

**Civility in Imam Hassan's Speech:
A Pragma-Rhetorical Study**

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Abstract

Civil discourse is the discourse of peace and humanity values. On this basis, civility is defined as the civilized verbal and nonverbal behaviors; especially: politeness and courtesy. Thus, one can argue that 'peace' and 'politeness' constitute the basic concepts in this respect. This, in turn, makes civility associated with qualities that are phrased in terms of the virtues and manners of individuals – tolerance, self-restraint, mutual respect, commitment to other people, social concern, involvement, and responsibility (Evers, 2009: 241). It has been noticed that this issue has not been given its due scholarly investigation from a pragmatic point of view. Hence, the current study sets itself the task of investigating it, i.e. civility, in a certain religious context wherein it is believed that this issue can prevail. This context is represented by speeches delivered by an infallible character embodied by Imam Hassan Bin Ali Talib, the son of the cousin of Prophet Muhammad (P.B.U.T). The investigation is conducted within the framework of pragma rhetoric (interpersonal rhetoric) with the aims of finding out how civility is pragma-rhetorically manifested in Imam Hassan's speeches. Civility and politeness are universal concepts, but they vary from culture to another. Therefore, data are analyzed by means of a model which is adapted to suit Arab and Islamic culture.

Key Words: civility, politeness, peace, and pragma rhetoric

1. Introduction

Civil discourse is the discourse that includes politeness, peace and other humanity values. Civility is defined as the civilized verbal and nonverbal behaviors; especially: politeness and courtesy. Thus, one can argue that 'peace' and 'politeness' constitute the basic concepts in this respect. This, in turn, makes civility associated with qualities that are phrased in terms of the virtues and manners of individuals – tolerance, self-restraint, mutual respect, commitment to other people, social concern, involvement, and responsibility (Evers, 2009: 241).

It has been noticed that this issue has not been given its due scholarly investigation from a pragmatic point of view. Hence, the current study sets itself the task of investigating it, i.e. civility, in a certain religious context wherein it is believed that this issue can prevail. This context is represented by speeches delivered by an infallible character embodied by Imam Hassan Bin Ali Talib, the son of the cousin of Prophet Muhammad (P.B.U.T). The investigation is conducted within the framework of pragma rhetoric (interpersonal rhetoric) with the aims of finding out how civility is pragma-rhetorically manifested in Imam Hassan's speeches. Civility and politeness are universal concepts, but they vary from culture to another. Therefore, data are analyzed by means of a model which is adapted to suit Arab and Islamic culture.

2. Pragmatics: An Overview

Pragmatics is one of the language levels of analysis and linguistic branch which traces back with its name to Carles Moris (1938). He defines this field as "the study of the relation of signs to interpreters". There are many other old and modern definitions of this field; one of these definitions is raised by Mey (2009: 744). He points out that pragmatics "is concerned with meaning in the context of language use". There are some theories and concepts which represent the bases of this field. The most important theory in this field is the speech act theory which is proposed by J. L. Austin and developed by Searle (1969). Yule (1996: 47) defines speech acts as "actions performed via utterances." Some of the famous speech acts are:

complaint, apology, invitation, compliment, request and promise.

The other most important theory is proposed by Paul Grice (1975); it is known also as Grice's program. He refers to 'implicature' as a basic concept in pragmatics. For him, "what is said" and "what is implicated" are part of the intended meaning. He (ibid: 44-5) differentiates between 'conventional implicature' (in this type the implicature is related to the expression itself, not to the context) and 'conversational implicature' (the implicature is derived from the context). The latter is related to the 'cooperative principle' which is based on the conversational maxims. These well-known maxims are: Maxim of Quantity (say no more no less than what is required), Maxim of Quality (be accurate and do not mention something you believe it is false), Maxim of Relevance (be relevant), and Maxim of Manner (be clear) (ibid: 45-6). Grice argues that people fail to follow the proposed maxims in many occasions. There are five ways to their failure as: suspending a maxim, infringing a maxim, violating a maxim and opting out of a maxim. People fail to follow the maxims because they are unable to avoid ambiguity in their speech (unintentionally) or they deliberately want to deceive the addressees (Thomas, 1995: 64).

