

Linguistic Analysis of Supplication in Standard English and Standard Arabic With Reference to Liturgical Language

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Abstract

This paper is an attempt to investigate supplication as an important genre in English and Arabic languages. In English, supplication can be defined as a way of becoming close to God, and it has the connotation of being humble. Although supplication is prayer, it must have a specific meaning of its own. According to the word etymology, it refers to a bending down and indicates a bowing or kneeling in submission. By extension of this picture, to supplicate is to ask for humbly and earnestly. Supplication, therefore, is the attitude or spirit of prayer. On the other hand, in Arabic munajat (supplication) is considered as an intimate form of du'a (collect), nevertheless, both du'a and munajat are the essence of faith in Islam. The literal Arabic meaning of munajat (supplication) is a private and confidential talk with Allah or an intimate conversation. This paper investigates the various syntactic forms made by the suppliants, the types of request they make, and the pragmatic level used in their supplication. Additionally, this paper formulates an analysis of supplication at its syntactic and pragmatic levels in both standard languages. For this reason, two liturgical texts from English and Arabic have been chosen. The data of this paper consist of "The Psalm 143" from the Holy Bible and "Supplication of Fearful" from Al-sahifat As-sajjadiyya .

Section One : Supplication in English

1.1 Definition and Meaning

Linguistically, supplication is a word that has its root in an adjective, that adjective being "supple". To be supple is to be "bowed" or "humbled". It is the actual quality of that result from persons making themselves low. When one adds the "-cation" part to it one has the action of being supple (The Concise Oxford Dictionary of English Etymology, 1996: 867). A supplication is a need, actually the Greek word means "to be tied or bound" .The word comes from the Greek "Deesis" which means supplication or prayer for a particular benefit (Crabb,1966:111).Semantically, supplication is "a humble, devout praying without specifying any particular petition" and it is connected with bodily gestures of humility. It is a cry for mercy where one entreats with his petitions. It is absolutely imperative that one asks according to His will (Tugwell, 1988: 389).

Prayer as a supplication was an important part of life in the Middle Ages. In biblical Christianity, prayer is not viewed as an exclusively private affair; it can be either private or public. By humbling oneself before what was all powerful and exhibiting unqualified submission there was expectation for a more favorable outcome, and indeed religious "worship" implies submission that carries with supplication this ulterior purpose. It follows from confession. It is like an intensified petition. It carries inhering connotations of humility and vehemence of prayer, and is derived from the picture of the suppliant kneeling at the feet of the master (Palmer,1980:45) .

1.2 Syntactic level of supplication

Syntactically, supplication could be expressed by a number of devices, the most common of which is the imperative.

1.2.1 Imperative

Imperative sentences have no subject. Huddleston (1984:360) believes that "... *central and much more frequent type of imperative [has] no subject, but it is plausible to say that "you" is understood as subject argument*".

The imperative mood is used in principal propositions. It is the mode which expresses "will" and "desire". It may usually be known by the omission of the subject. The force of this mode, under the same form, depends upon the relation of the parties. If a superior speaks imperatively to an inferior, it is a command; if an equal to an equal, it is exhortation or an entreaty; if an inferior to a superior, it is a supplication (Greene, 1867:96).

(1) *Show thy mercy upon us.*

(2) *Make clean our hearts within us.*

Similarly, though this mood "imperative" derives its name from intimation of command, it is used on occasions of a very opposite nature, even in the humblest supplication of an inferior being to one who is infinitely his superior, as in : (West et al ,1996:74)

(3) *Forgive us our trespasses.*

1.2.1.1 Imperative with a subject

Imperatives are typically used in context where the addressee is apparent; the subject is usually omitted but understood to refer to the addressee. Imperatives typically urge the addressee to do something after the moment of speaking; hence there is no need for tense, aspect, or modal specification (Biber et al, 1999 :219).

In liturgical language, "thou" is properly the pronoun of the second person singular. It is now, however, in common use, superseded by "you ", except in emphatic personal address, in prayer and supplication made to the Divine Being (Beard, 1854:248).

The addresses of prayer in English include names such as "Lord", and "Almighty Father" that indicate this submission and are accompanied by the personal pronoun "thou". The conception as God as Person is obviously essential for the addressing of prayers, for the controlling analogy is the addressing of requests to those around us . (ibid.)

1.2.2 Negative imperative

Quirk et al (1985:831) mention that "first person imperatives ... are generally negated by the insertion of 'not' after the pronoun following 'let' ", for example:

(4) *Let's not say anything about it .*

In addition , Quirk et al (ibid.) point out that " third person imperatives with " let " are negated by "not " after " let " or (more informally) by an initial "don't " .

(5) *Let not anyone feel himself that he can get away with it .*

In supplication and prayer, the form of negative imperative is used by V plus "not" (Crabb , 1966 : 112).

(6) *Rebuke me not from the mercy.*

1.2.3 Vocative

A vocative is "an optional element, usually a noun phrase, denoting the one or more persons to whom the sentence is addressed" (Quirk et al , 1985 : 773).A vocative may be either a call drawing the attention of the person or persons the vocative is addressed to ,with

the purpose of singling them out from others in hearing , or an address expresses the addresser's relationship or attitude towards the addressee .

(7) *John, dinner is ready.*

Vocatives are important in defining and maintaining social relationships between participants in conversation (Biber et al, 1999: 1108). Although, according to Quirk et al , the vocative is an optional element, however, taken within the framework of the supplication, it is one of the obligatory parts that constitute the framework of any supplication .

1.3 Pragmatic level of supplication

1.3.1 Classifications of Directive speech acts

Supplication falls within the directive speech acts (Bach and Harnish, 1979: 47). Directives have been defined in Speech Act Theory by Austin (1962) and Searle (1969). The notion of speech act is briefly summarized by Crystal (1992:362) as "a communicative activity defined with reference to the intentions of a speaker while speaking and the effects achieved on a listener ".

This class of speech acts was termed as "exercitives" by Austin (1962). Searle (1968) prefers to use the term "directive". Directives are defined as "*attempts to get the Hearer to do something , therefore they show world –to – word fit , and express speaker's wish or desire that Hearer do it "* (Searle ,ibid.: 62). In other words, directives manifest the speaker's intention (desire, wish) that his utterance or the attitude it expresses be taken as a reason for the hearer to act (Bach and Harnish , 1979: 47).

