

مسلك تداولي لتحديد الايدولوجي

A Pragmatic Approach to Identify Ideology

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الكلمات المفتاحية: المعنى المقصود، تأثير الكلام، السياق، الترغيب، الترهيب، النص،
الاخبار، الايدولوجية، الفكر الديني

Keywords: illocutionary force, perlocutionary force, context, exhortation, intimidation, advice, assertion, ideology, religious thought

الملخص

ان الرسائل اللغوية لا تفهم جيدا دون تقصي معناه المقصود وتأثيره. ان هذه المصطلحات تم اقتراحها من قبل اوستن (١٩٦٢) لتوضيح كيفية تفسير الجمل ضمن السياق الذي تحدث فيه. هذه الدراسة تهدف الى اكتشاف دور الافعال الكلامية والتأديب وهي مفاهيم تداولية في عكس الايدولوجية الارشادية. لقد استنتج ان الايدولوجية للنصوص المدروسة توصف كونها ارشادية اعتمادا على تحديد الافعال الكلامية ودرجة التأديب. وكذلك ان طبيعة الايدولوجية هو جزء من تفسير النصوص الدينية. وتم التوصل الى ان ١. الترغيب يستخدم اكثر من الترهيب وان النص والايخبار هما الاكثر استخداما. ٢. رغم ان الامام (رجل الدين) يستطيع ان يستخدم اقل درجات التأديب مع العامة من الناس بحكم المسافة الاجتماعية بينهم الا انه يستخدم درجة عالية من التأديب لان فكره ارشادي. ٣. ان تحليل الافعال الكلامية المستخدمة ممكن ان يستخدم لتحديد الايدولوجية الطاغية على النصوص الدينية وتعكس في هذه الدراسة الفكر والقيم الاسلامية.

Abstract

The linguistic messages cannot be understood well without the investigation of their force and perlocutionary force. These terms are suggested by Austin (1962) to explain how the utterance can be interpreted in respect to the context in which it occurs. This study aims at finding out the role of speech act and politeness (pragmatic concepts) theories in reflecting the guidable ideology of in religious texts. It is concluded that the ideology of the texts under analysis is described as guidable depending on identifying the speech acts used and the degree of politeness. As well, the nature of ideology is part of the interpretation of religious texts. Three main conclusions are come up with; 1- exhortation is utilized more extensively than intimidation and advice 2- Despite that Al-Emam can use the lest degree of politeness according to the equation of politeness measurement, he uses a high degree of it 3-Speech act analysis can reflect the nature of ideology that Al-Emam follows to disseminate the religious thought and the values of Islam.

Introduction

VanDijk (2006) suggests that ideology can be explored through applying a linguistic analysis at all levels. Speech act is a pragmatic aspect that plays an essential role in the pragmatic analysis because it is related to the intended meaning of producing a certain utterance in a particular context.

In the data like the sayings of a man of religion (Al-Emam Al-Hassan(pbu) in the study), directives are supposed to be the main speech acts to be utilized since the speaker commit the hearer to do something. Directives involve a wide range of speech acts controlled by the factors of social distance and power. For example, advice is used when the speaker and hearer have equal social position while warning requires a social space between the two. These factors can play a vital role in the ideological analysis. The relation between the degree of seriousness(politeness) and the use of speech act is also important in this regard.

This study aims at highlighting Al-Emam Al-Hassan`s use of speech act in his sayings to answer the questions;

- 1-Which directives does He focus on?
- 2-How does the answer of the question 1 contribute to measure the degree of politeness used in the data?
- 3-How does the speech act analysis and politeness measurement can tell about the guidable ideology manifested in the data?

1.Methodology

This is carried out by exploring the kinds of force manifested in fifty sayings produced by Al-Emam Al-Hassan (pbuh) so as to explain his main pragmatic strategies (namely speech act and politeness) in conveying messages to people. Religious texts are chosen to highlight the danger of neglecting ideology in meaning interpretation considering that religious texts is one of the texts that submit to hypothesis saying that interpretation involves; semantics, pragmatics and ideology.

