

# Wajahat Ali: Employing Irony and Comedy in His Play "*The Domestic Crusaders*" to Decrease the Tension between Contradictory Cultures in America

Khaled Ahmed Hmoud Al-Amro<sup>1</sup>, Dr Mohd Nazri Latiff Azmi<sup>2</sup>, Ali Mahmoud Ali Alshwayyat<sup>3</sup>

<sup>1,2,3</sup>Faculty of Languages and Communication Universiti Sultan Zainal Abidin. Kuala Terengganu, Malaysia

Email: alamrok84[at]gmail.com

Email: mnazrix[at]gmail.com

Email: ali.alshwayyat.ajloun[at]gmail.com

**Abstract:** *The main purpose of this study is to examine comedy and irony in Wajahat Ali's play The Domestic Crusaders. This play is classified as a literary piece of art. In his comical play, Ali sought to combine significant concerns with comedy. It tells the story of a Pakistani family who immigrated to the United States of America, where the family faced severe discrimination from the Americans, specifically after the September 11 attacks in New York. The family composes from grandfather, parents and children. Parents and grandparents were representing the old generation and still stick to old values and traditions, while the children are Americans and live like Americans. However, they still valued Islamic beliefs. The entire picture consists of monologs and family dialogs that discuss bigotry against Muslims in a quite smartly and funnily way. Wajahat Ali succeeded in his way of presenting his funny play in which he contend Islam and asked the American people to accept others in an satisfactory way that made them laugh.*

**Keywords:** The September 11 attacks, Comedy, The Irony, American Muslims, The Domestic Crusaders, Wajahat Ali.

## 1. Introduction

This study aims to investigate comedy and irony in the play of Wajahat Ali that's called *The Domestic Crusaders*. The first glimpse will give an impression that the play is a comedic one. While, Wajahat utilized the noun "Domestic" rather than "American" and the noun "Crusaders" rather than "invaders". one reason behind changing these terms is because if he used "American invaders" for the play title, the readers who are American would not be satisfied to consider themselves as invaders. That will lead to different results and the play will not be considered as comic play; and that might cause its rejection. However, Ali is correct to use this title to discuss a Pakistani family of a student that lives in America. The play emphasizes the relationship between 'Muslims' history and American Muslims. It investigates the life of a Pakistani-American family, whose members are searching for opinionated, ambitious American youth within the Islamic principles. Ali's play takes place as the family gathers to celebrate the 21st annual celebration of the youngest member of the family, in a family of six members from three different generations with dissimilar minds.

(Burgers, 2012) stated that many people believe that the main goal of comedy is entertainment and laughter, while comedy is a major source of social, intellectual and political changes. (Yus, 2008) claimed that comedy is an attempt to grasp and understand the world. (Critchley, 2002) finds the process of producing comedy requires the interaction of several elements by consistent comparing of imagination with facts.

(Curcio, 1995) finds that comedy helps listeners through entertainment to restore contradictory assumptions. He emphasizes the role of using verbal paradox in the production of satirical comedy. He shows how to produce a cynical tone to present the reality in a comedic way that the audience accepts. He also emphasizes the role of experience

in understanding how others think and thus reach them easily.

(Matthew Duss, 2011) stated that Ali Wajahat tried to highlight the contradictions between members of a Pakistani family in a sarcastic and comedic manner. He also addressed the issue of racial discrimination against Muslims after the events of September. Ali has tried to show the common culture of Islamic history and its connection to American culture.

### 1.1. Biography of Wajahat Ali

Wajahat Ali is a writer and a Muslim American journalist from Pakistani origin. He worked for Al- Jazeera in America. He grew up in Fremot, San Francisco. His dramatic character formed since childhood, where he began to write. He has several plays and films. He worked in the field of journalism and industry, which increased his experience in which he employed it in drama.

### 1.2. The objectives of the study

The main purpose of the thesis is to explain how irony and humor can be used to infuse dialogue, which can alleviate tensions between contradictory cultures in America. Besides, there are other objectives such as:

- 1) Identifying all the manifestations of irony in the humour of *The Domestic Crusaders* play
- 2) Inspecting the way of expressing the discrepancies in the play.
- 3) Identifying discrepancies in the manifestations of the irony in the play.

