He shows how these two proceedings are different. His implicit claim rests on, first, comparing an analogy that your Lord will offer you better rewards than any worldly life. Second, he delineates in our mind human natural desires for feeling peace and ease. This analogy firstly appears by depicting the wonderful view of paradise that river is flowing inherently from the original translation of Qur’an “…that their portion is Gardens, beneath which rivers flow”¹ in warrant [WA⁷¹]. Next, he points to the similar thing that occurs in the CEO office of New York City, artificial waterfall as his subsidiary ground [GA⁷²]. These two entities resemble each other in terms of water. Water images may be enduring and aesthetically appealing. Moreover, water is often used as a metaphor of renewal and inspiration.

The second wonderful scenery is illustrated in commercial ads as a great view for spending vacation. People are aware that they easily get stress after the hectic schedule over certain periods and they have the same desire for seeing a magnificent scenery. Hence, the ads portray images of Hawaii, the Bahamas, or other islands showing attractive scenes like palm trees along the beach, drinks, relaxation, and other fascinating stuff. It further uses a slogan such as “Escape to Paradise!” to grab attentions and impressions. All of these are used in the subsidiary ground [GA⁷³] as it states factual information on vacation advertisements. Interestingly, this common desire is already depicted in the Qur’an as follows.

The Companions of the Right Hand, —what will be the Companions of the Right Hand? (They will be) among Lote-trees without thorns, Among Tallh trees with flowers (or fruits) piled one above another —In shade long-extended, By water flowing constantly, And fruit in abundance. Whose season is not limited, nor (supply) forbidden. And on Thrones (of Dignity), raised high.
(QS. Ar Rahman:27—34)

Hence, Khan uses this as his backing from analogy [BA⁷²]. In this respect, he points out that Allah knows what we want despite the religion background we have. Khan further states I don’t even care what religion you are” [RA⁷²] to prevent any counter argument that those views apply only in Muslim lives. By the use of this rebuttal, he is emphasizing that what he has presented also applies to people’s lives in general and it can be both accepted. Then he continues by

¹ Q.S. Al Baqarah:25
addressing a shared belief *Everybody has a desire to save up and have a stable place to live*... [WA\textsuperscript{73}] to support his previous notions. He further supports his warrant [WA\textsuperscript{73}] by presenting a theoretical foundation in his backing as follows.

What does Allah offer us in paradise? (laughing)...it’s incredible. He is giving you the house. And you know--what is the most expensive real-estate in the world? Pitch-pine property. Manhattan was the most expensive city in the world. What is the most expensive part of Manhattan? Anything that looks to the water [Yes]. And the higher of—the higher of (repeat)? The more expensive—and Allah puts house on the top of a mountain, mansions, the overlook on the entire garden, the overlook to the waterfall. [BA\textsuperscript{73}]

The sentence *He is giving you the house* is referred to the same surah in the Qur’an as it proceeds from the previous warrant [WA\textsuperscript{71}]. Here is the complete passage of the verse.

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

(QS. Al Baqarah:25)

In this respect, the point of analogy involved is a highly desirable shelter in the world (such as in Manhattan) and the hereafter (paradise). The two things are similar in two aspects; and one of them has a characteristic to be used for drawing a conclusion. Here, Khan points out that if those magnificent views like the ocean, beaches, waterfall and canyon in California, Arkansas and Arizona, as well as a great city such as Manhattan are available in the world, there will be more magnificent views offered by you Lord in the hereafter for those who obey His commands and avoid His prohibitions. Khan uses this analogy to characterize the hereafter in presenting his claim [CA\textsuperscript{6}].

This analogy leads to differences. It resonates well with the theories stated by Sigmund Freud (in Copi, 1982) and Toulmin, Janik, and Rieke (1984). Freud (in Copi, 1982) says that “Analogies prove nothing, that is quite true, but they can make one feel more at home.” Additionally, Toulmin, Janik, and Rieke (1984) assert that “They maybe helpful as ways of making some points clearer, but they actually cannot warrant any claim.”

