Linguistic Contemplations in Some of Imam Hassan's (P.b.h) Orations

Ass. Lec. Saja Abdul Ameer
Kufa University/College of Arts
Ass. Lec. Daniah Abdul Ameer
Imam Jafar Al-Sadiq University/College of Arts
sama.rani.55@yahoo.com   daniahaa@yahoo.com

تأملات لغوية في بعض خطب الامام الحسن عليه السلام

م.م. دانية عبد الامير   **م. سجى عبد الامير**

كلية الآداب/ جامعة الامام الصادق   **كلية الآداب/ جامعة الكوفة**

الملخص

أن خطب الإمام الحسن (عليه السلام) مليئة بالمحتوى الديني والبلاغي والسياسي لأنه يبلغ من الحكمة مايكفي كي يحكم ويوجه الناس الى الطريق المستقيم باستعمال اللغة وصولا الى القلوب والاذهان.لقد عاش الامام فترة خطيرة وصعبة والتي كان فيها الناس في حالة جشع وطمع وضياع تحت لواء الحاكم الجائر والفتنة في ذلك الوقت.

يهدف البحث الى دراسة هذه الخطب الابداعية دراسة لغوية ومن خلال ثلاث مستويات هي: النحوية والدلالية والتداولية. ويفترض ان التوازي والتوكيد هي احد اهم التراكيب النحوية المستخدمة في خطبه (عليه السلام). دلاليا يفترض ان الترادف والتضاد قد تم استعمالهم في هذه الخطب بينما يفترض في المستوى التداولي ان هناك معنى ضمني خلف هذه الخطب.

بعد تحليل عدد من خطب الامام الحسن عليه السلام والتي تم اختيارها عشوائيا تبين ان معظم هذه الفرضيات صحيحة.

الكلمات المفتاحية: لغة، خطبة، امام الحسن.

Abstract

Imam Hassan's orations are full of religious, rhetoric and political content since he is wise enough to control and direct people to the right side by using an effective language. He has lived in a difficult critical period in which people are in greed, arrogance, and loss because of the regime ruler and seduction of that time.

This paper aims to study such brilliant orations linguistically through three levels: the syntactic, semantic, and pragmatic level. It hypothesizes that parallelism and emphasis are among the most eminent syntactic structures of His orations. Semantically, it is hypothesized that synonyms and antonyms are used in these orations while in the pragmatic level it is hypothesized that there is a kind of implied meaning behind these orations.

After analyzing several orations of Imam Hassan (p.b.h) that are collected randomly, it has been found that these hypotheses are valid.

Keywords: Language, sermon, Imam Hassan.

1. Introduction

The orations of Imam Hassan (p.b.h.) are among those rhetorical political ones that are distinguished by their unique style and techniques. They build up a complete systematic image in the mind of the receiver for treating a particular problem. Viewing these orations, one can contemplate how the producer uses different linguistic and artistic means that affect the different layers of people. This is normal since the producer is Imam Hassan (p.b.h.) , the great person who has been brought up under the sponsorship of the prophet Mohammad (p.b.h).Therefore, most of his orations are affected by the Quran, hadith, his father's eloquence, as well as his own values.

However, the aim of this paper is to answer such a question as what are the most eminent linguistic elements used in syntactic, semantic, and pragmatic levels. To answer this question it is hypothesized that parallelism and emphasis are found in the syntactic structures of these orations.

Semantically, it is hypothesized that synonyms and antonyms are used widely while in the pragmatic level it is hypothesized that there is a kind of implied meaning behind these orations. Certain procedures are made to apply these hypotheses as: showing how these orations have been treated in English and Islamic culture. Second, it is important to view rapidly the theoretical aspect of these elements, and finally using descriptive qualitative analysis for some of these orations of Imam Hassan (p.b.h).

The paper is divided into five sections, the first one deals with this introduction. The second one deals with the nature of orations in general and in Islamic culture. The third one shows the theoretical aspects of linguistic elements used in syntactic, semantic, and pragmatic levels. The fourth one deals with methodology and analyzing the data while the fifth section, of course, deals with conclusions.

2. The Term (Oration) with Specific reference to Islamic Orations

Buehler and Johnnesen (1965:22) clarify that oration is a persuasive effective speech that includes aspects of logic, and attractive language produced in a specific eloquence. Crystal and Davy (1974: 7) say that oration is effective language produced simultaneously by those smart people for the sake of persuasion in order to treat a particular problem either a social or political one. Kuipers (2000: 173) mentions that "oratory" is a very popular term in linguistic anthropology since it is closely related to the classical rhetoric. Moreover, it is highlighted by Aristotle that oratory "referred primarily to the art, rather than the act, of effective public speaking: the skills, competencies, and tactics of performances that frame and define such displays of verbal ability". Many linguistic devices are used in oration, among these devices are: rhythm, pitch, pauses, as well as other musical elements. (ibid: 176).