### 1.3. The questions of the study

The following questions will be answered by the end of this study:

Volume 10 Issue 2, February 2021

[www.ijsr.net](http://www.ijsr.net)

Licensed Under Creative Commons Attribution CC BY

- 1) What are the main ironic manifestations noticed in the play of Wajahat Ali?
- 2) What is the way of expressing the discrepancies in the play?
- 3) What are the key differences in the play?

#### 1.4. Importance of the study

The significance of the thesis appears in illustrating the role of satirical irony and comedy in delivering messages, introducing societal changes and conflicts declining entertainingly and implicitly between contradictory cultures. (Jenny, 1995) highlighted the role of comedian supported dialogue in delivering messages. He also stressed the need to use dialect and dialogue to reach out to the public in a way that does not raise tension between the writer and a listener or a reader. This drama aimed to reduce the gap between American and Muslim society, which increased after the events of September *The Domestic Crusaders* is exactly the theatre's type we may need today in which you see just a single disrespectful, amusing, irate, significant, with a great sense of humour play telling the story about a Pakistani family living in America post the September 11 attacks in New York.

#### 1.5. Study Limitations

The research has been mostly conducted in a limited time period. Moreover the time for a parody in one book is limited to contrasting and interpreting *Domestic Crusaders*.

#### 1.6. Terms definitions

##### • Comedy

It is a type of dramatic work that is entertaining in its mode. It has a pleasant ending, which aims to gain victory over confusing manners by making comedy effects, resulting in a delighted ending. A play is recognized by its sarcastic and humorous mode and its description of comedian events or people, that it's characters finally overcome different challenges. (Oxford dictionary, 2017)

##### • Irony

The irony is a literary mechanism it is activated mainly in Greek tragedy through which the full significance of words or behaviours of the character is clear to the listener or readers. This represents a person mind or reality but which mean the contrary. It is funny in nature. Furthermore, it could be categorized into (3) basic types: dramatic, situational and verbal.

##### • *The Domestic Crusaders*

This play was written by Ali to be a case study. The "crusaders" term refers to deep hatred for hundreds of years between the Islam and west. These are the "Crusaders". The local crusaders are more than just entertaining. He also highlighted bad treatment toward Muslims after the September 11 terrorist attacks. There is a conflict between generations, humour, prejudice, and the family's dark secret in a convincing drama.

#### Plot summary

This play reinforces the role of using irony and comedy in embodying social and political reality in American society after the events of September. The writer was able to employ these ideas through a Pakistani family of six members. The family is divided into three generations with different concepts. The characters try to show their views by using irony and comedy.

## 2. Literature Review

### 2.1 Introduction

It will be useful to review periods of American history to identify the nature of the discrimination of Americans against others who live outside the United States of America or even in their midst. Since their chance from Britain in 1776, the Union pioneers demanded the White Anglo Saxon Protestant (WASP) to undo the dominant racism society. This has been overwhelmingly superior to the American presidents' traits. However, Christianity is not Catholic or any Christian, nor must be Protestant. (Congress Library archives). Unique case to this topic was the first African American Obama who is brilliant in political deception and John F. Kennedy who was catholic.

White Americans destroyed the neighbouring Indians, brought various people from African countries and made them as slaves. Then after Abraham Lincoln freed the slaves, the whites continued to exploit them. There were criminal affiliations, whose people used to expend Negro slaves alive before Americans made ISIS. As a result, there is no enormous astonishment or stun in case they mistreat Arabs and Muslims. Recently, this hideous discriminations has spreading widely particularly with the new American organization headed by Trump.

### 2.2 Review of Theoretical Literature

A study by (Hancock, 2004) suggests an area of claims that can be used to refer to an unexpected goal. This includes verbal and semi-intonation claims and the existing signals provided by the senders in terms of understanding the discrepancy are what the speakers rely on. The discussion of the uninterrupted computer and the appreciation and the generation of contradiction through close and personal examination is what Hancock used; to legitimize the examination to establish how the discrepancy in perception changes into absurd influences and the deliberate exploitation of the paradox in the production of funnies. A study by (Dyne, 2009) found that methodologies could integrate interpretation or social linguistics, modernism, pragmatism, semantics, and cognitive science. As a way to deal with verbal and verbal focus with some heterogeneous interests, the evaluation scale is pragmatism. In a study of (Kihara & Shroeder 2012), the development of short comedy drama scenes is what the play incorporates from these comedic scenes by collecting comedies on the screen through video, audio and using YouTube.

