

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

Dept. of Energy Engineering /College of Al-Mussaiyib Engineering/ University of Babylon

Iraq/Babylon

Mob.07724381900

Rusul2016dawood@gmail.com

Abstract

This paper deals with irony in some selected Quranic verses . It falls in five sections; the first section is an introductory remark about irony , section two provides the types of irony , the theories of irony illustrated in section three , section four is about the analysis of the data, and section five ends with the conclusions. The researcher attempts to investigate one of the methods of discourse in Holy Qur'an, which is the style of irony in terms of linguistics significance , idiomatic and rhetorical formation , literary and critical uses , as well as disclosure as some interpreters deal with such a subject that has been explained in many studies which concerned with the verses . Two aspects were taken into account throughout the study :

1- previewing of the most verses in this direction and then specifying the causes , purposes , elements and characteristics of this art , in addition to its rhetorical effect.

2- specifying the ironical style in most of the Quranic verses in which it is found.

The study concluded that irony is a broad term with multiple goals and as means of communication ,and as means to influence and persuasion but sometimes does not due to the desired effect so the speaker forces himself to leave the circle of seriousness to humor because the situation requires that, and in this way going out will be more beneficial .

الخلاصة

تتناول هذه الدراسة ظاهرة التهكم في بعض الآيات القرآنية المختارة . يتألف البحث من خمسة أقسام ؛ الفصل الأول عبارة عن مقدمة لمصطلح التهكم ، بينما يعنى الفصل الثاني بأنواع السخرية ، اما نظريات السخرية تم تبيانها في الفصل الثالث ، الفصل الرابع هو تحليل البيانات ، وينتهي البحث بالفصل الخامس بالنتائج.

يحاول الباحث تقصي أحد مناهج الخطاب في القرآن الكريم ، وهو أسلوب السخرية من حيث الدلالة اللغوية ، والتكوين الاصطلاحي والخطابي ، والاستخدامات الأدبية والنقدية ، وكذلك الكشف عند بعض المفسرين في التعامل مع هذا المصطلح. وقد تم ايضاح الآيات التي ذكرت فيها هذه الطريقة من جانبيين:

١- استقراء معظم الآيات في هذا الاتجاه ثم تحديد أسباب وأغراض وعناصر وخصائص هذا الفن بالإضافة إلى تأثيره البلاغي.

٢- تحديد الأسلوب الساخر في معظم الآيات القرآنية التي وجد فيها.

وخلصت الدراسة إلى أن التهكم مصطلح واسع له أهداف متعددة وأهمية كبيرة كوسيلة من وسائل التواصل الاجتماعي والاقناع ولكن في بعض الاحيان قد لا يؤدي الغرض المطلوب لذا فان المتكلم يجبر نفسه على ترك الجدية الى الهزلية لان الموقف يتطلب ذلك وبذلك يكون الخروج أجدى .

1- Introductory Remarks

Of late recently , pragmatics attracted the attention of the scholars who concentrate on studying language use and usage . Pragmatics as a sub field of linguistics is illustrated as the study of language use which not only depends on linguistics [grammatical and lexical knowledge] but also on cultural , situated , and interpersonal context , and convention [broadly] . Pragmatics studies language from the perspective of language users embedded in their situation , culture , and society (Senft:1, no date).

Cuddon (1999:430) defines irony in terms of literature or rhetorical tool or mode of thinking, feeling and expressions , similarly stated by Giora (1998:1) who illustrated that irony is a rhetorical device and literary device through which what is supposed is the alternative of what is being said, i.g. if someone plans to go for a picnic and it is raining , may say "**what a wondered day to have a picnic** " .

Foweler (1965 :295) illustrates irony as a **method** of expression which postulates a double audience , **one in all** which is **within side** to **recognize** and be **aware** of the speaker's intention, **even as the opposite** is naïve **sufficient** to take the utterance of its face value , in this definition Foweler demonstrates that irony

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

contains two directions : the speaker intends to what he says and the addressee (hearer) who receives the utterance depending on his/her understanding .

Irony may be regarded in terms of the subsequent points : linguistically , scholars such as Gibbs (1994:263) and Culter (1996:5) state that the kinds of irony entail confrontation and juxtaposition of incompatibles . In verbal irony a person inspires or evokes a confrontation by his/her utterance (s).

Pragmatically, irony requires different treatments which differ according to a pragmatic theory in which it is involved .

2- Types of Irony

1- **Dramatic Irony** : or tragic irony , this is when a writer lets their reader aware of something that a character does not, for instance when the readers recognize that the bus roaring down the highway is headed for an increased throughway junction that hasn't been finished yet, it fills the audience with anticipation and dread for what they know is coming : the passenger's horror and shock. In Shakespeare's play: Romeo and Juliet , each young child takes the poison, questioning the alternative already dead- the dramatic irony comes from the audience wanting them to understand the entire tale earlier than taking his very last action.

