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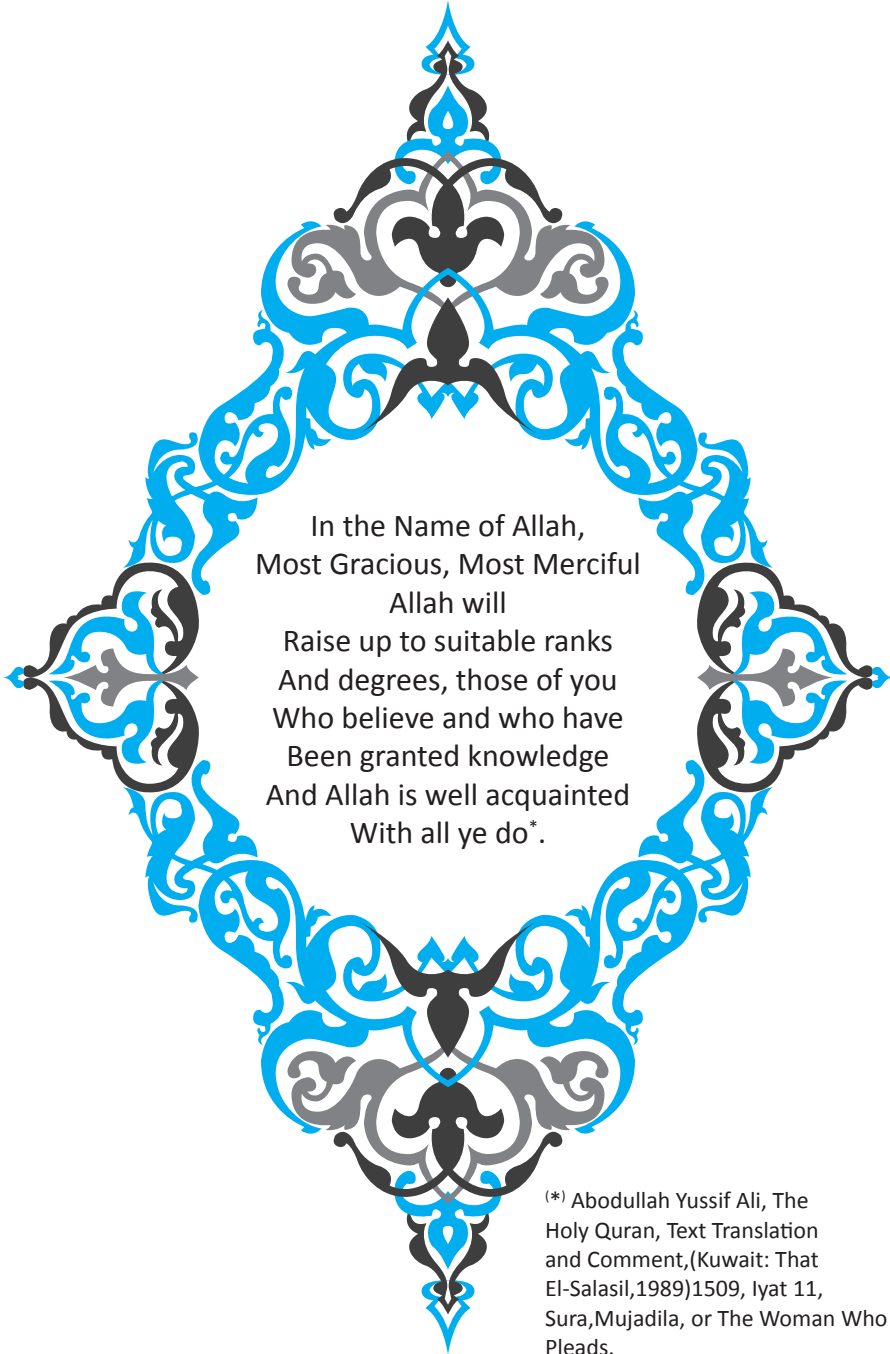
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DARALKAHEEL



In the Name of Allah,
Most Gracious, Most Merciful
Allah will
Raise up to suitable ranks
And degrees, those of you
Who believe and who have
Been granted knowledge
And Allah is well acquainted
With all ye do* .

(*) Abodullah Yussif Ali, The
Holy Quran, Text Translation
and Comment, (Kuwait: That
El-Salasil, 1989) 1509, Iyat 11,
Sura, Mujadila, or The Woman Who
Pleads.