Wajahat Ali's will be used as an impact of the social occasion of data. Many Muslims in the USA will agree on that the (11-9-2001) events have changed their perspective

and lives forever toward their place and certainty as Americans. A few people react by writing, workmanship, music, and now dramatization.

Laura Goodstein explained in her article in New York Times another play called "*The Domestic Crusaders*" by Pakistani American writers called Wajahat Ali. The play just exhibits to a great degree the average skirmish of Muslim Americans attempting to deal with the two segments of their character. Which has the impact of the purifying for Ali that he trusts Americans to move forwards .

All this can make this play very successful and offers a voice for some of the pressure of Muslim Americans endure. furthermore, they can share part of their lives and experience that standard American probably will not come close to comprehend. In an interview with NBC Weekend Today, Ali shared reactions that were gathered from people watching the play from various institutions that could meet the characters in the play: "This student got a comment about Muslim Americans as well as about us."

(JatinderVerma, 2013) conducted a study which asserted that this play is an outstanding American new play. It can utilize considerations and messages, perception and response to the guideline issues. It demonstrates how exercises that individual, get-togethers and affiliations can take to affect decisions affecting gatherings and the earth. The play empowers the Islamic religion to reflect the impact of feelings, exercises sharpen, ways of life and sorts of conveying significance, encourage them to consider the fundamental request and attract with them rationally. The Center for American Progress in August 2011 shows how even the smallest attitudes plays an important role in the most vocal Islam phobia in contemporary U.S. administrative issues. (Random House, August 2012)

Ali has many literary works such as Ali's first short story, "Ramadan Blues" about the American Experience, short fiction from then to now, His second story, "The Purpose Story, his first film, Ms. Judgments and his books about American Muslims. (Winter, 2011 & Da Capo Press, 2009).

### 2.3 Review of Empirical Literature

(MitraJouhari, 1998) criticizes who creates violence. As a result, he considered Wajahat Ali's play "*The Domestic Crusaders*" a peaceful play that highlights the issues of oppressed Muslims. A study by (Capella, 2003) praised the use of comedy, which talks straightforwardly to the audience using communicative speech which is employed successfully in *The Domestic Crusaders*.

A study by (Laurie Goodstein, 2009) claimed that few dramas about American Muslims are in the theatre. Muslims from India, Bangladesh and Pakistan were slow to embrace acting and writing, which the older generation of immigrants did not consider a viable profession. The actors and Mr. Ali in the "*Local Crusaders*" were considered as the youngest group who were interested in extracting their experiences in the theatre. It's not a spectacular act of terrorism or war; it's about the generational tension that happens as three different generations are dumped into Silicon Valley.

(AfsinYurdakul, 2009) claimed that Wajahat Ali found a space to discuss the Muslims experience after 9/11 world, whatever was the location and date of the premiere provocative. By using satire and irony Ali was able to create a relaxed and ordinary conversation with six amusing characters so that it can be known to the world that after 11 November the Muslim community in America indirectly suffered.

(DaviBarker, 2010) was pleased of attending a two-act play by Ali at the Berkeley University Theatre. The *Domestic Crusaders* play was about Ghafur who wants to celebrate his 21st birthday. The *Domestic Crusaders* reminded Barker of the *Fiddler on the Roof*. These two stories show the challenges of traditional parents in making three children hang the original tradition. The *Domestic Crusaders* is a universal story of the immigrant generation coming to live in America and integrate with their culture .

The play was around three types of children try to manage with the psychological injury which is made by destructive cultures. If a child has an emotional trauma in his formative years, and then his parents explain that the injury will be virtuous because the culture may prevent the child from dealing with the anger completely. The three children present three types of this family an archetypal mechanism of adapting with the injury: emulation, transference and internalization. The oldest son Salahuddin who describes himself as a bull amongst cattle represents emulation by neglecting all traditions and followed a creed of hedonism and social Darwinism. The daughter Fatima neglected her mother's wishes to be a good homemaker and she prefers to attend law school and concern with global conflict. As a result, she was arrested for more than once. She represents transference by transferring anger toward a foe, which she can confront but never defeat .

