

IN ENGLISH AND ARABIC: A CONTRASTIVE STUDY

MANAR KAREEM MEHDI AL-TA'I

2016 A.D.

D C C C

1437 A. H.







Talking about them brings indescribable pleasure and delight to the soul. These are Prophet Muhammad (ﷺ) and his Household (ﷺ). To them I sincerely dedicate this work.



MANAR KAREEM MEHDI AL-TA'I

CAU CC

– PLEA A CONTRASTIVE STUDY 🗼

CONTENTS

Dedication	v
Abstract	vii
List of Tables	X

CHAPTER ONE INTRODUCTION

12
13
13
13
13
14

CHAPTER TWO PLEA IN ENGLISH

2.1 Introduction	18
2.2 Plea: The Concept	18
2.3 Plea: Related Terms	21
2.4 Types of Plea	. 22
2.4.1 Pleading with the Honour and Glory of Allah>s (ﷺ) Name	22
2.4.2 Pleading with Allah›s (ﷺ) Relationship to Man	. 23
2.4.3 Pleading with Allah›s (ﷺ) Attributes	. 24
2.4.4 Pleading with the Past Answers to Prayers	. 25
2.4.5 Pleading with Allah>s (ﷺ) Words and Promises	. 25
2.4.6 Pleading with the Name of Jesus Christ (ﷺ)	. 27
2.4.7 Pleading with the Blood of Jesus Christ (ﷺ)	. 29
2.4.8 Pleading with the Holy Spirit (ﷺ)	. 29
2.4.9 Pleading with Saints of the Lord	. 30
2.5 Plea: Syntactic Perspective	
2.5.1 The Vocative in Plea	. 32
2.5.2 The Imperative in Plea	37

2.5.3 The Phrasal Verb (Plead) 4	10
2.6 Plea: Semantic Perspective 4	11
2.6.1 The Conceptual Meaning of Plea 4	11
2.6.2 The Associative Meaning of Plea 4	12
2.6.3 Synonyms of Plea 4	13
2.7 Plea: Pragmatic Perspective 4	13
2.7.1 The Speech Act of Plea 4	13
2.7.2 Strategies of Plea	14
2.7.3 Felicity Conditions of Plea 4	16

CHAPTER THREE PLEA IN ARABIC

3.1 Introduction	50
3.2 The Concept of Plea	50
3.3. Types of Plea	52
3.3.1 Macro-classification of Types of Plea	53
3.3.2 Micro-classification of Types of Plea	55
3.3.2.1 Pleading with Allah (濄) Directly	55
3.3.2.2 Pleading with Allah›s (濄) Names and Attributes	56
3.3.2.3 Pleading with Prophet Muhammad (ﷺ)	58
3.3.2.4 Pleading with Ahl-ul-Bayt (殿)	59
3.3.2.5 Pleading with Other Prophets (ﷺ)	61
3.3.2.6 Pleading with the Glorious Quran	63
3.3.2.7 Pleading with Angels	64
3.3.2.8 Pleading with Righteous Deeds	65
3.3.2.9 pleading with Meritorious People	66
3.4. Plea: Syntactic Perspective	68
3.4.1 The Vocative in Plea	68
3.4.2 The Imperative in Plea	72
3.4.3 Prepositions used in Plea	74
3.5 Plea: Semantic Perspective	75
3.5.1 The Conceptual Meaning of Plea	75

– PLEA A CONTRASTIVE STUDY 🗼

3.5.2 The Associative Meaning of Plea	76
3.5.3 Synonyms of Plea	
3.5.4 Plea by means of Other Verbs	
3.6 Plea: Pragmatic Perspective	
3.6.1 The Speech Act of Plea	
3.6.2 Strategies of Plea	
3.6.2.1 Explicit Plea	
3.6.2.2 Implicit Plea	

CHAPTER FOUR TEXT ANALYSIS

4.1 Introduction	88
4.2 The Model	
4.3 English Texts	88
4.4 Arabic Texts	
4.5 Results of Analysis	133

CHAPTER FIVE CONCLUSIONS, RECOMMENDATIONS,

AND SUGGESTIONS

5.1 Conclusions	140
5.2 Other Conclusions	141
5.3 Recommendations	141
5.4 Suggestions	142
BIBLIOGRAPHY	143

ABSTRACT

Plea is a requestive act in which the speaker asks the addressee to do something through someone or something sacred, accompanied by a non-specific state of emotional arousal associated with a passionate desire to convince the addressee to do what the speaker wants.

This study investigates plea in English and Arabic religious texts. It tackles the act of plea syntactically, semantically, and pragmatically. Consequently, it attempts to achieve the following aims: (1) identifying the syntactic, semantic, and pragmatic structures of plea in English and Arabic; (2) finding out the strategies used to realize the act of plea in English and Arabic religious texts; (3) finding out the felicity conditions of the speech act of plea.

To achieve the aims of this study, it is hypothesized that: (1) the vocative and the imperative are the basic syntactic components of plea in English and Arabic; (2) implicit pleas are more commonly used in religious texts in the two languages than explicit ones; (3) the suggested felicity conditions can be applied to both English and Arabic religious texts.

To test the validity of these hypotheses, certain procedures have been followed: (1) Conducting a survey of the relevant literature written about plea in English and Arabic; (2) Clarifying the syntactic, semantic, and pragmatic structures of plea in the two languages; (3) Analyzing certain religious texts represented by the Bible in English and the Glorious Quran as well as supplications of Prophet Muhammad (ﷺ) and the Holy Imams (ﷺ) in Arabic. The findings of this investigation verify the above hypotheses.

The study is divided into five chapters. Chapter One introduces the problem, aims, hypotheses, procedures, limits, and value of the study. Chapters Two and Three are devoted to positing a theoretical framework on plea in English and Arabic respectively, on three

linguistic levels: syntactic, semantic, and pragmatic. Chapter Four represents the practical side of the study in which some religious texts in English and Arabic are chosen to be analyzed linguistically. Finally, Chapter Five sums up the most important conclusions arrived at.





CHAPTER ONE INTRODUCTION





- 1.1 Problem
- 1.2 Aims
- 1.3 Hypotheses
- 1.4 Procedures
- 1.5 Limits
- 1.6 Value

1.1 Problem

Plea is a requestive act in which the speaker asks the addressee to do something through someone or something sacred, accompanied by a non-specific state of emotional arousal associated with a passionate desire to convince the addressee to do what the speaker wants. Here are some examples of the act of plea in English and Arabic as it is realized explicitly and implicitly:

1. I plead to thee, O Lord, to forgive me for the sake of Your Glorious Name. [Explicit Plea]

2. O my Merciful Lord, have mercy on me for the sake of Your son Jesus Christ. [Implicit Plea]

3. [Explicit Plea] أَنوسَلُ إليكَ اللَّهُمَّ بِعزّتكَ وَ جلالِكَ أَنْ تنقذَنِي مِنْ النارِ [ليكَ اللَّهُمَ بِعزّتكَ وَ جلالِكَ أَنْ تنقذَنِي مِنْ النارِ [ليكَ اللَّهُمَ بِعزّتك وَ جلالِكَ أَنْ تنقذَنِي مِنْ النارِ] I plead to thee, O Lord! With Your Majesty and Your Power to save me from the Hellfire.

4. [Implicit Plea] أَسَأَلُكَ يَا الله بِحقّ نبيّكَ محمد أَنْ ترفعَ كربتِي. I ask You, O Allah, for the sake of Your Prophet Muhammad to eliminate my agony.

To the best of the researcher's knowledge, plea is a subject which has not been dealt with from a linguistic angle, hence the present study highlights the analysis of plea syntactically, semantically, and pragmatically as it is used in English and Arabic religious texts. Consequently, this study attempts to answer the following questions: 1. What are the syntactic, semantic, and pragmatic structures of plea in English and Arabic?

2. What are the strategies used to realize the speech act of plea in

PLEA A CONTRASTIVE STUDY

English and Arabic religious texts?

1.2 Aims

In view of the above problem, the present study aims to:

1. Identify the syntactic, semantic, and pragmatic structure of plea in English and Arabic.

2. Find out the strategies used to realize the act of plea in English and Arabic religious texts.

3. Find out the felicity conditions of the speech act of plea.

1.3 Hypotheses

It is hypothesized that:

1. The vocative and the imperative are the basic syntactic components of plea in English and Arabic.

2. Implicit pleas are more commonly used in religious texts in the two languages than explicit ones.

3. The suggested felicity conditions can be applied to both English and Arabic religious texts.

1.4 Procedures

To achieve the aims of this study and to test its hypotheses, the following steps will be adopted:

1. Conducting a survey of the relevant literature written about plea in English and Arabic respectively.

2. Clarifying the syntactic, semantic, and pragmatic structures of plea in the two languages.

3. Analyzing certain religious texts in English and Arabic.

1.5 Limits

This study investigates the act of plea from three different

- PLEA A CONTRASTIVE STUDY ┥

perspectives: syntactic, semantic, and pragmatic. This investigation will be carried out on some biblical verses taken from the Old Testament and the Book of Psalms in English; and some Quranic verses as well as supplications of Prophet Muhammad (ﷺ) and the Holy Imams (ﷺ) in Arabic. These texts are chosen because they constitute the representative and supreme religious texts in the two languages.

1.6 Value

It is hoped that the present study would be of some value both theoretically and practically as it tries to present a general framework of the speech act of plea from three different perspectives: syntactic, semantic, and pragmatic in both English and Arabic. It is also hoped to be of value for translators and those interested in contrastive linguistics as it contrasts the use of plea in two languages: English and Arabic.





CHAPTER TWO PLEA IN ENGLISH





- 2.1 Introduction
- 2.2 Plea: The Concept
- 2.3 Plea: Related Terms
- 2.4 Types of Plea
- 2.5 Plea: Syntactic Perspective
- 2.6 Plea: Semantic Perspective
- 2.7 Plea: Pragmatic Perspective

- PLEA A CONTRASTIVE STUDY 🛒

2.1 Introduction

This chapter introduces the concept of plea in English. First, it surveys the varying definitions of the term 'plea' from different points of view as well as its relation to other similar terms such as prayer, supplication, begging, beseeching, imploring, and entreating. Then, it demonstrates the most common types of plea in English. The study deals with the concept of plea linguistically from three different perspectives; syntactic, semantic, and pragmatic. Syntactically, it clarifies the basic syntactic components of plea. Those components are: the vocative, the imperative, and certain propositions associated with the verb plead. Semantically, it sheds some light on the conceptual meaning of plea, the associative meaning of plea, as well as its synonyms. Finally, plea is tackled according to pragmatic theories showing how speech act theorists view this act and how they classify it. Moreover, an attempt is made to find out the strategies as well as the felicity conditions of this speech act.

2.2 Plea: The Concept

Plea is not a very well known concept in linguistics, and hence some space need to be devoted to exploring its meanings and connotations from different points of view. The term plea is extensively used in religious texts and hence it has gained its own religious connotations. So, it is essential to shed some light on the religious aspects of this concept.

To start with, plea is a countable noun the plural of which is pleas. It means "an appeal or request" for example: a plea for mercy. The verb of plea is plead, the past, past participle of which is pleaded (England) or pled (North America, Scotland) and the present participle of which is pleading, which means to request sincerely or beg, for example: to plead for more time (Dalgish, 2001:564). Hobson (2004: 329) adds other derivatives of plea including pleader (noun) and pleadingly

(adverb).

According to Webster's New Dictionary of Synonyms (1984: 627), both terms plea and plead imply an urgent entreaty. The basic motive for making such an entreaty is a desire for support or strong partisanship, for example: make a plea for forgiveness; plead for a more tolerant attitude. This is the general use of the term plea. There are, however, two other uses of this term: legal and religious.

Hobson (2004: 329) states that in law, a plea means a "formal statement by or on behalf of a defendant or prisoner, stating guilt or innocence in response to a charge, offering an allegation of fact, or claiming that a point of law should apply" for example, Carol changed his plea to not guilty. Moreover, he (Ibid.) adds that in a court of law, a person can plead guilty or not guilty.

