A Pragma-Rhetorical Study of Irony
In Al-Imam Al-Hassan's Sermon

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Abstract

This paper is a pragma- rhetorical study of irony in Al-Imam Al-Hassan's (peace be upon him) sermon to Muawia bin Abi Sufyan. It attempts to shed light on two types of irony: verbal and situational. It studies irony from two angles: pragmatically and rhetorically. Pragmatically, speech acts and Grice's maxims are analyzed in Al-Imam Al-Hassan's sermon. Rhetorically, metaphor and rhetorical question are explicated in the sermon. This paper is divided into two parts: theoretical and practical. Theoretically, irony is defined and allied with pragmatics and rhetoric. Practically, Al-Imam Al-Hassan's (PBUH) sermon is analyzed according to the two above angles.

Key Words: Al-Imam Al-Hassan, **Irony**, **Speech act**, **Grice's maxims**, **Pragmatics**, **Rhetoric**

ملخص البحث:

هذا البحث دراسة تداولية–بلاغية للتهكم في خطبة الامام الحسن ﷺ معاوية بن ابي سفيان. يحاول البحث تسليط الضوء على نوعين من التهكم هما التهكم اللفظي والتهكم السياقي. يدرس البحث التهكم من زاويتين: تداولية وبلاغية. تداوليا، تحليل الافعال الكلامية و قوانين كرايس في خطبة الامام الحسن ﷺ. بلاغيا، تحليل الاستعارة والسؤال البلاغي في خطبة الامام ﷺ.

قُسمت هذه الدراسة الى جزئين نظري وعملي. نظريا، يعرف التهكم و يناقش تداوليا وبلاغيا. اما عمليا فتحلل خطبة الامام الحسن ﷺ وفقا للزاويتين اعلاه.

الكلمات المفتاحية: الامام الحسن ، التهكم ، افعال القول .قوانين كرايس، التداولية ، البلاغة

1.Introduction

The term" irony " refers to different kinds of verbal utterances and to situations that are not uttered verbally. Therefore, irony is not a unitary phenomenon. For instance, in a conversation, a speaker can utter a sentence that is ironic(i.e meaning the opposite of what a speaker utters), this is called verbal irony. However, the sequence of events that unfold in a conversation can be ironic as well. In the first case, the speaker utters a sentence(performs a speech act) which is insincere, that is to say, it is the opposite of what he/she says. In the latter case, the speaker acts towards a goal , but in the situation, there are circumstances which cause him/her to have the opposite effects(Web Resource, 1).

1.1 The Problem

Linguistically, irony is studied and analyzed in different contexts such as literary and political. However, to the best of the researcher's knowledge irony has not been tackled in religious contexts. Thus, the present study attempts to pragma-rhetorically study irony in Al-Imam Al-Hassan's sermon to Muawiya bin Abi Sufyan to find answers to the following questions:

1.   What and how are the pragmatic strategies used in Al-Imam's sermon?

2.   How does Al-Imam Al- Hassan utilize rhetoric to issue irony?

1.2   The Aims

This study aims at:

1.   Identifying the types of pragmatic strategies used in Al

Imam's sermon then finding out how these strategies issue irony.

2. Finding out the rhetorical strategies utilized in the sermon to issue irony.

3. Developing an eclectic model to analyse Al-Imam's sermon.

1.3The Hypotheses

It is hypothesized that:

1. Speech act and Grice's maxims can be utilized in the sermon. Irony is implied by using, more frequently, the speech act of telling and it is implied by flouting Grice's maxims.

2. Metaphor and rhetorical question can be utilized in the sermon to issue irony.

2.Definitions of Irony

Irony can be defined from various perspectives which are stated by different scholars and linguists. According to Giora,(1998:1) irony is defined as a rhetorical and literary device in which what is meant is the opposite of what is being said .Fore example we plan to go for a picnic and it is raining ,you say '' what a wonderful day to have a picnic.''

Likewise, Fowler (1965:295) defines irony as an idiom which has two sides :one of them is the speaker who is aware of the intended meaning and the other side is the addressee who is supposed to comprehend the ironic sentence depending on his\her understanding.

Furthermore , irony can be defined as a device of speech in which the words are arranged and presented in such a way that the real meaning conflicts what is presented .In other words there is no agreement between the surface and the deep , the appearance and the essence , what is expected to happen and what is actually happening .(Ibid.)Abram(1999:134) states that ''Irony is the sense

of dissembling or hiding what is actually the case in order not to deceive ,but achieve special rhetorical or artistic effects".

Linda (1994:9) elucidates that irony is ''the mode of the un-said ,the unheard ,[and]the unseen ''. In other words that means irony is a device of speech which depends on our comprehension of the implied meaning of what is said .

3.Types of Irony

A-Verbal Irony

A verbal irony is a contradiction between what is meant and what is actually said .For example ; your friend invites you to attend a par-ty . The party is so boring .Your friend asks you ''how do you see the party ? you answer '' the most interesting party I ever attend''(Kana et al.2016:93).

