A Study of Pragmatic Argumentation: Analysis of Al-Imam Al-Hasan's (p.b.u.h.) Speech in Al-Kufa

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دراسة الحجاج التداولي: تحليل خطبة الامام الحسن (عليه السلام) في الكوفة

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Abstract:

Argumentation is a promising topic, but it is also deep and fuzzy. Pragmatic argumentation, in this study, is dealt with as a one-way pragmatic process that goes through stages. It is introduced in this study to refer to the process where a speaker structures an intended impact to win the audience to his side. This study tackles pragmatic argumentation in Al-Imam Al-Hasan's (p.b.u.h.) speech in Al-Kufa. It aims at providing a definition of 'pragmatic argumentation'; figuring out what makes the structure of pragmatic argumentation interdependent in Al-Imam Al-Hasan's speech; tracing the strategies of pragmatic argumentation that are employed in the speech understudy; and developing an analytical model for the process of pragmatic argumentation to be applied on the data under scrutiny.

The current study mainly hypothesizes the interdependency of logical, dialectical and rhetorical argumentation in Al-Imam Al-Hasan's (p.b.u.h.) speech. These three interdependent aspects are

ملخّص:

الحجاج موضوع واعد، لكنه أيضًا عميق وغامض. يتم التعامل مع الحجاج التداولي في هذه الدراسة على انه عملية تداولية ذات اتجاه واحد تمر بمراحل. الحجاج التداولي، في هذه الدراسة، قدم على انه العملية التي يبني المتكلم خلالها التأثير المراد لكسب الجمهور الى جانبه. هذا البحث يتناول الحجاج التداولي في خطبة الإمام الحسن (عليه السلام) في الكوفة. ويهدف البحث تعريف الحجاج التداولي، واستكشاف ما الذي يجعل البناء اللغوي للحجاج التداولي بعضه معتمد على بعض في خطبة الإمام الحسن (عليه السلام)، وتقصي الاستيراتيجيات للحجاج التداولي التي وظفت في الخطبة قيد الدراسة، وتطوير نموذج تحليلي لعملية الحجاج التداولي ليتم تطبيقه على الخطبة قيد الدراسة.

يفترض البحث الحالي بشكل رئيسي أن البناء اللغوي لخطاب الإمام الحسن (عليه السلام) معتمد بعضه على بعض: حجاج منطقي، وحجاج جدلي، وحجاج بلاغي في خطبة الامام الحسن (عليه السلام). تتحد هذه الاجزاء الثلاثة لتبين كفاية ومنطقية وتأثير الخطبة مستمدة قوتها من قدرة المتكلم وكفاءته عند استعمال اللغة العربية. هنا في هذه الدراسة، الباحث بشكل مفحم يؤكد دور ومساهمة المتكلم كأساس مستقيم في عرض الحجاج التداولي. خلال الدراسة، يركز الباحث ايضا على معايير المتكلم وكيف ممكن ان تستقصي. من بين الاستنتاجات، بناءً على النتائج التي توصلت اليها هذه الدراسة، هو أن دراسة جوانب المنطق والجدل والبلاغة توفر دراسة قيمة لعلم اللغة العربي النظري.

الكلمات الاساسية: الحجاج التداولي، الاعتماد المتبادل، الحجاج المنطقي، الحجاج الجدلي،

combined to show the speech's efficiency, reasonableness and effectiveness powered by the speaker's ability and competency when using the Arabic language. Here in this study, the researcher cogently emphasizes the role and contribution of the speaker as the virtuous core in presenting pragmatic argumentation. Throughout the study, the researcher focuses on the speaker's norms and how they can be scrutinized. Among the conclusions, based on the findings reached by this study, is that the study of the three aspects (logic, dialectics and rhetoric) provides a valuable account of Arabic theoretical linguistics.

Keywords: pragmatic argumentation, interdependency, logical argumentation, dialectical argumentation, rhetorical argumentation, Al-Imam Al-Hasan's (p.b.u.h.) speech

الحجاج البلاغي، خطبة الإمام الحسن (عليه السلام) .

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1. The introduction

(ابلّغكم رسالات ربي وانصح لكم واعلم من الله ما لا تعلمون) (الاعراف ٦٢)

(I bring to you the messages of my Lord,
and give you sincere advice,
for I know from God what you do not know)
(Al-Araf 62) (Translated by Ali, 1984: 139)

In this Aya taken from the Glorious Quran, it is noticed that the purpose of the messengers of God is to convey His messages. To do that, the means is language and they need to be highly competent.

Language is a gift that is provided by God to a human being. A human being learns through language. Everything in life is from the books of God. Basically, language is a peaceful weapon that can be used to argue one's point of view. Rather than resorting to a fight, one resorts to language to argue his standpoint and resolve a difference of opinion. Our Prophet Mohamed's (God's blessing and peace be upon him and his family) miracle is The Glorious Quran. It is a miracle because the way it is written and structured is highly elevated. Ahl Al-Bait's (p.b.u.t.) miracle is language as well. Through their arguments, they have the ability and competency to prevail over others' arguments.

Ahl-Albait's (p.b.u.t.) speeches are considered important in the Islamic world on the basic ground that they illuminate to Muslims the right way not only to be Muslims but also to appropriately live their lives. Language is the tool that is employed to achieve such a purpose and thus to have an impact on people.

Language is the first means that Ahl Al-Bait (p.b.u.t.) always use to argue their point of view. If language is used appropriately, it will surely achieve its purpose. When people read the Glorious Quran's language and Ahl Al-Bait's (p.b.u.t.) language, they see the power of language. But what makes the Glorious Quran's language and Ahl Al-Bait's (p.b.u.t.) language so powerful? To answer this question, this study aims firstly to provide a definition for *pragmatic argumentation* as far as Al-Imam Al-Hasan's speech is concerned and secondly to develop an analytical model so as to tackle this process in Al-Imam Al-Hasan's (p.b.u.h.) speech in Al-Kufa (where Al-Imam (p.b.u.h.) convinces the audience of the desirability or

undesirability of the consequences). The significance of this study is to help us explore the speech importance to the Islamic world (utilizing pragmatic argumentation), and thus, to present before our hands the reason why Al-Imam's (p.b.u.h.) language is considered high in strength.

2. Pragmatic Argumentation

There are no strict procedural norms to be followed throughout the process of argumentation. Rather, there are rules that should be followed to result in a smooth and accepted kind of argumentation where the two parts (proponent and opponent) are inclined to present a virtuous image of themselves in front of the hearing audience. In this scenario, the researcher, in this study, defines 'pragmatic argumentation' in a context of one-way kind of communication (i.e. Al-Imam's (p.b.u.h.) speech) as

> **A pragmatic process that goes through stages (where these stages are interweaved with logical, dialectical and rhetorical components): Presenting a Standpoint Stage, Supporting the Standpoint Stage (and may counter the other's standpoint) toward (The Outcome Stage) presenting a conclusion (so that the audience make a decision).**

Throughout this process, the speaker observes certain criteria to achieve pragmatic argumentation with the intention to have an impact upon the audience so that they reach a decision. According to this definition, argumentation involves logical argumentation, dialectical argumentation and rhetorical argumentation as interdependent components which are explained in the subsections below. This pragmatic process, according to this study, is mainly logical and dialectical encompassed by rhetoric[1]. The first two components ensure the efficiency and the reasonableness of the message whereas the third component satisfies its effectiveness. The current study emphasizes that the competency of the speaker ensures the appropriate use of these three interdependent components. I state, in this study, that the advocates and the opponents measure the criteria of the process (i.e. pragmatic argumentation) presented by the speaker checking

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[1] 'Pragmatic argumentation' has been introduced by Ihnen (2012) and Andone (2014) but it has been dealt with in this study from a different perspective.

whether these criteria are satisfied or not and accordingly pragmatic argumentation is considered acceptable and convincing or not; and the audience (advocates and opponents) take the appropriate decision.

2.1.   Logical argumentation

Popper 1972 states that one function of language is an argumentative one which Halliday calls logical (cited in Al-Jwaid, 2019: 40). Consider Figure (1) adopted from Al-Jwaid (2019):
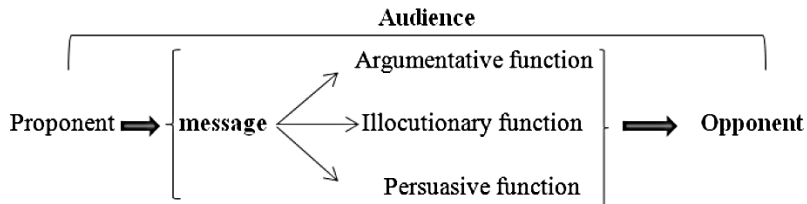
Figure (1): Functions of a message after Al-Jwaid (2019)

Figure (1) illustrates that one function of a message, collaborating with other functions, is to achieve the proponent's goal who has to choose an argument that conveys the intended force.

Logical argumentation is referred to as the use of logic throughout the process of argumentation. The use of logic consolidates the goodness of arguments throughout the process of argumentation. This use satisfies the efficiency of the message conveyed. Logic given a pragmatic orientation throughout the process of argumentation can be defined as "figuring out the overall composite meaning from a group of propositions of an argument and how they are structured and utilized by the speaker to support his/her claim and reach the best desired outcome" (Al-Jwaid and Tindale, 2022: 2). Earlier to Walton (cited in Al-Jwaid, 2019), logic has been given a pragmatic orientation and been dealt with through the process of argumentation as the use of those propositions by an arguer to carry out a goal. The goal, following appropriate procedures of reasonableness, is to convince another arguer, i.e. the justification of a standpoint through propositions. The link that holds the argument's propositions together is also dialectically and rhetorically oriented. Thus, the three perspectives (logic, dialectics and rhetoric) are interdependently related.

Put in another way, language can be pragmatically analyzed to broadly be assumed as an investigation of the aspect of meaning which is

not only traced from the structural and constructional properties of words, but also from the way in which utterances are related to the context in which they are used. Osisanwo (2003: 57) explicates that using language involves: the message to be communicated, the participants included, the shared knowledge the participants know about the world, and what deductions are made.

Logical argumentation is after how what a speaker says is rational, effective and efficient throughout the process of argumentation.

Finally, more important is the fact that throughout the process of argumentation, both the proponent's and the opponent's arguments have to meet the criteria that are pointed out at the level of logic. To Al-Jwaid (2019), on the basis that arguments are produced to achieve a purpose, the proponent rationally puts forward reasons. Damer (2013 cited in Al-Jwaid, 2019) develops five criteria[2]: structural (a well-formed structure), relevance (premises that are relevant to the truth of the conclusion), acceptance (premises that are acceptable to a reasonable person), sufficiency (premises that together constitute sufficient grounds for the truth of the conclusion) and rebuttal (premises that provide an effective rebuttal to all anticipated criticisms of the argument) (see Al-Jwaid, 2019: 49-54 for more details).

