

*Speech Act of Preaching in Imam Hassan's Sayings:
A Pragmatic Study*

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Abstract

Preaching is one of the aspects of Imam Hassan discourse through his own life, this study aims at analyzing Imam Hassan' sayings in preaching. The linguistic focus of the study is a pragmatic one. The study shows the types of speech acts and sentence types. These two points match each other in the way of showing sayings. The study states that

Key word/ *Pragmatics, Preaching, Speech Acts, Directive acts, Imperative sentences. Performatives, Constatives*

assertive which has the sense of reminding and directive speech acts are used more than others and the sentence type that is higher than others are called declarative. The kind of speech act and sentence type play a key role in preaching and they are very influential in conveying the message. The data is ten sayings about preaching.

البعض في طريقة إظهار الأقوال، فتشير الدراسة إلى أن التأكيد الذي يتمثل بالتذكير وأفعال الكلام التوجيهية يستخدم أكثر من الآخرين ونوع الجملة الذي هو أعلى من الآخرين يسمى الخبري. يلعب نوع الكلام ونوع الجملة دوراً رئيسياً في الوعظ وهم مؤثرون جداً في نقل الرسالة.

الملخص

الوعظ هو أحد جوانب خطاب الإمام الحسن في حياته الخاصة، وتهدف هذه الدراسة إلى تحليل أقوال الإمام الحسن في الوعظ. والتركيز اللغوي للدراسة هو تداولي، إذ توضح الدراسة أنواع افعال الكلام وأنواع الجمل. فتتطابق هاتان النقطتان مع بعضهما

1. Introduction

1.1 Problem

The study focuses on understanding the nature of discourse in Imam Hassan's sayings . It sheds light on the speech acts and sentence types in Imam Hassan's sayings as a major feature of his sayings .

1.2 The aims and significance

The current study aims at and highlights the following:

1. Finding which is the highest type of speech acts.
2. Finding the main kind of sentence type.

The study is considered significant for researchers in the field of religious discourse analysis. The study illustrates how the linguistic aspects of the discourse important to the way of preaching people

1.3 Hypothesis

The study hypothesizes that:

1. Directive acts are higher than others.
2. Imperative sentences are used more than others in speech.

1.4 Procedure

The procedure employed in the analysis section in the current study is the analysis of a selection of sayings according to two aspects: speech acts and sentence types, and explore the relation between these two aspects.

2. The Sayings as Discourse

Discourse has many applications and a number of definitions with reference to the text. Widdowson (2011:5-7) notes the connection between the text and discourse in which all kinds of text are used to refer to something for some purposes. Accordingly, any stretch of language is a text. Therefore, a notice or instruction can be labeled as a text but don't specify here the connotation of the text. Hence, it is common that the purpose of the text is to get a message across or to express ideas or to instruct audience to do certain as instructed or to think in a certain way. As a result, discourse is considered as what any text producer means by a text and what a text meant to the receiver. Stubbs (1983:9) shows another way of distinguishing between a text and discourse , a

text is not interactive , whereas discourse is interactive .

The scholar O'sullivan et al (1994:92) defines discourse as it refers to the verbal utterances of greater magnitude than a sentence. Crystal (2008: 148) maintains that discourse is “any stretch of language larger than a sentence”, nonetheless with this concept many applications are to be found in discourse.

“At its most general, a discourse is a behavioral unit which has a pre-theoretical status in linguistics: it is a set of utterances which constitute any recognizable speech event (no reference being made to its linguistic structuring, if any), e.g. a conversation, a joke, a sermon, an interview.”

Through Crystal' definition of discourse, the study will focus on Imam Hassan' sayings as a discourse to find out the nature of his own discourse in preaching. This discourse is produced by Imam to show a

number of ideas and concepts.

٢.١. Pragmatics

Pragmatics concentrate on language in context. It is also full of fruitful matters in the way the language is functioned many points in communication and different situations. Huang (2014:1) refers to pragmatics in which it is the language in use . There are two dimensions which determine the study of pragmatics based on speaker meaning and utterance interpretation (Thomas ,1995: 1). Speaker meaning is studied among the scholars who focus on social elements that affect the meaning. Utterance interpretation is studied among the scholarly who concentrate on cognitive process by which the receivers interpret the meaning (Ibid:2).