The youngest son Ghafur "the golden son" as he tries to fulfil his parents' wishes to become a doctor. He represents internalization by internalizing emotional trauma. He convinced himself that they deserved the injury, thus preserving the image of his parents' virtue Food in this play has a dynamic by being an easy distraction whenever the danger of a real family chat appears.

Although the play shows critical problems faced by many families, it doesn't suggest any authentic solutions. Hakim, the grandfather, tells stories about his life in Pakistan. He has a vague sense of optimism. Khulsoom, the mother, begins to respond to Fatima's choice of spouse. Salahuddin and his father, Salman, seem to make reconciliation. The play stills without authentic solutions. The choice is given for the audience to think and connect the events of this play with their own lives. This play may represent Muslims in America.

## 3. Methods and Procedure

### 3.1 Methodology

This chapter is the practical reference for the thesis to achieve its aims. The enterprise of the study depends on an analytical and descriptive content methodology for Ali's

"The Domestic Crusaders" analysis. A review of the literature confirms that Ali is a ticklish TV journalist who dedicates his professional pen for speaking about, defending and supporting Muslims living in America. By applying the method of comedy and irony to the beliefs and ideas in Ali's play, after analyzing characters, events, means of narration, preparation, various religious beliefs, and the contradiction between cultures, and also the discrimination faced by Muslims in America. This may come to the explanation that leaders and scholars of the Muslim are making efforts to show the true meaning of Islam to Americans. It seems that Muslims are peaceful and contribute as much to constructing their new country as other immigrants do without having to face any discrimination.

The media in America has always been a mean for exposing the ambiguity behind controversial topics, like the entire Islam related topic, as many newspapers and TV channels use numerous works directed to distort the truth of Islam in horrific images that result in hatred and in the worst type of discrimination. Muslim philosophers and intellectuals strive to show Islam's real humanity, and that American aggressors are agents against a prosperous world in all racist activities. In addition, among these scholars, is Wajahat Ali. (Covering Islam, Edward Saeed,)

3.1. Sample of the study

The study sample composed from interfaces of Wajahat Ali play, which is called *The Domestic Crusaders*, which he wrote and creat in America when he was trying to change the wrong image of Islam in the Americans' minds.

3.2. Research Proceedings

The following protocol was used in this analysis:

- 1) The first step was by reading Wajahat Ali biography and also reading his play "*The Domestic Crusaders*" and the biography of Wajahat Ali, giving great attention to all its details.
- 2) Dramatic analysis of the related matters regarding Islamic presence and all challenges faced in America.
- 3) Realize the irony of nature and discovering the details of its use in the play.
- 4) Trace historical background for Muslim immigrants residing in America, and their contribution in building America
- 5) An extensive and detailed review of the previous studies related to the main topic of this study
- 6) Showing all the finding and results of the study.
- 7) Discuss the results.
- 8) Conclusion.
- 9) Documentation of references in APA style.

4. Discussion and Analysis

4.1 *The Domestic Crusaders*

The Domestic Crusaders drama is composed of two performances with an alternate title and an alternate subject. Which are act number one includes five scenes, while act number two composed from three scenes. The characters share the same setting and they use humour in their talk. They discuss various topics such as instruction, life and work in America with memories, customs and standards of their ancient homeland Pakistan. The family speaks Arabic terms mostly derived from Islam. We cannot know if this family is Pakistani or American. However, the older generation, guardians and grandparents were not able to adapt to American culture, especially the most seasoned era. While the kids imitate Americans. They can't completely integrate into "the blend" of the American culture.

Description of the Characters			
Name	Member	Age	Clothes
Hakim	Granddad	Very old	He is a very old man. He wears a Jinnah top and traditional white "shalwarkhameez" and hangs a stick and "dhikr" in his correct hand.
Salman	Father	59	He wears jeans, a white business shirt, dim socks and shoes.
Khulsoom	Mother	54	She wears a scarf around her neck and a traditional female "Shalwarkhameez".
Salahuddin	The oldest son	27	He wears Dull dark architect jeans, shoes, coat, white apprehended Banana republic business-type shirt and detectable silver belt.
Fatima	The daughter	24	She wears a white hijab, snappy red planner sweater and fashioner Levis.
Ghafur	The youngest son	21	He wears normal Western garments, green shirt and a dark "kufthis" student (Muslim skullcap).

