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A Critical Stylistic Study of Confutation in English Religious Contexts

A Dissertation

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المستخلص

تطوير الأسلوب النقدي كأستجابة لظهور تحليل الخطاب النقدي بأعتباره نهجًا مؤثرًا بشكل متزايد على أيديولوجية اللغة. وكان هدف جيفريز (٢٠١٠) هو إعطاء القارئ مجموعة واضحة من الأدوات التحليلية التي يجب اتباعها في إجراء التحليل النقدي للنصوص ، بهدف كشف أو اكتشاف الأيديولوجيات الأساسية للنصوص. أما بخصوص الدحض فإنه يحتوي على وجهتي نظر متناقضتين ؛ يعرض الشخص الأول وجهة النظر الخاصة به بينما يدحض الآخر وجهة النظر هذه بإعطاء دليل منطقي. وبالتالي ، يلعب الدحض دورًا مهمًا في مجال المنطق والتفاعل بين الأشخاص و يُعرف أيضًا هو الأستراتيجية المتنوعة ضد المدحوض لغرض إثبات صحة وجهة نظر الداحض من خلال عرض الدليل. لذلك ، فإن الدحض بقدر معرفة الباحث لم يتم تناولة ومعالجته من قبل خاصة في دراسة الأسلوب النقدي. وهكذا، حددت الدراسة الحالية لنفسها مهمة سد هذه الفجوة من خلال تطوير نموذج أسلوبى نقدي لتحليل بيانات السياقات الدينية الإنجليزية.

وبناءً على ذلك ، تهدف الدراسة إلى إظهار طرق استخدام أدوات الاسلوب النقدي، وأنواع الدحض، واستراتيجيات المدحوض، والوسائل الأسلوبية ، و خصائص وأنماط الدحض لتحقيق تأثيرات الأسلوب النقدي على المراحل الأربع لعملية الدحض. ولتحقيق أهداف الدراسة يقترح الباحث بعض الفرضيات: تتمثل بنية الدحض في تحليل الأسلوب النقدي بأربع مراحل، مرحلة تحديد وجهة النظر للطرفين و مرحلة المدحوض ومرحلة تعزيز كلام الداحض بالأدلة والمرحلة الأخيرة ختام عملية الدحض و يستخدم الداحض و المدحوض ادوات الأسلوب النقدي الأكثر استخداما في تحديد مرحلة وجهة النظر للمدحوض هي تمثيل وتعداد من قبل الدكتور ويليام والتسمية والوصف من قبل الدكتور هاريس. في حين الأكثر شيوعًا لأدوات النقد الأسلوبى التي يلجأ إليها الداحض في تحديد مرحلة وجهة النظر هي الافتراض في كل السياقات الدينية الإنجليزية. بينما المراجعة والاقتباس الأكثر استخداما كأنواع التداخل. و في نفس المرحلة، يستخدم الداحض الأنواع الرئيسية و الفرعية من الدحض من اجل اثبات أن وجهة نظره صحيحة، بالإضافة إلى ذلك ، فإن النوع الأكثر شيوعًا من الدحض هو الدحض الضمني (دكتور ذاكر) بينما الدحض الذي يعود إلى الشخص نفسه الأكثر استخدامًا من قبل (د. كرياج). أما الدفاع عن النفس هو الإستراتيجية الأكثر شيوعًا التي يستخدمها الدكتور ويليام والدكتور هاريس. الطعن المباشر هو النوع الأكثر شيوعًا للدحض الذي يستخدمه المدحوض من الأنواع الأخرى. يعتبر النفي والافتراض والتلميح من أكثر ادوات النقد الأسلوبى شيوعًا التي يلجأ إليها الداحض

في دعم مرحلة الدحض في كلام الدكتور ذاكر أثناء النفي وتقديم الإجراءات والحالات والأحداث والافتراض والافتراضات المسبقة والافتراضات الوجودية التي يستخدمها الدكتور كريج أكثر من الأدوات الأخرى. وايضاً تم استخدام أدوات الأسلوب النقدي المتنوعة وأنواع و أدوات الدحض و الوسائل الأسلوبية مثل الحكمة ووجهة النظر. وايضا يستخدم الداحض خصائص وانماط الدحض من أجل أظهار إيديولوجيات مختلفة في النصوص الإنكليزية الدينية. توصلت هذه الدراسة إلى أن الداحضين يستخدمون أدوات نقد أسلوبية مختلفة بالإضافة إلى أداة (السؤال) التي أضافتها الدراسة من أجل الكشف عن الأيديولوجيات المخفية للمدحوضين .

بسم الله الرحمن الرحيم

"وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ
مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ
حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ
شَدِيدٌ"

صدق الله العلي العظيم

{١٦ الشورى}

In the Name of God, Most Gracious, Most Merciful

(And [as for] those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.)

God Almighty has spoken the truth

(Al-Shura 16)

(Shakir, 1999 p.235)

The Supervisor's Declaration

I certify that this dissertation which is entitled (**A Critical Stylistic Study of Confutation in English Religious Contexts**) has been written by Aseel Kareem Mohammed AL-Tamimi under my supervision at the College of Education for Human Sciences, University of Babylon, in partial fulfillment of the requirements for the degree of Doctorate of Philosophy in English Language and Linguistics.

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The Examining Committee's Certificate

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DEDICATION

To

My parents and my husband

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Abstract

Critical stylistics is developed in response to the rise of critical discourse analysis as an increasingly influential approach to language ideology. In this regard, Jeffries's (2010) aim is to give the reader a clear set of analytical tools to follow in carrying out the critical analysis of texts, with the aim of uncovering the underlying ideologies of the texts. Concerning confutation, it admits two mutually contradictory points of views; the former presents the point of view while the later confutes this point of view by giving logical evidence. Thus, confutation plays a crucial role in the field of reasoning and interpersonal interaction. Therefore, confutation, as far as the researcher's knowledge, has not been investigated and tackled before especially in the realm of critical stylistics. Thus, the present study has set itself the task of bridging this gap by developing a critical stylistic model for the analysis of the data of English religious contexts.

Accordingly, the study aims at showing the ways these tools of CS, types of confutation, strategies of confutee, stylistic devices, categories and modes of confutation are utilized to achieve the CS analysis on the four stages of the process, namely identifying standpoint stage, Confutee's standpoint stage, supporting confutation stage and concluding confutation stage. In order to achieve the aims of the study, the study proposes some hypotheses: The structure of confutation is represented by four stages;

which are identifying standpoints, Confutee's standpoint, supporting confutation and concluding confutation. The most common critical stylistic tools (henceforth CSTs) resorted to by the confutees in identifying standpoint stage are exemplifying and enumerating by the confuter and naming and describing by confutee and hypothesizing by the confuters in both data. The most frequent types of intertextuality that are utilized by the confutee in both religious contexts are revision and quotation. In the same stage, the main types and subtypes of confutation are: belong to person, belong to matter, internal confutation, external confutation, implicit confutation, and the subtypes of confutation are, question and assumption, counter proposition and partial proof. In addition, the most frequent type of confutation employed by the confuter is implicit confutation (confuter) while belong to person is the most frequent employed by (confuter). Presenting speech and thoughts of other participants and implying and assuming are the most common CSTs that are employed by the confutee. Self-defense is the most common strategy of confutee that is employed by confutees in both data. Direct rebuttal is the most frequent type of rebuttal employed by the confutee than other types. Negating and assuming and implying are the most common CSTs resorted by the confuter in supporting confutation stage. Likewise, negating, presenting action, states and events, assuming and implying, presupposition and existential presupposition are more frequently CSTs employed by the confuter. Confutation through evidence and evidence is confuted are the main tools of confutation utilized by the confuter. Point of view and aphorism as stylistic devices are more employed by the confuter. Equating and contrasting and representing society/ space/ time are the most common CSTs employed by the confuter in concluding confutation stage. Some modes and categories as other-refuted, other-contradictory and proving contradictory are employed in both English

religious contexts. This study finds that, the confuters use different CSTs to reveal the hidden ideologies of the Confutees. In addition to that, the confuters utilize questioning tool that is added by the present study. This study analyses twenty extracts (ten of each data) both quantitatively and qualitatively and via Chi-Square Goodness of Fit Test.

TABLE OF ABBREVIATIONS

CDA	Critical Discourse Analysis
CL	Critical Linguistics
CS	Critical Stylistics
CSTs	Critical Stylistic Tools
Det	Determiner
DS	Direct Speech
FIS	Free Indirect Speech
IS	Indirect Speech
MAE	Material Action Events
MAI	Material Action Intention
MC	Mental Cognition
MP	Mental Perception
MR	Mental Reaction
N	Noun
NP	Noun Phrase
NRS	Narrator Report of Speech
NRSA	Narrator Report of Speech Act
O	Object
S	Subject
SFL	Systemic Functional Linguistics
VP	Verb Phrase

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Chapter One

Introduction

1.1 The Statement of the Problem

Critical stylistics (CS henceforth) is a new field of stylistics, related to critical discourse analysis as well as to stylistics itself. It has the aim of bringing the rigor and textual emphasis of stylistics to the analysis of non-literary texts with a view of identifying the ideological underpinnings of the texts (Jeffries, 2009).

In (2010a), Jeffries aims to integrate stylistics and critical discourse analysis into critical stylistics. Stylistics applies linguistics description to literary and non-literary texts. She states that stylistic tools could be used to analyze the contextual features of powerful language. Critical stylistics aims to provide the readers with a comprehensive set of specific tools to critically analyze texts and uncover their underlying ideologies. According to Jeffries, ideologies refer to the ideas whether “harmful” or a “force of good” (Burke, 2014).

According to Sotirova (2015), CS aims to explore ideology in order to find out what kind of world is being presented by the text and what is seen as believable or unbelievable in the world which is created by the textual features. While Tabbert (2015) pinpoints that Jeffries (2007, 2010, 2014, 2015) describes the tools for analysis and divides them into 'ten' textual-conceptual categories namely naming and describing, representing actions/events/states, equating and contrasting, exemplifying and enumerating, prioritizing, implying and assuming, negating, hypothesizing,

presenting the speech and thoughts of other participants, and representing time, space and society. She considers these tools as a part of the ideational function of language. Jeffries (2014) states that CS makes up a set of textual conceptual functions, with the purpose of performing a level of meaning between the function of language and the form which begins with Halliday's (1994) meta-functions of language such as (ideational, interpersonal and textual). Jeffries explicates that CS is an attempt to reveal the hidden ideologies in texts or in the discourse via using a set of tools. Afterwards, the concept of confutation reflects these ideologies with different tools, types, modes and strategies (see ch.3).

Confutation is used to show something or someone to be false or incorrect. It is an illocutionary speech act that presupposes at least two speakers (in debating): the first party utters the standpoint and the other to whom confutation is intended. Thus, it is a reactive act of disagreement towards a previous assertion, and as a result creates a controversy among the debaters in the ongoing debate (Moeschler, 1982).

Confuters' standpoints can be positive or negative depending on whether they express a positive or a negative ideology towards an expressed opinion, and the arguments in defense of these standpoints will confute the given statement, regarding the acceptability or unacceptability of the standpoints. Consequently, confutation arises whenever the debate is in favour of a negative standpoint (Kadmon, 2001).

Confutation is also related to the effort to demonstrate the error or inadequacy of the opponent's case (Quinn, 2005). It is the act of confuting someone's point of view forcefully and it is a literary term, which refers to that part of an argument where a speaker or a writer encounters contradicting

points of view. Confutation can be described as the negation of an argument, opinion, testimony, doctrine, or theory, through contradicting evidence (McGraw, 1993).

However, confutation has not been given its due attention from a critical stylistic perspective. It is a new concept which hasnot been tackled before. Hence, this work deals with confutation in English religious contexts. The present study highlights the critical stylistic analysis of confutation in English religious contexts to find answers to the following questions:

- 1-What is the CS structure of confutation used in English religious context?
- 2-What are the most common critical stylistic tools (henceforth CSTs) resorted to by the confutees and the confuters in identifying the standpoint stage in the data under analysis?
- 3.What is the most frequent type of intertextuality utilized by the confutee in the data under analysis?
- 4-What are the main types and subtypes of confutation and which one is most frequently employed by the confuter in English religious contexts?
5. What are the most common CSTs resorted to the confutee in the Confutee's standpoint stage?
- 6.What is the most common strategy employed by the confutee?
- 7.What is the most type of rebuttal employed by the confutee than other types?
8. What are the most common CSTs resorted by the confuter in Supporting Confutation stage?

9.What are the main tools of confutation utilized by the confuter in English religious contexts?

10. What are the most frequent types of intertextuality utilized by the confuter?

11.What are the most common stylistic devices employed by the confuter in English religious contexts?

12. What are the most common CSTs resorted to by the confuter in Concluding Confutation stage?

13.What are the most common categories of confutation in concluding confutation stage?

14.What is the most common mode of confutation resorted by the confuter to prove the process of confutation?

1.2. Aims of the Study

The present study aims at:

1. Demonstrating the critical stylistic structure of confutation that is reflected in English religious Contexts.

2-Identifying the most common CSTs resorted to by the confutees and the confuters to show the ideological effects in identifying standpoint stage.

3-Investigating the most frequent type of intertextuality utilized by the confutee.

4.Specifying the main types and subtypes of confutation and which type is the most frequent employed by the confuter in English religious contexts.

5. Revealing the most common CSTs that are employed by the confutee in the Confutee's standpoint stage.

6. Clarifying the most common strategy of confutee that is employed by the confutee.
7. Showing which type of rebuttal is more employed by the confutee than other types.
8. Finding out the most common CSTs are resorted by the confuter to show the ideological effects in Supporting Confutation stage.
9. Delimiting the main tools of confutation that are utilized by the confuter in English religious contexts.
10. Identifying the most frequent types of intertextuality that are utilized by the confuter.
11. Elucidating the stylistic devices that are more employed by the confuter in English religious contexts.
12. Clarifying the most common CSTs that are resorted by the confuter to show the ideological effects in Concluding Confutation stage.
13. Pinpointing the most common categories of confutation in concluding the confutation stage.
14. Shedding light on the most common mode of confutation that is resorted to by the confuter to prove the process of confutation.

1.3. Hypotheses of the Study

It is hypothesized that:

1.The structure of confutation in CS is represented by four stages; they are identifying standpoints, Confutee's standpoint, supporting confutation and concluding confutation.

2- The most common CSTs resorted by the confutees in identifying standpoint stage are exemplifying and enumerating in Dr. William and naming and describing in Dr. Harris's English religious data, while the most common CST resorted by the confuter in identifying standpoint stage is hypothesizing in both English religious contexts.

3-The most frequent types of intertextuality that are utilized by the confutee in both religious contexts are revision and quotation by Dr. William while revision and the source by Dr. Harris.

4.The main types and subtypes of confutation are belong to person, belong to matter, internal confutation, external confutation, implicit confutation, and the subtypes of confutation are, question and assumption, counter proposition and partial proof. In addition, the most frequent type of confutation employed by the confuter is implicit confutation (Dr. Zakir) while belong to person is the most frequently employed by Dr. Criag in English religious contexts.

5. Presenting speech and thoughts of other participants and implying and assuming are the most common CSTs that are employed by the confutee (Dr. William and Dr. Harris) in the Confutee's standpoint stage.

6. Self-defense is the most common strategy of confutee that is employed by Dr. William and Dr. Harris.

7. Direct rebuttal is the most frequent type of rebuttal employed by the confutee than other types in English religious contexts.

8. Negating and assuming and implying are the most common CSTs resorted to by the confuter in supporting confutation stage in Dr. Zakir's speech while negating, presenting action, states and events, assuming and implying, presupposition and existential presupposition are more frequent CSTs employed by Dr. Craig.

9. Confutation through evidence and evidence is confuted are the main tools of confutation utilized by the confuter in both English religious contexts.

10. Quotation and source are the most frequent types of intertextuality that utilized by the confuter in both English religious contexts.

11. Point of view and aphorism as stylistic devices are most employed by the confuter in both English religious contexts.

12. Equating and contrasting and representing society/ space/ time are the most common CSTs employed by the confuter in Concluding Confutation stage in both English religious contexts.

13. Other-refuted is the most frequent category employed by the confuter in the first English religious contexts while other-contradictory is the most frequent used by the confuter in the second English religious contexts

14. Proving contradictory is the most common mode of confutation resorted by the confuter to prove the process of confutation in both English religious contexts.

1.4. Procedures of the Study

To achieve the aims of the study or to give answers to the questions of the present study and verify or reject the hypotheses, the following procedures are adopted:

- 1- Showing a general view about critical stylistics and confutation.
2. Developing a critical stylistic model of confutation to analyse the data of this study. This model suits the tools, types, strategies, categories and modes of confutation in English religious contexts.
3. Twenty extracts are selected from two English religious contexts to be the representative data of the current study. Analysing ten extracts of each sample of the present study based on critical stylistic analysis model of confutation developed in the current study.
- 4-The analysis is done qualitatively and quantitatively and via Chi-Square Goodness of Fit Test.
5. The study adopts APA style "American Psychological Association". (2020).Publication manual of the American Psychological Association: The official guide to APA style (7th ed).

1.5. Limits of the Study

This study is limited to the exploration of CSTs of confutation in English religious contexts and to the model developed by the present study. English data are limited to the religious debate between Dr. Zakir Naik VS. William Campbell “The Qur’an and the Bible in the Light of Science – Zakir Naik vs Dr. William Campbell.” Part I and II. And to the data "Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate". William Lane Craig vs. Sam Harris.

6. The Value of the Study

Hopefully, this study provides an approach to those who are interested in the field of critical stylistics and religious debates. The significance of the study lies in discovering and identifying confutation in English religious contexts. Another value of the current study is to illustrate the critical stylistic structure of confutation in English religious contexts.

Chapter Two

Critical Stylistics: Literature Review

2.0. Introductory Remarks

Theoretical account of critical stylistic analysis and religious contexts will be dealt with in this chapter.

2.1 Definition of Style

Etymologically speaking, the word style derives from the Latin ‘stilus’, an ancient writing implement. For the Romans, style, or *elocutio* as they called it, is a system for producing and thereafter performing persuasive acts of discourse (Eames, 2016).

Tannen (1986) elucidates that people have different conversational styles and thus, when speakers from different parts of the country or different ethnic or religious talk to each other, it is likely that their words will not be exactly as they are meant. Style is defined according to Giri (2004) as the way the person communicates and concentrates on the message's interpretation by the receiver and its impact on what is being said and how it is being said.

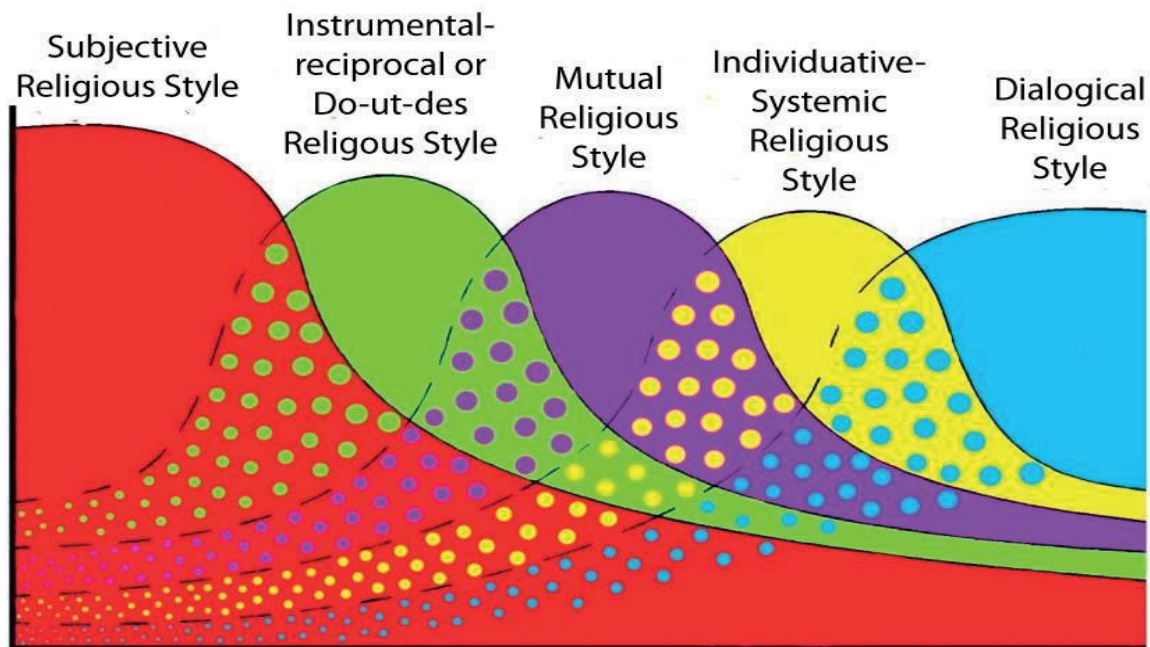
In its most general interpretation, the word ‘style’ has a fairly uncontroversial meaning: it is used to refer to the way in which language is used in a given context, by a given individual, for a given purpose (Leech & Short, 2007). They define style as the ‘dress of thought’ this means that the distinction between what a writer has to say, and how it is presented to the reader, underlies one of the earliest and most persistent concepts of style:

that of style as the 'dress of thought' accordingly style is a way of writing that is what the word means. In common way "style" applies to human action that is partly invariant and partly variable (Leech & Short, 2007).

Eames (2016) mentions that Streib (2001) lists several types of religious style as subjective religious style, instrumental reciprocal style, mutual religious style, dialogical style and individuative-systemic style, that have more emphasis on the factors of life history and life world for religious style development but the most important one is the individuative-systemic style which is characterized by an openness to reflect on religious beliefs and traditions and the ability to offer a defense for the reasons for belief.

Figure 1

Streib's (2001) Religious Styles Model



2.2 Stylistics

Jeffries (2010) defines Stylistics as a sub-discipline of linguistics that is concerned with the systematic analysis of style in language and how this can vary according to such factors as, debates, context, historical period and author.

For instance, there is the personal style that distinguishes one debater or confuter from another, since the data of the current study has two persons Muslims and Christians with different styles, thus, styles associated with particular debates or the characteristics of what might constitute 'literary' style. In this sense, analyzing style means looking systematically at the formal features of a text and determining their functional significance for the interpretation of the text in question (Jeffries, 2010).

There is a connection between stylistics and linguistics that makes stylistics uses models of language, analytical techniques and methodologies from linguistics to facilitate the study of style in its widest sense (Jeffries, 2010).

Stylistics, or 'literary linguistics' as it is sometimes called, is the study and analysis of texts; it is in particular, the study and analysis of literary texts. The origins of stylistics go back to the poetics, and especially to the rhetoric, of the ancient classical world. In ancient rhetoric it is principally the third of the five canons which is of importance to stylistics (Jeffries, 2010).

2.3 Criticality

The concept of criticality follows from Horkheimer's definition that a critical theory is adequate only if it meets three criteria: it must be **explanatory**, **practical**, and **normative**, all at the same time. That is, it must explain what is wrong with current social reality, identify the actors to change it, and provide both clear norms for criticism and achievable practical goals for social transformation. In light of the practical goal of identifying and overcoming all the circumstances that limit human freedom, the explanatory goal could be furthered only through interdisciplinary research that includes psychological, cultural, and social dimensions, as well as institutional forms of domination. Given the emphasis among the first generation of Critical Theory on human beings as the self-creating producers of their own history (Felluga, 2015)

The term "critical theory" is actually dubbed by Max Horkheimer in his 1937 essay "Traditional and Critical Theory" (Horkheimer 1972). A neo-Marxist, Horkheimer and the Frankfurt School to which he belonged sought to rethink Marx's theories in light of the fact that the revolutions Marx predicted did not, in fact, occur. As with Marx, critical theory for Horkheimer seeks always to fight ideological mystification, class and oppression (Felluga, 2015).

Simpson and Dervin (2020) elucidate the term 'critical theory' which has a long history: Traditionally often in the singular and upper case, it refers to the thinkers of the Frankfurt School, the generations of philosophers and sociologists who have succeeded one another at the Institut für Sozialforschung (including Theodor Adorno, Walter Benjamin, Erich

Fromm, Jurgen Habermas, Max Horkheimer, Leo Lowenthal, Herbert Marcuse, and Fredrich Pollock) (Keucheyan, 2013).

Critical theory is understood as a form of social criticism, thus ‘the “critical” dimension of the new critical theories consists in the general character of their challenge to the contemporary “social world”. This generality is itself variable’ (Keucheyan, 2013). Critical theories more or less challenge the existing social order. Critical linguistics shows how language and grammar can be used as ideological instrument (Machin & Mayr, 2012).

2.3.1 Critical Linguistics

A critical linguistics (CL henceforth) is first proposed in Fowler (1979). His approach is based on the dialectical inseparability of two concepts, "language" and "society", two words which happen to be indexed separately in English. Influenced by Halliday (1979) his objective is used to combine a close formal analysis of language texts social analysis (Machin & Mayr, 2012).

Critical linguistics is an approach to the study of language which stresses the close connection between linguistic structure (language) and social structure (society). Its practical objective is to help increase consciousness of language and particularly of the way in which the use of language contributes to the-domination of some people by others. While power exists in many forms, including that of physical force the type-of power that is of interest to critical in the assumptions which are implicit in the conventions which underlie everyday social interactions. There are social meanings in any language, and these are reflected in its phonology,

vocabulary, grammar and discursual structure. CL shows the processes of how one party may be manipulated by another through the use of language and how another party may pull over the wool other party's eyes (Machin & Mayr, 2012).

Critical linguistics and critical discourse analysis (CDA henceforth) can best be defined as “a shared perspective on doing linguistic, semiotic or discourse analysis” (Dijk, 1993, p. 131). This shared perspective relates to the term critical, which in the work of some ‘critical linguists’ could be traced to the influence of the Frankfurt school (or more specifically to Jürgen Habermas), but which is conventionally used in a broader sense denoting, as Krings argues, the practical linking of “social and political engagement” with “a sociologically informed construction of society”, while recognizing, in Fairclough’s words “that, in human matters, interconnections and chains of cause and effect may be distorted out of vision.

Hence ‘critique’ is essentially making visible the interconnectedness of things” (Fairclough, 1985, p. 747). Implicit confutation, for example, and opaque texts are deconstructed and their underlying meanings made explicit. The critical analysis also relates the analyzed text to other, connected, discourses (intertextuality) and to historical and synchronic contexts. Although CL and CDA are by many linguists seen as quite different in methodology, they can both be said to occupy the same ‘paradigmatic space’, and the terms will thus be used interchangeably in this paper, unless otherwise indicated (Fairclough, 1985).

2.3.2 Critical Discourse Analysis

Harrison and Young (2004) mention that Kress (1995) notes, the intention of Critical Discourse Analysis (henceforth CDA) is to move the linguistic field into a domain of social and political relevance and, thus, provide a social critique by documenting structures of inequality. Therefore, the aim of CDA is to use analysis not only to reveal structures of domination, but also to effect change in the way power is wielded, maintained, and reproduced in social organizations and relationships.

Critical discourse analysis provides extensive discussion on the nature of social meaning, and how discourse is one of the factors in the reproduction of social inequalities and dominant ideologies. Jeffries does not use discourse more generally to mean ‘the kind of language used in relation to a particular topic or in a particular setting’, though this is often how it is used in cultural and religious studies, and increasingly in some kinds of CDA (Jeffries, 2010).

Fairclough(1989) himself distinguishes between power in discourse, which is intended to address how power relations are acted out in the process of communicating, and power behind discourse, which addresses the institutional or otherwise accepted power relations between communicating the confuter and the debater and how these affect the communication that takes place (Jeffries, 2010).

Here, she is concerned with knowing the ways of analysing the texts that do make it to the public stage, and thus explaining how they can influence readers/hearers beyond the fact that they see the light of day at all. Fairclough (1989) distinguishes three ‘dimensions’, which he also calls stages of CDA:

- *Description* is the stage which is concerned with formal properties of the text.
- *Interpretation* is concerned with the relationship between text and interaction – with seeing the text as the product of a process of production, and as a resource in the process of interpretation.
- *Explanation* is concerned with the relationship between interaction and social context – with the social determination of the processes of production and interpretation, and their social effects (Jeffries, 2010).

To illustrate the idea of CDA with CS, Fowler's later statement that 'critical linguists get a very high mileage out of a small selection of linguistic concepts such as transitivity and nominalisation' Fowler (1996, p. 8) attracts criticism from Widdowson (1998) who accuses CDA of a lack of rigour and suggests that for CDA analysts:

The tools Fowler presents are as follows:

- *Transitivity*
- *Some syntactic transformations of the clause*
- *Lexical structure*
- *Interpersonal elements: modality*
- *Interpersonal elements: speech acts.*

Notice that Fowler introduces the interpersonal metafunction as a characteristic of the last two tools of analysis, without making clear how he sees the metafunction of his other tools. It is probable that he assumes them to be ideational, though it is not entirely clear here (Jeffries, 2010).

2.4 Intertextuality and the Representation of Intertextual Structure

The concept of intertextuality requires understanding the concept of texts not only as a self-contained structure but as differential and historical. It is the shaping of a text's meaning by another text. The form of representation of intertextual structure ranges from the explicit text to the implicit one. This representation refers to the explicit and implicit ideologies in critical stylistic analysis. In addition to that, the structures are highly specific or highly general according to the message of both the confuter and the confutee. Since intertextuality has a function of trace or representation, this need not to depend on conscious authorial intention (Still & Worton, 1990).

The term "intertextuality" is first used by Julia Kristeva in two articles she published soon after arriving in Paris from her native Bulgaria: "Word, Dialogue, and Novel" (1966) and "The Bounded Text" (1966–1967). She develops the idea of intertextuality, which offers the text as a dynamic location where relational processes and practices, rather than static structures and outcomes, are the subject of inquiry. The "literary word" is "an intersection of textual surfaces rather than a point (a fixed meaning), as a dialogue among many compositions," she claims in "Word, Dialogue, and Novel" (Marrapodi, 2004, pp. 15-19).

Kristeva (1966) argues that "each word (text) is an intersection of other words (texts) where at least one other word (text) can be read" expands on Bakhtin's spatialization of literary language. Every word contains other words, and every text contains other texts. Since texts are molded by the

repetition and alteration of other textual structures, the concept of intertextuality necessitates that the texts are not seen as self-contained systems but rather as divergent and historical, as traces and tracings of otherness. The theory of intertextuality emphasizes that a text cannot exist as a self-sufficient whole and, as a result, that it does not operate as a closed system, rejecting the new critical notion of textual autonomy.

Genette's approach to intertextuality is an effort to delimit the definitions of intertextuality put forth by Kristeva, Derrida, Barthes, etc. Genette focuses primarily on the literary text in the strict meaning of the word, in contrast to Bakhtin's and Kristeva's broad concerns, which are not only linguistic but also social, political, philosophical, etc. Reading Kristeva's notion of intertextuality, he refers to the literal and effective presence in a text of another text. He states that intertextuality is an inadequate term and suggests in its place transtextuality, by which he means everything, be it explicit or latent that connects one text to another (Marrapodi, 2004).

Genette (1989) insists on the globality of the notion of transtextuality and offers five subcategories. In spite of this complex and detailed classification, the five categories established by Genette tend to be overlapped when it comes to the practice.

1. **Intertextuality:** The relationship of co-presence between two or more texts, or the actual appearance of one text in another through quotation, allusion, or plagiarism (Genette, 1989).
2. **Paratextuality.** This subcategory refers to the relationships between a text's body and its title, subtitle, epigraphs, illustrations, notes, first drafts, and other accessory signals that sometimes comment on the text (Genette, 1989).

3. **Metatextuality:** It is the relationship, which is typically referred to as a "commentary," that links one text to another and comments on it without quoting or even mentioning it. It is the most important relationship of all (Genette,1989).

4. **Archtextuality:** This subcategory refers to the generic category to which a text belongs. The text may not recognize its generic quality; readers and critics should decide. However, the reader's "horizons of expectation" and, as a result, the reception of the work are significantly influenced by this general perception (Genette, 1989,pp.10-15)

5. **Hypertextuality:** It is the connection between the late come text (hypertext) and its pre-text (hypotext). Genette defines hypertext as any text that is derived from another text through transformation (imitation) in either a direct or indirect manner, but not through commentary. Imitation is a more complicated kind of transformation because it requires the creation of a generic model. In the first type, direct or simple transformation, a text B may not explicitly refer to a previous one A, but it would not exist without A (Genette,1989).

2.4.1 Types of Intertextuality

Marrapodi (2004) illustrates that there are different types of intertextuality:

1.**Revision:** This type of intertextuality has a close relation between interior and posterior texts, posterior texts take the identity from the interior texts. It is promoted by external circumstances or legal. Alternatively, it reflects the subsequence wishes of the author. Modern editors disagree about whether external circumstances warrant revision. For instance, the Oxford

Shakespeare editors noted that Oldcastle was renamed Falstaff by Shakespeare in response to protests from Oldcastle's kin; In 1 Henry IV, they reinstated the use of the name Oldcastle, rejecting a change that was the result of "unsolicited censorship" and did not accurately reflect the original author's intention or the initial stage practice. As a criterion for textual authenticity, editors who define the text more as a product of cultural and social factors than as their own property naturally place less emphasis on authorial intention. They typically consider external factors to be legitimate co-creators of the historical arte fact that we read in text. As far as they might be concerned, Falstaff will continuously be Falstaff (Marrapodi, 2004).

2. Translation: A text is transformed into a new language through translation, or "carries across." The main idea of the later text is an etiological journey to itself or to a version of itself, and it explicitly claims to be the original. Generally, translations are grouped by source language and evaluated based on "fidelity" standards, which measure how closely the translation matches the original and how well the translator captured the original's literary qualities and effects (Marrapodi, 2004).

3. Quotation: It is literally reproduced the anterior text or a whole part of the text. Quotations are variously marked for the recognition of the reader, by typographical signals or by a switch in language, for instance, or by the actual identification of the original author or text (Marrapodi, 2004).

4. Sources: This type of intertextuality includes plot, religious texts, character, idea, language, or style to later texts. The transaction, which may involve intricate imitation strategies, is directed by the author's reading and remembering. The later text, its content, or its rhetorical style and form are

all influenced in different ways by the source text. Here, there are at least three possible subdivisions (Marrapodi, 2004).

4.1 The source coincident. Here the earlier text finds as a whole in dynamic tension with the later text, a part of its identity. The later text is simply responded to an earlier one (Marrapodi, 2004).

4.2 The source proximate: This is the most common and frequently type of intertextuality, that of sources and texts. The functions of the source as the book on-the-desk; reshapes, the author honors, steals, and plunders. The dynamics involve copying, paraphrase, compression, conflation, expansion, omission, innovation, transference, and contradiction (Marrapodi, 2004).

4.3 The source remote: The final type of the source consists of all sources and influences that are not obviously marked. This field expands the range of possibilities to include everything an author has known or read such as allusions, turns of phrase, or, classical authors and stories, and the Bible. The dynamic still involves reading and remembering, even if the process of recollection occurs in the subconscious mind of the author (Marrapodi, 2004).

2.5 Culture and Ideology

Various trends in critical theory have released critics to explore the place of cultural forms in the construction of human society. Walker (2019) pinpoints that culture and ideology invoke with increasing regularity in the analysis of international affairs by addressing Islamic issues or debates over human rights. **Culture** gives the tendency to assume the superiority and universal nature of one's own cultural values. Viewed in terms of **ideology**, it appears as a form of political power and assumptions of cultural

superiority play a part in the domination of the view points over other's standpoints. From this perspective, religion and culture are inseparable, as beliefs and practices are uniquely cultural. For example, religious rituals (one type of practice) unite believers in a religion and separate nonbelievers (Walker, 2019).

So, ideas, and in particular those ideas that are shared by the society which are termed ideologies, are a very significant aspect of the world that the people live in, and they are, of course, communicated, reproduced, constructed and negotiated using language (Jeffries, 2010).

According to Jeffries's work, the aim of this dissertation is to find a comprehensive analysis to the ideologies of the religious contexts that are used by the confuter and the confutee by using a clear set of analytical tools to follow in carrying out the critical analysis of texts, with the aim of revealing or discovering the underlying ideologies of the contexts.

Culture is that complex whole which includes knowledge, belief, art, morals, customs and other capabilities and habits acquired by man as a member of society (Taylor, 1891). This inclusive definition of culture highlights the socialization process which reinstates cultural values and traditions in the younger members of the society. Culture denotes historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed by means of which humans communicate, perpetuate and develop their knowledge about and attitudes towards life (Taylor, 1891). From this definition it can be drawn that culture provides meaning to the thoughts and actions of the human beings. It also determines the perspectives towards individual and collective life. Thus culture is akin to a map. A map indicates various elements of a geographical

region. Similarly culture depicts the varied environment of social and ethical life.

2.6 Ideology and Rhetoric

It is important to make clear at the outset that ideology is seen by most discourse analysts and linguists as an unavoidable fact of all discourse. The term ideology does not only use to show the ideas that are used or motivated by selfish intentions or political aims. This means that it is not easy to say all ideology is equal whether harmful or good, thus it is limited to the context.

In this regard, language can carry ideologies, either **explicitly** for instance, (I hate foreigners) or **implicitly** (Those horrible foreigners are back again). Ideologies are often implicit in analytical contexts (Jeffries,2010).

As a result, ideas, particularly those shared by a group of people or society and referred to as ideologies, are a vital component of the reality in which people live, and they are communicated, reproduced, built, and disputed via language. Jeffries' purpose focuses on how language, as utilized in certain texts, might assist to entrench ideology in people's worldviews (Jeffries,2010).

Ideology, then, may be very evident in some contexts (such as in totalitarian regimes, where it is usually explicit) but it may find more insidious in some ways when it is simply repeated endlessly in many different forms in all sorts of texts, to the point where it becomes naturalized as self-evident or common sense. There is, presumably, an inverse relationship between the extent to which an ideology is naturalized in a particular community or society, and the extent to which it is consciously 'used' by a text producer (Jeffries,2010).

2.7 Religious Discourse

The term "discourse" is employed in so many diverse ways by different theorists that it must be used with caution. Originally referring to any human dialogue, it has taken on a more specific connotation in several fields of critical theory. However, many theorists use "discourse" in the definition created by Michel Foucault, who investigates the intersection of knowledge and power in anyone's use of language in a specific context throughout his work (Karaflogka, 2006).

"Discourse" is a term that has been used in so many different ways by different theorists that one must take care in its use. Originally meaning either any conversation between people and it achieves a more specialized meaning in various branches of critical theory. Many theorists, however, use "discourse" in the sense established by Foucault, who throughout his work examines the conjunction of knowledge and power in anyone's use of language in a given context (Karaflogka, 2006).

Foucault (1971, p. 156) argues in "The Discourse on Language", Religious discourse, juridical and therapeutic discourse, and, in some ways, political discourse are all scarcely dissociable from the functioning of ritual that establishes the individual qualities and agreed roles of the speakers. . " Although "discourse" may have originally meant "conversation" or "speaking," Foucault maintains that all speech is laced with exclusionary assumptions, rules, and principles: "Speech may appear to be of little consequence on the surface," he continues, "but the prohibitions around it quickly show its links with desire and power" (Foucault, 1971, p. 149). Discourse, for Foucault, is "a violence that we perform to objects, or, at the very least, as a practice that we impose onto them" (Foucault, 1971, p. 158).

To understand the functioning and emergence of different discourses, Foucault (1971,p. 162) seeks to examine at once (1) “the principles of ordering, exclusion and rarity in discourse” that exist in any given time period; and (2) the processes by which new discursive formations come into being through a discontinuous process of emergence (Foucault,1971).

2.8 Ethical Discourse

Building on the work of Karl-Otto Apel, Jürgen Habermas (1991,p.195) theorizes this concept to explain his method of “grounding moral norms in communication” and, more specifically, in the “universal presuppositions of argumentation”. Habermas (1991) says “Every morality revolves around equality of respect, solidarity, and the common good” because all the people share a common linguistic and cultural ground (the life world) that makes possible communication and the promise of consensus through confutation: “the meaning of the basic principle of morality can be explicated in terms of the content of the unavoidable presuppositions of a confutation practice that can be pursued only in common with others” (p. 201).

The universality for morality can be claimed only because the confuter can ground that universality on discourse itself, the shared linguistic background of all communication (Felluga, 2015).

The researcher finds that discourse ethics makes the confuter seriously undertakes to participate in confutation implicitly or explicitly. The confuter tries to prove his points of view by supporting his standpoint with evidence. Therefore, moral principle can then be derived from the content of that discourse of confutation if the confuter knows what it means to justify or to prove a norm of action.

2.9 Religious Contexts

A religious context in communication is conveyed through (confuter, viewpoint and the confutee). Confuter is a believer who has a religious viewpoint to confute it by supporting his viewpoint with evidence. Viewpoint is the idea that is used to convey a religious message and prove the other party's viewpoint is wrong. On the other hand, religious beliefs are regarded as ideologies (Istratii,2021).

As a tradition, Christianity is more than a system of religious belief. It also has generated a culture, a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Islam and Christianity are among the different religions that govern people's practices all over the world (Istratii,2021).

It is difficult to separate texts from the contexts within which they are addressed the religious issues. Thus, for this purpose behind choosing the study in religious contexts instead of texts is due to the clarification of differences between the religious contexts of Islam and Christianity. What is vital here is not only the texts themselves; rather, there are some other additional pieces of information that the readers need in order to accurately interpret and understand a text. These; such as situational context, are found in the context rather than the text. If put differently, in order to better interpret any religious discourse, it is necessary to be aware of its context (Istratii,2021).

In this respect, Halliday's (1978) three-heading approach, which refers to the context of situation that consists of three aspects: field, tenor and

mode. Field refers to what is happening, to the nature of social action that is taking place. It answers such questions as what it is that the participant is engaged. Tenor refers to who is taking part, to the nature of the participants, their status and roles: what kind of role relationship obtain among the participants, including permanent and temporary relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved (Istratii,2021).

Mode refers to what part the language is playing, what it is that the participants are expecting the language to do for them in that situation: the symbolic organization of the text, the status that it has, and its function in the context, including the channel and also the rhetorical mode, what is being achieved by the text in terms of such categories a persuasive, expository, didactic and the like or Hymes' (1974) SPEAKING model with its eight components for situational context in addition to other approaches can be used.

2.10 Situational Contexts

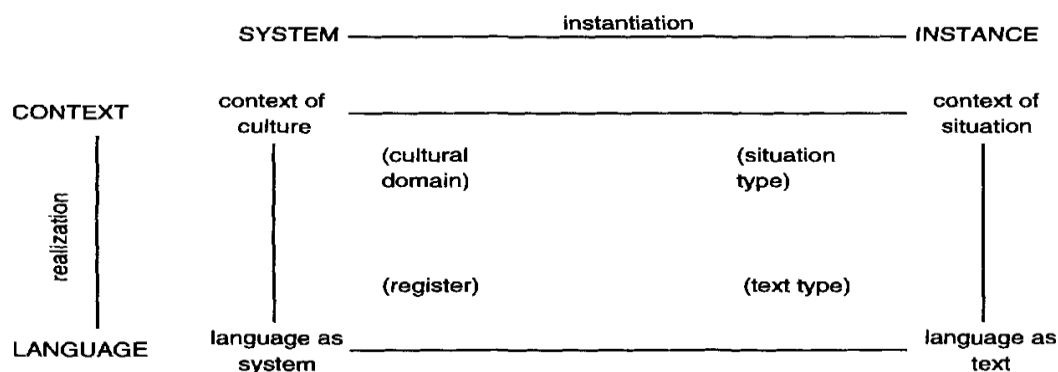
Situational context discovers the reason why something is occurring and the appropriate behaviour and actions associated with the situation. It is one of the types of context that affects communication. Context is the situation, circumstances, or specific setting in which an event occurs. Context of situation is closely related to various texts. Certain situational context asks for certain text and in return, certain text creates particular context. In the process of communication, the meaning system is largely determined by the three aspects of situational context: ideational meaning by

field, interpersonal meaning by tenor and textual meaning by mode (Baker, 2000).

To say that context of situation is realizationally related to the process of language as text is to say that the two are governed by a co-genetic logic: a social situation is (largely) construed by a text/ discourse, and the text is itself activated by the relevant context of situation. All things being equal, what we find in an instance of some register variety is a response to the relevant context of situation, which is itself perceived as this or that type of situation because of what language often along with other semiotic modalities is accomplishing (Harrison & Young, 2004).

Figure 2

Language and context; system and instance (from Halliday, 1999)



According to Halliday realization is a dialectical relation. Culture is instantiated in situation, as system instantiated in text. Cultural domain and register are 'sub-systems': likeness viewed from 'system' end. Situation type and text type are 'instance types': likeness viewed from 'instance' end (Harrison & Young, 2004).

2.11 Critical Stylistics

Critical stylistics (henceforth CS) is developed in response to the rise of CDA as an increasingly influential approach to language ideology. Although the origin of critical discourse analysis is close to stylistics, Roger Fowler is an influential stylistic scholar and one of the founders of critical discourse analysis, the two of which have been in the last few decades. It's getting farther away. As Jeffries and McIntyre (2010,p.15) states, "the inevitable foundation of all styles remains the text itself." In fact, especially with the development of ideological or "critical" styles, the analytical tools require for all types of text analysis are the same. Analytical tools can also be used for non-essential (ie, stylistic or aesthetic) stylistic, but here the focus is primarily on the ideological aspects of the linguistic features of the text (Burke, 2014).

Critical stylistics varies from CDA in that it uses a framework to guide its practice, one that draws on ideas from a variety of theories but is unified at the metafunctions level. As a result, all of the textual-conceptual functions that form the foundation of critical stylistic analysis are part of language's ideational function, in that they produce a certain worldview (or text world) (Burke, 2014).

Critical stylistics analyses literary as well as non-literary texts. It evolves from critical linguistics (CL) which assumes that language shapes and is shaped by social structure. Accordingly, the aim of critical linguistics is to demystify the speaker's or author's aims (Ringrow & Pihlaja, 2020).

Critical stylistics is as Jeffries (2014a) pointed a response to development in critical discourse analysis by returning the text to its central

place in the analysis and to move away from explicitly (Marxist) political nature of critical discourse analysis. CDA is explicitly conceived as a method of (Marxist) but Poole (2010) indicates how CDA can also be used to examine texts from non-Marxist perspective. CS steps away from the movement as the aspect of CDA. Ringrow and Pihlaja, (2020) abandoning that CS as a method of finding the ideology in any texts.

Jeffries's aim is to give the reader a clear set of analytical tools to follow in carrying out the critical analysis of texts, with the aim of uncovering or discovering the underlying ideologies of the texts (Ringrow & Pihlaja, 2020).

In order to explain what Jeffries means by using Halliday's division of the functions of language into three metafunctions. Halliday (1971) sees the main functions of language as being '**ideational**' (how language represents the world), '**interpersonal**' (how language mediates between people) and '**textual**' (how linguistic items make the discourse as a whole function). The tools of analysis presented in her book may be seen primarily in the context of the first metafunction, as explaining how language represents the world. Thus, texts may 'name' things, 'characterize them', hypothesize about alternative realities amongst other things, and these ideas of what texts do are fundamental to the approach being presented in her book(Jefferies,2010).

It is very significant to put in mind that all the confuters have the potential to produce implicitly or explicitly the hidden ideologies as an attempt to confute the confutees and that the techniques of embedding of

ideology introduced in the texts of the confuters which are common across the whole range of communicative situations (Jefferies,2010).

2.12 Functions of Language

Systemic functional Linguistics (SFL) is a functionally based theory, which examines the functions that language has evolved to serve in society. Such a view includes functions that language which is developed to serve in society. Fowler and Kress outline the metafunctional features that they indicate as useful in critical analysis. They focus on: the ideational, or what they call the grammar of transitivity; the interpersonal, or in their terms the grammar of modality; and the textual, in which they examine transformations such as nominalization and passivization as well as classification in terms of lexical patterns (Hodge & Kress,1979).

In this view, the examination of 'real' language events is to understand the purposes that language serves in a variety of contexts, and to understand the way language itself functions. Systemic functional linguists, then, study how meanings are made in different contexts (Harrison & Young, 2004).

Critical stylistics and CL draw on Halliday's meta-functions of language and his systemic-functional linguistics (SFL). Halliday's (1973) meta-functions are three: **the ideational**, it means the use of language to communicate experiences and views. CS suggests that the nature of textual meaning is that it draws on all of the language's fundamental structures and systems (langue) and is subject to all of the contextual influences and individual responses of the situation (parole), but that it is a distinct level of meaning between these two that is worth exploring in its own right (Burke, 2014).

However, the idea of choosing Halliday's concept of 'ideational' meaning is to the usage of language in context, rather than the underlying system of the language (specifically co-text). When the language system is activated, the ideation process begins. To get indulged with the criticality, critical stylistics is an attempt to put this particular notion of textual meaning at the center of the theory of language.

Interpersonal is utilized to mean the way to negotiate the relations between language users. Finally, textual is the use of language in order to create coherent and cohesive texts. Jeffries concentrates on ideational function, noting that is not the language itself but its specific use within a specific context that has a specific meaning (Ringrow & Pihlaja, 2020).

2.13 Textual Construction of Meaning

The level of meaning is considered as the heart of CS which sits between the systematic (coded) meaning of what Saussure calls the 'langue' and the contextual and relatively diversity meaning of language in use, which Saussure called parole'. At this level, the text (or utterance) will use the resources of the language to present a particular viewpoint in the case of religious discourse (Burke, 2014).

At this level, the researcher works out what the text is doing and how it presents the text world in order to reveal the hidden ideology behind the context. The main tools of analysis of CS are known as 'textual-conceptual functions'. The textual-conceptual functions introduces as an energetic part of the stylistic approach to critical language study. The idea of textual-conceptual functions in general is tried to capture what a text is doing conceptually in presenting the world in a particular way (Burke, 2014).

Thus, for example, linguistic features of texts or the analytical tools ‘name’ items in the text world in certain ways or ‘hypothesise’ about the world being presented, and they do so through a variety of naming mechanisms in including, for example, the use of nominalisation) and through a variety of modal and other structures (Burke, 2014).

2.14 Tools of Analysis

This section gives a quick overview of the textual-conceptual functions because they are developed as part of other linguistic models; many of them are familiar to individuals working in stylistics or linguistics in general. The crucial point is that Jeffries attempts to re-contextualize them within a larger context of textual meaning. These tools are represented as the following:

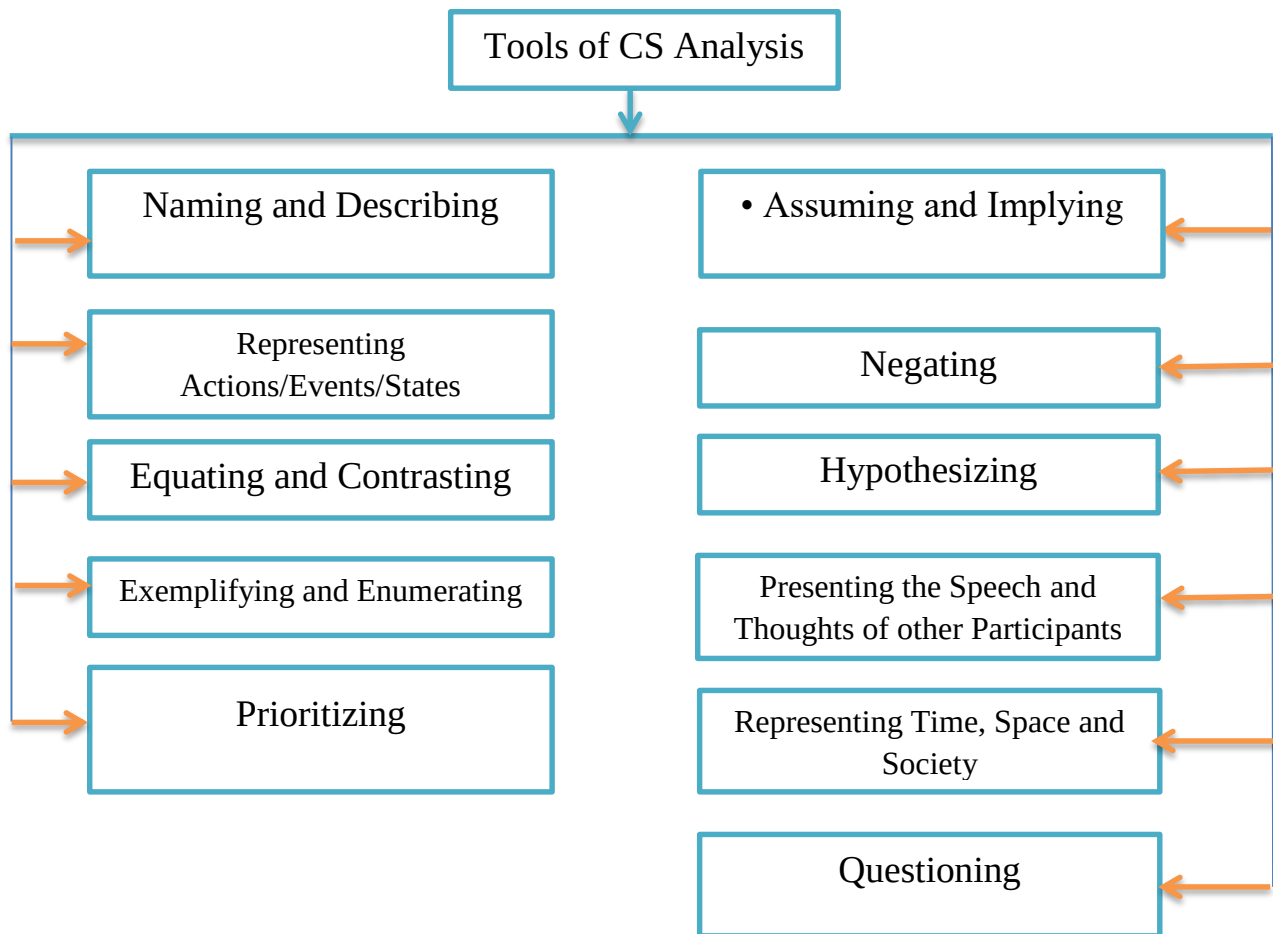
- *Naming and Describing*
- *Representing Actions/Events/States*
- *Equating and Contrasting*
- *Exemplifying and Enumerating*
- *Prioritizing*
- *Assuming and Implying*
- *Negating*
- *Hypothesizing.*
- *Presenting the Speech and Thoughts of other Participants.*
- *Representing Time, Space and Society.*

• *Questioning.*

The researcher clarifies the above tools in the following figure:

Figure 3

Tools of CS Analysis(Jeffries,2010).



2.14.1 Naming and Describing

The researcher explores the various ways in which the confuter names the religious issues. The confuter tries to deliver the message of Islam and

Christian for other parties (debater), which is different in style or the way they express their viewpoints by asking a question of how the others name the concept of religion in different ways. Naming as a tool that is mentioned by Jeffries is a linguistic process that represented by how people, places and things are typically identified in language, such entities can be characterized and the ideological consequences of this process.

Naming and describing looks at the ways in which speakers and writers refer to particular referents, these can be things or people in the world around us (cats, houses), or more abstract concepts (remorse, linguistics, conflict). These choices are significance, as they can uncover the prejudices of a speaker/writer, and also colour the hearer/reader's view of the people or things being referred to (Richardson, 2007).

In this case of naming, there are many choices which are acceptable between two or more ways of referencing the same things. For example, the name of someone (e.g. "Lisa Heywood") may be alternated with another word 'innocent' as a way of referencing to the same person (e.g. my sister). In addition to referring to the same thing or person, sometimes there are some ways of referring to person with unusual morphologically and thus semantically and lexically these ways have ideological significance in certain contexts (Jeffries, 2010, p:18).

The researcher finds that naming a tool of analysis which can create ideological meaning in religious contexts in the way that the confuter names and describes his standpoint with different references to show the reality of Islam for the confutee.

2.14.1.1 A Linguistic Model of Naming

The sentence or utterance of the confuter can be found upon two vital and mutually dependent parts which are called **noun phrase** and **verb phrase** or noun group and verb group concentrating on the system of grammar. In the most straightforward representation of the world through language, these two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions (Jefferies, 2010).

So, the linguistic model of naming is concerned with the part of the sentence that normally ‘names’ an entity. This is the noun phrase or nominal group. It often functions as the grammatical subject or object of a predicator (verb), and is therefore semantically most likely to be seen as either the initiator of the action, often called ‘Actor’ for examples: (Jefferies, 2010).

S	P	O
1-The prime minister	reduced	benefit payments.
Packages	raise	anxiety.

Thus, the nominal parts of the sentence above (S and O) can be expanded with more premodifiers (often adjectives) and post-modifiers (prepositional phrases or relative clauses): (Jefferies, 2010).

S	P	O
2-The new, energetic prime minister	reduced	child benefit payments to the rich.

Despite having a lot more information than the originals, these expanded noun phrases are still essentially naming devices, and the modifications merely serve as unique identifiers for the entity, rather than proposing some sort of transaction or correlation between them and the head noun, as they would in a full clause treatment of the same material (Jefferies, 2010).

Naming is a general descriptive term that covered many linguistic practices consisting:

- 3• *The choice of a noun to indicate a referent;*
- 4• *The construction of a noun phrase with modifiers to further determine the nature of the referent.*
- 5• *The decision to use a 'name' rather than, for example, express as a (verbal) process (Jefferies, 2010).*

2.14.1.2 Nominalization

Jefferies (2010) focuses on characteristics of naming that are embedded into the structure of the noun phrase through alteration; the head noun itself has the capacity to package particular ideological content. Because it is a morphological process that appears to act against the simplest form-function correlations in English, CDA points to nominalization as a process that is often a significant choice in the development of texts. Thus, if the major role of a nominal element in a phrase is to name the participants in an event, action, or process, we would expect the head noun of the nominal elements in a clause to refer to a person, place, or thing, and for the verb to refer to a person, place, or thing (Jefferies, 2010). For example;

6-The British invaded Iraq.

In the sentence above there are two participants identify in the noun phrases (the British; Iraq) and they are connected by the verb (invaded) which relates the Subject or Actor (the British) to the Object or Goal (Iraq). Nominalization of the verb would make this whole sentence into a noun phrase: (Jefferies, 2010).

7-The invasion of Iraq by the British.

What is noticeable in the sentence above is that, turning a process into a nominal (verb into a noun). This process has the potential for ideological effects (Jefferies, 2010).

Thus, the major formal counterpart to naming is the noun, and the choice of which noun to use by the confuter in referring to someone or something is one factor of the ideological potential of naming. The term nominalization itself refers to the morphological derivation of a noun from a verb. These would include, for example, introduction, sleeping and significance from the verbs introduce, sleep and signify (Jefferies, 2010).

1.14.2 Representing Actions/ Events/States

Another tool of analysis is representing actions, events and states. This tool depends on descriptive analysis of the idea of verbal elements of the clause. In this tool, the confuter has the ability to choose the suitable words to express his purpose with different lexical verbs and these verbs are selected according to particular situation (Jefferies, 2010).

1.14.2.1 A Linguistic Model of Representing Actions/Events/States

This sub-section deals with the standpoint or points of view of the confuter concerning the meaning that relates most clearly to the verbal element of the clause by presenting information on what is being done (actions), what is happening (events), or what simply is (states) (Jeffries, 2010).

The choices of verb (Predicator) by the confuter in the religious contexts facilitate debate on the consequences of those choices. Thus, this tool has a significant relation with the notion transitivity in traditional grammar. This illustrates that the verbs are described as transitive or intransitive which depends on the nature of verb whether it is followed by an object or not. There are many examples to show this process (Jeffries, 2010).

S P O

8. The Pope blessed the crowds in St Peter's Square. (transitive)

S P

9. The Pope sneezed. (intransitive)

The version of transitivity as a model of language that is expressed by Halliday and based on the data description more than on the structure because the choices of the verbs are central to each clause that are chosen by the confuter. Since he chooses the suitable words for the purpose of confuting in certain view of events or actions that the confuter wants to convey (Jeffries, 2010).

The transitivity model, then, assigns lexical verbs to a number of different categories, according to the kind of process or state they appear to be describing (Jeffries, 2010).

The following are the main categories:

Material actions are the most prototypical verb, referring to something that is done or happens, often in a physical way, but also in more abstract ways:

10-The joint union committee walked out of the meeting.

11-The government postponed their enquiry.

In both of these examples, the participants in the clause are the Actor (grammatical Subject) and the Goal (grammatical Object). The Actors, then, are the joint union committee and the government respectively and the Goals are the meeting and their enquiry respectively. Note that the reason for these participant labels is to distinguish the semantic role that such participants play from their grammatical role. The fact that these are independent of each other is evident when the clauses are made passive, and the Actor becomes part of the marginal Adverbial after the Predicator, whilst the Goal becomes the grammatical Subject: (Jeffries, 2010).

12-The meeting was walked out of by the joint union committee.

13-Their enquiry was postponed by the government.

The relationships between the participants remain the same in these passive versions, though the impact of the passive has an added effect.

The subcategory of material action verbs is known as ‘**Material Action Events**’ (MAE) and refers to the use of verbs with an inanimate Actor,

where human agency is either missing or played down. Many verbs are able to be used in both MAI or MAS and MAE contexts: (Jeffries, 2010).

14-The sun shone.

15-The strike by teachers challenged government pay guidelines.

16-The tree fell on my car.

These examples are all events (MAE) because their Actors are inanimate, though notice that the verb (challenge) can be used in an MAI context (The defendant challenged the witness's story) and the verb (fall) can be used to describe a supervention (MAS) (Jeffries, 2010).

Although the **transitivity** model focuses on the choice of the verb, it nevertheless is a model which encompasses the whole clause, and transitivity categories are at least partly defined by the possible participants that can occur with them. In the case of material actions of all three kinds, they all have Actors and also have Goals (Jeffries, 2010).

In addition to all what have been mentioned especially to Material Actions and Verbalization, there are two other main categories of process, **Mental processes** and **Relational processes**. The Mental process actually refers to what happens within human beings, and they divide into three types. The first is **Mental Cognition** (MC), such as thinking, knowing, realizing and understanding and so on. The second type is **Mental Reaction** (MR) such as feeling (emotionally), liking, hating and so on. The third subcategory is **Mental Perception** (MP) which includes sensing, hearing, feeling (literally), seeing, and tasting for examples: (Jeffries, 2010)

17-The interviewer realized her mistake. MC

18-I hate the political system in Britain. MR

19-They heard the rumour about Mr. Price. MP

The final main category of process is the **Relational category**, which represents the static or stable relationships between Carriers and Attributes, rather than any changes or dynamic actions (Jeffries, 2010a).

2.14.3 Equating and Contrasting

In this tool, the researcher wants to show how the confuter and the confutee use some texts to structure the world in terms of equating and contrasting. Mettinger (1994) calls the idea of opposition as non-systemic semantic opposition and is also called non-canonical antonyms by Murphy (2003) while by Davies (2007). Jefferies (2010a) uses (textually) constructed opposites, created opposites or unconventional opposites interchangeably, but all of these terms refer to the same phenomenon; the invention of a new oppositional sense relation between two items in a text.

One way in which language allows to equate and contrast is through synonyms and antonyms. Synonyms are pairs or groups of words that share a similar meaning. While it is doubtful that any two words in the language share precisely the same meaning, speakers are easily able to think of pairs or groups of words that could be used to refer to the same thing, e.g. 'poorly', 'sick' and 'ill' (Davies, 2007).

English has more synonyms than other languages because of its rich history; and there are no two words actually identical in every way even near-synonyms such as raise and rise have different grammatical properties, the former being a **Material Action** (Intention) with a Goal (She raised her

hand in greeting) and the latter an Event with an inanimate subject (the stocks rose) or a Material Action (Intention) with no Goal (I rose from the chair). Nevertheless, there are many lexical items which speakers of English would consider pretty much equivalent in meaning, and the large number of dictionaries of synonyms and thesauruses aimed at learners of the language indicates that meaning equivalence is psychologically real for English users (Jeffries,2010).

Jeffries chooses the following example:

20-It was car-maintenance, not cake-decorating.

The Example above has a positive/negative pair of structures to set up an opposition between two apparently unrelated activities. One possibility is that there is a list of evening classes for adults, and some are seen as more serious (car-maintenance) than others (cake-decorating). There may even be some gender ideology here, with one being seen as more masculine and one as a more feminine (and possibly trivial) pursuit (Jeffries,2010).

2.14.3. 1 A Linguistic Model of Equivalence and Opposition

The range of syntactic triggers which occur in English creates such relationships among equivalence and opposition. There are fewer triggers of equivalence than of oppositions. Thus, other possible syntactic triggers involved parallel structures and relational intensive transitivity choices such as: (Jeffries,2010).

21-High immigration is dangerous. High immigration is our children's future.

22-The worst problem we face is migration as a result of global warming.

The above mentioned examples are an attempt to show that parallel structures that can be used to equate two ideas by placing them in the same position in parallel structures with otherwise identical wording. In this way, the Subjects (High immigration) and Predicators (is) are the same, so that the expectation is that there will at least be equivalence, if not identity in the two Complement positions. The Complements may be either adjectival (dangerous) or nominal (our children's future) means that these two sentences end with an implied ideas that the children's future is dangerous (Jeffries,2010)

In another way, the creation of equivalence, the construction of opposites is very much more complex. In the case of equating, the copular clause structure **(X is Y)** is most typical, and in the case of creating opposites, negated opposition (X, not Y) is most typical. Here are some of the more common syntactic triggers that Davies (2008) and Jeffries (2007, 2009) have discussed:

Negated opposition X not Y Home not dry

Transitional opposition Turn X into Y Turn water into wine

Comparative opposition More X than Y More stupid than evil

Replacive opposition X instead of Y Gold instead of yellow

Concessive opposition Despite X, Y Despite her anger, she danced

Explicit oppositions X by contrast with Y Steel by contrast with water

Parallelism He liked X. She liked Y He liked beer. She liked wine

Contrastives X, but Y She was young, but ugly (Jeffries, 2010).

2.14.3.2 Ideological Effect

The ideological effect of this tool illustrates what Fairclough (1989) calls the ‘interpretation’ stage as well as the analytical stage of the process of uncovering the ideologies. The trigger for this opposition is transitional (turn X into Y) and the opposition itself holds between unelectable and unstoppable, rather than the more conventional unelectable and electable. So, the text is creating a ‘new’ opposition which perhaps more than anything is a re-categorization from the mutually exclusive complementary type of opposite (Jeffries, 2010).

2.14.4 Exemplifying and Enumerating

This tool has ideological effect of the two related textual functions of exemplifying and enumerating. Accordingly, the confuter/ debater will often have to depend on pragmatic inferencing to establish which is relevant in a particular case. There are, as always, consequences for meaning where ambiguities are allowed to remain, and this is true of the fuzzy boundary between exemplifying, where not all cases of a category are listed, and enumerating (Jeffries, 2010).

2.14.4.1 A Linguistic Model of Exemplifying and Enumerating

In this case of exemplifying, there are certain phrases which make clear that the larger category is being represented by merely some cases, rather than by every member of the group: (Jeffries, 2010).

23-You may feel unwell. For example, you may have a headache or suffer from fainting episodes.

The example demonstrates the kind of exemplification that is common in advice literature, where the nature of the rather vague term ‘unwell’ is indicated by the examples given. The usefulness of this kind of exemplification, regarding the case of the reader, he/she is aware that there may be slight variations on the examples given, is clear: the writer does not need to list all possible variants, which may be difficult and could lead to more confusion where a ‘new’ symptom occurs in a patient (Jeffries, 2010).

2.14.5 Prioritizing

Prioritizing in texts is the potential for subordination in English syntax. This, of course, is not unique to English, but here it is English that the speakers are concerned with. English has the capacity to involve subordinate phrases and clauses at all levels, and to more than one level of subordination but the ideological point to make the lower the level of the subordination, the less amenable the structure is to scrutiny and/or objection or disagreement by the reader/hearer (Jeffries, 2010).

This is a single example with multiple levels of subordination:

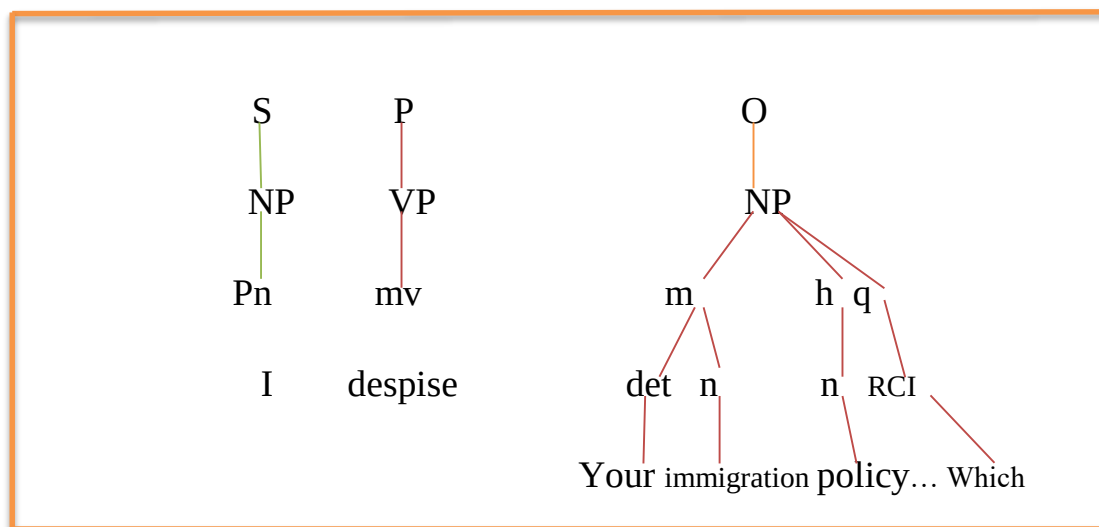
24-I despise your immigration policy which would prevent the families of legitimate residents from entering the country to visit grandchildren and help out during illness or difficulty.

The sentence above has a main structure of SPO, and the largest part of it is contained within the Object (from your onwards). This Object is a noun

phrase, which contains a number of subordinate clauses as shown in the following tree diagrams: (Jeffries, 2010).

Figure 4

The structure of the highest level in the sentence (Jeffries, 2010)



Regarding the complexity of this sentence, it is nevertheless quite easy to follow as a reader/hearer. This is partly because English is a predominantly right-branching language, and the subordination at each level normally relies on the last main clause element. The reader/hearer is usually therefore in the position of already knowing the full main structure of a sentence before subordination is introduced (Jeffries, 2010).

2.14.5.1 A Linguistic Model of Prioritizing

According to this model of prioritizing, there are three major ways in which the English language may prioritize elements of its structure. These are by exploiting the information structure, the transformational possibilities

or the subordination possibilities of the language. Note that the textual function of prioritizing presupposes that the writer/ speaker has choices about how s/he constructs sentences, and that these choices may be, in some basic sense, equivalent to each other (Jeffries, 2010).

The way of analysing the information structure of a sentence depends on recognizing the major clausal elements of a sentence, and knowing which is the last element, as it carries the focus.

In this regard, Chomsky (1957, 1965) changes the structuralist way of thinking about language from a static to a dynamic model, whereby the grammar of the language is seen as a process occurring in the brain of the speaker, which developed utterances on the basis of a set of rules not unlike those which drive the processes in a computer. One of the kinds of rule that he hypothesizes is the transformation, seen as a high-level rule operating on already well-formed sentences but supplying the final forms of structures which shared an underlying deep structure. The most common of these transformations is the **passive transformation**, which is developed to reflect the insight that active-passive sentence pairs seem to be saying the same thing at some level, though with superficial differences: (Jeffries, 2010).

25-The government accepted the law on detention.

26-The law on detention was accepted by the government.

These sentences have a deep structure which looks rather like the active one of the pair and which changes to a passive by the use of the passive form of the verb phrase (was accepted) and a change in the order of the Actor and Goal. So that the grammatical Subject of the passive sentence is affected by

the action of the verb, rather than enacting it. The Subject of the active sentence becomes part of an optional adverbial. Though, the passive transformation is clearly important in ideological terms (Jeffries, 2010).

2.14.5.2 Ideological Effects

This tool of critical stylistic study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence (Jeffries, 2010).

2.14.6 Implying and Assuming

To get indulged in dealing with the tools, this tool highlights the field of pragmatics because it is more about what is implicit in language than what is explicit, and it is clear that one of the main powers of language in general and English in particular is the ability to use assumption and implication to make ideologies appear to be common sense (Jeffries, 2010).

What speakers/writers assume or imply is powerful, then, because these ideologies are not structured into the main proposition of the utterance/sentence, and are therefore less susceptible to scrutiny or questioning. The following (invented) examples demonstrate this tendency (Jeffries, 2010).

27 -The selfish tendencies of Thatcher's politics have not diminished in the Blair years.

28- Most right-thinking people realize that abortion is wrong at any time.

29-Gordon Brown would probably do very well on Strictly Come Dancing.

In these examples, there are two presuppositions and an implicature (Jeffries, 2010).

2.14.6.1 A Linguistic Model of Implying and Assuming

The term presupposition is used to refer to assumptions that are built into the text, and though they are therefore sometimes seen as semantic, rather than pragmatic, they do remain rather elusive as they are not encoded directly by the text, but are the background upon which it is built (Jeffries, 2010).

To clarify presupposition, there are two major kinds of presupposition, existential and logical presuppositions and explore the ways in which they can be recognized in the contexts. The existential presupposition is fundamental to the way that language works, and not obviously manipulative or persuasive in many instances (Jeffries, 2010).

These are just four of an enormous number of verbs which can cause logical presuppositions to arise. The presuppositions in these four examples are as follows (in parentheses):

30-You have stopped snoring since you lost weight. (you snored before)

31-They started to play tennis. (they didn't play tennis before)

32-He resigned from the Board of Directors. (he was on the Board before)

33-They finished laying the path. (they were laying the path before)

The second type of trigger of logical presuppositions is factive verbs, which are a small group of verbs in English, including realize, understand, regret, discover, and some senses of know. They are followed by a clausal

complement (often, but not always beginning with the subordinator *that*) and it is this clausal complement that is presupposed: (Jeffries, 2010).

34-They understand that they have lost the battle.

35-Mr Taggart knew that they were right.

36-The Colonel regrets killing innocent civilians.

The other kind of trigger of logical presuppositions is the cleft sentence, as a way of changing the information focus in an English sentence. In addition to this change of focus, clefting process introduces a presupposition in the post-modifying relative clausal complement: (Jeffries, 2010).

37-It was Jamie that broke your vase.

38-It is the cynicism of young people that is undermining the electoral system.

2.14.6.2 Ideological Effects

The ideological effects of any case of presupposition or implicature are varied with the context and content of the text concerned. What is common to most of the examples is the potential for impacting on the reader/hearer because the ‘hidden’ nature of these types of meaning makes them less amenable to comment, debate or scrutiny. For examples of factive verbs creating logical presuppositions in their subordinate clauses (Jeffries, 2010).

-Gordon Brown has suddenly realized where his own reforms have failed.

39-President Bush regrets his legacy as the man who wanted war.

40 -Russell Brand has revealed that the recording of the obscene messages left on the answering machine of the Fawlty Towers' actor Andrew Sachs had been toned down before it was aired.

What is mentioned as regret, reveal, realize etc. are taken for granted to be true by the listener, and though these may indeed be accurate, they are nevertheless the text producer's own version of what the three men actually said. In this instance, then, the analysis of presupposition overlaps to some extent with analysis of discourse presentation and the question in particular of how faithful an account of earlier discourse is (Jeffries, 2010).

2.14.7 Negating

Another significant tool of analysis is negating. This tool introduces a textual practice which may have narrative and/or ideological effects. Thus, most texts produce some kind of picture of the world as it is, or even as the speaker/writer thinks it is.

However, a great deal of our communicative time is actually spent constructing and interpreting non-existent versions of the world which are created for a great many different reasons. The idea of imagining a world that wish to be existed (He doesn't love me), enhancing a narrative by relating the things that are absent from it (He didn't reach the bridge in time) or attempting to persuade someone ideologically (The world's resources are not infinite) (Jeffries,2010).

The tool, 'negating' is being used as a common term to refer to a conceptual practice rather broader than the simple negating of a verb. Thus, the following sentences contain some kind of negating element: (Jeffries,2010).

41-The door is not closed.

42-There is no milk in the fridge.

43-No one seems to be listening to me.

44-There is a lack of respect in your attitude.

45-The press were simply absent that day.

The pragmatic force of negation is significant in making the reader/hearer aware of scenarios that are not taking place, but presumably might have done in other circumstances(Jeffries,2010).

2.14.7.1 A Linguistic Model of Negation

Negation is normally seen as a grammatical phenomenon in the addition of a negative particle to the verb phrase. This particle is added to the first item in the verb phrase which will be an auxiliary or if there are no auxiliaries, then it will be the ‘dummy’ auxiliary verb, do: (Jeffries, 2006).

46-This holiday won't cost you a fortune.

47-The MPs haven't admitted their mistakes.

48-The people aren't objecting to CCTV cameras.

49-This law doesn't produce the right effect.

In addition to the negative particle, negation can be introduced through pronouns (none, no one, nobody, nothing etc.), which replace whole noun phrases or through the adjectival use of no, where the negation is a modifier of the noun: (Jeffries ,2006).

50-Nobody joined my political party.

51-There is no consensus in this meeting.

2.14.7.2 Ideological Effects

The notion of ideological effect in the tool of analysis negation is seen regularly as it is so common throughout the language. Whilst many examples of negation are not significant in ideological terms, there are nevertheless many where the very mention of the situation which does not exist is enough to put into the mind of the reader a different world where that situation is reality and this can have a range of potential effects. The following examples illustrate this: (Jeffries, 2006).

52-Scientists warn that there may be no ice at North Pole this summer.

53-No murders took place at the care home at the centre of a child abuse investigation, the new police chief leading the inquiry said today.

54-Nobody has to be vile in order to do business these days; collaboration with employees, dialogue with customers, respect for the environment, transparency of deals – these are the keys to success.

2.14.8 Hypothesizing

Another tool of CS analysis is hypothesizing, Jeffries clarifies that the hypothetical situations that modality introduces as with negation, despite the common misconception that most texts reflect the world as it is, many writings really express the speaker's or writer's perspective on how the world should, could, or would want to be. This whole range of meaning of labeling 'hypothesizing', since even a modal sentence like "*I wish it would snow this*

Christmas" is creating an imagined world in which the clichéd snowy Christmas of Hollywood films takes place. Even the really certain kind of modality (*I am sure house prices will rise next year*) introduces an element of doubt and this means that wherever the text producer's opinion about the truth or desirability of a process is expressed, the envisaged situation or process itself is somewhat hypothetical (Jeffries, 2010). For example,

55. *The government **might** change its mind on the 42-day limit on detention.*

The author's point of view is expressed explicitly, which makes the modality a little distinct and could influence the reader based on what they think of the producer. Modality is a conceptual technique for linguistic analysis that alerts to the encoding of the speaker's or writer's own personal viewpoint (Jeffries, 2010).

2.14.8.1 Form and Function

In this section, the function of hypothesizing shows the distinction between form and function in English. Additionally, there are a few fundamental forms for modality (called modal auxiliaries), and they are the standard bearers for these specific textual roles. A great example of a conceptual meaning that is embodied in a specific form in the language, like negation, but that can also be referred to in a variety of linguistic (and paralinguistic) ways is modality (Jeffries, 2010).

The textual function covers the range from personal viewpoint expressed in first person narration, through more discreet opinions and viewpoints expressed by an apparently omniscient narrator or viewpoints which is

presented as fact, through the avoidance of any of the linguistic features(Jeffries, 2010).

2.14.8.2 Ideological effects

The effect of modality on ideology varies, depending on the content and context of the text concerned. Modality also draws on the issues of hypothetical worlds and speaker preferences/ certainties, and the focus here is on persuasion by evaluative opinion, as well as persuasion by imagining different possibilities (Jeffries, 2010).

Modality, can be divided into epistemic which means (doubt and certainty) and boulomaic/deontic (desire and obligation). These can also be produced by anything from an adverb (e.g. preferably) to a gesture (e.g. a shrug) and typically by modal verbs. All of these may produce a speaker/writer viewpoint which will be evident to the hearer/reader (Jeffries, 2010).

2.14. 9 Presenting Others' Speech and Thoughts

Jeffries (2010) pinpoints that the power to depict the words and ideas of others has the potential to be extremely manipulative of both the reader's and the speakers' viewpoints. It seems that the authors of texts may intentionally or unintentionally influence the reader through manipulating the words or the thoughts of others.

2.14. 9.1 A Linguistic Model of Speech and Thought Presentation

The model of speech and thought presentation which has been developed over a number of years and by different scholars and in particular by Leech

and Short (1981, 2007) and Semino and Short (2004) takes account of these issues by dividing speech presentation into the following categories:(Jefferies,2010).

- **Narrator's report of speech (NRS):** e.g. He spoke.
- **Narrator's report of Speech Act (NRSA):** e.g. He apologized.
- **Indirect speech (IS):** e.g. He said that he was terribly sorry.
- **Free indirect speech (FIS):** e.g. He was terribly sorry.
- **Direct speech (DS):** e.g. He said 'I'm terribly sorry'.

2.14. 10 Representing Time, Space and Society

The ability to recognize the speaker or their location in space or time is necessary. The speaker may alter, changing the referent of the pronouns "I" and "you," making the speaker the referent of "I" and the hearer the referent of "you" at any given time (Jefferies, 2010,p.146).

It takes some time for kids to grasp this shifting reference, in which different speakers may be "called" I or you at various points in the sentence (Mummy's going to get your bottle). Before addressing its usage to explain some of the consequences of texts, whether literary or non-literary, we shall first look at the various facets of deixis in language generally. Deixis generally has the effect of drawing attention to the specific moment, location, and social setting of the conversation that is now taking place (Jefferies, 2010).

The deictic system of English separates the context of interaction between elements that are closer to the speaker and those that are farther away

(people, events, etc.). Deictics are therefore used there for the distal form, which is further away from the speaker, and here for the proximal form, which is closer to the speaker. This may seem straightforward, but it seems to work well in face-to-face conversations to ensure that we understand everything that is said. Take that chair to the dump, not this one. By "take that chair to the dump," the speaker is directing the addressee to sit on the chair that is located the farthest from them (Jeffries,2010).

In this regard, the researcher adds another tool which can serve the data of the current study. Jeffries says that these tools may be unsatisfied for particular type of data and she makes the tools open to add other tools. Thus, the researcher adds questioning as a tool of analyzing religious contexts in a way of confuting the confutees and supporting his confutation with adequate evidence. To be more precisely, this tool reveals the hidden ideology of the opponent because it is a tool of revealing what he has toward the religion of Islam implicitly or explicitly. The name of this tool is suggested by the researcher as a tool of finding the function and the ideologies of the confutees.

2.14.11 Questioning

In addition to the all tools of analysis that have been mentioned before, the researcher adds another tool which is called questioning as a tool of analyzing the religious contexts with its types.

Questioning is a tool or strategy of analysis which is developed by Fran Peavey in the 1980s and 1990s. Questioning is a powerful tool for revealing the hidden ideology that helps the confuter to discover the implicit ideologies and ideas of the debater. The tool of questioning can be valuable

in confuting processes, group consultations, one-to-one organizing conversations, coaching and many other contexts. Coppenhaver (2018) pinpoints that question is a tool which helps the other party understand what the function or the features (needs) to be in the contexts.

In English, there are three types of questions: general or yes/no questions, special questions using wh-words, and choice questions. Each of these different types of questions is used commonly in the process of confutation (Coppenhaver,2018).

1.General or Yes/No Questions

Common questions that can be answered with a simple “yes” or “no” are logically called yes/no questions. For example:

56-Do you like this country?

57-Does Jane know about your new job?

58-Can I call my sister?

59-Is it cold outside ?

To ask such general questions, the appropriate rising intonation should be used at the end of the sentence. Thus, this type of question reveals the hidden ideology of the confuter for the purpose of showing the way he confutes the debater concerning particular standpoints (Coppenhaver ,2018).

2.Special or Wh-Questions

The other type of question that can be used as a tool to analysis the confuter's ideologies to show the reason behind this ideology whether

implicitly or explicitly and these questions words who, what, where, when, why, how are used to begin the question: (Coppenhaver ,2018).

60. Where is he from?

61. When did you come here ?

3. Choice Questions

This type of question offers a choice of several options as an answer. They are made up of two parts, which are connected by the conjunction or. Choice questions can be either general, open-ended questions or more specific ones. If the question does not center on the subject of the sentence, a complete answer is needed. For example: (Coppenhaver, 2018).

62-Does she like ice cream or sweets? – She likes ice cream.

63-Where would you go, to the cinema or the theatre? – I would go to the cinema.

4.Hypophora: It is a form of question which is suggested by the researcher. It means that putting or responding to an objection or defense of the speaker's claim. The traditional application of hypophora is to suggest questions that the opposing party or opponent might like to ask and then to respond to these questions since it is a sort of debate in which the person represents both sides (Farnsworth, 2010). According to another viewpoint on this device, Jordaan (2013) notes that the speaker typically raises an objection, often in the form of a question that he anticipates his opponent would ask, before responding to the objection. It has a lively effect in the debate because it presents in the form of question.

Harris (2016) defines hypophora as a way of asking one or more questions and then answer them but the most common use of this device is to ask a question at the beginning of the debate and then to answer the question. Hypophora consists of two ways: the first way is the question asked by the speaker, and the second is the speaker's response to his own question. The basic goal of the hypophora is to provide the confuter to show the ability to anticipate the questions and concerns of the opponent and then respond to them within the context of his own speech.

Chapter Three

Confutation: A Theoretical Perspective

3.0 Introductory Remarks

This chapter is designed to introduce an overview of the concept of confutation starting with the definitions, the etymology and the historical roots of the concept confutation. These clarify the general concept of confutation with different perspectives. Next, it takes an account of strategies, tools and types of confutation, stylistic devices and how they are utilized in the religious contexts.

3.1 Confutation: The Concept and Etymology

Whitaker (1996) pinpoints that confutation is an argument that has contradictory conclusion about the standpoint in the way that the debater says his view point and the confuter confutes this opinion. In another way, it may be vitiated either by depending on a faulty argument or by mistaking what a contradictory is.

The origin of the concept confutation is returned back to Latin as "confutio" which means the act or process of confuting for the edification of some and the confutation of others. It uses to overwhelm evidence in order to disapprove a position or to confute conclusively or show to be false or defective to overcome and put an end to the case and leaves nothing to say to the opponent (Peterson, 2019).

The etymology of the word confutation is "act of disproving or proving to be false," from Latin confutationem (nominative confutatio), noun of

action from past-participle stem of confutare "repress, check; disprove, restrain, silence," from assimilated form of com-, here perhaps an intensive prefix (con-), + futare "to beat," which is perhaps. The verb confute which means to overwhelm through an argument, it refers to the act of confuting, or a statement that confutes. The meaning of the word confutation shares a Latin root. A confutation proves that another idea is false or nonsensical (Peterson, 2019). Another opinion about the definition of confutation by the *dictionary of vocabulary* confutation is the act of refuting someone's point forcefully or the act of refuting someone's point forcefully (Peterson, 2019,).

Sheppard (2015) defines the term confutation as the diverse strategies against the confutee for the purpose of proving that the confuter's point of view is right throughout showing evidence. He also indicates that the style of confutation is sometimes implicit because it reflects the hidden ideology of the confuter.

As for the operational definition, the researcher defines the process of confutation as it admits two mutually contradictory points of views; the former presents the point of view while the later confutes this point of view or opinion by giving logical evidence. Confutation plays a crucial role in the field of reasoning and interpersonal interaction. One way to debate is to be precise about the explicit and implicit meanings of confutation which remark as key types of a debate. In this regard, to confute means to convince the opponent that a particular ideological belief is reasonable since it can support the standpoint. In debate, the confuter tries to reinforce the power of confutation in order to confute the confutee's debate. Likewise, the process of confutation in public speaking is used to help the audience to discover the factual standpoints whether these standpoints are true or false. In this way,

the confuter must have sequences of coherence and consistency of information and to prove that the opponent's standpoint is untrue.

3.2 Argumentation and the Concept of Confutation

Eemeren (2009) defines argumentation as a reasonable activity that is socially and verbally meant to increase or decrease the addressees' acceptance of a controversial position by presenting a reasonable justification for such a position. Thus, the term argumentation is one of the most and common important shapes of human cognition and life (Besnard & Hunter, 2008).