Thomas (1995:2-18) points out three levels of meaning in study of pragmatics as follows:

- A. Abstract meaning that is concerned with interpretation of phrases, words, sentences and so on to see what different

meanings can be found within one word or one sentence.

B. Utterance meaning focuses on meaning being intended by the speaker according to the context.

C. The third level is force level which refers to the communicative intention of a speaker, in a word what the speaker intends to say.

2.3. The Speech Act Theory

The Speech Act theory is as intriguing theory in studying the language in use regarding the concept of communication. furthermore , it is a significant theory in the language philosophy and this is related to the a number of figures like pragmatists (Leech, 1983; Levinson, 1983; Verschueren , 1987 , 1997) , literary pragmatists (Pratt, 1977 ; Van Dijk, 1977, 1983) , philosophers (Strawson, 1952; Grice, 1957; Austin, 1962; Searle, 1969), linguists (de Saussure,

1916), and semanticists (Palmer, 1981; Lyons,1977).

Speaking of Speech Act Theory, Austin (1962:3-6) refers to the main points as not all sentence are in fact statements and conversations but rather mostly are made up of exclamations, questions, and commands:

e.g. Are you serving?

e.g. Excuse me!

e.g. Give me

the dry roasted ones.

These sentences do not indicate why they are not true or false. The second point is that although sentences are declarative in grammatical forms, they are not primarily used as statements. However, they are used to do actions with language not just to say something.

e.g. I promise to take a taxi home

e.g. I give my word.

Austin also noted that the above sentences include the concept of doing a certain action. Accordingly, by uttering the above examples the speaker tendency is to create a promise and give his word respectively; he does

not just describe what he wants. According to Austin these sentences are called *Performatives* and *Constatives* (ibid.:3).

2.4. Types of Acts

Rimer (2010:109) notes that Austin's investigation in the force of linguistics expression, has categorized acts in any utterance into three forms which are as follows:

- locutionary act is defined as the act of saying something;
- Illocutionary act is defined as the act performed in saying something; and finally
- perlocutionary act is defined as the act performed by saying something.

According to Akmajian et al. (2010 : 396) there are four categories of speech acts which are as follows :

Austin(1962:91) maintains that in "to say something may be to do something, or in saying something we do something". Better put, any speaker, in issuing an utterance, performs three acts simultaneously, LA, IA, and

PA. These three acts are acted simultaneously. These acts are ordered in turn :

2.4.1 Locutionary Act

Austin (1962: 94) says that the “ act of 'saying something' ” is the performance of a LA. Utterances refer to locutions or the complete units of speech. Locutionary act can be used to state the sense of saying as a verbal or linguistic utterance. Furthermore, speaker can use other tools to perform locutionary act through using non-verbal ones that are identifiable to spoken language. Non-verbal utterance is like prosody spoken and written prosody. Austin (1962:92-93) further segments locutionary acts (henceforth LAs) into three components: *rhetic* , *phatic*, *phonetic* with the following characteristics:

- a) Always to perform the act of uttering certain noises (a phonetic act), and the utterance is a phone;
- b) Always to perform the act of uttering certain

vocables or words, i.e. noises of certain types belonging to *and as* belonging to a certain vocabulary, in a certain construction, i.e. conforming to *and as* conforming to a certain grammar, with a certain intonation, &c. This act we may call a 'phatic' act, and the utterance which it is the act of uttering a pHEME (as distinct from the pHEMEME of linguistic theory); and

- c) Generally, to perform the act of using that pHEME or its constituents with a certain more or less definite 'sense' and a more or less definite 'reference' (which together are equivalent to 'meaning'). This act we may call a ***rhetic*** act, and the utterance which it is the act of uttering a ***rheme***.

As a result, the phatic act is considered the process of uttering specific sounds or words, while the performance of an act of

using those sounds with a certain definite sense and reference is the rhetic act (Austin, 1962: 95).

