

الوسائل البلاغية في خطاب الإمام الحسن

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Rhetorical Devices in Imam Hassan's Speech

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المستخلص:

يبني الدين على القدرة على الإقناع وليس على العنف والقوة. والبلاغة هي جوهر الإقناع. لإيجاد العلاقة بين الإقناع والبلاغة ، تصنف البلاغة وتطبق الى الاساليب التالية :

- 1- البلاغة هي مثال للخطابة.
 - 2- البلاغة هي اسلوب للإقناع.
 - 3- البلاغة هي وظيفة لأستخدام اللغة.
 - 4- البلاغة هي منهاج تعليمي يؤثر على مهارة الخطيب.
 - 5- البلاغة هي مفهوم من مفاهيم التخاطب مع الناس.
- تهدف الدراسة للإجابة عن الأسئلة الآتية:
- 1- ما هي الادوات البلاغية الجوهرية المستعملة من قبل الامام الحسن (ع) في خطابه؟
 - 2- ما هي وظائف هذه الادوات في خطب الامام (ع)؟
 - 3- ما هو الغرض من استخدام ادوات معينة اكثر من غيرها في خطب الامام الحسن (ع)؟

1. Introduction

1.1. Abstract

Religion is established on persuasion and not on violence or force and rhetoric is the core of persuasion. To trace back the relation between persuasion and rhetoric, it has been assigned that the answer may be located if the word 'rhetoric' is classified and applied according to the five methods based on both contemporary and classical research. The five methods classify the scope of rhetoric accordingly:

1. Rhetoric as an example of speech-making or oratory.
2. Rhetoric as a persuasive style.
3. Rhetoric as an instrumental function of language use.
4. Rhetoric as an educational program that effects the skill of the rhetoric man.
5. Rhetoric as a notion about human communication (Worthington, 2007:6).

Arendt (1958:26-7) asserts that the study of persuasion is originated through the study of rhetoric. He adds that Greeks were the headmost to support the significance of rhetoric, persuasion, oration, and communication for the similar order and working of deliberative democracy within and among the Greek city-states. The power of persuasion was understood as critical to the revival (i.e. human happiness and the highest end of human life, good life) of all people living within democracy, on account of its power to motivate free interchange of views and inverse arguments within the political field, which would ensure access at a political assent on the ground of free choice and persuasion, rather than through violence and the civil conflict. The political assent means that everything was settled through persuasion and words not through violence and force (Arendt, 1958:26-7). So, it can be concluded that the religious orator who demands to be persuasive should be armed with rhetoric and particularly with the rhetorical devices that make his words so divine that the hearer can grasp them with acceptance. Accordingly, this study has set itself the task of answering the next questions:

1. What are the main rhetorical devices utilized by Imam Hassan's speech?
2. What are the functions of rhetorical devices in his speech?

3. What are the purposes behind using specific devices more than others in that speech?

1.2. Hypotheses

It is hypothesized that:

1. Imam Hassan chooses specific devices more than others in his speech.
2. Rhetorical devices have many functions to attain in Imam Hassan's speech.
3. Religious and persuasive purposes encourage Imam Hassan to use specific devices more than others.

1.3. Aims

This study aims at:

1. Pointing out the main rhetorical devices employed by Imam Hassan in his speech.
2. Accounting for the functions of rhetorical devices in Imam Hassan's speech.
3. Stressing the purposes behind using specific devices more than others in Imam Hassan's speech.

1.4. Procedures

This study adopts the following procedures:

1. Introducing a theoretical background about rhetorical devices.
2. Gathering data from Imam Hassan's speech.
3. Analyzing the data collected.
4. Introducing conclusions.

1.5. Limits

This study is limited for analyzing rhetorical devices, their types and functions in Imam Hassan's speech.

1.6. Value

It is hopeful that the present study will be of certain value to those interested in rhetorical fields and religious orators.

2. Theoretical Background of Rhetorical Devices

2.1. Rhetoric

Corbett (1990: 1) declares that rhetoric refers to the study and uses of spoken, written and visual language. Additionally rhetoric explores how language is utilized to maintain and organize social groups, construct meanings and identities, coordinate behavior, mediate power, produce change, and create knowledge. Rhetoricians often postulate that language is constitutive (we form and are formed by language), dialogic (it occurs in the shared territory between self and other), closely related to thought (mental activity as "inner speech") and integrated with cultural, social and economic practices. Rhetorical study and written literacy are perceived to be important to urban, professional and academic life (Corbett, 1990: 1).