Clothes in this play demonstrate the conflict between thoughts and characters. Some characters seem to keep some Islamic and Pakistani customs, while others are affected a lot by American customs. Scene 1 starts with an argument between the mother who turned on the radio to listen to "Athana" (Islamic call for prayer), and her little girl Fatima who wants to listen to Tom Jones. This highlights a critical problem in which younger age does not respect their elderly whether mother or father. Some Muslims attributed that problem to America, while others accuse Muslims of that.

Comments on Quotations from the Play	
Quotations from the Play	Comments
-Salah: "Typical Muslims—point the finger at America for everything." (ActI scene 1: p 10)	-Salah complains of blaming America for everything without any convincing reason.
-Salman: "they simply: Hate our kin? Mistreat Palestinians? Claim Hollywood, misshape the media? He is deeply involved "Just—they have never regarded us and our ways—they will never... receive our traditions and convictions"	-The dialogue continues to present different views comically. The Father Salman presents evidence of American hatred of Muslims by beating the Palestinians and distorting the media via Hollywood. -If we investigate the reality in America, we will find that the

	Americans occupy political positions, run industrial and commercial projects and control the media, which raises feelings of racial discrimination among Muslims in America
-Hakim: "I swear—even they took sharp protests from travellers. I accept what harms the individuals from the Muslim Pakistani family are that they are confronting separation since they have dim skin in any case" -Ghafur: "They check my wallet, my keys, my belt, the substance of my pack, the magazine, my shoes, the keys once more, lastly back to the belt. Alternate travellers walk around by, seeing the Muslim-vertebrate zoo display."	The dialogue goes on to describe the reality of racial discrimination against Pakistanis and immigrants to America even in the plane, where there is discrimination in the quality of food, the method of inspection and unjustified fear.
-Salman: "The president asked the country today not to dread or uncertainty, even though the fight against radicalism and wickedness will be long and careful."	Racial discrimination appears even in the speeches of political presidents.
-Salman: "All you're going to do is consider accomplishing something respectable. There will be no jihad, no sacrificial neediness, no encouraging the destitute, no respectable forfeit—nothing! If you need to recollect a certain something." -Ghafur "you must be a bull in this world."	The father complains from the reality of Muslims under the administration of America, which seeks to make Muslims as cattle without any personality or progress in any field. The son shares his father his view of being a bull to make America satisfied.
Fatima: "This is not my history. My history is just being an American Muslim] who is in law school and the worst thing I have ever done is to be arrested for protesting and standing up for what I believe in. And to try to marry a respectable man—even if he is black"	Fatima provides another guide to the American persecution of Muslims in America, where she was arrested more than once because she participated in the protests and expressing her opinion.

#### 4.2 The Domestic Crusaders: A Muslim journey, an American journey

The *Domestic Crusaders* is considered as one of the very significant Muslim-American plays that offer Muslims in America in the form of simple characters away from the term terrorism, which American policies link it to Muslims. Since Hollywood, promote this bad image about Muslims via media especially after September events. Muslims in this play seem too peaceful and they try are good citizens with good mentality. The title *The Domestic Crusaders* refers to the religious division through time.

The play, *The Domestic Crusaders*, depicts the lives of three generations represented by six characters who are trying to find themselves and adapt themselves to the era of globalization. The grandfather, Hakim, is intelligent. He is a former general. Fatima is a law student in her religious and political activity. Despite her mother's opposition and in spite of her more seasoned sibling, Salahuddin, taunting her activism as a "crusader trend fluster". Salman is a fruitful corporate designer who prefers to set an example for his children. Ghafur Looks like a young man wearing a kaffiyeh and wants to become a history teacher to achieve his goals in clarifying the true image of Islam.

#### 4.3. Irony and Comedy in the Domestic Crusaders

##### Humor Theories

Many theories are talking about making humour and its functions. They see humour to be unreasonable, mental speculations, a direct sound and unconventional baffle. There are three major hypotheses of humour: mitigation speculation, Superiority theory, and Incongruity theory. However, there is a disagreement about choosing the most applicable theory of these three ones. (Jenny, 1995)

The proponents of every theory try to explain all cases of unreasonableness. However, there is no theory succeeded in

giving a complete justification for that. For example, one incongruity speculation and power hypothesis appear to outline interconnected tools, which together make humour.