From a religious point of view, plea is defined as a kind of prayer by some writers and as a part of prayer by others. Sykes (2004: 390), however, sees it as a distinct act of worship defining it as a kind of petition made by believers to ask the Lord for things which they are primarily concerned to obtain such as the good things of heaven. He (Ibid.) adds that plea is different from prayer because prayer is a kind of petition which is made to ask for good things needed in life; whereas plea means asking for the "eternal reward that crowns the life of the just." Sykes (Ibid. 392) proceeds by saying that plea implies a certain intensity of desire for what believers are asking for, and what is desired represents their final goal. Plea adds a particular nuance to the idea of "petition" in that it refers to a specific object of petition, namely, the believers' final or greatest goal.

For Jucker and Taavitsainen (2008:240) religious pleas are those pleas in which Allah (ﷺ), Heaven or abstract ideas are appealed to, e.g. O Lord, forgive me.

Moreover, Palmer (1894:589-) mentions that sinners being

- PLEA A CONTRASTIVE STUDY ┥

covered with guilt and shame dare not plead directly to Allah (3), and hence they should plead to Him with the name of their Saviour Jesus Christ (3) who has the power to prevail with the Lord. They should also plead with the Holy Spirit (3) asking him to help them in their prayers.

Etymologically, the term plea is said to be derived from Early French word plaid adopted later on by Middle English as plai, plee and then modified to be used as plea in Modern English. The verb plead has its roots in Old French plaid which has the derivative forms plaidier, later plaider adopted by Middle English as plaiden, pleden and then used by Modern English as 'to plead'. Other derivations of the term plea from Old French include plaidable and plaideor (Modern French plaideur) which are used in Modern English as pleadable and pleader (Partridge, 1966: 2454).

In line with Partridge, Skeat (1993: 355) denotes that plea has come from Old French plait, plaid and from Middle English ple, plai, plee, adding that it may also have been derived from the Latin word placitum.

According to Online Etymological Dictionary, plead in the sense (make a plea in court) has come from Anglo-French pleder, Old French plaidier which means (plead at court) being used in this sense in the mid thirteenth century. It may also have come from Medieval Latin placitare or Late Latin placitum in the sense of request or beg. In the late thirteenth century, the term plea has come to be used in the sense of carrying on of a suit at court. In the early fifteenth century the term plea has been used to mean supplication or intercession (Web Resource 1).

Furthermore, the term plea in Biblical Hebrew is translated as PeeLaiL which means entreaty or PaLaiL which means to pray or to appeal to the Lord (Web Resource 2).

PLEA A CONTRASTIVE STUDY

Linguistically, the speech act of plea is defined as a requestive act in which the speaker asks the addressee to do something, accompanied by a non-specific state of emotional arousal associated with a passionate desire to convince the addressee to do what the speaker wants (Wierzbica, 1987: 58).

2.3 Plea: Related Terms

There are certain terms which are related in their meanings to the term plea and are often used as its own synonyms. These terms are prayer, supplication, begging, beseeching, imploring, and entreating.

Searle and Vanderveken (1985: 204) state that all the verbs of these speech acts are "requestive". Yet; each verb marks a degree of strength of the speech act greater than request. The degree of strength of these acts does not derive from any power or authority on the part of the speaker, it rather derives from the greater intensity of desire than simply asking or requesting. All the above acts should be performed with a more humble manner than is the case with requests. Consequently, these acts differ from requests in at least three respects. Firstly, they express a greater intensity of desire; secondly, for that reason they have a greater degree of strength of illocutionary point; and thirdly, they are all performed in a more humble manner (Ibid.).

Vanderveken (1990: 192) points out that to pray is to beseech Allah (3) or some other sacred person or entity, usually with much deference. Searle and Vanderveken (1985: 205), on the other hand, denote that to pray is to entreat Allah (3) or some other sacred person or entity. Pray differs from entreat only in the sense that with pray, the addressee of the utterance is Allah (3) or other sacred person or entity so that the propositional content represents a future course of action of Allah's (3).

To supplicate is to beg humbly. Supplicate differs from beg in the

- PLEA A CONTRASTIVE STUDY ┥

mode of achievement, so that supplicate means beg with additional mode of achievement which is that supplication is to be expressed in a very humble way (Ibid.: 204).

To beg is to request humbly while expressing a strong desire, usually because of a strong need. Beg differs from request in its mode of achievement in that it is issued in a humble manner and also in its degree of strength of sincerity condition of illocutionary force in that beg expresses a greater degree of sincerity (Ibid.).

To beseech or to implore or to entreat is to beg earnestly. They mean: to request both humbly and earnestly while expressing a strong desire. These three acts (to beseech, to implore, and to entreat) differ from beg in their mode of achievement in that they are issued earnestly (Ibid.: 2045-).

2.4 Types of Plea

Pleas or pleadings addressed to Allah (ﷺ) can be classified according to what or whom believers plead to Allah (ﷺ) with. Different writers present different categories and varying classifications of what and whom to ask Allah (ﷺ) through. Yet; the most important and agreed upon pleas are those addressed to Allah (ﷺ) through Christ's (ﷺ) name and blood, pleading with the promises of Allah (ﷺ), and pleading with the Holy Spirit (ﷺ). Most classifications are based on the fact that there are two holy intercessors who are Christ and the Holy Spirit (ﷺ), so believers should plead for Allah's (ﷺ) mercy and forgiveness through these two intercessors. The most important types of pleas are going to be discussed below.

2.4.1 Pleading with the Honour and Glory of Allah's (ﷺ) Name

This is a very common type of plea in which Allah (ﷺ) is asked to respond to the prayers of the believers for the sake of His Name.

Duewel (1990: 302) denotes that the Honour of Allah's (ﷺ) Name is involved in many ways in the answer of prayers' needs. Allah (ﷺ) saved Israel at the Red Sea "for His Name's sake" (Psalm106:8). Another example of this type of plea is when Joshua (ﷺ) pleaded to Allah (ﷺ) to help Israel asking "what then will You do for Your own Great Name?" (Joshua, 7: 9). David (ﷺ) also asked for Allah's (ﷺ) help and guidance for the sake of His Name (Psalm 109: 21, 143: 11, 23:3, 31: 3). Another pleading of this type is that made by Asaph (ﷺ) when he prayed for Allah (ﷺ) to help Israel for the sake of the sake of the glory of His Name (Psalm 79:9).

2.4.2 Pleading with Allah's (ﷺ) Relationships to Man

Allah (ﷺ) is man's Creator; and hence man is the work of Allah's (ﷺ) own hands (Job, 10:3, 814:15;9-). The Psalmist pleaded to Allah (ﷺ) with the fact that human beings are the work of His own Hands (Psalm 119: 73). So, believers may ask Allah's (ﷺ) help for the sake of this Creator-creature relationship (Duewel, 1990: 303).

Allah (ﷺ) is man's Helper (Psalm 33: 20; 40: 17; 63:7), and He is ever-present to help all men in all times and places. So, believers should always plead with the fact that Allah (ﷺ) has always been their ever-present Helper (Duewel, 1990: 303).

Allah (ﷺ) is man's Father; and hence believers are to plead with this fact. Isaiah (ﷺ) pleaded to Allah (ﷺ) with His role as both Creator and Father (Isaiah, 64: 8). Because He is their Father, believers can plead with the compassion of Their Father's Heart (Psalm 103: 13; Malachi, 3: 17). Jesus Christ (ﷺ) repeatedly pleaded with the Fatherhood of Allah (ﷺ) in his prayers. So, as men's Creator, Helper, and Father, will He not remember them, protect them, and answer their prayers (Duewel, 1990: 303).

2.4.3 Pleading with Allah's (ﷺ) Attributes

Another type of plea is that which is based on Allah's (3) Attributes because "it is well in prayer to plead to Jehovah with his attributes". Abraham (3), as he interceded for lot (3) and Sodom, pleaded with the justice of Allah (3) (Genesis, 18:25).

Likewise, the Old Testament saints frequently pleaded with the righteousness of Allah (3) for it pleases Allah (3) to do things for His righteousness sake (Isaiah, 42:21). Righteousness and Justice are the foundation of Allah's (3) Throne (Psalm 97:2). Examples of this type of plea are those made by David and Isaiah (3) who asked Allah (3) to help them for the sake of His righteousness.

Bible Characters also pleaded with another attribute of Allah (ﷺ) which is faithfulness. In (Psalm 89) Ethan six times makes Allah's (洲) faithfulness the basis for his plea. David (細) pleaded with Allah's (ﷺ) faithfulness (Psalm 143:1). Moses affirmed, "He is the Faithful God" (Deuteronomy, 7:9). By mentioning Allah's (ﷺ) faithfulness, believers can make it the basis of powerful pleas. No attributes of Allah (2)) are used more frequently and constantly in prayer pleas than the mercy and love of Allah (澱). Moses (細) pleaded with Allah's (ﷺ) great mercy (Deuteronomy, 9:18). So did David (ﷺ) (Psalms 4:1; 27:7; 30:10; 86:6,1516-). Asaph ()) pleaded with Allah's (ﷺ) mercy (Psalm 79:8). Daniel (ﷺ) and his three Hebrew prayer partners pleaded with Allah's (ﷺ) mercy (Daniel 2:18). From Jacob to Zechariah (ﷺ), all have pleaded with Allah's (ﷺ) mercy. David (32) has also pleaded with the love of Allah (32), the loving kindness of Allah (澱), the tender mercies of Allah (澱). The psalmist combined the love and faithfulness of Allah (ﷺ) "To Your Name be the glory because of your Love and Faithfulness" (Psalm 115:12-) (Duewel, 1990: 3034-).

2.4.4 Pleading with Past Answers to Prayers

This is another important type of plea in which believers may mention how heavily Allah (ﷺ) has already invested His mercy, His faithfulness, and His power. Man cannot live without Allah's (ﷺ) mercy, goodness, protection, help, and guidance and hence believers are where they are today because of Allah's (ﷺ) answers to their past prayers. This is the way Moses (ﷺ) pleaded on Mount Sinai. Moses (ﷺ) began his intercession by recounting how much Allah (ﷺ) had already invested in Israel (Exodus, 32: 1112-). David (ﷺ) has also pleaded to Allah (ﷺ) with His past mercy: " thou hast been my help" (Psalm 27:9), as well as in other psalms.

There are many other psalms that mention in detail Allah's (ﷺ) past mercies. So, in this type of plea, believers are to ask Allah (ﷺ) for new mercies on the basis of all that He has already done (Duewel, 1990: 3056-).

2.4.5 Pleading with Allah's (ﷺ) Words and Promises

This is a frequently used type of plea and it is really a powerful plea. According to Bounds (1980:7), "Every promise of Scripture is a writing of God which may be pleaded before Him" with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creatures who depend upon His truth; and far more, the Heavenly Father will not break His word to His own children. "Remember the word to Thy servant, on which Thou hast caused me to hope" is the most prevalent pleading. "It is Thy Word, wilt Thou not keep it? Thou hast caused me to hope in it; wilt Thou disappoint the hope which Thou hast Thyself begotten in me?" is also a powerful plea of this type.

- PLEA A CONTRASTIVE STUDY ┥

Then, Bounds (Ibid.) mentions a great promise found in the New Testament :

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them.] And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. (Ezekiel, 36:258-)

Now after mentioning those promises believers can ask Allah (ﷺ) in the following way: Give me a new, a perfect heart, from doubt, and fear, and sorrow free; the mind which was in Christ impart, and let my spirit cleave to thee. O take this heart of stone away! Thy sway it doth not, cannot own; in me no longer let it stay; O take away this heart of stone! (Bounds, 1980:7).

Similarly, Gesswein points out that there are great promises in the Bible like:

"Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jeremiah 33:3)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew, 7: 78-)

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matthew 21:22)

So, believers should plead with these promises and Allah (ﷺ) will answer their prayers. In this way, answered prayers not only satisfies

- ※で減2%で、※

the believers, it also delights Allah (ﷺ) by fulfilling His own words and promises (Web Resource 3).

Moreover, Duewel (1990:3067-) adds that most of Bible saints quote to Allah (ﷺ) His holy promises. Jacob (ﷺ) when entreating Allah (ﷺ), he held Him to His words and promises: "O God of my father Abraham, and God of my father Isaac, the LORD which sadist unto me, Return unto thy country, and to thy kindred, and I will deal well with thee" (Genesis, 32: 9). Then, Jacob quoted more of Allah's (ﷺ) promises to Him: " And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude" (Genesis, 32: 12). Moses, David, and Solomon (ﷺ) have all prayed in the same way and pleaded with Allah's (ﷺ) promises (Duewel, 1990:3067-).