Politeness is a wide area in pragmatics for conducting studies and establishing theories. Politeness is a culturally based phenomenon; therefore it is difficult to find a unified definition. What is polite for a society is not for another (Marmaridou, Nikiforidou and Antonopoulou, 2005:349). In general, politeness can be defined as a "series of conversational strategies oriented to maintain and enhance social bonds" (Maria and Pastor, 2001:18). There are three theories in this regard, they are: Lakoff's Politeness Theory (1973), Leech's Politeness Theory (1983) and Brown and Levinson's politeness theory (1978). The first two are based on Grices maxims.

3. Rhetoric

Rhetoric is one of the most ancient fields of knowledge which traces back to Aristotal, Isocrate, and Plato. Roberts (2004) defines rhetoric as "the faculty of observing in any given case the available means of persuasion". Rhetoric has witnessed many development

stages and its main concern through these stages is to show the various modes of persuasion. Leech (1983: 15) argues that the central focus of rhetoric based on how a speaker uses language in a specific way to impact his addressees. He adopts Halliday's classification of rhetoric into interpersonal and textual. Each of the two types is built on a set of principles, like the politeness principle and cooperative principle, which include main and sub-maxims.

Kennedy (2007) defines rhetoric as: "the energy inherent in emotion and thought transmitted through a system of signs, including language, to others to influence their decisions or actions. When we express emotions and thoughts to other people with the goal of influencing (persuading) them, we are engaged in rhetoric."

4. Pragma-Rhetoric

The marriage between rhetoric and pragmatics is a marriage between 'ancient' and 'modern'. The main motivation for such marriage is that the two deals with the way language is used. Archer et al (2012: 148-9) indicate that the meeting point of the two fields lies upon the way in which language is used, explicitly or implicitly, to guide other toward a specific act. According to Persson and Ylikoski (2007: 55), rhetoric is already pragmatic in nature because it deals with something beyond what is literally said. Rhetoric, like pragmatics, aims to make a change in reality by using set linguistic devices. However, as Larsson (1998: 9) refers, the two can be differentiated mentioning that rhetoric is after persuasion and pragmatics is after description.

Larrazabal and Korta (2002:1) define the hybrid field in question as "combining both disciplines in order to explain the intentional phenomena that occur in most communicative uses of language, namely the communicative intention and the intention of persuading". Walson (2004: 21) indicates that the goal of this field is to discuss language be effective in certain contexts in order to convince the addressees. He (2007:18) indicates that rhetorical pragmatics discusses how a speaker generates reasonable emotions in his addressees (pathos), how to produce a reliable character (ethos), and how to represent the available arguments and facts (logos). In ad-

dition, it studies how the rhetorical devices like metaphor and irony are used to attract the audience’s attention. The relationship that combines rhetoric, persuasion and argument is shown in Figure (1).

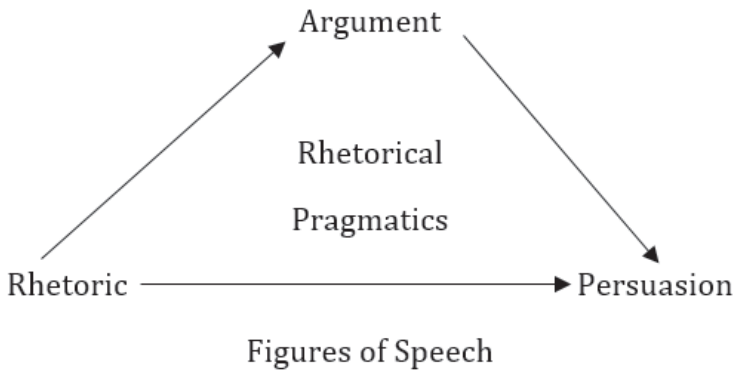


Figure (1): The relationship between rhetoric, persuasion, and argument (Walton, 2007: 18)