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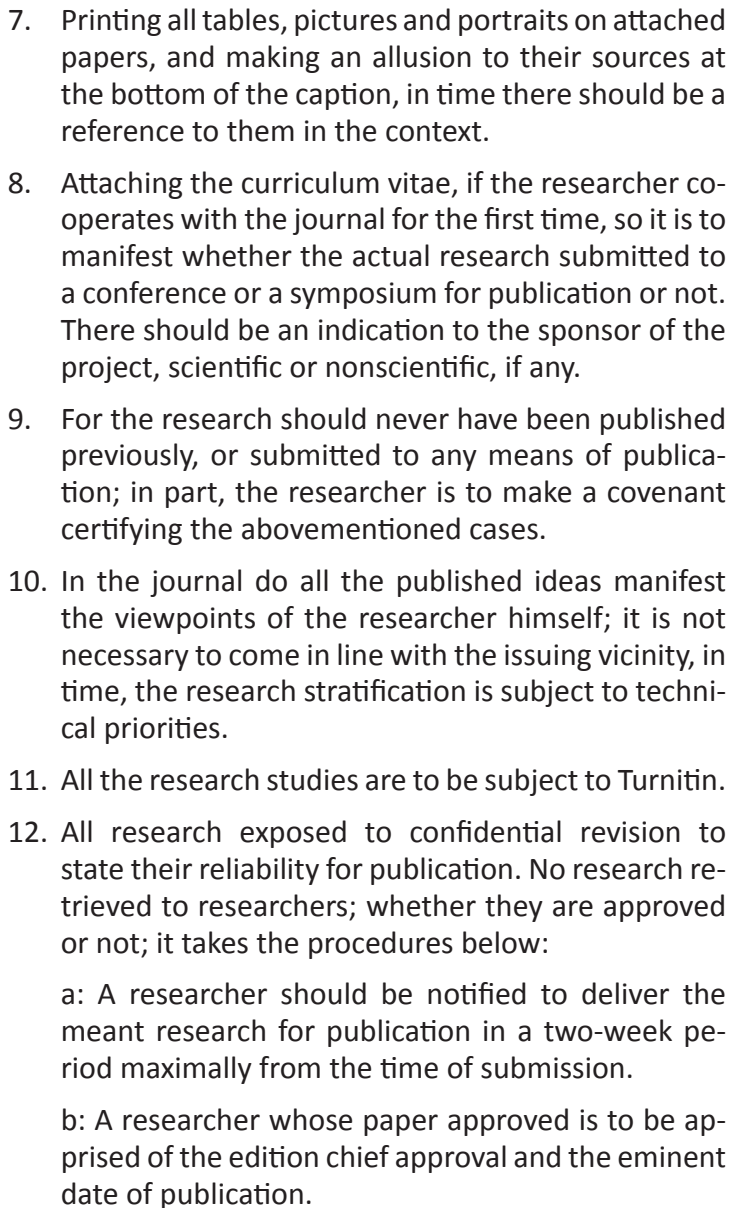
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In the Name Of Allah
Most Compassionate, Most Merciful

