[A Pragmatic Analysis of Al-Ashter's 'Epistle]

Original Subject:

A Pragmatic Analysis of Illocutionary Speech Acts in Standard Arabic with a Special Reference to Al-Ashter's 'Epistle'

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Abstract

Illocutionary speech acts in Standard Arabic makes the subject matter of the present study. It has some points of theoretical and cultural significance. Searle's (1969) model to analyze the major speech acts of the discourse under study, namely, the 'Epistle' which is a letter from the Muslim Caliph Ali bin Abi-Talib fourteen centuries ago to one of his governors ,i.e., Malik Al-Ashter, the new ruler of Egypt then. That letter could be claimed to resemble the constitution. Most speech acts were 'directives' because of the instructive nature of the 'Epistle'. Many other speech acts were miner rather than major. Van Dijk (1977b) model is adopted to analyze the miner speech acts. A further point of analysis is considered, i.e., (in) directness where the overwhelming majority of speech acts are used directly rather than indirectly under the influence of the instructive nature of the discourse under study.

Introduction:

This paper is in the field of pragmatics where the speech act theory represents the specific field of this study. Despite the extensive application of this theory in many languages ,the possibility of its application to Standard Arabic (SA, henceforth) needs some more investigation .As a point of significance for the present study, this application offers some more additional theoretical evidence on the universality of the speech act theory. Another point of significance concerns with the discourse under study itself. The selected discourse is a letter resembling the constitution legislated by the Muslim Caliph Ali bin Abi-Talib fourteen centuries ago. This book is translated by Sayyid Ali Reza. That letter was addressed to the man who was chosen by the Caliph to be the ruler of Egypt, namely, Malik al-Ashter. Because of its exceptional value, the UN has considered this letter as one of its formal documents. This letter, which is called 'The Epistle', offers a good possibility to investigate illocutionary speech acts in general and directive speech acts in specific. The different uses of the directive speech acts will make the basic subject matter of the present study. Concerning limitation, the present study is limited to the illocutionary speech acts in a given discourse in SA , namely, 'The Epistle'.

Objectives: the present study aims at achieving the following objectives put in the form of questions below:

1-Qualitatively and quantatively, how and why are illocutionary speech acts in the present study used?

2-Concerning illocutionary speech acts in general and directive speech acts in specific, is directness or indirectness preferred?

Concerning methodology, certain procedures are followed in this paper. The whole discourse under study is going to be categorized into illocutionary speech acts according to Searle's (1969) model. The available representations of the model's parameters or components will be analyzed. A further need for an additional analytical model will be met by Dijk's (1977b) model to deal with auxiliary speech acts. Finally, directness and indirectness will be considered and analyzed.

The present study is in the field of speech act theory. The adopted model is Searle's (1969) in which illocutionary speech acts are put in five classes. These are 1-declaration, 2-representative, 3-expressive, 4-commissive,and 5-directive. Shedding more light on these speech acts will be done through the analysis later on.

Every speech act could be represented differently through several representations. Directive speech acts, for example, could be represented by command, prohibition, advice, warning, etc. as will be shown later on.

Searle's five class speech acts do not cover all speech acts. There is still a group of speech acts playing different minor roles in supporting the major speech acts. That is why such speech acts are called 'auxiliary' ones. Dijk (1977b), as referred to in Al-Khaz'ali (2009:28) ,states that they are eight ,namely, 1-justification,2-explanation, 3-addition, 4-conclusion, 5-contradiction, 6-explication, 7-correction and

8-condition.They will be highlighted and analyzed later on.

A further consideration adopted in the present study is (in)directness. The illocutionary speech acts under study are examined whether they are direct or indirect.

A final point to be covered before moving to the analytical phase is concerned with the felicity conditions which make an obligatory element in doing any analysis of speech acts. Felicity conditions are defined by Crystal (2003:178) as "a term used in the theory of speech acts to refer to the criteria which must be satisfied if the speech act is to achieve its purpose." Four kinds of felicity conditions are suggested by Searle (1969). The first one is the propositional content conditions. They, as Al-Sulaiman (2010:289) states, "specify what can be expressed by the utterance uttered to perform the illocutionary act." For example, commissive illocutionary speech acts indicate future action of the speaker whereas directives indicate the addresser's attempt to make the addressee(s) do or not to do a given thing.

The second kind of felicity conditions is the preparatory conditions in which, as stated by Verschueren (1999:23) "the speaker/writer has adequate information to form a 'valid' opinion about the future state of affairs."

Sincerity conditions, the third kind of felicity conditions , "require the speaker to be sincere" (Cruse:2006:62). These conditions assure that the speaker's intention of his speech is what is expressed. The fourth kind of felicity conditions is the essential conditions which " relate to the way the speaker is committed to a certain kind belief or behavior ,having performed a speech act (e.g. accepting an object that one has just requested" (Crystal:2003:179).

The presence of this set of conditions is obligatory to make a given discourse valid.

Analysis:

The discourse under study is going to be classified according to the five categories of speech acts adopted by Searle (1969).The frequencies of occurrence of these categories are shown below in table (1) and illustrated in figure (1):

Table (1): Frequency of occurrence of speech acts according to Searle (1969)

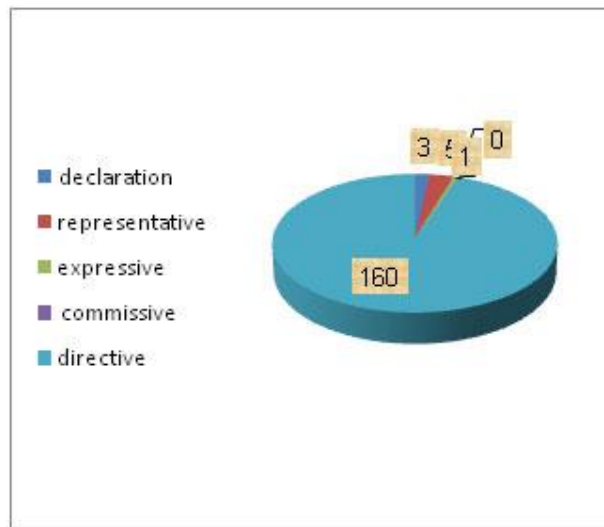| Declaration		Representative		Expressive		Commissive		Directive	
No.	%	No.	%	No.	%	No.	%	No.	%
3	%1.77	5	%2.95	1	%0.59	0	%0	160	%94.67

Figure (1): Frequency of occurrence of speech acts according to Searle (1969)

1) Declarations:

It is a kind of illocutionary speech acts. Searle (1979:16-17) states that "the successful performance of one of its members brings about the correspondence between the propositional contents and reality, successful performance guarantees that the propositional content corresponds to the world." Only three out of (169) speech acts functions as declarations making (%1.77) frequency of occurrence .This low percentage is explained when the relationship between the nature of the text under study on the one hand and the function of declarations on the other hand is highlighted. The text under study is in fact a letter which includes a list of instructions from the chief Ruler (Caliph) to one of his state rulers. It is supposed to be full of instructions and the like. Declaration is defined by Yule (1996:128) as " a speech act that brings about a change by being uttered, e.g. a judge pronouncing a sentence."The communicative message indicated in a declaration speech act as defined by the self-explanatory definition above has almost nothing to do with the instructive communicative message of the text under study. That's why the percentage of the frequency of utterance of declaration speech acts is too low, being (%1.77).However, there is still a few number of declaration speech acts available in the text.

Thus, suitable justifications should be offered to justify the existence as well as low frequency of occurrence of the speech acts of declaration. In order to do that ,it seems that analyzing a given declaration speech act is expected to be expressive. The first speech act in the discourse under study is a declaration which is :

"IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL"

بسم الله الرحمن الرحيم

This part of the discourse functions as a declaration of starting or beginning something, a letter in our case. By beginning with this sentence, the letter writer i.e., addresser, intends to say ,i.e. DECLARE that the letter with all its communicative requirements has just begun. Another speech act of declaration is the following one:

Peace be on the Messenger of Allah-may Allah shower His blessings and plentiful salutation on him and his pure and chaste descendants

والسلام على رسول الله – صلى الله عليه واله وسلم – واله الطيبين الطاهرين وسلم
تسليما كثيرا

The addresser intends to express or DECLARE finalization at the end of the message.

2) Representative:

Five speech acts out of (169) making (2.95%) frequency of occurrence are labeled as 'representative.' A representative speech act ,as defined by Crystal (2003:397) is a "term used in the theory of SPEECH ACTs to refer to a type of UTTERANCE where speakers convey their belief about the truth of a PROPOSITION."