5. Figures of Speech

There are many ways for manifesting a message in a particular situation; one of these ways is using rhetorical figurative speech. Corbett (1990) discusses figures of speech in terms of deviation. A rhetorical figure is a linguistic deviation of what is expected. Figures of speech can be classified into two kinds: schemes and tropes. The former involves rearrangement or changing of linguistic items, as in repetition, ellipses and so on. It seems that schemes work at the level of structure. The latter work at the pragmatic level and it includes the meaning deviation, like metaphor, simile, irony etc. The current study will adhere to one aspect of tropes which is metaphor.

5.1. Tropes

Trope is a cover term to many figures of speech which include messages that go beyond the literal meaning. The inherent meaning of the expressions is not intended and in many times it is inappropriate to the situation. This additional meaning is the main

concern for pragmatics and it lies in the area that joins pragmatics and rhetoric. Tropes are divided into two types: destabilization and substitution (McQuarrie and Mick 1996:429).

1. Destabilization Tropes: in this type of tropes, an expression means beyond what is said and it is left to the addressee to deal with the implicature (McQuarrie and Mick1996:433). The most famous tropes are: metaphor, simile, irony and pun.

a. Metaphor: it is a widely studied rhetorical figure of speech which is our concern in the current study. The general definition of metaphor is talking about something in terms of something else overlaps with it in some aspects. Arends and Kilcher (2010:176) indicate to metaphor in terms of comparison. In many times the comparison is between abstract and concrete entities. This facilitates our understanding of the abstract phenomena through talking about them in terms of physical entities. For example, *'life is a complicated machine'*. Metaphor has been studied widely in cognitive linguistics. One of the sophisticated cognitive linguistic studies is conducted by Fauconnier and Turner (2002) which is adopted in the current study.

b. Simile: it is the direct manifestation of metaphor. The comparison between the two entities is linguistically encoded by using "like" or "as" (Cruse, 2006: 165). For example, *'he is like lion'*.

c. Irony: it is the linguistic phenomenon in which the speaker means the opposite to what he says, for example, when a person says *"what a sunny!"* in a stormy day (Xiang Li, 2008: 5). Pragmatically, irony is a strategy of indirect speech acts and sometimes it generates conversational implicatures (Attardo, 2001: 165).

d. Pun: it is a type of rhetorical strategy, as Bussmann (1996: 968), of "words play". The speaker combines two words with similar pronunciations and contrastive meanings. Pragmatically, pun is a kind of ambiguous meaning occurs as a result of flouting the maxim of manner. It activates the two contrastive meanings at the same time.

2. Substitution Tropes: in such tropes, the speaker says something and means another. It is the responsibility of the addressee to correct and to get the intended meaning McQuarrie and Mick (1996:433). There are three main tropes can be mentioned briefly here:

a. Overstatement: it is one of the rhetorical devices in which “the speaker’s description is stronger than is warranted by the state of affairs described” Leech (1983:145).

b. Understatement: it refers to a kind of expressions that involve seriousness, quantity and intensity of what is less than the reality in order to generate an impact on the addressee (Cruse, 2006:186).

c. Rhetorical Question: it refers to the type of questions in which the asker does not need an answer from the person being asked. It is used mainly to attract the addressee’s attention (Shaffer, 2009:167).