Rhetoric begins many years ago as the study of the forms of communication and argument essential to public, political and legal life in Ancient Greece. It has since evolved a rich and diverse body of research, texts, and pedagogies. It is the art of persuasion. Along with logic and [grammar](#), it is considered as one of the [three ancient arts of discourse](#). Rhetoric aims at studying the abilities of speakers or writers needed to inform, persuade, or motivate specific audiences in certain situations. For [Aristotle](#), rhetoric is "the faculty of observing in any given case the available means of [persuasion](#)" and since mastery of the art is essential for victory in a case at law or for passage of proposals in the assembly or for fame as a speaker in urban ceremonies, calls it "a combination of the science of logic and of the ethical branch of politics" (ibid.).

Rhetoric typically supplies [heuristics](#) for comprehending, discovering, and developing [arguments](#) for specific situations, such as Aristotle's three persuasive audience appeals: [logos](#), [pathos](#), and [ethos](#). The phases of improving persuasive speeches are first organized in classical Rome: invention, arrangement, style, memory and delivery. From [old Greece](#) to the recent years (i.e.) late 19th century, rhetoric played a leading role in Western education in training orators, lawyers, counsellors, historians, statesmen, and poets (ibid.: 2).

2.2. Rhetorical Devices

In [rhetoric](#), a rhetorical device, persuasive device, or stylistic device is a technique that a speaker or an author employs to report to the listener or reader a [meaning](#) with the aim of [persuading](#) them towards regarding a topic from a perspective, using sentences designed to motivate or provoke an [emotional](#) display of a certain action or perspective. Rhetorical devices are used to evoke an emotional response in the audience, but that is not their primary purpose (Trask, 1999: 67).

2.3. Types of Rhetorical Devices

These are some rhetorical devices that are expected to appear in any religious oration:

a. Amplification

It involves repeating an expression or a word while adding more detail so as to emphasize what might otherwise be passed over, (i.e.) it allows to call attention to emphasize and expand a word or an idea to make sure that the reader recognizes its significance or centrality in the discussion e.g. we are rich, we are brother, we own several malls (Harris,2013:26).

b. Anadiplosis

It is the repetition of words that are located at the end of a clause or phrase and at the beginning of the next e.g. I lack words, words to express how I feel (ibid.:17).

c. Anaphora

It is the repetition of the same word or words at the start of successive sentences, clauses, or phrases e.g. I saw, I stood, I walked (Harris,2013:9)

d. Cataphora

Cataphora is an expression which refers to a later expression. It is often a pronoun or determiner, e.g. Janet is a writer. She is very famous (Baker and Ellece,2011:14).

e. Antanagoge

It refers to place a good point or benefit next to a fault criticism or problem so as to reduce the effect or significance of negative point, e.g. True , he always forgets my birthday, but he buys me presents all years round (Harris,2013:49).

f. Bomphiologia

Bomphiologia, or verborum bombus, is the use of big words to brag about oneself in an exaggerated manner (Bussmann, 1998: 45).

g. Hyperbole

It is an exaggeration or overstatement that can be used for dramatic effect or to assist paint a word picture e.g. I am dying of hunger (Abrams,1999:120).

h. Hypophora

Hypophora, also known as antipophora or anthypophora is a figure of speech where the speaker or writer poses a question and immediately answers it himself or herself (Harris,2013:120).

i. Litotes

It is a specific form of understatement that is generated by denying the opposite or contrary of the word which is otherwise would be used (Harris,2013:9).

j. Metaphor

A metaphor compares two different things by speaking of one in terms of the other, e.g. my riches are my wealth or your eyes are the windows of your soul (ibid.:33).

k. Metanoia

It is an important device that qualifies a statement by recalling it (or part of it) and expressing it in a better , milder, or stronger way. A negative is often used to do the recalling e.g. You are the prettiest woman in this town, not the entire world (ibid.:28).

l. Metonymy

It is another kind of metaphor used in comparing something with another, but both are closely related e.g. The knights will forever remain loyal to the crown (ibid.:37).

m. Onomatopoeia

It is the use of words whose pronunciation imitates the sound the word describes, e.g. , "Buzz" for example, when spoken is intended to resemble the sound of a flying insect (ibid.:44).