The questions in the study are answered by carrying out speech act analysis with respect to the felicity conditions of each. The speech acts are divided into two parts; Exhortation and intimidation. In this work the term exhortation refers to use certain kinds of force to convince people to do something with desire and love. Thus, they find something good make them do what they are asked to do. In the selected sayings, Al-Emam tends to utilize six speech acts to achieve this purpose; reward, advice, assertion (positive description), instruction, praying and definition (positive features). Intimidation, on the other hand, indicates that the addressee finds something bad prevents him from doing the action he is asked not to do. In the data under analysis six speech acts also are utilized in this regard; threat, warning, criticism, prohibition, assertion (bad description) and definition (negative features).

As far as politeness measurement is concerned, the equation of weightiness of seriousness (Aziz: 2000) is employed.

2. Theoretical Background

In this section, a brief account about speech act theory and ideology is presented.

2.1. Speech Act Theory

In this sub-section, the meaning of speech act and its kinds is covered for its importance in answering the questions of the work. All over his work, Austin(1962) emphasizes that Speech Act Theory offers a means of extracting beneath the surface of discourse and founding the function of what is said, i.e., speech act theory attempts to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said.

The same utterance could at the same time constitute three kinds of act (Austin, 1962, p. 108):

- 1- A locutionary act (or locution): The particular sense and reference of an utterance;
- 2- An illocutionary act (or illocution): The act performed in, or by virtue of, the performance of the illocution; and
- 3- A perlocutionary act (or perlocution): The act performed by means of what is said.

Searle (1994,p.42-50) finds out that the constitutive rules describe the sentence/utterance meaning and help the hearer interpret the speaker meaning, on the one hand and on the other they govern the use of Illocutionary Force Indicating Devices (IFID). These devices are employed to regulate the illocutionary force of an utterance, for example word order, stress, intonation contour, punctuation, verbs, especially per formative verbs, adverbs, etc. Where the context and the utterance clearly show that the speaker constrains to do what s/he says, it is not necessary to use an IFID overtly in performing an act.

The theory of actions (Van Dijk, 1992,p.167-183) distinguishes between actions and acts. Acts are defined as intention-successful

doings and actions as acts which require further consequences in order to be purpose-successful (Van Dijk, 1992, p.176-177). From this perspective, “the intention has the action itself as its scope” (Van Dijk, 1992, p.174) and the purpose is defined as “a mental event in which an agent represents the GOALS of the action” (ibid, 1992, p.174)

One major contributions to the study of the connectedness of speech acts in discourse is that the distinction between micro-speech acts, i.e. the structure of individual speech acts and the linear structure of speech act sequences, and macro-speech acts / global speech acts, i.e. the global, overall structure of communicative interaction (ibid: 232). More exactly, VanDijk defines a macro-speech act as “the global speech act performed by the utterance of a whole discourse, and executed by a sequence of possibly different speech acts” (1992,p. 215). This means that the speech acts of a discourse are organized linearly in sequences and hierarchically in global speech acts.

According to Searle’s classification of speech acts (1977, p.35), there are five kinds:

- 1.Representatives: the act commit the speaker to what is described as the case; typically statements, assertions, descriptions, etc.
- 2.Expressives: These acts are not objective in the sense that it does not tell us something about the world but it expresses inner states of the speaker (Mey, 2005, p. 121).
- 3.Defectiveness: speaker makes an effort to direct hearer to do something, thus, imperatives change the world to satisfy the speaker’s wishes. Directness differs in force, Commisives: The change of the world by committing obligating by the speaker.,
- 4.Declarations: Changing the world via the utterance, this requires some contextual conditions (the speaker must have an institutional role in a particular setting and specific words).

5.Commisives: Committing the speaker to some action in future.

Speech acts are well formed in a particular circumstances which are called felicity conditions. Searle (1969, p.66) states that these conditions are:

- 1.Propositional content: the essence or the core of the utterance of the speech act .
2. Preparatory: the real word prerequisites for the speech act.
3. Sincerity: Performing the act sincerely, when it is not fulfilled, the act is performed but there is an abuse.
4. Essential: The speaker intends to utter his words as an act and the addressee recognizes this intention.

Taking the promise as an example, the following are the felicity conditions respectively; an act in the future, the speaker knows the action, the speaker must intend to do the action and the speaker must intend to an obligation to act (Mey, 2009,P. 1003).