Investigating the function of a 'representative' helps in studying its relationship with the text under study since it is basically instructive. A representative speech act deals with the past and present. It could come as an 'evaluation'. A self-explanatory example of 'representative' as an 'evaluation' is the following:

"and this is heavy on the officers"

<div dir="rtl">

وذلك على الولاة ثقيل

</div>

Here, there is an evaluation to something that took place in the past and its results are still valid to the present time. Whereas 'evaluation' ,as a representative speech act, issuing judgments on things or (people's) actions took place in the past, directive speech acts deal with the present and future.

The lack of correspondence between the representative speech acts on the one hand and the overwhelming majority of the directive speech acts of the present study explains the low percentage of the representative speech acts, as shown in table (1) above.

3) Expressives:

They are explained by Verschueren (1999:24) as "expressing a variety of psychological states, having no direction of fit between words and world, and simply counting as expressions of psychological states." This self explanatory definition could be seen when expressing psychological states like 'thanks' or 'apologies' (ibid.).However, an additional kind of psychological states has been shown in the discourse under study which could be called 'sorrow showing'. The addresser says:

"Surely, we have to return to Him".

وإنا لله وإنا إليه راجعون

He refers to his as well as the addressee's expected martyrdom. Expressing this kind of ideas or psychological states does not reflect the controlling atmosphere of the discourse under study. Obviously, there is no correspondence between the discourse under study, being directive in nature, and the expressiveness of the expressive speech act above. That is why there is no more than one speech act of the expressive kind out of (169) ones making (0.59%) frequency of occurrences shown and illustrated in table (1) and figure (1) above.

4) Commissives:

This kind of speech acts refers to "a type of UTTERANCE where the speaker makes a commitment to a future course of action"(Crystal:2003:84).Commissive speech acts are performed through a relatively small class of verbs like 'offer, promise, swear, volunteer, vow, etc. (Leech:1983:206).While commissives function to convey the addresser's intention(Verschueren:1999:132),conveying intention as well as instructing i.e., commissives and directives respectively are related to the future. However, they are not required equally in the discourse under study. As a matter of fact, commissives prove not to be required at all since there is no single speech act of this kind in the discourse under study making the frequency of utterance (0%). The reason behind that is that there is no correspondence between the communicative function of commissives with the discourse under study which is ment for giving instructions.

5) Directives

A directive is "a speech act used to get someone else to do something" (Yule:1996:129).The frequency of occurrence of directives makes (%95.26) frequency of occurrence since there are (160) out of (169) of this kind of speech acts. The reason behind this high percentage is the correspondence between the communicative goal of the discourse under study and the directive nature of the overwhelming majority of the speech acts used. However, directives are of various kinds whose frequencies of occurrence are different. These kinds are: command, prohibition, advice, warning and praying. This availability could be justified when correspondence between the communicative functions of the available directives with the communicative purpose of the discourse under study is established. Below, the available directives are investigated. Table (2) and figure (2) offer some explanation and illustration as given below:

Table (2):Frequency of occurrence of the available directive speech acts

Command		Prohibition		Advice		Warning		Praying	
No.	%	No.	%	No.	%	No.	%	No.	%
106	%66.25	46	%28.75	3	%1.87	3	%1.87	2	%1.25
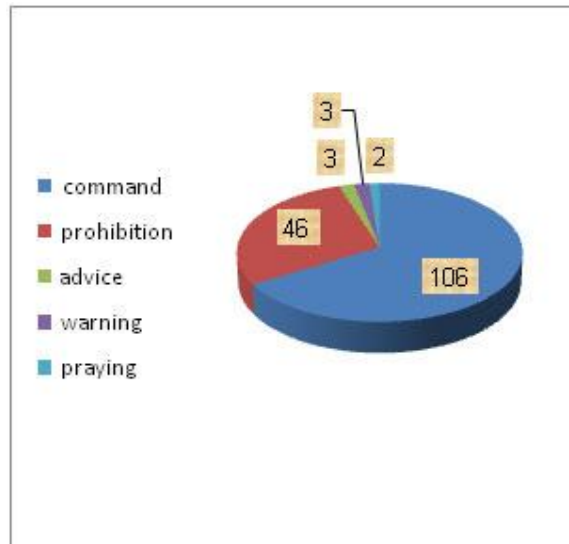
Figure(2):Frequency of occurrence of the available directive speech acts
The frequencies of occurrence of the available directive speech acts are discussed below:

1-Command:

Directives of 'command' ,as shown in table (2) and illustrated in figure (2) are (106) out of (160) making (%66,25) frequency of occurrence which is the highest one. The instructive nature of the 'Epistle' justifies this high frequency of occurrence of 'command'. Directive speech acts of 'command' could be of two kinds: positive and negative. The 'positive command' on the one hand, indicates ordering someone to do something as shown below:l

"Habituate your heart to mercy for the subject and to affection and kindness for them."

وأشعر قلبك الرحمة والمحبة لهم واللطف بهم

On the other hand, the 'negative order' indicates ordering someone NOT to do a given thing. The 'negative command' which could be called 'prohibition' is explained below.

2-Prohibition:

Prohibition directives , as shown in table (2) and illustrated in figure (2), are (46) out of (160) making (%28.75) frequency of occurrence. It is relatively high since 'prohibition' is a negative command ;however, 'prohibition' speech acts occur less frequently than 'commands'. This frequency of occurrence could be related to the fact that the addresser i.e., the Caliph has concentrated on providing the addressee i.e., the new ruler what is urgently and specifically needed. This concentration has been shown obviously through issuing a good number of positive instructions i.e., commands to do things which have not been made before by the preceding rulers. Obviously ,there is a preference of the addresser to issue positive commands to do things rather than issuing negative commands, i.e., prohibitions, not to do things. That is why both commands and prohibitions are used in high frequencies of occurrence with a preference to use commands being positive rather than negative as that of prohibitions. The following example illustrates prohibition:

"Do not stand over them like greedy beasts who feel it is enough to devour them."

ولا تكونن عليهم سبعا ضاريا تغتنم اكلهم

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3-Advice:

Directive speech acts of 'advice' are used with a very low frequency of occurrence ,being (%1.87) since there are only three speech acts of this kind. Advice is negotiatiable since the addresser has the capacity not to consider it. That is how it differs from command and prohibition. The discourse under study is basically instructive since it includes a big number of commands issued by the superior to the inferior. However, the matter is different concerning the directive speech act of 'advice' since it is used between equals. That is why the frequencies of occurrence of the positive commands and negative ones ,i.e., 'prohibitions' on the one hand are high whereas 'advice' directive speech acts ,on the other hand ,is low. Authority does not restrict equality or inequality in 'advice' because the addressee has the capacity not to accept the advice since it is a subjective rather than an objective matter. The following example is illustrative:

"Therefore, the best collection with you should be the collection of good deeds."

فليكن أحب الذخائر إليك ذخيرة العمل الصالح

4-Praying:

This kind of speech acts is directive since it implies the process of asking the addressee by the addresser to do something. Two speech acts out of (160) of 'praying' making (%1.25) frequency of occurrence are available in the discourse under study. Concerning authority, as a felicity condition, the addresser is inferior to the addressee and the speech acts indicate futurity. The special case here is that of 'response' whether negotiatiable or no. Negotiatiable directive speech acts, like an 'invitation' or 'offer' take place between equal sides where the addressee is authorized to refuse what is directed to him. Non-negotiatiable speech acts like 'command' or 'prohibition' etc. take place between sides of unequal authorities in which the addresser is usually superior to the addressee. However, the directive speech act of 'praying' is negotiatable i.e., the addressee has the authority to accept or refuse since the addressee i.e., 'Allah' is superior to the addresser. The following example illustrates the 'praying' directive speech act:

"I ask my Allah through the extent of His mercy and the greatness of His power of giving a good inclination that He may prompt me and you to advance a clear plea before Him and His creatures."

وأنا أسأل الله بسعة رحمته وعظيم قدرته على إعطاء كل رغبة أن يوفقني وإياك لما فيه

رضاه من الإقامة على العذر الواضح إليه والى خلقه

The two speech acts of 'praying' are positioned at the end of the Epistle. The end of a given discourse usually includes some hints telling the addressee(s) that the discourse has arrived at the last stage. One of such hints is wishing the good to the addressee according to the addresser's belief. That is why the two 'praying' speech acts are positioned finally.