2.4.2 Illocutionary Act

IA or illocution, this is the second type of speech act in which we can understand the types of acts. It is the main type in the process of speech acts discussion. It is considered an action performed 'in saying something' (ibid:98). It is determined by explicit performative and it is an act which is central to the LA. Once the LA has been performed, the IA is performed too.

Example: ***Shoot her!***

The meaning from the above, is to urged ,advised, or order to shoot her (ibid.:101). Principally, in order for the sentence to be effective, IAs must achieve a certain effect on the audience by involving the securing of uptake and by conventionally inviting a response or a sequel. There must a line between IA and illocutionary force. The latter is the property of the utterance that the speaker

issues in performing the IA. The utterance may have illocutionary force of a statement, a prediction, a denial, a promise, a request, confirmation etc.

2.4.3 Perlocutionary Act

Austin (1962:108) touches on perlocutionary act, as “what we bring about or achieve by saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading”.

e.g./ Shoot her!

The meaning here is: *he persuaded me to shoot her*(ibid:101). Austin (ibid.) further adds a sense, namely a third sense to the LA and IA. It is a PA. Saying something will often make certain consequential effects upon the feelings, thoughts, or actions of the audience, or of the speaker. He further states that:

“Unless a certain effect is achieved, the IA will not have been happily, successfully performed...I

cannot be said to have warned an audience unless it hears what I say and takes what I say in a certain sense. An effect must be achieved on the audience if the IA is to be carried out.” (ibid.: 115-116)

He further explains :

“The perlocutionary act may include what in a way are consequences, as when we say 'By doing x I was doing y': we do bring in a greater or less stretch of 'consequences' always, some of which may be 'unintentional'. There is no restriction to the minimum physical act at all.” (ibid.: 106)

In other words, he states that the significant effects of perlocutions are really conventional consequences

which do not include conventional effects, such as the promise speech act by which the speaker commits himself. A distinction needs to be drawn between the real production of real effects and conventional consequences. At the interactional level, the PA is used to be either the achievement of a perlocutionary objective such as convince and persuade or the production of a perlocutionary sequel:

“Thus we may say 'I tried to warn him but only succeeded in alarming him'. What is the perlocutionary object of one illocution may be a sequel of another: for example, the perlocutionary object of warning, to alert someone, may be a sequel of a perlocutionary act which alarms someone...Some perlocutionary acts always have sequels rather than objects,

namely those where there is no illocutionary formula: thus I may surprise you or upset you or humiliate you by a locution, though there is no illocutionary formula 'I surprise you by...', 'I upset you by...', 'I humiliate you by...'.” (Austin, 1962: 117)

2.5. Types of Speech Act

In Kreidler (2005 : 183-85), he references six types of ;speech acts which are as follows :

2.5.1.Assertive Utterances

The main function of the Assertive Utterances speech act is to inform what the speaker and writer want to reveal, like believing, knowing and so on:

e.g./ I vote for Ann in the last election.

As assertive utterances usually deal with data that are either happening at the time of speech or has already happened, therefore these are either true or false.

Also, they are subject to empirical investigation. The verbs in assertive utterances as follows:

- a) Verbs used for information: for example: announce, declare, disclose, explain, express, indicate, mention, proclaim, relate, and report
- b) Verbs used to focus on truth-value of utterance: for example: affirm, allege, assert, certify, concede, guarantee, swear, attest, bet claim, contend, and maintain
- c) Verbs used for commitment or involvement in what is reported: for example, confide, deny, profess, and protest
- d) Verbs used to express means of communicating: like: Emphasize, hint, imply, intimate, and stress
- e) Verbs that focus on the nature of the message: for example: dictate (a spoken message, written by another

person); narrate recount (the utterance is a unified series of events); preach (the utterance has moral or ethical content)

- f) Verbs that focus on aspect: for example: predict (the utterance is about possible future events); recall (the utterance is about previous events)

2.5.1 Performative Utterances

Performative utterances are speech acts that bring about the state of affairs, for example: bids, blessings, firings, baptisms, arrests, marrying, declaring a mistrial. These speech acts must be used by those who have the right to produce them. The verbs in performative utterance are bet, declare, baptize, name, nominate, pronounce (Ibid 185).

e.g./ I declare this meeting adjourned.