n. Oxymoron

It is a paradox reduced to two words, always in an adverb – adjective "inertly strong" or an adjective – noun "eloquent silence" relationship, and it is used for emphasis, wit, effect or complexity, e.g. I do here make humbly bold to present them with a short account of themselves and their art.. Jonathan Swift (Harris,2013:41).

o. Parallelism

It is recurrent syntactical similarity. Several parts of a sentence or several sentences are expressed similarity to show that the ideas in the parts or sentences are equal in importance. Parallelism also adds balance and rhythm and clarity to the sentence , e.g. I went to the shop, I parked my bike, and bought a cookie (ibid. (ibid.:10).

p. Simile

It is a comparison between two different things that resemble each other in at least one way. In formal style, the simile is a device of both art and explanation, comparing an unfamiliar thing to same familiar one (an object , event , process...) , e.g. He smokes marijuana like a chimney every day (ibid.:30).

q. Understatement

It expresses an idea or opinion as less important than it is actually either for politeness and tact reasons or for ironic emphasis e.g. , The bomb destroyed my bicycle (ibid.:8).

r. Bdelygmia

It is used to show an abusive language or express abhorrence and hatred for a person i.e. I hate proud women. Were you born this stupid, or is scoring 30% in science the best performance from you? (Bussmann, 1998:50)

s. Tricolon

It is a series of three parallel phrases, clauses, and statements, for example, Tell me I forget, teach me I remember, involve me and I learn (ibid.)

t. Asyndeton

It refers to the absence of conjunctions such as I have a wife, she cannot cook, I cannot cook too, I will never cook (Bussmann, 1998:50).

u. Diatyposis

It is used when offering advice, for example, Please live to do good because you do to others will also be done unto you (ibid.).

v. Pleonasm

It refers to the use of more words than required to express an idea; being redundant e.g. We heard it with her own ears ((Harris,2013:50).

w. Chiasmus

This is called "reverse parallelism" since the second part of grammatical construction is balanced or paralleled by the first part , only in reverse order, e.g. I went to the city, to the village went she (ibid.:12).

x. Commoratio

Commoratio is a simple rhetorical and writing device that utilizes the power of repetition. It involves different words and phrases used to express the same idea (Bussmann,1998:50).

y. Repetition

It is the purposeful or conscious replication of phrases and sentences to stress a point (ibid.).

z. Rhetorical Question

It is a rhetorical device that differs from hypophora in that it is not answered by the writer, because its own answer is clear and often just a yes or no. It is used for effect, emphasis, or provocation or making a conclusion statement from the facts at hand , e.g. But how can we expect to enjoy the scenery when the scenery consists of entirely of garish bill boards? (Harris,2013:21).

2.4. Functions of Rhetorical Devices

Peachum (2013:64) points out that rhetorical devices are employed to achieve the following functions:

1. Rhetorical devices help a writer to strengthen his argument.
2. Rhetorical devices help a reader to remember essential points.
3. Rhetorical devices often indicate important ideas through repetition or grammatical manipulation.

2.5. Rhetorical Devices in Religious Texts

Rhetorical forms of religious expression include discourse about the God (narrative, eulogy, preaching, naming) and discourse addressed to the God, especially prayers and hymns. Rhetoric itself possesses a religious dimension in the power of words, the effectiveness of speech, and the magic of persuasion. Discourse can have supernatural effectiveness, and the orator can be invested with religious powers (Pernutt, 1999: 78).

Pernutt (ibid.) adds that the parallel between rhetoric and religion is obvious. Religion is intimately linked with words. Everyone knows that the spoken and written word plays an essential role in religion, as language is necessarily used to address the God, to speak about the divine or the sacred, and to express religious feeling or awareness. All these phenomena can be grouped under the term "rhetoric" as it relates to forms of expression, in the broad sense of rhetoric, and to the art of discourse in the strict sense, as it was codified, taught, practiced and discussed throughout history.

Rhetoric is established in contemporary thought as an important dimension of human activity, and the study of ancient religion is more intense than ever before. Therefore, it is the job of intellectuals and academics to find new ways of thinking about religion in a world where unthinking and depraved uses of religion can be dangerous. Furthermore, many linking rhetoric and religion stay novel and daring. To say that religious discourse can be tested rhetorically, as persuasive speech following set forms and structures, may arouse suspicion. Researchers who take this approach may be suspected of adopting a rationalist attitude and misunderstanding the very basis of religion, namely, belief in the transcendental (Pernutt, 1999: 78).