2.2.VanDjik Model of Ideology

In this model, ideology is defined in terms of the social cognitions that are common among the members of a group. On the other hand, the social definition is associated with the kind of groups, relations between groups which are involved in the development and replica of ideologies. Finally, the relation between discourse and ideology clarifies how ideologies affect the daily texts and talk, the understanding of ideological discourse, and in what way discourse is involved in the reproduction of ideology in society (VanDjik, 1994, p. 4)

There are three primary methods of carrying out ideological analysis (web1):

- 1-Behavioural inference – getting conclusions about individuals' ideologies in terms of the ways they act.

2-Textual analysis – investigating ideas expressed in any forms of communication, including non-verbal works, which exist autonomously of the analyst.

3- Inquiry – the effort to unswervingly solicit ideas or beliefs out of individuals through qualitative methods like interviewing and quantitative methods like surveying.

In linguistic studies, like this study, Textual analysis is used to explore ideologies in various kinds of text. However, VanDijk (1999, p. ٢٧٧-٢٨٢) presents a model of ideological strategies in this respect which can be illustrated in the figure below;

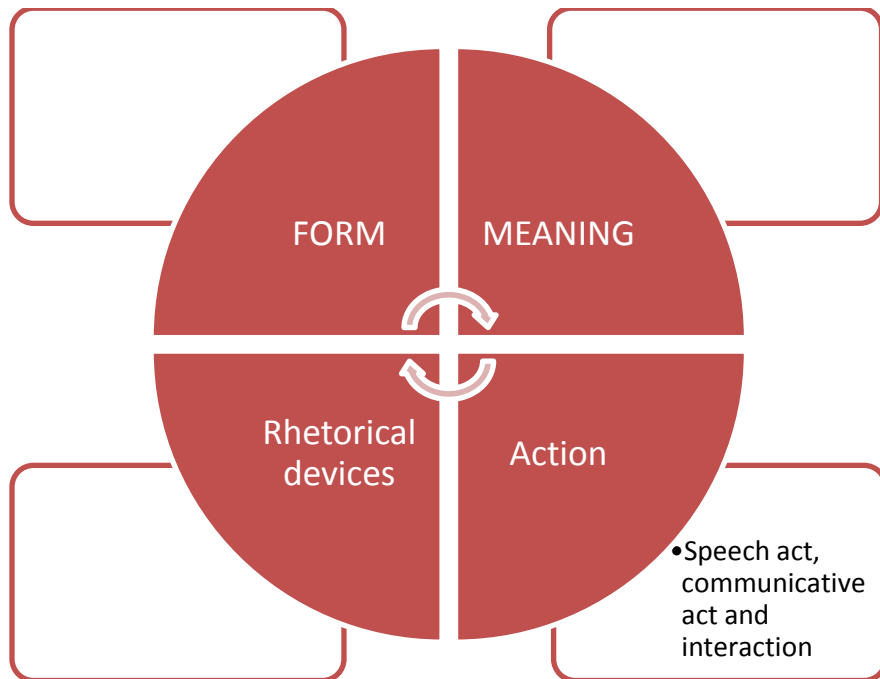


Figure (1)

Ideological Strategies of Discourse

It seems that speech act is dealt with in the study of action in addition to communicative act and interaction (VanDijk (1999, p. 209)

3.Results and Discussion

Speech act analysis shows that the speech acts which are used for exhortation represents 62% whereas those, which are used for intimidation represent 38% from the total use. This means that Al-Emam tends to focus on exhortation rather than intimidation to call for Islam and Allah`s values. This can be illustrated in the table (1) below;

Table (1)

Frequency of Speech Acts in the Data

ILLOCUTORY FORCE	FREQUENCY	%
Defen-tion/ negative	50	100 %
	1	2 %
Defen-tion/ positive	4	8 %
Pray-Ing	1	2 %
Asser-tion/ negative	7	14 %
Asser-Tion/ positive	8	16 %
Instruc-tion	2	4 %
Advice	9	18 %
Reward	7	14 %
Criticize	2	4 %
Prohibition	1	2 %
Threat	2	4 %
Warning	6	12 %

The explanation of the contrast between exhortation and intimidation in the light of the use of the strategies of positive and negative representation that suggested by VanDijk (2006) is employed in the sense that exhortation stands for positive representation of what is asked some to do. On the contrary, intimidation stands for negative representation of what is asked someone not to do. In this view, Al-Emam prefers the guidable ideology to declaim the common people rather than command and manipulation of power. Table (2) explains the acts that are used in the data for both exhortation and intimidation.