The same is in Islamic Arabic culture, conventionally it refers to that special feature found in a speaker who controls the art of talking to effect the hearers and persuade them (Abu Zuhra, 1934: 19). During the appearance of Islamic religion, the art of oration is developed widely since this religion encourages the use of conversation among people rather than wars to persuade them the essence of its principles (Hussein, 1936: 28).

2.1   Types and Elements of Oration

Since Aristotle oration has been divided into different types, but the most popular ones are those mentioned by Shurter (1909: 15-16). These are: deliberative or legislative, judicial, and epidictic or ceremonial oration. (ibid). Imara (1997: 243-244) agrees with this classical division of oration. Then he mentions that other scholars give other divisions according to the topic or main theme of the oration. Such divisions are: political, military, religious, and judicial ones (ibid: 245). Al-Jahidh (1998: 116-118) gives other types according to their popularity for Arabs.Among these orations are: Friday, Eid, marriage, and pacifying oration….etc.

However, this paper deals with only the first classical type (deliberative or legislative) sinceitis devoted to discuss any current or future issues of people whether political or social issues.

Regarding the elements of Islamic oration, there are three basic elements:

1.   The orator.

This element refers to the person who must have certain features such as being widely educated in human sciences, Quran, Hadith, …etc. He also must be skillful and intelligent to know the syllogism of his people, as well as being eloquent and patient.

2.   The Oration

Any Islamic or Arabic oration must have three parts: introduction, body(presenting part), and epilogue. The first part (introduction) must attract the attention of the receivers and prepare them to understand the coming ideas. Most of these introductions begin with Naming Allah (Basmalah), praising him (Hamdalah), and blessing the prophet Mohammad (p.b.h.). Then it presents the main ideas that the orator wants to express. The third part is called "the Epilogue"that usually summarizes the ideas in briefand it produces a good solution (Al-Merry, 2012:12-15).

3.   The receivers or the audience whether being educated or uneducated people.

3. Linguistic contemplations Regarding:
3.1   the Syntactic level:
A. Parallelism

The essence meaning of parallelism is expressed by many linguists. Most of them assure that parallelism is a phenomenon usually refers to connecting ideas that are repeated in the form of sentences and phrases (Cook, 1989: 15) and (Trask, 1993: 198). Anyhow, the word "parallelism is of Greek origin (paralleismos) which means "placing side by side". It is one of the figures of speech refers to "repetition" that occurs within the structure of any sentence or phrase. For example, "***Time is passing, John Walker is coming***" (Bussman, 1996: 857).

The main purpose of using this phenomenon is to give a kind of emphasis to certain idea (Corbett and Connors, 1999: 381). Torresi (2010: 123), on the other hand, reveals that parallelism provides rhyme and clarity to the sentence. It is used to attract the attention of the receiver and hence to persuade him/her. As Fahnestock (2011: 224) expresses:

"Parallel structure *equalizes or coordinates content, and this equalizing can have persuasive consequences.."*

However, there are different types of parallelism, lexical or synonymous, phonological, and grammatical or syntactic one (Roman Jakobson, 1988: 106). The current paper deals only with the last type since it focuses on this phenomenon within the structure of phrases and sentences. Cook (1995: 29) explains that this kind occurs when a form of a sentence or phrase repeats the form of another one.For example from (Aziz, 2012: 361):

"و اتيناهما <u>الكتاب المستبين</u># وهديناهما <u>الصراط المستقيم</u>" (الصافات/١١٧-١١٨)

"And We gave them the Book which helps to make things clear; 118. And We guided them to the Straight Way." (Ali,2000: 225) . Another example is:

<u>***To*** give</u> <u>***and not to***</u> count the cost;
<u>***To*** fight</u> <u>***and not to***</u> heed the wounds"

[St. Richard's prayer]

The grammatical structure of this parallelism is [To X and not to Y]. (ibid: 368).

B. Emphasis

Estwood (1994:398) admits that emphasis means to highlight the importance of specific words or phrases to achieve specific purposes. Bussman (1996: 358)relates the word to "significato" which indicates " to imply more than is actually stated". It is expressed either by using strong expressions or less, for example:

Be a brave man (strong expression)
He has such charm.. (imply more than what has been said). (ibid).

There are two types of emphasis: emotive which is used to emphasize feeling, and contrastive which is used to emphasize differences between things such as the true and the false(Swan, 2005: 164-5). For example:

Your hair looks <u>so good</u> like that (emotive expresses the speaker's felling)
Celce-Murcia and Larsen-Freeman (1999: 612) cited in (Al-Ebadi, 2011:9).
I spoke to the manager <u>himself</u>. (in contrast to other clerks) (ibid).