Then, Aristotle finds that argumentation is exerted out of rhetoric because all argumentative actions are meant to persuade others. The Aristotelian argumentative contributions are continued to be dominant in all fields of argumentation up to this moment. On the other hand, confutation is an argument used to establish the truth about something whose truth has not been clearly established; it is reasoning from the existence of reason (Ballantyne, 2013). Portolano (2009) mentions Aristotle who claims that the types of argument are called confutation that has the modification of the proof upon which conviction depends. He finds different opinions about what is called argumentation and confutation, one of them is that confutation is a type of argumentation that is used to prove the opponent's standpoint is untrue, whereas argumentation is used to persuade the other and ends with agreement or disagreement. The researcher concludes that confutation is to prove this point is false so it is not a matter of persuading the others but to persuade him with logical evidenc.

3.3 Confutation and Refutation

Martinez (2010) clarifies that there are two types of modes of ethics; the first type is confutation which is called positive and it consists of showing that the point of view is inconsistent with an accepted position; this means the confuter makes the other party accept his own point of view. The second one is called refutation which is called negative, in this way the refuter attempts to prove that the point of view itself can be dismissed as an incoherent or unacceptable opinion, thus the refuter can refute the other party in a negative way.

Another opinion about these two terms point to the difference between the concept confutation and what is called refutation is that confutation is the act or process of confuting someone and something. Confutation means to confute in a respect way about what is confuted. On the other hand, refutation is an act of refuting someone. "The process of overcoming these objections is known as refutation" (Freeley & Steinberg, 2013, p.300). The main difference between refute and confute is that refutation is used to refute (something) to be false or incorrect negatively while confute is to show (something or someone) to be false or wrong.

3.4 Categories of Confutation

There are different categories of confutation which are suggested by the researcher to verify the process of confutation in religious contexts. These are:

1.Others-Refuted: In this category, the confuter tries to refute other's tradition or religious issues especially for those who are known only about

their tradition and their religion without the exposure to other's religious or tradition. Thus they make a debate with other in order to prove that their theory or religious is true but the confuter uses this strategy as a way of confuting the confutee. Thus, the confuter focuses on the aspects of confutation that are irrelevant to the reasoning employed in the debates or the truth of the claims that make up the debate, so, other's refutation means to refute the other's assertions (group) and their own beliefs, ideas and positions (Sopa, 2017).

2.Others-Referential: Scalet (2002) mentions that (Hacking, 1975) defines referential in the way that meanings lie outside of one's word and oneself and it refers to something external that the confuter wishes to prove or speak about. Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation. Others-referential is as a creative process because anyone to do appropriately he/she must understand the other's referential to achieve his/her reference to the theory or facts. Freeley and Steinberg (2013) explain that this category identifies clearly and concisely the process of confutation in which the confuter attacks or defends.

3.Others-Contradictory: In this strategy, Aulagnier (2001) states that others-contradictory is just like the substitution of one idea for another that one rejects because it is untrue or unacceptable from the opinion of the other party (confuter). In this regard, Cheadle (2019) claims that contradictory has self-aware about the conflicting and contradictory in the debate especially in the way of attempting to prove that the idea or the theory of others is contracted with what they have. To prove that, he says that the first party must know that certain things make sense and being in the contradictory

beliefs to the second party in order to achieve the process of confutation. Hobbes (2019) defines others-contradictory as those that are differ both in the opinion which can neither be both true, nor both false.

Hilliard (2022) indicates that in order to understand confutation is to mean contradictory in the case of proving that other is wrong with a logical way. Thus, his view is connected with other-contradictory in the way of making the first party shows that his speech is true and the second one is the false by supporting his speech with facts. Holtug (2022) states that confutation depends on the social aspect and the diversity of religious and even on the region of that society. On the other hand, confutation is achieved through discrepancy that by denoting that this standpoint is in the contradiction with other standpoint. Therefore, the confuter proves his standpoint with logical confutation.

The researcher concludes that in this category, the confuter has his own view point and in the same time the confutee has his own standpoint, so each party with different opinions. In this way, the confuter tries to contradict the idea or the assertion of the confutee in order to make his point or theory true and the confutee's viewpoint is false with logical evidence.

3.5 Modes of Confutation

There are different modes of confutation that are suggested by the researcher in order to show how the confuter proves his confutation as a last step in his confuting to the confutee. These modes should be included to the purpose of reasoning against the confutee. Adams (1962) says that the modes of confutation should be used by the confuter to adopt the reason.

Confutation is a mode of ethical which refers to the way the confuter tries to falsify a belief by reference to its opposite.

1.Proving contradictory : Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. To prove the confuter standpoint is true, he assumes that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already know to be true. It is a proof that determines the truth of the standpoint and makes the confutee's standpoint is false as a last point in the process of confutation (McCune, 2020).

2. Proving justification: Justification can be defined as the process of validating a statement by giving reasons based on a previously proven standpoint, in this way; justification is the act of providing a foundation, proof or debate to convince another person. To justify is to prove right or to vindicate it is not a matter of making the standpoint to be right but to vindicate it. The confuter who relies on a plea justification is to avoid liability in respect of an allegation of defamation against such as defendant. He must prove the truth of everything he has said it to the confutee (Bamgbose, 2014).

3.Conclusive Confutation: The evidence that confutes conclusively. It takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence (McDowell, 2004). Thus, to confute conclusively means to conclusively confute meaning and putting an end to the debates especially by reason of confutation and it is sufficient for concluding the process of confutation.

Conclusive means brings to an end that is applied to the end of debate or questioning.

3.6 Types of Confutation

Joseph (2016) mentions that there are two types of confutation. **The first type is the one belonging to a person and the other type is belonged to the matter.** In addition to these types, the researcher classifies other types for confutation such as internal confutation, external confutation, **implicit** confutation and **explicit** confutation. These types serve the data of the present study throughout the confuter who uses them as a way of discovering the ideology of the confutee. In this regard, the ideology sometimes implicitly or explicitly can be revealed throughout the process of confutation.

Joseph (2016,)states that there are two kinds of confutation, these are:

1.The first type is the one belonging to a person. Confutation of a person is done either by taunting, railing , rendering check for check and that either by words or else by countenance, gesture and action because that kind of confutation belongs to scoffing than to true order of reasoning. To prove a person to be wrong and the confutation is directed against an opponent personally(Joseph,2016).

2. The other type is belonged to the matter. Confutation of a matter abstains from speaking thereof and deals only with the confutation that belongs to matter not to the person himself. So, these two types refer to the definition of confutation which states that confutation is a process of confuting someone and something (Joseph , 2016).

3.Internal Confutation: Walton (2013) states that the way of proving confutation can be internal and external. Internal confutation proof is the destruction of an opponent's standpoint and it is the way to examine the reasons of the opponent (Confutee) by supporting his confutation and to see if these reasons hold up under questioning. It draws from his personal resources of ingenuity. In another words, it is an outcome from the operations of the confuter's minds. This type according to Aristotle can apply to support of any cause focuses on the ingenuity of the speaker.

4.External Confutation: Walton (2013) illustrates that external confutation goes outside the original debates in order to present a new debate. External proof confutation involves everything which the confuter can present, not a result from his own but with evidence. It exists as an independent of the speaker and his standpoint. According to Aristotle this type is applicable merely to some cases such as laws, oaths of the parties and to proof some standpoints or theories. Likewise, this type belongs to the task of the confuter in his confutation and his debate must assume to apply evidence and rationality upon his opinion. Kant (2019) illustrates external proof as external intuition contains in itself a priori formal external relations, as the conditions of the possibility of community. Another view about external and internal confutation, external affects nothing because the real objection is internal and the confutation leaves the internal as it is before and the reason behind that is not to put error out of the mind. External and internal are not equally fundamental and profitable for knowledge (Apostolescu & Serban, 2020).

5.Implicit Confutation: An implicit in confuting is a function which can be presented from contextual knowledge. The confuter can debate in an implicit

way in order to confute the opponent gradually with the reference to the constructive development of the contradictory standpoints by using different subcategories (Ericson et al., 2003).

a. Questioning underlying assumption: The confuter asks the confutee some questions to determine what has to be true but in an implicit way for confutation. The process of confutation can be done throughout the development of asking different questions about the contradictory standpoints indirectly (Ericson et al., 2003). The confutation is an implicit way of confuting a certain standpoint by exposing the falsification of its contradictory. To clarify this kind of implicit confutation, Harrington (2022) discovers that this kind is used to explore additional evidence in an implicit way.

b. Counter proposition: Neusner (2004) defines counter proposition as a sequence of propositions, lacking the neatness of the received standpoint and neat in the exchange of position and there must a reason for those positions. To get indulge with this point, the researcher finds that it is not only the reason of exchange proposition or the evidence but there must a rational way of presenting the standpoint through the contrary proposition. Wengert (2020) defines proposition as the main point in debate and the proof of that proposition is clearly done in the process of confutation.

c. Partial proof: This subtype is used to establish a detached fact in a series of facts tending to support the issue in confuting (Freeley & Steinberg, 2013).

6.Explicit confutation: Fallon (2007) illustrates that the confuter attacks his opponent directly without any sequences of development in his speech. This

type of confutation makes the process of confuting more effective by limiting the inadequacy opponent's standpoint. Evidence is classified as direct and presumptive or indirect to elicit the way of proving explicit confutation:

a. Direct Evidence: In this subtype, the confuter directly proves his standpoint with direct evidence or facts to demonstrate that the confutee's standpoint is an inadequacy or false (Ericson et al., 2003). It tends to show the existence of a fact in question without the intervention of the proof of any other fact.

b. Presumptive evidence: This subtype of explicit confutation or what is called indirect or circumstantial evidence is evidence that tends to show the existence of a fact in question by proving other, related facts, the facts from which the fact in question is inferred (Ericson et al., 2003).

3.7 Tools of Confutation

This section is going to clarify how the process of confutation is achieved throughout using some tools of confutation such as confutation through evidence; this tool is divided into two types; they are negative evidence and positive evidence, the second tool is confutation through logic. The researcher classifies these tools as the following:

1. Confutation through evidence: In this tool of confutation, the confuter attempts to support his confutation with evidence in order to prove that the confutee is wrong and the confuter's standpoint is true. Evidence is the raw material of confutation. It consists of facts, opinions, and objects that are used to generate proof. The advocate brings together the raw materials and,

by the process of reasoning, produces new conclusions. The confuter must recognize that, in almost any situation, the other side or the opponent is influenced by the source of the message, the message itself, and the channel (for example, face-to-face communication) (Ericson et al., 2003).

In this regard, Roberts (2020) states that evidence makes the process of confutation more clear as a way of showing the truth of some religion and the evidence must be satisfactory to make regular confutation. To confute with evidence paves the way to make the conclusion of the debate more reasonable. It is a reasonable way to use any evidence in any debate for the purpose of supporting the doubt of differences in different opinions or principles. Afterwards, he mentions that there are different types of evidence (Freeley & Steinberg, 2013). Some of these evidences are joined with the tool of questioning, the tool of CS that the researcher has been added it as a tool of CS. The researcher classifies these evidences as the following:

a. Primary evidence: The best evidence that the circumstances admit; original or firsthand evidence that affords the greatest certainty of the matter in question (Freeley & Steinberg, 2013). This subtype has various types such as:

i. **Positive evidence:** Direct evidence is a direct proof of the fact or standpoint in issue, as distinguished from circumstantial proof; proof that if believed, establishes the truth or falsity of a fact in issue and does not arise from a presumption. Peterson (2019) clarifies that confute means "to bring overwhelming evidence in order to disprove a position" in the same time he

indicates that positive evidence is used with ample knowledge regarding the confutation(p. 192).

ii. Corroborative proof: This, subtype is used to clarify the idea of strengthening or confirming evidence of a different character in support of the same fact or proposition. Evidence consists of facts, opinions, and objects used to generate proof (Freeley & Steinberg, 2013).

ii. Conclusive proof: Evidence that is incontrovertible, either because the law will not permit it to be contradicted or because it is strong and convincing enough to override all evidence to the contrary and to establish the proposition beyond reasonable doubt (Freeley & Steinberg, 2013).

b. Secondary evidence: Evidence that by its nature suggests the availability of better evidence in the matter in question by understanding evidence and its interrelation with communication (Freeley & Steinberg, 2013). This type has the following categories:

(1) To evaluate debate that is presented for the decision.

(2) To construct the better reasons to serve as justification for the decisions that the confuter desires to secure from others (Freeley & Steinberg, 2013).

i. Indispensable proof: Evidence without which a particular issue cannot be proved. Evidence is necessary for the proof of a particular fact. The absence of indispensable evidence renders the proof of a given fact impossible to be happened (Freeley & Steinberg, 2013).

ii. Evidence aliunde: Evidence that explains or clarifies other evidence. It can be defined by Collins English dictionary as it is "from a source extrinsic

to the matter, document, or instrument under consideration evidence aliunde" (Freeley & Steinberg, 2013).

2. Confutation through logic: De Brito (2022) asserts that the person must respond to other party through logic in order to eliminate the interferences that may affect one's judgment. In this case, the wise person has proficiency discerning to utilize his logical and epistemological training so that his action is not hastened and he does not get tempted to assent to falsehood. To assert what is mentioned above, the researcher finds that the confuter must use logical proof or to bring into subjection of reason and judgment means to put others into logical speech (De Brito, 2022).

Arguments are formed from the material that based on one of the three Aristotelian proofs: logos, ethos and pathos. That material is then ordered for optimal effect in a given situation. Thereafter, the textual material is stylised and finally, it is memorized (if it is a speech) and then delivered (Jeffries, 2010).

Lockhart (2010) mentions that Aristotle notes three components of persuasive communication: They are:

a. **Logos:** This component refers to the concept of logic. Logic demands reasonable persuasive communication to make a clear connection among different ideas or offer solutions. It also can show cause and effect to validate the process of confutation (Lockhart, 2010). In this regard, logic requires that the message makes sense to both the sender and the receiver. The relationship between cause and effect reflects logical message that are objective in nature. The confuter constructs logical messages by using language and connections to make the confutee understand the message.

b.Pathos: This component refers to the idea of emotion. It is a powerful persuader. Lockhart (2010) believes that it is unwise to take any decision when the confuter is emotional. It could be critical of any confutation that plays on his emotions as feeling. Emotional confutation is more persuasive than logical ones, thus, it so difficult to develop a message that includes no emotional appeal.

c.Ethos: The most important component of communication is called credibility of the source. The main idea is that no matter how other communicative component of confutation are, if the receiver does not hold the source as credible. Therefore, the receiver determines the ethos or the credibility of the source (Lockhart, 2010).

3. The Evidence is confuted. Evidence is offered by the process of confutation which is usually presented in the expectation that it is accepted without question by the opposition. But such evidence, like all evidence, is subject to possible confutation. In presenting evidence through the process of confutation, the confuter asks, in effect, that his opponents render the decision by suspending the reliable of the evidence and then they accept the assertion as an established fact not requiring proof. But if the evidence is confuted and the opposing advocates fail to raise an objection, then they have only themselves to blame if those who render the decision accept the evidence as an established fact (Freeley & Steinberg, 2013).

3.8 Strategies of Confutee

Confutee is the person that the confuter confutes his standpoints with logical reasons.

Fallon (2020) states that the point for point (confutee's view point) comprised of self-representation, self-defense and Self-Justification. Regarding the third strategy, the researcher adds this strategy as a way of discovering how the confutee justifies himself or his standpoint. Moreover, the confutee uses these strategies in his debate as the following:

1. Self-Defense: This strategy is used by the confutee which defines it as a reason to disregard or discredit an argument made by an opposing debater. Coons and Michael (2016) argue that self-defense is primarily concentrated on the moral position of someone in the position of defender. Moreover, this strategy is used by the confutee in order to defend himself and any person in any place, time and situation by applying particular knowledge and items (Fallon, 2020).

2. Self-Representation: Self-representation means self-representation of the community through religious and it suggests control of religious practices by the confutee especially when he presents his standpoint (Kindt, 2012). It refers to the self-representation of religious persons and facilitates an exchange between these representations. In this regard, Akhtar (2018) defines self-representation as "a subjective view of the self which may or may not correspond with other's more objective assessment of the subject's self". This leads to the fact that, it is a subjective judgment of

oneself that may or may not line up with a more objective evaluation of the topic by others.

Thumim (2019) describes self-representation "as an intertextual, multidimensional genre of identification helps to move us away from preoccupation with the semiotic content and function of the representation and with the characteristics imputed to the self so represented"(p.78). Drawing on the definition above, self-representation is a set of practices, norms of content production and conventions; thus, it can be recognized by the producer and the audience as flexible standpoint of identification.

3.Self-Justification: Kadish (2018) investigates the need of self-justification to be regarded as a weakness but in his opinion clarifies that this strategy is regarded to be as inevitable result of some viewpoints to make justifiable decisions. Another opinion about self-justification, it describes a person in a situation in which his action is contradictory with other's beliefs, he tends to justify his behaviour and dismiss any negative feedback related with it. One justifies something to other with evidence that they may accept or confuted him (Hanna & Villiers, 2021). Self-justification refers to the tendency that justifies decisions even if these tendencies have negative results, the decision is affected to justify these actions by the need to prove the competence and rationality to the person and to others.

2.9 Confutation and Rebuttals

Wengert (2020) indicates that confutation is the confuting of other side's standpoint while rebuttal is the rebuttal of other's objections. Rebuttal seeks to disprove opposing evidence and reasoning by presenting countervailing arguments and supporting data.

Rebuttals are arguments used to "overcome opposing evidence and reasoning by introducing further evidence and reasoning that would negate its influence," according to a strict interpretation of the term. The second speech delivered by each advocate in an academic argument is referred to as the rebuttal speech, however in practice the terms refutation and rebuttal are interchangeable (Freeley & Steinberg, 2013).

The term rebuttal is an ambiguous concept in the treatment of Toulmin (1958), and it is necessary to distinguish between the three meanings of this term. First, the rebuttal is related to a situation in which the general authority of warrants needs to be revoke. Second, rebuttal is an unusual situation in which one may be able to refute or refute a legitimate conclusion. Third, rebuttal is related to the inapplicability of the warrant. However, a warrant can be a different kind of rebuttal than a discussion on a date, a warrant or a claim. This concept is used by the confutee as a way of rebutting the confuter's standpoint. Rebuttal is a term that is used by the confutee in order to rebut the confuter's standpoint, in this term, there are three types of rebuttal that are utilized by the confutee:

1.Direct rebuttal: Rebuttal should be brief and directed to the confuter's standpoint. It is a form of evidence that is presented by the conutee in order to show that his standpoint is true (Tilman, 2014).

2.Counter rebuttal : This type of rebuttal or what is called counter-defeater consists of new information undercutting the force of the rebutting defeater (Freeman,2011).

3.Minor rebuttal: Rebutting the confuter's standpoint is presented in minor point rebuttal via depending on different cases .Thus, he depends largely on

his interpretation for the whole debate. In minor point rebuttal, the confutee attacks the confuter's standpoint for the purpose of introducing the concept of his view point and reflect the confuter's weak standpoint (Freeman,2011).

3.10 Stylistic Devices

Modern day stylistics becomes a tool in enriching theories of not only discourse, but also culture and society. Thus, this section is concerned with stylistic devices that draw upon the developed model of the current study to explain certain effects in religious contexts. For this explanation, the researcher uses some stylistic devices as aphorism, aporia, endearments, modality, point of view and sexist language.

1.Aphorism: Auriel and Strumpf, (1989) define aphorism as "a concise statement of a principle, a short pointed sentence expressing a wise or a clever observation or a general truth" (p.80). It is independent judgment that is applied in a variety of ways throughout history in religious contexts.

Popper (2002) believes that the argumentative function, also known as the critical or explicative function, should be added as the highest level of language. Presenting and contrasting arguments or explanations related to specific concerns or problem is what it entails. When someone purposefully supports (or opposes) a particular point of view, it is noticeable. The practice and discipline of clear speech and thought, in Popper's opinion, is the most important tradition of the debating function. It is important to remember that while theories can be expressed verbally, the critical function also serves as a means of evaluating them. In this regard, Grant (2016) says that aphorism is the heart of philosophy and religious contexts.

2. **Aporia:** Aporia is the crucial critical enterprise, and it is a figure of speech when a speaker pretends to have doubt or confusion about the stand point of others (Ross ,1989). Aporia is defined as the following; it is inherited by presocratic sophists who call an aporia as "two contradictory sayings of equal value" (Beardsworth, 1996,P.32). According to Karamanolis and Politis (2018), the term aporia can be used in four different ways: as a physical obstruction to movement in one direction, as a problematic object, and finally as a philosophical debate that aims to argue its way through a problematic issue and reduce perplexity.

Karamanolis and Politis (2018) indicate that aporia in philosophy seeks to clarify problematic issues in addition to describing genuine and feigned expressions of doubt; the word "aporia" is also used in a very different sense in the world of philosophy. As a philosophical term, aporia is used to describe a contradiction, in a context. Aporia is as a starting point of the subsequent speech which takes the form of debate (Rapanta, 2019).

Karamanolis and Politis (2018) say that are two types of aporia, which are called argumentative and tonal. They are both features of debate, but one is all about advancing the argument, while the other is about managing its tone.

a. Argumentative Aporia: It has the function of argument in the way of replying to doubt by the confuter. This argument makes the standpoint that is responded to the other's doubts and then responding to any further doubts that may be raised by those standpoints in his turn. The perfect argument is structured in such a way that, at the end, the opponent has no doubts left and must accept that the confuter's main point is correct. Aporia identifies and marks which doubts the writer or speaker is replying to. It shows the reader

that the speakers aware of what questions they may have, and that intend to address them in due course. This shows readers that the speaker's argument thorough and thoughtful, and makes them more likely to keep reading rather than dismissing the argument out of hand (Karamanolis & Politis ,2018).

b. Tonal Aporia: Another type of aporia is called tonal one, this type shows the confuter to be “soften the blow” of his main point. This is especially true in fields like religion, philosophy and ethics, which can require strong feelings for the opponent. By phrasing the confuter's point as a doubt or a question, he can soften its impact on the opponent (Karamanolis & Politis ,2018).

3. Endearments: It is the act or process of endearing. From Bendell's (2017) point of view, endearment brings new voices to the debate and effectively explores some of the important ways of speaking by seeking to influence the process of debating. This device refers to affection words to show the endearment in the way of speaking. However, such words can also be loaded with negative connotations that aim to please at the same time that they demean the addressee.

4.Modality: Modality as a device of identifying the attitude of the person that can be understood through Palmer's (2003) characteristics namely, **epistemic**, **deontic** and **dynamic**.

a. **Epistemic modality** is concerned with the attitude of the speaker to the status of the proposition. It indicates certainty and likelihood as in “Their marriage won't last long,”(Palmer, 2003, p.7).

b. **Deontic** and **dynamic** modalities can be seen as directives concerned with enabling the topic of the sentence to act (Palmer, 2003). Although, the characteristic deontic is concerned with the external circumstances to the topic of the sentence in contrast, with dynamic, the person has internal control to the standpoint and the ability comes from the subject's own ability. The former implies obligation as in "You should talk to your father first." Note that these categories are not clear-cut and can overlap. The latter shows desirability as in "I wish you would stop arguing with your brother," Jeffries (2010, p. 118).

The stylistic device modality refers to the use of modal verbs, modal adverbs, sentence adverbs, evaluative adjectives and adverbs, verbs of knowledge, prediction, and evaluation, as well as generic phrases, is one of the ways ideology is clearly projected in texts (Nørgaard et al., 2010).

The ability of language to convey the speaker's or writer's attitude toward the proposition being made can be described as modality in general. Since the term "attitude" is used here to refer to a wide range of speaker responses, from desire to obligation and duty, certainty or uncertainty regarding the likelihood of the propositional content of the utterance, attitudinal stances may refer to a variety of speaker responses (Nørgaard et al., 2010). However, stylists would disagree with the aforementioned on two counts. Modality is sometimes thought of as a phenomenon that only affects modal verbs, although other authors argue that it can also be realized by other grammatical categories (modal adverbs, modal lexical verbs and modal nominal expressions).

5. Point of view: There some authors write about the notion of point of view, Bray, 2007; Fowler, 1986, 1996; Jeffries, 2000; Leech and Short, 2007; McIntyre, 2004, 2006; Sotirova, 2004, 2005). Three categories of point of view are identified by Fowler (1996): **spatiotemporal**, **ideological** and **psychological**.

5.1 Spatiotemporal: The first category deals with how the speakers situate the standpoints within location and time. The speakers need to be able to visualize the various settings, so deictic markers like the adverbs "here" and "there," demonstrative determiners and pronouns "this" and "that," deictic verbs "bring" and "take," and locative expressions (prepositional phrases), help to spatially anchor the speech in debate (Nørgaard et al. 2010).

5.2 Ideological point of view is the second kind of point of view that Fowler suggests, and it is defined as the system of beliefs, values, and categories by reference to which a person or a community comprehends the world. Fowler then speculates as to who might be responsible for a specific ideology's dissemination through debate (Nørgaard et al. 2010).

5.3 Psychological point of view concerns the question of who is presented as the presenter of the standpoint and it is connected with different relationships between the debaters and the audience (Nørgaard et al. 2010).

6. Sexist Language: Griffin (2016) defines sexist language as words assign characteristics to other based on their sex, so sexism is manifested by speaking of other gender and it is as discrimination against someone because of gender depends on the idea that one group is superior to the other in their beliefs or standpoint.

According to what is said above, the researcher finds that sexist language is not a matter of using some words to describe the women or the men but how to use sexist language in different contexts. Moreover, language has a significant effect on cultural views, beliefs and opinion. Sexist language is used across many languages and cultures, even at the highest level of society.

Depending on different opinions, the researcher concludes that sexist language is not important to identify the idea of gender but it can take various forms: A *pronoun* that refers to a single sex when the information being conveyed equally to either or both sexes. A *job* that joins the job to a single sex when either sex can perform the job. A *single* sex pronoun in conjunction with a neutral job title, so that the implication is that the job “belongs” to a single sex. Language that excludes either men or women from a discussion a subject that is affects both sexes equally. Language that is sexist is known for treating one sex more unfairly than the other. According to certain feminisms, many language users take for granted the underlying pattern in most languages that reinforces the idea that "male" is good and "female" is negative (Cameron, 1998, p. 10).

Chapter Four

Data Collection, Description, and the Model of Analysis

4.0 Introductory Remarks

This chapter discusses in some detail the research methodology adopted in this study. It describes the context, and the data of the current study. On the basis of the previous theoretical chapters, this chapter is devoted to data collection, description and developing the model of analysis as part of this study. It is intended to develop a critical stylistic model of confutation in English religious contexts. It basically counts on some tools of critical stylistics that are significant to the analysis of the religious contexts as far as confutation is concerned. Significantly, it derives the most of its contents from the literature reviewed in chapter two and three with some points and tool that are suggested by the researcher.

4.1 Data Collection

The data collected in the present study are concerned with the issue of confutation. It is collected from different religious debates between Muslim ,Christian and Atheism in order to show how the process of confutation is achieved. The data of this study has two parts: The first part is presented by the confuter who attempts to confute the confutee's standpoints. The second one is the confutee who tries to prove to the confuter that his standpoint is true. With the same idea, the confuter confutes this standpoint by presenting logical evidence in order to prove that the confutee's standpoint is false. The data of this study are represented by twenty extracts taken from different

religious debates. They are collected from the websites and they are found in form of texts and videos. Basically, the data represents the actual confutation that can be considered as a reliable debate for the analysis of the extracts because one of the reasons of critical stylistics is that it calls for the data collected in the actual use of ideology and reveals it by using particular tools. It is relevant to note that the aim of the data are represented by twenty extracts distributed over the four stages of the two debates, the first debate between Dr. Zakir as a Muslim man and **Dr. William Campbell** as a Christian man, the second debate between **William Lane Craig** (Christian) and **Sam Harris** (Athesim). As far as the cases each extract exemplifiers as a particular stage of the process of confutation. In this view, the center of describing the data in this chapter is evincing the critical stylistic analysis of confutation in the religious contexts and eliciting the hidden ideology in the texts. Thus, the preeminent reason behind choosing these debates to be the source of the data is that it has different style of confutation that is compatible with the aims of the study.

Christianity: The religion derived from Jesus Christ, based on the Bible as sacred scripture, and professed by Eastern, Roman Catholic, and Protestant bodies. Christianity focuses on the figure of Jesus Christ, as a tradition, Christianity is more than a system of religious belief, it is generated a culture, ways of life and a set of ideas.

Islam: The word Islam refers to the submission to the will of God and applies His Speech, thus, the followers of Islam are called Muslims.

Athesim: The word Athesim refers to the people whom do not believe in the existence of God.

4.2 The data

The data of the current study is selected to serve the process of confutation and reveals the hidden ideologies throughout critical stylistic analysis by using different tools. The first ten extracts are chosen from *Religious Debate: "The Bible and The Qur'an" between Dr. Zakir Naik and Dr. William Campbell which entitled "The Qur'an and the Bible in the Light of Science"*. The debate between Dr. William Campbell representing Christian's view point and Dr. Zakir Naik representing Islamic's view point.

Confuter: The person who confutes the confutee's standpoint.

4.3.1 Dr. Zakir Naik

Zakir Abdul Karim Naik, commonly known as Zakir Naik born on 18th October 1965 in Bombay, India. He is an Indian Islamic televangelist and public orator who focuses on comparative religion. He is the founder and president of the Islamic Research Foundation (IRF) and the Peace TV Network, one of the largest religious satellite channel networks in the world. Naik has said that his goal is to “concentrate on the educated Muslim youth who have become apologetic about their own religion and have started to feel the religion is outdated”. He makes various debates with different philosophers and Christian believers. According to Naik, Islam is a religion of reason and logic, and he clarifies Islamic viewpoints and clears misconceptions about Islam, using the Quran, authentic Hadith and other religious Scriptures as a basis, in conjunction with reason, logic and scientific facts. He has a strong ability in his critical analysis to convince and answer the challenging questions posed by confutee after his public talks.

Unlike many Islamic preachers, his lectures are colloquial, given in English, not Urdu or Arabic and held many debates and lectures to deliver the message of Islam (Web source1).

The Confutee

4.2.2 Dr. William Campbell

William Campbell, (born June 28, 1930, Ramelton, Ireland), Irish-born American parasitologist. Campbell was awarded the 2015 Nobel Prize for Physiology or Medicine. In 1957, after completing a Ph.D. at Wisconsin, Campbell took a position as a research assistant at the Merck Institute for Therapeutic Research in New Jersey. There in 1976 he was made the director of basic parasitology, and from 1984 to 1990 he served as a senior scientist and directed assay research and development. Campbell became a U.S. citizen in 1962 (web source2).

4.2.3 The Second Data

Confuter: The person who confutes the confutee's standpoint.

William Lane Craig is an American Evangelical Christian apologist, theologian, and analytic philosopher known for his work in the philosophy of religion, historical Jesus studies, and the philosophy of time. One of the foremost apologists in the field, Craig has faced some of the best and has been known to hold nothing back in his sharpshooting style of debate. Point by point, Craig will show that morality must be based upon the bedrock foundation of divine revelation, defending the vital role of religion in our modern times (web source3).

William Lane Craig is a research professor of philosophy at Talbot School of Theology in La Mirada, California, and the author of books such as *God Is Great*, *God Is Good: Why Believing in God Is Reasonable and Responsible* (with Chad Meister), *Assessing the New Testament Evidence for the Historicity of the Resurrection of Jesus*, and *Divine Foreknowledge and Human Freedom*. He received an undergraduate degree from Wheaton College and Ph.D.s from the University of Birmingham (England) and the University of Munich (Germany) (web source3).

The Confutee

Sam Harris, one of the “Four Horsemen of Atheism,” a neuroscientist, philosopher, and bestselling author, will seek to show that the separation between scientific facts and human values is an illusion. Harris wants to prove that science, not religion, should provide the basis for morality.

Sam Harris is the author of the New York Times bestsellers, *The End of Faith*, *Letter to a Christian Nation*, and *The Moral Landscape*. He is co-founder and CEO of Project Reason, a nonprofit foundation devoted to spreading scientific knowledge and secular values in society. He received an undergraduate degree in philosophy from Stanford University and a Ph.D. in neuroscience from the University of California, Los Angeles(web source3).

4.3 Data Description

It is crucial to remember that the description of the data will be simpler to work with the more concise the description is. Such clarification can be achieved by examining certain tools of CS, tools of, types, modes of

confutation and some strategies. As previously been mentioned, a set of confutation strategies and tools for identifying the data under scrutiny and for evaluating the standpoints of both the confuter and the confutee to prove that the confutee's standpoint is untrue or false. These clarifications are helpful in describing the data since they can be regarded as the basic points that are used to measure the concept of confutation addressed by this study. Precisely, religious contexts are the common hallmarks of the data. Otherwise, all the purposively selected religious contexts to be analysed from critical stylistic perspective are realised as representative data. Hence, the religious contexts in CSs meet the following stages; the first stage is related to the idea of presenting the standpoints of both the confuter and the confutee as a way of clarifying what the religious of different participants are about, moreover, different opinions are going to be tackled with various CS tools and types of confutation. Accordingly, in this stage, all the tools and types of confutation are available in religious contexts. The religious context is very significant in understanding the meaning of the speech of both the confuter and the confutee especially when data are intended to be CS analysed.

Next, the second stage is represented by the confutee and his strategies. Regarding the supporting stage which is the third one, this stage is represented by the confuter in order to support his confutation with ample evidence and logic, likewise, the confuter uses some CS tools, types and tools of confutation and stylistic devices. Finally, the last stage is the stage of proving the process of confutation conclusively by the confuter.

Hymes (1974) identifies that there are some factors in the contexts in which language is used to affect both how the people use language and how it is received. Hymes develops the "S-P-E-A-K-I-N-G" model to categorize the different features of a communication situation and that pave the way to contextualize purely the linguistic analysis. He uses the letters of S-P-E-A-K-I-N-G as an acronym to remember the intersecting factors in such a context: (Hymes,1974).

Starting with the first component of context, message content which means one context for identifying message content is as: "He prayed that he would get well" (reporting content of the message). Content enters analysis first of all as a question of the topic, and of change of topic. Debaters know what is being talked about, and when what is talked about, manage maintenance, and change of topic. In addition, these abilities are parts of their communicative competence of particular topic to show the coherence of discourse (Hymes, 1974). The other component is setting: Setting refers to the time and place in which interaction takes place in the debate in general, to the physical circumstances. Setting is linked to be as a component of act situation. "Setting" probably is to be preferred as the informal, unmarked term (Hymes, 1974). On the other hand, participant involves the confuter and the opponent. In conflict negotiations which are of great importance in the process of confutation.

Purposes or goals are the main component because the purpose of confutation is to elicit standpoints of different religion in different religious contexts. Considering the context of the *key*, the key of an utterance or speech event is determined by cues that indicate its tone or spirit. This can,

of course, be different for different speakers. Thus, one speaker may indicate through choice of words that he is going to be aggressive and uncompromising whilst another may give cues that he is behaving light-heartedly or playfully. In religious contexts, the mode may be conveyed by the intonation, pause, loudness, and timing to express the intended intentions and to show the endearments in the way of speaking since Islam is the religious of ethics. Likewise, key gives rise to various intentions that can be expressed by the confuter and the opponent or the defendants and their key may be with aphorism, aporia, negation and endearments (Hymes,1974).

Dealing with act sequence, a communicative event's various components are referred to as its "act sequence." For instance, they can contain the opening standpoints turn by the confuter and the opponent, to the concluding remarks. The sequence may not be agreed upon and may not be coherent in casual contexts such as debate that result in confuting. This causes numerous overlaps and interruptions, as well as potential for incomplete or interrupted communications throughout the process of confutation (Hymes, 1974). It basically sets as the form and the content of a particular message in addition to the order in which the speech event occurs (Hymes, 1974). In the intended data, act sequence is evidenced by the four suggested stages of the religious contexts, namely, the standpoints or what is called point to point, confutee's standpoint, Supporting confutation and concluding confutation in addition with the tools of CS which work together as process for manifesting confutation in the stages of the developed model in the religious context.

As for instrumentalities, they refer to two forms. One is the form and styles of speech used by the confuter and the opponent. Thus, the choice of

whether to use one way of speaking rather than another, this means, the speech is strong or in a soft way since the data is about religious contexts indicate the speaker's standpoints of the interaction that is taking place and demonstrate intimacy, respect and formality etc.

The other form of instrumentalities is called *channel* influenced by whether communication takes place face to face, throughout the debate. Hymes (1974) considers instrumentalities as the choices of speech transmission or the channels of communication whether spoken or written. Moreover, they can denote the form and the style of speech as the confuter uses different style and form in order to reveal the hidden ideologies of the opponent (confutee). It is through the spoken channel that speakers in religious contexts can interact. In essence, Confutation in religious contexts is stylistically manifested in spoken, in debate and face-to-face.

On the idea of norms, Hymes (1974) argues that norms go along with the social rules that govern a particular speech event together with speakers' actions and reactions. Furthermore, norms signify the cultural issues that are appropriate to a particular speech event. Norms, thus, replays the questions of who can say what, when, and how. Norms are extremely reflected in this study because there are two different religious contexts with different culture, beliefs and norms.

The final component is Genre, it is not just utilized to refer to literary works as (poem, novel etc) but also to the kind of debate that takes place. The idea of genre suggests the potential for discovering formal qualities that are widely acknowledged. It is crucial to proceed heuristically by assuming

that all speech exhibits some type of formality as a representation of genres (Hymes, 1974).

It designates specifically the type and the style of speaking by which a particular speech event can be accomplished. Due to the fact that this study focuses on religious contexts, the genre of this study, It seems plausible, therefore, that the present study, as being CS analysis to confutation, adopts these contextual factors so as to uncover the hidden ideology in the religious contexts in which they are operated in the debates. In view of this, data description, as manifested by Hymes' (1974) contextual factors "SPEAKING" is adopted in this study to explicate the contextual factors of confutation in religious contexts. Thus, the following table elicits the contextual factors of confutation in religious contexts.

Table 1

Contextual Factors of Confutation in Religious Contexts

Contextual Factors	English Religious Contexts
Message Content	Religious
Participants	Dr. Zakir, Dr. William, Dr. Craig and Dr. Harris
The Goal	The present study, as being CS analysis to confutation, adopts these contextual factors so as to uncover the hidden ideology in the religious contexts in which they are operated in the debates.
Key	The confuter attempts to prove that his standpoint is true and the confutee's standpoint is wrong.
Act Sequences	The act sequences in religious contexts are manifested throughout the four stages of the confutation

Instrumentalities	Spoken a point to point in the religious debate
Genre	Religious debate

4.4 Methods of Analysis

Two English religious contexts are selected to be the data of the study analyzed from a CS perspective. These religious contexts are analyzed in accordance with the model that is developed by the current study. The developed model is used for analyzing the the process of confutation in the two English religious contexts under study. The analysis is both quantitative and qualitative.

The Methods are:

1. Quantitative and Qualitative

Mixed methodologies, quantitative and qualitative are followed in this study. Qualitative methods include describing types of characteristics of the characters and events without comparing these events in term of measurements amounts (Thomas, 2003). After the data is collected, a qualitative analysis is done by examining the contexts of the two religious contexts through the developed model which is presented in chapter four. On the other hand, quantitative methods are concentrated on measurements and amounted, for example more or less of the features shown by the confuters and the confutees. Then, quantitatively the data are analyzed by using statistic equations. This equation is represented by the following formula:

$$\text{Percentage} = \frac{\text{occurrence of each strategy} \times 100}{\text{Total number of strategies}}$$

Total number of strategies

2. Chi-Square Goodness of Fit Test

The chi-square test for the quality of agreement is used to find out the observed frequencies for each category of the categorical variable correspond to what is expected for it. The Chi-Squared Statistic value is calculated as follows (Corder & Foreman, 2014):

$$\chi^2 = \sum_{i=1}^K \frac{(O_i - E_i)^2}{E_i}$$

whereas:

K: the number of categories (in this thesis it is equal to 2).

O_i: Frequency Observed for each category.

E_i: represents the expected frequency and is calculated as follows:

$$E_i = \frac{n}{2}$$

n: refers to the total iterations.

4.5 Debates

Debate is a regulated discussion of a proposition between two matched sides (Marriam Webster Ditionary). Thus, the aim of debate is to convince the opposition that he is right.

The researcher finds that debate is a structured argument used as a form in the religious contexts. Two sides speak alternately for and against a particular standpoint usually based on the content of the debate. The subject of the debate is often prearranged so the confuter must support his

standpoint with which is logically accepted. The data of the current study is structured by the debates between different confuters and confutees in English religious contexts.

4.5.1 Style in debate

To go deeply in the process of confutation within the idea of style, style is the manner in which the confuter communicates his standpoints in the debate. The researcher elicits that the confuter and the confutee are the most basic part of debating in religious contexts. Message Content, the purpose and other components of speech are worth to deliver the main point in debate in a confident and persuasive way by the stage of supporting. On the concept of debate, it is presented before a judge in fact, before confuting the standpoint because there are two stages to present the standpoints of both the confuter and the confutee with the power to render a binding decision on the proposition or respond to the question or topic in an actual way.

4.5.2 Content of the debate (data): The researcher illustrates that content of the debate in religious contexts what is actually said in the debate. The content of the debates is used to develop the side's case and confute the opposite side's. The information on content provides a general overview of what is expected when the confuter in debate. The structure of debate in religious contexts must arrange in the way of how long the both sides will be debating, how many opponents will be in the debate, and how the debate is achieved.

4.5.3 Ethical debate: The researcher discovers that debate is an instrument of influencing the behaviour of other party to be concerned with ethical standards for debate. To be conducted so that the benefits of debate are

achieved, debate must be open, accessible honest, and fair. Participating in a discussion gives its members power, but that power also comes with personal responsibility. This duty entails representing the supporting the debate truthfully and accurately and treating all parties concerned with respect. Debaters should refrain from using words or acting in a way that might silence or discourage the voices of any participants in order to encourage open participation (Freeley & Steinberg, 2008).

4.6 Developing the Model of Analysis

The developed model focuses on the idea of revealing the hidden ideology of chosen English religious contexts. This model provides various stages of confutation and each stage clarifies different points with different purposes. Thus, the structure of confutation builds on some stages and each stage has its own points:

I. Identifying the standpoints stage

The first stage is the stage that has standpoints of both the confuter and the confutee, which is called identifying the standpoints of both (point to point). It includes two debaters, the confutee and the confuter, the confutee uses some CS tools such as exemplifying and enumerating, presenting/action / events/ states, transitivity which can be divided into relational category, material action, material action events, relational process, mental process also has different subcategories as mental cognition, mental reaction and mental perception and the last category of presenting action, event and states is verbalization. Another tool of CS is utilized by the confutee is naming and describing with nominalization. Intertextuality is also used by both the confuter and the confutee.

Regarding the role of the confuter in the identifying standpoints stage, he uses another tools of CS as naming and describing, prioritizing and questioning with its subtypes, wh-Q, Yes-No, choice Q and hypophora. Types of confutation are utilized by confuter such as type belong to person , belong to matter, internal confutation, external confutation and implicit confutation with its subtypes such as, question and assumption, counter-proposition and partial proof.

II. Confutee's Standpoint Stage

The second stage is called confutee's standpoint, in this second stage; the confutee tries to explain his standpoint by using some CS tools like, hypothesizing, presenting speech and thoughts of other participants and assuming and implying. After these tools he engages with some strategies to defense himself, such as self-defense, self-representation and self-justification, then, he tries to rebuttal the confuter's standpoint.

III. Supporting Confutation Stage

To clarify the third stage, this stage is represented by the confuter in order to confute the confutee's standpoint by supporting his speech with some CS tools such as negating, presenting actions, states and events with transitivity, mental process like mental cognition, mental reaction and mental perception and exemplifying and enumerating. After these tools the confuter tries to support his speech with certain tools of confutation through evidence, logic and confuted the evidence, these evidences can be classified as primary and secondary evidence, primary evidence has positive evidence, corroboration proof and conclusive proof, concerning secondary evidence has evidence aliunde and indispensable proof. Vividly, the confuter uses

different types of intertextuality as quotation, revision, source, coincident and proximate source. Moreover, the confuter uses another type of confutation with its subtypes as a way of direct proof to the process of confutation such as explicit confutation with the presumptive evidence and direct evidence as subtypes of explicit confutation. The confuter must utilize different stylistic devices since the data of the current study is religious data, he must use various devices to express his way of confuting such as aphorism, aporia with two types as argumentative aporia and tonal apoiria. Other stylistic devices are used in this stage as endearment, modality with various types and subtypes as epistemic, modal, deontic, dynamic.

Next, point of view is a stylistic device which can generate different ways of speaking by using particular points as spatiotemporal, ideological and psychological. Finally, the confuter uses sexist language as a stylistic device to reveal the hidden ideology throughout language.

IV. Concluding Confutation Stage

As a final way of proving confutation, the confuter concludes the process of confutation with various CS tools, such as presenting speech and thoughts of others, representing, society, space and time, and equating & contrasting with its types as negating opposition, concessive opposition, contrastives, transitional opposition and parallelism opposition. After these tools, the confuter uses different categories of confutation like, others-refuted, others-contradictory and others-referential. With the final stage, the final modes in the process of confutation are the modes which can classify as proving contradictory, proving justification and conclusive confutation. Regarding

the last stage, the confuter concludes the process of confutation by demonstrates that the confutee's view point is false.

Likewise, it is a good way for the confuters to make the debate clear for their confutees within each speech or debate must reveal their outlines about the standpoints. After that, the confutee tries to answer the debate and it is very significant to identify the points that both of them confuted about. Within the same process, the confuter tries to support his confutation with logical reason and evidence, then he summarizes or concludes his confutation in order to prove that the confutee's standpoint is false. Debate takes place in the face of opposition. The confutee is always confronted with the necessity of overcoming objections raised by the confuter.

4.6 Confutation and CS

Confutation is the act or the process of confuting people's speech. Confutation is the process of confuting an opponent's argument. Burton (2014,p.132) defines confutation as a form of reasoning which may occur as a result of doubt about two different or contradictory views. CS on the other hand, is a term used to refer to stylistic work investigating the ways in which social meanings are manifested through language. Critical linguistics and critical discourse analysis serve as major sources of inspiration and information for this stylistic trend (Jeffries, 2010). There are underlying ideologies that are expressed by the text producer. In order to detect those underlying ideologies, there is a need for linguistic analysis to be 'critical' (Jeffries,2010,p. 186).

The researcher elicits that there is an overlap between what is called confutation and CS in the way that, confutation seeks to prove the

opponent's standpoint is false, while CS searches to reveal the hidden ideology through the process of confutation in the religious contexts by depending on the interpretation of the text and to expose these hidden ideologies. Vividly, Jeffries tries to give a clear set of analytical tools to follow in carrying out critical analysis of texts.

Jeffries offers a CS framework that ‘combines the text analysis of stylistics with the ideological awareness of CDA in order to reveal the underlying meaning of a text using linguistic features. The tools provided by Jeffries are not completely new, but rather it is a collection of previous tools used by critical discourse analyst Fairclough (1989), and critical linguists Fowler (1991) and Simpson (1993), in addition to new tools added by Jeffries which work in a similar way to the more traditional tools such as transitivity and modality and in the same time the researcher adds another tool which is called questioning (see ch.2).

The following diagram schematizes the model of the present study:
Figure (5)

**Developed Model of Analyzing Confutation from Critical Stylistic
Perspective.**

Chapter Five

Data Analysis and Results

5.0 Introductory Remarks

This chapter clarifies the data of the analysis and the results.

5.1 Data Analysis

Data analysis is accomplished by different methods of analysis. The first is the qualitative critical stylistics method and the second is the quantitative statistical one. The third one is via Chi-Square Goodness of Fit Test. The tools of CS and the model developed in chapter four are schematized in Figure (5) which is used as the key instrument to analyse the data under study. Thus, analysing religious contexts lead to reveal hidden ideologies of these contexts by depending on the tools of CSs. Hence, there are some points which are followed to analyse the data of the present study, which can be clarified as follows:

1. Reading the whole religious debates accurately and thoroughly to assure the availability of the identifying process of confutation (See ch.3).
2. Analysing the selected extracts of the religious contexts in terms of the four stages of these religious contexts in the religious debates; namely, identifying the standpoints, the confutee's standpoints, supporting confutation, and concluding confutation.
- 3 .Identifying the CSs tools of analyzing religious contexts and showing the effects of these tools in revealing the hidden ideologies. Such effects are

demonstrated by means of tools, types, categories, and modes of confutation. Finally, concluding the process of confutation in terms of categories and modes of confutation that are suggested in this study to identify that the confutee's standpoint is false and the confuter's standpoint is true.

5.2 The Critical Stylistic Analysis

To ensure clarity and for the sake of finding out the ideologies, the analysis starts with ten religious speeches of both Dr. Zakir and Dr. William Campbell. Next, the other ten speeches are chosen from Dr. Craig and Dr. Harris. Consequently, these religious speeches clarify the way for critical stylistic analysis in examining the effect of tools on the manifestations of confutation used by the confuters. As such, twenty religious extracts are analysed and ten extracts for each confuter and confutee according to the selected data.

Debate: "The Bible and The Qur'an between Zakir Naik and Dr. William Campbell which entitled "The Qur'an and the Bible in the Light of Science".

As a first step, the researcher analyzes this extract from religious debates between Dr. William and Zakir Naik, titled as "The Qur'an and the Bible in the Light of Science –" Zakir Naik vs Dr. William: overall, the levels of confutation begin with the identifying standpoints stage, confutee's standpoint stage, supporting confutation stage, and the last level containing the concluding of confutation stage. Thus, turns taking in religious debates are very important to get a sense of the debates and identify the discourse that preceded confutations. These extracts will be analyzed according to the model developed by the current study.

5.3 The Analysis

Extract (1)

Dr. William Campbell spoke about Solomon's death – Surah Saba, Chapter 34, Verse 12 to 14, **and** said that... '**Imagine** a person standing on the stick, and he dies, **and** no one come to know, etc.' here are various ways to explain – Point no 1, Solomon peace be him, he was a Prophet of God, and it can be a miracle. When Bible says that Jesus Christ peace be upon him, could give life to the dead, Jesus Christ is born of a virgin birth. Which is more difficult to imagine' – Being born of a virgin birth, giving life to the dead... or standing on a stick **for** a very long time. Which is more difficult. **So** when God can do miracles **through** Jesus Christ peace is upon him, why cannot he do a miracle through Solomon Alai Salaam. Moosa Alai Salaam parted the sea. He threw a stick – stick become a snake –.

Dr. Zakir answer

"I agree with Dr. William Campbell, that Sulaiman Alai Salaam stayed for a long time. The answer is given in the same verse that after Sulaiman Alai Salaam fell down; the Jinn's said that... 'If we would have known that Solomon, peace be upon him died, we would not have toiled so hard.' Indicating, that even the Jinns do not have 'Ilm-e-gaib' – They do not have knowledge of the unseen. Because the Jinns thought themselves to be very great – So Allah is teaching them, that even they do not have 'Ilm-e-gaib"

Dr. William Campbell

"Bible says that... Qur'an says that. So when God can do that, why cannot God let a man rest for a long period? Any way I have give him various

different answers – No where does the Qur'an say that Sulaiman Alai salaam rested on the stick for a very long period – No where does it say. It just says that... animal.... May be some say... 'Ant'... may be other animal of the earth came and bit – May be possible. May be, that Sulaiman alai salaam was just dead, and any animal may have shook the stick, and Sulaiman alai salaam may have fallen down. But I assume – I use the conflict approach with the Qur'an – because irrespective whether you use the conflict approach or the concordance approach, the ayat I quoted in the beginning of my talk Surah Nisa, Chapter 4 Verse, 82, says... (Arabic)... 'Do they not consider the Qur'an with care?' Had it been from anyone besides Allah, there would have been many contradictions.' Irrespective, whether you use the conflict approach or the concordance approach, if your logical, is you will not be able to take out a single Verse of the Qur'an, which is contradicting – neither a single verse which is against established science."

Dr. Zakir answer

Dr. William Campbell touched on 'the production of milk', in Surah Nahl, Chapter 16, Verse 66. The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees, William Harvey made it common to the Western world – That is 1000 years after the Revelation of the Glorious Qur'an. The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal system of liver – and it even reaches the mammary gland, which is responsible for production of the milk. And Qur'an gives this

information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse.

Contextual factors

Message Content: "Solomon's death" "The Qur'an and the Bible in the Light of Science"

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee who is called Dr. William Campbell. He presents his point of view in religious contexts. As a first step, he uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating as a tool of CS analysis is utilized by the confutee. He depends on pragmatic inferencing and shows the ideological effects of his speech. The confutee has a sequence of meaning in order to exemplify the meaning of what he wants to clarify as" **When Bible**

says that Jesus Christ peace be upon him, could give life to the dead, Jesus Christ is born of a virgin birth". This speech means that there is no one can have this ability. In this case of exemplifying, there are certain phrases which make clear that the larger category is being represented by merely some cases" **So when** *God can do miracles through Jesus Christ peace is upon him, why cannot he do a miracle through Solomon Alai Salaam. Moosa Alai Salaam parted the sea*". **"could give life to the dead"**. This example demonstrates the kind of exemplification that is "Jesus" gives the people the live in order to prove the existence of God although he born of a virgin women.

Representing Actions/ Events/States: In this tool, the confutee chooses particular words with particular situation to express his purpose with different lexical verbs. *"Imagine a person standing on the stick, and he dies, and no one come to know, etc.' here are various ways to explain – Point no 1, Solomon peace be him, he was a Prophet of God, and it can be a miracle"*. In this text, the confutee relates the choice of these lexical verbs as" standing, dies, come, explain and know, are called elements of the clause to present information on what is being done as a miracle with the Prophet of God Solaiman (pbuh). The choices of verbs by the confutee in the religious contexts facilitate debate on the consequences of those choices. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee. He says "He **threw** a stick", the verb "threw" is transitive.

The transitivity model is used in this text with different lexical verbs to a number of different categories:

Material actions are used in this text to refer to the miracle of the Prophet of God Solaiman (pbuh).

Mental processes.

The Mental process actually refers to what happens with Jesus that he can give the life to the dead people as in "*Jesus Christ peace be upon him, could give life to the dead*".

Mental Cognition (MC), this subcategory of mental process is used by the confutee throughout different verbs such as *know* and *imagine*.

Naming and describing: It is another tool of CS analysis is utilized by the confutee to name the religious issues for the purpose of delivering the message of Jesus for others in different in style such as "*Jesus Christ is born of a virgin birth. Which is more difficult to imagine' – Being born of a virgin birth, giving life to the dead... or standing on a stick for a very long time*" or the way he expresses his viewpoint. Thus, this viewpoint can be characterized the ideological consequences of this process. In this way, the Confutee (Dr. Campbell) uses this tool to name Jesus and his mother differently; this style paves the way to reveal the hidden ideology of the Confutee by refereeing to the same person. Accordingly, this tool of analysis can create ideological meaning in religious contexts in the way the confutee names and describes his standpoints.

"*Jesus Christ is born of a virgin birth*". This sentence of the confutee can be found upon two vital and mutually dependent parts which are called noun phrase "*Jesus Christ*" and verb phrase as in "*is born of a virgin birth*". In the most straightforward representation of the world through language, these

two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase through alteration; the head noun itself has the capacity to package particular ideological content as in "*Moosa Alai Salaam parted the sea*". Thus, if the major role of a nominal element in this a phrase is to name the participants in an event "*Moosa*" (pbuh), and the action or the process of the nominal phrase is "*parted*", to refer to "*Moosa*". In the sentence above there are two participants that identify in the noun phrases (Moosa and the sea) and they are connected by the verb (parted) which relates the subject or actor to the object or goal.

Intertextuality

1. Revision: This type of intertextuality is used by the confutee in order to have a close relation between interior and posterior texts as in "*Dr. William Campbell spoke about Solomon's death – Surah Saba, Chapter 34, Verse 12 to 14, and said that... 'Imagine a person standing on the stick, and he dies, and no one come to know'*".

2. Quotation: The anterior text is literally reproduced by Dr. William as in "*When Bible says that Jesus Christ peace be upon him, could give life to the dead, Jesus Christ is born of a virgin birth*". He reflects the actual text to clarify his standpoint about the Bible.

3. Sources: This type of intertextuality includes religious context that is clarified by the confutee. He tries to influence the confuter in different style by using the source of the text.

a. The source coincident. Dr. William uses this type of source to reflect the identity of Christian people in the Bible. It is simply responded to an earlier speech as in "*When Bible says that Jesus Christ peace be upon him, could give life to the dead, Jesus Christ is born of a virgin birth. Which is more difficult to imagine' – Being born of a virgin birth, giving life to the dead... or standing on a stick for a very long time*".

b. The source proximate: Dr. William utilizes this type of the source which is the most common and frequently type of intertextuality. He directly uses Bible's context.

Dr. Zakir's religious speech in the same stage.

Intertextuality

1. Revision: Dr. Zakir employs this type of intertextuality in order to have a close relation between interior and posterior texts as in " The answer is given in the same verse that after Sulaiman Alai Salaam fell down".

2. Quotation: Dr. Zakir is literally reproduced the anterior text as in " *the Jinn's said that... 'If we would have known that Solomon, peace be upon him died, we would not have toiled so hard.'* Indicating, that even the Jinns do not have 'Ilm-e-gaib'". He reflects the actual text to clarify his standpoint about "Ilm-e-gaib".

3. **Sources:** This type of intertextuality includes religious context that is clarified by Dr. Zakir. He tries to influence the confutee in different style by using the source "Glorious Quran" of the text.

a. **The source coincident.** Dr. Zakir uses this type of source to reflect the identity of "Jinn" in the Quran. It is simply responded to an earlier speech as in *"that Sulaiman Alai Salaam stayed for a long time. The answer is given in the same verse that after Sulaiman Alai Salaam fell down"*.

b. **The source proximate:** Dr. Zakir utilizes this type of the source which is the most common and frequently type of intertextuality. He is directly used Sulaiman's speech.

CSTs

Naming and describing: The confuter Dr. Zakir utilizes this tool of analysis as a tool of naming and describing the religious issues of **Solomon** and the **Jinns** for the purpose of delivering the message of God for the confutee and other audience in different in style such as *"Sulaiman Alai Salaam fell down; the Jinn's said that... 'If we would have known that Solomon, peace be upon him died, we would not have toiled so hard.' Indicating, that even the Jinns do not have 'Ilm-e-gaib' – They do not have knowledge of the unseen. Because the Jinns thought themselves to be very great"*. Thus, this style reflects the confuter's ideology to reveal the hidden ideology of the text by refereeing to "Sulaiman" and "Jinns" with the same things that they do not 'Ilm-e-gaib'. Accordingly, this tool of analysis can create ideological meaning in religious contexts in the way the confuter names and describes his standpoints differently.

"Sulaiman Alai Salaam stayed for a long time". This sentence of the confutee can be found upon two vital and mutually dependent parts which are called noun phrase **"Sulaiman Alai Salaam"** and verb phrase as in **"stayed for a long time"**. In the most straightforward representation of the world through language, these two aspects of the sentence represents entities in the case of noun phrases whereas the verb phrase represent the processes and actions.

Prioritizing is another tool of CS analysis used by the confuter to reflect the potential for subordination in English religious contexts but the ideological point to make is that the lower the level of the subordination, the less amenable the structure is to scrutiny and objection or disagreement as in "***The answer is given in the same verse that after Sulaiman Alai Salaam fell down; the Jinn's said that... 'If we would have known that Solomon, peace be upon him died, we would not have toiled so hard'***". The sentence above has a main structure, and the largest part of it contains within the object. This object is a noun phrase, which contains a number of subordinate clauses. Another point about this large sentence is that to note the textual function of prioritizing presupposes that the confuter has choices about how he constructs sentences, and that these choices may be, in some basic sense, equivalent to each other. This due to the fact that, the confuter attempts to show that no one knows 'Ilm-e-gaib' but only the God as in "***Indicating, that even the Jinns do not have 'Ilm-e-gaib'***". The way of analysing the information of a sentence depends on recognizing the major clausal elements of a sentence, and knowing which is the last element, as it carries the focus. Thus, this tool of CS study points the significant and the effects of the

ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Types of Confutation

1.The first type is the one belonging to person. In this type the confuter refers to a person who is "**Dr. Campbell**" to show that even the prophet Sulaiman has not the ability to know "**Ilm-e-gaib**" even if he has a miracle. In this way, he wants to prove that the confutee is wrong and the confutation is directed against him personally.

2. The other type is belonged to the matter. This type of confutation belongs to matter not to the person himself. So, the confuter attempts to confute the matter of "**Ilm-e-gaib**"

3.External Confutation: Another type of confutation is accomplished by the confuter in order to present a new debate with **External proof** confutation that involves everything which the confuter can present such as "***They do not have knowledge of the unseen. Because the Jinns thought themselves to be very great – So Allah is teaching them, that even they do not have ‘Ilm-e-gaib***", not a result from his own but with evidence.

4.Implicit Confutation: In this type, the confuter can debate in an implicit way in order to confute the confutee gradually with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee as in "***Sulaiman Alai Salaam stayed for a long time. The answer is given in the same verse that after Sulaiman Alai Salaam fell down; the Jinn’s said that... ‘If we would have known that Solomon, peace be upon him died, we would not have toiled so hard***".

The confuter uses **counter proposition** as subcategory of implicit confutation to show the sequence of propositions as "*Sulaiman, Jinn's, and the death of Sulaiman*".and there must a reason for those propositions. Thus, there must a rational way of presenting the standpoint through the contrary proposition.

Another subcategory of implicit confutation utilized in this context is **partial proof**: This subtype is used to establish a detached fact in a series of facts tending to support the issue in confuting by the confuter.

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself by using different tools of CS, strategies and rebuttal and its types as the following:

Ideological effects

CS tools

Hypothesizing is a CS tool used by the confutee, he presents some model verbs such as "**May** be some say" and in "**may** be other animal of the earth came and bit – **May** be possible. **May** be, that Sulaiman alai salaam was just dead, and any animal **may** have shook the stick, and Sulaiman alai salaam **may** have fallen down". Another model verb is utilized to show how the tool of Cs is presented in different verbs and different styles as in "*there would have been many contradictions*".

Presenting speech and thoughts of other participants is another tool accomplished by the confutee to present the speech of other **indirectly** such as in "*Bible says that... Qur'an says that*". He presents other's speech to

defend that his standpoint is true as in " *I use the conflict approach with the Qur'an – because irrespective whether you use the conflict approach or the concordance approach, the ayat I quoted in the beginning of my talk Surah Nisa, Chapter 4 Verse, 82*". In this way, he claims the thoughts of other resource which is Quran's verses.

Equating and contrasting: Dr. William uses this tool of CS analysis as in " if your logical, is you will not be able to take out a single Verse of the Qur'an, which is **contradicting** – neither a single verse which is **against** established science".

Implying and Assuming: To get indulged in dealing with this tool *Implying and Assuming*, this tool highlights the field of pragmatics because it is more about what is implicit in language than what is explicit. In this regard, the confutee is implicitly presented his speech in particular way to use assumption and implication to make ideologies appear to be common sense as in " *But I **assume** – I use the conflict approach with the Qur'an – because irrespective whether you use the conflict approach or the concordance approach, the ayat I quoted in the beginning of my talk Surah Nisa, Chapter 4 Verse, 82, says... 'Do they not consider the Qur'an with care?' Had it been from anyone besides Allah, there would have been many contradictions*". He assumes that he uses the conflict approach with the Qur'an - because regardless of how the confuter approaches the text, whether he uses the conflict approach or the concordance approach, it still asks. There would have been several inconsistencies if it had come from someone other than Allah. This tool reveals the hidden ideology of the confutee when he speaks indirectly to reflect his standpoint. He also presupposes that " *the*

ayat I quoted in the beginning of my talk Surah Nisa, Chapter 4 Verse, 82" to refer to assumptions that are built into the text.

The major kinds of presupposition, **existential** and **logical presuppositions** are used to explore the ways in which they can be recognized in the contexts as in "*Any way I have given him various different answers – Nowhere does the Qur'an say that Sulaiman Alai salaam rested on the stick for a very long period – No where does it say*". He wants to persuade the confuter in many instances. Concerning the logical presuppositions, cleft sentence is used in this speech to highlight the main idea of the confutee's speech as in "*It just says that... animal.... May be some say... 'Ant'... may be other animal of the earth came and bit*". The ideological effects of these cases of presupposition are varied with the context and content of the confutee's speech.

Strategies of Confutee

There are various strategies are accomplished by the confutee for the purpose of defending his standpoint.

1. Self-Defense: This strategy is used by the confutee to disregard or discredit the debate with the confuter as in "*Bible says that... Qur'an says that. So when God can do that, why cannot God let a man rest for a long period*" and in "*whether you use the conflict approach or the concordance approach, if your logical, is you will not be able to take out a single Verse of the Qur'an, which is contradicting – neither a single verse which is against established science*".

2. **Self-Representation:** He represents the Christian's community as in "*Bible says that*". Through religious especially when he presents his standpoint. He presents his view of the self which may or may not correspond with confuter more objective assessment of the subject's self.

3. **Self-Justification:** This strategy is regarded to be as inevitable result of the confutee's viewpoints to make justifiable decisions. He describes a person in a situation in which his action is contradictory with the confuter beliefs as in "*Do they not consider the Qur'an with care? 'Had it been from anyone besides Allah, there would have been many contradictions*".

Rebuttals

The confutee attempts to rebut the confuter's speech as a way of rebutting the confuter's standpoint. This rebutting is presented **directly** by referring to some resources as in "*I use the conflict approach with the Qur'an – because irrespective whether you use the conflict approach or the concordance approach, the ayat I quoted in the beginning of my talk Surah Nisa, Chapter 4 Verse, 82, says... 'Do they not consider the Qur'an with care?' Had it been from anyone besides Allah, there would have been many contradictions*".

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CSTs, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter tries to prove that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Representing Actions/ Events/States: In this tool, the confuter chooses particular words with particular situation to present his purpose with different lexical verbs. *"The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal system of liver – and it even reaches the mammary gland, which is responsible for production of the milk. And Qur'an gives this information of modern science "*. In this text, the confuter relates the choice of these lexical verbs as" *eat and reach*". The choices of the verbs in the religious contexts facilitate debate on the consequences of those choices. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confuter.

"It even **reaches** the mammary gland".

*"Qur'an **gives** this information of modern science"*

In these sentences **reaches** and **gives** are transitive verbs. The **transitivity** model is used in this text with different lexical verbs to a number of different categories:

Mental processes: The Mental process actually refers to what happens to the humans that Glorious Quran mentions all these things in different Suras.

Assuming and Implying: This tool highlights the implied meaning because it is more about what is implicit in the speech than what is explicit. In this regard, the confuter implicitly wants to imply his speech in particular

way to use assumption and implication to make ideologies appear to be common sense as in " *The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal system of liver – and it even reaches the mammary gland, which is responsible for production of the milk. And Qur'an gives this information of modern science* ". He assumes that God who gives the human all these things and these things find in Quran before anyone and Quran gives this information for the modern science. This tool reveals the hidden ideology of the confuter when he speaks indirectly to reflect his standpoint.

Presuppositions are used to explore the ways in which they can be recognized in the contexts. The ideological effects of these cases of presupposition are varied with the context and content of the confuter's speech.

Tools of Confutation

1.Confutation through evidence: In this tool of confutation, the confuter attempts to support his confutation with evidence in order to prove that the confutee is wrong and the confuter's standpoint is true , he says" *Dr. William Campbell touched on ‘the production of milk’, in Surah Nahl, Chapter 16, Verse 66. The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an*".

a. **Primary evidence:** The best evidence that the confuter admits such as " *And 400 years after Ibn Nafees, William Harvey made it common to the Western world – That is 1000 years after the Revelation of the Glorious Qur'an*". This subtype of confutation through evidence has other categories

such as **Positive evidence**: The confuter uses direct evidence which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition.

Secondary evidence: The confuter presents another evidence to evaluate the debate that is presented for the decision.

Indispensable proof: Evidence is necessary to present for the proof of a particular fact. Thus, the confuter uses different verses of Quran to prove his standpoint as in " *in Surah Nahl, Chapter 16, Verse 66. The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees, William Harvey made it common to the Western world – That is 1000 years after the Revelation of the Glorious Qur'an. The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal **system of liver** – and it even reaches the mammary gland, which is responsible for production of the milk. And Qur'an gives this information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse*".

Evidence aliunde: The confuter uses evidence that explains or clarifies other evidence. It is presented from a source extrinsic to the matter, under consideration evidence aliunde. The confuter mentions various Suras from Glorious Quran to clarify with other evidence that others have mentioned before.

Confutation through logic: The logical facts that the confuter depends on is the Glorious Quran in order to eliminate the interferences that may affect the confutee's judgment. In this case, the confuter has proficiency logical facts.

a. **Logos:** Dr. Zakir employs this component of logic to refer reasonable speech and make a clear connection among different ideas.. In this regard, he utilizes logos to make the message has a sense to the confutee. He constructs logical message by using language and connections to make the confutee understand the message.

c. **Pathos:** Dr. Zakir explains different issues as the system of liver and the organs in simple way. Thus, it is so difficult to develop a message that includes no emotional appeal.

b. **Ethos:** The most important component of logic is called credibility of the source. The confuter must have the main idea of his confutation by following credible source to clarify his standpoint. Therefore, the confutee determines the credibility of the source.

The Evidence is confuted. The confuter offers evidence by the process of confutation which is usually presented in the expectation that it is accepted without question by the confutee.

Intertextuality

1.**Revision:** Dr. Zakir employs this type of intertextuality in order to have a close relation between interior and posterior texts as in "*the production of milk*", in *Surah Nahl, Chapter 16, Verse 66. The first person who told about*

the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an ".

2. **Quotation:** Dr. Zakir is literally reproduced the anterior text as in "*the production of milk*". He reflects the actual text to clarify his standpoint about "the milk".

3. **Sources:** This type of intertextuality includes religious context that is clarified by Dr. Zakir. He tries to influence the confutee in different style by using the source "Glorious Quran" of the text.

a. **The source coincident.** Dr. Zakir uses this type of source to reflect the identity of "the production of milk in the Quran".

b. **The source proximate:** Dr. Zakir utilizes this type of the source which is the most common and frequently type of intertextuality. He is directly used the speech of Quran.

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint as in "*Qur'an gives this information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse*". Evidence is classified as direct and presumptive or indirect to elicit the way of proving explicit confutation. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Aphorism: The confuter uses a wise observation or a general truth to prove his standpoint. Thus, aphorism is the heart of philosophy in the religious contexts.

To analyze the SD **Aporia**, the confuter has a doubt or confusion about the confutee's stand point. It is as a philosophical debate that aims to argue its way through a problematic issue and reduce perplexity. **Tonal Aporia**, is a type of aporia, the confuter according to this type be more soften of his main point because he talks about religious and ethical issues, which can require strong feelings for the confutee.

Endearments: In this device, the confuter brings new voices to the debate and effectively explores some of the important ways of speaking by seeking to influence the process of debating and affecting the confute as in " *The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal system of liver – and it even reaches the mammary gland, which is responsible for production of the milk*".

Modality: Modality as a device of identifying the attitude of the confuter that can be understood throughout his standpoint with the following characteristics namely, epistemic, deontic and dynamic.

Epistemic modality, the confuter has the attitude to the status of the proposition that he has mentioned to the confutee with the certainty of his standpoint. **Deontic and dynamic** modalities can be joined with the types of confutation **internal** and **external confutation**. The confuter is concerned

with the external circumstances to the topic of the speech and he obligates the confutee to take his standpoint into consideration in contrast, with dynamic, the confuter has internal control to the standpoint and the ability comes from the subject's own ability. Thus, the kinds of modality have the effect of creating hypothetical situation for the confutee.

Point of view: The confuter expresses his point of view with different categories as **spatiotemporal** and **ideological**. The first category deals with how the speakers situate the standpoints within location and time as in "*The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees, William Harvey made it common to the Western world – That is 1000 years after the Revelation of the Glorious Qur'an*".

Ideological point of view is the second kind of point of view that the confuter expresses his beliefs, values, and categories by reference to Quran and different verses to show the ideology of Muslim.

Sexist Language: The confuter follows this SD to depend on the idea that Quran is superior to the other resources in his beliefs or standpoint. According to what is said above, sexist language is used in different contexts. Moreover, language has a significant effect on cultural views, beliefs and opinion.

IV. Concluding Confutation Stage

In this stage, the confuter concludes his confutation by using various CSTs, categories of confutation and modes of confutation.

Ideological effects

CS Tools

Presenting speech and thoughts of other participants is another tool accomplished by the confuter to present the speech of God **directly** such as in " *And Qur'an gives this information of modern science* ". He presents other's speech to show that his standpoint is true.

Equating and Contrasting: In this tool, the confuter uses some words to structure his speech in terms of equating and contrasting such as "*Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees*". This verse is an example to show that **parallel structures** that the confuter can use to equate two ideas by placing them in the same position in parallel structures with otherwise identical wording. The ideological effect of this tool illustrates the interpretation of the standpoint as well as the analytical stage of the process of uncovering the ideologies of the confutee.

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint is true and the confutee's standpoint is false.

Other-Refuted: In this category, the confuter tries to refute the confutee's religious issues since he is known only about his tradition and religion without the exposure to the confuter's religious in a perfect way. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions as in " *And Qur'an gives*

this information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse".

Other-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about the science, Sulaiman (pbuh) and how God creates the human beings because it is untrue or unacceptable. Others-contradictory, the confuter and the confutee's standpoints differ both in the opinion which can neither be both true, nor both false.

Modes of confutation

The confuter proves his confutation as a last step in his confuting the confutee. **Proving contradictory:** Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He clarifies "*the production of milk*", in Surah Nahl, Chapter 16, Verse 66. *The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees, William Harvey made it common to the Western world – That is 1000 years after the Revelation of the Glorious Qur'an*". He assumes that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

Another mode of confutation is utilized by the confuter is **Proving justification:** He achieves the process of validating his standpoint by giving reasons based on Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person. **Finally, Conclusive Confutation,** the evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite

standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence as in " *The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal system of liver – and it even reaches the mammary gland, which is responsible for production of the milk. And Qur'an gives this information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse*".

Extract (2)

The first speaker is the confutee who is called Dr. William, he says:

"Some Muslims claim that since the Koran uses different words, speaking from both the light of the sun and the light of the moon, it reveals that the sun is a source light. While the moon only reflects light... the light that you obtain from the moon, where does it come from?.. But today after science advanced we have come to know that the light of the moon is not its own light, but it's the reflected light of the sun."

Dr. Zakir (confuter)

Dr. Zakir concludes that the opponent (Dr. William) argues that the light of the moon is the reflection of the light from the sun. He also says that the concept of the moon and the light is found before Prophet Mohammed and Aristotle discusses knowing that the earth is round by its shadow on the moon. He only speaks about the shadow of the earth crossing the moon".

Dr. William (confutee)

But this was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon. He could only speak of the earth shadow crossing the moon if he knew that moonlight is reflected light."

Dr. Zakir

"That it is mentioned in the Quran. In Surah Al procon chapter number 25, was done 61 bless that is He Who has created the constellation and placed that in a lamp and the moon which has reflected light. The Quran mentioned that the light of the moon is reflected light. You say you discovered it today? How come it's mentioned the front 1400 years ago. The Arabic word for Moon is Kamar and the light described there as Munir which is borrowed light or nor which is a reflection of light"

Contextual factors

Message Content: "the light of the moon"

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee who presents his point of view in religious contexts about the light of the moon. As a first step, he uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating is pragmatically used by the confutee to establish which is relevant in a particular case by showing the ideological effects of his speech. The confutee follows a sequence of meaning in order to exemplify the meaning of what he wants to clarify as in " *both the light of the sun and the light of the moon, it reveals that the sun is a source light. While the moon only reflects light... the light that you obtain from the moon, where does it come from?*" This example demonstrates the kind of exemplification that is "moon" only reflects the light.

Another tool of CS analysis which is **Representing Actions/Events/States**: In this tool, the confutee uses particular words with particular situation to express his purpose with different lexical verbs such as "*claim, uses, speaking, reveals, reflects, obtain, come, advanced and know*". The confutee chooses these different lexical verbs to clarify what he wants to say about the light of moon and the sun. The choices of verb by the confutee in the religious contexts facilitate debate on the consequences of those choices. **Regarding transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee. The transitivity model is used in this text with different lexical verbs to a number of different categories:

The main category of process is the **Relational category**, which represents the relationships between the light of the moon and the light of the sun.

Material actions are used in this text to refer to the concept of light as in "*the light that you obtain from the moon*"

Mental processes and Relational processes.

The Mental process actually refers to what happens with the concept of the light of the moon that it is not reflected but it reflects from the light of the sun according the modern science as in "*But today after science advanced we have come to know that the light of the moon is not its own light, but it's the reflected light of the sun.*"

Mental Cognition (MC), this subcategory of mental process is used by the confutee throughout different verbs such as "*know*" and "*obtain*".

Naming and describing: It is another tool of CS analysis utilized by the confutee to name the religious issues for the purpose of delivering the message of the concept of light throughout the science instead of its foundation in the Glorious Quran for others in different style such as "*Some Muslims claim that since the Koran uses different words, speaking from both the light of the sun and the light of the moon, it reveals that the sun is a source light. While the moon only reflects light... the light that you obtain from the moon, where does it come from?.. But today after science advanced we have come to know that the light of the moon is not its own light, but it's the reflected light of the sun*" in this text, the confutee expresses his ideology with different style, in time he talks about Quran and the light of the sun and

in another about the light and the science. Thus, this viewpoint can be characterized the ideological consequences of this process. In this way, the Confutee (Dr. Campble) uses this tool to name the idea of the light with the same references; this style paves the way to reveal the hidden ideology of the Confutee by refereeing to the same things. Accordingly, this tool of analysis can create ideological meaning in religious contexts in the way the confutee names and describes his standpoints.

"Koran uses different words". This sentence or utterance of the confutee can be found upon two vital and mutually dependent parts which are called noun phrase *"Koran"* and verb phrase as in *"uses different words "*. these two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase through alteration; the head noun itself has the capacity to package particular ideological content as in *" the sun is a source light"* Thus, if the major role of a nominal element in this a phrase is to name the things in an event *" sun"*, and the action or the process of the nominal phrase is *"is a source light"*, to refer to the *"sun"*. In the sentence above there are two things identified in the noun phrases (the sun and the source light) and they are connected by the verb (is) which relates the subject or actor to the object or goal.

Intertextuality

1.Revision: This type of intertextuality is used by the confutee in order to have a close relation between interior text and posterior text as in *" Some Muslims claim that since the Koran uses different words, speaking from both*

the light of the sun and the light of the moon, it reveals that the sun is a source light". He revises the speech of Quran.

2. Sources: This type of intertextuality includes religious context that is clarified by the confutee. He uses the concept of science as a source to influence the confuter in different style by using the source of the text.

a. The source coincident. Dr. William uses this type of source to reflect the concept of science in the Bible instead of depending on Quran. It is simply responded to an earlier speech.

b. The source proximate: Dr. William utilizes this type of the source which is the most common and frequently type of intertextuality. He directly uses science.

Dr. Zakir's religious speech in the same stage.

Intertextuality

1. Revision: Dr. Zakir revises the idea of light of the sun by mentioning the Prophet Mohammed. Thus, he has a clear relation of the interior text and the posterior text that means the light of the moon and its foundation before Aristotle.

2. Sources: This type of intertextuality is clarified by Dr. Zakir. He uses Prophet Mohammed as a source of his speech.

CSTs

Naming and describing as a tool of CS analysis is used by the confuter to describe and name the religious issues regarding the light of the moon and its reflection, in the same speech, he comments on the foundation of the

moon. He says that the light of the moon is found before Prophet Mohammed as in " *He also says that the concept of the moon and the light is found before Prophet Mohammed*". Thus, this style reflects the confuter's ideology to reveal the hidden ideology of the text by refereeing to "*Prophet Mohammed*" and "*the concept of moon*". Accordingly, this tool of analysis creates ideological meaning in religious contexts in the way the confuter names and describes his standpoints with different references such as "the moon, the light, and the reflection of the light.

"*The light of the moon is the reflection of the light from the sun*". This sentence is found upon two vital and mutually dependent parts which are called noun phrase "*The light of the moon*" and verb phrase as in "*is the reflection of the light from the sun*". These two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Prioritizing is another tool of CS analysis used by the confuter to reflect the potential for subordination in English religious contexts as in " *the concept of the moon and the light is found before Prophet Mohammed and Aristotle discusses knowing that the earth is round by its shadow on the moon*". The sentence above has a main structure, and the largest part of it is contained within the object. This object is a noun phrase, which contains a number of subordinate clauses. Another point about this large sentence is to note the textual function of **prioritizing** which presupposes the confuter who has different choices about how he constructs sentences, and that these choices may be, in some basic sense, equivalent to each other. Thus, this tool of CS study points the significant and the effects of the ideology which may

come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Types of Confutation

1. **The type of confutation is belonged to the matter.** This type confutation belongs to matter not to the person himself. So, the confuter attempts to confute the matter of "*the reflection of the light from the sun*".

2. **External Confutation:** Another type of confutation is accomplished by the confuter in order to present a new debate with External proof confutation that involves everything which the confuter can present such as "*He only speaks about the shadow of the earth crossing the moon* ", not a result from his own but with evidence from Quran.

3. **Implicit confutation** is another type of confutation utilized by the confuter to achieve the process of confutation in a gradual way with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee as in "*He also says that the concept of the moon and the light is found before Prophet Mohammed and Aristotle discusses knowing that the earth is round by its shadow on the moon* ".

The confuter uses **counter proposition** as subcategory of implicit confutation to show the sequences of propositions with a reason for those propositions. Thus, there is a rational way of presenting the standpoint through the contrary proposition. Another subcategory of implicit confutation is utilized in this context is **partial proof**: This subtype is used to establish a detached fact in a series of facts tending to support the issue in confuting by the confuter.

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself by using different tools of CS, strategies and rebuttal with its types as the following:

Ideological effects

CS tools

Hypothesizing is a CS tool used by the confutee, he presents his speech with a model verb such as *"He could only speak of the earth shadow"*. The confutee attempts to the idea of the shadow of the moon that is reflected the light of the sun.

Presenting speech and thoughts of other participants is another tool accomplished by the confutee to present the speech of other **directly** such as in *"this was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon "*. He presents this speech in a direct way to defend that his standpoint is true.

Implying and Assuming: To get additional information in dealing with this tool, it highlights the field of pragmatics because it is more about what is implicit in language than what is explicit. In this regard, the confutee is implicitly wants to imply his speech in particular way to use assumption and implication to make ideologies appear to be common sense. He adds another meaning which is the period of knowing the light of the moon and the sun as in *"But this was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon. He could only speak of the earth shadow crossing the*

moon if he knew that moonlight is reflected light ". He **assumes** that he uses the conflict approach with the Prophet Mohammed (pbuh) that Aristotle who first talks about the moon and its reflection. Moreover, the confutee tries to reflect the modern science and prove that his standpoint is true. This tool reveals the hidden ideology of the confutee when he speaks implicitly to reflect his standpoint. The major kinds of **presupposition**, existential and logical **presuppositions** are used to explore the ways in which they can be recognized in the contexts. He wants to persuade the confuter in many instances.

Strategies of Confutee

There are various strategies which are accomplished by the confutee for the purpose of defending his standpoint.

1. **Self-Defense:** This strategy is used by the confutee to disregard the debate with the confuter as in" *But this was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon "*. In this regard, he tries to defend himself by saying that Aristotle talks about the earth and the moon.
2. **Self-Representation:** He represents the Christian's community and the new science instead of depending on exclusive evidence.
3. **Self-Justification:** In this strategy, the confutee regards to have an inevitable result of his viewpoints to make justifiable decisions. He describes the shadow of the earth and its reflection on the moon in which his action is contradictory with the confuter beliefs.

Rebuttals

The confutee attempts to rebut the confuter's speech as a way of rebutting the confuter's standpoint.

Counter-rebuttal: The confutee tries to answer the confuter as a defeater about his standpoint concerning the idea of the moon as in " *But this was known already almost 1000 years before Mohammed*"

This rebutting is presented in **minor point rebuttal** by depending on the modern science instead of the Bible with referring to some resources as in "*But this was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon. He could only speak of the earth shadow crossing the moon if he knew that moonlight is reflected light*". The confutee has the ability to reject the confuter's standpoint and ignore the essential point, thus, he depends largely on his interpretation for the whole debate. **Minor point rebuttal**, in this type the confutee attacks for the purpose of introducing the concept of modern science and to reflect that the confuter's weak standpoint.

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CST, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter tries to prove that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in " *nor which is a reflection of light*". This situation is reality and this has a range of potential effects on the confutee and the audience.

Representing Actions/ Events/States: In this tool, particular words are chosen by the confuter with particular situation to present his purpose with different lexical verbs. "That it is **mentioned** in the Quran. In Surah Al procon chapter number 25, was done 61 bless that is He Who has **created** the constellation and **placed** that in a lamp and the moon which has **reflected** light. The Quran **mentioned** that the light of the moon is **reflected** light. You **say** you **discovered** it today? How **come** it's **mentioned** the front 1400 years ago. The Arabic word for Moon is Kamar and the light **described** there as Munir which is **borrowed** light or *nor which is a reflection of light*". In this text, the confuter relates the choice of these lexical verbs as " *mentioned, created, reflected, say, placed, discovered, come, described and borrowed*". The choices of verbs in the religious contexts facilitate debate on the consequences of those choices. In addition, **transitivity** is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confuter.

"He Who has **created** the constellation and placed that in a lamp".

"The moon which has **reflected** light".

"The Quran **mentioned** that the light of the moon".

"Munir which is **borrowed** light or nor which is a reflection of light".

All the sentences above have **transitive** verbs as "*created, reflected, mentioned and borrowed*".

The transitivity model is used in this text with different lexical verbs to a number of different categories:

Mental process

The first is **Mental Cognition** (MC) used by the confuter, such as "*discovered and created*".

Assuming and Implying: **Assuming** is a tool of CS analysis that is well accomplished by the confuter. He assumes that Quran mentions the light of the moon and its reflection before anyone as in "*The Quran mentioned that the light of the moon is reflected light*". This tool reveals the hidden ideology of the confuter when he speaks about the moon and the light of the moon to reflect his standpoint.

Presuppositions are used to explore the ways in which they can be recognized in the contexts. The ideological effects of these cases of presupposition are varied with the context and content of the confuter's speech.

Existential presupposition is used by the confuter as in "He Who has created **the** constellation and placed that in a lamp and **the** moon which has reflected light. **The** Quran mentioned that the light of **the** moon is reflected light. **The** Arabic word for Moon is Kamar and **the** light described there as Munir which is borrowed light or nor which is a reflection of light"

A **logical** presupposition that there is a moon and there is a light.

Questioning: This tool of analysis is clearly utilized by the confuter as a way of asking the confutee particular questions. He tries to discover the hidden ideology of the confutee as in "How come it's mentioned the front 1400 years ago". This type of question is **wh-Q**. Another type of question is mentioned in this extract is **Hypophora**. This type is used to mean the putting or responding to an objection or defense of the confutee's claim as in "*You say you discovered it today? How come it's mentioned the front 1400 years ago*". Thus, the confuter asks the confutee two questions and then answers such as "*You say you discovered it today? How come it's mentioned the front 1400 years ago*" "*That it is mentioned in the Quran*".

Tools of Confutation

The confuter employs different tools of confutation. He wants to prove that his standpoint is true with logical evidence.

1. Confutation through evidence: In this tool of confutation, the confuter attempts to support his confutation with evidence in order to prove that Quran is mentioned the concept of the light before anyone as in "*That it is mentioned in the Quran. In Surah Al procon chapter number 25, was done 61 bless that is He Who has created the constellation and placed that in a lamp and the moon which has reflected light. The Quran mentioned that the light of the moon is reflected light*".

a. Primary evidence: The significant evidence that the confuter admits such as "*The Quran mentioned that the light of the moon is reflected light*". This subtype of confutation through evidence has other categories such as

Positive evidence: The confuter uses direct evidence which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition. Another subtype of primary evidence is **Conclusive proof**; the confuter uses this subtype with conclusive proof such as "In Surah Al procon chapter number 25, was done 61 bless".