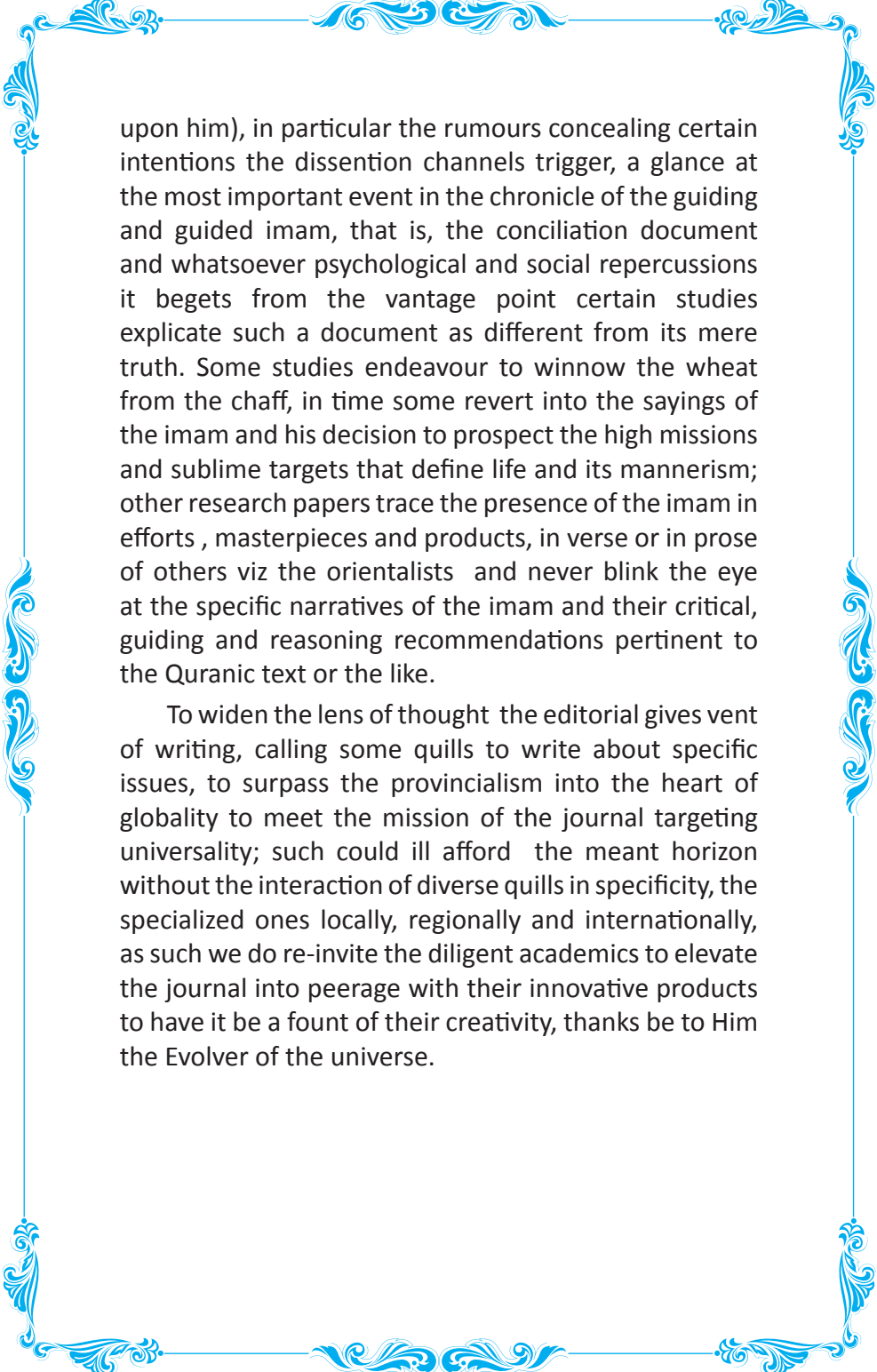
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The chosen imam Al-Hassan (peace be upon him) says: “acquire science, if not being able to memorize it, put it in writing and keep it in your houses”, Ahqaaq Alhaq:11238/ Here the chosen imam guides us into a means of learning regarded, today, as the most important international standard of quality, that is to say, for us the documentation preserves, acquires, inherits science ; we could reconsider, ponder over and contemplate knowledge to cull something inventive.

Scrutinizing the chronicles of the influential figures in making history and changing the course of it throughout the human procession could be as a smart technology in serving documentation as it grants twofold functions: the first is to concentrate on the previous documentation, the second is to portray a new design to be a document additional, explicatory, important and structural concomitant to the first documentation.


The peer reviewed Al-`Ameed journal, in the current occasional edition, does offer a reading on specific documents of the chosen imam Al-Hassan (Peace be upon him); such a reading is of diversity to manipulate such a figure incarnating all the traits of perfection and individuality.

A constellation of academic quills does participate in augmenting the meant mission, rendering it into an act of reading and throwing light on specific issues concerning the chosen imam Al-Hassan (Peace be



upon him), in particular the rumours concealing certain intentions the dissention channels trigger, a glance at the most important event in the chronicle of the guiding and guided imam, that is, the conciliation document and whatsoever psychological and social repercussions it begets from the vantage point certain studies explicate such a document as different from its mere truth. Some studies endeavour to winnow the wheat from the chaff, in time some revert into the sayings of the imam and his decision to prospect the high missions and sublime targets that define life and its mannerism; other research papers trace the presence of the imam in efforts , masterpieces and products, in verse or in prose of others viz the orientalist and never blink the eye at the specific narratives of the imam and their critical, guiding and reasoning recommendations pertinent to the Quranic text or the like.

To widen the lens of thought the editorial gives vent of writing, calling some quills to write about specific issues, to surpass the provincialism into the heart of globality to meet the mission of the journal targeting universality; such could ill afford the meant horizon without the interaction of diverse quills in specificity, the specialized ones locally, regionally and internationally, as such we do re-invite the diligent academics to elevate the journal into peerage with their innovative products to have it be a fount of their creativity, thanks be to Him the Evolver of the universe.



