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AL-AMEED

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for
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No Mirk in
AL-Husseini Dawn

Third Year, Third Volume, Twelve Edition
Safar 1436, December 2014

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<http://alameed.alkafeel.net>
Email : alameed@alkafeel.net

**Republic of Iraq
Shiite Endowment**

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for
Humanist and Research Studies**

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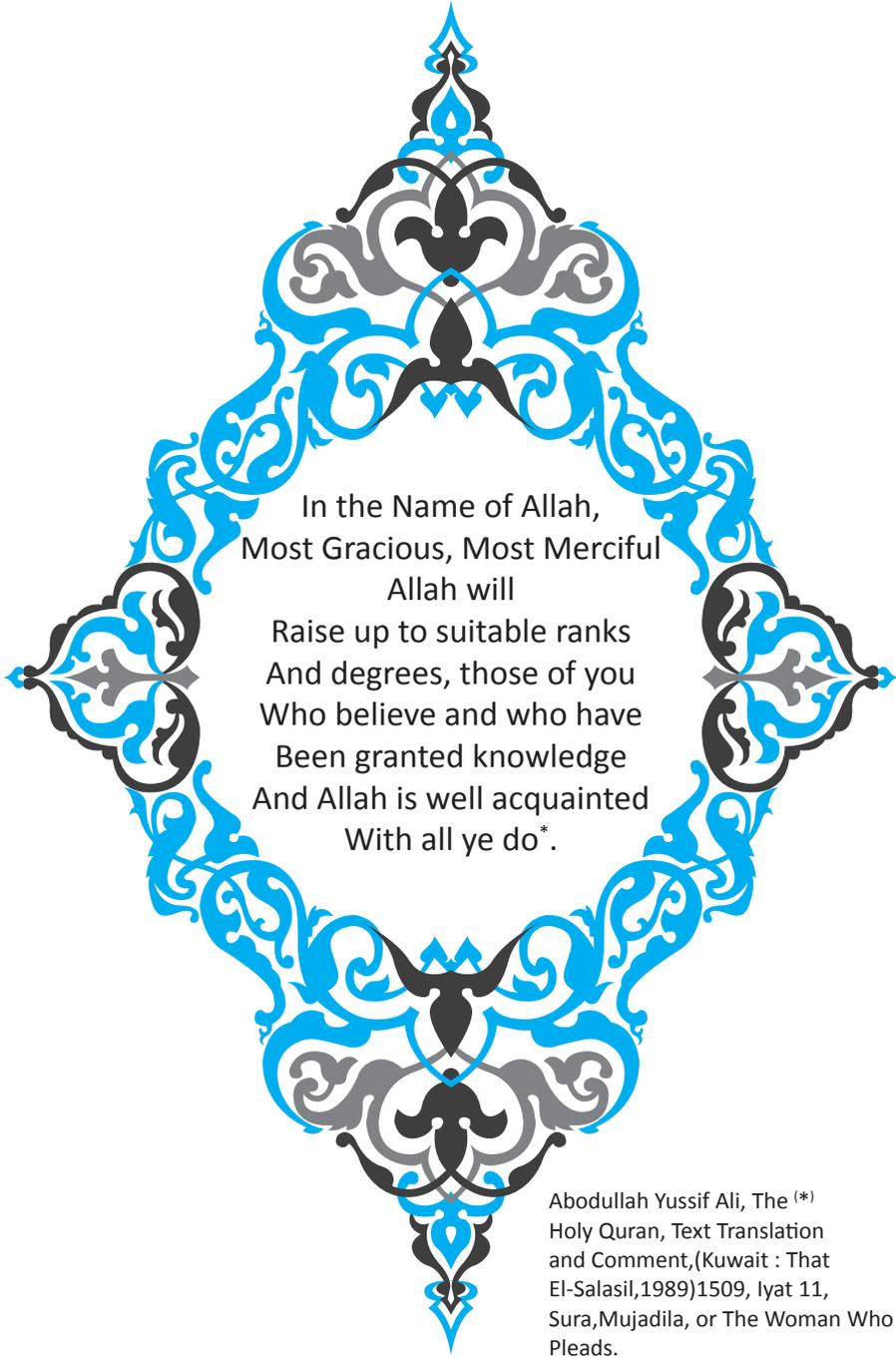
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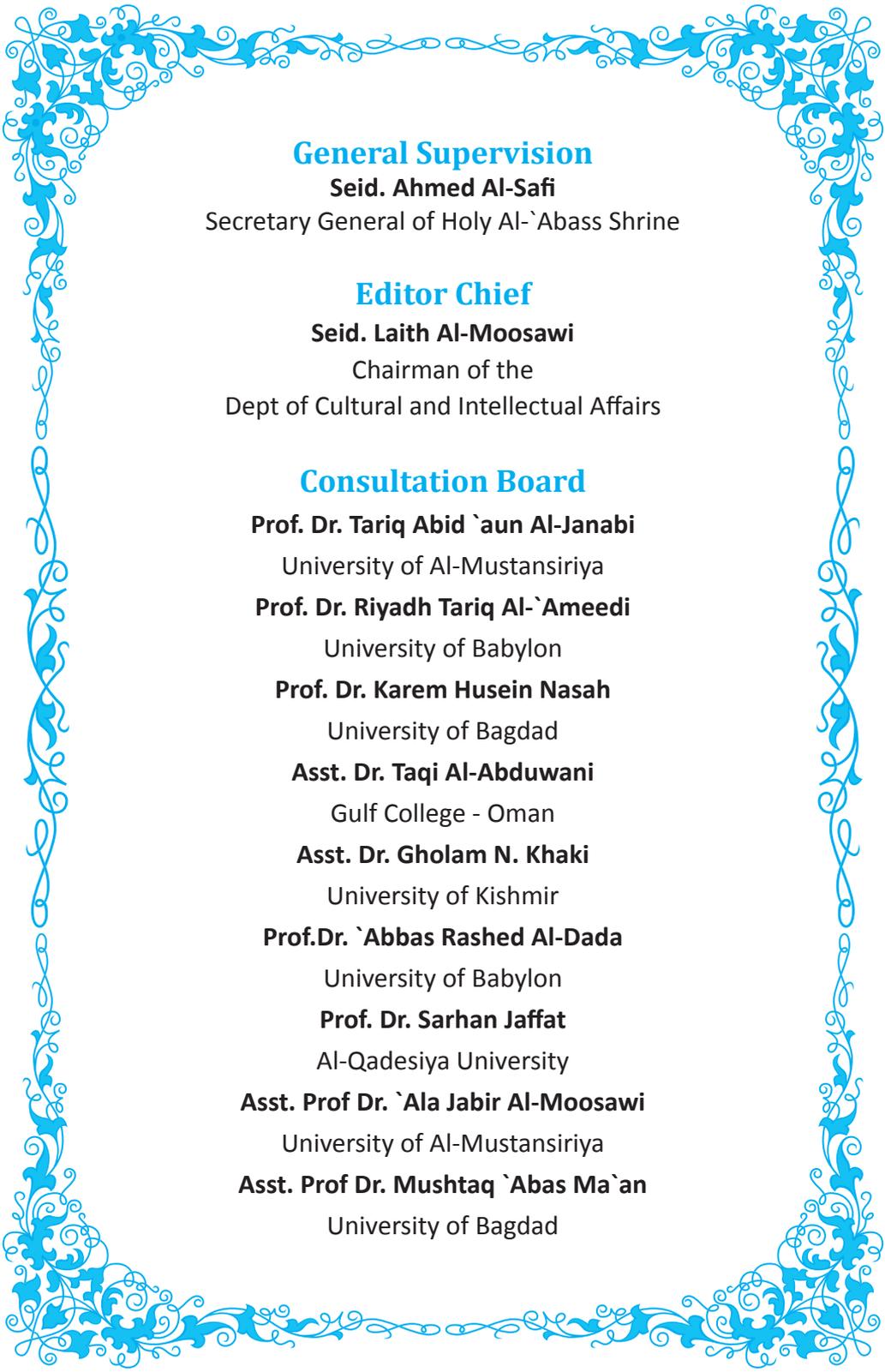