B-Situational Irony

A situational irony is that in which the dissimilarity is between the conduct and the outcome .That means the difference between what is anticipated to happen and what is actually happening .An example of that is founded in ''Harry potter '' by J.k. Roweling .A movie in which the audience anticipate that Harry will get rid of Voldemort who is his antagonist if he kills him . Yet, at the end of the movie what happened is the opposite .Even after Voldemort has been killed by Harry his soul still hunting Harry Potter to re-venge from him (Ibid.).

C-Dramatic Irony

It is one type of irony in which the irony markers make the read-ers acquainted of characters conduct or anticipation unsuitable to the story. An example of that is seen in shakespear's play ''Romeo and Juliet'' when Romeo saw Juliet is faint ,he killed himself be-

cause he thought that she was dead .After while Juliet regained her consciousness and found Romeo was killed beside her ,so also she killed herself. What happen is that Romeo did not know that Juliet is faint and that is why he killed himself and Juliet did not know that Romeo killed himself because of her (Ibid.).

4.Grice Maxims

In 1995, Grice coined the term ''Implicature'' and distinguished two types of ''Implicature'' which are ;conventional and conversational .Implicature is a term in which an utterance proposes an implied meaning behind what is literally said. That means there is an implicated meaning behind what is being said which must be interpreted by the addressee depending on his\her understanding. (Web Resource,2)

Grice distinguished two types of implicature:

A-Conventional Implicature

Conventional implicature refers to those words which explicitly demonstrate the implied meaning, in addition to that it helps to determine what is said . The conventional implicature has association to specific words like(but , and ,so , therefore…..etc) (Grice,1989:307).

For example:

-She is young ,but wise.(the conventional meaning is identified from "but" which implicates the contrast between being wise and young.)

B-Conversational Implicature

Grice stated "make your conversation contribution such as is required, at the stage at which it occurs ,by the accepted purpose or direction of the talk exchange in which you are engaged." So in order to achieve the cooperative principle, the speaker must follow

the maxims of conversation which are Quantity ,Quality, Relevance, and Manner (Grice,1975:45).

1.Maxim of Quantity

 It is a maxim in which the speaker should be informative as required not more nor less than what is required (Grice,1989:309) .

A:What time do you end your lecture?

B:At 2 p.m.

 Sometimes the speaker violates the maxim of quantity by giving information more or less than what is required.

Teacher: Did you read the last chapter of the novel?

Student: Yes ,I did and I wrote a summary about it.

The student here violates the maxim of quantity by giving information more than what is required.

2-Maxim of Quality

It is a maxim in which the speaker should be "genuine" .He\she shouldn't say something is false or lacks evidence (Grice,1989:309) .

A-Why didn't you come to the school yesterday?

B-My car was broken.

The speaker B is truthful in his contribution. But sometimes the speaker violates the maxim of quality by giving false information or information without evidence.

A-Did you see John today?

B-No, but I think that he is probably at work.

The speaker B says "I think" which means that he isn't sure from what he says and so he violates the maxim of quality by presenting information which lacks evidence.

Grice (Ibid. :312) states that violating the maxim of quality leads to" Irony".

A says that his friend X "is a good friend" while A knows that X has cheated him in some matter .So by saying that A does not mean the literal meaning of what he has said .Impliedly, he means the opposite of what is said (Ibid.).

Sometimes the statement implies" Metaphor". ''you are the cream in my coffee." which means "you are my pride and joy"(Ibid.).

Grice (Ibid) SAYS that it is possible to combine Irony and Metaphor in one statement by imposing two steps of interpretation on the listener like: "you are the cream in my coffee." which metaphorically means "you are my pride and joy." and ironically means "you are my bane."

3-Maxim of Relevance

It is a maxim in which the speaker should "be relevant".

A-Do you like my singing?

B-The tone is wonderful.

Sometimes the speaker violates the maxim of relevance by presenting irrelevant information. For example:

A-Do you like my singing?

B-By the way ,I like your guitar.

(Grice,1989:309)

4-Maxim of Manner

It is a maxim in which the speaker's contribution should be clear ,brief ,and orderly presented. (Ibid.).

A-Where was Kate after the class ended?

B-She left the class and went home.

 The speaker violates the maxim of manner by presenting ambiguous information.

A-How is Kate today?

B-She is the usual.

Sometimes the speaker doesn't follow the cooperative principle when he \ she does one of the following :

1-"Violating the Maxims"

e.g I have some cookies to eat with the tea.(In a situation that the speaker has a lot of cookies .So in this case the speaker violates the maxim of quality.)

(Grice,1989:309)

2-"Opt out of both maxims and CP"

e.g "I can 't say more; my lips are sealed" In this example the speaker refuses to cooperate in the conversation. The audience knows that even if he can't say more ,he knows more. (ibid.)