2.2.   Dialectical argumentation

Another area that cooperates to the efficiency and reasonableness of the message is dialectical argumentation. Argumentation is either a one or two-way kind of communication process. An argument is regarded in this study as part of the process of argumentation. Throughout the process of argumentation, in a one-way argumentation (unlike in a two-way kind of argumentation where arguments are exchanged between a proponent and an opponent), a speaker presents and supports his argument toward ending with a conclusion. Walton (2008 cited in Al-Jwaid, 2019: 56) explains that "the strength of an argument should be judged on how well it has fared …

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2 Cf. Johnson's (2000: 181-205) criteria (relevance, sufficiency, acceptability and truth).

against countervailing arguments [until resolution is settled]." According to Walton's words, both the proponent and the opponent strive to defend their standpoints through the use of reasonable conviction.

The current study involves details of the components of Al-Imam Al-Hasan's (p.b.u.h.) arguments and how they prevail over his opponent's arguments. There are three parts involved in this process: the proponent, the opponent and the hearing audience (see Figure 1 above). In this study, the opponent's speech is not discussed. The focus is on the pragmatic argumentation (logical, dialectical and rhetorical) of the proponent's speech (Al-Imam Al-Hassan (p.b.u.h.)). The hearing audience is considered important as the speaker's message is mainly transmitted to win them to his side.

For argumentation to proceed smoothly, the arguers' arguments should pass through the lens of Eemeren and Henkemans' (2017: 97-120) ten rules (see Al-Jwaid, 2019: 57-61 for detailed information).

2.3.   Rhetorical argumentation

This feature of argumentation is mainly to satisfy the effectiveness of the message conveyed. Argumentation also has a rhetorical component which refers to the use of rhetoric throughout this process where a proposition is used to fulfill a goal in an argument or to make the language very effective within a particular context as through the use of figures of speech (Walton, 2004 cited in Al-Hindawi et al., 2019: 13).

To Eemeren et al. (2014), the rhetorical aim is manifested in argumentation through the use of the three aspects of strategic maneuvering (topical potential, audience demand and presentational devices) (see Al-Juwaid and Deygan, 2016 for more details). Earlier Wenzel (2006 cited in Al-Jwaid, 2019: 62-63) provides guidelines of how to satisfy effectiveness: invention (the speaker adopts appropriate persuasion appeals), disposition (the speaker puts forward an argument that promotes clarity and strategically maximizes persuasive effects), style (the speaker pays attention to all faces of language used to produce the desired effect), memory (the speaker embraces the techniques for keeping the whole plan and substance of speech in mind during delivery) and delivery (the speaker utilizes all means to achieve the desired effect).

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Wenzel's five criteria elucidate the importance of the speaker's competency in presenting a convincing argumentation.

According to Al-Jwaid (2019: 63), though figurative language can be characterized by being different in form through avoiding the normal rules, it is still meaningful and highly accepted by the audience as more effective. It deviates from normality but it is still well-formed, context dependent, congruent and highly organized, i.e. it is not arbitrarily utilized and it requires the speaker to exert more efforts to appropriately select and produce such language. Neither the opponent nor the hearing audience can deny the effectiveness of such linguistic deviation from normality though it may prevail over the opponent's language because it is employed in a way that shows nothing but the speaker's linguistic competency when using the language in front of them. Besides, the truth of the speaker's propositions is more effective. Put in another way, though there is such deviation from the accepted norms, there is truthfulness, conformity and relatedness which declare nothing but the capability of manufacturing a great piece of work.

3. Degrees from canonical normality to higher in strength

Degrees of the strength of the message are represented by the components of the message: logical (well-constructed text), dialectical (use of appropriate speech acts observed by Eemeren's ten rules of critical discussion) and rhetorical: (use of effective figures of speech which are relevant to the argumentation). Processing a message that is higher on the continuum of strength requires the speaker to expend more effort on his part.

To Al-Jwaid (in press), the efficiency and effectiveness of the message is decided based on Leech's (1983: 64-70) four criteria: processibility, clarity, economy and expressivity. Leech states that the first three criteria are to achieve the efficiency of the message whereas the fourth is to achieve effectiveness. These four criteria are adopted by this study. Al-Jwaid states that these criteria enable us to study the efficiency and the effectiveness of the message in a more full-fledged way. These principles are criteria that a speaker takes into account when processing his text.

Bellenger (1985: 93-10 cited in Bonta, 2008) refers to other criteria to achieve efficiency and aesthetic effectiveness which are: the criterion of credibility, coherence, consistency and congruence. Yet, earlier, other criteria are proposed by Aristotle (three persuasive ways) in order to render the utterance more efficient: ethos, pathos and logos (see Al-Jwaid (2022) for more details).

4. Religious discourse

It is a mistake to say that a religious language is related only to religious purposes. Religious purposes relate to topics where people can benefit from them directly or indirectly throughout their life.

Religious language, represented by our God's language which is conveyed to us through His messengers (p.b.u.t.), is the highest elevated level of language represented by the Glorious Quran, the Bible, the Torah and the Gospel.

The message, thus, is agreed unnegotiably as the highest elevated and complete level. Figure (2) below shows the continuum of language strength:

Figure (2): The continuum of language degrees of strength

To Al-Jwaid (2019), a speaker's speech is rendered more cogent when it involves the employment of the three perspectives of persuasion: logic, dialectic and rhetoric and the presence of certain pragmatic criteria. According to Figure (2) above, the language of the Glorious Qur'an, the Bible, the Torah or the Gospel is the highest on the strength continuum as well as Ahl-Al-Bayt's (p.b.u.t.) language. It is such because, undeniably, it has nothing but the ability to convince. As we can see the continuum represents steps towards the highest degree, i.e. the logical step, the dialectical step and the rhetorical step. Together they combine to establish a full-fledged kind of 'pragmatic argumentation' (see Section 2 below). In this Aya taken from The Glorious Quran,

1. **(قال بل فعله كبيرهم هذا فأسالوهم ان كانوا ينطقون) (الانبياء ٦٣)**

(He said, 'No; it was this great one of them that did it. Question them, if they are able to speak!') (**The Prophets 63**) (Translated by Arberry[3], 1996: 22)

God, through the speech of prophet Ibrahim (p.b.u.h.), presents unquestionable utterances on the basic ground that because these are inanimate objects, it is an irrefutable fact that they are not able to speak nor do anything. Thus purposefully, Prophet Ibrahim (p.b.u.h.) argues that it is their biggest one who did that and he tells the unbelievers to ask them if they can speak and of course they can't. The implied meaning is that they surely cannot do that. Thus, people have no response but to reluctantly accept that.

The reason why the language of the Glorious Quran is the highest on the continuum of strength is that it is highly processed. It requires more efforts on the logical, dialectical and rhetorical levels by the speaker to be processed and by the audience to be reprocessed and perceived. According to Beaugrande (1980: 31), "the effectiveness of the text depends upon its intensity of impact on text receivers, promoting processing depth." To Widdowson (2007: 69), one way language is highly processed is when, referring to the same entity in a variety of ways, the resources for alternative different lexical items and grammatical structures are provided. Variation in a sense that it is still meaningful and does not cause linguistic incongruity on part of the listener and the hearing and observing audience, i.e. normality is violated but according to rules.

One promising point this study triggers is that the information processing mainly depends on the speaker's processing ability. Another is the context and the hearer's decoding ability, i.e. the intended meaning of words are not to be determined as explained in a dictionary, but according to the occasional use in a particular context and thus pragmatics is involved.

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[3] I have chosen two translators (Ali and Arberry) in order to increase the credibility of the translation depending on different credible translators: Arabic and English respectively.

Another crucial point is that this study gives, as far as religious discourse (the discourse of God and His messengers (p.b.u.t.)) is concerned, Grice's maxims a little modification so as to go in line with the data analyzed in this study. In fact, they are not modified but read from a different perspective as below:

The Quantity Maxim: we are not after whether the speaker is saying less or more than is required. Rather, we are after how what he is saying is as required.

The Quality Maxim: we are not after whether the speaker is saying the truth or not. Rather, we are after how what he is saying is truthful.

The Relevance Maxim: we are not after whether the speaker's language is relevant or not. Rather, we are after how his language is relevant.

The Maxim of Manner: we are not after whether the speaker's language is ambiguous or not. Rather, we are after how his language is highly formulated.

Such different reading of Grice's maxims reveals the speaker's self-control competency and ability to cogently use language.

As far as conversational implicature is concerned, violations of Grice's maxims are replaced by degrees of strength the message achieves (as stated in Figure (2) above). Thus, criteria on the logical, dialectical and rhetorical levels are required. Conversational implicature is considered as higher on the continuum of strength as it requires more effort from the addresser and addressee so as to produce and infer the intended meaning respectively. Accordingly, the addresser, addressee and the message are forwarded and read as below:

The addresser

The addresser is the deliverer of the message. According to Aristotle, the characteristics of the addresser represent one important component (ethos) of the three (triangle) means of persuasion (ethos, pathos and logos). In the context of God's language or His messengers' (p.b.u.t.), none is able to suspect the credibility of the language they are transmitting because they have the highest degree of credibility.

The addressee

The addressee is the audience to whom the message is delivered by the addresser. The addressee should work harder to encode this kind of high degree of the message to grasp the intended meaning. The context of this study requires the addressee to consult highly elevated people in some cases mainly because such a language requires us to have a deep insight and knowledge.

The message

The message is represented by the content of the addresser's utterance. In the context of God's language or His messengers' (p.b.u.t.), the message is abundant with the highest kind of processing of information on the continuum of strength (see Figure (2) above). The message includes aspects that make it go in degrees from normal to higher levels of strength which result in its elevation over others' language. The canonical degree expends the least effort whereas the highest degree of strength requires the most effort on part of the addresser and addressee. Figure (3) below clarifies this:

Canonical Normality   **Highest in Strength**

Least Effort   **Most Effort**

Figure (3): Degrees of strength and required effort

According to Figure (3) above, certain features make messages differ in degrees from canonical normality to higher in strength and this correlates with the accommodated pragmatic argumentation criteria (logical, dialectical and rhetorical) which are explained in the section below.

5. The practical part

5.1. Criteria of pragmatic argumentation

The present study uses these criteria to evaluate whether the pragmatic argumentation strategies meet the degree of normality and strength of the message. In addition to Leech's (1983: 64-70) criteria explained above (Section 3), this study adopts Damer's (2013) five logical criteria (see Al-Jwaid and Tindale's, 2021); Eemeren and Henkemans' (2017) ten dialectical criteria (see Al-Jwaid, 2022) and the rhetorical criteria are going to be evaluated in terms of the relevance rule. In addition,

the politeness principle pervades among these criteria. These criteria (logical, dialectical and rhetorical) are discussed shortly below.