There are many linguistic devices used to express emphasis, among these devices are: " tautology, pleonasm, cliché, simile, litotes, interjections, and exclamation"(Bussman, 1996:358). Other linguists mention other devices or elements. Such elements are:

Adjectives- Intensifying adverbs- Emphatic "do"- Numbers- "own"- Predetermines- and Repetition. (Al-Ebadi, 2011:9-21). The current paper deals only with some of these elements as they are most popular ones. These adopted elements are:

1. Adjectives

Leech (2006:6) assures that adjectives emphasizes the following noun or pronoun. For example:
The <u>smart</u> boy passed the exam.

"وهو القاهر فوق عباده وهو الحكيم العليم"(الانعام :١٨)

"He is the irresistible, [watching] from above over His worshippers; and He is the Wise, acquainted with all things." (Ali, 2000:57)

2. Repetition

Quirk et al. (1985: 981) clarifies that many forms of speech can be repeated to work as emphasizers whether full or synonymous repetition. See the example from the Bible cited in (Al-Ebadi, 2011: 20)

And thou shalt love the Lord thy God with all thy heart, and withall thy soul, and with all thy mind, and with all thy strength: this isthe first commandment.

(Mark, 12: 30) Another Example is:

"و ما ادراك ما يوم الدينثم ما ادراك ما يوم الدين" (الانفطار١٧-١٨)

"And what will explain to thee what the Day of Judgment is? Again, what will explain to thee what the Day of Judgment is"? (Ali, 2000: 585)

3.2 Semantic level:

A. Synonyms

Lion (1968: 446) explains that synonyms mean two lexical items having similar sense. Ramadan (1983: 309) shows the same idea revealing that utterances when have the same meaning and can be substituted for each other they will be synonymous .Also, Al-Munjed (1997: 29-30) shows that synonyms is a word follows another word in its literal meaning such as: *شك / ريب*. In agreement with that, Farghal (1998: 116) states synonyms refer to the phenomenon of two more words having exact meaning or nearly exact meaning. For instance: *sick* and *ill*.

However, there are different kinds of synonyms mentioned by Cruse (1986: 43)and Murphy (2003: 55). They are: absolute synonyms, cognitive synonyms, and near synonyms. This paper adopts only the last kind since it accepts the similarity of meaning without any special conditions. That is, it does not search for words that have the same meaning in all context. For example, the words *Father / Dadd y*are are nearly synonyms because *Father* may refer to the clergy man of a church in a specific context. Another example:

"و جعلنا في الارض رواسي ان تميد بهم وجعلنا فيها فجاجا سبلا لعلهم يهتدون" (الانبياء:٣١)

"And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad high ways (between mountains) for them to pass through: that they may find their way. (Ali, 2000: 319)

However, the current paper also adopts Ullman's point of view to determine synonymous words. Ullman (1972: 143-144) states that "distinctions between synonyms are a great challenge to the ingenuity of the lexicographer. For many languages there exist special dictionaries of synonyms". Accordingly, it seems that many conditions are used for determining whether words are described as synonymous, but the most vital one is the closeness and replacement of meaning. This view actually is adopted in this paper.

B. Antonyms

Antonymy " in its broader sense, refers to any pair of words which could be intuitively recognized as 'opposites". (John, 2002:1). Crystal (2008:28) relates the term to the field of semantics as one of the sense relations saying that antonyms are concerned with the "oppositeness of meaning". Examples of antonyms are:

قُلْ هَلْ يَسْتَوِي الأعمى والبصير أَمْ هَلْ تَسْتَوِي الظلمات والنور(الرعد:١٦)

Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?"(Ali, 2000: 115). Another example: *Are they good students or bad students?*

The main purpose of using antonyms or opposites is that they make words easy to be memorized. Moreover, antonyms have a magical effect in attracting the attention, as Cruse explains:

Opposites possess a unique fascination, and exhibit properties which may appear paradoxical. Take, for instance, the simultaneous closeness, and distance from one another, of opposites. . .

Philosophers *and others from Heraclitus to Jung have noted the tendency of things to slip into their opposite states; and many have remarked on the thin dividing line between love and hate, genius and madness, etc.*(Cruse 1986: 197) sited in (John, 2002: 2).

3.3 Pragmatic level:

- **Implied meaning**

Any successful and smart communication has extra meaning conveyed by the little normal words. Such effective implied meaning is referred to as implicature which is highly affected and interpreted by the context (Yule, 1996: 35).Two types of implicature are there: conversational and conventional, the current paper deals with conversational for it mainly depends on Grice's (1975) maxims to interpret the implied meaning (ibid: 40-44).Following Grice's maxims or floating them is a core point to understand the implied hidden meaning behind a text. These maxims are:

1. **Quantity maxim** means to say the information as accurately as possible; that is, without verbosity and without being incomplete.
2. **Quality maxim** means to say what is true, real, and honest and being far from falseness or not sure.
3. **Relation maxim** means to say things relevant to the topic or the main idea.
4. **Manner maxim** means to be clear, brief, order, avoiding ambiguity. (ibid: 37).