3-Face a clash between two maxims by fulfilling one maxim and violating the second one

e.g The speakers A and B have E a conversation about C.

A-"Where does C live?

B-"Somewhere ,in south of France"

If B says "in somewhere" he knows that his answer will be less informative than required and so he will violate the maxim of quantity .So he needs to violate the maxim of quality to be more informative and gives a hint that doesn't exactly know in which town C lives.(Ibid.)

4-"Flouting the Maxim"

-"War is war "

-Hell is hell.

Superficially, these examples are not informative ,because the speaker violates the maxim of quality. In other words, they could be informative at the level of what is implicated(implied meaning)

which must be identified by the hearer. This depends on the speaker ability to identify and explain the speaker's selection for these expressions according to the context (Ibid.).

5. Speech Act

Wilefred(1991:79) defines speech act as what the speaker needs to make an utterance serve a function in communication. In other words, speech is a set of functions which are performed via utterance. Austin(Web Resource, 3) classifies speech acts into three types :

1-Locutionary Act

It refers to the basic words which are uttered or produced in a meaningful linguistic expression. These words are uttered and acted intentionally

-The door is open(Ibid.).

2-Illocutionary Act

 :The purpose or the reason for uttering something like (promise, offer, warning, etc.) (Ibid.).

-Close the door.

3-Perlocutionary Act

 It means we utter something to intend effect on hearer.

-It could be too noise thus I will close the door(Ibid.).

Searl's taxonomy of speech act functions (Wilefred,1991:8) as the following:

1.Assertive

It functions is to tell what the speaker knows or believes (statement, description ,and assertion) (Ibid.).

-Next week, the president will visit the city.

2. Directive

Its function is to make the addressee perform an action like(com-

mand ,request, order) (Ibid).

-Could you open the door please?

3. Commissive

Its function is to urge the speaker to do something in the future like(promise, vow, and pledge) (Ibid.).

-I promise I am going to study hard .

4. Expressive

Its function is to express how the speaker feels about the situation like (apologies, thanks, congratulations) (Ibid).

- I am happy that I see you again.

5.Declaration

Its function is to change the state of the world in an immediate way. (Ibid.).

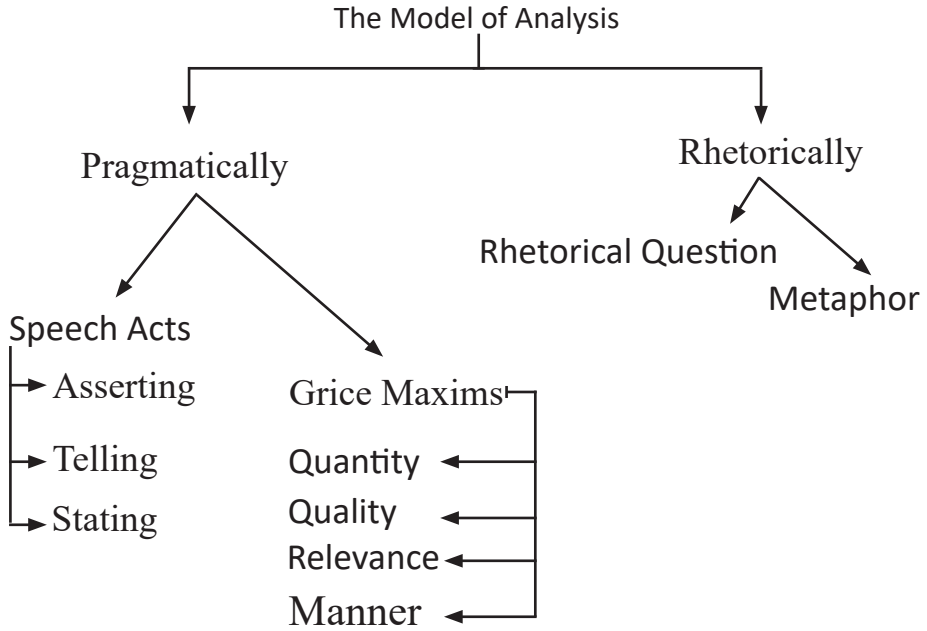-You are sinister!

6. Rhetorical Question

It is one for which the questioner does not expect a direct answer: in many cases it may be intended to start a discourse, or as a means of putting across the speaker›s or author›s opinion on a topic(Web Resource, 4).

7. Metaphor

Metaphor is a figure of speech that is used to make a comparison between two things that aren›t alike but do have something in common(Web Resource, 5).

8.The Model of Analysis

The current data are analyzed pragmatically according to Searle's classification of speech act, as well as Grice's maxims, and rhetorically such as metaphor as well as rhetorical questions.