According to Leighfield (2021) , there are three stages to dramatic irony : installation, exploitation , and resolution.

i-**The installation**: occurs when the addressee is informed of something the character does not know .

ii-**Exploitation** using the information to develop curiosity and an emotional reply from the addressee or hearer .

iii-**Resolution**, the character has the ability to find out the information(Internet resource, 1).

2- **Comic Irony** : that is whilst irony is used to make a comedian effect , e.g. satire . Austin can be considered as the master of irony and dialogue . Her preoccupation with social divisions and the witty and insightful tone with which she found out hypocrisy and parodied human beings contributed closely to her voice . Austin starts her play: Pride and Prejudice that has a well-known phrase implying that men are the ones who hunt for a wife ; however she makes it clear for the duration of the narrative that it is actually the other way around .

3-**Situational Irony**: is the irony of something happening which is different to what was expected , e.g. as in O. Henry's Classical Tale , The Gift of the Magi , a wife cuts off her lengthy hair to advertise for sale to buy her husband a chain for his prized watch . Meantime, the husband has sold his watch in order to buy his wife a comb to apply it for her hair. , so the situational irony comes from anyone who does no longer count on a gift to be underestimated (Ibid).

4-**Verbal Irony** : is a statement via which the speaker means something exceptional from what he/she is saying. Think of knight in Monty Python and the Holy Grail : with each his arms sliced off , he says, nonchalantly: " **It's just a flesh wound**" . He is ironically [and comically] underplaying the severity of his injury (Internet resource 2) .

3-Theories of Irony

3-1- Linguistic Theories of Irony or Grice ' theory of Pragmatics : In (1975) , Grice advanced the theories of irony . So, those perspectives approached the subject from numerous corners. Those theories face a fixed number of questions such as :

A-"[What does it mean for an utterance to be literal or ironic?]" .

B-"[How far is an ironic utterance different from literal counterpart?]" .

C-"[How does a speaker /writer indicate his ironical intent ?]" .

D-"[How may it be recognized by the listener / reader ?]" .

E.g. (1) -"I 'm a lucky man"

The preceding sentence is being uttered with aid of using a person who can also additionally misplace his cash somewhere . By following Grice concept , the previous sentence can be

considered as an ironic sentence due to the fact its literal meaning false , since dropping cash is not always a great factor to be fortunate (Fell ,2010) .

According to Grice quality Maxim "[Do not say what you believe to be false]" ,

(2)-"[Am I not a lucky man?]"

Sperber and Wilson (1981) criticized Grice' view approximately irony , they count on the other of literal meaning which means the previous utterance . The illustrate three problems :- First, if the meaning of an ironic expression or utterance is the opposite of the literal meaning , there is no cause approximately the use of ironic forms with aid of using human beings due to the fact that understanding irony can additionally want a great effort to be understood in preference to literal intent . Second, the rhetorical query within side the no.2 has a similar {communication and humorous}effect . When it is uttered in the same context as in the example no.1. Yet , there is neither an [opposite] of e.g.2 which counted as Gricean ironic explanation nor do the rhetorical questions counted as ironic utterances . Third , if there is a unique tone of voice that permit us to expose irony , if the speaker deems it unknown, how can irony be deleted if there is a unique tone of voice together with written English .

3-2- Echoic Mention Theory

Why is irony constituted? Is a fundamental query for all theories of irony , rhetorical inquiries , metonymy, and hyperbole are examples of so-referred to as figurative utterances that are traditionally regarded as stylistic devices . Sperber and Wilson believed that those vices are described via way of means of a set of representatives who are in preference to seeking to hold to this abstract historical classification , then they suggest categorizing utterances primarily based totally at the effects , the cause , and the shared psychological mechanism that underpin them .

(3)-"[I am the luckiest person on the earth]" .

The statement(1) , the rhetorical inquiry (2) , and the hyperbole (3) are all written.

All the previous three examples may be categorized as ironic due to the fact they may be all "**gallows humor**" and the underlying psychology intuitively is that the speaker is mocking himself with a view to enhance his ability to deal with his disastrous situation , instead of more " basic" emotional reactions like crying or screaming .

, All theories under consideration agree with Sperber and Wilson (henceforth SW) on this point among irony and specifically their theories of irony are not concerned with locating parallels hyperbole , rhetorical questions , and the like, however as an alternative with describing mechanism involved in irony and deducing which examples utterances can be referred to as ironic and which are not. That is , in preference to prescribing irony, the imminent theories try to outline it (Ibid).

(4)-"[How I love winning?]" .