3. Data Collection, Description and Analysis

3.1. Data Collection

The data under study are scripts taken from Imam Hassan's speeches. They are in fact three scripts.

3.2. Data Description

Religious oratory is a type of public speaking. Public speaking (also called oratory or oration) is the process or act of performing a [speech](#) to a live [audience](#). Public speaking is commonly understood as formal, face-to-face speaking of a single person to a group of listeners. Traditionally, public speaking was regarded to be a part of the art of persuasion. The act can accomplish particular purposes including to inform, to persuade, and to entertain. Additionally, differing methods, structures, and rules can be utilized according to the speaking situation (McCornack and Ortiz, 2017: 56).

Public speaking was developed in Rome, Greece, and Latin America. Prominent thinkers in these countries influenced the development and evolutionary history of public speaking. Recently, technology continues to transform the art of public speaking through newly available technology such as video conferencing, multimedia presentations, and other nontraditional forms (ibid.).

Public speaking can serve the purpose of transmitting information, telling a story, motivating people to act or encouraging people. This type of speech is deliberately structured with three general purposes: to inform, to persuade and to entertain. Knowing when public speaking is most effective

and how it is done properly is a key point in understanding the importance of it. Public speaking for business and commercial events is often done by professionals. These speakers can be contracted independently, through representation by a [speaker bureau](#), or by other means. Public speaking plays a major role in the professional world; in fact, it is believed that 70 percent of all jobs involve some form of public speaking (Womack and Elinor, 1990: 33).

Imam Hassan's speeches are characterized by their length. They are about three pages or four. The theme of these speeches is either about worshiping Allah or about war. The listeners are ordinary people and they are face to face speeches.

3.3. Data Analysis

The data analyzed here are sketches from Imam Hassan's speech. The analysis is of two types detailed analysis and statistical analysis. The detailed analysis means analyzing the rhetorical devices mentioned in the previous section in the sketches under study. The statistical analysis means obtaining the percentages of these devices in tables and figures.

3.3.1 Imam Hassan's Speech At His Father Death

"...There has died tonight a man who was the first among the early (Muslims) in good actions. Nor did any later (Muslim) attain his level in good actions. He used to fight alongside the Apostle of God, may Allah bless him and his family, and protect him with his own life. The Apostle of God used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until God brought victory through his hands...

"He has left behind him no gold and silver except seven hundred dirhams of his stipend, with which he was intending to buy a servant for his family." Then tears overcame him and he wept and the people wept with him. Then he continued:

"I am the (grand)son of the one who brought the good news. I am the (grand)son of the warner. I am the (grand)son of the man who, with God's permission, summoned the people to God. I am the (grand)son of the light which shone out to the world. I am of the House, from whom God has kept away abomination and whom God has purified thoroughly. I am of the House for whom God had required love in his Book..." Then he sat down.

لقد قبض في هذه الليلة رجل لم يسبقه الاولون، ولم يدركه الاخرون، لقد كان يجاهد مع رسول الله فيقيه بنفسه، وكان رسول الله (ص) يوجهه برايته، فيكتنفه جبرئيل عن يمينه، وميكائيل عن شماله، فلا يرجع حتى يفتح الله على يديه. ولقد توفي في الليلة التي عرج فيها بعيسى بن مريم، وفيها قبض يوشع بن نون، ولما خلف صفراء ولا بيضاء، الا سبعمائة درهم فضلت من عطائه واراد ان يبتاع بها خادما" لأهله ثم خنقه البكاء فبكى وبكى الناس معه.

ثم قال عليه السلام انا ابن البشير النذير انا ابن السراج المغير انا ابن الداعي الى الله بأذنه، انا ابن الذين اذهب الله عنهم الرجس وطهرهم تطهيرا. انا من اهل بيت اختص الله تعالى مودتهم في كتابه فقال عز من قائل: قل لا اسالكم عليه اجرا" الا المودة في القربى ومن يقترب حسنة نزل له فيها حسنا، والحسنة مودتنا اهل البيت. ثم جلس.

