

دراسة تداولية لظاهرتي حفظ ماء الوجه وارقاة ماء الوجه لخطب الامام الحسن (عليه السلام)

A Pragma Discourse Study of Politeness in Al-Imam Al-Hassan

Selected Sermons

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## الملخص

الدراسة الحالية هي دراسة تداولية لظاهرتي حفظ ماء الوجه وارقاة ماء الوجه لخطب الامام الحسن (عليه السلام). تحاول الدراسة الاجابة على الاسئلة الاتية:

١- ماهي الافعال الكلامية في خطبة الامام الحسن (عليه السلام)؟

٢- كيف ينجز الامام الحسن (عليه السلام) هذه الافعال؟

وفقا للأسئلة اعلاه تهدف الدراسة الى تفسيرعمل نظرية التآدب في خطبة الامام الحسن (ع). كما وتهدف الدراسة الى ايجاد ماهية و كيفية عمل الافعال الكلامية في خطبة الامام الحسن(ع). تفترض الدراسة ان المتحدث (ع) يستخدم مختلف الافعال الكلامية في خطبته. الافعال الكلامية تأثر على حفظ وارقاة ماء الوجه لنظرية التآدب.

من الجدير بالذكران نظرية سيرل (١٩٧٩) للأفعال الكلامية براون ولفنسن (١٩٨٧) للتأدب اختيرت انموذجا لتحليل خطبة الامام الحسن (ع).

*الكلمات المفتاحية: التأدب، الافعال الكلامية، التداولية، الخطاب، الامام الحسن (عليه السلام)*

### **Abstract:**

*The current paper is a pragmatic study of face saving (FSAs) and face threatening (FTAs) acts issued in Al-Imam Al-Hassan (P.B.U.H) sermons. It tries to find out answers to the following questions: 1. What type of speech acts does Al-Imam Al-Hassan (P.B.U.H) perform? 2. How does he (P.B.U.H) perform speech acts?*

*In accordance with the above questions, the paper aims to explicate the pragmatic principle of politeness which works in Al-Imam Al-Hassan (P.B.U.H) sermons. It tries to find out the what and how performance of speech acts in the sermons.*

*It is hypothesized that the speaker (P.B.U.H) performs different types of speech acts. Speech acts affect FSAs and FTAs of politeness principle.*

*It is worth mentioning that Austin (1962) model of speech act theory and Brown and Levinson (1987) model of FSAs and FTAs are elected for the analysis of the data.*

**Keywords: Politeness, Speech Act, Pragmatics, Discourse, Al-Imam Al-Hassan (P.B.U.H)**

### **1. Speech Act**

*According to Finegan (2012:2) speech acts are achieved through language. They consist of three main parts; "locutionary", "illocutionary", and "perlocutionary". The utterance of words is the locutionary act. The intended meaning of the utterance is the illocutionary act such as promising, advising, threatening, warning. What the addressee understands is the perlocutionary act; that is to say, the effect of the act on the addressee.*

*To deal with this aspect of human communication, different classifications of speech acts are proposed. Searle(1979) states the following types of speech acts.*

*Assertive\Representative : "they refer to those utterances which are either true or false" such as suggesting, describing, stating.*

*Directives: "utterances which are directed to the addressee to do something" such as requesting, commanding, advising.*

*Commissives: "utterances which commit the addressee to do something"*

*Directives: "utterances which require a change in the state of affairs" such as threatening, vowing, offering.*

*Expressives: "utterances which express the speaker's attitudes" such as greeting, thanking ,apologizing.(ibid.).*

## *2.Politeness and Face Management*

*The most influential and acceptable theory of politeness is put by Brown and Levinson who form their theory on the concept of face .This term is proposed for the first time by an American sociolinguist who is Erving Goffman (Thomas ,1995:168).*

*. "The positive social value" means that people desire to have a value by leaving a positive impression in the minds of others in their society. It is stated by Brown and Levinson that each face has two aspects .The first aspect is "Positive Face" which expresses the "interlocutor's volition to be fairly good , estimated and acceptable by others and to be a member of the group". The second aspect is the "Negative Face" which "expresses the interlocutor's volition not to be impeded , disrupted or imposed upon. It indicates the interlocutor's desire to be independent and free" (Thomas, 1995:169).*

### *2.1Politeness Strategies*

#### *2.1.1 Bald on Record Strategy*

*A "strategy in which the speaker says or asks something directly without minimizing the imposition on the addressee's face". (Yule,1996:63) . For example :Give me the book.*

### 2.1.2 Positive Politeness

*Positive politeness can be defined by Brown and Levinson (1987:101) as a "strategy that is used to minimize the threats on the addressee's positive face". For example:*