The Model of Analysis

Pragmatically

Rhetorically

Rhetorical Question

Metaphor

Speech Acts
- Asserting
- Telling
- Stating

Grice Maxims
- Quantity
- Quality
- Relevance
- Manner

9.The Text

خطبة الامام الحسن ﷺ في بيان امجاده و حسبه و نسبه.(الموسوي، ٥٢:١٩٧٥-٥٣)

حمد الله و صلى على نبيه ،ثم قال :أيها الناس من عرفني فقد عرفني و من لم يعرفني فأنا الحسن بن علي بن أبي طالب، أنا ابن نبي الله، أنا ابن من جعلت له الارض مسجدا و طهورا ،أنا ابن السراج المنير ،أنا ابن البشير النذير، أنا ابن خاتم النبين ،سيد المرسلين ،إمام المتقين ،ورسول رب العالمين ،أنا ابن من بعث الى الجن و الانس ،أنا ابن من بعث رحمة للعالمين .فلما سمع معاوية كلامه، غاظه منطقه ،وأراد ان يقطع عليه فقال :يا حسن عليك بصفة الرطب.

فقال الامام الحسن ﷺ:الريح تلقحه، والحر ينضجه ،والليل يبرده و يطيبه على رغم انفك يا معاوية.

ثم أقبل على كلامه فقال ﷺ:أنا ابن المستجاب للدعوة ،أنا ابن الشفيع المطاع ،أنا ابن أول من ينفض رأسه عن التراب ،ويقرع باب الجنة، أنا ابن من قاتلت معه الملائكة و لم تقاتل مع نبي من قبله ،أنا ابن من نصر على الاحزاب ،أنا ابن من ذل له قريش رغما.

فقال معاوية :اما انك تحدث نفسك بالخلافة ولست هناك.

فقال الإمام الحسن ﷺ :أما الخلافة فلمن عمل بكتاب الله وسنة نبيه و ليست لمن خالف الكتاب و عطل السنةأنما مثل ذلك مثل رجل أصاب ملكاً فتمتع به و انقطع عنه و بقيت تبعاته عليه.

فقال معاوية: ما في قريش رجل الا و لنا عنده نعم جزيلة و يد جميلة .قال الامام الحسن ﷺ:بلى من تعززت به بعد الذلة و تكثرت به بعد القلة.

فقال معاوية :من اولئك يا حسن؟

قال ﷺ:من يلهيك عن معرفته. ثم قال ﷺ: أنا ابن من ساد قريش شابا و كهلا، أنا ابن من ساد اهل الدنيا بالجود الصادق ،و الفرع الباسق، والفضل السابق ،أنا ابن من رضاه رضى الله ،و سخطه ، فهل لك ان تساميه يا معاوية.

فقال : اقول لا، تصديقا لقولك

فقال الامام الحسن ﷺ:الحق ابلج، و الباطل لجلج، و لم يندم من ركب الحق و قد خاب من ركب الباطل ،و الحق يعرفه ذو الالباب. ثم اخذ معاوية بيد الامام الحسن ﷺ وقال :لا مرحبا بمن ساءك.

10.The Contextual Factors of Issuing Irony

In Al-Imam Al-Hassan sermon, the following contextual factors are recognized:

1-The speaker: Al-Imam Al-Hassan Al-Mujtaba (PBUH) .

2-The reason behind issuing irony is to demonstrate his lineage and origins for Muawiya and people of (ahl alsham) and to tell Muawiya that the succession must be for the progeny of the Prophet Muhammad(PBUT).

3-The addressees: Muawiya bin Abi Sufyan and people of (ahl alsham).

4-Date: 41 of Hijra.

5-Location: Maskan District in Iraq.

11.Data Analysis.

أيها الناس من عرفني فقد عرفني،

This is a verbal irony by which Al-Imam (PBUH) flouts the maxim of quantity intending Muawiya bin Abi Sufyan.

ومن لم يعرفني فأنا الحسن بن علي بن ابي طالب.

It is a verbal irony by which he intends people of (Ahl alsham) because most of them do not know him.

أنا ابن نبي الله، أنا ابن من جعلت له الارض مسجدا و طهورا ،أنا ابن السراج المنير ،أنا ابن البشير النذير ،أنا ابن خاتم النبين ،سيد المرسلين ،إمام المتقين، ورسول رب العالمين ،أنا ابن من بعث الى الجن و الانس، أنا ابن من بعث رحمة للعالمين.

In these lines Al-Imam Al-Hassan (PBUH) uses the speech act of assertion which implies an ironic meaning to identify himself for people who do not know him and makes an implied comparison between his origin and that of Muawiya to show Muawiya and people that the succession must be for the man who comes from pure and noble lineage such as Al-Imam Al-Hassan (PBUH).Al-Imam uses different speech acts as the following:

١ . أنا ابن نبي الله

He starts by belonging himself to the Prophet Muhammad (PBUT) to demonstrate the relationship between him and this great man.