##### The pervasiveness speculation

After the conclusion of Plato, Aristoteles and Thomas Hobbs Leviathan, the widespread speculation of amusement usually occurs. The principal theory is that a man unintentionally snicks others in the light of how these limitations articulate individuals. Greatness is founded upon the inadequacies of Plato who states "the silly was drawn by showing self-death". Socrates talks about Plato. For Aristotle, this study giggles at people who are reasonable because they feel better than they can. (Dynel, 2008)

##### Other theories

- **Incongruous juxtaposition theory**

The equivocalness theory is asserting the inconsistency between thought associated with a specific situation and the original thought. This theory is also called the disconnection assurance theory, (Hancock, 2004).

- **Humor philosophy based on script**

(Raskin, 1985) "Semantic Mechanisms of Humor" presented in his theory (SSTH) The Script-based Semantic Theory of Humor in 1985. Its approach totally depends on phonetic. It interests just in verbal intelligence, which contains talked words used as a piece of the story or confused jokes closing with a turn of phrase. It highlights the role of semantics to prove the substance of things. (Clark, 2013)

- **General Theory of Verbal Humor**

The General Theory of Verbal Humor (GTVH) was proposed by (Raskin, & Attardo, 1991). It combined Raskin's reflections of Script Opposition (SO) that depends on the Semantic Theory of Humor [SSTH] to (6) levels self-governing Knowledge Resources (KRs). The KRs has the capacity to present and explore the complexity and

resemblance of individual verbal jokes. The abilities presented in this theory are script opposition, which is the substance of the logical mechanism in the joke. These can stretch out from a direct, Situation, Target and Narrative framework.

The tongue of the play is the sort of look at that will perceive and be charmed. Ali's understudy is amazing in exhibiting Muslims' issues in America in a satire way. likewise, he impacts those assembled racists to laugh and perceive the messages that Ali's understudy would like to pass on. Such as, the play is depicted by being staggering, shapely, moving, intriguing and sharp. Ali's understudy is showing on contemporary and key issues (which fuse Americans / Muslims) and is a source of snickering and simply more inside and out, of appreciation. "*The Domestic Crusaders*" is much more than amusement play. This is likewise in the wake of the fearful oppressor attacks of 11 September Ali responded to the treatment of Muslims in America. Crying is a portrayal taken from the play to illustrate how Ali's analysis showed Muslims' problems in an intelligent way.

This study acknowledges that Wajahat's play was extremely successful, like the appointments of the other Muslims, where they tried to display Islam, for instance, Muslim Malcolm. Malcolm's self-development analysis (Alex Haley, 2012). The skill between him and Wajahat can be seen via this analysis. Malcolm took an extreme stance in depicting Muslims and Black Americans however as a man from an alliance called the Nation of Islam who is regarded by America as an imperialist group, he has been reluctant to Islam and sloppy patriotism on Television.

The mother is at home, holding her little ones under her wings: get food ready for them, speaks and banter with them and hint companionship with them. She dedicated herself to having an pleasurable home. The father does the same, children are educated intensely, but the young girl attends school while the children work and others go to college. This family is a collective of a Muslim family of mills that are used for developing American culture as useful instruments. In comparison, this family does not matter to American people, such as immigrants from South American countries, Haiti or the Bahamas who reside in American citizens' guide services.

Not in the least like Muslim families who work typical businesses and claim their ties and pay due obligations as fair subjects. The Americans understand that yet in the meantime mislead Muslims for baseless reasons. Among Americans, It is well known that African / American convert more to Islam not for the love of Islam, rather, because of the Nation of Islam declaration, which Christianity tells black people that it is the religion of the white man. In this way, Black Muslims have gone up against more isolation abuse and expulsion.

The issue as seen by the master lies in American lives who can't perceive implied Blacks' Islam and Islam as a religion which a large number of Muslim labourers put stock in. This expert trusts that the Nation of Islam will constitute a troublesome issue for Wajahat Ali in his fundamental

objective in presenting the honest to goodness and beguiling picture of Islam in America.