Table (2)

The illocutionary force utilizing to express exhortation and intimidation in the data

Exhortation	Intimidation
Reward	Threat
Advice	Warning
Assertion	Criticism
Instruction	Prohibition
Praying	Assertion
Definition	Definition

1. Speech Act Analysis

A-Exhortation

It involves the following acts:

1-Reward: There is intention from the speaker to give certain reward to the hearer for doing the action he calls him for.

غَسْلُ الْيَدَيْنِ قَبْلَ الطَّعَامِ يُنْفِي الْفَقْرَ وَ بَعْدَهُ يُنْفِي الْهَمَّ

Wash your hand before eating, the poverty is taken away and wash them after it, the grief is vanished.

2-Advice: It is an opinion expressed by the addresser with respect to how the addressee should behave or what s/he should do. It is a negotiatiable act since the addresser has the capacity not to consider it. That is how it differs from command and prohibition. The discourse under study is basically guidable since it includes a big number of advice directives issued by the superior to the inferior. However, the matter is different concerning the directive speech act of 'advice' since it is used between equals. That is why the frequencies of occurrence of advice on the one hand are high whereas 'command and prohibition' directive speech acts, on the other hand, is low. Authority does not

restrict equality or inequality in ‘advice’ because the addressee has the capacity not to accept the advice since it is a subjective rather than an objective matter. The following example is illustrative:

أوصيكم بتقوى الله، وإدامة التفكر، فإن التفكر أبو كل خيرٍ وأمه.

I advise you to fear from Allah and keep thinking because thinking is the father and the mother of every good in the life.

3- I instruction :It is a kind of guide to behave in correct way. The speaker wants the hearer to act correctly through following certain remarks. Consider the example below;

قال الإمام الحسن المجتبي (عليه السلام): في المائدة اثنتي عشرة خصلة، يجب على كل مسلم أن يعرفها: أربع منها فرض، وأربع منها سنة، وأربع منها تأديب.. فأما الفرض: فالمعرفة، والرضا، والتسمية، والشكر. وأما السنة: فالوضوء قبل الطعام، والجلوس على الجانب الأيسر، والأكل بثلاث أصابع، ولعق الأصابع. وأما التأديب: فالأكل مما يليك، وتصغير اللقمة، والمضغ الشديد، وقلة النظر في وجوه الناس.

Having food involves twelve element; four of them are obligatory, four of them are suna(optional because it is part from the behavior of the prophet Mohammad –pbuh-) and four of them are preferred to be done: the obligatory ones are knowledge –you know about what you eat , satisfaction, saying “in the name of God” and thanking God. For the suna; *Wadhu* before eating, sitting on the left, eating by three fingers and licking the fingers. As far as the last four are concerned, they are; eating what is in front of you, eating small bit, good chewing and not to watch others while they are eating.

4-Assertions: They are positive statements or claims about the world , usually made without evidence. Consider the example below;

لا غنى أكبر من العقل ولا فقر مثل الجهل.

There is no richness larger than rich mind and no poverty like ignorance.

5-Praying: This kind of speech acts is directive since it implies the process of asking the addressee by the addresser to do something.. Concerning authority, as a felicity condition, the addresser is inferior to the addressee and the speech acts indicate futurity. The special case here is that of 'response' whether negotiatiable or no. Negotiatiable directive speech acts, like an 'invitation' or 'offer' take place between equal sides where the addressee is authorized to refuse what is directed to him. Non-negotiatiable speech acts like 'command' or 'prohibition' etc. take place between sides of unequal authorities in which the addresser is usually superior to the addressee. However, the directive speech act of 'praying' is negotiatiable i.e., the addressee has the authority to accept or refuse since the addressee i.e., 'Allah' is superior to the addresser. The following example illustrates the 'praying' directive speech act in the data:

كان الحسن إذا بلغ باب المسجد رفع رأسه ويقول : إلهي ضيفك ببابك ، يا محسن قد أتاك
المسي ، فتجاوز عن قبيح ما عندي بجميل ما عندك يا كريم.

When the El-Hassan was reaching the door of mosque, he raising his head saying: My Lord, your visitor had come to you, you are the good who the bad person came to Him; please, skip his mistakes by your generosity.

6-Defintion: it is the description of something in a way that makes it distinguished from other things, especially the similar ones. Thus, in the example below the answer of what is half of knowledge is 'the appropriate question'.