Apart from these differences, all analogical arguments have the same general structure or pattern. Copi (1982) states that schematically they can be depicted when a, b, c, and d are any entities, and P, Q, and R are any attributes. Then an analogical argument may be represented as having the following form.

\[ \text{a, b, c, d all have the attributes P and Q} \]

\[ \text{a, b, c all have the attribute of R} \]

\[ \text{Therefore, d probably has the attribute R.} \]
To this extent, the argument presented by Nouman Ali Khans resonates well with the idea of Toulmin, Rieke, and Janik (1984). What is presented based on the warrant is analogous to what is happening to the audiences. Additionally, Copi (1982) affirms that analogical arguments are not to be classified to be valid or invalid. Claims from analogy rest on a probability as schematized above. Hence, this way of reasoning is helpful in making some points clearer and more readily understandable.

**Reasoning by Generalization**

Toulmin, Rieke, and Janik (1984) argue that when objects are sufficiently alike, they can be grouped into the same population. Thus, people can make a general claim on them. More firm claims based on generalization are warranted by citation of specific instances such as in video 1, entitled *Is The Qur’an Miraculous–Muslim and Christianity Dialogue about The Qur’an*. There are some citations of instances based on linguistic, scientific, and historical evidence. As we are all aware, the topic is so sensitive to some people and his present interlocutor, Frank Avila. Apart from it, a lot of generalization based on insufficient samples may lead to hasty generalization and end up with unsound reasoning, even drivel. However, this is an interesting phenomenon as it also becomes the most frequently viewed video, 179,945 times.

This study will put sample 9 to begin with as it is the first aspect of reasoning from generalization. In this respect, the first claim of this dialogue is started by a belief that no one can give guidance but Allah. Next, the warrant strengthens the claim through a shared belief that humans can make their best effort, but can do nothing concerning faith conversion. Next, the ground connects the claim by presenting a factual example in history through mentioning the life-story of Abu Bakr. Yet, Khan also points out the rebuttal that may undercut his arguments by putting the case of Pharaoh. Based on these examples, the backing keeps on supporting the claim by asserting that Abu Bakr’s conversion occurred as a result of Allah’s will. Consequently, Khan draws a conclusion that there is a need of sincerity and divine intervention.

In this conversation, Khan starts by repeating the idea that guidance is in the hand of Allah so as to prevent any imposing threat towards Frank Avila who is a Catholic devout. He holds ethical views through his lexical choices so that there is a good atmosphere to have conversation without necessarily harming other’s face. In this respect, Khan somehow goes further to what Toulmin, Rieke, and Janik (1984) state as ethical reasoning. Hence, Frank is expected to be open and enjoy this event. Next, after creating a sense of comfort zone, Khan starts pointing out the miracle of Qur’an by looking at linguistic evidence as follows.

In sample 10, the ground for the claim starts by questioning in what sense the Qur’an is miraculous. Unlike the preceding way of reasoning, in this part, Khan straightforwardly continues to rebut his own ground by stating his personal testimony that he was also skeptic to hear that the Qur’an is incredible linguistically as he found that it was actually confusing literature. He realized that it occurred as he did not fully understand the context of the Qur’an and even the Arabic language itself. Afterwards, ground (1) undercuts the rebuttal by pointing out linguistic evidence from The Qur’an through a phrase *warabbaka fakabbir* which is a palindrome. It spells backward and forward just the same way. Backing
continues to support ground (1) by stating a shared belief that palindrome is a familiar case in English. There is also the use of stance adverbial maybe that conveys doubt in the ability of making palindrome at the level of big words.

Indeed, people are familiar with it and can make it easily, but it is only possible at the level of small syllables, such as RacecaR or bob. It will be more complicated at the level of phrases and getting harder at the level of meaningful sentences. Next, it goes to the stance adverbial actually. Aijimer (in Tseronis, 2009) states that this word can express pragmatic functions and its meaning rests heavily on the intonation. This stance adverbial can qualify the truth without affecting its truth condition (Tseronis, 2009).