*-You looked tired ,can I help you.*

*-I know how much you worked hard to get this mark.*

*There are different types of positive strategies:*

*- Exaggerate (interest ,approval ,sympathy with H)For example:*

*That is so awful , my heart is cutting for you.*

*-Seek agreement(select a safe topic on which the agreement is anticipated)  
For example:*

*A-I had an accident in my way.*

*B-OMG, an accident.*

*-"Presuppose/raise/assert common ground" ( small talk, point of view operation, personal –Centre Switch :S to H , place switch, presuppose knowledge of H's wants , attitudes and values, presuppose familiarity in S-H relationship).For example:*

*I had really difficult time to get this mark. didn't I?*

*-"Assert or presuppose" "S's knowledge and concern for H's wants". For example:*

*I know you don't like shopping ,but this one will really be enjoyable. Do come.*

*-"Offer, Promise". For example:*

*I will come to visit you when I come to London.*

*-Include both S and H in the activity. For example:*

*Let's have a pizza.*

*-Give(or ask) reasons. For example:*

*The rain has stopped ,why do not you go home right now.*

*-Give gifts to H ( goods, sympathy ,understanding ,cooperation).For example:*

*I am sorry that this happened with you.*

### *2.1.3 Negative Politeness*

*Negative politeness is a" redressive conduct that is addressed to the addressee's negative face and his desire to have the liberty of an action without being obstructed" (Brown and Levinson,1987:129).*

*An examples of negative politeness is -Can you pass me the salt ,please?*

*There are different negative politeness strategies stated by Brown and Levinson in (Boresova,2008:49-55) which are:*

*-Be pessimistic. For example:*

*I don't anticipate that you could lend me your car.*

*-Minimizing the imposition . For example:*

*I need a minute from your time Dr.*

*-State the FTA as a general rule .For example:*

*Phones are outside sir.*

### *2.1.4 Off Record*

*Off record is an "indirect usage of the language which precise meaning has to be interpreted by the addressee depending on the context" (Beat,n.d:11).*

*Examples of the off record strategy:*

*-The tea is embittered.*

*-I knocked the door fifty times ,but no one had opened.*

### 3.The Model

*Randomly chosen, three of Al-Imam Al-Hassan (P.B.U.H) sermons are analysed according to Searle's (1979)classifications of speech act and Brown and Levinson(1987) positive politeness strategies.*

### 4. The Analysis

*Sermon :1*

Locutionary	Illocutionary	Perlocutionary
الحمد لله الواحد بغير تشبيهه	Speech act of praising enhancing supplication	Presuppose common ground among addressees
الدائم بغير تكوين	praising	Presuppose common ground among addressees
القائم بغير كلفة	Praising	Exaggerate
الموصوف بغير غاية	Praising	Exaggerate
العزیز لم یزل قديما في القدم	praising	Assert common ground
ردعت القلوب لهيبته	warning	State the FTA as a general rule
ذهلت العقول لعزته	praising	Exaggerate
لا يبلغ الناس كنه جلاله	Praising	Exaggerate

*The speaker (P.B.U.H) praises Allah (Praise be to Him) to mitigate FTA on the addressee's face. He mentions the features of the Creator which have already been presupposed as a common ground with addressees. Allah(Praise be to Him) has no partner and he never be similar to others.*

*To the last of the sermon, the speaker (P.B.U.H) praises Allah(Praise be to Him) in an exaggerated way. That is, Allah (Praise be to Him) is never described for an end. All hearts are scared due to His status and all minds are overwhelmed due to His glory.*

## Sermon :2

Locutionary	Illocutionary	Perlocutionary
من نصح الله واخذ قوله هدي للتي هي اقوم	Advice	Bald on Record
وقفه الله للرشاد ومدده للحسنى	Supplication	Assert or presuppose S's knowledge and concern for H's wants
فان جار الله محفوظ	Statement	Assert or presuppose S's knowledge and concern for H's wants
عدوه خائف مخذول	Warning	Bald on Record
ف احترسوا من الله بكثرة الذكر	Warning	Bald on Record
واخشوا الله بالتقوى	Warning	Bald on Record
وتقربوا الى الله بالطاعة فانه قريب مجيب	Advice	Bald on Record
وإذا سالك عبادي عنى فاني قريب	Statement	Include S and H in the Activity
اجيب دعوة الداعي إذا دعاني	Promise	Include S and H in the Activity
فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون	Request	Include S and H in the Activity
فاستجيبوا لله وامنوا به	Request	Assert or presuppose S's knowledge and concern for H's wants.
فأن لا يبغي للذين عرفوا عظمة الله ان يتواضعوا	Advice	Include S and H in the Activity
وعز الذين يعرفون جلال الله ان يتنزلوا	Advice	Include S and H in the Activity
سلامة الذين يعرفون ما قدره الله ان يستسلموا له لا يتكروا أنفسهم بعد المعرفة	Advice	Assert or presuppose S's knowledge and concern for H's wants.
لا يضلوا بعد الهدى	Stating	Assert or presuppose S's knowledge and concern for H's wants.
واعلموا علما يقينا انكم لن تعرفوا التقى حتى تعرفوا صفة الهدى	Assertion	Offer, Promise
لن تمسكوا بميثاق الكتاب حتى تعرفوا الذي نبذه	Assertion	Assert or presuppose S's knowledge and concern for H's wants.
لن تلتوا الكتاب حق تلاوته حتى تعرفوا الذي حرقه	Assertion	Assert or presuppose S's knowledge and concern for H's wants.