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Auxiliary speech acts:

Although Searle's model (1969) classifies speech acts into five classes , some speech acts could be classified under non. However, this kind of speech acts are not completely independent. There are some forms of relationships between these speech acts on the one hand and speech acts in Searle's model (1969) on the other hand. This kind of relationship makes this incompletely independent speech acts be called 'auxiliary.' These speech acts are considered auxiliary since their role is not to convey the major communicative massages, as the major SAs in Searle's model (1969) do. They rather take parts in conveying miner parts of the communicative message of the major SA. This difference in function will be highlighted in the analysis below.

Van Dijk (1977,b), as put in Al-Khaza'li (2009), investigates eight auxiliary speech acts. They are as follows: justification, explanation, addition, conclusion, contradiction, explication, correction and condition. Only some of these auxiliary speech acts are found in the discourse under study. The total number of speech acts is (298) consisting of (169) main speech acts making, directives, (56.71%) and (129) auxiliary speech acts making (%43.28).The distribution of auxiliary speech acts is illustrated in table (3):

Table (3): The frequency of occurrence of the auxiliary speech acts

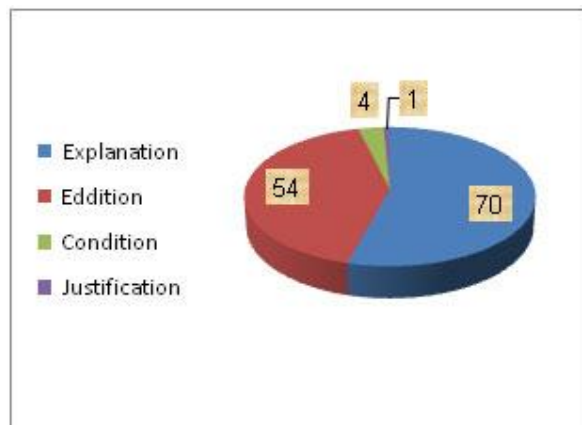| Explanation	Addition	Condition	Justification
70	54	4	1
%54.26	%41.86	%3.1007	%0.775

Figure (3): The frequency of occurrence of the auxiliary speech acts

1-Explanation:

There are various speech act relations between speech acts of various natures. These natures are based on "the function achieved by a certain speech act in relation to another speech act" (Al-Khaza'li:2009:28). This function basically, comes with the authority speech act and one of the main component acts in compound (related) speech acts consisting of a main speech act followed by another main one.(ibid.) The function of the 'explanation' auxiliary speech act is to offer some clarification to the previous speech act as in the example below:

"Control your passions and check your heart from doing what is not lawful for you, because checking the heart means detaining it just half way between what it likes and dislikes."

وشح بنفسك عما لا يحل لك فان الشح بالنفس الإنصاف منها فيما أحبت أوكرهت

Table (3) shows that (70) out of (129) auxiliary speech acts of explanation are used making (%54.26) frequency of occurrence .This is the highest, and then the most important, kind of auxiliary speech acts used in the discourse under study.

2- Justification:

Another related kind of auxiliary speech acts is that one of 'justification'. Dijk (1977b:101),as referred to in Al-Khaza'ali (2009:29), points out that some speakers use speech acts as a motivation or a reason for making another speech act more felicitous.

The auxiliary speech act of 'justification' precedes the following main speech act. Al-Hindawi (1999) claims that the difference between 'explanation' and 'justification' is in position. He (ibid.) argues that 'explanation' is a variant of 'justification' whereas 'justification' is the subordinate act that justifies the issuance of the following act 'explanation' which justifies the initiation of the preceding act.

A compound directive speech act actually consists of two constituents, one concerns the addresser and the other one concerns the addressee. What concerns the addresser is how to send the intended communicative message, directive in this case, clearly. What concerns the addressee is how to receive the message accurately in order to respond appropriately. Since the addresser in a directive speech act is in most cases superior all what is related to him is focused on to all what is related to the addressee. Focus is considered here through applying the strategy of 'Fronting'. What concerns the addresser is to explain, i.e., make his intention clear whereas what concerns the addressee is to comprehend the message through making use of the addresser's 'justification'. That is why the frequency of occurrence of 'explanation' is high ,being (%54.26) whereas it is low, being (%0.77) for 'justification'. Thus, position is critically important in deciding the frequency of occurrence. The following example is illustrative:

"The worst minister for you is he who has been a minister for mischievous persons before you and who joined them in sin(justification). Therefore, he should not be your chief man.(main speech act of command)"

إن شر وزرائك من كان للأشرار قبلك وزيرا ومن شركهم في الآثام فلا يكونن لك بطانة

3- Addition:

The 'addition' auxiliary speech acts are (52) out of(126) making a relatively high frequency of occurrence of (%41.26). Van Dijk (1977a:211) ,as referred to in Al-Khaz'ali (2009:32), points out that some speech acts indicat that the speaker wants to add something to the preceding speech act where an assertion is added to previous assertions. The process of addition is often done by using 'and' and 'moreover.' This strategy of joining speech acts via subsequent utterances   within the discourse is adopted in SA. Adding a given assertion to a previous one is made syntactically through subordination which is adopted strongly in SA. Kaplan (1980:41), Ostler (1987:173) and Sa'adedeen (1989:36).Subordination in SA is used to join subsequent assertions. This strong preference in SA explains the relatively high frequency of occurrence of 'addition' auxiliary speech acts. The following example clarifies this speech act:

"You are over them (people) and your responsible Commander (Imam) is over you."

فانك فوقهم ووالي الامر عليك فوقك

4- Condition:

The frequency of occurrence of the 'condition' auxiliary speech acts is low, being (%3.17)since there are no more than four out of (126) speech acts of this kind. Below is some illustrative examples:

(auxiliary-condition) "If the authority in which you are placed produces pride or vanity in you then (main –command) look at the greatness of the realm of Allah over you and His might the like of which might you do not even possess over yourself."

وإذا أحدث لك ما أنت فيه من سلطانك أبهة أو مخيلة فأنظر إلى عظم ملك الله فوقك

وقدرته منك على ما لا تقدر عليه من نفسك

"If you are involved in it be error and you exceed in the use of your whip or sword, or are hard in inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death ,then the haughtiness of your authority should not prevent you from paying the blood price to the successors of the killed person."

وان ابتليت بخطأ وأفرط عليك سوطك أو سيفك أو يدك بعقوبة فان في الوكزة فما فوقها

مقتلة فلا تطمحن بك نخوة السلطان عن أن تؤدي إلى أولياء المقتول حقهم

The directive speech acts are conditioned since they are restricted to a condition. The low frequency of occurrence of the conditioned directives , as compared to unconditioned directives, reveals that conditioning is not preferable by the addresser in the discourse under study. The reason behind that is that conditioned directives are commonly used in specific and limited cases. Although such directives ,i.e., conditional one are needed in the discourse under study, unconditional directives are used more heavily. It is because that the general nature of the discourse under study which is in fact a constitution is intended basically to deal with general rather than specific cases. However, there is still some need for specification. That is why conditioned directives, though specific, are also needed, though slightly.

Speech acts indirectness:

Basically, there is a direct relationship between a structure of a given speech act and its function ,e.g., an interrogative form to express a question. Yule (1996:129) defines a direct speech act as "a speech act where a direct relationship exists between the structure and communicative function of an utterance."

An indirect speech act is defined by Cruse(2006:87) as "an utterance that has the typical form of one kind of speech act, but which functions either typically or in specific contexts, as a different type of speech act."For example, an interrogative form, e.g., 'Could you help me?' is used not to function as a question asking the addressee about his capacity to help the addresser but it is a directive speech act of 'request'.

The choice of (in)directness is governed by the addresser's communicative message. The comprehending of the communicative message between the addresser and addressee is based on "their mutually shared background information both linguistic and nonlinguistic"(Alan,K :2001:203) Below, there is some discussion of using (in)direct speech acts in the discourse under study. The five categories of speech acts according to Searle's (1969) model are used concerning (in)directness ,as shown in tables (4) and (5):

Table (4):Frequencies of occurrences of direct and indirect speech acts

Representative				Declaration				Expressive				Commissive			
Direct		Indirect		Direct		Indirect		Direct		Indirect		Direct		Indirect	
No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
5	%2.9	0	%0	1	%0.59	2	%1.18	0	%o	1	%o.59	0	%0	0	%0

The frequencies of occurrence of direct as well as indirect speech acts of representation, declaration, expressive, and commissive in table (4) are very low. The reason behind that is that the instructive nature of the discourse under study does not correspond with the communicative message of these kinds of speech acts. The results shown in table (4) above are discussed below:

1- Representative:

The frequency of occurrence of direct speech act of representative is (%2.95) since there are only five speech acts of this kind. Indirect speech acts of representative make (%0) since there is no single speech acts of this kind . See the following example:

"and this is heavy on the officers"

وذلك على الولاة ثقيل

The direct representative speech act in this example is represented through 'evaluation'. The representative speech acts are preferred to be put directly rather than indirectly by the addressee.