حسن السؤال نصف العلم

The appropriate question is half of knowledge.

B. Intimidation**1-Threat:**

Threat occurs when someone intentionally utter is words of means 'to punish' or 'to harm' somebody. It means to give intimidation to the hearer, if the hearer does not want to do the speaker's command. Threat is commonly motivated by hatred and distrustful of the speaker to the hearer in which the speaker feels that someone has higher power to intimidate the hearer via his utterance". Thus threat is opposed to invitation in the sense that the addressee is motivated to do what is asked to by feeling of fear or to avoid punishment. Consider the example below

وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَا يَنْتَقِصُ أَحَدٌ مِنْ حَقِّنَا إِلَّا نَقَصَهُ اللَّهُ مِنْ عَمَلٍ

I swear, every one reduces our importance, Allah eliminates his/her good deeds.

2-Criticism: this act means as the act of "finding fault" which involves giving "a negative evaluation of a person or an act for which he or she is deemed responsible".

رسله و إِنَّ الشَّاةَ أَعْقَلُ مِنْ أَكْثَرِ النَّاسِ، تَنْزَجِرُ بِصِيَاكِ الرَّاعِي عَنْ هَوَاهَا، وَالْإِنْسَانُ لَا يَنْزَجِرُ
بِأَوَامِرِ اللَّهِ وَكُتُبِهِ

The sheep is more mature than a lot of people since sheep change their direction when the shepherd shake them while man is not shaken by Allah` command nor by His prophets and holly books.

3.Warning: Warning differs from threatening in that the latter is accompanied with punishment. The speaker warns the hearer from doing some because he thinks that it is harmful or dangerous. On the other hand, he threatens him that he will be punished if he did or did not something. At any rate, most linguists consider it a directive speech act because it is seen as a message of "not doing" essence.

Threatening is viewed as a hybrid speech act; Searle (1969) considers it within directives while Leech (1983) inserts it with commissives since it is speaker oriented act. When threat is seen as promise that is not preferred by the addressee, threats do not force the speakers to carry them out and, in consequence, the threateners' intentions are responsible to change, and that is why threats can be performed by nonhuman beings; e.g. Clouds can threaten heavy rains (Searle and Vanderveken (1985, p.139). Consider the example below,

بينكم وبين الموعظة حجاب العز.

Pride stands between you and advice.

4. Prohibition: It is a negative order that indicates ordering someone not to do a given thing. The power and authority are clearer here than warning. For example;

لا تعاجل الذنب بالعقوبة و اجعل بينهما الاعتذار.

Do not punish someone immediately after committing a mistake and give a space for the apology.

5. Assertion: They are negative statements or claims about the world, usually made without evidence. Consider example

لا حياة لمن لا دين له.

Who has no religion, has no life.

6. Definition: The distinguishing features of a person or an object or a phenomenon can be negative, therefore; the speaker tend to highlight them so as to give intimidation to the hearer. Consider the example below;

اللؤم أن لا تشكر النعمة.

Meanness is not to thank Allah`s grace.

2. Politeness

Brown & Levinson (1987, p. 74), suggest that there are three factors which influence politeness; power, social relation and degree of imposition.

1. Power: People tend to be more polite when they speak to a person who has a higher power. Thus, greater degree of indirectness with people who have some power or authority over us is used than those who do not.

2. Social distance. This concept of as applied to human, as distinguished from spatial relations. It is originally used by sociologists as measurable terms that describes the grades and degrees of understanding and intimacy which characterize personal and social relations generally.

3. The degree imposition the speaker practices on the addressee.

The seriousness or weightiness of a face-threatening act is a combination of three element; social distance between speaker and hearer, the power that the speaker(or hearer) has on (the hearer or the speaker) and the ranking of impositions. This can be measured by a scala: "The formula assumes that each of the three independent variables runs on a scalar basis from 1 to n, with n being a relatively small number between 1 and 7" (Aziz, 2000, p. 70). This can be explained as follows:

1. First factor is measured from the weight of social distance between variables. The social distance is determined by three factors; wealth, official and positions. Thus, three categories of social distance are recognized; close, casual and distant, which are assigned the values 1, 2, and 3.
2. The relative power possessed by a speaker which enables him/her to control a hearer's behavior will determine the value of the P (H,S) variable. If the speaker has more power to exercise on the

hearer, then he/she is said to be in power and be given the value 1.