DARALKAHEEL



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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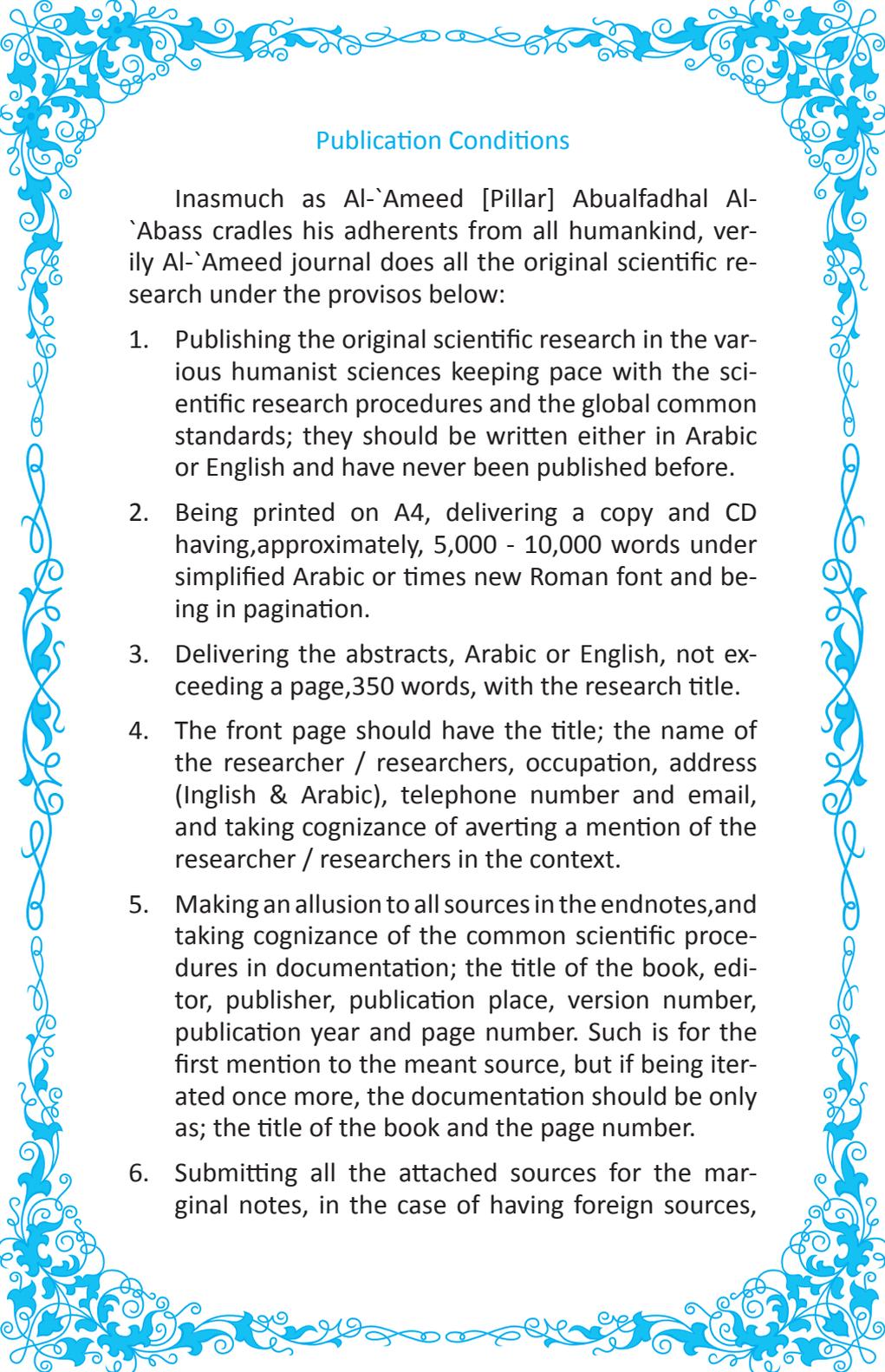
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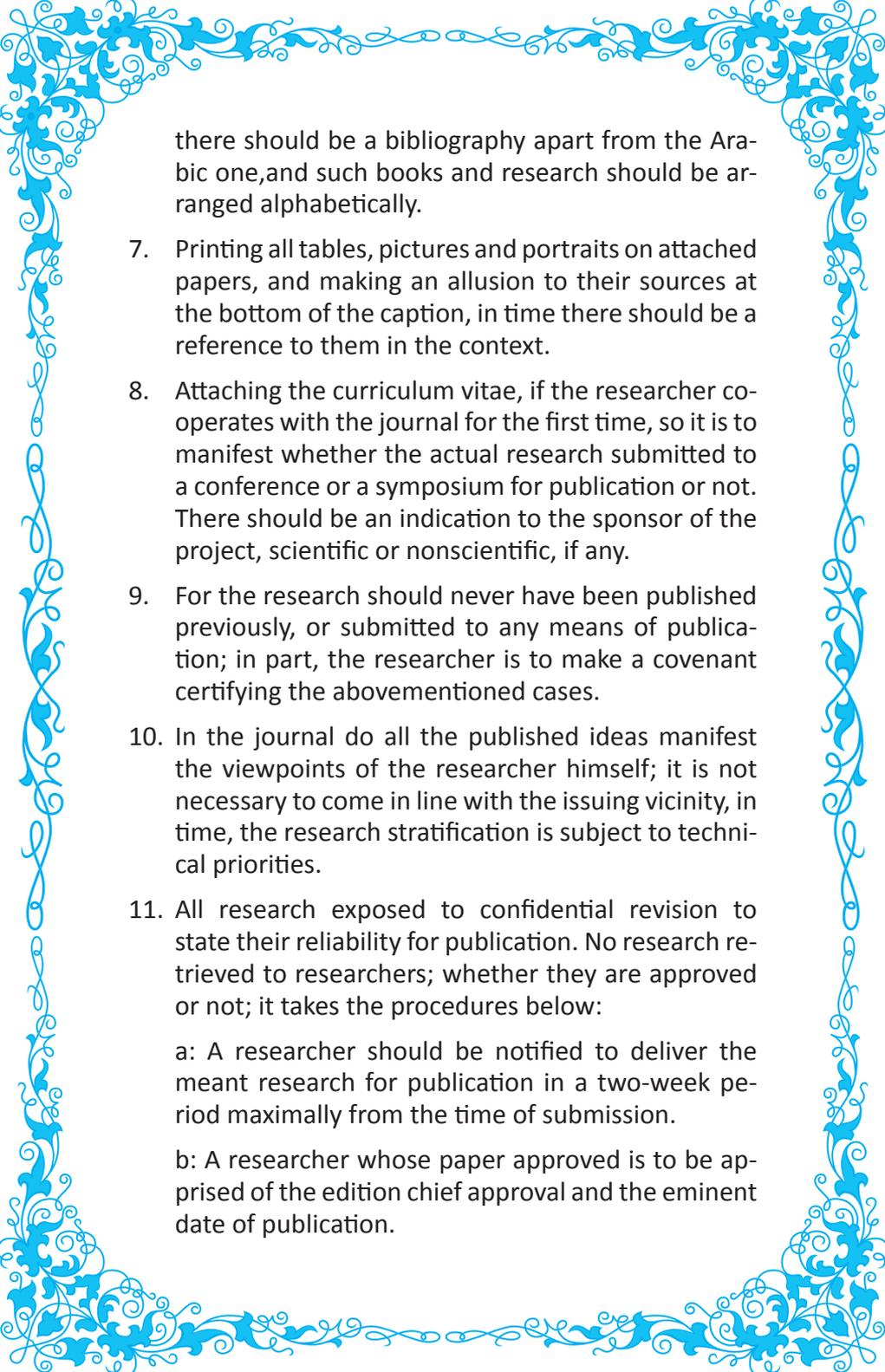
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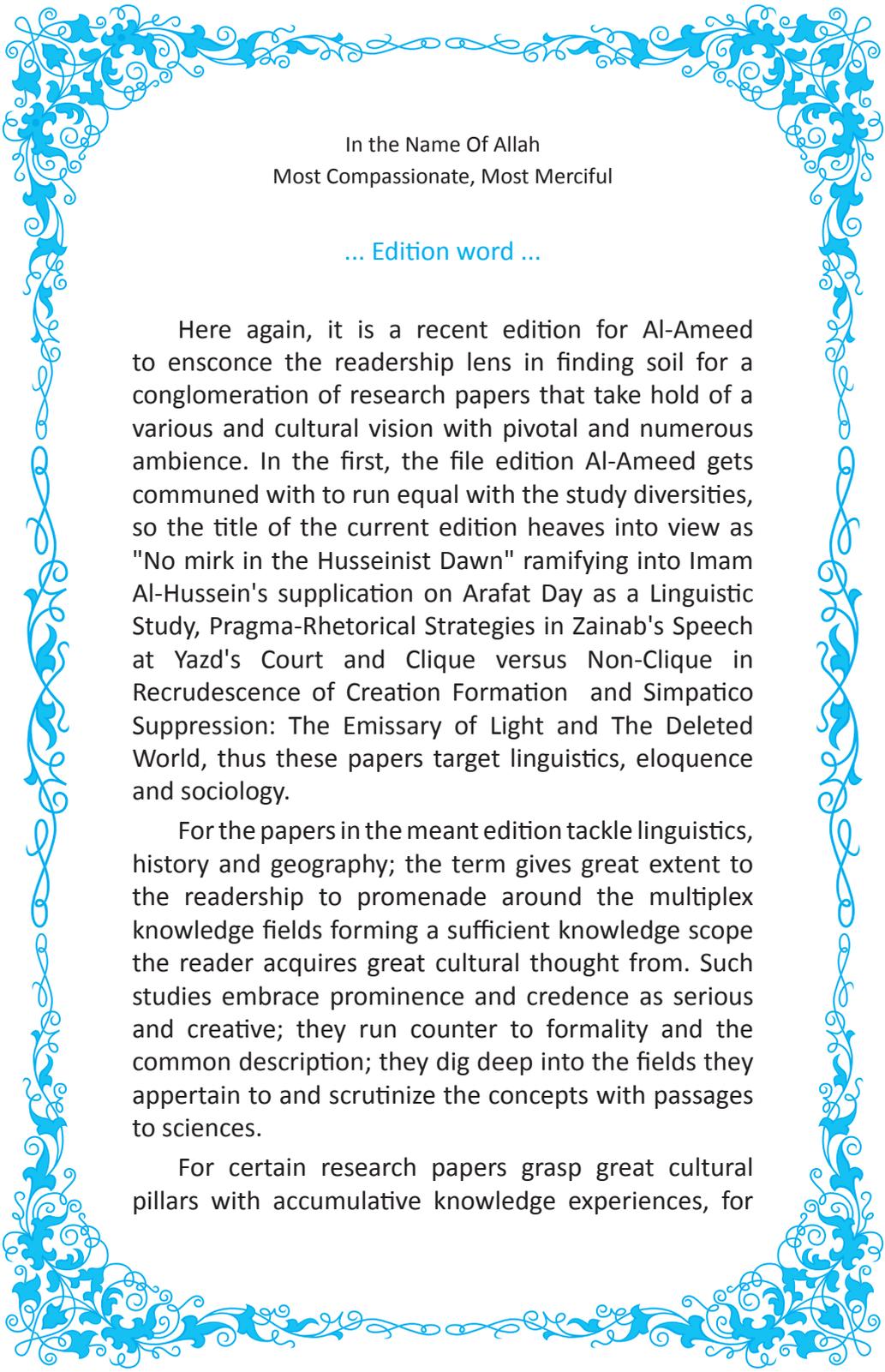
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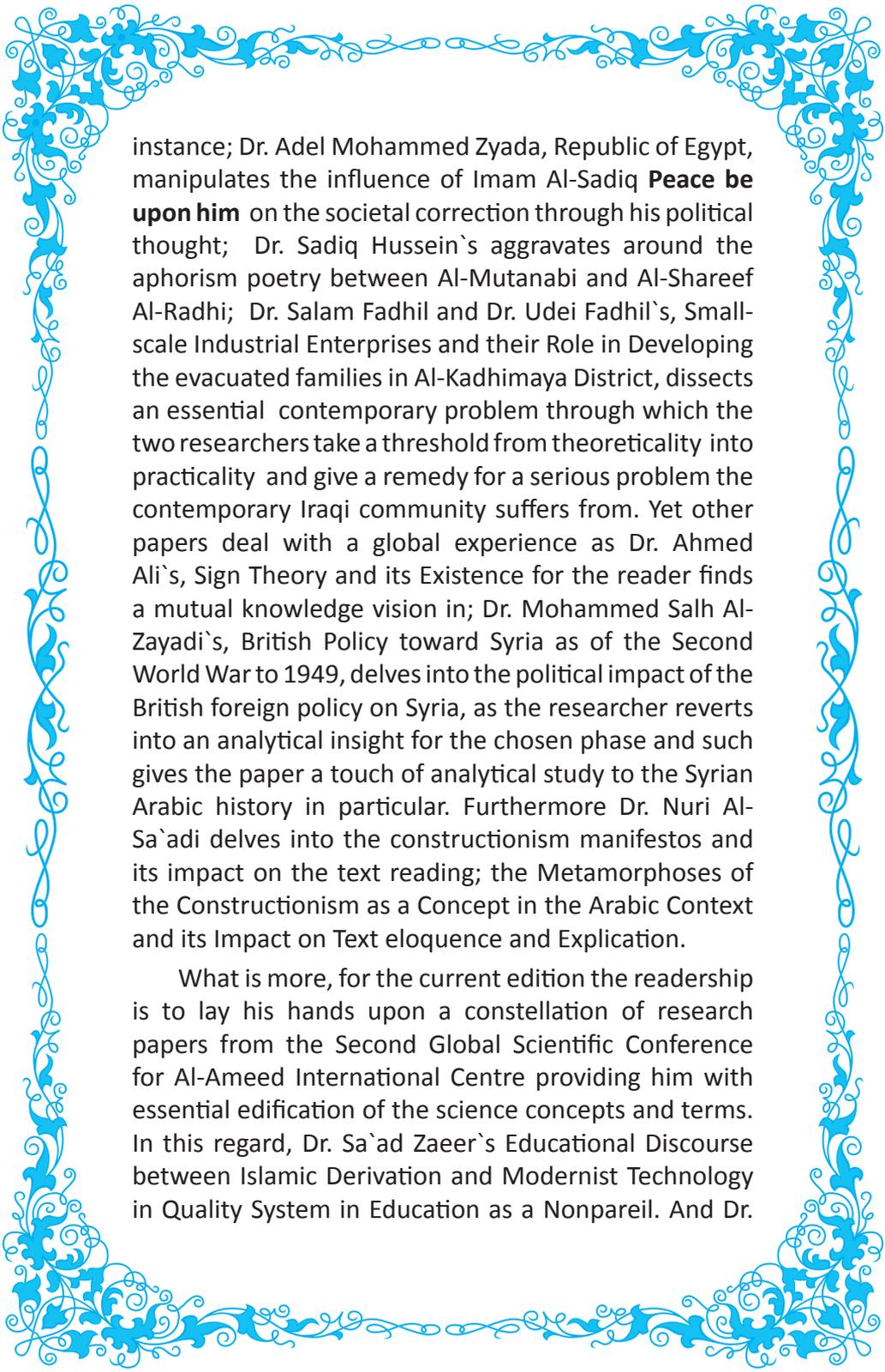
In the Name Of Allah
Most Compassionate, Most Merciful

... Edition word ...