**Imam Al.Hassan
(peace be upon him)
Son of Prophetship
and Paradise
Mastership**

**Patience and Hope
in Imam Hasan's Speech
Linguistic Study**

الصبر والأمل
في خطاب الامام الحسن المجتبي عليه السلام
دراسة لغوية

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خضع البحث لبرنامج الاستلال العلمي
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Abstract

Religion is anchored in patience which is an inner feeling that has different degrees. Being a transient or permanent state, patience is not merely facing one's difficulty; however, it necessitates having hope.

The study attempts to answer the following questions:

1. Linguistically, is it applicable to express patience and hope in Imam Hasan 's speech?
2. What is the extent of overlapping between patience and hope in Imam Hasan 's sermons and sayings?
3. What are the aims behind Imam Hasan's use of the concepts of patience and hope?

This paper aims at:

1. Investigating the linguistic devices used to express patience and hope in Imam Hasan 's speech.
2. Tracing back the relation between patience and hope in the texts above.
3. Determining the reasons behind employing these two virtues, namely; patience and hope.

It is hypothesized that:

1. There are certain linguistic devices that denote patience and hope in Imam Hasan 's speech.
2. Concerning Imam Hasan 's sermons and sayings, it is anticipated that there is a positive correlation between patience and hope.
3. It is also expected that patience and hope have ethical, religious and mental features in Imam Hasan 's speech.

After analyzing the data selected, the findings of the investigation validate all the hypotheses above.



ملخص البحث

يرتكز الدين على الصبر. والصبر هو شعور داخلي ذو درجات متفاوتة. وهو إما حالة مؤقتة أو حالة دائمة، والصبر ليس مجرد مواجهة الصعوبة؛ بيد انه يستلزم وجود الأمل. وتتلخص مشكلة البحث في الإجابة عن الأسئلة الآتية:

١. هل يمكن التعبير لغويا عن الصبر والأمل في خطاب الامام الحسن عليه السلام؟
 ٢. ما مدى التداخل بين مفهومي الصبر والأمل في خطاب الامام الحسن عليه السلام؟
 ٣. ما الأهداف التي يبغيها الامام الحسن عليه السلام لأستخدامه فضيلتي الصبر والأمل؟
- وتهدف الدراسة إلى:

١. استقصاء الاساليب اللغوية المستخدمه للتعبير عن الصبر والأمل في خطب واقوال الامام الحسن عليه السلام.
 ٢. تتبّع العلاقة بين الصبر والأمل في خطاب الامام الحسن عليه السلام.
 ٣. تحديد الأهداف التي تكمن وراء توظيف الامام عليه السلام لمزيتي الصبر والأمل.
- وتفترض الدراسة:

١. توجد اساليب لغوية معينة تدل على الصبر والأمل في خطاب الامام عليه السلام.
٢. من المرجح وجود علاقة طردية بين سِمَتِي الصبر والأمل في كلام الامام عليه السلام.
٣. يمتلك مفهومي الصبر والأمل سمات اخلاقية ودينية وذهنية في خطاب الامام الحسن عليه السلام.

وبعد تحليل العينة المنتقاة، برهنت نتائج البحث مصداقية الفرضيات المذكورة انفاً.



1 The Notion of Patience

The word "patience" has been dealt with by many linguists, such as: 502 الأصفهاني H.:273, 1984:273 الدامغاني, 1979:191 الأحمدي, Farid (2006: 467), 19 :2008 ابن القيم and المنجد 2009:8. They all agree that "patience" is the faculty of having peace of mind in times of hardship.

Skeat (1993:335) remarks that "patience" comes from Latin root "pati-" which means "to suffer". From the linguistic point of view, 1979:191 الأحمدي and 19 :2008 ابن القيم state that "patience" is a trilateral verb which has many linguistic senses such as: perseverance, Accepting obstacles of life without complaint, Waiting without anxiety, Controlling one's anger and Being psychologically and physically calm in time of difficulty. Conceptually, 19 :2008 ابن القيم and 2009:8 المنجد point out that patience means restraining oneself from despairing and anger.

In similar token, Easwaran (2010:11, 25-6) defines patience as "the mark of love... an absolute necessity... a self-mastery, the capacity to hold on and remain loving in a difficult situation when every atom of your being wants to turn and run."

Jovanović (2004:23), on the other hand, numerates a number of interjections that are used for expressing IMPATIENCE, such as: chut! gah! pish! pooh! pshaw! psht! pshut! tcha! tchah! tchu! tchuh! tut! tut-tut! why! zut!