أنا ابن من جُعلت له الارض مسجداً و طهورا

Al-Imam Al-Hassan wants to demonstrate how Allah distinguish-es his grandfather (PBUT) from other Prophets by reminding them of what the Prophet(PBUT) had said.

قال الرسول ﷺ:أُعطيتُ خمساً لم يعطها أحدٌ من قبلي : جعلت لي الارض مسجدا و طهورا، ونُصرتُ بالرعب ، وأُحل لي المغنم ، وأُعطيتُ جوامع الكلم ، وأُعطيت الشفاعة . (الصدوق، ١٣٦٢هـ:٢٩٢)

So(من جعلت له الارض مسجدا و طهورا) is an ironic description which refers to the Prophet Muhammad(PBUT),

٣.أنا ابن السراج المنير ،أنا ابن البشير النذير.

Al-Imam enriches his speech by mentioning what Allah says about the Prophet (PBUT) in the Glorious Quran.

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّا أَرْسَلْنَٰكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا(٤٥)وَ دَاعِيًا إِلَى الله بِإِذْنِه وَ سِرَاجًا مُّنِيرًا(٤٦) ﴾ الاحزاب:٤٦

"O Prophet ,indeed we have sent you as a witness and a bringer of good tidings and a warner(45) And one who invites to Allah ,by his permission, and an illuminating lamp(46)"(Ali,2006:290).

-So "a bringer of good tidings and a warner "is an ironic expression   which refers to the Prophet Muhammad(PBUT) who brings a good tiding which is promising those who are believers by getting paradise and warns those who are disbelievers from hell.

-"Illuminating lamp" is also an ironic expression which refers to the Prophet(PBUT) because he illuminates peoples' minds and guides them to the straightway.

-Al_ Imam (PBUH) wants to say that" since I am the grandson of this man, I must complete his duty by being the successor.

٤.أنا ابن خاتم النبين ،سيد المرسلين،امام المتقين، و رسول رب العالمين

The intended one by all these descriptions is the Prophet Muhammad (May Allah bless him and his households).By uttering all these expressions, Al Imam (PBUH) wants to identify himself and pride his being the grandson of this great man in front of those of Muawiya.

٥.أنا ابن من بعث الى الجن و الانس

"من بعث الى الجن والانس" refers to the Prophet Muhammad (PBUT). Al-Imam wants to say that "since his ancestor is missioned by Allah for all creatures (human and jinn),the succession must be for him, cause it is like an inheritance which he inherits from his ancestor

and there is no right for Muawiya to take it .

٦ .انا ابن من بعث رحمة للعالمين

refers to the prophet(PBUT)   This is an ironic expression which Al-Imam enriches his speech by reminding people of what is said by Allah about the Prophet Muhammad(PBUT).

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لَّلْعَالَمِينَ ﴾ الانبياء :١٠٧

"And we haven't sent you ,[O Muhammad] except as a mercy to the worlds."(Ali,2006:221).

So Al-Imam wants to say that since Allah sent his grandfather as a mercy to all people ,It is his duty to be the successor cause he will be fair and beneficent for people like his ancestor on the contrary of Muawiya who wrongs people and takes their rights .

فلما سمع كلامه معاوية، غاظه منطقه، و اراد ان يقطع عليه، فقال :يا حسن عليك بصفة الرطب .

Muawiya violates the maxim of relevance to ask Al-Imam to talk about dates while he was taking about his origins and lineage.

The situational irony is embodied in Muawiya's expectation that he will embarrass Al-Imam(PBUH) by asking him to talk about dates ,but what happened is completely the opposite . Al-Imam(PBUH) gives Muawiya a powerful ironic reply by which Al-Imam embarrasses Muawiya.

فقال الأمام الحسن ﷺ : الريح تلقحه، والحر ينضجه، والليل يبرده و يطيبه على رغم انفك يا معاوية.

Such a rhetorical reply is full of metaphor and irony by which Al-Imam flouts the maxim of manner to give a mysterious reply but full of implicated meaning .Explicitly, AL-Imam is talking about dates .Implicitly, he is talking about himself.

Actually Al-Imam Al-Hassan (PBUH) draws an implied compari-

son between himself and dates. Since Al-Imam(PBUH) the master of youth of paradise and dates as Allah mentions in the   Glorious Quran a sacred tree in paradise ,so both have relevance to paradise . Al-Imam says that dates can't be ripe without suffering the changing of weather and tasting the heat of sun. He wants to say that in addition to his noble origins, the difficult circumstances make him such wise a man that he deserves the succession .He wants to tell Muawiya that whatever he does to prevent him from accessing the succession, eventually he will get it whether he agrees or not.

ثم اقبل على كلامه فقال ﷺ :"أنا ابن المستجاب للدعوة، أنا ابن الشفيع المطاع ،أنا ابن اول من ينفض رأسه عن التراب و يقرع باب الجنة ،أنا ابن من قاتلت معه الملائكة ولم تقاتل مع نبي من قبله ،أنا ابن من نصر على الاحزاب ،أنا ابن من ذل له قريش رغماً."