Secondary evidence: The confuter presents another evidence to evaluate the debate that is presented for the decision as in " *The Arabic word for Moon is Kamar and the light described there as Munir which is borrowed light or nor which is a reflection of light*".

Indispensable proof: Evidence is necessary to present for the proof of a particular fact. Thus, the confuter uses different verses of Quran to prove his standpoint. **Evidence aliunde:** The confuter uses evidence that explains or clarifies other evidence. It is presented from a source extrinsic to the matter, under consideration evidence aliunde. The confuter mentions various Suras from Glorious Quran to clarify with other evidence that others have mentioned before.

Intertextuality

1.**Revision:** Dr. Zakir employs this type of intertextuality in order to have a clear relation between the text of Quran and the posterior text as in " *That it is mentioned in the Quran. In Surah Al procon chapter number 25, was done 61 bless that is He Who has created the constellation and placed that in a lamp and the moon which has reflected light*".

2. **Quotation:** Dr. Zakir literally reproduces the anterior text as in "the production of milk". He reflects the actual text to clarify his standpoint about "the milk".

3. **Sources:** This type of intertextuality includes religious context that is clarified by Dr. Zakir. He tries to influence the confutee in different style by using the source "Glorious Quran" of the text.

a. **The source coincident.** Dr. Zakir uses this type of source to reflect the identity of "the production of milk in the Quran".

b. **The source proximate:** Dr. Zakir utilizes this type of the source which is the most common and frequently type of intertextuality. He is directly used the speech of Quran.

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint as in " *In Surah Al procon chapter number 25, was done 61 bless that is He Who has created the constellation and placed that in a lamp and the moon which has reflected light*". Qur'an gives this information of modern science. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Aphorism: The confuter uses a wise observation or a general truth to prove his standpoint. Thus, aphorism is the heart of philosophy in the religious contexts.

To analyze the **SD Aporia**, this device, the confuter has a doubt or confusion about the confutee's stand point. It is as a philosophical debate that aims to **argue** its way through a problematic issue and reduce perplexity. **Tonal Aporia**, in this type of aporia, the confuter according to this type be more soften of his main point because he talks about religious and ethical issues, which can require strong feelings for the confutee as in " *He Who has created the constellation and placed that in a lamp and the moon which has reflected light*".

Endearments: In this SD, the confuter brings new voices to the debate and effectively explores some of the important ways of speaking by seeking to influence the process of debating and affecting the confutee as in "*moon is Kamar and the light described there as Munir which is borrowed light*".

Modality: Modality as a device of identifying the attitude of the confuter that can be understood throughout his standpoint with the certain characteristics namely, epistemic, deontic and dynamic.

Epistemic modality, as a characteristic of modality, the confuter has the attitude to the status of the proposition that he has mentioned to the confutee. **Deontic and dynamic modalities** are joined with the types of confutation **internal** and **external** confutation. In these two characteristics, the confuter is concerned with the **external** circumstances to the topic of the speech

especially in "*Kamar and the light described there as Munir*" in contrast, with **dynamic**, the confuter has internal control to the standpoint and the ability comes from the subject's own ability.

Point of view: The confuter expresses his point of view with different categories as **spatiotemporal**, **ideological** and **psychological**. In the first type, the confuter deals with how he situates the standpoints within location and time as in "*it's mentioned the front 1400 years ago*".

Ideological point of view is the second kind of point of view that the confuter expresses his beliefs, values, and categories by reference to the moon and the light of the moon and different verses to show the ideology of Islam.

Psychological point of view concerns with the question of who is created, as in "*the Who has created the constellation and placed that in a lamp and the moon which has reflected light*".

Sexist Language: The confuter follows this **SD** to depend on the idea that Quran is superior to the other resources in his beliefs or standpoint. According to what is said above, sexist language is used in different contexts. Moreover, He has a significant effect on cultural views, beliefs and opinions in reflecting the truth of Quran for other religion.

IV. Concluding Confutation Stage

In this stage, the confuter concludes his confutation by using various CSTs, categories of confutation and modes of confutation.

Ideological effects

CSTs

Representing society, space and time is another tool engaged by the confuter to reflect the position in space, **time** and **personal pronoun** as in "*You* say *you* discovered it today? How come it's mentioned the front **1400 years ago**". **Time** is expressed by the use of adverb as "**today, ago**". He explains some of the effects of texts to construct a focus on the particular time, place and social circumstance of the interaction which is underway.

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint is true and the confutee's standpoint is false.

Others-Refuted: In this category, the confuter tries to refute the confutee's standpoint about the light of the moon and the modern science since he is known only about his tradition and religion without the exposure to the confuter's religious in a perfect way. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions. **Others-Contradictory:** In this strategy, the confuter rejects the confutee's standpoints about the existence of the light of the moon and how God creates all the earth and the moon. The confuter and the confutee's standpoints differ both in the opinions which can neither be both true, nor both false.

Others-referential is another category of confutation utilized by the confuter to refer to something external and he wishes to prove or speak about. Thus, the confuter supports his speech with logical evidence which

considers as a strategy for producing successful confutation as in" *Moon is Kamar and the light described there as Munir which is borrowed light or nor which is a reflection of light*".

Modes of confutation

The confuter proves his confutation as a last step in his confuting the confutee. **Proving contradictory:** Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He clarifies his contradictory point by showing that Quran mentions the light of the moon and its reflection. He assumes that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already know to be true.

Another mode of confutation is utilized by the confuter is **Proving justification:** He achieves the process of validating his standpoint by giving reasons based on Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person. Finally, **Conclusive Confutation:** The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence as in "*That it is mentioned in the Quran. In Surah Al procon chapter number 25, was done 61 bless that is He Who has created the constellation and placed that in a lamp and the moon which has reflected light. The Quran mentioned that the light of the moon is reflected light. You say you discovered it today? How come it's mentioned the front 1400 years ago. The Arabic word for Moon is Kamar and the light*

described there as Munir which is borrowed light or nor which is a reflection of light".

Extract (3)

Dr. William Campbell

Dr. William Campbell says 'Animals living in community.' And Dr. William Campbell says that... 'You know the spider kills the mate and, the father, etc... do we kill? And the lion does that, and the elephant does that – he is talking about the behavior'".

Dr. Zakir

"The Qur'an is not referring to behavior. If Dr. William Campbell can not understand the Qur'an, that does not mean Qur'an is wrong. The Qur'an says... 'They live in communities' – Talking about, the animals and the birds live in-groups, in societies like the human beings – It is not talking about behavior"

Dr. William Campbell

"The point to be noted – Just because someone says something, which are matching with the Qur'an, that does not mean that Qur'an has been copied from that. Suppose I make a statement... suppose, if I make a statement, which is correct, which was said by somebody else earlier – That does not mean I have copied. It may be, It may not be".

Dr. Zakir

"The Qur'an says in Surah Anam, Chapter 6, Verse. 38... 'We have created every animal that lives on the earth, and every bird that flies in the air, to

live in communities, like you. 'To use the conflict approach with the Qur'an... 'Yes! He copied' – Okay fine – But lets analyze. The Qur'an does not take the things which were wrong from Hypocrites. If he would have copied, he would have copied everything – it is logical. Unless he is a scientist... 'Okay this is correct... Oh! This is wrong I won't copy that'.

Contextual factors

Message Content: "the living of animals in communities"

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

.I. Identifying the Standpoints Stage

This stage starts with the confutee who presents his point of view in religious contexts about the living of animals in communities. Firstly, he uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating is pragmatically used by the confutee to establish which is relevant in a particular case by showing the

ideological effects of his speech. He tries to prove his speech as a right point of view and the Quran is wrong in referring to the behaviour of the animals. The confutee follows a sequence of meaning in order to exemplify the meaning of what he wants to clarify as in" *Animals living in community.*' And Dr. William Campbell says that... 'You know the spider kills the mate and, the father, etc..".

Representing Actions/ Events/States: In this tool, the confutee uses different lexical verbs words with particular situation to express his purpose with different lexical verbs such as "**raised, living, says, know, kills, talking**". The confutee is deliberately utilized these different lexical verbs to clarify what he wants to say about the animals and their behaviour in communities. The choices of verb by the confutee in the religious contexts pave the way to debate on the consequences of these choices. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee. The transitivity model is used in this text with different lexical verbs to a number of different categories :

The main category of process is the **Relational** category, which represents the relationships between the living animals and their communities.

Material actions are used in this text to refer to the point of view of the animals and their communities in the Glorious Quran.

Mental processes

The **Mental process** actually clarifies what to confute with idea of the animals and the significant behind mention them in the Glorious Quran in communities like the community of human beings.

Mental Cognition (MC), this subcategory of mental process is used by the confutee throughout different verbs such as "**know**".

The second type is **Mental Reaction** (MR) such as "**kill**". Verbally, the confutee is purposely used these verbs in his speech to express his ideology.

Naming and describing: It is another tool of CS analysis utilized by the confutee to name the religious issues for the purpose of delivering the message that Quran mentions the behaviour of animals instead of mentioning the significant issues behind the animals. Accordingly, the confutee expresses his ideology with different style, in time he talks about the living of animals and in another about their communities. Thus, this viewpoint can be characterized the ideological consequences of this process. In this way, the Confutee (Dr. Campbell) uses this tool to name the idea of the animal with the same references; this style paves the way to reveal the hidden ideology of the Confutee by refereeing to the same things. Namely, this tool of analysis can create ideological meaning in religious contexts in the way the confutee names and describes his standpoints.

"You know the spider kills the mate ". This sentence of the confutee is found upon two vital and mutually dependent parts which are called noun phrase *"You know the spider "* and verb phrase as in *"kills the mate"* these two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase. The head noun itself has the capacity to package particular ideological content as in *" he is talking about the behavior"*. Thus, if the major role of a nominal element in this a

phrase is to name the things in an event "he" (refers to Quran), and the action or the process of the nominal phrase is "***is talking about the behavior***", to refer to the "***Quran***". In the sentence above there are two things identified in the noun phrases (Quran and the behaviour) and they are connected by the verb (is) which relates the subject or actor to the object or goal .

Intertextuality

1.Revision: Dr. William revises the behaviour of the animals as in "*You know the spider kills the mate and, the father, etc... do we kill?*"

Dr. Zakir's religious speech in the same stage.

Intertextuality

1.**Revision:** Dr. Zakir revises the text of Quran to have a clear relation between the text of Quran and the and posterior text.

2. **Quotation:** Dr. Zakir is literally reproduced the anterior text as in "*They live in communities*". He reflects the actual text to clarify his standpoint about "the animals".

3. **Sources:** This type of intertextuality includes religious context that is clarified by Dr. Zakir. He tries to influence the confutee in different style by using the source "Glorious Quran" of the text.

a. **The source coincident.** Dr. Zakir uses this type of source to reflect the identity of "the living animals as communities in the Quran".

b. **The source proximate:** Dr. Zakir utilizes this type of the source which is the most common and frequently type of intertextuality. He is directly used the speech of Quran.

CS Tools

Naming and describing as a tool of CS analysis is used by the confuter to describe and name the religious matters regarding the concept of animal living in communities in the Quran. He answers the confutee that the Glorious Quran is not referred to the behaviour of the animal but how they live in groups like human beings as in "*The Qur'an is not referring to behavior*". Thus, this style reflects the confuter's ideology to reveal the hidden ideology of the text by refereeing to "Quran". Moreover, this tool of analysis creates ideological meaning in religious contexts.

"*The Qur'an is not referring to behavior*". This sentence is found upon two vital and mutually dependent parts which are called noun phrase "*The Qur'an*" and verb phrase as in "*is not referring to behavior*". These two parts of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Prioritizing is another tool of CS analysis is used by the confuter to reflect the potential for subordination in English religious contexts. Thus, this tool of CS study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices of the confuter, but may simply be inherent in the structural choices of a single sentence.

Types of Confutation

The confuter significantly accomplishes some types of confutation to achieve the process of confutation in religious contexts.

Belong to person as a type of confutation, the confuter addresses the confutee because he does not understand the Glorious **Quran** and talks in another way. **The type of confutation is belonged to the matter**. This type confutation belongs to matter not to the person himself. So, the confuter attempts to confute the matter of the idea of animal living in the communities as in "*They live in communities' – Talking about, the animals and the birds live in-groups*".

Another type of confutation is **internal confutation** engaged by the confuter to destruct the confutee's standpoint. He says "*If Dr. William Campbell cannot understand the Qur'an, that does not mean Qur'an is wrong*".

External Confutation: This type of confutation is well done by the confuter in order to present a new debate about the concept of the living of the animal with **External proof confutation** that involves everything which the confuter presents such as "*They live in communities' – Talking about, the animals and the birds live in-groups, in societies like the human beings – It is not talking about behavior*".

Implicit confutation is utilized by the confuter to achieve the process of confutation in a gradual way with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee. The confuter starts his speech with gradual sequences to confute.

He talks about Quran and the behaviour and then about the communities of the animals to deliver a message that Quran does not refer to the behaviour of the animals and the animals live in communities just like the communities of the human beings.

Next, the confuter uses **questioning underlying assumption**: The confuter asks the confutee a question to determine what has to be true but in an implicit way for confutation such as "*If Dr. William Campbell cannot understand the Qur'an, that does not mean Qur'an is wrong*". Confutation in this extract is an implicit as a way of confuting the standpoint of the confutee about his understanding of interpretation of the Quran by exposing the falsification of his contradictory. To clarify this kind of implicit confutation, this kind is used by the confuter to add additional evidence in an implicit way.

Counter proposition as subcategory of implicit confutation to show the sequences of propositions with a reason for those propositions that Quran does not refer to the behaviour of the animal. Thus, there is a rational way of presenting the standpoint through the contrary proposition. Another subcategory of implicit confutation is utilized in this context is **partial proof**: This subtype is used to establish series of facts tending to support the issue in confuting by the confuter.

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself. He uses different tools of CS, strategies and rebuttal with its types as the following :

Ideological effects

CS tools

Hypothesizing is a CS tool used by the confutee, he presents his speech with a model verb such as "*That does not mean I have copied. It **may** be, It **may** not be*". The confutee tries to defend himself that he says something, it just a statement.

Implying and Assuming: This tool highlights the field of pragmatics because it is more about what is implicit in language than what is explicit. In this regard, the confutee is implicitly wants to imply his speech by saying it is just a statement "*That does not mean I have copied*". This tool reveals the hidden ideology of the confutee that he says something and he means another thing. In the first stage, he says that Quran mentions or refers to the behaviour of the animal whereas in this stage, he defends his standpoint. The major kinds of **presupposition**, **existential** and **logical** presuppositions are used to explore the ways in which they can be recognized in the contexts. He wants to persuade the confuter in many instances .

Strategies of Confutee

There are various strategies which are pinpointed by the confutee for the purpose of defending his standpoint .

1.Self-Defense: The *confutee utilized this strategy to disregard the debate with the confuter as in" Suppose I make a statement... suppose, if I make a statement, which is correct, which was said by somebody else earlier – That does not mean I have copied "*. **2. Self-Justification:** In this strategy, the

confutee is regarded to have an inevitable result of his viewpoints to make justifiable decisions. He describes his speech as an ordinary speech; he knows it from other persons earlier *"which was said by somebody else earlier"*.

Rebuttals

The confutee tries to rebut the confuter's speech as a way of rebutting the confuter's standpoint. This rebutting is presented in **minor point rebuttal** by depending on somebody else, when he refers to the behaviour of the animal in the Glorious Quran. The confutee has the ability to reject the confuter's standpoint and ignore the essential point, thus, he depends largely on his interpretation for the whole debate. **Minor point rebuttal**, in this type the confutee attacks for the purpose of introducing that *"Just because someone says something, which are matching with the Qur'an, that does not mean that Qur'an has been copied from"*.

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CST, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter tries to prove that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in *"The Qur'an does not take the things*

which were wrong from Hypocrites". This situation reveals the hypocrisy of the other party (confutee) about the truth of the Quran. Thus, the confuter confutes him logically.

Assuming and Implying: The confuter accomplishes this tool of CS analysis to show the powerful meaning of the Glorious Quran as in "*If he would have copied, he would have copied everything – it is logical. Unless he is a scientist...*" He assumes that the Glorious Quran even if it copies the speech but in logical way. This tool reveals the hidden ideology of the confuter when he speaks about the logical meaning.

Presuppositions are used by the confuter to explore the ways in which the confutee cannot recognize the meaning of the Glorious Quran and there is already a logical speech mentioned in the Glorious Quran. The ideological effects of these cases of presupposition are varied with the context and content of the confuter's speech. Logical presupposition represents a logical meaning in every word in the Quran.

Existential presupposition and **logical presupposition** are found in "*The Qur'an says in Surah Anam, Chapter 6, Verse. 38... 'We have **created** every animal that lives on the earth, and every bird that **flies** in the air, to live in communities, like you. 'To use the conflict approach with the Qur'an... 'Yes! He copied' – Okay fine – But lets analyze. **The Qur'an** does not take the things which were wrong from Hypocrites. If he would have **copied**, he would have copied everything – it is **logical**'*".

The linguistic realization of **existential presupposition** in the example above lies in the employment of definite noun phrases which lead to reveal

the uncover ideologies of the confuter. These noun phrases are already known to the confutee.

Regarding **logical presupposition**, the states of the previous situation are that God creates everything live in this world.

Tools of Confutation

The confuter confutes with different tools of confutation. He wants to prove that his standpoint is true and the confutee's standpoint is wrong with logical evidence.

1. Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence as in "The Qur'an says in Surah Anam, Chapter 6, Verse. 38... 'We have created every animal that lives on the earth, and every bird that flies in the air, to live in communities, like you'. **a. Primary evidence:** The significant evidence that the confuter admits such as "*Chapter 6, Verse. 38*". This subtype of confutation through evidence has other categories such as **Positive evidence:** The confuter uses direct evidence which is a **direct proof** of the fact or standpoint in the speech to bring overwhelming evidence in order to confute the confutee's standpoint is wrong and the confuter's standpoint is true. **Corroborative proof** is another category, which is used to clarify the idea of strengthening evidence of the confuter in supporting of the same fact or proposition. Another subtype of **primary evidence** is **Conclusive proof**; the confuter uses this subtype with conclusive proof such as "*Chapter 6, Verse. 38*."

Intertextuality

1. **Revision:** Dr. Zakir revises the text of Quran to have a clear relation between the text of Quran and the and posterior text.

2. **Quotation:** Dr. Zakir literally reproduces the anterior text as in "*We have created every animal that lives on the earth, and every bird that flies in the air, to live in communities*".

3. **Sources:** This type of intertextuality includes religious context that is clarified by Dr. Zakir. He tries to influence the confutee in different style by using the source text "Glorious Quran".

a. **The source coincident.** Dr. Zakir uses this type of source to reflect the identity of "The Qur'an that does not take the things which were wrong from Hypocrites".

b. **The source proximate:** Dr. Zakir utilizes the most common and frequently type of intertextuality. He directly uses the speech of Quran.

Type of Confutation

Explicit confutation: The confuter explicitly attacks the confutee without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint as in "*The Qur'an says in Surah Anam, Chapter 6, Verse. 38... 'We have created every animal that lives on the earth, and every bird that flies in the air, to live in communities*". Qur'an gives this information that God create everything and they all live in communities. **Direct Evidence:** In this subtype, the confuter directly proves

his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true .

Stylistic Devices (SD)

Aphorism: The confuter uses a wise observation in describing the idea of animal living in the Glorious Quran. It is the heart of philosophy in the religious contexts.

To go deeply with aporia in the concept of religion, **aporia**, the confuter has a doubt or confusion about the confutee's stand point. It is as a philosophical debate that aims to show how these animals live in communities like human beings. **Tonal Aporia**, in this type of aporia, the confuter is more soften of his main point because he talks about religious and ethical issues, which can require strong feelings for the confuter as in "*Yes! He copied' – Okay fine – But lets analyze ."*

Endearments: In this SD, the confuter presents a new way of speaking to the debate effectively by seeking to influence the process of debating and affecting the confutee as in "*If he would have copied, he would have copied everything – it is logical. Unless he is a scientist...*"

Modality: Modality as a device of identifying the attitude of the confuter that is understood throughout his standpoint with the certain characteristics namely, epistemic, deontic and dynamic.

Epistemic modality, as a characteristic of modality, the confuter has the attitude to the status of the proposition that he has mentioned to the confutee. **Deontic** and **dynamic** modalities are joined with the types of confutation internal and external confutation. In these two characteristics, the confuter is

concerned with the external circumstances to the topic of the speech. In contrast, with dynamic, the confuter has internal control to the standpoint and the ability comes from the subject's own ability.

Sexist Language: The confuter follows this SD to depend on the idea that Quran is superior to the other resources in his beliefs or standpoint. According to what is said above, sexist language is used in different contexts. Moreover, he has a significant effect on cultural views, beliefs and opinions in reflecting the truth of Quran for other religion as in" *We have created every animal that lives on the earth, and every **bird** that flies in the air, to live in communities, like **you**. 'To use the conflict approach with the Qur'an... 'Yes! He copied''*.

IV. Concluding Confutation Stage

In this stage, the confuter concludes his confutation by using various CSTs, categories of confutation and modes of confutation.

Ideological effects

CS Tool

Representing society, space and time is another tool engaged by the confuter to reflect the position in space, time and personal pronouns as in" *'We have created every animal that lives on the earth, and every bird that flies in the air, to live in communities, like **you**.'*" He explains some of the effects of texts to construct a focus on the particular time, place and social circumstance of the interaction which is underway especially about the human and animals and how they live in communities.

Categories of Confutation

The confuter uses various categories in order to prove that his standpoint is true and the confutee's standpoint is false .

Others-Refuted: The confuter tries to refute the confutee's standpoint about the living of animals in communities like human beings since he is known only about his tradition and religion without the exposure to the confuter's religious in a perfect way. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions. **Others-Contradictory:** In this strategy, the confuter rejects the confutee's standpoints about the behaviour, the animals, and about the living in communities. The confuter and the confutee's standpoints differ both in the opinions which can neither be both true, nor both false .

Others-referential is another category of confutation utilized by the confuter to refer to something external and he wants to prove or speak about. Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation.

Modes of confutation

The confuter proves his confutation as a last step in his confuting the confutee. **Proving contradictory:** Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He clarifies his contradictory point by showing that Quran mentions the way that the animals live in communities like human beings. He assumes that what he

wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true .

Another mode of confutation is utilized by the confuter is **Proving justification**: He achieves the process of validating his standpoint by giving reasons based on the Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person. As a final step, the confuter utilized **Conclusive Confutation**: The evidence that is presented by the confuter is confuted **conclusively**. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence as in" *The Qur'an says in Surah Anam, Chapter 6, Verse. 38... 'We have created every animal that lives on the earth, and every bird that flies in the air, to live in communities, like you. 'To use the conflict approach with the Qur'an... 'Yes! He copied' – Okay fine – But lets analyze. The Qur'an does not take the things which were wrong from Hypocrites. If he would have copied, he would have copied everything – it is logical. Unless he is a scientist... 'Okay this is correct... Oh! This is wrong I won't copy that'.*

Extract (4)

Dr. William

Today we know that ants are sophisticated insects. They have a very good system of labour, in which they have chief, they have foreman, they have workers. They even have a queen, they have a ruler – Therefore Bible is unscientific. Further more, it is mentioned in the Bible, in Genesis, Chapter 3, Verse 14, and Isaiah Chapter 65, verse No. 25, that... 'Serpents eat dust.' No Geological book says 'Serpents eat dust.' It is mentioned in the Book of

Leviticus, Chapter No.11, Verse No.20... 'Among the abomination things, fowls with four feet – They are an abomination.' And some scholars say that 'fowl' is a wrong translation of the Hebrew word 'uff.' In King James, it should be 'insect' or 'winged creature.' And in New International Version, it says... 'Winged creature.' But it says... 'All insects which are four footed, are an abomination – They are detestful for you.'

Dr. Zakir

I want to ask Dr. William Campbell... 'Which insects have got four feet?' Even a student, who has passed elementary school, knows that insects have got 6 feet. There is no bird in the world, there is no foul in the world, there is no insect in the worlds, which have got four feet.

Dr. William

Furthermore there are mythical animals, and fabulous animals mentioned in the Bible, as though they exist – For example unicorn. It is mentioned in the Book of Isaiah, Chapter 34, Verse No.7, talking about unicorn as though it exists. You look open the dictionary, it says... 'An animal which has got a horses' body, and a horn which is only available in myths.'

Dr. Zakir

It was just a reply to Dr. William Campbell's book, to prove that Qur'an is compatible with science. And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which

says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish".

Contextual factors

Message Content: " Animals"

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

In this stage, the confutee presents his point of view in religious contexts about the light of the moon. As a first step, he uses different critical stylistic tools:

Ideological effects

CS Tools

Representing Actions/ Events/States: In this tool, the confutee uses some words with different contexts to express his purpose with various lexical verbs such as "***know, sophisticated, have, mentioned and says***" The confutee chooses these different lexical verbs to clarify what he wants to deliver about the ants as insects with difficult system and about other

animals such as "**Serpents**". The choices of verbs by the confutee in the religious contexts facilitate debate on the consequences of those choices. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee. The **transitivity** model is used in this text with different lexical verbs to a number of different categories:

The main category of process is the **Relational category**, which represents the ants and their system.

Mental processes and Relational processes.

The **Mental process : Mental perception** actually refers to what is mentioned in the Bible, furthermore, the Bible mentions that "serpents eat dust" in Genesis Chapter 3, Verse 14. Geological text states that snakes eat dust. It is **stated** in Chapter 11 of the Book of Leviticus, Verse 20. Fowls with four feet are among the items that are an abomination.

Naming and describing: The confutee describes the insects and their shapes with four feet and there is a problem in describing their shapes. Since, different books are mentioned the feet of the insects differently as in "*It is mentioned in the Book of Leviticus, Chapter No.11, Verse No.20... ‘Among the abomination things, fowls with four feet – They are an abomination.’ And some scholars say that ‘fowl’ is a wrong translation of the Hebrew word ‘uff.’ In King James, it should be ‘insect’ or ‘winged creature.’*" Thus, this viewpoint characterizes the ideological consequences of this process. In this way, the Confutee (Dr. Campbell) uses this tool to name the idea of the insects with the same references to other animals; this style paves the way to reveal the hidden ideology of the Confutee by refereeing to the same things.

Accordingly, this tool of analysis creates ideological meaning in religious contexts in the way that the confutee names and describes his standpoints.

"*Ants are sophisticated insects*". This sentence of the confutee is found upon two dependent parts which are called noun phrase "Ants" and verb phrase as in "are sophisticated insects " these two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase; the head noun itself has the capacity to package particular ideological content as in "*Serpents eat dust*" Thus, if the major role of a nominal element in this a phrase is to name the things in an event "*Serpents*", and the action or the process of the nominal phrase is "*eat dust*", to refer to the "*Serpents*". In the sentence above, there are two things which identify in the noun phrases (Serpents and dust) and they are connected by the verb (eat) which relates the subject or actor to the object or goal.

Intertextuality

1. **Revision:** Dr. William revises the idea of sophisticated ants in the Bible.
2. **Quotation:** The confutee uses this type of intertextuality as in "'Serpents eat dust.' No Geological book says 'Serpents eat dust.'" It is mentioned in the Book of Leviticus, Chapter No.11, Verse No.20.
3. **Translation:** Dr. William mentions the idea of translation as in "*fowl*" is a wrong translation of the Hebrew word '*uff*.' In King James, it should be 'insect' or 'winged creature'.

4. **Source:** Dr. William employs this type of intertextuality to mention different sources in his speech.

a. **Source coincident:** This subtype is used by Dr. William to clarify the source of his speech as in "Bible, in Genesis, Chapter 3, Verse 14, and Isaiah Chapter 65, verse No. 25".

b. **Source proximate:** Dr. William utilizes this type of source in order to make his speech directly clear as in "It is mentioned in the Book of Leviticus, Chapter No.11, Verse No.20".

Dr. Zakir's religious speech in the same stage.

CSTs

The confuter starts his speech with question; questioning is a tool of CS analysis utilized by the confuter for revealing the hidden ideology that helps him to discover the implicit ideologies and ideas of the confutee.

Questioning:

Wh-Question is used as a tool to analyze the confuter's ideologies and show the reason behind this ideology whether implicitly or explicitly as " *Which insects have got four feet?* "

Hypophora: It is another form of question asked the confutee to mean the objection or defense about the confutee's claim. The confuter raises an objection in a form of question to make the debate more effective as in " *Which insects have got four feet? Even a student, who has passed elementary school, knows that insects have got 6 feet* ".

Types of Confutation

1. **Belonged to the matter** is a type of confutation which belonged to matter not to the confutee himself. Therefore, the confuter attempts to confute the matter of the confutee as in "*There is no bird in the world, there is no foul in the world, there is no insect in the worlds, which have got four feet*".

2. **Internal Confutation** is another type of confutation that is used by the confuter in order to prove the process of confutation and to destruct the confutee's standpoint. It is the way to examine the reasons of the Confutee by supporting his confutation and these reasons hold up under questioning such as "*Which insects have got four feet?*"

3. **Implicit confutation:** The confuter achieves the process of confutation in a gradual way with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

This type of confutation has other subcategories as **Questioning underlying assumption:** The confuter asks the confutee some questions to determine what has to be true but in an implicit way for confutation. The confuter discovers additional evidence in an implicit way as in "*I want to ask Dr. William Campbell... ‘Which insects have got four feet?’ Even a student, who has passed elementary school, knows that insects have got 6 feet. There is no bird in the world, there is no foul in the world, there is no insect in the worlds, which have got four feet*".

The confuter uses **counter proposition** as subcategory of an implicit confutation to show the sequences of propositions with a reason for those propositions. Another subcategory of an implicit confutation is utilized by

the confuter in this context which is **partial proof**: This subtype is used to establish a detached fact in a series of facts tending to support the issue in confuting by the confuter.

II. Confutee's Standpoint Stage

In this stage, the confutee uses different tools of CS, strategies and rebuttal with its types as the following:

Ideological effects

CS tools

Presenting speech and thoughts of other participants is another tool accomplished by the confutee to present the speech of other **directly** such as in "*You look open the dictionary, it says... 'An animal which has got a horses' body, and a horn which is only available in myths.'*". He presents this speech in a **direct** way to say that his standpoint is true.

Strategies of Confutee

There are various strategies which are accomplished by the confutee for the purpose of defending his standpoint.

1.**Self-Defense**: The confutee indicates that there are different animals are mentioned in the Bible such as "*there are mythical animals, and fabulous animals mentioned in the Bible, as though they exist – For example unicorn. It is mentioned in the Book of Isaiah, Chapter 34, Verse No.7, talking about unicorn as though it exists*". 2. **Self-Representation**: He represents the Christian's people since he talks about these issues to represent all the Christian. 3.**Self-Justification**: In this strategy, the confutee is regarded to

have an inevitable result of his viewpoints to make justifiable decisions. He describes the variety of the animal in the Bible. These viewpoints are contradictory with the confuter beliefs as in "*there are mythical animals, and fabulous animals mentioned in the Bible, as though they exist*".

Rebuttals

The confutee rebuts the confuter's standpoint. This rebutting is presented with a **minor point rebuttal** by depending **directly** on the different types of animals in the Bible. The confutee has the ability to reject the confuter's standpoint and ignore the essential point, thus, he depends largely on his interpretation for the whole debate.

Counter- rebuttal: Dr. William replies to his opponent (Confuter) as a defeater about his standpoint to force the idea of rebutting the confuter as in "*there are mythical animals, and fabulous animals mentioned in the Bible, as though they exist*".

Minor point rebuttal, in this type the confutee attacks the confuter for the purpose of introducing the concept of different animals which are mentioned in the Bible to reflect that the confuter's standpoint is weak.

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CST, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter proves that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Negating as a tool of CS analysis has a crucial function in identifying the ideology of the confuter. He uses this tool in order to negate the confutee's standpoint such as " *Complete is **not** the word of God – It is **not** in conciliation*".

Representing Actions/ Events/States: The confuter chooses particular lexical verbs to prove his purpose, such as "to **prove** that *Qur'an* is compatible with science. And Bible, though a portion we do **consider**, may be the word of God – **Complete** is not the word of God – It is not in conciliation". The choices of verbs in the religious contexts facilitate the process of confutation and highlight the debate on the consequences of those choices.

It was just a reply to Dr. William Campbell's book, to prove that Qur'an is compatible with science. And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish".

Mental process:

The first is **Mental Cognition** (MC) is used by the confuter, such as "**consider** and **truth**".

Mental reaction as in "*I would like*"

Mental perception as in "*complete, consider and truth*".

Implying and Assuming: The confuter accomplishes another tool of CS analysis which is implying and assuming. It builds ideologies since ideologies are mainly constructed implicitly to make impact on the confutee. He wants to prove that Qur'an is compatible with science and the Bible has some words of God. This tool reveals the hidden ideology of the confuter when he speaks about Quran. Assuming is formed throughout presupposition when the confuter assumes the confutee to depend on Quran.

It was just a reply to Dr. William Campbell's book, to prove that Qur'an is compatible with science. And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish".

Existential presupposition is used by the confuter through the definite nouns as in "***the** word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with **the** quotation of **the** Glorious Qur'an*".

Presuppositions are used to explore the ways in which they can be recognized in the contexts. **Logical presupposition** reflects that there are logical states mentioned in the Glorious Quran about the falsehood.

*"When truth is **hurled** against falsehood, falsehood **perishes**, for falsehood is by its nature bound to perish".*

Tools of Confutation

The confuter confutes the confutee with different tools of confutation. He wants to prove that his standpoint is true with logical evidence.

1. Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that Quran is mentioned the concept of the falsehood as in " *And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, "*

a. **Primary evidence:** The significant evidence that the confuter admits such as "*Surah Isra Chapter.17, Verse No.81, which says.....When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish "*. As primary evidence, the confuter proves his standpoint with primary evidence from Glorious Quran. He talks about the falsehood and how it will be perished This subtype of **confutation through evidence** has other categories such as **Positive evidence:** The confuter uses **direct** evidence which is a **direct proof** of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category of confutation through evidence, which is utilized by the confuter to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition. **Another subtype of primary evidence is Conclusive proof;** the confuter uses this subtype with conclusive proof such as "*Surah Isra Chapter.17, Verse No.81, which says.....When truth is hurled against*

falsehood, falsehood perishes, for falsehood is by its nature bound to perish ".

Intertextuality

1. **Revision:** Dr. Zakir revises the texts of Quran and the Bible to have a clear relation between the text of Quran and the and posterior text.

2. **Quotation:** Dr. Zakir literally reproduces the anterior text as in "And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish".

3. **Sources:** This type of intertextuality includes religious contexts as Quran and the Bible.

Type of Confutation

Explicit confutation: In this type of confutation, there are not any sequences of development in the confuter's speech. He directly attacks the confutee to make the process of confuting more effective by limiting the inadequacy confutee's standpoint as in "*falsehood perishes, for falsehood is by its nature bound to perish*". **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

To analyze **Aporia** as SD, the confuter has a doubt or confusion about the confutee's stand point. It is as a philosophical debate that aims to argue its way through a problematic issue and reduce perplexity as in "*And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation*". **Argumentative aporia**, in this type of aporia, the confuter argues with William Campbell's book, to prove that Qur'an is compatible with science.

Point of view: The confuter expresses his point of view with different categories as **spatiotemporal** and **ideological**. In the first type, the confuter deals with how he situates the standpoints within time as in "Qur'an is compatible with science ". This indicates that Quran is compatible with the modern science.

Ideological point of view is the second kind of **point of view** that the confuter expresses his beliefs, values, and categories by reference to the Quran to show the ideology of Islam.

Sexist Language: The confuter follows this SD to depend on the idea that Quran is superior to the other resources in his beliefs or standpoint. According to what is said above, sexist language is used in different contexts. Moreover, He has a significant effect on cultural views, beliefs and opinions in reflecting the truth of Quran for other religion.

IV. Concluding Confutation Stage

Various CSTs are used by the confuter such as, categories of confutation and modes of confutation.

Ideological effects

CS Tools

Presenting speech and thoughts of other participants is another tool accomplished by the confuter to present the speech of Quran directly such as in *"And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish"*. He directly presents his speech to confute Dr. William's standpoint. Moreover, he uses a quotation of the Glorious Quran.

Equating and contrasting: Dr. Zakir employs this tool of contrasting as in *"When truth is hurled **against** falsehood, falsehood perishes, for falsehood is by its nature bound to perish"*.

Categories of Confutation

The confuter uses different categories to prove that his standpoint is true and the confutee's standpoint is false.

Others-Refuted: In this category, the confuter refutes the confutee's standpoint about the **falsehood**. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions. **Others-Contradictory:** In this strategy, the confuter rejects Dr. William Campbell's book, to prove that Qur'an is compatible with science. **"And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation"**. In this matter, the confuter and the confutee's standpoints differ both in the opinions which can neither be both true, nor both false.

Others-referential is another category of confutation utilized by the confuter to refer to something external and he wishes to prove or speak about. Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation as in" ***And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish.***

Modes of confutation

As a last step, the confuter proves his confutation in confuting Dr. William. **Proving contradictory:** Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He clarifies his contradictory point by showing that Quran mentions that "***falsehood perishes***". He assumes that what he wants to prove is not true and show the consequences that contradict either what he has assumed or to prove something that is already know to be true.

Another mode of confutation is utilized by the confuter is **Proving justification:** He achieves the process of validating his standpoint by giving reasons based on the Glorious Quran. In this way; **justification** is the act of providing a foundation, proof or debate to convince another person. Finally, **Conclusive Confutation:** The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. **conclusive evidence** as in "It was just a reply to Dr. William

Campbell's book, to prove that Qur'an *is compatible with science. And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish".*

Extract (5)

Dr. William Campbell.

Dr. William Campbell gave a reply to Noah Alai Salaam – I am a person who use the concordance approach with the Bible, and conflict approach the Qur'an, But it is mentioned in Genesis, Chapter No 7, Verse No 19 and 20, that... 'The full world was submerged under water.' And further more, archeological evidence show us today – and the time. Of Noah's time if you calculate by Genealogy, it comes to in the 21st to 22nd century B.C.

Dr. Zakir

"Point no 1 – Qur'an does not give a date – whether 21st Century B.C. or 50th century B.C. – no date. Point no 2 – No where does the Qur'an say – the full world was submerged under water. It speaks about Noah Alai Salaam and his Qaum... and his people – A small group of people, or maybe a large group of people. Archeological evidences tell today – and the Archeologists they say, that... 'We have no objection – it is possible that parts of the world was submerged under water – but full world, its not possible."

Dr. William

Archeological evidence show us today, that the 3rd Dynasty of Babylon, and 11th Dynasty of Egypt, were present at the 21st and 22nd century B.C. and there was no evidence of flood – and they remained uninterrupted. Therefore, Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C. What about the Qur'an?... What about the Qur'an?

Dr. Zakir

"So Alhamdulillah, the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not. Further more, if you read Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark – and it gives the length, 300 cubits in length, 50 cubits in breadth, and height 30 cubit. Cubit is 1 and a half feet – The brother made a mistake – it is one and a half feet".

Contextual factors

Message Content: " Conflict with the Bible and the Glorious Quran "

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Naike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee who is called Dr. William Campbell to present his point of view in religious contexts. As a first step, he uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating as a tool of CS analysis utilized by the confutee to show the ideological effects of his speech. The confutee has a sequence of meaning in order to exemplify the meaning of what he wants to clarify as "*I am a person who uses the concordance approach with the Bible, and conflict approach the Qur'an*". This example demonstrates the kind of exemplification that is "*the concordance approach*" which gives a conflict with the Bible and the Glorious Quran.

Representing Actions/ Events/States: In this tool, the confutee identifies particular words with particular situation to express his purpose with different lexical verbs. "*But it is **mentioned** in Genesis, Chapter No 7, Verse No 19 and 20, that... 'The full world was **submerged** under water.'* And further more, archeological evidence **show** us today – and the time. Of Noah's time if you calculate by Genealogy, it **comes** to in the 21st to 22nd century B.C". In this text, the confutee relates the choice of these lexical verbs as "***mentioned, submerged, show and comes***" are called elements of the clause to present information on what is being done. The choices of verb by the confutee in the religious contexts facilitate the process of confutation on the consequences of those choices. With regard to **transitivity**, the

choices of the verbs are central to each clause that is chosen by the confutee. The transitivity model is used in this text with different lexical verbs to a number of different categories :

Relational category: The main category of process is the Relational category, which represents the relationships between the periods of archeological evidence that show today – and the time of Noah's time.

Material Action (MA) refers to the use of verbs with an inanimate Actor, where human agency is either missing or played down as in "*archeological evidence shows us today – and the time*".

The **Mental process** actually refers to what happens with "*The full world was submerged under water.*' *And further more, archeological evidence show us today – and the time. Of Noah's time if you calculate by Genealogy, it comes to in the 21st to 22nd century B.C*".

Mental Cognition (MC), this subcategory of mental process is used by the confutee throughout the verb "*calculate*".

Naming and describing: Another tool of CS analysis is utilized by the confutee to name the conflict approach between the Bible and the Glorious Quran. He wants to deliver the message of Bible about the submerged of the people under the water as in "*But it is mentioned in Genesis, Chapter No 7, Verse No 19 and 20, that... 'The full world was submerged under water.'* *And further more, archeological evidence show us today – and the time. Of Noah's time if you calculate by Genealogy, it comes to in the 21st to 22nd century B.C*". Thus, this viewpoint characterizes the ideological consequences of this process. In this way, the Confutee (Dr.William) uses

this tool to name the conflict approach between the Bible and Quran about archeological evidence and Noah's time. This style paves the way to reveal the hidden ideology of the confutee by refereeing to the same concept of submerged of the world. Accordingly, this tool of analysis creates ideological meaning in religious contexts in the way the confutee names and describes his standpoints.

"The full world was submerged under water ". This sentence finds upon two vital and mutually dependent parts which are called noun phrase "**The full world**" and verb phrase as in "**was submerged under water**". These two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase through alteration; the head noun itself has the capacity to package particular ideological content as in "**archeological evidence show us today**" Thus, if the major role of a nominal element in this a phrase is to name the things that take part in an event " *archeological evidence* ", and the action or the process of the nominal phrase is " *show* ", to refer to " *archeological evidence* ".

Intertextuality

1.**Quotation:** Dr. William quotes some speeches from the Bible as in "*The full world was submerged under water*".

Dr. Zakir's religious speech in the same stage.

Intertextuality

1.**Revision:** Dr. Zakir revises some points from Glorious Quran about the submerged people under water.

2.**Quotation:** He uses directly the following quotation about the Archeologists such as" *Archeologists they say, that... 'We have no objection – it is possible that part of the world was submerged under water – but full world, its not possible'*".

In the same stage, the confuter partially attempts to confute the confutee by using different

CS tools:

Naming and describing: The confuter "Dr. Zakir" utilizes this tool of analysis as a tool of naming and describing the religious issues of Noah Alai Salaam and his Qaum. He describes that a small group of people submerged but the entire world it is not possible. Thus, this description reflects the confuter's ideology to reveal the hidden ideology of the text by refereeing to idea of submerged.

"Archeological evidences tell today". This sentence confutee finds upon two vital and mutually dependent parts which are called noun phrase **"Archeological evidences"** and verb phrase as in **" tell today "**. These two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Prioritizing is another tool of CS analysis is used by the confuter to reflect the potential for subordination in English religious contexts as in" ***Point no 1 – Qur'an does not give a date – whether 21st Century B.C. or 50th century B.C. – no date. Point no 2 – No where does the Qur'an say – the full world***

was submerged under water. It speaks about Noah Alai Salaam and his Qaum... and his people – A small group of people, or maybe a large group of people ". The speech above mentioned has a main structure, and the largest part of it is contained within the object. This object is a noun phrase, which contains a number of subordinate clauses. Another point that the confuter has choices about how he constructs sentences and that these choices may be, in some basic sense, equivalent to each other. This indicates that, the confuter attempts to show that he has an objection about the submerged of the people. The way of analysing the information of sentences depends on recognizing the major clausal elements of a sentence, and knowing which is the last element, as it carries the focus. Thus, this tool of CS study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence .

Questioning: Choice- Q is a category of questioning: The confuter indirectly asks the confutee as a choice between two **matters as in** "*A small group of people, or maybe a large group of people*"

Hypothesizing: Hypothesizing is a CS tool used by the confutee, he presents model verb such as "*maybe a large group of people* ".

Types of Confutation

1. The first type is the one **belonging to person**. In this type the confuter refers to a person who is "Dr. Campbell" to show that there are few or some people are submerged in the period of Noah and it is impossible to say all the world fall under the water in that time. In this way, he wants to prove

that the confutee is wrong and the confutation is presented against him personally .

2. The other type is **belonged to the matter**. This type of confutation belongs to matter not to the person himself. So, the confuter tries to confute the matter of "**submerged**".

3.**Internal Confutation** is another type of confutation that is used by the confuter in order to prove the process of confutation and to destruct the confutee's standpoint. It is the way to examine the reasons of the Confutee and these reasons indirectly hold up under questioning such as "**A small group of people, or maybe a large group of people**"

4.**Implicit Confutation**: In this type, the confuter can debate in an implicit way in order to confute the confutee gradually with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee as in" ***the full world was submerged under water. It speaks about Noah Alai Salaam and his Qaum... and his people – A small group of people, or maybe a large group of people***".

The confuter uses **counter proposition** as subcategory of implicit confutation to show the sequences of propositions about the submergence and there must be a reason for those propositions that some people disbelieve in their God and His Prophet Noah .

Another subcategory of implicit confutation utilized in this context is **partial proof**: This subtype is used to establish a detached fact in a series of facts tending to support the issue in confuting by the confuter.

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself by using different tools of CS, strategies and rebuttal and its types as the following :

Ideological effects

CS tools

Presenting speech and thoughts of other participants is another tool accomplished by the confutee to present the speech of other **directly** such as in "*Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C.*". He presents other's speech to defend that his standpoint is true. In this way, he claims the thoughts of other resource which is Archeological evidence.

Strategies of Confutee

There are various strategies accomplished by the confutee for the purpose of defending his standpoint .

1.Self-Defense: The confutee develops this strategy to discredit the debate with the confuter as in "*Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C.*".

2.Self-Representation: He represents himself as a Christian person to reflect the religion of Christianity. He presents his view of the self which may or may not correspond with confuter. **3.Self-Justification:** This strategy is regarded to be as inevitable result of the confutee's viewpoints to make

justifiable decisions. He describes a period in particular time in which his action is contradictory with the confuter beliefs as in "***the full earth was submerged under water, in the 21st, 22nd century B.C. What about the Qur'an?... What about the Qur'an?*** "

Rebuttals

The confutee rebuts the confuter's speech as a way of rebutting the confuter's standpoint. This rebutting is **directly** presented by referring to some resources as in" *Archeological evidence show us today, that the 3rd Dynasty of Babylon, and 11th Dynasty of Egypt, were present at the 21st and 22nd century B.C. and there was no evidence of flood – and they remained uninterrupted. Therefore, Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C. What about the Qur'an?... What about the Qur'an?"*

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CSTs, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter tries to prove that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Negating is a tool of CS analysis which has a crucial function in identifying the ideology of the confuter. He uses this tool in order to negate

the confutee's standpoint such as" *the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not*.

Representing Actions/ Events/States: The confuter chooses particular words with particular situation to present his purpose with different lexical verbs. " *matching, read, speaks , telling , build , made* ". The choices of the verbs in the religious contexts facilitate debate on the consequences of those choices.

Transitivity: "The brother made a mistake" the verb made is a **transitive** verb.

Mental reaction as in " *The brother made a mistake*"

Tools of Confutation

1.Confutation through logic: The logical facts that the confuter depends on are the Glorious Quran in order to eliminate the interferences that may affect the confutee's judgment such as "*the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not*". In this case, the confuter has proficiency logical facts. **The Evidence is confuted.** The confuter offers evidence by the process of confutation which is usually presented in the expectation that it is accepted without question by the confutee .

a. **Logos:** Dr. Zakir employs this component of logic to refer reasonable speech and make a clear connection among different ideas. In this regard, he utilizes logos to make a sense to his message.

b. **Ethos:** The most important component of logic is called credibility of the source. The confuter has the main idea of his confutation by following

credible source to clarify his standpoint. Therefore, the confutee determines the credibility of the source.

Intertextuality

1.**Revision:** Dr. Zakir revises the chapter of Genesis in the Bible which is spoken about the God about" Noah Alai Salaam, that build an ark".

2.**Source:** Dr. Zakir uses Bible as a coincident source.

Type of Confutation

Explicit confutation: The confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective as in" *the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not. Further more, if you read Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark – and it gives the length, 300 cubits in length, 50 cubits in breadth, and height 30 cubit. Cubit is 1 and a half feet – The brother made a mistake – it is one and a half feet*". **Evidence** is classified as **direct** and **presumptive** or indirect to elicit the way of proving explicit confutation. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true .

Stylistic Devices (SD)

Aphorism: The confuter uses a wise observation or a general truth to prove his standpoint. He speaks about the concept of archeology and its matching with the Glorious Quran. Thus, aphorism is the heart of philosophy in the

religious contexts. Next, the other SD is **Aporia**, this device; the confuter has a doubt or confusion about the confutee's stand point. He says" ***the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not and the brother made a mistake***". **Argumentative aporia** is a philosophical debate

Point of view: The confuter expresses his point of view with different categories as **spatiotemporal** and **ideological**. The first category deals with how the speakers situate the standpoints within location and time as in "*if you read **Genesis, Chapter** No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark – and it gives the length, 300 cubits in length, 50 cubits in breadth, and height 30 cubit. Cubit is 1 and a half feet – The brother made a mistake – it is one and a half feet .*"

Ideological point of view is the second kind of point of view that the confuter expresses his beliefs, values, and categories by reference to the matching of Quran and the archeology to show the ideology of Muslim .

IV. Concluding Confutation Stage

In this stage, the confuter concludes his confutation by using various CSTs, categories of confutation and modes of confutation.

Ideological effects

CS Tools

Presenting speech and thoughts of other participants is a tool of CS which accomplished by the confuter to present the speech of other resources

directly such as in " *Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark*".

Representing society, space, time: In this tool, Dr. Zakir utilizes different categories of deictic expressions.

1-Place deictic: which is expressed by the use demonstrative" that".

2-Time deictic: which is expressed by the use of adverb" latest" .

3-Personal deictic: which is expressed by personal pronouns as "You".

4-Social deictic which includes" Qur'an and Bible" in this text.

Categories of Confutation

The confuter attempts to prove that his standpoint is true and the confutee's standpoint is false .

Others-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about the discoveries of archeology. He says that they have a matching with the Glorious Quran but the Bible has not any matching with them. Thus, in this strategy, the confuter and the confutee's standpoints are differ both in the opinions which can neither be both true, nor both false.

Modes of Confutation

As a last step in his confuting the confutee, the confuter uses different modes as **Proving contradictory:** Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He clarifies "*the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not.*"

Further more, if you read Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark ".

Another mode of confutation utilized by the confuter is **Proving justification**: He achieves the process of validating his standpoint and gives some reasons based on the Glorious Quran. In this way; **justification** is the act of providing a foundation, proof or debate to convince another person. Finally, **Conclusive Confutation**: The evidence that is presented by the confuter is confuted conclusively without any way to make the confutee to justify his standpoint. He takes **conclusive confutation** of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint.

Extract (6)

(Dr. William Campbell) Well I do not agree with Dr. Naik's interpretation. God... Jesus himself was tempted, and the devil said... 'Well, if you are the Son of God, throw yourself off the temple.' And Jesus said... 'You will not tempt the Lord, your God. And so if I was this day and say... 'Oh yes... I am going to be sure, and do a miracle in front of you' – I would be tempting God. My friend Harry Rancliff – he had promised to go, and so he decided to keep his promise, and trust God to do His will ".

Dr. Zakir

Yes! I would like to pose this question or rather this test, to Dr. William Campbell. Why do not you attempt the falsification test of the Bible, given in the book of Mark, Chapter. 16, Verses 17 and 18, and prove to the audience here, right now, that you are a true Christian believer?

Dr. William

Q) Yes... okay my question is for Dr. Zakir Naik. -----The Christians explain the concept of trinity, scientifically by giving the example of water, which can be in 3 states – solid, liquid and gas, in the form of ice water and vapour. -----Similarly, one God is a triune God – Father, son and Holy Ghost. -----Is this explanation scientifically correct? -----

Dr. Zakir

(Dr. Zakir) Just a comment, before I give the answer – We should not tempt God... we should not test God – But here, we are not testing God, we are testing the human being. --- We should not test God – But here we are testing you, and God promises that any believer, who has deadly poison, he will not die – he will be able to speak in foreign tongues. -----We are not testing God – we know God is correct – He will see to it that every believer can speak. -----We are testing you, whether you are a believer or not -----

Contextual factors

Message Content: " The tempted and the devil "

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee who presents his point of view in religious contexts about the tempted and the devil. As a first step, he uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating: The confutee establishes sequences of meaning to exemplify the meaning of the tempted and the devil. He tries to enumerate the ideological effects of his speech as in " *Jesus himself was tempted, and the devil said... 'Well, if you are the Son of God, throw yourself off the temple.'* And Jesus said... 'You will not tempt the Lord, your God. And so if I was this day'".

Representing Actions/ Events/States: The confutee speaks with different lexical in order to reflect his ideology such as "*tempted*, said, throw, going, promised, go, decided and to keep". The confutee presents these different lexical verbs to clarify what he wants to say about the speech between the devil and Jesus. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee.

"You will not **tempt** the Lord" tempt is transitive.

The transitivity model is used in this text with different lexical verbs to a number of different categories:

The main category of process is the **Relational category**, which represents the relationships between tempt of the devil and Jesus of the moon and the light of the sun.

Material actions are used in this text to refer to the concept of tempting Jesus.

Mental processes

The **Mental process: Mental reaction** actually refers to what happens with the concept of tempting Jesus to throw himself off the temple in order to express his obeying for God. This speech reveals Dr. William Campbell's ideology of the Christian people and their beliefs in Jesus.

Intertextuality

1. **Revision:** Dr. William revises the speech of Jesus and God about the devil.
2. **Quotation:** He uses the direct speech of the devil as in " *Well, if you are the Son of God, throw yourself off the temple*". Also, he mentions the speech of Jesus as in " *You will not tempt the Lord, your God. And so if I was this day and say... 'Oh yes... I am going to be sure, and do a miracle in front of you*".

Dr. Zakir's religious speech in the same stage.

Intertextuality

1. **Source:** The confuter mentions the Bible as a source of falsification.

CSTs

Naming and describing, the confuter is success in choosing the suitable nouns and the opportune descriptions via naming and describing the case of the Bible to refer rightly to the falsification test of the Bible as in" *Dr. William Campbell. Why do not you attempt the falsification test of the Bible*" Thus, he uses distinctive style to reflect his ideology and reveal the hidden ideology of the text.

As for **Questioning**, Dr. Zakir asks a question to the confutee "*Why do not you attempt the falsification test of the Bible, given in the book of Mark, Chapter. 16, Verses 17 and 18, and prove to the audience here, right now, that you are a true Christian believer?*" He uses **Wh-Q** as a distinctive style via revealing the ideology and illustrating the textual function of the speech.

Types of Confutation

1. **The type of confutation is belonged to the matter.** This type confutation belongs to matter not to the person himself. So, the confuter attempts to confute the matter of falsification test in the Bible.

2. **Implicit confutation** is utilized by the confuter to achieve the process of confutation in a gradual way with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee in questioning way. **Question and assumption** is a subcategory of implicit confutation employed by the confuter to implicitly show that the confutee has not any answer to prove that standpoints.

The confuter uses **counter proposition** as subcategory of implicit confutation to show the sequences of propositions with a reason for those

propositions. Thus, there is a rational way of presenting the standpoint through the contrary proposition.

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself via using different tools of CS, strategies and rebuttal with its types as the following:

Ideological effects

CS tools

Presenting speech and thoughts of other participants: The confutee (**Dr. William**) accomplishes this tool to present the speech of other **indirectly** such as in *"Is this explanation scientifically correct?"* and *"The Christians explain the concept of trinity, scientifically by giving the example of water, which can be in 3 states – solid, liquid and gas, in the form of ice water and vapour"*.

Equating and contrasting: Transitional opposition: Dr. William employs this type of equating and contrasting as in **"solid, liquid and gas, in the form of ice water and vapour"**

Implying and Assuming: It highlights the field of pragmatics. The confutee enhances his speech with definite NP *"The Christians"* and a possessive *"my question"* which are the main triggers of an *existential presupposition* that presupposes the existence of an entity of *"concept of trinity"*. To get additional information in dealing with this tool, the confutee is implicitly justified his speech in particular way to use assumption and implication that make ideologies appear to be common sense. He adds

another meaning which is similarly, one God is a *triune* God – Father, son and Holy Ghost. The major kinds of presupposition, existential and logical presuppositions are used to explore the ways in which they can be recognized in the contexts. He wants to persuade the confuter in many instances. *Logical **presupposition***, on the other hand, is sometimes appeared out in a text by a number of triggers, including: iterative words such as "*scientifically, water and God*". **Comparative constructions** as in "*The Christians explain the concept of trinity, scientifically by giving the example of water, which can be in 3 states – solid, liquid and gas, in the form of ice water and vapour. -----Similarly, one God is a triune God – Father, son and Holy Ghost*" and **embedded relative clauses** "*scientifically by giving the example of water, which can be in 3 states – solid, liquid and gas, in the form of ice water and vapour*".

Strategies of Confutee

There are various strategies which are accomplished by the confutee for the purpose of defending his standpoint.

1. Self-Representation: He represents the Christian's community and the science instead of depending on exclusive evidence such as "*The Christians explain the concept of trinity*". **2. Self-Justification:** In this strategy, the confutee generates his ideas in a scientific way to have an inevitable result of his viewpoints to make justifiable decisions.

Rebuttals

Rebutting the confuter's standpoint is presented in **minor point rebuttal** via depending on the cases of water scientifically and afterwards, he argues

that his explanation correct in an indirect way of announcing the confuter. Thus, he depends largely on his interpretation for the whole debate. **Minor point** rebuttal, in this type the confutee attacks the confuter's standpoint for the purpose of introducing the concept of *trinity* to reflect that the confuter's weak standpoint.

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter.

Ideological effects

Tools of CS

Negating: The confuter negates the confutee's standpoint as in" *We should **not** tempt God... we should **not** test God –we are **not** testing God, --- We should **not** test God –he will not die -----We are **not** testing God – whether you are a believer or **not** ". This speech creates an alternative reality which is considered to be unreal, thus, he conceptualizes the hypothetical world view as it has a kind of persuasive power.*

Questioning: This tool of analysis is clearly utilized by the confuter as a way of making a choice of question the confutee to be a believer or not such as "*whether you are a believer or **not***" this type of question is "**Choice- Q**".

Tools of Confutation

The confuter confutes with different tools of confutation. He wants to prove that his standpoint is true with logical evidence.

1. **Confutation through Logic:** The confuter is logically replied to the confutee. He answer him as in " *We should not tempt God... we should not*

test God – But here, we are not testing God, we are testing the human being". **Logos:** Dr. Zakir logically speaks about the testing of human beings.

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint.

Stylistic Devices (SD)

Aphorism: The confuter is wisely replied to the confutee's standpoint as in "we are not testing God..... We are testing you". Thus, aphorism is the heart of philosophy in the religious contexts.

Endearments: In this SD, the confuter brings new voices to the debate and effectively explores some of the important ways of speaking by seeking to influence the process of debating and affecting the confutee as in "*we know God is correct*".

Modality: Modality as a device of identifying the attitude of the confuter. The confuter uses certain models verbs " *We **should** not tempt God... we **should** not test God ----- We **should** not test God ----he **will** not die – he **will** be able to speak in foreign tongues. ----- – He **will** see to it that every believer **can** speak*".

Point of view: The confuter expresses his point of view with different categories as ideological and psychological.

Ideological point of view: In this type, the confuter expresses his beliefs, values, and categories with reference to the God that the people can not test God but to test themselves.

Psychological point of view: The confuter is psychologically provoked the confutee as in " *We are testing you, whether you are a believer or not* ".

IV. Concluding Confutation Stage

The confuter concludes his confutation with various CSTs, categories of confutation and modes of confutation.

Ideological effects

CSTs

Equating and Contrasting:

The confuter utilizes **negated opposition** as in " We should **not** tempt God... we should **not** test God".

Contrastives as in " **But** here, we are not testing God, we are testing the human being"

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint is true and the confutee's standpoint is false.

Others-Refuted: In this category, the confuter tries to refute the confutee's standpoint the idea of testing the human being not to test the God. He refutes the confutee's standpoint as in" *But here, we are not testing God, we are testing the human being. --- We should not test God – But here we are*

testing you, and God promises that any believer, who has deadly poison, he will not die – he will be able to speak in foreign tongues. -----We are not testing God – we know God is correct – He will see to it that every believer can speak". Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions.

Others-referential is another category of confutation utilized by the confuter to refer to something external and he proves or speaks about what he tries to deliver. Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation.

Modes of confutation

The mode of confutation utilized by the confuter is **Proving justification**: He achieves the process of validating his standpoint by giving reasons based on Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person. **Finally, Conclusive Confutation**: The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint.

Extract (7)

Dr. William Campbell

"Dr. William Campbell says... 'No No, the basic assumption is too much – It is not... 'Appeared to'... it is actually this.' Let us analyze it further. The Qur'anic verse says... the Sun set in murky water.' Now we know, when we

use these words, like 'sunrise' and 'sunset' – does the sunrise? Scientifically, sun does not rise – neither does the sunset."

Dr. Zakir

"Dr. William Campbell and I know, when a person who is mad, we call him a lunatic – Yes or no? At least I do, and I believe Dr. William Campbell also will be doing that. We call a person 'a lunatic' – He is 'mad.' What is the meaning of 'lunatic'? It means... 'struck by the moon' – But that is how the language has evolved. Similarly sun rise, is actually, it is just a usage of words".

Dr. William Campbell

"We know scientifically, that the sun does not set at all. It is the rotation of the earth, which gives rise to sunrise and sunset. But yet you read in the everyday papers mentioning, sunrise at 6 a.m. sun sets at 7.00 p.m. Oh! The newspapers are wrong – Unscientific!' If I use the word 'Disaster', Oh! There is a disaster' – 'Disaster' means there is some calamity which has taken place. Literally, 'disaster' means 'an evil star.' So when I say... 'This disaster' everyone knows what I mean is 'a calamity', not about the evil star".

Dr. Zakir

"And Allah has given the guidance for the human beings also – He uses so, that we understand. So it is just 'sunset' – Not that it is actually setting – Not that sun is actually rising. So this explanation clearly gives us a clear picture, that the Verse of the Qur'an of Surah Kahf, Chapter.18, Verse No 86, is not in contradiction with established science – That is the way how

people speak. He quoted Surah Furqan, Chapter. 25, Verse. 45 and 46, that... 'The shadow lengthens and prolongates – We can make it stationary – the sun is its guide.' And in his book he mentions... 'Does the sun move?' Where does this Verse say... 'The sun moves.' In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves. And he writes in his book... 'We were taught in elementary school' – and he said that also in his talk that... 'It is due to the rotation of the earth, that the shadow prolongs and gets small'.

Contextual factors

Message Content: " The sunrise and the sunset "

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Naik

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee who presents his point of view in religious contexts about the sunrise and the sunset with different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating: The confutee establishes sequences of meaning to exemplify the meaning of the sunset. He tries to enumerate the ideological effects of his speech by using the words "like" and "Scientifically" as in " *like 'sunrise' and 'sunset'*", "*Scientifically, sun does not rise – neither does the sunset.*"

Naming and describing is another tool of CS analysis that the confutee uses to clarify the concept of sun set and sunrise in the Glorious Quran and the Bible. **Nominalization**, he considers the idea of sunset and sunrise as abstract nouns especially when he says" *Scientifically, sun does not rise – neither does the sunset.*"

Intertextuality

1.**Quotation:** The confutee is directly utilized the Quranic verse as in "the Sun set in murky water".

Dr. Zakir's religious speech in the same stage.

Intertextuality

1. **Translation:** Dr. Zakir tries to translate the meaning of "*lunatic*" as "*struck by the moon*".

CSTs

Naming and describing, the confuter chooses the suitable nouns and the opportune descriptions via naming and describing the case of Dr. William

Campbell's description as "*lunatic*" and "*mad*". Thus, he uses distinctive style to reflect his ideology and reveal the hidden ideology of the text .

Types of Confutation

The confuter uses different types of confutation in order to discover the ideologies of the confutee in the religious contexts. He uses the type of confutation, **confutation that is belonged to a person**. In this type the confuter is directly confuted the confutee by describing him as "*lunatic*".

External Confutation: The confuter presents a new debate about the concept of '*mad*.'

Another type of confutation is well done by the confuter which is called **implicit confutation**. He uses this type to achieve the process of confutation with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee. **Question and assumption** is a subcategory of implicit confutation employed by the confuter to implicitly show that the confutee is mad with his wrong idea.

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself via using different tools of CS, strategies and rebuttal with its types as the following :

Ideological effects

CS tools

Representing speech and thoughts of other participants: The confutee (Dr. William) accomplishes this tool to speak about the sun set

scientifically such as in *"We know scientifically, that the sun does not set at all. It is the rotation of the earth, which gives rise to sunrise and sunset"* .

Implying and Assuming: The confutee enhances his speech with definite NP *"the sun"*, *"the rotation"*, *"The newspapers"* and *"the evil"* which are the main triggers of an **existential presupposition** that presupposes the existence of an entity of *"the sun set"*. To get additional information in dealing with this tool, the confutee is implicitly justified his speech in particular way to use assumption and implication that make ideologies appear to be common sense. The major kinds of **presupposition**, **existential** and **logical presuppositions** are used to explore the ways in which they can recognize in the contexts. He wants to persuade the confuter in many instances. **Logical presupposition**, on the other hand, is sometimes appeared out in a text by a number of triggers, including: **iterative** words such as *"scientifically, sun, evil and disaster"*. **Comparative constructions** as in *"It is the rotation of the earth, which gives rise to sunrise and sunset"* .

Strategies of Confutee

There are various strategies which are accomplished by the confutee for the purpose of defending his standpoint .

1.Self-Justification: In this strategy, the confutee generates his ideas in a scientific way to have an inevitable result of his viewpoints to make justifiable decisions. He says *"We know scientifically, that the sun does not set at all. It is the rotation of the earth, which gives rise to sunrise and sunset. But yet you read in the everyday papers mentioning, sunrise at 6 a.m. sun sets at 7.00 p.m. Oh! The newspapers are wrong"*.

Rebuttal

Counter- rebuttal: Dr. William answers his opponent (Confuter) as a defeater about his standpoint as consisting of the new information undercutting the force of rebutting the confuter as in "*We know scientifically, that the sun does not set at all*"

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter .

Ideological effects

Tools of CS

Negating: The confuter negates the confutee's standpoint as in "*Not that it is actually setting – Not that sun is actually rising*" and "does **not** say the sun moves" and in "*is not in contradiction*". This speech creates an alternative reality which is considered to be unreal, thus, he conceptualizes the hypothetical world view as it has a kind of persuasive power .

Implying and Assuming: The confuter enhances his speech with definite NP "**the guidance** ", "**the human** ", "**The shadow**" "**The sun**", "**the rotation**" and "**the sun**" which are the main triggers of an **existential presupposition** that presupposes the existence of an entity of "the sun set and sunrise in the Glorious Quran ". The confutee is implicitly justified his speech in particular way to use assumption and implication that make ideologies appear to be common sense.

Questioning: This tool of analysis is clearly utilized by the confuter as a way of making **yes/no question** and **wh-Q** to reveal the hidden ideologies of the confutee as in "**Does** the sun move?' **Where** does this Verse say?"

Tools of Confutation

The confuter confutes with different tools of confutation. He wants to prove that his standpoint is true with logical evidence.

Confutation through Logic: The confuter is replied with logical evidence to the confutee. He answers him as in "*So this explanation clearly gives us a clear picture, that the Verse of the Qur'an of Surah Kahf, Chapter.18, Verse No 86, is not in contradiction with established science – That is the way how people speak. He quoted Surah Furqan, Chapter. 25, Verse. 45 and 46, that... 'The shadow lengthens and prolongates .'*"

a. **Logos:** Dr. Zakir is logically pinpoints the concept of the sun.

b. **Ethos:** The most important component of logic is called credibility of the source. The confuter has the main idea of his confutation by following credible source to clarify his standpoint. Therefore, the confutee determines the credibility of the source as in" *that the Verse of the Qur'an of Surah Kahf, Chapter.18, Verse No 86, is not in contradiction with established science – That is the way how people speak"*

Intertextuality

1. **Quotation:** Dr. Zakir quotes some verses from Quran to clarify his speech as in" *He quoted Surah Furqan, Chapter. 25, Verse. 45 and 46, that... 'The shadow lengthens and prolongates'".*

2. **Source:** He uses Glorious Quran as a **coincident** source and also he uses **proximate** as in "*The sun moves.*" In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves".

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint in a **direct** way. He says" In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves. And he writes in his book... 'We were taught in eliminatory school' – and he said that also in his talk that... 'It is due to the rotation of the earth, that the shadow prolongs and gets small".

Stylistic Devices (SD)

Aphorism: The confuter is wisely replied to the confutee's standpoint as in "*The shadow lengthens and prolongates – We can make it stationary – the sun is its guide.*" And in his book he mentions... 'Does the sun move?' Where does this Verse say... 'The sun moves.' In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves. And he writes in his book... 'We were taught in eliminatory school' – and he said that also in his talk that... 'It is due to the rotation of the earth, that the shadow prolongs and gets small". Thus, aphorism is the heart of philosophy in the religious contexts. **Aporia** as a SD is used by the confuter to express his doubt about the confutee's standpoints concerning the phenomena of the sun rise and set.

Point of view: The confuter expresses his point of view as ideological view point. **Ideological point of view:** In this type, the confuter expresses his beliefs, values, and categories with reference to the Glorious Quran.

IV. Concluding Confutation Stage

The confuter concludes his confutation with various CSTs, categories of confutation and modes of confutation.

Ideological effects

CSTs

Presenting speech and thoughts of other participants: The confuter accomplishes this tool to speak about the sun set and rise in the Glorious Quran by referring to some Suras such as in *"And Allah has given the guidance for the human beings also – He uses so, that we understand. So it is just ‘sunset’ – Not that it is actually setting – Not that sun is actually rising. So this explanation clearly gives us a clear picture, that the Verse of the Qur’an of Surah Kahf, Chapter.18, Verse No 86, is not in contradiction with established science – That is the way how people speak. He quoted Surah Furqan, Chapter. 25, Verse. 45 and 46, that... ‘The shadow lengthens and prolongates" .*

Equating & contrasting is another tool employed by the confuter to the idea of equating and contrasting in the standpoint of the sun whether it is rise or set. **Negated opposition** is used in this extract as in *"And Allah has given the guidance for the human beings also – He uses so, that we understand. So it is just ‘sunset’ – Not that it is actually setting – Not that sun is actually rising".*

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint is true and the confutee's standpoint is false .

Others-Refuted: In this category, the confuter refutes the confutee's standpoint regarding the idea of sunset and sunrise in Quranic verses with the movement of the sun as in *"The sun moves."* In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves. And he writes in his book... *'We were taught in eliminatory school'* – and he said that also in his talk that... *'It is due to the rotation of the earth, that the shadow prolongs and gets small'*. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions .

Others-referential is another category of confutation utilized by the confuter. He supports his speech with logical evidence which is considered as a strategy for producing successful confutation as in *"And Allah has given the guidance for the human beings also – He uses so, that we understand. So it is just 'sunset' – Not that it is actually setting – Not that sun is actually rising"*.

Modes of confutation

Proving justification: The confuter achieves the process of validating his standpoint by giving reasons based on Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person.

Finally, Conclusive Confutation: The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint as in *"That is the way how people speak. He quoted Surah Furqan, Chapter. 25, Verse. 45 and 46, that... 'The shadow lengthens and prolongates – We can make it stationary – the sun is its guide.'* And in his book he mentions... *'Does the sun move?' Where does this Verse say... 'The sun moves.'* In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves".

Extract (8)

"Dr. William Campbell, and even I know very well, being medical doctors, that having poison – blood comes out, and we cure many people of poison – So what is so great test is, that you should come forward, and do all these things, and yet you should be able to speak foreign tongues".

Dr. Zakir

There are many people who know foreign languages out here. Only thing you had to do was speak to them like... 'What is your name? ... How are you? For example, 'Kaifa haaluka', which you know – New languages which you did not know – And you have proved my point. And yet I have not come across a single Christian, who has passed this test in front of me – Not a single, out of the thousands I have met personally – And now it can be 1001, after meeting Dr. William Campbell – Only touched two points.

Dr. William Campbell

Dr. William Campbell says that, at that time if you read Gospel of Mark, Chapter 16, those people there, they spoke the languages people knew, and foreign tongues. Dr. William Campbell If I want, I can try and prove his prophecies wrong – I do not want to do it. I will take it for granted for the sake of argument, using the concordance approach, that whatever prophecies he said, was right – for the sake of argument. But even if there is one unfulfilled prophecy, the whole Bible is disproved to be the word of God

Dr. Zakir

Dr. William Campbell did not reply to my points, and he started speaking about 'Prophecy.' What has 'Prophecy' to do with science in the Bible? If 'Prophecy' is the test... if 'Prophecy', is the test, then Nosterdamas' book, should be the best book. Nostradamus' book should be the best book, to be called... 'the word of God' – It is right. He spoke about the 'Theory of probability.' For the definition of 'Theory of probability' – how you can analyze with the Qur'an with scientific facts, refer to my video cassette, 'Is the Qur'an God's word.' It is available in the foyer. I have proved scientifically, how can you use 'Theory of probability.'

Contextual factors

Message Content: "The religious issues and its relation with the medicine "

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

The confutee uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating as a tool of CS analysis is utilized by the confutee to depend on pragmatic meaning and to establish which is relevant in a particular case by showing the ideological effects of his speech. He says "*So what is so great test is, that you should come forward, and do all these things, and yet you should be able to speak foreign tongues*".

Naming and describing: It is another tool of CS analysis utilized by the confutee to name the religious issues and its relation with the medicine. Thus, this viewpoint characterizes the ideological consequences of this process.

Accordingly, this tool of analysis can create ideological meaning in religious contexts in the way the confutee names and describes his standpoints.

Dr. Zakir's religious speech in the same stage.

Intertextuality

1.**Revision:** Dr. Zakir revises the words" Kaifa haaluka'" to make the confutee knows new language.

CSTs

Naming and describing: The confuter (Dr. Zakir) names and describes the expressions in many languages for example how to ask about the name as in " *Only thing you had to do was speak to them like... 'What is your name? ... How are you?'*". Thus, this style reflects the confuter's ideology to reveal the hidden ideology of the text. Accordingly, this tool of analysis creates ideological meaning in religious contexts in the way the confuter names and describes his standpoints differently.

Prioritizing is used by the confuter to reflect the potential of his speech in speaking different languages. He says that "*New languages which you did not know – And you have proved my point. And yet I have not come across a single Christian, who has passed this test in front of me*". Another point about this large sentence is that to note the textual function of prioritizing presupposes that the confuter has choices about how he constructs sentences, and that these choices may be, in some basic sense, equivalent to each other. Thus, this tool of CS study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Questioning is another tool of critical stylistics utilized by the confuter in order to show the functions of the questions as in "*What is your name? ... How are you?*". These two questions are **Wh-Q** used by the confuter as a way of discovering the hidden meaning behind the confutee.

Types of Confutation

1.The first type is the one belonging to person. In this type the confuter refers to a person who is "Dr. Campbell" to show that even if he knows different languages, there must be known their cultures or deep meaning. In

this way, he wants to prove that the confutee is wrong and the confutation is directed against him personally.

2.External Confutation: The confuter presents a new debate with external proof confutation that involves everything which the confuter can present. He says" *Not a single, out of the thousands I have met personally – And now it can be 1001, after meeting Dr. William Campbell – Only touched two points*".

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself by using different tools of CS, strategies, rebuttal and its types as the following:

Ideological effects

CS tools

Hypothesizing: The confutee presents some model verbs such as "*I can try and prove his prophecies wrong – I do not want to do it. I will take it for granted*".

Implying and Assuming: The confutee is implicitly presented his speech in particular way to use assumption and implications that make ideologies appear to be common sense. He assumes that he uses the conflict approach with the Qur'an because regardless of how the confuter approaches the text, whether he uses the conflict approach or the concordance approach, it still asks. The major kinds of presupposition, **existential** and **logical presuppositions** are used to explore the ways in which they can be recognized in the contexts.

Strategies of Confutee

1.Self-Defense: This strategy is used by the confutee to discredit the debate with the confuter as in" *I do not want to do it. I will take it for granted for the sake of argument, using the concordance approach, that whatever prophecies he said, was right – for the sake of argument "*.

2.Self-Justification: He describes a person in a situation in which his action is contradictory with the confuter beliefs.

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CST, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter tries to prove that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Representing Actions/ Events/States: In this tool, the confuter starts to attack the confutee because he does not answer the confuter's points about the prophecy. The choices of verbs in the religious contexts facilitate the process of confutation as in "*if ‘Prophecy’, is the test, then Nosterdamas’ book, should be the best book. Nostradamus’ book should be the best book, to be **called**... ‘the word of God’ – It is right. He **spoke** about the ‘Theory of probability.’ For the definition of ‘Theory of probability’ – how you can **analyze** with the Qur’an with scientific facts*". Regarding **transitivity**, the

choices of the verbs are central to each clause that is chosen by the confuter as in "**he started speaking**". **Stated** is transitive verb

"Dr. William Campbell did not **reply** to my points", in this sentence "**reply**" is intransitive

The transitivity model is used in this text with different lexical verbs to a number of different categories:

Mental processes

The Mental process actually refers to what happens with the theory of probability that Glorious Quran mentions.

Questioning a tool of CS analysis that is utilized by the confuter in order to reveal the hidden ideology of the confutee. The confuter uses different types of questions for the purpose of using distinctive style and delivers a message to the confutee that Quran is the words of God and the words of God cannot be a matter of theory of probability as:

1.Wh-Q as in " What has 'Prophecy', – how you can analyze with the Qur'an?" and in " how can you use".

2.yes-no Q as in " Is the Qur'an God's word".

3. Hypophora : The confuter typically raises an objection with different types of questions as a way of asking one or more questions and then answer them but the most common use of this device is to ask a question at the beginning of the debate and then to answer the question. The confuter uses two ways of questions, the first way is the question asked by the confuter, and the second is the confuter's response to his own question. He presents

certain questions" *What has 'Prophecy', – how you can analyze with the Qur'an?*", "how can you use" and as in "Is the Qur'an God's word".

Tools of Confutation

1. Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that the confutee is wrong and the confuter's standpoint is true. He proves his speech with the use of Quran as logical evidence.

a. Primary evidence: Positive evidence: The confuter uses direct evidence which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition.

Intertextuality

- 1. Quotation:** The confuter uses direct speech as " *Prophecy*" from the Bible.
- 2. Source:** He uses different sources as the *Bible*, the Glorious Quran and the book of *Nosterdamas*'.

Stylistic Devices (SD)

To analyze **aporia as SD**, the confuter has a doubt about the confutee's stand point. It is as a philosophical debate that aims to argue its way through a problematic issue and reduce perplexity as in " *What has 'Prophecy' to do with science in the Bible?*"

Modality: Modality as a device of identifying the attitude of the confuter that is understood throughout his standpoint as in "if 'Prophecy', *is the test, then Nosterdamas' book, **should** be the best book. Nostradamas' book **should** be the best book, to be called... 'the word of God' – It is right. He spoke about the 'Theory of probability.'* For the definition of 'Theory of probability' – how you **can** analyze with the Qur'an with scientific facts".

Sexist Language: The confuter follows this SD to depend on the idea that Quran is superior to the other resources in his beliefs or standpoint. According to what is said above, sexist language is used in different contexts.

IV. Concluding Confutation Stage

In this stage, the confuter concludes his confutation by using various categories of confutation and modes of confutation.

Ideological effects

CSTs

Equating and contrasting:

Parallelism opposition: Dr. Zakir uses this type of equating and contrasting as in "should be **the best book**. Nostradamas' "book should be **the best book**.

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint.

Other-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about the prophecy. The confuter and the confutee's standpoints are different both in the opinion which can neither be both true, nor both false.

Modes of confutation

Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He proves that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

Extract (9)

Dr. William Campbell

"Dr. William Campbell says that... 'Zulqarnain sees the sun setting in murky water... in turbid water – Imagine sun setting in murky water... unscientific.' The Arabic word used here is... it is 'wajada' meaning, 'it appeared to Zulqarnain.'"

Dr. Zakir

One is this way – according to Muhammad Asad, that 'wajada' means... It appeared to'... 'It appeared to Zulqarnain.' Point no.2 – The Arabic word used is 'Magrib' – It can be used for time, as well as place. '

Dr. William Campbell

"So 'wajada' means – if you look up in the dictionary also, it means it appeared.' So Allah Subhanawataala is describing what appeared to Zulqarnain".

Dr. Zakir

If I say... 'The sun sets at 7 p.m.'; I am using it for time. If I say... 'The 'Sun sets in the West', it means I am taking it for place. So here if we use the word 'Magrib' for time. So Zulqarnain did not reach that place of sunset – used – as time – He reached at the time of sun set. The problem is solved. Further more, you can solve them in various ways".

Contextual factors

Message Content: " Zulqarnain "

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee who presents his point of view in religious contexts about "Zulqarnain" with particular critical stylistic tools:

Ideological effects

CS Tools

Naming and describing is another tool of CS analysis that the confutee uses to clarify the concept of "Zulqarnain" and the meaning that this name includes in the Glorious Quran.

Intertextuality

1. **Translation:** He translates the word "wajada" to mean that it is appeared to Zulqarnain.

Dr. Zakir's religious speech in the same stage.

Intertextuality

1. **Translation:** He translates the words" *wajada*" according to Muhammad Asad as it is appeared to Zulqarnain. Another word is "*Magrib*" which is used for time and place.

CS Tools

Naming and describing, the confuter uses different words to refer to the same thing as "*wajada*" means... *It appeared to*'... *It appeared to Zulqarnain*". Thus, he uses distinctive style to reflect his ideology and reveal the hidden ideology of the speech.

Prioritizing: The confuter reflects the potential for subordination in English religious contexts. This indicates that, the confuter attempts to show that he has an objection about the word "Zulqarnain" *Point no.2 – The Arabic word used is 'Magrib' – It can be used for time, as well as place*". The way of analyzing the information of sentences depends on recognizing the major clausal elements of a sentence. Thus, this tool of CS study points the

significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence .

Types of Confutation

1. Confutation that is belonged to a **person**. In this type the confuter is directly confuted the confutee as "*It appeared to Zulqarnain*".

External Confutation: The confuter presents a new debate about the concept of "*Zulqarnain*".

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself via using different tools of CS, strategies and rebuttal with its types as the following :

Ideological effects

CS tool

Presenting speech and thoughts of other participants: The confutee (Dr. William) employs this tool to speak about "*wajada*" to refer to "*Zulqarnain*".

Strategies of Confutee

Self-Justification: In this strategy, the confutee justifies his ideas in a scientific way to have an inevitable result of his viewpoints to make justifiable decisions.

III. Supporting Confutation Stage

Tools of CS

Negating: The confuter negates the confutee's standpoint by using the auxiliary verb "did" as in "*So Zulqarnain did **not** reach that place of sunset – used – as time – He reached at the time of sun set*". This speech creates an alternative reality which is considered to be unreal, thus, he conceptualizes the hypothetical world view as it has a kind of persuasive power .

Tools of Confutation

The confuter confutes with different tools of confutation. He wants to prove that his standpoint is true with logical evidence.

Confutation through Logic: The confuter replies with logical evidence to the confutee. He answers him that "*Zulqarnain did not reach that place of sunset – used – as time – He reached at the time of sun set*".

Stylistic Devices (SD)

Aphorism: The confuter is wisely replied to the confutee's standpoint. Thus, aphorism is the heart of philosophy in the religious contexts. **Point of view:** The confuter expresses his point of view as ideological view point.

IV. Concluding Confutation Stage

Ideological effects

CSTs

Representing society, space, time: In this tool, Dr. Zakir utilizes different categories of deictic expressions.

1-Place deictic: which is expressed by the use " Sun sets in the West" "here".

2-Time deictic: which is expressed by the word " Magrib" .

3-Personal deictic: which is expressed by personal pronouns as "He, and You".

4-Social deictic which includes" Zulqarnain" in this text.

Equating and Contrasting: The confuter uses **negated opposition** as a type of equating and contrasting tool as in" So Zulqarnain did not reach that place of sunset – used – as time".

Categories of Confutation

Others-Refuted: In this category, the confuter refutes the confutee's standpoint regarding the idea of " Zulqarnain" in Quranic verses. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions .

Modes of confutation

Proving justification: The confuter achieves the process of validating his standpoint. He gives some reasons based on Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person.

Finally, Conclusive Confutation: The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint.

Extract 10

Dr. Campbell

Dr. Campbell says: "you did **refute** these accusations. -----However... was not addressed, what the Bible says about the shape of the earth, and those other aspects"---.

Dr. Zakir

The Bible says about the shape of the earth – due to lack of time – I can point out another 100 points – lack of time. -----It is mentioned in the Bible, in the Gospel of Mathew, Chapter No.4, Verse No.8, it says – the same reference which Dr. William Campbell used about tempting... ‘The devil took him... that is Jesus Christ, peace be upon him, to an exceedingly high mountain, and showed him all the kingdoms of the earth and its glory.

Dr. Campbell

----- Gospel of Luke Chapter No.4, Verse No.5... ‘The devil took him to a high mountain and showed him the glory of all the kingdoms of the world.’ ----- Now, even if you go to the tallest mountain, the highest mountain in the world... that is Mount Everest, and supposingly, you have a very good vision, and can see for thousands of miles together – Yet, you will not be able to see all the kingdoms of the world – Because today we know, the earth is spherical. You will not be able to see the kingdom, of the opposite side of the world. The only way you will be able to see, if the earth was flat.

Dr. Zakir

----- *That is the description what the Bible gives... 'The earth is flat.'*
 ----- *Further more, this same description is repeated in the book of Daniel, Chapter No.4, Verse No.10 and 11. -----It says... 'In a dream, that the tree grew up into the heaven, and there when the tree grew up into the heaven, it grew up so much, that every one from all the ends of the earth, they could see the tree. -----This is only possible, if the shape of the earth was flat. -----If a tree is very long and the shape of the earth was flat it is possible.----- Today it is a universal fact that the world is spherical – You will never be able to see the tree, however much long it is, from the opposite side of the spherical shape of the earth. ----- Further more if you read, it is mentioned in the 1st Chronicles, Chapter No.16, Verse No.30, that... 'The earth does not move.' ----- The same is repeated in the book of Psalms, Chapter No.93, Verse No.1, that... 'Almighty God has stabilized the earth.' – That means the earth does not move. -----And in the New International Version, it says that... 'God has established and stopped the movement of the earth'.*

Contextual factors

Message Content: "The shape of the earth"

Setting: Chicago April, 2000

Participants: Dr. William Campbell & Dr. Zakir Nike

The Goal: Proving confutation

Act Sequences: The act sequences in religious contexts are manifested throughout the four stages of the confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Ideological effects

CS Tool

Exemplifying and enumerating: The confutee establishes sequences of meaning to exemplify the meaning of the shape of the earth. He tries to enumerate the ideological effects of his speech as in " *what the Bible says about the shape of the earth, and those other aspect*".

Dr. Zakir's religious speech in the same stage .

Intertextuality

1.**Revision:** Dr. Zakir revises the speech of Bible as in " *It is mentioned in the Bible, in the Gospel of Mathew, Chapter No.4, Verse No.8*".

2.**Qoutation:** He directly quotes the speech of the Bible as " *The devil took him*".

CSTs

Naming and describing: In this tool, the confuter successes in choosing the suitable nouns via naming and describing the shape of the **earth** and due to lack of **time**. "It is mentioned in the **Bible**, in the **Gospel** of **Mathew**, "Chapter No.4, Verse No.8". Thus, he uses distinctive style to reflect his ideology and reveal the hidden ideology of the text .