6. Model and Analysis

The model is based on the working definition of the concept ‘civility’ in which politeness and peace lie at the core. These two concepts represent the basis for any model designed for analyzing civil discourse. The model is based on Leech’s (1983) model of communication and interpersonal rhetoric. Leech’s model will be expanded to include what is called Civility Principle (CP). This principle is divided into two sub-principles: Leech’s Politeness Principle (PP) and Human Values Principle (HVP). The former includes the well-known maxims of politeness. The speaker should have a high degree of politeness to be persuasive. In the same context, the persuasive discourse is that in which human values are considered. The speaker must reflect, in his speech, values like tolerance and peace, self-restraint, mutual respect, commitment to other people, social concern, involvement, courtesy, and responsibility. These values form the second principle within civility principle. Mutual respect, commitment to other people, courtesy and involvement are not tackled because they are not prominent in our current data.

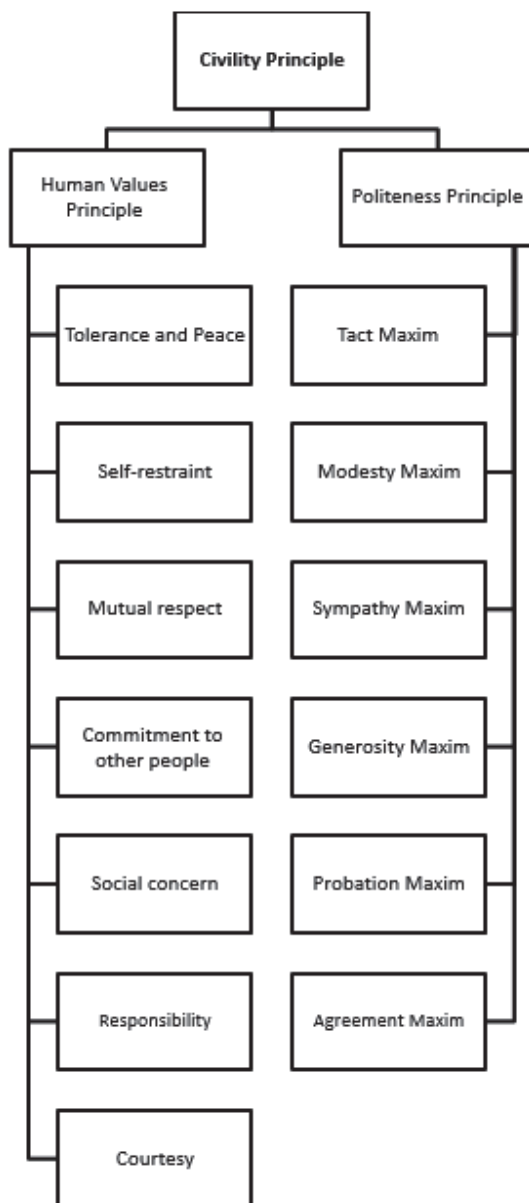


Figure (2): Civility Principle

6.1. Civility Principle

1. Politeness principle

Politeness is culturally determined, therefore, different cultures have different attitudes toward behaviors as polite or impolite. A polite verbal or nonverbal behavior for one culture may be impolite for another. The current study deals with Arabic data and the maxims of politeness will be figured out according to Arab culture. The Arabic maxims will be formed depending on Aziz and Lataiwish (2000). For our data, only two maxims are prominent: tact and modesty. In addition, there is no violation for the rest maxims.

a. Tact Maxim: *“Minimize cost to other; maximize benefit to other”*

This maxim includes some speech acts that are inherently threatening like ordering, demanding, and others. The speaker is urged to use language in a way that minimizes cost and maximizes benefit to the hearer. This way is restricted by the cultural norms. In Arabic, direct speech and imperative are polite if they are combined with expressions like *من فضلك*, *بالله عليك*, and so on. Indirect speech is also used with such speech acts as in (2). In preaching and advising, using direct speech and imperative structure is polite as in (3).

(1) من فضلك, ساعدني في حمل هذا الصندوق

Please, help me in carrying this box.