- **Context**

The context is a very important to help people understand what they mean when they use language (Schiffrin, 2006: 194). It is defined as the circumstances or the place, time and the general situation in which participants are taking place (Widdowson, 2007: 19). The situation which surrounding Imam Hassan is so critical because people have left the principles of Quran and the prophet Mohammad specially after the death of his father Imam Ali (p.b.h.).

Thus Imam Hassan (p.b.h.) has derived the themes of his orations from the reality of his life and the events that have affected his destiny (Al-Hawi, 1997: 196).

4.Methodology and Data Analysis

The data collected in this paper consists of four orations that have been chosen randomly from Imam Hassan's (p.b.h) orations. The data is analyzed according to the descriptive qualitative method which is based on the aforementioned linguistic levels as the following diagram shows:

Linguistic Analysis

Figure (1) Model of Analysis
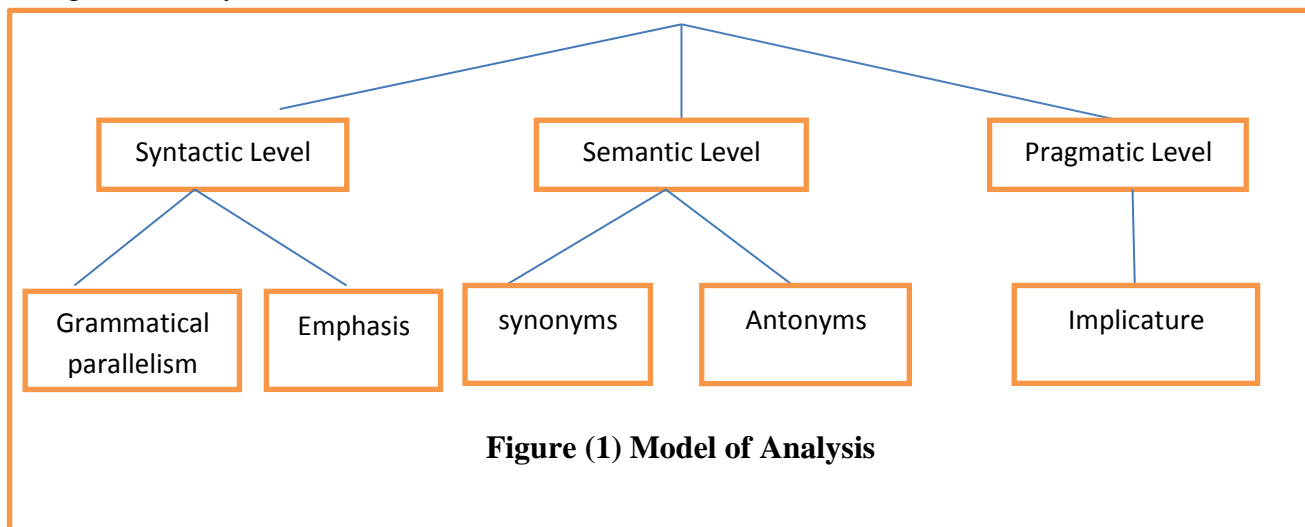
4.1 Text Analysis
Oration (1)

(الحمدُ للهِ الواحد بغير تَشبيهٍ الدائم بغير تكوين القائم بغير كلفةٍ الخالق بغير منصبة الموصوف بغير غايةٍ المعْروف بغيرِ محدودية العزيز لم يزلْ قديماً في القدمِ رُدِعتْ القلوبُ لهيبتَهِ ودُهِلت العقولُ لعزته وخضعت الرقابُ لقدرتهِ فليس يخطرُ على قلبِ بشرٍ مبلغُ جبروتهِ ولا يبلغُ الناسُ كنهَ جلالِه ولا يفضحُ الواصفون منهم لكُنْهِ عظمته ولا تبلغُهُ العلماءُ بألبابها ولا أهلُ التفكِر بتدبير أمورها اعلمُ خلقِهِ به الذي بالحدِّ لا يصفهُ يُدركُ الأبصارَ ولا تدركه الأبصارُ وهو اللطيفُ الخبير . امَّا بعدُ فإنَّ علياً بابٌ من دخله كان مؤمنا ومن خرج منه كان كافراً أقولُ قولي هذا واستغفر اللهَ العظيمَ لي ولكم)

Praise be to Allah the one without having likeness, the mortal without being created the lofty without committing difficulty, the creator without feign, the descriptive one without purpose, the famous without limitation. The precious who still ancient since the ancient times. The hearts are frightened for His highness and the minds are astonished for His pride, and the life of all the creatures are under His capacity. People cannot imagine His greatness, know the essence of His glory, and cannot know the essence of His Highness. The scientists cannot realize Him by their minds and the thinkable people cannot cogitate how things are done by Allah. The most knowledgeable people about Allah are those who realize that there is no limitation to describe Him. " vision comprehendeth Him not, but He comprehendeth (all) vision. He is the subtle, the aware".

