

## SYNTACTICAL STYLISTIC DEVICES OF ZAKIR NAIK ON DEBATE WAS CHRIST REALLY CRUCIFIED?

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### Abstract

*Debate can be a way for Islamic missionary. By debate, people must think critically toward a problem. Debate becomes something important to do to find a truth. In debate, it needs a good skill of speaking because debate consists of messages and arguments. The use of language style nicely and interestingly will influence the impression of audience. It is just like what Zakir Naik did in his debate with a Pastor named Henry Pio entitled Was Christ Really Crucified?. Zakir Naik is one of famous debater in the world. Zakir Naik has made people converting to Islam through his debates Therefore, the researcher interests to do a research toward debate of Zakir Naik. This research uses qualitative research method and uses a theory by Galperin (1977). The theory is syntactical stylistic devices. The syntactical stylistic devices have four classifications. The four classifications of syntactical stylistic devices consist of 18 types. By data analysis, it has found data for 40. Zakir Naik uses 13 types of syntactical stylistic devices on the debate entitled Was Christ Really Crucified?. The most used types are detached-construction, repetition, rhetorical question and question in narrative. Zakir Naik often uses them to make emphasis and ensure his debate.*

**Keywords:** *debate, zakir naik, stylistic, syntactical stylistic devices.*

### Abstrak

*Debat dapat menjadi sebuah jalan untuk berdakwah. Dengan debat, orang dituntut untuk berfikir kritis terhadap suatu masalah. Debat menjadi sesuatu yang penting dilakukan untuk mencari suatu kebenaran. Dalam debat di butuhkan keahlian berbicara yang baik karena debat berisi pesan dan argumentasi- argumentasi. Penggunaan gaya bahasa yang baik dan menarik akan mempengaruhi kesan pembicara terhadap pendengar. Seperti yang dilakukan oleh Zakir Naik dalam debatnya bersama seorang Pastor bernama Henry Pio dengan judul Was Christ Really Crucified?. Zakir Naik merupakan pendebat terkenal di seluruh dunia. Zakir Naik telah mengislamkan banyak orang melalui debat-debat yang ia lakukan. Oleh sebab, itu peneliti tertarik untuk melakukan penelitian terhadap debat yang dilakukan oleh Zakir Naik. Penelitian ini menggunakan metode penelitian kualitatif dan menggunakan sebuah teori oleh Galperin (1977). Teorinya yaitu alat-alat kesintaksisan stilistika. Teori alat-alat kesintaksisan stilistika mempunyai klasifikasi menjadi 18 macam. Berdasarkan analisis data, ditemukan data sebanyak 40. Zakir Naik menggunakan 13 macam alat-alat kesintaksisan stilistika dalam debat Was Christ Really Crucified?. Penggunaan tipe yang paling sering adalah kontruksi terpisah, repetisi, pertanyaan dalam naratif dan pertanyaan retorik. Zakir Naik meggunakan mereka untuk membuat penekanan dan pemastian dalam debatnya.*

**Kata Kunci:** *debate, zakir naik, stilistika, alat-alat kesintaksisan stilistika.*

## INTRODUCTION

Burton- Roberts (2013) said that language is a system of communication (p. 254). It is important to have communication. Communication among people happens every day. It is not limited to man or woman, young or even old, but It is different when people communicate in their daily life as a common situation with communicate in front of many people. Speaking in front of many people is the hardest one. It is because a person itself needs a skill how to make the

audience understand what he/she wants to talk about. There are two possibilities when people speak in public of many audiences. They will be heard or be ignored. It becomes a need to have a skill of public speaking. One of types of public speaking is debate. Not everybody can do debate. One of the most influential debaters in the world especially in Islam is Dr. Zakir Abdul Karim Naik known as Zakir Naik. He is the famous debater in the world. He is as the President of IRC (Islamic Research Foundation).

He got many appreciations from any organizations and institutions. Firstly, he was on top 3 of Top 10 Most Spiritual Gurus in India. Then, Zakir Naik succeed getting attention from people around the world especially India. It is proved from his rank on 100 most powerful Indians in 2009 as number 82<sup>nd</sup>. Not only that, Zakir Naik was ranked on the Top 62<sup>nd</sup> of most influential Muslim. For the recent one, Zakir Naik on 2015 is also awarded an International Prize for Service to Islam by King Faisal. Zakir Naik is well-known among Muslim and others. His video of debate is spreading all over the world and many people watched it. He has history for making people converting to Islam through his debate.