(2) هل بإمكانك مساعدتي في حمل هذا الصندوق

Can you help me in carrying this box

(3) اتقوا الله عباد الله

Fear Allah, O the servants of Allah

(1) «أيها الناس أجيئوا دعوة إمامكم، وسيروا إلى إخوانكم...» (Mustafa, 1975. 45)

O people respond to your Imam's call; and go to brothers....

(2) «فاتقوا الله وارضوا بقضاء الله وسلموا الأمر لله، والزموا بيوتكم، وكفوا ايديكم...» (P. 70)

O People fear Allah; accept His judgment, handed the matter to Him; stay in your homes; and stop fighting...

(3) «أيها الناس اعقلوا عن ربكم...» (P. 72)

O people, understand what your God's revelation is about...

(4) «فاتق الله يا معاوية، وانظر لأمة محمد ما تحقن به دماءهم وتصلح به (P. 97) أمورهم»

O Muawiya, fear Allah; and look for what makes the Islamic nation live in peace and repair its affairs

(5) «يا بن آدم عَفِ عن محارم الله تكن عابدا، وأرض بما قسم الله تكن غنيا، وأحسن جوار من جاورك تكن مسلما وصاحب الناس بمثل ما تحب أن يصاحبوك بمثله (P. 15) تكن عدلا»

O Adam's son, leave sins to be a worshiper; satisfy of what Allah grants you to be rich; do the best to you neighborhood to be Muslim; and accompanied people as you would like to be accompanied to be just...

(6) «استعد لسفرك، وحصل زادك قبل حلول أجلك.. واعلم أنك تطلب الدنيا (P. 23) والموت يطلبك، ولا تحمل هم يومك الذي لم يأت...»

Get ready for your trip; do your best in life before your death; know that you are looking for worldly life and death is looking for you; do not care for tomorrow before its coming....

(7) «اعمل لدنياك كأنك تعيش أبدا، واعمل لآخرتك كأنك تموت غدا...» (P. 24)

Work for the worldly life as if you never live; and work for the hereafter as if you will die tomorrow...

b. Modesty Maxim: "Minimize praise of self; maximize dis-praise of self"

This maxim, in general, indicates that the speaker should not praise himself. However, in Arabic, it is polite to praise yourself, your family, your tribe or your country in some positions as in the poetry. Sometimes self-praising is justified by being the speaker wants to prove something, for example, his right in occupying a position or to get back a raped right. The following quotations, Imam Hassan

praise his fathers to prove for the Islamic society his right in leading the nation and because his enemies was dispraising his father.

(1) «إن عليا باب من دخله كان آمنا، ومن خرج منه كان كافرا» (P. 7)

Ali was a gate in which anyone enters be safe and anyone gets out be infidel....

(2) «أنا ابن البشير النذير أنا ابن السراج المنير أنا ابن الداعي إلى الله بإذنه...» (P. 16)

I am the son of the forerunner and harbinger; I am the son of the shining light; I am the son that who ergs people to believe in God...

(3) «يا أهل الكوفة، لقد فارقكم بالأمس سهم من مراعي الله صائب على أعداء (P. 20) الله، نكال على فجار قريش...»

Oh people of Kufa, yesterday one of God's arrows left you; it was pointed toward His enemies; tormented to Quraish's Ungodly mebers...

«أيها الناس من عرفني فقد عرفني ومن لم يعرفني فأنا الحسن بن علي بن أبي طالب، (P.51) أنا ابن نبي الله، أنا ابن من جعلت له الأرض مسجدا وطهورا...»

O people who do not know me, I am Hassan ibn Ali ibn Abi Talib; I am the prophet's son; I am son of the person for whom earth became mosque and thora...

(4) «أنا ابن المستجاب للدعوة، أنا ابن الشفيح المطاع، أنا ابن أول من ينفض رأسه عن التراب، ويقرع باب الجنة، أنا ابن من قاتلت الملائكة معه ولم تقا تل مع نبي (P. 51) قبله، أنا ابن من نصر على الأحزاب...»