Al-Imam (PBUH) uses the speech act of for the second time   to confirm his belonging to a Glorious family. He uses the speech act as the following :

١.أنا ابن المستجاب للدعوة، أنا ابن الشفيع المطاع

(الشفيع المطاع)and(المستجاب للدعوة) these are verbal ironies that refer to Al-Imam Ali(PBUH) .He intends to demonstrate the great rank of his father by which Allah responds his calling and accepts his intercession for those who follow him .Al-Imam Al-Hassan (PBUH) has another purpose which is being pride of his being the son of Al-Imam Ali (PBUH) in front of Muawiya's father(Abi sufyan) whos is cursed by Allah.

٢.أنا اول ابن من ينفض رأسه عن التراب و يقرع باب الجنة

These are verbal ironies that refer to Al-Imam Ali (PBUH).Al-Imam Al-Hassan(PBUH) mentions what is said by the Prophet Muhammad (PBUT) about Al-Imam Ali (PBUH).

قال الرسولﷺ :يا علي اول من ينفض رأسه عن التراب انت(ألاشوب، ١٣٤٩ هـ:٣٠٦).

The Prophet (PBUT) said :"O Ali ,the first one who pushes up his head from the dust is you."

So Al-Imam Al-Hassan (PBUH) wants to make an implied comparison between his father who is a noble and believer man and Muawiya's father (Abi sufyan) who is disbeliever .

٣.أنا ابن من قاتلت معه الملائكة و لم تقاتل مع نبي قبله ،أنا ابن من نصر على الأحزاب، أنا ابن من ذل له قريش رغماً.

The intended one from all these descriptions is the Prophet Muhammad (PBUT).Al-Imam Al-Hassan uses the speech act of telling to remind people specially Muawiya of what happened in Badar Battle and Al-ahzab Battle when the numbers of Muslim army are less than the_disbelievers' . The Prophet (PBUT) was the leader of Muslims' army and Abi sufyan was the leader of disbelievers army. In this battle Allah supports the Prophet Muhammad(PBUT) with angels who fight with him against disbelievers army and beat them .Al-Imam Al-Hassan wants to tell Muawia that even if he has few supporters, he can fight against Muawia and beat him .He can call Allah to support him with angels like his ancestor.

فقال معاوية: «أما انك تحدث نفسك بالخلافة ،و لست هناك.»

Muawiya violates the maxim of manner by using the speech act of arguing to give a mysterious utterance but implicated an implied meaning which is telling Al-Imam (PBUT) that the succession is not for him. Muawiya wants to tell Al-Imam (PBUT) that there is no relevance between his descriptions to his origins and his right of the succession.

فقال الأمام الحسنﷺ:أما الخلافة فلمن عمل بكتاب الله و سنة نبيه،ليست لمن خالف كتاب الله و عطل السنة.

Al-Imam Al -Hassan uses the speech act of telling to imply his reply an ironic meaning . He wants to say that the succession and

his descriptions to his origins have strong association ,cause the succession must be for the person who follows what Allah and the Prophet (PBUT) said, not for the person who disobeys them. The locutionary act of his utterance is an announcement .The illocutionary act is to convey a fact from Al-Imam to Muawiya and the perlocutionary act expresses a declaration which is the succession will be for the person who applies what is mentioned by Allah in Glorious Quran and this is a verbal irony by which Al-Imam intends himself ,not for the person who disrupts the Islamic instructions and this is a verbal irony by which Al-Imam (PBUH) intends Muawiya . Al-Imam(PBUH) wants to tell Muawiya that the succession must not be for him because he does not apply the Islamic instruction.

«انما مثل ذلك مثل رجل أصاب ملكاً فتمتع به و انقطع عنه و بقيت تبعاته عليه.»

Al-Imam Al-Hassan flouts the maxim of manner by giving an ambiguous example by which he uses the verbal irony intending Muawiya. He wants to tell Muawiya that "he took the succession and it isn't for him , but the time is not far he will lose everything and have nothing except his followers who are hypocrite."

فقال معاوية: ما في قريش رجل الا و لنا عنده نعم جزيلة و يد جميلة .قال الامام الحسن﷿:بلى من تعززت به بعد الذلة و تكثرت به بعد القلة.

Muawiya flouts the maxim of quality by using the speech act of stating to express his protest upon what Al-Imam Al-Hassan(PBUH) has said and violates the maxim of quality to tell Al-Imam (PBUH) that he helped many people in Quraish whom he considers as followers.