In contrast, if the speaker is of equal or less power, then he/she will be assigned the values 0 or -1 respectively. (Aziz, 2000, p. 70)

3. the degree of imposition. According to Aziz, there are low, mid and high that is taken into a scala 1, 2, and 3. This equation is explained below;

$$W_x = D(S, H) + P(H, S) + R_x$$

W= weightiness of FTA

-S=speaker

-H=Hearer

-D=social distance

-P=power relation

-R=value that measures the degree to which the Face Threatening Acts is rated as an imposition.

Applying this equation to the data under analysis, the result is 7

$$W=3+3+1=7$$

This means that Al-Emam Al-Hassan can use the least degree of politeness in his saying utilizing the social distance (position) and power. The imposition is measured here by the kinds of speech acts used in the data. For the speech act acts that are used for intimidation, there is gradable description of threaten the addressee`s face (see figure 2). It starts with criticism and ends with definition. According to the findings, the acts that strongly threaten the face is rarely used except warning. This reflects the tendency of Al-Emam to use more polite style in his sayings. On the other hand, the speech acts used for exhortation do not threaten the hearer`s face, thus, the intensive use of these acts indicates Al-Emam tendency to depend on very gentle and polite style in his sayings.



Figure (2)
The degree of the FAT in the employed speech acts in the data

5.Conclusion

Despite the fact that the religious texts like the sayings of Al-Emam Al-Hassan is supposed to be directive in the sense that He tends to direct people to what they have to do and what they do not in their lives so as to win Allah`s approval, the analysis shows that Al-Emam Al-Hassan(pbuh) tends to focus on the advice and positive descriptions . Moreover, his style is described as highly polite in spite of his position and the social distance between Him and the common people. All that reflect His ideology in declaiming common people and calling for Islam and Allah`s values.

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1. Ideological Analysis Jonathan Leader Maynard New College, University of Oxford <http://www.jleadermaynard.com/>

The Appendix

The data :Some selected sayings for Al-Emam Al-Hassan (pbuh) form the following websites:

- <https://www.dorar-aliraq.net>
- vb.almahdyoon.org
- <https://imamhussain.org>
- www.alnoor.se
- www.jam3aama.com

١. إن كانت المصيبة أحدثت لك موعظةً، وكسبتك أجراً فهو، وإلا فمصيبتك في نفسك أعظم من مصيبتك في ميتك.
٢. أوسع ما يكون الكريم بالمغفرة، إذا ضاقت بالمدنّب المعذرة.
٣. أوصيكم بتقوى الله، وإدامة التفكر، فإنّ التفكر أبو كلّ خيرٍ وأمه.
٤. بينكم وبين الموعظة حجاب العزّ.
٥. ترك الزّنا، وكنس الفناء، وغسل الإناء، مجلبة للغناء.
٦. لقضاء حاجة أخٍ لي في الله أحبّ إليّ من اعتكاف شهر.
٧. ما أعرف أحداً إلا وهو أحمق فيما بينه وبين ربّه.
٨. من عرف الله أحبّه، ومن عرف الدنيا زهد فيها. والمؤمن لا يلهو حتّى يغفل، وإذا تفكّر حزن.
٩. من نافسك في دينك فنافسه، ومن نافسك في دنياك فألقها في نحره .
١٠. رحم الله أقواماً كانت الدّنيا عندهم وديعةً، فأدّوها إلى من اتّمنهم عليها، ثمّ راحوا خفافاً.
١١. لا تخرج نفس ابن آدم من الدّنيا إلا بحسراتٍ ثلاثٍ: أنّه لم يشبع بما جمع، ولم يدرك ما أمل، ولم يحسن الزّاد لما قدم عليه.
١٢. إنّ الشّاة أعدل من أكثر النّاس، تنزجر بصياح الرّاعي عن هواها، والانسان لا ينزجر بأوامر الله وكتبه ورسله.
١٣. معاشر الشّباب: عليكم بطلب الآخر.
١٤. قال (عليه السلام) : (إتقوا الله عباد الله ، وجِدُّوا في الطلب وتجاه الهرب ، وبادروا العمل قبل مقطعات النّقمات ، وهادم اللّذات ، فإنّ الدّنيا لا يدوم نعيمها ، ولا يؤمن فجيئها ، ولا تتوقّى مساوئها ، غرور حائل ، وسناد مائل ، فاتّعظوا عباد الله بالعبر ، واعتبروا بأثر ، وازدجروا بالنعيم ، وانتفعوا بالمواعظف والله رأينا أقواماً طلبوا الآخرة فأصابوا الدّنيا والآخرة، ووالله ما رأينا من طلب الدّنيا فأصاب الآخرة.
١٥. قال (عليه السلام) : (يا ابن آدم ، عفّ عن محارم الله تُكُنْ عابداً ، وارض بما قسم الله تكن غنياً ، وأحسن جوار من جاورك تكن مسلماً ، وصاحب الناس بمثل ما تحبّ أن يصاحبوك به تكن عادلا.
١٦. حسن السؤال نصف العلم.
١٧. "من بدأ بالكلام قبل السلام ، فلا تجيبوه.