2.4.6 Pleading with the Name of Jesus Christ (ﷺ)

An essential type of plea is that made to Allah (3) with the name of Jesus Christ (3). Palmer (1894: 102) points out that the believer should come to the Father through the Son, that is pleading to the Father with the Son. This is based on the Son's declaration:

" I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John, 10:9)

" Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John, 14: 6)

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you." (John, 16: 23)

" And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John, 14: 13)

Ryle (1998: 5) explains this type of plea in a very comprehensive and illustrative way saying:

PLEA A CONTRASTIVE STUDY

There is a way by which any man, however sinful and unworthy, may draw near to God the Father. Jesus Christ has opened that way by the sacrifice he made for us upon the cross. The holiness and justice of God need not frighten sinners and keep them back. Only let them cry to God in the name of Jesus, only let them plead with the atoning blood of Jesus, and they shall find God upon a throne of grace, willing and ready to hear. The name of Jesus is a neverfailing passport for our prayers. In that name a man may draw near to God with boldness, and ask with confidence... There is an Advocate and Intercessor always waiting to present the prayers of those who come to God through him. That advocate is Jesus Christ. He mingles our prayers with the incense of his own almighty intercession. So mingled, they go up as a sweet savor before the throne of God. Poor as they are in themselves, they are mighty and powerful in the hand of our High Priest and Elder Brother. The bank note without a signature at the bottom is nothing but a worthless piece of paper. The stroke of a pen confers on it all its value. The prayer of a poor child of Adam is a feeble thing in itself, but once endorsed by the hand of the Lord Jesus it availeth much.

Likewise, Easton (1997: 592) denotes that Christ (ﷺ) is an intercessor and intercession is an essential part of his mediatorial work. Through him, believers have "access" to the Father. The communion of his people with the Father will ever be sustained through him as a mediatorial priest.

"For through him we both have access by one Spirit unto the Father." (Ephesians, 2:18)

Moreover, MacIntyre (1913: 15) mentions that Jesus Christ (ﷺ) is the holy means and the exalted mediator who "ever liveth to make intercession" for his people. So when believers pray to Allah (ﷺ),

巡2929 第二条

they offer their prayers in the name of Jesus Christ (\bigotimes). He (Ibid.) adds that if believers want to ask Allah (\bigotimes) for something, they should plead to Him with the name of Jesus Christ (\bigotimes).

"For [there is] one God, and one mediator between God and men, the man Christ Jesus." (1 Timothy, 2:5)

2.4.7 Pleading with the Blood of Jesus Christ (ﷺ)

An important and well known type of plea is pleading with the blood of Jesus Christ (\bigotimes). If believers want to ask Allah (\bigotimes) for something, they should ask Him to do it for the sake of the blood of His son (Duewel, 1990: 3078-). He (Ibid.) adds that Christ (\bigotimes) is the son of Allah (\bigotimes) and he shed his blood for human beings and their sinful world; and hence there is no greater plea in heaven or earth than the blood of Jesus (\bigotimes). So, believers should bring before the Father the wounds of His son who died and rose again, and ever lives in heaven to intercede for his people.

Ryle (1998: 5) remarks that there is a way by which any man may draw near to Allah (3). The holiness and justice of Allah (3) should not frighten sinners and keep them back. Only let them plead with the atoning blood of Jesus (3) and they shall find Allah (3) willing and ready to hear.

Furthermore, Hayford (2006) states that the blood of Jesus ((3)) provides forgiveness, deliverance, as well as protection (Web Resource 4).

2.4.8 Pleading with the Holy Spirit (ﷺ)

This is another type of plea in which a believer may plead with the Holy Spirit (ﷺ) seeking his help. In this regard, Palmer (1894: 133) states that the Holy Spirit (ﷺ) is a holy intercessor who helps the believers and intercedes for them in front of the Glorious Throne – PLEA A CONTRASTIVE STUDY ┥

of Allah (ﷺ).

" Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Romans, 2:26)

MacIntyre (1913: 22) mentions that the Holy Spirit (ﷺ) is not only an intercessor but also a Comforter and an Advocate. Hence, believers should yield themselves to the blessed influences of this Comforter, by whom they are enabled to pray with acceptance. Consequently, believers should ask the Lord through this Comforter.

Likewise, Duewel (1990: 311) states that believers should always plead with the Spirit seeking his help because their strongest prayer without the Spirit's empowering is weak and ineffective; whereas their feeblest words empowered by the Spirit can move Omnipotence.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" (Luke, 11:13)

According to Ryle (1998: 5), the Holy Spirit (() is always present and ready to help the believers in their endeavors to speak with the Lord. Believers should not be cast down and distressed by the fear of not knowing what to say because the Spirit will give them words if they seek his aid.

2.2.9 Pleading with the Saints of the Lord

Tugwell (1988:402) states:

prayer is addressed directly and properly to God, because it is from Him we hope to obtain what we are asking for when we pray. But we turn to the saints when we pray, because it is by their

help that we obtain what we are hoping for.

This means that prayer is addressed to Allah (\gg) through the saints or with the help of the saints. He (Ibid.) adds that when invoking the saints, believers are not offering worship to them but they (believers) are seeking the help of the people who intercede for them. So, believers should turn to the saints not in the sense that their prayers are directed primarily to the saints; but inasmuch as they can act as intermediaries for their prayers, that is, intermediary between the Lord and worshipers of the Lord.

Moreover, Bounds (2009: 139-) points out that the saints of the Lord can act as intercessors helping the believers and praying for them. Prayer of the saints is a great and a supreme factor in carrying forward the Lord's work, so believers may ask the Lord through the work of His saints. This type of plea has been used by Saint Paul who asked and pleaded in an impassionate way for the help of all the saints of the Lord.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in [your] prayers to God for me; That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace [be] with you all. (Romans, 15: 3033-)

2.5 Plea: Syntactic Perspective

In this section, plea is dealt with syntactically in an attempt to find out its basic syntactic components. The syntactic roof of plea stands on three basic pillars: the vocative, the imperative, and certain prepositions often associated with the verb plead. These topics are to be tackled in some detail as they constitute the basic syntactic components of plea.

– PLEA A CONTRASTIVE STUDY ┥

2.5.1 The Vocative in Plea

The vocative is one of the syntactic components used in expressing plea in the sense that almost every plea consists of one or more vocative forms. Thus, it is important to devote some space to the tackling of the vocative in some detail. Firstly the definition of the vocative is dealt with as well as its different functions. Then, the positions of the vocative in clause structure and vocative forms are discussed. Finally, some points are illustrated about the use of vocation in plea.

Quirk et al. (1985: 773) define the vocative as "an optional element, usually a noun phrase, denoting the one or more persons to whom the sentence is addressed."

1- John, dinner is ready (Ibid.).

2- Ladies and Gentlemen, thank you for that warm welcome (Nelson, 2001: 24).

Concerning the functions of the vocative, Zwicky (1974: 787) distinguishes between vocatives as calls which are "designed to catch the addressee's attention" and vocatives as addresses which are intended to "maintain or emphasize the contact between speaker and addressee." By the same token, Quirk et al. (1985: 773) draw the same distinction saying that a vocative is either an address "expressing the relationship or attitude to the person or persons addressed" or a call "drawing the attention of the person or persons addressed signaling them out from others in hearing."

3- My tooth is aching, **Doctor** (Ibid.) [Address]

4- James, your dinner is ready (Nelson, 2001: 24) [Call]

Downing and Locke (2006: 192) emphasize the social function of the vocative which is to establish social relationships, either a close or friendly nature or, less commonly nowadays, making distance and respect.

As for the position of the vocative in clause structure, Gramley

PLEA A CONTRASTIVE STUDY

and Pätzold (1992: 288) point out that vocatives are not integrated into the structure of the clause and hence they may precede, follow, or interrupt a clause.

5- Out of the depths have I cried unto thee, O LORD.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, **LORD**, shouldest mark iniquities, O Lord, who shall stand? The Bible (Psalm 130: 13-)

Gramley and Pätzold (1992: 288) state that vocatives have separate intonation. Quirk et al. (1985: 773) illustrate that the most common intonations for vocatives are: fall-rise for an initial vocative functioning as a call, and otherwise rise, rise-fall for a vocative functioning as an address.

Moreover, Gramley and Pätzold (1992: 288) add that vocatives are often characterized by certain grammatical restrictions, for example, they may not contain a definite article;

6- *Come here, the friend,

nor can they include any personal pronouns other than the second person;

7- *Hey them, come here.

Yet; indefinite pronouns do occur in vocatives as in:

8- Hey everyone, come here.

Furthermore, Peters (2004: 568) denote that English has no special inflection for the vocative. However; it is often associated with names used in direct address:

9- John, would you bring the sugar?

In addition to such everyday uses, the English vocative is often associated with liturgical and literary language and often prefaced by 'O' as in " O Land of our Fathers" (Ibid.).

As far as forms of the vocative are concerned, Quirk et al. (1985:

7734-) present a comprehensive list of forms of the vocative with some examples for each form:

(a) Names: first name, last name, full name, with or without a title, or a nickname or pet name: David , Caldwell , Sarah Peterson , Mrs Johnson , Dr Turner , Ginger

(b) Standard appellatives, usually with our modification:

(i) terms for family relationships: mother, father, son ; or more familiar forms like mom(my) (AmE), mum(my) (BrE), auntie , grandpa .

(ii) titles of respect: madam, sir, your Honour, your Majesty.

(iii) markers of status (may be used at all times - cf terms for occupations): Mr President, Father (for priest), professor, doctor, general, vicar.

Items in (bi) & (bii), unless the terms have unique reference (as in mother 1 or Mr President), may be combined with names in (a): Uncle David, grandma Peterson, Professor Johnson.

(c) Terms for occupations (normally used as vocatives only when the person addressed is functioning in that role): waiter, driver, cabbie (informal), attendant, conductor, nurse, officer (for a member of the police force).

(d) Epithets (noun or adjective phrases) expressing an evaluation:

(i) favourable (some also preceded by my): (my) darling, (my) dear, honey (esp AmE), handsome, sweetie-pie (esp AmE).

(ii) unfavourable (also preceded by you in noun phrases): bastard, fatty, idiot, rotter (BrE), slowcoach (BrE), slowpoke (AmE), swine .

(e) General nouns, but which are often used in more specialized senses: brother, buddy (AmE), girl, lady, ladies and gentlemen, mate (BrE).

(f) The personal pronoun you or an indefinite pronoun, e.g. somebody .

(g) Nominal clauses (very occasionally): whoever said that, what's your name

(h) Items from (a), (d), (e) and (f) may be expanded by the addition of modifiers or appositive elements of various kinds:

(a) my dear Mrs Johnson ; young David

(d) my very dearest ; you silly bastard ; you filthy liar

(e) young man ; old boy (BrE); my dear fellow (BrE)

(f) you over there ; you with the red hair . Less impolite and more jocular in tone are the appositives like you boys , you chaps (BrE). You -all (Southern AmE) and you guys (esp AmE) are not impolite.

Gramley and Pätzold (1992: 291) clarify that the use of this wide range of vocative forms available in English depends on different features of the speaker, the addressee, and the situation. The vocative forms express the nature of relationship between the addresser and the addressee. One important aspect of this relationship is whether the terms of address are used reciprocally or non-reciprocally. Reciprocal forms indicate some kind of equality between the speaker and the addressee, like forms of address used among friends or fellow workers. Non-reciprocal forms, on the other hand, indicate an imbalance in power or prestige, for example parent-child or teacherstudent relationships.

This study deals with the use of plea in religious texts, and hence it is important to mention certain special features of the religious use of address forms. One important thing is the use of the old-fashioned, no longer productive thou and the use of O and oh before vocative forms (Ibid.): 10- Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The Bible (Revelation, 4:11)

Moreover, Peters (2004: 385) mentions that the use of O is associated with religion and with high literary style:

11- O God our help in ages past.

12- O wild west wind, thou breath of autumn's being.

As these examples clarify, O prefaces an apostrophe i.e. calling earnestly a supreme being, and supernatural or abstract forces. Hence, the O always appears with a capital letter. Oh also appears in such texts yet it does not necessarily have a capital letter (Ibid.).