2.5.3 Verdictive Utterances

verdictives result from building the assessment by a speaker on a address's previous actions, rather than

on what is happening with now. (Ibid : 187) .

e.g./ I accuse you of putting on airs.

- I. The action in the above utterance is regarded positive: commend...for compliment...on congratulate...for honor...for praise...for. The action is beneficial to the speaker:

e.g./ thank...for grateful to...for

- II. The action in the above utterance is viewed negative: accuse...of charge...with blame...for (presupposes truth of performance) admonish...for “ criticize...for “ scold...for “

e.g./ The teacher excused/pardoned Henry for missing the meeting.

2.5.4 Expressive Utterances

Whereas a verdictive utterance is about what the addressee has previously done, an expressive utterance

springs from the previous actions—or failure to act—of the speaker, or perhaps the present result of those actions or failures. (Ibid : 188 -189) .

e.g. I acknowledge that I didn't do what I should have done.

The most common expressive verbs (in this sense of ‘expressive’) are: *acknowledge, admit, confess deny apologize*

2.5.5 Directive Utterances

Directives are those utterances in which the speaker tries to get the addressee to perform some act or refrain from performing an act. Thus , a directive utterance has the pronoun you as an actor, whether that word is actually present in the utterance or not:

(You) wait here

A directive utterance is prospective; one cannot tell other people to do something in the past. The kinds of directive act are as follows:

1. **Command** : A command is effective only if the speaker has some degree of control

over the actions of the addressee

e.g I (hereby) order you to appear in court next Monday at 10 a.m.

2. Request: A request is an expression of what the speaker wants the addressee to do or refrain from doing. A request does not assume the speaker's control over the person addressed.

e.g. I appeal to you to help as much as you can.

3. Suggestion: Suggestion is the utterance we make to other persons to give our opinions as to what they should or should not do.

e.g.1/ I advise you to be prompt;

e.g.2/ I warn you not to be passive (Ibid)

2.6. Commissive Utterances

Speech acts that commit a speaker to a course of action are commissive (promises, pledges, threats and vows). Commissive verbs are illustrated by agree, ask, offer, refuse, swear, all following infinitives. They

are prospective and concerned

with the speaker's commitment to future action (Ibid : 192).

e.g./ I promise to be on time.

2.6.1 Declaratives

Austin (1962:3) states that declaratives as constatives, but later he said that declaratives are also performatives by showing that there are no differences between John is brave and I (hereby) state that John is brave except that in the second sentence the performative is explicit.

Lyons (1977: 745) asserts that the typical statements can have the form of a simple declarative sentence and the assertion is an IA only when it is combined with a propositional act which makes the utterance into a statement .

As Searle (1979: 18-19) observes that declarations effectiveness defeats in one case as one or more of the accompanying conditions disappear like a marriage is performed by a layman and not by priest. He pays

attention to the role of the declaration by describing them as performative in the sense of action-performing:

e.g. I promise to be there.

Leech (1983:180) says that declaration is an official saying in precise time and place. The importance of declaration is that when they make a social change. Furthermore, they can be done both verbally and non-verbally .

Allan (1986:206) adds that there is a coincidence between sentence type and illocutionary force. A declarative sentence, for example, can be used in performing any category of speech act including:

First: directives

Example:

1. *I ask you to tell me your name. [Question]*
2. *I request that you pass the salt. [Request]*
3. *I order you to put down your arms. [Requirement]*
4. *I forbid you to speak to him. [Prohibition]*
5. *I advise you to accept his offer. [Advisory]*

6. *I consent to your marrying Whistle trip. [permissive]*

Second: Acknowledgment

e.g. I'm sorry

Third: Commissive

e.g/ I promise that I'll go tomorrow. [Promise]

e.g/ You need my help, Cynthia. [offer]

Fourth: Predictives

e.g/ I predict that Labor will win

Fifth: Constatives

e.g/ I assert that all women are cleverer than men.