Prioritizing is another tool used by the confuter in order to confute the standpoint of the confutee. This due to the fact that, the confuter attempts to show that" *the same reference which Dr. William Campbell used about*

tempting... 'The devil took him... that is Jesus Christ, peace be upon him, to an exceedingly high mountain, and showed him all the kingdoms of the earth and its glory'. The way of analysing the information of a sentence depends on recognizing the major clausal elements of a sentence, and knowing which is the last element, as it carries the focus. Thus, this tool of CS study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Types of Confutation

1. The type of confutation is belonged to the matter. This type confutation belongs to matter not to the person himself. So, the confuter ties to confute the matter the topic that is "Jesus Christ, peace be upon him, to an exceedingly high mountain, and showed him all the kingdoms of the earth and its glory".

2. Implicit confutation: The confuter achieves the process of confutation in a gradual way with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

The confuter uses **counter proposition** as subcategory of implicit confutation to show the sequences of propositions with a reason for those propositions. Thus, there is a rational way of presenting the standpoint through the contrary proposition. **Partial proof** is another subtype of implicit confutation. The confuter proves his speech with certain evidence as in "*It is mentioned in the Bible, in the Gospel of Mathew, Chapter No.4, Verse No.8*".

II. Confutee's Standpoint Stage

In this stage, the confutee tries to defend himself via using different tools of CS, strategies and rebuttal with its types as the following :

Ideological effects

CS tools

Hypothesizing: The confutee presents some model verbs such as " *Yet, you will not be able to see all the kingdoms of the world – Because today we know, the earth is spherical. You will not be able to see the kingdom, of the opposite side of the world. The only way you will be able to see, if the earth was flat*".

Presenting speech and thoughts of other participants: The confutee (Dr. William) accomplishes this tool to present the speech of other **directly** such as in " *The devil took him to a high mountain and showed him the glory of all the kingdoms of the world*".

Strategies of Confutee

1.Self-Justification: In this strategy, the confutee generates his ideas in a scientific way to have an inevitable result of his viewpoints.

Rebuttal

Counter- rebuttal: Dr. William answers his opponent (Confuter) as a defeater about his standpoint as consisting of the new information undercutting the force of rebutting the confuter.

III. Supporting Confutation Stage

Ideological effects

CSTs

Negating: The confuter negates the confutee's standpoint as in " *The earth does **not** move*" and in " *You will **never** be able to see the tree, however much long it is, from the opposite side of the spherical shape of the earth*". He conceptualizes the hypothetical world view as it has a kind of persuasive power .

Implying and Assuming: The confuter is implicitly presented his speech in particular way to use assumption and implications that make ideologies appear to be common sense. The major kinds of **presupposition**, **existential** and **logical presuppositions** are used to explore the ways in which they can change the states in the contexts as in "*The earth is flat.*" -----*Further more, this same description is repeated in the book of Daniel, Chapter No.4, Verse No.10 and 11. -----It says... 'In a dream, that the tree grew up into the heaven, and there when the tree grew up into the heaven, it grew up so much, that every one from all the ends of the earth, they could see the tree. ----- the shape of the earth was flat. -----If a tree is very long and the shape of the earth was flat it is possible.----- Today it is a universal fact that the world is spherical –from the opposite side of the spherical shape of the earth. ... 'The earth does not move*".

Existential presupposition is also utilized by the confuter in order to show the cases of the definite nouns as in " *That is **the** description what the Bible gives... '**The** earth is flat.*" -----*Further more, this same description is repeated in **the** book of Daniel, Chapter No.4, Verse No.10 and 11. -----It says... 'In a dream, that **the** tree grew up into **the** heaven, and there when*

the tree grew up into the heaven, it grew up so much, that every one from all **the** ends of the earth, they could see the tree. ----- **the** shape of **the** earth was flat. -----If a tree is very long and **the** shape of **the** earth was flat it is possible.----- Today it is a universal fact that **the** world is spherical –from the opposite side of **the** spherical shape of **the** earth. ... ‘**The** earth does not move.’ ----- **The** same is repeated in the book of Psalms, Chapter No.93, Verse No.1, that... ‘Almighty God has stabilized **the** earth.’ – That means **the** earth does not move. -----And in **the** New International Version, it says that... ‘God has established and stopped **the** movement of **the** earth”.

Tools of Confutation

The confuter confutes with different tools of confutation. He wants to prove that his standpoint is true with logical evidence.

1. Confutation through **Logic**: The confuter is logically replied to the confutee. He answers him as in "That is the description what the Bible gives... ‘The earth is flat.’ -----Further more, this same description is repeated in the book of Daniel, Chapter No.4, Verse No.10 and 11 ”.

a. **Logos**: Dr. Zakir tries logically to give the reason behind the shape of the earth as in" The earth is flat".

2. Evidence is **confuted**: In this type, the confuter is logically confuted the confutee's standpoint as in " Almighty God has stabilized the earth.’ – That means the earth does not move. -----And in the New International Version, it says that... ‘God has established and stopped the movement of the earth."

Intertextuality

1. **Quotation:** The confuter uses direct speech from the Bible as in " *The earth is flat*" and " *The earth does not move*".
2. **Source:** He uses different types of sources as ***coincident*** in " *the description what the Bible gives*". Another type which is "***proximate***" in " *it is mentioned in the 1st Chronicles, Chapter No.16, Verse No.30, that... 'The earth does not move*".

Type of Confutation

Explicit confutation: In this type 'the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint .

Stylistic Devices (SD)

Point of view: The confuter expresses his point of view with different categories as ideological and psychological .

Ideological point of view: In this type, the confuter expresses his beliefs, values, and categories with reference to the Almighty God who has stabilized the earth. **Psychological point of view:** The confuter is psychologically provoked the confutee as in " *You will never be able to see the tree, however much long it is, from the opposite side of the spherical shape of the earth* ".

IV. Concluding Confutation Stage

Ideological effects

CST

Representing society, space, time: In this tool, Dr. Zakir utilizes different categories of deictic expressions.

1-Place deictic: which is expressed by the use of demonstratives" this" "that".

2-Time deictic: which is expressed by the use of adverb" today" .

3-Personal deictic: which is expressed by personal pronoun as " You".

4-Social deictic which includes" Daniel " in this text.

Equating & contrasting :is a tool of CS which employed by the confuter to express the idea of equating and contrasting in the Glorious Quran and the Bible. Dr. Zakir uses **Concessive opposition** as in" *from the **opposite** side of the spherical shape of the earth*".

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint is true and the confutee's standpoint is false .

Others-Refuted: In this category, the confuter is logically refuted the confutee's standpoint about the concept of the earth. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions .

Modes of confutation

The confuter uses **Proving justification** as a mode of confutation: He achieves the process of validating his standpoint by giving reasons based on

Glorious Quran. In this way; justification is the act of providing a foundation, proof or debate to convince another person.

5. 4 Results and Disscusion

The results of the data": **The Bible and The Qur'an between Zakir Naik and Dr. William Campbell which entitled "The Qur'an and the Bible in the Light of Science".**

The tables and the figures present a summary of the frequencies of occurrence of CSTs, Intertextuality, types of confutation, strategies of the confutee, rebuttal, stylistic devices, modes and categories of confutation and of the confutee and the confuter with their ideological effects.

Table 2*The Results of Identifying the Standpoints Stage*

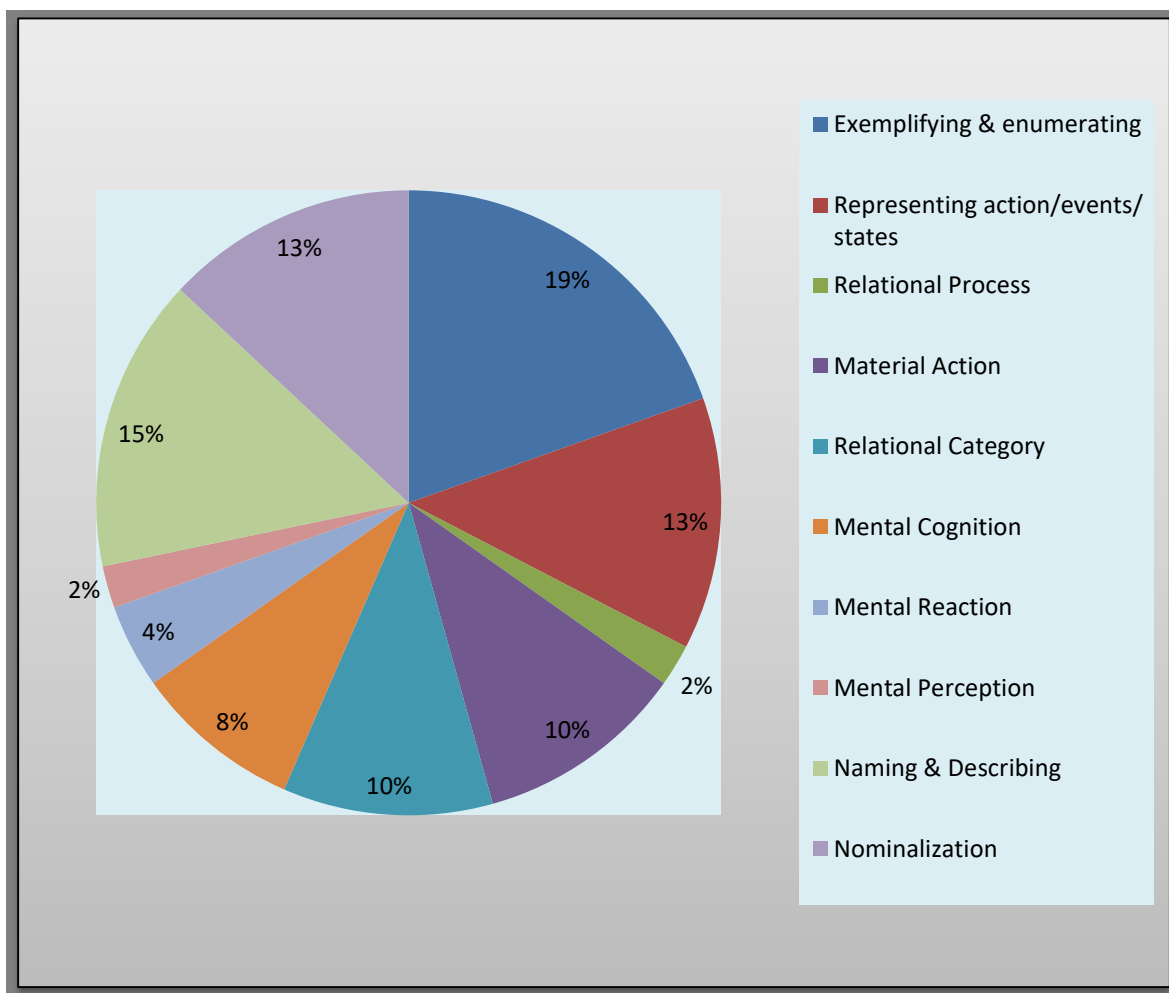
The Confutee							The Confuter								
No.	CSTs	Fr.	Pr.	Intertextuality	Fr.	Pr.	Intertextuality	Fr.	Pr.	CSTs	Fr.	Pr.	Types of Confutation	Fr.	Pr.
1	Exemplifying and enumerating	9	19.56 %	Revision	5	23.80%	Revision	6	30%	& Naming Describing	9	36%	Belong to person	6	12.76 %
2	Representing action/events states	6	13.04 %	Translation	2	9.52%	Translation	1	5%	Prioritizing	7	28%	Belong to matter	7	14.89 %
3	Relational Process	1	2.17%	Quotation	5	23.80%	Quotation	5	25%	Questioning	3	12%	Internal Confutation	3	6.38%
4	Material Action	5	10.86 %	Source	3	14.28%	Source	4	20%	Wh-Q	3	12%	External confutation	6	12.76 %
5	Relational Category	5	10.86 %	The source coincident	3	14.28%	The source coincident	2	10%	Yes, No-Q	0	0%	Implicit confutation	8	17.02 %
6	Mental Cognition	4	8.69%	The source proximate	3	14.28%	The source proximate	2	10%	Choice- Q	1	4%	Question and assumption	4	8.51%
7	Mental Reaction	2	4.34%	The source remote	0	0%	The source remote	0	0%	Hypophora	1	4%	Counter Proposition	7	14.89 %
8	Mental Perception	1	2.17%							Hypothesizing	1	4%	Partial Proof	6	12.76 %
9	Naming & Describing	7	15.21 %												
10	Nominalization	6	13.04 %												
Total		46	99.94 %		21	99.44%		20	100%		25	100 %		47	99.97 %

No: The above table presents a summary of the frequencies of occurrence of CSTs and of the confutee and the confuter with ideological effects, the Intertextuality and the types of confutation.

No= number, CSTs= Critical stylistic tools, Fr.= Frequency, Pr.= Percentage

Figure 6

The rate of CSTs of the Confutee

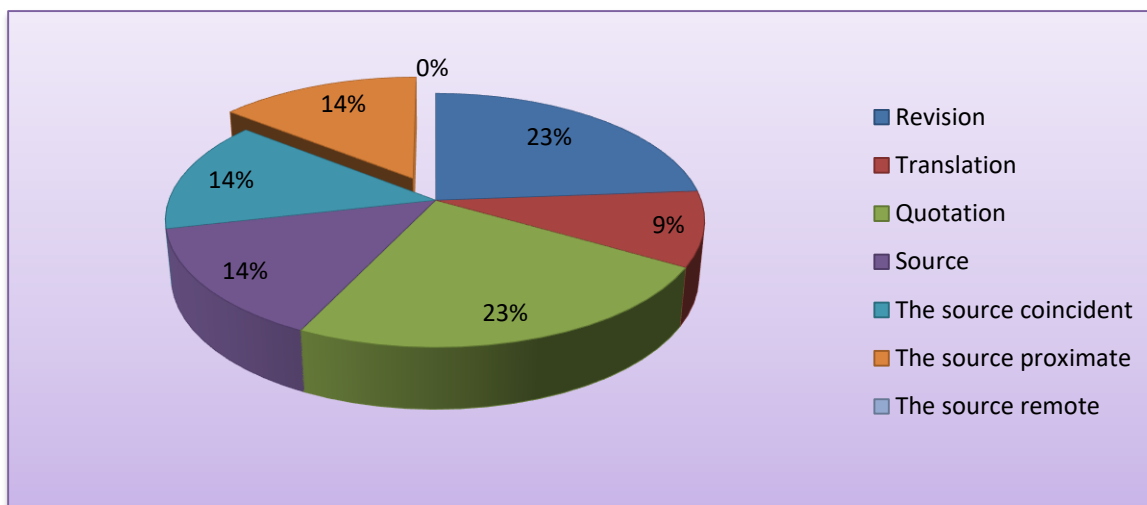


As shown in table (2) and figure (6), CSTs exemplifying & enumerating is more frequently used by Dr. William (confutee) than other CSTs. He wants

to overlap between his ideological potential and the structural ambiguity of his speech. It has the higher percentage in the CSTs. It is amounted (19.56%). While naming and describing receives the second highest percentage; it is amounted (15.21%). This is illustrated that the Confutee is perfectly chosen acceptable two or more ways of referring to the same things in order to reflect his ideology. Regarding representing action/ events/ states and nominalization receive the same percentage (13.04% for both). This indicates that the confutee uses (nominalization) significant choices of nouns in the production of the context. While representing action/events and states refer to the verb elements. The confutee utilizes different lexical verbs to reflect his ideology. Material action and relational category get the same percentage (10.86% for both). Concerning mental cognition receives (8.69% percentage), the confutee employs different verbs which are indicated in the mental ideologies. Mental reaction, mental perception and relational process get the least percentages (mental reaction amounts (4.34% percentage, mental perception and relational process get the same percentage (2.17%).

Figure 7

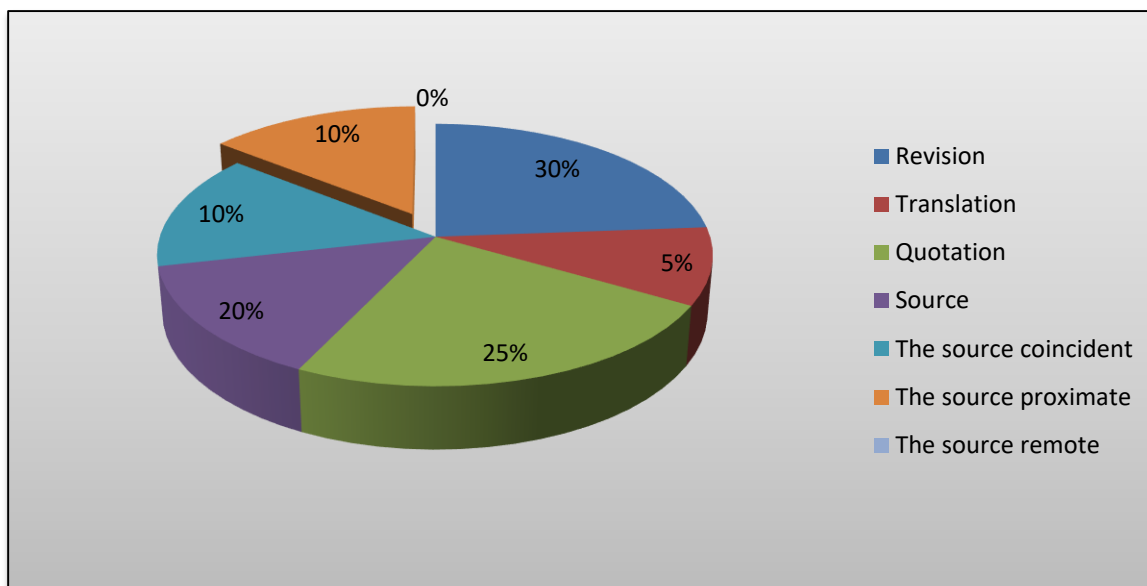
The rate of intertextuality of the Confutee



The results of intertextuality as in figure (7) above demonstrate that the revision and quotation are the most frequent employed by the confutee, making (23.80% for each one). The confutee (Dr. William) intertextulizes the revision and quotation of other sources whether directly or by revision. Source and its types coincident and proximate make the same and the second highest percentages; they are amounted (14.28%). This indicates that the confutee uses different sources to prove his standpoint is true. In addition to that, translation and source remote receive the least percentages, (9.52% for translation and 0% for source remote). The confutee in this data attempts to use the direct and coincident sources instead of using remote source to make his standpoint true.

Figure 8

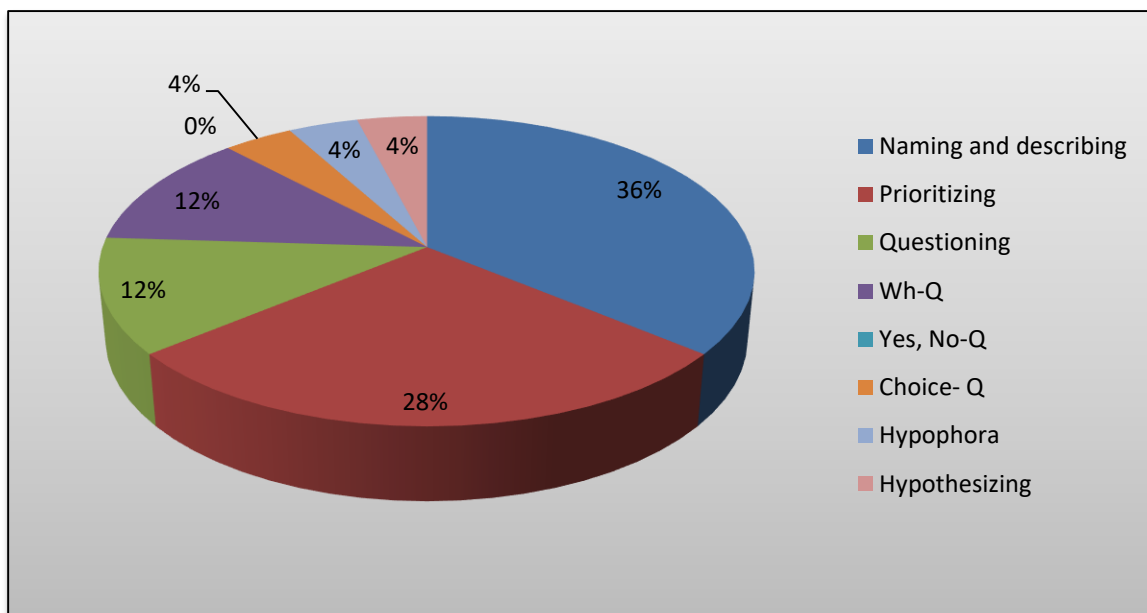
The rate of intertextuality of the Confuter



As the results show in the figure (8) above, *revision* as a type of intertextuality is most frequent employed by the confuter, making (30%). The confuter (Dr. Zakir) revises different verses from Glorious Quran to prove the process of confutation and make his standpoint is true while the confutee's standpoint is wrong. *Quotation* receives the second highest percentage; it is amounted (25%). This due to the fact that, the confuter quotes direct speech in order to prove that his standpoint is true and the confutee's standpoint is wrong. *Source* makes (20% percentage) and its types coincident and proximate make (10% percentages), while remote source makes (0% percentage). In addition to that, translation receives the least percentage, (5%).

Figure 9

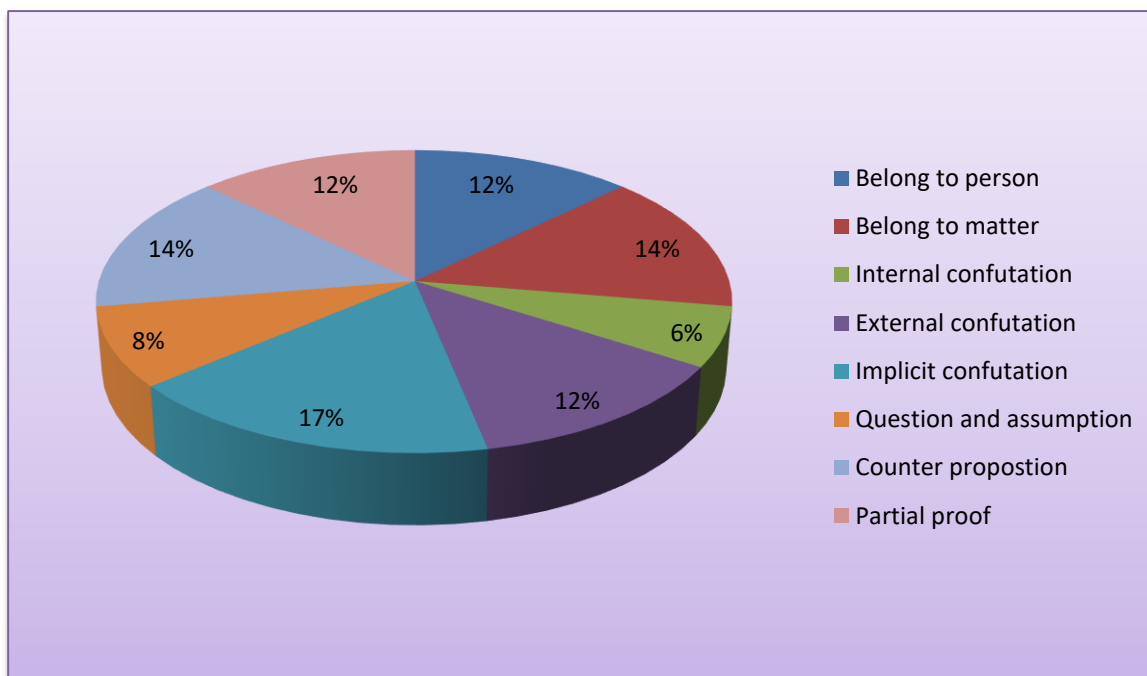
The rates of CSTs of the confuter



In the figure (9) above, CSTs, naming and describing are the most frequently used by the confuter; it is amounted (36%) percentage. This indicates that he names referent in an ideological way. Thus, the confuter uses specific textual function which is linguistically realised by the selection of a particular ideological nominal reference. Prioritizing receives (28%) percentage which is the second highly used by the confuter. It illustrates the affection of pragmatic references. Questioning and its type Wh-Q receive the same percentages; they are amounted (12%), while the other types of questioning, choice-Q and Hypophora make (4%) percentages and Yes-No-Q gets (0%) percentage. The confuter utilizes these different types of questioning in order to reveal the underlying ideologies of the confutee. Finally, hypothesizing as a CST receives the least percentage (4%).

Figure 10

The rates of the types of confutation



The results in figure (10) indicate that implicit confutation is the most frequently employed by the confuter; it is amounted (17.02%) percentage. This illustrates that the confuter in the identifying stage starts to confute implicitly and to pave the way to the development of sequences of the process of confutation. Confutation belong to matter and counter proposition receive the second frequent types of confutation, they are made (14.89) percentage. In this regard, the confuter tries to prove the topic of his debate and facilitate the process of confutation. In addition, confutation belong to person, external confutation and partial proof make the same percentage, they are amounted (12.76). While, the other types of confutation as question and assumption receives (8.51) percentage and internal confutation gets (6.38%) percentage. The confuter (Dr. Zakir) utilizes different types and

subtypes of confutation in order to prove partially his standpoint in the identifying stage.

Table 3

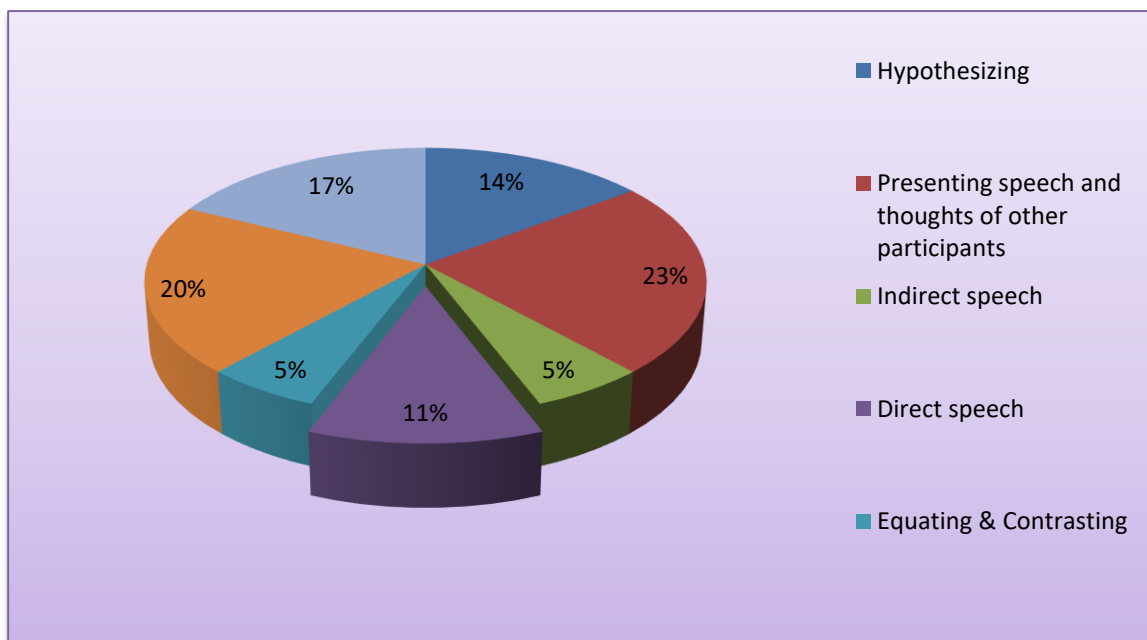
The Results of the Confutee's Standpoint Stage

No.	CSTs	Fr.	Pr.	Strategies of Confutee	Fr.	Pr.	Rebuttal	Fr.	Pr.
1	Hypothesizing	5	14.70%	Self-defense	6	28.57%	Direct rebuttal	3	27.27%
2	Presenting speech and thoughts of other participants	8	23.52%	Self-representation	5	23.80%	Counter rebuttal	4	36.36%
3	Indirect speech	2	5.88%	Self-justification	10	47.61%	Minor point rebuttal	4	36.36%
4	Direct speech	4	11.76%						
5	Equating & Contrasting	2	5.88%						
6	Implying & Assuming	7	20.58%						
7	Presupposition	6	17.64%						
Total		34	99.96%		21	99.98%		11	99.99%

Note: No= Number, Fr.= Frequency, Pr. Percentage

Figure 11

The rates of CSTs in the Confutee's Stage



As the results show in figure (11), presenting speech and thoughts of other participants is the most frequently employed by the confutee, it is amounted (23.52%) percentage. This reveals the hidden ideologies by using power of language. He is directly or indirectly defended his standpoint (indirect speech makes (5.88% percentage while direct speech is amounted (11.76% percentage) . Implying and assuming receives the second highest percentage, making (20.58%). The ideological effect of the implicit meaning is related to concept of presupposition. It concerns building an assumption into the text. It is amounted (17.64%) percentage. Hypothesizing receives (14.70%) percentage. The confutee employes different model verbs such as "may, would, should", etc...in order to reflect the hidden ideologies. Finally, equating and contrasting is less employed by the confutee, it makes (5.88% percentage).

Figure 12

The rates of the Strategies of the Confutee in the Confutee's Stage

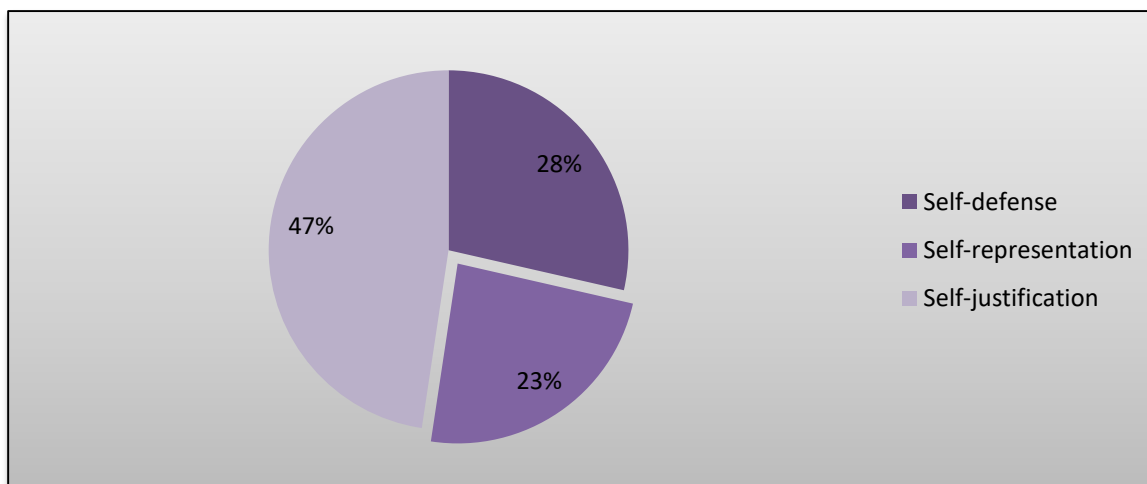


Figure (12) shows the highest percentage which is represented by self-justification as a strategy of the confutee. He utilizes self-justification strategy more than other strategies and tries to justify his standpoints and to prove that his point of view is true. It is amounted (47.61%). Self-defense receives the second highest percentage, making (28.57%). This indicates that the confutee attempts to defend himself as a Christian man. The last strategy which is self-representation, it is amounted (23.80% percentage). In this strategy, the confutee represents the Christian community.

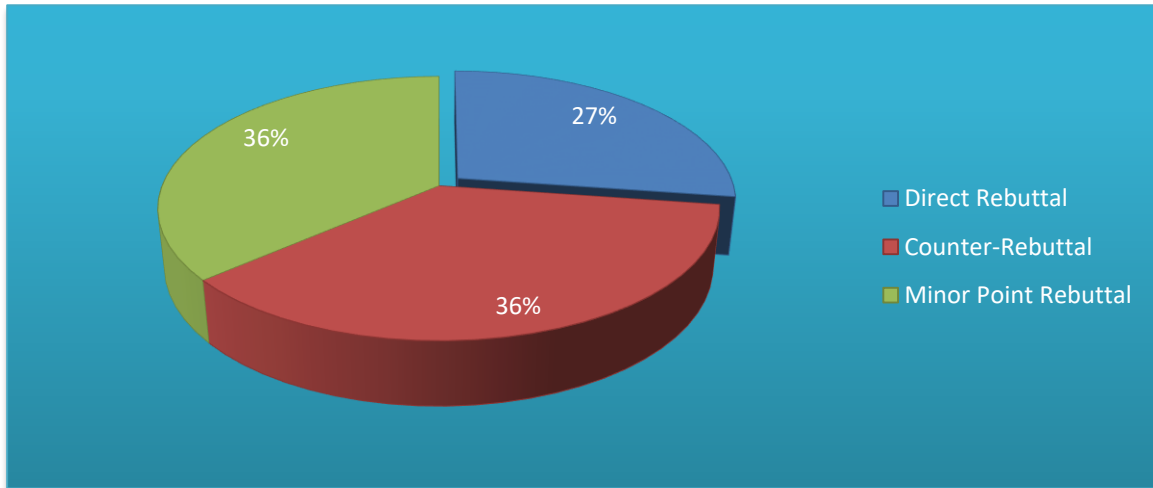
Figure 13*The rates of Rebuttal in the Confutee's Stage*

Figure (13) shows the employment of the percentages of rebuttal in the Confutee's stage. Counter-rebuttal and Minor Point rebuttal are the most frequently employed by the confutee. They are amounted the same percentage (36.36%). While direct rebuttal receives the least percentage, it makes (27.27%).

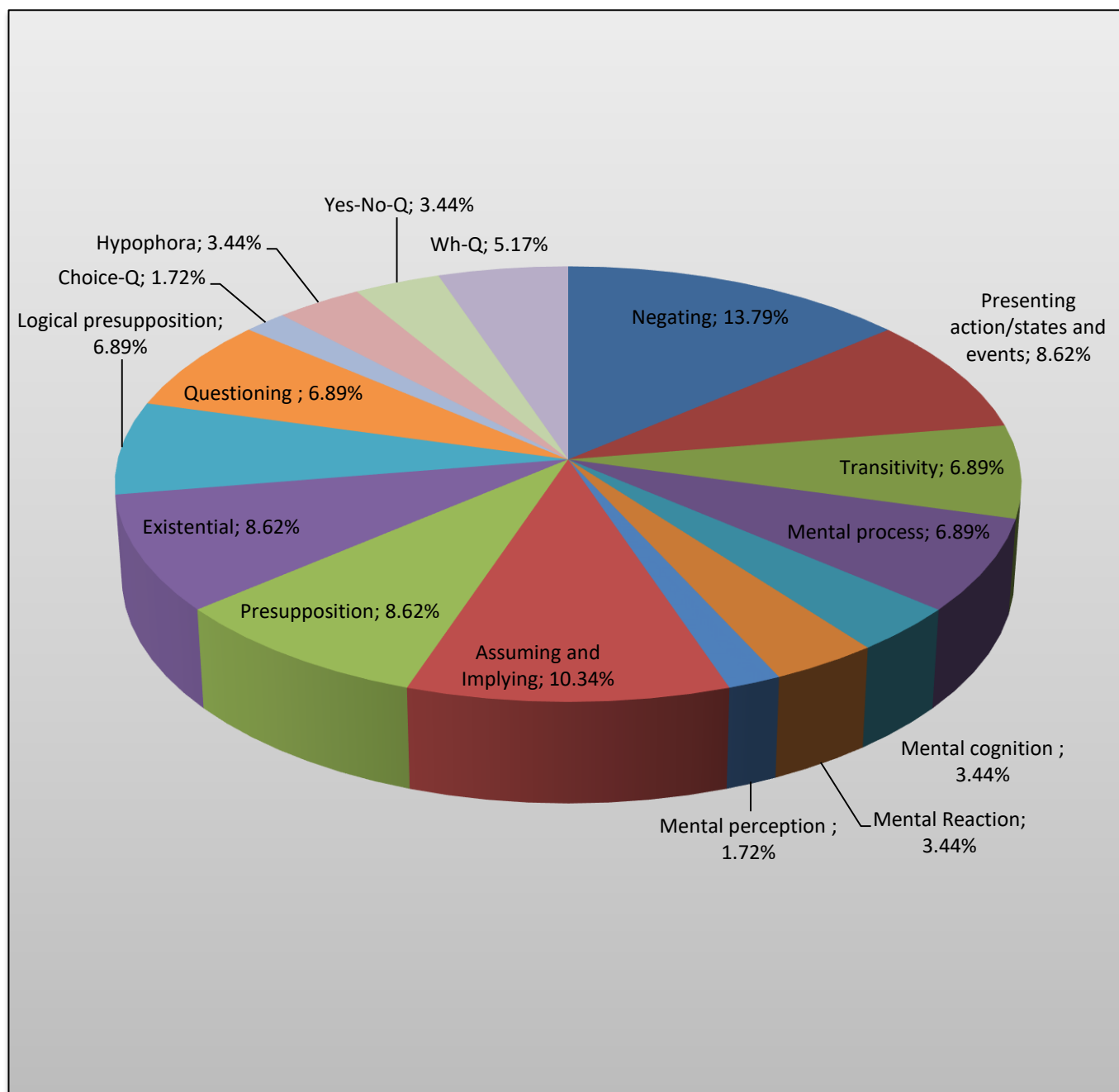
Table 4

The Results of Supporting Confutation Stage (Confuter's stage)

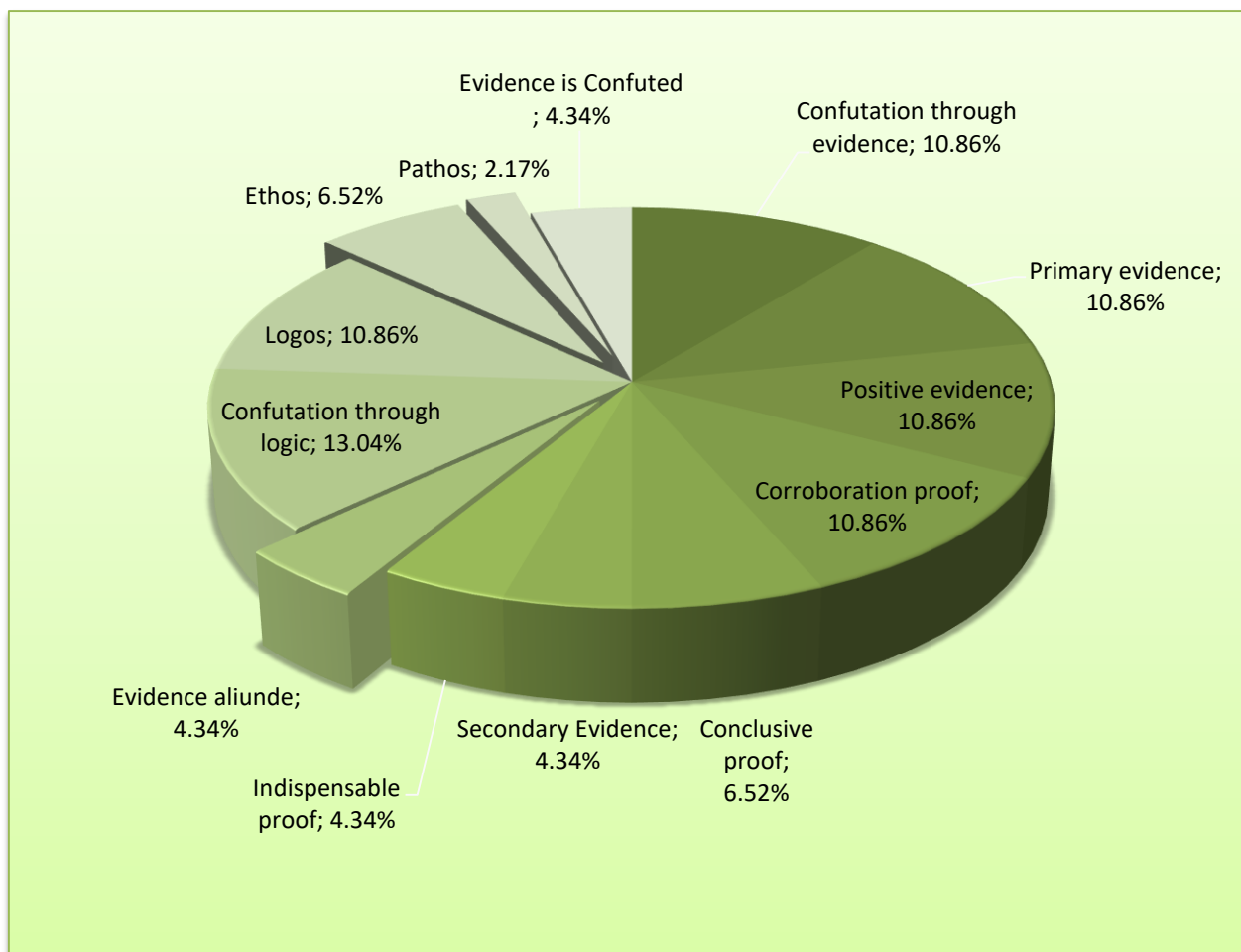
No.	CSTs	Fr.	Pr.	Tools of confutation	Fr.	Pr.	Intertext uality	Fr.	Pr.	Type of confutation	Fr.	Pr.	Stylistic devices	Fr.	Pr.
1	Negating	8	13.79%	Confutation through evidence	5	10.86%	Revision	5	17.85%	Explicit confutation	8	53.33 %	Aphorism	7	11.11
2	Presenting action states and events	5	8.62%	Primary evidence	5	10.86%	Translatio n	0	0%	Presumptive Evidence	1	6.66%	Aporia	7	11.11 %
3	Transitivity	4	6.89%	Positive evidence	5	10.86%	Quotation	7	25%	Direct evidence	6	40%	Argumenta tion Aporia	3	4.76%
4	Mental process	4	6.89%	Corroboratio n proof	5	10.86%	Source	8	28.57%				Tonal Aporia	3	4.76%
5	Mental cognition	2	3.44%	Conclusive proof	3	6.52%	The source coincident	4	14.28%				Endearme nt	4	6.34%
6	Mental reaction	2	3.44%	Secondary evidence	2	4.34%	The source proximate	4	14.28%				Modality	5	7.93%
7	Mental perception	1	1.72%	Indispensable proof	2	4.34%							Epistemic	3	4.76%
8	Assuming implying&	6	10.34%	Evidence aliunde	2	4.34%							Deontic	3	4.76%
9	Presuppositio n	5	8.62%	Confutation through Logic	6	13.04%							Dynamic	3	4.76%
10	Existential	5	8.62 %	Logos	5	10.86%							Point of view	8	12.69 %
11	Logical presuppositio ns	4	6.89%	Ethos	3	6.52%							Spatiotem poral	4	6.34%
12	Questioning	4	6.89%	Pathos	1	2.17%							Ideological	6	9.52%
	Choice--Q	1	1.72%	Evidence is confuted	2	4.34%							Psychologi cal	3	4.76%
13	Hypophora	2	3.44%										Sexist language	4	6.34%
14	Yes-No-Q	2	3.44%												
15	WH-Q	3	5.17%												
Total		58	99.92%		46	99.91%		28	99.98%		15	99.99 %		63	99.94 %

Figure 14

The rates of CSTs in Supporting Confutation Stage



As the results show in figure (14), *negating* is the most frequently CST employed by the confuter. It is amounted (13.79% percentage). The ideological implications of negating tool are to put in the confutee's mind the expectations of what a real world should be. The confuter uses lexical negating, morphological negating and syntactic negating to reflect his ideology through the linguistic realization. Assuming and implying receive the second highest CST, making (10.34% percentage). The confuter employs implicature and presupposition as ideologies. Implying is used to express the implicit meaning and assuming is to express presupposition (it makes 8.62% percentage) with *existential* (8.62% percentage for existential) and logical *presupposition* (6.89% percentage for logical presupposition). Presenting action/states and events gets (8.62% percentage). The confuter uses different lexical verbs in order to express his ideology with various lexical verbs. Transitivity and mental process receive the same percentage; they are amounted (6.89%). The confuter (Dr. Zakir) utilizes different transitive and intransitive verbs. *Mental cognition*, *mental reaction* and *mental perception* receive the following percentages (mental cognition and mental reaction get the same percentages (3.44%) and (1.72% for mental perception). *Questioning* receives the following percentage (6.89%). The confuter uses different types of questions as Wh-Q, it makes (5.17%) percentage, *hypophora* and *Yes-No-Q* have the same percentages, they are amounted (3.44%), while *choice-Q* recives the least type of question, making (1.72%).

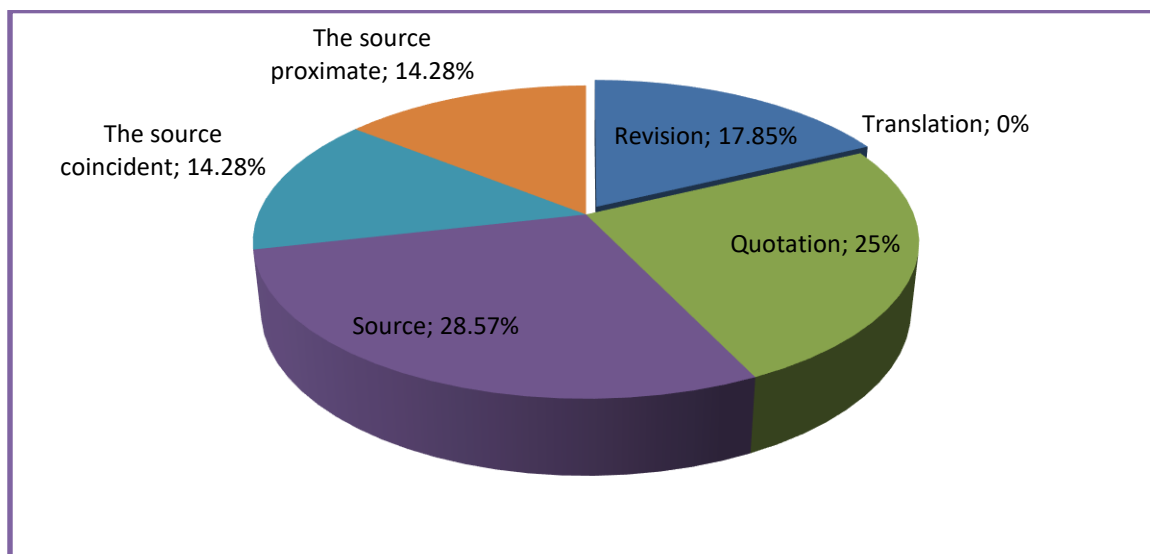
Figure 15***The Tools of Confutation in Supporting Confutation Stage***

The results in figure (15) demonstrate that confutation through logic is the most frequently employed by the confuter (Dr. Zakir) it is amounted (13.04% percentage). The confuter responds to the confutee through logic in order to eliminate the interferences that is affected his judgment. In this case, the confuter has proficiency discerning to utilize his logical and epistemological training so that his action is not hasted and he does not tempted to assent to falsehood. To assert what is mentioned above, the confuter uses logical proof or to bring into subjection of reason and judgment mean to put the confutee into logical speech. Regarding its types, logos,

ethos and pathos receive different percentages as (10.86%) for logos, (6.52%) for ethos and (2.17%) for pathos). Confutation through evidence and its types (primary evidence and subtypes (positive evidence and corroborative proof) receive the same and the second higher percentages, making (10.86%). This indicates that the confuter supports his speech with different evidence whether primary or other subtypes of evidences. The confuter employs these evidence in order to prove the process of confutation and reveal the hidden ideologies throughout the process of confutation. Conclusive proof gets (6.52%) percentage. While the other types of confutation through evidence as secondary evidence and its subtypes indispensable proof and evidence aliunde receive the same percentages, making (4.34%). Finally, the last tool of confutation evidence is confuted makes the least percentage than other tools of confutation, it is amounted (4.34% percentage).

Figure 16

The rates of Intertextuality in the Supporting Confutation Stage



As it is shown in figure (16), source is the most frequently used by the confuter; it makes (28.57%) percentage. The confuter uses the Glorious

Quran as a main source to prove the processes of confutation and his standpoint is true. The types of the source coincident and proximate receive the same percentage; they are amounted (14.28%). Quotation is the second highest percentage, making (25%). This indicates that, the confuter uses direct speech to prove his speech. Translation gets (0%) percentage in this stage.

Figure 17

The rates of Type of Confutation in the Supporting Stage.

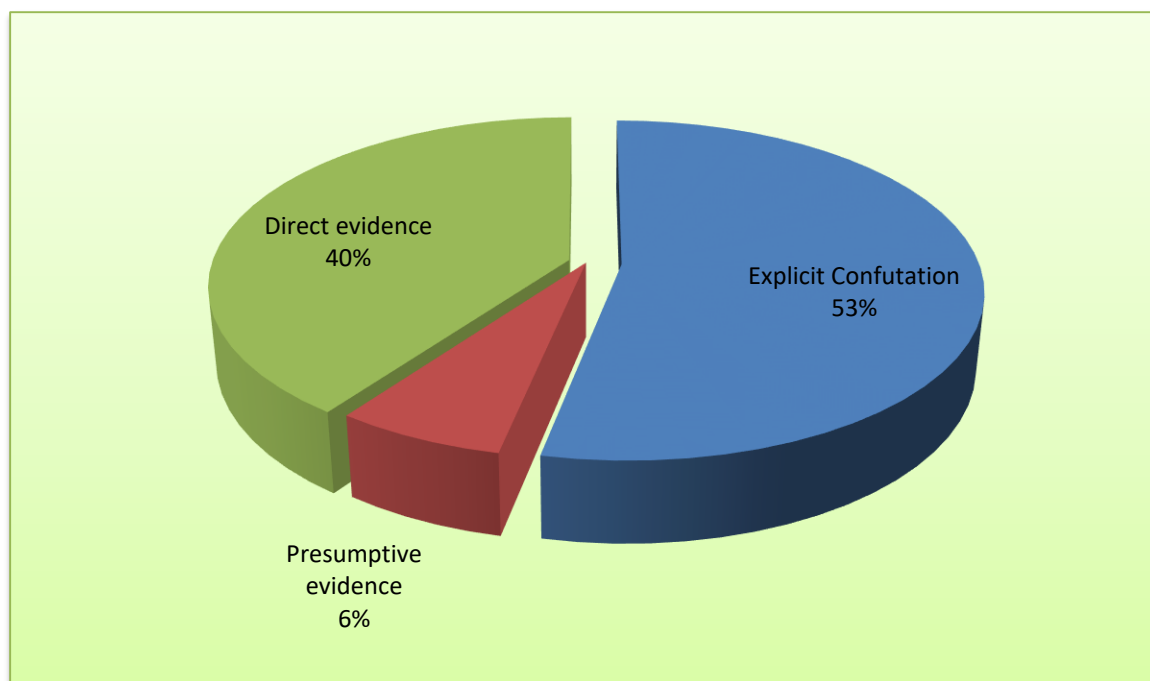
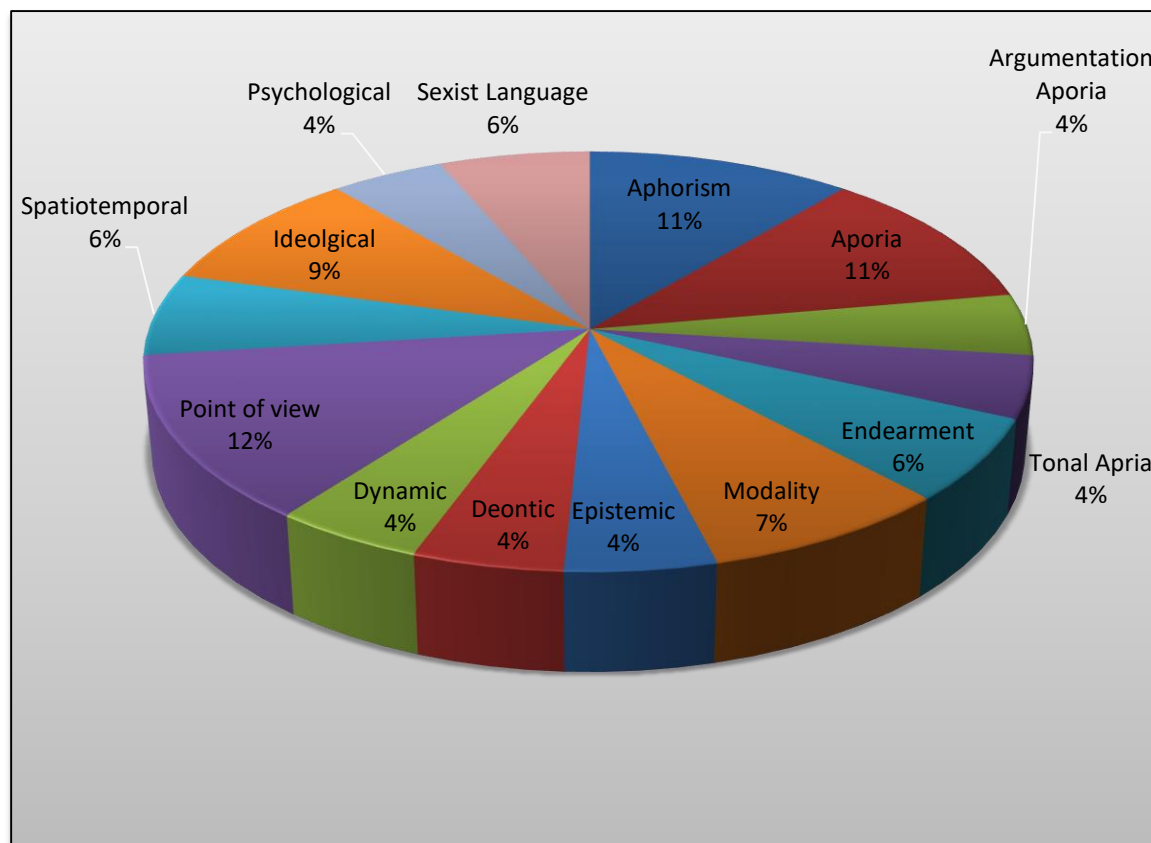


Figure (17) demonstrates that, explicit confutation is highly used by the confuter; it is amounted (53.33%) percentage. The confuter explicitly speaks about his standpoint after sequences of development. The subtypes of explicit confutation direct evidence receives higher percentage than the other subtype presumptive evidence; it is amounted (40%) while presumptive evidence makes (6.66%) percentage.

Figure 18***The rates of Stylistic Devices in the Supporting Stage***

As the results show in figure (18), point of view as a stylistic device is the most frequently employed by the confuter, it is amounted (12.69%) percentage. The confuter expresses his point of view with different types in order to prove his stand point is true while the confutee's standpoint is untrue. The types of point of view are also employed by the confuter as spatiotemporal, ideological and psychological points of view, they are amounted (spatiotemporal (6.34% percentage), ideological (9.52%) and psychological (4.76%). Aphorism and aporia receive the second highest percentages, making (11.11%), On the other hand, the confuter speaks in a wise way to prove his stand points and to prove the process of confutation

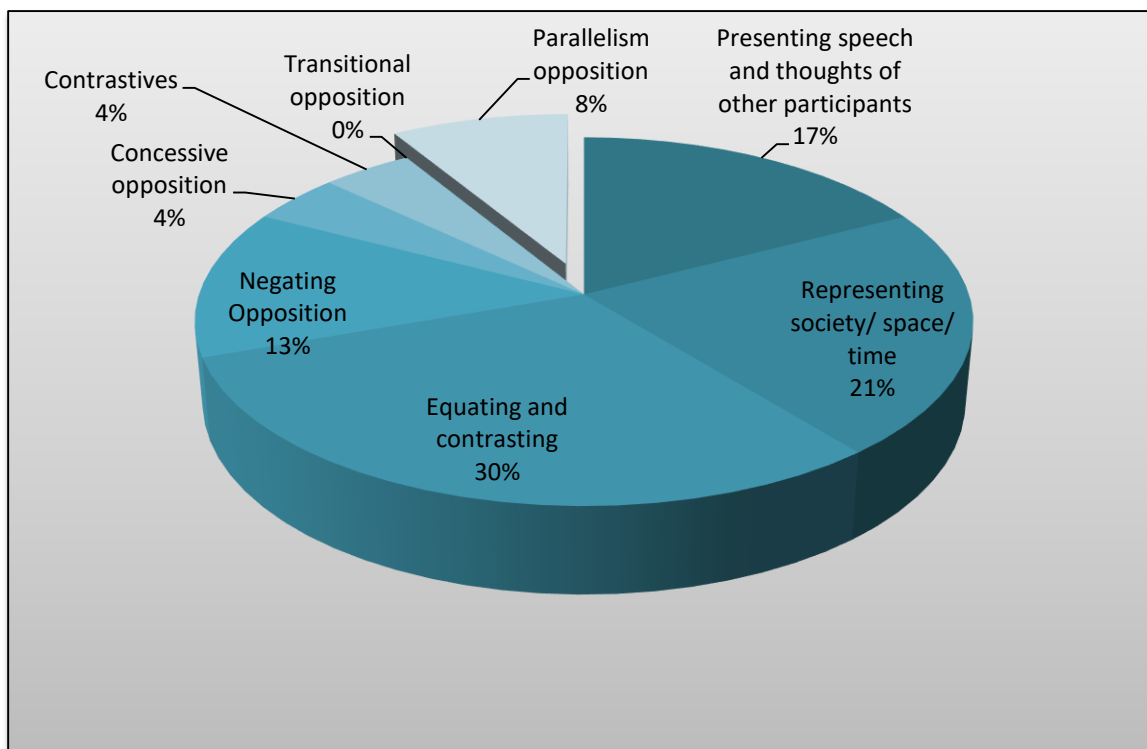
with different style. He uses distinctive style as a way of confuting the confutee's stand points. In another time, he expresses his doubt about the confutee's standpoints by using aporia and its types. He uses argumentative aporia to argue about the beliefs of the confutee. In addition to that he employs tonal aporia via using different words. They are amounted the same percentages (4.76%). Modality, on the other hand receives (7.93%) percentage while its types ,epistemic, deontic and dynamic receive the same percentages, they are amounted (4.76%). This due to the fact that, the confuter uses different model verbs as a style of expressing his standpoint. The last, endearment and sexist language receive the same percentages, making (6.34%). In this regard, the confuter utilized soften words since the religion is the religion of mercy and forgiveness in dealing with others even if to prove the standpoint of the confuter. Concerning sexist language, it is not a matter of sexism but the sexist language in speaking differently, in expressing other's beliefs and principles.

Table 5*The Results of Concluding Confutation Stage (Confuter's stage)*

No.	CSTs	Fr.	Pr.	Categories of Confutation	Fr.	Pr.	Modes of confutation	Fr.	Pr.
1	Presenting speech and Thoughts of Others	4	17.39%	Others-refuted	8	42.10%	Proving contradictory	6	26.08%
2	Representing society/ Space/ time	5	21.73%	Others-contradictory	6	31.57%	Proving justification	9	39.13%
3	Equating & contrasting	7	30.43%	Others-referential	5	26.31%	Conclusive confutation	8	34.78%
4	Negating Opposition	3	13.04%						
5	Concessive opposition	1	4.34%						
6	Contrastives	1	4.34%						
7	Transitional opposition	0	0%						
8	Parallelism opposition	2	8.69%						
Total		23	99.96%		19	99.98%		23	99.99%

Figure 19

The rates of CSTs in Concluding Stage

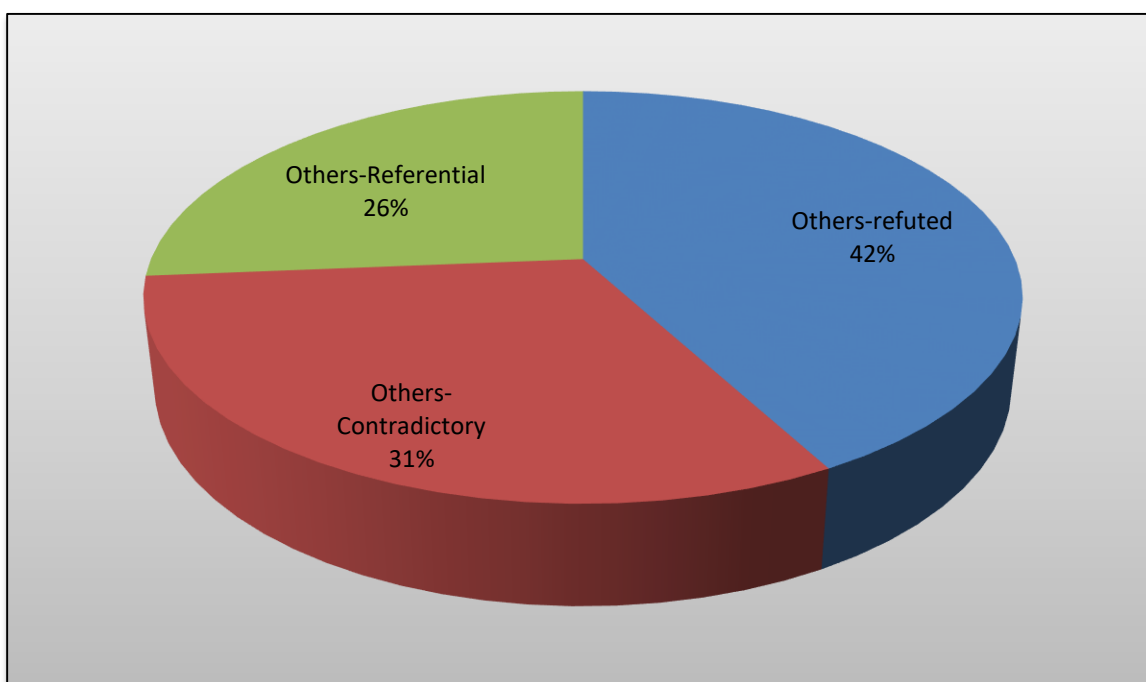


As the results in figure (19) show that equating and contrasting is the most frequently used by the confuter; it is amounted (30.43%). While its types; negating opposition, concessive opposition, contrastive, transitional opposition and parallelism opposition receive different percentages to reflect different style and ideologies, they are amounted ((13.04%) for negating opposition, (8.69%) for parallelism opposition,(4.34%) for both concessive opposition and contrastive and finally, transitional opposition gets (0%). Aother tool of critical stylistic study is representing society/ space/ time receives the second highest tool, making (21.73%) percentage. The confuter uses different words to express time and personal pronouns to reveal or uncover the hidden ideologies. Finally, presenting speech and thoughts of

others makes (17.39%) percentage. This tool reflects the power of language of the confuter and how he presents his speech in different ways as direct or indirect.

Figure 20

The rates of categories of confutation

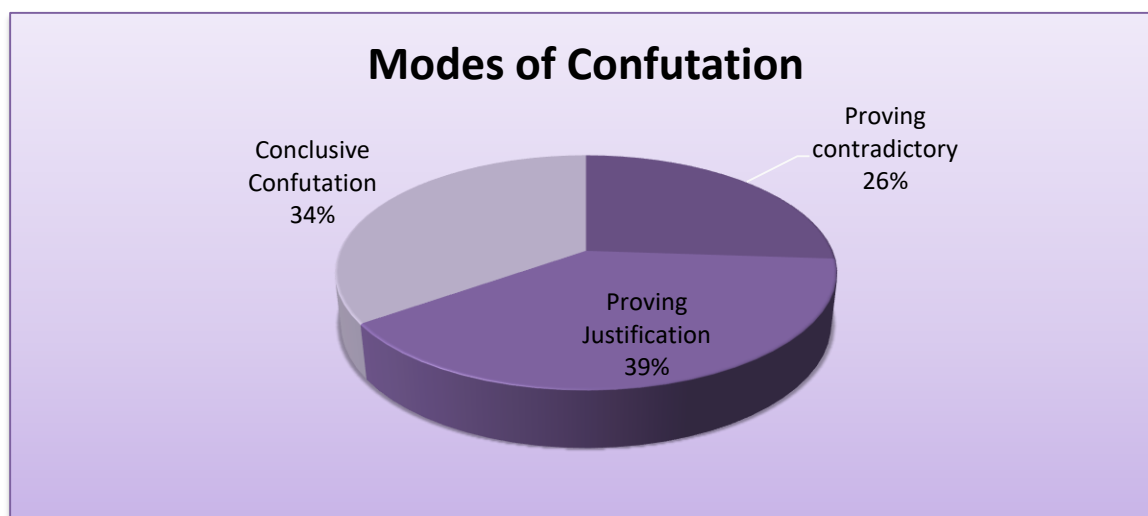


The figure (20) above shows the employment of the percentages of categories of confutation in concluding stage. It shows that refuted the others which are meant the confutee and his standpoints and the source that is presented. Thus, others-refuted receives higher percentage than other categories, making (42.10%). Regarding others-contradictory makes the second highest percentage; it is amounted (31.57%). This category refers to the contradictory of standpoints of both the confuter and the confutee. The confuter confutes the confutee's standpoint because he has different standpoints than the confutee. Lastly, others-referential as a category of

confutation receives the least percentage, it is amounted (26.31%). Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation. The confuter throughout this category identifies clearly and concisely the process of confutation in which he attacks or defends.

Figure 21

The rates of modes of confutation



As the results show in figure (21), proving justification receives the highest percentage than the other modes of confutation, it is amounted (39.13%) percentage. In this mode, the confuter concludes his confutation via proving justification of his speech. He presents his standpoint with logical evidence. Next, conclusive confutation gets the second highest percentage, making (34.78%). The confuter conclusively proves his standpoint that is true and the confutee's standpoint is wrong. Finally, proving contradictory makes the least percentage, it is amounted (26.08%).

5.5 The Analysis of the Second Data ""Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate"

The Analysis of the data *"Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate"*

This debate is between Dr. Craig & Dr. Harris about **"Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate"**

William Lane Craig vs. Sam Harris

University of Notre Dame, Notre Dame, Indiana, United States - April 2011.

Extract (1)

Dr. Harris

"Just want to say, it's an honor to be here at Notre Dame, and I'm very happy to be debating Dr. Craig, the one Christian apologist who seems to have put the fear of God into many of my fellow atheists. I've actually gotten more than a few emails this week, that more or less read, "Brother, please, don't blow this." So, you will be the judge".

Dr. Craig

"Now to begin with an important point of agreement: Dr. Harris and I agree that there are objective moral values and duties. To say that moral values and duties are objective is to say that they are valid and binding independent of human opinion".

Dr. Harris

"Now, it's widely believed that there are two quantities in this universe—there are facts, on the one hand, and of course science can give us our most rigorous discussion of these; but then there are values, which many people, like Dr. Craig, think science can't touch; questions of meaning, and morality, and what life is good for.

Dr. Craig

*"Consider first **the** question of objective moral values. If God does not exist, then what basis remains for **the** existence of objective moral values? In particular, why think that human beings would have objective moral worth? On **the** atheistic view human beings are just accidental byproducts of nature which have evolved relatively recently on an infinitesimal speck of dust called **the** planet Earth, and which are doomed to perish individually and collectively in a relatively short time. On atheism it's hard to see any reason to think that human **well-being** is objectively good, anymore than insect **well-being** or rat well-being or hyena well-being. This is what Dr. Harris calls "**The Value Problem**".*

Contextual factors

Message Content: "The Atheism and the Christian"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

This stage starts with the confutee Dr. Harris who presents his point of view in religious contexts about the Atheism and the Christian. As a first step, he uses different critical stylistic tools:

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris has a sequence of meaning in order to exemplify the meaning of what he wants to clarify the idea of debating as identifying the starting point of his speech.

Naming and describing: Dr. Harris names and describes the stand point as a way of debate between the Atheism and Christian religious for the purpose of delivering the message of Atheism for others in different in style. This tool of analysis creates ideological meaning in religious contexts in the way the confutee names and describes his standpoints.

Dr. Craig's speech in the same stage.

Intertextuality

Dr. Craig uses **remote source** because he wants to give certain possibilities that influence the confutee.

CSTs

Naming and describing: Dr. Craig describes the main points of the debate by saying that moral values and duties are objective is to say that they are valid. Thus, this style reflects the confuter's ideology in revealing the hidden ideology of the text.

Type of Confutation

1.The first type is the one belonging to person. In this type, Dr. Craig refers to a person who is "Dr. Harris". He addresses him that that moral values and duties are objective. In this way, he wants to prove that the way of debating must have moral values.

II. Confutee's Standpoint Stage

In this stage, the confutee (Dr. Harris) uses different tools of CS.

Ideological effects

CS tools

Presenting speech and thoughts of other participants: In this tool, the confutee (Dr. Harris) talks about two things to pen his debate with Dr. Craig. He mentions that there are two facts in the universe, the facts and the science. He is deliberately avoided to mention the religious issues. He accomplishes this tool to present the speech of other indirectly such as in "*there are two quantities in this universe—there are facts, on the one hand, and of course science can give us our most rigorous discussion of these; but then there are values, which many people, like Dr. Craig, think science can't*".

Implying and Assuming: To get indulged in dealing with this tool , the confutee highlights the field of pragmatics because it is more about what is implicit in language than what is explicit. In this regard, the confutee is implicitly presented his speech in particular way to use assumption and implication and to make ideologies appear to be common sense.

The major kinds of **presupposition**, **existential** and **logical** presuppositions are used to explore the ways in which they are recognized in the contexts as in "*there are facts, and science can give us our most rigorous discussion of but then there are values, which many people, like Dr. Craig, think science can't*". He wants to persuade the confuter in many instances that science and facts can solve and discuss different issues.

Strategies of confutee

Self-defense: The confutee tries to defend himself by saying "*there are two quantities in this universe—there are facts, on the one hand, and of course science can give us our most rigorous discussion of these*".

Self-justification: He attempts to justify his standpoint. He says that "*then there are values, which many people, like Dr. Craig, think science can't touch; questions of meaning, and morality, and what life is good for*".

Rebuttal

Counter- rebuttal: Dr. Harris answers his opponent (Confuter) as a defeater about his standpoint as consisting of two qualities in this universe which they are facts and science.

III. Supporting Confutation Stage

This stage clarifies the logical evidence that is presented by the confuter. He uses some CST, tools of confutation, type of confutation and some stylistic devices. In this stage, the confuter tries to prove that his standpoint is true with different types of evidence.

Ideological effects

Tools of CS

Negating: Dr. Craig uses negative tool to show the power of his speech as in *"If God does not exist, then what basis remains for the existence of objective moral"*.

Representing Actions/ Events/States: In this tool, the Dr. Craig chooses particular words with particular situation to present his speech with different lexical verbs. *"**Consider** first the question of objective moral values. If God does not exist, then what basis **remains** for the existence of objective moral values? In particular, why **think** that human beings would have objective moral worth? On the atheistic view human beings are just accidental byproducts of nature which have **evolved** relatively recently on an infinitesimal speck of dust called the planet Earth, and which are **doomed** to perish individually and collectively in a relatively short time. On atheism it's hard to see any reason to think that human well-being is objectively good, anymore than insect well-being or rat well-being or hyena well-being. This is what Dr. Harris calls "The Value Problem".* In this text, the choices of verbs in the religious contexts facilitate debate on the consequences of those

choices. Regarding transitivity, the choices of the verbs are central to each clause that is chosen by the confuter.

Mental processes

The Mental process actually refers to what happens to human beings without the existence of God that means there is no moral objective without the existence of God.

Mental cognition: As in "**Consider** and **think** "

Assuming and implying

The major kinds of presupposition are **existential** and **logical** presuppositions used to explore the ways in which they are recognized in the contexts and how to change the state of the case "**the** question of objective moral values. If God does not exist, then what basis remains for **the** existence of objective moral values? ,**the** planet. On atheism it's hard to see any reason to think that human **well-being** is objectively good, anymore than insect well-being or rat **well-being** or hyena well-being. This is what Dr. Harris calls "**The** Value Problem".

Questioning is a tool of CS analysis that utilized by the confuter in order to reveal the hidden ideology of the confutee. The confuter uses different types of questions for the purpose of using distinctive style and delivers a message with different types of questions for the confute.

1.**Wh-Q** as in " *why think that human beings would have objective moral worth?* ".

2.Choice Question as in " *On atheism it's hard to see any reason to think that human well-being is objectively good, anymore than insect well-being or rat well-being or hyena well-being. This is what Dr. Harris calls "The Value Problem".*

3. Hypophora : The confuter typically raises an objection with different types of questions as a way of asking one or more questions and then answer them but the most common use of this device is to ask a question at the beginning of the debate and then to answer the question. The confuter uses two ways of questions, the first way is the question asked by the confuter, and the second is the confuter's response to his own question as in "*Consider first the question of objective moral values. If God does not exist, then what basis remains for the existence of objective moral values? In particular, why think that human beings would have objective moral worth? On the atheistic view human beings are just accidental byproducts of nature which have evolved relatively recently on an infinitesimal speck of dust called the planet Earth, and which are doomed to perish individually and collectively in a relatively short time*".

Tools of Confutation

1.Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that the confutee is wrong and the confuter's standpoint is true

a. Primary evidence: The best evidence that the confuter admits such as "*If God does not exist, then what basis remains for the existence of objective moral values*". This subtype of confutation through evidence has other categories such as **Positive evidence:** The confuter uses **direct evidence**

which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition.

Secondary evidence: The confuter presents another evidence to evaluate the debate that is presented for the decision such as "On atheism it's hard to see any reason to think that human well-being is *objectively good, anymore than insect well-being or rat well-being or hyena well-being. This is what Dr. Harris calls "The Value Problem".*

Intertextuality

1. **Quotation:** He directly quotes Dr. Harris's speech as in "*The Value Problem*".

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective. He directly says that there are no moral values without the fear of God.

Stylistic Devices (SD)

Aphorism: Dr. Craig uses a wise observation or a general truth to prove his standpoint. Thus, aphorism is the heart of philosophy in the religious contexts.

To analyze the SD Aporia, this device, the confuter has a doubt or confusion about the confutee's stand point. It is as a philosophical debate that aims to argue its way through a problematic as in "**Dr. Harris calls "The Value Problem"**" issue.

Sexist Language: The confuter follows this SD to depend on the idea that God is existed in everything in the way of speaking, in our morals. According to what is said above, sexist language is used in different contexts. Moreover, language has a significant effect on cultural views, beliefs and opinion.

IV. Concluding Confutation Stage

In this stage, the confuter concludes his confutation by using various categories of confutation and modes of confutation.

Ideological effects

Categories of Confutation

The confuter uses different categories in order to prove that his standpoint is true and the confutee's standpoint is false.

Other-Refuted: In this category, the confuter refutes the confutee's stand point since he knows only about his tradition and Atheism without the exposure to the confuter's religious in a perfect way. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions.

Modes of Confutation

Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He clarifies that even if there are facts and science or moral values but there is no value for them all without the existence of God.

Another mode of confutation utilized by the confuter is **Proving justification:** He achieves the process of validating his standpoint by giving reasons based on the facts of life. In this way; **justification** is the act of providing a foundation, proof or debate to convince another person. **Finally, Conclusive Confutation:** The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint.

Extract (2)

Dr. Harris

"Now, as many of you know, I've spent a fair amount of time criticizing religion. And one of the perks of this job is that you immediately hear from all the people who think that criticizing religion is a terrible thing to do. And, strangely, the reason people rise to the defense of God is not that there's so much evidence that God exists, but that they believe that belief in God is the only intellectual framework for an objective morality. And, clearly, Dr. Craig is among their number".

Dr. Craig

*"The purpose of Dr. Harris' book *The Moral Landscape* is to explain the basis, on atheism, of the existence of objective moral values. He explicitly rejects the view that moral values are Platonic objects existing independent of the world. So his only recourse is to try to ground moral values in the natural world. But how can you do that, since nature in and of itself is just morally neutral?"*

Dr. Harris

"They're the product of these apish urges and social emotions; and then they get modulated by culture. This is an attitude that has been bred into us, over millions of years, ok. Our ancestors were highly covetous of one another, despite the fact that everyone was covered with hair, and had terrible teeth; and this, this possessiveness now gets enshrined in various cultural institutions like the institution of marriage, ok. So therefore, a statement like, "It's wrong to cheat on one's spouse", ok, seems a mere summation of these contingencies. It seems like it, it, it's an improvisation on the back of biology, ok. It seems that, that, that from the point of view of science, it can't really be wrong to cheat on your spouse, ok. This is just, just how apes like ourselves worry, when we learn to worry with words, ok"

Dr. Craig

*On a naturalistic view moral values are just **the** behavioral byproducts of biological evolution and social conditioning. Just as a troop of baboons exhibit cooperative and even self-sacrificial behavior because natural selection has determined it to be advantageous in **the** struggle for survival,*

*so their primate cousins homo sapiens have evolved a sort of herd morality for precisely the same reasons. As a result of socio-biological pressures there has evolved among homo sapiens a sort of herd morality which functions well in the perpetuation of our species. But on **the** atheistic view there doesn't seem to be anything that makes this morality objectively binding and true".*

Contextual factors

Message Content: "God exists"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris starts to criticize the religion and he says that strangely, the reason people rise to the defense of God is not that there's so much evidence that God exists.

Ideological effects

CS Tools

Exemplifying and enumerating: The confutee establishes sequences of meaning to exemplify the meaning of the Atheism. He tries to enumerate the ideological effects of his speech. He says that it is strangely people believe in the existence of God and all the evidence illustrate that there is no

God existence. He says *"And, strangely, the reason people rise to the defense of God is not that there's so much evidence that God exists, but that they believe that belief in God is the only intellectual framework for an objective morality"*.

Naming and describing is another tool of CS analysis the confutee uses to clarify the concept of Atheism and denies God exist.

Intertextuality

Source Remote: He criticizes how people believe in God.

Dr. Craig's religious speech in the same stage.

Intertextuality

1.**Quotation:** Dr. Craig directly mentions Dr. Harris's book as in" Dr. Harris' book *The Moral Landscape*".

CSTs

Naming and describing, Dr. Craig chooses suitable nouns and the opportune descriptions via naming and describing the case of Dr. Harris's description as "atheism "and" "Platonic objects existing". Thus, he uses distinctive style to reflect his ideology and reveal the hidden ideology of the text. Thus, his only recourse or purpose is to try to ground moral values in the natural world.

Questioning: Dr. Craig addresses Dr. Harris in a questioning way to reveal the ideology of the confutee. He uses **Wh-Q** type as in *" how can you do that, since nature in and of itself is just morally neutral?"*

Types of Confutation

Dr. Craig uses different types of confutation in order to discover the ideologies of the confutee.

External Confutation: Dr. Craig presents a new debate about the concept of atheism, and the existence of objective moral values.

Implicit confutation: He uses this type of confutation to achieve the process of confuting with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee. **Question and assumption** is a subcategory of implicit confutation employed by the confuter to implicitly ask a question as in *"But how can you do that, since nature in and of itself is just morally neutral?"*

II. Confutee's Standpoint Stage

In this stage, Dr. Harris tries to defend himself via using tool of CS, strategies and rebuttal with its types as the following:

Ideological effects

CS tool

Presenting speech and thoughts of other participants: The confutee (Dr. Harris) accomplishes this tool to speak about the ancestors such as in *"This is an attitude that has been bred into us, over millions of years, ok. Our ancestors were highly covetous of one another, despite the fact that everyone was covered with hair, and had terrible teeth".*

Strategies of Confutee

1. Self-Representation: He represents the Atheism community and depends on the world natural.

2. Self-Justification: In this strategy, Dr. Harris generates his ideas in a scientific way to have an inevitable result of his viewpoints and to make justifiable decisions.

Rebuttals

Rebutting the confuter's standpoint is presented in **minor point rebuttal** via depending on the cases of culture."This is an attitude that has been bred into us, over millions of years, ok" and on his ancestors were highly covetous of one another. Thus, he depends largely on his interpretation for the whole debate. **Minor point rebuttal**, in this type the confutee attacks the confuter's standpoint for the purpose of introducing the concept of Atheism to reflect the confuter's weak standpoint.

III. Supporting Confutation Stage

In this stage, Dr. Craig clarifies the logical evidence.

Tools of CS

Implying and Assuming: The confuter enhances his speech with definite NP "**the** behavioral ", " **the** struggle ", " **the** atheistic" which are the main triggers of an **existential** presupposition that presupposes the existence of a naturalistic view and moral values are just the behavioral byproducts of biological evolution and social conditioning". The confutee is implicitly justified his speech in particular way to use assumption and implication that make ideologies appear to be common sense.

Tools of Confutation

Confutation through Logic: The confuter replies with logical evidence. He answers Dr. Harris with perfect reason as in *"On a naturalistic view moral values are just the behavioral byproducts of biological evolution and social conditioning. Just as a troop of baboons exhibit cooperative and even self-sacrificial behavior because natural selection has determined it to be advantageous in the struggle for survival, so their primate cousins homo sapiens have evolved a sort of herd morality for precisely the same reasons."*

1.Logos: Dr. Craig answers the confutee with reasonable confutation about the biological evolution. He tries to make a clear connection for different ideas.

2.Ethos: Dr. Craig makes the Confutee receives the source as credible. Therefore, He determines the credibility of the source.

Stylistic Devices (SD)

Aphorism: The confuter wisely replies to the confutee's standpoint. He says that the nature is something related to the biological evolution and the Atheism has not anything to build the moral objectivity with the nature world.

Point of view: The confuter expresses his point of view as ideological view point. **Ideological point of view:** In this type, the confuter expresses his beliefs and values.

IV. Concluding Confutation Stage

Dr. Craig concludes his confutation with various CST, category of confutation and modes of confutation.

Ideological effects

CSTs

Equating & contrasting: The confuter employs this tool to express the idea of equating and contrasting in the standpoint of the moral values with Atheism view. He uses **contrastive** type of equating and contrasting. He says "*But on the atheistic view there doesn't seem to be anything that makes this morality objectively binding and true*".

Representing society, space and time: Dr. Craig represents the Christian society. He reflects his religious and their believing in God.

Categories of Confutation

Others-Refuted: In this category, the confuter refutes the confutee's standpoint concerning the idea of nature and the Atheism. Thus the confuter concentrates on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions.

Modes of confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true.

2.Proving justification: The confuter achieves the process of validating his standpoint. He gives particular reasons based on the view of the Christian religion. In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

Finally, 3.Conclusive Confutation: The evidence that is presented by the confuter is confuted conclusively. He uses **conclusive confutation** of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint.

Extract (3)

Dr. Harris

"Now here is where religious people, like Dr. Craig, begin to get a little queasy, as I think they should. And many see no alternative but to insert the God of Abraham—an Iron Age god of war—into the clockwork, as an invisible arbiter of moral truth. It is wrong to cheat on your spouse because Yahweh deems that it is so".

Dr. Craig

"You'll recall in my first speech that I said I was going to defend two basic contentions tonight. First, that if God exists, then we have a sound foundation for objective moral values and duties".

Dr. Harris

"Now, incidentally, you should not trust Dr. Craig's reading of me. Half the quotes he provided "from me" as though I wrote them were quotes from people I was quoting in my book and often to different effect. So you'll have

to read the book. Now, in claiming that values reduce to the well-being of conscious creatures—as I will—".

Dr. Craig

"Here Dr. Harris didn't have anything by way of disagreement to say, but I do want to clear up a possible confusion. He represented this by saying that if religion were not true, then words like "right" and "wrong" and "good" and "evil" would have no meaning. I'm not maintaining that. That is to confuse moral ontology with moral semantics. Moral ontology asks, "What is the foundation of objective moral values and duties?" Moral semantics asks, "What is the meaning of moral terms?" And I am not making any kind of semantical claim tonight that "good" means something like "commanded by God". Rather, my concern is moral ontology: What is the ground, or foundation, of moral values and duties?"

Contextual factors

Message Content: "The religious of Christian people"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris starts his speech in criticizing Dr. Craig by describing him as "begin to get a little queasy"

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris exemplifies and numerates the state of Dr. Craig pragmatically to establish which is relevant and show the ideological effects of his speech. Thus, he follows a sequence of meaning in order to exemplify the meaning of what he wants to clarify as in" *like Dr. Craig, begin to get a little queasy, as I think they should. And many see no alternative but to insert the God of Abraham—an Iron Age god of war—into the clockwork, as an invisible arbiter of moral truth*".

Naming and describing: Dr. Harris utilizes this tool of CS analysis to name the religious issues of the Christian people.

"*Dr. Craig, begin to get a little queasy* ". This sentence is found upon two vital and mutually dependent parts which are called noun phrase "Dr. Craig" and verb phrase as in "begin to get a little queasy". These two aspects of the sentence represent entities in the case of noun phrases whereas the verb phrase represents the processes and actions.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase. Thus, if the major role of a nominal element in this a phrase is to name the things in an event.

Intertextuality

1.Revision: Dr. Harris revises Dr. Craig's speech to get alternative for religious issues.

2. **Source:** He uses " *an Iron Age god of war—into the clockwork, as an invisible arbiter of moral truth*" as a source to prove his speech.

a. **The source coincident:** He uses the ***Iron Age god*** as coincident source.

b. **The proximate source:** He feels that this source is very proximate to be mentioned in his debate with the confuter.

Dr. Craig's speech in the same stage.

Intertextuality

1. **Revision:** He revises his speech about the God exists and the foundation of objective moral values.

CSTs

Prioritizing is a tool of CS analysis used by Dr. Craig to reflect two basic contentions about God existence and objective moral values as in "*two basic contentions tonight. First, that if God exists, then we have a sound foundation for objective moral values*". This large sentence is to note the textual function of prioritizing which presupposes the confuter who has different choices about how he constructs sentences, and that these choices may be, in some basic sense, equivalent to each other. Thus, this tool of CS study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Types of Confutation

1.The type of **confutation is belonged to the matter**. This type confutation belongs to matter not to the person himself which is about the objective of moral values.

2.External Confutation: Another type of confutation is accomplished by the confuter in order to present a new debate with External proof confutation that involves everything which the confuter can present.

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Hypothesizing as a CS tool is used by the confutee, he presents his speech with a modal verb such as "*you **should** not trust Dr. Craig's reading of me*" and in "*So **you'll** have to read the book*".

Implying and Assuming: This tool highlights the field of pragmatics because it is more about what is implicit in language than what is explicit. In this regard, the confutee is implicitly wants to imply his speech in particular way to use assumption and implication to make ideologies appear to be common sense. This tool reveals the hidden ideology of the confutee when he speaks implicitly to reflect his standpoint. The major kinds of **presupposition, existential** and **logical presuppositions** are used to explore the ways in which they are recognized in the contexts.

Strategies of Confutee

1. Self-Defense: This strategy is used by the confutee to disregard the debate with the confuter as in "*from me*" as though *I wrote them were quotes from people I was quoting in my book and often to different effect. So you'll have to read the book*".

2. Self-Representation: He represents himself instead of depending on exclusive evidence.

3. Self-Justification: In this strategy, the confutee is regarded to have an inevitable result of his viewpoints to make justifiable decisions. He describes Dr. Craig's speech as his speech.

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in "*Dr. Harris didn't have anything by way of disagreement to say*", "*He represented this by saying that if religion were not true*" and in "*And I am not making any kind of semantical claim tonight that "good" means something like "commanded by God"*". This situation has a range of potential effects on the confutee and the audience. He follows a special ideology of negation the idea of good and evil. He illustrates that good is from God.

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. Each of these choices has an ideological effect according to how Dr. Harris perceives the situation being presented. He says " *He represented this by saying that if religion were not true, then words like "right" and "wrong" and "good" and "evil" would have no meaning. I'm not maintaining that. That is to confuse moral ontology with moral semantics*". The choices of verbs in the religious contexts facilitate debate on the consequences of those choices. In addition, transitivity is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confuter.

The transitivity model is used in this text with different lexical verbs to a number of different categories: "I am not **making** any kind of semantical claim tonight that "good" means something like "commanded by God". The kind of process in the above clause is a **material action process** expressed by the transitive verb which is "*making*".

The second **process** of **transitive** model is **mental process**. The first is **Mental Cognition** (MC) is used by the confuter, such as "*That is to **confuse** moral ontology with moral semantics*." The **mental process** in the clause above is expressed by the verb confuse, constructing the perception Mental process. In this process, Dr. Craig is presented as a confuter of the process that refers to Dr. Harris as he confuses between moral ontology and moral semantics, while the phrase "moral ontology with moral semantics" is the phenomenon.

Implying and Assuming: The ideological effect of the implicit meaning is related to two concepts: **presupposition** and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Craig uses this tool to show the ideological effects of his speech. This tool reveals the hidden ideology of the confuter when he speaks about the misconception of Dr. Harris.