Next, Khan states the fact regarding the obstacle of creating a palindrome at the sentential level, which would only focus on the spelling and end up with a meaningless sentence. Finally, Khan points a quick movement that this is one area of many areas of the linguistic marvel of the Qur’an. Besides the previous example, he also uses a second ground as a means of delivering the factual information that there are multiple meaningful instances in the Qur’an within the passage, flowing continuously from the previous verse and indeed they are symmetrical palindromes. Pointing at the miracle of the Qur’an and looking at the linguistic evidence is expected to make the discussion run fairly and scientifically without any means of blind doctrine.

In sample 12, the ground for the claim starts with the belief of Islamic scholars that the Qur’an is an overpowering miracle for a millennium and a half. Next, the backing connects the ground to the claim by providing the fact that many discussions have taken place to talk about miracles in The Qur’an such as many verses regarding science. The backing keeps on supporting the ground by pointing out a Qur’anic verse concerning the moon that it is claimed for not having its own light, and the phenomenon that light water (fresh water) does not intermix with heavy water (sea) that nowadays has been widely discussed in science. Afterwards, he goes on to the rebuttal that this kind of discussion would not be possible in earlier times due to lack of technology. Hence, Khan draws a conclusion that the Muslims have been holding on their creed that The Qur’an is miraculous for a millennium and a half even though there was no scientific issue to raise it as a truth. Additionally, Kroner 2 (in Rehaili, 1999) states as follows.

“Thinking about many of these questions and thinking where Muhammad came from, he was after all a bedouin. 3 I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods that this is the case.”

In sample 14, the ground for the claim starts with his personal testimony on memorizing the Qur’an. Next, ground (2) connects with ground (1) by providing his personal observation that the Qur’an is the only holy book which is being

---

2 Alfred Kroner is a professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany.

3 Muhammad was actually not born of a bedouin tribe but of the city-dwelling tribe of Bani Hashem (Rehaili, 1999).
memorized from cover to cover by hundreds of thousands or even millions of people of all ages despite their various language backgrounds. This is indeed a generalization that demands sufficient samples so that historical changes may not invalidate the generalization as cited by Toulmin, Rieke, and Janik (1984). In this case, Khan draws samples across the world to make them warranted. Ground (2) keeps on the backing by mentioning the verse in the Qur’an that Allah says *He makes the Qur’an easy for remembrance*. This is the basic principle in The Qur’an that is widely held valuable by the Muslims. Khan further supports his argument by pointing out the case in Chicago. He uses the modal *probably* which shows that he is less certain about the exact number of people memorizing the Qur’an there. Similarly, he continues with the case in China to establish more certainty by not mentioning the exact number.

Afterwards, Khan draws a quick conclusion that the Qur’an can be easily memorized by people across the world without having a photographic memory, despite their varied language backgrounds. This is indeed a sign of miracle of the Qur’an itself.

In video 2 sample 15, the ground for the claim is not presented as it is asked by Eddie, the presenter of *The Deen Show*. Thus, the reasoning starts with some given factual information, the ground, by sharing his educational background of taking a philosophy class, and his personal experience of dismissing the concept of other religious theologies for being inconsistent. Consequently, he was reluctant to read those theology books thoroughly. Next, this ground continues on the warrant by providing general reliability that there is possible generalization of experience that all religions must be nonsense. Afterwards, he moves to stance adverb *actually*, marking the fact for the ground and warrant. Khan reasonably considers that his personal experience and observation support his arguments. Hence, Khan concludes that this phenomenon occurs as a result of inconsistency among one or two religions and then people draw hasty generalization for all religions without getting exposed to them at all.