Furthermore, the forms of address used in religious pleas indicate a non-reciprocal relationship since a human being, who is low in status is addressing a supreme being who is Allah (ﷺ). So, when addressing Allah (ﷺ) in pleas, human beings should use forms of address that express total respect and exaltation praising Allah (ﷺ) and glorifying His Name. Here is a list of the most common forms of address or vocatives used in English pleas:

• (O) God

逸で減6%

※

</br />

- (O) Lord
- Heavenly Lord
- Almighty God
- Eternal God
- God our Father
- God of All Mercy
- Creator of the Heavens
- Generous God
- God of Holiness
- Merciful God
- Lord of Creation
- Holy God
- God of Love
- Gracious Father
- God of Glory
- God of Truth
- Faithful Creator
- Lord of Heaven and Earth

Although vocatives in plea indeed occur in a variety of positions (initial-medial-final); yet the overwhelming favoured position is the initial so that a plea is opened up with a vocative form.

2.5.2 The Imperative in Plea

Another important syntactic component of plea is the imperative sentence. An imperative sentence is a sentence type which differs from a declarative sentence in that "it generally has no subject" but it has "either a main verb in the base form or "less commonly an auxiliary in the base form followed by the appropriate form of the main verb" (Quirk et al. 1985:827).

14- **Put** the flowers on the table. (Ibid.)

15- Be reasonable. (Ibid.)

16- "**Teach** me thy way, O LORD, and **lead** me in a plain path, because of mine enemies." The Bible (Psalm 27: 11)

Biber et al. (1999:219) point out that the subject in the imperative sentence is usually omitted yet it is often 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.

According to Eastwood (2002:23), the imperative is sometimes used with a subject, this subject is you. 'You' is used when it contrasts with another person :

17- I'll wait here. You go round the back.

or when it makes an order emphatic or even aggressive:

18- You be careful what you're saying.

Other phrases can be used as a subject for the imperative like (all of you, every one,....etc)

19- All of you sit down!

20- Every one stop what you are doing.

Concerning types of imperatives, Collins (2006: 1878-) classifies two types of imperatives: ordinary imperative (this is the type which has been discussed in this section so far) and those containing let which are often referred to as let imperatives.

Quirk et al. (1985: 82930-) mention that first person imperatives are often used by preposing the verb let followed by a subject in the objective case:

21- Let us all work hard.

22- Let me think what to do next.

They (Ibid.: 829) add that the same can be applied to third person subjects:

23- Let not one think that a teacher's life is easy.

24- Let each man decide for himself.

Moreover, Eastwood (2002:23) asserts that the usual use of letimperative is **Let's** whereas the long form **Let us** is formal and oldfashioned.

As for negative imperatives, Collins (2006: 188) clarifies that a "distinctive structural property of imperatives is the categorical

requirement of the dummy auxiliary do in negatives (specifically, those where it is the verb that is negated)" [My Bold].

25- Don't admit anything;

rather than

26- Admit nothing.

Negative imperatives are widely used in pleas; yet they are sometimes used in a somehow different way in that only not is added to the main verb without using **do**:

27- **Hide not** thy face [far] from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

The Bible (Psalm 27: 9)

Collins (2006: 188) points out that do is also used in emphatic positive imperatives:

28- Do come along.

It is important to know that imperatives are not always used to issue commands and give instructions; on the contrary, they are used to express varying illocutionary forces (illocutionary acts).

In this regard, Quirk et al. (1985: 8312-) state that imperative sentences are often used to express a wide range of illocutionary acts. Yet; it is not always easy to state precisely what type of illocutionary force is being expressed. This is due to the fact that illocutionary force depends on the relative authority of the speaker and the hearer and on the relative benefits of the action to each. Imperatives can be used to express: command, prohibition, request, plea, advice, warning, suggestion, instruction, invitation, offer, granting permission, good wishes, imprecative, incredulous rejection, and self-deliberation.

Furthermore, Eastwood (2002: 23) mentions that there are two special sentence patterns with a similar meaning to the imperative. These are the subjunctive and may:

29- God save the Queen.

30- May your dreams come true.

2.5.3 The Phrasal Verb 'Plead'

Aphrasal verb is a multi-word verb consisting of such combinations as: drink up, dispose of, look for... etc. Although such verbs are a combination of a verb and a particle yet they behave as a single unit (Quirk et al., 1985:1150). Crystal (2008:367) defines a phrasal verb as a "type of verb consisting of a sequence of a lexical element plus one or more particles." Subtypes of phrasal verbs may be distinguished on syntactic grounds, for example, the particles may be classified into prepositional or adverbial types. Moreover, Eastwood (2002:3056-) demonstrates that some phrasal verbs are easy to understand if the meaning of each word is known:

32- You'll have to turn round here and go back.

33- Jeremy stopped and put down both the suitcases.

It is clear that in the two examples above, the phrasal verbs express movement. However, the phrasal verb has often an idiomatic meaning as in:

34- I've given up smoking (=stopped)

35- The idea has **caught on** in a big way (=become popular)

Moreover, some phrasal verbs can take a number of particles: fall down, fall off, fall out, fall through (Ibid.).

According to Spears (2005: 508), plead is a phrasal verb which can be accompanied by three different particles: for, to, and with giving different meanings as follows:

1. (a) Plead for someone is to beg for someone to be spared.

36. She pleaded for her husband, but the judge sentenced him to ten years in prison.

(b) Plead for something is to beg for something.

37. The children we repleading for ice-cream, so we got some for them.

2. Plead to something is to enter an admission of guilt to a specific crime.

38. Max pleaded to the lesser charge of stealing.

3. Plead with someone is to beg something of someone; to make an emotional appeal to someone.

39. Do I have to plead with you to get you to do it?

In this respect, Hornby (2010: 1161) illustrates the meaning of the verb 'plead' as accompanied by these different particles as follows:

1. Plead to somebody is to ask him/her to do something in an emotional way.

2. Plead with somebody is to beg with him/her to do something.

3. Plead for something is to ask for it in a strong and serious way.

2.6 Plea: Semantic Perspective

Plea, in this section, is studied semantically. An attempt is made to find out the most important semantic aspects of plea. Thus, the study sheds some light on the conceptual meaning of plea, emotions often associated with it, as well as its synonyms.

2.6.1 The Conceptual Meaning of Plea

According to Cambridge Learner's Dictionary (2003: 4856-) plea means a "strong request" e.g. an emotional plea for forgiveness. The verb plead means to ask for something in a strong and emotional way, e.g. Anne pleaded for mercy; He pleaded with them to come back.

To plead is "to ask for something from someone, often on the verge of begging" (Web Resource 5).

A plea is a "humble request for help from someone in authority". It is a type of appeal, entreaty, prayer, earnest or urgent request (Web Resource 6).

In this regard, Wierzbicka (1987: 58) demonstrates the conceptual meaning of plea as follows:

I say: I want you to do X

I assume you understand that it will be bad for me if you do not do it

I feel something thinking about it I think that you do not want to do it I know that you do not have to do what I want you to do I want you to understand that you should do it I think there are good reasons why you should do it I say this because I want to cause you to do it

2.6.2 The Associative Meaning of Plea

Plea is an act of "asking for something that you want very much in an emotional way" (Hornby, 2010: 1161).

As such, there are certain emotions that are often associated with the act of plea as it expresses the speaker's urgent need for something that the addressee can do or accomplish.

However; Wierzbick (1987: 58) denotes that plea emphasizes on reasoning rather than on imagination and emotion in the sense that the pleading person appeals to the addressee's reason and sense of justice rather than to his/her empathy. This is not to say that feeling is necessarily absent from the act of pleading- in fact pleading is often defined as 'passionate arguing'. Feelings in plea are all on the speaker's side; in the addressee, the speaker wants to find good sense and justice, not empathy. Besides, the feeling which tend to accompany the act of plea are not necessarily those of distress, as in the act of imploring, but rather a non-specific state of emotional arousal, which can range from distress through impatience or irritation to a passionate desire to convince the addressee to do what the speaker wants or wishes.

2.6.3 Synonyms of Plea

Part of the meaning of plea can be recognized by mentioning its synonyms. Webster's New Dictionary of Synonyms (1984: 613-4) lists the following synonyms for the term plea: prayer, petition, appeal, entreaty, supplication, imploring, beseeching, and begging. The verb plead has the following synonyms: pray, petition, appeal, entreat, implore, supplicate, beseech, beg, and intercede (Ibid.: 614).

Oxford Dictionary of Synonyms and Antonyms (2007: 326) lists all the above synonyms for plea adding two other synonyms: invocation and solicitation. As for the verb plead, it lists the above synonyms adding: ask, cry out, demand, request, seek, and solicit.

2.7 Plea: Pragmatic Perspective

In this section, plea is dealt with from a pragmatic point of view. Basically, it is tackled according to the speech act theory illustrating how speech act theorists view this act and how they classify it. Moreover, an attempt is made to find out the strategies as well as the felicity conditions of the speech act of plea.

2.7.1 The Speech Act of Plea

As far as the speech act of plea is concerned, Austin (1962: 155) classifies it as an Exercitive act. He (Ibid.) defines an exercitive act as the act of

giving a decision in favour of or against a certain course of action or advocacy of it. It is a decision that something is to be so, as distinct from a judgment that it is so: It is advocacy that it should be so, as opposed to an estimate that it is so; it is an award as opposed to an as sessment.

Examples of this class are: appoint, dismiss, degrade, demote, order, command, direct, plead, beg, recommend, entreat, and advise (Ibid.).

Searle (1979: 134-), on the other hand, classifies plea as a directive act. He (Ibid.) defines directives as 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, pray, entreat, invite, permit, and advise.

Moreover, Fraser (1975: 197) points out that the speech act of plea 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 plea is characterized by the fact that the speaking party makes their request from a position of subordinancy where the granting of the request lies only on the prerogative or power of the addressee.

2.7.2 Strategies of Plea

Haverkate (1979) offers a different account of the componential analysis of the speech act. In this account, he (Ibid.: 11) introduces allocution as a new dimension of the speech act. Haverkate (Ibid.) defines an allocution as "the selection by the speaker of those linguistic devices which he thinks optimally serve the purpose of eliciting from the hearer a positive reaction to his speech act." So, allocutionary acts determine the strategy of verbal interaction. In 1984, Haverkate presentes a refined model of the components of speech acts. In this model, he (1984: 15) argues that the strategical component of the speech act not only brings about some effects in the hearer, but also these effects are the result of selecting certain procedures carried out by the speaker in the performance of each of the subacts of the speech act. Speech act strategies, in other words are procedures chosen by

きでぶ 4 ※ 第一

the interlocutor to realize his/her speech act.

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

To the best of the researcher's knowledge, the speech act of plea has not gained its due attention and hence no strategies have been proposed for this speech act. Throughout her observation of the use of the speech act of plea in religious texts, the researcher suggests the following strategies for realizing the speech act of plea:

(i) 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 plea can be issued explicitly by introducing the performative verb plead. For example:

40- I plead to thee, O Lord, to forgive me for the sake of Your Glorious Name.

(ii) Implicit Performatives: Huang (Ibid.) states that implicit performatives are performative utterances in which there is no performative verb. Implicit pleas can be expressed directly or indirectly.

(1) 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). Plea is a directive speech act which is often issued through the imperative. So, if a plea is realized by the use of an imperative sentence, it will be a direct speech act. For example:

41. O my Merciful Lord, have mercy on me for the sake of Your son Jesus Christ.

(2) Indirect Speech Acts: If there is no match between sentence type and illocutionary force, the speech act will be indirect (Ibid.). So, if a plea is realized by a sentence type other than the imperative, it will be an indirect speech act. For example:

42- What then will You do for Your own Great Name?

2.7.3 Felicity Conditions of Plea

According to Sbisa (2009: 2345-), 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 that 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 proposed a typology of conditions which performatives must meet if they are to succeed or be 'happy'. Moreover, Huang (2009: 1003) mentions that Searle developed the original Austinian felicity conditions into a 'neo-Austinian' felicity conditions which are classified into four categories:

(i) The propositional content conditions which are

concerned with what the speech act is about.