Questioning: This tool of analysis is clearly utilized by the confuter as a way of asking the confutee particular questions. He tries to discover the hidden ideology of the confutee as in "Moral ontology asks, *“What is the foundation of objective moral values and duties?”* Moral semantics asks, *“What is the meaning of moral terms?”* What is the ground, or foundation, of moral values and duties?" These types of questions are **wh-Q**. Thus, the confuter asks the confutee different questions and then answers him such as *"And I am not making any kind of semantical claim tonight that “good” means something like “commanded by God”.*

Tools of Confutation

1. Confutation through evidence: In this tool of confutation, the confuter attempts to support his confutation with evidence in order to prove that everything good is from good and relates any moral values with the God.

a. **Primary evidence:** The significant evidence that the confuter admits. This subtype of **confutation through evidence** has other categories such as

Positive evidence: The confuter uses direct evidence which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of

the confuter in supporting of the same fact or proposition. Another subtype of primary evidence is **Conclusive proof**; the confuter uses this subtype with conclusive proof.

Secondary evidence: The confuter presents another evidence to evaluate the debate that is presented for the decision as in "*good*" means something like "*commanded by God*".

Indispensable proof: Evidence is necessary to present for the proof of a particular fact. Thus, the confuter uses different words of facts to prove his standpoint. **Evidence aliunde:** The confuter uses evidence that explains or clarifies other evidence. It is presented from a source extrinsic to the matter, under consideration evidence aliunde.

Intertextuality

1.**Qoutation:** Dr. Craig quotes the words "'right" and "wrong" and "good" and "evil".

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

To analyze the SD **Aporia**, the confuter has a doubt or confusion about the confutee's stand point. It is as a philosophical debate that aims to argue its way through a problematic issue and reduce perplexity. **Tonal Aporia**, in this type of aporia, the confuter is more soften of his main points or questions because he talks about religious and ethical issues, which can require strong feelings for the confutee.

Endearments: In this SD, the confuter brings new voices to the debate and effectively explores some of the important ways of speaking by seeking to influence the process of debating and affecting the confutee

Modality: Modality as a device of identifying the attitude of the confuter that is understood throughout his standpoint with the certain characteristics namely, epistemic, deontic and dynamic.

Epistemic modality, as a characteristic of modality, the confuter has the attitude to the status of the proposition that he has mentioned to the confutee. **Deontic and dynamic modalities** are joined with the types of confutation **internal and external confutation**. In these two characteristics, the confuter is concerned with the **external** circumstances to the topic of the speech. The confuter has internal control to the standpoint and the ability comes from the subject's own ability.

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological point of view** is the second kind of point of view that the confuter expresses his beliefs, values, and categories.

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Equating and contrasting: Dr. Craig uses in his speech the textual construction of equivalence and opposition to represent the world to produce an ideological effect as in " then words like "**right**" and "**wrong**" and "**good**" and "**evil**".

Categories of Confutation

Others-Refuted: In this category, the confuter tries to refute the confutee's standpoint about the good and evil, right and wrong. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions. **Others-Contradictory:** In this strategy, the confuter rejects the confutee's standpoints about the kind of semantical claim that "good" means something like "commanded by God". Rather, his concern is moral ontology. The confuter and the confutee's standpoints are differ both in the opinions which can neither be both true, nor both false.

Others-referential is another category of confutation utilized by the confuter to refer to something external and he wishes to prove or speak about. Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation.

Modes of confutation

The confuter proves his confutation as a last step in his confuting the confutee. **Proving contradictory:** Since contradictory cannot be both true

but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He presents that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

Another mode of confutation is utilized by the confuter is **Proving justification**: He achieves the process of validating his standpoint by giving reasons based on the idea of “good” which means something like “commanded by God”. Rather, my concern is moral ontology. In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

Finally, Conclusive Confutation: The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence.

Extract (4)

Dr. Harris

"Which is curious, because in other moods, Yahweh is perfectly fond of genocide, and slavery, and human sacrifice. I must say, it's pretty amusing to hear Dr. Craig in his opening remarks say that I'm merely focused on the flourishing of sentient creatures on this planet. If that's a sin, I'll take it. One wonders what Dr. Craig is focused on".

Dr. Craig

"First, I explained that if God exists, then objective moral values are grounded in the character of God himself, who is essentially compassionate, fair, kind, generous, and so forth".

Dr. Harris

"I'm introducing two concepts: Consciousness and well-being. Now, let's start with consciousness—this is not an arbitrary starting point. Imagine a universe devoid of the possibility of consciousness—imagine a universe entirely constituted of rocks. Ok, there's clearly no happiness or suffering in this universe; there's no good or evil; value judgments don't apply. For, for changes in the universe to matter, they have to matter, at least potentially, to some conscious system".

Dr. Craig

*"To give an illustration, think of light. Light is a certain visible range of **the** electromagnetic spectrum. But obviously, that isn't the meaning of the word "light". People knew how to use the word "light" long before they discovered its physical nature. And, I might also add, they certainly knew **the** difference between light and darkness long before they understood **the** physics of light. Now, in exactly the same way, we can know the meaning of moral terms like "good" and "evil", "right" and "wrong", and know **the** difference between good and evil, without being aware that the good is grounded in God ontologically".*

Contextual factors

Message Content: "Yahweh" that He fond of slavery and human sacrifice "

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris accuses "Yahweh" that He fond of slavery and human sacrifice.

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris clarifies two points Consciousness and well-being pragmatically to show the ideological effects of his speech. Thus, he follows a sequence of meaning in order to exemplify the meaning of what he wants to clarify.

Naming and describing: Dr. Harris utilizes this tool of CS analysis to name the Atheism people.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase. Thus, if the major role of a nominal element in this a phrase is to name the things in an event. He says "*Yahweh is perfectly fond of genocide, and slavery, and human sacrifice*".

Intertextuality

1. **Remote source:** The confutee tries to use remote source as a way of enhancing his speech with a suitable source.

Dr. Craig's speech in the same stage.

Prioritizing: Dr. Craig explains that God is essentially kind and compassionate and He is not slavery. Thus, this tool of CS study points the significant and the effects of the ideology which may come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Types of Confutation

1.External Confutation: The confuter presents a new debate with External proof confutation that involves everything which the confuter can present as in " First, I explained that if God exists".

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Hypothesizing: The confutee hypothesizes that" imagine a universe entirely constituted of rocks" so there is no good or evil and there is no suffering in the universe.

Strategies of Confutee

1.Self-Defense: He tries to defend himself by using his own imagination without any evidence.

2. Self-Representation: He represents himself instead of depending on his hypotheses not on the exclusive evidence.

3. Self-Justification: In this strategy, the confutee is regarded to have an inevitable result of his viewpoints to make justifiable decisions. He describes Dr. Craig's speech as his speech.

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in " *But obviously, that isn't the meaning of the word "light". People knew how to use the word "light" long before they discovered its physical nature*" and in "without being aware that the good is grounded in God ontologically". He joins the idea of light with the idea of good or evil and with the right and wrong and related these concepts with the existence of God. This situation has a range of potential effects on the confutee and the audience.

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. Each of these choices has an ideological effect according to how Dr. Harris perceives the situation being presented. The choices of verbs in the religious contexts facilitate debate on the consequences of those choices of his speech. In addition, transitivity is reflected in the text above to show the

choices of the verbs that are central to each clause that is chosen by the confuter.

The **transitivity** model is used in this text with different lexical verbs to a number of different categories: " *To give an illustration, think of light. Light is a certain visible range of the electromagnetic spectrum. But obviously, that isn't the meaning of the word "light". People knew how to use the word "light" long before they discovered its physical nature. And, I might also add, they certainly knew the difference between light and darkness long before they understood the physics of light.*" *"People knew how to use the word "light" long before they discovered its physical nature".* The kind of process in the above sentence is a **material action process** expressed by the transitive verb which is "making".

The second process of transitive model is **mental process**. The first is Mental Cognition (MC) is used by the confuter, such as "*People knew how to use the word "light" long before they discovered its physical nature. And, I might also add, they certainly knew the difference between light and darkness long before they understood the physics of light.*" **The mental process** in the clause above is expressed by the verb *knew*, *discovered*, and *understand*" constructing the **perception Mental** process.

Implying and Assuming: The ideological effect of the implicit meaning is related to two concepts: **presupposition** and **implicature**, which have their theoretical roots in semantics and pragmatics respectively. Dr. Craig uses this tool to show the ideological effects of his speech. This tool reveals the hidden ideology of the confuter when he speaks about the misconception of Dr. Harris regarding the conscious and the universe.

Existential presupposition is used by the confuter as in " **the** word “light”. **the** difference between light and darkness , **the** physics of light, the meaning of moral terms like “good” and “evil”, “**the** difference between good and evil,"

Tools of Confutation

1. Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that everything good is from good and relates the idea of light with the idea of good and evil.

a. Primary evidence: The significant evidence that the confuter admits is that his joining the concept of light with its physical nature and how people know the light before their knowing its physical nature. This subtype of **confutation through evidence** has other categories such as **Positive evidence:** The confuter uses **direct evidence** which is a **direct proof** of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition. Another subtype of primary evidence is **Conclusive proof**; the confuter uses this subtype with **conclusive proof**.

Secondary evidence: The confuter presents another evidence to evaluate the debate that is presented for the decision as in " *we can know the meaning of moral terms like “good” and “evil”, “right” and “wrong”, and know the difference between good and evil, without being aware that the good is grounded in God ontologically.*"

Indispensable proof: Evidence is necessary to present for the proof of a particular fact. Thus, the confuter uses different words of facts to prove his standpoint. **Evidence aliunde:** The confuter uses evidence that explains or clarifies other evidence. It is presented from a source extrinsic to the matter, under consideration evidence aliunde.

Intertextuality

1. **Quotation:** He is directly used some words as "good" and "evil".

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly with some sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Endearments: In this SD, the confuter brings new voices to the debate and effectively explores some of the important ways of speaking by seeking to influence the process of debating and affecting the confutee

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological point** of view is a kind of point of view that the confuter expresses his beliefs, values, and categories.

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Representing, society, space and time: In this tool, the confuter refers to the Christian and to the Atheism people. He clarifies the beliefs of both. Regarding time, he relates the concept of light before and after discovering the physical nature of the light.

Equating and contrasting: Dr. Craig uses in his speech the textual construction of equivalence and **opposition** to represent the world to produce an ideological effect as in " then words like “right” and “wrong” and “good” and “evil”, "light" and "darkness".

Categories of Confutation

Others-Refuted: In this category, the confuter refutes the confutee's standpoint about the good and evil, right and wrong. Thus the confuter focuses on the aspects of confutation to refute the confutee's assertions and his own beliefs, ideas and positions.

Others-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about the "*consciousness and well-being*" claim that “good” means something like “commanded by God”. The confuter and the confutee's standpoints are differ both in the opinions which can neither be both true, nor both false.

Others-referential is another category of confutation utilized by the confuter to refer to something external "physical nature" and he wishes to

prove or speak about. Thus, the confuter supports his speech with logical evidence which considers as a strategy for producing successful confutation.

Modes of Confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He presents that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already know to be true.

2.Proving justification: He achieves the process of validating his standpoint by giving reasons based on the idea of “light” which means something is knew by the people before they know its physical nature. In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

Finally, **Conclusive Confutation:** The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. **conclusive evidence**.

Extract (5)

Dr. Harris

"Well, that was all very interesting. Ask yourselves, what is wrong with spending eternity in Hell? Well, I, I'm told it's rather hot there, for one. Dr. Craig is not offering an alternative view of morality. Ok, the whole point of Christianity, or so it is imagined, is to safeguard the eternal well-being of human souls. Now, happily, there's absolutely no evidence that the Christian

Hell exists. I think we should look at the consequences of believing in this framework, this theistic framework, in this world, and what these moral underpinnings actually would be. And worse than that, on Dr. Craig's view, most of these people—many of these people, certainly—will be going to Hell because they're praying to the wrong God. Just think about that. Ok, through no fault of their own, they were born into the wrong culture, where they got the wrong theology, and they missed the revelation".

Dr. Craig

*"Here the only response that I detected from Dr. Harris was to refer to the atrocities in the Hebrew Bible. But I think this is quite irrelevant to tonight's discussion; there are plenty of Divine Command theorists who are not Jews or Christians and place no stock whatsoever in the Bible. So this isn't an objection to Divine Command theory that I'm defending tonight. Now, if you are interested in biblical ethics, I want to highly recommend Paul Copan's new book *Is God a Moral Monster?*, which examines those passages in the Hebrew Bible in light of the Ancient Near East. [15] And I can guarantee you, it will be a very enlightening and interesting read. But this issue is strictly irrelevant in tonight's debate".*

Dr. Harris

"Ok, and please notice the double standard that people like Dr. Craig use to exonerate God from all this evil, ok. We're told that God is loving, and kind, and just, and intrinsically good; but when someone like myself points out the rather obvious and compelling evidence that God is cruel and unjust, because he visits suffering on innocent people, of a scope and scale that

would embarrass the most ambitious psychopath, we're told that God is mysterious, ok. "Who can understand God's will?"

Dr. Craig

"So we've not heard any objection to a theistic grounding for ethics. If God does exist, it's clear, I think—obvious even—that we have a sound foundation for objective moral values and duties. Now, what if God does not exist? Is there a sound foundation, first of all, for objective moral values? And I'm maintaining that in the absence of God, there isn't any reason, any explanation, for the existence of objective moral values".

Contextual factors

Message Content: "Eternity in Hell"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris starts his speech in criticizing the eternity in Hell.

Ideological effects

CS Tools

Representing Actions/ Events/States: Dr. Harris depends on the choice of the verb in a clause to describe the situation as an action, an event

or a state. Each of these choices has an ideological effect according to how Dr. Harris wants to deliver the concept of denying the existence of God. As in "Ask, spending, told, offering ,imagined, think ,going ,praying, born and missed". In addition, transitivity is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confutee.

Naming and describing: Dr. Harris utilizes this tool of CS analysis to name and criticize the Christian people.

Nominalization: This category focuses on characteristics of naming that are embedded into the structure of the noun phrase. Thus, if the major role of a nominal element in this a phrase is to name the things in an event.

Intertextuality

1.Revision: Dr. Harris revises the idea of Hell. The, he revises Dr. Craig's view point as in" And worse than that, on Dr. Craig's view, most of these people—many of these people, certainly—will be going to Hell because they're praying to the wrong God. Just think about that".

2.Source: He uses **coincident source** by mentioning the eternity in Hell.

Dr. Craig's speech in the same stage.

Intertextuality

1.Qoutation: Dr. Craig uses direct quotation as in " *Paul Copan's new book Is God a Moral Monster*".

CSTs

Naming and describing: Dr. Craig defends about the Bible and the Biblical ethics. He names the wrong book that is presented by Dr. Harris in his debate. Dr. Craig addresses him that his speech is irrelevant to their discussion. He says" *But I think this is quite irrelevant to tonight's discussion; there are plenty of Divine Command theorists who are not Jews or Christians and place no stock whatsoever in the Bible. So this isn't an objection to Divine Command theory that I'm defending tonight. Now, if you are interested in biblical ethics*". He uses different names in his speech as "*Hebrew Bible, biblical ethics and Divine Command theorists*".

Prioritizing: Dr. Craig explains that he defends about the" *Divine Command theory*". Thus, this tool of CS study points the significant and the effects of the ideology which come about as the result of repetitive textual choices, but may simply be inherent in the structural choices of a single sentence.

Questioning: Dr. Craig uses **yes/no question** type as in " *Is God a Moral Monster?*

Types of Confutation

1.The first type is the one belonging to person. In this type the confuter refers to a person who is "Dr. Harris" to show that he refers to the atrocities in the Hebrew Bible. But I think this is quite irrelevant to tonight's discussion". In this way, he proves that the confutee is wrong and the confutation is directed against him personally.

2. The other type is belonged to the matter. This type confutation belongs to matter not to the person himself. So, the confuter attempts to confute the matter of "*Hebrew Bible* "

3.External Confutation: Another type of confutation is accomplished by the confuter in order to present a new debate with External proof confutation that involves everything which the confuter can present.

4.Implicit Confutation: In this type, the confuter debates in some of his speech in an implicit way in order to confute the confutee gradually with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

Dr. Craig uses **Question and assumption** as a subtype of implicit confutation. He asks the confutee a question as in "Is God a Moral Monster?"

The confuter uses **counter proposition** as subcategory of **implicit confutation** to show the sequence of propositions. Thus, there must a rational way of presenting the standpoint through the contrary proposition.

Another subcategory of implicit confutation is utilized in this context is partial proof: This subtype is used to establish a detached fact in a series of facts tending to support the issue in confuting by the confuter.

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Hypothesizing: Dr. Harris hypothesizes that God who increases the suffering of poor people as in *"that God is cruel and unjust, because he visits suffering on innocent people"*.

Strategies of Confutee

1.Self-Defense: He tries to defend himself by using his own opinion without any evidence.

2.Self-Justification: In this strategy, the confutee is required to have an inevitable result of his viewpoints to make justifiable decisions. He describes God as unjust.

Rebuttal

The confutee attempts to rebut the confuter's speech as a way of rebutting the confuter's standpoint. This rebutting is presented in **minor point** rebuttal by depending on somebody else, when he refers to the suffering of poor people according to the Atheism beliefs. **Minor point rebuttal**, in this type the confutee attacks the confuter for the purpose of introducing that *"We're told that God is loving, and kind, and just, and intrinsically good; but when someone like myself points out the rather obvious and compelling evidence that God is cruel and unjust, because he visits suffering on innocent people, of a scope and scale that would*

embarrass the most ambitious psychopath, we're told that God is mysterious, ok. "Who can understand God's will?"

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint. He says" *if God does **not** exist? Is there a sound foundation, first of all, for objective moral values? And I'm maintaining that in the absence of God, there isn't any reason, any explanation, for the existence of objective moral values".*

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. Each of these choices has an ideological effect according to how Dr. Harris perceives the situation being presented. The choices of verbs in the religious contexts facilitate debate on the consequences of those choices of his speech. In addition, transitivity is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confuter.

The transitivity model is used in this text with different lexical verbs to a number of different categories as in: *"So we've not heard any objection to a theistic grounding for ethics. If God does exist, it's clear, I think—obvious even—that we have a sound foundation for objective moral values and*

duties. Now, what if God does not exist? Is there a sound foundation, first of all, for objective moral values? And I'm maintaining that in the absence of God, there isn't any reason, any explanation, for the existence of objective moral values". The **mental process** has the following categories: The first is **Mental Cognition (MC)** is used by the confuter, such as "*I think—obvious even—that we have a sound foundation for objective moral values and duties. Now, what if God does not exist? Is there a sound foundation, first of all, for objective moral values? And I'm maintaining that in the absence of God, there isn't any reason*" The mental process in the sentences above is expressed by the verbs "*think, maintain and reason*" constructing the **perception Mental process**.

Questioning: Dr. Craig uses two types of questions:

1. Wh/Q as in "*Now, what if God does not exist?*"
2. Yes/no Q as in "*Is there a sound foundation, first of all, for objective moral values?*" This situation has a range of potential effects on the confutee and the audience.

Tools of Confutation

1. Confutation through logic : In this tool of confutation, the confuter supports his confutation with logical speech in order to prove that the moral values are found with the foundation of God. **Logos:** Dr. Craig uses reasonable speech about the existence of God.

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of

confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Aphorism: Dr. Craig is spoken in a wise way about the existence of the God.

Point of view: The confuter expresses his point of view with ideological point of view to express his beliefs, values, and categories.

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Presenting speech and thoughts of others: Dr. Craig presents speech of the Christian people and how they relate their moral values with their God.

Categories of Confutation

Others-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about the "*that God is cruel and unjust*". The confuter and the confutee's standpoints are differ both in the opinions which can neither be both true, nor both false.

Modes of confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true.

2.Proving justification: He achieves the process of validating his standpoint by giving reasons based on the idea of moral values are related with the existence of God. In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

Extract (6)

Dr. Harris

"Alright, nine million children die every year before they reach the age of five. ok, picture, picture a, a a Asian tsunami of the sort we saw in 2004, that killed a quarter of a million people. One of those, every ten days, killing children only under five. Ok, that's 20, 24,000 children a day, a thousand an hour, 17 or so a minute. That means before I can get to the end of this sentence, some few children, very likely, will have died in terror and agony. Ok, think of, think of the parents of these children. Think of the fact that most of these men and women believe in God, and are praying at this moment for their children to be spared. And their prayers will not be answered.

Dr. Craig

"Or we say, "That's a good way to get yourself killed!" or "That's a good game plan" or "The sunshine felt good" or "That's a good route to East Lansing" or "There's no good reason to do that" or "She's in good health".

All of these are non-moral uses of the word "good".----- And Dr. Harris's contrast of the good life and the bad life is not an ethical contrast between a morally good life and an evil life. It's a contrast between a pleasurable life and a miserable life. And there's no reason to equate "pleasure/misery" with "good" and "evil"--especially on atheism! So there's just no reason that's been given, on atheism, for thinking the flourishing of conscious creatures is objectively good".

Dr. Harris

"Ok given all the good—all that this God of yours does not accomplish in the lives of others, given, given the, the misery that's being imposed on some helpless child at this instant, this kind of faith is obscene. Ok, to think in this way is to fail to reason honestly, or to care sufficiently about the suffering of other human beings. And if God is good and loving and just and kind, and he wanted to guide us morally with a book, why give us a book that supports slavery? Why give us a book that admonishes us to kill people for imaginary crimes, like witchcraft. Now, of course, there is a way of not taking these questions to heart, ok. According to Dr. Craig's Divine Command theory, God is not bound by moral duties; God doesn't have to be good. Whatever he commands is good, so when he commands that the Israelites to slaughter the Amalekites, that behavior becomes intrinsically good because he commanded it".

Dr. Craig

*"He says that: Dr. Harris has to defend an even more radical claim than that: , he claims that the property of being good is identical with **the** property of creaturely flourishing. And he's not offered any defense of this*

*radical identity claim. In fact, I think we have a knock-down argument against it. Now bear with me here; this is a little technical. On the next-to-last page of his book, Dr. Harris makes **the** telling admission that if people like rapists, liars, and thieves could be just as happy as good people, then his “moral landscape” would no longer be a moral landscape. [17] Rather, it would just be a continuum of well-being whose peaks are occupied by good and bad people, or evil people, alike”.*

Contextual factors

Message Content: "The states of the people whom believe in God "

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris starts his speech in describing the states of the people whom believe in God.

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris numerates different points about the children whom died in different phenomena. Despite the fact that, most of the men and women believe in God, and are praying at this moment for their children to be spared. And their prayers will not be answered as in

"children, very likely, will have died in terror and agony. Ok, think of, think of the parents of these children. Think of the fact that most of these men and women believe in God, and are praying at this moment for their children to be spared. And their prayers will not be answered".

In the above example, Dr. Harris talks about how it is necessary to take the way of believing in God and praying action and there is no answer from God. He describes the action taken in the form of a three-part list: The death of children, praying without answer and their beliefs in God. The word 'children to initiate his debate, 'praying 'to emphasize that pray does not save them from the death, and 'their beliefs in God 'to reinforce both 'the death of children and their believing in God.

Representing Actions/ Events/States: The confutee speaks with different lexical in order to reflect his ideology. He presents his speech to clarify what he wants to say about three things *"The death of children, praying without answer and their beliefs in God"*. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee.

*"they **reach** the age of five"* reach is **transitive** verb.

*"that **killed** a quarter of a million people"* killed is **transitive** verb

The **transitivity** model is used in this text with different lexical verbs to a number of different categories:

Material actions are used in this text to refer to the concept of tempting Jesus.

Mental cognition: *"think, think"*

Mental perception: "like, kill"

Naming and describing: Dr. Harris utilizes this tool of CS analysis to name the death and the suffering of children. He wants to reflect his ideology that God is not save the poor people from the death although, their fathers and mothers believe in God.

Intertextuality

1.Qoutation: He quotes the following *"picture, picture a, a a Asian tsunami of the sort we saw in 2004, that killed a quarter of a million people"*.

Dr. Craig's speech in the same stage.

CSTs

Naming and describing: Dr. Craig uses this tool to name some referent in an ideological way. He says that Dr. Harris's speech is a good way to killed himself or a good game plan.

Prioritizing: Dr. Craig prioritizes the ideological effects which is created by changing the position of the focal information in the sentence through using syntactic possibilities for prioristing as in" *Dr. Harris's contrast of the good life and the bad life is not an ethical contrast between a morally good life and an evil life. It's a contrast between a pleasurable life and a miserable life. And there's no reason to equate "pleasure/misery" with "good" and "evil"--especially on atheism!"* Here Dr. Craig prioritizes the existence of 'good' and 'evil'--especially on atheism". These syntactic possibilities can produce an ideological effect in a text.

Types of Confutation

1.Belong to Person: The confuter addresses the confutee that his opinion is wrong in the way that there's just no reason that's been given, on atheism, for thinking the flourishing of conscious creatures is objectively good.

2.Internal confutation: it is an outcome from the operations of the confuter's minds. This type of confutation supports of any cause focuses on the Dr. Craig's ingenuity.

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Presenting speech and thoughts of other participants: Dr. Harris uses the power of language to refer to the faith that is obscene. Dr. Harris speaks **directly** as in *"Ok given all the good—all that this God of yours does not accomplish in the lives of others, given, given the, the misery that's being imposed on some helpless child at this instant, this kind of faith is obscene. Ok, to think in this way is to fail to reason honestly, or to care sufficiently about the suffering of other human beings"* about the suffering of the children and their miserable life. He is directly related their miserable life with the God.

Assuming &implying: The ideological effect of the implicit meaning is related to two concepts: presupposition and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Harris uses this tool to show the ideological effects of his speech. This tool reveals the

hidden ideology of the confutee about the Christian religious when he speaks about the miserable life of the people.

Strategies of Confutee

1. Self-Defense: He tries to defend himself by using his own opinion without any evidence. He describes the beliefs in God just like slavery.
2. Self-Representation: He represents himself instead of depending on his interpretation not on the exclusive evidence.
3. Self-Justification: In this strategy, the confutee justifies his speech to have an inevitable result of his viewpoints to make justifiable decisions.

Rebuttal

Dr. Harris uses **direct rebuttal** in order to rebut the existence of God. He is directly said that God "*And if God is good and loving and just and kind, and he wanted to guide us morally with a book, why give us a book that supports slavery?*"

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in "*he's not offered any defense of this radical identity claim*" and in "*would no longer be a moral landscape*". He negates the sentence syntactically by adding the negative particle to the verb phrase

either to the auxiliary verb "is not". This situation has a range of potential effects on the confutee and the audience.

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. He uses the following verbs" *defend, claim, offered, think, argument, makes, and occupied*". Each of these choices has an ideological effect according to how Dr. Harris perceives the situation being presented. The choices of verbs in the religious contexts facilitate debate on the consequences of those choices of his speech. In addition, **transitivity** is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confuter.

Implying and Assuming: The ideological effect of the implicit meaning is related to two concepts: **presupposition** and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Craig uses this tool to show the ideological effects of his speech. This tool reveals the hidden ideology of the confuter when he speaks about the misconception of Dr. Harris regarding the claim. He claims that the property of being good is the same or identical with the property of creaturely flourishing. **Existential presupposition** is also found in "**the** property of creaturely flourishing. Dr. Harris makes **the** telling admission".

Tools of Confutation

1.Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that his claims of being good is identical with the property of creaturely flourishing is not offered any defense of this radical identity claim.

a. **Primary evidence:** The significant evidence that the confuter admits is that Dr. Harris speaks without any evidence, he is just claims. This subtype of confutation through evidence has other categories such as **Positive evidence:** The confuter uses **direct evidence** which is a **direct proof** of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition.

Secondary evidence: Dr. Craig presents another evidence to evaluate the debate that is presented for the decision as in "*Dr. Harris makes the telling admission that if people like rapists, liars, and thieves could be just as happy as good people, then his "moral landscape".*

Type of Confutation

Explicit confutation: In this type, the confuter is directly attacked Dr. Harris with some sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Modality: This SD comprises the use of modal auxiliary verbs such as "could, would, would ". Each of these modal auxiliaries has a modal meaning or several meanings. The first modal meaning is **epistemic** which

indicates Dr. Craig's doubt about Dr. Harris's speech. The second modal meaning includes either the expression of obligation known as a **deontic** modality as in "he's not offered any defense of this radical identity claim". Dr. Craig obligates Dr. Harris that he does not present any defense of his radical claim.

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological point** of view is a kind of point of view that the confuter expresses his beliefs, values, and categories. **Psychological** view point is another type of point of view employed by Dr. Craig. He attacks the confutee in a **psychological** way as in *"if people like rapists, liars, and thieves could be just as happy as good people, then his "moral landscape" would no longer be a moral landscape"*.

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Equating and contrasting: Dr. Craig uses in his speech the textual construction of equivalence and opposition to represent the world to produce an ideological effect as in *"good and bad people, or evil people "*.

Categories of Confutation

Others-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about the miserable life of people and their relation with the God and in time he relates that *"the telling admission that if people like rapists, liars, and thieves could be just as happy as good people, then his "moral*

landscape” would no longer be a moral landscape". The confuter and the confutee's standpoints are different both in the opinions which can neither be both true, nor both false.

Modes of confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He presents that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

2.Proving justification: He achieves the process of validating his standpoint by giving reasons based on the idea of “claiming” *"which means it would just be a continuum of well-being whose peaks are occupied by good and bad people, or evil people, alike"* In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

Extract (7)

Dr. Harris

"There's no reason to believe that we live in a universe ruled by an invisible monster Yahweh. But it is, it is psychopathic because this is a total detachment from the, from the well-being of human beings. It, this so easily rationalizes the slaughter of children. Ok, just think about the Muslims at this moment who are blowing themselves up, convinced that they are agents of God's will. There is absolutely nothing that Dr. Craig can s—can say against their behavior, in moral terms, apart from his own faith-based claim

that they're praying to the wrong God. If they had the right God, what they were doing would be good, on Divine Command theory".

Dr. Craig

"The less moral framework is atheism! Atheism has no grounds for objective moral values or duties. And it's interesting that in that last speech, I was disappointed to hear no defense given of that crucial, second contention that I offered against Dr. Harris's view. Remember, we talked about the Value Problem. I gave what I consider a knock-down argument to show that the moral landscape is not identical to the continuum of human flourishing. We talked about objective moral duties, the "is vs. ought" distinction, the "ought implies can" problem. None of these have been responded to. So if you want a really desperate moral system, try atheism! There's no foundation for objective moral values and duties there".

Dr. Harris

"Now, I'm obviously not saying that all that Dr. Craig, or all religious people, are psychopaths and psychotics, but this to me is the true horror of religion. It allows perfectly decent and sane people to believe by the billions, what only lunatics could believe on their own. If you wake up tomorrow morning thinking that saying a few Latin words over your pancakes is gonna turn them into the body of Elvis Presley, ok, you have lost your mind. But if you think more or less the same thing about a cracker and the body of Jesus, you're just a Catholic".

Dr. Craig

*"Now, what about theism? Does it do any better? Well, in **the** last speech, we heard some attacks on my first contention, that God provides a sound foundation for morality. We heard that I haven't truly offered an alternative to his view because **the** goal on theism is to avoid Hell. Honestly, that just simply shows how poorly Sam Harris understands Christianity. You don't believe in God to avoid going to Hell. Belief in God isn't some kind of fire insurance. You believe in God because God, as **the** supreme Good, is **the** appropriate object of adoration and love. He is Goodness itself, to be desired for its own sake. And so the fulfillment of human existence is to be found in relation to God. It's because of who God is and his moral worth that he is worthy of worship. It has nothing to do with avoiding Hell, or **promoting** your own well-being".*

Contextual factors

Message Content: "An invisible God "

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris says that there is no reason to make the Christian people believe in an invisible God.

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris gives consideration to the potential ideological consequences that result from using the textual functions of exemplifying and enumerating by means of listing structures in the text as in *"There's no reason to believe that we live in a universe ruled by an invisible monster Yahweh. But it is, it is psychopathic because this is a total detachment from the, from the well-being of human beings. It, this so easily rationalizes the slaughter of children"*.

In the above example, Dr. Harris talks about how people believe in an invisible God. He describes the action taken in the form of a three-part:, invisible God, and slaughter of children .The word ‘slaughter of children to initiate his argument, ‘invisible God ‘to emphasize that people believe in something not existed.

Naming and describing: Dr. Harris utilizes this tool of CS analysis to name the suffering of children. He wants to reflect his ideology that God is not save the people from the death although, their families believe in God.

Dr. Craig

Dr. Craig's speech in the same stage.

Intertextuality

1.Revision: Dr. Craig revises Dr. Harris's speech about the value problem.

2.Quotation: He is directly used his speech as in "*is vs. ought*" *distinction*, the "*ought implies can*" *problem*. *None of these have been responded to. So if you want a really desperate moral system, try atheism*".

CST

Naming and describing: Dr. Craig uses this tool to name some referent in an ideological way. He says that Atheism has not any rules for objective moral values. He names Atheism as with no any rules or roots in moral duties.

Types of Confutation

1.Belong to Person: The confuter addresses the confutee that his opinion is wrong about the religious issues.

2.Internal confutation: it is an outcome from the operations of the confuter's minds. This type of confutation supports any cause focuses on the Dr. Craig's ingenuity. He defends about his religious and how he relates it with the moral values whereas Atheism has no any roots in the moral duties.

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Assuming & implying: The ideological effect of the implicit meaning is related to two concepts: presupposition and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Harris uses this tool to show the ideological effects of his speech. This tool reveals the hidden ideology of the confutee about the Christian religious as all religious people, are psychopaths and psychotics.

Strategies of Confutee

1. Self-Defense: He tries to defend himself by using his own opinion without any evidence. He attacks him by describing him as "you're just a Catholic"

2. Self-Representation: He represents himself as a man of Atheism.

3. Self-Justification: In this strategy, the confutee justifies his speech to have an inevitable result about his viewpoints.

Rebuttal

Dr. Harris is directly responded to his opponent to explain how Dr. Craig is wrong. He uses **direct rebuttal** in order to rebut the existence of God.

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

Tools of CS

Negating: Dr. Craig negates the confutee's standpoint. He says "You don't believe in God to avoid going to Hell", in "we heard that I haven't truly offered an alternative to his view because the goal on theism is to avoid Hell" and in "It has nothing to do with avoiding Hell, or promoting your own well-being". Dr. Craig uses different ways of negating in order to clarify that Dr. Harris does not believe in God to avoid Hell.

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. He uses the following verbs "attacks, provides, avoid, understands and desired ". Each of these choices has an ideological effect according to how Dr. Harris perceives the situation being presented. The choices of verbs in the religious contexts facilitate debate on the consequences of those choices of his speech.

Assuming and implying

Exsistential presupposition is used by the confuter in the following speech "Well, in **the last** speech, **"the goal"** **"the** appropriate object of adoration and love".

Questioning: Dr. Craig starts his speech with questioning Dr. Harris. He asks him as in " *what about theism? Does it do any better?*

He uses two types of questions, **Wh-Q and Yes-No Q**.

Tools of Confutation

1.Confutation through Logic: In this tool of confutation, the confuter supports his confutation with logical speech. He addresses Dr. Harris that *"we heard that I haven't truly offered an alternative to his view because the goal on theism is to avoid Hell"*.

Logos: Dr. Craig is logically presented his speech with logical reason about the moral values and their duties.

2.Evidence is confuted: In this type, the confuter tries to confute the evidence of the confutee in a logical way as in *"And so the fulfillment of human existence is to be found in relation to God. It's because of who God is and his moral worth that he is worthy of worship"*.

Type of Confutation

Explicit confutation: In this type, the confuter is **directly** attacked Dr. Harris with some sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Aphorism: Dr. Craig points some expressions sentences as a wise or a clever observation or a general truth about the worship of God. He says" *And*

so the fulfillment of human existence is to be found in relation to God. It's because of who God is and his moral worth that he is worthy of worship".

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological** point of view is a kind of point of view that the confuter expresses his beliefs, values, and categories. **Psychological view point** is another type of point of view employed by Dr. Craig. He psychologically attacks the confutee as in "*It has nothing to do with avoiding Hell, or promoting your own well-being*".

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Representing society, space, time: In this tool, Dr. Craig utilizes different categories of deictic expressions.

1-Place deictic: which is expressed by the use of demonstrative such as **that**.

2-Time deictic: which is expressed by adverbs **now**, **last** and **then**.

3-Personal deictic: which is expressed by personal pronouns as "He, and You".

4-Social deictic which includes, Dr. Sam Harris in this text.

Categories of Confutation

Others-Contradictory: In this category, the confuter illustrates the contradictory point of view of Dr. Harris. He rejects the idea of believing or worshipping God in order to avoid Hell. In time, Dr. Craig pinpoints Dr. Harris's contradictory speech. The confuter and the confutee's standpoints are different both in the opinions which can neither be both true, nor both false.

Modes of confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. Dr. Craig's standpoint is true. He joins every moral value with the believing in God. He presents that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

Extract (8)

Dr. Harris

And, and I'm not the first person to notice that it's a, it's a very strange sort of loving God who would make salvation depend on believing in him on bad evidence. Ok, it's, it's, I mean, if you lived 2,000 years ago, there was evidence galore, I mean, he was just performing miracles. But apparently, he got tired of being so helpful. And so now, we all inherit this very heavy burden of the doctrine's implausibility. And, and, and, and the effort to square it with what we now know about the cosmos and what we know about the all-too-human origins of Scripture becomes more and more difficult.

Dr. Craig

"He then responds, "But there's no good reason to believe that such a being exists. Look at the problem of evil and the problem of the unevangelized." Both of these, as I explained in my opening, are irrelevant in tonight's debate because I'm not arguing that God exists. Maybe he's right; maybe these are insuperable objections to Christianity or to theism. It wouldn't affect either of my contentions: that if God exists, then we have a sound foundation for moral values and duties; if God does not exist, then we have no foundation for objective moral values and duties".

Dr. Harris

"Christianity is a cult of human sacrifice. Christianity is not a religion that cel—that repudiates human sacrifice. It is a religion that celebrates a single human sacrifice as though it were effective. "God so loved the world that he gave his only son." John 3:16. Okay, the idea is that Jesus suffered the crucifixion so that none need suffer Hell. Ok, this is, this is, this is astride, this doctrine is astride a contemptible history of scientific ignorance and religious barbarism. We come from people who used to bury children under the foundations of new buildings as offerings to their imaginary gods".

Dr. Craig

*"Now I have written on each of these problems, **the problem** of evil and **the problem of the unevangelized**. If you're interested, go ahead and look at that. Or, as Michael Rea suggested, talk to one of your philosophy professors. Michael has written extensively on the problem of evil, and I'm sure he'd love to have a conversation with you about, those things. Notice, secondly, I would want to say, evil actually proves that God exists because if God does not exist,*

*objective moral values and duties do not exist! If evil exists, it follows that moral values and duties do exist, namely, some things are evil. So evil actually proves **the existence of God**, since in **the absence of God**, good and evil as such would not exist. So you cannot press both the problem of evil and agree with my, contention that if God does not exist, then objective moral values and duties do not exist because evil will actually be an argument for the existence of God".*

Contextual factors

Message Content: "The existence of God"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris is Atheism man and he does not believe in God. He only believes in nature. Thus, he always repeats his speech that there is no God and the existence of good and evil are related to the behaviour of human.

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris numerates different points about the existence of God. He says that *"it's a very strange sort of loving God who would make salvation depend on believing in him on bad evidence. Ok, it's, it's, I mean, if you lived 2,000 years ago, there was evidence galore, I mean, he was just performing miracles. But apparently, he got tired of being so helpful"*. In the above example, Dr. Harris talks about how it is necessary to take the way of believing in God. He describes the action taken in the form of a three-part list: *"strange sort of loving God, bad evidence and he got tired of being so helpful"*. The phrase 'strange sort of loving God' is used to initiate his debate, 'bad evidence' to emphasize that there is no any existence of God, and 'he got tired of being so helpful' to reinforce both phrases.

Representing action/events states: The confutee uses different lexical verbs in order to reflect his ideologies as *"make, depend , mean, lived , performing got know becomes"*

Transitivity: The confutee uses different transitive verbs as the following:

God who would **make** salvation

He was just **performing** miracles

He **got** tired of being so helpful

Mental process : Mental cognition as "know, think and believe". **Mental perception** "mean, got, depend"

Naming and **describing**: Dr. Harris utilizes this tool of CS analysis to reflect his ideology as in "*all inherit this very heavy burden of the doctrine's implausibility. And, and, and, and the effort to square it with what we now know about the cosmos and what we know about the all-too-human origins of Scripture becomes more and more difficult*". This textual function is linguistically realized by the selection of a particular ideological nominal reference from a range of alternative options, packaging up certain ideological content inside the noun phrase, and turning the elements of a proposition into a nominal his ideology that God is not save people from the death although, they believe in God.

Intertextuality

1.**Revision**: He revises the concept of the "cosmos" and what we know about the all-too-human origins of Scripture.

Dr. Craig's speech in the same stage.

Intertextuality

1.**Quotation**: He quotes the direct speech from some sources as in "*the problem of evil and the problem of the unevangelized*".

CSTs

Naming and **describing**: Dr. Craig uses this tool to name that there no reason to mention the idea of good and evil in this debate. His debate is about

the moral value and its relation with the existence of God. He says" *But there's no good reason to believe that such a being **exists**. Look at the problem of **evil** and the problem of the **unevangelized**.*" Both of these, as I explained in my opening, are irrelevant in tonight's **debate** because I'm not **arguing** that God **exists**". This textual function is linguistically realized by the selection of a particular ideological nominal reference from a range of alternative options, packaging up certain ideological content inside the noun phrase.

Prioritizing: Dr. Craig prioritizes the ideological effect which is created by changing the position of the focal information in the sentence through using syntactic possibilities for priorising as in" *Maybe he's right; maybe these are insuperable objections to Christianity or to theism. It wouldn't affect either of my contentions: that if God exists, then we have a sound foundation for moral values and duties "*. Here Dr. Craig prioritizes the existence of 'God' and "Christianity to theism in God". These syntactic possibilities can produce an ideological effect in a text.

Hypothesizing: Dr. Craig uses the textual function to show how a hypothetical situation is created through modality that reflects explicitly the text producer's point of view. He refers to his own view of the world by creating a hypothetical reality. This textual comprises the use of modal auxiliary verbs such as " Maybe and wouldn't".

Types of Confutation

1.Belong to Person: The confuter addresses the confutee that his opinion is wrong about his objections to Christianity or to theism.

2.Belong to matter: In this type, the confuter talks about the idea of religion of Christianity and the believing in God.

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Presenting speech and thoughts of other participants: Dr. Harris uses the power of language to refer to the human sacrifice in the religious of Christianity. Dr. Harris speaks **indirectly** as in "*Christianity is a cult of human sacrifice. Christianity is not a religion that cel—that repudiates human sacrifice. It is a religion that celebrates a single human sacrifice as though it were effective.*"

Assuming &implying: The ideological effect of the implicit meaning is related to two concepts: presupposition and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Harris uses this tool to show the ideological effects of his speech.

Strategies of Confutee

1.Self-Defense: He tries to defend himself. He says that "*Okay, the idea is that Jesus suffered the crucifixion so that none need suffer Hell*". He says that even Jesus suffers the crucifixion in order to not suffer from Hell.

2.Self-Justification: In this strategy, the confutee justifies his speech to have an inevitable result of his viewpoints.

Rebuttal

Dr. Harris uses **direct rebuttal** in order to rebut the history of scientific ignorance and religious barbarism. He is **directly** said that "*Ok, this is, this is, this is astride, this doctrine is astride a contemptible history of scientific ignorance and religious barbarism*".

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in "*I would want to say, evil actually proves that God exists because if God **does not** exist, objective moral values and duties do not exist! If evil exists, it follows that moral values and duties do exist, namely, some things are evil. So evil actually proves the existence of God, since in the absence of God, good and evil as such would **not exist**. So you **cannot** press both the problem of evil and agree with my, contention that if God **does not** exist, then objective moral values and duties **do not** exist because evil will actually be an argument for the existence of God*".

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. He uses the following verb "*written, interested, go, look, suggested, talk, want, say, proves, exists and follows*". Each of these choices has an ideological

effect according to how Dr. Harris perceives the situation being presented. The choices of verbs in the religious contexts facilitate debate on the consequences of those choices of his speech. In addition, transitivity is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confuter.

Assuming and implying: Existential presupposition is clarified by the confuter via using the following" **the problem of evil** and **the problem of the unevangelized**. So evil actually proves **the existence** of God, since in the absence of God".

Tools of Confutation

1.Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that good and evil are evidence of the existence of God.

a. Primary evidence: The significant evidence that the confuter admits is that Dr. Harris speaks without any evidence, he is just claims. The primary evidence is the existence of good and evil. This subtype of confutation through evidence has other categories such as **Positive evidence:** The confuter uses **direct evidence** which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition.

Intertextuality

1. **Revision:** He revises certain speech from different sources to prove the existence of God.

2. **Quotation:** He directly uses Michael Rea's speech about the problem of evil as in " *I'm sure he'd love to have a conversation with you about, those things. Notice, secondly, I would want to say, evil actually proves that God exists because if God does not exist, objective moral values and duties do not exist*".

3. **Source:** "Objective moral values".

a. **Coincident** source is used by the confuter in order to clarify the concept of existing the moral values with the existence of God.

b. **Proximate** source is another type of source is used by the confuter to prove the existence of God.

Type of Confutation

Explicit confutation: In this type, the confuter directly attacks Dr. Harris with some sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint. **Direct Evidence:** In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Modality: This SD comprises the use of modal auxiliary verbs such as "will, can and would ". Each of these modal auxiliaries has a modal meaning or several meanings. The first modal meaning is **epistemic** which indicates Dr. Craig's falsification about Dr. Harris's speech. The second modal meaning includes either the expression of **obligation** known as a **deontic** modality.

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological point of view** is a kind of point of view that the confuter expresses his beliefs, values, and categories.

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Equating and contrasting: Dr. Craig uses in his speech the textual construction of equivalence and opposition to represent the world to produce an ideological effect as in "*good and evil*". **Transitional opposition** as a type of equating and contrasting is used by the confuter to clarify the state of transitional of good to evil and vice versa.

Contrastives as in "*the existence of God, since in the absence of God*".

Categories of Confutation

Others-Contradictory: In this strategy, the confuter addresses Dr. Harris that his standpoint is false, since he relates the idea of good and evil with

nature of human being. The confuter and the confutee's standpoints are different both in the opinions which can neither be both true, nor both false.

Modes of confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true.

Extract (9)

Dr. Harris

"In any case, Dr. Craig has merely defined God as being intrinsically good. It's, if you want to charge someone with merely semantic games, it appears—the shoe's on, on the other foot as well. There is, there is no reason that I can see why there couldn't be an evil God, or several. Ok, he, but his God is intrinsically good, goodness is grounded in his very nature. That is a, a, a definitional move that he has made. Now, so there are subjective facts. If you happen to have an intact nervous system, being burned alive will be excruciatingly painful. The painfulness of pain is a subjective fact about you. Ok I'm—but what my argument, , entails is that there, there are, we can speak objectively about a certain class of subjective facts that go by the name of morality, that relate to questions of "good" and "evil", and that these depend upon the well-being of conscious creatures, especially our own".

Dr. Craig

"The less moral framework is atheism! Atheism has no grounds for objective moral values or duties. And it's interesting that in that last speech, I gave what I consider a knock-down argument to show that the moral landscape is not identical to the continuum of human flourishing. We talked about objective moral duties, the "is vs. ought" distinction, the "ought implies can" problem. None of these have been responded to. So if you want a really desperate moral system, try atheism! There's no foundation for objective moral values and duties there. He also says it's "psychopathic" to believe these things. Now, that remark is just as stupid as it is insulting. It is absurd to think that Peter van Inwagen here at the University of Notre Dame is psychopathic, or that a guy like Dr. Tom Flint, who is as gracious a Christian gentlemen as I could have ever met, is psychopathic. , this is simply, below the belt".

Dr. Harris

"Now, I have presented a positive case for grounding an objective morality in the context of science. And thinking about moral truth in the context of science should only pose a problem for you, if you imagine that a science of morality has to be absolutely self-justifying in a way that no science ever could be. Ok, every branch of science must rely on certain axiomatic assumptions, ok, certain core values. And a science of morality would be on the same footing as a science of medicine, or physics, or chemistry. You need only assume that the worst possible misery for everyone is bad and worth avoiding, and indeed, the worst-case scenario for conscious life. And

if science is unscientific, if this, if, if, if, if having a value assumption at the core renders science unscientific, what is scientific?"

Dr. Craig

*Unfortunately, it seems to me that most of these were red herrings. A red herring is a smelly old fish that's dragged across **the path** of **the bloodhounds** to distract them from their true quarry, so they get distracted and go off following the dead fish. For example, in response to my claim that if God exists, then objective moral values exist.*

Contextual factors

Message Content: "God is good by nature"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Dr. Harris states that God is good by nature. If you want to accuse someone of engaging in semantic games, there is, and there is no logical reason that he can think of why there couldn't be one or more malevolent gods.

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris exemplifies different points about the debate. He says if Dr. Craig wants to accuse someone of engaging in semantic games, there is, and there is no logical reason that he can think of why there couldn't be one or more malevolent gods.

In the above example, Dr. Harris enumerates that if Dr. Craig's God is intrinsically good, there are some subjective facts must be mentioned. He wants to illustrate that if Dr. Craig is burned alive with his nervous system, he will feel painful. In this regards, he attempts to deliver a message that he has a mind and there is no any existence of God.

Representing Actions/ Events/States: The confutee speaks with different lexical verbs in order to reflect his ideology such as " defined, want, see ,move, made , happen , speak ". Dr. Harris presents these different lexical verbs to clarify different actions, events and states and reflects his ideological viewpoints. Regarding **transitivity**, the choices of the verbs are central to each clause that is chosen by the confutee. The transitivity model is used in this text with different lexical verbs to a number of different categories:

The main category of process is the **Relational category**, which represents the relationships between Dr. Craig and his God.

"Dr. Craig has merely defined God as being intrinsically good"

Material actions are used in this text to refer to the concept of believing of God. The process of transitivity is represented by the verb "defined".

Mental processes

"There is, there is no reason that I can see why there couldn't be an evil God, or several".

The mental process in the sentence above is expressed by the verb see, constructing the **Perception Mental process** (PM).

Dr. Craig's speech in the same stage.

CSTs

Naming and describing: Dr. Craig uses this tool to name some referent in an ideological way. He names the framework of the Atheism as with no moral value, and less moral. He describes Atheism that has no grounds for objective moral values or duties.

Hypothesizing: This textual function shows how a hypothetical situation is created through modality that reflects explicitly the confuter's point of view. He says" *Christian gentlemen as I could have ever met, is psychopathic , this is simply, below the belt*".

Types of Confutation

1.Belong to matter: Dr. Craig talks about the framework of Atheism and describes it as has less moral.

2.Internal confutation: It is an outcome from the operations of the confuter's minds. This type of confutation supports any cause focuses on the Dr. Craig's ingenuity.

II. Confutee's Standpoint Stage

Ideological effects

CS tools

Hypothesizing: Dr. Harris shows how a hypothetical situation is created through modality that reflects explicitly of his point of view. He provides his own view of the world by creating a hypothetical reality. For this textual tool, he comprises the use of modal auxiliary verbs such "*should, could, must, would and need*". He hypothesizes that "if you imagine that a science of morality has to be absolutely self-justifying in a way that no science ever could be".

Presenting speech and thoughts of other participants: Dr. Harris uses the power of language to refer the concept of science. Dr. Harris speaks directly as in "*And if science is unscientific, if this, if, if, if, if having a value assumption at the core renders science unscientific, what is scientific?*"

Strategies of Confutee

1.Self-Defense: He tries to defend himself. He uses the idea of science as a way of confuting Dr. Craig's standpoints.

2.Self-Justification: In this strategy, the confutee justifies his speech to have an inevitable result of his viewpoints. He uses science as a way of

justification as in "*a science of morality has to be absolutely self-justifying in a way that no science ever could be*".

Rebuttal

Dr. Harris uses **direct rebuttal** in order to rebut the existence of God and prove everything is concerned with science

III. Supporting Confutation Stage

This stage clarifies the logical evidence of the confuter.

Ideological effects

CST

Representing Actions/ Events/States: Dr. Craig depends on the choice of the verb in a clause to describe the situation as an action, an event or a state. He uses the following verbs, "*heard, attacks, provides, seems, get, offered, understands, avoid*". Each of these choices has an ideological effect according to how Dr. Harris perceives the situation being presented. The choices of verbs in the religious contexts facilitate debate on the consequences of those choices of his speech. In addition, **transitivity** is reflected in the text above to show the choices of the verbs that are central to each clause that is chosen by the confuter.

Assuming and implying: Existential presupposition as in "**the** path of **the** bloodhounds" "**the** dead fish".

Tools of Confutation

1. Confutation through evidence: In this tool of confutation, the confuter supports his confutation with evidence in order to prove that Dr. Harris speech is false about the existence of God as in *"Unfortunately, it seems to me that most of these were red herrings. For example, in response to my claim that if God exists, then objective moral values exist"*.

a. Primary evidence: The significant evidence that the confuter admits is that Dr. Harris speaks without any evidence, he is just claims. This subtype of confutation through evidence has other categories such as **Positive evidence:** The confuter uses direct evidence which is a direct proof of the fact or standpoint in the speech to bring overwhelming evidence in order to disprove a position. **Corroborative proof** is another category, which is used to clarify the idea of strengthening or confirming evidence of the confuter in supporting of the same fact or proposition.

2. Evidence is confuted: The confuter is confuted the confutee's standpoint with logical evidencd as in" *For example, in response to my claim that if God exists, then objective moral values exist"*.

Type of Confutation

Explicit confutation: In this type, the confuter is directly attacked Dr. Harris and the Atheism. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint.

Direct Evidence: In this subtype, the confuter directly proves his standpoint with direct evidence and facts to demonstrate that the confutee's standpoint is an inadequacy or false and his standpoint is true.

Stylistic Devices (SD)

Aporia : Dr. Craig uses this SD as a device of expressing the doubt of Atheism. He follows **argument type of Aporia** in order to defend about the existence of God and the objective morality.

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological point of view** is a kind of point of view that the confuter expresses his beliefs, values, and categories. **Psychological view** point is another type of point of view employed by Dr. Craig. He attacks the confutee in a psychological way.

IV. Concluding Confutation Stage

Ideological effects

CS Tools

Representing society, space, time: In this tool, Dr. Craig utilizes different categories of deictic expressions.

1-**Place deictic**: which is expressed by the use of demonstrative such as that.

2-Time deictic: which is expressed by adverbs now.

3-Personal deictic: which is expressed by personal pronouns as "He, and You".

4-Social deictic which includes, Dr. Sam Harris in this text.

Categories of Confutation

Others-Contradictory: In this strategy, the confuter rejects the confutee's standpoints about his attack of the Christianity and theism. The confuter and the confutee's standpoints are different both in the opinions which can neither be both true, nor both false.

Modes of confutation

1.Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He presents that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

2.Proving justification: He achieves the process of validating his standpoint by giving reasons based on the idea of “morality”. In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

Extract (10)

Dr. Harris

"Now, Dr. Craig is confused about what it means to speak with scientific objectivity about the human condition. He says things like, “from the point of view of science, we’re just constellations of atoms, and we’re no more valuable than rats or insects”, ok, as though the only scientifically objective thing that could be said about us that we’re constellations of atoms. Ok our minds are open to counter-arguments. , now this is the, this is the absolute foundation of science, and this is what, this is what opens such an invidious

gulf between science and religion, the difference, here, in the approach to objectivity".

Dr. Craig

"He then responds, "But there's no good reason to believe that such a being exists. Look at the problem of evil and the problem of the unevangelized." Both of these, as I explained in my opening, are irrelevant in tonight's debate because I'm not arguing that God exists. Maybe he's right; maybe these are insuperable objections to Christianity or to theism. It wouldn't affect either of my contentions: that if God exists, then we have a sound foundation for moral values and duties; if God does not exist, then we have no foundation for objective moral values and duties.

Dr. Harris

"Is the worst possible misery for everyone really bad? Once again, we have hit philosophical bedrock with the shovel of a stupid question. Now, I want to take a brief moment to speak about these higher possibilities, because it's often thought that nonbelievers like myself are closed to some remarkable experiences that religious people have. That's not true; that's not true. There's nothing that prevents an atheist going into a cave for a year, like a proper mystic, and doing nothing but meditate on compassion. What atheists don't tend to do is make unjustifiable and unjustified claims about the nature of the cosmos or about the divine origin of certain books on the basis of those experiences".

Dr. Craig

Notice that Dr. Harris has no moral foundation for saying that Christian beliefs are morally execrable, because he has no foundation for making such a judgment. If atheism is true, what objective foundation is there for affirming that one view is execrable and another is not? There's simply no basis for such judgments. So if he wants to have a debate on theism, I will happily, engage in one with him; but that's not the debate for tonight".

Contextual factors

Message Content: "The human condition"

Setting: University of Notre Dame, April 7, 2011

Participants: Dr. Harris & Dr. Craig

The Goal: Proving confutation

Genre: Religious Debate

I. Identifying the Standpoints Stage.

Ideological effects

CS Tools

Exemplifying and enumerating: Dr. Harris numerates different points about the human condition. He describes the action of human conditions from the points of view of science.

Naming and describing: Dr. Harris utilizes this tool of CS analysis to refer to the human conditions with different referent. He refers to human as

"constellations of atoms" and as "we're no more valuable than rats or insects".

Intertextuality

1.Source remote: In this type of source, the confutee uses **atoms** as a remote source in order to enhance his speech with perfect source. He says "we're just constellations of atoms, and we're no more valuable than rats or insects", ok, as though the only scientifically objective thing that could be said about us that we're constellations of atoms".

Dr. Craig's speech in the same stage.

Naming and describing: Dr. Craig uses this tool to name some referent in an ideological way. He uses different references to refer to the existence of God as "*foundation for moral values*", "*theism*".

Prioritizing: Dr. Craig prioritizes the ideological effects which is created by changing the position of the focal information in the sentence through using syntactic possibilities for prioritizing as in "*Look at the problem of evil and the problem of the unevangelized*". Here Dr. Craig prioritizes the existence of 'evil' and 'unevangelized'--especially on atheism". These syntactic possibilities can produce an ideological effect in a text.

Hypothesizing: The confuter hypothesizes that "**Maybe** he's right; **maybe** these are insuperable objections to Christianity or to theism. It **wouldn't** affect either of my contentions". He reflects his ideology by using certain model verbs.

Types of Confutation

1.Belong to Person: The confuter addresses the confutee that his opinion is wrong in the way that there's just no reason that's been given, to deny the existence of God.

2.Internal confutation: it is an outcome from the operations of the confuter's minds. This type of confutation supports of any cause focuses on the Dr. Craig's ingenuity.

3.External confutation: Dr. Craig presents a new debate with Dr. Harris as in "*if God does not exist, then we have no foundation for objective moral values and duties*".

II. Confutee's Standpoint Stage

Ideological effects

CS tool

Assuming &implying: The ideological effect of the implicit meaning is related to two concepts: presupposition and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Harris uses this tool to show the ideological effects of his speech. This tool reveals the hidden ideology of the confutee about the theism in God as in "*I want to take a brief moment to speak about these higher possibilities, because it's often thought that nonbelievers like myself are closed to some remarkable experiences that religious people have. That's not true; that's not true*".

Strategies of Confutee

1. **Self-Representation:** He represents all the Atheists people, he says "There's nothing that prevents an atheist going into a cave for a year, like a proper mystic, and doing nothing but meditate on compassion".

3. **Self-Justification:** In this strategy, Dr. Harris justifies his speech to have an inevitable result of his viewpoints and to make justifiable decisions. He says "*What atheists don't tend to do is make unjustifiable and unjustified claims about the nature of the cosmos or about the divine origin of certain books on the basis of those experiences*".

III. Supporting Confutation Stage

Ideological effects

Tools of CS

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in "Dr. Harris has **no** moral foundation for saying that Christian beliefs are morally execrable ". He negates the sentence syntactically by adding the negative "**no**". This situation has a range of potential effects on the confutee and the audience.

Implying and Assuming: The ideological effect of the implicit meaning is related to two concepts: presupposition and implicature, which have their theoretical roots in semantics and pragmatics respectively. Dr. Craig uses this tool to show the ideological effects of his speech.

Questioning: Dr. Craig uses **Wh-Q** as a tool of revealing the hidden ideology of the confutee as in "*what objective foundation is there for affirming that one view is execrable and another is not?*"

Tools of Confutation

1. Confutation through logic: Dr. Craig is logically presented his speech about the Atheism. He says if Atheism is true, what objective foundation is there for affirming that one view is execrable and another is not?

Logos: Dr. Craig is logically presented the concept of Atheism.

Stylistic Devices (SD)

Aphorism: Dr. Craig is spoken in a wise way. He pinpoints that there is no foundation to what is called Atheism, since they believe only in the nature and their beliefs.

Point of view: The confuter expresses his point of view with ideological point of view. **Ideological point of view** is a kind of point of view that the confuter expresses his beliefs, values, and categories. **Psychological view** point is another type of point of view employed by Dr. Craig. He attacks the confutee in a psychological way as in "There's simply no basis for such judgments ". He means the basis of Atheism.

Sexist Language: The confuter follows this SD to depend on the idea that theism in God is the basic in the foundation of moral values and duties. Theism is superior to the other resources in his beliefs or standpoint (which means to Atheism). According to what is said above, sexist language is used in different contexts. Moreover, language has a significant effect on cultural views, beliefs and opinion.

IV. Concluding Confutation Stage

Ideological effects

CS Tool

Representing society, space, time: In this tool, Dr. Craig utilizes different categories of deictic expressions.

1-Place deictic: which is expressed by the use of demonstrative such as that, there.

2-Time deictic: which is expressed by adverb tonight.

3-Personal deictic: which is expressed by personal pronouns as "He".

Categories of Confutation

Others refuted : Dr. Craig refutes Dr. Harris's and the Atheism beliefs. He says that there is no basic foundation of the Atheism.

Modes of confutation

1.Proving justification: He achieves the process of validating his standpoint by giving reasons based on the idea of “the foundation of moral values” . In this way; justification is the act of providing a foundation, proof or debate to convince Dr. Harris.

5.6 Results and Discussion

Table 6

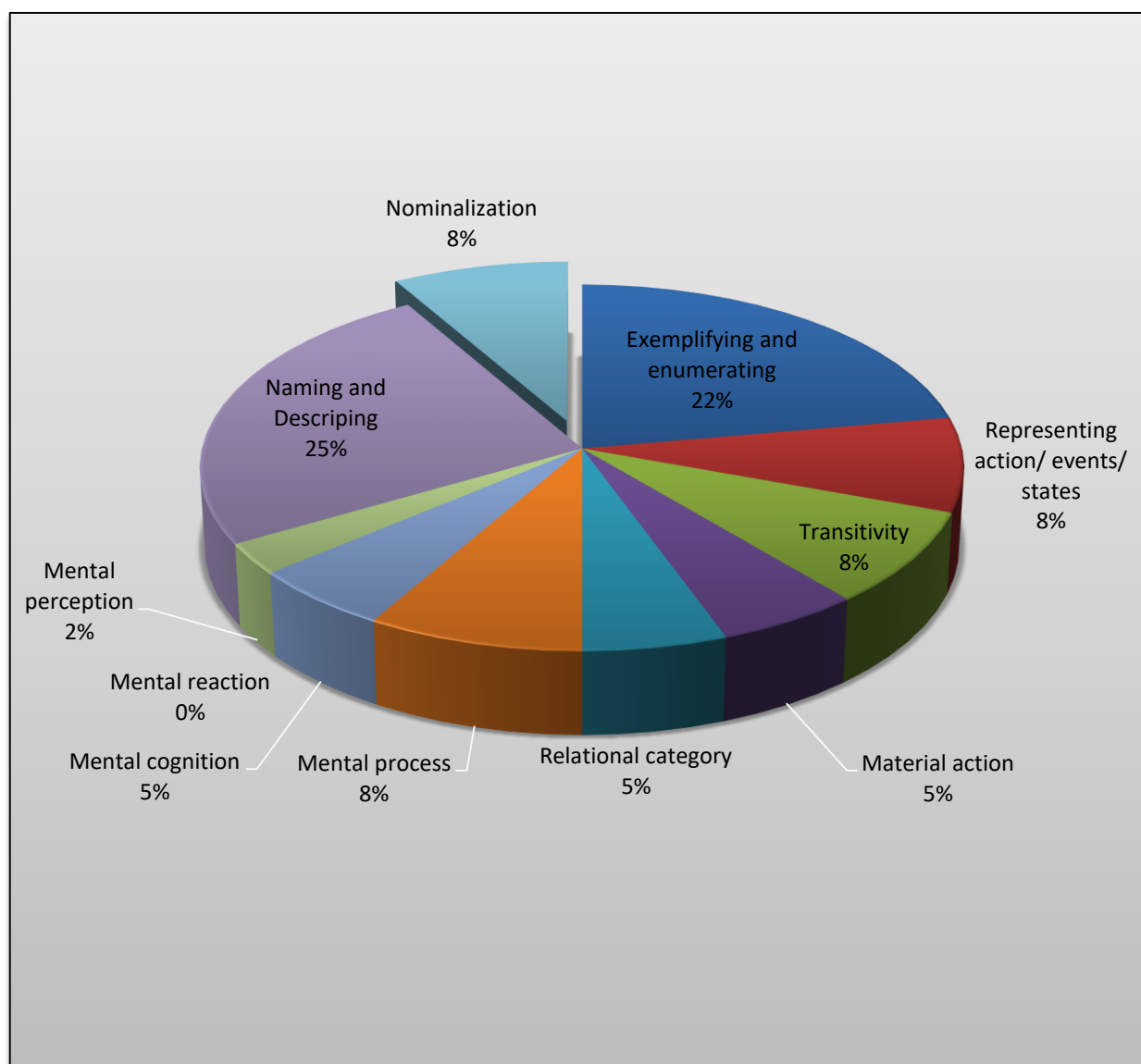
The Results of Identifying the Standpoints Stage

Confutee							Confuter								
No.	CSTs	Fr.	Pr.	Intertextuality	Fr.	Pr.	Intertextuality	Fr.	Pr.	CSTs	Fr.	Pr.	Types of confutation	Fr.	Pr.
1	Exemplifying and enumerating	8	22.22%	Revision	3	27.27%	Revision	2	25%	Naming & Describing	8	38.09%	Belong to person	6	24%
2	Representing action/events states	3	8.33%	Translation	0	0%	Translation	0	0%	Prioritizing	6	28.57%	Belong to matter	4	16%
3	Transitivity	3	8.33%	Quotation	1	9.09%	Quotation	4	50%	Questioning	2	9.52%	Internal Confutation	4	16%
4	Material Action	2	5.55%	Source	2	18.18%	Source	1	12.5%	Wh-Q	1	4.76%	External confutation	5	20%
5	Relational Category	2	5.55%	The source coincident	1	9.09%	The source coincident	0	0%	Yes, No-Q	1	4.76%	Implicit confutation	2	8%
6	Mental Process	3	8.33%	The source proximate	1	9.09%	The source proximate	0	0%	Choice- Q	0	0%	Question and assumption	2	8%
7	Mental cognition	2	5.55%	The source remote	3	27.27%	The source remote	1	12.5%	Hypophora	0	0%	Counter Proposition	1	4%
8	Mental reaction	0	0%							Hypothesizing	3	14.28%	Partial Proof	1	4%
9	Mental perception	1	2.77%												
10	Naming & Describing	9	25%												
11	Nominalization	3	8.33%												
Total		36	99.96%		11	99.99%		8	100%		21	99.98%		25	100%

Note: The above table presents a summary of the frequencies of occurrence of CSTs of the confutee and the confuter, the Intertextuality and the types of confutation.

Figure 22

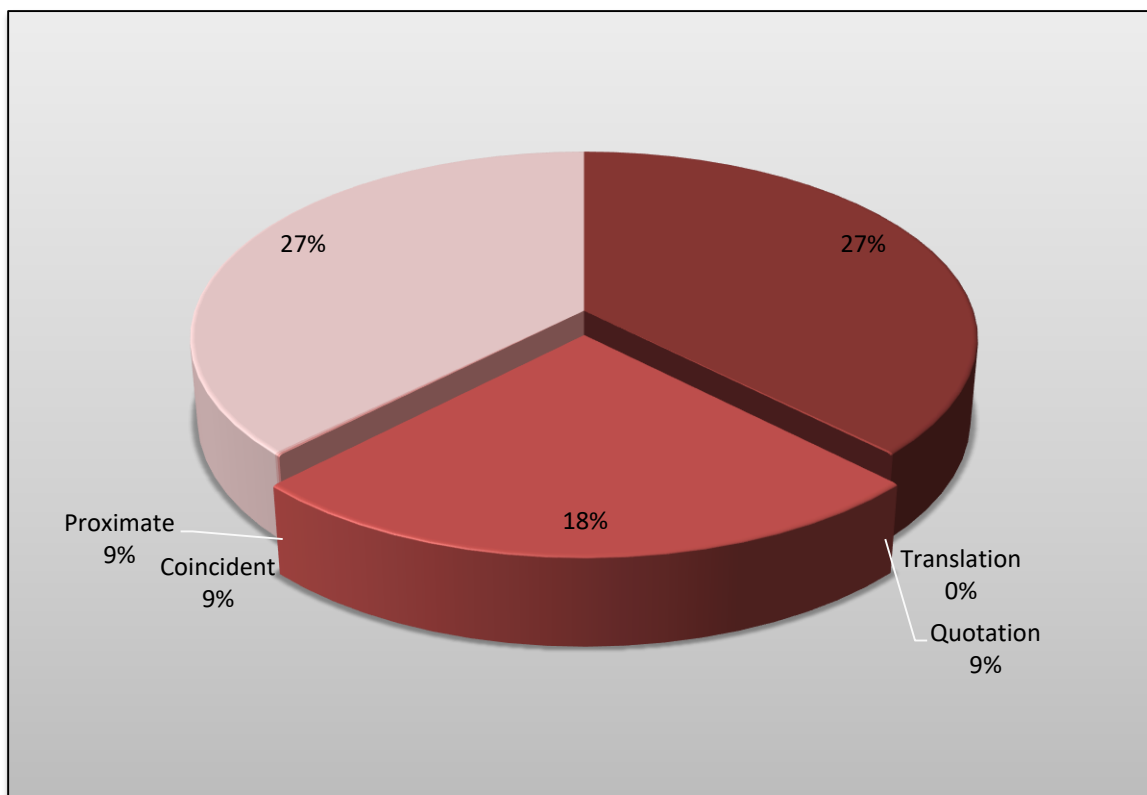
The rates of Identifying Standpoints Stage



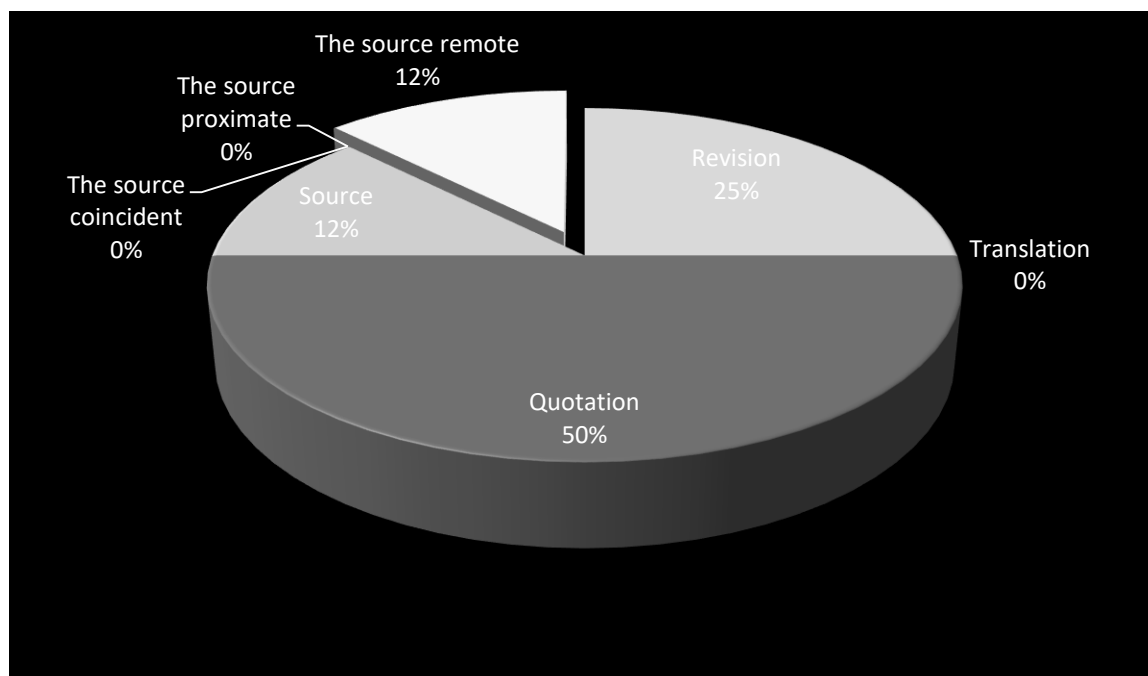
As shown in table (6) and figure (22), CSTs naming and describing is more frequently used by Dr. Harris (confutee) than other CSTs. He uses this tool to name referent in an ideological way. This textual function is linguistically realised by the selection of a particular ideological nominal reference from a range of alternative options. It has the higher percentage in the CSTs. It is amounted (25%). While exemplifying and enumerating receives the second highest percentage; it is amounted (22.22%). The confutee employs this tool to give consideration to the potential ideological consequences that result from using the textual functions of exemplifying and enumerating in the text. Regarding representing action/ events/ states, transitivity, mental process and nominalization receive the same percentage; they are amounted (8.33% for all). Representing action/events and states refer to the verb elements. The confutee utilizes different lexical verbs to reflect his ideology. This indicates that the confutee uses (nominalization) significant choices of nouns in the production of the context. Material action, relational category and mental cognition get the same percentage; they are amounted (5.55% for all). Concerning mental perception receives (2.77% percentage), the confutee employs different verbs which they are indicated the mental ideologies. Mental reaction gets (0% percentages).

Figure 23

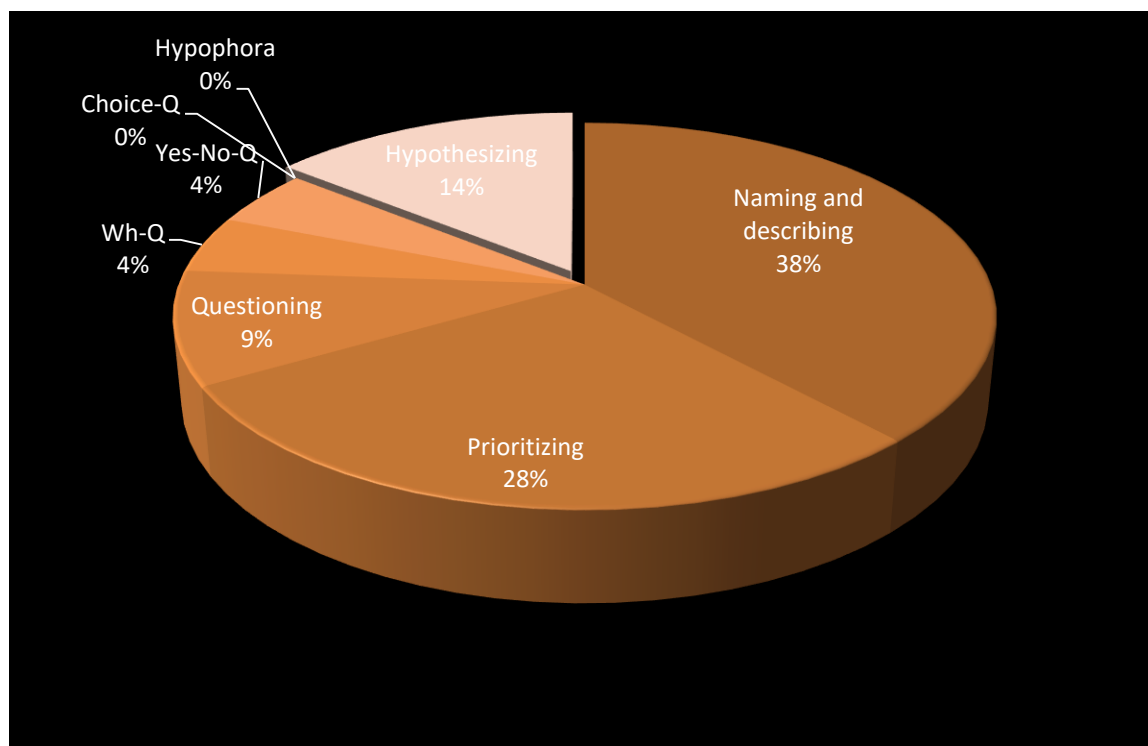
The rates of Intertextuality in the Identifying Stage (Confutee)



The results of intertextuality as in the figure (23) above demonstrate that the revision and the source remote are the most frequently employed by the confutee, making (27.27%). The confutee (Dr. William) intertextulizes the revision and the type of source remote as sources whether indirectly or by revision. Source and its types coincident and proximate make different percentages; making (18.18% for the source and (9.09) for both the coincident and proximate). This indicates that the confutee uses different sources to prove that his standpoint is true. In addition to that, translation makes (0%).

Figure 24***The rates of Intertextuality in the Identifying Stage (Confuter)***

As the results show in the figure (24) above, quotation as a type of intertextuality is the most frequently employed by the confuter, making (50%). The confuter (Dr.Craig) quotes different sources to prove the process of confutation. This due to the fact that, the confuter quotes direct speech in order to prove that his standpoint is true and the confutee's standpoint is wrong. Revision receives the second highest percentage; it is amounted (25%). Source and its type remote make the same percentages; making (12.5% percentages) and the other types of source coincident and proximate make (0% percentages). Finally translation receives (0%).

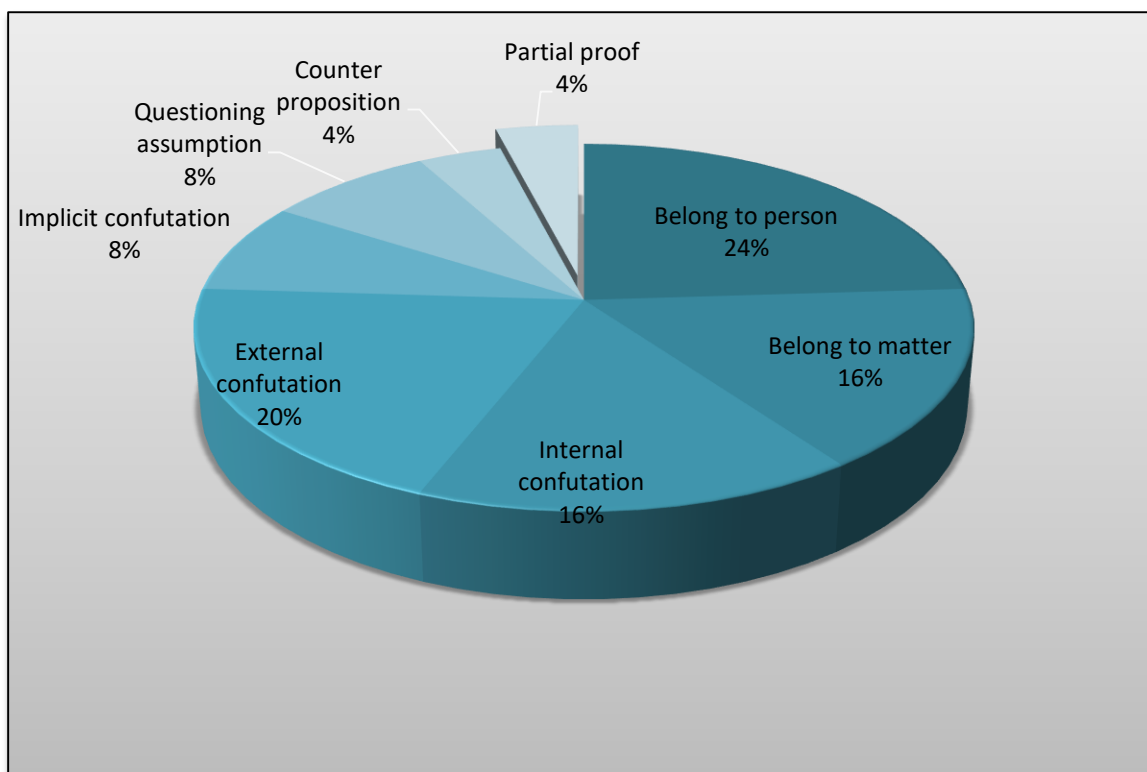
Figure 25***The rates of CSTs in the Identifying Stage (Confuter)***

In the figure (25) above, CSTs, naming and describing is the most frequently used by the confuter; it is amounted (38%) percentage. This indicates that he names referent in an ideological way. Thus, the confuter uses specific textual function which is linguistically realised by the selection of a particular ideological nominal reference. Prioritizing receives (28%) percentage which is the second highly used by the confuter. It illustrates the affection of pragmatic references. Hypothesizing is another CST receives (14.28%). This indicates that the confuter uses different model verbs in order to reflect his ideologies, thus, he uses these linguistic realization for the purpose of revealing the hidden ideologies. Questioning and its types Wh-Q and Yes-No-Q receive different percentages; making (9% for questioning

while (4%) for Wh-Q and Yes-No-Q). Concerning the other types of questioning, choice-Q and Hypophora make (0%) percentages. The confuter utilizes these different types of questioning in order to reveal the underlying ideologies of the confutee.

Figure 26

The rates of types of confutation in the Identifying Stage (Confuter)



The results in figure (26) indicate that confutation belong to person is the most frequently employed by the confuter; it is amounted (24%) percentage. This result refers to the fact that the confuter confutes the confutee directly in his standpoint. External confutation gets the second highest percentage; it is amounted (20%).

Implicit confutation and questioning assumption receive (8% percentages. This illustrates that the confuter in the identifying stage starts to confute implicitly and to pave the way to the development of sequences of the process of confutation. Partial proof and counter proposition receive the least percentage; they are made (4%) percentage. In this regard, the confuter tries to prove the topic of his debate and facilitate the process of confutation. The confuter (Dr. Zakir) utilized different types and subtypes of confutation in order to prove partially his standpoint in the identifying stage .

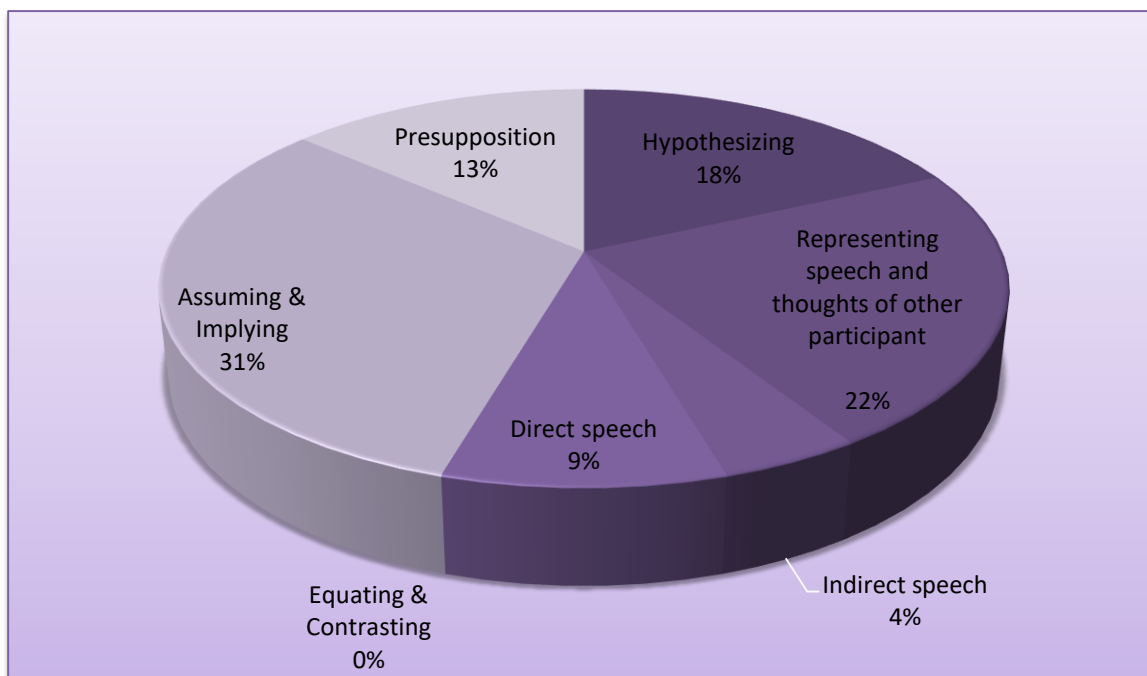
Table 7*The Results of the Confutee's Standpoint Stage*

No.	CSTs	Fr. .	Pr.	Strategies of Confutee	Fr. .	Pr.	Rebutt al	Fr. .	Pr.
1	Hypothesizing	4	18.18%	Self-defense	8	33.33%	Direct rebuttal	4	57.14%
2	Representing speech and thoughts of other participant	5	22.72%	Self-representation	6	25%	Counter rebuttal	1	14.28%
3	Indirect speech	1	4.54%	Self-justification	10	41.66%	Minor point rebuttal	2	28.57%
4	Direct speech	2	9.09%						
5	Equating & Contrasting	0	0%						
6	Assuming & implying	7	31.81%						
7	Presupposition	3	13.63%						
Total		22	99%		24	99.99%		7	99.99%

Note: The above table presents a summary of the frequencies of occurrence of CSTs of the confutee, strategies of the confutee and Rebuttal of the Confutee's standpoint stage.

Figure 27

The rates of CSTs in the Confute's Standpoint Stage Stage

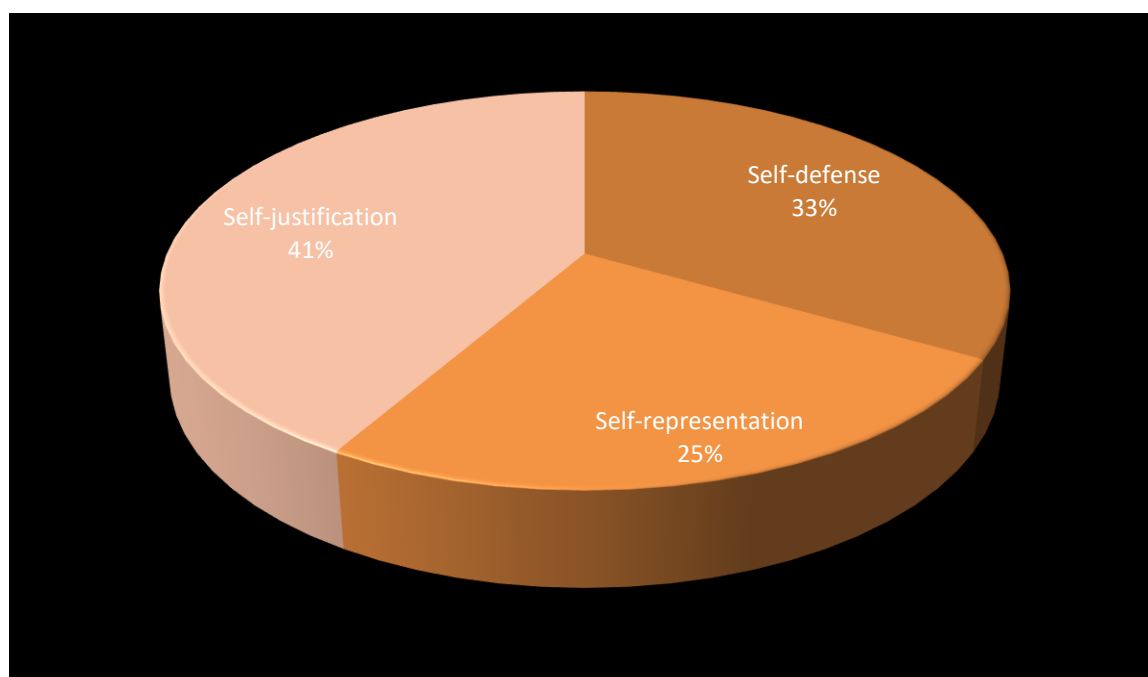


As the results show in figure (27), Implying and assuming receives the highest percentage, making (31.81%). The ideological effect of the implicit meaning is related to the concept of presupposition. Presupposition gets (13.63%) percentage. It concerns building an assumption into the text. Presenting speech and thoughts of other participants is the second most frequently tool employed by the confutee, it is amounted (22.72%) percentage. This reveals the hidden ideologies by using power of language. He is **directly** or **indirectly** defended his standpoint (indirect speech makes (4.54% percentage while direct speech is amounted (9.09% percentage). Hypothesizing receives (18.18%) percentage. The confutee employs different model verbs as "may, would, should", etc...in order to reflect the

hidden ideologies. Finally, equating and contrasting is making (0%) percentage.