After then, Ali is like a gate, whoever enters this gate he will be safe and whoever get out of this gate he will be in danger. I admit this fact to you and I ask Allah to forgive us.

The Analysis

1. Syntactic level
- Parallelism in the following structures:

الواحد بغير تَشبيهٍ (the one without having likeness)
الدائم بغير تكوين (the mortal without being created)
القائم بغير كلفة (the lofty without committing difficulty)
الخالق بغير منصبة(the creator without feign)
المعروف بغير محدودية (the famous without limitation)

Which have the structure of [x without y]

ردعت القلوب لهيبته(The hearts are frightened for His highness)
وذهلت العقول لعزته (the minds are astonished for His pride)
وخضعت الرقاب لقدرته (the life of all the creatures are under His capacity)

Which have the structure of [x something y]

لا يبلغ الناس كنه جلاله (People cannot imagine His greatness)
لا يفضح الواصفون.. (cannot know the essence of His Highness)
لا تبلغه العلماء بألبابها (The scientists cannot realize Him by their minds)

Which have the structure of [x cannot y …]

- Emphasis

Emphasis is achieved by the use of certain adjectives as:

الواحد -the one الدائم –the mortal القائم – the lofty الخالق the creator – الموصوف – the descriptive المعروف the famous - العزيز the precious - اللطيف the subtle - الخبير the aware –سميع the hearer – عليم the aware

2. Semantic level
- Synonyms

يخطر know= يبلغ –realize عظمته =greatness جبروته –glory العلماء = scientists اهل التفكير= thinkable people – تفكر =thinking تدبير= cogitation

- Antonyms

امنا (safe) ..... كافرا (danger of blasphemy)

3. **Pragmatic level**

    In the Introductory part of this oration, Imam Hassan (p.b.h) violates the quantity maxim by giving more information about Allah when he praised Him. According to the context where people live under the force of the astray ruler, Imam Hassan wants people to remember the greatness of Allah to fear and obey Him.

    In the presenting part of the oration, Imam Hassan (p.b.h.) violates quantity maxim again by using a kind of simile instead of directly saying that people must follow Imam Ali and obey him.

    In the epilogue of the oratory, Imam Hassan finishes it directly with a religious nature to assure the matter of taking religion into their consideration.

    Oration (2)

من خطبه عليه السلام (١)عند مقتل أبيه الإمام علي عليه السلام

الحمد لله الذي كان في أوليته، وحدانيا في أزليته، متعظما بالهيبة، متكبرا بكبريائه وجبروته، ابتدأ ما ابتدع، وأنشأ ما خلق علىغير مثال كان سبق مما خلق، ربنا اللطيف بلطف ربوبيته، وبعلم خبره فتق، وبأحكام قدرته خلق جميع ما خلق، فلا مبدل لخلقه ولا مغير لصنعه، ولا معقب لحكمه، ولا راد لأمره، ولا مستراح عن دعوته، خلق، ولا زوال لملكه، ولا انقطاع لمدته فوق كل شئ علا، ومن كل شئ دنى، فتجلى لخلقه من غير أن يكون يرى، وهو بالمنظر الأعلى احتجب بنوره، وسمى في علوه، فاستتر عن خلقه، وبعث إليهم شهيدا وبعث فيهم النبيين مبشرين ومنذرين، ليهلك من هلك عن بينة، ويحيى من حي عن بينة، وليعقل العباد عن ربهم ما جهلوه، فيعرفوه بربوبيته بعد ما أنكروه والحمد لله الذي أحسن الخلافة علينا أهل البيت، وعنده نحتسب عزانا في خير الآباء رسول (صلى الله عليه وسلم) وآله، وعند الله نحسب عزانا في أمير المؤمنين عليه السلام، ولقد أصبنا (٢ (به الشرق والغرب، والله ما خلف درهما ولا دينارا إلا أربعمائة درهم أراد أن يبتاع خادما.

    Praise to Allah who is the first in His priority, alone in His eternity, great in His highness, proud of His pride and mightiness. He started what He has invented and created what He has created without any sample preceded his creation. Our Allah is the most kind by His kindness(sympathy) of His highness. And He is great by His knowledge about Himself. He had created everything by the greatness of His ability. So no one can change what He had created and vary what he had made, no one can protest against His ruling (authority), no objections to His orders, and no rest to stop praying for Him. There is no vanishing to His kingdom and no elapsing for His existence. He is above everything and under the core of everything. Thus, He appeared to His creature without being visible. He hid His light and portrayed for being above in comprehensive view. He has elevated by His great highness so He hide Himself inside his creatures. Then He sent them a witness and send them prophets as well as auspicious and warners to make people live and die through their prevision. Also to make them realize everything about Allah. So they can know Him by His lordship after they ignored Him. Hence, praise to Allah who pinpointed the matter of caliph to be for us (the family of the prophet Mohammad p.b.h.).