The seven arguments above are all classified as reasoning from generalization since Khan’s arguments are warranted by citation of a number of examples. Each of them represents a sample of specific instances from linguistic, scientific, and historical evidence and points at factual information that the Qur’an is indeed being memorized by many people across the world despite their difference in age, sex, language, and cultural background. Hence from those citations, he makes and elaborates a firm claim about the miracles of the Qur’an. In addition, this discussion ends with a nice response from Frank Avila, an attorney in politics and a Catholic devout, asserting that he really needs time on Islam. In this case, Khan succeeds in presenting the miracle of the Qur’an without any barrage arguments that may harm his interlocutor’s face and trigger a sense of hatred.

**Reasoning through “Signs”**

Toulmin, Rieke, and Janik (1984) state that “Whenever a sign and its referent can reliably be expected to occur together, the fact that the sign is observed can be used to support a claim about the presence of the object the sign refers to.” Hence, reasoning through signs presents a sensible way of supporting claims when more arguments are difficult to provide.
Khan presents signs based on the Islamic laws derived from the Qur’an or Hadeeth. But mostly the signs he presents are derived from Qur’anic verses. Take sample 23 as an example. *Surahs al-Mu’minuun* verse 14 and *al-Hadiid* verse 25 become the backing as well as the signs of Khan’s claim on the biological process/creation of human beings and the geological nature of iron. Regarding *al Hadiid* verse 25, he made an interesting point of the word *anzalna* which means ‘We have sent down’ \(^4\) and not ‘We have created.’ Here, Khan has been confirmed by some geologists that iron came down to the earth as it has been stored directly, and so it is located very deep in this earth. Hence, he proves that many natural signs in the Qur’an resonate well with the referents or natural facts.

Another example is sample 20. The ground for the claim starts by mentioning the story of some people who went to the public library to read the Qur’an, and then they immediately become Muslims. The “sign” appears when some non-Muslims spent their time reading about Islam and found the truth of Islam directly from Islamic sources (i.e., the Qur’an, the Hadeeth, the biography of Prophet (Shirah Nabawi), the Story of Pious Companions (Riyadhus Shaleheen), and so forth). Khan is aware that this is a conditional case. Thus, he makes a rebuttal by pointing out that many people may get confused in reading the Qur’an since many passages are contextual dependent.

Next, he builds an argument by pointing out sub-ground (1) as an example that people may first get a lot of misconceptions of the Qur’an. He takes as an example *surah Al Ma’uun* of the Qur’an, particularly the fourth verse. He takes this verse as his backing, “*Woe are to those who pray*”, noting that the fifth verse \(^5\) points out that this applies to those who neglect their prayers, such as postponing the time of prayer or forgetting to do it at all. Hence, there is a unique statement that he combines the adverbial *really* with the thesis as a way to build a claim. The word *really* is used to convince and strongly emphasizes that the study of context in Qur’an is crucial to avoid any misconception of it.

**Reasoning by Cause-and-Effect**

Toulmin, Rieke, and Janik (1984) state that an argument through cause-and-effect requires a causal generalization asserting that if “such-and-such a caused is observed, its effect can be expected to follow.” Furthermore, there are also two ways in which causal generalizations can be backed. First, it results from the traditional or common sense belief that the universe supports the causal interpretation of experience.

Take sample 24 as an instance. In this respect, the ground for the claim starts by pointing out different concepts between agnosticism and atheism. Next, the ground connects with the warrant by mentioning a popular saying as a shared belief mostly adhered to by the agnostics that they do not know whether there is God or not. Backing then emerges to support the warrant by claiming that it is the normal response of humans as they are aware of their limit. Afterwards, he goes

---

\(^4\) The term *anzalna-yuncilu* is derived from Arabic word which means sending down. However, in this context, Allah says, “And We brought forth iron wherein is mighty power, as well as many benefits for mankind,” (Qur’an 57:25) meaning, ‘We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.’ (Al-Mubarakfuri, 2007; see also Javed, 2013).

\(^5\) “Who are unmindful of their prayers” (Q.S. al Humazah:5).
on to a rebuttal by comparing between the atheists’ and agnostics’ standpoints. Contrary to the agnostics, the atheists\(^6\) deliberately declare and completely deny the existence of God.