The more efficient and effective the language is, the higher it is on the continuum of strength. If conversational implicature is detected, this does not represent a violation but degrees of strength along a continuum (see Figure (2) above) for God or His messengers (p.b.u.t.) cannot be said to violate the canonical patterns. Rather, such language requires us to expend more effort to reach the exact intended meaning of the message and therefore such a message represents a higher degree on the continuum of strength and none can query or deny this strength.

5.2.   Pragmatic argumentation strategies

Arabic argumentation is a verbal art. It can be dealt with as a collection of speech acts. It can also be dealt with as an interactional process in which arguers aim at increasing or decreasing the desirability or undesirability of a standpoint where it requires in depth investigation of three disciplines: lexical, grammatical and discoursal strategies (see Abdul-Raof, 2006). Going a step further, pragmatic argumentation strategies are not used in everyday life situations, i.e. at home between family members, in the street between friends or in the market. Generally, they are resorted to in certain more serious contexts where the speaker is trying to make an impact on the listener and the hearing audience. For the main aim of argumentation is to make the language more efficient, reasonable and effective. They can be employed on the word level as well as the sound and the sentence levels. The speaker is required to be perceived in a way that the audience considers him linguistically competent.

On the lexical level, we have: (synonymyجناس), (hyponymy الكلمة المنضوية), (antonymy طباق), (metonymy الكناية), (repetition of words, phrases or clauses التكرار); on the grammatical level, we have: (fronting التقديم), (postponing التأخير),(ellipsis الحذف), (comparison المقارنة), (parallel structure البناء المتوازي); on the discourse level, we have relations that hold between the text's parts (see Abdul-Raof, 2006). These elements correlate with rhetoric and pragmatics as they aim at persuasion. In other words, the

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canonical forms may take rhetorically more effective forms. Accordingly, they correlate with pragmatics for the speaker has intentionally done that.

Moreover, as a form of communication, the content of a message may be conveyed through a word or larger stretches of speech surrounded by other aspects that certainly help and incorporate in triggering the intended meaning and increase its effectiveness. To avoid subjective interpretation of the content conveyed, we should refer to the elements that are socially and culturally accepted as shared knowledge and common ground between people so as to achieve attested understanding as well as the criteria that are adopted by this study. In other words, we have the content of the message and the way it is communicated.

As per the effectiveness of the content of a message, it is rhetorically oriented (through the use of figures of speech). The rhetorical strategies that may occur in the data under scrutiny are (metaphor استعارة), (simile التشبيه), (rhetorical question سؤال بلاغي), (Qur'anic reference الاشارة الى القران), (irony مفارقة), (Hadith reference الاشارة الى احاديث الرسول), (emphasis/overstatement التأكيد), among other strategies.

In Arabic these strategies are discussed under the headings of the three sciences: **word order** علم المعاني, figures of speech علم البيان, and establishment علم البديع (see Abdul-Raof, 2006 for more details).

As per the word order science, it involves ellipsis, foregrounding, backgrounding, definiteness, indefiniteness, thematic structures, negation, the use of affirmation particles, asyndeton, verbosity, the different modes of al-jinnas, and simile (Al-Quzwini, 2003). A proposition is either true or false. However, it is either true or false according to the situational context. This is called in English 'speech acts'. For example,

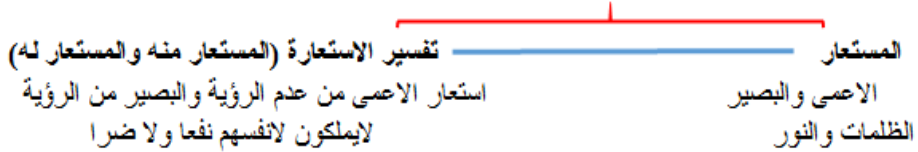-   **The moon is blue.**   القمر ازرق.

Here, this proposition is surely not true. However, the speaker may intend to convey a certain meaning to the addressee.

I say that there is only الخبر because when you say something, you perform an action that you want the addressee to believe in and it is either true or false and this depends on the situational context.

Regarding the figures of speech science, Al-Bayān comprises five sub-topics:

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a. Simile التشبيه (there are various kinds of simile according to the availability of its four components (المشبه) (المشبه به) (وجه الشبه) (اداة التشبيه).
Pragmatically, simile is employed in Arabic for clarification, identification, praising, and blaming.

b. Metaphor الاستعارة

المستعار	تفسير الاستعارة (المستعار منه والمستعار له)
الاعمى والبصير	استعار الاعمى من عدم الرؤية والبصير من الرؤية
الظلمات والنور	لايملكون لانفسهم نفعا ولا ضرا

A metaphor is to describe something as something else and what is important is the link that a speaker wants to convey to the addressee and the hearing audience (Al-Juwaid and Deygan, 2016: 88). For example, God describes unbelievers as blind. They are not blind but He assimilates them to blind people in the sense that they make themselves blind and they intentionally do not see the truth.

c. Metonymy الكناية

Metonymy is employed for succinctness and implicit reference to someone or something. It is when a speaker deliberately says something and intends to refer to something else when he avoids overt reference (see Al-Hashimi, 1999: 286). Metonymy is the opposite of being straightforward for the purpose of, say, amplification and glorification.

As for embellishment, it involves either semantic or lexical. They in Arabic refer to chiasmus, overstatement, rhetorical question, personification, irony and shift; in addition to various lexical embellishments such as al-jinnas, assonance and alliteration. Also, we have pun, praise, dispraise, ellipsis and repetition.

To recapitulate, the current study posits that logical argumentation, dialectical argumentation and rhetorical argumentation can be connected through the process of pragmatic argumentation in the data under investigation.

5.3. The analytical model of analysis

The model used for the analysis is promoted by referring to the model by Leech and Short (2007) and Al-Jwaid and Tindale's model (2022) as well as my own observations. Moreover, it is important to resort to pragmatics to add to fully understand the meaning of the intended words in particular contexts where they are employed. It is explained below:

According to Leech and Short (2007: 60-62), lexical categories and figures of speech are realized in a text. Firstly, the **lexical category** includes subcategories: **a verb** (mental or dynamic (denoting actions)/stative and what particular actions they perform (e.g. a speech act); **a noun** (abstract or concrete/proper names) and what purposes their use serves; **an adjective** (physical, psychological or visual/ non-gradable or gradable) and for what intention they are utilized. As such, verbs, nouns, adjectives and adverbs are not arbitrarily used for they are utilized to achieve communicative actions (i.e. speech acts).

Secondly, **figures of speech comprise** two categories: lexical and grammatical tropes and schemes. They trigger questions: of structural and formal repetition (represented by parallelism or anaphora); of patterns of chiasmus; of violations or departure from the linguistic normality (for example, metonymy, metaphor, simile, irony and so on (Leech and Short, 2007: 63 for details).

5.3.1. Dialectical argumentation strategies: speech acts

Speech acts are defined by Austin and Searle as the performing or doing of things with words. As far as Al-Imam Al-Hasan (p.b.u.h.) speech, he uses certain speech acts (through the use of verbs, for example) to perform certain actions, i.e. to warn Muawiya and those who follow him or to reprimand the audience who are blaming him for giving Muawiya a pledge of allegiance. Al-Imam Al-Hasan (p.b.u.h.) uses either direct or indirect speech acts according to the context and the purpose.

To Eemeren and Grootendorst (1992), certain speech acts contribute to each stage to settle the difference of opinion at discussion. The speech acts are distributed at the three stages I establish under the rubric *pragmatic argumentation* as below:

Presenting a Standpoint Stage: at this stage, assertives[4] are utilized by speakers since such speech acts express the speaker's standpoint and assert his rights concerning the standpoint at issue. They represent facts about the world.

Supporting the Standpoint Stage: at this stage, other assertives are used as they aim at offering support to the claim to the first stage. They are also employed to counter the opponent's argument. Some directives may also be utilised to challenge the opponent's argument and status.

The Outcome Stage: at this stage, assertives, commissives and directives[5] may be employed as they play a role in solving and ending pragmatic argumentation where a decision has to be discussed.

Argumentation is a composite of claim and support toward presenting a conclusion (see Hamble, 2005: 245). To Al-Hindawi and Al-Jwaid (cited in Al-Hindawi and Al-Jwaid (eds.), 2017: 230-259), these elements are realized via a composite of speech acts.

5.3.2. Logical argumentation strategies

In argumentation, a speaker expresses his belief and makes it clear in a form of a claim and effectively he supports it with data and warrant (reasons) to make his claim attracting in front of the hearing audience. Al-Juwaid (2019: 90) states that one crucial component of strategies is a logical one. To him the process of argumentation includes deductive, inductive, disjunctive, causal, symptomatic, analogical, conductive and presumptive kind of logical reasoning that hold between the argumentation's elements, namely: data, warrant, backing, rebuttal, qualifier and claim[6]. These latter elements actualize various speech acts (see Al-Jwaid, 2019 for details). Consider Figure (4) below:

---

4 English assertives, Searle and Vanderveken (1985: 182-183) discuss, involve: claim, affirm, state, disclaim, argue, remind, swear, accuse, blame, criticize, praise, among others.

5 English commissives and directives, according to Searle and Vanderveken (1985: 182-183) mention, involve: swear, assure, guarantee, warrant, etc. and command, warn, advise, supplicate, etc. respectively.

6 According to Al-Jwaid (2019), data, warrant, and claim are utilized in argumentation as basic strategies whereas backing, rebuttal, and qualifier as additional optional strategies.
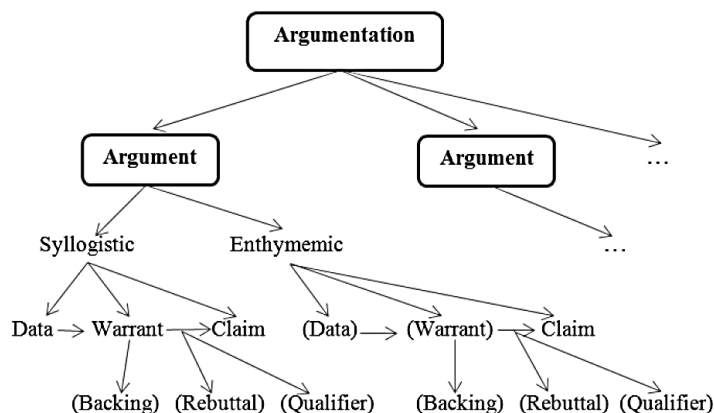
Figure (4): Components of argumentation after Al-Juwaid (2019)

According to Austin (1962: 90-2), utterances cannot be interpreted according to their truth conditions, figures of speech, as such, indicate that speakers imply other meanings behind the literal one.

