Linguistic Contemplations in Some of Imam Hassan’s (P.b.h) Orations
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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 epictic 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) since it is 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 brief and 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 اتيناهم الكتاب المستقيم# وهديناهم الصراط المستقيم (الصافات/118-117)

> “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:

> *To give and not to count the cost; To fight and not to 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 so good like that* (emotive expresses the speaker’s felling)


*I spoke to the manager himself*; (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 smart boy passed the exam.*
"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 emphasis 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 is the first commandment.

(Mark, 12: 30) Another Example is:

"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 will be synonymous. Also, Al-Munjed (1997: 29-30) shows that synonyms is a word follows another word in its literal meaning such as: شكل / ربة. 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 / Daddy are nearly synonyms because Father may refer to the clergy man of a church in a specific context. Another example:

"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:

قلل هل يستوى الأعمى ويصبر أم هل تستوى الظلمات والثوّر (العدد: 16)

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) siting 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**

<table>
<thead>
<tr>
<th>Syntactic Level</th>
<th>Semantic Level</th>
<th>Pragmatic Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grammatical parallelism</td>
<td>Emphasis</td>
<td>Antonyms</td>
</tr>
<tr>
<td>synonyms</td>
<td></td>
<td>Implicature</td>
</tr>
</tbody>
</table>

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

Oration (1)

Praise be to Allah the one without 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:

  Which have the structure of [x without y]

  (The hearts are frightened for His highness) (the minds are astonished for His pride) (the life of all the creatures are under His capacity)

  Which have the structure of [x something y]

  (People cannot imagine His greatness) (cannot know the essence of His Highness)

  Which have the structure of [x cannot y …]

- Emphasis

  Emphasis is achieved by the use of certain adjectives as:

  the one without 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, the subtle, the aware, the hearer

2. Semantic level

- Synonyms

  thinkable = scientists, glory = greatness, realize = know, cognition = thinking, people

- Antonyms

  (danger of blasphemy) = safe
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)

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

   (the first in His priority)
   (alone in His eternity)
   (great in His highness)
   (proud of His pride and mightiness)
   (established what He has created)
[which have the structure of x what He has y]
( no one can change what He had made)
( and vary what He had created)
( no one can protest against His ruling)
( no rest to stop praying for Him)
( no limits to His kingdom)
( no elapsing for His existence)
( no vanishing = no elapsing)
( above V under)
( auspicious V warner)
( live V die)
( know V deny)
( visible V invisible)

2. Semantic Level

- Synonyms

( started = invented)
( created = made)
( realize = know)
( hide= without being visible)
( above V under)
( proud= mighty)
( auspicious = warners)

- Emphasis

Emphasis is achieved by the use of certain adjectives as:
( the most kind)
( auspicious and warners)
( proud of His pride and mightiness)

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)

From 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.
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)
     (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)
     (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)
     [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
     (passed away) توفي
     (light) ضوء

2. Semantic level
   - Synonyms
     (died= passed away) قبض=توفي
     (bright= light) السراج المنير
   - Antonyms
     (preceded V followed) الأولون...الأخرون (previous V next)
     (previous V next) يسبق... يدرك
     (auspicious V warner) نذير... تسخير
     (right V left) يمينه... شماليه
     (abomination V pure) رجس... تطهير

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)

Oration (4)
له، وأن محمدًا عليه وسلم، أمنى علينا بيبيوة، واختصى برسلتته، وأنزل عليه وحيه، واضطفا على جميع خلقه، وأرسله إلى الإنسان والنجوم، حين عيننا لأونات، وأطع الشيطان، وجد الرحمن، فصلى الله عليه، وعلى ملته، وهو جزاء أفضل ما جرى المسلمين، أما بعد: فإني لا أقول لكم إلا ما تعرفون أن أمير المؤمنين علي بن أبي طالب أرسل الله أمره وأعزا نصره، بعث إليكم يدعوكم إلى الصواب، وإلى العمل بالكتاب، والجهاد في سبيل الله، وإن كان في عائل جملنا نكرهون فإن في أجله ما تحبون إنشاء الله، وقد علمتم أن عيا صلى مع رسول الله (صلى الله عليه وآله وسلم) جميع مشاهده، وكان من اجتهاده في مرضاة الله وطاعة رسوله، وأثاره الحسنة في الإسلام ما قد بلغكم... الخ، فعليكم عيان الله ب acompaña الله وطاعة والأخذ والصبر، والاستعانة بالله، والخوف إلى ما دعاكم إليه أمير المؤمنين عصمه الله وإياكم بما عضمه به أولاياته وأهل طاعته، وألمهنا وإياكم تقوة، وأعاننا وإياكم على جهاد عدائه، واستغفر 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

(العزة الجبار )
(الواحة الفیاء)
(الكبير المبتعد)
(the structure is: the X the Y)
(الحسن البیاء)
(المثالم) (و التابع النعمة)
(ضامن و زارة من شدة و رخاء)
(the structure is: the best of X and Y)
(ال sắcف زد مواقع)
(أتمت علينا ببيبته )
(اختصى برسلتته)
(أنزل عليه العزيز)
(انثره بعد إهبه)
(H.He preferred him above all the creatures)
(أرسله إلى الإنسان والنجوم)
(he preferred him above all the creatures)
(sent him for all humans and fairs (jinn))
(the structure of this parallelism is X …ed Y)

١٧٠٣
• Emphasis
There is emphasis in certain adjectives as:
- (Al-Mighty the omnipotent)
- (the unique, the irresistible)
- (the big, the most high)

2. Semantic level
• Synonyms
- الجبار = القهار
- (the irresistible = the omnipotent)
- (prophet = his mission as a prophet)

• Antonyms
- (hide V appear)
- (obey V refused)
- (affiliation V boon)
- (hurry V later on)
- (human V fairs)
- (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 reality of Allah far from devil, money, greed and the dictatorial ruler.
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