Next, he moves to modality using the stance adverbial basically to give strong emphasis on the points in the previous argument referring to empiricism pioneered by John Locke\(^7\). Hence, Khan continues to build the claim by concluding that there is an intellectual problem when people are talking about something they have no idea and consciously make hasty generalization on the thing that cannot be sensed physically. This concluding remark clearly undermines the basic concept of atheism, showing that in fact the popular concept of atheism invalidates its general claim.

Toulmin, Rieke, and Janik (1984) add that the critics of causal generalization is sensitive to the emergence of another problem. The question will always be: how carefully the causes are observed and selected. Thus, the critic will search for another potential cause that may be overlooked. It is important for the speaker to admit that this world is not simply a discovery of one single cause for many important phenomena. Instead, there should be an expectation of complex and interrelated factors behind. Take as an example sample 27, the video entitled *The Real Salvation for Mankind—Islam or Christianit?* In this argument, Khan uses chains of arguments to convey and strengthen his thesis. First, he starts with a general idea that religious guidance is priceless. What makes it valuable is the fact that there will be a lot of hardships that test whether the guidance will remain firm and established. Khan moves on presenting a general idea on Sub-Warrant (3) that the tests mostly occur in the family and society. He makes it a general idea by taking causal generalization: if such-and-such a cause is observed, then its effect can be expected to follow.

Here, if a non-Muslim gets converted to Islam, the strongest disagreement comes from the family, friends, society; and it even further leads to financial problems. This cause-and-effect mostly occurs for the new Muslims. He noted that they would live a better life financially if they remained non-Muslims. The presence of this warrant implies a shared belief that this phenomenon may occur to anybody. Interestingly, he also presents a general idea that may touch their particular situation, sociologically and ideologically. However, he makes an interesting rebuttal that the massive obstacles can be overcome through great courage and sincerity. This rebuttal undercut any notions regarding previous conundrums. Passing over the massive obstacles automatically makes the guidance becomes priceless and a strongly held belief. Hence, he brings it to a larger context by inserting two Qur’anic verses to strengthen the heart of New Muslims, namely at *Taghabun* verse 11\(^8\) and at-*Thalaq* verse 2\(^9\).

---

\(^6\) “Atheism, the denial of or lack of belief in the existence of a god or gods. The term *atheism* comes from the Greek prefix α-, meaning “without,” and the Greek word *theos*, meaning “deity.” The denial of god’s existence is also known as strong, or positive atheism, whereas the lack of belief in god is known as negative, or weak, atheism. Although atheism is often contrasted with agnosticism—the view that we cannot know whether a deity exists or not and should therefore suspend belief—negative atheism is in fact compatible with agnosticism” (Martin, 2009).

\(^7\) “John Locke, English Philosopher, explained his theory of empiricism, a philosophical doctrine holding that all knowledge is based on experience, in *An Essay Concerning Human Understanding* (1960)” (Carpenter, 2008).

\(^8\) “No kind of calamity can occur, except by Allah’s permission...” *Q.S* Taghabun: 11

\(^9\) “No kind of calamity can occur, except by Allah’s permission...” *Q.S* Taghabun: 11
In another case, Khan realizes that assuming a single directionality will be naive. “There is a mutual causality about situation in which different factors affect and are affected by each other simultaneously” (Toulmin, Rieke, and Janik, 1984). Take sample 25 as an example. Khan’s thesis is finding peace in Islam, replying a letter written by one of his audience. This person, a non Muslim, says that Islam is too restrictive; he is making so many complaints about Islam in his letter. In response, Khan finds that the core of the issue is basically the complaint about not having sex before marriage. Hence, he addresses a shared belief that finding soul mate is the most beautiful gift in Islam. This shared belief is followed by causal generalization, resulting from both common sense and observing case after case. There are many facts that people treat others unfairly. It can be in the form of getting used, getting abused, getting manipulated like a toy, and simply being thrown out. This is a common case that may occur in any hemisphere. The reason why people keep on doing it without any regret is that humanity has lost its dignity. Hence, he presents backing to contradict the previous warrant, which is derived from a hadeeth. The Prophet salallahu’alaihi wassalam, as narrated by Abu Hurairah, said, “Among the Muslims the most perfect, as regards his faith, is one who excels in character, and the best among you are those who treat their wives well.” 10