This research uses a debate between Zakir Naik and Pastor Henry Pio entitled *Was Christ Really Crucified?*. It contains of three parts of debate. The first one is lecture or monologue session, the second part is rebuttal session and the last is question and answer with audience session. The researcher uses only the monologue session, because when he did a monologue session, he speaks in a session without interruption of the Pastor or audience. People can hear what he is talking about completely without interruptions.

Zakir Naik while he is presenting his idea, he really talks long and much. On his debate, he always uses repetition. How could he use repetition for many times in his speech? What does actually he want to explain?. For the example one of his repetitions is:

.....And he took it and he ate before them. **To prove what? That he was resurrected? To prove that he was a spirit? To prove that he was a physical body.** He ate and he chewed in front of them..... (00:20:44-00:20:56).

The example above shows that Zakir Naik uses repetition formed as phrase "to prove". He repeats the words "to prove" for three times. Then, the question is why does Zakir Naik makes repetition on the words "to prove"? It is because Zakir Naik wants to stress out that Jesus is not resurrected. Additionally, it indicates that he wants the audience to think it over with him to get the emphasizing. He not only uses a repetition of phrase but he also uses a question tone to make it a clear emphasizing. The repetition is one of syntactical stylistic devices, so it could be cleared analyzed with stylistic.

Stylistic is one of a branch of linguistic. Stylistic explains about style. According to Leech and Short (2007) stylistics simply defined as the (linguistic) study of style, is rarely undertaken for its own sake, simply as an exercise in describing what use is made of language (p.11). In stylistic, according to Galperin (1977) stylistic has its devices. It called stylistic devices. Stylistic devices is conscious and intentional literary use of some of the facts of the language for further intensification of the emotional or logical emphasis contained in the expressive means" (I-R- Galperin "Stylistic", p 26). One of the stylistic devices is syntactical stylistic devices. Syntactical stylistic devices are syntax to deal with the patterns of word arrangement and formulatin rules for correct sentence building. In syntactical stylistic, many types are existed and one of them is repetition. Repetition is like what Zakir Naik used on his debate on monologue session.

There are several previous researches related to this researcher. The researcher finds four prior researches. They are *Analysis of Syntactical Devices on Poems in Hello Magazine* by Rini Safitri and Rusdi Noor Rosa (2018), *A Connotative meaning Analysis on the Debate between Dr. Zakir Naik and Pastor Henry Pio* by Zakiyah Habibah (2015), *A Stylistic Analysis on I Have A Dream* by Shaohui Zheng (2014) and *The Language of Law - A Stylistic Analysis with a Focus on Lexical (Binomial) Expressions* by Petra Demova (2007). This research has similarities and differences from the previous researches. This research uses debate as the object of research and focuses on the analysis of Zakir Naik's utterance using a theory by Galperin (1997) named Syntactical Stylistic Devices.

## METHOD OF RESEARCH

This research uses qualitative research. The main data on this research is a debate entitled *Was Christ Really Crucified?*. This is a debate between Zakir Naik and Pastor Henry Pio in 2011. The researcher uses it as main data which the researcher takes it from official YouTube of Zakir Naik formed as an audio-visual or it may be called as video and the link is <https://m.youtube.com/watch?v=p97063SOtAA&t=4s>. The secondary data is formed as transcription. The researcher gets the transcription from an account on facebook. The following is the transcription [https://www.facebook.com/notes/166299926735585/?\\_tn\\_=H-R](https://www.facebook.com/notes/166299926735585/?_tn_=H-R). Additionally, the researcher uses supporting data from internet that related to the topic. In this research, the data formed as words, phrases, clauses, and sentences. This research also uses documentation technique for data collection technique which the data was formed as transcription of monolog session from debate of Zakir Naik. The kind of transcription on this research is orthographic transcription. There are several steps for data analysis. The steps of analysis technique are: identifying the data of syntactical stylistic devices, classifying the data in which they are grouped, analyzing the data, making conclusion from the result of analysing.