Sperber and Wilson (1981) propose their theory of irony as an example of echoic point out in their paper "**irony and the use- mention distinction**" . The authors trust that when a speaker makes an ironic comment , he does not hire it alternatively mentions it . The above cited proposition is a paraphrase of a concrete utterances or concept . Someone makes use e.g. no.(4) to consult the accomplishment of winning , however a person who mentions e.g.(4) is relating to the language expression of e.g.(4) may want actually to repeat the speaker's or any other person's literal purpose that he liked winning . It is feasible consistent with SW, that would absolutely state an idea or an opinion , along with the societal norm that one prefers or (should prefer to win) .

SW contends that a speaker can be additionally repeat a comment "**to imply that he deems it incorrect, improper or irrelevant**" (Sperber & Wilson ,1981:307) . As a result , this concept distinguishes an irony utterance from its polar opposite , literal statement irony serves a clear psycholinguistic cause here .

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

Clark and Gerrig (1984) point out a flaw on this account, remarkably that an antecedent should be recognized for each ironic utterance, and there simply is not one to be echoed. They offer the instance of incredibly innovative literature (for example, Jonathan Swift Modest proposed proposal), which generates novel thoughts which are not going to have a predecessor that they simply duplicate. Wilson & Sperber (1992) broadened their account from echoic point out to echoic interpretation to address this issue. They no longer consider irony to be a mention of an attributed thinking or utterance, however instead of an interpretation of a prior utterance, thought, or opinion. The idea of an echoic interpretation, from a distinct point of view, is extra destructive than beneficial extension of the echoic mention.

For starters, it is overly huge due to practically almost statements has an antecedent utterance, idea, thinking, or opinion which you may creatively interpreted to get lower back to the utterance you began out with as a first. Second, extending the concept of echoic point out to interpretation, which it is considered as being as extensive because the former, is unnecessary. This is due to the arbitrary nature of the antecedents pondered through the ironic remarks. For example, the echoing utterance can be form a fictional character (Sperber & Wilson, 1981:309-310).

That's why, you could constantly considered an imaginary person who stated the sentence or idea earlier than, and you'll be capable of understand all cases of irony as cases of echoic mention. You do no longer even want to seek for an echoic which means due to the fact that irony is constantly stated within side the equal way.

The studies for an appropriate antecedents is computational infeasible due to the fact it is able to usually be located everywhere or nowhere. If the ironic observation is extensively used, it can be concerned to a variety of interpretations. Or nowhere, while an ironic utterance is merely a thought, belief, or opinion rather an actual utterance. To have a hazard to apprehend the comedy of the latter instance.

Computationally, huge consequently expensive expertise ontologies which can be used the method for remembering as a minimum a small portion of all irony, however it need to be constrained to concert language echo (Ibid).

3-3- Pretense Theory : Clark & Gerrig (1984) endorse the pretense theory of irony. Once talking ironically, the idea goes, the speaker fakes to be somebody else. Once uttering e.g.(4), the speaker pretends to be person who didn't get the game's policies he clearly lost. By deception to be one of these characters, so the speaker ridicules the character he pretends to be. Since pretending to be any other character is getting ready to imitation, the pretense may (**but does not have to**) be indicated with the aid of using a unique tone of voice become investigated with the aid of using Gibbs (2000) and Traum and Narayanan (2006). Thus, by pronouncing (4) b, the speaker can faux to be a person who has no longer understood the policies of the game and who has clearly lost. Unlike the echoic mention theory, in pretense theory there is no need for antecedent to echo. The sentence does not need to had been spoken earlier than or to mirror a common opinion or thought. The only common ground there have to be, Clark and Gerrig {hereafter CG} argue that is a few common knowledge. The audience can only recognize the speaker's ironic intention in the event that they can infer which character or stereo kind have to be the fake speaker. At the very least, the audience have to recognize that the speaker is pretending. All the ironic statements may be translated into pretense. Moreover, CG argues that the speaker, however additionally to cope with a simulated. That is, an audience that takes pretense seriously. In this way, the speaker no longer most effective explicit his [contemptuous] attitude towards the false speaker and his utterance, but also towards the false audience. The authors call them the "**different kinds of victims**" of irony. The echo theory does not differ among those styles of victims, as CG claims. In addition, he explains the echoic point out is most effective one unique kind type seeing that any echoic point

out may be translated into pretense , i.e. the claim to be the individual at the origin of the antecedent , to mention that the speaker is deceptive the audience that is therefore caused to find out the fact behind the pretense . Thus pretending to be a person else, pretense theory provides an institutive cause of the atypical tone of voice of ironic expressions .

3-4- Allusional Pretense Theory

Kuman Nakamura et al (1995:89) recommend the illusional pretense theory this is linked to the traditional Gricean theory and consequently the only among echoic mention. The allusional pretense theory explains the utterances of any foremost speech act categories] assertives , directives , commissives , expressives , declaratives] can vary irony if the utterance is "**used to allude to a failed expectation or violated norm**". An ironic utterance may be diagnosed through the manner of method of an inherent pragmatic insincerity this is each a violation of a Gricean Maxim or Felicity Condition for speech acts . As for example :

5-" [You sure know of it]"

In the preceding examples no.(2) and (4) violate a felicity conditions for assertives specially the most effective that the statement should be true . They allude to the failed expectation of prevailing the games or extra commonly violate the norms of the triumphing games .