Figure 28

The rates of the strategies of the Confutee in the Confutee's Standpoint Stage



The figure (28) shows the highest percentage which is represented by self-justification as a strategy of the confutee. He utilizes self-justification strategy more than other strategies and tries to justify his standpoints and to prove that his point of view is true. It is amounted (41.66%). Self-defense receives the second highest percentage, making (33.33%). This indicates that the confutee attempts to defend himself as an Atheism man. The last strategy which is self-representation, it is amounted (25% percentage). In this strategy, the confutee represents the Athesim community .

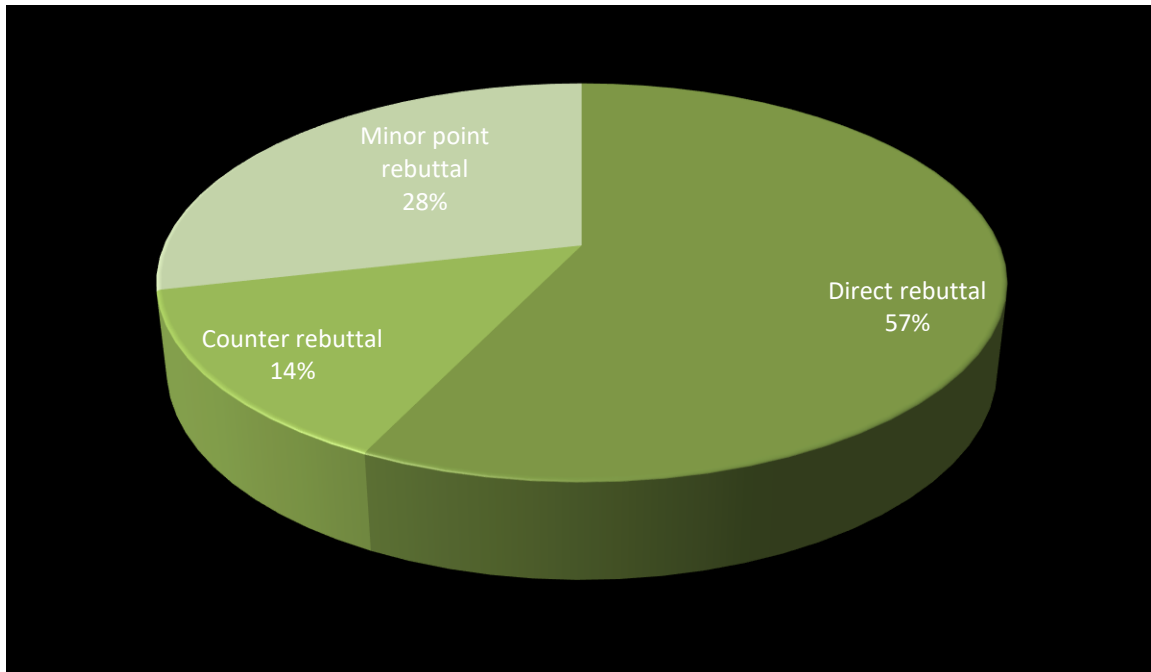
Figure 29*The rates of the Rebuttal in the Confutee's Standpoint Stage*

Figure (29) shows the employment of the percentages of rebuttal in the Confutee's stage. Direct rebuttal receives the highest percentage, it is amounted (57.14%). The confutee is directly rebutted the confuter's standpoint. Minor Point rebutaal makes thesecond highest percentage, it is amounted (28.57%). Counter-rebuttal receives the least percentage, making (14.28%).

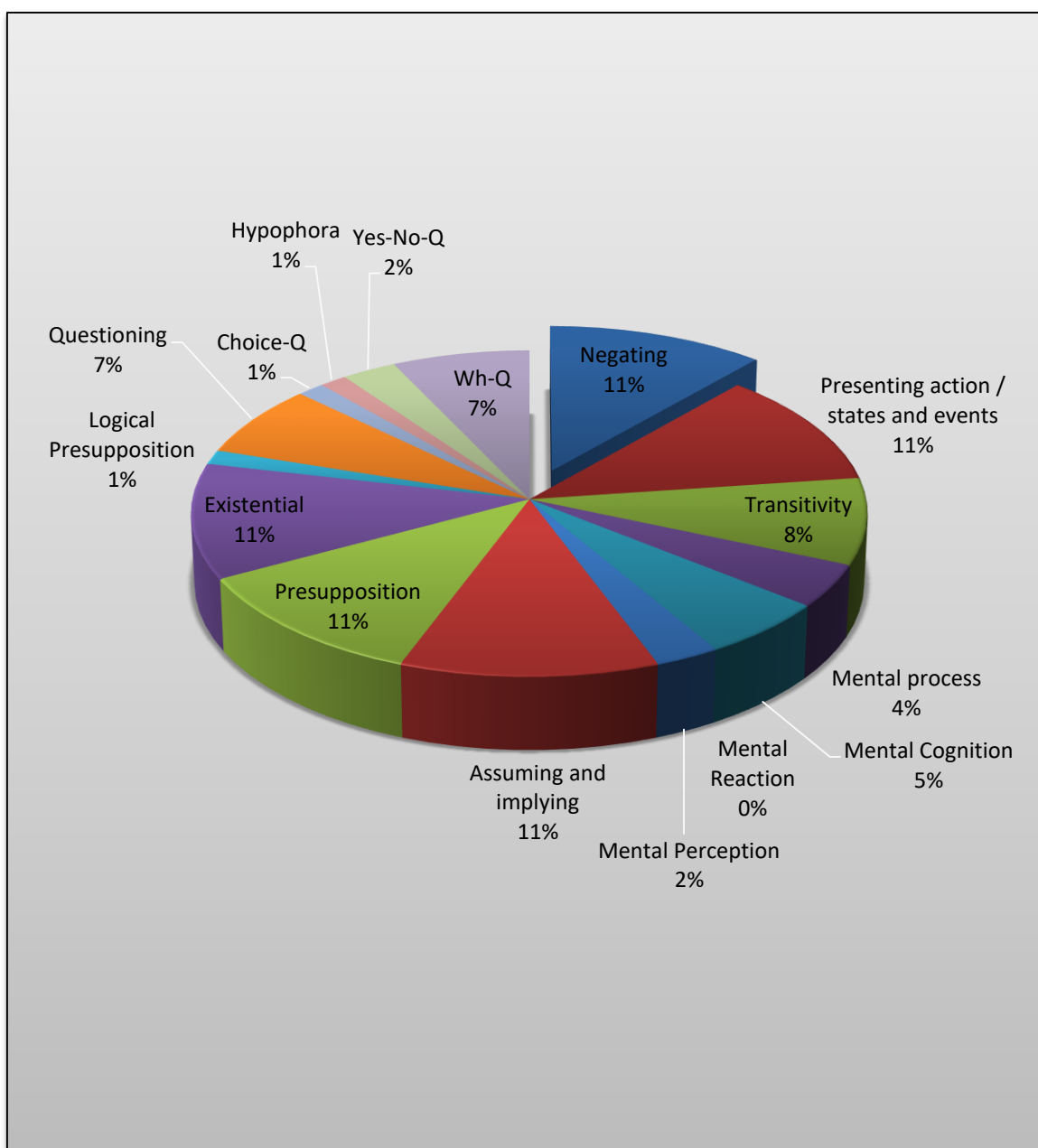
Table 8*The Results of Supporting Confutation Stage*

No.	CSTs	Fr.	Pr.	Tools of Confutation	Fr.	Pr.	Intertextuality	Fr.	Pr.	Type of Confutation	Fr.	Pr.	Stylistic Devices	Fr.	Pr.
1	Negating	8	11.42%	Confutation through evidence	6	13.63%	Revision	1	12.5%	Explicit confutation	8	53.33%	Aphorism	5	10.20%
2	Presenting action states and events	8	11.42%	Primary evidence	5	11.36%	Translation	0	0%	Presumptive Evidence	0	0%	Aporia	3	6.12%
3	Transitivity	6	8.57%	Positive evidence	6	13.63%	Quotation	4	50%	Direct evidence	7	46.66%	Argumentation Aporia	1	2.04%
4	Mental Process	3	4.28%	Corroboration proof	6	13.63%	Source	1	12.5%				Tonal Aporia	3	6.12%
5	Mental Cognition	4	5.71%	Conclusive proof	2	4.54%	The source coincident	1	12.5%				Endearment	2	4.08%
6	Mental Reaction	0	0%	Secondary evidence	4	9.09%	The source proximate	1	12.5%				Modality	3	6.12%
7	Mental Perception	2	2.85%	Indispensable proof	2	4.54%							Epistemic	3	6.12%
8	Assuming implying&	8	11.42%	Evidence aliunde	2	4.54%							Deontic	3	6.12%
9	Presupposition	8	11.42%	Confutation through Logic	5	11.36%							Dynamic	3	6.12%
10	Existential	8	11.42%	Logos	3	6.81%							Point of view	9	18.36%
11	Logical Presuppositions	1	1.42%	Ethos	1	2.27%							Spatiotemporal	0	0%
12	Questioning	5	7.14%	Pathos	0	0%							Ideological	8	16.32%
13	Choice- Q	1	1.42%	Evidence is confuted	2	4.54%							Psychological	4	8.16%
14	Hypophora	1	1.42%										Sexist language	2	4.08%
15	Yes-No-Q	2	2.85%												
16	WH-Q	5	7.14%												
Total		70	99.9%		44	99.94%		8	100%		15	99.99%		49	99.96%

Note: The above table presents a summary of the frequencies of occurrence of CSTs, tools of confutation, intertextuality, type of confutation and Stylistic devices of the confuter in Supporting stage.

Figure 30

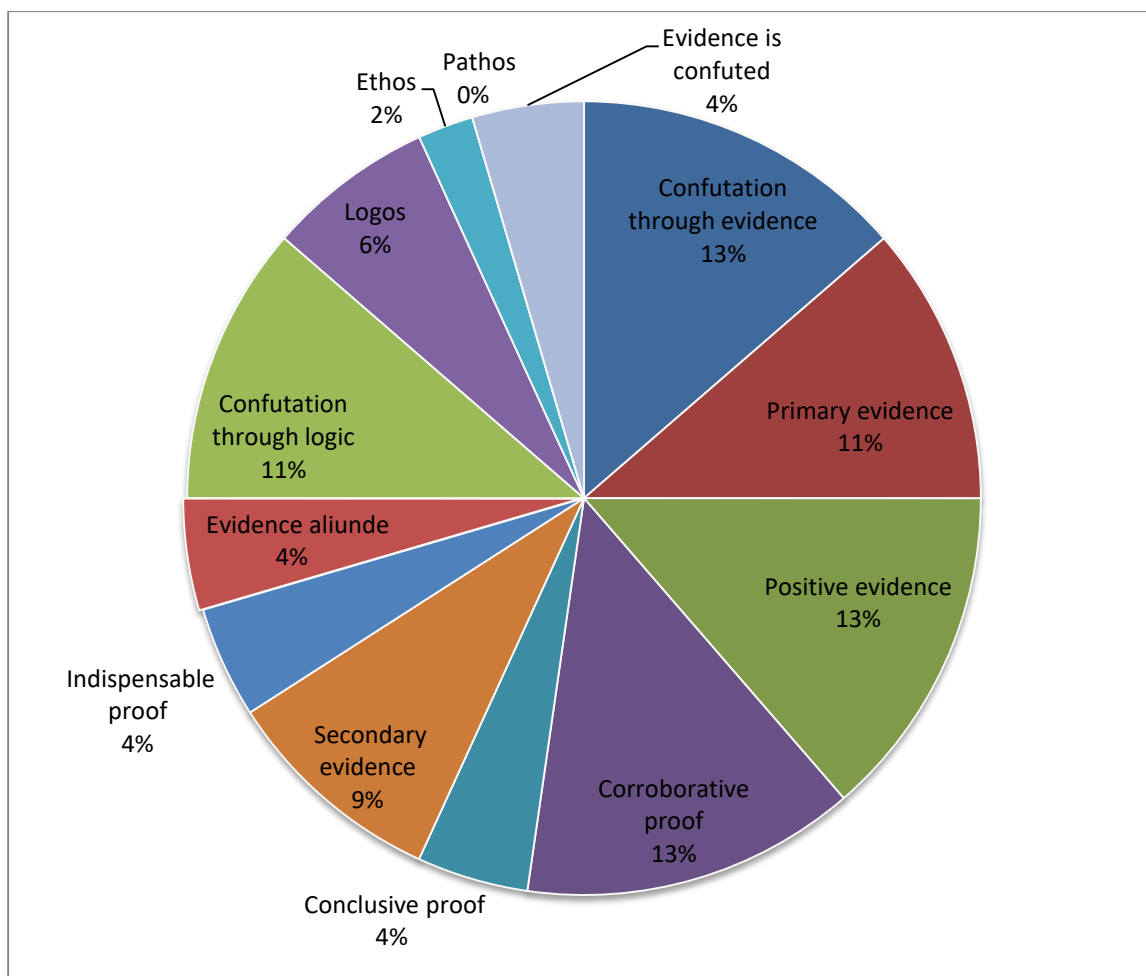
The rates of CSTs in Supporting Confutation Stage



As the results shown in figure (30), negating, presenting action, states and events, assuming and implying, presupposition and existential presupposition are the most frequently CSTs employed by the confuter. They are amounted (11.42% percentage). The ideological implications of negating tool are to put in the confutee's mind the expectations of what a real world should be. The confuter uses lexical negating, morphological negating and syntactic negating to reflect his ideology through the linguistic realization. Regarding presenting action/states and events, the confuter uses different lexical verbs in order to express his ideology with various lexical verbs. The confuter employs implicature and presupposition as ideologies. Implying is used to express the implicit meaning and assuming is to express presupposition. Transitivity receives the second highest percentage; it is amounted (8.57%). The confuter utilizes different transitive and intransitive verbs. Questioning and its type Wh-Q receive the same percentage (7.14%). The confuter uses different types of questions as hypophora and Choice-Q have the same percentages; they are amounted (1.42%), while Yes-No-Q receives (2.85%). Mental process receives (4.28%), mental cognition gets (5.71%), while mental perception and mental reaction receive the following percentages (2.85% for mental perception) and mental reaction (0%).

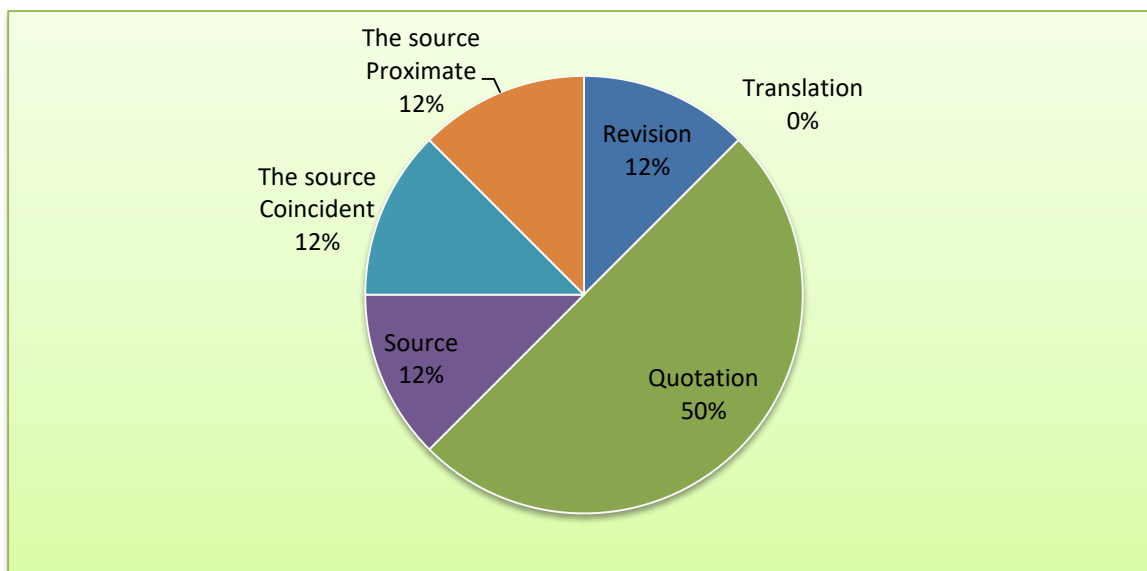
Figure 31

The rates of the Tools of Confutation



The results in figure (31) demonstrate that confutation through evidence, positive evidence and corroborative evidence are the most frequently employed by the confuter (Dr.Criag), and they are amounted (13.63% percentage). This indicates that the confuter supports his speech with different evidence subtypes of evidences. The confuter employes these evidence in order to prove the process of confutation and reveal the hidden ideologies throughtout the process of confutation. On the other hand, primay

evidence and confutation through logic make the second highest percentage; they are amounted (11.36%). The confuter responds to the confutee through logic in order to eliminate the interferences that is affected his judgment. In this case, the confuter has proficiency discerning to utilize his logical and epistemological training so that his action is not hasted and he does not tempted to assent to falsehood. To assert what is mentioned above, the confuter uses logical proof or to bring into subjection of reason and judgment mean to put the confutee into logical speech. Regarding its types, logos, ethos and pathos receive different percentages as (6.81%) for logos, (2.27%) for ethos and (0%) for pathos). The other types of confutation through evidence as secondary evidence and its subtypes indispensable proof and evidence aliunde receive the different percentages, making (9.09% for secondary evidence, (4.54% for both indispensable proof and evidence aliunde). Finally, the last tool of confutation which is *evidence is confuted* makes (4.54%) percentage.

Figure 32*The rates of Intertextuality*

As in figure (32), the results show that quotation is the most frequently intertextuality employed by the confuter, it is amounted (50%) percentage. This indicates that the confuter uses direct speech from other sources in order to prove the process of confutation. The other intertextuality, revision, source, the source coincident and proximate source receive the same percentages, and they are amounted (12.5%) while translation gets (0%).

Figure 33

The rates of the type of confutation

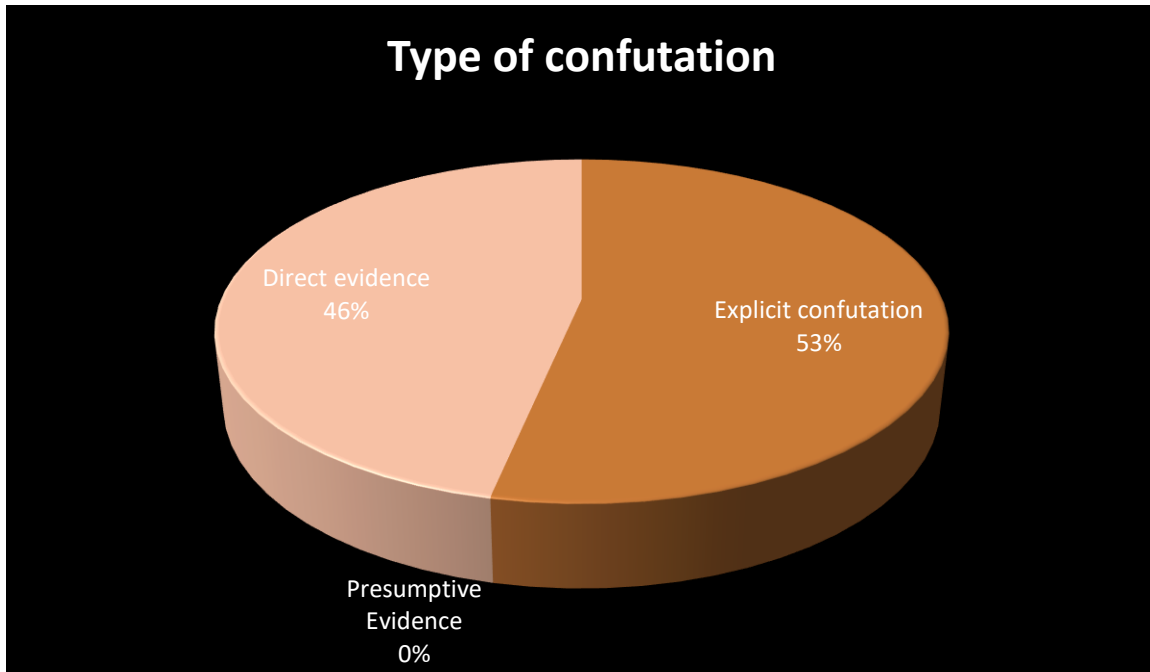
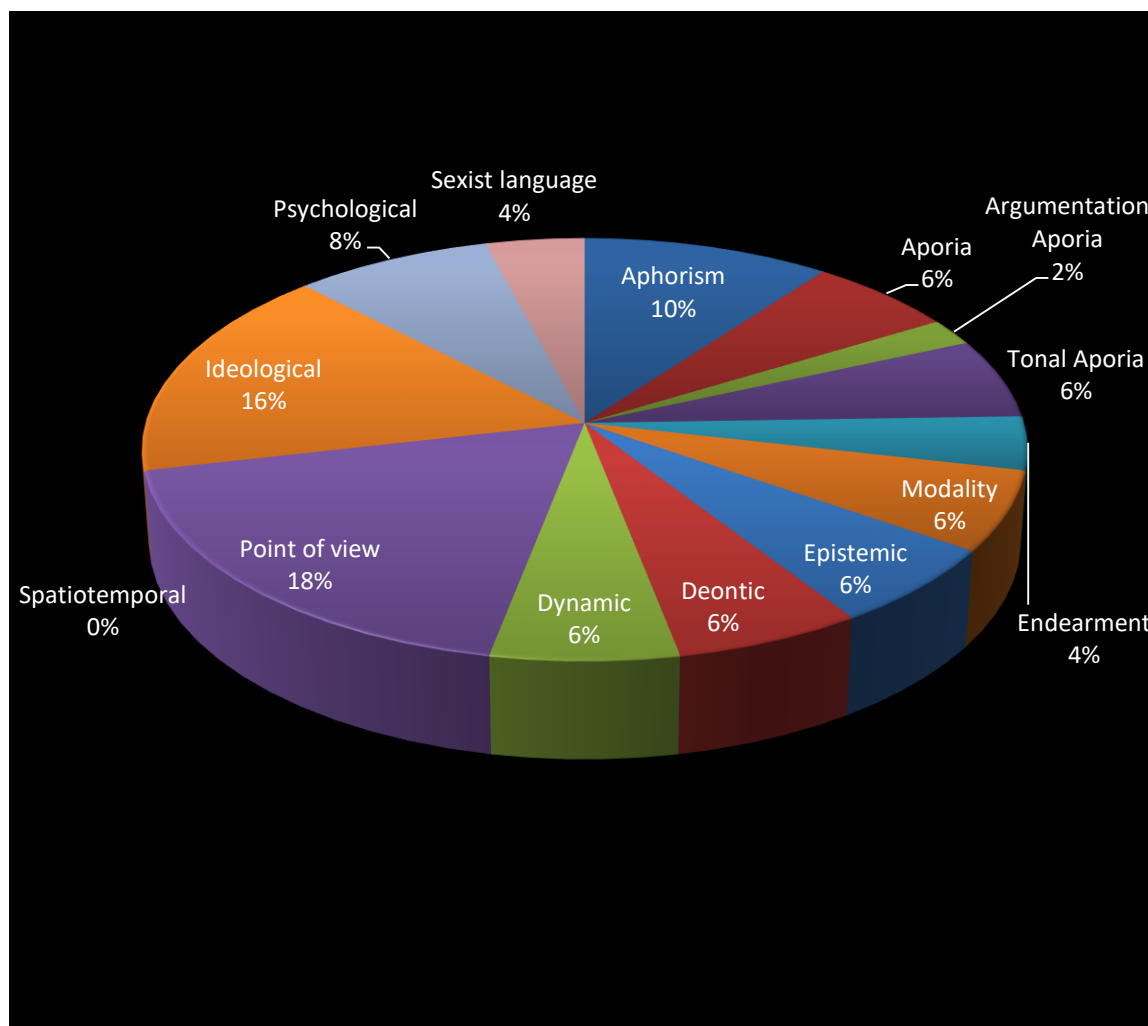


Figure (33) demonstrates that, explicit confutation is highly used by the confuter; it is amounted (53.33%) percentage. The confuter explicitly speaks about his standpoint after sequences of development. The subtypes of explicit confutation direct evidence receives higher percentage than the other subtype presumptive evidence; it is amounted (46.66%) while presumptive evidence makes (0%) percentage.

Figure 34

The rates of the Stylistic Devices



As the results show in figure (34), point of view as a stylistic device is the most frequently employed by the confuter, it is amounted (18.36%) percentage. The confuter expresses his point of view with different types in order to prove his stand point is true while the confutee's standpoint is untrue. The types of point of view are also employed by the confuter as spatiotempral, ideological and psychological points of view, they are amounted (spatiotempral (0% percentage), ideological (16.32%) and

psychological (8.16%). Aphorism receives the following percentages, making (10.20%), On the other hand, the confuter speaks in a wise way to prove his stand points and to prove the process of confutation with different style. He uses distinctive style as a way of confuting the confutee's stand points. In another time, he uses aporia to express his doubt about the confutee's standpoints by using aporia and its types. He uses argumentative aporia to argue about the beliefs of the confutee. In addition to that he employs tonal aporia via using different words. They are amounted the same percentages (6.12% for both aporia and tonal aporia while argumentation aporia makes (2.04%). Modality and its types, epistemic, deontic and dynamic on the other hand receive the same percentages; they are amounted (6.12%). This due to the fact that, the confuter uses different model verbs as a style of expressing his standpoint. The last, endearment and sexist language receive the same percentages, making (4.08%). In this regard, the confuter utilized soften words since the religion is the religion of mercy and forgiveness in dealing with others even if to prove the standpoint of the confuter. Concerning sexist language, it is not a matter of sexism but the sexist language in speaking differently, in expressing other's beliefs and principles .

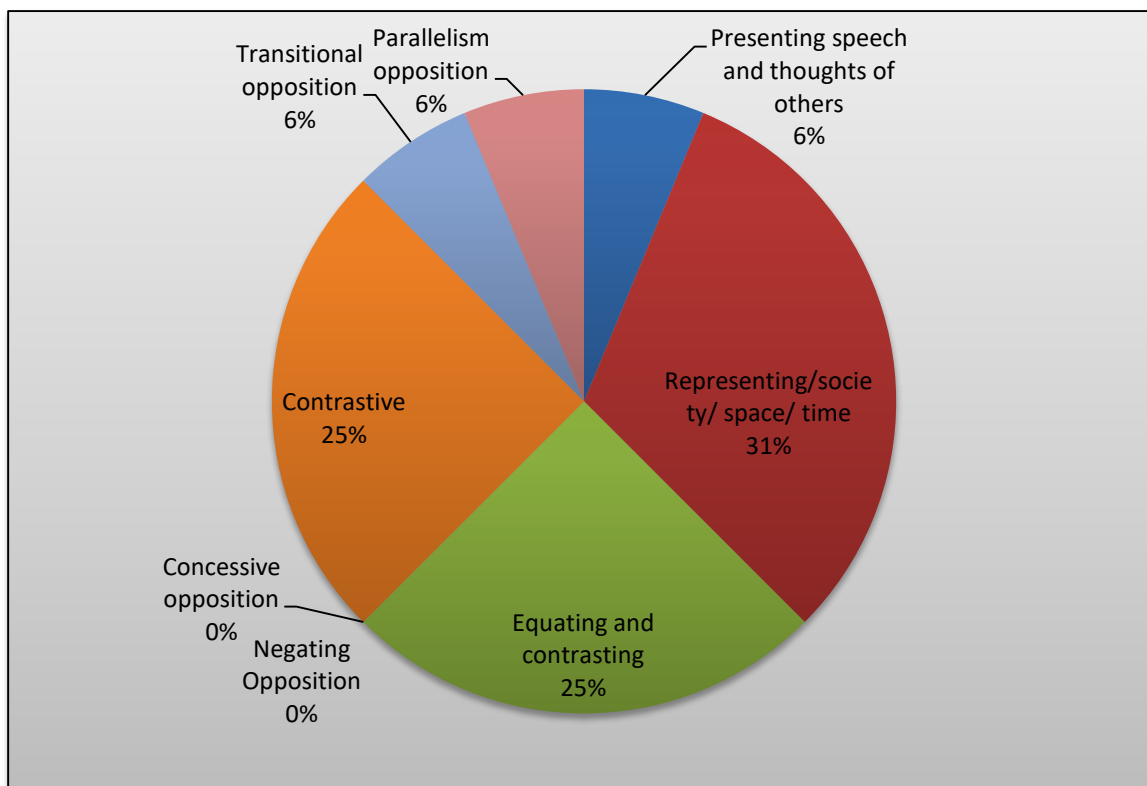
Table 9*The Results of Concluding Confutation Stage*

No.	CSTs	Fr.	Pr.	Categories of Confutation	Fr.	Pr.	Modes of Confutation	Fr.	Pr.
1	Presenting speech and Thoughts of Others	1	6.25%	Others refuted	5	35.71%	Proving contradictory	9	42.85%
2	Representing/ society/ space/ time	5	31.25%	Others contradictory	7	50%	Proving justification	8	38.09%
3	Equating & contrasting	4	25%	Others referential	2	14.28%	Conclusive confutation	4	19.04%
4	Negating Opposition	0	0%						
5	Concessive opposition	0	0%						
6	Contrastives	4	25%						
7	Transitional opposition	1	6.25%						
8	Parallelism opposition	1	6.25%						
Total		16	100%		14	99.99%		21	99.98%

Note: The above table presents a summary of the frequencies of occurrence of CSTs, categories of confutation and modes of confutation of the confuter in the concluding confutation stage.

Figure 35

The rates of CSTs in Concluding Stage

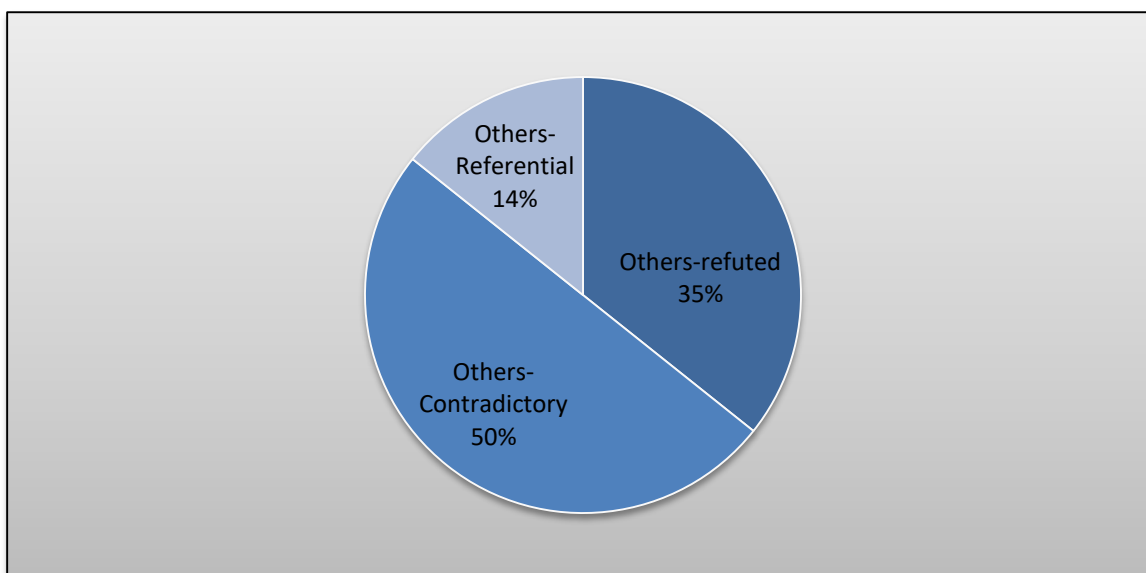


As the results in figure (35) show that representing society/ space/ time is the most frequently used by the confuter, making (31.25%) percentage. The confuter uses different words to express time and personal pronouns to reveal or uncover the hidden ideologies. Another CST is equating and contrasting receives the second highest percentage; it is amounted (25%). While its types; negating opposition, concessive opposition, contrastive, transitional opposition and parallelism opposition receive different percentages to reflect different style and ideologies, contrastive gets the highest type of equating and contrasting, it is amounted (25%), while (0%) for negating opposition and concessive opposition, (6.25%) for parallelism

opposition and transitional opposition. Finally, presenting speech and thoughts of others makes (6.25%) percentage. This tool reflects the power of language of the confuter and how he presents his speech in different ways as direct or indirect .

Figure 36

The rates of Categories of Confutation in Concluding Stage

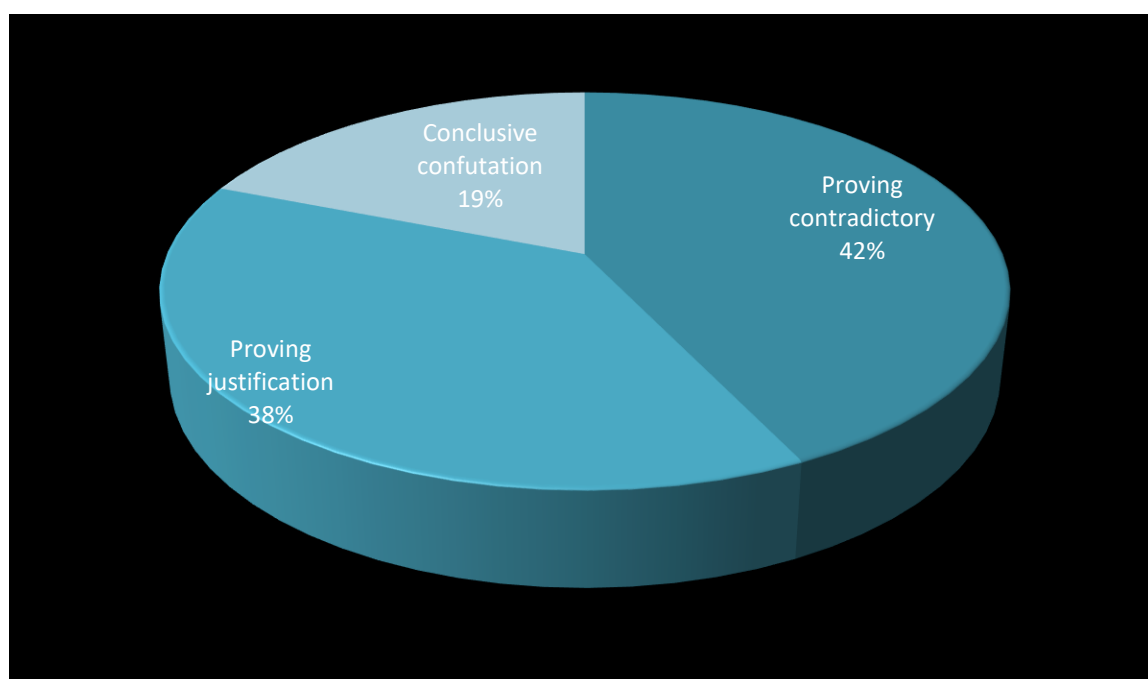


The figure (36) above shows the employment of the percentages of categories of confutation in concluding stage. It shows that others-contradictory makes the highest percentage; it is amounted (50%). This category refers to the contradictory of standpoints of both the confuter and the confutee. The confuter confutes the confutee's standpoint because he has different standpoints than the confutee. Next, others-refuted receives the second highest percentage, making (35.71%). Lastly, others-referential as a category of confutation receives the least percentage, it is amounted (14.28%). Thus, the confuter supports his speech with logical evidence

which considers as a strategy for producing successful confutation. The confuter throughout this category identifies clearly and concisely the process of confutation in which he attacks or defends.

Figure 37

The rates of Modes of Confutation



As the results show in figure (37), proving contradictory is the most frequently utilized by the confuter, it is amounted (42.85%). This fact refers to the contradictory standpoints of the confutee. In this regard, the confuter proves that his standpoint is true and the confutee's standpoint is wrong. Proving justification receives the second highest percentage, it is amounted (38.09%) percentage. He presents his standpoint with logical evidence. Next, conclusive confutation gets the least percentage, making (19.04%). The confuter conclusively proves his standpoint that is true and the confutee's standpoint is wrong.

5.7 The Findings of the Present Study through Chi-Square Goodness of Fit Test

(Chi-Squared) for both Data

The first table shows the statistical differences between the identifying standpoints stages in both (data) English religious contexts. The study makes a comparison between the two sets of data, so the difference between the two groups is tested through the Chi-Squared test based on the data of the two tables. Table (2) and table (6)

Table 10

Represents the Test Result Chi-Squared of the Confutees in both Data

No.	CSTs	χ^2	Sig	Decision	Intertextuality	χ^2	Sig	Decision
1	Exemplifying and enumerating	0.059	0.808	None	Revision	0.500	0.480	None
2	Representing action/events states	1.000	0.317	None	Translation	2.000	0.157	None
3	Relational Process	1.000	0.317	None	Quotation	2.667	0.102	None
4	Material Action	1.286	0.257	None	Source	0.200	0.655	None
5	Relational Category	1.286	0.257	None	The source coincident	1.000	0.317	None
6	Mental Cognition	0.667	0.414	None	The source proximate	1.000	0.317	None
7	Mental Reaction	2.000	0.157	None	The source remote	3.000	0.083	None
8	Mental Perception	0.000	1.000	None				
9	Naming & Describing	0.250	0.617	None				
10	Nominalization	1.000	0.317	None				
Total		1.220	0.269	None		3.125	0.077	None

X^2 = refers to the value of the text Chi-Squared

Sig= refers to the values that are tested by the computer in order to show the statistical differences between the two data.

Decision: refers to the way that if there is a statistical differences or not, if it writes **none**, it means there is no statistical differences in both data. While if it is written as Data 1 means there is a statistical difference in the first data.

It is noted from table (10) that there is no significant difference between the two data for all Confutees items, because the **Sig** values are associated with the Chi-Squared test in all items are greater than the significance Level (0.05).

Table 11

The findings of the Confuters' Items in Chi-Squared Test

No.	Intertextuality	χ^2	Sig	Decision	CSTs	χ^2	Sig	Decision	Types of Confutation	χ^2	Sig	Decision
1	Revision	2.000	0.157	None	Naming & Describing	0.059	0.808	None	Belong to person	0.000	1.000	None
2	Translation	1.000	0.317	None	Prioritizing	0.077	0.782	None	Belong to matter	0.818	0.366	None
3	Quotation	0.111	0.739	None	Questioning	0.200	0.655	None	Internal Confutation	0.143	0.705	None
4	Source	1.800	0.180	None	Wh-Q	1.000	0.317	None	Externa Confutation	0.091	0.763	None
5	The source coincident	2.000	0.157	None	Yes, No-Q	1.000	0.317	None	Implicit Confutation	3.600	0.058	None
6	The source proximate	2.000	0.157	None	Choice- Q	1.000	0.317	None	Question and Assumption	0.667	0.414	None
7	The source remote	1.000	0.317	None	Hypophora	1.000	0.317	None	Counter Proposition	4.500	0.034	Data1
8					Hypothesizing	1.000	0.317	None	Partial Proof	3.571	0.059	None
9												
10												
Total		5.143	0.023	Data1		0.348	0.555	None		6.722	0.010	Data1

Note: The above table (11) represents the findings of the Confuters' Items in Identifying Standpoints Stage in both data via using Chi-squared test.

X^2 = refers to the value of the text Chi-Squared

Sig= refers to the values that are tested by the computer in order to show the statistical differences between the two data.

Decision: refers to the way that if there is a statistical differences or not, if it writes none, it means there is no statistical differences in both data. While if it is written as Data 1 means there is a statistical difference in the first data.

According to the table (11), the findings illustrate that there is no significant difference between the two data sets for all Confuters items, because the ***Sig*** values associated with the Chi-Squared test in all items are greater than the Significance Level (0.05), except for the **Counter Proposition item**, as well as the total summation for (**Types of Confutation**) where the Sig values are less than (0.05) and the increase is for the first data which means (Dr. Zakir Naik VS. William Campbell “The Qur’an and the Bible in the Light of Science – Zakir Naik vs Dr. William Campbell.” Part I and II).

Table (12) represents the findings of the Confutees in both Data that are tested via the Chi-Squared test. The two groups are tested through the Chi-Squared test based on the data of Tables (3) and (7) as follows:

Table 12

The findings of the Confutees' Items via Chi-Squared test in both Data

No.	CSTs	χ^2	Sig	Decision	Strategies of Confutee	χ^2	Sig	Decision	Rebuttal	χ^2	Sig	Decision
1	Hypothesizing	0.111	0.739	None	Self-defense	0.286	0.593	None	Direct rebuttal	0.143	0.705	None
2	Presenting speech and thoughts of other participants	0.692	0.405	None	Self -representation	0.091	0.763	None	Counter rebuttal	1.800	0.180	None
3	Indirect speech	0.333	0.564	None	Self-justification	0.000	1.000	None	Minor point rebuttal	0.667	0.414	None
4	Direct speech	0.667	0.414	None								
5	Equating & Contrasting	2.000	0.157	None								
6	Implying & Assuming	0.000	1.000	None								
7	Presupposition	1.000	0.317	None								
Total		2.571	0.109	None		0.200	0.655	None		0.889	0.346	None

X^2 = refers to the value of the text Chi-Squared

Sig= refers to the values that are tested by the computer in order to show the statistical differences between the two data.

Decision: refers to the way that if there is a statistical differences or not, if it writes none, it means there is no statistical differences in both data. While if it is written as Data 1 means there is a statistical difference in the first data.

It is noted from the table (12) that there is no significant difference between the two data sets for all items of the Confutees because the **Sig** values associated with the Chi-Squared test in all items are greater than Significance Level (0.05).

Table (13) represents the findings of the Confuters in both Data (in Supporting Confutation Stage) that are tested via the Chi-Squared test. The two groups are tested through the Chi-Squared test based on the data of Tables (4) and (8) as follows:

Table 13

The Findings of the Confuters' Items via Chi-Squared Test for both Data

No.	CSTs	χ^2	Sig	Decision	Tools of confutation	χ^2	Sig	Decision	Stylistic devices	χ^2	Sig	Decision
1	Negating	0.000	1.000	None	Confutation through evidence	0.091	0.763	None	Aphorism	0.333	0.564	None
2	Presenting action states and events	0.692	0.405	None	Primary evidence	0.000	1.000	None	Aporia	1.600	0.206	None
3	Transitivity	0.400	0.527	None	Positive evidence	0.091	0.763	None	Argumentation Aporia	1.000	0.317	None
4	Mental process	0.143	0.705	None	Corroboration proof	0.091	0.763	None	Tonal Aporia	0.000	1.000	None
5	Mental cognition	0.667	0.414	None	Conclusive proof	0.200	0.655	None	Endearment	0.667	0.414	None
6	Mental reaction	2.000	0.157	None	Secondary evidence	0.667	0.414	None	Modality	0.500	0.480	None
7	Mental perception	0.333	0.564	None	Indispensable proof	0.000	1.000	None	Epistemic	0.000	1.000	None
8	Assuming & implying	0.286	0.593	None	Evidence aliunde	0.000	1.000	None	Deontic	0.000	1.000	None
9	Presupposition	0.692	0.405	None	Confutation through Logic	0.091	0.763	None	Dynamic	0.000	1.000	None
10	Existential	0.692	0.405	None	Logos	0.500	0.480	None	Point of view	0.059	0.808	None
11	Logical presuppositions	1.800	0.180	None	Ethos	1.000	0.317	None	Spatiotemporal	4.000	0.046	Data1
12	Questioning	0.111	0.739	None	Pathos	1.000	0.317	None	Ideological	0.286	0.593	None
13	Choice—Q	0.000	1.000	None	Evidence is confuted	0.000	1.000	None	Psychological	0.143	0.705	None
14	Hypophora	0.333	0.564	None					Sexist language	0.667	0.414	None
15	Yes-No-Q	0.000	1.000	None								
16	WH-Q	0.500	0.480	None								
Total		1.125	0.289	None		0.044	0.833	None		1.750	0.186	None
No.	Intertextu ality	χ^2	Sig	Decision	Type of Confutation	χ^2	Sig	Decision				
1	Revision	2.667	0.102	None	Explicit confutation	0.000	1.000	None				
2	Translation	-	-	None	Presumptive Evidence	1.000	0.317	None				
3	Quotation	0.818	0.366	None	Direct evidence	0.077	0.782	None				
4	Source	5.444	0.020	Data1								
5	The source coincident	1.800	0.180	None								
6	The source proximate	1.800	0.180	None								
Total		11.11	0.001	Data1		0.000	1.000	None				

X^2 = refers to the value of the text Chi-Squared

Sig= refers to the values that are tested by the computer in order to show the statistical differences between the two data.

Decision: refers to the way that if there is a statistical differences or not, if it writes none, it means there is no statistical differences in both data. While if it is written as Data 1 means there is a statistical difference in the first data.

Table (13) shows that there is no significant difference between the two sets of data for all items of the Confuters in both data. This is because the ***Sig*** values are associated with the Chi-Squared test in all items which are greater than the Significance Level (0.05), except the item (Spatiotemporal) and item (Source) as well as the totality of (Intertextuality) where the Sig values for it are less than (0.05) and the increase is for the first set of data (Dr. Zakir Naik VS. William Campbell “The Qur’an and the Bible in the Light of Science – Zakir Naik vs Dr. William Campbell.” Part I and II.) This means that if the Sig is less than (0.05) means that there is a statistical differences between the two data with some items as they have mentioned above while if ***the Sig values*** are more or greater than (0.05) means there is no statistical differences between the items in both data.

A comparison is made between the two sets of data, and the difference between the two groups is tested through the *Chi-Squared test* based on the data of Tables (5) and (9) as follows:

Table 14

Represents the findings of the Confuters' Items via Chi-Squared Test (in Concluding Confutation Stage)

No.	CSTs	χ^2	Sig	Decision	Categories of Confutation	χ^2	Sig	Decision	Modes of Confutation	χ^2	Sig	Decision
1	Presenting speech and Thoughts of Others	1.800	0.180	None	Confutation	0.692	0.405	None	Proving contradictor y	0.600	0.439	None
2	Representin g society/ Space/ time	0.000	1.000	None	Others-refuted	0.077	0.782	None	Proving justification	0.059	0.808	None
3	Equating & contrasting	0.818	0.366	None	Other-referential	1.286	0.257	None	Conclusive confutation	1.333	0.248	None
4	Negating Opposition	3.000	0.083	None								
5	Concessive opposition	1.000	0.317	None								
6	Contrastives	1.800	0.180	None								
7	Transitional opposition	1.000	0.317	None								
8	Parallelism opposition	0.333	0.564	None								
Total		1.256	0.262	None		0.758	0.384	None		0.091	0.763	None

χ^2 = refers to the value of the text Chi-Squared

Sig= refers to the values that are tested by the computer in order to show the statisticals differences between the two data.

Decision: refers to the way that if there is a statistical differences or not, if it writes none, it means there is no statistical differences in both data. While if it is written as Data 1 means there is a statistical difference in the first data.

It is noted that table (14) means there is no significant difference between the two data sets for all items of the Confuters in concluding confutation stage in both data because the ***Sig values*** associated with the Chi-Squared test in all items are greater than Significance Level (0.05).

Chapter Six

Conclusions, Recommendations, Pedagogical Recommendations and Suggestions for Further Research

6.0 Introductory Remarks

Based on the results and findings reached by the CS analysis and statistical analyses of the data under study, several conclusions are arrived at in line with the questions, aims, and hypotheses of the current study. Thus, the current chapter presents the conclusions of this study with pedagogical recommendations and suggestions for further research.

6.1 Conclusions

Based on the analysis conducted in chapter five of the present study, the researcher concludes the following:

1. In both English religious contexts, the confuter and the confutee apply the four stages of the developed model. Thus, the structure of confutation in critical stylistics analysis is represented by four stages; This finding validates the first hypothesis which states that *"the structure of confutation in critical stylistics analysis is represented by four stages; they are identifying standpoints stage, Confutee's standpoint stage, supporting confutation stage and concluding confutation stage"*.
2. The confutees and the confuters in both English religious contexts use different critical stylistic tools and there are variation and differences in

employing these tools. In this regard, the confutee in the first English religious data utilized exemplifying and enumerating more than other tools of CS while the confutee in the second English religious contexts data employs naming and describing. Regarding the confuters, hypothesizing is higher in occurrence than other CSTs in both English religious contexts because this tool enables the confuters to show how a hypothetical situation is created through modality that reflects explicitly the point of view. It is a tool that refers to the process by which the confuter does not always provide the view of the world as it is. On the contrary, he sometimes provides his own view of the world by creating a hypothetical reality. Thus, this verifies the second hypothesis which states that " *The most common CSTs resorted by the confutees in identifying standpoint stage are exemplifying and enumerating by Dr. William and naming and describing by Dr. Harris in both English religious data. While the most common CST resorted by the confuter in identifying standpoint stage is hypothesizing in both English religious contexts*".

3. The confutees in the two selected data use different type of intertextuality. They select the suitable type of intertextuality. The confutee (Dr. William) uses direct speech in order to prove that his speech or standpoint is right while the other confutee (Dr. Harris) uses source and revision for the purpose of enhancing his speech with evidence. The third hypothesis is verified "*The most frequently types of intertextuality that are utilized by the confutee in both English religious contexts are revision and quotation by Dr. William while revision and the source by Dr. Harris*".

4.Types and subtypes of confutation are more varied in both English religious contexts. The confuters use different types and subtypes of confutation to confute the confutee's standpoint. This validates the fourth hypothesis which states that *"the main types and subtypes of confutation are belong to person, belong to matter, internal confutation, external confutation, implicit confutation, the subtypes of confutation are, question and assumption, counter proposition and partial proof. In addition, the most frequently type of confutation employed by the confuter is implicit confutation by (Dr. Zakir) while belong to person is the most frequently employed by Dr. Criag in English religious contexts"*.

5. Presenting speech and thoughts of other participants and implying and assuming are the most common CSTs are more significantly used by the confutees as influential CSTs to show how they are used others ideologies whether directly or indirectly. The confutees use the direct speech presentation means using the exact words while indirect presents means reported version of the same speech. Consequently, the fifth hypothesis is verified *"Presenting speech and thoughts of other participants and implying and assuming are the most common CSTs that are employed by the confutee (Dr. William and Dr. Harris) in the Confutee's standpoint stage"*.

6.The researcher hypothesizes that self-defense is the most dominant and frequently used strategy but the results show that self-justification is the more frequent strategy employed by the confutees in both English religious contexts. Thus, this indicates that this hypothesis is not verified which states that *"Self-defense is the most common strategy of confutee that is employed by Dr. William and Dr. Harris"*

7. Direct rebuttal, counter-rebuttal and minor all of them are used by the confutees in both English religious contexts. Thus this hypothesis is also not verified, it states that *"Direct rebuttal is the most frequently type of rebuttal employed by the confutee than other types in both English religious contexts"*.

8. The confuter in both religious data uses the tool of CS analysis negating with different grammatical notions. He negates the confutee's standpoints syntactically, lexically, morphologically or another way of negating which is through the use of pronouns. He also uses another tool of CS analysis which is called assuming and implying, in this tool the confuter uses assumptions and implication to produce ideologies. Thus, this hypothesis is verified *"Negating and assuming and implying are the most common CSTs resorted by the confuter in Supporting Confutation stage in Dr. Zakir's speech while negating, presenting action, states and events, assuming and implying, presupposition and existential presupposition are more frequently CSTs employed by Dr. Craig "*.

9. Confutation through logic in the first data and confutation through evidence, positive evidence and corroborative are the most frequent tools of confutation employed by the confuters in both English religious contexts. The confuters employ these tools to prove the process of confutation and uncover the hidden ideologies. Accordingly, this hypothesis is not validated which states *"confutation through evidence and evidence is confuted are the main tools of confutation utilized by the confuter in both English religious contexts"*.

10. The confuters in both English religious contexts utilize direct speech and variant sources. They quote different speeches from different sources in a direct way to facilitate the process of confutation. This leads to verify the ten hypothesis of the present study; it states that *"Quotation and source are the most frequently types of intertextuality that utilized by the confuter in both English religious contexts."*

11. The confuters in both English religious contexts utilize different stylistic devices but the most dominant devices are point of view and aphorism. The confuters confute in a wise way in order to enhance the process of confutation. Consequently, this hypothesis is verified which states that *"Point of view and aphorism as stylistic devices are more employed by the confuter in both English religious contexts."*

12. In the final stage, the confuters in both English religious contexts employ various CSTs but the most common CSTs are equating and contrasting and representing society/ space/ time. Accordingly, the confuters show how contexts present the textual construction of equivalence and opposition to represent the world. On the other hand, representing society/ space/ time refers to the importance of this tool which lies in the information that it yields a particular interpretation of a particular utterance in particular contexts of a situation, on the contrary, the lack of this information yields misinterpretation. In this regard, this hypothesis is validated which states that *"Equating and contrasting and representing society/ space/ time the most common CSTs are employed by the confuter in Concluding Confutation stage in both English religious contexts"*.

13. Within the idea of contradictory, the confuter confutes the confutee's standpoint because he has contradictory ideas with the confutee. Other-refuted is the most frequently category employed by the confuter in the first English religious contexts while other-contradictory is the most frequently used by the confuter in the second English religious contexts. This leads to validate the fifteen hypothesis " *Other-refuted is the most frequently category employed by the confuter in the first English religious contexts while other-contradictory is the most frequently used by the confuter in the second English religious contexts*".

14. Proving justification and proving contradictory are the most common modes of confutation are employed via the confuters in both English religious contexts. This finding shows that this hypothesis is not verified which states that "*Proving contradictory is the most common mode of confutation resorted by the confuter to prove the process of confutation in both English religious contexts*".

15. The researcher adds another tool for CS study which is called questioning. This tool and its subcategories are used by the researcher to serve the data of the present study. In addition to that, the researcher shows that the confuter attempts to reveal the hidden ideologies of the confutee throughout asking some questions.

16. The researcher finds that there are some statistical differences in some items (see tables 11 and 13) via using Chi-Squared Test. This test depends on the Sig values which mean if these values are more than (0.05) there are no differences between the items of two data but if they are less (0.05) there are some differences between the items of two data.

6.2 Recommendations

Recommendations are offered to be in line with the conclusions of the present study. Thus the recommendations of the present study are presented in two parts. The first part is applicable with the field of CSTs that are followed in this work. The other part is invested to the process of confutation in English religious contexts. These recommendations consist of the following:

1. The concept confutation is so significant to be followed with its types, tools, modes and categories in any debate. In real life situation or academic setting.
2. Practicing the process of confutation in religious contexts and political debate are very important to prove that someone's standpoints are true and the other's standpoints are wrong.
3. It is pertinent for CS researchers to be aware that confutation is proved via using different logical evidence in order to confute the other standpoints and in the sense that confuters develop the process of confutation by using these evidences in their religious speeches.
4. It is of value for those whom are interested in critical stylistics to pay more attention to identifying the tools of critical stylistic analysis in a particular context that make them understand and uncover the others ideologies.

6.2.1 Pedagogical Recommendations

1. Textbooks designers are encouraged to include various tools of CS in the textbooks of undergraduate studies by illustrating these tools at the levels of their recognition and production.
2. University teachers are recommended to draw their students' attention to the tools of critical stylistic analysis that are helpful in detecting the hidden ideologies.
3. The CSTs should be introduced thoroughly to the undergraduate students in different contexts to enhance their criticality that facilitates recognising these tools in different contexts. Consequently, textbooks designers are recommended to pay more attention to these tools and exemplify from different situational life.
4. Teachers are required to help their students realise that confutation has various types, tools, modes and categories to appear in language use.
5. Teaching CSTs is significant to students and should be taken into consideration in dealing with different people and ideologies.
6. Teaching CSTs for undergraduate students whatever type of discourse in order to highlight the way of revealing the hidden ideologies of others.
7. Textbook writers could apply the tools of CSTs on the curriculums followed nowadays in universities to examine their applicability in revealing the hidden ideologies.

6.4 Suggestions for Further Research

The following topics are suggested for further research.

1. A Critical Stylistic Analysis of Confutation in American Political Debate.
2. A Critical Stylistic Analysis of Confutation in English and Arabic Religious Debates.
3. A Critical Stylistic Analysis of External and Internal Confutation in English Political Debates.
4. A Rehtorical Study of Confutation in English Political Speeches.
5. A Contrastive Study of Confutation in English and Arabic Religious contexts.

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- 3-(<https://benjamins.com/online/hop/articles/hop.m.cri1>)
- 4-<https://www.speakersofislam.com/biography/dr-zakir-naiks-biography>

Appendices

1. <https://zakirnaik.com/debate-zakir-william-lecture/>

2.<https://www.reasonablefaith.org/media/debates/is-the-foundation-of-morality-natural-or-supernatural-the-craig-harris-deba>

Appendices (1)

Debate: The Bible and The Qur'an

<https://zakirnaik.com/debate-zakir-william-lecture/>

) Illinois, USA, 1st April 2000(

Part-II

)Dr. Mohammed) Now I call upon Dr. William Campbell to present his response to Dr. Zakir Naik.

)Clapping(

) Dr. William Campbell) Well, Dr. Naik has brought up some real problems. I do not agree with his answer about the Qur'an, in times of the alaq and mudga – I still think it is a big problem. But that is his opinion and my opinion. So everybody will have to go home and think about it themselves. He spoke about... 'He has not met any person that took the poison test.' I cannot present the person, because he has already gone to be with the Lord. But I have friend Harry Rancliff, and he lived in a town in the South of Morocco – and one of his people who he thought was a friend, invited him over for a lunch... For a dinner, and he invited the wife and son also. So when Harry agreed to go, somebody came and knocked on the door and said... 'The man is gonna poison you.' So they went – Harry took this very verse which you read, and he decided that he should go, because he had said he would. So he went, he waited, hoping to find a time when the man brought in the 'Kuskus', he could turn away... the man would go out, and he could turn the 'Kuskus' around. But there was no such time – So he dug in, and he ate. His wife was too... she was not able to eat very much – and they had fed their son before they went. But Harry ate, and that night Harry got pains in his stomach, and he had some

blood – but he lived. And so two days later he went, knocked on the door – The man came, and opened the door, and his face went absolutely white – And Harry thanked him for the meal. I thought, so I give you this one example any way. Now you have said about – Jesus was only sent to the Jews....‘Only go to the Jews and not to the Gentiles. Well in the Qur’an itself, it talks about Mary – And then she says...‘I do not know any man,’ in Surah No.19: 21. And then it says that...‘Jesus is to be a sign unto men, and a mercy from us’.

In Mathew 4:9...‘A lady came and anointed Jesus’ feet. He said...‘Whenever this...wherever this Gospel is preached in the whole world – what this woman has done will be told.’ And in Mathew 28, when Jesus is about to ascend into heaven, he says... ‘Go into all the world and preach the Gospel.’ But this is not a contradiction. He did say to his disciples...‘Go only to the Jews’ because the Jews were given a certain chance. There is a story in the Bible – should not use the word ‘story’ I suppose – It were history – Where Jesus came to a fig tree. And the fig tree had brought no fruit for 3 years – And so then...it...the...said...‘Shall I tear it down?’ And then Jesus’ answer was...‘No – Leave it one more year, and it will fertilize, and see if it brings any fruit.’ This was all a parable about Israel – He had preached to them 3 years and he would preach another half. But then there are other parables and he told, where he said...‘All right – It will be taken away from you...the blessing, and given to the Gentiles’.

)Pause and Clapping(

Dr. Naik has talked about ‘the day’ and ‘the periods.’ ‘The day’ in the Bible also can have the time of ‘a long period’ – Doesn’t have to be 24 hours, as Dr. Bucaille wanted to insist in his book. And I believe that it was long periods of time. And there are also these problems that he has said – and I do not deny them, and I do not have good answers for them.

) Clapping(

But I will tell about....He spoke about the two kinds of salt – The sweet water and the salt water – I do not agree with his explanation. The Qur’an says as...‘The God has let free the two barriers...two bodies of flowing water, meeting together – Between them is a barrier which they do not transgress. Then which of the favours of thy Lord will you deny.’ The word used here for ‘barrier’ is ‘barzak’...means ‘interval’, or ‘gap’ or ‘break’ or ‘bar’ or ‘obstruction’ or ‘isthmus’. The same information is given in Al-Furqan 25:53...‘It is He who has let free the two bodies of flowing water, one palatable and sweet, and the other salty and bitter. And He made between them a barrier, and a partition that it is forbidden to pass.’ The phrase...‘A partition that it is forbidden to pass’, represents two words from the same root. This is done in Arabic to stress or accept whatever is being discussed. The word ‘hijr’ means ‘forbidden’, ‘interdicted’, ‘prohibited.’ – All very strong words. And the second word, which is the last participle of the verb, has the same meanings. Therefore very literally, one might translate this as...‘He, God made between them a bar, and a forbidden...forbidding.’ Dr. Bucaille discusses this briefly and then he says – though he admits at the end...Well it mixes far out to see. A scientist friend commenting on this said...‘It is simply that the salt and fresh water, are physically separated. The effluent from the river displacing the seawater – But there is no barrier. Thermodynamically the mixing is a spontaneous, immediate process, highly favored by entropy.

The only barrier is canonic. It takes a long time for that much stuff to mix. I myself have had a tiny example of this – I had a friend in Tunisia and he used to hunt for Octopus. So I went there once, and I jumped out of the boat and was swimming around, and it was right at the where, a small creek came in – and the top water was cold and the bottom water was hot. I thought...How can this be – the top is cold and the bottom is hot? Then I realized, the cold water was coming out of the river, and the salt water is heavy. So the salt water was at the bottom and the cold light water was at the top – So there is...but there is no barrier?

)Pause(

Dr. Naik spoke about languages – and off course I am not able to answer about the languages in India. Well I could not answer about the Indian languages in America either – So it is no difference between India and America. However, the place that he talks about in the Bible...the disciples were given languages, as a miracle. But they were the many languages that the people who were there knew – They were not weak languages that were unknown. If somebody came from Spain – an Apostle spoke to that person in his language from Spain. If another person came from Turkey, a different apostle spoke to the other person in his language, from Turkey. I am going to go to something that I had prepared to give, and talk about ‘Witnesses.’ In Deuteronomy, God told Moses...‘The way to know true Prophet was – Did his prophecy come true?’ – Elijah is an example. Elias in the Qur’an...He went to the king, and he told him...‘It is not going to rain till I say so.’ And so for 6 months and no rain, a year and no rain. Once in Tunisia there was a

whole year and no rain. Then 2 years there was no rain, then 3 years, then 3 and a half years. And then Elaijah went to the king and he said...‘We gonna have a contest.’ – And they went up on Mount Carmel and they had this contest – And the king lost. And in the Qur’an, it says that...‘Elias had.... waged a wonderful victory. But then Elias fell down on his knees – Elaijah and he prayed for rain and the rain came. Well, Elaijah is the first witness. When he said...‘It is not going to rain till I say so’- he was the first witness. When God made the rain come, when Elaijah fell down on his knees, God Himself was the second witness. Another example is Isaiah, 750 B.C. – The Jews were sent into exile. He prophesied they will be sent to exile, and then Cyrus would bring them back. Cyrus...who is Cyrus? 250 years later, Cyrus the Persian pagan king, sent the Jews back to Israel... back to Palestine – And there is a Cyrus cylinder in London, that talks about it. So you can ask a question...‘Did Jesus fulfill prophecies? ...Did Jesus do miracles? ...Did Jesus make prophecies?’

)Pause(

We are going to make a mathematical study of Prophecies – It is called the theory of probabilities. And we will estimate the possibility that these prophecies could be fulfilled by chance. An example of this is – Supposing Dr. Naik has ten shirts, and I know he has a red shirt. And I say...‘Tomorrow he is going to wear the red shirt.’ And tomorrow he does... So then I say... ‘I am a Prophet.’ All of my friends is gonna say...‘No, no, that just happened by chance.’ Well then, supposing Dr. Samuel Nauman – he has two pairs of shoes and a pair of sandals. So then

the next day, I prophesize what shirt Dr. Naik is going to wear, and I prophesize that Dr. Samuel Nauman is going to wear his sandals, and Dr. Sabeel Ahmed, he has 5 hats, and I say his going to wear his turban. Well what are the chances that I could have all of these rights, by chance? – Oh! Gone away. Anyway... all right – You multiply 1 over 10, by 1 over 5, by 1 over 3, and you get 1 over a hundred and fifty – And that is my chance of getting it by luck. Is it possible to have the slide projected down please? I mean... the screen down. Well, the time is going, and we are going to look at 10 prophecies – And then one, which we will not count, because of the we want to prove. The first one is Prophecies in Jeremiah...Prophecy in Jeremiah 600 BC – that the Messiah must be from the prosterity of David. ‘The days are coming...declares the Lord – when I will raise up to David a righteous friend – a king who will reign wisely and do what is just and right in the land. He will be called the Lord Yahowah, or righteousness. And the fulfillment was in the 6th month – The angel Gabriel was sent from God, to Mary. The Angel said to her: Do not be afraid Mary – Behold you will conceive in your womb, and bear a son. He will be called Jesus – He will be great and will be called the son of the Most High. And the Lord God, will give to him the throne of his father David, and in his kingdom there will be no end.’ And the angel said to her...‘The Holy Spirit will come upon you, and the power of the Most High, will overshadow you – Therefore the child to be born will be called, holy. Well, when David was first.... he was just from a small family. But after he became king, and his family was known, then everybody would remember that there was a fifth cousin of the king. So I am going to assume that 1 in 200 Jewish people, belonged to the family of David.

)Pause(

The second prophecy is – everlasting ruler to be born in Bethlehem. Micah, 750 B.C...‘But you O Bethlehem, Ephrathah who are little to be among the clans of Judah – from you shall come forth for me, one who is to be ruler in Israel – whose origin is from of old from ancient days.’ And the fulfillment – Though Joseph and Mary lived in Nazareth, because of an order from Ceaser Agustus, Joseph had to take Mary to Bethlehem, his native town. In the fulfillment it says...‘And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem – because he was of the house and lineage of David. And while there, she gave birth to her first born son. Well what is the chance of being born in Bethlehem? There is about 2 billion people were born in the world, from Micah until now, and 7000 live in Bethlehem. So one man, out of every 280 thousand, men was born in Bethlehem. The 3rd prophecy – A messenger will prepare the way for the Messiah. This was done by Malachi, in Chapter No. 3 : 1, in 400 B.C...‘Behold I send my messenger, to prepare the way before me – and the lord whom you seek, will suddenly – come to his temple. The messenger of the covenant is in whom you delight – Behold he is coming, says the Lord of hosts.’ The fulfillment – The next day – John the Baptist...Yahya ibn Zakariya saw Jesus coming toward him and said...‘Behold the Lamb of God, who takes away the sin of the world!’ This is he of whom I said...‘After me comes a man who ranks before me – for he was before me.’ And to this the Qur’an agrees also in the story of, The Family of Imran, 3 : 39 – 45, when it says...‘Yahya is to come ‘witnessing the truth of a word from God’ whose name will be Christ Jesus, the son of Mary.’ Well how many

leaders had a forerunner? – Well it is hard to say. I put down 1 man in a 1000 was a leader, who had a forerunner.

)Pause(

The fourth prophesy...The Messiah will do many signs and miracles. In Isaiah, 750 we read...‘Say to those with fearful hearts – Be strong and do not fear – Your God will come and he will save you. Then will the eyes of the blind be opened, and the ears of the deaf be unstopped, then will the lame leap like a deer, and the tongue of the dumb, shout for joy. The fulfillment: The Gospel states, as does the Qur’an, that Jesus did many miracles. The Bible speaks of only 4 Prophets who did many miracles – Moses, Elaijah Elaisha and Jesus. Jesus is the only one that did all four types of miracles mentioned in the prophecy – and he sometimes healed all who came to him. Well since many Muslims believe that there were 1,24,000 Prophets, we will use that number and say that Jesus was the one man, in a 1,24,000. The fifth Prophecy: In spite of these signs, his brothers were against him. In the song of David, a 1000 B.C, he says... “I have become a stranger to my brother, an alien to my mother’s sons.” And in John he gives the fulfillment...‘So his brothers said to him leave here and go to Judea for even his brothers did not believe in him.’ A question might be – One ruler in how many will have find his family against him? Well, many kings were overthrown by their own relatives – Therefore we will say, 1 in 5, or 2 times 10 to the first power. And the 6th Prophecy: It is given by Zakaria in 520 B.C...‘Rejoice straightly, O daughter of Zion, shout, O daughter of Jerusalem. Behold your king come into you: he is just and having salvation – lowly and riding upon an ass.’

The fulfillment... 'The next day, the great crowd took some palm branches and went out to meet him shouting, Hosanna. 'Blessed is he who comes in the name of the Lord! Blessed is the king of Israel! And Jesus found a young donkey and sat upon it. Well obviously, Jesus chose to sit upon the donkey – that is no miracle – It is nothing unusual. But the crowd was there and the crowd came and praised him and said... 'Blessed is he who comes in the name of the Lord.' Well, how many rulers entered Jerusalem... how many rulers entered Jerusalem on a donkey? Nowadays he come on a Mercedes. Well one ruler... I said one ruler in a hundred. The Seventh prophecy: Jesus foretells the destruction of the temple – He himself gave the prophecy – So Jesus said this sometime in 30 A.D. And as Jesus was going out of the temple, one of his disciples said him... 'Teacher, behold what wonderful stones, and what wonderful buildings.' And Jesus said to him... 'Do you see these great buildings? Not one stone shall be left upon another, which will not be thrown down.' In the fulfillment: About 40 years later in 70 A.D, the Roman General Titus, captured Jerusalem after a long siege. Titus had intended to spare the temple, but the Jews set it on fire. Well, for the Jews to revolt and then be crushed would be common – So I said 1 chance in 5. For the eight prophecies – The Messiah will be crucified. In Psalms, David wrote in 1000 B.C... 'A band of evil men has – encircled me – They have pierced my hand and my feet.' Well, Jesus.... David did not die this way. He died in his bed – His feet and hands were not pierced. Luke gives us the fulfillment... 'When they came to the place called 'The skull', there they crucified Jesus along with the criminals – One on his right, the other on his left.' Our question is – One man in how many, has been crucified? Well I said, one man in 10,000. The prophecy 9 – They will divide his garments, and cast lot for his robe. Again this is David speaking... 'They divided my garments among them, and cast lots for my

clothing.’ Well, John gives us the fulfillment in Chapter 19...‘When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the under garment remaining. This garment was seamless, woven in one piece, from top to bottom. Let us not tear it they said – Let us decide by lot who will get it. Well, how many criminals would have a seamless garment? Well you can make your own decision – But I said one in a 100.

)Pause and Clapping(

The 10th prophecy – ‘Though innocent, he would be counted with the wicked and with the rich, in his death. Isaiah said in 750 B.C...‘He was assigned a grave, with the wicked and with the rich in his death. Though he had done no violence nor was any deceit in his mouth, he was numbered with the transgressors.’ Mathew gives the fulfillment...‘They crucified two robbers with him. As evening approached there came a rich man from Arimathea, named Joseph – a disciple of Jesus. Going to Pilate, he asked for Jesus’ body. Joseph wrapped it in a clean linen cloth and placed it in his own tomb.’ Well, how many executed criminals were innocent? Well I said – One man in 10. And how many innocent men or how many criminals were buried with the rich? I said – One man in a hundred. That gives 1 in a thousand. Finally the prophecy... After dying, he will rise from the dead. In Isaiah again, it says...‘For he was cut off from the land of the living. He died, and though the Lord makes his life guilt offering, he will see his offspring and prolong his days. So there is a prophecy, that he will be come back to life. Luke tells us Jesus himself stood among them and said to them...‘Peace be with you.’ And then Paul

gives us a summary in 1st Corinthians 15, that Jesus appeared to Peter and then to the twelve. After that he appeared to more than 500 of the brothers at the same time, most of whom are still living – then to James... Jesus' half brother, then to all the apostles. Well that is not something you can give a value to. So now we are going to look at the calculation. One man in how many men the world over, will fulfill all ten prophecies? This question can be answered by multiplying all of our estimates. I do not have time to read them but the answer is one chance in 2.78×10^{28} times. Let us simplify and reduce the number, by calling it 1×10^{28} . The best information available in the case of number of men who ever lived to be – about 88 billion. We call that, 1×10^{11} . By dividing these two numbers, we find that the chance that any man might have lived down to the present time, and fulfilled all 10 prophecies by luck is 1 in 10^{17} . That is written out this way, with seventeen zeroes.' Well let us try and imagine – this. If you took the state of Texas and you covered it with dollar coins, one meter deep, 3 feet deep, several dollars, and then one coin was marked electrically. And then I say there, go walk out into the state of Texas and pick the right coin. That is your chance of picking the right coin by chance. In other words it is no chance.

)Pause(

I am having trouble... Just a minute. There are many more prophecies – These all show, the Prophet David or Isaiah is the first witness – God causing fulfillment, is the second witness. And God caused the disciples of Jesus to write it down – These are all proofs that the Bible is true and

from Yehowah Elohim. The Gospel says that...‘Jesus came from God, and paid the penalty for our sins’ – This is good news. The Qur’an has hard news – Surah Nahl 16:61 says...‘If Allah were to punish men for their wrongdoing, He will not leave on earth, a single living creature.’ The problem is that the Qur’an states very clearly that even those who have done their best are given only a – ‘may be.’ In the Surah of the Narration, Al-Qasas it says... ‘Perhaps for him who shall repent, and believe and do right, perhaps ‘asahan’... he may be one of the successful.’ In ‘The Forbidding’...Al-Tahrim it says...‘O you who believe, repent toward Allah with a sincere repentance – It maybe that your Lord would get back from you, your evil deeds.’ In the Surah of ‘Repentance’ – ‘Al Tauba’, it says...‘Those only shall worship in the mosques of Allah, who believe in Allah and the last day, and observe proper worship, and give alms and fear none except Allah, and it might be that these are the rightly guided.’ In the end it is very lonely – If a person does not believe, then he is sure to go to hell. But if he does believe, on the day of judgement he stands there all by himself in front of Allah. There is no intercessor or friend, and he can only hope that, may be, perhaps, he might be, among the blessed. This is hard news – where in this dictionary if translates, ‘as asahan’, ‘it might be’, ‘it could be’, ‘that, possibly’, ‘may be’, ‘perhaps.’ In the Oxford dictionary, English to Arabic, ‘perhaps’ is translated as ‘asahan’ – this may be true but it is hard. On the other hand the Gospel has good news – Jesus said...‘I did not come to be served, but to serve – to give my life a ransom for many. Another Verse from Paul the apostle says...‘If you confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved straight out’ – This is wonderful good news. You read with me these fulfilled prophecies as proofs. There were 500 people who saw Christ, after he rose from the dead. There are many

archeological finds, confirming the Bible. I urge you get a copy of the Bible... of the Gospel – Read it. You will find good news for your soul. May God bless you all – Thank you.

)Clapping(

)Dr. Mohammed) I now call upon Dr. Zakir Naik to present his response to Dr. William Campbell.

)Clapping(

)Dr. Zakir) ... Respected Dr. William Campbell, the other people on the dais, my respected elders and my dear brothers and sisters, I welcome all of you once again with the Islamic greetings... As Salaam Wa Alaikum Wa Rahmatullahi Wa Barakatuhu. May peace mercy and blessings of Almighty God be on all of you. Dr. William Campbell only touched on 2, out of the twenty-two points I made – only two.

)Clapping(

The first point he raised was he thinks that ‘the days’ mentioned in the Bible – he refers to as long periods. I already gave the reply in my talk, that if you consider ‘days’ to be ‘long periods’, like the Qur’an, you can only solve two problems – The ‘six-day creation problem, and 1st day

light came, and 3rd day earth.’ The remaining four problems, yet is there. So Dr. William Campbell chose to say... ‘Days are long period.’ And out of 6, he solved 2 scientific errors – the remaining four... ‘Of the creation of the universe he does agree it -That is good . And he says it is difficult to answer. The second point he touched on, was regarding the scientific test of Mark Chapter No 16, Verse No 17 & 18, and he said... ‘One of his friend by the name of Harry, whatever the name was, in Morocco... in Morocco – he ate ‘khuskhus.’ The Bible says, the King James Version, as well as the New International Version which Dr. William Campbell refers to ‘drink deadly poison’... not eat – ‘drink’.

)Clapping(

Yet, yet, I do not mind – Even if a person eats deadly poison also, no problem. But imagine one man in Morocco I am told there are 2 billion Christians in the world – No one can come forward, one out of the 2 billion? And I thought Dr. William Campbell was a true Christian believer, and I asked him to pass the test not his friend, who already died.

)Clapping(

And he said that... ‘Blood came out of the mouth.’ Dr. William Campbell, and even I know very well, being medical doctors, that having poison – blood comes out, and we cure many people of poison – So what is so great test is, that you should come forward, and do all these things,

and yet you should be able to speak foreign tongues. And Dr. William Campbell said that, at that time if you read Gospel of Mark, Chapter 16, those people there, they spoke the languages people knew, and foreign tongues. Dr William Campbell does not know there are Indians out here – Surely many may know Gujrathi, Marathi – even I know. If I ask you... ‘Shu Cheh? Suppose if I ask you... if I ask you in a particular language... ‘Neer kud’. ‘Neer Kud’... Tamil – No reply. Foreign tongues... ‘Neer Kud’.... Anyone knows Tamil or Malalayam?

)Audience).... Welcome.

)Dr. Zakir) Yes, very good! Are you a Christian believer? ... No I am asking that person there you are a Muslim? Any way fine, this was supposed to be a test passed by Christian believers. There are many people who know foreign languages out here. Only thing you had to do was speak to them like... ‘What is your name? ... How are you? For example, ‘Kaifa haaluka’, in Arabic, which you know – New languages which you did not know – And you have proved my point. And yet I have not come across a single Christian, who has passed this test in front of me – Not a single, out of the thousands I have met personally – And now it can be 1001, after meeting Dr. William Campbell – Only touched two points. Dr William Campbell did not reply to my twenty points, and he started speaking about ‘Prophecy.’ What has ‘Prophecy’ to do with science in the Bible? If ‘Prophecy’ is the test... if ‘Prophecy’, is the test, then Nosterdamas’ book, should be the best book. Nostradamus’ book should be the best book, to be called... ‘the word of God’ – It is right. He spoke about the ‘Theory of probability.’ For the definition of ‘Theory of

probability' – how you can analyze with the Qur'an with scientific facts, refer to my video cassette, 'Is the Qur'an God's word.' It is available in the foyer. I have proved scientifically, how can you use 'Theory of probability.' Dr. William Campbell used it on the basis of 'Prophecy.' If I want, I can try and prove his prophecies wrong – I do not want to do it. I will take it for granted for the sake of argument, using the concordance approach, that whatever prophecies he said, was right – for the sake of argument. But even if there is one unfulfilled prophecy, the whole Bible is disproved to be the word of God – I can give you a list of unfulfilled prophecies. For example if you read Genesis, Chapter No. 4, Verse No. 12, it says... 'God told Cain: you will never be able to settle you will be a wanderer.' Few Verses later on Genesis, Chapter No.4, Verse No.17, says... 'Cain built up a city' – unfulfilled prophecy. If you read Jeremiah, Chapter No.36, Verse No.30, it says that... 'Jehoiachin the father of Jehoiachin... no one will be able to sit on his throne – The throne of David, no one will be able to sit after Jehoiachin.' If you read later on, II Kings, Chapter No 24, Verse No 6, it says that... 'Jehoiachin after he died, later on Jehoiachin sat on the throne' – Unfulfilled prophecy. One is sufficient to prove it is not the word of God – I can give plenty. If you read Ezekiel, Chapter No 26, it says that... 'Nebuchader, he will destroyed Tyre.' We come to know that Alexander the great, was the person who destroyed Tyre – Unfulfilled prophecy. Isaiah, Chapter No. 7, Verse No 14, says, prophesying of... 'The coming of a person who will be born to a virgin – his name shall be Emmanuel.' They say... the Christians – it refers to Jesus Christ peace be upon him. Born to a virgin – the Hebrew word there is 'amla', which means not 'a virgin'- 'a young lady.' The word for 'virgin' in Hebrew is, 'baitula', which is not there. Even if you agree – we are using concordance – we agree... 'Virgin'... 'Virgin' – No problem. It says... 'He will be called Immanuel.' No where

in the Bible is Jesus Christ peace be upon him, is called as Immanuel – Unfulfilled prophecy. I can give several, plenty unfulfilled prophecies – One is sufficient to prove the Bible wrong – I have given a few. According to your theory of... theory of probability – Bible is not the word of God. Dr. William Campbell said that...‘According to the Qur’an, Elaijah won the battle – according to the Bible, Elaijah lost the battle’ – Whatever it is. That does not mean that Bible is correct and Qur’an is wrong. If the statements differ in the Bible and the Qur’an, you are assuming Bible is the word of God. If both are supposed to be analyzed, it can be possible that Qur’an is right, and Bible is wrong. It can be possible Bible is right, and Qur’an is wrong. It can be possible both are wrong. It can be possible both are right. So what we have to do, if we have to analyze which of the two is wrong, you have to get a third source from outside, which is authentic. Just because Bible says...‘Elaijah lost’ – and Qur’an says...‘Elaijah won’ – therefore Qur’an is wrong – it is illogical. And Dr. William Campbell, besides replying to scientific errors I had mentioned – I will just touch on the points which I could not due to lack of time. There are an additional 6 or 7 points, which he mentioned in his talk, which InshaAllah; I will give the reply briefly. He spoke that the Qur’an says...according to me – and he showed my cassette according to Br. Shabbir Ali that...The light of the moon is reflected light.’ And he said... ‘It doesn’t mean that.’ I am quoting again... ‘The Qur’an mentions in Surah Furqan, Chapter No.25, Verse No.61 that... ‘Blessed is He who has placed in the sky constellation, placed there in lamp... ‘Sun’ and ‘moon’ having ‘borrowed light’... ‘Munir.’ Arabic word used for ‘moon’ is ‘Qamar’ – It is always described as ‘Munir’ or ‘Nur’ meaning ‘reflection of light.’ Arabic word used for ‘sun’ is ‘Shams’ – It is always described as ‘wahad’ ‘dia’, which means ‘a blazing torch’, ‘A shining glory.’ And I can give references Surah Nur, Chapter No.71 Verse.15 and

16, Surah Yunus, Chapter No.10 Verse No.5 and so on. And he said that if it means ‘a reflection of light’, – and he quoted the Qur’an, Surah Al-Nur Chapter No.24, Verse No.35 and 36 that... ‘Allah Subhanawataala is ‘Nuras samawati wal ardz’. ‘Is the light of the heavens and the earth.’ Read the complete verse, and analyze what does it says. It says... ‘Allah is the light’... ‘Nur.’ It says... ‘Allah is the light of the Heavens and the Earth.’ It is a similitude – like a niche, and within the niche there is lamp. The ‘lamp... word is there. So Allah Subhanawataala has got light of its own, and even reflected light. Like you see a halogen lamp – you know which are here. The lamp inside is like a ‘siraj’ but the reflector is like moon – it is reflecting light. The lamp, the tube... the tube is having a light of its own, but the reflector of the halogen lamp is reflecting light – So both two in one. So Allah Subhanawataala, Alhamdulillah...besides having light of its own – as the Qur’anic verse says... In the niche there is a lamp, and that lamp light of Allah Subhanawataala, is its own light, and Allah reflects its own light. Dr. William Campbell says that... ‘The Qur’an says that... ‘Qur’an is nur’... It is reflecting light.’ Of course – The Qur’an is reflecting the light and the guidance of Allah Subhanawataala. Regarding Prophet Mohammed Sallallahu alaihi wasallam being Siraj – Yes he is. The Hadith of the beloved Prophet is giving guidance to us. So Muhammad Sallallahu alaihi wassallam – he is also ‘nur’ he is also ‘Siraj’- Alhamdulillah. He has his own knowledge also – Alhamdulillah. He has the guidance from Allah Subhanawataala- Alhamdulillah. So if you use this word ‘Nur’ as reflected light, and Munir as reflected light, yet Alhamdulillah, you can prove it scientifically that the light of the moon is not its own light, but it is the reflected light. The other points, Dr. William Campbell raised was regarding Surah Kahf Chapter No.18, Verse No.86, that... ‘Zulqarnain sees the sun setting in murky water... in turbid water – Imagine sun setting in murky water...

unscientific.’ The Arabic word used here is... it is ‘wajada’ meaning, ‘it appeared to Zulqarnain.’ And Dr. William Campbell knows Arabic. So ‘wajada’ means – if you look up in the dictionary also, it means it appeared.’ So Allah Subhanawataala is describing what appeared to Zulqarnain. If I make a statement that... ‘The student in the class said, 2 plus 2 is equal to 5.’ And you say... ‘Oh Zakir said, 2 plus 2 is equal to 5. I did not say. I am telling... ‘The student in the class said, 2 plus 2 is equal to 5.’ I am not wrong – The student is wrong. There are various ways to try and analyze this verse. One is this way – according to Muhammad Asad, that ‘wajada’ means... ‘It appeared to’... ‘It appeared to Zulqarnain.’ Point no.2 – The Arabic word used is ‘Magrib’ – It can be used for time, as well as place. When we say ‘sunset’ – ‘sunset’ can be taken for time. If I say... ‘The sun sets at 7 p.m.’; I am using it for time. If I say... ‘The ‘Sun sets in the West’, it means I am taking it for place. So here if we use the word ‘Magrib’ for time. So Zulqarnain did not reach that place of sunset – used – as time – He reached at the time of sun set. The problem is solved. Further more, you can solve them in various ways. Even if Dr. William Campbell says... ‘No No, the basic assumption is too much – It is not... ‘Appeared to’... it is actually this.’ Let us analyze it further. The Qur’anic verse says... the Sun set in murky water.’ Now we know, when we use these words, like ‘sunrise’ and ‘sunset’ – does the sunrise? Scientifically, sun does not rise – neither does the sunset. We know scientifically, that the sun does not set at all. It is the rotation of the earth, which gives rise to sunrise and sunset. But yet you read in the everyday papers mentioning, sunrise at 6 a.m. sun sets at 7.00 p.m. Oh! The newspapers are wrong – Unscientific!’ If I use the word ‘Disaster’, Oh! There is a disaster’ – ‘Disaster’ means there is some calamity which has taken place. Literally, ‘disaster’ means ‘an evil star.’ So when I say... ‘This disaster’ every one knows what I mean is ‘a

calamity’, not about the evil star.’ Dr. William Campbell and I know, when a person who is mad, we call him a lunatic – Yes or no? At least I do, and I believe Dr. William Campbell also will be doing that. We call a person ‘a lunatic’ – He is ‘mad.’ What is the meaning of ‘lunatic’? It means... ‘struck by the moon’ – But that is how the language has evolved. Similarly sun rise, is actually, it is just a usage of words. And Allah has given the guidance for the human beings also – He uses so, that we understand. So it is just ‘sunset’ – Not that it is actually setting – Not that sun is actually rising. So this explanation clearly gives us a clear picture, that the Verse of the Qur’an of Surah Kahf, Chapter.18, Verse No 86, is not in contradiction with established science – That is the way how people speak. He quoted Surah Furqan, Chapter. 25, Verse. 45 and 46, that... ‘The shadow lengthens and prolongates – We can make it stationary – the sun is its guide.’ And in his book he mentions... ‘Does the sun move?’ Where does this Verse say... ‘The sun moves.’ In Surah Furqan, Chapter.25, Verse. 45 and 46, does not say the sun moves. And he writes in his book... ‘We were taught in elementary school’ – and he said that also in his talk that... ‘It is due to the rotation of the earth, that the shadow prolongs and gets small. But what the Qur’an says... ‘The sun is its guide.’ Today, even a person who has not gone to school, knows that shadow is due to sunlight. Even a layman, who has not gone to school, knows that shadow is due to sunlight. So Qur’an is perfectly right – It does not say the sun moves and the shadow is caused. He is putting his own words in the Qur’an. The Sun is its guide – It is guiding the shadow – Without sunlight, you cannot have shadow. Yes, you can have shadows of the light – it is a different thing. But here it is referring to the shadow, which you see, which is moving – Prolonging and becoming short. Dr. William Campbell spoke about Solomon’s death – Surah Saba, Chapter 34, Verse 12 to 14, and said that... ‘Imagine a person standing

on the stick, and he dies, and no one come to know, etc.’ here are various ways to explain – Point no 1, Solomon peace be him, he was a Prophet of God, and it can be a miracle. When Bible says that Jesus Christ peace be upon him, could give life to the dead, Jesus Christ is born of a virgin birth. Which is more difficult to imagine’ – Being born of a virgin birth, giving life to the dead... or standing on a stick for a very long time. Which is more difficult. So when God can do miracles through Jesus Christ peace is upon him, why cannot he do a miracle through Solomon Alai Salaam. Moosa Alai Salaam parted the sea. He threw a stick – stick become a snake – Bible says that... Qur’an says that. So when God can do that, why cannot God let a man rest for a long period? Any way I have give him various different answers – No where does the Qur’an say that Sulaiman Alai salaam rested on the stick for a very long period – No where does it say. It just says that... animal.... May be some say... ‘Ant’... may be other animal of the earth came and bit – May be possible. May be, that Sulaiman alai salaam was just dead, and any animal may have shook the stick, and Sulaiman alai salaam may have fallen down. But I assume – I use the conflict approach with the Qur’an – because irrespective whether you use the conflict approach or the concordance approach, the ayat I quoted in the beginning of my talk Surah Nisa, Chapter 4 Verse, 82, says... (Arabic)... ‘Do they not consider the Qur’an with care?’ Had it been from anyone besides Allah, there would have been many contradictions.’ Irrespective, whether you use the conflict approach or the concordance approach, if your logical, is you will not be able to take out a single Verse of the Qur’an, which is contradicting – neither a single verse which is against established science.