2- Declaration:

One single speech act making (%0.59) frequency of occurrence is used in the discourse under study functioning as a starting speech act. Muslims always begin their discourse by a specific utterance called 'basmala' meaning "In the Name of Allah, the Beneficent, the Merciful" .This utterance includes an implicit part. That part is implied since it is commonly understood. If we paraphrase this utterance we will have : "In the Name of Allah, the Beneficent, the Merciful I (declare that I) begin my speech (discourse / letter , etc.). Thus, 'basmala' is a direct declaration though it has an implicit part but the structure is still of a declaration.

The two other speech acts of declaration are used to declare finalization by saying a special leave-taking greeting

"Peace be on the Messenger of Allah-may Allah shower His blessings and plentiful salutation on him and his pure and chaste descendants; and that is an end to the matter.

والسلام على رسول الله– صلى الله عليه واله وسلم– واله الطيبين الطاهرين, وسلم

تسليما كثيرا والسلام.

Finalizing a discourse or letter in this way does not imply using a direct verb for declaration. But, it is socially adopted to declare finalization by ending a discourse with a fixed greeting. That is why these two speech acts are considered indirect.

3- Expressive:

One expressive speech act making (%0.59) frequency of occurrence is used in the discourse under study. It could be labeled as 'sorrow showing' since it is expressed by using a well-known Islamic utterance:

"Surely, we have to return to Him"

‏‏"إنا لله وإنا إليه راجعون "

This speech act is indirect since there is no need to make it direct. The social use of this speech act in this sense i.e., 'sorrow showing' is extensively accepted.

4- Commissive:

The results shown in table (4) reveal that commissive speech acts are used neither directly nor indirectly since the frequencies of occurrences make (%0) for both of them. The reason behind that is the lack of correspondence between the communicative message of commissive speech acts on the one hand and the instructive nature of the discourse under study.

5- Directive:

The directive speech acts are used heavily in the discourse under study making (%94.6) frequency of occurrence since they constitute (160) speech acts out of (169). They can be categorized as follows: command , prohibition , advice, warning and praying.' The speech acts are represented directly and indirectly, as shown in table (5) below:

Table (5):Frequency of occurrence of the direct and indirect available representations of the directive speech acts according to Searle's model

Command				Prohibition				Advice				Warning				Praying			
Direct		Indirect		Direct		Indirect		Direct		Indirect		Direct		Indirect		Direct		Indirect	
No	%	No.	%	No.	%	No.	%	No	%	No.	%	No	%	No.	%	No	%	No	%
96	%60	10	%6.2	45	%28	1	%0.6	2	%1.2	1	%0.6	2	%1.2	1	%0.6	2	%1.25	0	%0

1-Command:

The frequency of occurrence of the direct directive speech acts of 'command' is (%60) since these speech acts are (96) out of (160) ones. The following example illustrates this kind of speech acts:

"Fulfill your agreement and discharge your pledge faithfully"

فحط عهدك بالوفاء وارع ذمتك بالأمانة

The indirect directive speech acts of 'command' make (%6.25) frequency of occurrence.These speech acts are (ten) out of (160). An indirect speech act of 'command' is structured as a statement. To illustrate this kind of speech acts we can consider the example below:

"He has ordered him to fear Allah"

أمره بتقوى الله

Considering the high frequency of occurrence of the direct commands and low frequency of occurrence of indirect commands reveal the addresser's preference to use the direct to indirect commands. This preference or tendency of the addresser corresponds the instructive nature of the discourse under study.

2-Prohibition:

The frequency of occurrence of the direct speech acts of 'prohibition' is (%28) since there are forty five out of (160) ones. Indirect speech acts of 'prohibition' make (%0.6) frequency of occurrence because there is only one speech act of this kind. The basic difference between a 'command' and a 'prohibition' is that the former indicates instructing the addressee to do something on the one hand whereas the latter, on the other hand, indicates instructing the addressee NOT to do a given thing. Thus, it could be claimed that a 'prohibition' is a kind of a negative ' command.' Direct directive speech acts of 'prohibition' are used heavily for the same reasons of using 'commands.' The same explanation of the low frequency of occurrence of indirect commands is workable (valid) for its counterpart of 'prohibition.' Below, there are two examples of a direct and indirect directive speech acts of 'prohibition' put respectively:

Ex: A direct speech act of 'prohibition':

"Do not repent of forgiving or be merciful in punishing"

"ولا تندمن على عفو"

The example above illustrates a direct negative 'command' ,i.e., 'prohibition' since the addresser prohibits the addressee from repenting forgiving.

Ex: An indirect speech act of 'prohibition':

"Then, you can be one of two men. Either you may be generous in granting rights; and then why this hiding in spite of (your) discharging the obligations and good acts that you perform?"...

"وإنما أنت احد رجلين إما امرؤ سخت نفسك بالبذل في الحق ففيم احتجابك "

The above example could be paraphrased as (Do not hide yourself from the people.) That's why it could be considered as an indirect 'prohibition'.

3-Advice:

The frequency of occurrence of direct and indirect directive speech acts of 'advice' are (%1.25) and (%0.6)respectively. Both of these frequencies reveal the low motivation of the addresser to address the addressee through 'advice' speech act. Additionally, although the 'advice' speech act is not used heavily in the discourse under study, it is clear that the direct 'advice' is used more frequently than the indirect one. The reason behind that is that the instructive nature of a directive discourse is , by nature, not negotiatable. In addition to what has been mentioned above, the direct speech act , though non-negotiable like 'advice', is preferred to the indirect one, being negotiatable, in discourses having an instructive nature. Direct and indirect speech acts of 'advice' are illustrated through examples are as shown below:

Ex: Direct speech act of 'advice':

"Therefore, the best collection with you should be the collection of good deeds"

فليكن أحب الذخائر لديك العمل الصالح

In this example, there is a direct speech act of 'advice' in which the addresser directs i.e., 'advise' the addressee to do something. It is not a 'command' since the addressee is not forced to accept that advice.

Ex: Indirect speech act of 'advice':

"Nothing is more inductive of the reversal of Allah's bounty or for the hastening of His retribution than continuance in oppression."

"وليس شيء أدعى الى تغيير نعمة الله وتعجيل نقمته من اقامة على ظلم"

In the example above, there is a declarative statement, however it makes an indirect speech act of a directive ,i.e., 'advice' in this case. It could be paraphrased as 'I advise you not to continue oppressing.' It could not be considered as a 'prohibition' paraphrased as 'Do not continue oppressing' since this speech act is negotiatable because the addressee is free to accept or refuse the 'advice', unlike 'prohibition.'

4-Warning

The frequencies of occurrence of the direct and indirect directive speech acts of 'warning' are low, being (%1.2) and (%0.6) respectively. A direct warning is illustrated in the following examples:

Ex: "Beware of comparing yourself to Allah in His greatness"

اياك ومساماة الله في عظمته

This speech act is a directive 'warning' since it begins with a typical warning ward i.e., 'Beware'.

An indirect warning is exemplified through the following example:

Ex: "You cannot offer any excuse before Allah or before me for willful killing because there must be the question or revenge in it."

"ولا عذر لك عند الله ولا عندي في قتل العمد لان فيه قود البدن"

The example above shows how a declarative statement functions as a 'warning' speech act. It could be paraphrased as follows:(I warn you not to kill…).The slight difference in the frequencies of occurrence between direct and indirect speech acts of 'warning' refers to the low significance of the speech act of 'warning' in the discourse under study. However, there is an important point to clarify here i.e., the relation between 'warning' and 'prohibition.' Prohibition is a negative 'command' i.e., a 'command' not to do something on the one hand. 'Warning' , on the other hand , is a negative 'advice' i.e., an advice not to do something. It is clear that the difference is in negotiatability. The nature of the communicative massage of the discourse under study is instructive preferring no negotiation. Thus, speech acts that are not negotiatable like commands and prohibitions are used more frequently than negotiatable speech acts like advice and warning.