The identical allusion is located for example (5) which violates the Felicity Conditions for questions that you assume a solution even as you ask approximately something. The lack of sincerity is inherent in all rhetorical questions.

Kumon-Nakamura (hereafter KN) formulates for all fundamental speech acts , so how they may be pragmatically insincere , i.e. , what violations of the situations of happiness can arise ?.

They additionally notice that their concept of illusion subsumes that of echoic point out when you consider that citing something is the maximum direct manner to allude to it . Likewise , the need for pragmatic sincerity for ironic expressions generalizes Grice's need for the best quality violation , however with their approach , a violation of any maxims or Felicity Condition can be sufficient , it does not . There is no need to be the quality maxims.

KN offers a plausible explanation for the a symmetry of the utterance sense relationship , i.e. why ironic expressions or utterances are more likely to be phrased definitely and suggest negatively than vice versa. This is due to the fact that traditional expectancies are much more likely to be conventional expectations are more likely to be positive than negative. For examples :

6-a- "[That tastes good .!]"

6-b- "[That tests bad.!]"

Taking into consideration that the example no.6a being pronounced while eating at a friend's house.

The examples 6a and 6b are much extra possibly to express irony due to the fact the expectancy of meals is to flavor desirable or due to the fact while ingesting a person else' meals , a well-mannered remark is normal . Since the expectancy is usually in desirable tests , so in e.g. no. (6a) is more likely to allude to overlooked expectation and hence bring irony than e.g. (6b), on the grounds there may be no popular of terrible meals . However, KN notes that (6b) remains likely ironic quotation. Someone else can also be additionally have said earlier than dinner that the meals will flavor terrible , after locating out that the meals is really very delicious , to quote this fake assumption could be truly to specific irony and make fun of the character being quoted. The K N performs numerous experiments of their article which they interpret as proof for his/her claim that ironic expressions allude to disenchanting expectation and concerning the asymmetry of the claim that it means: the relationship . There is an asymmetry within side the politeness expressions as overly well-mannered expressions are extra regularly interpreted as ironic of their reviews than impolite expressions . However , they display experiments that

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

expectation do not have to be positive and of themselves . Listeners additionally detected ironic purpose while bad expectancies had been failed .

4- Data Analysis

The study is developed on what is quoted from various models, in addition to the readings that are made by the researcher herself. The followed model illustrates the pragmatic stages in addition to the strategies. Thirty one samples were taken from Qur'anic Verses and to be analyzed pragmatically and explaining the reason for using irony with backing of some observers similar as Allamah Al-Tabataba'I, Al-Shirazi, Ibin Kathir and Al-Wahidi.

١- (ولقد أستهزئ برسلك من قبلك فأمليت للذين كفروا ثم أخذتهم فكيف كان عقاب) الرعد ٣٢ - ١

Messengers before you were mocked for their disbelief and for asking for verses . How did people disbelief by calling upon you in what was proposed to you from any of the verses of the Quran , so I have filled and given respite to those who disbelieved, then I took them with torment , so how was the punishment ? If it was a matter that could be feared or repel and endure , then if that happened to them , then let them beware and the effect of your concern is their action that the same happen to them .

In the second verse irony indicates disbelief , if it is heavy for those who disbelief, if it is said for those who disbelief and he did not say about those who were mocked to indicate that their irony or mockery was a kind of disbelief.

Dramatic or tragic irony that the Almighty Allah told the infidels that they will have the fire of Hell . Thus it is a resolution dramatic irony because the addressee can guess the expected result.

٢- (ذق إنك أنت العزيز الكريم) الدخان ٤٩

This verse indicates the types of torment of Hell with a terrifying description that shakes the depths , and it says in the previous verses that the tree of Zaqqum is the food of the Sinner . As a result of their distance from the path of truth , irony in itself is an invitation to them to take the right way .

Verbal Irony , here Allah uses the word (ذق) which refers to good test but here, it refers to something very different that is the punishment of a disbeliever for his bad deeds .

٣- (إنك خير نزلنا من شجرة الزقوم) الصافات ٦٢

The reference in this verse is the generous provision that angers Allah's kindness to the people of the Paradise and the painful and grievous torment that Allah has prepared for the people of Hell , and comparing it with the aforementioned blessings , as the Zaqqum tree is a foul –smelling tree with small leaves and falls into the bottom of hell .

Situational Irony. Almighty Allah makes clear the expected place by the listener of the infidel whose actions are bad that he will reside in a very unpleasant place .