    And we calculate our consultation to Allah and the best father His prophet Mohammad (p.b.h.) regarding our sadness of Imam Ali (the prince of Muslims) who died without leaving any wealth except a very few money to purchase a servant to his family.

    The Analysis

1. **Syntactic Level**
   - Parallelism

<div dir="rtl">

كان في اوليته (the first in His priority)
وحدانيا في ازليته (alone in His eternity)
متعظما بالهيبة(great in His highness)
متكبرا بكبريائه وجبروته (proud of His pride and mightiness)
[which have the structure x in His y]
ابتدا ما ابتدع (He started what He has invented)
انشا ما خلق (established what He has created)

</div>

[which have the structure of x what He has y]

لا مبدل لخلقه (no one can change what He had created)

لا مغير لصنعه (and vary what he had made)

لا راد لأمره (no one can protest against His ruling)

لا مستراح عن دعوته (no rest to stop praying for Him)

لا زوال لملكه (no limits to His kingdom)

لا انقطاع لمدته (no elapsing for His existence)

[The structure is: no x to/ for His y]

فوق كل شيء علا (He is above everything)

من كل شيء دنا (and under the core of everything)

[the structure is: X is....Y]

- Emphasis

Emphasis is achieved by the use of certain adjectives as:

ربنا اللطيف (the most kind)

النبيين مبشرين ومنذرين (auspicious and warners)

Emphasis is achieved by the use of synonyms words and repetition

متكبرا بكبريائه وجبروته (proud of His pride and mightiness)

خلق جميع ما خلق (created what He has created)

2. **Semantic Level**
   - Synonyms

متعظم= متكبر (great=proud) ابتدا= انشا (started = invented)

مبدل= مغير (change = vary) خلقه = صنعته (created = made)

لا زوال = لا انقطاع (no vanishing = no elapsing) يعقل = يعرف (realize = know)

احتجب = استتر (hide= without being visible)

   - Antonyms

علا ..... دنى(above V under) تجلى .... من غير ان يرى (visible V invisible)

مبشر .... منذر (auspicious V warner) يهللك ... يحي (live V die)

يعقل ... يجهل (know V ignore) يعرف ... ينكر (know V deny)

3. **Pragmatic Level**

   In the introductory part of the oration, Imam Hassan (p.b.h), again, violates the quantity maxim by focusing on unique great properties of Allah after he praised Him. This time, he wants people to recognize that Allah controls everything even the life of humans. So even the best humans die and go back to Allah to be under His mercy.

   In the presenting part of the oration, also violates quantity maxim when he says that caliph is something obligatory imposed by Allah then he emphasizes their sadness about the death of his father.

   In the epilogue, he violates quantity maxim in praising his father by mentioning one of his attitudes instead of directly saying he is good.

Oration (3)

ومن خطبه عليه السلام في فضل أبيه أمير المؤمنين

حمد الله وأثنى عليه، وصلى على النبي، ثم قال: لقد قبض في هذه الليلة رجل لم يسبقه الأولون، ولم يدركه الآخرون، لقد كان يجاهد مع رسول الله فيقيه بنفسه، وكان رسول الله (صلى الله عليه وسلم) وآله يوجهه برايته، فيكتنفه جبريل 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، وما خلف صفراء ولا بيضاء، إلا سبعمائة درهم فضلت من عطائه وأراد أن يبتاع بها خادما لأهله.ثم خنقه البكاء فبكى وبكى الناس معه.ثم قال عليه السلام: أنا ابن البشير النذير أنا ابن السراج المغير أنا ابن الداعي إلى الله بإذنه، أنا ابن الذين أذهب الله عنهم الرجس وطهرهم تطهيرا.إنا من أهل بيت افترض الله تعالى مودتهم في كتابه فقال عز من قائل:قل لا أسألكم عليه أجرا إلا المودة في القربى، ومن يقترف حسنة نزد له فيها حسنا، والحسنة مودتنا أهل البيت. ثم جلس.