Here again, it is a recent edition for Al-Ameed to ensconce the readership lens in finding soil for a conglomeration of research papers that take hold of a various and cultural vision with pivotal and numerous ambience. In the first, the file edition Al-Ameed gets communed with to run equal with the study diversities, so the title of the current edition heaves into view as "No mirk in the Husseinist Dawn" ramifying into Imam Al-Hussein's supplication on Arafat Day as a Linguistic Study, Pragma-Rhetorical Strategies in Zainab's Speech at Yazd's Court and Clique versus Non-Clique in Recrudescence of Creation Formation and Simpatico Suppression: The Emissary of Light and The Deleted World, thus these papers target linguistics, eloquence and sociology.

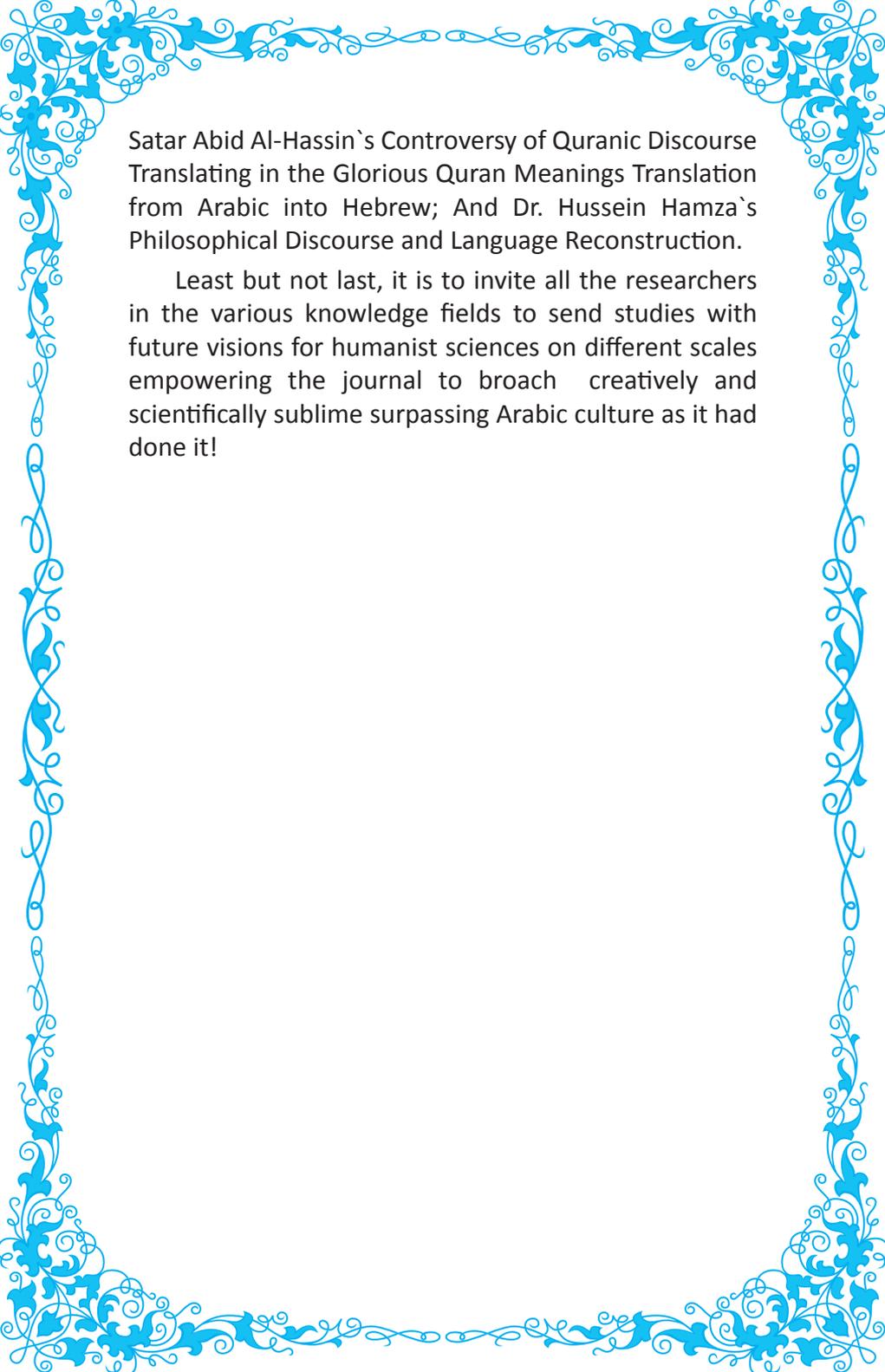
For the papers in the meant edition tackle linguistics, history and geography; the term gives great extent to the readership to promenade around the multiplex knowledge fields forming a sufficient knowledge scope the reader acquires great cultural thought from. Such studies embrace prominence and credence as serious and creative; they run counter to formality and the common description; they dig deep into the fields they appertain to and scrutinize the concepts with passages to sciences.

For certain research papers grasp great cultural pillars with accumulative knowledge experiences, for

A decorative border in a vibrant blue color, featuring intricate floral and scrollwork patterns that frame the text on all four sides.

instance; Dr. Adel Mohammed Zyada, Republic of Egypt, manipulates the influence of Imam Al-Sadiq **Peace be upon him** on the societal correction through his political thought; Dr. Sadiq Hussein`s aggravates around the aphorism poetry between Al-Mutanabi and Al-Shareef Al-Radhi; Dr. Salam Fadhil and Dr. Udei Fadhil`s, Small-scale Industrial Enterprises and their Role in Developing the evacuated families in Al-Kadhimaya District, dissects an essential contemporary problem through which the two researchers take a threshold from theoreticality into practicality and give a remedy for a serious problem the contemporary Iraqi community suffers from. Yet other papers deal with a global experience as Dr. Ahmed Ali`s, Sign Theory and its Existence for the reader finds a mutual knowledge vision in; Dr. Mohammed Salh Al-Zayadi`s, British Policy toward Syria as of the Second World War to 1949, delves into the political impact of the British foreign policy on Syria, as the researcher reverts into an analytical insight for the chosen phase and such gives the paper a touch of analytical study to the Syrian Arabic history in particular. Furthermore Dr. Nuri Al-Sa`adi delves into the constructionism manifestos and its impact on the text reading; the Metamorphoses of the Constructionism as a Concept in the Arabic Context and its Impact on Text eloquence and Explication.

What is more, for the current edition the readership is to lay his hands upon a constellation of research papers from the Second Global Scientific Conference for Al-Ameed International Centre providing him with essential edification of the science concepts and terms. In this regard, Dr. Sa`ad Zaeer`s Educational Discourse between Islamic Derivation and Modernist Technology in Quality System in Education as a Nonpareil. And Dr.



Satar Abid Al-Hassin`s Controversy of Quranic Discourse
Translating in the Glorious Quran Meanings Translation
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Least but not last, it is to invite all the researchers
in the various knowledge fields to send studies with
future visions for humanist sciences on different scales
empowering the journal to broach creatively and
scientifically sublime surpassing Arabic culture as it had
done it!

ملف العدد

ليس شتت ظلام في
فجر الحسين

**No Mirk in
AL-Husseinit Dawn**

**Imam Hussein's
Supplication
On the day of Arafah
A Linguistic study**

دعاء الامام الحسين عليه السلام
في عرفة
دراسة لغوية

Prof. Dr. Riyadh T. K. AL- Ameedi
Department of English
College of Education for Humain Sciences
University of Babylon

Manar Kareem Mahdi
(M.A. in English language & linguistics)
Student Department of English
College of Education for Human Sciences
University of Babylon

Abstract

Supplication is a requestive act issued from an inferior to a superior in which a human being entreats Allah for mercy, forgiveness, pardon of guilt, help, and support.

This paper is an attempt to analyze Imam Hussein's **Peace be upon him** Arafah supplication linguistically. Consequently, it aims to find out the syntactic, semantic, and pragmatic characteristics of this supplication. It is hypothesized that.

1. the vocative and the imperative are extensively used in Imam Hussein's **Peace be upon him** supplication;
2. Implicit supplication is more commonly used than explicit one by Imam Hussein **Peace be upon him**.

After analyzing some texts taken from Imam Hussein's **Peace be upon him** Arafah supplication, it has been concluded that the above hypotheses are verified.

ملخص البحث

الدعاء هو فعل طلبي يصدر من الأدنى إلى الأعلى يتضرع فيه الإنسان إلى الله عزه وجل طلباً للرحمة، العفو، غفران الذنوب، المساعدة و المساندة.

يعد هذا البحث محاولة لتحليل دعاء الإمام الحسين عليه السلام في يوم عرفة تحليلاً لغوياً. و لذا يهدف البحث إلى إيجاد الخصائص النحوية والدلالية والتداولية لهذا الدعاء. يتبنى البحث الفرضيات الآتية:

١. إن النداء والأمر أسلوبان يستعملان على نحو كبير في دعاء الإمام الحسين عليه السلام.
٢. إن الدعاء الضمني هو الأكثر استعمالاً في دعاء الإمام الحسين عليه السلام من الدعاء الظاهر.

بعد تحليل بعض النصوص المختارة من دعاء الإمام الحسين عليه السلام في يوم عرفة، أثبتت صحة الفرضيات المذكورة آنفاً.

1. Introduction

Supplication is an act of worship that enables man to enrich his relationship with his Creator, i.e. Allah. The essence of supplication is to revive Allah's remembrance inside man's heart. Moreover, supplication makes clear the fact that man is imperfect, poor and needy to his Lord, the Perfect, the Rich, and the One Who needs nobody at all. Linguistically, to supplicate, Vanderveken (1990:192) states, is to beg in a very humble manner usually from a superior or someone in power.

The present paper aims to find out the syntactic, semantic, as well as pragmatic characteristics of Imam Hussein's **Peace be upon him** Arafah supplication hypothesizing that:

1. The vocative and the imperative are extensively used in Imam Hussein's **Peace be upon him** supplication.
2. Implicit supplication is more commonly used than explicit one by Imam Hussein **Peace be upon him**.

The paper adopts the following procedures:

1. Reviewing the literature written about supplication focusing on its syntactic, semantic, and pragmatic perspective.
2. Analyzing some texts taken from Imam Hussein's **Peace be upon him** Arafah supplication to discover its syntactic, semantic and pragmatic characteristics.

2. Supplication: Definition

The concept of supplication has been investigated from different linguistic perspectives by different writers.

Palmer (1894: 10-8) sees supplication as a part of prayer in his analysis of the varying parts of prayer. He compares prayer to a white light that passes through a prism and then resolves into the colours of the spectrum. So,

Prayer, as the language of worship, divides easily into adoration and praise; as the language of dependence, it breaks into petition and thanksgiving; as the language of guilt, it gives both confession and supplication. There remains only intercession, the seventh of these prismatic rays; and this springs from all these conjointly.

Palmer (Ibid.) defines supplication as imploring the divine mercy for the pardon of guilt and the entreating of the divine power for the liberation from the sin's bondage. It is offered by a person who is filled with disgust at the ugliness of sin and who is fixed in his intention to flee from its control. Palmer adds that a supplication may not differ from a petition except in the intensity of its meaning because the request in a supplication may deepen into entreaty.

Etymologically speaking, the word "supplication" has its root in a Latin word "supplex" which means "bowed to one's knees"; yet it is also conveniently said to have originated from the Latin word "supplicar" which means "to kneel before someone in entreaty" (Partridge, 1966: 2469). Palmer (1894: 18) points out that the etymology of the word "supplication" indicates at once the humility and intensity of the act being derived from the posture of the supplicant when he pours forth his entreaties at the feet of his master.

Semantically, Cassianus (1985: 108) defines supplication as a "plea or petition made on account of present and past sin by someone who is moved by contrition to seek pardon." Tugwell (1988: 394), however, distinguishes between supplication and plea. He views supplication as a "humble devout praying without specifying any particular petition." A plea, on the other hand, is defined as a "statement included within a specific petition" (Ibid.).

According to Vanderveken (1990: 192), to supplicate is to beg very humbly, usually from a superior or someone in power. We can, for instance, supplicate a person in such a powerful role to spare the life of a prisoner, of someone else threatened. Moreover, Sykes (2004:143) considers supplication as a kind of prayer that is offered with pleading, by someone who is lacking something, so that it might be obtained.