## FINDING AND DISCUSSION

The researcher tries to figure out from the finding of data. The finding data of syntactical stylistic devices on the debate is in the table 1 below.

Table 1. The Result of Finding Data

No.	Classification of Syntactical Stylistic Devices	Frequency
1.	The juxtaposition of the parts of an utterance	20
2.	Particular Ways of Combining Parts of the Utterance	5
3.	The Particular Use of Colloquial Construction	8
4.	The Transference Use of Structural Meanings	7
Total		40

The syntactical stylistic devices used in the debate were grouped into 4 classifications as presented in Table 1. The researcher finds the data from the juxtaposition of the parts of an utterance are inversion with 2 data, detached construction 5 data, chiasmus 1 datum, repetition 6 data, enumeration 1 datum, climax 3 data, and antithesis 2 data. Meanwhile the data that did not exist are parallel construction and suspense. The data from particular ways of combining parts of the utterance that exist are asyndeton 3 data and polysyndeton 2 data and the type that is not existed is gap-sentence link. From the particular use of colloquial construction found ellipsis 3 data and question in narrative 5 data. Additionally, represented- speech in this classification is not existed. The last is the transference use of structural meanings that existing in Zakir Naik's utterance is rhetorical question 6 data and litotes 1 datum. The analysis of the data is below.

### 1. The juxtaposition of the parts of an utterance

Datum 28

*What **was the Sign of Jonah**, Jesus (Peace Be Upon Him) says that no sign shall be given to you*

The datum above contains of inversion. Inversion according to Cuddon (2013) is in the rethoric the turning of an argument against an opponent, in grammar the reversal of the normal words order of a sentence (p. 370). There is hierarchy structure on sentence. The subject must be placed before the verb. The phrase **the sign** must be placed after the word what and the word was as verb must be placed after the subject the **sign**. The inversion that Zakir Naik used is the reversed of subject and the verb. The language is being manipulated and the audience should take more attention and notices. Zakir Naik uses this particular inversion on his debate to make some effects. Especially in this case, Zakir Naik wants the audience to pay attention to what he is trying to explain.

Datum 25

*They know, but if you want to know the Sign of Jonah actually, **in the Bible**.*

The sentence above consists of detached-construction. According to Galperin (1977) detached construction is kind of the syntactical peculiarities on the colloquial language (p.206). The part of detached-construction in the sentence above is "**in the Bible**". Zakir Naik uses detached-construction formed as intonation because he delivered his debate orally not on written form. He uses detached-construction with phrase **in the Bible**. He singling out the

phrase from the main sentence to point out that they can get know about the sign of Jonah (Peace Be Upon Him) in the Bible. The phrase **in the Bible** has its own stress.

Datum 36

*And if you read that it was **the trial** was in a **hurry**, they were **hurried** for **the trial**.....*

The sentence above can be classified as chiasmus. According to Cuddon (2013) chiasmus is a reversal of grammatical structures in successive phrases or clauses (p.119). The sign of chiasmus is the reversed of words. Chiasmus is one of types of parallelism so it can be said that chiasmus is the reversed parallelism. The sentence is being balanced in reverse form. Additionally, chiasmus can catch audience's attention because of the uncommon style used in chiasmus.

Datum 1

***Respected** Pastor Ruknuddin, or as he likes to be called Pastor Rukni Henry Pio, Pastor Shahji, the **respected** Pastors from various churches of Bombay, my **respected** elders and my dear brothers and sisters.*

The datum above is classified as repetition. Repetition based on Manjavidze (2013) is a stylistic device that shows the logical emphasis and the state of mind of speaker which is required to attract audience's attention on a key-word or key-phrase (p.1). The repetition based on the datum above is the word **respected**. Respected based on Cambridge dictionary third edition has meaning admired by many people for your qualities or achievements. Zakir Naik wants to welcome people around there. He also wants to regard all the people. The people who joined the debate are consisted of great people. He greets the Pastor Ruknudin Henry Pio, the Pastors, and last the audiences.