As far as the classification of directives is concerned, the most comprehensive and extensive classification of directives is provided by Ross (1968).Ross's classification is based on a philosophical perspective. According to him, supplication belongs to the type of directives which is entitled as sympathy –conditioned in which the hearer will show a sympathy for the speaker (ibid: 60).

By the same token, Bach and Harnish (1979:47-48) classify directive speech acts into requestives, questions, requirements, prohibitions, permissives, and advisories .In turn, requestives express the speaker's desire that the hearer do something, moreover ,they express that speaker's intention that the hearer takes this expressed desire or reason to act. Verbs of requesting connote variation in strength of attitude expressed, as between "beseech" and "supplicate", among others; convey both an appeal to the hearer's sympathy and a special manner of performance.

1.3.2 Performative Sentences

The constative utterance has the property of being true or false. The performative utterance, by contrast, can never be either: it has its own special job; it is used to perform an action. To issue such an utterance is to perform the action -- an action, perhaps, which one scarcely could perform, at least with so much precision, in any other way(Austin, 1962:5).As Austin later notices that to utter an "explicit" performative sentence is to make explicit what act one is performing. However, there are also "implicit", "primitive" performatives (Allan, 1986:197; Austin, 1962:7).

The most important constituent of an explicitly performative clause is the performative verbs. Some verbs such as "promise, assure, warn, supplicate" can be performatively in performative sentences they name possible illocutionary forces of utterances (Minean and Molin, 1993:193). The verb 'supplicate' is requestive but it is of a higher degree of strength than "request" while at the same time not deriving that higher degree

of strength from increased authority on the part of the speaker. The increased strength 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. To supplicate expresses the extreme of entreaty, and usually implies a state of deep humiliation (ibid: 192).

Lyons (1977:728) and Allan (1998:4) agree that an explicit performative sentence in English cannot be interrogative, imperative or subjunctive but rather a declarative sentence to denote an actualization of illocutionary act.

1.3.3 Felicity conditions of supplication

1. Propositional Content Condition

Some propositional content conditions are determined by their illocutionary points. Thus, for example, all directive illocutionary forces have the condition that their propositional content represents a future course of action of the hearer at each context. Indeed, a speaker cannot make a linguistic attempt to get a hearer to do something unless he expresses the propositional that the hearer will carry out a future action with the aim of achieving a world – to – word success of fit (Vandervaken, 1990:112).

Having specified that propositional content of directives "is always that the hearer does some future action". Searle (1969:41) gives a few examples of verbs that denote acts belonging to this call: order, command, request, plead, pray, entreat, advise, supplicate, and the like.

2. Preparatory Condition

Whenever a speaker attempts to perform an illocutionary act, s\he presupposes (or takes for granted) the truth of certain propositions in the context of his utterance, and, although s\ he might succeed in certain cases in performing this speech act even if these presupposed propositions are false, his or her performance of that illocutionary act would still be defective in these contexts (Searle and Vanderveken,1985:16 ; Vanderveken ,1990: 113-114).

Preparatory conditions are expressed in English in various ways like: vocative, interrogative, adverbs like " good" and " unfortunately" and gender. These ways serve to determine the special preparatory condition to which the state of affairs represented by the propositional content is true or false (Vanderveken, ibid: 116).

3. Sincerity Condition

By performing an illocutionary act, the speaker also expresses (or manifests) mental states of certain psychological modes about the state of affairs represented by propositional content. A speaker who requests a hearer to do something expresses a desire that he do it. Such mental state is propositional attitude of the form (p), where M is a psychological mode such as, desire, regret, hope, and P is a proposition. A performative of an illocutionary act is sincere when the speaker has the mental states that he expresses in the performance of that act, and it is insincere otherwise (ibid.:117).

Generally, scholars have assumed that different kinds of illocutionary acts involve different kinds of sincerity conditions : e.g. assertions and the like are sincere if Speaker believes in the truth of the proposition asserted ; requests are sincere if Speaker believes Hearer has the capability and might be willing to carry out the act requested ; declarations are sincere if Speaker believes s/he has the proper authority to make the declaration (cf. Austin 1962, Searle 1969, Bach and Harnish 1979, Allan 1986).

4. Degree of Strength

The mental states which enter into the sincerity conditions of speech acts are expressed with different degrees of strength depending on the illocutionary force. For example, the degree of strength of the sincerity conditions of a supplication is greater than that of a request, because a speaker who supplicates expresses a strong desire than a speaker who requests (Vanderveken, 1990:119).

The degree of the strength of the sincerity conditions of an illocutionary force F is in general, but not always, identical with the degree of strength with which its illocutionary point is achieved on the propositional content in the case of a successful performance of illocutionary act of the form F (P). Thus, for example, just as a supplication expresses a strong desire of the speaker than a request, a supplication is stronger attempt to get the hearer to do something than in a request. Most actual illocutionary forces like requesting and supplicating have identical degrees of strength of illocutionary point and of sincerity conditions (Kasher, 1998 : 183).

5. Essential condition

The essential rule, on which one will be focusing, pertains to what the speaker does or attempts to do. Contextually, specific conditions make possible to perform speech acts. Essential condition makes an appeal to what characterizes a specific speech act. In addition, Essential condition indicates that the Speaker intends Utterance to count as the speech act in question, and Hearer recognizes this. The essential condition for request is as follows: S intends for U to count as an attempt to get H to do A (alternatively, S intends for U to create an obligation on H to do A). If the essential condition is not fulfilled, the speech act has not been carried out (Allan, 1998 : 28).

The following shows possible felicity conditions correspondence to the illocutionary act of supplication as described by J. L. Searle.

- **Preparatory:1** : H is able to do A, S believes H is able to do.
- **Preparatory:2** : It is obvious to both S and H that H will do A in the normal course of events of his own accord.
- **Propositional**: In expressing that P, S requests a future act A of S.
- **Sincerity**: S wants H to do A.
- **Essential**: Count as an attempt to get H to do A.

1.4 Text Analysis

THE BOOK OF PSALMS PSALM 143 (A PSALM OF DAVID).