Al-Imam Al-Hassan (PBUH) ironically mocks Muawiya by saying(بلى) which is supposed to refer to an agreement ,but Al-Imam Al-Hassan(PBUH) uses it to present another meaning which is negating what Muawiya has said and mocks him .Al-Imam Al-Hassan

reminds Muawiya of the lack and humiliation of (الطلقاء) and this is a verbal irony by which Al-Imam intends Muawiya and his father Abi sufyan ,because one day they were about to be slaves but the Prophet Muhammed (PBUT) released them. He wants to tell Muawiya that "actually he is servile and has no followers ,but because of his money and position he tempts people to follow you and make them as followers."

فقال معاوية :من اولئك يا حسن؟

قال ﷺ: من يلهيك عن معرفته.

(Who are they O Hassan?) s a rhetorical question by which Muawiya flouts the maxim of quality because he knows very well who they are , but he wants to annoy Al-Imam Al-Hassan(PBUH) by asking him to clarify and specify more who they are .

Al-Imam Al-Hassan(PBUH) flouts the maxim of manner by using the speech act of telling to give Muawiya an ironic reply which lets him think that the closer people to him may betray him. By this reply Al-Imam (PBUH) intends to confuse Muawiya's mind and let him think that even the close people may betray him.

ثم قال ﷺ: أنا ابن من ساد قريش شابا و كهلا ،أنا ابن من ساد اهل الدنيا بالجود الصادق ،و الفرع الباسق، والفضل السابق ،أنا ابن من رضاه رضى الله ،و سخطه سخطه ،فهل لك ان تساميه يا معاوية.

Al-Imam Al-Hassan (PBUH) uses the speech act of assertion for the third time to emphasize his belonging to the Prophet Muhammad (PBUT) to people and be proud of his lineage in front of Muawiya's origins .

(فهل لك ان تساميه يا معاوية) is a rhetorical question by which Al-Imam Al-Hassan flouts the maxim of quality because he knows that there is no one equal to the Prophet Muhammad (PBUT) but he asks Muawiya to demonstrates his incapability in front of all people.

فقال أقول لا تصديقاً لقولك

The speech act of assertion is used by Muawiya to assert what Al-Imam Al-Hassan said.

فقال الامام الحسن ﷺ:الحق ابلج، و الباطل لجلج

Al-Imam Al-Hassan uses the   speech act of telling to report a fact which is (الحق ابلج) meaning that the truthiness appears and be so clear for all people and this is an ironic expression which   refers to Al-Imam Al-Hassan himself. (الباطل لجلج)means the falsehood fads in front of the truthiness and this is an ironic expression that refers to Muawiya .

و لم يندم من ركب الحق و قد خاب من ركب الباطل ،و الحق يعرفه ذو الألباب.

The speech act of telling is used by Al-Imam Al-Hassan to recommend all people to follow the truth.(ذو الالباب) is an ironic expression that refers to those who are believers and have wise brains, those who can distinguish the truth and follow the straightway.

ثم اخذ معاوية بيد الامام الحسن و قال :لا مرحباً بمن ساءك.

Muawiya express his enmity to those who do not want Al-Imam Al-Hassan (PBUH) by saying(لا مرحباً بمن ساءك) ,but this Literary in front of   people. Internally ,Muawiya does not want that and thus he flouts the maxim of quality.

The situational irony is embodied to the readers in reading Al-Imam's (PBUH) sermon. At the beginning of the sermon ,it is anticipated that the reconciliation between Al-Imam A-Hassan (PBUH) and Muawiya will not be done .Yet, when the readers continue to the end of the sermon ,they will discover that the reconciliation has done despite of the disagreement between them.

12.Results of Analysis.

In this sermon, there are three types of speech acts .Two are used by Al-Imam Al-Hassan and one is used by Muawiya.

1-He uses the speech act of assertion three times for different purposes .

_The first time by which he uses the speech act of assertion implies an ironic meaning to identify himself for people of (Ahl alsham) and makes an implicated comparison between his origins and those of Muawiya to pride his being the grandson of the Prophet Muhammad (PBUT) when he says,

انا الحسن بن علي بن أبي طالب، أنا ابن نبي الله، أنا ابن من جعلت له الارض مسجدا و طهورا ،أنا ابن السراج المنير ،أنا ابن البشير النذير ،أنا ابن خاتم النبين ،سيد المرسلين ،إمام المتقين، ورسول رب العالمين، أنا ابن من بعث الى الجن و الانس ،أنا ابن من بعث رحمة للعالمين.

_The second time by which Al-Imam Al-Hassan uses the speech act of assertion that implies an ironic meaning to confirm his belonging to such Glorious and holy family when he says:

«أنا ابن المستجاب للدعوة، أنا ابن الشفيع المطاع ،أنا ابن اول من ينفض رأسه عن التراب و يقرع باب الجنة ،أنا ابن من قاتلت معه الملائكة ولم تقاتل مع نبي من قبله ،أنا ابن من نصر على الاحزاب ،أنا ابن من ذل له قريش رغماً.»