(ii) The preparatory conditions which state the real world prerequisites for the speech act.

(iii) The essential conditions define the act being performed in the sense that the speaker has the intention that his or her utterance will

きょう 47 第二章

count as an act, and that this intention is recognized by the addressee.

(iv)The sincerity condition must be satisfied if the act is to be performed sincerely.

In view of Searle's classification of felicity conditions, the researcher suggests the following felicity conditions for the speech act of plea, as used in religious texts:

(i) The propositional content conditions

(a) The speaker (S) is addressing Allah (ﷺ) or someone enjoying a special status in the presence of Allah (ﷺ).

(b) The content refers to a future act (X) which is to be carried out by the addressee (A).

(ii) The preparatory conditions

(a) A is able to execute X.

(b) S believes that A is able to execute X.

(iii) The essential condition

S pleads to A with someone or something sacred in an attempt to persuade A to do X.

(iv)The sincerity condition

S sincerely wants A to do X.





CHAPTER THREE PLEA IN ARABIC





- **3.1 Introduction**
- 3.2 The Concept of Plea
- 3.3 Types of Plea
- **3.4 Plea: Syntactic Perspective**
- **3.5 Plea: Semantic Perspective**
- **3.6 Plea: Pragmatic Perspective**

3.1 Introduction

This chapter is intended to investigate the use of plea in Arabic. It starts with an attempt to define the concept of plea in Arabic from different points of view and how it is used in different fields. Then, the study illustrates the various types of plea in Arabic and how these types are classified. After that, it deals with plea linguistically; namely, syntactically, semantically, and pragmatically. Syntactically, the study shows the basic syntactic components of plea. These syntactic components are: the vocative, the imperative, and the prepositions used in plea. As for the semantic perspective, the study discusses the conceptual meaning of plea, the associative meaning of plea, synonyms of plea, and how plea is usually expressed by using verbs other than plead. Finally, the study specifies itself to deal with plea from a pragmatic point of view in an attempt to find out the characteristics of the speech act of plea in Arabic and how it is often classified pragmatically as well as finding out the strategies used to express the speech act of plea in Arabic religious texts.

3.2 The Concept of Plea

The term وسل 'plead' is derived from the verb وسل 'plead'. According to 5-724 :1968) (ابن منظور (بین منظور (بین الله وسیله), the sentence (وسل فلان إلى الله وسیله) with a means') means to seek nearness to Allah (علی الله بکذا) by performing a righteous deed. Thus, (ابن الله بکذا) by performing a righteous deed. Thus, (ابن الله بکذا) 'He has pleaded to Allah (علی) with someone or something') means to approach what one desires from Allah (علی) through someone with high status in the presence of Allah (علی), or someone or something favoured by Him. As for الوسیلة 'means', which constitutes a big part of the meaning of plea, it refers to القربة و الوصلة 'plead'. wants. الوسیلة is also said to mean the intercession of the Prophet

ふでぶ1%2~~~

Muhammad (ﷺ) at the Judgment Day. 16 :2006) ممدوح (agrees with النوسل adding that التوسل is a request and الوسيلة is a means to approach what is requested.

Moreover, plea is a type of imploration, intercession, as well as seeking nearness to Allah (ﷺ) (e.g. لفع الحفة توسلاً إلى الله 'He raised his hands pleading to Allah (ﷺ). Thus, derivations of التوسل include التوسل, متوسل متوسل اليه (Web Resource 7).

69 :2007) (العماني) defines plea as a request made to Allah (ه) by mentioning the name of a prophet, an imam, or a righteous person. So, that pleader is asking Allah (ه) to help him/her for the sake of the person pleaded with. In this respect, 18 :1997) (السبحاني) asserts that the worshiper presents a means for Allah (ه) to accept his/her supplication and hence gains what s/he asks for. For example, the servant of Allah (ه) may call upon Him by mentioning His Good names and attributes, so in this case the pleader is presenting Allah's (ه) names and attributes as means for accepting his/her supplication.

Another religiously oriented definition of plea is presented by Amine (2001: 759) who defines it as a religious practice in which a Muslim supplicates Allah (ﷺ) through an intermediary, whether it be a living person, a dead person, or name or attribute of Allah (ﷺ). [For more about the religious aspects of plea see 2004) المسندي (الحسينى 2009)].

Furthermore, الوسيلة is explicitly mentioned in the Glorious Quran in two positions:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ" المائدة: (35)

O you who believe! be careful of [your duty to] Allah and seek means of nearness to Him and strive hard in His way that you may be successful (Shakir, 1999: 49)

"أُوْلَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُوْنَ إِلَى رَبِّهِمْ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ (عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورا"

Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of (Shakir, 1999: 130)

In Law, however, plea has another meaning. Legally, plea is defined as a solicitation presented by the lawyer to a senior person in the state to gain pardon or lightening of punishment for his client (e. g. ينيس الدولة للعفو عن موكله The lawyer has presented a plea to the president of the state to gain pardon for his client'). الوسيلة العنا العنائي المناب المناب

3.3 Types of Plea

This section is intended to deal with the various types of plea that are recognized in Arabic religious texts. In this regard, عبد الحميد 119 :2000)) argues that plea as an act of worship is indivisible and hence cannot be divided into different categories. Yet; he (Ibid.) adds that if one looks at the different means employed by the pleader when calling upon Allah (ﷺ), then plea can be recognized to have different types according to the different means used by the pleader.

Throughout her observation, the researcher finds out that there are two classifications of plea, macro-classification i.e. a general categorization and micro-classification i.e. a more specific and more detailed categorization.

3.3.1 Macro-classification of Types of Plea

Plea in general can be classified into five categories:

1. Time

It means pleading to Allah (ﷺ) with blessed months like Ramadhan, or blessed days like Eid Day, Arafah Day, ... etc. (النص, 13 :2003). For example Imam As-Sajjad's (ﷺ) plea in Ramadhan:

اللَّهُمَّ : إِنِّي أَسْأَلْكَ بِحَقِّ هَذَا الشَّهْرِ ، وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ ، مِنِ ابْتِدَائِهِ إِلَى وَقْتِ فَنَائِهِ، مِنْ مَلَك قَرَّبْتَهُ ، أَوْ نَبِيٍّ أَرْسَلْتَهُ ، أَوْ عَبْد صمالِح اخْتَصَصْتَهُ ، أَنْ تُصلِّي عَلَى مُحَمَّد وَآلِهِ، وَأَهْلُنَا فِيهِ لِمَا وَعَدْتَ أَوْلِياءَكَ مِنْ كَرَامَتِكَ ، وَأَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ لِإِهْلِ الْمُبَالَغَةِ فِي طَاعَتِكَ ، وَاجْعَلْنَا فِيهِ لِمَا وَعَدْتَ أَوْلِياءَكَ مِنْ كَرَامَتِكَ ، وَأَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ لِإِهْلِ الْمُبَالَغَةِ فِي طَاعَتِكَ ، وَاجْعَلْنَا فِيهِ لِمَا وَعَدْتَ أَوْلِياءَكَ مِنْ كَرَامَتِكَ ، وَأَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ لِإِهْلِ الْمُبَالَغَةِ فِي طَاعَتِكَ ، وَاجْعَلْنَا فِيهِ لِمَا وَعَدْتَ أَوْلِياءَكَ مِنْ كَرَامَتِكَ ، وَأَوْخِبْ لَنَا فِيهِ مَا أَوْ

O God, I ask Thee by the right of this month and by the right of him who worships Thee within it from its beginning to the time of its passing, whether angel Thou hast brought nigh to Thee, prophet Thou hast sent, or righteous servant Thou hast singled out, that Thou bless Muhammad and his Household, make us worthy of the generosity Thou hast promised Thy friends, make incumbent for us what Thou hast made incumbent for those who go to great lengths in obeying Thee, and place us in the ranks of those who deserve through Thy mercy the highest elevation! (Chittick, 1988: 319)

2. Place

It means pleading to Allah (ﷺ) with sacred places like the Kaaba, Prophet Muhammad's (ﷺ) Shrine, as well as Imams' (ﷺ) Shrines (13 :2003 النص, 2003). For example As-Sayyida Fatimah Al-Zahra's (ﷺ) plea:

وَبِحَقِّ الْبَيْتِ وَمَنْ بَناهُ(167 :2006, القمي) I beseech You) in the name of the House and Him) Who built it. (Shahin, 2010: 438) Another example is Imam Ali's (ﷺ) plea in which he says: يا رَبَّ الْبَيْتِ الْحَتِيقِ (2006: 127, القمي) O Lord of the Ancient House (Shahin, 2010: 271)

3. State

This means pleading to Allah (ﷺ) while being in an urgent need for something or when being oppressed or a victim of injustice for there are many narrations by Prophet Muhammad (ﷺ) in which he assures that supplications of oppressed people are directly answered (13 :2003 النص, 2003).

"أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ" (النمل: 62)

Who answers the distressed one when he calls upon Him and removes the evil (Shakir, 1999: 182)

4. Deeds

It means pleading to Allah (ﷺ) with righteous deeds that the pleader has already done (30-128 :2000 , عبد الحميد).

"الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ" (ال عمران: 16)

Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire

(Shakir, 1999: 22)

5. People

This means pleading to Allah (ﷺ) with spiritually dignified personages who enjoy special station and honour in the sight of Allah (ﷺ) with the aim of seeking divine proximity (Web Resource 8). For example:

```
اَسْأَلُكَ بِحَقِّ مَنِ اصْطَفَيْتَهُمْ مِنْ خَلْقِكَ وَلَمْ تَجْعَلْ خَلْقِكَ مِثْلَهُمْ اَحَداً أَنْ تُصَلِّي عَلى مُحَمَّد
وَآلِهِ وَتَفْعَلَ بِي ما أَنْتَ اَهْلُهُ.
```

I pray You in the name of those whom You had selected from among Your beings after You never created their examples amongst

all of Your beings to bless Muhammad and his Household, and to do me all that which suits You. (Shahin, 2010: 447)

3.3.2 Micro-classification of Types of Plea

There are various types of plea mentioned by different writers. Some types are agreed upon by most writers, others however; are not. Thus, the researcher gathers all these types in one list and arranges them as follows:

3.3.2.1 Pleading to Allah (ﷺ) Directly

Most writers such as ,(119 :2000), عبد الحميد (21 :1997), and 21 :2006) بلد (الحميري (2001)) put this type of pleading at the top of their lists of types of plea, in an attempt to clarify the importance and greatness of this type of plea. 120 :200) مبد الحميد(200: 200) points out that the greatness of this type of plea lies in the fact that it cannot be performed by any ordinary person. It could be performed by only those who have reached the greatest degrees of certainty and believing in Allah's (ﷺ) Omnipotence as well as achieving closeness to Allah (ﷺ). Those people are prophets and Imams (ﷺ). An example of this is the plea of Prophet Muhammad (ﷺ):

يَا مَنْ أَظْهَرَ الْجَمِيلَ، وَسَنَّرَ الْقَبِيحَ، وَلَمْ يُؤَاخِذْ بَالْجَرِيرَةِ، وَلَمْ يَهْتِكِ السِّتْرَ، وَيَا عَظِيمَ الْعَفْوِ، وَيَا حَسَنَ التَّجَاوُزِ، وَيَا وَاسِعَ الْمَغْفِرَةِ، ... أَسْأَلْكَ بِكَ يا الله أَنْ لَا تُشَوِّه خِلْقَتِي بِالنَّارِ وَ أَنْ تَقْضي لِي حَوائِجَ آخِرَتي وَ دُنْبِاي. (380) والطبطبائي cited in النبي محمد (عَيْر)

O One who reveals the beautiful (deeds) and conceals the ugly (actions)! O One who did not expose the secret and did not punish the offence! O Most Forgiving! ... I Beseech You, O Allah! Not to disfigure me with the fire of hell, and to fulfill my desires of the hereafter and this world. (Jaffer, 2011: 1556-)

Other examples of this type of plea are found in many supplications of Imam As-Sajjad (ﷺ):

لاَ شَفِيعٌ يَشْفَعُ لِيْ إلَيْكَ ، وَلاَ خَفِيرٌ يُؤْمِنْنِي عَلَيْكَ ، وَلاَ حِصْنٌ يَحْجُبُنِي عَنْكَ ، وَلاَ مَلأَذُ أَلْجَأُ إلَيْهِ مِنْكَ... ، وَلا أَسْتَشْهِدُ عَلَى صِيَامِي نَهَاراً ، وَلا أَسْتَجِيرُ بِتَهَجُّدِي لَيْلاً ، وَلاَ تُثْنِي عَلَيَّ بِإحْيَائِهَا سُنَّةٌ ، حَاشًا فُرُوضِكَ الَّتِي مَنْ ضَيَّعَها هَلَكَ ، وَلَسْتُ أَتَوَسَّلُ إلَيْكَ بِفَضْلِ نَافِلَة ، مَعَ كَثِيـرِ مَا أَغْفَلْتُ مِنْ وَظَائِفِ فُرُوضِكَ الَّتِي مَنْ ضَيَّعَها هَلَكَ ، وَلَسْتُ أَتَوَسَّلُ إلَيْكَ بِفَضْلِ نَافِلَة ، مَعَ وَكَبَائِرٍ ذُنُوبِ اجْتَرَحْتُهَا ، كَانَتْ عَافِيَتُكَ لِي مِنْ فَضَائِحِهَا سِتْراً. وَكَبَائِرٍ ذُنُوبِ اجْتَرَحْتُهَا ، كَانَتْ عَافِيَتُكَ لِي مِنْ فَضَائِحِهَا سِتْراً.