In the Bible, we read “Ask and you will receive, seek and you will find, knock and the door will be opened to you” Matthew (7:7). This is the very essence of supplication. An example of supplication is presented by David in Psalm (55):

1. Give ear to my prayer, O Allah; and hide not thyself from my supplication.
2. Attend unto me, and hear me: I mourn in my complaint, and make a noise.

3. Supplication in Islam

Supplication is a universal phenomenon that is religiously oriented. It is found in all languages, cultures and religions. It is true that supplication and its mood of achievement differ from one religion to another but this difference is only superficial in that the essence of supplication is the same in the sense that it connects man with his god, i.e. Allah.

Supplication in Islam is called (دعاء) “Du’a”. The word “ Du’a” in Arabic means “calling out to someone”. So, when we supplicate we call out to Allah, our Creator, our Lord, the All Knowing and the All Powerful (Stacey, 2010 A). Du’a is a spontaneous conversation with Allah and a private non-formal prayer as opposed to صلاة “Salat” which is a ritualized, prescribed formal prayer (Morgan, 2010: 67). Asifi (2008: 17) defines Du’a as the asking of a servant for his needs from Allah. On analyzing this definition, we find that it can be reduced to the following elements:

1. The One called upon i.e. Allah.
2. The supplicant i.e. a human being.
3. The object of supplication, i.e. the need which one presents before Allah by means of supplication.

Husaini (2006: 53-4) views Du’a as a “kind of quest for the ability to acquire a greater share of the infinite grace and blessings of Allah.” By means of Du’a, man develops within himself a great worthiness for acquiring increased blessings of Allah.

Essentially the soul of every act of worship is remembrance of Allah within man's heart (Ibid,2005:36). Allah says in the Glorious Quran: (٢٨) الرعد ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

Now surely by Allah's remembrance are the hearts set at rest.

(Shakir, 1999: 113)

Supplication for sure serves to revive Allah's remembrance within man's heart and hence it is very important . Moreover, to stress the importance of Du'a, Almighty Allah says in the Glorious Quran: (٧٧) الفرقان ﴿قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾

Say My Lord would not care for you were it not for your prayer.

(Shakir, 1999: 172)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾
(غافر: ٦٠)

And your Lord says: Call upon Me; I will answer you; surely those who are too proud for My service shall soon enter hell abased.

(Shakir, 1999: 230)

Furthermore, being able to supplicate is a great bounty and we should thank Allah for giving us the permission to ask Him. Imam As-Sajjad **Peace be upon him** says:

((وَمِنْ أَعْظَمِ النِّعَمِ عَلَيْنَا جَرِيَانُ ذِكْرِكَ عَلَيَّ أَلَسْتِنَا ، وَإِذْنُكَ لَنَا بِدُعَائِكَ)). الامام السجاد
(٢٠١٣: ٢١٣) عليه السلام

Among Thy greatest favours to us is the running of Thy remembrance across our tongues and Thy permission to us to supplicate.

(Chittick, 1988: 447)

So, we should always supplicate because supplication enables man to achieve fresh attentiveness towards Allah (Husaini, 2006:54). In this respect, Imam As-Sadiq **Peace be upon him** says:

((ان عند الله منزلة لا تنال الا بمسألة)) الكليني (١٩٤٤: ٤٦٦)

Allah has ordained ranks, which cannot be achieved except by means of supplication.

(Husaini, 2006: 54)

However, there are certain conditions for making Du'a in Islam. 15-7 :2004 مطهري highlights the following conditions:

1. The heart of the supplicant should be in harmony with his tongue. The words should flow from the heart not only from the mouth.
2. The supplicant should believe that Allah's mercy is endless and His door is never closed.
3. The supplication should not be against the nature and norms of the universe.
4. The deeds of the supplicant should not be against the Islamic laws.
5. The supplicant should supplicate and work at the same time, not to supplicate and stay at home. Similarly, Stacey (2010 B) mentions other conditions such as: absolute belief in Allah's Oneness, true sincerity, willingness to accept that Allah Alone is able to change the course of events or grant requests, praising Allah in the way He deserves to be praised, being humble, and never getting exasperated or bored.

4. Types of Supplication

Different classifications of supplication have been suggested depending on different criteria. Mamdouhi (2003: 20-2) states that supplication can be classified into: Verbal supplication, Content supplication, and Supplication by the heart. He defines Verbal supplication as the type of supplication in which the tongue of the supplicant is not in harmony with his heart. This type does not convey the true sense of supplication. Philosophically speaking, it is agreed upon that a true representative of a class of phenomena is the one in which form and meaning coincide with each other. So, if the supplicant moves his tongue and lips verbally without thinking of what he utters, then what he utters is not a true supplication. As for Content supplication, it is the kind of supplication in which the tongue of the supplicant is in harmony with his heart when uttering the supplication. So here, the tongue is the interpreter of the heart. This is a genuine sample of supplication and is very likely to be responded

to. Mamdouhi defines supplication by the heart as the type of supplication in which words are not used; rather only the heart turns towards Allah. This innate and genuine relation between Allah and His servants represents the truth behind supplication and it is assumed to be the best state in man's life.

For 14 :2004 مطهري there are two types of supplication: Urgent and Volitional. Urgent supplication refers to the supplication uttered by a person who is in urgent need for Allah's help and guidance. Volitional supplication is the type of supplication uttered by a person who is comfortable and lives in a state of peace of mind. He supplicates only to thank Allah and praise Him because of His previous bounties.

2011 انصاريان points out that supplication is of different types. The first type is the supplication which aims to exalt Allah and praise Him. This type of supplication serves to revive Allah's remembrance within man's heart. The second type is the supplication which is devoted to entreating Allah's help in gaining certain features which enable man to be closer to Allah. The third type is the petition to fulfill certain earthly needs. This type of supplication manifests that man is poor and needy and is always in need of Allah. The fourth kind of supplication is the one that exceeds the selfish needs and is rather devoted to the needs of the society- especially the unprivileged people.

5. Syntactic Perspective of Supplication

5.1 The Imperative

The most common syntactic device used to express supplication is the imperative; yet there are other ways for expressing it. Greene (1870: 96) states that the imperative is used to express supplication but it is here issued from an inferior to a superior.

The imperative sentence in English is defined as the sentence which generally has no overt subject and which consists of a verb that has no tense distinction (Quirk et al. 1985: 827).

1. "Have compassion on us, and help us" (The Bible, Mark 9:22). In line with Quirk et al., Kroeger (2005: 199-200) mentions that an imperative clause often lacks a noun phrase subject but where there is an overt noun phrase subject, it will always be a second person pronoun.
2. (You) give me that letter!

Furthermore, Eastwood (2002: 21) denotes that the basic use of the imperative is to get someone to do something. He adds that an imperative can be positive or negative. Positive imperative is expressed by the base form of the verb.

3. Read the instructions carefully.
4. ﴿رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾
(الأسراء: ٨٠)

My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist [me].

(Shakir, 1999: 132)

Negative imperative, on the other hand, is expressed by the use of do not and don't + the base form in English and لا + base form in Arabic:

5. Do not move that book from the library.
6. ﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ آل عمران (٨)

Our Lord! make not our hearts to deviate after Thou hast guided us aright.

(Shakir, 1999: 22)

5.2 The Vocative

The vocative is one of the important syntactic devices that are used to realize the act of supplication. The vocative in supplication appears in the following forms: Lord, O Lord, O my Lord, O Allah, Our Lord, Allah, O Our Lord, in English and يا الله، ربنا، اللهم، يا الهي، ... etc. in Arabic.

Nelson (2001: 24) defines vocatives as optional elements in sentence structure used to identify the person(s) to whom a sentence is addressed.

7. Ladies and gentlemen, thank you for that warm welcome.

8. ﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ الاعراف (٢٣)

Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have [not] mercy on us, we shall certainly be of the losers.

(Shakir, 1999: 67)

Hence, the imperative and the vocative are often both used at the same time in supplication. Quirk et al. (1985: 828) state that the identity of the addressee of an imperative can be made clear through the use of the vocative.

9. "Lord, suffer me first to go and bury my father."

(The Bible, Luck 9:59)

10. ﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ نوح (٢٨)

My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women.

(Shakir, 1999: 286)

2.4.3 Other Devices

Supplication can be expressed by the use of a number of other devices which are less common than the previously discussed ones. One of these devices is the use of a declarative sentence.

11. ﴿حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ التوبة (١٢٩)

Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.

(Shakir, 1999: 9113)

12. I beseech You, O Lord, to pardon my guilt.

Moreover, supplication can be expressed in the form of an interrogative sentence.

13. Will not the Judge of all earth do right?

14. إلهي: أَتَرَكَ بَعْدَ الْإِيمَانِ بِكَ تُعَذِّبُنِي، أَمْ بَعْدَ حُبِّي إِيَّاكَ تُبَعِّدُنِي، أَمْ مَعَ رَجَائِي بِرَحْمَتِكَ وَصَفْحِكَ تُحَرِّمُنِي، أَمْ مَعَ اسْتِجَارَتِي بِعَفْوِكَ تُسَلِّمُنِي؟ الامام السجاد عليه السلام ٨-١٣: ٢٠١٣-١٩٧

My Allah, what thinkest Thou? Wilt Thou chastise me after my faith in Thee, drive me far away after my love for Thee, deprive me while I hope for Thy mercy and forgiveness, forsake me while I seek sanctuary in Thy pardon?

(Chittick, 1988: 427)

Furthermore, supplication can take the form of a conditional clause:

15. O Allah, if You guide us not, we will surely be lost.

6. The Semantic Perspective of Supplication

Each supplication has its own unique meaning and it is not so easy to generalize in this respect. Yet; there are certain points that are expected to be found in most supplications.

Mamdouhi (2003: 44) mentions some points in this regard. He states that the basic component of any supplication is a request. The supplicant may ask for a specific desire; for instance, property, position or knowledge. No one can fulfill the wishes of all human beings but Allah. As such, all creatures have turned to Allah to answer their calls. Imam Ali **Peace be upon him** says:

((إلهي كُلُّ مَكْرُوبٍ إِلَيْكَ يَلْتَجِيءُ وَكُلُّ حَزُونٍ بِكَ إِيَّاكَ يَرْتَجِي. إلهي سَمِعَ الْعَابِدُونَ بِجَزِيلِ ثَوَابِكَ فَخَشَعُوا، وَسَمِعَ الرَّاهِدُونَ بِسَعَةِ رَحْمَتِكَ فَقَنِعُوا، وَسَمِعَ الْمُؤَلُّونَ عَنِ الْقَصْدِ بِجُودِكَ فَرَجَعُوا، وَسَمِعَ الْمُجْرِمُونَ بِسَعَةِ غُفْرَانِكَ فَطَمَعُوا، وَسَمِعَ الْمُؤْمِنُونَ بِكَرَمِ عَفْوِكَ وَفَضْلِ عَوَارِفِكَ فَرَغِبُوا حَتَّى أزدَحَمَتْ، مَوْلَايَ، بِبَابِكَ عَصَائِبُ الْعُصَاةِ مِنْ عِبَادِكَ وَعَجَّ إِلَيْكَ مِنْهُمْ عَجِيجُ الضَّالِّينَ بِالِدُّعَاءِ فِي بِلَادِكَ وَلِكُلِّ أُمَّلٍ قَدْ سَاقَ صَاحِبَهُ إِلَيْكَ مُتَجَانِّئًا)). الامام علي عليه السلام ٢-٧١: ١٩٩٨

O my Lord, every oppressed one resorts to You and every distressed one looks forward to You. O my Lord, the worshippers hear of Your great reward so they submit to You, the ascetics hear of Your great mercy so they become satisfied, the deviants hear of Your generosity so they return to You, the criminals hear of Your great forgiveness so they covet to come to You and the believers

hear of Your pardon and favors so they long to You until masses of disobedient servants of Yours crowd at Your gate and they clamor invoking You in Your sanctum and every one of them has a hope leading him to You to fulfill his need.