5-Praying:

There are only two direct directive speech acts of 'praying' out of (160) making (%1.25) frequency of occurrence. There is no indirect praying speech act making (%0) frequency of occurrence. The following example illustrates the direct speech act of 'praying':

Ex: I ask Allah through the extent of His mercy and the greatness of His power of giving a good inclination that He may prompt me and you to advance a clear plea before Him and His creatures…

وأنا أسأل الله بسعة رحمته ، وعظيم قدرته على إعطاء كل رغبة ، أن يوفقني وإياك لما

فيه رضاه من الإقامة على العذر الواضح إليه والى خلقه ، مع حسن الثناء في العباد ،

وجميل الأثر في البلاد، وتمام النعمة ،وتضعيف الكرامة

The communicative function (responsibility) of the addresser when making a directive speech act of praying is to address the addressee directly expressing his needs through the prayer. That's why the only two praying directive speech acts are direct rather than indirect.

Findings:

According to the analysis made above, the following findings could be recognized:

1-The frequencies of occurrence of the illocutionary speech acts adopted by Searle (1969) follow the communicative nature of the discourse under study. Since the discourse under study 'Epistle' is directive by nature, the highest frequency of occurrence is that one of the 'directives' which make (%94). Other kinds of illocutionary speech acts show different low frequencies of occurrence where representative, declaration and expressive make (%2.95, %1.77 and %0.59) respectively. Various communicative messages conveyed by these various representations of speech acts do not meet intensively the instructive nature of the discourse under study. Furthermore, 'commissive' speech acts make (%0) frequency of occurence since they do not convey the intended communicative message of the discourse under study.

2- The frequencies of occurrence of the various available representations of the directive speech acts are also influenced by the instructive nature of the discourse under study. Command, prohibition, advice, warning and praying are used as the following frequencies of occurrence respectively (%66.25 , %28.75 , %1.87 and %1.25).

3-Command and prohibition have high frequencies of occurrence since they are non-negotiatiable i.e., the addressee is not authorized to refuse the directive speech act.

4-Negotiatiable directives like advice, warning, praying show low frequencies of occurrence since they do not correspond with the instructive i.e., non-negotiatiable nature of the discourse under study.

5-Positive commands are much more preferred than negative commands, i.e., 'prohibition' although both of them are non-negotiatiable.

6-The available auxiliary speech acts of explanation, addition, condition show the following frequencies of occurrence respectively (%54.26, %41.86, %3.10, and %0.77). Explanation and addition are heavily used among auxiliary needs. Explanation auxiliary speech act is put before the main speech act, on the contrary to 'justification'. 'Addition' auxiliary speech act shows a high frequency of occurrence because the original discourse is in Arabic in which coordination is used greatly. Condition and justification, though they are used , show a weak motivation of the addresser to use them heavily.

7-The frequencies of occurrence of the direct speech acts (except directives) according to Searle (1969), namely, representative, declaration, expressive and commissive are very low. They are (%2.9 , %0.59, %0 and %0) respectively. It is obvious that there is no significant differences between the speech acts mentioned above concerning directness.

8-Indirect speech acts (except 'directives') ,namely, representative, declaration, expressive and commissive occur at very low levels of frequency. The frequencies of occurrence are (%o, %1.18, %0.59 and %0) respectively. These results do not reveal any significant value for indirectness in the speech acts mentioned above.

9-No significant difference is identified when a comparison is conducted between direct and indirect representations of the speech acts (except 'directives') one by one , as illustrated in table (4).

10-Direct directive speech acts of 'command' and 'prohibition' are used extensively. They occurred with (%60 and %28) frequencies of occurrence put orderly. These results correspond with the instructive nature of the discourse under study. However, directive speech acts of 'command', (%60), are still much more significant than 'prohibition' , (%28). The reason behind that is that 'prohibition' is in fact a 'negative command', i.e., a command from the addresser to the addressee Not to do a given thing ,which makes it less preferably by the addresser. Advice, warning and praying direct directive speech acts do not show significant frequencies of occurrence since they have the following percentages respectively (%1.2 ,%1.2 and %1.2).

11- Indirectness is not preferred in the discourse under study since the frequencies of occurrence of 'prohibition' , 'advice' , 'warning' and 'praying' show very low significance since everyone of them is less than (%1). The indirect directive speech act of 'command' shows some significance being (%6.2). However, indirect 'command' still shows little significance.

12-If we make a comparison between the frequencies of occurrence of direct and indirect uses of speech acts one by one, we will see that there is no significance difference concerning 'advice', 'warning' and 'praying', although there are some slight preference to prefer direct to indirect.

Considering the frequencies of occurrence of direct and indirect speech acts of 'command' and 'prohibition' one by one reveal the strong preference of using directness to indirectness.

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Appendix(1):

The Discourse under Study in the Original Language

(Standard Arabic)

عهد الإمام أمير المؤمنين (عليه السلام) إلى مالك الأشتر (رحمه الله)

بسم الله الرحمن الرحيم. هذا ما أمر به عبد الله علي أمير المؤمنين مالك بن الحارث الأشتر في عهده إليه حين ولاه مصر: جباية خراجها ، وجهاد عدوها ، واستصلاح أهلها ، وعمارة بلادها .

أمره بتقوى الله وإيثار طاعته، وإتباع ما أمر به في كتابه: من فرائضه وسننه التي لا يسعد أحد إلا بإتباعها ، ولا يشقى إلا مع جحودها وإضاعتها ، وأن ينصر الله سبحانه بقلبه ويده ولسانه ، فإنه جل اسمه قد تكفل بنصر من نصره وإعزاز من أعزه.

وأمره أن يكسر نفسه من الشهوات ويزعها عند الجمحات ، فإن النفس أمارة بالسوء إلا ما رحم الله.

ثم اعلم يا مالك أني قد وجهتك إلى بلاد قد جرت عليها دول قبلك من عدل وجور، وأن الناس ينظرون من أمورك في مثل ما كنت تنظر فيه من أمور الولاة قبلك، ويقولون فيك ما كنت تقول فيهم .وإنما يستدل على الصالحين بما يجري الله لهم على ألسن عباده.فليكن أحب الذخائر إليك ذخيرة العمل الصالح . فاملك هواك ، وشح بنفسك عما لا يحل لك، فإن الشح بالنفس الإنصاف منها فيما أحبت أو كرهت . وأشعر قلبك الرحمة للرعية والمحبة لهم واللطف بهم ،ولا تكونن عليهم سبعا ضاريا تغتنم أكلهم، فإنهم صنفان إما أخ لك في الدين وإما نظير لك في الخلق يفرط منهم الزلل، وتعرض لهم العلل ، ويؤتى على أيديهم في العمد والخطأ فأعطهم من عفوك وصفحك مثل الذي تحب أن يعطيك الله من عفوه وصفحه، فإنك فوقهم، ووالي الأمر عليك فوقك، والله فوق من ولاك. وقد استكفاك أمرهم وابتلاك بهم ولا تنصبن نفسك لحرب الله, فإنه لا يدي لك بنقمته، ولا غنى بك عن عفوه ورحمته.ولا تندمن على عفو،ولا تبجحن بعقوبة، ولا تسرعن إلى بادرة وجدت منها مندوحة، ولا تقولن إني مؤمر آمر فأطاع فإن ذلك إدغال في القلب ومنهكة للدين، وتقرب من الغير .وإذا أحدث لك ما أنت فيه من سلطانك أبهة أو مخيلة فانظر إلى عظم ملك الله فوقك وقدرته منك على ما لا تقدر عليه من نفسك ، فإن ذلك يطامن إليك من طماحك ، ويكف عنك من غربك ، ويفيئ إليك بما عزب عنك من عقلك .

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إياك ومساماة الله في عظمته والتشبه به في جبروته، فإن الله يذل كل جبار ويهين كل مختال.

أنصف الله وأنصف الناس من نفسك ومن خاصة أهلك ومن لك فيه هوى من رعيتك، فإنك إلا تفعل تظلم، ومن ظلم عباد الله كان الله خصمه دون عباده، ومن خاصمه الله أدحض حجته وكان لله حرباً حتى ينزع ويتوب. وليس شئ أدعى إلى تغيير نعمة الله وتعجيل نقمته من إقامة على ظلم، فإن الله سميع دعوة المضطهدين وهو للظالمين بالمرصاد.