I am the son of the person whose prayer is responded; I am the son of the intercessor; I am the son of the first to shake off dust from his head, and knock on the gate of heaven; I am son of the prophet with whom the angels fought; they had never fought with another prophet; I am son of the prophet who was advocated against the parties.

(5) «أنا ابن من ساد قريشا شابا وكهلا، أنا ابن من ساد الوري كرما ونبلا، أنا ابن من (P. 52) ساد أهل الدنيا بالوجود الصادق...»

I am son of the person who became the Quraish as a young and as an old man; I am son of the noblest and the most generous man; I am son of the most honest ma...

2. Human values principle

a. Peace and Tolerance: the speech should promote the values of peace and tolerance and despises violence. All the following quotations reflect, obviously, the peaceful discourse that Imam Hassan has.

(1) « ما المجد؟ - أن تعطي في الغرم وأن تعفو عن الجرم » (P. 120)

What is glory? – It is to give in enmity and to forgive crime...

(2) (P. 59) الصلح تأخذ منه ما رضيت به * والحرب يكفيك من أنفاسها جرع « (”)

From peace, you get what makes you satisfied but from war's breath, only a dose is enough.

(3) « أن معاوية نازعني حقا هو لي دونه، فنظرت لصلاح الأمة، وقطع الفتنة، وقد كنتم بايعتموني على أن تسالموا من سالمني، وتحاربوا من حاربني فرأيت أن أسالم لمعاوية، وأضع الحرب بيني وبينه، وقد بايعته ورأيت أن أحقن دماء المسلمين خير من (P. 62) سفكها ولا أريد بذلك إلا صلاحكم... »

Muawiya fights to get the right that is mine. I looked for the benefit of the nation and warping up the disorder. O people, you had pledge allegiance to follow me in peace and war and now I see to leave caliphate to Muawiya to stop war. I do this to stop Muslims to kill each other.

(4) «إني أوصيك يا حسين بمن خلفت من أهلي وولدي وأهل بيتك أن تصفح عن (P. 64) مسيئتهم، وتقبل من محسنهم، وتكون لهم خلفا ووالدا»

O Hussein, I ask you to take care of our family; forgive their fault and reward them for their good deeds; and be a father for them.

(5) «إني لأرجو أن أكون قد أصبحت بحمد الله ومنه، وأنا أنصح خلق الله لخلقه، وما أصبحت محتملا على مسلم ضغن، ولا مريدا له بسوء، ولا غائلة إلا، وأن ما تكروهون (P. 66) في الجماعة خير لكم مما تحبون في الفرقة... »

I wish that I became the most advisable person for people; and do not carry grudge in my heart for anyone. What you heat in their coalition is be coalition better than what you like in your separation.

(6) «أشهد الله وإياكم إني لم أرد بما رأيتم إلا حقن دمائكم وإصلاح ذات بينكم، فاتقوا (P. 70) الله وارضوا بقضاء الله وسلموا الأمر لله، والزموا بيوتكم، وكفوا أيديكم... »

Allah and you are witnesses that I had not wanted except stopping war and spreading peace among you. Therefore, fear Allah and accept your fate; leave Allah guides you; stay in your homes; stop fighting...

«والله لئن تذلوا وتعافوا أحب إلي من أن تعزوا وتقتلوا فإن رد الله علينا حقنا (7) في عافية قبلنا، وسألنا الله العود على أمره وإن صرفه عنا رضيينا وسألنا الله العون على أمره...» (P. 71)

To be humiliated in peace better, for me, than being honorable in war; we will accept if Allah gets our right back while we are in peace and we will be satisfied also if He do not do; and we ask Him to grant us His help...

«ما أحببت منذ علمت ما ينفعني وما يضرني أن اتولى امرامة محمد صل الله (8) عليه وسلم على أن يهرق (يسال) في ذلك محجمة دم!...» (<https://www.alukah.net/culture/0/123364/#ixzz5vdJ9mvs1>)

I did not like shedding a drop of blood since I had learned what benefits me and what hurts me to take over the nation of Muhammad...