5.3.3. Rhetorical argumentation strategies

Any proposition can be expressed in a variety of ways: one way is the employment of figures of speech as rhetorical strategies (see McQuarrie and Mick, 1996: 424) and the principal goal is persuasion toward reaching the most effective form of the expression. McQuarrie and Mick (1996: 427) state that language is used in "a figuration way for a rhetorical purpose."

Armstrong and Fogelin (2015: 31 cited in Al-Juwaid 2019: 74-75) propose rules that divide language into three levels: linguistic acts, speech acts, and conversational acts. In a cooperative context toward reaching a shared goal, people often conform quite closely to Grice's conversational rules. But this is not the case; people do not always follow these conversational rules. They breach the maxims when they violate (unostentatiously), break (unnoticed), flouting (blatantly) the maxims (see Armstrong and Fogelin, 2015; and Al-Juwaid, 2019 for more details). To Grice, utterances that cannot be interpreted according to their truth conditions are those that do not go in accordance with his maxims (truth, relevance, sufficiency, and manner) and such a case has been called conversational implicature.

5.3.4. Conversational implicature

A speech can be performed either explicitly or implicitly. Prince (1982) states that speakers can use underlying hypotheses, for conveying certain meanings that are not directly explicated by the utterances. Yule (1996: 40) states that conversational implicature constitutes a part of what is meant by the speaker's utterance without being explicit.
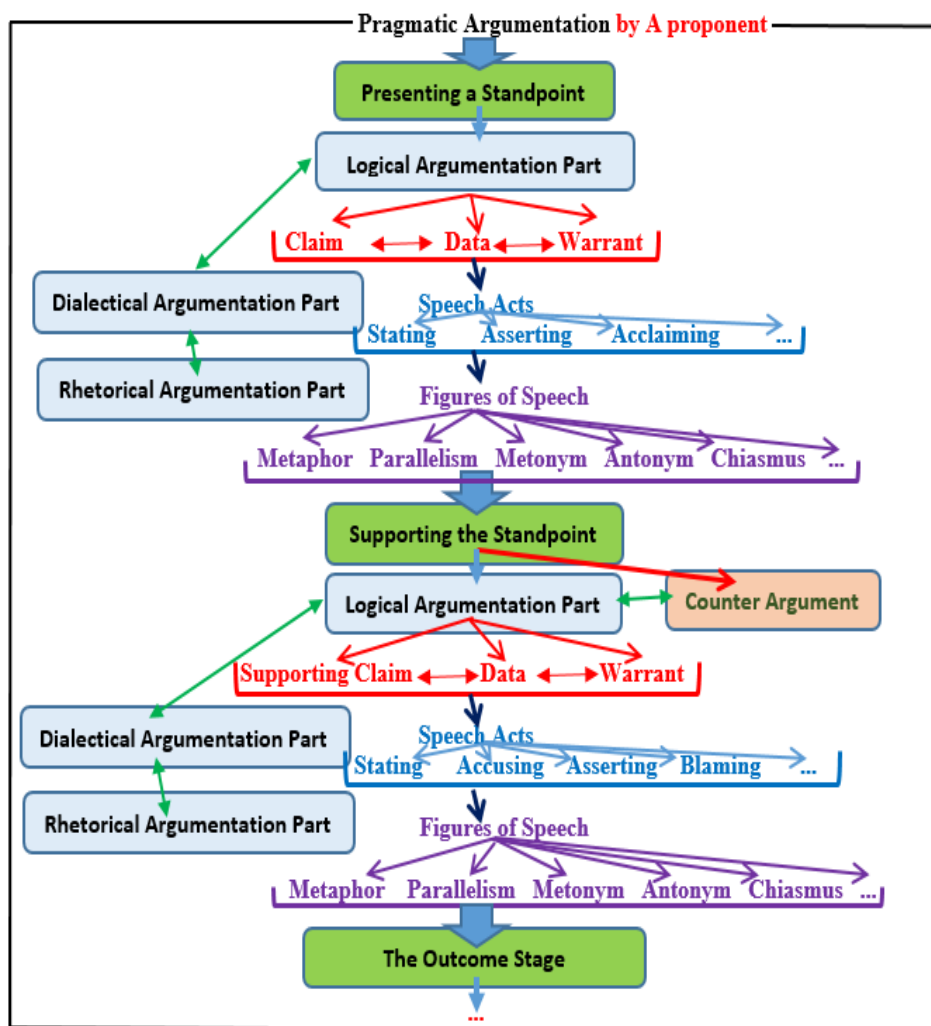
5.3.5. Politeness

Politeness is, as Lakoff (1989: 102) defines it, "a means of minimizing confrontation in discourse - both the possibility of confrontation occurring at all, and the possibility that a confrontation will be perceived as threatening".

Furthermore, Brown and Levinson (1978) maintain that the concept of face depends on the interlocutors cooperating to maintain each other's face. The notion of face, Brown and Levinson (1978: 66) argue, is "something that is emotionally invested, and that can be lost, maintained, or enhanced and must be constantly attended to interaction".

Since Al-Imam Al-Hasan (p.b.u.h.), as well as all Ahl Al-bait (p.b.u.t.), are acknowledged for their politeness even with their opponents, their speeches (p.b.u.t.) don't involve strategies with negative association: impoliteness, manipulation and fallacies (see Al-Jwaid, 2019: 79-84 for details of such strategies). For as Capone et al. (2013: 543) say, there are both a communicative function and a persuasive function. The achievement of both makes possible the continuation of communication.

This study takes as its endeavour to develop a model that can adequately be used to analyze the data under investigation. As such the analytical model of analysis that this study develops is portrayed in Figure (5) below:

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Figure (5) The analytical model of analysis

The analytical model portrayed in Figure (5) can be explained as follows: the speaker utilizes three argumentation functions (logical, dialectical and rhetorical) to achieve a linguistic and communicative function throughout the process of pragmatic argumentation. This process involves three stages: Presenting a Standpoint Stage followed by Supporting the Standpoint Stage and then finally The Outcome Stage. Each stage is encompassed by logical, dialectical and rhetorical argumentation functions. As per Presenting a Standpoint Stage, the

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speaker resorts to logical argumentation (presented by different kinds of reasoning) where these kinds of reasoning are realized via logical argumentation strategies (claim, data and warrant) which are realized through dialectical argumentation strategies represented by the strategies of speech acts which are rendered more effective through the use of rhetorical argumentation strategies represented by figures of speech. Regarding Supporting the Standpoint Stage, the speaker supports the first stage through the same strategies explained in the first stage. Finally, at The Outcome Stage, the speaker reaches a stage where he spotlights, using the same logical, dialectical and rhetorical argumentation strategies, the decision that the audience should take based on his pragmatic argumentation throughout the process.

5.4. Text analysis and results

5.4.1. Analysis of the speech

I. Presenting a Standpoint Stage

"الحمد لله المستحمد بالآلاء، وتتابع النعماء، وصوارف الشدائد والبلاء عند الفهماء وغير الفهماء، المذعنين من عباده، لامتناعه بجلاله وكبريائه، وعلوه عن لحوق الأوهام ببقائه، المرتفع عن كنه طيبات المخلوقين، من ان تحيط بمكنون غيبه رويّات عقول الرائين. واشهد ان لا اله الا الله وحده،في ربوبيته ووجوده ووحدانيته، صمدا لا شريك له، فردا لا ظهير له. واشهد ان محمدا عبده ورسوله، اصطفاه وانتجبه وارتضاه، وبعثه داعيا إلى الحق سراجا منيرا، وللعباد مما يخافون نذيرا ولما يأملون بشيرا، فنصح للأمة وصدع بالرسالة، وابان لهم درجات العمالة، شهادة عليها أمات وأحشر، وبها في الأجلة أقرب وأحبر".

"وأقول: يا معشر الخلائق! فاسمعوا، ولكم أفئدة واسماع فعوا، *انا أهل بيت أكرمنا الله بالاسلام واختارنا واصطفانا واجتبانا، فأذهب* *عنا الرجس وطهرنا تطهيرا*، والرجس هو الشك، فلا نشك في الله الحق ودينه ابدا، وطهرنا من كل أفن وغية، مخلصين إلى ادم نعمة منه، لم يفترق الناس قط فرقتين الا جعلنا الله في خيرهما. فأدت الأمور وأفضت الدهور إلى ان بعث الله محمدا صلى الله عليه واله للنبوة، واختار للرسالة، وانزل عليه كتابا، ثم امره بالدعاء إلى الله عز وجل، فكان أبي علي عليه السلام أول من استجاب لله تعالى ولرسوله صلى الله عليه واله، وأول من امن وصدق الله ورسوله. وقد قال الله تعالى في كتابه المنزل على نبيه المرسل: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، فرسول الله الذي على بينة من ربه، وأبي الذي يتلوه، وهو شاهد منه. وقد قال له رسوله حين امره ان يسير إلى مكة والموسم ببراءة: سر بها يا علي، فاني أمرت ان لا يسير بها الا انا أو رجل مني، وأنت هو، فعلي من رسول الله ورسول الله منه. وقال له النبي صلى الله عليه واله حين قضى بينه وبين أخيه جعفر بن أبي طالب ومولاه زيد بن حارثة في ابنة حمزة: اما أنت يا علي فمني وانا منك، وأنت ولي كل مؤمن من بعدي، فصدق أبي رسول الله صلى الله عليه واله سابقا ووقاه بنفسه. ثم لم يزل رسول الله في كل موطن يقدمه، ولكل شديد يرسله، ثقة منه به وطمأنينة إليه، لعلمه بنصيحته لله ورسوله، وانه أقرب المقربين من الله ورسوله. وقد قال الله عز وجل: (السابقون السابقون O أولئك المقربون)، فكان أبي سابق السابقين إلى الله تعالى والى رسوله صلى الله عليه واله، وأقرب الأقربين. وقد قال الله تعالى: (لا يستوي منكم من انفق من قبل الفتح وقاتل أولئك أعظم درجة)، فأبي كان أولهم اسلاما وايمانا، وأولهم إلى الله ورسوله هجرة ولحوقا، وأولهم على وجده ووسعه نفقة. قال سبحانه: (والذين جاؤوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غلا للذين امنوا ربنا انك رؤوف رحيم)."