'Abdullāh ibn al-'Abbās arose in front of him and said, "People, this is the son of your Prophet, the testamentary trustee (wasi) of your Imam. So pledge allegiance to him." The people answered him saying: "No one is more loved by us nor has anyone more right to succession." Then they rushed forward to pledge allegiance to Imam Hassan as the successor of Amiru 'l-mu'minin. He also occupied the outward function of caliphate for about six months, during which time he administered the affairs of the Muslims.

In that time Mu'āwiyah, a bitter enemy of 'Imam Alī and his family, had fought for years with the ambition of capturing the caliphate, first on the pretext of avenging the death of the third caliph and finally with an open claim to the caliphate, he sent spies into Iraq, the seat of Imam Hasan's caliphate, to incite rebellion and opposition.

After the spies of Mu'āwiyah were captured and punished, Imam Hassan wrote him "...It is surprising that after the Prophet's death, the Quraysh fought for the caliphate and considered themselves as superior to other Arabs because they were from the tribe of the Prophet. The Arabs accepted their argument.

"But then the Quraysh [based on same line of thought] refused to accept our superiority and shunned us aside although we were more closely related to the Prophet than they. We adopted forbearance so that the enemies and hypocrites do not destroy Islam".

"And today we are amazed by your claim to the caliphate even though you do not deserve it in the least; neither you have any religious superiority nor any good record in the past. You are a product of the group that fought against the Prophet and the son of the worst enemy of the Prophet among the Quraysh...". The Imam ended the letter with an advice for Mu'awiyah to accept the decision of the Muslim community and pledge allegiance to him.

Mu'awiyah replied: "...You and my situation is similar to your family and Abu Bakr's situation. Abu Bakr occupied the caliphate on the pretext of having more experience than your father. Similarly, I find myself to be more experienced than you..".

Mu'awiyah not only refused to recognize Imam Hassan, he also marched with his army into Iraq. War ensued during which Mu'awiyah gradually subverted the generals and commanders of Imam Hassan's army with large sums of money and deceiving promises until the army rebelled against Imam Hasan. One should realize that not all the people in the Imam's army were Shi'as; they belonged to various groups: the Khawārij came because they also opposed Mu'awiyah; the opportunists who came for material gain if Imam Hassan succeeded; those who just followed their tribal leaders and owed loyalty to them and not the Imam.

3.3.2 The Analysis

Imam Hassan lived in an era when people have so many doubts about Islam, Imamah and Ahl-Albait. So he demanded various rhetorical devices in his speech to make people believe him, in spite of the fact that he was honest and his words were divine. People wanted to be persuaded by the magic of words.

Imam Hassan (peace be upon him) resorted to use amplification so many times in order to make his ideas clear to the listeners and this employment of amplification is clear in the following sketch:

There has died tonight a man who was the first among the early (Muslims) in good actions. Nor did any later (Muslim) attain his level in good actions. He used to fight alongside the Apostle of God, may Allah bless him and his family, and protect him with his own life. The Apostle of God used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until God brought victory through his hands...

He (peace be upon him) attempted to make those listeners aware of the person he is talking about (Imam Ali), that is why he continued describing him and mentioning his good deeds.

Another rhetorical device is repetition that had been well made use of by the Holly Imam. It is used for the purpose of highlighting a specific notion so as to bring the attention to it. This clear in the following sketch:

"I am the (grand)son of the one who brought the good news. I am the (grand)son of the warner. I am the (grand)son of the man who, with God's permission, summoned the people to God. I am the (grand)son of the light which shone out to the world. I am of the House, from whom God has kept away abomination and whom God has purified thoroughly. I am of the House for whom God had required love in his Book..." Then he sat down.

He (peace be upon him) is repeating the words "I am the grandson" to make people aware of who are they dealing with.

Metaphor also has been employed by Imam Hassan (peace be upon him). A metaphor is a figure of speech that describes an action or an object in a way that is not literally true, but helps explain an idea or make a comparison. Consider the following:

"I am the (grand)son of the light which shone out to the world. I am of the House, from whom God has kept away abomination and whom God has purified thoroughly. I am of the House for whom God had required love in his Book..."

He compared the Holly prophet with the light. And Imam Hassan (Peace be upon him) used anaphora and cataphora in almost all the sentences of his speech.