1 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, [and] in thy righteousness. 2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. 3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. 4 Therefore is my spirit overwhelmed within me; my heart within me is desolate. 5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. 6 I stretch forth my hands unto thee: my soul [thirsteth] after thee, as a thirsty land. Selah. 7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. 8 Cause me to hear thy loving

kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. 9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me. 10 Teach me to do thy will; for thou [art] my God: thy spirit [is] good; lead me into the land of uprightness. 11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. 12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I [am] thy servant.

The Book of Psalms best connects our heart to the heart of God. David who is (the composer of the majority of the Psalms - and most of the others were clearly written during the David-Solomon era) was characterized as "a man after God's own heart." He had a passion for intimacy with God and a zeal to pursue after God with his whole heart. He had a supreme love for God's Word with the longing to obey His commandments. In structure and style, this Psalm is clearly evinced to be David's. It is a prayer for pardon, and for relief from enemies; afflictions, as usual, producing confession and penitence (Spurgeon , :)

Verse. 1. Hear my prayer, O Lord, give ear to my supplications : in thy faithfulness answer me, and in thy righteousness.

He prays constantly and seriously with great concentration, knowledge of God, and sincerity. In two forms, he implores the one blessing of gracious audience by using the imperatives "**hear**" and "**give ear**". From the theological point of view, the use of imperative is justified in that though the verbs are in imperative form, the purpose behind using imperative is acceptable. When David asks and, even in a sense, demands this, he is submitting to an unquestionable fact, namely, God's influence toward mercy and forgiveness. The Psalmist desires to be heard and to be considered; hence, he cries, "**hear**", and then "**give ear**". Indeed, David is especially earnest that he himself, and the whole of his life, may not become the subject of trial, for in that event he could not hope for acquittal. He offered so much pleading that his life became one continual prayer; but that petitioning was so varied in form that it broke out in many supplications. The term "supplication" is more intense than "request". When one only makes a prayer to God, it seems enough that he hears it; but makes a supplication, it requires that he gives ear unto it: for seeing a supplication has a greater intention in the setting out, it cannot without a greater, attention be entertained. This verse begins with two petitions and between them he invoked God for His mercy using the invocation "**O Lord**". "Lord" is a special name for God. It is His covenant name. A covenant is when two people (or groups of people) agree. Here, God agrees to love and give help to His people.

Verse 2. And enter not into judgment with thy servant. For in thy sight shall no man living be justified.

He has entreated for God at the mercy seat, but he has no wish to appear before the judgment seat. However, he could not claim innocence before God. Even though he knew himself to be the Lord's servant, yet he did not claim perfection, or plead merit; for even as a servant he was unprofitable. Syntactically, David's petition in this verse is expressed by using the negative imperative (verb plus not) "**enter not**". At the pragmatic level, he did not say, "with an enemy, a rebel, a traitor, an impenitent sinner"; but "**with thy servant**", one that is devoted sincerely to His fear, one that is consecrated to His service, one that is really thine, as much and as fully as he can be. None can stand before God upon the footing of the law and this is expressed by his great and strong belief in God. God's sight is piercing and

discriminating; the slightest flaw is seen and judged; and therefore pretence and profession cannot avail where that glance reads all the secrets of the soul.

Verse 3. *For the enemy hath persecuted my soul; he hath smitten my life down to the ground ;he hath me to dwell in darkness, as those that have been long dead.*

Verse 4. *Therefore is my spirit overwhelmed within me; my heart within me is desolate.*

David comes to speak of his enemies. He declares that he must even now perish unless God should help him speedily. The comparison is not merely to a dead man, but a putrid corpse; for by the dead of an age are meant those who have been long removed from the world. Such language intimates that he not only trusted in God as he who could heal him of a deadly disease, but considered that though his life should be buried, as it were, and long out of mind, God could raise it again, and restore his very ashes. Then he acknowledges the feebleness of his spirits, from which it is evident that his strength, was not like that of the rock. In this verse and the followings, we have three things : 1.Determined in Supplication. 2. Deep in Meditation. 3. Down in Despondency.

Verse 5. *I remember the days of old. I meditate on all thy works. I muse on the work of thy hands*

.Verse 6. *I stretch forth my hands unto thee. My soul thirsteth after thee, as a thirsty land. Selah*

This meditation gives an ease to the overwhelming of David's spirits, a comfort to the desolateness of his heart; for he is thinking sometimes upon God, how He is merciful. Meditation is prayer's handmaid to wait on it, both before and after the performance of supplication. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer? In David's method of displaying his mediation that leads to the supplication, he uses the syntactic form of declarative sentences .He gathered materials; facts and evidence concerning God: "*I remember.*" He thought out his subject and arranged his matter: "*I meditate*". Furthermore, he discoursed thereon, and was brought nearer to God: "*I muse*" —discourse.

Using same form of declaration he continues in his eagerness for his God in verse 6 .His thoughts of God kindled in him burning desires, and these led to energetic expressions of his inward longings. He extends his hands in supplication seeking for hope of liberty of his soul . *My soul thirsteth after thee, as a thirsty land.* He declares his vehement affection to God by a very pretty similitude . By which he shows that he came to God as destitute of natural substance, and therefore seeks from above that which he lacked. So in all his extremities he looks ever upward; from above he seeks help and comfort. David is a thirst for mercy, for deliverance, for spiritual or temporal comfort, therefore, he cries out "*My soul to thee*"; he was a thirst for the Lord.

"Selah" it was time to pause, for the supplication had risen to agony point. Both harp strings and heart strings were strained, and needed a little rest to get them right again for the second half of the psalm.

Verse 7. *Hear me speedily, O LORD: my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit.*

The prayer of David becomes, as he proceeds, both more spiritual and more fervent. In the sixth verse, one finds him thirsting after God; and that thirst becomes so intense that it admits of no delay. At the beginning of the psalm he was content to say, "**Hear my prayer**"; but now he cries, "**Hear me speedily**." This petition for speedy relief, and manifestation of God's presence and favour is once again expressed by using the same form of imperative "**Hear me**". This is not the language of sinful impatience: it is; indeed, good that a man should both hope and quietly wait for the salvation of God; yet a man may desire, not only an answer, but also a speedy answer, without incurring the charge of impatience. He follows this petition with an invocation "**O Lord**" as if he beseeches, supplicates and begs God for answering his desire by showing the submissive man who seeks the mercy from God only; therefore David adds, "**my spirit faileth**." He believes verily to see the goodness of the Lord in the land of the living; yet so intense was his desire, that faith could hardly keep his spirit from fainting, while the blessing, which he so eagerly pursued, seemed still distant, and fled before him. He is afraid lest if God should long delay, and withdraw himself, faith and hope could hold out no longer. He therefore supplicates using the syntactic form of the negative imperative "**hide not thy face from me**"; and urges the failing of his spirit before him who "**will not contend for ever, lest the spirit should fail before him**".