Khan uses this hadeeth as backing for bringing the issue to a larger context, Islamic belief. This backing undercuts the previous ground regarding spousal abuse. He points out an authentic source, a hadeeth, to clarify misconceptions among non-Muslims. This hadeeth is widely held valuable among the Muslims. However, he understands that the critic will search for other potential issues that have been overlooked. Hence, he addresses a rebuttal addressing an extraordinary circumstance where the shared belief in the previous hadeeth does not automatically eradicate spousal abuse in the Muslim community. In this sense, he takes a balanced view that marital abuse occurs both in the Muslim and non-Muslim community. He tries to claim that it is not fair to judge a religion through its million followers as they may not practice some of the teaching. Hence, through causal generalization, Muslims and non-Muslims alike should expect a complex of interrelated factors affecting many of things in life.

**Politeness Markers**

These findings also support the theory of politeness outlined by Brown and Levinson (2004), specifically negative politeness. This refers to minimizing imposition. This study examines one way in which a lecture can be given by carefully avoiding face threatening act (FTA). This includes how to avoid coercing the hearers and to put minimal assumption on them. In this study, it can be inferred that religious discourse maintains standards of decency that results in politeness markers. They are manifested in the form of hedges. It includes particles, words, or phrases that mitigate potential conflicts. There are politeness markers appearing in Nouman Ali Khan’s lectures on *The Deen Show*. The real time pressure of TV conversation is also reflected in hedging devices that are unique to a spoken language, noted as performance phenomena by Biber and

9 “And for those who fear Allah, He (ever) prepares a way out” (Q.S At-Thalaq:2).
10 Hadith At Tirmidhi:628.
Conrad (2004). These hedging devices, shown in Table 1, are manifested in the form of approximators and ‘if’ clauses as observed by Mishra (2011).

Table 1 Frequency of Politeness Markers Used in Khan’s *The Deen Show*

<table>
<thead>
<tr>
<th>Politeness Markers</th>
<th>Atheism</th>
<th>Islam vs. Christianity</th>
<th>Young Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>V2</td>
<td>V7</td>
<td>V1</td>
</tr>
<tr>
<td>about</td>
<td>19</td>
<td>29</td>
<td>25</td>
</tr>
<tr>
<td>almost</td>
<td>1</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>something</td>
<td>12</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>perhaps</td>
<td>--</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>thousands</td>
<td>-</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>up to</td>
<td>18</td>
<td>18</td>
<td>21</td>
</tr>
<tr>
<td>if</td>
<td>1</td>
<td>18</td>
<td>21</td>
</tr>
<tr>
<td>Total markers</td>
<td>175</td>
<td>152</td>
<td>175</td>
</tr>
</tbody>
</table>

Certain words like *about, something, almost, perhaps,* and *thousands* can be used for negative politeness. Examples are as follows.

1. It is in the end there is sincerity and the divine intervention…it’s not *something about* the thing that we own or somebody else. [V1],
2. The other things about atheists you miss is actually not rooted, at least from the all personal experience that I have, it’s not rooted in *something* very intellectual. [V2],
3. You’re jumping the gala is actually showing your intellectual laziness, your emotional laziness and *perhaps* the reason is you. [V3],
4. So, the idea that you are okay in the hereafter is *almost* like a delusion and actually in fact it is a delusion. [V3],
5. There had been a hundred *thousand* of people before million of time that asked the same question of their Lord of their purpose in life. [V3],
6. So the idea *if* the Qur’an is *if* this is not from God you should be able to produce *something* that competes with it. [V8]