Sixth: Declaratory acts

e.g./ I name this ship Titanic. [Effective]

e.g./ I pronounce you guilty as charged. [Verdictive]

Allan (1998) describes declaratives as statements including denials, reports, prediction, promises and offers and they express social interaction such as greetings, thanks, apologies, congratulations, etc. They are generally expressions of speaker's belief about the world and they are direct means to a goal. The most suitable occurrence of such speech acts is the public and official speeches such as opening a governmental project, declaring war, getting married, buying a house...etc.

Cruse (2000: 337) points out the fact that a sentence in declarative form can have a wide range of illocutionary force. For example, the sentence *He is leaving* can function as a promise, or a threat, or a command, or even a congratulation. He proposes an alternative view that is the function of the declarative is to express the proposition and any performative force appears in the form of implicatures.

2.6.2 Interrogatives

Lyons) (1977:338) explains that when someone says *Now where is my wallet?* In this example the speaker doesn't mean that he is asking a question , he expresses a kind of ignorance or doubt. Moreover , if someone says no to the command , it means they refuse to follow that action being addressed to , but if they say as an answer to Is john here ? here the addressee doesn't refuse the question but they are actually answering the question .

He (ibid.:748) further distinguishes between commands and requests. The polite way refers to the request , whereas the impolite request in not a command .

Allan (1986: 207) echoes that the interrogative forms are invitations to the hearer to apply what the speaker wants in a number of performative acts. These are subclasses of directives and they are kinds of requests in a question Speaker asks Hearer to tell Speaker something; in request

Speaker asks Hearer to do some act. So the difference can be easily recognized in that the question requires a verbal response, and a requestive requires a nonverbal response.

e.g./ Questions:
What's the time?

*Did you know
that Austin was an
Englishman?*

e.g./ Requestives:
Can you pass the salt?

*Will you close the
window?*

In this regards, Cruse (2000:338) notes that all interrogatives reveal the concept of ignorance and at the same time look for a response from the hearer in which the ignorance can be faded out. Then, there are two types of questions: *the first one Yes/No* questions that need a response whether true or false , for example, *Is John brave?* is a proposition that aims at eliciting a response indicating whether this proposition is true or not. The second kind is an incomplete proposition

seeking a response which completes the proposition which is true. For example, the question *What time is it?* is a proposition seeking a response *The time is X.* that gives a value for X and makes the proposition complete and true.

2.6.3 Imperatives

This term refers to the commands, permissions, legal judgments, baptisms, and others. Listeners to the imperative utterance must take the following question into consideration:

- *Does Speaker have the authority to utter certain utterances in this context?"*

In this sense, Lyons (1977:746) notes that the imperative forms have no overt intone of tense and person , that is to say , it is rather essential to find commands and requests of their very nature and they are conditioned according to the specific semantic distinction which are grammaticalized in different languages .

Meaning, commanding or requesting that someone carry out a certain action cannot be in the past but only in the immediate and future time. In addition to that , to achieve the ‘imperative’ action does not necessarily mean that the subject of a command or request must be a second-person pronoun. But indirect command or request can be employed as in the example bellow :

Let him come and see me tomorrow.

As you can sense the above the imperative utterance, it is a sentence whose main verb is in the imperative mood.

In defining the term imperative, Allan (1986: 224-5) further explains that the dominant conception of the imperative sentence is as a vehicle for imperious illocutions like the command and prohibition. He goes on to suggest some types of imperatives:

1. Imperious imperatives :

e.g./ Go to bed!

e.g./ Keep out.

a. used when urgent compliance is required:

e.g./ Help!

e.g./ Don't move, there's a snake by your foot!

b. used when hearer wants to carry out the act that is to satisfy some want of his.

e.g./ Have a good time!

e.g./ Let me carry that.

2. Invitational imperatives:

e.g./ Come in.

e.g./ Have some more cake.

3. Supplication:

e.g./ Let my people go.

e.g./ Excuse me.

(*ibid.*: 224-225)

Alan further argues that the intended meaning of some sentences of imperative type directly urge the listener to comply with and take a certain action, while in other sentences the same imperative suggest that the listener does a completely different action. For example, the sentence *come in!* can be interpreted in two different ways: as a command if uttered by an angry mother to her child or it can refer to a friendly invitation if said to a friend.