*Verse 8. Cause me to hear thy loving kindness in the morning; for in thee do I trust. :
cause me to know the way wherein I should walk; for I lift up my soul unto thee.*

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou [art] my God: thy spirit [is] good; lead me into the land of uprightness.

After one has prayed, he should observe what God does towards him; especially how he does guide his feet and heart after prayer; there is much in that. That which was the spirit of supplication in a man when he prayed, rests upon him as the spirit of obedience in his course. That dependence which he has upon God for the mercy he seeks for is a special motive and means to keep him fearful of offending, and diligent in duty. Therefore David, in these verses, when he was to pray, even as for his life, for deliverance from his enemies, using the form of imperative to convey the intimation with his Lord, he specially prays God to direct him and keep him, that he might not sin against him; for he knew that by sinning he should enervate and spoil all his prayers. He cries not only "**Hear me speedily**" (verse 7), but also, "**Cause me to know the way wherein I should walk; ... teach me to do thy will**." This he especially prays for, more than for deliverance, for else he knew God would not hear him. David mixes together prayers for joy, for guidance, and for sanctification—"**Hide not thy face from me**." "**Cause me to know the way wherein I should walk**." "**Teach me to do thy will**." "**Cause me to hear thy loving kindness in the morning**." "**Quicken me, O Lord, for thy name's sake**." This is exactly right: the prayers, as well as the other obedience, must be without partiality; one should desire comfort for the sake of holiness, rather than holiness for the sake of comfort.

In the seventh verse David cries, "**Hide not thy face**", and here he prays, "**Hide me**." Besides, he uses the words "**unto thee**"; he is after his God; he must travel in that direction by some means, even though he may seem to be beating a retreat; his whole being longs to be near the Lord.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I [am] thy servant.

The imperative verbs in these two last verses " *Quicken and cut off* " should be rendered in the future; "Thou shalt quicken", etc., and then the psalm will end, as usual, with an act of faith and assurance, that all those mercies, which have been asked, shall be obtained ; that God, for the sake of his "name", and his "righteousness", of his glory, and his faithful -ness in the performance of his promises, will not fail to be favourable and gracious to his servants, "quickenning" them even when dead in trespasses and sins, and bringing them, by degrees, "out of all their troubles": going forth with them to the battle against their spiritual "enemies", and enabling them to vanquish the authors of their "affliction" and misery, to mortify the flesh, and to overcome the world; that so they may triumph with their Redeemer, in the day when he shall likewise quicken their mortal bodies, and put all enemies under their feet. In calling himself The servant of God, he by no means boasts of his services, but rather commends the grace of God, to whom he owed this privilege.

Section Two : Supplication in Arabic

2.1 Definition and Meaning

Linguistically speaking, the Arabic word "**Munajat**" is derived from the verbs (naja or najw) meaning "talking in secret " , 1956:308 بن منظور, n.d.: 833 ; الزمخشري, n.d.:793 ; الاصفهاني (Besides, the word **najawa** itself is rooted from naja (to pray) meaning "deliverance" or "salvation". Hence, in its technical term, the word munajat offers the meaning of supplication for repentance of sins and it is sincere and open – hearted prayer (Ansari, 1979: 115).

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ
(المجادلة 8)

Semantically, **munajat** is considered as one type of Du'a (Collect). Du'a in Arabic means personal prayer of invocation .This is supererogatory prayer ,extralitururgical prayer ,while **munajat** is a more intimate form of du'a .Consequently, Du'as are divided into two parts : the first is "Remembrance" and the second is "Munajat". Although, it is part of Du'a, nevertheless, they differ in that munajat is more specific than du'a (,n.d.:78).The literal Arabic meaning of munajat is a private and confidential talk with Allah or a conversation which entails secrecy and intimacy (Renard,1996:304 and Goodwin,1999:98).In other words, the intimate conversation (munajat) is the speech of consciences during the purification of recollection , with the Graceful Forgiver , in the form of indigence(Sarraaj,1914:349 and Ernst,1996:34) Thus, munajat is an intimate discourse addressed to Him in confidential fashion . Total submission and poverty of spirit on the part of the servant addressing Allah are the main themes of the munajat. By the same token, supplication is the expression of personal thoughts and desires to Allah and it is a rare privilege for Muslims to be privy to these feelings.

2.2 Syntactic Level of Munajat

There are various syntactic forms which can be used in munajat and du'a. They are as follows:

2.2.1 Imperative

It is a request for doing something from a superior to an inferior; it is expressed by the following ways:

1. verb of imperative
2. present verb with لام of request which is called لام of command.
3. the noun of command
4. the infinitive which is substituted for the verb of command.

(62-63:2004, عتيق ; 286:1998, فيود ; 14 :1979, هارون)

Positive imperative is used for du'a in the sense of a request from an inferior to a superior with feelings of submission, humility, respect and intimacy (هارون, 1979:16).

(9) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (البقرة 126)

(10)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّأْ مَعَ الْأَبْرَارِ (آل عمران 139)

In these quranic aayas , we have humility to Allah and directed to Him and making du'a because Allah is not ordered by anyone of His creatures. The use of du'a in the form of imperative is only to show the total submission to Almighty Allah and appear the strong desire in achieving person's need(,1998:293).

2.2.2 Negative imperative

Negative imperative in Arabic is defined as " ordering someone not to do something " ابن الشجري. (n.d.:27) mentions that negative imperative can be included in the field of command .Generally, negative imperative can be realized by the imperfect verb (in the jussive mood) beginning with (the particle) of prohibition (الناهيه). The form of لا of prohibition is used to express du'a ; it is a demand to refrain from doing an act directed from an inferior to a superior . (71:2004, عتيق ; 15:1979, هارون)

(11)
رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ (البقرة 286)

In this aaya , لا of prohibition is used metaphorically expressing the illocutionary force of du'a for divine help.