وليكن أحب الأمور إليك أوسطها في الحق، وأعمها في العدل وأجمعها لرضى الرعية فإن سخط العامة يجحف برضا الخاصة، وإن سخط الخاصة يغتفر مع رضا العامة . وليس أحد من الرعية أثقل على الوالي مؤونة في الرخاء ، وأقل معونة له في البلاء ، وأكره للإنصاف، وأسأل بالإلحاف، وأقل شكرا عند الإعطاء ، وأبطأ عذرا عند المنع ، وأضعف صبرا عند ملمات الدهر ، من أهل الخاصة. وإنما عماد الدين وجماع المسلمين والعدة للأعداء العامة من الأمة ، فليكن صغوك لهم وميلك معهم.

وليكن أبعد رعيتك منك وأشنؤهم عندك أطلبهم لمعائب الناس، فإن في الناس عيوبا الوالي أحق من سترها.فلا تكشفن عما غاب عنك منها فإنما عليك تطهير ما ظهر لك، والله يحكم على ما غاب عنك. فاستر العورة ما استطعت يستر الله منك ما تحب ستره من رعيتك . أطلق عن الناس عقدة كل حقد. واقطع عنك سبب كل وتر. وتغاب عن كل ما لا يضح لك، ولا تعجلن إلى تصديق ساع فإن الساعي غاش وإن تشبه بالناصحين. ولا تدخلن في مشورتك بخيلاً يعدل بك عن الفضل ويعدك الفقر ولا جباناً يضعفك عن الأمور، ولا حريصاً يزين لك الشره بالجور، فإن البخل والجبن والحرص غرائز شتى يجمعها سوء الظن بالله .

إن شر وزرائك من كان للأشرار قبلك وزيراً، ومن شركهم في الآثام ! فلا يكونن لك بطانة ، فإنهم أعوان الأئمة وإخوان الظلمة، وأنت واجد منهم خير الخلف ممن له مثل آرائهم ونفاذهم، وليس عليه مثل آصارهم وأوزارهم ، ممن لم يعاون ظالماً على ظلمه ولا آثما على إثمه أولئك أخف عليك مؤونة ، وأحسن لك معونة ، وأحنى عليك عطفا ، وأقل لغيرك إلفاً ، فاتخذ أولئك خاصة لخلواتك وحفلاتك. ثم ليكن آثرهم عندك أقولهم بمر الحق لك ، وأقلهم مساعدة فيما يكون منك مما كره الله لأوليائه ، واقعاً ذلك من هواك حيث وقع ، والصقْ بأهل الورع والصدق، ثم رُضْهُم على أن لايطروك ، ولا يَبْجَحُوك بباطل لم تفعله، فإن كثرة الإطراء تُحدث الزهوة ، وتدني من العزة

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. ولا يكون المحسن والمسيء عندك بمنزلة سواء ، فإن في ذلك تزهيداً لأهل الإحسان في الإحسان، وتدريباً لأهل الإساءة على الإساءة، وألزم كلاً منهم ما ألزم نفسه . واعلم أنه ليس شيء بأدعى إلى حسن ظن راع برعيته من إحسانه إليهم ، وتخفيفه المؤونات عليهم ، وترك استكراهه إياهم على ما ليس قبلهم ، فليكن منك في ذلك أمر يجتمع لك به حسن الظن برعيتك، فإن حسن الظن يقطع عنك نصباً طويلاً ، وإن أحق من حسن ظنك به لمن حسن بلاؤك عنده ، وإن أحق من ساء ظنك به لمن ساء بلاؤك عنده.

ولا تنقض سنة صالحة عمل بها صدور هذه الأمة، واجتمعت بها الألفة، وصلحت عليها الرعية. ولا تحدثن سنة تضر بشيء من ماضي تلك السنن فيكون الأجر لمن سنها، والوزر عليك بما نقضت منها.

وأكثر مدارسة العلماء ومنافثة الحكماء ، في تثبيت ما صلح عليه أمر بلادك ، وإقامة ما استقام به الناس قبلك. واعلم أن الرعية طبقات لا يصلح بعضها إلا ببعض، ولا غنى ببعضها عن بعض. فمنها جنود الله ، ومنها كتاب العامة والخاصة ، ومنها قضاة العدل، ومنها عمال الإنصاف والرفق ، ومنها أهل الجزية والخراج من أهل الذمة ومسلمة الناس ، ومنها التجار وأهل الصناعات، ومنها الطبقة السفلى من ذوي الحاجة والمسكنة وكلا قد سمى الله سهمه ، ووضع على حده فريضته في كتابه أو سنة نبيه � ، عهداً منه عندنا محفوظا.

فالجنود بإذن الله حصون الرعية، وزين الولاة، وعز الدين، وسبل الأمن، وليس تقوم الرعية إلا بهم. ثم لا قوام للجنود إلا بما يخرج الله لهم من الخراج الذي يقوون به في جهاد عدوهم، ويعتمدون عليه فيما يصلحهم، ويكون من وراء حاجتهم . ثم لا قوام لهذين الصنفين إلا بالصنف الثالث من القضاة والعمال والكتاب لما يحكمون من المعاقد ، ويجمعون من المنافع ، ويؤتمنون عليه من خواص الأمور وعوامها . ولا قوام لهم جميعاً إلا بالتجار وذوي الصناعات فيما يجتمعون عليه من مرافقهم ويقيمونه من أسواقهم، ويكفونهم من الترفق بأيديهم ما لا يبلغه رفق غيرهم ثم الطبقة السفلى من أهل الحاجة والمسكنة الذين يحق رفدهم ومعونتهم ، وفي الله لكل سعة، ولكل على الوالي حق بقدر ما يصلحه .وليس يخرج الوالي من حقيقة ما ألزمه الله من ذلك إلا بالاهتمام والاستعانة بالله، وتوطين نفسه على لزوم الحق، والصبر عليه فيما خف عليه أو ثقل .فول من جنودك أنصحهم في نفسك لله ولرسوله ولإمامك ، وأنقاهم جيباً ، وأفضلهم حلماً ، ممن يطئ عن الغضب ، ويستريح إلى العذر ، ويرأف بالضعفاء وينبو على الأقوياء . وممن لا يثيره العنف ولا يقعد به الضعف .ثم الصق بذوي الأحساب وأهل البيوتات الصالحة والسوابق الحسنة ، ثم أهل النجدة والشجاعة

والسخاء والسماحة ، فإنهم جماع من الكرم ، وشعب من العرف. ثم تفقد من أمورهم ما يتفقده الوالدان من ولدهما ، ولا يتفاقمن في نفسك شيئ قويتهم به. ولا تحقرن لطفا تعاهدتهم به وإن قل فإنه داعية لهم إلى بذل النصيحة لك وحسن الظن بك. ولا تدع تفقد لطيف أمورهم اتكالاً على جسيمها فإن لليسير من لطفك موضعاً ينتفعون به، وللجسيم موقعاً لا يستغنون عنه. وليكن آثر رؤوس جندك عندك من واساهم في معونته ، وأفضل عليهم من جدته بما يسعهم ويسع من وراءهم من خلوف أهليهم ، حتى يكون همهم هماً واحداً في جهاد العدو. فإن عطفك عليهم يعطف قلوبهم عليك. وإن أفضل قرة عين الولاة استقامة العدل في البلاد، وظهور مودة الرعية . وإنه لا تظهر مودتهم إلا بسلامة صدورهم، ولا تصح نصيحتهم إلا بحيطتهم على ولاة أمورهم، وقلة استثقال دولهم، وترك استبطاء انقطاع مدتهم. فافسح في آمالهم، وواصل في حسن الثناء عليهم ، وتعديد ما أبلى ذوو البلاء منهم . فإن كثرة الذكر لحسن أفعالهم تهز الشجاع وتحرض الناكل إن شاء الله.

ثم أعرف لكل امرئ منهم ما أبلى، ولا تضيفن بلاء امرئ إلى غيره، ولا تقصرن به دون غاية بلائه، ولا يدعونك شرف امرئ إلى أن تعظم من بلائه ما كان صغيراً، ولا ضعة امرئ إلى أن تستصغر من بلائه ما كان عظيماً.

واردد إلى الله ورسوله ما يضلعك من الخطوب ويشتبه عليك من الأمور فقد قال الله تعالى لقوم أحب إرشادهم :يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ .. فالرد إلى الله الأخذ بمحكم كتابه، والرد إلى الرسول الأخذ بسنته الجامعة غير المفرقة.