Therefore, the use of prosody and context are an important matter for distinguishing the differences in interpretation as when he states:

“The different kinds of imperative illocution are then determined on the basis of the locution and the primary illocution, the context, background information of many kinds, the co-operative principle, and definition of illocutionary acts.” (ibid.: 226)

Cruse (2000: 339) suggests that imperatives are similar to declaratives and interrogatives in that their main use is to get someone to do something as in *Shut that door!* which he calls prototypical use, other kinds are non-prototypical uses, such as *Take another step, and I'll shoot*, which do not show imperative verbs.

3. Data Analysis

3.1 Methods

The analysis of the data will be about speech acts and sentence type . Analyzing these two aspects of Imam Hassan's discourse are important in

order to find out the nature of the discourse in preaching. Therefore , each saying will be analyzed and discussed based on the previously mentioned language aspects which are again: speech act types and sentence type .

3.2 Material

A selection of ten sayings is used for the analysis section . These sayings are chosen randomly from a volume of Imam Hassan sermons and sayings . These are mainly of preaching genre advising and instructing people , in other words they reveal Imam' philosophy of how he thinks about morals and how he reaches his own people .

3.3 The Analysis of the Data

The analysis will include ten sayings as follows:

1.” The annihilation of people lies in three things: Arrogance, Greed and envy. Arrogance causes destruction of the religion and because of it Satan was cursed, and Greed is the enemy of one’s soul, and because of it Adam

was expelled from Paradise, and envy is the guide to wickedness, and because of it Qabil killed Habil.” - Imam Hassan (A.S)

Preaching in this saying has been used through the speech act of assertive . Imam Hassan informs and explains the concept of annihilation that occurs through a number of factors like arrogance , greed and envy . The way of Imam Hassan's discourse in preaching in this saying appears in the form of stating the main reasons that destroy the humans and must here understand the reasons without making promises or showing the kind of force.

The kind of the sentence , in the saying , is declarative and this is very suitable for such kind of informing and explaining . Furthermore , declarative sentences express what a speaker believes about something.

2. “Do not struggle hard like a successful (searcher) of material and do not depend upon destiny like those who surrender to it. (Neither greed nor laziness). Because seeking the Grace (of

Allah) is Sunnah and not being greedy in seeking sustenance is modesty. And modesty is not the cause for the repulsion of sustenance, nor does greed attract grace, because sustenance is (already) apportioned, and being greedy is being sinful.” -Imam Hassan (A.S)

The second saying refers to the reminding of people about a number of issues . It raises the concept of modesty and rejects all kinds of being greedy . This reflects two kinds of speech acts , the first one is an order through , don't struggle , that is to say ,directive speech act . The second speech act maintains the problem and the bad results of greed , in other words it is assertive . These two speech acts are used to preach people and urge them to apply the morals of being a good person .

The types of sentences are two , declarative and imperative . these types contribute mainly to the

message of the saying which is to remind and warn .

3. “O’ Son of Adam, abstain from the unlawful and you will be a worshiper, and be content with what Allah has predestined for you, you will be sufficient, be benevolent to those who take up proximity in your neighborhood, you will be a Muslim.” -Imam Hassan (A.S)

The third saying is about preaching people by showing the kinds of reminding and ordering . Imam Hassan orders people to stop being sinful through abstaining a number of points . The speech act is used here directive one . The discourse is clear that the danger of doing unlawful things will lead you to be not a real Muslim .

The type of the sentence is imperative because Imam Hassan orders people by showing the concept of warning .

4. “I wonder at a person who ponders over the things that he eats, how he does not ponder over his reasoning. He preserves his stomach

from that which harms him, yet deposits in his breast that which is a cause for his destruction.” -Imam Hassan (A.S)

Imam Hassan through this saying shows a moral lesson . Humans think only in what they eat , but Imam Hassan wants people to think of their spiritual side in their live . this side is more important than keeping thinking in stomach. Namely , heart is the central part in human's life. Therefore, this kind of informing states what Imam Hassan believes or thinks , in other words the speech act here is assertive .