1.2 Synonyms of Patience

According to Fowler (1999:1) and Park (2003: 3-6), there are certain words that can be used synonymously with the word patience and they are as follows:

- a. Stoicism - "to bear something"
- b. Fatalism - "to put up with something"
- c. Passivism - "to roll with something".
- d. Escapism - "to move away from something".



- e. Isolationism - "to shut something out".
- f. Humanism - "to deal with something".
- g. bear "to accept something unpleasant".
- h. endurance "to bear (pain, suffering, etc.) patiently".
- i. tolerate "to have the willing to bear something".

1.3 Types of Patience

Al-Jawziyyah (1997: 10), classifies patience as follows:

1. Physical patience by choice, such as doing hard labour willingly.
2. Physical patience without choice, such as patiently bearing illness, beatings and extremes of heat and cold.
3. Psychological patience by choice, such as refraining from things which common sense says wrong.
4. Psychological patience without choice, such as patiently bearing an enforced separation from one whom you love.

1.4 Words of Patience in the Glorious Quran

1. صبر: Either positively or negatively, صبر is a general term of patience 543 :1998, الحسيني.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [ل عمران: ٢٠٠].

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. [Ali 3:200]

2. 1987:8 صليبا affirms that طاق is to accomplish something with great difficulty.

﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ [البقرة ١٨٤].

Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." [Ali 2:286]

3. حمل: Farid (2006: 204) remarks that حمل has a spiritual and psychological atmosphere.

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ [الأحزاب: ٧٢].

Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. [Ali 22:72]

٤ . شق

4. شق: Farid (2006:447) states that شق is a word of patience which has an intense meaning.

﴿وَتَحْمِلُ أَوْعَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَحِيمٌ﴾ [النحل ٧].

And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. [Ali 14:27]

5. كلف: As a burden on one's back, كلف is to be satisfied with one's fortune (Farid, 2006: 724).

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا سَبِيحًا لِّلَّهِ بَعْدَ عُسْرٍ يُسْرًا﴾ [الطلاق: ٧].

Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief. [Ali 30:7]

6. نظر: Eagerly, نظر is another word of patience that requires being in readiness (Al-Shirazi, 2004:Vol.10/218).

﴿قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ﴾ [الحجر: ٣٦].

“O my Lord! give me then respite till the Day the (dead) are raised.” [Ali 14:36]

7. ثبت: ثبت is a mixture of patience with resistance (Farid, 2006: 111).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ [الأنفال: ٤٥]

O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper: [Ali 8:45]

2. The Concept of Hope

According to O'Hara (2013:4), hope is a multidimensional concept which is difficult to be expressed. It is a common psychological state in everyday life. Stephenson (1991), as cited in O'Hara (ibid), defines hope as "a process of anticipation that involves the interaction of thinking, acting and feeling". Ciarrochia et al. (2015:2) differentiate between hope and optimism in the sense that the former is active, while the latter is passive. In other words, hope is not only a state in one's mind, rather, it requires taking an action.

Hope can be both a noun and a verb. Once being a noun, it has the "feeling of expectation and desire for a particular thing to happen." (Fitzpatrick and McCarthy, 2016:48).

1. **There is still a flicker of hope:** As a verb, hope has been classified differently. Larson et al. (2006: 25) and Meinunger (2007:156) state that hope is a transitive verb that should be followed by complement.
2. **Polly hopes for a cracker:** To be used interchangeably with wait and expect. hope is also considered as one of the confusing verbs (<http://www.saberingles.com.ar/which/02.html>). Heim (1992:183) and Bourke (1994:40) emphasize that hope is one of the non-factive verbs which means that "the information contained in the complement is not true."
3. **He hoped to visit China:** Sokół (2011 :134) regards hope as one of the special verbs which conveys "private emotions or thoughts." Structurally, Moltmann (1994:20) and Zapata (2008:1) emphasize that hope is one of the emotive verbs which is followed by to-infinitive.
4. **I hope to hear from you soon:** In addition, Stadler and Eyrich (1999:520) note that hope is also constructed with that-clause.

5. **I hope that you will become a successful teacher:** Having the formula (It + passive of reporting verb + that + clause) in passive structure, hope is one of the reporting verbs. (Ibrahimova, 2016:80 and <http://www.eoioviedo.org/anacarmen/passive/Passive.pdf>).
6. **The government is hoped to have prepared a plan:** One of the restriction in hope structure is that it does not accept negation in its clause (Seuren , 2001:244).

2.2 Types of Hope

المسعودي et al. (1970:53) classify hope into the following types:

1. **Acceptable hope:** It stands for real hope which is praised in Islam. This type of hope is true and it remains under all circumstances.