Datum 7

*Its useless, **with** all your Zakat, **with** the Hajj, **with** the Salah, **with** the mark on your forehead,.....*

Sentence above is as a datum of enumeration. Zakir Naik uses it to explain about salvation. He wants to point out homoheneous deeds to get salvation. He makes a chain of words. The chain words consist of these words: akat, Hajj, Salah, and mark of yourhead. The four things above are detail information from the word **useless**. By means, the word **useless** is getting clear from the four things above.

In this part of debate, Zakir Naik said that Christian and Jews consider that Jannah is only for them, it is useless for Muslim do all the good deeds. It is mentioned the good deeds like Zakat, Hajj, Salah and the mark of forehead. As mentioned in Qur'an surah Al-Baqarah verse 111: "And they say: None shall enter The Paradise unless he be a Jew or Christian" (Saffarzzadeh, 2007: 30).

Datum 16

*But he was in flesh and bones, a physical body if **no resurrection, no crucifixion, no Christianity**.*

The datum above is consisted of climax. According to Galperin (1977) climax is an arrangement of sentences (or of the homogeneous parts of one sentence) which secures a gradual increase in significance, importance, or emotional tension in the utterance (p.219). Zakir Naik in this part of debate explains about Jesus (Peace be Upon Him) is spiritual body. To be someone who is crucified they need to be dead in the cross. As mentioned by Zakir Naik that if the person in the cross is not dead so there is no resurrection, no crucifixion, no Christianity. This kind of climax is classified as logical climax. It consists of relative conse consequences of phenomenon. The Christianity exists because of crucifixion, and crucifixion exists because of resurrection. Someone who is resurrected should be a spiritual body not a physical body. Jesus (Peace Be Upon Him) is a physical body so he is not resurrected, no crucified and no Christianity.

Datum 6

*It contains the word of **the Prophets**, the word of **the historians**.*

The Sentence above is classified as antithesis. According to Cuddon (2004) argue that antithesis fundamentally contrasting ideas sharpened by the use of opposite or noticeably different meanings (p.45). There are two opposite words in the sentence. Those two opposite words are prophet and historians. Prophet and historians are two different kind of person. According to Oxford Advance Learner's Dictionary of Current English, Prophet is a person who teaches religion and claims that his teaching comes to him directly from God (Hornby, 1974: 671). Additionally, Prophet based on Cambridge: Advance Learner's Dictionary 3<sup>rd</sup> edition is

believed to have a special power which allows them to say what a god wishes to tell people especially about things that will happen in the future. Meanwhile, historian is a writer of history or an authority on or specialist in history (Neufeldt, 1991:640). It is clearly different. Prophet is a messenger of God and Prophet is one of the chosen people. Meanwhile, historian is one of ordinary people who study about history. The words of prophet are truthful than historian. They cannot be equal.

## 2. Particular Ways of Combining Parts of the Utterance

Datum 4

*This Verse of the Glorious Qur'an is so explicit, unambiguous, making it very clear,*

The datum above is identified as asyndeton because Zakir Naik mentioned about glorious Holy Quran without any conjunction or preposition. Asyndeton based on Cuddon (2013) is a rhetorical device where conjunctions, articles and even pronouns are omitted for the sake of speed and economy (p.56). It could be heard clearly when Zakir Naik speak that. There are no connected word between **explicit, unambiguous, and making it very clear**. Zakir Naik wants to speed up the rhythm of his speaking. It means that he wants to make stress to what he is trying to argue, because there should not any hesitation on Holy Quran. It is definitely true. Holy Quran becomes divine words of God that human must believe.

Datum 17

*The word is anoint, which the original Hebrew word is 'Masahaa', means to massage, to rub, to anoint.*

Based on the datum above, the sentence is consisted of polysyndeton. According to Cuddon (2013) polysyndeton is the opposite of asyndeton and thus the repetition of conjunctions. The most frequently used conjunction in English is *'and'* (p.547). Polysyndeton not only can use conjunction but also preposition. In this case, the sentence above uses preposition to make a chain of polysyndeton. The preposition in the sentence above is **to**. Zakir Naik puts preposition when he mentioned the meaning of 'Masahaa'. The using of preposition "to" above is to slow down the rhythm. Zakir Naik wants the audience to hear clearly and to achieve some artistic effects.