5. “Son of Adam! Since the day you left your mother's womb you life has been on the decrease. Therefore, avail yourself of that between your hands for the hereafter, because the believer takes provisions (from this world) and the disbeliever only takes his leisure (from this world).” - Imam Hassan (A.S)

This short saying holds the view of life and how Muslims live . The discourse reflects the state of

reminding humans that they must live in this way not that way in order to get rid of evil doings . The speech act of this saying is assertive one because Imam Hassan informs about the facts of doing bad things and he advise them to avoid these things by reporting his own ideas and beliefs .

There is a match between the sentence type and the speech act .The sentence type is declarative and the speech act is assertive or in other words informing . The is one of the features of Imam Hassan's discourse .

6. “Whoever regularly goes to the mosque will enjoy one of the following eight benefits : a decisive verse , access to a helpful brother , new knowledge , an expected mercy , a word leading him to the way of salvation or salvation or saving him from death , quitting sins out of public shame , and God-fearing.” -Imam Hassan (A.S)

Imam Hassan in this saying informs about what he believes in going to mosque . This saying refers to the

speech act of assertive . It is clear that such kind of act is used to remind the people about the benefits of praying in mosques . The kind of the sentence is declarative .

O' people ! whoever with sincerity and devotion towards God 7. “

listens to His guidance , will be guided to the most righteous path and God will assist him in knowledge and awareness to reach a happy end..” -Imam Hassan (A.S)

This saying invites people to understand the devotion of love or following god's rules they will be in better . This saying is clear that informing people about sincerity and devotion as means of guiding to the salvation and starting life in a good way with god . therefore , the speech act of is assertive and the types of the sentences are declarative .

8. “Three things lead people to their destruction. pride , greed and jealousy . Pride undermines faith , and satan was cursed and damned for the same . Greed is the enemy of one's soul and

Adam was expelled from paradise for the same reason , and jealousy leads to evil and misery Cain killed his brother Abel only because of jealousy .” -Imam Hassan (A.S)

Through this saying Imam Hassan gives advice to his people . This is suggestion and at the same time it is the kind of directive speech act . This kind of speech act reflect the choice of being so cautious to avoid being tempted by Satan . The type of the sentence is declarative form that shows the suggestion of Imam Hassan .

9. “Any one whom God blesses with an opportunity to pray , God will accept his prayers and to whom God gives the chance to worship and be obedient , for him He will open the doors of acceptance , and anyone who is blessed by Him to thank God , He will open the doors of abundance for increasing his blessings” - Imam Hassan (A.S)

This say has also the speech act of advice by informing people about good relationship with God will lead to be blessed and the door of getting all kinds of happiness . The speech act is asserting and the sentence type is declarative .

10. “Don't be too prompt in punishing wrongdoings and errors; always leave some time for apology between the perpetration of a mistake and punishment” -Imam Hassan (A.S)

Imam Hassan orders people to be very careful about punishing wrongdoings . This saying has the speech act of directive with imperative sentence.

4. Conclusion

The study has summed up a number of points . Imam Hassan's discourse has clear pragmatic features. These features play a key role in the way the discourse works . The discourse, here, is refers to the (sayings) and the study describes it as a

discourse because there is an interaction between the text and the readers/ The Imam's audience as Muslims . Imam Hassan's discourse in preaching specifically refers to the pragmatic features in speech acts and sentence types . The main speech act that is used in the selected sayings is assertive and the second one is directive . These two types represent the function of preaching, and the sentence types are limited to two mainly declarative and imperative.

The use of those speech acts and sentence types form the message of preaching. They reflect the idea of showing the reasons and bad results of wrong doings . This kind of discourse is so influential in which reminds people and invites them to rethink of their life and actions . Imam Hassan doesn't use the speech acts of performative , commissive or verdictive . He doesn't promise or threat the people or force them in position of fearing people , rather he declares and reports the discourse or preaching to let

people focus on the goals of preaching without having hesitation or some kind of fear . He doesn't use the expressive speech act because he doesn't criticize or apologize about something .The assertive and directive ones are replete with concepts of preaching .Finally , the sentence type contributes to this kind of discourse that shows the facts of wrongdoing and giving them some orders in case of needing these orders .He doesn't use the interrogative ones because the nature of discourse is not asking questions, but it states and reminds people of wrongdoings .

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