Finally, the previously mentioned references are a little example of related writing. Wajahat Ali's play *Domestic Crusaders* appreciates exceptionally rich writing that comprises of studies and articles that for the most part commend the play. It so rich that one when expounds on, similar to this proposition, one faces a torrential slide of data which is in way loves open data. Thusly, the vast majority of these proposal references are reworded and archived in their unique journalists' names. In this way, this understudy is no chance claims that the references in this thesis are his.

## 5. Conclusion and Recommendations

### 5.1 Conclusion

This thesis discussed Wajahat Ali's play *The Domestic Crusaders* in overall and the ironic manifestation in precise. It shows the important role of using irony and comedy in decreasing the tension between contradictory cultures. Ali wants to criticize the bad treatment of American discrimination against Muslims. He makes the audience of his play understand Muslims' suffering while they are laughing.

In his play *The Domestic Crusaders* Wajahat Ali, discuss the dream of Pakistani immigrant families that came to America to find a better life. On the contrary, these Muslim families experienced a similar situation of discrimination in particular after the September 11 attacks. Since Americans look at Muslims as terrorists.

*The Domestic Crusaders* represent a day in a modern Muslim family of six unique Pakistan-American individuals. The play focal point on three generations of an American Muslim family to celebrate their youngest son Ghafur's 21st birthday after the September attacks. It represents three generations of complex identities with heightened pressures, as each "crusader" strives to enforce their own thoughts and opinions. This phenomenon can be found within the Muslim community in America and other parts of the world. Ali presented the frustration and anger of a family by using comedy and irony. This makes the audience accept the content delightfully. Ali succeeds to defend Islam in a very civilized way. For instance, the titles of the play's themselves articulated in a way that mixes serious matters with comedy such as "Tom Jones and the biryani surprise"

Ali approaches Americans in a very friendly way. He didn't attack them directly. That's why they let him enter their minds, unlike other African / American Muslims who didn't succeed in that and faced many political problems. This research was able to give answers to the study's questions and showed the positive effect of Ali's play on the American audience, and on their perspective of Islam phobia.

### 5.2 Recommendations

The researcher enjoyed reading "*The domestic crusaders*." It is because the writer makes a clear case against those who wanted to distorted Islam through bigotry. Ali's argument is

very efficient and can accomplish its targets effectively. The researcher has the following suggestions based on these facts :

- To give significant assistance to Wajahat Ali in his noble role in the Islamic and Arab world by spreading his writings .
- Arab universities must invite Ali to give Arab students a lecture on how they increase their knowledge of each other to enjoy their experiences and to learn from it.

## References

- [1] Attardo, S. & Raskin, V. (1991). Script Theory Revisited: Joke Similarity and Joke Representation Model. *Humour*. 4 (3-4):293
- [2] Burgers, C., Van Mulken, M., & Schellens, P. (2012). "Verbal Irony: Differences in Usage Across Written Genres." *Journal of Language and Social Psychology*, 31, 290–310.
- [3] Cappella, G. (2003). *Expats' Talk: Humour and Irony in an Expatriate's Travel Blog*, 1–21.
- [4] Clark, B (2013). *Relevance Theory*. Cape Town: Cambridge University Press.
- [5] Critchley, S. (2002). *On Humour; Thinking in Action*. New York: Routledge.
- [6] Dynel, M. (2008). **Introduction to Special Issues on Humour: A Modest Attempt at Presenting a Contemporary Linguistic Approach to Humour Studies.** *In Lodz Papers in Pragmatics*. 4.1 Special Issue on Humour: 1–12.
- [7] Hancock, J. (2004). Verbal Irony Use in Face-to-Face and Computer-Mediated Conversations. *Journal of Language and Social Psychology*, 23(4), 447–463.
- [8] Jenny, T. (1995). *Meaning in an Interaction: An Introduction to Pragmatics*. Kihara, P, & Schroeder H. (2012) "A Relevance-Theoretical Analysis of Aspects of Mchongoano". *Journal of Language and Linguistics: Vol 2*
- [9] Raskin, V. (1985). *Semantic Mechanisms of Humor (P.302)*. Dordrecht- Boston - Lancaster: D. Reidel.
- [10] Yus, F. (2008). "A Relevance-Theoretic Classification of Jokes". *Lodz Papers in Pragmatics*, 4.1, 131–157