## 3. The Particular Use of Colloquial Construction

Datum 13

*You know why?*

The question above is classified as ellipsis. Ellipsis when used as a stylistic device, always imitates the common features of colloquial language, where the situation predetermines not the omission of certain member of the sentence, but their absence (Galperin, 1977:231). There is an omission part of sentence. The omission word is auxiliary verb. It lack word **did** in the beginning of the sentence. It should be as in the bellow:

Did you know why?

Zakir Naik in this part of debate explains about Jesus (Peace be Upon Him). Does he spiritualized or not. Christians think that Jesus (Peace be Upon Him) did not look like a spirit when he comes to upper room after the alleged crucifixion. There is no eyewitness about Jesus (Peace be Upon Him) was dead and buried in the grave for three days and three nights.

Datum 12

*Who says that? Jesus says that, Gospel of Luke Chapter No.20, Verse No.36.*

The datum above shows an example of Question narrative as in Zakir Naik's debate. Zakir Naik explains to the audiences about a dead woman that she will be angelised after her death, because resurrected body will be spiritualized. Then Zakir Naik asks that question to disappear the hesitance of the truth of the resurrected body will be spiritualized. The use of Question in the narrative is indicated from the words **Jesus says that**. Previously Zakir Naik asked who the person said that. He answered by himself and the answer is **Jesus says that**. It means that Zakir Naik ask the question just for making audience focus on what he is trying to prove.

## 4. The transference Use of structural meanings

Datum 38

*Is three days and three nights equal to one day and two nights? Is it equal?*

The datum above is consisted of rethorical question. Zakir Naik compares three days and three nights are they equal with one day and two nights. The story is about Jonah comparing with Jesus (Peace be Upon Him). Jonah was in the belly of whale three days and three nights. Amazingly he did not die. Meanwhile Jesus is (Peace be Upon Him) only one day and two nights in the tomb. Jesus was still alive, but he should not alive for a person to be crucified because he should die on the cross.

Zakir Naik questioned it to make audience think deeply. The occasion of Jonah and Jesus (Peace be Upon Him) cannot be said as the same or equal. Zakir Naik repeated the question to emphasize his purpose that there is no answer except no.

Datum 9

*Let's analyze what does their Bible says. And they have produced this Bible in **no less than** two thousand different languages of the world.*

The datum above contains of litotes. According to Galperin (1977) litotes is used negative construction on stylistic device (p.244). In the datum above the litotes is the phrase of **no less than**. The phrase of **no less than** is an Idiom. It has meaning the number is surprisingly large (Webster dictionary). The phrase **no less than** has similar word or synonym which is more. The question is why Zakir Naik uses the phrase no less than than uses word more? It is because he wants to soften the meaning. Here, In this part of debate Zakir Naik wants to show that Bible has translated into many languages of the world. It is something cool or great and then he uses the phrase to make it to look not really cool with phrase **no less than**.

## CONCLUSION

The finding of data and the analysis answers the research problem. The four classifications of syntactical stylistic devices are existed. Firstly, the data that exist on the juxtaposition of the parts of an utterance are inversion with 2 data, detached construction 5 data, chiasmus 1 datum, repetition 6 data, enumeration 1 datum, climax 3 data, and antithesis 2 data. Meanwhile the data that did not exist are parallel construction and suspense. The data from particular ways of combining parts of the utterance that exist are asyndeton 3 data and polysyndeton 2 data and the type that is not existed is gap-sentence link. From the particular use of colloquial construction found ellipsis 3 data and question in narrative 5 data. Additionally, represented- speech in this classification is not existed. The last is the transference use of structural meanings that existing in Zakir Naik's utterance is rhetorical question 6 data and litotes 1 datum.

From all all the data analysis, it can be concluded that Zakir Naik mostly used almost all the types of syntactical stylistic devices. There are four top devices most used. They are detached construction, repetition, question in narrative and rhetorical devices. Zakir Naik uses them to catch the attention of the audience and also to emphasize his argument. That is one of his ways to influence people's opinion. In such way, Zakir Naik tries to make the audience agree of what he argues about Jesus (Peace Be Upon Him) is not really crucified. He has enough proof from the Holy Quran and their Christian holy book (Bible).

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