There is no intercessor to intercede for me with Thee, no protector to make me feel secure against Thee, no fortress to veil me from Thee, no shelter in which to seek asylum apart from Thee! ... I cannot call upon daytime to witness my fasting, nor can I seek sanctuary in night because of my vigil; no Sunna praises me for keeping it alive, only Thy obligations, he who neglects which has perished. I cannot seek access to Thee through the excellence of a supererogatory work, given the many duties of Thy obligations of which I have been heedless and the stations of Thy bounds which I have transgressed, thereby violating sacred things and committing great sins, though Thou hast given me safety from their disgraces as a covering.

(Chittick, 1988: 280)

121 :2000) عبد الحميد) states that in this last supplication of Imam As-Sajjad (علي), the Imam (علي) is clarifying that there is no intercessor between him and his Lord but the Lord Himself. So, his means to Allah (علي) is Allah (علي). The Imam (علي) adds that he cannot plead to Allah (علي) with his righteous deeds because he feels that he has not done his duties towards Allah (علي) in the right way.

3.3.2.2 Pleading with Allah's (ﷺ) Names and Attributes

In this type of plea, the pleader asks Allah (ﷺ) through His names

and attributes (22: 1997: السبحاني, 2017: 22) says in the Glorious Quran: "وَبِنَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْ مَلُونَ"

And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did (Shakir, 1999: 77)

21 :2006) الموسوي (الموسوي) points out that when someone mentions Allah's (ﷺ) names and attributes that imply Good, Forgiveness, Mercy, and Love, then asks Allah (ﷺ) to forgive him/her, surely Allah (ﷺ) will respond to his/her invocation for the sake of His names and attributes.

An example of this type is the following plea of Prophet Muhammad (ﷺ): يَا حَيُّ يَا قَيومُ يَا حَيَّا لا يَمُوتَ ، يَا حَيُّ لا إلهَ إلا أنتَ، كاشفُ الْغَمَ مُجِيبُ دَعوة

ي حي ي تيوم ي حي م يموك ، ي حي م إنه إنه إنه مك السب المع معبيب "دعوة المُضطرّينَ، أسألُكَ بأنَّ لكَ الحَمْدَ، لا إله إلا أنت الْمَنانُ بَديعُ السمواتِ وَ الأرضِ، ذو الجلالِ وَ الإكرامِ، وَ رَحمانُ الدُنيا و الآخرةِ و رحيمُهما، ارحَمِني رَحْمَةً تُغنينِي بِها عنْ رَحْمَةٍ مَنْ سِواكَ يَا أَرحَمَ الراحِمينَ.

(ﷺ) دited in النبي محمد (ﷺ) (1995: 368)

O Ever-living! O Ever-lasting! O Ever-living who never dies! O Ever-living there is no god but You. Remover of the troubles! Answerer of the calls of the desperate! I ask You, as all praise is due to You – there is no god but You – O Bestower of Favors! Originator of the heavens and the earth! Lord of Might and Glory! The Beneficent in this world and the next and the Merciful in them both! O Lord! Bless me with the mercy that would make me free from needing mercy from other than You, O Most Merciful of the mercifuls.

(Jaffer, 2011: 1223-)

3.3.2.3 Pleading with Prophet Muhammad (ﷺ)

Another important type of plea is pleading to Allah (ﷺ) with Prophet Muhammad (ﷺ).

67 :1997) (السبحاني) states that in this type of plea, the pleader presents the Prophet Muhammad (ﷺ) as a means for answering his/ her supplications as the Prophet Muhammad (ﷺ) has a very great rank and status in the presence of Allah (ﷺ). Asifi (2008: 152) denotes that one form of pleading to Allah (ﷺ) with Prophet Muhammad (ﷺ) is his supplication for his nation and his entreating for forgiveness for his people. He, the Most Exalted, says in the Glorious Quran:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً"

And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had [also] asked forgiveness for them, they would have found Allah Oft-returning [to mercy], Merciful. (Shakir, 1999: 38)

Commenting on this verse, Asifi (2008: 152) asserts that this verse is clarifying the fact that entreating for forgiveness by Prophet Muhammad (ﷺ) on behalf of his people is among the means which Allah (ﷺ) has encouraged His servants to seek recourse to when supplicating Him and seeking His forgiveness.

Moreover, 29 :2001) (الحميري) mentions that another form of pleading to Allah (ﷺ) with Prophet Muhammad (ﷺ) is when the pleader asks Allah (ﷺ) to fulfill his/her needs and wishes for the sake of Prophet Muhammad (ﷺ). More importantly, he (Ibid.: 30) adds that asking for Allah's (ﷺ) forgiveness through the Prophet applies during his lifetime and after his death for he is a Prophet even after his death and his rank and status in the presence of Allah (ﷺ) does

not change after his death. 5 :2006) (الكوثري), in this regard, states that companions of the Prophet used to plead to Allah (ﷺ) with the Prophet during his lifetime and after his death.

One more form of pleading with Prophet Muhammad (ﷺ) is by visiting his grave and asking for Allah's (ﷺ) Mercy and Forgiveness for the sake of this sacred place (2-120 :2006 (المالكي, An example of pleading with Prophet Muhammad (ﷺ) is found in the supplication of plea (دعاء التوسل) reported by Holy Imams (ﷺ):

اَللَّـهُمَّ اِنِّي اَسْأَلُكَ وَاَتَوَجَّهُ الَّيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَالِهِ، يا اَبَا الْقاسِمِ يا رَسُولَ اللهِ يا إمامَ الرَّحْمَةِ يا سَيِّدَنا وَمَوْلانا إِنَّا تَوَجَّهْنا وَاسْتَشْفَعْنا وَتَوَسَّلْنا بِكَ إِلَى اللهِ وَقَدَّمْناكَ بَيْنَ يَدَيْ حاجاتِنا يا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنا عِنْدَ اللهِ.

(2006: 163 القمي)

O Allah, I beseech Thee, and turn towards Thee, through Thy Prophet, the Prophet of Mercy, Muhammad, may Allah Bless him and his Progeny, and grant them peace. O Abul-Qasim, O Messenger of Allah O guide of mercy, O intercessor of the community, O our chief, O our master, We turn towards thee, seek thy intercession and advocacy before Allah, we put before you our open need; O intimate .of Allah, Stand by us when Allah sits in judgment over us (Shahin, 2010: 4212-)

3.3.2.4 Pleading with Ahlu-ul-Bayt (ﷺ)

During his discussion of the means employed when supplicating Allah (ﷺ), Asifi (2008: 1512-) points out that one of the most important means are Prophet Muhammad (ﷺ) and his Progeny (Ahluul-Bayt) (5-34 :2013) (ﷺ) affirms that Ahlu-ul-Bayt (ﷺ) are spiritually dignified personages and Pure strain chosen by Allah (ﷺ) to be completely purified from any abomination. Hence, the believer can take them (Ahlu-ul-Bayt) as means for seeking proximity to Allah (ﷺ). The believer can also ask Allah (ﷺ) to respond to his

きでぶ6%2%-

supplication and entreating for their sake. In one of his supplications, Imam As-Sajjad (180 :2013) (ﷺ) says:

اللَّهُمَّ : يَا مَنْ خَصَّ مُحَمَّداً وآلَهُ بِالْكَرَامَةِ ، وَحَبَاهُمْ بِالرِّسَالَةِ ، وَخَصَّصَهُمْ بِالْوَسِيلَةِ ، وَجَعَلَهُمْ وَرَثَةَ الأنْبِياءِ ، وَخَتَمَ بِهِمُ الأوْصِيَاءَ وَالأَئِمَّةَ ، وَ عَلَّمَهُمْ عِلْمَ مَا كَانَ وَمَا بَقِيَ ، وَجَعَلَ أَفْئِدَةَ مِنَ النَّاسِ تَهْوِي إلَيْهِمْ . فَصَلِّ : عَلَى مُحَمَّد وَآلِهِ الطَّاهِرِينَ ، وَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فِي الدَّيْنِ وَالدُّنْيَا وَالاخِرَةِ ، إنَّكَ عَلَى كُلِّ شَيْء قَدِيرٌ.

O God, O He who singled out Muhammad and his Household for honour, showed favour toward them with messengerhood, specified them for the mediation, appointed them the heirs to the prophets, sealed with them the executors and the Imams, taught them the knowledge of what has been and what remains to be, and made the hearts of the people incline toward them! Bless Muhammad and his Household, the pure, and act toward us with that of which Thou art worthy in religion, in this world, and in the next world! Thou art powerful over everything. (Chittick, 1988: 398)

Moreover, 42 :2001) الخرازي (الخرازي) states that it has been narrated that Muhammad bin Idris Ash-Shafi'i used to plead to Allah (ﷺ) with Ahlu-ul-Bayt (ﷺ) saying:

آلُ النبيِّ ذريعتِي و هم إليه وسيلتِي The Family of the Prophet is my shelter And they are means of my nearness to Him (Allah) (Web Resource8)

Furthermore, this type of plea also includes visiting the graves of Ahlu-ul-Bayt (ع) and beseeching Allah (ع) to answer the pleader's supplications for the sake of these sacred places. 367 :2001) (الحميري), in this regard, denotes that it has been narrated that Al-Khalal, Shaikh of Hanbali Muslims at his time, used to go to the grave of Imam Al-Kadhem (a) and plead to Allah (a) with this Imam.