He praised Allah and prayed for the prophet Mohammad (p.b.h) then said: This night death has been come to a man who is neither preceded by previous great man nor followed by a next great one like him. He was fighting with the prophet Mohammad and he had redeemed him. The prophet had directed this man with his flag as he had surrounded by Gabriel from his right and Michael from his left and thus he did not comeback until Allah achieves the victory by this man. Then he died at the same night in which Jesses had been ascended into the heaven and Joshua son of Noon had died. Actually he passed away without leaving any piece of money (neither silver nor gold) excepts 7.00 dirham to purchase a servant to his family. ….then Imam Hassan cried for his father's death and his audience cried with him too…then he said: I'm the son of the auspicious and the warner, I'm the son of the brightening light, I'm the son of the caller for Allah, I'm the son of those who Allah removed all abomination from them and made them pure. I'm the son of those where Allah mentioned them in His Quran saying " *No reward do I ask of you for this, except the love of those near of kin*" . Finally anyone do good deeds we increase his work and the best good deeds is to love and follow us as the family of the prophet Mohammad (p.b.h).

The Analysis
1. Syntactic Level
- Parallelism

(I'm the son of the auspicious and the warner,) انا ابن البشير النذير
(I'm the son of the brightening light) انا ابن السراج المنير
(I'm the son of the caller for Allah) انا ابن الداعي لله بأذنه
(I'm the son of those who Allah removed all...) انا ابن الذين أذهب الله عنهم الرجس و..

[the structure of this parallelism is: X is son of Y/something]

- Emphasis

Emphasis by using adjectives to emphasize his great roots:

(the auspicious and the warner) البشير النذير
(the caller for Allah) الداعي لله

Emphasis by using adjectives and synonymous words (traduf):

(the brightening light) السراج المنير

2. Semantic level
- Synonyms

السراج =المنير (bright= light) قبض= توفي (died= passed away)

- Antonyms

الاولون...الاخرون (previous V next) يسبق... يدرك (preceded V followed)
يمينه...شماله (right V left) بشير... نذير (auspicious V warner)
رجس ...تطهير (abomination V pure)

3. Pragmatic level
In the introductory part, there is no violation; it is normal and usual

In the presenting part, also there is no implied meaning except highlighting the greatness of his father through giving his status and achievement to the prophet Mohammad and the Islam. So he does not simply say that Imam Ali has died but he violates the quantity maxim and mentions extra information to remind people about the sincere reality of his father.

In the epilogue, there is floating for quantity maxim again by giving information about roots of Imam Hassan's family to show the honest of their holiness by using evidence from the holy Quran. He wants to clarify that people must follow their orders to live in love and peace far from dictatorial ruler.

Oration (4)

ومن خطبه عليه السلام (١) فيما جرى بعد الرسول الأعظم (ص)

فقال: الحمد لله العزيز الجبار، الواحد القهار، الكبير المتعال، سواء منكم من أسر القول، ومن جهر به، ومن هو مستخف بالليل

وسارب بالنهار .أحمده على حسن البلاء، وتظاهر النعماء، وعلى ما أجبنا وكرهنا منشدة ورخاء، وأشهد أن لا إله إلا الله وحده لا شريك

له، وأن محمدا عبده ورسوله، امتن علينا بنبوته، واختصه برسالته، وأنزل عليه وحيه، واصطفاه على جميع خلقه، وأرسله إلى الإنس والجن، حين عبدتا لأوثان، وأطيع الشيطان، وجحد الرحمن، فصلى الله عليه، وعلى آله، وجزاه أفضل ما جزى المسلمين.أما بعد: فإني لا أقول لكم إلا ما تعرفون أن أمير المؤمنين علي بنأبي طالب أرشد الله أمره وأعز نصره، بعثني إليكم يدعوكم إلى الصواب، وإلى العمل بالكتاب، والجهاد في سبيل الله، وإن كان في عاجل ذلكما تكرهون فإن في آجله ما تحبون إنشاء الله، ولقد علمتم أن عليا صلى مع رسول الله (صلى الله عليه وآله وسلم) وحده، وأنه يوم صدق به لفي عاشرة من سنه. ثم شهد مع رسول الله (صلى الله عليه وآله وسلم) جميع مشاهده، وكان من اجتهاده في مرضاة الله وطاعة رسوله. وآثاره الحسنة في الإسلام ما قد بلغكم...الخ . فعليكم عباد الله بتقوى الله وطاعته والجد والصبر، والاستعانة باله، والخفوف إلى ما دعاكم إليه أمير المؤمنين عصمنا الله وإياكم بما عصم به أوليائه وأهل طاعته، وألهمنا وإياكم تقواه، وأعاننا وإياكم على جهاد عدائه، وأستغفر الله العظيم لي ولكم.

Praise to Allah the Al- Mighty the omnipotent, the unique, the irresistible, the big, the most high. Whether you hide your saying or you announce it, whether you're hidden at night or visible at the day, I thank Him for the best of the affliction and donating boon. And for the best of what we obeyed or refused the adversity and comfort. I bear witness that there is no God but Allah alone with no partner, and Mohammad is His slave and messenger. Allah gifted us His prophet and devoted him for His message and sent the afflatus down for him and He preferred him above all the creatures. And sent him for all humans and fairs (jinn) especially when statues are worshiped, the devil had been obeyed, and the merciful Allah had been defied. So Allah may bless him and his family and awarded him the best penalty.