ثم اختر للحكم بين الناس أفضل رعيتك في نفسك ممن لا تضيق به الأمور ، ولا تمحكه الخصوم ، ولا يتمادى في الزلة ، ولا يحصر من الفيئ إلى الحق إذا عرفه ، ولا تشرف نفسه على طمع ، ولا يكتفي بأدنى فهم دون أقصاه ، وأوقفهم في الشبهات، وآخذهم بالحجج ، وأقلهم تبرما بمراجعة الخصم ، وأصبرهم على تكشف الأمور ، وأصرمهم عند اتضاح الحكم . ممن لا يزدهيه إطراء ولا يستميله إغراء . وأولئك قليل . ثم أكثر تعاهد قضائه، وافسح له في البذل ما يزيل علته وتقل معه حاجته إلى الناس، وأعطه من المنزلة لديك ما لا يطمع فيه غيره من خاصتك ليأمن بذلك اغتيال الرجال له عندك فانظر في ذلك نظراً بليغاً، فإن هذا الدين قد كان أسيراً في أيدي الأشرار يُعمل فيه بالهوى، وتُطلب به الدنيا.

ثم انظر في أمور عمالك فاستعملهم اختباراً، ولا تولهم محاباة وأثرة، فإنهما جماع من شعب الجور والخيانة وتوخ منهم أهل التجربة والحياء من أهل البيوتات الصالحة والقدم في

الإسلام المتقدمة، فإنهم أكرم أخلاقا، وأصح أعراضا، وأقل في المطامع إشرافا، وأبلغ في عواقب الأمور نظرا. ثم أسبغ عليهم الأرزاق فإن ذلك قوة لهم على استصلاح أنفسهم، وغنى لهم عن تناول ما تحت أيديهم، وحجة عليهم إن خالفوا أمرك أو ثلموا أمانتك. ثم تفقد أعمالهم، وابعث العيون من أهل الصدق والوفاء عليهم، فإن تعاهدك في السر لأمورهم حدوة لهم على استعمال الأمانة والرفق بالرعية.وتحفظ من الأعوان، فإن أحد منهم بسط يده إلى خيانة اجتمعت بها عليه عندك أخبار عيونك اكتفيت بذلك شاهدا، فبسطت عليه العقوبة في بدنه وأخذته بما أصاب من عمله، ثم نصبته بمقام المذلة ووسمته بالخيانة، وقلدته عار التهمة.

وتفقد أمر الخراج بما يصلح أهله فإن في صلاحه وصلاحهم صلاحاً لمن سواهم، ولا صلاح لمن سواهم إلا بهم، لأن الناس كلهم عيال على الخراج وأهله. وليكن نظرك في عمارة الأرض أبلغ من نظرك في استجلاب الخراج، لأن ذلك لا يدرك إلا بالعمارة، ومن طلب الخراج بغير عمارة أخرب البلاد وأهلك العباد، ولم يستقم أمره إلا قليلاً، فإن شكوا ثقلاً أو علة أو انقطاع شرب أو بالة أو إحالة أرض اغتمرها غرق أو أجحف بها عطش، خففت عنهم بما ترجو أن يصلح به أمرهم، ولا يثقلن عليك شئ خففت به المؤونة عنهم، فإنه ذخر يعودون به عليك في عمارة بلادك وتزيين ولايتك، مع استجلابك حسن ثنائهم وتبجحك باستفاضة العدل فيهم معتمداً فضل قوتهم بما ذخرت عندهم من إجمامك لهم والثقة منهم بما عودتهم من عدلك عليهم في رفقك بهم، فربما حدث من الأمور ما إذا عولت فيه عليهم من بعد احتملوه طيبة أنفسهم به، فإن العمران محتمل ما حملته، وإنما يؤتى خراب الأرض من إعواز أهلها، وإنما يعوز أهلها لإشراف أنفس الولاة على الجمع، وسوء ظنهم بالبقاء، وقلة انتفاعهم بالعبر.

ثم انظر في حال كتابك فول على أمورك خيرهم، واخصص رسائلك التي تدخل فيها مكائدك وأسرارك بأجمعهم لوجود صالح الأخلاق، ممن لا تبطره الكرامة فيجترئ بها عليك في خلاف لك بحضرة ملأ، ولا تقصر به الغفلة عن إيراد مكاتبات عمالك عليك، وإصدار جواباتها على الصواب عنك وفيما يأخذ لك ويعطي منك. ولا يُضعف عقداً اعتقده لك، ولا يَعجز عن إطلاق ما عقد عليك، ولا يجهل مبلغ قدر نفسه في الأمور، فإن الجاهل بقدر نفسه يكون بقدر غيره أجهل. ثم لا يكن اختيارك إياهم على فراستك واستنامتك وحسن الظن منك، فإن الرجال يتعرفون لفراسات الولاة بتصنعهم وحسن خدمتهم، وليس وراء ذلك من النصيحة والأمانة شئ. ولكن اختبرهم بما ولوا للصالحين

قبلك، فاعمد لأحسنهم كان في العامة أثراً، وأعرفهم بالأمانة وجهاً، فإن ذلك دليل على نصيحتك لله ولمن وليت أمره . واجعل لرأس كل أمر من أمورك رأساً منهم لا يقهره كبيرها، ولا يتشتت عليه كثيرها ، ومهما كان في كتابك من عيب فتغابيت عنه ألزمته .

ثم استوص بالتجار وذوي الصناعات وأوص بهم خيراً ، المقيم منهم والمضطرب بماله والمترفق ببدنه، فإنهم مواد المنافع وأسباب المرافق ، وجلابها من المباعد والمطارح ، في برك وبحرك ، وسهلك وجبلك ، وحيث لا يلتئم الناس لمواضعها ، ولا يجترئون عليها ،فإنهم سلم لا تخاف بائقته ، وصلح لا تخشى غائلته ، وتفقد أمورهم بحضرتك وفي حواشي بلادك . واعلم مع ذلك أن في كثير منهم ضيقاً فاحشاً وشحاً قبيحاً، واحتكاراً للمنافع ، وتحكماً في البياعات ، وذلك باب مضرة للعامة وعيب على الولاة .فامنع من الإحتكار فإن رسول الله- صلى الله عليه واله وسلم- منع منه ، وليكن البيع بيعاً سمحاً ، بموازين عدل وأسعار لا تجحف بالفريقين من البائع والمبتاع . فمن قارف حكرة بعد نهيك إياه فنكل به ، وعاقب في غير إسراف.

ثم الله الله في الطبقة السفلى من الذين لا حيلة لهم ، والمساكين والمحتاجين ، وأهل البؤسى والزمنى ، فإن في هذه الطبقة قانعاً ومعتراً .واحفظ لله ما استحفظك من حقه فيهم ، واجعل لهم قسماً من بيت مالك ، وقسماً من غلات صوافي الإسلام في كل بلد ، فإن للأقصى منهم مثل الذي للأدنى ، وكلٌّ قد استرعيت حقه ،فلا يشغلنك عنهم بطر، فإنك لا تعذر بتضييعك التافه لإحكامك الكثير المهم، فلا تشخص همك عنهم ، ولا تصعر خدك لهم ، وتفقد أمور من لا يصل إليك منهم ممن تقتحمه العيون وتحقره الرجال ، ففرغ لأولئك ثقتك من أهل الخشية والتواضع ، فليرفع إليك أمورهم ، ثم اعمل فيهم بالإعذار إلى الله يوم تلقاه ، فإن هؤلاء من بين الرعية أحوج إلى الإنصاف من غيرهم، وكل فأعذر إلى الله في تأدية حقه إليه .وتعهد أهل اليتم وذوي الرقة في السن، ممن لا حيلة له ولا ينصب للمسألة نفسه، وذلك على الولاة ثقيل والحق كله ثقيل. وقد يخففه الله على أقوام طلبوا العاقبة فصبروا أنفسهم ، ووثقوا بصدق موعود الله لهم.

واجعل لذوي الحاجات منك قسما تفرغ لهم فيه شخصك ، وتجلس لهم مجلساً عاماً فتتواضع فيه لله الذي خلقك ، وتقعد عنهم جندك وأعوانك من أحراسك وشرطك حتى يكلمك متكلمهم غير متتعتع ، فإني سمعت رسول الله ' يقول في غير موطن: لن تقدس أمة لا يؤخذ للضعيف فيها حقه من القوي غير متتعتع . ثم احتمل الخرق منهم والعيّ، ونحِّ

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عنك الضيق والأنَفَ يبسط الله عليك بذلك أكناف رحمته، ويوجب لك ثواب طاعته، وأعط ما أعطيت هنيئا، وامنع في إجمال وإعذار.