"فالناس من جميع الأمم يستغفرون له بسبقه إياهم إلى الايمان بنبيه، وذلك انه لم يسبقه إلى الايمان به أحد، وقد قال الله تعالى: (والسابقون الأولون من المهاجرين والأنصار والذين اتبعوهم باحسان)، فهو سابق جميع السابقين، فكما ان الله عز وجل فضل السابقين على المتخلفين والمتأخرين، فكذلك فضل سابق السابقين على السابقين. وقد قال الله تعالى: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن امن بالله واليوم الاخر وجاهد في سبيل الله)، فهو المجاهد في سبيل الله حقا، وفيه نزلت هذه الآية. وكان ممن استجاب لرسول الله صلى الله عليه واله عمه حمزة وجعفر ابن عمه، فقتلا شهيدين رضي الله عنهما، في قتلى كثيرة معهما من أصحاب رسول الله صلى الله عليه واله. فجعل الله تعالى حمزة سيد الشهداء من بينهم، وجعل لجعفر جناحين يطير بهما مع الملائكة كيف يشاء من بينهم، وذلك

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لمكانهما من رسول الله صلى الله عليه واله ومنزلتهما وقرابتهما منه، وصلى رسول الله صلى الله عليه واله على حمزة سبعين صلاة من بين الشهداء الذين استشهدوا معه. وكذلك جعل الله تعالى لنساء النبي صلى الله عليه واله، للمحسنة منهن أجرين، وللمسيئة منهن وزرين، ضعفين لمكانهن من رسول الله صلى الله عليه واله. وجعل الصلاة في مسجد رسول الله صلى الله عليه واله بألف صلاة في سائر المساجد الا مسجد الحرام، مسجد خليله ابراهيم عليه السلام بمكة، وذلك لمكان رسول الله صلى الله عليه واله من ربه. وفرض الله عز وجل الصلاة على نبيه على كافة المؤمنين، فقالوا: يا رسول الله كيف الصلاة عليك؟ قال: قولوا: اللهم صل على محمد وال محمد، فحق على كل مسلم ان يصلي علينا مع الصلاة على النبي صلى الله عليه واله، فريضة واجبة. واحل الله تعالى خمس الغنيمة لرسوله، واوجبها له في كتابه، واوجب لنا من ذلك ما أوجب له، وحرم عليه الصدقة وحرمها علينا معه، فله الحمد -وله الحمد -فيما ادخل فيه نبيه صلى الله عليه واله، واخرجنا ونزلهنا مما اخرجه منه ونزهه عنه، كرامة اكرمنا الله عز وجل بها، وفضيلة فضلنا على سائر العباد. فقال الله تعالى لمحمد صلى الله عليه واله حين جحده كفرة أهل الكتاب وحاجوه: (فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين)،"

"فاخرج رسول الله صلى الله عليه واله من الأنفس معه أبي، ومن البنين انا وأخي، ومن النساء أمي فاطمة من الناس جميعا، فنحن أهله ولحمه ودمه ونفسه، ونحن منه وهو منا. وقد قال الله تعالى: (انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا)، فلما نزلت اية التطهير، جمعنا رسول الله صلى الله عليه واله، انا وأخي وأمي وأبي، فجللنا ونفسه في كساء لأم سلمة خيبري، وذلك في حجرتها وفي يومها، فقال: اللهم هؤلاء أهل بيتي وهؤلاء أهلي وعترتي، فاذهب عنهم الرجس وطهرهم تطهيرا. فقالت ام سلمة رضي الله عنها: ادخل معهم يا رسول الله؟ قال لها رسول الله صلى الله عليه واله: يرحمك الله أنت على خير والى خير وما أرضاني عنك،

ولكنها خاصة لي ولهم. ثم مكث رسول الله صلى الله عليه واله بعد ذلك بقية عمره حتى قبضه الله اليه، يأتينا في كل يوم عند طلوع الفجر فيقول: الصلاة يرحمكم الله، انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا."

"وامر رسول الله صلى الله عليه واله بسد الأبواب الشارعة في مسجده غير بابنا، فكلموه في ذلك، فقال: اما اني لم أسد أبوابكم ولم افتح باب علي من تلقاء نفسي، ولكني اتبع ما يوحى إلي، وان الله امر بسدها وفتح بابه، فلم يكن من بعد ذلك أحد تصيبه جنابة في مسجد رسول الله ويولد فيه الأولاد غير رسول الله صلى الله عليه واله وأبي علي بن أبي طالب عليه السلام، تكرمة من الله تبارك وتعالى لنا وفضلا، اختصنا به على جميع الناس. وهذا باب أبي قرين باب رسول الله في مسجده، ومنزلنا بين منازل رسول الله صلى الله عليه واله. وذلك ان الله امر نبيه ان يبني مسجده، فبنى فيه عشرة ابيات، تسعة لبنيه وأزواجه، وعاشرها، وهو متوسطها، لأبي، وها هو بسبيل مقيم، والبيت هو المسجد المطهر، وهو الذي قال الله تعالى: (أهل البيت)، فنحن أهل البيت، ونحن الذين اذهب الله عنا الرجس وطهرنا تطهيرا ."

"أيها الناس! اني لو قمت حولا، اذكر الذي أعطانا الله عز وجل، وخصنا به من الفضل في كتابه وعلى لسان نبيه صلى الله عليه واله لم احصه، وانا ابن النبي النذير البشير والسراج المنير، الذي جعله الله رحمة للعالمين، وأبي علي عليه السلام ولي المؤمنين وشبيه هارون⁷ (شبر، ٢٠٠٧ ج١: ٢٨٠-٢٨٢)."

In the above extract of the speech, Al-Imam Al-Hasan (p.b.u.h.), before he begins the first stage (Presenting a Standpoint Stage), selects lexical items (nouns) which are intentionally triggered to thank, praise, glorify and exalt God

"(الحمد، الالاء، تتابع النعماء، صارف الشدائد والبلاء، كبريائه، جلاله، المرتفع عن كنه طيبات المخلوقين، علوه عن لحوق الاوهام ببقائه، رويات عقول الرائي، مكنون غيبه) ."

Similarly, the verbs

"(تحيط، اشهد، اصطفاه، انتجبه، بعثه ، ارتضاه، يخافون، يأملون، صدع، نصح، ابان، امات، احشر، اقرب، احبر)"

and the adjectives

"(المستحمد، بشيرا، منير، نذير)"

are used. The use of these nouns, verbs and adjectives before presenting his standpoint is to convey a message that we should always be persevering and thankful to God. Al-Imams (Ahl-AlBeit (p.b.u.t.) always begin their

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⁷ For the English translation of this speech see Aal-Yasin (2008).

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speech praising God). The message behind these words is to convey the greatness of God and the features that no one has and thus all people have to follow Him. Al-Imam Al-Hasan (p.b.u.h.) said that "I believe that there is only one God" and "Mohammed (God's blessing and peace be upon him and his family) is His messenger". Al-Imam Al-Hasan (p.b.u.h.) reminds the audience that Mohammed (God's blessing and peace be upon him and his family) and has the mission to convey to people the messages of God and people have to believe in Him and His messenger Mohammed (God's blessing and peace be upon him and his family) and Prophet Mohammed (God's blessing and peace be upon him and his family) is his father's cousin and he always prompts people to follow his family after his death, and consequently, Al-Imam Al-Hasan (p.b.u.h.) is the appropriate leader to be followed by people and to command them. "I Believe in God and his messenger" he said. Accordingly, this explains that Al-Imam Al-Hasan (p.b.u.h.) is supposed to rule the Muslim's community not Muawiya. Al-Imam (p.b.u.h.) is not interested in ruling Muslims but in leading them and ensuring that the principles of Islam are followed and continued. This introduction paves the way to his standpoint (claim)

"(وأقول: يا معشر الخلائق! فاسمعوا، ولكم أفئدة واسماع فعوا، <u>انا أهل بيت أكرمنا الله بالاسلام واختارنا واصطفانا واجتبانا، فاذهب عنا الرجس وطهرنا تطهيرا</u>)."

In addition, his introduction involves certain speech acts and figures of speech that are pragmatically and rhetorically employed to derive communicative and persuasive functions. As per speech acts, certain speech acts can be traced such as

thanking

"(الحمد)"

admitting

"(اشهد ان لا اله الا الله)"

threatening

"(نذيرا)"

advising

"(نصح)"

asserting

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"(شهادة عليها امات واحشر)"

Regarding figures of speech, his speech has also communicated pragmatic meaning.

'النعماء' is a synonymy for 'الالاء'

'يأملون بشيرا' is an antonym for 'يخافون نذيرا'

and 'غير الفهماء' for 'الفهماء'.

'غير الفهماء' for non-human being and there is an orientation to Muawiya and his followers who are referred to as non-human. The reference to Muslims and those who are, unintentionally, not following the right way is also possible.

whereas 'الفهماء' is a metonym for human being.

Al-Imam Al-Hasan (p.b.u.h.) also utilizes a metaphor and a parallelism.

"'مما يخافون نذيرا' and 'لما يأملون بشيرا' , 'صمدا لا شريك له' and 'فردا لا ظهير له'" and "'شهادة عليها امات وأحشر' and 'وبها في الاجلة اقرب وأحبر'" are employed as structures of parallelism.

"'رويات عقول الرائين' ,'سراجا منيرا' ,'صدع بالرسالة'" are utilized as metaphors. The use of figures of speech are intentionally used to give speech more power. Al-Imam Al-Hasan (p.b.u.h.), finally, uses particular devices that show politeness. For example, he uses "'ابان لهم' ,'للعباد'" as indirect speech acts where he indirectly addresses people in the sense that if you are following Prophet Mohammed (God's blessing and peace be upon him and his family), his speech is for you as well.

I.I. The logical argumentation part:

As far as Presenting a Standpoint Stage is concerned, Al-Imam Al-Hasan (p.b.u.h.) provides a series of data and warrants to support his standpoint (claim):

"(وأقول: يا معشر الخلائق! فاسمعوا، ولكم أفئدة واسماع فعوا، <u>انا أهل بيت أكرمنا الله بالاسلام واختارنا واصطفانا واجتبانا، فاذهب عنا الرجس وطهرنا تطهيرا</u>)."

The data:

- " فكان أبي عليه السلام أول من استجاب لله تعالى ولرسوله صلى الله عليه واله، وأول من امن وصدق الله ورسوله."
- "وقد قال الله تعالى في كتابه المنزل على نبيه المرسل: (أفمن كان على بينة من ربه ويتلوه شاهد منه)،"

فرسول الله الذي على بينة من ربه، وأبي الذي يتلوه، وهو *(The warrant*
"(شاهد منه"

- " وقد قال له رسوله حين امره ان يسير إلى مكة والموسم ببراءة: سر بها يا علي، فاني أمرت ان لا يسير بها الا انا أو رجل مني، وأنت هو، "
"(فعلي من رسول الله ورسول الله منه The warrant)"

- "وقال له النبي صلى الله عليه واله حين قضى بينه وبين أخيه جعفر بن أبي طالب ومولاه زيد بن حارثة في ابنة حمزة: اما أنت يا علي فمني وانا منك، وأنت ولي كل مؤمن من بعدي،"

- " فصدق أبي رسول الله صلى الله عليه واله سابقا ووقاه بنفسه."