«إن هذا الأمر الذي اختلفت فيه أنا ومعاقية، إما أن يكون حق امرئ فهو أحقُّ (9) به مني، وإما أن يكون حقًا هو لي، فقد تركته إرادة إصلاح الأمة وحقن دماؤها...» (<https://www.alukah.net/culture/0/123364/#ixzz5vdKDOzGA>)

The issue that I and Muawiya have disagreed over is either another person's right or my own right that I left to stop fight and spread peace...

b. Antiracial discourse: the discourse must not contain any sign of any form of racialism. In Imam Hassan's speeches, no one can find any sign of racialism. He always uses general words that address all human beings without as in the following quotations.

(1) «أيها الناس سمعت جدي...» (P. 12)

O people, I heard my grandfather....

(2) «يا ابن آدم لم تزل في هدم عمرك...» (P. 15)

O Adam's son, you still destroy your age...

(3) «يا بن آدم عف...» (P. 15)

O Adam's son, leave...

c. Self-restraint: The speaker should have control over his own verbal behaviors that keeps him from doing things he wants to do but should not do. In other words, he should not violently or badly even when the situation demands such behavior. The following quotations show how Imam Hassan behaved in a civil way. This is obvious when one of his followers betrayed him, as in the first quotation, and when other followers attacked him harshly, as in the next two quotations.

«حينما نكث عهده، وغدر به عن رباح بن الحارث ... قال: أن أمر الله واقع، (1) إذ لا له دافع وإن كره الناس، إني ما أحببت أن آلي من أمر أمة محمد (صلى الله عليه وآله وسلم) مثقال حبة من خردل يهراق فيه محجمة من دم، قد علمت ما ينفعني مما يضرني، فالحقوا بطيبتكم...» (P. 61)

When Ryah Ben Al-Harith reneged... Imam Hassan (peace be upon him) said: Allah's order necessarily happens; human beings cannot stop it; I disliked to take over the nation of Muhammad (peace be upon him) and a drop of blood sheds. I knew what benefits and what hurts me; so, go where ever you want...

«ردا على من تجاسر عليه... قال: أما بعد فإنكم شيعتنا وأهل مودتنا ومن نعرفه (2) بالنصيحة والاستقامة لنا وقد فهمت ما ذكرتم، ولو كنت بالحزم في أمر الدنيا وللدنيا أعمل وأنصب وما كان معاوية بأبأس مني وأشد شكيمة، ولكن رأيي غير ما رأيتم سلكني، أشهد الله (P. 70) وإياكم إني لم أرد بما رأيتم إلا حقن دماءكم وإصلاح ذات بينكم، فاتقوا الله وارضوه...»

Addressing the people who infringed on him ... O people, you are our Shia and the people who advisable and loyal to us and I understood what you had said. If I would work for the worldly life, Muawiya is not tougher and braver than me; but I have a different view. Allah and you are witnesses that never wanted except sopping shedding your blood and spreading peace.

«...وأما قولك يا مذل المؤمنين فوالله لئن تذلوا وتعافوا أحب إلى من أن تعزوا (3) وتقتلوا فإن رد الله علينا حقنا في عافية قبلنا، وسألنا لله العود على أمره وإن صرفه عنا (P. 71) رضينا وسألنا الله العون على أمره...»

...for your saying addressing me 'O humiliating the believers', to be humiliated in peace better, for me, than being honorable in war; we will accept if Allah gets our right back while we are in peace and we will be satisfied also if He do not do; and we ask Him to grant us His help...

d. Social Concern: the speaker should tackle topics that are important to his society like poverty, lack of education, and many other issues that affect life of the society. In the following quotations, Imam Hassan talks about some significant issues for his society. In the first quotation, he tackles the matter of rain which is considered as an existential issue for his society and the only source of water. He also talks about the economic issue like prices. In the second quotation, he urges unity of the Islamic society which is so important issue at that time because of the civil war between Muslims. In the last two quotations, he indicates importance of education.