٤- (والله يقضي بالحق والذين يدعون من دونه لا يقضون بشيء) غافر ٢٠

Almighty says that his remembrance is judged by the one whom the eyes betrayed by their gaze and the breasts concealed when the eyes looked with the truth.

As for those whose hearts have determined you for obscene positions , they have their reward with their Lord .

Comic Irony. In the previous verse , Allah mocks those who disbelieve and tells them that those you call upon besides Allah (Idols , they cannot or do not have the ability to judge with truth and justice .

٥- (فقال ألا تأكلون ما لكم لا تنطقون) الصافات ٩١-٩٢

And His Saying , the Most High is speaking from him to their gods , and they are inanimate, and he knows that they are inanimate, neither eating nor uttering , but the feeling and the intensity of anger that their position represents the position of the wise . He changed aches , and he said : No, you do not eat , but he did not hear an answer .

Comic Irony. In the noble verse , Allah mocks the infidels and says : Why their idols are your property .Do not eat . Why do not utter as a kind of mockery and ridicule , because it is not logical that the rocks eat and speak !

٦- (واذا رآك الذين كفروا ان يتخذوك الا هزوا لهذا الذي يذكر الهتكم وهم بذكر الرحمن هم كافرون) الانبياء ٣٦

Almighty Allah makes it clear to His Prophet that the unbelievers took the Prophet as) ,

أهذا الذي يذكر الهتكم) : an irony to mock him, and his saying :

and the appreciation, they say this is what the word mockery and mockery when referring to him in the description , and what they mean is their gods and he did not declare it in order to be polite with their gods .

Comic Irony because Almighty described , in the Holy Qur'an, those who disbelieved and how they mock when they see the messenger of Allah , and they say :is this the one who speaks ill of your gods , and they deny the existence of Allah .

٧- (واذا رآوك ان يتخذونك الا هزوا ، أهذا الذي بعث الله رسولا) الفرقان ٤١

Almighty addresses His Prophet Muhammed , if the infidels see you , O Muhammad, they take you for nothing but mockery , mocking you, they underestimate you and say in a way that is ridiculous, that Allah sent a messenger, meaning that Allah sent Him to us .

Comic Irony, the infidels repeatedly mock the Messenger of Allah , whom Allah has sent to them, and they say ironically: this is what Allah has sent to us!

٨- (واذا لقوا الذين امنوا قالوا امنا واذا خلو الى شياطينهم قالوا انا معكم ، انما نحن مستهزون) البقرة ١٤

What is meant by mockery is the hostel that they warn his appearance and the matter is incapacitating oh , keep up your hypocrisy. And it will cover you with what you warn that it will come out from you to people's sight and hearing , for Allah will bring that out and reveal the veil from His face and the manifestation of what you have hidden in your chests.

Verbal Irony /Dramatic Irony, it is a resolution dramatic irony because anyone who sees or hears their speech knows that these are hypocrites .These hypocrites when they meet those who believe , say to them , we are with you ; and if they meet their devils , they say , we are with you .

٩- (قالوا أتتخذنا هزوا، قال اعوذ بالله ان اكون من الجاهلين) البقرة ٦٧

The verse shows what the Prophet of Allah Moses ,said to his people that Allah Almighty commanded them slaughter a cow.

Situational Irony, this is because the expected place for mocking Allah Almighty and His Messenger is that man will be one of the ignorant, and consequently going to Hell as a miserable fate .

١٠- (وقال فرعون ياأيها المأ ما علمت لكم من اله غيري فأوقد لي يا هامان على الطين فأجعل لي صرحا لعلي اطلع الى اله موسى وأني اضنه من الكاذبين) القصص ٣٨

Pharaoh used to command his people to warship him and say (ما علمت لكم من اله غيري), what Benefit is it for a god other than me to have control over his Coptic people ?they are the ruler of their affairs , not the knowledge that there is no god beside me in the whole .

Comic Irony . Pharaoh, in this noble verse, mocks the Prophet Moses and Haman and says to them " There is no god but me , so build for me an edifice so that I may see the God of Moses "and talk to him but I think he is one of the liars .

١١- (وجعلوا الملائكة الذين هم عباد الرحمن اناثا ، أشهدوا خلقهم ، سنكتب شهداتهم و يسألون) الزخرف ١٩

Almighty Allah clarifies the sayings of those who disbelief , their saying that the angles are female and that the angles are the daughters of Allah and their protest against their worship by the angles .

Tragic Irony, here in the previous verse, the listener can predict the fate of those who deny the existence of Allah and those who call the angels females. These will write their testimony and they will be asked about it on the Day of Resurrection.

١٢- (وبدلناهم بجننتهم جنتين ذواتى اكل خمط وأثل و شيء من سدر قليل) الزخرف ١٩

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

The noble verse shows the story of Spa , where Allah blessed them with two heavens on the right and the left , in which they live a good life .