Hyperbole is also well employed by the Holly Imam. Consider the following:

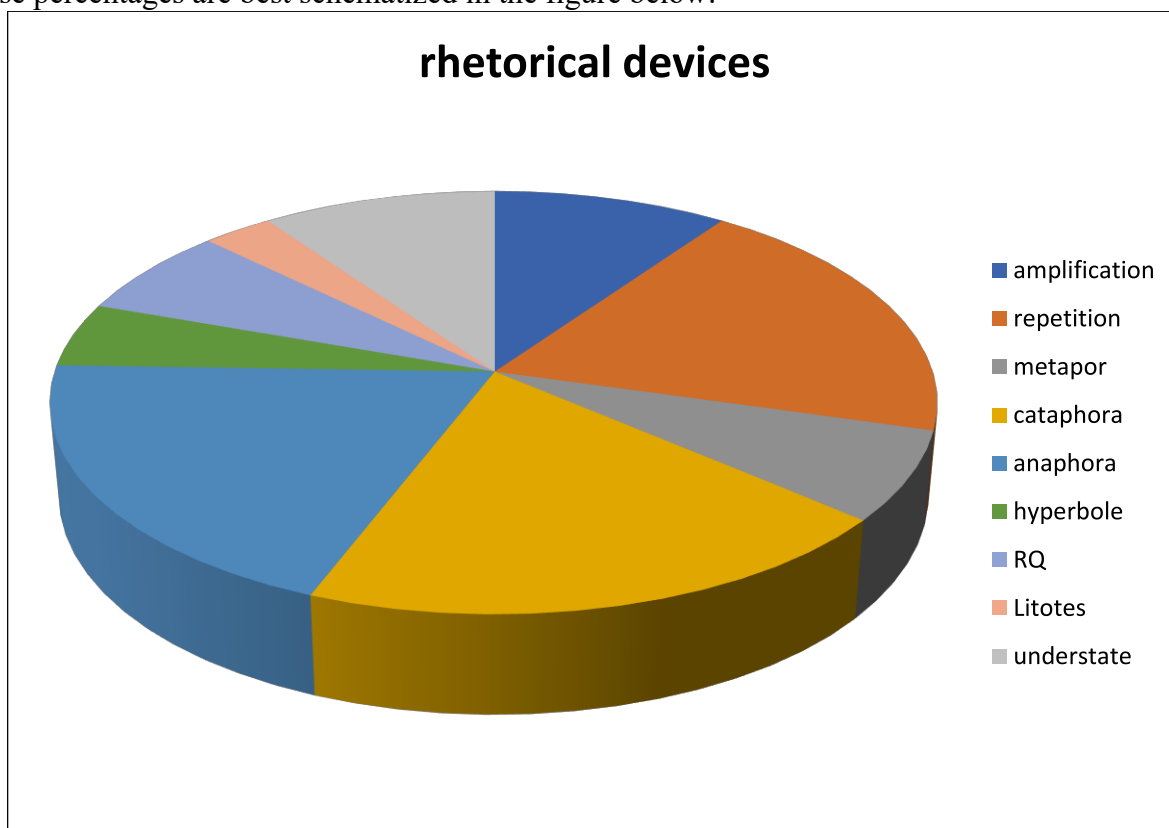
"I am the (grand)son of the one who brought the good news. I am the (grand)son of the warner. I am the (grand)son of the man who, with God’s permission, summoned the people to God. I am the (grand)son of the light which shone out to the world. I am of the House, from whom God has kept away abomination and whom God has purified thoroughly. I am of the House for whom God had required love in his Book..." Then he sat down.

3.3.3 Statistical Analysis of the Data

Here is the statistical analysis of rhetorical devices in the speech under study:

Rhetorical Device	Percentage
Amplification	10%
Repetition	20%
Metaphor	5%
Cataphora	20%
Anaphora	20%
Hyperbole	5%
Rhetorical questions	7%
Litotes	3%
Understatement	10%

These percentages are best schematized in the figure below:



The other devices mentioned in the previous section signed 0%.

4. Findings and Conclusions

1. Imam Hassan (peace be upon him) preferred to use specific rhetorical devices than others. This finding achieves the first aim of the study and verifies the first hypothesis.
2. Rhetorical devices have many functions in Imam Hassan’s speech. This finding achieves the second aim of the study and verifies the second hypothesis.
3. These devices are used for purposes that serve the speaker’s aims and themes of the speech. This finding achieves the third aim of the study and verifies the third hypothesis.

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