- " ثم لم يزل رسول الله في كل موطن يقدمه، ولكل شديد يراسله، ثقة منه به وطمأنينة إليه، لعلمه بنصيحته لله ورسوله، وانه أقرب المقربين من الله ورسوله."

- " وقد قال الله عز وجل: (السابقون السابقون O أولئك المقربون)،"
"(فكان أبي سابق السابقين إلى الله تعالى والى رسوله صلى الله عليه واله، وأقرب الأقربين (The warrant"

- وقد قال الله تعالى: (لا يستوي منكم من انفق من قبل الفتح وقاتل أولئك أعظم درجة)،
(فأبي كان أولهم اسلاما وايمانا، وأولهم إلى الله ورسوله هجرة The warrant)" "ولحوقا، وأولهم على وجده ووسعه نفقة

- " قال سبحانه: (والذين جاؤوا من بعدهم يقولون ربنا اغفر لنا ولاخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غلا للذين امنوا ربنا انك رؤوف رحيم). "
(فالناس من جميع الأمم يستغفرون له بسبقه إياهم إلى الايمان بنبيه، The warrant)" "وذلك انه لم يسبقه إلى الايمان به أحد

- " وقد قال الله تعالى: (والسابقون الأولون من المهاجرين والأنصار والذين اتبعوهم باحسان)،"
"(فهو سابق جميع السابقين، فكما ان الله عز وجل فضل السابقين The warrant)" على المتخلفين والمتأخرين، فكذلك فضل سابق السابقين على السابقينف

- "وقد قال الله تعالى: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن امن بالله واليوم الاخر وجاهد في سبيل الله)،"
"(فهو المجاهد في سبيل الله حقا، وفيه نزلت هذه الآية The warrant)"

- "وكان ممن استجاب لرسول الله صلى الله عليه واله عمه حمزة وجعفر ابن عمه، فقتلا شهيدين رضي الله عنهما، في قتلى كثيرة معهما من أصحاب رسول الله صلى الله عليه واله."
"(فجعل الله تعالى حمزة سيد الشهداء من بينهم، وجعل لجعفر جناحين The warrant)" يطير بهما مع الملائكة كيف يشاء من بينهم، وذلك لمكانهما من رسول الله صلى الله عليه واله ومنزلتهما وقرابتهما منه، وصلى رسول الله صلى الله عليه واله على حمزة سبعين صلاة من بين الشهداء الذين استشهدوا معه.

- "وفرض الله عز وجل الصلاة على نبيه على كافة المؤمنين، فقالوا: يا رسول الله كيف الصلاة عليك؟ قال: قولوا: اللهم صل على محمد وال محمد،"

(فحق على كل مسلم ان يصلي علينا مع الصلاة على النبي صلى الله عليه (The warrant *واله، فريضة واجبة"*

- "وأحل الله تعالى خمس الغنيمة لرسوله، وأوجبها له في كتابه، وأوجب لنا من ذلك ما أوجب له، وحرم عليه الصدقة وحرمها علينا معه،"

" (فأدخلنا ـ وله الحمد ـ فيما ادخل فيه نبيه صلى الله عليه واله، (The warrant *وأخرجنا ونزهنا مما اخرجه منه ونزهه عنه، كرامة أكرمنا الله عز وجل بها، وفضيلة فضلنا على سائر العباد*

- "فقال الله تعالى لمحمد صلى الله عليه واله حين جحده كفرة أهل الكتاب وحاجوه: (فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين)،"

" (فأخرج رسول الله صلى الله عليه واله من الأنفس معه أبي، ومن (The warrant *البنين انا وأخي، ومن النساء أمي فاطمة من الناس جميعا، فنحن أهله ولحمه ودمه ونفسه، ونحن منه وهو منا*

- "وقد قال الله تعالى: (انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا)، فلما نزلت اية التطهير جمعنا رسول الله صلى الله عليه واله، انا وأخي وأمي وأبي، فجللنا ونفسه في كساء لام سلمة خيبري، وذلك في حجرتها وفي يومها، فقال: اللهم هؤلاء أهل بيتي وهؤلاء أهلي وعترتي، فاذهب عنهم الرجس وطهرهم تطهيرا. فقالت أم سلمة رضي الله عنها: ادخل معهم يا رسول الله؟ قال لها رسول الله صلى الله عليه واله: يرحمك الله أنت على خير وإلى خير وما أرضاني عنك، ولكنها خاصة لي ولهم."

- " ثم مكث رسول الله صلى الله عليه واله بعد ذلك بقية عمره حتى قبضه الله إليه، يأتينا في كل يوم عند طلوع الفجر فيقول: الصلاة يرحمكم الله، انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا . "

- "وامر رسول الله صلى الله عليه واله بسد الأبواب الشارعة في مسجده غير بابنا،"

- " فكلموه في ذلك، فقال: اما اني لم أسد أبوابكم ولم افتح باب علي من تلقاء نفسي، ولكني اتبع ما يوحى إلي، وان الله امر بسدها وفتح بابه،"

تكرمة من الله تبارك وتعالى لنا وفضلا، اختصنا به على جميع الناس (The warrant *)"*

- "وهذا باب أبي قرين باب رسول الله في مسجده، ومنزلنا بين منازل رسول الله صلى الله عليه واله. وذلك ان الله امر نبيه ان يبنى مسجده، فبنى فيه عشرة ابيات، تسعة لبنيه وأزواجه، وعاشرها، وهو متوسطها، لأبي، وها هو بسبيل مقيم، والبيت هو المسجد المطهر، وهو الذي قال الله تعالى: (أهل البيت)، فنحن أهل البيت، ونحن الذين اذهب الله عنا الرجس وطهرنا تطهيرا . "

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"*(أيها الناس! اني لو قمت حولا، اذكر الذي أعطانا الله عز وجل، (The warrant* وخصنا به من الفضل في كتابه وعلى لسان نبيه صلى الله عليه واله لم احصه"

- " وانا ابن النبي النذير البشير والسراج المنير، الذي جعله الله رحمة للعالمين، وأبي علي عليه السلام ولي المؤمنين وشبيه هارون"

I.II. The dialectical argumentation part:

Al-Imam Al-Hasan (p.b.u.h.) mainly utilizes a set of successive speech acts of stating, asserting and acclaiming to support his standpoint. Such assertives speech acts are utterances that are employed to assert the speaker's certain standpoint. Examples of these speech acts which are intended to be performed are those of:

order

" (امر) "

complaint

"(فكلموه)"

assertion

"(فنحن اهل البيت - وانا ابن النبي - وابي علي)"

The speech acts used here are conveyed to transmit a particular meaning where they require certain actions. As per politeness, Al-Imam Al-Hasan (p.b.u.h.) employs indirect speech acts in order not to hurt the others' faces for example: (فكلموه). He supports these speech acts mentioning Ayas from the Glorious Quran and citing acts of the prophets of God and known proper names like (his grandfather from his mother (Fatima Al-Zahra'a (peace be upon her)) Prophet Mohammed, his father Ali bin Abi Talib, his uncle Jafar bin Abi Talib Al-Tayar- Prophet Mohammed's brother, his uncle Hamza, Prophet Ibrahim, his mother Fatim, his brother Al-Hussein, Um Salama and Haroon- Prophet Musa's brother (p.b.u.t.)). This use is to render his speech acts more assertive. For example, he explains how Prophet Mohammed (p.b.u.h.) mentions the virtues of his family. Al-Imam Al-Hasan (p.b.u.h.) also utilizes nouns that are concrete

"(الابواب - الاولاد - باب - مسجده - منزلنا - منازل - ابيات - البيت - المسجد المطهر- كتابه - لسان نبيه - السراج)"

These concrete nouns are adequately and purposefully selected to remind people of things that Muslims are supposed to believe in as these things

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are mentioned both in the Glorious Quran and said by the Messenger of God and thus they are supposed to be agreed upon. Similarly, abstract nouns

"(عمره ـ الفجر ـ الصلاة ـ الرجس ـ نفسي ـ تكرمة ـ فضلا ـ سبيل ـ حولا ـ الفضل)"

adjectives

"(الشارعة ـ مقيم ـ المطهر ـ النذير ـ البشير ـ المنير) "

and verbs

"(مكث ـ يأتينا ـ فيقول ـ يريد ـ ليذهب ـ يطهركم ـ امر ـ بسد ـ فكلموه ـ فقال ـ اسد ـ افتح ـ اتبع ـ يوحى ـ اختصنا ـ فبنى ـ اذهب ـ قمت ـ اذكر ـ اعطانا ـ خصنا ـ احصه ـ جعله)"

are used to achieve the same purpose. More important is that all these constructions are employed to establish a coherent and cohesive speech that is highly processed.

I.III. The rhetorical argumentation part:

Al-Imam, at this part, uses various figures of speech: metaphor "(هذا وابي ,النبي النذير البشير السراج المنير ,البيت هو المسجد الحرام ,باب ابي قرين باب رسول الله اني لو قمت)" overstatement (emphasis) "(علي عليه السلام ولي المؤمنين وشبيه هارون طهركم-)", parallelism, repetition "(حولا اذكر الذي اعطانا الله عز وجل ... لم احصه ,"(نحن ,اهل البيت-فنحن اهل البيت ,يبني-فبنى ,منزلنا-منازل ,الابواب-بابنا ,تطهيرا انما يريد الله ليذهب عنكم الرجس)", Quranic reference "(ها هو بسبيل مقيم)", metonymy "(نحن منه وهو منا)", Hadith reference, chiasmus "(اهل البيت ويطهركم تطهيرا ,"(الابواب-غير بابنا ,النذير-البشير ,اسد-افتح)", synonymy, word shift, voice shift, rhetorical question, a conditional structure "(الذي اذكر حولا **قمت لو** اني "(اعطانا الله عز وجل وخصنا به من الفضل في كتابه وعلى لسان نبيه صلى الله عليه واله **احصه لم** واله and comparison. Al-Imam Al-Hasan, here, to enhance powerfulness and persuasiveness, utilizes certain figures of speech.