2.2.3 Interrogative

According to هارون (1979: 18) and الأوسي (1988: 411), the questioner asks the listener to supply him with some information, to make him know a certain thing. However, interrogation may be used for other than the original function associated with its form, viz. inquiring. There are some reasons and purposes that compel the speaker (addressor) to use the form of interrogation for other than the function of inquiring .Thus, interrogation is used to fulfill certain illocutionary forces which express du'a.

هَلْ يَرْجِعُ الْعَبْدُ الْإِبْقَى إِلَّا إِلَىٰ مَوْلَاهُ أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ؟ (12)

(254: 2003, زين العابدين)

In Arabic ,there are two kinds of interrogation : denial question and affirmation question .The denial question استفهام الانكار implies negation. The question word ,whether particle or noun ,is replaced by a negative one .(حسن , n.d.: 316)

(13)

فَقَالُوا أَنْوْمُنْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ ۝ (المؤمنون \ 47)

On the other hand ,affirmation question استفهام التقرير asks for affirmation of something the speaker already knows .It seeks to solicit the addressee's agreement about what the questioner assumes to be true.(ibid : 357)

(14) أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ (التين \ 8)

2.2.4 Declarative

Declarative sentence can be used to ask an addressee to do a particular action for the sake of the speaker. A declarative sentence can be used to express many illocutionary forces according to the meaning or the context, one of which is du'a as in the following:

16

الهي عبدك العاصي اتاك

اقبل توبة التائبين (ابن الشجري ; 271-272 : n.d. , الأوسي; 378 ; 1988, عتيق(55: 2004)

2.2.5 Vocative

It is one of the constative types of speech act in Arabic. The vocative is an address expressing man's relationship or attitude towards Allah. Syntactically, the vocative is explicitly expressed in the form of . بالله , يارب , ألهي and اللهم .

The most popular particle used in vocative for Almighty is الهمزة (أ) expressing the nearness to Allah .(98: 2004, عتيق , n.d.: 46 and الزمخشري).The vocative appears in Glorious Quran in a form of munajat which leads to the polite way of worshipping with humility and submission as in:

(17) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي

(البقرة \ 260)

2.3 Time of munajat

There are certain times in which munajat is more likely to be accepted by Allah. These times are:

1. The last third of night

Late at night , when people are sleeping and busy with worldly pleasures Allah gives the believers an opportunity , or an answer hour if they can fight sleep and invoke Allah for whatever they need with submissive mood, fear with awe and weakness .

2 .While prostrating

While a Muslim is in his Salat (prayer) he is facing God and when he prostrates he is the nearest he can be to Allah so it is best time to invoke Allah at this time. . Mamdouh,1984:4-5; 85; 1940, الأصفى; 24; n.d.: 92; المجلسي; 18; مشهور(1999: (Addweesh

2.4 Characteristics of Munajat

Rhyme is considered as the most important element in making munajat .The parallelism and internal rhyme are captured in the following verse:

(18) "إِلَهِي أَلْبَسْنِي الْخَطَايَا تُوْبَ مَدَّتِي، وَجَلَّلْنِي التَّبَاعُدَ مِنْكَ لِبَاسَ مَسْكَنَتِي، وَأَمَاتَ قَلْبِي عَظِيمَ جِنَايَتِي فَأَحْيِهِ بِتُوْبَةٍ مِنْكَ يَا أَمَلِي وَبُعَيْتِي وَيَا سُوْلِي وَمُنِيَّتِي" (زين العابدين ,2003:254)

In these verses, one sees the essence of stylistic complexity; yet masked by the brevity and conciseness of expression is a considerable amount of subtle rhetorical play. The use of internal rhyme at pausal points, a device known as "Saja'a" in Arabic poetry. This form can be used heavily in Glorious Quran, dua' and munajat to give an extraordinary rhythmical, fluidity and cadences . (الاصفي , n.d.: 67)

(19) أَسْأَلُكَ يَا غَافِرَ الذَّنْبِ الْكَبِيرِ، وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ (زين العابدين ,2003 :254)

In addition , munajat is specialized from an ordinary dua' in that it means suffering ,union ,continuity ,love and so on .In it, the supplicant uses different senses in order to reach his desire . Thus, in any munajat , one can notice that there is an image expressing certain state of affairs such as:

(20) إِلَهِي فَأَجْعَلْنَا مِنَ الَّذِينَ تَرَسَّخَتْ أَشْجَارُ الشَّقْوِ إِلَيْكَ فِي حَدَائِقِ صُدُورِهِمْ، وَأَخَذَتْ لَوْعَةً مَحَبَّتِكَ بِمَجَامِعِ قُلُوبِهِمْ، فَهَمُّ إِلَى أَوْكَارِ الْأَفْكَارِ يَأْوُونَ، وَفِي رِيَاضِ الْقُرْبِ وَالْمُكَاشَفَةِ يَرْتَعُونَ (ibid.:263)

In this munajat ,there are many images and metaphors one after another أشجار الشوق أشجار الشوق without giving direct expression for the need like (الأصفي , n.d.: 138) .

2.5 Pragmatic Level of Munajat

Arab rhetoricians distinguish two types of Arabic sentences: constative and performative. A constative sentence is basically used to give information . It must be verified as being either true or false , whereas performative sentence is not ,i.e. there is no truth or falsity ,1910:179).

Performative sentences are divided into two groups (طلبية (requestive) and غير طلبية (non-requestive) . The first group requires an answer or an action. It involves different types of sentences such as interrogative , imperative ,prohibition and vocative and wish .The second group does not demand an answer or an action .exclamation ,praise oath ,hope and contract forms are the kinds of sentences which represent the second group (مطلوب والبصير) , 1999: 121).

Munajat must contain one or more, if not all, of the attributes of: Humbleness, Fear of the Almighty, Secrecy (complaining to Allah), Hope and Praise. The only way that these attributes can be obtained is if the supplicant completely immerses the self in total submission to Allah. The invoker must be in a state of awe and admiration of the Mighty and Prowess of the Lord and must acknowledge the complete dependency of the self on the most supreme (Abid Nowganwi, 2005: 41).