«اللهم اسق سهلنا وجبلنا، وبذورنا حتى ترخص به أسعارنا، وتبارك لنا في (1) (P. 43) صاعنا، ومدنا أرنا الرزق موجودا والغلاء مفقودا أمين يا رب العالمين...»

O Allah, water our plain, mountain, and seeds to make prices cheaper; O Allah, bless our food; and make livelihood available and end price rises, amen.

«في وحدة الصف قال ... إنه لم يجتمع قوم قط على أمر واحد إلا اشتد أمرهم، (2) (P. 59) واستحكمت عقدهم...»

About unity, he said: any group of people agrees on following one leader will be stronger and their unity will be harder...

«علم الناس، وتعلم علم غيرك، فتكون قد أتقنت علمك وعلمت ما لم (3) (P. 115) تعلم...»

Teach people and learn the other's sciences to master your knowledge and learn what you ignore.

«من أكثر من مجالسة العلماء أطلق عقال لسانه وفتق ما رتق من ذهنه...» (4) (P. 118)

Anyone attends the scholars' sessions repeatedly; he will have a tactful tongue and thoughtful mind...

e. Responsibility: the speaker should reflect his feeling of responsibility toward the society through urging people to behave peacefully, kindly and morally. In the following quotations, Imam Hassan tackles different topics and insists on many civil values. In the first quotation he insists on the value of consultation against

the unilateral decisions and marginalization. The next three quotations include the value of knowing rights of the other member of the community and the value of cooperation among people. The speaker in the fifth quotation indicates the importance of dealing with the other people morally. The last quotation insists the value of honesty among the society members.

(1) ما تشاور قوم إلا هودوا إلى رشدهم (P. 110)

Any group of people consult, they will reach their goal.

(2) «أعرف الناس بحقوق إخوانه وأشدهم قضاء لها أعظمهم عند الله شأنًا، ومن (P. 114) تواضع في الدنيا لإخوانه فهو عند الله من الصديقين...»

The best people in knowing their brothers' rights and the most helpful ones are the best for Allah. The people who humble in front of their brothers are the most honest for Allah.

(3) «لقضاء حاجة أخ لي في الله، أحب إلى من اعتكاف شهر» (P. 122)

To help a brother is better to me than staying for a month in the mosque for worshipping.

(4) «السياسة هي أن ترعى حقوق الله، وحقوق الأحياء، وحقوق الأموات، فأما حقوق الله فأداء ما طلب والاجتناب عما نهى. وأما حقوق الأحياء فهي أن تقوم بواجبك نحو إخوانك، ولا تتأخر عن خدمة أمتك، وأن تخلص لولي الأمر ما أخلص لأمته...» (P. 118)

Politics... is to take care of Allah's rights, peoples' are rights, and the dead peoples' rights. Allah's rights are to follow His instructions. People's rights are to do your responsibility toward your brothers and to help them when they need, to serve your nation and to obey the leader if he is loyal to the nation...

(5) «صاحب الناس بمثل ما تحب أن يصاحبوك به» (P. 122)

Deal with people as you like they deal with you...

(6) «لا يغش العاقل من استنصحه» (P. 125)

The wise does not cheat a person asks him advice.

7. Conclusion

In light of what have been discussed before, some points can be concluded in relation to the question that this paper built upon, these points are:

1. Civility is a pragma-rhetorical device used in Imam Hassan's speech.
2. Civility is represented in many forms in Imam Hassan's speech, these forms are: polite behaviors, speech loaded with the human values that are connected with civility.
3. Each of these forms and values is considered as pragma-rhetorical sub-device to persuade listeners.

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