An example of pleading to Allah (&) with the Prophet Muhammad (&) and his Household (&) is the plea of Imam Ali (&):

يا ذَاالْجَلالِ وَ الْإِكْرامِ اَسْأَلْكَ بِعِزَّتِكَ وَ جَلالِكَ، وَ قُدْرَتِكَ وَ بَرَكاتِكَ، وَ بِحُرْمَةِ مُحَمَّدٍ وَ الِهِ الطَّاهِرِينَ عَلَيْهِمُ السَّلامُ، اَسْأَلْكَ بِكَ وَ بِهِمْ اَنْ تُصَلِّى عَلَى مُحَمَّدٍ وَ ال مُحَمَّدٍ وَ اَنْ تُعْتِقَنِي وَ وَالِدَىَّ وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنِاتِ مِنَ النَّارِ، وَ صَلِّ عَلى مُحَمَّدٍ وَ ال مُحَمَّدِ إِنَّكَ حَمِيدٌ مَجِيدٌ. (4) : 1998 - الامام على ((4%))

O Lord of Majesty and Generosity I beseech You by Your Honour and Your Majesty and Your Power and Your Abundance and by the Position of Muhammad and his pure progeny. I supplicate to You by You and by Muhammad and his progeny that bless Muhammad and his progeny and free me, my parents and the believing men and women from the fire of Hell and bless Muhammad and his progeny. Surely You are the Praised, the Glorious. (Rizvi, 2012: 368-)

Another example is Imam Al-Mehdi's (ﷺ) plea: اللهُمَّ صَلِّ عَلى مُحَمِّد وَعَلى البْنَتِه وَعَلى الْنَيْها، وَاَسْأَلُكَ بِهِمْ أَنْ تُعينَني عَلى طاعَتِكَ وَرِضْوانِكَ، واَنْ تُبَلِّغَني بِهِمْ أَفْضَلَ ما بَلَّغْتَ اَحَداً مِنْ أَوْلِيانِكَ اِنَّكَ جَوادٌ كَرِيمٌ

O Allah, send blessings to Muhammad, his daughter, and her two sons. I implore You in their names to help me obey You and attain Your pleasure, and to grant me in their names the utmost of that which You grant to any of Your intimate servants, You are certainly All-munificent, All-generous. (Shahin, 2010: 4312-)

3.3.2.5 Pleading with Other Prophets (ﷺ)

Another common type of plea is asking Allah (ﷺ) through previous prophets (ﷺ), i.e. those who preceded Prophet Muhammad (ﷺ). Those prophets (ﷺ), like Prophet Muhammad (ﷺ), have their

own special rank and status in the presence of Allah (ﷺ), and hence it is possible to seek Allah's (ﷺ) Mercy and Forgiveness through them. They are not common people since they have been chosen by Allah (ﷺ) to carry His message guiding people and directing them to the right way. All these features make prophets (ﷺ) possible means for the believer to use in order to be closer to Allah (ﷺ) asking Him to respond to his/her calls for the sake of these prophets (ﷺ) asking Him to respond to his/her calls for the sake of these prophets (ﷺ) plea: (ﷺ 85-67 :1997). An example of this type is Imam Ali's (ﷺ) plea: يا رادَّ يُوسُفَ عَلى يَعْقُرَ بَ يا كَاشِفَ ضُرَّ أَيُّوبَ، يا غافِرَ ذَنْبِ دأودَ، يا رافِعَ عيسىَ بارْكَلِماتِ، يا مَنْ غَفَرَ لِادَمَ خَطيئَتَهُ، وَ رَفَعَ إِدْرِيسَ مَكاناً عَلِيَّا بِرَحْمَتِهِ، يا مَنْ نَجَى نُوحاً مِنَ الْغَرَقِ.

O Thou that didst restore Yusuf unto Yaqub; O Thou that didst cure Ayyub of his malady; O Thou that didst forgive the fault of Dawood; O Thou that didst lift up Isa and saved him from the clutches of the Jews; O Thou that didst answer the prayer of Yunus from the darkness; O Thou that didst choose Musa by means of Thine inspired words; O Thou that didst forgive the omission of Adam and lifted up Idris to an exalted station by Thy mercy ;O Thou that didst save Nooh from dro wning. (Shahin, 2010: 271)

Another example of this type of plea is found in Imam Hussein's (ﷺ) supplication in the Day of Arafah:

يا الهي وَاله آبائي اِبْراهيمَ وَاِسْماعيلَ وَاِسْحاقَ وَيَعْقُوبَ (6-335:2006 القمي)

O my God and the God of my forefathers: Abraham, Ismael, Isaac, and Jacob (Shahin, 2010: 967)

in the same supplication, also mentions names, (ﷺ) Imam Hussein

asking Allah (ﷺ) ايوب, يوسف (ش) of other prophets like: يونس, يحيى, زكريا, ايوب, يوسف (ش) to save him and answer his plea

3.3.2.6 Pleading with the Glorious Quran

This type of plea refers to the act of asking for Allah's (ﷺ) Mercy, Help, and Forgiveness through the Quran. 1997:25) (السبحانی) clarifies that the Quran is Allah's (ﷺ) Work, and His own words, so when asking Allah (ﷺ) through His own Work, the believer is, in one way or another, glorifying Allah (ﷺ) and exalting Him.

Moreover, 2000:126) عبد الحميد) denotes that the Quran is another means which can be used by the believer to be closer to Allah (ﷺ). The believer can be nearer to Allah (ﷺ) not only by reading the holy verses of the Quran but also by presenting it as a means for accepting the believer's entreating and supplications.

There are many examples of this type of plea. Imam Hussein (ﷺ) says in his supplication in the Day of Arafah:

وَمُنَزِّلَ كَهِيعُص، وَطه وَيس، وَالْقُرآنِ الْحَكِيمِ (336: 336) (القمي)

The Revealer of kaf-ha-ya-ayn-sad and ta-ha, ya-sin, and the Quran, full of wisdom. (Shahin, 2010: 976)

Make the Qur'an our mediation to the noblest stations of Thy honour,

O God, bless Muhammad and his Household, lessen for us through the Qur'an the weight of heavy sins,

O God, bless Muhammad and his Household and through the Qur'an make easy for our souls at death the distress of the driving, the effort of the moaning. (Chittick, 1988: 30911-)

3.3.2.7 Pleading with Angles

In this type of plea, the believer mentions the names of Angles like: (السرافيل (ميكائيل,اسرافيل (ميكائيل,اسرافيل (الله: ميكائيل,اسرافيل (الله: ميكائيل,اسرافيل (الله: ميكائيل, السرافيل (السبحاني, 1997). Likewise, 138 :2008) states that in this type of plea, the supplicant asks Allah (الله: to answer his invocations for the sake of His Angels.

An example of pleading to Allah (ﷺ) with His Angles is the plea of Imam Ali (ﷺ):

اَللَّهُمَّ صَلِ عَلَى مُحَمَّدٍ وَ أَلِ مُحَمَّدٍ وَ اَسْئَلُكَ يَا رَبَّ السَّمَوٰتِ السَّبْعِ وَ الأَرْضِيْنَ السَّبْعِ وَ مَا فِيْهِنَ وَ مَا بَيْنَهُنَ وَ رَبَّ السَّبْعِ الْمَثَانِيْ وَ الْقُرانِ الْعَظِيْمِ وَ رَبَّ جِبْرَائِيْلَ وَ مِيْكَائِيْلَ وَ اِسْرَافِيْلَ وَ رَبَّ الْمَلَأَئِكَةِ اَجْمَعِيْنَ ... اَنْ تُسَدِّدَ فَقْرِيْ بِغِنَاكَ وَ اَنْ تَسْتَجِيْبَ لِيْ دُعَآئِيْ وَ تُعْطِيْنِيْ سُؤْلِيْ وَ مُنَايَ

O Allah! Bless Muhammad and the Progeny of Muhammad. I beseech You, O the Lord of the seven Heavens, seven Earths, the things in them and in between them, the Lord of all seven quatrains (Surah-el-Hamd) and the great Quran, the Lord of Jibraeel, Mikaeel, Israfil, Lord of all the Angels, ... so remove my poverty with Your Needlessness, and accept my invocation, and bestow on me my wants, and fulfill my hopes. (Rizvi, 2012: 4113-)

Another example is found in Imam As-Sajjad's (ﷺ) fourteenth munajat:

أَسْأَلْكَ بِأَهْل خاصَّتِكَ مِنْ مَلائِكَتِكَ ، وَالصَّالِحِينَ مِنْ بَرِيَّتِكَ . أَنْ تَجْعَلَ عَلَيْنا واقِيَةً

تُنْجِينا مِنَ الْهَلَكاتِ ، وَتُجَنِّبُنا مِنَ الافاتِ ، وَتُكِنُّنا مِنْ دَواهِي الْمُصِيباتِ ، وَأَنْ تُنْزِلَ عَلَيْنا مِنْ سِكَيْنَتِكَ ، وَأَنْ تُعَشِّيَ وُجُوهَنا بِأَنُوارِ مَحَتَّتِكَ ، وَأَنْ تُؤْوِيَنا إلى شَدِيدِ رُكْنِكَ ، وَأَنْ تَحْوِيَنا فِي أَكْنافِ عِصْمَتِكَ ، بِرِأْفَتِكَ وَرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمِين (215 :211 الامام السجاد (سِرَّ))

I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt deliver us from destructions, turn aside from us blights, and hide us from the striking of great afflictions, to send down upon us some of Thy tranquillity, to wrap our faces in the lights of love for Thee, to give us haven in Thy strong pillar, and to gather us under the wings of Thy preservation! By Thy clemency and Thy mercy, O Most Merciful of the mercifuls!

(Chittick, 1988: 450)

3.3.2.8 Pleading with Righteous Deeds

Another common type of plea is pleading to Allah (ﷺ) with righteous deeds. 128 :2000 (عبد الحميد) points out that this type of plea means pleading to Allah (ﷺ) by performing good deeds that make the believer closer to his Lord. 2-21 :2006), in this regard, states that one of the means that can make the believer closer to Allah (ﷺ) is by doing something that pleases Allah (ﷺ) and hence (s)he can get what pleases him/her.

Moreover, 30-128 :2000) عبد الحميد) affirms that this type of plea not only implies performing good deeds to be closer to Allah (ﷺ) but also presenting what the believers have already done as means for getting what they wish and seek from Allah (ﷺ). This form of pleading with righteous deeds is implied in the Holy verse:

"الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ" (ال عمران: 16)

Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

(Shakir, 1999: 22)

Commenting on this verse, 2006:22) (الموسوي) denotes that people mentioned in this verse are asking Allah (ﷺ) to forgive them for the sake of their believing in Him. Another example of this type is the plea of Imam As-Sajjad's (ﷺ):

وَوَسِيلَتِي إلَيْكَ التَّوْحِيدُ ، وَذَرِيْعَتِي أَنِّي لَمْ أُشْرِكُ بِكَ شَيْئاً ، وَلَمْ أَتَّخِذْ مَعَكَ إلهاً ، وَقَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي ، وَإِلَيْكَ مَفَرُ الْمُسِيءِ ، وَمَفْزَعُ الْمُضَيِّعِ لِحَظِّ نَفْسِهِ (164 :2013 الامام السجاد (إلى))

My mediation with Thee is the profession of Unity, my way of coming to Thee that I associate nothing with Thee, nor do I take along with Thee a god; I have fled to Thee with my soul - in Thee is the place of flight for the evildoer, the place of escape for him who has squandered the share of his soul and seeks asylum

(Chittick, 1988: 371)

3.3.2.9 Pleading with Meritorious People

Pleading with meritorious people themselves or with their supplication is another frequently used type of plea (:1997 السبحاني, 39). In this type of plea, the pleader may ask a righteous person to invoke Allah (ﷺ) for him/her as when Umar bin Al-Khattaab has requested Abbas bin Abdul Muttalib to invoke Allah (ﷺ) for rain: رَوى الْبُخارِيُّ في متحيجهِ قالَ: كانَ عمرُ بن الخطاب إذا قَحِطوا أستسقَى بالعباس بن عبد المطلب (□)، و قالَ: اللهُمَّ إِنّا كُنّا نتوسلُ إليكَ بِنبيّنا فَتُسْقِنا، وَ إِنا نتوسلُ اليكَ بِعَمّ نبيّنا فَتُسْقِنا، قالَ فَيُسْقَونَ. (19)

It has been narrated by al-Bukhari in his Sahih that at the time

of drought, Umar bin al-Khattab used to request Abbas bin Abdul-Muttalib to invoke Allah for rain. Umar used to supplicate: O Allah! We used to ask our Prophet to invoke You for rain and You would bless us with rain, and now we ask his uncle to invoke you for rain. O Allah! Bless us with rain. And so it would rain.

(Web Resource 9)

Moreover, 40 39- :1997) السبحاني adds that the supplication of the believer for another believer is answered and it is often possible to take this supplication as a means for seeking Allah's (ﷺ) Mercy and Forgiveness as in the following holy verse:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلا" "تَجْعَلْ فِي قُلُوبِنَا غِلاً لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيم (الحشر: 10)

And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful (Shakir, 1999: 272)

An example of this type of plea is found in Imam As-Sajjad's (ﷺ) supplication in the month of Ramadhan:

"اللَّهُمَّ إِنِّي أَسْأَلْكَ بِحَقِّ هَذَا الشَّهْرِ ، وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ" (2013: 127 ,الامام السجاد(عِيْرِ))

O God, I ask Thee by the right of this month and by the right of him who worships Thee within it. (Chittick, 1988: 319)

Another example is the plea of Imam Al-Mehdi (ﷺ): الهي بِحَقِّ مَنْ ناجاكَ وَبِحَقٍّ مَنْ دَعاكَ فِي الْبَرِّ وَالْبَحْرِ صَلِّ عَلى مُحَمَّد وَآلِهِ تَفَضَّلْ على فُقَراءِ الْمُؤْمِنِينَ وَالْمُؤْمِنِاتِ بِالْغَناءِ وَالثَّرْوَةِ. (172 :2006 القمي) O my God, in the name of all those who have besought You, and in the name of all those who have prayed to You in lands and seas, (please do) bless Muhammad and his Household, bestow upon the poor among the believing men and women with wealth and fortune.