II. Supporting the Standpoint Stage

" وإن معاوية بن صخر زعم اني رأيته للخلافة اهلا، ولم أر نفسي لها اهلا، فكذب معاوية، وأيم الله لأنا أولى الناس بالناس في كتاب الله وعلى لسان رسول الله صلى الله عليه وآله، غير انا لم نزل أهل البيت مخيفين مظلومين مضطهدين، منذ قبض رسول الله. فالله بيننا وبين من ظلمنا حقنا، ونزل على رقابنا، وحمل الناس على أكتافنا ومنعنا سهمنا في كتاب الله من الفئ والغنائم، ومنع امنا فاطمة عليها السلام ارثها من أبيها. انا لا نسمي أحدا ولكن اقسم بالله قسما تأليا، لو ان الناس سمعوا قول الله ورسوله لأعطتهم السماء قطرها، والأرض بركتها، ولما اختلف في هذه الأمة سيفان، ولأكلوها خضراء خضرة إلى يوم القيامة، وإذا ما طمعت يا معاوية فيها، حتى طمعت فيها أنت يا معاوية وأصحابك من بعدك. وقد قال رسول الله صلى الله عليه وآله: ما ولت أمة امرها رجلا قط، وفيهم من هو اعلم منه، الا لم يزل امرهم يذهب سفالا حتى يرجعوا إلى ما تركوا. وقد تركت بنو إسرائيل، وكانوا أصحاب موسى عليه السلام، هارون أخاه وخليفته ووزيره، وعكفوا على العجل، وأطاعوا فيه سامريهم، وهم يعلمون انه خليفة موسى عليه السلام. وقد سمعت هذه الأمة رسول الله صلى الله عليه وآله يقول ذلك لأبي: انه مني بمنزلة هارون من موسى، الا انه لا نبي بعدي. وقد رأوا رسول الله صلى الله عليه وآله حين نصبه لهم بغدير خم وسمعوه، ونادى له بالولاية، ثم امرهم ان يبلغ الشاهد منهم الغائب، وقد خرج رسول الله صلى الله عليه وآله حذرا من قومه إلى الغار، لما اجمعوا على ان يمكروا به، وهو يدعوهم، لما لم يجد عليهم أعوانا، ولو وجد عليهم أعوانا لجاهدهم. وقد كف أبي يده وناشدهم واستغاث أصحابه، فلم يغث ولم ينصر، ولو وجد عليهم أعوانا ما أجابهم، وقد جعل في سعة كما جعل النبي صلى الله عليه وآله في سعة. وقد خذلتني الأمة وبايعتك يا ابن حرب، ولو وجدت عليك أعوانا يخلصون ما بايعتك، وقد جعل الله عز وجل هارون في سعة حين استضعفوه وقوموه وعادوه. كذلك انا وأبي في سعة من الله حين تركتنا الأمة، وبايعت غيرنا، ولم نجد عليه أعوانا، وإنما هي السنن والأمثال يتبع بعضها بعضا (شبر، ٢٠٠٧ ج١: ٢٨٢-٢٨٣) "

II.I. The logical argumentation part:

In the logical argumentation part of this stage, Al-Imam (p.b.u.h.) begins with a counter argument

" (وإن معاوية بن صخر زعم اني رأيته للخلافة اهلا، ولم أر نفسي لها اهلا، فكذب معاوية) "

to support his supporting standpoint (supporting claim)

" (وأيم الله لأنا أولى الناس بالناس في كتاب الله وعلى لسان رسول الله صلى الله عليه وآله، غير انا لم نزل أهل البيت مخيفين مظلومين مضطهدين، منذ قبض رسول الله) ."

Al-Imam utilizes series of facts (data) and warrants which link the facts to the supporting claim and the counter argument at this stage.

The data:

- " فالله بيننا وبين من ظلمنا حقنا، ونزل على رقابنا، وحمل الناس على أكتافنا ومنعنا سهمنا في كتاب الله من الفئ والغنائم، ومنع امنا فاطمة عليها السلام ارثها من أبيها ."

- *(The warrant* " لو ان الناس سمعوا قول الله ورسوله لأعطتهم السماء قطرها، *والأرض بركتها، ولما اختلف في هذه الأمة سيفان، ولأكلوها خضراء خضرة إلى يوم القيامة*

- " وإذا ما طمعت يا معاوية فيها. ولكنها لما أخرجت سالفا من معدنها، وزحزحت عن قواعدها، تنازعتها قريش بينها وترامتها كترامي الكرة، حتى طمعت فيها أنت يا معاوية وأصحابك من بعدك . "

- " وقد قال رسول الله صلى الله عليه وآله: ما ولت أمة امرها رجلا قط، وفيهم من هو اعلم منه، الا لم يزل امرهم يذهب سفالا حتى يرجعوا إلى ما تركوا . "

- " وقد تركت بنو إسرائيل، وكانوا أصحاب موسى عليه السلام، هارون أخاه وخليفته ووزيره، وعكفوا على العجل، وأطاعوا فيه سامريهم، وهم يعلمون انه خليفة موسى عليه السلام . "

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- "وقد سمعت هذه الأمة رسول الله صلى الله عليه واله يقول ذلك لأبي: انه مني بمنزلة هارون من موسى، الا انه لا نبي بعدي."

- " وقد رأوا رسول الله صلى الله عليه واله حين نصبه لهم بغدير خم وسمعوه، ونادى له بالولاية، ثم امرهم ان يبلغ الشاهد منهم الغائب،"

- "وقد خرج رسول الله صلى الله عليه واله حذرا من قومه إلى الغار، لما اجمعوا على ان يمكروا به، وهو يدعوهم، لما لم يجد عليهم أعوانا،"

"(ولو وجد عليهم أعوانا لجاهدهم (The warrant "

- " وقد كف أبي يده وناشدهم واستغاث أصحابه، فلم يغث ولم ينصر، "

(ولو وجد عليهم أعوانا ما أجابهم، وقد جعل في سعة كما جعل النبي (The warrant "
صلى الله عليه واله في سعة"

- " وقد خذلتني الأمة وبايعتك يا ابن حرب، "

"(ولو وجدت عليك أعوانا يخلصون ما بايعتك (The warrant "

- " وقد جعل الله عز وجل هارون في سعة حين استضعفوه قومه وعادوه."

- " كذلك انا وأبي في سعة من الله حين تركتنا الأمة، وبايعت غيرنا، ولم نجد عليه أعوانا، وانما هي السنن والأمثال يتبع بعضها بعضا"

II.II. The dialectical argumentation part:

In this Supporting the standpoint Stage, Al-Imam Al-Hasan (p.b.u.h.) utilizes a counter argument through the use of a direct speech act (accusing) which is traced through using the verbs

"(**فكذب** معاوية)، (ان معاوية بن صخر **زعم**)"

showing that Muslims should not fear saying the truth. Then, he uses the speech acts

of swear "(اقسم بالله قسما تأليا ,وايم الله)"
of supplication "(فالله بيننا وبين من ظلمنا حقنا)"
of assertion "(لأعطتهم السماء قطرها , لأكلوها خضراء خضرة)"
of invitation "(يدعوهم)"
of preaching "(واتقوا وراجعوا ,اسمعوا وعوا ,فاتقوا الله)"
and of blame "(وقد خذلتني الأمة وبايعتك يا ابن حرب)"
He also utilizes indirect speech acts to preserve the faces of other
"(حمل الناس على اكتنافنا - منعنا سهمنا - انا لا نسمي احدا)"

II.III. The rhetorical argumentation part:

The text above is also an excerpt of language that is highly elevated. Al-Imam Al-Hasan (p.b.u.h.) uses abstract, concrete and proper nouns (as well as verbs, adjectives and adverbs) and a variety of figures of speech

such as a person and number shift (cf. Abdul-Raof, 2006) from (أنا-I) to (إنا-We),

metonymy

"(مخيفين ,نزل على رقابنا ,حمل الناس اكتافنا ,منعنا سهمنا ,خضراء خضرة ,لأعطتهم السماء قطرها ,الارض بركتها ,سالفها عن معدنها ,كف ابي يده ,السنن والامثال)"

vocative

"(واذا ما طمعت يا معاوية فيها)"

conditional structure

"(لو ان الناس سمعوا قول الله ورسوله لاعطتهم السماء قطرها والارض بركتها... ولاكلوها خضراء خضرة ,انكم لو التمستم بين المشرق والمغرب رجلا جده رسول الله صلى الله عليه واله وابوه وصي رسول الله لم تجدوا غيري وغير اخي)"

metaphor

"(لما اختلف في هذه الامة سيفان - زحزحت عن قواعدها - ترامتها كترامي الكرة - صارعكم النكوص - خامركم الطغيان والجحود)"

antonym

"(الشاهد- الغائب - لا يعاب – يعاب، صواب – خطاء، نافع - ضار، بترك - يأخذ، حقه- ليس له، المشرك-المؤمن - المشرق - المغرب)"

synonym

"(نفعت - لم تضر، اسمعوا- وعوا ، وكيف بكم - وانى ذلك منكم)"

vocative

"(وقد خذلتني الامة وبايعتك يا ابن حرب - ونادى له بالولاية - ايها الناس)"

repetition

"(لم يجد عليهم اعوانا، استغاث-يغث ، بعضها بعضا، في سعة، يعاب، سليمان، راجعوا-الرجعة)"

parallelism

"(كل صواب نافع - كل خطاء ضار)"

Quranic reference

"(وان ادري لعله فتنة لكم ومتاع الى حين - وليست التوبة للذين يعملون السيئات حتى اذا حضر احدهم الموت قال اني تبت الان ولا الذين يموتون وهم كفار اولئك اعتدنا لهم عذابا اليما - أنلزمكموها وانتم لها كارهون)"

hadith reference

"(قال رسول الله صلى الله عليه واله لعمه ابي طالب وهو في الموت قل لا اله الا الله اشفع لك بها يوم القيامة)"

comparison

"(وقد خرج رسول الله صلى الله عليه واله حذرا من قومه إلى الغار لما اجمعوا على ان يمكروا به وهو يدعوهم لما لم يجد عليهم أعوانا ولو وجد عليهم أعوانا لجاهدهم ، وقد تركت بنو إسرائيل وكانوا أصحاب موسى عليه السلام هارون أخاه وخليفته ووزيره، وقد خذلتني الأمة وبايعتك يا ابن حرب ولو وجدت عليك أعوانا يخلصون ما بايعتك، وقد كف أبي يده وناشدهم واستغاث أصحابه فلم يغث ولم ينصر ولو وجد عليهم أعوانا ما أجابهم)"

and overstatement (emphasis)

"(انكم لو التمستم بين المشرق والمغرب رجلا جده رسول الله صلى الله عليه واله وابوه وصي رسول الله **لم تجدوا غيري وغير اخي**)"

All these rhetorical devices support Al-Imam's standpoint that he is the right choice while his opponent is not.