(Rizvi, 2012: 79)

It is true that the basic component of supplication is a request; however it is impolite to start directly with the request taking into consideration the fact that the supplicant is not speaking with an ordinary man but with Allah, the most Powerful, the most Merciful. We should start by praising Allah and thanking Him for His previous bounties and blessings. We should mention how much we love and fear Him.

Mamdouhi denotes that in our supplications we have to express our great and deep love towards Allah (Ibid.: 93-4). In the supplication of Abu-Hamzah Al-Thumali, we read:

((وَلَيْنُ أَدْخَلْتَنِي النَّارَ لَأُخْبِرَنَّ أَهْلَ النَّارِ حُبِّي لَكَ)) القمي ٢٠٠٦:٢٦٠

If you put me in Hell, I will announce to the people of Hell my love to You.

(Shahin, 2010: 730)

According to Mamdouhi (2003: 46), sometimes the supplication has no direct explicit request. In this case the supplicant is following the statement: حَسْبِي مِنْ سُؤَالِي عِلْمُهُ بِحَالِي

I dispense with invoking Allah for it suffices me that He is aware of my state.

Mamdouhi (Ibid.: 81). adds that it is very important to remember that in all supplications, we may not find a case where the causation is referred to non-Allah or non-divine names. That is in all supplications, the Absolute Cause is Allah and nothing can ever take place without His permission and control.

Sometimes the infallible Imams **Peace be upon them** supplicate Allah so intensely that we are amazed with how such unique creatures should weep so anxiously. We all have no doubt about their cleanliness but their regrets, continual weeping and confessions of their weaknesses are astonishing (Ibid.: 86). Their aim is not only to supplicate but also to teach the other ordinary people how to

supplicate in the right way. In addition, they want to make people supplicate in all times. In the sixteenth supplication of Al-Sahifah al-Sajjadiyyah, Imam al-Sajjad **Peace be upon him** (2013: 59) says:

((إِلَهِي لَوْ بَكَيتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْعَارُ عَيْنِي وَرَكَعْتُ لَكَ حَتَّى يَنْخَلِعَ صُلْبِي وَسَجَدْتُ لَكَ حَتَّى تَنْفُوقُ حَدَقَتَايَ وَأَكَلْتُ تُرَابَ الْأَرْضِ طَوَّلَ عُمُرِي وَشَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي وَذَكَرْتُكَ فِي خِلَالِ ذَلِكَ حَتَّى يَكِلَّ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي إِلَى آفَاقِ السَّمَاءِ اسْتِخْبَاءً مِنْكَ مَا اسْتَوْجَبَ بِذَلِكَ مَحُو سَيِّئَةٍ وَاحِدَةٍ مِنْ سَيِّئَاتِي)).

O my Allah! If I cry until I lose my eye-lashes, and bow to You until I break my back, prostrate so much till my eyes pop out of their sockets, eat earth from the ground all my life, drink water mixed with ashes and during all this time I invoke You until my tongue becomes tired, then I do not dare to raise my head towards the sky feeling ashamed in front of You, I shall not deserve that You forgive even one of my sins. (Chittick, 1988: 216)

We read in the supplication of al-Iftitah:

((اللَّهُمَّ إِنَّ عَفْوَكَ عَن ذَنْبِي وَتَجَاوُزَكَ عَن خَطِيئَتِي وَصَفْحَكَ عَن ظُلْمِي وَسِرِّكَ عَلَي قَبِيحِ عَمَلِي وَحِلْمَكَ عَن كَثِيرِ جُرْمِي عِنْدَ مَا كَانَ مِنِ خَطَايَ وَعَمْدِي)) القمي ٢٤١: ٢٠٠٦

O Allah, Your forgiving my sins, Your overlooking my mistakes, Your pardoning my injustice, Your covering my bad doings Your patience before my many crimes when I have committed them intendedly and unintendedly.

(Shahin, 2010: 661)

Many of the supplications of Infallible Imams **Peace be upon them** consist of great philosophy and reveal secrets behind the creation of the universe. Moreover, these supplications make reference to different sciences and various disciplines of knowledge (Ibid.: 90). So, they are not only supplications but also treasures of religious, social and scientific knowledge.

7. Pragmatic Perspective of Supplication

7.1 The Speech Act of Supplication

Searle (1979: 13-4) classifies supplication as a directive act. Directives are attempts by the speaker to get the addressee to do something. The direction of fit of these acts is world-to-words and the sincerity condition is want (or wish or desire). The propositional content of directives is always that the addressee is to do some future action. Examples of verbs denoting members of this class may include: ask, order, command, request, beg, plead, supplicate, pray, entreat, invite, permit, and advise.

Fraser (1975: 197) affirms that the speech act of supplication has the property that the speaker is requesting from a position of powerlessness whereas the addressee is the one who has the power. In line with Fraser, Green (1975: 122) denotes that the act of supplication is characterized by the fact that the speaking party make their request from a position of subordinancy where the granting of the request lies only on the prerogative or power of the addressee.

Furthermore, Vanderveken (1990: 199-20) points out that the degree of strength of the sincerity condition of a supplication is greater than that of a request. This greater strength is not derived from increased authority of the speaker. The increased authority comes rather from the fact that there is a higher intensity of desire expressed and from the more humble manner in which the speaker places himself in front of the hearer.

7.2 Strategies of Supplication

Recently, speech act strategies have gained the attention of pragmatists. Pragmatic theorists have introduced strategies for different speech acts. Speech act strategies have been proposed, among others, for apologies (Meier, 1998), complaints (Olshtain and Weinbach, 1987), refusals (Beebe et al., 1990), requests (Blum-Kulka et al., 1989), and thanking (Eisenstein and Bodman, 1986) and many others.

To the best of the researchers' knowledge, the speech act of supplication has not gained its due attention and hence no strategies have been proposed for this speech act. Throughout their observation of the use of the speech act of supplication, the researchers suggest the following strategies for realizing this speech act:

- 1. Explicit Performatives:** According to Huang (2009: 1001), explicit performatives are performative utterances that contain a performative verb that makes explicit what kind of act is being performed. The speech act of supplication can be issued explicitly by introducing the performative verb supplicate: *I supplicate You, O Lord, to forgive me.*
- 2. Implicit Performatives:** Huang (Ibid.) states that implicit performatives are performative utterances in which there is no performative verb. Implicit supplications can be expressed directly or indirectly.
- 3. Direct Speech Acts:** A direct speech act is issued when there is a direct match between a sentence type and an illocutionary force. Statements, for instance, are often realized by the use of declarative sentences. So, if such a match is maintained the speech act of stating will be direct (Ibid.: 1005). Supplication is a directive speech act which is often issued through the imperative. So, if a supplication is realized by the use of an imperative sentence, it will be a direct speech act. For example: *O my Merciful Lord have mercy on me.*
- 4. Indirect Speech Acts:** If there is no match between sentence type and illocutionary force, the speech act will be indirect (Ibid.). So, if a supplication is realized by a sentence type other than the imperative, it will be an indirect speech act: *I ask You, O Allah, to answer my prayers.*

7.3 Felicity Conditions of Supplication

According to Sbisa (2009: 234-5), felicity conditions are rules which are necessary for the performance of speech acts. Speech acts are appropriately used only if these conditions are satisfied. Sbisa (Ibid.: 235) adds: *the satisfaction of felicity conditions and the*

speaker's use of the linguistic devices that indicate the related illocutionary force, under normal communication conditions, enable the speaker to achieve the illocutionary effect, i.e., to communicate the force of the utterance to the hearer.

Levinson (1983: 229) points out that Austin proposes a typology of conditions which performatives must meet if they are to succeed or be 'happy'. Moreover, Huang (2009: 1003) mentions that Searle develops the original Austinian felicity conditions into a 'neo-Austinian' felicity conditions which are classified into four categories:

1. The propositional content conditions are concerned with what the speech act is about.
2. The preparatory conditions state the real world prerequisites for the speech act.
3. The essential conditions define the act being performed in the sense that the speaker has the intention that his or her utterance will count as an act, and that this intention is recognized by the addressee.
4. The sincerity condition must be satisfied if the act is to be performed sincerely.

In view of Searle's classification of felicity conditions, the speech act of supplication might have the following felicity conditions:

1. The propositional content condition: The content must refer to a future act (X) which is to be carried out by the addressee.
2. The preparatory conditions
 - (a) The addressee is able to do (X), the speaker believes that the addressee is able to execute (X).
 - (b) It is obvious to both speaker and addressee that the addressee will do (X) in the normal course of events of his own accord.
3. The essential condition: The whole act counts as an attempt to persuade the addressee to execute (X).
4. The sincerity condition: The speaker actually wants the addressee to do (X).

8. Text Analysis

8.1 Introduction

In this section, an attempt is made to analyze Imam Hussein's **Peace be upon him** supplication on the Day of Arafah (the 9th of Dhul Hijja). Imam Hussein's **Peace be upon him** Arafah supplication is one of the well-known and frequently recited supplications of Ahlu-ul-Bayt **Peace be upon them**.

The Imam **Peace be upon him** opens the supplication with marvelous, magnificent, and splendid words praising Allah and exalting Him. It is one of the most beautiful parts of the supplication because it is written in rhymed prose. He mentions most of the divine graces and bounties of Allah on man from the moment of his creation to the end of his life. These blessings and graces make us realize the necessity to thank Allah all the time and to supplicate regularly asking Him to continue helping us and guiding us to the right way. The Imam **Peace be upon him** also keeps on repeating Allah's infinite graces and blessings.

The text manifests that Imam Al-Hussein **Peace be upon him** is truly sincere in uttering those spontaneous words and experiencing a state of spirituality in calling upon Allah. The Imam **Peace be upon him** praises and exalts Allah asking Him to answer his prayers and supplications. This is a great lesson to learn from the infallible Imam **Peace be upon him** especially for those who believe that Allah is to answer their supplication just because they have prayed in the midnight. Imam Hussein **Peace be upon him** is infallible and he pleads Allah to answer his supplication and to forgive him.

The supplication ends with splendid images drawn by the Imam **Peace be upon him** and the theme being Allah's Throne, Perfection, and Omnipotence declaring that everything in the universe will vanish except Allah, the Almighty.

8.2 Model of Analysis

The texts chosen for analysis are intended to be analyzed semantically, syntactically, and pragmatically. First the general meaning of the text is explained. This implies the semantic level of the analysis. Second, the text is analyzed syntactically highlighting the syntactic devices employed in it. Third, it is analyzed pragmatically illustrating the speech act strategy adopted to realize the act of supplication in each text.

8.3 Linguistic Analysis

Text (1)

((اللَّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنِّي أَرَاكَ، وَأَسْعِدْنِي بِتَقْوَاكَ، وَلَا تُشْقِنِي بِمَعْصِيَتِكَ، وَخِرْ لِي فِي قَضَائِكَ، وَبَارِكْ لِي فِي قَدْرِكَ، حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَا تَأْخِيرَ مَا عَجَّلْتَ. اللَّهُمَّ اجْعَلْ غِنَايَ فِي نَفْسِي، وَالْيَقِينَ فِي قَلْبِي، وَالْإِخْلَاصَ فِي عَمَلِي، وَالنُّورَ فِي بَصَرِي، وَالْبَصِيرَةَ فِي دِينِي، وَمَتَّعْنِي بِجَوَارِحِي، وَاجْعَلْ سَمْعِي وَبَصَرِي الْوَارِثَيْنِ مِنِّي، وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي، وَأَرْزُقْنِي مَأْرِي وَتَأْرِي، وَأَقْرَبْ بَدَلِكَ عَيْنِي. اللَّهُمَّ اكْشِفْ كُرْبَتِي، وَأَسْتُرْ عَوْرَتِي، وَاعْفُ عَنِّي خَطِيئَتِي، وَاحْسَأْ شَيْطَانِي، وَفُكْ رَهَانِي، وَاجْعَلْ لِي يَا إِلَهِي الدَّرَجَةَ الْعُلْيَا فِي الْآخِرَةِ وَالْأُولَى)). الامام الحسين عليه السلام،
القمي ٢٠٠٦:٣٣٤

O Allah, cause me to fear You as if I were seeing You, give me felicity through piety toward You, make me not wretched by disobedience toward You, choose the best for me by Your decree (qadha') and bless me by Your determination (qadar), that I may love not the hastening of what You have delayed, nor the delaying of what You have hastened. O Allah, appoint for me sufficiency in my soul, certainty in my heart, sincerity in my action, light in my eyes, and insight in my religion. Give me enjoyment of my bodily members, make my hearing and my seeing my two inheritors, help me against him who wrongs me, show me in him my revenge and my desires, and console thereby my eyes. O Allah, remove my affliction, veil my defects, forgive my offence, drive away my Satan, dissolve my debt, and give me, my Allah, the highest degree in the world to come and in this world.