In utterances (1) and (2) the words *about* and *something* express the sense of avoiding bluntness and offence to the listener. In such cases, these words are used as hedging devices to save an utterance from being impolite and may hurt his interlocutor’s feeling. Moreover, Khan’s present interlocutor is a Catholic devout, Frank Avila, who clearly has a different religious belief. In utterance (3) the word *perhaps* expresses less absolute and assertive information. This implies that Khan tries to be open-minded, gain tentativeness, and lead to other possible guess by the addresses. In utterance (4) the word *almost* shows a higher possibility than *perhaps*, but there still remains a slight impossibility. This is an interesting issue because this notion basically conveys a high degree of convenience as it is supported by the previous cogent arguments. Hence, the use of hedging devices is to make his talk sound interesting and friendly. It is meant to be both logically accepted and personally appealing. In utterance (5) the word *thousand* conveys relative attempts to maintain politeness and at the same time conveys a high degree of convenience. In utterance (6) the use of conditional clause *if* generally shows hypothetical conditions and their consequences. However, an *if* clause also contributes to maintaining politeness. In this context, Khan uses hedging devices in a down-toning style. It mitigates the command and makes his statements sound mild to the hearers.
Based on the discussion above, these findings resonate well with Fairclough’s (1989) statement. This implies that the exercise of power is increasingly achieved through the ideological working of language. In this sense, the ideological assumption being promoted is Islamic values. Both Nouman Ali Khan’s reasoning patterns and politeness markers show the struggle between communication and inculcation. In this respect, Fairclough (1989) affirms that inculcation is motivated by a wish to recreate the universality and naturalness under conditions of class domination and division. It correlates with the fact that Islam is not a dominating religion in the U S. Hence, his struggle is a long-term vision coordinated through communication with various reasoning patterns and politeness markers as mechanism of struggle against domination and maintenance of power.

CONCLUSION AND SUGGESTION

There are five results of this study. First, data analysis reveals that reasoning patterns in Nouman Ali Khan’s The Deen Show fall into five categories: reasoning by generalization (31%), reasoning by analogy (24%), reasoning by cause-and-effect (18%), and reasoning through signs (12%). Second, there is a balanced use of the fourth reasoning patterns on topics concerning atheism. Third, reasoning by generalization is mostly used in topics concerning Islam vs. Christianity. Fourth, reasoning by analogy is mainly used in topics concerning young generation issues. Fifth, this study also reveals some politeness markers to maintain the standards of decency in each topic. It confirms that indirectness, tentativeness, and options provided for the listeners increase the degree of politeness as they mitigate the potential conflicts by respecting the listeners’ positive face.

The study also reveals that, to be a powerful public speaker, Khan is fully aware that all patterns of reasoning should be both logically and ethically accepted. The logically accepted reasoning is manifested in the form of cogent argument. It requires an acceptable premise, relates logically to the conclusion, and provides sufficient grounds for the conclusion. The ethically accepted reasoning refers to avoid any hasty generalization and cultural prejudices that may harm other’s face. These features are shown in the chains of argument being used and the politeness markers in Nouman Ali Khan’s reasoning pattern. The analysis of Nouman Ali Khan’s reasoning has been tangible evidence of such premise.

Based on the results of the study above, the researcher offers the following four suggestions. Since this study investigates patterns of reasoning and also relates to pragmatics, the first suggestion is given to instructors of Philosophy of Language and Pragmatics: they should include aspects their respective courses to be implemented in public speaking. Secondly, for students taking both courses, they should be aware that logically well-founded arguments can never be separated from ethically accepted arguments. So, they should learn the art of convincing people in a decent and polite manner. Thirdly, for people in general, they should learn strategies of building chain arguments, particularly by recognizing different patterns of reasoning and selecting which one is most appropriate for a given moment of speaking. Fourth and finally, future researchers may take the results of this study as a reference, and further explore and investigate logical steps for every pattern of reasoning.
**Acknowledgment**

We the researchers would like to thank A. Effendi Kadarisman, Ph.D. for editing the article and making it publishable in *English Language Education* (ELE) on-line journal. However, any negligence and deficiency remaining are the responsibility of the researchers alone.

**REFERENCES**