III.   The Outcome Stage

"أيها الناس! انكم لو التمستم بين المشرق والمغرب رجلا جده رسول الله صلى الله عليه واله وأبوه وصي رسول الله، لم تجدوا غيري وغير أخي، فاتقوا الله ولا تضلوا بعد البيان، وكيف بكم وانى ذلك منكم، الا واني قد بايعت هذا ـ وأشار بيده إلى معاوية ـ (وان أدري لعله فتنة لكم ومتاع إلى حين). أيها الناس! انه لا يعاب أحد بترك حقه، وانما يعاب ان يأخذ ما ليس له، وكل صواب نافع، وكل خطأ ضار لأهله، وقد كانت القضية ففهمها سليمان، فنفعت سليمان ولم تضر داود. فاما القرابة فقد نفعت المشرك، وهي والله للمؤمن انفع ، قال رسول الله صلى الله عليه واله لعمه أبي طالب، وهو في الموت: قل لا اله الا الله، اشفع لك بها يوم القيامة، ولم يكن رسول الله صلى الله عليه واله يقول له ويعد الا ما يكون منه على يقين، وليس ذلك لاحد من الناس كلهم غير شيخنا ـ اعني أبي طالب ـ يقول الله عز وجل: (وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال اني تبت الان ولا الذين يموتون وهم كفار أولئك اعتدنا لهم عذابا أليما). أيها الناس! اسمعوا وعوا، واتقوا الله وارجعوا، وهيهات منكم الرجعة إلى الحق، وقد صار عكم النكوص، وخامركم الطغيان والجحود، أنلزمكموها وأنتم لها كارهون، والسلام على من اتبع الهدى (شبر، ٢٠٠٧ ج١: ٢٨٣-٢٨٤)."

III.I. The logical argumentation part:

Al-Imam Al-Hasan (p.b.u.h.) ends his pragmatic argumentation with this concluding standpoint

"(أيها الناس! انكم لو التمستم بين المشرق والمغرب رجلا جده رسول الله صلى الله عليه واله وأبوه وصي رسول الله، لم تجدوا غيري وغير أخي، فاتقوا الله ولا تضلوا بعد البيان)."

The data:

- "وكيف بكم واني ذلك منكم، الا واني قد بايعت هذا ـ وأشار بيده إلى معاوية"
  "(وان أدري لعله فتنة لكم ومتاع إلى حين (The warrant "

- "أيها الناس! انه لا يعاب أحد بترك حقه، وانما يعاب ان يأخذ ما ليس له، وكل صواب نافع، وكل خطاء ضار لأهله،"

- "وقد كانت القضية ففهمها سليمان، فنفعت سليمان ولم تضر داود."

- "فاما القرابة فقد نفعت المشرك، وهي والله للمؤمن انفع ،"

- "قال رسول الله صلى الله عليه واله لعمه أبي طالب، وهو في الموت: قل لا اله الا الله، اشفع لك بها يوم القيامة، ولم يكن رسول الله صلى الله عليه واله يقول له ويعد الا ما يكون منه على يقين،"

"(وليس ذلك لاحد من الناس كلهم غير شيخنا ـ اعني أبي طالب (The warrant "

- " يقول الله عز وجل: (وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال اني تبت الان ولا الذين يموتون وهم كفار أولئك اعتدنا لهم عذابا أليما). "

- "أيها الناس! اسمعوا وعوا، واتقوا الله وراجعوا، وهيهات منكم الرجعة إلى الحق، وقد صار عكم النكوص، وخامركم الطغيان والجحود،"

"(أنلزمكموها وأنتم لها كارهون The warrant)"

III.II. The dialectical argumentation part:

Al-Imam at this stage (The Outcome Stage) ends his pragmatic argumentation with the speech acts of stating, commanding, asserting, interdicting, warning, advising and accusing.

III.III. The rhetorical argumentation part:

Finally, Al-Imam_al-Hasan (p.b.u.h.) supports his standpoint here at this part with the use of various figures of speech: if conditional structure in the present simple tense where he conveys to people the message that it is not too late yet, overstatement (emphasis), rhetorical question, comparison (where he implies that you have the chance now to choose the right side but when you are dying it will be too late to regret), antonym, repetition, parallelism, understatement, metaphor, metonymy, Hadith reference, Quran reference. He (p.b.u.h.) ends with a metonymy

"(السلام على من اتبع الهدى)"

It has the meaning that (السلام peace) is not for all people who are present but it is only for those people who track God's guidance. Thus, Al-Imam (p.b.u.h.) indirectly and purposefully refers to Muawiya and his followers who are not following God's legislations.

5.4.2. Results

The aim of this subsection is to verify the hypotheses and the results that are calculated using the statistical methods. The results show that pragmatic argumentation involves three stages: Presenting a Standpoint Stage, Supporting the Standpoint Stage and The Outcome Stage. Each stage of pragmatic argumentation contains three parts: logical argumentation (realized through data, warrant and claim), dialectical argumentation (represented by speech acts) and rhetorical argumentation (recognized via the use of various figures of speech). The calculated results are presented in Table (1) below:

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Table (1): The frequencies and percentages of the Analysis

No.	Pragmatic Argumentation Strategies	Frequency	Percentage
	Presenting a Standpoint Stage		
	Logical Argumentation Part		
1.	Data	22	68.75%
2.	Warrant	10	31.25%
3.	Claim	1	…
	Total	32	**100%**
	Dialectical Argumentation Part		
1.	Stating	35	47.94%
2.	Acclaiming	23	31.50%
3.	Asserting	14	19.17%
4.	Advising	1	1.26%
	Total	73	**100%**
	Rhetorical Argumentation Part		
1.	Parallelism	32	28.82%
2.	Repetition	20	18.01%
3.	Overstatement	19	17.11%
5.	Quranic Reference	8	7.20%
6.	Metaphor	7	6.30%
8.	Antonym	7	6.30%
9.	Synonymy	5	4.50%
10.	Hadith Reference	4	3.60%
11.	Metonymy	4	3.60%
12.	Comparison	3	2.70%
13.	Chiasmus	2	1.80%
	Total	111	**100%**
	Supporting the Standpoint Stage		
	Counter argument	1	…
	Logical Argumentation Part		

No.	Pragmatic Argumentation Strategies	Frequency	Percentage
1.	Data	11	73.33%
2.	Warrant	4	26.66%
3.	Supporting Claim	1	...
	Total	15	**100%**
	Dialectical Argumentation Part		
1.	Stating	8	20%
2.	Asserting	8	20%
3.	Accusing	8	20%
4.	Blaming	7	17.5%
5.	Supplicating	5	12.5%
6.	Acclaiming	2	5%
7.	Commanding	1	2.5%
8.	Swearing	1	2.5%
	Total	40	**100%**
	Rhetorical Argumentation Part		
1.	Parallelism	30	28.84%
2.	Repetition	23	22.11%
3.	Metonymy	11	10.57%
5.	Metaphor	8	7.69%
6.	Overstatement	8	7.69%
7.	Comparison	6	5.76%
	Rhetorical Question	4	3.84%
8.	Synonymy	4	3.84%
9.	Hadith Reference	4	3.84%
10.	Quranic Reference	3	2.88%
11.	Antonym	2	1.92%
12.	Chiasmus	1	0.96%
	Total	104	**100%**
	The Outcome Stage		
	Logical Argumentation Part		

No.	Pragmatic Argumentation Strategies	Frequency	Percentage
1.	Data	7	70%
2.	Warrant	3	30%
3.	Asserting Claim	1	...
	Total	10	**100%**
	Dialectical Argumentation Part		
1.	Asserting	9	37.5%
2.	Stating	6	25%
3.	Reprimanding	4	16.66%
4.	Blaming	2	8.33%
5.	Acclaiming	1	4.16%
6.	Commanding	1	4.16%
7.	Warning	1	4.16%
	Total	24	**100%**
	Rhetorical Argumentation Part		
1.	Parallelism	19	26.76%
2.	Repetition	13	18.30%
3.	Antonym	9	12.67%
5.	Overstatement	6	8.45%
6.	Quranic Reference	5	7.04%
7.	Comparison	4	5.63%
	Chiasmus	3	4.22%
8.	Synonymy	3	4.22%
9.	Metonymy	3	4.22%
10.	Rhetorical Question	2	2.81%
11.	Hadith Reference	2	2.81%
12.	Metaphor	2	2.81%
	Total	71	**100%**

6. Conclusions

The current study has come up with the following conclusions:

1. The use of logical argumentation, dialectical argumentation and rhetorical argumentation gives importance to a new matter that can be used in the analysis of a text. The pragmatic argumentation model developed by this study (see Figure (5) above) which can be applied to religious speeches or other genres is essential to text studies and the comprehension of the message.

2. Pragmatic argumentation is a process that involves three stages: Presenting a Standpoint Stage, Supporting the Standpoint Stage and The Outcome Stage. Each stage involves the use of three complementary and interdependent parts: logical argumentation (realized through data, warrant and claim), dialectical argumentation (triggered via speech acts) and rhetorical argumentation (represented by the use of figures of speech). The advocates and the opponents measure the criteria of the process (i.e. pragmatic argumentation) presented by the speaker checking whether these criteria are satisfied or not and accordingly pragmatic argumentation is considered acceptable and convincing or not where they (i.e. the audience: advocates and opponents) take the appropriate decision.

3. A communicative, as well as a persuasive function, have been utilized in Al-Imam Al-Hasan's speech. The logical argumentation function pervades throughout the speech and is regarded as a core. The speaker has to ensure the fulfillment of both functions: communicative and persuasive. Both functions are important on the basic ground that the failure of one function breaks down communication. Particular strategies have been employed to achieve the two functions: (logical argumentation strategies, dialectical argumentation strategies and rhetorical argumentation strategies. Certain strategies have been more frequent than others. However, they all aim at rendering the speech more cohesive and coherent (see Table (1) above).

4. In the context of religious speeches, there are two aims: communication as well as persuasion. Muslims have to perform actions that are preferred and this is clear via the percentages and frequencies shown above in Table (1). Various aspects of our life this kind of text touches and it has an

essential role in its crucial effect on Muslims' life. This study is important since it contains all the highest objectives and exalted values as carrying them out in our real life could make people reach the peak of the zenith of humanity. Consequently, Al-Imam Al-Hasan (p.b.u.h.) has no way left for him but the obligation to accept this treaty because no serious followers he has.

5. It is worth mentioning to state that this study of 'pragmatic argumentation' incorporated by the three aspects (logic, dialectics and rhetoric) provides a valuable account of Arabic theoretical linguistics.

6. Finally, it is found that the analytical model (this study developed) is useful and adequate for the analysis of the speech under scrutiny.

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