١٨. وسئل عن الصمت ، فقال: " هو سر العي أي المتعب ، وزين العرض ، وفاعله في راحة ، وجليسة في أمن .

١٩. وكان عليه السلام يقول: يا ابن آدم اعف عن محارم الله تكن عابدا ، وارض بما قسم الله لك تكن غنيا ، وأحسن إلى جارك تكن مسلما وصاحب الناس بمثل ما تحب أن يصاحبوك به تكن عادلا".

٢٠. لا أدب لمن لا عقل له ، ولا مودة لمن لا همه له ، ولا حياء لمن لا دين له، ورأس العقل معاشره الناس بالجميل ، وبالعقل تدرك الداران جميعا.

٢١. وقال أيضا: هلاك الناس في ثلاث : في الكبر والحرص والحسد ؛ فالكبر هلاك الدين وبه لعن إبليس ، والحرص عدو النفس وبه أخرج آدم (ع) من الجنة ، والحسد رائد السوء ومنة قتل قابيل هابيل.

٢٢. قال (عليه السلام): لا تعاجل الذنب بالعقوبة واجعل بينهما للاعتذار طريقاً.

٢٣. وقال (عليه السلام): المزاح يأكل الهيبة، وقد أكثر من الهيبة الصام.

٢٤. وقال (عليه السلام): الفرصة سريعة الفوت، بطيئة العود.

٢٥. وقال (عليه السلام): ما تشاور قوم إلا هدوا إلى رشدهم.

٢٦. وقال (عليه السلام): اللؤم أن لا تشكر النعمة.

٢٧. وقال (عليه السلام): الخير الذي لا شر فيه: الشكر مع النعمة، والصبر على النازلة.

٢٨. وقال (عليه السلام): العار أهون من النار.

٢٩. وقال (عليه السلام): مكارم الأخلاق عشر: صدق اللسان، وصدق البأس، وإعطاء

السائل، وحسن الخلق، والمكافأة بالصنائع، وصلة الرحم، والترحم على الجار، ومعرفة

الحق للصاحب، وقرى الضيف، ورأسهن الحياء.

٣٠. وقال (عليه السلام): فوت الحاجة خير من طلبها إلى غير أهلها.

٣١. وقال (عليه السلام): ما رأيت ظالماً أشبه بمظلوم من الحاسد.

٣٢. وقال (عليه السلام): إذا أضرت النوافل بالفريضة فافرضوها.

٣٣. قال عليه السلام: اشر الناس من يرى انه خيرهم.

٣٤. قال الإمام الحسن المجتبي (عليه السلام): في المائدة اثنتي عشرة خصلة، يجب على كل

مسلم أن يعرفها: أربع منها فرض، وأربع منها سنة، وأربع منها تأديب.. فأما الفرض:

فالمعرفة، والرضا، والتسمية، والشكر. وأما السنة: فالوضوء قبل الطعام، والجلوس على الجانب الأيسر، والأكل بثلاث أصابع، ولعق الأصابع. وأما التأديب: فالأكل مما يليك، وتصغير اللقمة، والمضغ الشديد، وقلة النظر في وجوه الناس .

٣٥. قال عليه السلام: اجعل ما طلبت من الدنيا فلم تظفر به بمنزلة مالم يخطر ببالك.

٣٦. قال الإمام الحسن المجتبي (عليه السلام): مَنْ قرأ القرآن كانت له دعوة مجابة: إما مُعَجَّلَةٌ وإما مُؤَجَّلَةٌ.