(Shahin, 2010: 970-1)

Semantically, the Imam **Peace be upon him** is entreating Allah so earnestly that his eyes are full of tears. He is asking Allah to give him the blessing of being able to fear Him as if he can see Him. In this way, his fear will be greater and thus giving Allah His due respect as the most Powerful and the most Exalted Lord. He also requests Allah to make him satisfied with His decree and determination. Then the Imam **Peace be upon him** utters very exquisite and superb words that are very well-known and frequently recited by believers during their daily prayer (صلاة):

((اللَّهُمَّ اجْعَلْ غِنَايَ فِي نَفْسِي، وَالْيَقِينَ فِي قَلْبِي، وَالْإِحْلَاصَ فِي عَمَلِي، وَالنُّورَ فِي بَصَرِي،
وَالْبَصِيرَةَ فِي دِينِي)).

“O Allah, appoint for me sufficiency in my soul, certainty in my heart, sincerity in my action, light in my eyes, and insight in my religion”

Those words represent spiritual enlightenment addressing not only Allah but also the spirits of the other people around the Imam **Peace be upon him**. So, the Imam **Peace be upon him** is not only supplicating but also instructing and teaching the people around him.

From a syntactic perspective, the text consists of three syntactic devices which are: *the vocative, the imperative and the negative imperative*. First, we have the use of the vocative: اللَّهُمَّ which is repeated for three times in addition to the vocative form يَا إِلَهِي. Second, the supplicant employs many instances of the imperative: فُكِّ، قُرِّ، مَتَّعْنِي، أَنْصُرْنِي، ارزُقْنِي، اكْشِفْ، اسْتُرْ، اغْفِرْ، احْسَأْ، اجْعَلْ، بَارِكْ، خِرْ، أَسْعِدْنِي، ((اجْعَلْنِي)).

Third, the Imam **Peace be upon him** uses the negative imperative: “لَا تُشَقِّنِي”.

Pragmatically, the speech act of supplication is implicitly realized since there is no explicit performative verb mentioned by the Imam **Peace be upon him**. The strategy adopted here is *direct speech act* as there is a direct relation between the speech act (supplication) and the sentence type (imperative).

Text (2)

((رَبِّ بِمَا بَرَأْتَنِي فَعَدَلْتَ فِطْرَتِي، رَبِّ بِمَا أَنْشَأْتَنِي فَأَحْسَنْتَ صُورَتِي، رَبِّ بِمَا أَحْسَنْتَ بِي وَفِي نَفْسِي عَافَيْتَنِي، رَبِّ بِمَا كَلَأْتَنِي وَوَقَفْتَنِي، رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَهَدَيْتَنِي، رَبِّ بِمَا أَوْيَيْتَنِي وَمِنْ كُلِّ خَيْرٍ آتَيْتَنِي وَأَعْطَيْتَنِي، رَبِّ بِمَا أَطْعَمْتَنِي وَسَقَيْتَنِي، رَبِّ بِمَا أَعْيَيْتَنِي وَأَفْنَيْتَنِي، رَبِّ بِمَا أَعْتَبَيْتَنِي وَأَعَزَّرْتَنِي، رَبِّ بِمَا أَلْبَسْتَنِي مِنْ ذِكْرِكَ الصَّافِي، وَيَسَّرْتَ لِي مِنْ صُنْعِكَ الْكَافِي، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعِنِّي عَلَى بَوَائِقِ الدَّهْرِ، وَصُرُوفِ الأَيَّامِ وَاللَّيَالِي، وَنَجِّنِي مِنْ أَهْوَالِ الدُّنْيَا وَكُرْبَاتِ الأَخْرَةِ، وَاكْفِنِي شَرَّ مَا يَعْمَلُ الظَّالِمُونَ فِي الأَرْضِ)). الامام الحسين عليه السلام، القمي ٢٠٠٦ (٥-٣٣٤)

O my Lord, as You originated me and did well my form; O my Lord, as You conferred favors on me and granted me wellbeing in my self; O my Lord, as You saved me and led me to success; O my Lord, as You bestowed favors on me and guided me; O my Lord, as You presented me and gave me from every good; O my Lord, as You fed me and watered me; O my Lord, as You enriched me and gave me to hold; O my Lord, as You helped me and braced me; O my Lord, as you clothed me from Your pure cover and made easy for me Your adequate making, so, (please) send blessings to Muhammad and the Household of Muhammad, help me against calamities of ages and changes of nights and days, rescue me from the horrors of this world and the anguishes of the Hereafter, and save me from the evils of what the wrongdoers do in the earth.

(Shahin, 2010: 972-3)

In this text, Imam Hussein **Peace be upon him** mentions most of the divine graces and bounties of Allah on him. He wants Allah to continue blessing him, helping him, and guiding him to the right path. The petition of the supplication in this text is: ((صَلِّ عَلَى مُحَمَّدٍ)) وَآلِ مُحَمَّدٍ، وَأَعِنِّي عَلَى بَوَائِقِ الدَّهْرِ، وَصُرُوفِ الأَيَّامِ وَاللَّيَالِي، وَنَجِّنِي مِنْ أَهْوَالِ الدُّنْيَا وَكُرْبَاتِ الأَخْرَةِ، وَاكْفِنِي شَرَّ مَا يَعْمَلُ الظَّالِمُونَ فِي الأَرْضِ

Send blessings to Muhammad and the Household of Muhammad, help me against calamities of ages and changes of nights and days, rescue me from the horrors of this world and the anguishes of the Hereafter, and save me from the evils of what the wrongdoers do in the earth.

First, the Imam **Peace be upon him** wants Allah to send His blessings on Prophet Muhammad **God bless him and his Family** and

his Household **Peace be upon them**. Here, it is convenient to highlight why Imam Hussein **Peace be upon him** repeats this request for many times in this supplication. Allah says in the Glorious Quran:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

الاحزاب (٥٦)

Surely Allah and His angels bless the Prophet; O you who believe! call for [Divine] blessings on him and salute him with a [becoming] salutation.

(Shakir, 1999: 203)

344 :1997 الطبطبائي states that the prayer (صلاة) of Allah on the Prophet **God bless him and his Family** means to have mercy upon him, the prayer of the angels is purification from sin and asking for forgiveness, whereas the prayer of the believers on the Prophet **God bless him and his Family** means supplicating Allah to have mercy on him. Allah has mentioned His prayer on the Prophet **God bless him and his Family** and the prayer of angels before asking the believers to pray for him. As such, Allah commits Himself first and His angels second and the believers third to pray on Prophet Muhammad **God bless him and his Family** and his Progeny.

Back to the text, the second request of the Imam **Peace be upon him** is that he wants Allah to help him against the calamities of ages, and changes of nights and days, rescue him from the horrors of this world and the anguishes of the Hereafter, and save him from the evils of the wrongdoers on the earth.

Syntactically, the Imam **Peace be upon him** uses the vocative form (رب) for ten times to assure that Allah is the Only One Who granted him all these graces and bounties. The text consists of many imperative forms: (صل، اعني، نجني، اكفني). These imperative forms are used to present the request of the supplication.

From a pragmatic point of view, the speech act of supplication in this text is implicit. It is also direct since it is realized by using the imperative which is the sentence type often associated with this act.

Text (3)

((اللَّهُمَّ مَا أَخَافُ فَأَكْفِنِي، وَمَا أَحْذَرُ فَتَقِنِي، وَفِي نَفْسِي وَدِينِي فَأَحْرُسْنِي، وَفِي سَفَرِي فَأَحْفَظْنِي، وَفِي أَهْلِي وَمَالِي وَوُلْدِي فَأَخْلُفْنِي، وَفِيمَا رَزَقْتَنِي فَبَارِكْ لِي، وَفِي نَفْسِي فَدَلِّلْنِي، وَفِي أَعْيُنِ النَّاسِ فَعَظِّمْنِي، وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ فَسَلِّمْنِي، وَبِدُنُوبِي فَلَا تَفْضَحْنِي، وَبَسْرِي رَتِي فَلَا تُخْزِنِي، وَبِعَمَلِي فَلَا تَبْتَلِنِي، وَنِعْمَكَ فَلَا تَسْلُبْنِي، وَإِلَى غَيْرِكَ فَلَا تَكْلِبْنِي)). الامام الحسين عليه السلام،
القمي ٢٠٠٦:٣٣٥

O Allah, relieve me from whatever I fear, save me from whatever I dread, protect my soul and religion, take care of me in my travels, make me blessed with my family and properties, bless my livelihood, make me low before myself and honored before people, make me safe from the evils of the jinn and people, do not shame me with my sins, do not make me ashamed by disclosing my secrets, do not try me with my living affairs, do not deprive me of Your blessings and do not leave me to other than You!

(Shahin, 2010: 973-4)

Imam Hussein **Peace be upon him**, in this text, addresses Allah earnestly expressing many of his wishes that he begs Allah to fulfill. He wants Allah to protect him, guide him, and bless him. He entreats Allah to be always with him, grant him many graces, never stop helping him, and make him depend on no one but Allah.

Syntactically, the text opens by using the vocative form اللهم. Moreover, the text consists of many imperative forms: ((أَكْفِنِي، قِنِي)) ((أَحْرُسْنِي، أَحْفَظْنِي، أَخْلُفْنِي، بَارِكْ، دَلِّلْنِي، عَظِّمْنِي، سَلِّمْنِي

We can also notice the use of pf negative imperative: ((لَا تَفْضَحْنِي، لَا (تُخْزِنِي، لَا تَبْتَلِنِي، لَا تَسْلُبْنِي، لَا تَكْلِبْنِي

All these imperative forms are used to express the petition of the supplication and the wishes that the Imam **Peace be upon him** solicits Allah to fulfill.

From a pragmatic perspective, the act of supplication here is expressed implicitly. It is also realized directly since there is a direct relation between the illocutionary act (supplication) and the sentence type (imperative).

Text (4)

((إِلَهِي إِلَى مَنْ تَكَلَّمَنِي ، إِلَى الْقَرِيبِ يَقْطَعُنِي ، أَمْ إِلَى الْبَعِيدِ يَتَجَهَّمُنِي ، أَمْ إِلَى الْمُسْتَضْعِفِينَ بِي وَ أَنْتَ رَبِّي وَ مَلِيكَ أَمْرِي ، أَشْكُو إِلَيْكَ غُرْبَتِي وَ بَعْدَ دَارِي وَ هَوَانِي عَلَى مَنْ مَلَكَتَهُ أَمْرِي اللَّهُمَّ فَلَا تُخْلِجْ بِي غَضَبَكَ ، فَإِنْ لَمْ تَكُنْ غَضِبْتَ عَلَيَّ فَلَا أَبَالِي سِوَاكَ ، غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ بِي ، فَاسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الْأَرْضُ وَ السَّمَاوَاتُ ، وَ انْكَشَفَتْ بِهِ الظُّلُمَاتُ ، وَ صَلَّحَ عَلَيْهِ أَمْرُ الْأَوَّلِينَ وَ الْآخِرِينَ ، أَنْ لَا تَمِيتَنِي عَلَى غَضَبِكَ ، وَ لَا تُنْزِلْ بِي سَخَطَكَ)). الامام الحسين عليه السلام،
القمي ٢٠٠٦:٣٣٥

To whom do You entrust me? To a relative, and he will rupture my relation with him! Or to a strange, and he will glower at me! Or to those who deem me weak! While You are my Lord and the master of my affairs! I complain to You about my alienation and my foreignness and my ignominy in the eyes of him whom You have given domination over me. So, O my God, do not make Your wrath come upon me. If You are not wrathful with me, then I care for nothing save You. All glory be to You; yet, Your granting me wellbeing is more favorable for me. So, I beseech You, O my Lord, in the name of the Light of Your Face to which the earth and the heavens have shone, by which all darkness has been uncovered, and by which the affairs of the past and the coming generations are made right, (please) do not cause me to die while You are wrathful with me and do not inflict on me Your rage.