*The above sermon is uttered by Al-Imam Al-Hassan(P.B.U.H) expressing his wisdoms. The sermon begins with a supplication to Allah(Praise be to Him), then advising people to do what Allah(Praise be to Him) has ordered. Doing so, FTA is mitigated .*

*On the other hand, FTA is occurred when the speaker(P.B.U.H) implies the speech act of warning in order to warn people; anyone who stands as enemy to Allah (Praise be to Him) h\she will be alarmed and scared.*

*In order to be more convincing, Al-Imam Al-Hassan(P.B.U.H) endeavors to remind the addressees by a Quranic verse. He declares that Allah(Praise be*

to Him) is the nearest One whenever people appeal to Him. So, appeal to Allah(Praise be to Him) and believe in Him.

Al-Imam Al-Al-Hassan(P.B.U.H) delivers a series of valuable advice; those who know the Greatness of Allah(Praise be to Him) they should behave modestly. Those who know the ability of Allah(Praise be to Him) they should be very humble.

To the last, the speaker (P.B.U.H) asserts the fact that being pious is not achieved unless we have faith in Allah(Praise be to Him). If faith is terminated, there will be bad consequences. Without faith, people will neither know their Holy Quran nor do have the ability to rehearse it.

Sermon: 3

Locutionary	Illocutionary	Perlocutionary
اتقوا الله عباد الله	Ordering	Bald on Record
جدوا في الطلب	Ordering	Bald on Record
بادروا العمل	Ordering	Bald on Record
فان الدنيا لا يدوم نعيمها ولا تؤمن فجيعةها	Stating	Be pessimistic
لا تتوقى مساوئها	Warning	Be pessimistic
غرور حائل, سناد مائل	Stating	Be pessimistic
فاتعظوا عبدا الله بالعبر	Ordering	Bald on Record
اعتبروا بالأثر	Ordering	Bald on Record
ازدجروا بالنعيم	Ordering	Bald on Record
انتفعوا بالمواعظ	Advice	Bald on Record
كفى بالله معتصما ونصيرا	Stating	Promise
وكفى بالكتاب حجيجا وخصيما	Stating	Promise
كفى بالجنة ثوبا	Stating	Promise\ Give gifts to H
وكفى بالنار عقابا ووبالا	Stating	Bald on Record

The speaker(P.B.U.H) begins his sermon by using a series of direct speech act of ordering. He (P.B.U.H) orders people directly without minimizing the imposition on the addressee's face. People are ordered to believe in Allah(Praise be to Him) and be hard righteous workers. They are ordered to be preached by lessons and learned by sins.



*The speaker(P.B.U.H) uses the speech act of stating trying to minimize FTA . Positive politeness strategies of giving gifts to H and promising are issued by the speaker. People are promised to have paradise as a reward.*

*Finally, the speaker (P.B.U.H) imposes FTA on the addressee's face by using bald on record strategy. People's faces are threatened by reminding them of hell as a place and punishment in case they never do righteous deeds.*

## 5. Conclusions

*The current paper has come up with the following conclusions:*

*Al-Imam A-Hassan(Peace be upon him) performs different types of speech act :advising, warning, praising, promising, and requesting. This confirms the first hypothesis:*

*the speaker (P.B.U.H) performs different types of speech acts*

*All the types of speech act are performed with a perlocutionary effect on the addressees. Such performance are enhanced or imposed depending on the message which the speaker aspires to deliver. That is, with the performance of the speech acts, the speaker wants the addressees to do the right things, to be nearer to Allah(Praise be to Him), to believe in Him and be away from committing sins. This validates the second hypothesis:*

*Speech acts affect FSA and FTA acts of politeness principle.*

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