Situational Irony. Allah, Glory to Him, , the Exalted, shows the expected place and the expected end to those who believe in Allah Almighty and His Messenger that they will have a paradise wherein they will abide , which contains eternal bliss.

١٣- (وماكنت لديهم أذ يلقون أقلامهم أيهم يكفل مريم) آل عمران ٤٤

Here the word (القلم) With two holes is the mug with which the lottery is struck , and it is Also called an arrow , in its collection (اقلام), that is , they strike with their arrows to assign a lottery as to which of them is guaranteeing Maryam.

Situational Irony. When Allah informed His Prophet of what He had told about Mary , and how the conditions that Allah had created for Her were transferred to her , this was one of unseen matters that are known only by revelation . When they cast their pens , which of them should guarantee Maryam , when her mother took her to those who had command over Bayt Al- Maqdis , they argued and argued which of them guarantee Maryam and they cast lots for her by casting their pens in the river , which of them He did not drag his pen with water , so he has to guarantee it, so this happened to Zakaria , their Prophet and the best of them.

١٤- (وأضل فرعون قومه وما هدى) طه ٧٩

Here is a denial of Pharaoh's words to his people in what he addressed them (وماهديكم إلا سبيل الرشاد) and it is not sure repeating the meaning of saying (وأضل فرعون قومه وما هدى) ،

While in another interpretation for this verse , Pharaoh misled his people from the truth and Misled them in the sea also , he used to say : (وما أهديكم إلا سبيل الرشاد)

Dramatic Irony. Here Allah show the tragic end of Pharaoh's followers .His saying is a statement of the condition of Pharaoh before Allah - the Most High- destroyed him by drowning . That is , during his lifetime , Pharaoh misled his people on the path of truth , and he did not guide them to it , but rather guided them to the path of nullity and falsehood , and the consequence of all of them was extermination and destruction .

١٥- (وبشر المنافقين بأن لهم عذابا أليما) النساء ١٣٨

The word (بشر) Is from the origin of the good news , the good news , and it is not used in bad except with the context as in the verse : (وبشر المنافقين)

Verbal Irony. Here, irony is used by mentioning the word **وبشر** Which is used as a sign for good and is used for evil also , but with a restriction.

١٦- (ولئن أصابكم فضل من الله ليقولن كأن لم تكن بينكم وبينه مودة) النساء ٧٣

And if victory and booty befall you , then the hypocrite would say a regretful and envious saying ' I wish that you were with you , I would be happier with the same as they were pleased with the booty '. That is , he took an abundant share .

Situational Irony. In the previous verse ,Allah shows hypocrisy condition and the place that they are willing to be there . If you receive grace from Allah and booty , they will say – envious and sigh , as if there was no external affection between you and him: I wish I were with them, so that I would win the salvation, victory and booty they gained.

١٧- (فإذا جاء الخوف رأيتهم ينظرون اليك تدور أعينهم كالذي يغشى عليه من الموت) الأحزاب ١٩

The verse touched upon showing the characteristic of the hypo critics of all ages , because they did not taste , the true taste of faith and because they are not based on a strong pillar in life , they lose control of themselves when they face a difficult accident and critical predicament as if they are facing death .

Dramatic Irony. Here, in the previous verse , Allah lets people guess the investable end of the infidels .

١٨- (فأتأبكم عما بغم) آل عمران ١٥٣

Anguish is a blessing from Allah , so how it is a blessing from Allah , and it is a blessing from Allah, and it is possible that his saying include the meaning of substitution, so the meaning will be , so I replace you with the grief of regret and heart break for you .

Comic Irony. Almighty clarifies the word (الغم) , it has two meanings : the gloom of defeat and the gloom of what came down from the fighting and the surgeries, meaning that two things befell them great gloom and they are great for the defeat that befell them , and the great gloom when they were killed by a large group of their notables .

١٩- (والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم بعباب ألِيم) التوبة ٣٤

The verse threatens those who store gold and silver and do not spend it on the poor . Allah may inform them of a painful punishment .

Comic , Situational irony . The verse bears two meanings : comic and situational irony both of these two types predict the expected dire and tragic end for those who do not spend in the way of Allah .

٢٠- (إن تسخروا منا فإننا نسخر منكم كما تسخرون) هود ٣٨

Irony is showing the inner disagreement in a way that is understood as weakening the mind and from it being subjugated to humiliation is a weakening of the mind . Irony is deception and disparagement .

Verbal Irony. Allah mocks those who mocked the Prophet Noah. And when Noah built the ark , and whenever a group of the dignitaries of his people passed by him, they mocked him , he said : they mocked Noah , and they say to him: Did you become a carpenter after the prophecy , and the ark works on the land ? So Noah says to them : if you laugh at us today , then we will laugh at you in the Hereafter.