﴿المَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾
[الكهف: ٤٦]

Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as [the foundation for] hopes. [Ali 46:140].

2. **Unacceptable hope:** This type of hope is negative and it is accompanied with doing wrong deeds. Lasting for a short time, it is also called "False hope ".

﴿ذُرَّهُمْ يَاكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾ [الحجر: ٣]

Leave them alone, to enjoy [the good things of this life] and to please themselves: let [false] hope amuse them: soon will knowledge [undecieve them]. [Ali 15:120].

2.3 Hope from Different Perspectives

According to El-Hamd (n.d.:21-5) and Hasnain et al (2014:49), hope is associated with other positive and negative psychological states such as love, happiness, optimism and fear. It is compatible with love, precedes happiness and optimism and follows fear.

Bar-Tal (2001:605) points out that hope “is a fundamental psychological reaction of every person”. He also adds that hope may vary from one person to another. It ranges from the highest degree of feeling satisfaction to the lowest one. In a similar token, Hasnain et al (2014:49) conclude that men are more hopeful than women.

Religiously, 1997:1 النابلسي and 2008:145 جلوب agree that there is a close connection between faith and hope. In the sense that hope is a mark of faith. Similarly, El-Hamd (n.d.:21) states that hope is “associated with exerting efforts and putting trust in Allah.” Eternal hope is preferable in Islam rather than the secular one.

From the social point of view , Bar-Tal (2001:620) remarks that hope “is a decisive element in any attempt to bring about social change in the direction of greater awareness and reason”. It has the capacity in forming one’s behaviour.

2.4 Words of Hope in the Glorious Quran

Explicitly or implicitly, there are many words which denote hope in the Glorious and they are as follows:

1. أمل: Either positive or negative, أمل is looking forward with expectations (المسعودي et al.,1970:53).

﴿ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾ [الحجر: ٣]

Leave them alone, to enjoy [the good things of this life] and to please themselves: let [false] hope amuse them: soon will knowledge [undeceive them]. [Ali 15:120]

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾ [الكهف: ٤٦]

Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as [the foundation for] hopes. [Ali 46:140].

2. بياض: According to 2012:17) (بلاوى), white colour refers to hope which is compatible with purity and peacefulness.

﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾ [آل عمران: ١٠٧]

But those whose faces will be [lit with] white,- they will be in [the light of] Allah's mercy: therein to dwell [for ever] [Ali 3:28].

3. 2013:485 البيرماني remarks that خضر is a mixture of hope with happiness and safety.

﴿أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجْلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسَّتْ مُرْتَفَقًا﴾
[الكهف: ٣١]

For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear greengarments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! [Ali 46:139].

4. رحمة: The word (رحمة) indicates the meaning of hope and leniency 2013:21 , التميمي .

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ [الزمر: ٥٣].

Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft- Forgiving, Most Merciful [Ali 39:234].

5. 1987:9 الفيومي and Farid (2006:527) agree that the word (طمع) is feeling hope with eagerness.

﴿وَالَّذِي أطمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾ [الشعراء: ٨٢]

"And who, I hope, will forgive me my faults on the Day of Judgment [Ali 82:181].

6. رجا: According to 2008:149 المين, the word (رجا) refers to hope with fear.

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾ [نوح: ١٣].

"What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah, [Ali 71:298].

3. The Relation between Patience and Hope

Hughes (2016:37) emphasizes that there is a significant correlation between patience and hope. In his introduction, he says “that hope helps people faithfully respond to suffering and that makes true patience possible.” He also adds that hope precedes the virtue of patience. Actually, it activates patience and endows it with animation.

Cunningham (2001:1) remarks that patience is one of the components of hope. Similarly, Vogt (2004:5) states that patience is not an aim by itself, what is important is hope. Osmani (2008:2) agrees with Vogt saying that “hope implies a certain amount of patience.”

4. A Linguistic Study of Patience and Hope in Imam Hasan’s Selected Speech

Text (1)

أَنَّ الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَاماً مِنْ وُلْدِ عَلِيٍّ وَفَاطِمَةَ، وَاللَّهِ إِنَّهُ لَعَهْدٌ لِعَهْدِهِ إِلَيْنَا رَسُولَ اللَّهِ [الموسوي ١٩٧٥:١٠]

Imam Hasan utters these words while he is dying. He is confident of Allah’s promised blessings in attaining what is right. Oath, as cited in 2006:52 بياري, is a linguistic device used to carry the sense of perseverance and hopefulness.