ثم أمور من أمورك لا بد لك من مباشرتها: منها إجابة عمالك بما يعيا عنه كتابك. ومنها إصدار حاجات الناس يوم ورودها عليك مما تحرج به صدور أعوانك. وأمض لكل يوم عمله فإن لكل يوم ما فيه، واجعل لنفسك فيما بينك وبين الله أفضل تلك المواقيت، وأجزل تلك الأقسام، وإن كانت كلها لله إذا صلحت فيها النية وسلمت منها الرعية.

وليكن في خاصة ما تخلص به لله دينك، إقامة فرائضه التي هي له خاصة فأعط الله من بدنك في ليلك ونهارك، ووفِّ ما تقربت به إلى الله من ذلك كاملاً غير مثلوم ولا منقوص، بالغاً من بدنك ما بلغ وإذا أقمت في صلاتك للناس فلا تكونن منفراً ولا مضيعاً، فإن في الناس من به العلة وله الحاجة. وقد سألت رسول الله ' حين وجهني إلى اليمن: كيف أصلي بهم؟ فقال:'' صل بهم كصلاة أضعفهم، وكن بالمؤمنين رحيماً''. وأما بعد فلا تطولن احتجابك عن رعيتك، فإن احتجاب الولاة عن الرعية شعبة من الضيق، وقلة علم بالأمور. والإحتجاب منهم يقطع عنهم علم ما احتجبوا دونه، فيصغر عندهم الكبير، ويعظم الصغير، ويقبح الحسن ويحسن القبيح، ويشاب الحق بالباطل. وإنما الوالي بشر لا يعرف ما توارى عنه الناس به من الأمور، وليست على الحق سمات تعرف بها ضروب الصدق من الكذب، وإنما أنت أحد رجلين: إما امرؤ سخت نفسك بالبذل في الحق ففيم احتجابك من واجب حق تعطيه، أو فعل كريم تسديه؟ أو مبتلى بالمنع، فما أسرع كف الناس عن مسألتك إذا أيسوا من بذلك، مع أن أكثر حاجات الناس إليك مما لا مؤونة فيه عليك، من شكاة مظلمة، أو طلب إنصاف في معاملة.

ثم إن للوالي خاصة وبطانة فيهم استئثار وتطاول، وقلة إنصاف في معاملة، فاحسم مادة أولئك بقطع أسباب تلك الأحوال. ولا تقطعن لأحد من حاشيتك وحامتك قطيعة، ولا يطمعن منك في اعتقاد عقدة تضر بمن يليها من الناس، في شرب أو عمل مشترك يحملون مؤونته على غيرهم، فيكون مهنأ ذلك لهم دونك، وعيبه عليك في الدنيا والآخرة.

وألزم الحق من لزمه من القريب والبعيد، وكن في ذلك صابراً محتسباً، واقعاً ذلك من قرابتك وخاصتك حيث وقع، وابتغ عاقبته بما يثقل عليك منه، فإن مغبة ذلك محمودة.

وإن ظنت الرعية بك حيفاً فأصحر لهم بعذرك واعدل عنك ظنونهم بإصحارك، فإن في ذلك رياضة منك لنفسك، ورفقاً برعيتك، وإعذاراً تبلغ به حاجتك من تقويمهم على الحق.

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ولا تدفعن صلحاً دعاك إليه عدوك ولله فيه رضى ، فإن في الصلح دعة لجنودك ، وراحة من همومك ، وأمناً لبلادك ولكن الحذر كل الحذر من عدوك بعد صلحه، فإن العدو ربما قارب ليتغفل ، فخذ بالحزم واتهم في ذلك حسن الظن . وإن عقدت بينك وبين عدوك عقدة أو ألبسته منك ذمة فحُطْ عهدك بالوفاء ، وارع ذمتك بالأمانة ، واجعل نفسك جنة دون ما أعطيت ، فإنه ليس من فرائض الله شئ الناس أشد عليه اجتماعاً مع تفرق أهوائهم وتشتت آرائهم ، من تعظيم الوفاء بالعهود .وقد لزم ذلك المشركون فيما بينهم دون المسلمين ، لما استوبلوا من عواقب الغدر ! فلا تغدرن بذمتك ، ولا تخيسن بعهدك ، ولا تختلن عدوك ،فإنه لا يجترئ على الله إلا جاهل شقي . وقد جعل الله عهده وذمته أمناً أفضاه بين العباد برحمته، وحريما يسكنون إلى منعته ويستفيضون إلى جواره. فلا إدغال ولا مدالسة ولا خداع فيه . ولا تعقد عقداً تجوز فيه العلل ، ولا تعولن على لحن قول بعد التأكيد والتوثقة ، ولا يدعونك ضيق أمر لزمك فيه عهد الله إلى طلب انفساحه بغير الحق ،فإن صبرك على ضيق أمر ترجو انفراجه وفضل عاقبته خير من غدر تخاف تبعته ، وأن تحيط بك من الله فيه طلبة ، فلا تستقيل فيها دنياك ولا آخرتك.

إياك والدماء وسفكها بغير حلها، فإنه ليس شئ أدعى لنقمة ولا أعظم لتبعة ولا أحرى بزوال نعمة وانقطاع مدة ، من سفك الدماء بغير حقها ! والله سبحانه مبتدئ بالحكم بين العباد فيما تسافكوا من الدماء يوم القيامة ، فلا تقوين سلطانك بسفك دم حرام ، فإن ذلك مما يضعفه ويوهنه بل يزيله وينقله .ولا عذر لك عند الله ولا عندي في قتل العمد،لأن فيه قود البدن . وإن ابتليت بخطأ وأفرط عليك سوطك أو سيفك أو يدك بعقوبة ، فإن في الوكزة فما فوقها مقتلة ، فلا تطمحن بك نخوة سلطانك عن أن تؤدي إلى أولياء المقتول حقهم.

وإياك والإعجاب بنفسك والثقة بما يعجبك منها وحب الإطراء ، فإن ذلك من أوثق فرص الشيطان في نفسه ليمحق ما يكون من إحسان المحسنين.

وإياك والمن على رعيتك بإحسانك، أو التزيد فيما كان من فعلك أو أن تعدهم فتتبع موعدك بخلفك، فإن المن يطل الإحسان والتزيد يذهب بنور الحق، والخلف يوجب المقت عند الله والناس، قال الله تعالى:""كَبُرَ مَقْتاً عِنْدَ اللهِ أَنْ تَقُولُوا مَا لا تَفْعَلُونَ"" .

وإياك والعجلة بالأمور قبل أوانها ، أو التسقط فيها عند إمكانها ، أو اللجاجة فيها إذا تنكرت، أو الوهن عنها إذا استوضحت فضع كل أمر موضعه وأوقع كل عمل موقعه .

وإياك والاستئثار بما الناس فيه أسوة، والتغابي عما يعني به مما قد وضح للعيون، فإنه مأخوذ منك لغيرك وعما قليل تنكشف عنك أغطية الأمور وينتصف منك للمظلوم. أملك حمية أنفك ، وسورة حدك ، وسطوة يدك وغرب لسانك . واحترس من كل ذلك بكف البادرة وتأخير السطوة ، حتى يسكن غضبك فتملك الاختيار . ولن تحكم ذلك من نفسك حتى تكثر همومك بذكر المعاد إلى ربك.

والواجب عليك أن تتذكر ما مضى لمن تقدمك من حكومة عادلة ، أو سنة فاضلة ، أو أثر عن نبينا – صلى الله عليه وآله وسلم– أو في فريضة في كتاب الله ، فتقتدي بما شاهدت مما عملنا به فيها ، وتجتهد لنفسك في إتباع ما عهدت إليك في عهدي هذا ،واستوثقت به من الحجة لنفسي عليك ،لكيلا تكون لك علة عند تسرع نفسك إلى هواها . وأنا أسأل الله بسعة رحمته ، وعظيم قدرته على إعطاء كل رغبة ، أن يوفقني وإياك لما فيه رضاه من الإقامة على العذر الواضح إليه وإلى خلقه ، مع حسن الثناء في العباد ، وجميل الأثر في البلاد، وتمام النعمة ،وتضعيف الكرامة ، وأن يختم لي ولك بالسعادة والشهادة ، "إنا لله وإنا إليه راجعون" . والسلام على رسول الله – صلى الله عليه وآله وسلم–[وآله] الطيبين الطاهرين وسلم تسليما كثيرا ، والسلام .