٢١- (يا أيها الذي نزل عليه الذكر إنك لمجنون) الحجر ٦

Here , the polytheists mock the Prophet Muhammed for the sake of the Qur'an, which he has called to have revealed .

Verbal Irony . The noble verse shows the hypocrites mocking their Messenger and describing him as insane .

٢٢- (ويستنبئوك أحق هو) يونس ٥٣

And these idolaters of your people mock you . O Muhammed , they say to you , the truth is what you say .

Situational Irony .Allah says :And they will inform you of 'Who is more right' i.e., the Resurrection and Resurrection from the bodies after bodies became dust . (Say , O my Lord that it is true , and you are not in a state of miracles) meaning : your becoming dust is not due to Allah's inability to bring you back as He started you from nothingness : (His command , if he wants something , is to say to him "Be" it is .

٢٣- (وقال فرعون وما رب العالمين) الشعراء ٢٣

Pharaoh says to Moses : what is the Lord of the World ? Who you claim to be the Messenger of God ? . Here Pharaoh describes Allah with (ما) which it is used to ask about the gender of a thing and Allah is above the gederization .

Verbal Irony. A verbal mocking used , when Moses defeated Pharaoh with the argument and did not find the argument and did not find the damned one of his authority over education and other arguments, he went back to the opposition of Moses in his saying : The Messenger of the Lord of the worlds ; So understand him by asking about unknown things .

٢٤- (واتخذوا آياتي وما أنذروا هزوا) الكهف ٥٦

Allah Almighty says : we send messenger to the believers as bearers of good tidings , and to the unbelievers as fear, so that they may nullify the Qur'an by their arguments, because they mock and ridicule the Qur'an .

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

Comic Irony . That is, they took arguments, proofs , and supernatural customs that were sent by the Messengers, and what they warned them and feared them and feared them with of punishment (ridiculed) meaning : they mocked them in that , which is the most severe denial.

٢٥- (وإذا ناديتهم إلى الصلاة اتخذوها هزوا ولعبا) المائدة ٥٨

The infidels take the religion of those who believe in jest and play .

Comic Irony . When the caller of the Prophet calls for praying and Muslims rose up it , the Jews said : They rose they did not rise , they rose and prayed , they did not pray , on the path of humiliation and mockery .

٢٦- (وقالوا ء إذا متنا وكنا عظاما و رفاتا إنا لمبعوثون خلقا جديدا) الأسراء ٤٩

This verse indicates the denial of the infidels the Day of Resurrection and their exclusion that a person dies and his body is fading away and returns to dust and then returns to his first form.

Situational Irony. Allah shows the investable end of mankind which the polytheists denied .

The polytheists said ,denying after they have been created again for the Resurrection , after their bones have worn out , and become crumbs : Shall we be resurrected on the Day of Resurrection ? Tell them- O Messenger- on the side of incapacitation : Be stones or iron in strength and strength – if you are able to do so – Allah will restore you as He started you , and that is easy for him.

٢٧- (أشهدوا خلقهم) الزخرف ١٩

Those who claim femininity in the angels replied that the way to knowledge of that sense is pass and they are not even aware of it , so they were not present at their creation until it is)a denial seen from them . That is(أشهدوا خلقهم)question and a threat to his saying without Knowledge, i.e. he did Creation . This testimony will be written on their deeds sheets on them and they will be asked about it on the Day of Resurrection .

Comic Irony . Here the infidels made the angles who are the servants of Allah female , so they dare to attack the angles , the close servants, and elevated them from the level of worship and humiliation, to the level of participation in Allah , in some of his properties , then they lowered them from the rank of masculinity to the rank of falsehood and the apparent contradiction of glory be to Him and His Messenger .

٢٨- (أهذا الذي بعث الله رسولا) الفرقان ٤١

what (أهذا) The infidels deny and allow the Messenger to be a human being and they mock the Messenger and they underestimate him and say in a Sarcasm : (الذي بعث الله رسولا) is Allah's mission to us ?

Comic Irony .The previous line clarifies the mockery of the hypocrites. And if those who deny you , those who oppose the verses of Allah , the arrogant on the earth see you , they mock you and despise you , and say – in the face of contempt and belittlement – { Is this the one that Allah has sent a messenger } meaning :it is not appropriate and inappropriate that Allah sends them to the heart of this man , and they. The facts are that their words understand that if the message was for someone other than the Messenger , it would have been more appropriate .

٢٩- (وقالوا ما لهذا الرسول يأكل الطعام و يمشي في الأسواق) الفرقان ٧

Here is a question that I wonder about , and that the infidels see that humans are not justified in contacting the unseen, it is related to the existence of matter , untouched in its darkness and polluted in its filth .

Comic Irony. The polytheists said :What is the matter with this one who claims to be the Messenger of Allah, who eats food like us and walks in the markets to seek sustenance ? Would Allah not send an angel with him to testify to his sincerity , or would a treasure of money descend upon him from the sky , or would he have a great garden to eat from its fruit ? And these false unjust said : You do not follow , O believers , expect a man with magic that overpowered his intellect.