)Clapping(

I agree with Dr. William Campbell, that Sulaiman Alai Salaam stayed for a long time. The answer is given in the same verse that after Sulaiman Alai Salaam fell down; the Jinn's said that... 'If we would have known that Solomon, peace be upon him died, we would not have toiled so hard.' Indicating, that even the Jinns do not have 'Ilm-e-gaib' – They do not have knowledge of the unseen. Because the Jinns thought themselves to be very great – So Allah is teaching them, that even they do not have 'Ilm-e-gaib'. Dr. William Campbell touched on 'the production of milk', in Surah Nahl, Chapter 16, Verse 66. The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees, William Harvey made it common to the Western world – That is 1000 years after the Revelation of the Glorious Qur'an. The food you eat, go into the intestine, and from the intestines, the food constituents reach the various organs, via the blood stream – many a times via the portal system of liver – and it even reaches the mammary gland, which is responsible for production of the milk. And Qur'an gives this information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse. 66, where it says that... 'Verily in the cattle, is a lesson for you. We give you to drink from what is with in their body, coming from a conjunction between the constituent of the intestine and blood – milk which is pure for you to have.' Alhamdulillah, what we came to know recently... just recently in science means 50 years back, 100 years back – Qur'an mentions this information 1400 years ago, and repeats this message in Surah Muminun, Chapter 23, Verse 21. Dr. William Campbell raised the point about... 'Animals living in community.' The Qur'an says in Surah An'am, Chapter 6, Verse. 38... 'We have created every animal that lives on the earth, and every bird

that flies in the air, to live in communities, like you.’ And Dr. William Campbell says that... ‘You know the spider kills the mate and, the father, etc... do we kill? And the lion does that, and the elephant does that – he is talking about the behavior. The Qur’an is not referring to behavior. If Dr. William Campbell can not understand the Qur’an, that does not mean Qur’an is wrong. The Qur’an says... ‘They live in communities’ – Talking about, the animals and the birds live in-groups, in societies like the human beings – It is not talking about behavior.

)Clapping(

And today science tells that all the animals, the birds and the living creatures of the world – they live in communities. Like the human beings means... they live together. And I did not have time to touch on all the points on embryology – I have touched on all his 8, 9 topics, which he spoke on. Embryology... I will go more in detail. The points he raised in embryology besides the one I clarified in my talk – He said that the stages of development were mentioned by Hypocrites and by Gallon, and he showed the various slides. The point to be noted – Just because someone says something, which are matching with the Qur’an, that does not mean that Qur’an has been copied from that. Suppose I make a statement... suppose, if I make a statement, which is correct, which was said by somebody else earlier – That does not mean I have copied. It may be, It may not be. To use the conflict approach with the Qur’an... ‘Yes! He copied’ – Okay fine – But lets analyze. The Qur’an does not take the things which were wrong from Hypocrites. If he would have copied, he would have copied everything – it is logical. Unless he is a scientist...

‘Okay this is correct... Oh! This is wrong I won’t copy that – This is correct, I will copy that.’ All the stages of Hypocrites, and Gallon is not the same as the Qur’an – Hypocrites and Gallon does not speak about ‘leech like substance.’ They do not speak about ‘mudgah’ at all – Where do they speak? Hypocrites and Gallon, at that time, they said that... ‘Even the women have got semen’ – who says that? – Even the Bible says that. If you read in the Bible, it is mentioned in Leviticus Chapter No.12, Verse No.1 to 12, that woman gives out seed – So actually Bible is copying from Hypocrites. And Bible says in Job... Bible says in Job, Chapter No.10, Verse No.9 and 10, that... ‘We have made the human beings from clay, like poured out milk and curdled cheese.’ Poured out milk and curdled cheese, is exact plagerisation from Hypocrites. Why plagerisation? – Because surely that is not the word of God – That portion is unscientific. It was said by Hypocrites and Gallon, the Greeks, that... ‘Human beings are created like curdled cheese’ – And Bible copies that exactly. But Qur’an Alhamdulillah, and if you analyze and read the books on ‘Embryology, even of Dr. Keith Moore, he said that... ‘Hypocrites and the other people like Gallon, etc, they did give a lot of thing to embryology, initially, as well as Aristotle’ – Many were right, many were wrong.’ And further he goes to says... ‘In the middle ages, or at the time of the Arabs, the Qur’an speaks about something additional.’ If it was exactly copied, why would Dr. Keith Moore in his book, give due credit to the Qur’an. He even gives due credit to Aristotle, to Hypocrites – but mentioned there... ‘Many were wrong.’ That, he does not mention with the Qur’an. That is enough proof, that Qur’an was not copied from the Greek time. Regarding ‘light of the moon.’... ‘Light of the moon’ was copied from Greeks. You will tell me that... ‘The world is spherical’ was copied from Greeks. I know the Pthagorah, the Greeks lived in 6th century B.C. who believed that the earth rotated – they

believed that the sunlight was reflected. If Prophet Mohammed... Nauzubillah... copied – why did not he copy... they believed the sun was stationary – they believed the sun was the center of the universe. So why did Prophet Mohammed copy the correct thing, and delete the things that were not correct? This is sufficient proof that Prophet Mohammed, peace be upon him, did not copy. He goes to give a list, that from Greek to Cyriac, Cyriac to Arabic... and big research. One statement of the Qur'an is sufficient to disprove it.

The Qur'an says in Surah Ankabut, Chapter. 29, Verse No.48, that... 'Thou was not able to recite any book before this, nor was thou able to transcribe with thy right hand.' If it were so, the talkers of vanity would have surely doubted.' The Prophet was an 'ummi.' – He was an illiterate. This factor of history is sufficient to prove that he did not plagiarize from anywhere. Enough! Imagine! Even a scientist, who is very literate, cannot do this thing. But Allah in his Divine Guidance made the last Prophet, as an 'ummi' – So that the talkers of vanity like people who write books against Islam, they cannot open their mouths. The prophet was 'ummi.' There are various things that I can continue speaking about the Bible. I have covered up all his arguments against Qur'an... Alhamdulillah, not a single point to prove Qur'an is against science. He has not touched on 22 points of mine. Touched on 2 – not proven. So all twenty-two yet prove, that Bible is incompatible with modern science. Point no.23 – In the field of Zoology... in the field of Zoology, it is mentioned in Leviticus, Chapter No.11 Verse No.6, that... 'Hare is a cud chewer.' We know that Hare, does not chew cud' – Previously people thought by the movement of the hare. Now we know hare is not a cud chewer, neither does it have a compact mentalised stomach. It is mentioned in the Proverbs, Chapter

No. 6, Verse No. 7, that... 'Ant has got no ruler, no sear, no chief.' Today we know that ants are sophisticated insects. They have a very good system of labour, in which they have chief, they have foreman, they have workers. They even have a queen, they have a ruler – Therefore Bible is unscientific. Further more, it is mentioned in the Bible, in Genesis, Chapter 3, Verse 14, and Isaiah Chapter 65, verse No. 25, that... 'Serpents eat dust.' No Geological book says 'Serpents eat dust.' It is mentioned in the Book of Leviticus, Chapter No.11, Verse No.20... 'Among the abomination things, fowls with four feet – They are an abomination.' And some scholars say that 'fowl' is a wrong translation of the Hebrew word 'uff.' In King James, it should be 'insect' or 'winged creature.' And in New International Version, it says... 'Winged creature.' But it says... 'All insects which are four footed, are an abomination – They are detestful for you.' I want to ask Dr. William Campbell... 'Which insects have got four feet?' Even a student, who has passed elementary school, knows that insects have got 6 feet. There is no bird in the world, there is no foul in the world, there is no insect in the worlds, which have got four feet. Furthermore there are mythical animals, and fabulous animals mentioned in the Bible, as though they exist – For example unicorn. It is mentioned in the Book of Isaiah, Chapter 34, Verse No.7, talking about unicorn as though it exists. You look open the dictionary, it says... 'An animal which has got a horses' body, and a horn which is only available in myths.' My time is over – only I would like to tell, that I apologize if I have hurt the feelings of any Christians – That was not my intention. It was just a reply to Dr. William Campbell's book, to prove that Qur'an is compatible with science. And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17,

Verse No.81, which says...(Arabic)... When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish. Wa Aakhrudawana Anil Hamdulillahi Rabbil Aalameen.

)Clapping(

)Dr. Mohammed) Thank you Dr. Campbell, Dr. Zakir Naik, for your presentations, as well as the response. Lastly, we have the audience participation session, namely the Question and Answer session. To extract maximum benefit, in the limited time of 60 minutes. approximately, that we have available, we would like the following rules to be observed. Your questions should be only on the topic 'The Qur'an and the Bible in the light of the subject of science – Questions out of the topic would not be entertained. Kindly state your question briefly and to the point – this is not a lecture time, neither a counter question time, for the questioners. Dr William Campbell and Dr. Zakir Naik should answer comprehensively, and each answer should not exceed 5 minutes. Four mikes have been provided in the auditorium for the questions from the mikes – Two next to the stage for the gents, and two in the rear of the center ailes, for the ladies. Those who would like to put forward a question to Dr. William Campbell, May kindly queue up behind the mikes on my left – Gents in the front, ladies in the rear. And those who would like to put forward a question to Dr. Zakir, may kindly line up behind the mikes on my right – Gents in the front and the ladies in the rear. I would like the audience in the balcony, to kindly excuse us. We are happy that this is a full session jam packed hall – but we would request you to kindly take the trouble to come down to the mikes, if you would

like to put forward a question. Only one question at a time may be put forward – if you have a second question, you would have to line up behind again, to put forward your second question. Written question on index cards, available from the volunteers in the aisles, would be given secondary preference, after the questions on the mikes are handled by the speakers. Please write on the card to whom your question is addressed – Dr. William Campbell’ or ‘Dr. Zakir Naik’, so that they can be put in the appropriate boxes in front of you – Transparent boxes with the names ‘Dr. William Campbell’ and ‘Dr. Zakir Naik’ put on them, so that the questions could be shaken up by the co ordinators, and the speakers themselves could select the questions at random. These would be screened by the panel of the speakers, to see that they are relevant and on the topic, and okayed by the co. ordinators, to be put forward on the co ordinators mike, which the speakers would have to answer. Kindly state your name and profession, before putting forward your question. We will allow one question at a time, in a clockwise rotation, alternately addressed to each speaker. Like, Dr. Campbell... one question, Dr. Zakir Naik... the second question, then Dr. Campbell the 3rd question, and Dr. Zakir Naik the second question. I am sorry it would be a zigzag fashion, rather than a clockwise fashion – the way the mikes have been arranged by the organizers. So first question next to the stage, 2nd question next to the stage, 3rd question on my left in the rear, 4th question in the rear on my right, and so on. We would allow approximately 40 minutes for these questions, and then we switch over to the questions on the slips. May we have the first question from the mike on my left for Dr. William Campbell.

)Q) – I would like to ask Dr. Campbell if.... In Genesis, it says... when it talks about the flood, Noah's flood – it talks about, that the water covered the surface of the earth, all the creations and all the mountains and everything, and it says that it covered the highest mountain on earth, and that was 15 cubits, which is in Arabic, 15 foot you know 'kadam.' So we know scientifically that the highest mountain on earth is not 15 foot – you know it is a lot higher than that – so how come that in Genesis, it says that the water covered everything, every single mountain on earth – and the highest was 15 foot?

)Dr. William Campbell) Thank you for your question – I think it is saying is that it is above the highest mountain. If the highest mountain is 3000 meters, well then high ... it is 15 feet ...15 feet above, it however.

)Dr. Mohammed) Brother we will not allow any questions in between – No counter questions please. Let the questioner put his question – full stop. Then the speaker gives his answer in whatever manner he chooses – Thank you.

)Dr. William Campbell) And I looked into this, in the Qur'an – I think it actually would be understood to be in the same way. Because it says in Surah 11 Verse 40... 'The fountains of the earth gushed forth and the waves like mountains.' And then it says in the places where it gives a list of prophets – there is no prophet before Noah. And so I know Adam could be a Prophet, but I am.... So no where is it listed. And I think that it says in the Qur'an too, that the whole world was covered.

)Dr. Mohammed) Yes brother, question for Dr. Zakir Naik – Could the volunteer kindly put the mike down?

)Q) Dr. Zakir, you said that there is a...

)Dr. Mohammed) Excuse me, Excuse me.... The second question would come from the mike on my right, for Dr. Zakir.

)Q) Okay you said that Allah reflects light and.... He is made of Nur – I did not really understand that.

)Dr. Zakir) The brother posed a question – he did not understand my explanation to the counter argument of Dr. William Campbell, regarding ‘Nur’ and ‘Allah.’ The Qur’an says in Surah Nur, Chapter 24, Verse No. 35, that Allah is ‘Nurus samaavaati walardh’ ‘is the light’ of the heavens and the earth – He is a light. The meaning of ‘light’ in the Qur’an – it is ‘reflected light’ or borrowed light. So he is asking... ‘Does it mean that even Allah has got borrowed light?’ So the answer is given further, if you read the Verse – it says that it is like a parable of a niche – In the niche there is a lamp. Lamp has a light of its own. That means, Allah has light of its own, as well as that light of its own, is also being reflected. The light of Allah Subhanawataala is again being reflected by Allah Subhanawataala himself, like a halogen lamp that you see here – It has a tube in between. The lamp you can refer to that, as a ‘Siraj’ or a ‘Wahaj’

or a 'Dia.' And the reflector as 'Munir' or 'Nur', borrowed light or 'reflection of light.' And further more, but natural this light – actually does not refer to the physical light you are talking about – It is a spiritual light of Allah Subhnawataala – But as an answer I have given to Dr. William Campbell. And since I have got 5 minutes, I would like to utilize it. Dr. William Campbell gave a reply to Noah Alai Salaam – I am a person who use the concordance approach with the Bible, and conflict approach the Qur'an, because both ways Alhamdulillah, Qur'an will pass the test. And even if I agree with Dr. William Campbell, and I agree with him – it is right, that it was 15 feet above the highest mountain. But it is mentioned in Genesis, Chapter No 7, Verse No 19 and 20, that... 'The full world was submerged under water.' And further more, archeological evidence show us today – and the time. Of Noah's time if you calculate by Genealogy, it comes to in the 21st to 22nd century B.C. Archeological evidence show us today, that the 3rd Dynasty of Babylon, and 11th Dynasty of Egypt, were present at the 21st and 22nd century B.C. and there was no evidence of flood – and they remained uninterrupted. Therefore, Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C. What about the Qur'an?... What about the Qur'an? Point no 1 – Qur'an does not give a date – whether 21st Century B.C. or 50th century B.C. – no date. Point no 2 – No where does the Qur'an say – the full world was submerged under water. It speaks about Noah Alai Salaam and his Qaum... and his people – A small group of people, or maybe a large group of people. Archeological evidences tell today – and the Archeologists they say, that... 'We have no objection – it is possible that parts of the world was submerged under water – but full world, its not possible.' So Alhamdulillah, the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not. Further more,

if you read Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark – and it gives the length, 300 cubits in length, 50 cubits in breadth, and height 30 cubit. Cubit is 1 and a half feet – The brother made a mistake – it is one and a half feet. And the New International Version – it says... 450 feet in length, and 75 feet in breadth, and approximately 45 feet in height – It is 30 cubit in height. If you measure this... I have done the calculation – it comes too less then 150 thousand cubic feet in volume and area wise 33,750. And the Bible says there were 3 floors – Ground floor, 1st storey, and 2nd storey. So multiply by 3, you get an answer of 101 thousand, 250 square feet – That is the area. Imagine a pair of all the species of the world, was accommodated in 101 thousand, 250 square feet. Imagine! Is it possible? ...Millions of species are there in the world? If I tell... ‘In this auditorium... one million people came in this auditorium’- Will you believe? I remember, I think last year, I had given a talk in Kerala – and there were 1 million people – that is the biggest gathering I have addressed, Alhamdulillah by Allah’s grace. 1 million people! I could not see the end – It was not an auditorium – it was a big beach. I could not see any one – Only few people in the front – That is all. Few... compared to the one million people that were there. If you see on the videocassette, you will realize how big is one million – Somewhat like Arafat – you see 2 ½ million people in Arafat. In a area of 101 thousand, 250 square feet, or 150 thousand cubit feet, it is impossible – and above that they stayed for 40 days eating, going for call of nature. If say... ‘1 million people came in this auditorium’ – Will you believe? So scientifically, there are several things, in which there are gross scientific errors in the Bible.

)Dr. Mohammed) Can we have the next question for Dr. Campbell, from the mike at the rear?

)Q) Dr. Naik, you said that...

)Mr. Samuel Nomaan) No... No.... Excuse me – This question is for Dr. Campbell, so you have to wait.

)Dr. Mohammed) So the next person would like to ask a question to Dr. Campbell.

)Q) Yes! I would like to pose this question or rather this test, to Dr. William Campbell. Why do not you attempt the falsification test of the Bible, given in the book of Mark, Chapter. 16, Verses 17 and 18, and prove to the audience here, right now, that you are a true Christian believer?

)Dr. William Campbell) Well I do not agree with Dr. Naik's interpretation. God... Jesus himself was tempted, and the devil said... 'Well, if you are the Son of God, throw yourself off the temple.' And Jesus said... 'You will not tempt the Lord, your God. And so if I was this day and say... 'Oh yes... I am going to be sure, and do a miracle in front of you' – I would be tempting God. My friend Harry Rancliff – he had promised to go, and so he decided to keep his promise, and trust God to do His will.

It is a different situation – I will not tempt God.

)Mr. Samuel Nomaan) Question for Dr. Naik.

)Dr. Mohammed) May we have the question in the rear, from the sister?

)Mr. Samuel Nomaan) She is for Dr. Naik, or Campbell?

)Dr. Mohammed) At the back.

)Mr. Samuel Nomaan) Do you have a question for Dr. Naik at the back, ladies?

)Q) Yes... okay my question is for Dr. Zakir Naik. -----The Christians explain the concept of trinity, scientifically by giving the example of water, which can be in 3 states – solid, liquid and gas, in the form of ice water and vapour. -----Similarly, one God is a triune God – Father, son and Holy Ghost. -----Is this explanation scientifically correct----- ?

)Dr. Zakir) Just a comment, before I give the answer – We should not tempt God... we should not test God – But here, we are not testing God, we are testing the human being. --- We should not test God – But here we

are testing you, and God promises that any believer, who has deadly poison, he will not die – he will be able to speak in foreign tongues. -----We are not testing God – we know God is correct – He will see to it that every believer can speak. -----We are testing you, whether you are a believer or not -----Coming to the question of the sister, that there are Christians who say that scientifically we can prove the concept of trinity – like how water can be in 3 states solid, liquid and gas... like ice, water and vapour, so similarly, we know God is in 3 forms father, son and holy ghost. -----How to reply – and is this scientifically correct----- ?

Scientifically, I do agree water can be in 3 forms solid, liquid and gas... Ice, water and vapour. But scientifically, we also know that the component of water remains the same. -----H₂O – 2 atoms of hydrogen, and one atom of oxygen. -----The components remain the same; the constituents remain the same – the forms keep on changing; there is no problem. Let us check with the concept of ‘trinity’- Concept of trinity – Father, son, and holy ghost – Form... they say... ‘Form changes.’ -----Okay for the sake of argument, we agree. -----Does the component change? -----God and holy Ghost are made of spirit – Human beings are made of flesh and bones – They are not the same. -----Human beings require to eat – God does not require to eat, to survive – They are not the same. -----And this is testified by Jesus Christ, peace be upon him, himself in the Gospel of Luke, Chapter No. 24, Verse No. 36 to 39. He says that... ‘Behold my hands and feet – Handle me and see, for a spirit has no flesh and bones.’ -----He says... ‘Behold my hands and feet – Handle me and see, for a spirit has no flesh and bones.’ -----And he gave his hands, and they saw, and they were overjoyed. -----And he said that... ‘Do you have any meat to eat ?’ -----And they gave him broiled

fish and a piece of honeycomb – And he ate. ----- To prove what? That he was God? -----To prove that he was not God. -----He ate, and he is flesh and bones – A spirit has got no flesh and bones. -----This proves that it is scientifically not possible that Father, son and Holy Ghost – Father, Jesus Christ, peace be upon him, and Holy Ghost, is Almighty God. -----And the concept of ‘trinity’, – the word ‘trinity’ does not exist anywhere in the Bible. -----The word trinity is not there in the Bible – But it is there in the Qur’an. -----Qur’an says in Surah Nisa, Chapter No. 4, Verse No. 171, it says.... (Arabic).... -----Do not say trinity.... (Arabic)...desist stop it! It is better for you.’----- Trinity is also there in Surah Maidah, Chapter No.5, Verse No.73, which says ...(Arabic)... -----They are doing ‘Kufr’ – They are blaspheming – those who say that Allah in 3 in one – Is a triune God. ----- Jesus Christ, peace be upon him, never said he was God – The concept of trinity does not exist in the Bible. -----The only verse which is closest to the concept of ‘trinity’, is the 1st Epistle of John, Chapter No.5, Verse No.7, which says... ‘For there are three that bear record in heaven, the Father, the word and the holy ghost, and these 3 are one. -----But if you read the Revised Standard Version, revised by 32 scholars... Christian scholars, of the highest eminence, backed by 50 different co-operative denominations, they say... ‘This verse of the Bible – 1st Epistle of John, Chapter 5 Verse No.7 is an interpolation, is a concoction, is a fabrication’ – It was thrown out of the Bible. -----Jesus Christ peace be upon him, never claimed Divinity. -----There is not a single unequivocal statement in the complete Bible, where Jesus Christ peace be upon him says... ‘I am God’ – or where he says... ‘Worship me’. -----Infect if you read the Bible, it is mentioned in the Gospel of John, Chapter No.14, Verse No.28 – he said...‘My Father is greater than I’; Gospel of John, Chapter No.10, Verse No.29...‘My Father is greater than all’; Gospel of Mathew, Chapter No.12, Verse

No.28...‘I cast out devils with the spirit of God’; Gospel of Luke, Chapter No.11, Verse No.20...‘I with the finger of God, cast out devil’; Gospel of John, Chapter No.5, Verse No.30... ‘I can of my own self do nothing’...‘I can of my own self do nothing – As I hear, I judge and my judgement is just, for I seek not my own will, but the will of my Father.’ Anyone who says... ‘Not my will but God’s will’ – he is a Muslim. Muslim means the person who submits his’ will to almighty God. Jesus Christ peace be upon him said...‘Not my will but God’s will.’----- He was a Muslim – and he was Alhamdulillah, one of the mightiest messengers of God. -----We believe...We believe that he was born miraculously, without any male intervention. -----We believe he gave life to the dead, with God’s permission. -----We believe that he healed those born blind, and lepers with God’s permission. ----We respect Jesus Christ peace be upon him, as one of the mightiest messenger of God. -----But he is not God, and he is not a part of the trinity – Trinity does not exist. ----- Qur’an says.... (Arabic)... ‘Say He is Allah, one and only----- ’.

)Dr. Mohammed) Before we have the next question from the mike have – earlier I had announced that the ladies should kindly queue up there. -----Unfortunately they have not queued up there – so we are having a problem of balancing the questions. -----Okay what we do, we disregard the labels on the mike – If the ladies want to ask from here, we will allow them. -----Just balance this in practical necessity the hall is jam packed, we understand. ----- We will allow now, one question for Dr. Campbell from here – And the rear mike will be for people who would like to ask questions from the gents, for Dr. Zakir. -----Similarly for the ladies, the front mike would be for Dr. William Campbell -and the rear mike would

be for Dr. Zakir. -----Are the people queued there... for Dr. Zakir? – Yes. ----- People queued here... for Dr. Campbell? Right. ----- I think they have taken their own positions and changed the positions the organizers had given. ----- We respect it, because of the rush in the hall. -----Next question for Dr. Campbell, from this mike – Thank you – Yes brother----- .

)Q) As Salaamu alaikum – Alhamdulillah tonight has been... praise be to Allah, Praise be to the one God, of all mankind – Tonight has been a very interesting dialogue – and a dialogue at that, talking about a very noble topic for mankind, for all mankind, and so we have gathered here-----

)Mr. Samuel Nomaan) Question... question please----- .

)Q) Okay – Bismillah... In the name of Allah----- .

The question is this – Okay, we have come here together for this event tonight – It should benefit us. -----And so I am asking Dr. Campbell – As a Christian and with your colleagues as well, has this event done its job – Has it opened your heart. -----Has it at least opened the glimmer, towards looking further into the truth of Islam----- ?

)Mr. Samuel Nomaan) Thank you----- .

)Dr. William Campbell) Well I think I will use the last question to answer yours----- .

Dr. Naik says... ‘There is no place where Jesus says he is God.’ -----In Mark 14:61, He did not answer – and again the high priest was questioning him, and saying to him... ‘Are you the Christ, the son of the Blessed One?’ -----In other words... ‘Are you the Christ, the Son of God?’ -----And Jesus said... ‘I am.’ -----So he did say...‘I am the Son of God, and he did say... ‘he is Divine.’ ----- And the Bible clearly says. -----I realize he has quoted the verses, he wished to quote – Dr. Naik wished to quote, where Jesus was in his human form. -----But there is other verses, he says... ‘I and the Father are one.’ -----It says... ‘In the beginning was the word, and the word was with God, and the word was God. And God was made flesh, and dwelt among us.’ -----In Jesus’ baptism, the Father spoke and said... ‘This is my beloved son.’ -----Jesus was there and the Holy Spirit descended – The Father, the son and the Holy Spirit. -----We did not make this thing up from one heads. -----Just ...a little thing – and now my friend asked the question here... ‘We have learned many things’, and I am always willing to learn. -----But I still think, that the 500 witnesses that saw Jesus after he rose from the dead, have more power with me, than Mohammed coming 600 years later as one witness – Thank you.

)Dr. Mohammed) We will allow a question for Dr. Zakir from the rear – Yes sister----- .

)Q) Dr. Campbell did first attempt to bring up supposed false facts pertaining to the Qur'anic views on the universe – and you did refute these accusations. -----However... was not addressed, what the Bible says about the shape of the earth, and those other aspects----- .

)Dr. Zakir) Sister asked the question that I did not address, regarding what the Bible says about the shape of the earth – due to lack of time – I can point out another 100 points – lack of time. Anyhow, sister wants to know what the Bible speaks about shape of the earth. -----It is mentioned in the Bible, in the Gospel of Mathew, Chapter No.4, Verse No.8, it says – the same reference which Dr. William Campbell used about tempting... ‘The devil took him... that is Jesus Christ, peace be upon him, to an exceedingly high mountain, and showed him all the kingdoms of the earth and its glory. -----Gospel of Luke Chapter No.4, Verse No.5... ‘The devil took him to a high mountain and showed him the glory of all the kingdoms of the world.’ ----- Now, even if you go to the tallest mountain, the highest mountain in the world... that is Mount Everest, and supposingly, you have a very good vision, and can see for thousands of miles together – Yet, you will not be able to see all the kingdoms of the world – Because today we know, the earth is spherical. You will not be able to see the kingdom, of the opposite side of the world. The only way you will be able to see, if the earth was flat. -----That is the description what the Bible gives... ‘The earth is flat.’ -----Further more, this same description is repeated in the book of Daniel, Chapter No.4, Verse No.10 and 11. -----It says... ‘In a dream, that the tree grew up into the heaven, and there when the tree grew up into the heaven, it grew up so much, that every one from all the ends of the earth, they could see the tree. -----This is only possible, if the shape of the earth was flat. -----If a tree is very

long and the shape of the earth was flat it is possible.----- Today it is a universal fact that the world is spherical – You will never be able to see the tree, however much long it is, from the opposite side of the spherical shape of the earth. ----- Further more if you read, it is mentioned in the 1st Chronicles, Chapter No.16, Verse No.30, that... ‘The earth does not move.’ ----- The same is repeated in the book of Psalms, Chapter No.93, Verse No.1, that... ‘Almighty God has stabilized the earth.’ – That means the earth does not move. -----And in the New International Version, it says that... ‘God has established and stopped the movement of the earth as though----- ’...

)Samuel Nomaan) One minute----- .

)Dr. Zakir) One minute left or one minute----- .

)Samuel Nomaan) – One minute left----- .

)Dr. Zakir) I thought you are asking me to wait for one minute----- .

Regarding Dr. William Campbell – he said that Jesus Christ peace be upon him said in the Bible in several places, that... ‘He was God’. ----- You can refer to my videocassette ‘Concept of God in major Religions’, which gives all the references and the answers. -----I will only give you the references of what he quoted...‘I and my Father are one’ is from John, Chapter No 10, Verse No 30. ----- And ‘In the beginning was the

word' is from John Chapter No. 1, Verse No. 1. -----You go to the context, and you will come to know Jesus Christ peace be upon him, never claimed Divinity. -----You can take my cassette, which is available at the foyer outside – 'Concept of God in major Religions', and 'Similarities between Islam and Christianity', which gives the details, that Jesus Christ peace be upon him, never claimed divinity. -----(Dr. Mohammed) The next question from the lady in the front, for Dr. William----- .

)Q) You mentioned the test, where a true believer can drink poison, and survive, because of their faith. -----What about ...Resputin, who was poisoned with enough cyanide, killed 16 people and when that did not kill him – he died of blood loss. -----He was not a good Christian – He had all this. -----How do you explain this? -----Well, only a good Christian can drink this poison and live – how do you explain that----- ?

)Dr. William Campbell) Well I do not feel I have to explain it. ----- I mean if Resputin was not a Christian – Well what happened to him has no basis for what happened in the Bible. -----I said before... Jesus... God did not intend for us to line up here, and start taking poisons, and sees whether he is the true God. -----Oh sorry! It were not to test God. -----That was given that these...God said that...these things will happen.----- An example would be Paul – he went to... when he was shipwrecked – then he... I think it is Creep, but I have the wrong place in my mind – and he landed. -----And so he was throwing wood in the fire and a snake bit him – Nothing happened to him. ----- But he was not

trying to test God – he was trying to throw wood on the fire. -----It is a different situation----- .

)Mr. Samuel Nomaan) No comment please – Thank you----- .

)Dr. Mohammed) The next question from the rear, for Dr. Zakir Naik .

)Dr. William Campbell) Excuse ... Excuse me-----...

)Dr. Mohammed) Yes brother----- .

)Dr. William Campbell) Excuse me sir----- .

)Dr. Mohammed) Sorry, carry on----- .

)Dr. William Campbell) I would just like to say about the circle of the earth. In Isaiah 40:22, it says...‘He, God, sits enthroned above the circle of the earth----- ’.

)Dr. Mohammed) Yes Brother – for Dr. Zakir----- .

)Q) Dr. Zakir, you said there is not any mistake in Qur'an. -----I see more than 20 mistakes in Arabic grammar, and I will tell you some of them. -----...(Arabic)... He said in Baqara. -----And Al-Haj... -----... (Arabic).... Which is right, Assabeun or Assabreen – Number 1. -----Number 2, you said-----...

)Dr. Mohammed) Brother, one question at a time... Please----- .

)Q) Of the same thing, he said in Surah Taha, 63....(Arabic) -----Mistake! -----.... Arabic.... Can you explain that? -----And there is more than that mistake----- .

)Dr. Mohammed) Brother we will allow your only... the first part of the question. -----The second part we will not allow, because we had stated – we will allow one question at a time, so others get a chance too----- .

)Q) Okay, Okay----- .

)Dr. Zakir) The brother has asked a very good question. -----I would like to be more concordance – and agreeing, he has mentioned all 20 grammatical points. -----And the book he is referring to, by Abdul Faadi... Abdul Faadi correct? – Is the Qur'an infallible? ... I can see something... ya... Alhamdulillah my eyesight is good----- .

)Clapping(

I will answer all 20 together, because I have read the book – I will answer all 20, Insha Allah... Insha Allah. -----Point No. 1 brother... Point No.1... Point No. 1 to be noted – that all Arabic grammar is taken from the Qur'an. ----- Qur'an was the highest Arabic book – A book which has the maximum level of highest literature. -----All the Arabic grammar has been derived from the Qur'an. -----Qur'an is the textbook of grammar. -----Since Qur'an is the textbook of grammar, and all the grammar is derived from the Qur'an, the Qur'an can never have a mistake – Point No.1.----- Point No. 2... Point No. 2... Point No. 2 – It is like, you know... taking a ruler, and the ruler is there... has a measurement, and your saying the measurement is wrong – It sounds illogical. Point No. 2 – In the different tribes of Arabia, and you know Arabic, and Dr. William Campbell also will agree with me... In different Arabic tribes, the grammar keeps on changing. -----In some Arabic tribe, the word is feminine; the same word is even masculine in the other tribe. -----Same word in different tribes – the grammar keeps on changing – Even the gender keeps on changing. ----- So will you check Qur'an, with that faulty grammar? – No! -----And further more, the eloquence of Qur'an is so high – It is so high, it is far superior. -----And you know there are various books – On the Internet you go, 12 grammatical mistakes, 21 grammatical mistakes – Abdul Faadi – 20 grammatical mistakes. -----Do you think the Christian people took out these mistakes? -----Who took out these mistakes? – Do you know who took out? -----The Muslims! The Muslim scholars like Zamak Sharif – what they did – that the Qur'an grammar is so high, that it goes against the conventional use of the Arabic. The Qur'an grammar is so high – To prove the Qur'anic grammar

was high, they gave examples. -----And I will give you a couple of examples, which will answer all his 20 questions. -----They gave the example – like we read in the Qur'an, it says that... 'The people of Lut Alaihis salaam, they rejected all the messengers.' -----'They rejected the messengers'... it is mentioned. ----- Dr. William Campbell said... 'The people of Noah – they rejected the messengers.' --We know from history that there was only one messenger sent to them – So it has a grammatical mistake. --Qur'an should have said – The people rejected the 'messenger' not 'messengers.' -----I agree with you – with layman grammar like how you and I know, it may be a mistake. -----But if you read the books written by Arabs – What is the beauty of the Qur'an? -----The beauty of the Qur'an is – Why does the Qur'an refer 'messengers', instead of 'messenger'? -----You know why? -----Because we know that the basic message of all the messengers, was same – That there is one God – About Tawheed – About Allah Subhanawataala. -----By mentioning, the people of Lut alaihis salaam... the people of Noah, rejected the messenger – It says, by rejecting Lut alahis salaam, they are indirectly rejecting all the messengers----- '.

)Clapping(

See the beauty, see the eloquence... Alhamdulillah! -----You may think it is a mistake – It is not a mistake. ----- Similarly, people like Anis Shorrosh says, that Qur'an says...'Qun fa ya Qun...Be and it is' – It should be 'Qun fa qaana' – 'Be' and it was. -----Agreed – Past tense is Qun fa Qaana in Arabic – it is not Qun fa ya Qun. -----But the Qun fa ya

Qun is more superior – It says... Allah – it was, it is, and can do – Past, present and future----- .

)Mr. Samuel Nomaan) Thank you, Dr. Naik----- .

)Dr. Mohammed) May we have the next question from the brother in the front, for Dr. William Campbell----- .

)Q) Dr. Campbell, this is a very sincere question – to learn a little more about Christianity. -----I want to ask that Jesus' Ministry was only for 3 years, after he was baptized by John the Baptist. -----So Jesus, the second most powerful person, after God... the son of God – what are his contribution in his early life from first – one year to say 27 or 28 years – What are his significant contributions----- ?

)Mr. Samuel Nomaan) This is ... excuse me Dr. Campbell, this is not... this is not the topic for tonight – We have, we had----- ...

)Q) In the beginning of the presentation Dr. Campbell mentioned Zulqarnain, from the Chapter 18, of Qur'an, 'The Cave' – and he mentioned that, Zulqarnain is Alexander the great. ----- Can you prove me, how you came to that – Zulqarnain is Alexander the great----- ?

)Dr. William Campbell) I only read it in the commentary of Yusuf Ali.
-----But regardless of whether it is Alexander the great, or who it is, the sun does not set in a murky – marsh, and that is what the verse says----- .

)Dr. Mohammed) Yes sister, the question for Dr. Zakir----- .

)Q) I do not know the exact verse, but the Bible says... ‘When Jonah was 3 days and 3 nights in the belly of the fish, so shall the son of man, be for 3 days and 3 nights in the heart of the earth.’ ----- Did Jesus peace be upon him, scientifically fulfill the sign of Jonah----- ?

)Dr. Zakir) What the sister is referring to, is the verse of the Bible, Gospel of Mathew, Chapter No 12, Verse No. 38 and 40, when people asked Jesus Christ peace be upon him... ‘Show me a sign, show me a miracle’.
----- Jesus Christ peace be upon him, says... ‘You evil and adulterations generation, seeketh after a sign, no sign shall be given to you, but the sign of Jonah. ----- For as Jonah was 3 days and 3 nights in the belly of the whale, so shall the son of man be 3 days and 3 nights, in the heart of the earth’ – Sign of Jonah. ----- Jesus Christ peace be upon him, puts all his eggs in one basket. -----And if you go to the sign of Jonah... the book of Jonah is less than 2 pages, and most of us know. -----And if you analyze, that Jonah was 3 days and 3 nights – but Jesus Christ peace be upon him, we know from the Gospels, that he was put on the cross – the alleged crucifixion – alleged. -----By late evening, he was brought down from the cross and put in a sepulchre – And on Sunday morning if you see, the stone is moved away, and the sepulchre is completely empty. -----So

Jesus Christ peace be upon him, is in the tomb, on Friday night – Friday night, he was in the tomb... Friday night.’ -----He was there in Saturday morning, one day, one night, one day. ----- And he was there Saturday night – so two nights and one day – two nights. -----And Sunday morning the tomb was empty. -----So Jesus Christ peace be upon him, was there for two nights, and one day – It is not 3 days and 3 nights. -----Dr. William Campbell gives the reply in his book, that... ‘You know, part of the day can be counted as one day – And if a patient comes to me, who is sick on Saturday night – on Monday morning, and if I ask him... ‘How long are you sick for ? ’ -----He will say... ‘ 3 days.’ -----I agree with you – Concordance approach, I agree – I am very generous. -----You say part of the day, is full day – I agree with you. -----So Saturday night, part of the day – one day. -----Sunday, part of the day, full day – one – good. -----Monday part of the day full day – no problem. -----If patient says... ‘3 days’ – No objection. ----- But no patient will ever say... ‘3 days and 3 nights.’ -----I challenge. -----I have Alhamdulillah, met various patients – I have not come across a single patient, including Christian missionaries, who have ever told to me – who were sick in the night, day before yesterday, saying... ‘I am sick for 3 days, 3 nights.’ -----So Jesus Christ peace be upon him, did not say... ‘3 days’ – Jesus Christ peace be upon him said... ‘3 days and 3 nights.’ -----So it is a mathematical error – Scientifically, Jesus Christ peace be upon him, did not prove. -----And further more, the prophecy says... ‘As Jonah was, so shall the son of man be.’ -----Jonah was – How? -----How was Jonah in the belly of the Whale?... Belly of the fish... Dead or alive? -----Alive – When he was thrown over board, he was alive. -----In the belly of the whale, he goes around the ocean, dead or alive? – Alive. -----He prays to Almighty God... dead or alive ? – Alive! -----He is vomited out on the seashore – Dead or alive? -----Alive, alive, alive,

alive. ----- When I ask the Christians... ‘How was Jesus Christ peace be upon him, in the sepulchre... in the tomb – Dead of alive ?’ -----They tell me... ‘Dead-----’.

)Audience) Alive!

‘Alive?’ – Alhamdulillah! – Is it a Christian? -----If he is alive, Alhamdulillah he was not crucified – If he is dead, he has not fulfilled the sign. -----You can refer to my video cassette ‘Was Jesus Christ peace be upon him really crucified ?’ – I have proved that Jesus Christ peace be upon him was not crucified. -----As the Qur’an says in Surah Nisa, Chapter 4, Verse No. 157... (Arabic) ... -----‘They did not kill him, neither did they crucify him – It was only made to appear so-----’.

)Mr. Samuel Nomaan) Thank you, Dr. Naik----- .

)Dr. Mohammed) Doctor.... Question for Doctor William----- .

)Q) Doctor Campbell, since you are a medical doctor, could you please explain scientifically, the various medical aspects that are in the Bible, regarding.... Because you did not answer them in your rebuttal. -----For example, blood used as a disinfectant, bitter water test for adultery, and most importantly, that the woman is unclean for double the period, when she gives birth to a daughter, than as compared to a son?

)Dr. William Campbell) Thank you for the question, and I will get to it – But Dr. Naik keeps getting the questions that should come to the Christian. -----It says that... ‘On the next day when it was one, after the preparation, the Chief Priest and the Phrases gathered together with Pilot. -----And said... ‘Sir, we remember that when he was still alive, that he had said: After 3 days I am to rise again – Therefore give waters, for the grave to be made secure, until the 3rd day. -----So they are using these words, interchangeably. -----As far as I am concerned, all of these word... ‘The 3rd day, after the 3rd day, equal what happened with Jesus in the grave – The other thing is and then, his resurrection. -----There is one other thing – When Jesus was arrested, on Thursday night-----...

)Mr. Samuel Nomaan) Please be quiet – This is not going to work like this – Please be patient----- .

)Dr. William Campbell) Thursday, and Thursday after... When he was arrested, he said... ‘My hour has come.’ ----- And so I counted that 3 days and 3 nights. -----Now you have asked me about these places in the Bible – I believe the Bible was written by God, and I believe that God put them in there. -----So it is not up to me to explain what God said – But I believe that God put those things in his Bible. -----(Dr. Mohammed) Now we will have the last question on the mike, from the brothers at the back, for Dr. Zakir – then we start the questions on index cards. -----That is the last question, as per one-time limitations please – for Dr. Zakir.

)-----Q) Salaam alaikum – My name is Aslam Rauf – And I am a student studying Biology right now. -----And my teacher is teaching me... Evolution now – And I was wondering about the Islamic answer to ‘Evolution’ right now. ----- If you could explain briefly – What Islam says on the topic of ‘evolution’ and creationism.

)-----Dr. Zakir) The brother has asked a question. ----- Just as Dr. William Campbell is taking the liberty to answer, even I will take the liberty. -----No where in the Qur’an is the name of ‘Alexander’ mentioned – It says ‘Zulqarnain’... not ‘Alexander.’ If some commentator has made a mistake, it is a mistake in the commentary – The men have made the mistake – Not the word of God. -----Regarding the Bible, saying that...‘the world’...in Isaiah, ‘is a circle.’ ----- No problem – It says... ‘Circle’, not spherical----- .

So one place Bible says... ‘Flat’- one place it says... ‘Circle.’ --If you agree with both the verses, it becomes like a disk. -----See – Does it look like the earth? -----It is circle, and it is flat – This is not the earth----- .

)Clapping(

Regarding Biology in the Qur’an, and regarding ‘evolution’ – two questions the brother asked. -----I do not know whether I can answer both or not – I do not mind----- .

)Mr. Samuel Nomaan) Any one----- .

)Dr. Zakir) Which one? First one, or second one? – Biology? Or evolution----- ?

)Mr. Samuel Nomaan) Evolution will be good----- .

)Dr. Zakir) Are you choosing or he is choosing----- .

)Mr. Samuel Nomaan) Because he had asked the question for evolution – I think it will be good----- .

)Dr. Zakir) Two questions – Biology first, and then evolution. -----If you give me 10 minutes I will answer both----- .

)Dr. Mohammed) Only in 5 minutes, whatever you can do----- .

)Dr. Zakir) Okay fine – I agree with the chairperson Mr. Samuel Naaman – I will answer on evolution. -----The exact answer, you can refer to my video cassette – ‘Qur’an and Modern Science.’ -----Regarding when you talk about evolution, you start thinking about Darwin’s theory. -----And Darwin went on his ship – at ‘H.M.H. Bugle’ to an island by the name of ‘calatropis’ and he saw birds pecking at niches. -----Based on that observation that the beaks of the birds became long and short, he propounded the natural selection. -----But he wrote a letter to his friend Thomas Thompton, in 19th century – He said that... ‘I do not have proof

to propound my natural selection but because it helped me in classification of embryology, of rudimentary organs, I put forth this.’

-----Darwin’s theory is not a fact at all – It is only a theory. -----And I made it very clear in the beginning of my talk... ‘Qur’an can go against theories’, because theories take U-turns – But Qur’an will not go against any established fact. -----And in our school we are taught about Darwin’s theory, as though it is a fact .its not a fact. -----There is no scientific proof at all – ‘there are missing links.’ -----Therefore if someone has to insult his friend, his colleague, he will say... ‘If you were present at Darwin’s time, Darwin’s theory would have been proved right – insinuating, he looks like an ape. -----There are missing links with Darwin’s theory. -----And I know about the four fossils that are present – the Hominoids – the Lucy. -----Orthalopetians, with its guide, the Homoeructus, Naindertolman, and Cromageron – For details, refer to my videocassette. -----By molecular Biology, according to Hansis Cray, he said it is impossible that we can be evolved from apes, by DNA coding – it is impossible. -----You can refer to my videocassette – It gives the details. ----- Some parts I have no objection. -----Regarding biology, Qur’an says in Surah Ambiya, Chapter 21, Verse No. 30, ... Arabic...----- ‘We have created every living thing from water – Will you not then believe ?’ -----Today we know that every living creature – The basic substance... the cell contains cytoplasm, which has about 90% water. -----Every living creature in the world has approximately 50 to 90 % water. -----Imagine... in the deserts of Arabia, who could have imagined, that every thing is made of water ? -----Qur’an says that 14 hundred years ago. -----In the field of----- ...

)Mr. Samuel Nomaan) Time – Dr. Naik----- .

)Dr. Zakir) Thank you----- .

)Mr. Samuel Nomaan) Thank you very much----- .

)Clapping(

)Dr. Mohammed) We would now start the questions on slips of paper.
-----We would have this box for Dr. William Campbell – this box for Dr. Zakir Naik. -----We turn the boxes – their name towards themselves, so they do not see through, while you will can see. -----They pick up the questions, looking away from the box, and they answer it themselves – ‘Whatever they have choose, they to answer. -----The first question for Dr. William Campbell, and next the question for Dr. Zakir. -----They can pick up the questions in advance so that we won’t ... do not waste time, in their reading the questions. -----So one – one questions you can start – and we will allow Dr. William to read for some time if he wants. -----There is the first question----- .

)Dr. William Campbell) I will read the question – but first I just want to say about... ‘Everything made of water.’ -----It is perfectly obvious – Every time you smash a bug – It is made of water. ----- Every living being is made of water – But it is observable – It is not a miracle----- .

)Qtn... Dr. Campbell) Okay Dr. Campbell, if you cannot answer the contradictions in Genesis, regarding the creation – Do not you think that proves that the Bible is unscientific, and therefore not from God----- ?

)Ans... Dr. Campbell) I admit that I have some problems with this – but I also have all the fulfilled prophecies – and that is very important to me.---- And it says that... Jesus is the corner stone, and built on a... he is built on a foundation of the apostles, and the Prophets – and so the Prophets prophesied, and the Apostles wrote down, when God fulfilled the prophecy. ----- I know that does not answer your question – But my faith... is in Christ – for as my savior----- .

)Mr. Samuel Nomaan) Okay, thank you – Dr. Naik----- .

) Qtn... Dr. Zakir) ‘Text’ and ‘translations’ are two different words, giving two different meanings in the Bible – in English, ‘a text’ or ‘a translation.’ -----Cannot... scientifically text and translation be proved to be the one and the same ? -----Did God reveal His messages upon Moses and Jesus peace be upon them, in English ? It is a very good question – Can the text and the translation be the same ? -----No! A ‘text’ and ‘translation’ cannot be exactly the same – Can come close to it. -----And according to Maulana Abdul Majid Dariabadi, he said the most difficult book in the world to translate, is the Glorious Qur’an. ----Because the language of the Qur’an is so eloquent, it, is so superior, so noble – And one word in Arabic, has got several meanings. -----Therefore to translate the Qur’an, is the most difficult – It is not the same. -----And if there is a mistake in the translation, it is a human handiwork – the human being who is translating – he is to blame, not Almighty God. -----Regarding – Was Bible revealed in English? -----No! – Bible was not revealed in

English – It is Old Testament in Hebrew, New Testament in Greek.
-----Though Jesus Christ peace be upon him, spoke Hebrew – But the original Manuscript that you have – it is in Greek. -----The Old Testament, the original Hebrew is not available – do you know that? -----
The Hebrew translation of the Old Testament is from the Greek – So even the original Old Testament, which is in Hebrew, is not present in Hebrew.
-----So you have a double problem – No wonder you have scribal errors, etc. -----But the Qur'an–Alhamdulillah, the original Arabic is maintained. It has been... Alhamdulillah scientifically – you can prove it is the same. ----- And regarding – Were Revelations revealed to Jesus Christ peace be upon him, and to Moses peace be upon him. -----I said in my earlier answers as well as my talk, that we believe the Qur'an says in Surah Al-Rad, Chapter. 13, Verse 38, that Allah Subhanawataala has sent down several Revelations. -----By name only 4 are mentioned – The Torah the Zaboor, the Injeel and the Qur'an. ----- The Torah is the Wahi, which was given to Moses, peace be upon him. -----The Zaboor is the Revelation, the Wahi which was given to David, peace be upon him. -----Injeel is the Revelation, Wahi which was given to Jesus, peace be upon him. And Qur'an is the last and final Revelation which was given to the last and final Messenger, Prophet Mohammed, may peace be upon him----- .

)Mr. Samuel Nomaan) Time, Dr. Naik – Thank you so much----- .

)Dr. Zakir) But the present Bible is not the Injeel, which we believe in, which, was revealed to Jesus Christ peace be upon him----- .

)Mr. Samuel Nomaan) Thank you Sir – Dr. Campbell----- .

)Dr. Campbell) But the present Injeel is the one as always been. -----We have.... We have texts – 75 percent of the texts from 180 A.D – That is 100 years after John wrote. He was – He was alive, and wrote. -----You have people alive at that point, who knew – who their... grandparents believed, through John. -----That is good evidence, and good text – The Bible is valid history.----- Now the question – With the probability you presented – It is a great calculation – Thank you. -----But in the matter of God, it is completely inferior. -----God is All Powerful, and can choose who he likes.’ – Off course----- No matter rich or poor, or any other thing – so how then does you probability fit in? Jesus was poor – he was chosen – He said... ‘The son of man, has no where to lay his head.’ ----- I am not sure about this – I do not see how the calculation is talking about that. Calculation was – how many people could... fulfill all those prophecies? ----- ----I hope that is been helpful – Thank you----- .

)Mr. Samuel Nomaan) Thank you... Dr. Naik, go ahead – please go ahead – Thank you----- .

)Qtn... Dr. Zakir) To an effort to prove... in an effort to prove, the Qur’an is so heavily agreeable to modern science – what happens if modern science is wrong?... Does the Qur’an always change, to reflect the changes in science? That is a very good question – It is a very important question. -----And we Muslims should be very careful while being compatible with the Qur’an and modern science. -----Therefore I

said in the beginning of my talk – I will only be speaking about those scientific facts, which have been established. And a scientific fact, which has been established – for example, the earth is spherical – It can never go wrong. -----Established science can never take U-turns. -----But unestablished science like hypothesis and theories can take U-turns. -----I know Muslim scholars, who have tried to prove Darwin's theory, from the Qur'an. Nonsense! So therefore, we should not go overboard, and try and prove everything of modern science. -----We have to be careful to check up whether it is established, or unestablished. ----- If it is established, Alhamdulillah, with scientific proof, the Qur'an will never go against it. -----If it is hypothesis, it may be right, it may be wrong. ----- Like 'Big Bang' theory – It was a hypothesis earlier – Earlier it was a hypothesis. -----Today after solid proof about the celestial matter... according to Steven Hawkins, etc., it is a fact. So Big Bang theory, today is a fact – Yesterday it was a hypothesis – Once it becomes a fact, I use it. -----You know there are hypothesis saying that... 'Human beings have been created from a single pair of genes' – Adam and Eve. -----I do not use it, because science has not established. -----It goes along with the Qur'an. -----It goes along with the Qur'an, that we have been evolved from one pair Adam and Eve, peace be upon them – But I do not use it, because that is not an established fact. So therefore, while bringing a correlation between Qur'an and science, etc., see to it that you use only those scientific facts which have been established... and not hypothesis – because Qur'an is far superior to modern science. I am not trying to prove the Qur'an to be the word of God, with the help of science – No, not at all. ----- What I am trying to do – For us Muslims, Qur'an is the ultimate criteria – For the Atheist and for the Non Muslims maybe, science may be the ultimate criteria. I am using the criteria... the yard stick of the Atheist, and comparing with the yard stick of the Muslims – The Qur'an.

-----I am not trying to prove the Qur'an to be the word of God, with the help of science. What I am trying to do, when I bring a compatibility, and I show the superiority Qur'an ? – That what your science has told us yesterday... Qur'an has told us 14 hundred years ago. ----- I am trying to prove that our yard stick... the Muslim yardstick... the Qur'an, is far superior to your yard stick – The science. -----Therefore, you should believe in Qur'an, which is far superior – Hope that answers the question.

)Mr. Samuel Nomaan) Thank you Dr. Naik----- .

)Dr. Mohammed) Yes, Dr. Campbell----- .

)Mr. Samuel Noman) This is the last----- .

)Dr. Mohammed) Excuse me – Last two questions for the speakers----- .

We will ask the audience to just bear for us, for a few minutes more We have the last question on the slip for Dr. Campbell, followed by one last question for Dr. Zakir – and we will ask you to please wait till the end .

)Pause(

)Qtn... Dr. William Campbell) It is the same question as the last one, really. ----- Dr. Campbell agreed to Dr. Naik, that the errors he showed are not wrong, and that he cannot answer them. -----So does this mean that Dr. Campbell agrees that the Bible has errors – So it is not the word of God----- ?

)Ans... Dr. William Campbell) There are things in the Bible, that I cannot explain – that I do not have an answer for now. -----And I am willing to wait, until I see whether an answer comes. -----There are many places where archeological things have proved, that the Bible is true – talking about towns, and who is king, and things like that – And I think there is great proof, that the Bible is valid in good history----- .

)Mr. Samuel Nomaan) Thank you, Dr. Campbell----- .

)Qtn... Dr. Zakir) The question is... ‘Are there any more mathematical contradictions in the Bible ?’ -----What is this... Bible or Islam ?... Sorry. -----Are there any more mathematical contradictions in Islam? -----Are there any more? – Is it Bible or Islam? – I do not know – I will answer both. -----Because... ‘Is there any more ?’ – It should be Bible, because I spoke about contradictions. -----Anyway regarding Islam – the Qur’an says in Surah Nisa, Chapter 4, Verse No.82.... (Arabic).... -----‘Do they not consider the Qur’an with care? – Had it been from anyone besides Allah, there would have been many contradictions.’ -----There is not a single. -----Regarding more contradictions in the Bible – five minutes will be insufficient – Even if they give me 5 days, its

difficult. ----- Any way I will just mention a few. ----- It is mentioned in the 2nd Kings, Chapter No.8, Verse No.26, it says that... ‘Ahezia... that Ahezia, he was 22 years old, when he began to reign.’ -----2nd Chronicles, Chapter No. 22, Verse No. 2, says that... ‘He was 42 years old, when he began to reign. -----Was he 22 years old, or was he 42 years old? – Mathematical contradiction. -----Further more, in 2nd Chronicles, Chapter No. 21, Verse No. 20, it says that... ‘Joaram, the father of Ahezia, he reigned at the age of 32 – and he reigned for 8 years, and he died at the age of 40. -----Immediately... Ahezia became the next ruler at the age of 42. ----- Father died at the age of 40 – Immediately son takes over, who is at the age of 42. -----How can a son, be two years older than the father?’ -----Believe me even... even in Hollywood film, you will not be able to produce it----- .

)Clapping(

In Hollywood film, you can produce a ‘unicorn’ which I mentioned in my talk. ----- Unicorn... you can have Coccrodyasis, which the Bible speaks about, Concrodyasis and dragons and serpents. -----But in Hollywood you cannot even show a son, being two years older than the father. -----It cannot even be a miracle – Even in miracles; it is not possible – Impossible. -----In miracle, you can have a person being born of a virgin birth – but in miracle you cannot have a son being older than the father, by 2 years.----- Further if you read – it is mentioned in the Bible, in 2nd Samuel Chapter No 24, Verse No 9, that... ‘The people that were involved in the battlefield. ----- It gives a list of these people, in 2nd Samuel, Chapter 24, Verse No. 9, and it says that... ‘People that took part

800 thousand of the men of Israel, took part – and 500 thousand of the men of Judah same.’ If you see other places, 1st Chronicle, Chapter 21, Verse No. 5, it says that... ‘1 million – Hundred thousand people took part in the battle field, from the men of Israel – and ten thousand four hundred and sixty men took part of Judah.’ -----Was it 800 thousand people who took part from the men of Israel, or was it 1 million – 100 thousand? ----- Was it 5 lakh people of Judah that took part or 10,460? -----A clear-cut contradiction. Further more, it is mentioned in the Bible in 2nd Samuel, Chapter No. 6, Verse No 23, that... ‘Michael the daughter of Saul – she had no sons’ – 2nd Samuel’, Chapter 21, Verse No. 8... ‘Michael the daughter of Saul had 5 sons.’ -----One place it says... ‘No children, no son, no daughter’ – Other place... ‘5 sons.’ -----Further more if you read, it is mentioned in Gospel of Mathew, Chapter No. 1, Verse No. 16 – it says about the genealogy of Jesus Christ peace be upon him – as well as Luke Chapter No. 3, Verse No. 23, and it says that... Jesus’ father, that is Joseph – his father was Jacob’ – Mathew, Chapter 1, Verse 16. -----And Luke, Chapter No 3, Verse No 23... Jesus’ father... Joseph – his father was Hailey. -----Did Jesus’ father... Joseph, had two fathers ? ----- What do you call a person who has got two fathers ? -----Or was it Hailey – or was it Jacob ? -----Clear-cut contradiction . -----

)Mr. Samuel Nomaan) Thank you, Dr. Naik, Thank you very much-----.

)Clapping(

)Dr. Mohammed) Can we ... can we have you bear with us for 2 minutes ? ----- We have the renowned, international Islamic scholar amongst us... Dr. Jamal Badawi – and on behalf of the Islamic Research Foundation, we feel it an honour, if he would take the pleasure of inaugurating or releasing the book just written by Dr. Zakir Naik – ‘The Quran and Modern Science – Compatible or Incompatible’ -----Dr. Jamal Badawi to release the book, which has just recently been published and printed few days back – and being released here in Chicago, on this appropriate occasion----- .

(Dr. Jamal Badawi) There is no more fitting way, as a gesture of friendship, than to ask Dr. Zakir to give it to Dr. Campbell, by himself.

Clapping-----

(Dr. Mohammed) As we have a very limited number of these copies available – so we request only the Non Muslim guests who have come here, to kindly take a complimentary copy of the book, as they leave the auditorium, if they are interested – It would be a pleasure.’ May I call upon Dr. Sabeel Ahmed, to present the vote of thanks-----.

)Dr. Sabeel Ahmed) Again on behalf of Islamic Circle of North America, I would really thank all of you for your patience, and all our distinguished guests over here, for giving up a very good performance for all of us.

Debate: The Bible and The Qur'an

–in the Light of Science

)Illinois, USA, 1st April 2000(

Open Question & Answer Session

<https://zakirnaik.com/debate-QA-william-lecture>

(Duration – 60 minutes)

(Dr. Mohammed) Thank you Dr. Campbell, Dr. Zakir Naik, for your presentations, as well as the response. Lastly, we have the audience participation session, namely the Question and Answer session. To extract maximum benefit, in the limited time of 60 minutes. approximately, that we have available, we would like the following rules to be observed. Your questions should be only on the topic 'The Qur'an and the Bible in the light of the subject of science – Questions out of the topic would not be entertained. Kindly state your question briefly and to the point – this is not a lecture time, neither a counter question time, for the questioners. Dr William Campbell and Dr. Zakir Naik should answer comprehensively, and each answer should not exceed 5 minutes. Four mikes have been provided in the auditorium for the questions from the mikes – Two next to the stage for the gents, and two in the rear of the center aisle, for the ladies. Those who would like to put forward a question to Dr. William Campbell, May kindly queue up behind the mikes on my left – Gents in the front, ladies in the rear. And those who would like to put forward a question to Dr. Zakir, may kindly line up behind the mikes on my right – Gents in the front and the ladies in the rear. I would like the audience in the balcony, to kindly excuse us. We are happy that this is a full session jam packed hall – but we would request

you to kindly take the trouble to come down to the mikes, if you would like to put forward a question. Only one question at a time may be put forward – if you have a second question, you would have to line up behind again, to put forward your second question. Written question on index cards, available from the volunteers in the aisles, would be given secondary preference, after the questions on the mikes are handled by the speakers. Please write on the card to whom your question is addressed – ‘Dr. William Campbell’ or ‘Dr. Zakir Naik’, so that they can be put in the appropriate boxes in front of you – Transparent boxes with the names ‘Dr. William Campbell’ and ‘Dr. Zakir Naik’ put on them, so that the questions could be shaken up by the coordinators, and the speakers themselves could select the questions at random. These would be screened by the panel of the speakers, to see that they are relevant and on the topic, and okayed by the coordinators, to be put forward on the coordinators mike, which the speakers would have to answer. Kindly state your name and profession, before putting forward your question. We will allow one question at a time, in a clockwise rotation, alternately addressed to each speaker. Like, Dr. Campbell... one question, Dr. Zakir Naik... the second question, then Dr. Campbell the 3rd question, and Dr. Zakir Naik the second question. I am sorry it would be a zigzag fashion, rather than a clockwise fashion – the way the mikes have been arranged by the organizers. So first question next to the stage, 2nd question next to the stage, 3rd question on my left in the rear, 4th question in the rear on my right, and so on. We would allow approximately 40 minutes for these questions, and then we switch over to the questions on the slips. May we have the first question from the mike on my left for Dr. William Campbell.

)Q) – I would like to ask Dr. Campbell if.... In Genesis, it says... when it talks about the flood, Noah's flood – it talks about, that the water covered the surface of the earth, all the creations and all the mountains and everything, and it says that it covered the highest mountain on earth, and that was 15 cubits, which is in Arabic, 15 foot you know 'kadam.' So we know scientifically that the highest mountain on earth is not 15 foot – you know it is a lot higher than that – so how come that in Genesis, it says that the water covered everything, every single mountain on earth – and the highest was 15 foot?

)Dr. William Campbell) Thank you for your question – I think it is saying is that it is above the highest mountain. If the highest mountain is 3000 meters, well then high ... it is 15 feet ...15 feet above, it however.

)Dr. Mohammed) Brother we will not allow any questions in between – No counter questions please. Let the questioner put his question – full stop. Then the speaker gives his answer in whatever manner he chooses – Thank you.

)Dr. William Campbell) And I looked into this, in the Qur'an – I think it actually would be understood to be in the same way. Because it says in Surah 11 Verse 40... 'The fountains of the earth gushed forth and the waves like mountains.' And then it says in the places where it gives a list of prophets – there is no prophet before Noah. And so I know Adam could be a Prophet, but I am.... So no where is it listed. And I think that it says in the Qur'an too, that the whole world was covered.

)Dr. Mohammed) Yes brother, question for Dr. Zakir Naik – Could the volunteer kindly put the mike down?

)Q) Dr. Zakir, you said that there is a...

)Dr. Mohammed) Excuse me, Excuse me.... The second question would come from the mike on my right, for Dr. Zakir.

)Q) Okay you said that Allah reflects light and.... He is made of Nur – I did not really understand that.

)Dr. Zakir) The brother posed a question – he did not understand my explanation to the counter argument of Dr. William Campbell, regarding ‘Nur’ and ‘Allah.’ The Qur’an says in Surah Nur, Chapter 24, Verse No. 35, that Allah is ‘Nurus samaavaati wal ardh’ ‘is the light’ of the heavens and the earth – He is a light. The meaning of ‘light’ in the Qur’an – it is ‘reflected light’ or borrowed light. So he is asking... ‘Does it mean that even Allah has got borrowed light?’ So the answer is given further, if you read the Verse – it says that it is like a parable of a niche – In the niche there is a lamp. Lamp has a light of its own. That means, Allah has light of its own, as well as that light of its own, is also being reflected. The light of Allah Subhanawataala is again being reflected by Allah Subhanawataala himself, like a halogen lamp that you see here – It has a tube in between. The lamp you can refer to that, as a ‘Siraj’ or a ‘Wahaj’

or a 'Dia.' And the reflector as 'Munir' or 'Nur', borrowed light or 'reflection of light.' And further more, but natural this light – actually does not refer to the physical light you are talking about – It is a spiritual light of Allah Subhnawataala – But as an answer I have given to Dr. William Campbell. And since I have got 5 minutes, I would like to utilize it. Dr. William Campbell gave a reply to Noah Alai Salaam – I am a person who use the concordance approach with the Bible, and conflict approach the Qur'an, because both ways Alhamdulillah, Qur'an will pass the test. And even if I agree with Dr. William Campbell, and I agree with him – it is right, that it was 15 feet above the highest mountain. But it is mentioned in Genesis, Chapter No 7, Verse No 19 and 20, that... 'The full world was submerged under water.' And further more, archeological evidence show us today – and the time. Of Noah's time if you calculate by Genealogy, it comes to in the 21st to 22nd century B.C. Archeological evidence show us today, that the 3rd Dynasty of Babylon, and 11th Dynasty of Egypt, were present at the 21st and 22nd century B.C. and there was no evidence of flood – and they remained uninterrupted. Therefore, Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C. What about the Qur'an?... What about the Qur'an? Point no 1 – Qur'an does not give a date – whether 21st Century B.C. or 50th century B.C. – no date. Point no 2 – No where does the Qur'an say – the full world was submerged under water. It speaks about Noah Alai Salaam and his Qaum... and his people – A small group of people, or maybe a large group of people. Archeological evidences tell today – and the Archeologists they say, that... 'We have no objection – it is possible that parts of the world was submerged under water – but full world, its not possible.' So Alhamdulillah, the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not. Further more,

if you read Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark – and it gives the length, 300 cubits in length, 50 cubits in breadth, and height 30 cubit. Cubit is 1 and a half feet – The brother made a mistake – it is one and a half feet. And the New International Version – it says... 450 feet in length, and 75 feet in breadth, and approximately 45 feet in height – It is 30 cubit in height. If you measure this... I have done the calculation – it comes too less then 150 thousand cubic feet in volume and area wise 33,750. And the Bible says there were 3 floors – Ground floor, 1st storey, and 2nd storey. So multiply by 3, you get an answer of 101 thousand, 250 square feet – That is the area. Imagine a pair of all the species of the world, was accommodated in 101 thousand, 250 square feet. Imagine! Is it possible? ...Millions of species are there in the world? If I tell... ‘In this auditorium... one million people came in this auditorium’- Will you believe? I remember, I think last year, I had given a talk in Kerala – and there were 1 million people – that is the biggest gathering I have addressed, Alhamdulillah by Allah’s grace. 1 million people! I could not see the end – It was not an auditorium – it was a big beach. I could not see any one – Only few people in the front – That is all. Few... compared to the one million people that were there. If you see on the videocassette, you will realize how big is one million – Somewhat like Arafat – you see 2 ½ million people in Arafat. In a area of 101 thousand, 250 square feet, or 150 thousand cubit feet, it is impossible – and above that they stayed for 40 days eating, going for call of nature. If say...‘1 million people came in this auditorium’ – Will you believe? So scientifically, there are several things, in which there are gross scientific errors in the Bible.

)Dr. Mohammed) Can we have the next question for Dr. Campbell, from the mike at the rear?

)Q) Dr. Naik, you said that...

)Mr. Samuel Nomaan) No... No.... Excuse me – This question is for Dr. Campbell, so you have to wait.

)Dr. Mohammed) So the next person would like to ask a question to Dr. Campbell.

)Q) Yes! I would like to pose this question or rather this test, to Dr. William Campbell. Why do not you attempt the falsification test of the Bible, given in the book of Mark, Chapter. 16, Verses 17 and 18, and prove to the audience here, right now, that you are a true Christian believer?

)Dr. William Campbell) Well I do not agree with Dr. Naik's interpretation. God... Jesus himself was tempted, and the devil said... 'Well, if you are the Son of God, throw yourself off the temple.' And Jesus said... 'You will not tempt the Lord, your God. And so if I was this day and say... 'Oh yes... I am going to be sure, and do a miracle in front of you' – I would be tempting God. My friend Harry Rancliff – he had promised to go, and so he decided to keep his promise, and trust God to do His will.

It is a different situation – I will not tempt God.

)Mr. Samuel Nomaan) Question for Dr. Naik.

)Dr. Mohammed) May we have the question in the rear, from the sister?

)Mr. Samuel Nomaan) She is for Dr. Naik, or Campbell?

)Dr. Mohammed) At the back.

)Mr. Samuel Nomaan) Do you have a question for Dr. Naik at the back, ladies?

)Q) Yes... okay my question is for Dr. Zakir Naik. -----The Christians explain the concept of trinity, scientifically by giving the example of water, which can be in 3 states – solid, liquid and gas, in the form of ice water and vapour. -----Similarly, one God is a triune God – Father, son and Holy Ghost. -----Is this explanation scientifically correct----- ?

)Dr. Zakir) Just a comment, before I give the answer – We should not tempt God... we should not test God – But here, we are not testing God, we are testing the human being. --- We should not test God – But here we

are testing you, and God promises that any believer, who has deadly poison, he will not die – he will be able to speak in foreign tongues. -----We are not testing God – we know God is correct – He will see to it that every believer can speak. -----We are testing you, whether you are a believer or not -----Coming to the question of the sister, that there are Christians who say that scientifically we can prove the concept of trinity – like how water can be in 3 states solid, liquid and gas... like ice, water and vapour, so similarly, we know God is in 3 forms father, son and holy ghost. -----How to reply – and is this scientifically correct----- ?

Scientifically, I do agree water can be in 3 forms solid, liquid and gas... Ice, water and vapour. But scientifically, we also know that the component of water remains the same. -----H₂O – 2 atoms of hydrogen, and one atom of oxygen. -----The components remain the same; the constituents remain the same – the forms keep on changing; there is no problem. Let us check with the concept of ‘trinity’- Concept of trinity – Father, son, and holy ghost – Form... they say... ‘Form changes.’ -----Okay for the sake of argument, we agree. -----Does the component change? -----God and holy Ghost are made of spirit – Human beings are made of flesh and bones – They are not the same. -----Human beings require to eat – God does not require to eat, to survive – They are not the same. -----And this is testified by Jesus Christ, peace be upon him, himself in the Gospel of Luke, Chapter No. 24, Verse No. 36 to 39. He says that... ‘Behold my hands and feet – Handle me and see, for a spirit has no flesh and bones.’ -----He says... ‘Behold my hands and feet – Handle me and see, for a spirit has no flesh and bones.’ -----And he gave his hands, and they saw, and they were overjoyed. -----And he said that... ‘Do you have any meat to eat ?’ -----And they gave him broiled

fish and a piece of honeycomb – And he ate. ----- To prove what? That he was God? -----To prove that he was not God. -----He ate, and he is flesh and bones – A spirit has got no flesh and bones. -----This proves that it is scientifically not possible that Father, son and Holy Ghost – Father, Jesus Christ, peace be upon him, and Holy Ghost, is Almighty God. -----And the concept of ‘trinity’, – the word ‘trinity’ does not exist anywhere in the Bible. -----The word trinity is not there in the Bible – But it is there in the Qur’an. -----Qur’an says in Surah Nisa, Chapter No. 4, Verse No. 171, it says.... (Arabic).... -----Do not say trinity.... (Arabic)...desist stop it! It is better for you.’----- Trinity is also there in Surah Maidah, Chapter No.5, Verse No.73, which says ...(Arabic)... -----They are doing ‘Kufr’ – They are blaspheming – those who say that Allah in 3 in one – Is a triune God. ----- Jesus Christ, peace be upon him, never said he was God – The concept of trinity does not exist in the Bible. -----The only verse which is closest to the concept of ‘trinity’, is the 1st Epistle of John, Chapter No.5, Verse No.7, which says... ‘For there are three that bear record in heaven, the Father, the word and the holy ghost, and these 3 are one. -----But if you read the Revised Standard Version, revised by 32 scholars... Christian scholars, of the highest eminence, backed by 50 different co-operative denominations, they say... ‘This verse of the Bible – 1st Epistle of John, Chapter 5 Verse No.7 is an interpolation, is a concoction, is a fabrication’ – It was thrown out of the Bible. -----Jesus Christ peace be upon him, never claimed Divinity. -----There is not a single unequivocal statement in the complete Bible, where Jesus Christ peace be upon him says... ‘I am God’ – or where he says... ‘Worship me’. -----Infect if you read the Bible, it is mentioned in the Gospel of John, Chapter No.14, Verse No.28 – he said...‘My Father is greater than I’; Gospel of John, Chapter No.10, Verse No.29...‘My Father is greater than all’; Gospel of Mathew, Chapter No.12, Verse

No.28...‘I cast out devils with the spirit of God’; Gospel of Luke, Chapter No.11, Verse No.20...‘I with the finger of God, cast out devil’; Gospel of John, Chapter No.5, Verse No.30... ‘I can of my own self do nothing’...‘I can of my own self do nothing – As I hear, I judge and my judgement is just, for I seek not my own will, but the will of my Father.’ Anyone who says... ‘Not my will but God’s will’ – he is a Muslim. Muslim means the person who submits his’ will to almighty God. Jesus Christ peace be upon him said...‘Not my will but God’s will.’----- He was a Muslim – and he was Alhamdulillah, one of the mightiest messengers of God. -----We believe...We believe that he was born miraculously, without any male intervention. -----We believe he gave life to the dead, with God’s permission. -----We believe that he healed those born blind, and lepers with God’s permission. ----We respect Jesus Christ peace be upon him, as one of the mightiest messenger of God. -----But he is not God, and he is not a part of the trinity – Trinity does not exist. ----- Qur’an says.... (Arabic)... ‘Say He is Allah, one and only----- ’.

)Dr. Mohammed) Before we have the next question from the mike have – earlier I had announced that the ladies should kindly queue up there. -----Unfortunately they have not queued up there – so we are having a problem of balancing the questions. -----Okay what we do, we disregard the labels on the mike – If the ladies want to ask from here, we will allow them. -----Just balance this in practical necessity the hall is jam packed, we understand. ----- We will allow now, one question for Dr. Campbell from here – And the rear mike will be for people who would like to ask questions from the gents, for Dr. Zakir. -----Similarly for the ladies, the front mike would be for Dr. William Campbell -and the rear mike would

be for Dr. Zakir. -----Are the people queued there... for Dr. Zakir? – Yes. ----- People queued here... for Dr. Campbell? Right. ----- I think they have taken their own positions and changed the positions the organizers had given. ----- We respect it, because of the rush in the hall. -----Next question for Dr. Campbell, from this mike – Thank you – Yes brother----- .

)Q) As Salaamu alaikum – Alhamdulillah tonight has been... praise be to Allah, Praise be to the one God, of all mankind – Tonight has been a very interesting dialogue – and a dialogue at that, talking about a very noble topic for mankind, for all mankind, and so we have gathered here-----

)Mr. Samuel Nomaan) Question... question please----- .

)Q) Okay – Bismillah... In the name of Allah----- .

The question is this – Okay, we have come here together for this event tonight – It should benefit us. -----And so I am asking Dr. Campbell – As a Christian and with your colleagues as well, has this event done its job – Has it opened your heart. -----Has it at least opened the glimmer, towards looking further into the truth of Islam----- ?

)Mr. Samuel Nomaan) Thank you----- .

)Dr. William Campbell) Well I think I will use the last question to answer yours----- .

Dr. Naik says... 'There is no place where Jesus says he is God.' -----In Mark 14:61, He did not answer – and again the high priest was questioning him, and saying to him... 'Are you the Christ, the son of the Blessed One?' -----In other words... 'Are you the Christ, the Son of God ?' -----And Jesus said... 'I am.' -----So he did say... 'I am the Son of God, and he did say... 'he is Divine.' ----- And the Bible clearly says. -----I realize he has quoted the verses, he wished to quote – Dr. Naik wished to quote, where Jesus was in his human form. -----But there is other verses, he says... 'I and the Father are one.' -----It says... 'In the beginning was the word, and the word was with God, and the word was God. And God was made flesh, and dwelt among us.' -----In Jesus' baptism, the Father spoke and said... 'This is my beloved son.' -----Jesus was there and the Holy Spirit descended – The Father, the son and the Holy Spirit. -----We did not make this thing up from one heads. -----Just ...a little thing – and now my friend asked the question here... 'We have learned many things', and I am always willing to learn. -----But I still think, that the 500 witnesses that saw Jesus after he rose from the dead, have more power with me, than Mohammed coming 600 years later as one witness – Thank you.

)Dr. Mohammed) We will allow a question for Dr. Zakir from the rear – Yes sister----- .

)Q) Dr. Campbell did first attempt to bring up supposed false facts pertaining to the Qur'anic views on the universe – and you did refute these accusations. -----However... was not addressed, what the Bible says about the shape of the earth, and those other aspects----- .

)Dr. Zakir) Sister asked the question that I did not address, regarding what the Bible says about the shape of the earth – due to lack of time – I can point out another 100 points – lack of time. Anyhow, sister wants to know what the Bible speaks about shape of the earth. -----It is mentioned in the Bible, in the Gospel of Mathew, Chapter No.4, Verse No.8, it says – the same reference which Dr. William Campbell used about tempting... ‘The devil took him... that is Jesus Christ, peace be upon him, to an exceedingly high mountain, and showed him all the kingdoms of the earth and its glory. -----Gospel of Luke Chapter No.4, Verse No.5... ‘The devil took him to a high mountain and showed him the glory of all the kingdoms of the world.’ ----- Now, even if you go to the tallest mountain, the highest mountain in the world... that is Mount Everest, and supposingly, you have a very good vision, and can see for thousands of miles together – Yet, you will not be able to see all the kingdoms of the world – Because today we know, the earth is spherical. You will not be able to see the kingdom, of the opposite side of the world. The only way you will be able to see, if the earth was flat. -----That is the description what the Bible gives... ‘The earth is flat.’ -----Further more, this same description is repeated in the book of Daniel, Chapter No.4, Verse No.10 and 11. -----It says... ‘In a dream, that the tree grew up into the heaven, and there when the tree grew up into the heaven, it grew up so much, that every one from all the ends of the earth, they could see the tree. -----This is only possible, if the shape of the earth was flat. -----If a tree is very

long and the shape of the earth was flat it is possible.----- Today it is a universal fact that the world is spherical – You will never be able to see the tree, however much long it is, from the opposite side of the spherical shape of the earth. ----- Further more if you read, it is mentioned in the 1st Chronicles, Chapter No.16, Verse No.30, that... ‘The earth does not move.’ ----- The same is repeated in the book of Psalms, Chapter No.93, Verse No.1, that... ‘Almighty God has stabilized the earth.’ – That means the earth does not move. -----And in the New International Version, it says that... ‘God has established and stopped the movement of the earth as though----- ’...

)Samuel Nomaan) One minute----- .

)Dr. Zakir) One minute left or one minute----- .

)Samuel Nomaan) – One minute left----- .

)Dr. Zakir) I thought you are asking me to wait for one minute----- .

Regarding Dr. William Campbell – he said that Jesus Christ peace be upon him said in the Bible in several places, that... ‘He was God’. ----- You can refer to my videocassette ‘Concept of God in major Religions’, which gives all the references and the answers. -----I will only give you the references of what he quoted...‘I and my Father are one’ is from John, Chapter No 10, Verse No 30. ----- And ‘In the beginning was the

word' is from John Chapter No. 1, Verse No. 1. -----You go to the context, and you will come to know Jesus Christ peace be upon him, never claimed Divinity. -----You can take my cassette, which is available at the foyer outside – 'Concept of God in major Religions', and 'Similarities between Islam and Christianity', which gives the details, that Jesus Christ peace be upon him, never claimed divinity. -----(Dr. Mohammed) The next question from the lady in the front, for Dr. William----- .

)Q) You mentioned the test, where a true believer can drink poison, and survive, because of their faith. -----What about ...Resputin, who was poisoned with enough cyanide, killed 16 people and when that did not kill him – he died of blood loss. -----He was not a good Christian – He had all this. -----How do you explain this? -----Well, only a good Christian can drink this poison and live – how do you explain that----- ?

)Dr. William Campbell) Well I do not feel I have to explain it. ----- I mean if Resputin was not a Christian – Well what happened to him has no basis for what happened in the Bible. -----I said before... Jesus... God did not intend for us to line up here, and start taking poisons, and sees whether he is the true God. -----Oh sorry! It were not to test God. -----That was given that these...God said that...these things will happen.----- An example would be Paul – he went to... when he was shipwrecked – then he... I think it is Creep, but I have the wrong place in my mind – and he landed. -----And so he was throwing wood in the fire and a snake bit him – Nothing happened to him. ----- But he was not

trying to test God – he was trying to throw wood on the fire. -----It is a different situation----- .

)Mr. Samuel Nomaan) No comment please – Thank you----- .

)Dr. Mohammed) The next question from the rear, for Dr. Zakir Naik .

)Dr. William Campbell) Excuse ... Excuse me-----...

)Dr. Mohammed) Yes brother----- .

)Dr. William Campbell) Excuse me sir----- .

)Dr. Mohammed) Sorry, carry on----- .

)Dr. William Campbell) I would just like to say about the circle of the earth. In Isaiah 40:22, it says...‘He, God, sits enthroned above the circle of the earth----- ’.

)Dr. Mohammed) Yes Brother – for Dr. Zakir----- .

)Q) Dr. Zakir, you said there is not any mistake in Qur'an. -----I see more than 20 mistakes in Arabic grammar, and I will tell you some of them. -----...(Arabic)... He said in Baqara. -----And Al-Haj... -----... (Arabic).... Which is right, Assabeun or Assabreen – Number 1. -----Number 2, you said-----...

)Dr. Mohammed) Brother, one question at a time... Please----- .

)Q) Of the same thing, he said in Surah Taha, 63....(Arabic) -----Mistake! -----.... Arabic.... Can you explain that? -----And there is more than that mistake----- .

)Dr. Mohammed) Brother we will allow your only... the first part of the question. -----The second part we will not allow, because we had stated – we will allow one question at a time, so others get a chance too----- .

)Q) Okay, Okay----- .

)Dr. Zakir) The brother has asked a very good question. -----I would like to be more concordance – and agreeing, he has mentioned all 20 grammatical points. -----And the book he is referring to, by Abdul Faadi... Abdul Faadi correct? – Is the Qur'an infallible? ... I can see something... ya... Alhamdulillah my eyesight is good----- .

)Clapping(

I will answer all 20 together, because I have read the book – I will answer all 20, Insha Allah... Insha Allah. -----Point No. 1 brother... Point No.1... Point No. 1 to be noted – that all Arabic grammar is taken from the Qur'an. ----- Qur'an was the highest Arabic book – A book which has the maximum level of highest literature. -----All the Arabic grammar has been derived from the Qur'an. -----Qur'an is the textbook of grammar. -----Since Qur'an is the textbook of grammar, and all the grammar is derived from the Qur'an, the Qur'an can never have a mistake – Point No.1.----- Point No. 2... Point No. 2... Point No. 2 – It is like, you know... taking a ruler, and the ruler is there... has a measurement, and your saying the measurement is wrong – It sounds illogical. Point No. 2 – In the different tribes of Arabia, and you know Arabic, and Dr. William Campbell also will agree with me... In different Arabic tribes, the grammar keeps on changing. -----In some Arabic tribe, the word is feminine; the same word is even masculine in the other tribe. -----Same word in different tribes – the grammar keeps on changing – Even the gender keeps on changing. ----- So will you check Qur'an, with that faulty grammar? – No! -----And further more, the eloquence of Qur'an is so high – It is so high, it is far superior. -----And you know there are various books – On the Internet you go, 12 grammatical mistakes, 21 grammatical mistakes – Abdul Faadi – 20 grammatical mistakes. -----Do you think the Christian people took out these mistakes? -----Who took out these mistakes? – Do you know who took out? -----The Muslims! The Muslim scholars like Zamak Sharif – what they did – that the Qur'an grammar is so high, that it goes against the conventional use of the Arabic. The Qur'an grammar is so high – To prove the Qur'anic grammar

was high, they gave examples. -----And I will give you a couple of examples, which will answer all his 20 questions. -----They gave the example – like we read in the Qur'an, it says that... 'The people of Lut Alaihis salaam, they rejected all the messengers.' -----'They rejected the messengers'... it is mentioned. ----- Dr. William Campbell said... 'The people of Noah – they rejected the messengers.' --We know from history that there was only one messenger sent to them – So it has a grammatical mistake. --Qur'an should have said – The people rejected the 'messenger' not 'messengers.' -----I agree with you – with layman grammar like how you and I know, it may be a mistake. -----But if you read the books written by Arabs – What is the beauty of the Qur'an? -----The beauty of the Qur'an is – Why does the Qur'an refer 'messengers', instead of 'messenger'? -----You know why? -----Because we know that the basic message of all the messengers, was same – That there is one God – About Tawheed – About Allah Subhanawataala. -----By mentioning, the people of Lut alaihis salaam... the people of Noah, rejected the messenger – It says, by rejecting Lut alahis salaam, they are indirectly rejecting all the messengers----- '.

)Clapping(

See the beauty, see the eloquence... Alhamdulillah! -----You may think it is a mistake – It is not a mistake. ----- Similarly, people like Anis Shorrosh says, that Qur'an says...'Qun fa ya Qun...Be and it is' – It should be 'Qun fa qaana' – 'Be' and it was. -----Agreed – Past tense is Qun fa Qaana in Arabic – it is not Qun fa ya Qun. -----But the Qun fa ya

Qun is more superior – It says... Allah – it was, it is, and can do – Past, present and future----- .

)Mr. Samuel Nomaan) Thank you, Dr. Naik----- .

)Dr. Mohammed) May we have the next question from the brother in the front, for Dr. William Campbell----- .

)Q) Dr. Campbell, this is a very sincere question – to learn a little more about Christianity. -----I want to ask that Jesus' Ministry was only for 3 years, after he was baptized by John the Baptist. -----So Jesus, the second most powerful person, after God... the son of God – what are his contribution in his early life from first – one year to say 27 or 28 years – What are his significant contributions----- ?

)Mr. Samuel Nomaan) This is ... excuse me Dr. Campbell, this is not... this is not the topic for tonight – We have, we had----- ...

)Q) In the beginning of the presentation Dr. Campbell mentioned Zulqarnain, from the Chapter 18, of Qur'an, 'The Cave' – and he mentioned that, Zulqarnain is Alexander the great. ----- Can you prove me, how you came to that – Zulqarnain is Alexander the great----- ?