2.6 Felicity Conditions of Munajat

Mamdouh (1940:95) ; Addweesh (1980: 64) (n.d. : 86) ; الأصفي mention that a supplicant has to observe the following conditions:

1) Submission

The first condition for a supplicant is to recognize his servitude toward his Creator. He has to know his status and to be aware that he is absolute poor and the only Absolute Rich is Allah, the Almighty. Imam Ali in his prayer says:

(21)
إِلَهِي لَيْسَ تَشْبَهُهُ مَسْأَلَتِي مَسْأَلَةَ السَّائِلِينَ لِأَنَّ السَّائِلَ إِذَا مُنِعَ إِمْتَنَعَ عَنِ السَّوَالِ وَأَنَا لَا غِنَاءَ بِي
عَمَّا سَأَلْتُكَ عَلَى كُلِّ حَالٍ بِهِ. إِلَهِي إِرْضَ عَنِّي فَأَعْفُ عَنِّي فَقَدْ يَعْفُو السَّيِّدُ عَنْ عَبْدِهِ وَهُوَ عَنْهُ غَيْرُ
رَاضٍ، إِلَهِي كَيْفَ أَدْعُوكَ وَأَنَا أَنَا؟ أَمْ كَيْفَ أَيَّاسُ مِنْكَ وَأَنْتَ أَنْتَ؟
(n.d.:316, الامام علي بن ابي طالب(ع))

2) Believing in Allah's Power

The second condition for a genuine supplicant is to recognize Allah with the attribute of "Absolute Rich" and realize that the Creator is aware of all the contents of one's heart and is capable of satisfying all his needs and that there is no impediment and hurdle on the way of His might and power.

Imam as-Sajjad, when asking Allah to fulfill his needs, says:

(22)
تَمَدَّجْتُ بِالْغِنَاءِ عَنْ خَلْقِكَ وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ وَنَسَبْتَهُمْ إِلَى الْفَقْرِ وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ فَمَنْ
حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ، وَرَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ بِكَ فَقَدْ طَلَبَ حَاجَتَهُ فِي مَظَانِّهَا وَأَتَى طَلِبَتَهُ مِنْ
وَجْهِهَا.

3) Regarding Allah's Closeness to Man

The third condition for a supplicant is to know that Allah is closer to him than anyone or anything else. This is because Allah has said:

(23)
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَأِنِّي قَرِيبٌ. (البقرة 18)

4) Sincerity

The fourth condition for a supplicant is to be sincere. It means that he should call only Allah and no one else. A servant of Allah should not assume that anybody else could help him except Allah. His heart should be ready to invoke the One and Only Allah about his needs, tell Him his untold and hidden secrets, and disconnect himself from any means other than Allah.

Imam as-Sajjad invokes God by saying:

(24)
وَاجْعَلْنِي مِمَّنْ يَدْعُوكَ مَخْلِصًا فِي الرَّخَاءِ دُعَاءَ الْمُخْلِصِينَ الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ.
(زين العابدين, 2003: 28).

5) Real Invoking

The fifth condition for a supplicant is that his invoking must be real and genuine. This means that when he asks for something and gets it, he should not show repugnance. Such a person in fact has asked for something that he does not need. Thus, he has not really involved himself in supplication. This is because that the act of supplication entails many responsibilities that this individual has been negligent of. He may even use his tongue without

intending what he says. This means that his mouth's tongue might not be in harmony with his heart's tongue. Imam Ali (s) says:

(25)
اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي ثُمَّ خَالَفَهُ قَلْبِي
(2000:167), الامام علي بن ابي طالب(ع))

6) Good Manners in Supplication

According to Addweesh (1980: 3) , there are different manners in making supplication . They are as follows:

First , supplication should start with the name of God , praise is to Him, and blessings be upon His messenger.

Second, it should be performed secretly and with present (sincere) heart.

Third, supplicate God with humility and express the needs

Fourth, Invoke Allah by his names and attributes.

Fifth, supplicate Allah by mentioning the righteous deeds you have done.

2.6 Text analysis:

مناجاة الخائفين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[إلهي أتراك بعد الإيمان بك تُعَذِّبني أم بعد حُبِّي إياك تُبَعِّدني أم مع رجائي لرحمتك وصَفْحِك تحرمني أم مع استجارتِي بعفوك تُسَلِّمني ؟ حاشا لوجهك الكريم أن تُخَيِّبني ! لَيْتَ شِعْرِي أَلْشَقَاءَ وُلِدْتَنِي أُمِّي أَمْ لِلْعَنَاءِ رَبَّنِي ؟ فُلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّبني وَلَيْتَنِي عَلِمْتُ أَمِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي وَبِقُرْبِكَ وَجِوَارِكَ خَصَصْتَنِي ، فَتَقَرَّرْ بِذَلِكَ عَيْنِي وَتَطْمَئِنِّ لَهُ نَفْسِي . إلهي هل تَسْوَدُ وَجُوهَا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ ، أَوْ تُخْرَسُ أَلْسِنَةٌ نَطَقَتْ بِالتَّسَاءِ عَلَى مَجْدِكَ وَجَلَالَتِكَ ، أَوْ تَطْبَعُ عَلَى قُلُوبِ أَنْطَوَتْ عَلَى مَحَبَّتِكَ ، أَوْ تُصِمُّ أَسْمَاعًا تَلَدَّدَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ ، أَوْ تَغْلُ أَكْفَأَ رَفَعْتَهَا الْأَمَالَ إِلَيْكَ رَجَاءَ رَأْفَتِكَ ، أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى نَجَلْتْ فِي مَجَاهِدَتِكَ أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ ؟ إلهي لا تَغْلِقْ عَلَى مُوحِدِكَ أَبْوَابَ رَحْمَتِكَ ، وَلَا تَحْجُبْ مُشْتَأَقِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَتِكَ ، إلهي نَفْسٌ أَعَزَّتْهَا بِتَوْحِيدِكَ كَيْفَ تُدَلِّهَا بِمَهَانَةِ هِجْرَانِكَ ، وَضَمِيرٌ أُنْعَقَدَ عَلَى مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ بِحَرَارَةِ نِيرَانِكَ ؟ إلهي أَجْرَنِي مِنْ أَلِيمِ غَضَبِكَ وَعَظِيمِ سَخَطِكَ ، يَا حَنَّانُ يَا مَنَّانُ يَا رَحِيمِيَارْحَمْنِ يَا جَبَّارُ يَا قَهَّارُ يَا عَفَّارُ يَا سِتَّارُ نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَفُضِيحَةِ الْعَارِ إِذَا امْتَأَزَ الْأَخْيَارُ مِنَ الْأَشْرَارِ وَحَالَتْ الْأَحْوَالُ وَهَالَتْ الْأَهْوَالُ وَقَرَّبَ الْمُحْسِنُونَ وَبَعَدَ الْمُسِيئُونَ وَوَفَّيْتُ كُلَّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ] .