Imam Hasan mentions the word **والله** in order to emphasize that Allah’s willing overcomes the willing of his creature. Confirming his speech and leaving no room for doubt, hope arises in using oath. He sheds much light on the decisive truth of their Divine choice. This fact necessitates following the infallible Imams and prioritizing them as they are the elite of Allah.

Being full of hope, Imam Hasan paves the way for his brother, Imam Hussein saying that they are the axis of leadership in this earthly life and Hereafter.

Text (2)

اعْلَمْ أَنَّكَ تَطْلُبُ الدُّنْيَا وَالْمَوْتَ يَطْلُبُكَ وَلَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِ عَلَى يَوْمِكَ الَّذِي أَنْتَ فِيهِ [الموسوي ١٩٧٥:٢٣]

Living patiently with hope, Imam Hasan instructs Junada bin Abi Umaiya not to be worry of the future. It is advisable for him to focus on the present moment. He motivates his listener to have good deeds in order to be ready for facing his inevitable destiny, namely death.

Imam Hasan summarizes the cycle of nature saying that life is going on without stopping. No next time, no second chance, he points out that it is necessary for every person not to miss an opportunity of goddesses. Overthinking kills one's hope and patience. The word (تَحْمِيلٌ) implies that the best is yet to come.

Text (3)

الْحُسَيْنُ أَعْلَمُنَا وَأَنْقَلْنَا جِلْمًا وَأَفْرُبْنَا مِنْ رَسُولِ اللَّهِ رَحِمًا كَانَ فَعِيهَا قَبْلَ أَنْ يُخْلَقَ وَ قَرَأَ الْوَحْيَ قَبْلَ أَنْ يَنْطِقَ [الموسوي ١٩٧٥:٣٢]

Imam Hasan says these words for Muhammad ibn al-Hanafiyah (Sarwar,1999:607). He numerates the endless qualities of his beloved brother, Imam Hussein He makes use of the word (جِلْمًا) in an attempt to show the unique status of Imam Hussein In spite of being the Prophet's household, Imam Hasan explains the priority of Imam Hussein. This particular word of patience symbolizes Imam Hussein's total submission to the Will of Allah, his faith, his fidelity and his psychological tolerance.

Imam Hasan aims at uplifting the moral example of Imam Hussein and his long patience. Actually, Imam Hussein is one of the secrets of Allah.

Text (4)

اللَّهُمَّ فَقَدْ تَعَلَّمْتُ أَنِّي مَا دَخَرْتُ جُهْدِي وَلَا مَنَعْتُ وَجْدِي حَتَّى انْفَلَّ حَدِّي وَ بَقِيْتُ وَ حِدِّي فَاتَّبَعْتُ طَرِيقَ مَنْ تَقَدَّمَ مِنِّي ... فَكُنْتُ كَكُظْمِهِمْ أَكْظُمُ وَ بِنِظَائِهِمْ أَنْتَظِمُ وَ لِطَرِيقَتِهِمْ أَتَسَّمُ وَ بِمِيسَرِهِمْ أَتَسَّمُ حَتَّى يَأْتِيَ نَصْرُكَ وَ أَنْتَ نَاصِرُ الْحَقِّ وَ عَوْنُهُ [الموسوي ١٩٧٥:٩٣]

With hope and patience, Imam Hasan's supplication reveals his kindness and strength as well. These two features are combined and mastered instinctively by him. 2005:184 الكعكي regards that simile is used to express positive feeling.

Imam Hasan wants to dramatize his suffering using simile. He is confident that better things are ahead. He has a soft heart in a cruel world. Ethically, he does not let the behaviour of the other destroys his peace of mind and his leniency. Imam Hasan aims to dull his suffering and bury it inside his heart. He is mentally and emotionally sad. Imam Hasan longs for the Divine help which is felt with the heart. He is ascertain that Allah is always with him , thus he does not react to their insensitivity.

Text (5)

فَاخْرُجُوا يَرْحَمَكُمُ اللَّهُ إِلَىٰ مُعَسَّكَرِكُمْ بِالنُّحَيْلَةِ.. حَتَّىٰ نَنْظُرَ وَتَنْظُرُوا.. وَنَرَىٰ وَتَرَوْا [الموسوي ١٩٧٥:٦٧]

Imam Hasan exhorts people for Jihad using the imperative (2008:81) فضيلتي and 2010:119 السعيد agree that imperative constructions are used to denote hope.

Imam Hasan orders his followers to have patience and courage for confronting Muayai's army. His long patience and self-control are so clear in his speech. Despite of the tension moment, Imam Hasan's words are loaded with firmness. He politely instructs people to do what is required in order to protect his grandfather's religion from corruption.