(Shahin, 2010: 974-5)

In this text, Imam Hussein **Peace be upon him** entreats Allah in a very humble manner showing his continuous need to Allah and only Allah as all human beings are powerless and can never grant him what he wants. He addresses Allah by using the interrogation ((إِلَهِي إِلَى مَنْ تَكَلَّمَنِي)). It is an indirect and hence a polite way of saying (لا تكلمني إلى احد غيرك). The Imam **Peace be upon him** also beseeches Allah not to make His wrath come upon him, not to make him die while He is wrathful with him, and not to inflict on him with His rage.

From a syntactic point of view, the Imam **Peace be upon him** employs many syntactic devices. The text opens by using the vocative form إلهي in addition to the vocative form اللهم to show that the text is addressed to Allah. Imam Hussein **Peace be upon him** then uses interrogation, namely rhetorical question:

إِلَهِي إِلَى مَنْ تَكْلِفُنِي؟ To whom do You entrust me

إِلَى الْقَرِيبِ يَقْطَعُنِي؟ To a relative, and he will rupture my relation with him

أَمْ إِلَى الْبَعِيدِ يَتَجَهَّمُنِي؟ Or to a strange, and he will glower at me

أَمْ إِلَى الْمُسْتَضْعِفِينَ لِي وَأَنْتَ رَبِّي وَمَلِيكَ أَمْرِي؟ Or to those who deem me weak!

While You are my Lord and the master of my affairs

Another syntactic device used here is negative imperative:

فَلَا تُخِلُّ بِي غَضَبَكَ Do not make Your wrath come upon me

لَا تُمِيتَنِي عَلَى غَضَبِكَ Do not cause me to die while You are wrathful with

لَا تُنْزِلْ بِي سَخَطَكَ Do not inflict on me Your rage

Pragmatically, the speech act strategy adopted here to express the act of supplication is implicit and it is realized directly by using the imperative which is the sentence type often associated with this act.

Text (5)

((يَا إِلَهِي وَإِلَهَ آبَائِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ، وَرَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، وَرَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَإِلَهَ الْمُتَجَبِّينَ، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْقُرْآنِ الْعَظِيمِ، وَمُنْزِلَ كَهَيْعَصَ وَطَهَ وَيَسَ وَالْقُرْآنِ الْحَكِيمِ، أَنْتَ كَهْفِي حِينَ تُعِينِنِي الْمَذَاهِبَ فِي سَعَتِهَا، وَتَضِيقُ عَلَيَّ الْأَرْضَ بِرُحْبِهَا، وَلَوْ لَا رَحْمَتُكَ لَكُنْتُ مِنَ الْهَالِكِينَ، وَأَنْتَ مُقِيلُ عَثْرَتِي، وَلَوْ لَا سُرْرُكَ إِيَّاي لَكُنْتُ مِنَ الْمَفْضُوحِينَ، وَأَنْتَ مُؤَيِّدِي بِالنَّصْرِ عَلَى أَعْدَائِي، وَلَوْ لَا نَصْرُكَ إِيَّاي لَكُنْتُ مِنَ الْمُغْلُوبِينَ)). الإمام الحسين عليه السلام. القمي ٦-٣٣٥:٢٠٠٦

O my God and the God of my forefathers: Abraham, Ismael, Isaac, and Jacob; the Lord of Gabriel, Michael, and Seraph; the Lord of Muhammad, the Seal of Prophets, and his elite Household; the Revealer of the Torah, the Gospel, the Psalms, and the Furqan; the Revealer of kaf-ha-ya-`ayn-sad and ta-ha, ya-sin, and the Qur'an, full of wisdom. You are my haven when the wide courses fail to carry me and when the earth, despite its width, become too narrow to bear me. Without Your mercy, I would have been of those perishing. You overlook my slips; and without Your covering me, I would have been of those exposed. You aid me with

Your support against my enemies; and without Your support, I would have been of those overwhelmed.

(Shahin, 2010: 976-7)

The text opens by addressing Allah in a marvelous way mentioning the names of previous prophets such as: اسحاق، اسماعيل، ابراهيم and يعقوب as well as the final prophet i.e. Prophet Muhammad **God bless him and his Family**. The Imam **Peace be upon him** also mentions the names of Allah's favoured angles جِبْرَائِيلَ، مِيكَائِيلَ، إِسْرَافِيلَ **Peace be upon them**. Names of Holy Books and sacred verses are also mentioned here:

((وَمُنزَلِ التَّوْرَةِ وَالْإِنْجِيلِ وَالرُّبُورِ وَالْقُرْآنِ الْعَظِيمِ، وَمُنزَلِ كَهيعص وَطه وَيس وَالْقُرْآنِ الْحَكِيمِ))

The Revealer of the Torah, the Gospel, the Psalms, and the Furqan; the Revealer of kaf-ha-ya-'ayn-sad and ta-ha, ya-sin, and the Qur'an, full of wisdom.

All these things are examples of Allah's mercy on human beings. The Imam **Peace be upon him** then presents the petition of his supplication which is:

((وَلَوْلَا رَحْمَتُكَ لَكُنْتُ مِنَ الْهَالِكِينَ، وَأَنْتَ مُقِيلُ عَثْرَتِي، وَلَوْلَا سِتْرَكَ إِنِّي لَكُنْتُ مِنَ الْمَفْضُوحِينَ، وَأَنْتَ مُؤَيِّدِي بِالنَّصْرِ عَلَى أَعْدَائِي، وَلَوْلَا نَصْرَكَ إِنِّي لَكُنْتُ مِنَ الْمَغْلُوبِينَ)).

Without Your mercy, I would have been of those perishing. You overlook my slips; and without Your covering me, I would have been of those exposed. You aid me with Your support against my enemies; and without Your support, I would have been of those overwhelmed.

This is an indirect way and hence a polite way of saying: ارحمني and استرني and انصرني. Syntactically, the supplicant exploits many syntactic devices. There are many vocative forms used in the text:

O my God and the God of my forefathers: ابراهيمَ وِإِسْمَاعِيلَ وِإِسْحَاقَ وِيعْقُوبَ

The Lord of Gabriel, Michael, and Seraph; رَبِّ جِبْرَائِيلَ وِإِسْرَافِيلَ وِإِسْمَاعِيلَ

The Lord of Muhammad, the Seal of Prophets, and his elite Household; رَبِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وِإِلِهِ الْمُتَّبَعِينَ

مُنزِلَ التَّوْرَةِ وَ الإِنْجِيلِ وَ الرُّبُورِ وَ الْقُرْآنِ الْعَظِيمِ *The Revealer of the Torah, the Gospel, the Psalms, and the Furqan;*

مُنزِلَ كَهَيْعِصِ وَ طِهَ وَ يَسَ وَ الْقُرْآنِ الْحَكِيمِ *The Revealer of kaf-ha-ya-`ayn-sad and ta-ha, ya-sin, and the Qur'an, full of wisdom.*

Another syntactic device used in the text is the conditional sentences used to present the request of the supplication in an indirect way:

وَلَوْلَا رَحْمَتُكَ لَكُنْتُ مِنَ الْمَالِكِينَ *Without Your mercy, I would have been of those perishing.*

وَلَوْلَا سِتْرُكَ إِنِّي لَكُنْتُ مِنَ الْمَفْضُوحِينَ *Without Your covering me, I would have been of those exposed.*

وَلَوْلَا نَصْرُكَ إِنِّي لَكُنْتُ مِنَ الْمَغْلُوبِينَ *Without Your support, I would have been of those overwhelmed.*

From a pragmatic perspective, the act of supplication here is implicit since there is no explicit performative verb used by the Imam **Peace be upon him**. It is also indirect as it is expressed by using a conditional sentence and not an imperative one.

Text (6)

((يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ، يَا رَازِقَ الطِّفْلِ الصَّغِيرِ، يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِرِ، يَا مَنْ لَا شَرِيكَ لَهُ وَلَا وَزِيرَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْظِنِي فِي هَذِهِ الْعَيْشَةِ أَفْضَلَ مَا أَعْظَيْتَ وَأَنْلَيْتَ أَحَدًا مِنْ عِبَادِكَ، مِنْ نِعْمَةٍ تُؤَلِّيهَا، وَالْأَمْرَ تُجَدِّدُهَا، وَبَلِيَّةٍ تَصْرُفُهَا، وَكُرْبَةٍ تَكْشِفُهَا، وَدَعْوَةٍ تَسْمَعُهَا، وَحَسَنَةٍ تَقْبَلُهَا، وَسَيِّئَةٍ تَغْفِرُهَا، إِنَّكَ لَطِيفٌ خَبِيرٌ، وَعَلَى كُلِّ شَيْءٍ قَدِيرٌ)). الإمام الحسين عليه السلام.

القمي ٤٠-٣٣٩:٢٠٠٦

O He Who release the shackled captive! O He Who provides sustenance to the young child! O He Who is the Preserver of the afraid seeker of refuge! O He Who has neither partner nor assistant, (please) send blessings to Muhammad and the Household of Muhammad, and grant me, in this evening, the best of what You have granted and awarded to any of Your servants, including a grace that You donate, bounties that You re-offer, a tribulation that You deter, an anguish that You remove, a prayer that You

answer, a good deed that You admit, and an evildoing that You screen. Verily, You are All-tender to him You will, and All-aware, and You have power over all things.

(Shahin, 2010: 990-1)

In this text, Imam Hussein **Peace be upon him** addresses Allah by using splendid words describing Allah's absolute power and ability. The Imam **Peace be upon him** praises Allah and exalts Him by saying that He is the only One Who can release the shackled captive, provide sustenance to the young child, preserve the afraid seeker of refuge, and He has neither partner nor assistant. The Imam **Peace be upon him** then asks Allah to send His blessings on Prophet Muhammad **God bless him and his Family** and his Household **Peace be upon them**. He wants Allah to grant him the best of what He has granted and awarded to any of His servants:

((صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعْطِنِي فِي هَذِهِ الْعَشِيِّهِ أَفْضَلَ مَا أَعْطَيْتَ وَأَنْتَ أَحَدًا مِنْ عِبَادِكَ، مِنْ نِعْمَةٍ تُؤَلِّيهَا، وَالْآءِ تُجَدِّدُهَا، وَبَلِيَّةٍ تَصْرِفُهَا، وَكُرْبَةٍ تَكْشِفُهَا، وَدَعْوَةٍ تَسْمَعُهَا، وَحَسَنَةٍ تَتَقَبَّلُهَا، وَسَيِّئَةٍ تَغْفِرُهَا)).

Send blessings to Muhammad and the Household of Muhammad, and grant me, in this evening, the best of what You have granted and awarded to any of Your servants, including a grace that You donate, bounties that You re-offer, a tribulation that You deter, an anguish that You remove, a prayer that You answer, a good deed that You admit, and an evildoing that You screen.

He ends the text by saying that Allah is surely All-tender and has power over all things and hence is surely able to answer his prayers and entreating granting him what he wants and wishes.