Al-sahifat al-sajjadiyya is the oldest prayer manual in Islamic sources and one of the greatest works of Islam spirituality of the earth period. It is called the Psalms of the Prophet's family written by Imam Alsajjad .This book consists of many du'as and 15 munajat. One of these munajat is munajat of Fearful .In this whispered prayer the Imam, peace be upon him, showed his great fear of Allah. In it the Imam opened a door to conversation with Allah, the Exalted.

This munajt began with " بسملة " Bismillah, In the Name of God, is the beginning of all good things. His blessed phrase is a sign of Islam, and all creatures constantly recite it in their unique way. The phrase Bismillah is so blessed a treasure that, by connecting you to the

infinite Power and Mercy of the Omnipotent and Merciful One, it transforms the weakness and poverty into the most heeded of intercessors at His Exalted Court.

إِلَهِي أَتْرَاكَ بَعْدَ الْإِيمَانِ بِكَ تُعَذِّبُنِي أَمْ بَعْدَ حُبِّي إِيَّاكَ تُبْعِدُنِي أَمْ مَعَ رَجَائِي لِرَحْمَتِكَ وَصَفْحِكَ
تَحْرِمُنِي أَمْ مَعَ اسْتِجَارَتِي بِعَفْوِكَ تُسَلِّمُنِي ؟

"إلهي" is the proper name applied to Him only and it has no corresponding word in English. The English word "God" merely means a deity - an object of worship and it may be fire, image, animal, sun or other celestial body. It has "Goddess" for its feminine and "Gods" for its plural. The word "Allah" has neither feminine nor plural and has never been applied to any person or thing other than the unimaginable Supreme Being. The word "إلهي" comprises all the attributes of perfection and, when used in the form of invocation as "Allahi", the letter "ي" is added in the end to compensate the omission of the vocative particle "يا" meaning "O Allah!". The word of invocation إلهي indicates the nearness to Allah signifying the perfection of a human being.

Syntactically, this verse indicates an affirmation question which meaningك تراك is composed of interrogative article and "thou be seen". This speech represents a humble reasoning, submitted with all humility, by an infallible creature to invoke the mercy of the Creator. The Imam conversed with Allah politely and humbly, asking him not to chastise the believers and the monotheists and not to let the Fire touch their bodies. At the pragmatic level, this interrogation conveys the illocutionary forces of imploring, solicitation and entreat for the mercy of Allah and fear from His Affliction.

حاشا لَوَجْهِكَ الْكَرِيمِ أَنْ تُخَيِّبَنِي !

The beseecher seeks the clemency of Allah in respect of his sins and shortcoming. Allah , of course, Ever Gracious and Forgiver and He does not punish or afflict human being who repents . This is expressed by "far from you".

لَيْتَ شِعْرِي أَلْشَّقَاءَ وَوَلَدْتَنِي أُمِّي أَمْ لِلْعَنَاءِ رَبَّنِي ؟ فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّنِي وَلَيْتَنِي عَلِمْتُ أَمِنْ
أَهْلِ السَّعَادَةِ جَعَلْتَنِي وَبِقُرْبِكَ وَجِوَارِكَ خَصَصْتَنِي، فَتَقَرَّ بِذَلِكَ عَيْنِي وَتَطْمَئِنَّ لَهُ نَفْسِي.

A dialogue then begins between the imam and his soul reflecting his wish with interrogation to recover serene peace. ليت شعري means ليتني علمت he wishes he could not born and live to see the pain of grief, loss, sorrow, and suffering . Allah promises to be "close to those whose hearts are breaking, "to be our source of power, courage, and wisdom, and to help us. He admits that he needs Allah's help and to thank him for being by his side.

One peculiarity of these verses requires attention. He for three times uses the word "ليت", expressing different ideas. One is used as an interrogation and this is explicitly expressed by the ending with the question mark. The second repetition of it here expresses a strong wish followed by the jussive particle لم plus verbs like تربي and تلدني . But , the other, which is more great , regards the combination of wish and interrogative in this part of munajat to heighten the effect of this state .The answer of this question is to be in a peace and safety .

إِلَهِي هَلْ تُسَوِّدُ وَجُوهَهَا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ، أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِالنِّسَاءِ عَلَى مَجْدِكَ
وَجَلَّاتِكَ، أَوْ تَطْبَعُ عَلَى قُلُوبِ أَنْطَوَتْ عَلَى مَحَبَّتِكَ، أَوْ تُصِمُّ أَسْمَاعًا تَلَدَّدَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ،
أَوْ تَغْلِي أَكْفًا رَفَعَتْهَا الْإِمَالُ إِلَيْكَ رَجَاءً رَأْفَتِكَ، أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى نَحَلَّتْ فِي مُجَاهَدَتِكَ
أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ؟

This munajat continues further on, this is the second time that one finds the same invocation *إِلَهِي* : the imam is evidently glad to remember that he is with Allah and to emphasize the closeness with Allah and the expressions of submission. Again, the Imam uses the form of interrogative in its type of affirmation question by using the particle *هل* with an imperfect verb .The verb as falling down on earth and prostrating and weeping over one's own sins are the only weapons available to repentant sinner who seeks Allah's Mercy and Forgiveness. It is impossible for Allah to chastise the faces that prostrate in prayer for His mightiness, the tongues that always praise Him, the ears that enjoy remembering Him, and the hands that are raised for supplicating Him, hoping for His Affection and Mercy.