٣٧. قال الإمام الحسن المجتبي (عليه السلام): مَنْ قرأ ثلاث آيات من آخر سورة الحشر إذا أصبح فمات من يومه ذلك، طُبِعَ بطابع الشهداء، وإن قرأ إذا أمسى فمات في ليلته طُبِعَ بطابع الشهداء.

٣٨. قال الإمام الحسن المجتبي (عليه السلام) لرجل: يا هذا ...! لا تجاهد الطلب جهاد العدو، ولا تتكل على القدر اتكال المستسلم، فإن إنشاء الفضل من السنّة، والإجمال في الطلب من العقّة، وليست العقّة بدافعة رزقاً، ولا الحرص بجالب فضلاً، فإن الرزق مقسومٌ، واستعمال الحرص استعمال المأثم.

٣٩. قال ابن شهر آشوب: وكان الحسن إذا بلغ باب المسجد رفع رأسه ويقول: إلهي ضيفك ببابك، يا محسن قد أتاك المسي، فتجاوز عن قبيح ما عندي بجميل ما عندك يا كريم.

٤٠. إنه كان بين يديكم أقوام يجمعون كثيراً، ويبنون مشيداً، ويأملون بعيداً، أصبح جمعهم بوراً، وعملهم غروراً، ومسآكنهم قُبوراً.

٤١. أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجِسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُو اللَّهَ فَيُسْتَجَابَ لَهُ.

٤٢. وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَا يَنْقُصُ أَحَدٌ مِنْ حَقِّهِ إِلَّا نَقَصَهُ اللَّهُ مِنْ عَمَلِهِ.

٤٣. مَنْ عَبَدَ اللَّهَ عَبَدَ اللَّهَ لَهُ كُلَّ شَيْءٍ.

٤٤. «قال {عليه السلام}. لِرَجُلٍ : إِيَّاكَ أَنْ تَمْدَحَنِي فَأَنَا أَعْلَمُ بِنَفْسِي مِنْكَ أَوْ تُكَذِّبَنِي فَإِنَّهُ لَا رَأْيَ لِمَكْذُوبٍ أَوْ تُغْتَابَ عِنْدِي أَحَدًا».

٤٥. «قِيلَ لَهُ {عليه السلام}. مَا الزُّهْدُ؟ قَالَ: أَلَرْغَبَةُ فِي النَّفْثِ وَ الزَّهَادَةُ فِي الدُّنْيَا. قِيلَ: فَمَا الْحِلْمُ؟ قَالَ كَظْمُ الْغَيْظِ وَ مَلَكُ النَّفْسِ. قِيلَ مَا السَّادُ؟ قَالَ: دَفْعُ الْمُتَكَبِّرِ بِالْمَعْرُوفِ.

٤٦. أَلْقَرِيبُ مَنْ قَرِيبَتُهُ الْمَوَدَّةُ وَ إِنْ بَعُدَ نَسَبُهُ، وَ أَلْبَعِيدُ مَنْ بَاعَدَتْهُ الْمَوَدَّةُ وَ إِنْ قَرُبَ نَسَبُهُ.

٤٧. قِيلَ لَهُ {عليه السلام}: مَا الْكَرَمُ؟ قَالَ: الْأَبْتِدَاءُ بِالْعَطِيَّةِ قَبْلَ الْمَسْأَلَةِ وَ إِطْعَامُ الطَّعَامِ فِي الْمَحَلِّ.

٤٨. الشُّرُوعُ بِالْمَعْرُوفِ وَ الْإِعْطَاءُ قَبْلَ السُّؤَالِ مِنْ أَكْبَرِ السُّؤَدِ.

٤٩. لَا غِنَى أَكْبَرُ مِنَ الْعَقْلِ وَ لَا فَقْرٌ مِثْلُ الْجَهْلِ وَ لَا وَحْشَةٌ أَشَدُّ مِنَ الْعُجْبِ، وَ لَا عَيْشٌ أَلَدُّ مِنْ حُسْنِ الْخُلُقِ.

٥٠. غَسْلُ الْيَدَيْنِ قَبْلَ الطَّعَامِ يُنْفِي الْفَقْرَ وَ بَعْدَهُ يُنْفِي الْهَمَّ.