And then, I say no more than what you know about the prince of Muslims Ali bin Abi Talib (Allah guided him and cherished his victory). He sent me to you to direct you to the rightness and to make you follow the Quran to fight (jihad) for the sake of Allah. Although you hate what to hurry in such a thing but you will love what you will find later on with Allah wills. You had been taught that Ali had prayed alone with the prophet Mohammad (Allah blessing him and his family) and believed him when he was 10 years old. He had witnessed all wars with the prophet Mohammad making his diligence in obeying Allah to obtain His pleasure and the pleasure of his prophet and his good effect in Islam. …etc. You have to worship Allah, obey His orders, work seriously, and be patient as well as asking Allah for help to hurry in applying the instructions of Imam Ali the prince of Muslims. Allah helps us to avoid guilt as He had done before with His prophets and real believers. I ask Allah to inspire how to be faithful to fight (make jihad) against His enemies. Finally, I ask Allah to forgive me and you all.

The Analysis

1. **Syntactic level**
   - Parallelism

العزيز الجبار (Al- Mighty the omnipotent,)
الواحد القهار (the unique, the irresistible،)
الكبير المتعال (the big, the most high)
[the structure is: the X the Y]
حسن البلاء (the best of the affliction.)
تظاهر النعماء (and donating boon)
ما اجبنا وكرهنا من شدة ورخاء(and for the best of what we obeyed or refused the adversity and comfort)
[the structure is : the best of X and Y]
امتن علينا بنبوته (Allah gifted us His prophet and)
اختصه برسالته (and devoted him for His message)
انزل عليه الوحي (sent the afflatus down for him)
اصطفاه على خلقه (He preferred him above all the creatures.)
أرسله الى الانس والجن... (sent him for all humans and fairs (jinn))
[the structure of this parallelism is X …ed Y]

- Emphasis

There is emphasis in certain adjectives as:

العزيز الجبار (Al- Mighty the omnipotent),
الواحد القهار (the unique, the irresistible,)
الكبير المتعال (the big, the most high)

2. Semantic level

- Synonyms

الجبار = القهار (the irresistible =the omnipotent)
نبوته= رسالته (prophet= his mission as a prophet)

- Antonyms

اسر...جهر (hide V announce) مستخف .... سارب (hide V appear)
ليل...نهار (day V night) اجبنا .... كرهنا (obey V refused)
بلاء.... نعماء (affiliation V boon)
شدة... رخاء (adversity V comfort) عاجل...اجل (hurry V later on)
تحبون... تكرهون (love V hate) انس...جن (human V fairs)
اطيع.... جحد (obey V deny) الشيطان ....الرحمن (the devil V the merciful Allah)

3. Pragmatic level

In the introductory part of the oration, it is clear there is violating quantity maxim again since there are many information about the essence of Allah mentioned through praising Him. He wants them realize that Allah is the irresistible ruler of the universe that must be obeyed and to obey those dictatorial rulers. **In the presenting part of the oration,** Imam Hassan (p.b.h.) violates quantity and manner maxims. First he gives extra information before telling them to fight for the sake of Allah. Such information as to do good deeds and follow the Quran since these things leads man simultaneously to do good things for the sake of Allah. Then, he violates the manner maxim when he mentioned the word *fight* (*jihad*) to refer to two meanings. It refers either to that fight against one's seduction (jihad al-nafs) because of the ruler who deduced them by money, or that fight against enemies in battles. **In the epilogue of the oration,** there is violating for maxim of relation since Imam Hassan (p.b.h) invites people to obey Allah and fear Him. He begs Allah to direct people to the right way then suddenly goes back again to focus on his main point which is fighting for the sake of Allah.

5. Conclusions

Through the current paper it has been found that:

1. Parallelism and emphasis are widely used in the syntactic level of these orations of Imam Hassan (p.b.h.). Each oration contains more than one pattern for the syntactic parallelism. The same for emphasis particularly that which is done by certain adjectives and synonymous words (traduf). This actually verifies the first hypothesis
2. Semantically, it has been found that synonyms and antonyms are intentionally used by Imam Hassan(p.b.h.) to attract the receivers' attention for understanding his ideas. Thus, the second hypothesis is verified.
3. In the pragmatic level, it has been concluded that Imam Hassan (p.b.h.) uses much of indirect language and implied meaning to achieve his aims in persuading the receivers. Many of Grices' maxims are floated in his orations to reflect that implied meaning particularly quantity maxim. This improves the third hypothesis.
4. Generally and according to the context of these orations one can see that most of Imam Hassan's orations contain many features about Allah and religion to remind people about the realty of Allah far from devil, money, greed and the dictatorial ruler.

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