)Dr. William Campbell) I only read it in the commentary of Yusuf Ali.
-----But regardless of whether it is Alexander the great, or who it is, the sun does not set in a murky – marsh, and that is what the verse says----- .

)Dr. Mohammed) Yes sister, the question for Dr. Zakir----- .

)Q) I do not know the exact verse, but the Bible says... ‘When Jonah was 3 days and 3 nights in the belly of the fish, so shall the son of man, be for 3 days and 3 nights in the heart of the earth.’ ----- Did Jesus peace be upon him, scientifically fulfill the sign of Jonah----- ?

)Dr. Zakir) What the sister is referring to, is the verse of the Bible, Gospel of Mathew, Chapter No 12, Verse No. 38 and 40, when people asked Jesus Christ peace be upon him... ‘Show me a sign, show me a miracle’.
----- Jesus Christ peace be upon him, says... ‘You evil and adulterations generation, seeketh after a sign, no sign shall be given to you, but the sign of Jonah. ----- For as Jonah was 3 days and 3 nights in the belly of the whale, so shall the son of man be 3 days and 3 nights, in the heart of the earth’ – Sign of Jonah. ----- Jesus Christ peace be upon him, puts all his eggs in one basket. -----And if you go to the sign of Jonah... the book of Jonah is less than 2 pages, and most of us know. -----And if you analyze, that Jonah was 3 days and 3 nights – but Jesus Christ peace be upon him, we know from the Gospels, that he was put on the cross – the alleged crucifixion – alleged. -----By late evening, he was brought down from the cross and put in a sepulchre – And on Sunday morning if you see, the stone is moved away, and the sepulchre is completely empty. -----So

Jesus Christ peace be upon him, is in the tomb, on Friday night – Friday night, he was in the tomb... Friday night.’ -----He was there in Saturday morning, one day, one night, one day. ----- And he was there Saturday night – so two nights and one day – two nights. -----And Sunday morning the tomb was empty. -----So Jesus Christ peace be upon him, was there for two nights, and one day – It is not 3 days and 3 nights. -----Dr. William Campbell gives the reply in his book, that... ‘You know, part of the day can be counted as one day – And if a patient comes to me, who is sick on Saturday night – on Monday morning, and if I ask him... ‘How long are you sick for ? ’ -----He will say... ‘ 3 days.’ -----I agree with you – Concordance approach, I agree – I am very generous. -----You say part of the day, is full day – I agree with you. -----So Saturday night, part of the day – one day. -----Sunday, part of the day, full day – one – good. -----Monday part of the day full day – no problem. -----If patient says... ‘3 days’ – No objection. ----- But no patient will ever say... ‘3 days and 3 nights.’ -----I challenge. -----I have Alhamdulillah, met various patients – I have not come across a single patient, including Christian missionaries, who have ever told to me – who were sick in the night, day before yesterday, saying... ‘I am sick for 3 days, 3 nights.’ -----So Jesus Christ peace be upon him, did not say... ‘3 days’ – Jesus Christ peace be upon him said... ‘3 days and 3 nights.’ -----So it is a mathematical error – Scientifically, Jesus Christ peace be upon him, did not prove. -----And further more, the prophecy says... ‘As Jonah was, so shall the son of man be.’ -----Jonah was – How? -----How was Jonah in the belly of the Whale?... Belly of the fish... Dead or alive? -----Alive – When he was thrown over board, he was alive. -----In the belly of the whale, he goes around the ocean, dead or alive? – Alive. -----He prays to Almighty God... dead or alive ? – Alive! -----He is vomited out on the seashore – Dead or alive? -----Alive, alive, alive,

alive. ----- When I ask the Christians... ‘How was Jesus Christ peace be upon him, in the sepulchre... in the tomb – Dead of alive ?’ -----They tell me... ‘Dead-----’.

)Audience) Alive!

‘Alive?’ – Alhamdulillah! – Is it a Christian? -----If he is alive, Alhamdulillah he was not crucified – If he is dead, he has not fulfilled the sign. -----You can refer to my video cassette ‘Was Jesus Christ peace be upon him really crucified ?’ – I have proved that Jesus Christ peace be upon him was not crucified. -----As the Qur’an says in Surah Nisa, Chapter 4, Verse No. 157... (Arabic) ... -----‘They did not kill him, neither did they crucify him – It was only made to appear so-----’.

)Mr. Samuel Nomaan) Thank you, Dr. Naik----- .

)Dr. Mohammed) Doctor.... Question for Doctor William----- .

)Q) Doctor Campbell, since you are a medical doctor, could you please explain scientifically, the various medical aspects that are in the Bible, regarding.... Because you did not answer them in your rebuttal. -----For example, blood used as a disinfectant, bitter water test for adultery, and most importantly, that the woman is unclean for double the period, when she gives birth to a daughter, than as compared to a son?

)Dr. William Campbell) Thank you for the question, and I will get to it – But Dr. Naik keeps getting the questions that should come to the Christian. -----It says that... ‘On the next day when it was one, after the preparation, the Chief Priest and the Phrases gathered together with Pilot. -----And said... ‘Sir, we remember that when he was still alive, that he had said: After 3 days I am to rise again – Therefore give waters, for the grave to be made secure, until the 3rd day. -----So they are using these words, interchangeably. -----As far as I am concerned, all of these word... ‘The 3rd day, after the 3rd day, equal what happened with Jesus in the grave – The other thing is and then, his resurrection. -----There is one other thing – When Jesus was arrested, on Thursday night-----...

)Mr. Samuel Nomaan) Please be quiet – This is not going to work like this – Please be patient----- .

)Dr. William Campbell) Thursday, and Thursday after... When he was arrested, he said... ‘My hour has come.’ ----- And so I counted that 3 days and 3 nights. -----Now you have asked me about these places in the Bible – I believe the Bible was written by God, and I believe that God put them in there. -----So it is not up to me to explain what God said – But I believe that God put those things in his Bible. -----(Dr. Mohammed) Now we will have the last question on the mike, from the brothers at the back, for Dr. Zakir – then we start the questions on index cards. -----That is the last question, as per one-time limitations please – for Dr. Zakir.

)-----Q) Salaam alaikum – My name is Aslam Rauf – And I am a student studying Biology right now. -----And my teacher is teaching me... Evolution now – And I was wondering about the Islamic answer to ‘Evolution’ right now. ----- If you could explain briefly – What Islam says on the topic of ‘evolution’ and creationism.

)-----Dr. Zakir) The brother has asked a question. ----- Just as Dr. William Campbell is taking the liberty to answer, even I will take the liberty. -----No where in the Qur’an is the name of ‘Alexander’ mentioned – It says ‘Zulqarnain’... not ‘Alexander.’ If some commentator has made a mistake, it is a mistake in the commentary – The men have made the mistake – Not the word of God. -----Regarding the Bible, saying that...‘the world’...in Isaiah, ‘is a circle.’ ----- No problem – It says... ‘Circle’, not spherical----- .

So one place Bible says... ‘Flat’- one place it says... ‘Circle.’ --If you agree with both the verses, it becomes like a disk. -----See – Does it look like the earth? -----It is circle, and it is flat – This is not the earth----- .

)Clapping(

Regarding Biology in the Qur’an, and regarding ‘evolution’ – two questions the brother asked. -----I do not know whether I can answer both or not – I do not mind----- .

)Mr. Samuel Nomaan) Any one----- .

)Dr. Zakir) Which one? First one, or second one? – Biology? Or evolution----- ?

)Mr. Samuel Nomaan) Evolution will be good----- .

)Dr. Zakir) Are you choosing or he is choosing----- .

)Mr. Samuel Nomaan) Because he had asked the question for evolution – I think it will be good----- .

)Dr. Zakir) Two questions – Biology first, and then evolution. -----If you give me 10 minutes I will answer both----- .

)Dr. Mohammed) Only in 5 minutes, whatever you can do----- .

)Dr. Zakir) Okay fine – I agree with the chairperson Mr. Samuel Naaman – I will answer on evolution. -----The exact answer, you can refer to my video cassette – ‘Qur’an and Modern Science.’ -----Regarding when you talk about evolution, you start thinking about Darwin’s theory. -----And Darwin went on his ship – at ‘H.M.H. Bugle’ to an island by the name of ‘calatropis’ and he saw birds pecking at niches. -----Based on that observation that the beaks of the birds became long and short, he propounded the natural selection. -----But he wrote a letter to his friend Thomas Thompton, in 19th century – He said that... ‘I do not have proof

to propound my natural selection but because it helped me in classification of embryology, of rudimentary organs, I put forth this.’

-----Darwin’s theory is not a fact at all – It is only a theory. -----And I made it very clear in the beginning of my talk... ‘Qur’an can go against theories’, because theories take U-turns – But Qur’an will not go against any established fact. -----And in our school we are taught about Darwin’s theory, as though it is a fact .its not a fact. -----There is no scientific proof at all – ‘there are missing links.’ -----Therefore if someone has to insult his friend, his colleague, he will say... ‘If you were present at Darwin’s time, Darwin’s theory would have been proved right – insinuating, he looks like an ape. -----There are missing links with Darwin’s theory. -----And I know about the four fossils that are present – the Hominoids – the Lucy. -----Orthalopetians, with its guide, the Homoeructus, Naindertolman, and Cromageron – For details, refer to my videocassette. -----By molecular Biology, according to Hansis Cray, he said it is impossible that we can be evolved from apes, by DNA coding – it is impossible. -----You can refer to my videocassette – It gives the details. ----- Some parts I have no objection. -----Regarding biology, Qur’an says in Surah Ambiya, Chapter 21, Verse No. 30, ... Arabic...----- ‘We have created every living thing from water – Will you not then believe ?’ -----Today we know that every living creature – The basic substance... the cell contains cytoplasm, which has about 90% water. -----Every living creature in the world has approximately 50 to 90 % water. -----Imagine... in the deserts of Arabia, who could have imagined, that every thing is made of water ? -----Qur’an says that 14 hundred years ago. -----In the field of----- ...

)Mr. Samuel Nomaan) Time – Dr. Naik----- .

)Dr. Zakir) Thank you----- .

)Mr. Samuel Nomaan) Thank you very much----- .

)Clapping(

)Dr. Mohammed) We would now start the questions on slips of paper.
-----We would have this box for Dr. William Campbell – this box for Dr. Zakir Naik. -----We turn the boxes – their name towards themselves, so they do not see through, while you will can see. -----They pick up the questions, looking away from the box, and they answer it themselves – ‘Whatever they have choose, they to answer. -----The first question for Dr. William Campbell, and next the question for Dr. Zakir. -----They can pick up the questions in advance so that we won’t ... do not waste time, in their reading the questions. -----So one – one questions you can start – and we will allow Dr. William to read for some time if he wants. -----There is the first question----- .

)Dr. William Campbell) I will read the question – but first I just want to say about... ‘Everything made of water.’ -----It is perfectly obvious – Every time you smash a bug – It is made of water. ----- Every living being is made of water – But it is observable – It is not a miracle----- .

)Qtn... Dr. Campbell) Okay Dr. Campbell, if you cannot answer the contradictions in Genesis, regarding the creation – Do not you think that proves that the Bible is unscientific, and therefore not from God----- ?

)Ans... Dr. Campbell) I admit that I have some problems with this – but I also have all the fulfilled prophecies – and that is very important to me.---- And it says that... Jesus is the corner stone, and built on a... he is built on a foundation of the apostles, and the Prophets – and so the Prophets prophesied, and the Apostles wrote down, when God fulfilled the prophecy. ----- I know that does not answer your question – But my faith... is in Christ – for as my savior----- .

)Mr. Samuel Nomaan) Okay, thank you – Dr. Naik----- .

)Qtn... Dr. Zakir) ‘Text’ and ‘translations’ are two different words, giving two different meanings in the Bible – in English, ‘a text’ or ‘a translation.’ -----Cannot... scientifically text and translation be proved to be the one and the same ? -----Did God reveal His messages upon Moses and Jesus peace be upon them, in English ? It is a very good question – Can the text and the translation be the same ? -----No! A ‘text’ and ‘translation’ cannot be exactly the same – Can come close to it. -----And according to Maulana Abdul Majid Dariabadi, he said the most difficult book in the world to translate, is the Glorious Qur’an. ----Because the language of the Qur’an is so eloquent, it, is so superior, so noble – And one word in Arabic, has got several meanings. -----Therefore to translate the Qur’an, is the most difficult – It is not the same. -----And if there is a

mistake in the translation, it is a human handiwork – the human being who is translating – he is to blame, not Almighty God. -----Regarding – Was Bible revealed in English? -----No! – Bible was not revealed in English – It is Old Testament in Hebrew, New Testament in Greek. -----Though Jesus Christ peace be upon him, spoke Hebrew – But the original Manuscript that you have – it is in Greek. -----The Old Testament, the original Hebrew is not available – do you know that? -----The Hebrew translation of the Old Testament is from the Greek – So even the original Old Testament, which is in Hebrew, is not present in Hebrew. -----So you have a double problem – No wonder you have scribal errors, etc. -----But the Qur'an–Alhamdulillah, the original Arabic is maintained. It has been... Alhamdulillah scientifically – you can prove it is the same. ----- And regarding – Were Revelations revealed to Jesus Christ peace be upon him, and to Moses peace be upon him. -----I said in my earlier answers as well as my talk, that we believe the Qur'an says in Surah Al-Rad, Chapter. 13, Verse 38, that Allah Subhanawataala has sent down several Revelations. -----By name only 4 are mentioned – The Torah the Zaboor, the Injeel and the Qur'an. ----- The Torah is the Wahi, which was given to Moses, peace be upon him. -----The Zaboor is the Revelation, the Wahi which was given to David, peace be upon him. -----Injeel is the Revelation, Wahi which was given to Jesus, peace be upon him. And Qur'an is the last and final Revelation which was given to the last and final Messenger, Prophet Mohammed, may peace be upon him----- .

)Mr. Samuel Nomaan) Time, Dr. Naik – Thank you so much----- .

)Dr. Zakir) But the present Bible is not the Injeel, which we believe in, which, was revealed to Jesus Christ peace be upon him----- .

)Mr. Samuel Nomaan) Thank you Sir – Dr. Campbell----- .

)Dr. Campbell) But the present Injeel is the one as always been. -----We have.... We have texts – 75 percent of the texts from 180 A.D – That is 100 years after John wrote. He was – He was alive, and wrote. -----You have people alive at that point, who knew – who their... grandparents believed, through John. -----That is good evidence, and good text – The Bible is valid history.----- Now the question – With the probability you presented – It is a great calculation – Thank you. -----But in the matter of God, it is completely inferior. -----God is All Powerful, and can choose who he likes.’ – Off course----- No matter rich or poor, or any other thing – so how then does your probability fit in? Jesus was poor – he was chosen – He said... ‘The son of man, has no where to lay his head.’ ----- I am not sure about this – I do not see how the calculation is talking about that. Calculation was – how many people could... fulfill all those prophecies? ----- ----I hope that is been helpful – Thank you----- .

)Mr. Samuel Nomaan) Thank you... Dr. Naik, go ahead – please go ahead – Thank you----- .

)Qtn... Dr. Zakir) To an effort to prove... in an effort to prove, the Qur'an is so heavily agreeable to modern science – what happens if

modern science is wrong?... Does the Qur'an always change, to reflect the changes in science? That is a very good question – It is a very important question. -----And we Muslims should be very careful while being compatible with the Qur'an and modern science. -----Therefore I said in the beginning of my talk – I will only be speaking about those scientific facts, which have been established. And a scientific fact, which has been established – for example, the earth is spherical – It can never go wrong. -----Established science can never take U-turns. -----But unestablished science like hypothesis and theories can take U-turns. -----I know Muslim scholars, who have tried to prove Darwin's theory, from the Qur'an. Nonsense! So therefore, we should not go overboard, and try and prove everything of modern science. -----We have to be careful to check up whether it is established, or unestablished. ----- If it is established, Alhamdulillah, with scientific proof, the Qur'an will never go against it. -----If it is hypothesis, it may be right, it may be wrong. ----- Like 'Big Bang' theory – It was a hypothesis earlier – Earlier it was a hypothesis. -----Today after solid proof about the celestial matter... according to Steven Hawkins, etc., it is a fact. So Big Bang theory, today is a fact – Yesterday it was a hypothesis – Once it becomes a fact, I use it. -----You know there are hypothesis saying that... 'Human beings have been created from a single pair of genes' – Adam and Eve. -----I do not use it, because science has not established. -----It goes along with the Qur'an. -----It goes along with the Qur'an, that we have been evolved from one pair Adam and Eve, peace be upon them – But I do not use it, because that is not an established fact. So therefore, while bringing a correlation between Qur'an and science, etc., see to it that you use only those scientific facts which have been established... and not hypothesis – because Qur'an is far superior to modern science. I am not trying to prove the Qur'an to be the word of God, with the help of science – No, not at

all. ----- What I am trying to do – For us Muslims, Qur'an is the ultimate criteria – For the Atheist and for the Non Muslims maybe, science may be the ultimate criteria. I am using the criteria... the yard stick of the Atheist, and comparing with the yard stick of the Muslims – The Qur'an. -----I am not trying to prove the Qur'an to be the word of God, with the help of science. What I am trying to do, when I bring a compatibility, and I show the superiority Qur'an ? – That what your science has told us yesterday... Qur'an has told us 14 hundred years ago. ----- I am trying to prove that our yard stick... the Muslim yardstick... the Qur'an, is far superior to your yard stick – The science. -----Therefore, you should believe in Qur'an, which is far superior – Hope that answers the question.

)Mr. Samuel Nomaan) Thank you Dr. Naik----- .

)Dr. Mohammed) Yes, Dr. Campbell----- .

)Mr. Samuel Noman) This is the last----- .

)Dr. Mohammed) Excuse me – Last two questions for the speakers----- .

We will ask the audience to just bear for us, for a few minutes more We have the last question on the slip for Dr. Campbell, followed by one last question for Dr. Zakir – and we will ask you to please wait till the end .

)Pause(

)Qtn... Dr. William Campbell) It is the same question as the last one, really. ----- Dr. Campbell agreed to Dr. Naik, that the errors he showed are not wrong, and that he cannot answer them. -----So does this mean that Dr. Campbell agrees that the Bible has errors – So it is not the word of God----- ?

)Ans... Dr. William Campbell) There are things in the Bible, that I cannot explain – that I do not have an answer for now. -----And I am willing to wait, until I see whether an answer comes. -----There are many places where archeological things have proved, that the Bible is true – talking about towns, and who is king, and things like that – And I think there is great proof, that the Bible is valid in good history----- .

)Mr. Samuel Nomaan) Thank you, Dr. Campbell----- .

)Qtn... Dr. Zakir) The question is... ‘Are there any more mathematical contradictions in the Bible ?’ -----What is this... Bible or Islam ?... Sorry. -----Are there any more mathematical contradictions in Islam? -----Are there any more? – Is it Bible or Islam? – I do not know – I will answer both. -----Because... ‘Is there any more ?’ – It should be Bible, because I spoke about contradictions. -----Anyway regarding Islam – the Qur’an says in Surah Nisa, Chapter 4, Verse No.82.... (Arabic)....

-----‘Do they not consider the Qur’an with care? – Had it been from anyone besides Allah, there would have been many contradictions.’
-----There is not a single. -----Regarding more contradictions in the Bible – five minutes will be insufficient – Even if they give me 5 days, its difficult. ----- Any way I will just mention a few. ----- It is mentioned in the 2nd Kings, Chapter No.8, Verse No.26, it says that... ‘Ahezia... that Ahezia, he was 22 years old, when he began to reign.’ -----2nd Chronicles, Chapter No. 22, Verse No. 2, says that... ‘He was 42 years old, when he began to reign. -----Was he 22 years old, or was he 42 years old? – Mathematical contradiction. -----Further more, in 2nd Chronicles, Chapter No. 21, Verse No. 20, it says that... ‘Joaram, the father of Ahezia, he reigned at the age of 32 – and he reigned for 8 years, and he died at the age of 40. -----Immediately... Ahezia became the next ruler at the age of 42. ----- Father died at the age of 40 – Immediately son takes over, who is at the age of 42. -----How can a son, be two years older than the father?’ -----Believe me even... even in Hollywood film, you will not be able to produce it----- .

)Clapping(

In Hollywood film, you can produce a ‘unicorn’ which I mentioned in my talk. ----- Unicorn... you can have Coccrodyasis, which the Bible speaks about, Concrodyasis and dragons and serpents. -----But in Hollywood you cannot even show a son, being two years older than the father. -----It cannot even be a miracle – Even in miracles; it is not possible – Impossible. -----In miracle, you can have a person being born of a virgin birth – but in miracle you cannot have a son being older than the father,

by 2 years.----- Further if you read – it is mentioned in the Bible, in 2nd Samuel Chapter No 24, Verse No 9, that... ‘The people that were involved in the battlefield. ----- It gives a list of these people, in 2nd Samuel, Chapter 24, Verse No. 9, and it says that... ‘People that took part 800 thousand of the men of Israel, took part – and 500 thousand of the men of Judah same.’ If you see other places, 1st Chronicle, Chapter 21, Verse No. 5, it says that... ‘1 million – Hundred thousand people took part in the battle field, from the men of Israel – and ten thousand four hundred and sixty men took part of Judah.’ -----Was it 800 thousand people who took part from the men of Israel, or was it 1 million – 100 thousand? ----- Was it 5 lakh people of Judah that took part or 10,460? -----A clear-cut contradiction. Further more, it is mentioned in the Bible in 2nd Samuel, Chapter No. 6, Verse No 23, that... ‘Michael the daughter of Saul – she had no sons’ – 2nd Samuel’, Chapter 21, Verse No. 8... ‘Michael the daughter of Saul had 5 sons.’ -----One place it says... ‘No children, no son, no daughter’ – Other place... ‘5 sons.’ -----Further more if you read, it is mentioned in Gospel of Mathew, Chapter No. 1, Verse No. 16 – it says about the genealogy of Jesus Christ peace be upon him – as well as Luke Chapter No. 3, Verse No. 23, and it says that... Jesus’ father, that is Joseph – his father was Jacob’ – Mathew, Chapter 1, Verse 16. -----And Luke, Chapter No 3, Verse No 23... Jesus’ father... Joseph – his father was Hailey. -----Did Jesus’ father... Joseph, had two fathers ? ----- What do you call a person who has got two fathers ? -----Or was it Hailey – or was it Jacob ? -----Clear-cut contradiction . -----

)Mr. Samuel Nomaan) Thank you, Dr. Naik, Thank you very much-----.

)Clapping(

)Dr. Mohammed) Can we ... can we have you bear with us for 2 minutes ? ----- We have the renowned, international Islamic scholar amongst us... Dr. Jamal Badawi – and on behalf of the Islamic Research Foundation, we feel it an honour, if he would take the pleasure of inaugurating or releasing the book just written by Dr. Zakir Naik – ‘The Quran and Modern Science – Compatible or Incompatible’ -----Dr. Jamal Badawi to release the book, which has just recently been published and printed few days back – and being released here in Chicago, on this appropriate occasion----- .

(Dr. Jamal Badawi) There is no more fitting way, as a gesture of friendship, than to ask Dr. Zakir to give it to Dr. Campbell, by himself.

Clapping

)Dr. Sabeel Ahmed) Again on behalf of Islamic Circle of North America, I would really thank all of you for your patience, and all our distinguished guests over here, for giving up a very good performance for all of us.

Appendices (2)

Media > Debates > Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate

Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate

April 2011

William Lane Craig vs. Sam Harris

University of Notre Dame, Notre Dame, Indiana, United States - April 2011

Opening Speech

Dr. Craig

Opening Speech

Dr. Harris

First Rebuttal

Dr. Craig

First Rebuttal

Dr. Harris

Second Rebuttal

Dr. Craig

Second Rebuttal

Dr. Harris

Closing Speech

Dr. Craig

Closing Speech

Dr. Harris

DR. CRAIG - OPENING SPEECH

I want to begin by thanking the Center for Philosophy of Religion for the invitation to participate in tonight's debate. The question of the correct foundation of morality is one that is not only of tremendous academic interest, but also one that has enormous practical application for our lives.

Now to begin with an important point of agreement: Dr. Harris and I agree that there are objective moral values and duties. To say that moral values and duties are objective is to say that they are valid and binding independent of human opinion. For example, to say that the Holocaust was objectively evil is to say that it was evil, even though the Nazis who carried it out thought that it was good, and it would still have been evil even if the Nazis had won World War II and succeeded in brainwashing

or exterminating everyone who disagreed with them, so that everybody thought the Holocaust was good.

One of the great merits of Dr. Harris' recent book *The Moral Landscape* is his bold affirmation of the objectivity of moral values and duties. He inveighs against what he calls "the over-educated atheistic moral nihilist[s]" and relativists who refuse to condemn as objectively wrong terrible atrocities like the genital mutilation of little girls. [1] He rightly declares, "If only one person in the world held down a terrified, struggling, screaming little girl, cut off her genitals with a septic blade, and sewed her back up, ... the only question would be how severely that person should be punished. ..." [2] What is not in question is that such a person has done something horribly, objectively, wrong.

The question before us this evening, then, is, "what is the best foundation for the existence of objective moral values and duties? What grounds them? What makes certain actions objectively good or evil, right or wrong?" In tonight's debate I'm going to defend two basic contentions:

.^If God exists, then we have a sound foundation for objective moral values and duties.

.^If God does not exist, then we do not have a sound foundation for objective moral values and duties.

Now notice that these are conditional claims. I shall not be arguing tonight that God exists. Maybe Dr. Harris is right that atheism is true. That wouldn't affect the truth of my two contentions. All that would follow is that objective moral values and duties would, then, contrary to Dr. Harris, not exist.

So, let's look at that first contention together: If God exists, then we have a sound foundation for objective moral values and duties. Here, I want to examine two subpoints with you.

First, theism provides a sound foundation for objective moral values. Moral values have to do with what is good or evil. On the theistic view objective moral values are grounded in God. As St. Anselm saw, God is by definition the greatest conceivable being and therefore the highest Good. Indeed, He is not merely perfectly good, He is the locus and paradigm of moral value. God's own holy and loving nature provides the absolute standard against which all actions are measured. He is by nature loving, generous, faithful, kind, and so forth. Thus if God exists, objective moral values exist, wholly independent of human beings.

Second, theism provides a sound foundation for objective moral duties. On a theistic view objective moral duties are constituted by God's commands. God's moral nature is expressed in relation to us in the form of divine commandments which constitute our moral duties or obligations. Far from being arbitrary, God's commandments must be consistent with His holy and loving nature. Our duties, then, are

constituted by God's commandments and these in turn reflect his essential character. In the Judeo-Christian tradition, the whole moral duty of man can be summed up in the two great commandments: First, you shall love the Lord your God with all your strength and with all your soul and with all your heart and with all your mind, and, second, you shall love your neighbor as yourself. On this foundation we can affirm the objective rightness of love, generosity, self-sacrifice, and equality, and condemn as objectively wrong selfishness, hatred, abuse, discrimination, and oppression.

In summary, then, theism has the resources for a sound foundation for morality: it grounds both objective moral values and objective moral duties; and hence, I think it's evident that if God exists, we have a sound foundation for objective moral values and duties.

Let's turn, then, to my second contention, that if God does not exist, then we do not have a sound foundation for objective moral values and duties.

Consider first the question of objective moral values. If God does not exist, then what basis remains for the existence of objective moral values? In particular, why think that human beings would have objective moral worth? On the atheistic view human beings are just accidental byproducts of nature which have evolved relatively recently on an infinitesimal speck of dust called the planet Earth, and which are doomed to perish individually and collectively in a relatively short time. On atheism it's hard to see any reason to think that human well-being is objectively good,

anymore than insect well-being or rat well-being or hyena well-being. This is what Dr. Harris calls “The Value Problem”. [3]

The purpose of Dr. Harris’ book *The Moral Landscape* is to explain the basis, on atheism, of the existence of objective moral values. [4] He explicitly rejects the view that moral values are Platonic objects existing independent of the world. [5] So his only recourse is to try to ground moral values in the natural world. But how can you do that, since nature in and of itself is just morally neutral?

On a naturalistic view moral values are just the behavioral byproducts of biological evolution and social conditioning. Just as a troop of baboons exhibit cooperative and even self-sacrificial behavior because natural selection has determined it to be advantageous in the struggle for survival, so their primate cousins *homo sapiens* have evolved a sort of herd morality for precisely the same reasons. As a result of socio-biological pressures there has evolved among *homo sapiens* a sort of herd morality which functions well in the perpetuation of our species. But on the atheistic view there doesn’t seem to be anything that makes this morality objectively binding and true.

The philosopher of science Michael Ruse reports,

"The position of the modern evolutionist ... is that humans have an awareness of morality ... because such an awareness is of biological

worth. Morality is a biological adaptation no less than are hands and feet and teeth. ...Considered as a rationally justifiable set of claims about an objective something, ethics is illusory. I appreciate that when somebody says 'Love thy neighbor as thyself,' they think they are referring above and beyond themselves. ... Nevertheless, ... such reference is truly without foundation. Morality is just an aid to survival and reproduction, ... and any deeper meaning is illusory..." [6 [

If we were to rewind the film of human evolution and start anew, people with a very different set of moral values might well have evolved. As Darwin himself wrote in *The Descent of Man*,

"If ... men were reared under precisely the same conditions as hive-bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters, and no one would think of interfering." [7[

For us to think that human beings are special and our morality is objectively true is to succumb to the temptation to species-ism, that is to say an unjustified bias in favor of one's own species.

If there is no God, then any reason for regarding the herd morality evolved by homo sapiens on this planet as objectively true seems to have been removed. Take God out of the picture, and all you seem to be left

with is an ape-like creature on a speck of dust beset with delusions of moral grandeur.

Richard Dawkins' assessment of human worth may be depressing, but why, on atheism, is he mistaken, when he says, "there is at bottom no design, no purpose, no evil, no good, nothing but pointless indifference. . . . We are machines for propagating DNA. . . . It is every living object's sole reason for being"? [8]

So how does Sam Harris propose to solve the Value Problem? The trick he proposes is simply to re-define what he means by "good" and "evil", in non-moral terms. He says, "We should "define 'good' as that which supports [the] well-being" of conscious creatures. [9] So, he says, "questions about values . . . are really questions about the well-being of conscious creatures." [10] And therefore, he concludes, "it makes no sense . . . to ask whether maximizing well-being is 'good'." [11] Why not? Because he's redefined the word "good" to mean the well-being of conscious creatures. So to ask, "Why is maximizing creatures' well-being good?" is on his definition the same as asking, "Why does maximizing creatures' well-being maximize creatures' well-being?" It's just a tautology. It's just talking in circles! So Dr. Harris has "solved" the Value Problem just by re-defining his terms. It's nothing but wordplay.

At the end of the day Dr. Harris isn't really talking about moral values at all. He's just talking about what's conducive to the flourishing of sentient life on this planet. Seen in this light, his claim that science can tell us a

great deal about what contributes to human flourishing is hardly controversial. Of course, it can--just as it can tell us what is conducive to the flourishing of corn or mosquitoes or bacteria. His so-called “moral landscape”, which features the highs and lows of human flourishing isn’t really a moral landscape at all.

Thus Dr. Harris has failed to solve the Value Problem. He hasn’t provided any justification or explanation for why, on atheism, moral values would objectively exist at all. His so-called “solution” is just a semantical trick of an arbitrary and idiosyncratic re-definition of the terms “good” and “evil” in non-moral vocabulary.

Second question: does atheism provide a sound foundation for objective moral duties? Duty has to do with moral obligation or prohibition, what I ought or ought not to do. Here, the reviewers of *The Moral Landscape* have been merciless in pounding Dr. Harris’s attempt to provide a naturalistic account of moral obligation. Two problems stand out.

First, natural science tells us only what is, not what ought to be, the case. As the philosopher Jerry Fodor has written, “Science is about facts, not norms; it might tell us how we are, but it wouldn’t tell us what is wrong with how we are.” [12] In particular it cannot tell us that we have a moral obligation to take actions which are conducive to human flourishing.

So, if there is no God, what foundation remains for objective moral duties? On the naturalistic view, human beings are just animals, and animals have no moral obligation to one another. When a lion kills a zebra, it kills the zebra, but it doesn't murder the zebra. When a great white shark forcibly copulates with a female, it forcibly copulates with her but it doesn't rape her--for none of these actions is forbidden or obligatory. There is no moral dimension to these actions.

So if God does not exist, why think that we have any moral obligations to do anything? Who or what imposes these obligations upon us? Where do they come from? It's very hard to see why they would be anything more than a subjective impression ingrained into us by societal and parental conditioning.

On the atheistic view, certain actions such as rape and incest may not be biologically and socially advantageous, and so in the course of human development have become taboo, that is, socially unacceptable behavior. But, that does absolutely nothing to prove that such acts are really wrong. Such behavior goes on all the time in the animal kingdom. On the atheistic view the rapist who chooses to flout the "herd morality" is doing nothing more serious than acting unfashionably, the moral equivalent, if you will, of Lady Gaga. If there is no moral lawgiver, then there is no objective moral law, and if there is no objective moral law, then we have no objective moral duties.

Thus, Dr. Harris's view lacks any source for objective moral duty.

Second problem: “ought” implies “can.” A person is not morally responsible for an action which he is unable to avoid. For example, if somebody shoves you into another person, you’re not responsible for bumping into him. You had no choice. But Sam Harris believes that all of our actions are causally determined and that there is no free will. [13] Dr. Harris rejects not only libertarian accounts of free will but also compatibilistic accounts of freedom. But, if there is no free will, then no one is morally responsible for anything! In the end, Dr. Harris admits this, though it’s tucked away in the endnotes of his volume. Moral responsibility, he says, and I quote, “is a social construct,” not an objective reality: I quote: “in neuroscientific terms no person is more or less responsible than any other” for the actions they perform. [14] His thoroughgoing determinism spells the end of any hope or possibility of objective moral duties because on his worldview we have no control over what we do.

Thus, on Dr. Harris’ view there is no source of objective moral duties because there is no moral law-giver, and no possibility of objective moral duty, because there is no free will. Therefore, on his view, despite his protestations to the contrary, right and wrong do not really exist.

Thus, Dr. Harris’s naturalistic view fails to provide a sound foundation for objective moral values and duties. Hence, if God does not exist, we do not have a sound foundation for objective morality, which is my second contention.

In conclusion then, we've seen that if God exists, we have a sound foundation for objective moral values and objective moral duties, but that if God does not exist, then we do not have a sound foundation for objective moral values and duties. Dr. Harris' atheism thus sits very ill with his ethical theory.

What I'm offering Dr. Harris tonight is not a new set of moral values--I think by and large we share the same applied ethics--rather what I'm offering is a sound foundation for the objective moral values and duties that we both hold dear.

Thank you very much.

DR. HARRIS - OPENING SPEECH

I just want to say, it's an honor to be here at Notre Dame, and I'm very happy to be debating Dr. Craig, the one Christian apologist who seems to have put the fear of God into many of my fellow atheists. I've actually gotten more than a few emails this week, that more or less read, "Brother, please, don't blow this." So, you will be the judge.

Now, as many of you know, I've spent a fair amount of time criticizing religion. And one of the perks of this job is that you immediately hear from all the people who think that criticizing religion is a terrible thing to do. And, strangely, the reason people rise to the defense of God is not that

there's so much evidence that God exists, but that they believe that belief in God is the only intellectual framework for an objective morality. And, clearly, Dr. Craig is among their number.

Now, the sense is, that without the conviction that moral truths exist, that words like "right" and "wrong", "good" and "evil", actually mean something, humanity will just lose its way. That's the fear. And I actually share that fear. I've come to believe that this, this concern that many religious people have, of the erosion of secular morality, is not an entirely empty one.

Now I once spoke at an academic meeting on these themes, and I, and I said, as I will say tonight, that once we understand morality in terms of human well-being, we'll be able to make strong claims about which behaviors and ways of life are good for us and which aren't. And I cited, as an example, the sadism and misogyny of the Taliban as an example of a worldview that was less than perfectly conducive to human flourishing. And it turns out, that to denigrate the Taliban at a scientific meeting is to court controversy, and after my remarks I, I fell into debate with another, invited speaker, and this is more or less exactly how our conversation went.

She said, "How could you ever say that forcing women to wear burqas is wrong from the point of view of science?" I said, "Well, because I think it's pretty clear that right and wrong relate to human well-being, and it's just as clear that forcing half the population to live in cloth bags and

beating them, or killing them when they try to get out, is not a way of maximizing human well-being”.

And she said, “Well, that’s just your opinion.” And I said, “Well, okay, let’s make it even easier. Let’s say we found a culture that was literally removing the eyeballs of every third child, ok, at birth. Would you then agree that we have found a culture that is not perfectly maximizing well-being”?

And she said, “It would depend on why they were doing it.” So after my eyebrows returned from the back of my head, I said, “Okay, well say they were doing it for religious reasons. Let’s say they have a scripture which says, ‘Every third should walk in darkness.’ or some such nonsense.” And then she said, “Well, then you could never say that they were wrong.” Okay, and so I, I—you should know, I was talking to someone who has a deep background in science and philosophy. She’s actually since been appointed to the President’s Council on Bioethics. She’s one of thirteen people advising the President on the ethical implications of advances in medicine and, and , related sciences and technology, and she had just delivered a perfectly lucid lecture on the moral implications of neuroscience for the courts. And she was especially concerned that we could be subjecting captured terrorists to lie-detection neuro-imaging technology—and she viewed this as, as really an unconscionable violation of cognitive liberty. So on the one hand, her moral scruples were very finely calibrated to recoil from the slightest perceived misstep in ethical terms in our War on Terror; and yet she was quite willing to forgive some primitive culture its fondness for removing the eyeballs of

children in its religious rituals. And she seemed to me quite terrifyingly detached from the real suffering of millions of women in Afghanistan at this moment. So, I see this double standard as a problem. And strangely, this is precisely the erosion of basic common sense that many religious people are worried about. I hope it'll be clear to you, at the end of this hour, that religion is not an answer to this problem, ok. Belief in God is not only unnecessary for a universal morality, it's, it's, it's, it is itself a source of moral blindness.

Now, it's widely believed that there are two quantities in this universe—there are facts, on the one hand, and of course science can give us our most rigorous discussion of these; but then there are values, which many people, like Dr. Craig, think science can't touch; questions of meaning, and morality, and what life is good for. Now of course, everyone thinks that science can help us get what we value, ok, but it can never tell us what we ought to value, ok, and therefore it cannot, in principle, be applied to the most important questions in human life—questions like how we should raise our children, or what constitutes a good life. Now, it's thought, from the point of view of science, and Dr. Craig just gave voice to this opinion, that when we look at the universe, all we see are patterns of events—just one thing follows another—and there's no corner of the universe that declares certain of its events to be good or evil, or right or wrong apart from us. I mean, our minds—we declare certain events to be better than others. But in doing that, it seems that we're merely projecting our own values and desires onto a reality that is intrinsically value-free. And where do our notions of right and wrong come from? Well clearly they've been drummed into us by evolution. They're the product of these apish urges and social emotions; and then

they get modulated by culture. If you take sexual jealousy, for instance. This is an attitude that has been bred into us, over millions of years, ok. Our ancestors were highly covetous of one another, despite the fact that everyone was covered with hair, and had terrible teeth; and this, this possessiveness now gets enshrined in various cultural institutions like the institution of marriage, ok. So therefore, a statement like, “It’s wrong to cheat on one’s spouse”, ok, seems a mere summation of these contingencies. It seems like it, it, it’s an improvisation on the back of biology, ok. It seems that, that, that from the point of view of science, it can’t really be wrong to cheat on your spouse, ok. This is just, just how apes like ourselves worry, when we learn to worry with words, ok.

Now here is where religious people, like Dr. Craig, begin to get a little queasy, as I think they should. And many see no alternative but to insert the God of Abraham—an Iron Age god of war—into the clockwork, as an invisible arbiter of moral truth. It is wrong to cheat on your spouse because Yahweh deems that it is so. Which is curious, because in other moods, Yahweh is perfectly fond of genocide, and slavery, and human sacrifice. I must say, it’s pretty amusing to hear Dr. Craig in his opening remarks say that I’m merely focused on the flourishing of sentient creatures on this planet. If that’s a sin, I’ll take it. One wonders what Dr. Craig is focused on.

Now, incidentally, you should not trust Dr. Craig’s reading of me. Half the quotes he provided “from me” as though I wrote them were quotes from people I was quoting in my book and often to different effect. So you’ll have to read the book.

Now, in claiming that values reduce to the well-being of conscious creatures—as I will—I’m introducing two concepts: Consciousness and well-being. Now, let’s start with consciousness—this is not an arbitrary starting point. Imagine a universe devoid of the possibility of consciousness—imagine a universe entirely constituted of rocks. Ok, there’s clearly no happiness or suffering in this universe; there’s no good or evil; value judgments don’t apply. For, for changes in the universe to matter, they have to matter, at least potentially, to some conscious system.

Ok, what about well-being? Well, the well-being of conscious creatures, and the, and the link between that and morality, may seem open to doubt, but it shouldn’t. Ok, here’s the only assumption you have to make. Imagine a universe in which every conscious creatures suffers as much as it possibly can, for as long as it can. Ok, I call this “the worst possible misery for everyone”. Ok, the worst possible misery for everyone is bad. Ok, if, if, if the word “bad” applies anywhere, it applies here. Now, if you think the worst possible misery for everyone isn’t bad, or maybe it has a silver lining, or maybe there’s something worse, I don’t know what you’re talking about. And what’s more, I’m pretty sure you don’t know what you’re talking about either.

The—what I’m saying is, the minimum standard of moral goodness is to avoid the worst possible misery for everyone. If we should do anything in this universe, if we ought to do anything, if we have a moral duty to do anything, it’s to avoid the worst possible misery for everyone. And the

moment you admit this, you admit that, that, that all other possible states of the universe are better than the worst possible misery for everyone. You have the worst possible misery for everyone over here, and all these other constellation of experiences arrayed out here, and because the experience of conscious creatures is dependent in some way on the laws of nature, there will be right and wrong ways to move along this continuum. It will be possible to think that you're avoiding the worst possible misery for everyone—and to fail. You can be wrong in your beliefs about how to navigate this space.

So here's my argument, for moral truth in the context of science. Questions of right and wrong, and good and evil, depend upon minds. They depend upon the possibility of experience. Minds are natural phenomena. They depend upon the laws of nature in some way. Morality and human values, therefore, can be understood through science, because in talking about these things, we are talking about all of the facts that influence the well-being of conscious creatures. In our case, we're talking about genetics, and neurobiology, and psychology, and sociology, and economics.

Now, I view this space of all possible experience as a kind of moral landscape, with peaks that correspond to the heights of well-being, and valleys that correspond to the lowest suffering. And the first thing to realize, is that there may be many equivalent peaks on this landscape. There may be many different, but morally-equivalent ways for human beings to thrive. But there will be many more ways not to thrive. There will be many more ways to fail to be on a peak. There are clearly many

more ways to suffer unnecessarily in this world than to be sublimely happy.

Now, the Taliban are still my favorite example, of a culture that is struggling mightily to build a society that's clearly less good than many other societies on offer. Ok, the average lifespan for women in Afghanistan is 44 years. Ok, they have a 12% literacy rate. They have the highest, almost the highest infant mortality and maternal mortality in the world—and also almost the highest fertility—so this is one of the best places on Earth to watch women and infants die. Ok, it seems to me perfectly obvious that the, the best response to this dire situation—which is to say the most moral response—is not to throw battery acid in the faces of little girls for the crime of learning to read. Now of course, this is common sense to us, unless you happen to be a bioethicist on the President's commission at this moment. But I'm saying, at bottom, it is also, these are also truths about biology, and neurology, and psychology, and sociology, and economics. It is not unscientific to say that the Taliban are wrong about morality, that the moment we notice that we know anything at all about human well-being, we have to say this.

Ok, now some people with a little philosophical training may be tempted to say, “What if a father wants to burn off his daughter's face with battery acid? Who are you to say that he's not as moral as we are? What if he has an alternate conception of well-being that's just as legitimate?” or, “Who's to say that we should care about the well-being of little girls?” This is the kind of email I get, incidentally. Now, moral skeptics of this kind, and Dr. Craig has essentially endorsed this position, in a way,

without God, think that the only way to judge one person's values to be wrong are with respect to another person's values, and all such judgments have to be on a par. Ok, this is not true. There, there are many ways for my values to be objectively wrong. They can be, they can be wrong with respect to deeper values that I hold. They can be wrong with respect to deeper values that I would hold if I were only a deeper person. It's clearly possible to value things that reliably make you miserable in this life. Ok, it's clearly possible to be cognitively and emotionally closed to experiences that you would want if you were only intelligent and knowledgeable enough to want them. It is possible not to know what one is missing in life. So things can be right or wrong, or good and evil, quite independent of a person's opinions.

Now, some of you might worry that I haven't defined "well-being" enough. How can something this loose as a concept be the, the, the benchmark of, of, , objective values? Well, consider by analogy the concept of physical health. Physical health is very difficult to define, you know. It used to be that if you were "healthy" you could expect to live to the ripe old age of forty. Even now, our lifespan, our life expectancy has doubled in the last 150 years. What, what does "health" mean? Well, it has something to do with not always vomiting, ok, not being in excruciating pain, not running a fever. Ok but how fast should a "healthy" person be able to run? That question might not have an answer, but this does not make the question of health vacuous. Ok, it doesn't make it merely a matter of opinion, or of cultural construction. The distinction between a healthy person and a dead one is about as clear and consequential as any we ever make in science. Ok, and notice that no one is ever tempted to attack the philosophical underpinnings of medicine

with questions like, “Well, who are you to say that not always vomiting is healthy? What if you meet someone who wants to vomit, and he wants to vomit until he dies, ok? How could you argue that he is not as healthy as you are?” In talking about morality and human values, I think we really are talking about mental health and the health of societies.

And the truth is, science has always been in the values business. We simply cannot speak of facts without resorting to values. Consider the simplest statement of scientific fact: Water is two parts hydrogen and one part oxygen. This seems as value-free an utterance as human beings ever make. But what do we do when someone doubts the truth of this proposition? Ok, all we can do is appeal to scientific values. The value of understanding the world. The value of evidence. The value of logical consistency. What if someone says, “Well, that’s not how I choose to think about water. Ok, I’m Biblical chemist, and I read in Genesis 1 that God created water before he created light. So I take that to mean that there were no stars. So there were no stars to fuse hydrogen and helium into heavier elements like oxygen; therefore there was no oxygen to put in the water, so either God created, either water has no oxygen, or God created special oxygen to put in the water—but I don’t think he would do that, because that would be Biblically inelegant.” Ok, what can we say to such a person? Ok, all we can do is appeal to scientific values. And if he doesn’t share those values, the conversation is over. Ok, if someone doesn’t value evidence, what evidence are you going to provide to prove that they should value it? If someone doesn’t value logic, what logical argument could you provide to show the importance of logic?

Ok, so this, this, I think this split between facts and values should look really strange to you on its face. I mean, what are we really saying when we say that science can't be applied to the most important questions in human life? Ok, we're saying that when we get our biases out of the way, when we, when we most fully rely on clear reasoning and honest observation, when, when intellectual honesty is at its zenith, well, then those efforts have no application whatsoever to the most important questions of human life. That is precisely the mood you cannot be in to answer the most important questions in human life. It would be very strange if that were so.

DR. CRAIG - FIRST REBUTTAL

You'll recall in my first speech that I said I was going to defend two basic contentions tonight. First, that if God exists, then we have a sound foundation for objective moral values and duties.

First, I explained that if God exists, then objective moral values are grounded in the character of God himself, who is essentially compassionate, fair, kind, generous, and so forth.

Here Dr. Harris didn't have anything by way of disagreement to say, but I do want to clear up a possible confusion. He represented this by saying that if religion were not true, then words like "right" and "wrong" and "good" and "evil" would have no meaning. I'm not maintaining that. That is to confuse moral ontology with moral semantics. Moral ontology asks, "What is the foundation of objective moral values and duties?" Moral

semantics asks, “What is the meaning of moral terms?” And I am not making any kind of semantical claim tonight that “good” means something like “commanded by God”. Rather, my concern is moral ontology: What is the ground, or foundation, of moral values and duties?

To give an illustration, think of light. Light is a certain visible range of the electromagnetic spectrum. But obviously, that isn’t the meaning of the word “light”. People knew how to use the word “light” long before they discovered its physical nature. And, I might also add, they certainly knew the difference between light and darkness long before they understood the physics of light. Now, in exactly the same way, we can know the meaning of moral terms like “good” and “evil”, “right” and “wrong”, and know the difference between good and evil, without being aware that the good is grounded in God ontologically.

So, that is the position I am defending tonight, that moral values are grounded ontologically in God.

Second, that our moral duties are grounded by God’s commandments, which are a necessary reflection of his nature. Here the only response that I detected from Dr. Harris was to refer to the atrocities in the Hebrew Bible. But I think this is quite irrelevant to tonight’s discussion; there are plenty of Divine Command theorists who are not Jews or Christians and place no stock whatsoever in the Bible. So this isn’t an objection to Divine Command theory that I’m defending tonight. Now, if you are interested in biblical ethics, I want to highly recommend Paul Copan’s

new book *Is God a Moral Monster?*, which examines those passages in the Hebrew Bible in light of the Ancient Near East. [15] And I can guarantee you, it will be a very enlightening and interesting read. But this issue is strictly irrelevant in tonight's debate.

So we've not heard any objection to a theistic grounding for ethics. If God does exist, it's clear, I think—obvious even—that we have a sound foundation for objective moral values and duties.

Now, what if God does not exist? Is there a sound foundation, first of all, for objective moral values? Now here, Dr. Harris said, "You don't need religion in order to have universal morality." Again, that's a confusion. Of course, you don't! Remember, the Nazis, for example, could have won World War II and established a universal morality. The issue isn't universality, the issue is objectivity. And I'm maintaining that in the absence of God, there isn't any reason, any explanation, for the existence of objective moral values.

Now Dr. Harris says, "But we can imagine creatures being in the worst possible misery, and it's obviously better for creatures to be flourishing—the well-being of conscious creatures is good." Well, of course, it is. That's not the question. We agree that, all things being equal, flourishing of conscious creatures is good. The question is rather, if atheism were true, what would make the flourishing of conscious creatures objectively good? Conscious creatures might like to flourish, but there's no reason on atheism to think that it would really be objectively good.

Now here Dr. Harris, I think, is guilty of misusing, , terms like “good” and “bad”, “right” and “wrong”, in equivocal ways. He will often use them in non-moral senses. For example, he’ll say there are objectively good and bad moves in chess. [16] Now that’s clearly not a moral use of the terms “good” and “bad”. You just mean they’re not apt to win or produce a winning strategy. It’s not evil, what you’ve done. And similarly, in ordinary English, we use the words “good” and “bad” in a number of non-moral ways. For example, we say Notre Dame has a “good” team. Now we can hope it’s an ethical team, but that’s not what’s indicated by the win-loss record! That—that is a different meaning of “good”. Or we say, “That’s a good way to get yourself killed!” or “That’s a good game plan” or “The sunshine felt good” or “That’s a good route to East Lansing” or “There’s no good reason to do that” or “She’s in good health”. All of these are non-moral uses of the word “good”. And Dr. Harris’s contrast of the good life and the bad life is not an ethical contrast between a morally good life and an evil life. It’s a contrast between a pleasurable life and a miserable life. And there’s no reason to equate “pleasure/misery” with “good” and “evil”—especially on atheism! So there’s just no reason that’s been given, on atheism, for thinking the flourishing of conscious creatures is objectively good.

But Dr. Harris has to defend an even more radical claim than that: , he claims that the property of being good is identical with the property of creaturely flourishing. And he’s not offered any defense of this radical identity claim. In fact, I think we have a knock-down argument against it. Now bear with me here; this is a little technical. On the next-to-last page

of his book, Dr. Harris makes the telling admission that if people like rapists, liars, and thieves could be just as happy as good people, then his “moral landscape” would no longer be a moral landscape. [17] Rather, it would just be a continuum of well-being whose peaks are occupied by good and bad people, or evil people, alike.

Now what’s interesting about this is that earlier in the book, Dr. Harris explained that about three million Americans are psychopathic. [18] That is to say, they don’t care about the mental states of others. They enjoy inflicting pain on other people. But that implies that there’s a possible world, which we can conceive, in which the continuum of human well-being is not a moral landscape. The peaks of well-being could be occupied by evil people. But that entails that in the actual world, the continuum of well-being and the moral landscape are not identical either. For identity is a necessary relation. There is no possible world in which some entity A is not identical to A. So if there’s any possible world in which A is not identical to B, then it follows that A is not in fact identical to B.

Now since it’s possible that human well-being and moral goodness are not identical, it follows necessarily that human well-being and goodness are not the same, as Dr. Harris has asserted in his book.

Now it’s not often in philosophy that you get a knock-down argument against a position. But I think we’ve got one here. By granting that it’s

possible that the continuum of well-being is not identical to the moral landscape, Dr. Harris's view becomes logically incoherent.

And all of this goes to underline my fundamental point that on atheism, there's just no reason to identify the well-being of conscious creatures with moral goodness. Atheism cannot explain the reality—the objective reality—of moral values.

What about objective moral duties? I first argued from the is/ought distinction that there is no basis on, atheism, for thinking that we have any moral val— duties. And here Dr. Harris says, “If we have a moral duty to do anything, we have a duty, to avoid the worst possible misery”. But the question is the antecedent of that conditional: “If we have a moral duty to do anything.” What I'm arguing is that on atheism, I don't see any reason to think we have any moral duties to do anything.

Moral obligations or prohibitions arise in response to imperatives from a competent authority. For example, if a policeman tells you to pull over, then because of his authority, who he is, you are legally obligated to pull over. But if some random stranger tells you to pull over, you're not legally obligated to do so. Now, in the absence of God, what authority is there to issue moral commands or prohibitions? There is none on atheism, and therefore there are no moral imperatives for us to obey. In the absence of God there just isn't any sort of moral obligation or prohibition that characterizes our lives. In particular, we're not morally obligated to promote the flourishing of conscious creatures. So this is/ought

distinction seems to me to be one that's fatal to Dr. Harris's position and has been widely recognized as such by reviewers of *The Moral Landscape*.

But secondly, the problem that's even worse is the "ought implies can" problem. In the absence of the ability to do otherwise, there is no moral responsibility. In the absence of freedom of the will, we are just puppets or electro-chemical machines. And puppets do not have moral responsibilities. Machines are not moral agents. But on Dr. Harris's view, there is no freedom of the will, either in a libertarian or a compatibilistic sense, and therefore, there is no moral responsibility. So there isn't even the possibility of moral duty on his view.

So while I can affirm and applaud Dr. Harris's affirmation of the objectivity of moral values and moral duties, at the end of the day his philosophical worldview just doesn't ground these entities that we both want to affirm. If God exists, then we clearly have a sound foundation for objective moral values and moral duties. But if God does not exist, that is, if atheism is true, then there is no basis for the affirmation of objective moral values; and there is no ground for objective moral duties because there is no moral lawgiver and there is no freedom of the will. And therefore it seems to me that atheism is simply bereft of the adequate ontological foundations to establish the moral life.

DR. HARRIS - FIRST REBUTTAL

Well, that was all very interesting. Ask yourselves, what is wrong with spending eternity in Hell? Well, I, I'm told it's rather hot there, for one. Dr. Craig is not offering an alternative view of morality. Ok, the whole point of Christianity, or so it is imagined, is to safeguard the eternal well-being of human souls. Now, happily, there's absolutely no evidence that the Christian Hell exists. I think we should look at the consequences of believing in this framework, this theistic framework, in this world, and what these moral underpinnings actually would be.

Alright, nine million children die every year before they reach the age of five. ok, picture, picture a, a a Asian tsunami of the sort we saw in 2004, that killed a quarter of a million people. One of those, every ten days, killing children only under five. Ok, that's 20, 24,000 children a day, a thousand an hour, 17 or so a minute. That means before I can get to the end of this sentence, some few children, very likely, will have died in terror and agony. Ok, think of, think of the parents of these children. Think of the fact that most of these men and women believe in God, and are praying at this moment for their children to be spared. And their prayers will not be answered. Ok, but according to Dr. Craig, this is all part of God's plan. Any God who would allow children by the millions to suffer and die in this way, and their parents to grieve in this way, either can do nothing to help them, or doesn't care to. He is therefore either impotent or evil.

And worse than that, on Dr. Craig's view, most of these people—many of these people, certainly—will be going to Hell because they're praying to the wrong God. Just think about that. Ok, through no fault of their own,

they were born into the wrong culture, where they got the wrong theology, and they missed the revelation. Ok, there are 1.2 billion people in India at this moment. Most of them are Hindus, most of them therefore are polytheists. Ok, in Dr. Craig's universe, no matter how good these people are, they are doomed. If you are, if you are praying to the Monkey God Hanuman, you are doomed, ok. You'll be tortured in Hell for eternity. Now, is there the slightest evidence for this? No. It just says so in Mark 9, and Matthew 13, and Revelation 14. Ok, perhaps you'll remember from The Lord of the Rings, it says when the elves die, they go to Valanor, but they can be reborn in Middle Earth. I say that just as a point of comparison.

Ok, so God created the cultural isolation of the Hindus, ok. He engineered the circumstance of their deaths in ignorance of revelation, and then he created the penalty for this ignorance, which is an eternity of conscious torment in fire. Ok, on the other hand, on Dr. Craig's account, your run-of-the-mill serial killer in America, ok, who spent his life raping and torturing children, need only come to God, come to Jesus, on Death Row, and after a final meal of fried chicken, he's going to spend an eternity in Heaven after death, ok. One thing should be crystal clear to you: This vision of life has absolutely nothing to do with moral accountability.

Ok, and please notice the double standard that people like Dr. Craig use to exonerate God from all this evil, ok. We're told that God is loving, and kind, and just, and intrinsically good; but when someone like myself points out the rather obvious and compelling evidence that God is cruel

and unjust, because he visits suffering on innocent people, of a scope and scale that would embarrass the most ambitious psychopath, we're told that God is mysterious, ok. "Who can understand God's will?" Ok and yet, this is precisely—this, this, this "merely human" understanding of God's will, is precisely what believers use to establish his goodness in the first place. You know, something good happens to a Christian, he feels some bliss while praying, say, or he sees some positive change in his life, and we're told that God is good. But when children by the tens of thousands are torn from their parents' arms and drowned, we're told that God is mysterious, ok. This is how you play tennis without the net.

And I want to suggest to you, that it is not only tiresome when otherwise-intelligent people speak this way, it is morally reprehensible. Ok, this kind of faith, is, is really the perfection of narcissism. "God loves me, dontcha know. He, he cured me of my eczema. He makes me feel so good while singing in church, and, and just when we had given up hope, we found a banker who was willing to reduce my mother's mortgage".

Ok given all the good—all that this God of yours does not accomplish in the lives of others, given, given the, the misery that's being imposed on some helpless child at this instant, this kind of faith is obscene. Ok, to think in this way is to fail to reason honestly, or to care sufficiently about the suffering of other human beings. And if God is good and loving and just and kind, and he wanted to guide us morally with a book, why give us a book that supports slavery? Why give us a book that admonishes us to kill people for imaginary crimes, like witchcraft. Now, of course, there is a way of not taking these questions to heart, ok. According to Dr.

Craig's Divine Command theory, God is not bound by moral duties; God doesn't have to be good. Whatever he commands is good, so when he commands that the Israelites to slaughter the Amalekites, that behavior becomes intrinsically good because he commanded it.

Ok, well here we're being offered—I'm glad he raised the issue of psychopathy—we are being offered a psychopathic and psychotic moral attitude. It's psychotic because this is completely delusional. There's no reason to believe that we live in a universe ruled by an invisible monster Yahweh. But it is, it is psychopathic because this is a total detachment from the, from the well-being of human beings. It, this so easily rationalizes the slaughter of children. Ok, just think about the Muslims at this moment who are blowing themselves up, convinced that they are agents of God's will. There is absolutely nothing that Dr. Craig can say against their behavior, in moral terms, apart from his own faith-based claim that they're praying to the wrong God. If they had the right God, what they were doing would be good, on Divine Command theory.

Now, I'm obviously not saying that all that Dr. Craig, or all religious people, are psychopaths and psychotics, but this to me is the true horror of religion. It allows perfectly decent and sane people to believe by the billions, what only lunatics could believe on their own. If you wake up tomorrow morning thinking that saying a few Latin words over your pancakes is gonna turn them into the body of Elvis Presley, ok, you have lost your mind. But if you think more or less the same thing about a cracker and the body of Jesus, you're just a Catholic.

And, and I'm not the first person to notice that it's a, it's a very strange sort of loving God who would make salvation depend on believing in him on bad evidence. Ok, it's, it's, I mean, if you lived 2,000 years ago, there was evidence galore, I mean, he was just performing miracles. But apparently, he got tired of being so helpful. And so now, we all inherit this very heavy burden of the doctrine's implausibility. And, and, and, and the effort to square it with what we now know about the cosmos and what we know about the all-too-human origins of Scripture becomes more and more difficult. Ok, and, and, and it's not just the generic God that Dr. Craig is recommending; it is God the Father and Jesus the Son. Christianity, on Dr. Craig's account, is the true moral wealth of the world.

Well, I hate to break it to you, here at Notre Dame, but Christianity is a cult of human sacrifice. Christianity is not a religion that cel—that repudiates human sacrifice. It is a religion that celebrates a single human sacrifice as though it were effective. “God so loved the world that he gave his only son.” John 3:16. Okay, the idea is that Jesus suffered the crucifixion so that none need suffer Hell—except those billions in India, and billions like them throughout history. Ok, this is, this is, this is astride, this doctrine is astride a contemptible history of scientific ignorance and religious barbarism. We come from people who used to bury children under the foundations of new buildings as offerings to their imaginary gods. Ok, just think about that. There, in vast numbers of societies, people would bury children in postholes—people like ourselves—thinking that this would prevent an invisible being from knocking down their buildings. These are the sorts of people who wrote the Bible. Ok, if there is a less moral, moral framework than the one Dr. Craig is proposing, I haven't heard of it.

DR. CRAIG - SECOND REBUTTAL

The less moral framework is atheism! Atheism has no grounds for objective moral values or duties. And it's interesting that in that last speech, I was disappointed to hear no defense given of that crucial, second contention that I offered against Dr. Harris's view. Remember, we talked about the Value Problem. I gave what I consider a knock-down argument to show that the moral landscape is not identical to the continuum of human flourishing. We talked about objective moral duties, the "is vs. ought" distinction, the "ought implies can" problem. None of these have been responded to. So if you want a really desperate moral system, try atheism! There's no foundation for objective moral values and duties there.

Now, what about theism? Does it do any better? Well, in the last speech, we heard some attacks on my first contention, that God provides a sound foundation for morality. Unfortunately, it seems to me that most of these were red herrings. A red herring is a smelly old fish that's dragged across the path of the bloodhounds to distract them from their true quarry, so they get distracted and go off following the dead fish. And I'm not going to be distracted by the red herrings that were offered in that speech!

For example, in response to my claim that if God exists, then objective moral values exist, we heard that I haven't truly offered an alternative to his view because the goal on theism is to avoid Hell. Honestly, that just

simply shows how poorly Sam Harris understands Christianity. You don't believe in God to avoid going to Hell. Belief in God isn't some kind of fire insurance. You believe in God because God, as the supreme Good, is the appropriate object of adoration and love. He is Goodness itself, to be desired for its own sake. And so the fulfillment of human existence is to be found in relation to God. It's because of who God is and his moral worth that he is worthy of worship. It has nothing to do with avoiding Hell, or promoting your own well-being.

He then responds, "But there's no good reason to believe that such a being exists. Look at the problem of evil and the problem of the unevangelized." Both of these, as I explained in my opening, are irrelevant in tonight's debate because I'm not arguing that God exists. Maybe he's right; maybe these are insuperable objections to Christianity or to theism. It wouldn't affect either of my contentions: that if God exists, then we have a sound foundation for moral values and duties; if God does not exist, then we have no foundation for objective moral values and duties. So these are red herrings.

Now I have written on each of these problems, the problem of evil and the problem of the unevangelized, and you can find much of what I've said at our website www.reasonablefaith.org. If you're interested, go ahead and look at that. Or, as Michael Rea suggested, talk to one of your philosophy professors. Michael has written extensively on the problem of evil, and I'm sure he'd love to have a conversation with you about, , those things.

Notice, secondly, I would want to say, evil actually proves that God exists because if God does not exist, objective moral values and duties do not exist! If evil exists, it follows that moral values and duties do exist, namely, some things are evil. So evil actually proves the existence of God, since in the absence of God, good and evil as such would not exist. So you cannot press both the problem of evil and agree with my, contention that if God does not exist, then objective moral values and duties do not exist because evil will actually be an argument for the existence of God.

Notice that Dr. Harris has no moral foundation for saying that Christian beliefs are morally execrable, because he has no foundation for making such a judgment. If atheism is true, what objective foundation is there for affirming that one view is execrable and another is not? There's simply no basis for such judgments. So if he wants to have a debate on theism, I will happily, , engage in one with him; but that's not the debate for tonight.

He also says it's "psychopathic" to believe these things. Now, that remark is just as stupid as it is insulting. It is absurd to think that Peter van Inwagen here at the University of Notre Dame is psychopathic, or that a guy like Dr. Tom Flint, who is as gracious a Christian gentlemen as I could have ever met, is psychopathic. , this is simply, , below the belt.

So it seems to me that we've not been given any refutation of the view that if God does exist, then his essence, his character, is determinative for the existence of objective moral values.

What about objective moral duties? Here I explained that God's commands must be consistent with his nature. And Dr. Harris continues to press the point, "Oh, but the Bible supports slavery". Again I'll refer you to Professor Copan's book, [19] which shows that that is a gross misrepresentation of ancient Israel, which did not in fact promote slavery as we understand it, , in light of the experience in the American South.

But, again, that's simply not relevant, 'cause I'm not—, that isn't relevant because I'm not defending, , the Bible tonight! I'm saying that, , for a theist—whether Jew, Christian, deist, Hindu—, moral duties will be grounded in the divine commands, which are based in his nature.

He says, "But then what about people like the Taliban, who say that God has commanded them to do certain atrocities?" I would say the very same thing to the Taliban that Dr. Harris says, namely, "God did not command you to do those things." That's exactly what Dr. Harris would say. The reason he thinks that is that he doesn't believe that God exists, but I would say that because I think that the Taliban has got the wrong God, that in fact God hasn't commanded them to commit these atrocities, and, indeed, God will only issue such commands as are consistent with his moral nature and for which he has morally sufficient reasons.

So I don't think this first contention is really in much dispute tonight. I think it's obvious that if God exists, then obviously objective moral values exist, independently of human opinion—they're grounded in the character of God—and there would be objective moral duties, if God exists, because our duties arise in response to the moral imperatives that God issues to us.

So the real debate is on that second contention: can atheism provide a foundation for objective moral values and duties? And I think we've seen powerful reasons to think that it cannot.

DR. HARRIS - SECOND REBUTTAL

Well, you, , perhaps you've noticed Dr. Craig has a charming habit of summarizing his opponent's points in a way in which they were not actually given, so I will leave it to you to sort it out on Youtube. Needless to say, I didn't call those esteemed colleagues of his psychopaths, as I made clear.

In any case, Dr. Craig has merely defined God as being intrinsically good. It's, if you want to charge someone with merely semantic games, it ap—the shoe's on, on the other foot as well. There is, there is no reason that I can see why there couldn't be an evil God, , or several. Ok, he, but his God is intrinsically good, goodness is grounded in his very nature. That is a, a, a definitional move that he has made.

Now, I have presented a positive case for grounding an objective morality in the context of science. And thinking about moral truth in the context of science should only pose a problem for you, if you imagine that a science of morality has to be absolutely self-justifying in a way that no science ever could be. Ok, every branch of science must rely on certain axiomatic assumptions, ok, certain core values. And a science of morality would be on the same footing as a science of medicine, or physics, or chemistry. You need only assume that the worst possible misery for everyone is bad and worth avoiding, and indeed, the worst-case scenario for conscious life. And if science is unscientific, if this, if, if, if, if having a value assumption at the core renders science unscientific, what is scientific?

Now, Dr. Craig is confused about what it means to speak with scientific objectivity about the human condition. He says things like, “from the point of view of science, we’re just constellations of atoms, and we’re no more valuable than rats or insects”, ok, as though the only scientifically objective thing that could be said about us that we’re constellations of atoms. Ok there, there are two very different senses in which we, we use these terms, “subjective” and “objective”. Ok there, there is, the first is epistemological. It relates to how we know. And when we say we’re reasoning or thinking objectively in this sense, we’re talking about, about the style in which we’re thinking. We’re talking about the fact that we’re, we’re, we’re seeing through our biases, which is to say, trying to jettison bias. We are reasoning in a way that’s available to the data. Ok our minds are open to counter-arguments. , now this is the, this is the absolute foundation of science, and this is what, this is what opens such an invidious gulf between science and religion, the difference, here, in the approach to objectivity. But science does not require that we ignore the

fact that certain facts are subjective, ontologically subjective. Ok there are facts about the human condition that science can understand and study, that are first-person facts, facts about what it's like to be you. Ok and, and we can study these facts, and our study of them reveals how much deeper and richer and more meaningful our lives are than the lives of cockroaches. Ok so this is a false reductionism that he's purveying here.

Now, so there are subjective facts. If you happen to have an intact nervous system, being burned alive will be excruciatingly painful. The painfulness of pain is a subjective fact about you. Ok I'm—but what my argument, , entails is that there, there are, we can speak objectively about a certain class of subjective facts that go by the name of morality, that relate to questions of “good” and “evil”, and that these depend upon the well-being of conscious creatures, especially our own.

And by this light, we can see that it's possible to value the wrong things. I mean, if you think you prefer to be neurotic and in pain, and incapable of creative work, and completely disconnected from other people, there's something wrong with you, ok. Objectively wrong with you? Yes! In that you are closed to higher states of consciousness. Higher with respect to what? Higher as in further from the lowest possible state of consciousness, the worst possible misery for everyone.

Is the worst possible misery for everyone really bad? Once again, we have hit philosophical bedrock with the shovel of a stupid question. Now, I want to take a brief moment to speak about these higher possibilities,

because it's often thought that nonbelievers like myself are closed to some remarkable experiences that religious people have. That's not true; that's not true. There's nothing that prevents an atheist from experiencing self-transcending love and ecstasy, and rapture, and awe. There's nothing that prevents an atheist from going into a cave for a year, like a proper mystic, and doing nothing but meditate on compassion. What atheists don't tend to do is make unjustifiable and unjustified claims about the nature of the cosmos or about the divine origin of certain books on the basis of those experiences.

Now, the, the prospect of somebody becoming a true saint in life and, and inspiring people long after their deaths, is something that I take very seriously. I've, I've, I've spent a lot of time studying meditation with some very great wise old yogis and Tibetan lamas who've spent decades on retreat, I mean really remarkable people, ok. People who I actually consider to be spiritual geniuses, of a certain sort. And so I can well imagine that if Jesus was a spiritual genius, you know, a palpably non-neurotic, and charismatic and wise person, I can well imagine the experience of his disciples. I can well imagine the kind of influence he could have on their lives, ok. We do not have to presuppose anything on insufficient evidence in order to explore this higher terrain of human well-being. We don't have to take anything on faith. We don't have to lie to ourselves, or to, to our children, about the nature of reality. If we want to understand our situation in the world, along with these deeper possibilities, we have to do it in the spirit of science. Ok given, given that people have had these experiences in every context, while worshiping one God, while worshiping hundreds, while worshiping none, that proves, that a deeper principle is at work. That the sectarian claims of, of our

various religions can't possibly be true in that context. And all we have is human conversation to capture these possibilities. We can either have a first-century conversation, as dictated by the New Testament, or a seventh century conversation as dictated by the Qur'an—or a twenty-first century conversation that leaves us open to the full wealth of human learning.

Please think about these things.

DR. CRAIG - CLOSING SPEECH

In my closing statement, I'd like to draw together some of the threads of the debate and see if we can come to some conclusions.

First, I argued that God, if he exists, provides a sound foundation for objective moral values and duties. By the time of last his rebuttal, the only argument that I heard Dr. Harris offering against this position is to say that you're merely defining God as good, which is the same fallacy I accused him of committing. I don't think this is the case at all. God is a being worthy of worship. Any being that is not worthy of worship is not God. And therefore God must be perfectly good and essentially good. More than that, as Anselm saw, God is the greatest conceivable being, and therefore he is, , the very paradigm of goodness itself. He is the greatest good. So once you understand the concept of God, you can see that asking, "Well, why is God good?" is sort of like asking, "Why are all bachelors unmarried?" , it's the very concept of the greatest conceivable being, of being worthy of worship, that entails the essential goodness of

God. And I think it's evident, that if God exists, then, we do have objective moral values and duties.

Secondly, I argued if God does not exist, we have no foundation for objective moral values or objective moral duties. Um, I showed that on his view there is—it is logically impossible to say that the moral landscape is identical to the landscape of the flourishing of conscious beings, and that therefore his view is incoherent. We also looked at the is/ought distinction, and the “ought implies can”, to which Dr. Harris has never replied in the course of this evening's debate.

In his last speech, he said, “But we simply must rely upon certain axioms”. Well, that's the same as saying you've got to take it by faith! And if these axioms are moral axioms, then I think he's admitting my point, that on atheism, there simply is no ground for believing in objective moral values and duties. He just takes them by a leap of faith.

He says, “Well, there are different senses of the word objective.” Yes, of course; and in my opening speech I made clear the sense in which I was defining the term: I mean “valid and binding independent of human opinion”. And moral values are not objectively binding and valid in that way on atheism. He says, “Science can study subjective facts; for example, pain is a subjective fact.” Granted, that's certainly true. So my question is: Is the wrongness of an action a subjective fact? On atheism, it's hard to see how it couldn't be any more—anything more than a subjective fact, in which case you cannot say, as Dr. Harris wants to say,

(and I agree with him) that the genital mutilation of little girls is objectively wrong, not just a subjective opinion.

He says, “Well, but, , if you’re psychopathic or neurotic, there’s something wrong with you!” Granted, I agree with that; there is something wrong with you! But the question is, on atheism—if atheism were true—, would there be anything objectively morally wrong with doing what the psychopath does? He hasn’t been able to show that. Indeed, there are no moral duties on his view, and remember he himself admitted that psychopaths could occupy the peaks of well-being on his so-called “moral landscape”, and that therefore it is not a moral landscape at all.

To conclude, I want to quote from a remarkable article that appeared in the Duke Law Journal, by, , Arthur Allen Leff, called “Unspeakable Ethics, Unnatural Law.” Dr. Leff’s difficulty is the same as Dr. Harris’s. He wants to find a foundation for moral values and duties, in this case, for the law, that would be, , independent of human opinion—it would be objective and it would be in the world. And he can’t find one. He says any attempt to ground values is open to the playground bully’s retort, “Who sez?” And this is how his article concludes:

"All I can say is this: It looks as if we are all we have. . . . Only if ethics is something unspeakable by us [that is, something transcendent], could law be unnatural, and therefore unchallengeable. As things now stand, everything is up for grabs.

Nevertheless:

Napalming babies is bad.

Starving the poor is wicked.

Buying and selling each other is depraved. . . .

There is in the world such a thing as evil.

)All together now:) Sez who?

God help us." [20 [

DR. HARRIS - CLOSING SPEECH

I'm curious: How many of you consider yourselves to be devout Muslims? Let's see a show of hands. Don't mean to single anyone out, but not many. Now, you're all aware, of course, that the Qur'an exists, and claims to be the perfect word of the creator of the universe? You're aware that once having heard this possibility and rejecting it, you're all going to Hell, for eternity? I mean, needless to say, Dr. Craig and I are both going to Hell if this vision of life is true. The problem is that everything Dr. Craig has said tonight, with a few modifications, could be said in defense of Islam, in fact has been said in defense of Islam, ok. The logic is exactly the same: We have a book that claims to be the word of the creator of the universe. It tells us about the nature of moral reality and how to live within it. But what if Muslims are right? What if Islam is true? How should we view God in moral terms? How would we view God in moral terms, or I should say, Allah? Ok, we have been born in the wrong place, to the wrong parents, given the wrong culture, given the

wrong theology. Ok, needless to say, Dr. Craig is doomed. He's been thoroughly confused by Christianity. I mean, just appreciate what a bad position he's now in to appreciate the true word of God. I have been thoroughly misled by science. Ok, where is Allah's compassion? And yet, an eter—He's omni—He's omnipotent; he could change this in an instant. He could give us a sign that would convince everyone in this room. And yet he's not gonna do it. And Hell awaits. And Hell awaits our children, because we can't help but mislead our children. Now, just hold this vision in mind, and first appreciate how little sleep you have lost over this possibility ok. Just feel in this moment how carefree you are, and will continue to be, in the face of this possibility. What are the chances that we're all going to go Hell, for, for eternity, because we haven't recognized the Qur'an to be the perfect word of the creator of the universe? Please know that this is exactly how Christianity appears to someone who's not been indoctrinated by it.

Our scriptures were written by people, who by, by, by, by virtue of their placement in history, had less access to scientific information and facts, and basic common sense, than any person in this room. ok, in fact, there's not a person in this room who has ever met a person whose worldview was as narrow as the worldview of Abraham, or Moses, or Jesus, or Mammad. And most of the people, with a few exceptions, had, had a moral worldview that was more or less indistinguishable from that of an Afghan warlord today. Ok and yet, Dr. Craig insists that the authors of the Bible knew everything that they had to know about the nature of the cosmos, and about how to live within it, to guide us at this moment. Ok I want to suggest to you that this vision of life can't possibly be true. Ok, it would, just as there is no such thing as Christian physics or Muslim

algebra, there can be no such thing as Christian or Muslim morality. Whatever is true about our circumstance in moral terms, and in spiritual terms, is discoverable now, and can be talked about in, in language that is not an outright affront to everything that we've learned in the last 2000 years. What remains for us to discover are the facts, in every domain of knowledge, that will allow the greatest number of us to live lives truly worth living in this world. I mean, how is it that we can build a global civilization, a viable global civilization, of now destined to be 9 billion people, where the maximum number of people truly flourish. That is the challenge we face. Sectarian moral denominations, ok, a world shattered, Balkanized by competing claims about an invisible God, is not the way to do it. Apart from the fact that there's no evidence in the first place that should be compelling to us to adopt that view.

The only tool we need is honest inquiry. And I would suggest to you that, if faith is ever right about anything in this domain, it's right by accident. Thank you very much. It's been a pleasure to talk to all of you.

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Sam Harris, *The Moral Landscape: How Science Can Determine Human Values* (New York: Free Press, 2010), p. 198. He adds, "I sincerely hope that people like Rick Warren have not been paying attention".

[²]

Ibid., p. 46, citing Donald Symons.

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Sam Harris, "A Response to Critics," Huffington Post (January 29, 2011); http://www.huffingtonpost.com/sam-harris/a-response-to-critics_b_815742.html.

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Harris, *Moral Landscape*, p. 102.

[٥]

Ibid., p. 30.

[٦]

Michael Ruse, "Evolutionary Theory and Christian Ethics," in *The Darwinian Paradigm* (London: Routledge, 1989), pp. 262, 268-9.

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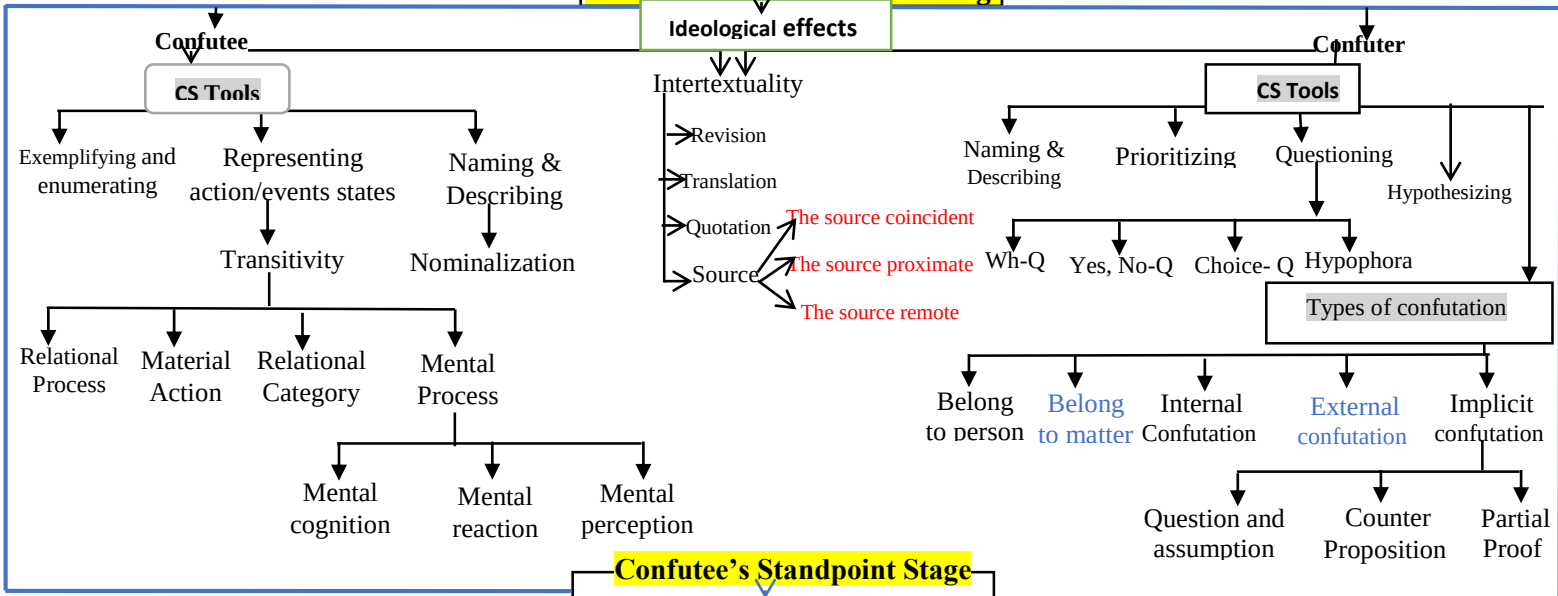
Charles Darwin, *The Descent of Man and Selection in Relation to Sex*, 2nd edition (New York: D. Appleton & Company, 1909), p. 100.

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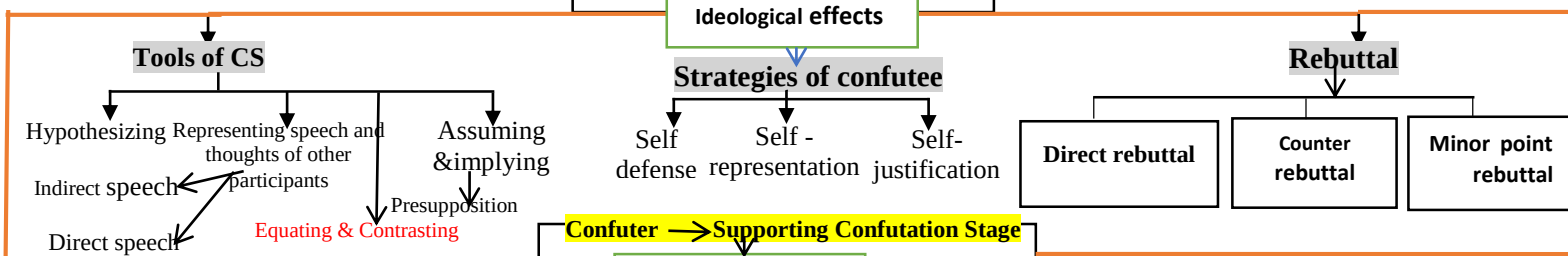
Richard Dawkins, *Unweaving the Rainbow* (London: Allen Lane, 1998), cited in Lewis Wolpert, *Six Impossible Things before Breakfast* (London: Faber and Faber, 2006), p. 215. Unfortunately, Wolpert's reference is mistaken. The quotation seems to be a pastiche from Richard Dawkins, *River out of Eden: a Darwinian View of Life* (New York: Basic Books, 1996), p. 133 and Richard Dawkins, "The Ultraviolet Garden," Lecture 4 of 7 Royal Institution Christmas Lectures (1992), <http://physicshead.blogspot.com/2007/01/richard-dawkins-lecture-4-ultraviolet.html>. Thanks to my assistant Joe Gorra for tracking down this reference!

Confutation

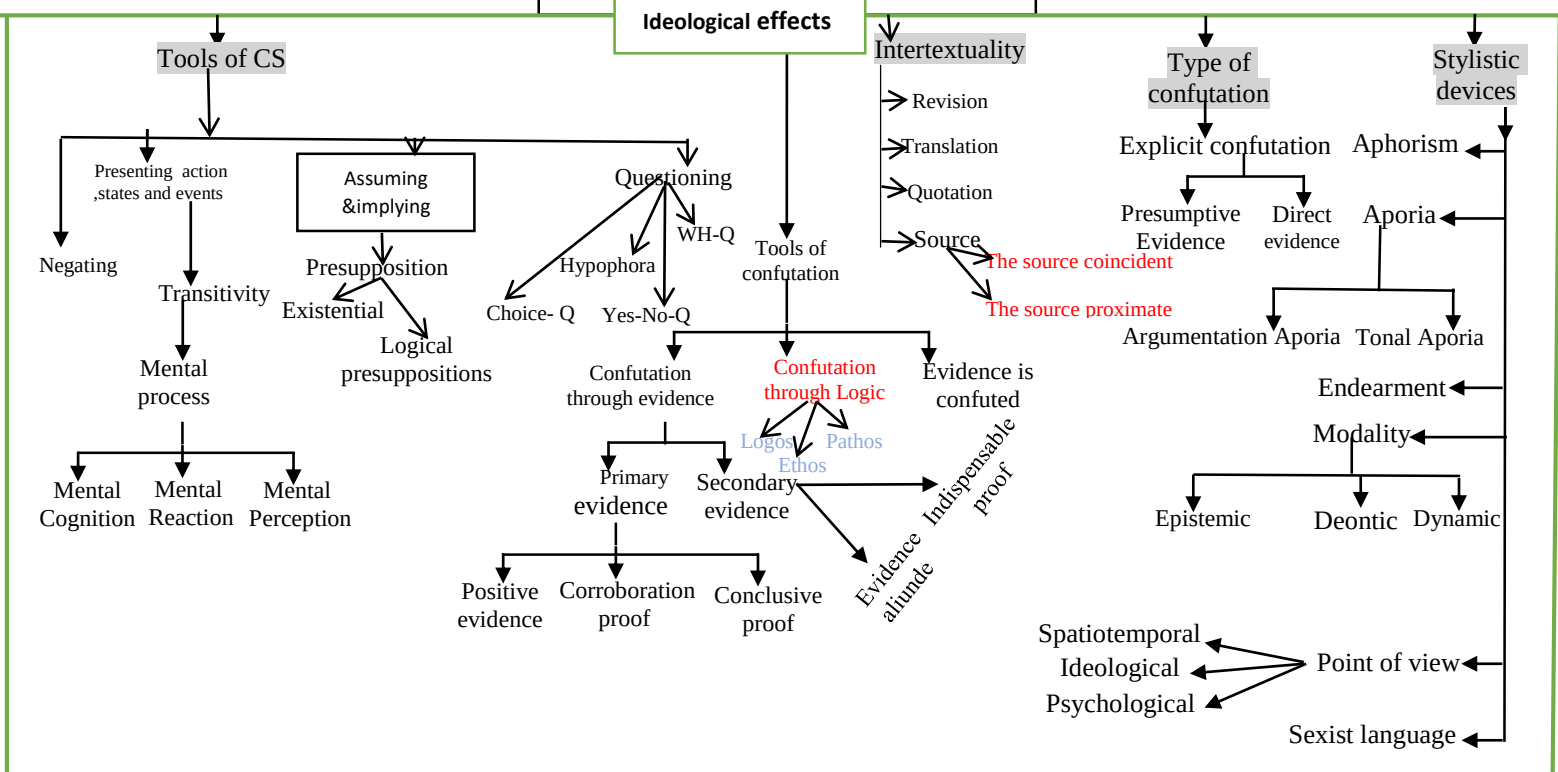
Identifying the Standpoints Stage



Confutee's Standpoint Stage



Confuter → Supporting Confutation Stage



Concluding Confutation Stage