Text (6)

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ ، وَعَلِمُوا أَنَّهُ مِنْ يَتَّقِ اللَّهَ... يَسُدُّهُ فِي أَمْرِهِ... وَيُبَيِّضُ وَجْهَهُ وَيُعْطِيهِ رَغْبَةً مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ [الموسوي ١٩٧٥:٢٧]

Following Allah's commands, Imam Hasan highlights the positive consequences behind being a true believer. The word (يُبَيِّضُ) refers to the eternal hope. He encourages people to be submitted to Allah's instructions. To add a sense of eagerness, he figures out the outcomes of this action which is the starting point of all what is good. Hope, here, is tied up with obedience and piety.

Imam Hasan attempts to cultivate one's spirituality and be elevated to the most exalted position. Gradually, he points out that the quality of piety is the embodiment of all other Islamic virtues. Physically and psychologically, Imam Hasan explains that this particular merit is the sign of the ideal Muslim.

Text (7)

(أما بعد: فيآيٍ والله لأرجو أن أكون قد أصبحت بحمد الله ومنه، وأنا أنصح خلق الله لخلقهم، ألا وإن ما تكروهون في الجماعة خيرٌ لكم مما تحبون في الفرقة، ألا وإني ناظركم خيراً من نظركم لأنفسكم، فلا تخالفوا أمري، ولا تردوا عليّ رأيي، غفر الله لي ولكم، وأرشدني وإياكم لما فيه المحبة والرضى [الموسوي ٦٦: ١٩٧٥])

Having no enough supporters, Imam Hasan resorts to peace treaty with Mu'awiya. This treaty reflects his wisdom. He logically keeps on the unity of Islam. 2011:83 ناجي argues that the constant use of poronouns carry the sense of positive anticipation.

Imam Hasan reuses the first personal pronouns to attract the attention of his listeners. Giving a flicker of hope, he wants to inform people that one should be patient to the last moment and not lose his temper to achieve his materialistic desire. The frequent use of the first pronouns reveals his endless hope. Imam Hasan is sure that all his hopes come true then. Sooner or later, justice should be applied. He indirectly justifies the main reason behind signing such treaty. His peace treaty that agreed upon paves the way for Imam Hussein's revolution. He also affirms that choosing one decision over another is the only right way. It can change the course of people's lives forever. Unfortunately, his action has been criticized and blamed by many people ignoring his closeness to the Prophet.

Text (8)

(وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَا يَنْتَقِضُ أَحَدٌ مِنْ حَقِّنَا إِلَّا نَقَضَهُ اللَّهُ مِنْ عَمَلِهِ، وَلَا تَكُونُ عَلَيْنَا دَوْلَةٌ إِلَّا وَتَكُونُ لَنَا الْعَاقِبَةُ، وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ) [الموسوي ٨٥: ١٩٧٥].

Seeing light despite all of the darkness, Imam Hasan makes use of the technique of postponement and fronting in order to highlight the most informationally words. Fronting and extraposition, as 2011:82 الترك confirms, imply the virtue of patience.

Imam Hasan makes a hint that revolution is a must once preparing a solid ground. He is sure that everything happens at the exactly right moment and in the right place.

With a tone full of hope, Imam Hasan tackles the idea of the Divine victory. When there seems no way, Allah suffices him. Imam

Hasan warns people of the bad consequence behind abiding the Prophet's household. He employs this linguistic device, namely fronting to attract people's attention to their status.

Imam Hasan keeps on reminding people that the present situation is not the final destination. He is sure that with the passage of time the choices he make now are shaping the future. Having no hopeless situation, he supports his speech by citation from the Glorious Quran.

5. Conclusions

Patience and hope are not readymade. They need practice. In spite of being out of control, Imam Hasan deals with patience and hope in a new complete way. Practically, He proves that these two concepts can be managed from the inside.

To activate patience, Imam Hasan employs hope from time to time in his speech. It is also clear that eternal hope is praised in his selected sermons and sayings.

In the light of the data selected, it can be concluded that patience and hope are inseparable. This validates the hypothesis which reads "Concerning Imam Hasan's sermons and sayings, it is anticipated that there is a positive correlation between patience and hope."

Linguistically, patience and hope can be expressed by using similes, pronouns, oath and imperatives in Imam Hasan's speech. This validates the hypothesis which says "There are certain linguistic devices that denote patience and hope in Imam Hasan's speech."

In Imam Hasan's selected speech, patience and hope have religious, social, and ethical impressions. This verifies the hypothesis which states "It is also expected that patience and hope have ethical, religious and mental features in Imam Hasan's speech."

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