From a syntactic point of view, the Imam **Peace be upon him** employs many syntactic devices in this text. First the text opens by using many vocative forms:

يَا مُطَلِّقَ الْمَكْبَلِ الْأَسِيرِ O He Who release the shackled captive!

يَا رَازِقَ الطِّفْلِ الصَّغِيرِ O He Who provides sustenance to the young child!

يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ O He Who is the Preserver of the afraid seeker of refuge!

يَا مَنْ لَا شَرِيكَ لَهُ وَلَا وَزِيرَ O He Who has neither partner nor assistant!

Another syntactic device is the imperative used to present the request of the supplication:

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ *Send blessings to Muhammad and the Household of Muhammad*

أَعْطِنِي فِي هَذِهِ الْعَشِيَّةِ أَفْضَلَ مَا أَعْطَيْتَ وَآتَلْتَ أَحَدًا مِنْ عِبَادِكَ *Grant me, in this evening, the best of what You have granted and awarded to any of Your servants*

The text ends with the emphatic sentence:

وَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إِنَّكَ لَطِيفٌ خَبِيرٌ، *Verily, You are All-tender to him You will, and All-aware, and You have power over all things.*

Pragmatically, the speech act of supplication in this text is implicit. It is realized directly by using the imperative sentence type.

Text (7)

((اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيَّةِ الَّتِي شَرَفْتَهَا وَعَظَّمْتَهَا بِمُحَمَّدٍ، نَبِيِّكَ وَرَسُولِكَ وَخَيْرَتِكَ وَأَمِينِكَ عَلَى وَحْيِكَ. اللَّهُمَّ صَلِّ عَلَى النَّبِيِّ النَّذِيرِ، السَّرَاحِ الْمُنِيرِ الَّذِي أَنْعَمْتَ بِهِ عَلَى الْمُسْلِمِينَ، وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، كَمَا مُحَمَّدٌ أَهْلُ ذَلِكَ، يَا عَظِيمُ فَصَلِّ عَلَيْهِ، وَعَلَى آلِ مُحَمَّدٍ، الْمُتَجَبِّينَ الطَّاهِرِينَ الْأَطْهَارِينَ أَجْمَعِينَ، وَتَعَمَّدْنَا بِعَفْوِكَ عَنَّا، فَإِلَيْكَ عَجَّتِ الْأَصْوَاتُ بِصُنُوفِ اللُّغَاتِ، وَاجْعَلْ لَنَا فِي هَذِهِ الْعَشِيَّةِ نَصِيبًا فِي كُلِّ خَيْرٍ تَقْسِمُهُ، وَنُورٍ تَهْدِي بِهِ، وَرَحْمَةٍ تَنْشُرُهَا، وَعَافِيَةٍ تُجَلِّلُهَا، وَبَرَكَاتٍ تُنْزِلُهَا، وَرِزْقٍ تَبْسُطُهُ، يَا أَرْحَمَ الرَّاحِمِينَ)). الإمام الحسين (عليه السلام). القمي ٢٠٠٦: ٣٤٠

O Allah, we turn our faces to You in this evening that You deem honorable and reverential (asking You) in the name of Muhammad, Your Prophet, Messenger, the best of Your creation, Your trustee on Your Revelation, the bearer of glad tidings, the warner, and the shining lantern, with whom You have conferred upon the Muslims, and whom You made mercy for the worlds. So, O Allah, bless Muhammad and the Household of Muhammad, forasmuch as Muhammad deserves that from You, O All-great. So, (please) send blessings to him and his Household, the elite, pure, and immaculate-all of them, and encompass us with Your pardoning us. To You are the voices of various languages clamoring; so, decide

for us, O Allah, in this evening a share from every good item that You distribute among Your servants, illumination by which You guide, blessing that You bring down, wellbeing that You extend, and sustenance that You stretch, O most Merciful of all those who show mercy!

(Shahin, 2010: 993-4)

In this part of the supplication, Imam Hussein **Peace be upon him** entreats Allah through a means, i.e. making a plea to Allah with Prophet Muhammad **God bless him and his Family**. He then starts talking about Prophet Muhammad **God bless him and his Family** who is one of the greatest bounties of Allah on humanity:

((اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَيْشَةِ الَّتِي شَرَفْتَهَا وَعَظَّمْتَهَا بِمُحَمَّدٍ، نَبِيِّكَ وَرَسُولِكَ وَخَيْرَتِكَ وَأَمِينِكَ عَلَى وَحْيِكَ. اللَّهُمَّ صَلِّ عَلَى الْبَشِيرِ النَّذِيرِ، السَّرَاحِ الْمُنِيرِ الَّذِي أَنْعَمْتَ بِهِ عَلَى الْمُسْلِمِينَ، وَجَعَلْتَهُ رَحْمَةً لِّلْعَالَمِينَ)).

O Allah, we turn our faces to You in this evening that You deem honorable and reverential (asking You) in the name of Muhammad, Your Prophet, Messenger, the best of Your creation, Your trustee on Your Revelation, the bearer of glad tidings, the warner, and the shining lantern, with whom You have conferred upon the Muslims, and whom You made mercy for the worlds.

Moreover, the Imam **Peace be upon him** wants Allah to send his blessings on Prophet Muhammad **God bless him and his Family** and his Household **Peace be upon them**. He also beseeches Allah to grant him pardon of guilt and to provide him with a share of every good and mercy that He will distribute on his servants in this sacred night. The Imam **Peace be upon him** clarifies that in this sacred night people from different nations and speaking different languages are all present in one place supplicating Allah and entreating Him.

Syntactically, the text consists of many vocative forms. The vocative form “اللهم” is repeated for three times in this text. This form can be deleted from the sentence without affecting its correctness or its meaning; yet it is repeatedly mentioned in most supplications because it has spiritual connotations. It shows that the supplicant sincerely entreats his Lord and it also manifests man’s constant need to His Master and Creator, i.e. Allah. There are also other vocative forms used in the text: (يَا أَرْحَمَ الرَّاحِمِينَ and يَا عَظِيمٌ). These forms are

used to highlight Allah's greatness and his endless mercy. Moreover, the text consists of many imperative forms used to present the petition of the supplication:

وَعَلَى آلِ مُحَمَّدٍ الْمُتَجَبِّينَ الطَّاهِرِينَ أَجْمَعِينَ فَصَلِّ عَلَيْهِ، Send blessings to him and his Household, the elite, pure, and immaculate-all of them.

تَعَمَّدْنَا بِعَفْوِكَ عَنَّا Encompass us with Your pardoning us.

اجْعَلْ لَنَا فِي هَذِهِ الْعُشِيِّهِ نَصِيبًا فِي كُلِّ خَيْرٍ تَقْسِمُهُ Decide for us, O Allah, in this evening a share from every good item that You distribute among Your servants.

Pragmatically, the speech act strategy adopted here is implicit as there is no explicit performative verb. It is also direct since it is realized by using the imperative which is the sentence type often associated with the illocutionary act of supplication.

Text (8)

((يَا أَسْمَعَ السَّامِعِينَ، وَيَا أَبْصَرَ النَّاطِرِينَ، وَيَا أَسْرَعَ الْحَاسِبِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَسْأَلُكَ اللَّهُمَّ حَاجَتِي الَّتِي إِنْ أَعْطَيْتَهَا لَمْ يَضُرَّنِي مَا مَنَعْتَنِي، وَإِنْ مَنَعْتَنِيهَا لَمْ يَنْفَعْنِي مَا أَعْطَيْتَنِي، أَسْأَلُكَ فَكَأَنَّكَ رَقِيبِي مِنَ النَّارِ، لَا إِلَهَ إِلَّا أَنْتَ، وَحَدِّكَ لَا شَرِيكَ لَكَ، لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، يَا رَبِّ، يَا رَبِّ، يَا رَبِّ)). الإمام الحسين عليه السلام.

القلمي ٢٠٠٦: ٣٤٢

O Most Hearing of those who hear! O Most Seeing of those who behold! O Swiftest of reckoners! O Most Merciful of the merciful! Bless Muhammad and the household of Muhammad, the chiefs, the fortunate. And, I ask of You, O Allah, my need. If You grant it to me, what You hold back from me will cause me no harm; and if You hold it back from me, what You grant me will not profit me. I ask You to deliver me from the Fire. There is no god but You alone, You have no associate. Yours is the dominion, and Yours is the praise, and You are powerful over everything. O my Lord! O my Lord!

(Shahin, 2010: 999-1000)

The text opens by praising Allah and exalting Him by mentioning His great attributes:

((يَا أَسْمَعَ السَّمِيعِينَ، وَيَا أَبْصَرَ النَّاطِرِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ))

O Most Hearing of those who hear! O Most Seeing of those who behold! O Swiftest of reckoners! O Most Merciful of the merciful!

The Imam **Peace be upon him** solicits Allah to grant him what he wants in his present life and to save him from the Hellfire in the Hereafter. He also emphasizes Allah's Oneness, Greatness, and Omnipotence by saying:

((لَا إِلَهَ إِلَّا أَنْتَ، وَحَدَّكَ لَا شَرِيكَ لَكَ، لَكَ الْمُلْكُ وَ لَكَ الْحَمْدُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ))

There is no god but You alone, You have no associate. Yours is the dominion, and Yours is the praise, and You are powerful over everything.

From a syntactic perspective, the text opens by using many vocative forms:

يَا أَسْمَعَ السَّمِيعِينَ *O Most Hearing of those who hear!*

يَا أَبْصَرَ النَّاطِرِينَ *O Most Seeing of those who behold!*

يَا أَرْحَمَ الرَّاحِمِينَ *O Swiftest of reckoners!*

يَا أَرْحَمَ الرَّاحِمِينَ *O Most Merciful of the merciful!*

In addition to these vocative forms, the Imam **Peace be upon him** uses other vocative forms such as: اللهم and يا رب. The latter has been repeated for three times expressing the humble manner in which the Imam **Peace be upon him** addresses Allah and it also highlights the constant need of the supplicant to his Lord. The petition of the supplication is expressed by using the declarative sentences:

أَسْأَلُكَ اللَّهُمَّ حَاجَتِي الَّتِي إِنْ أَعْطَيْتَهَا لَمْ يَضُرَّنِي مَا مَنَعْتَنِي *I ask of You, O Allah, my need. If You grant it to me, what You hold back from me will cause me no harm.*

أَسْأَلُكَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ *I ask You to deliver me from the Fire*

Another syntactic device used in this text is the emphatic sentence: أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *You are powerful over everything.*

It is used by the Imam **Peace be upon him** to assure that Allah is able to answer his entreating and supplication granting him what he wants.

Pragmatically, the act of supplication in this text is implicit. It is also indirect since there is no direct relation between the illocutionary act of supplication and the declarative sentence type.

9. Conclusions

The paper has come up with the following conclusions:

1. Syntactically, the vocative and the imperative constitute the major syntactic constructions of supplication and hence are extensively used in Imam Hussein's **Peace be upon him** Arafah supplication. This clearly verifies the first hypothesis which states that the vocative and the imperative are extensively used in Imam Hussein's **Peace be upon him** supplication. Moreover, other sentence types such as the declarative, interrogative, and less commonly conditional sentences are also used in Imam Hussein's **Peace be upon him** Arafah supplication.
2. The second hypothesis which reads: implicit supplication is more commonly used than explicit one by Imam Hussein **Peace be upon him** has been also verified in that there is no explicit performative verb used in Imam Hussein's **Peace be upon him** Arafah supplication. Most of the strategies adopted by the Imam **Peace be upon him** to realize the speech act of supplication are implicit and direct.
3. Semantically, the basic semantic component of Imam Hussein's **Peace be upon him** supplication is the request that he wishes or asks for in addition to praising Allah, exalting him, and thanking him for previous bounties and graces.
4. Besides, it has been noticed that the Imam **Peace be upon him** is deeply influenced by the Glorious Quran and its style and hence he always recites holy verses from the Glorious Quran within his supplication.

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