_The third time by which he uses the speech act of assertion implies an ironic meaning to emphasize his belonging to the Prophet Muhammad (PBUT) to people and be proud of his lineage when he says,

أنا ابن من ساد قريش شابا و كهلا، أنا ابن من ساد اهل الدنيا بالجود الصادق ،و الفرع الباسق، والفضل السابق ،أنا ابن من رضاه رضى الله ،و سخطه سخطه.

2-The speech act of telling which implies an ironic meaning is used five times by Al-Imam Al-Hassan(PBUH) in different contexts.

_The first time by which Al-Imam uses the speech act of telling is when he says (انا ابن من قاتلت معه الملائكة ولم تقاتل مع نبي قبله) to remind people specially Muawiya of what happened in Badar Battle and Al-ahzab Battle) when Allah supports Muslim army with angels to fight with him and beat the disbelievers army.

_The second time by which he uses the speech act of telling is to tell Muawiya that the succession must be for the one who is applying the Islamic instructions not for the one who disrupts them when he says

(اما الخلافة فلمن عمل بكتاب الله و سنة نبيه ،و ليست لمن خالف كتاب الله و عطل السنة)

_The third speech act of telling used by Al-Imam Al-Hassan is when he says(من يلهيك عن معرفته) to confuse Muawiya's mind and let Muawiya think that even the close people for him may betray him.

_The fourth time by which he uses the speech act of telling when he says (الحق ابلج و الباطل لجلج) to report a fact which is the truthiness becomes clear for all people intending himself, and the falsehood fads in front the truthiness intending Muawiya.

_The fifth time by which the speech act of telling is embodied when Al-Imam (PBUH) says(و ، لم يندم من ركب الحق ،و قد خاب من ركب الباطل، الحق يعرفه ذو الالباب) to recommend people to follow the truth.

3.Speech act of stating is used by Muawiya when he says:

فقال معاوية: ما في قريش رجل الا و لنا عنده نعم جزيلة و يد جميلة

He uses the speech act of stating to express his protest upon what Al-Imam Al-Hassan(PBUH) said and violates the maxim of quality to tell Al-Imam (PBUH) that he has helped many people in Quraish whom he considers as followers.

- Flouting Grice Maxims

1-Al-Imam Al-Hassan flouts the maxim of quantity when he says (ايها الناس من عرفني فقد عرفني) to give a verbal irony intending Muawiya bin Abi Sufyan.

2-Al-Imam flouts the maxim of manner three times:

_The first time is when he says(و يبرده الليل، ينضجه والحر، تلقحه الريح) to tell Muawiya that in addition to the sacred (يطيبه على رغم انفك يا معاوية. lineages ,the difficult circumstances make him such wise a man that

he deserves the succession more than Muawiya.

_The second time by which Al-Imam flouts the maxim of manner is when he says(انها مثل ذلك مثل رجل أصاب ملكاً فتمتع به و انقطع عنه و بقيت تبعاته) (عليه) to tell Muawiya that he has taken the succession and it is not for him ,the time is not far he will lose it and have nothing except his followers who are hypocrite.

_The third time by which he flouts the maxim of manner is when he says(من يلهيك عن معرفته) to confuse Muawiya and let him think that even the close people may betray him.

3-Al-Imam(PBUH) Flouts the maxim of quality when he uses the rhetorical question (فهل لك أن تساميه يا معاوية) because he knows that there is no one equal to the Prophet Muhammad (PBUT) but he has another purpose from this question which is demonstrating Muawiya's disability to find some like his ancestor.

- A Rhetorical Question

Al-Imam Al-Hassan (PBUH) uses the rhetorical question when he says (فهل لك ان تساميه يا معاوية) to demonstrate Muawiya's disability to find someone equal to his ancestor (PBUT).

13.Conclusions

It is inferred that there are many types of irony including, *verbal irony* which is embodied when the speaker says something and means the opposite ,and *situational irony* when the addressee or the readers expect something to happen but what is happened is completely the opposite.

Also ,it is concluded that irony can be produced by flouting Grice maxims and using the speech acts .In this sermon Al-Imam Al-Hassan (PBUH) uses two types of speech acts:

-The first type is the speech act of assertion which implies a verbal irony to identify ,confirm ,and emphasize his lineage to people who do not know him and be proud of his belonging to this gracious origins.

-The second one is the speech act of telling , by which he flouts Grice's maxims to present an ironic meaning .Al-Imam (PBUH)flouts the maxim of quantity ,manner, and quality to produce the verbal irony .

Moreover, It is inferred that Al-Imam (PBUH) draws irony by using rhetoric as in using the rhetorical question and the metaphor:

1-He uses metaphor to present a verbal irony in his reply to Muawiya because he makes an implied comparison between himself and dates .

2-He uses rhetorical question to present a verbal irony in which there is no one equals to the Prophet (PBUT) and demonstrate Muawiya's disability to find someone equal to his ancestor (PBUT).

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