إِلَهِي لَا تَغْلِقْ عَلَى مُوحِّدِكَ أَبْوَابَ رَحْمَتِكَ، وَلَا تَحْجُبْ مُشْتَأْفِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَتِكَ،

In this verse, the imam demonstrates that the follower of Allah is ever ready to praise God whenever the Lord delivers them from punishment. And these two explicit petitions show the desire of getting Allah's mercy while he is in the midst of his munajat *إِلَهِي* Here we have the very frequent repetition of the invocation which is used as an address expressing man's relationship or attitude towards Allah , because Allah is the superior and man is an inferior . In this case, pragmatically speaking, the address is from Low to High. These two petitions are expressed by using the negative imperatives. Man is in need for His Mercy and love to see Him and to be unified with Him.

إِلَهِي نَفْسٌ أَعَزَّزْتَهَا بِتَوْحِيدِكَ كَيْفَ تُذَلِّهَا بِمَهَانَةِ هِجْرَانِكَ، وَضَمِيرٌ أُنْعَقَدَ عَلَى مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ
بِحَرَارَةِ نِيرَانِكَ ؟

The humble Imam seeks the Lord, especially when he is in desperate need. In this munajat, which was just proclaimed, the imam's voice expresses his grateful love and deep fear to the Lord, after he makes his an intense supplication. Immediately after this declaration of love, he uses the syntactic form of interrogative.

This one verse expounds and exemplifies two prime questions .It tells us that the Lord surrounds those who fear Him and provides protection in affliction! How can Allah afflicts those who love Him and seek His face? Interestingly, this verse shows that those who fear Allah are protected by Allah and that one should trust in His protection.

إِلَهِي أَجْرَنِي مِنْ أَلِيمِ غَضَبِكَ وَعَظِيمِ سَخَطِكَ، يَا حَنَّانُ يَا مَنَّانُ يَا رَحِيمُ يَا رَحْمَنُ يَا جَبَّارُ يَا قَهَّارُ يَا غَفَّارُ
يَا سَتَّارُ نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَفُضِيحَةِ الْعَارِ إِذَا امْتَأَرَ الْأَخْيَارُ مِنَ الْأَشْرَارِ وَحَالَتْ الْأَحْوَالُ
وَهَالَتْ الْأَهْوَالُ وَقَرَّبَ الْمُحْسِنُونَ وَبَعَدَ الْمُسِيئُونَ وَوَفَّيْتُ كُلَّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظَلْمُونَ.

The Imam is expressing his desire here. He is sincere with Allah about what he wants. "Fear" views the word in terms of our proper response to it - "to fear" is to love and reverence. The positive side of respect and awe in the presence of Allah is viewed here in these verses.

The Imam believes that Allah promises protection for those who fear/reverence Him. When this focus on Allah's instructions is maintained, they will experience the fullness of the Lord's protection. Once saved, the Imam at his munajat proclaims that Allah is "Gracious ", more than that, "Merciful" .These verses remind us of the great value of munajat. He speaks of an appeal for help addressed to God in a situation of extreme fear. The Imam clings to Allah as his only hope of salvation .The repetition of the invocation using the same form of *الهي* indicates the emphasis on the fact that Allah is Perfect .Once again , in the last two petitions we have an imperative form using the verbs *أَجْرُنِي* and *نَجِّنِي* . The supplicant, in uttering *إِلَهِ* with humility, entreats Allah, to deal with him not in accordance with what he deserves as a sinner, but in compatibility with Allah's own high attributes as Forgiver, Merciful and Cherisher of His bondman and lead him to the path of piety and righteousness as He, Allah, is the Lord of Piety and Righteousness. The imperative form of *نَجِّنِي* means deliver me from the penalty of Fire . In these sentences, we see how explicitly the imam describes his case in his private communing with his Lord: in real earnest he poured out his munajat before Him .He begs to be saved as one who was not holy in the sense of being perfect, but was even yet in need of the very clements of salvation. He needs mercy, and appeal to mercy, to nothing else but mercy; and crave it eagerly of Allah as a personal requisite.

Conclusions :

Supplication plays an important role in the persons' life. It is a humble, devout praying without specifying any particular petition. Supplication does not seem to have the depth of meaning that the Arabic word does but it is still close to. In biblical Christianity, supplication as a prayer is not viewed, as an exclusively private affair .It can be private or public whereas in Islam Munajat (supplication) is mainly private and secret.

It can be expressed by various syntactic forms mainly, imperative, negative imperative, declarative and interrogative sentences. It is concluded that the petition in supplication in both languages is expressed by the form of imperative either positive or negative .While, in Arabic, the way of expressing different attitudes of humbleness ,hope, fear, love and the like takes the form of interrogative, English declaration of the same attitudes takes different form that is of declarative.

Moreover, supplication in English and Arabic languages develops a strategy, even if an explicit one, for its use of various contexts. Besides, supplication can be viewed by certain felicity conditions in English and Arabic.By performing a supplication, the speaker expresses (or manifests) mental states of certain psychological modes about the state of affairs represented by propositional content.

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الخلاصة

تحليل لغوي للمناجاة في اللغتين الانكليزية والعربية
بالإشارة إلى اللغة الدينية

يتقصى هذا البحث أدب المناجاة بوصفه نوع أدبي هام في كلتا اللغتين العربية والانجليزية . تُعرف المناجاة في اللغة الانجليزية بانها طريقة للتقرب من الله (سبحانه وتعالى) وتتضمن معنى أظهر المسكنة أو التواضع بشكل استرحام .بالرغم من أن المناجاة عبارة عن صلاة لكنها تحمل معنى محدد . تشير كلمة " المناجاة " الى الانحناء , التضرع , والخضوع اتفاقا الى تأريخ هذه الكلمة ؛ لذلك هي تُعد روح الصلاة . من جهة اخرى تُعد المناجاة في اللغة العربية شكل ودي للدعاء على الرغم من ذلك كلاهما الدعاء والمناجاة اساس الايمان في الاسلام . المناجاة في الإسلام هي حديث سري مع الله (سبحانه وتعالى) . يتقصى هذا البحث الوسائل النحوية التي يستخدمها الداعي , انواع الطلب , والمستوى التداولي في مناجاته . فضلاً عن أن هذا البحث يعد تحليل للمناجاة للمستويات النحوية والتداولية في كلتا اللغتين . ولهذا الغرض , تم اختيار عينة من نصوص انكليزية واخرى عربية.وكانت النصوص المختارة هي " مزمارة 143" من الكتاب المقدس و" مناجاة الخائفين" من الصحيفة السجادية.