٣٠- (وإذا تتلى عليهم آياتنا بينات ما كانت حججهم إلا ان قالوا أتوا بأبائنا ان كنتم صادقين) الجاثية ٢٥

Here, the verse confirms the fact that their statement denies the return and restricts the life of) this world to be a statement without knowledge and what they say : (كنتم صادقين) and although It is a random suggestion after the argument is established, it is one of the

entry of sarcasm , as it is like seeking evidence .

The infidels comic in the aforementioned lines , when You (Muhammad) recite to these Comic Irony . polytheists Our verses revealed in the permissibility of resurrection ,

Their argument was only that they said :bring our dead fathers , we ask them about the truthfulness of what you say in the face of mockery and contempt.

٣١- (اللهم ان كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء) الأنفال ٣٢

This saying of the infidels is due to their many ignorance stubbornness and sever denial , this is what they blame on him .

Comic Irony. Those idolaters have become so stubborn and ungrateful that they are not satisfied with denying that the Qur'an is from Allah and that Muhammad has brought them the truthrather, they said: O Allah, if this is what Muhammad brought to us from the Qur'an and others is the truth revealed from you , then punish us for denying it and disbelief in it . That stones descend upon us from heaven will destroy us . Or send down a painful punishment for us .

Table (1)
Percentages of Types of Irony

Types of Irony	Numbers of Occurrence	Percentages %
Dramatic Irony	٥	16.129%
Comic Irony	١٤	45.161%
Situational Irony	8	25.806%
Verbal Irony	6	19.354%

5- Conclusions

It is concluded that :

1. The selected verses are the appropriate examples on common pragmatic strategies to symbolize irony .
2. Irony can be expressed through all varieties of speech acts , however there may be a particular context within which the intonation changes .
3. The eclectic model chosen by the researcher is very useful and suitable for analyzing irony in selected Qur'anic verses.
4. Irony may be taken into consideration as an apparent speech act that does not comprise overall performance devices , in other words , a speech act is not serious and has a risky informative power .
- 5- It is found that comic irony is used more than the other types of irony in the selected data as clarified in the aforementioned table, which is 45.161% from the total data .
- 6- Irony is used for the communicative and the persuasive purposes , especially in Quranic verses because it is directed to people .

6- References

- Al-Hindawi, F.H. & Kadhim , B.J.(2013). A Pragmatic Study of Irony In Political Electoral Speeches . University of Babylon .
- Clark, H. and Gerrig, J. (1984) On The Pretence Theory of Irony . In Colston, H. and Gibbs, R. . Irony in Language and Thought. York: Taylor and Francis Group.
- Cuddon ,J. (1999). The Penguin Dictionary of Literary Terms and Literary Theory. London: Penguin Books
- Culter, A. (1996). On Saying What You Mean with Meaning What You Say .

A Pragmatic Study of Irony in Some Selected Quranic Verses

By

Rusul Dawood Salman Al-Nasrawi

Chicago.

- Fell, M. (2010). *Verbal Irony : Theories & Automatic Detection* .
[https://www.grin.com](https://www.grin.com/document//84355) document// 84355
- Fowler, H. (1965). *A Dictionary of Modern English Usage*. Oxford: OUP.
- Gibbs, R. (1994). *Making Sense of Tropes In Metaphor and Thought*. Cambridge: CUP.
- Giora, R., Zaidel, E. Soroker, N., and Kasher, A. (2005). *Differential Effects of the Right and Left Hemisphere Damage on Understanding Sarcasm and Metaphore*.
- Kumo-Nakamura, S. (1995). *The Allusion Pretence Theory of Irony*. Journal of Pragmatics
- Leighfield , L. (2021) . *Three Types Irony* . An article in 3 August .
[https:// blog . prepscholar.com](https://blog.prepscholar.com/)(internet resource 1)
- Senft , G. (No . year).*Pragmatics* . An article . Max Plunk Institute for Psycholinguistics Nijmegen , Netherlands .
- Sperber, D. and Wilson, D. (1981). *Irony and the Use – Mention Distinction*. Radical Pragmatics
- What –is- irony – different (article).(<https://www.MasterClass.com> (internet resource 2)
- Wilson, D. and Sperber, D. (1992). *On Verbal Irony* .In Coslton, H. and Gibbs, R. Irony in Language and Thought. New York: Taylor and Francis Group.

-تفسير ابن كثير لعماد الدين أبي الفداء إسماعيل بن كثير القرشي.
-تفسير الميزان للعلامة محمد حسين الطباطبائي ، (١٣٩٢) .
-تفسير الأمثل لناصر مكارم الشيرازي.
-تفسير الوجيز في تفسير الكتاب العزيز للواحيدي.