(Shahin, 2010: 4567-)

3.4 Plea: Syntactic Perspective

This section deals with the syntactic structures underlying the use of plea in Arabic. One of the basic syntactic components that constitute the syntactic structure of plea is the vocative in that almost every plea contains one or more vocative forms. The imperative is another important syntactic component of plea in Arabic. Moreover, there are certain prepositions that are often used in plea and are hence considered as constituents of plea in Arabic.

3.4.1 The Vocative in Plea

According to Arab grammarians, the vocative (النداء) refers to calling the addressee by using one of the particles of the vocative (حروف النداء) such as (;136 :1979 :هارون, 1979: 200 :400 (حروف النداء) الهمزة, وا, آ, اي, هيا, ايا, يا) (هارون, 1979: 217 (لعاكوب و الشتيوي, 1993: 287 and 71 :1990; الاوسي, 1988: 217 (لعاكوب و الشتيوي, 1993: 71 (اي and الهمزة) Abdul-Raof (2006: 119) states that (ضنّاوي, 1999: 119) are employed for addressing someone close to the speaker; whereas (اي and يا, يا, يا, ايا) are used to address someone far away. However, the vocative particles (ايا and اليا can be used rhetorically for addressing a nearby person who is day dreaming in a class or is fast asleep, i.e. the speaker treats the nearby addressee as a far away person due to his/ her psychological and ideological state of mind, as in:

> مّيا جمالُ استيقظٌ O Jamal, wake up O Jamal, be attentive أيا جمالُ انتبه

Moreover, Abu-Chacra (2007: 171) points out that the vocative particle (ال ال is used for both genders, (أيها) is used for the masculine, and (أينها) for the feminine. He (Ibid.) adds that (ال is followed by a noun (in any number) or proper name in the nominative case without the definite article:

'O Lord' ياربُّ	O Allah' يا اللهُ
'O man' يارجلُ	'O men' يا رجالُ
'O lady' يا سيدةُ	'O ladies' يا سيداتُ
'O Joseph' يا يوسفُ	'O Suaad' يا سعادُ

In complex titles and compound names, the noun after the vocative particle is followed by another noun and this last noun must be in the genitive case. However, the noun after the vocative particle must be in the accusative instead of the nominative case (Ibid.: 1712-):

يا سعادةَ السفيرِ	سعادةُ السفيرِ
'His Excellency	'(O) Your Excellency
the Ambassador'	Mr. Ambassador'
يا عبدَ اللهِ	عبدُ اللهِ
Abdullah	(O) Abdullah

The vocative particles (اليتها and اليتها) are used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article (الى). These longer vocative particles are often used at the beginning of a speech or by the announcers of radio or television programmes (Ibid.: 172):

O teacher' أيُّها المعلمُ 'O teachers' أيُّها المعلمونَ O teachers' أيَّها المعلمةُ 'O teacher' (feminine) (feminine) أيَتها المعلماتُ Ladies and gentlemen!

In the last example, the masculine vocative particle is used because in phrases with mixed gender, the masculine determines agreement (Ibid.).

205 :1980) denotes that the vocative particle can be sometimes elided as in (الفضلي). Yet, this could not be applied to (يا الله) in which the particle cannot be elided.

Moreover, 275 ,2000 (الراجحي) states that the vocative is a sign of communication among people and it is evidence of the social orientation of language. So, the vocative has a social function in that it can be used to express the attitude of the speaker towards the addressee.

As for forms of the vocative noun (1979:139) المنادى), هارون (lists five forms:

1. A proper noun (العلم المفرد) as in (يا يوسفُ) O Joseph').

2. An annexed noun (المضاف) as in (يا صاحبَ الدار) owner of the house').

3. A noun that resembles an annexed noun (الشبيه بالمضاف) as in (يا) as in (يا) as in (طالعاً جبلاً

4. An intended indefinite noun (نكرة مقصودة) as in (بيا رجل).

5. A non-intended indefinite noun (نكرة غير مقصودة) as in (يا غافلاً) unaware person').

It is worth mentioning that the vocative is sometimes used to express different rhetorical meanings other than its usual meaning which is (calling 'طلب الاقبال'). These meanings may include: (اطلب الاقبال'). 'lamentation', الدعاء 'seeking help', التعجب 'astonishment', الدعاء 'supplication', التوبيخ 'sarcasm', and الاستهزاء, 'rebuke' (1980) الفضلي, 2002; الاوسي, 1988: 284; العاكوب و الشتيوي, 1993: 2006; 2006; 119).

Throughout her investigation, the researcher observes that the vocative is a very basic constituent of plea in Arabic in the sense that almost every plea consists of one or more vocative forms. Basically,

it has been noticed that most of the vocative forms used in plea are employed to address Allah (3) to Whom the plea is directed. However, there are other vocative forms used to address the Prophet or the Imam pleaded with.

الَلِّهُمَّ صَلِّ عَلى مُحَمَّد وَآلِ مُحَمَّد، أُولِي الأَمْرِ الَّذِينَ فَرَضْتَ عَلَيْنا طاعَتَهُمْ، وَعَرَّفْتَنا بِذَلِكَ مَنْزِلَتَهُمْ، فَفَرِّجْ عَنا بِحَقِّهِمْ فَرَجاً عاجِلاً قَرِيباً كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ. (171 :2006 القمي)

O Allah, (please do) send blessings upon Muhammad and the Household of Muhammad, the men in authority, the obedience to whom has been made obligatory upon us by You, and whose special rank has been made known for us by You; so, (please do) relieve our ordeals in the name of them, a relief that is as immediate and forthcoming as the twinkling of an eye or even closer. (Shahin, 2010: 4523-)

يا اَبا عَبْدِاللهِ يا حُسَيْنَ بْنَ عَلِيٍّ، أَيُّهَا الشَّهيدُ يَا بْنَ رَسُولِ اللهِ يا حُجَّةَ اللهِ عَلى خَلْقِهِ يا سَيِّدَنا وَمَوْ لانا إِنّا تَوَجَّهُنا وَاسْتَشْفَعْنا وَتَوَسَّلْنا بِكَ إَلَى اللهِ وَقَدَّمْناكَ بَيْنَ يَدَيْ حاجاتِنا يا وَجيهاً عِنْدَ اللهِ إِشْفَعْ لَنا عِنْدَ الله.

O Abu Abdallah, O Husain, son of 'Ali, O Martyr O descendant of the Messenger of Allah, O decisive argument of Allah over mankind, O our chief, O our master, We turn towards thee, seek thy intercession and advocacy before Allah, we put before you our open need, O intimate of Allah, Stand by us when Allah sits in judgment over us.

(Shahin, 2010: 4234-)

Vocative forms in a plea can be found in an initial, medial, or final position. Besides, the most common vocative forms that are used to address Allah (ﷺ) in Arabic plea may include: يا اللهم, يا الهم, يا الهم, يا رب عاليه (ﷺ) as well as addressing Allah (ﷺ) by His Good names and attributes like: يا ذا الجلال و الاكرام, يا رحمن يا رحيم, يا كريم يا محسن يا نور, يا سميع يا مجيب

يا سلام يا قدوس يا حي يا قيوم , يا ذا القوة يا ذا العزة , يا عليماً بما في السر يا جميل الستر يا ار حم الر احمين. ... etc.

3.4.2 The Imperative in Plea

The imperative (الأمر) in Arabic is defined as a request for doing and الفضلي, 1980: 190) something issued from a superior to an inferior denotes that the (العاشمي (1999: 71, Thus, 71). (العاكوب و الشتيوي, 1993: 251 imperative can be issued by using different forms:

1. The verb of the imperative (فعل الأمر):

"بَا بَحْيَه، خُذْ الْكِتَابَ بقُوَّةٍ" (مريم: 12)

O Yahva! take hold of the Book with strength (Shakir, 1999: 140)

2. The jussive (الفعل المضارع المجزوم) associated with (لام الأمر): "لَيُنفقُ ذُو سَعَة منْ سَعَته" (الطلاق: 7)

Let him who has abundance spend out of his abundance (Shakir, 1999: 278)

3. The infinitive (المصدر) used as a substitute for the verb of the imperative:

"وَبِالْوَالِدَيْنِ إِحْسَاناً" (الأسراء: 23) And goodness to your parents (Shakir, 1999: 129)

4. The noun of the imperative (اسم فعل الأمر) like : عليكم, صه, آمين "عَلَيْكُمْ أَنفُسَكُمْ لا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمِ"

(المائدة: 105) Take care of your souls; he who errs cannot hurt you

when you are on the right way (Shakir, 1999: 54)

According to Abdul-Raof (2006: 26), when the imperative is issued from a superior to an inferior, it is referred to as real imperative أمر حقيقى); otherwise it is called unreal or rhetorical imperative or أمر مجازى). In supplication (الدعاء), for instance, the imperative is issued from an inferior to a superior, and hence it is an unreal imperative:

"رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالدَيَّ" (النمل: 19)
My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents (Shakir, 1999: 180)

Sometimes, the imperative is used between equals, which is the case in الالتماس 'request', and again the imperative is unreal, e.g. when you say to a friend: كتابك اعطيني 'give me your book'.

So, the imperative is used to convey meanings other than commanding like: الالتماس: 'supplication' الالتماس' request' الاحاء' guiding'; 'datonishment' التعديد ;'wish' التمني ;'hreat'; and التحيير (2-71 : الماشمي, 1980: 1973; العاكوب و الشنيوي, 1993: 25-7; الماشمي, 1989: 2011; and Abdul-Raof, 2006: 1178-).

It is obvious that the imperative used in plea is unreal since it is issued from a human being (inferior) to Allah (ﷺ) (superior). In addition to positive imperative, plea in Arabic may also make use of negative imperative which is called in Arabic (الفضلي 'prohibition'). 192 :1980) النهي states that النهي means asking the addressee not to do something. Wightwick and Gaatar (2008: 75), in this regard, point out that النهي is formed by using the imperfect verb in the jussive mood associated with the particle (٤) to mean (do not). Here is an example of the use of the imperative in plea:

يا مُجِيبَ الْمُضْطَرِّ ، يا كَاشِفَ الضُّرِّ ، يا عَظِيمَ الْبِرِّ ، يا عَليماً بِما فِي السِّرِّ ، يا جَمِيلَ السَّتْرِ . اسْتَشْفَعْتُ : بِجُودِكَ وَكَرَمِكَ إلَيْكَ . وَتَوَسَّلْتُ : بِجَنابِكَ ، وَتَرَحُّمِكَ لَدَيْكَ . فَاسْتَجِبْ : دُعآئِي ، ولا تُخَيِّبْ فِيكَ رَجآئِي ، وَتَقَبَّلْ تَوْبَتِي ، وَكَفِّر خَطِيئَتِي ، بِمَنَّكَ وَرَحْمَتِكَ ، يا أَرْحَمَ الرَّاحِمِينَ. (6-195 ,الامام السجاد(شِيْ))

O Responder to the distressed! O Remover of injury! O Great in goodness! O Knower of everything secret! O Beautiful through

covering over! I seek Thy munificence and Thy generosity to intercede with Thee, I seek Thy side and Thy showing mercy to mediate with Thee, so grant my supplication, disappoint not my hope in Thee, accept my repentance, and hide my offense, through Thy kindness and mercy, O Most Merciful of the mercifuls. (Chittick, 1988: 424)

3.4.3 Prepositions used in Plea

金玉蕊**4** 梁忠亲--

Prepositions in Arabic are called حروف الجر (particles of attraction) because they "attract" a substantive noun or adjective in the genitive case or a suffix pronoun. These prepositions may refer to a location, e.g. ف(at) and (in) or a direction, e. g. (to) and io (from). Moreover, the meanings of prepositions can apply to concepts of space (at school') or time (الحامسة) at five o'clock'). Prepositions may also be used in abstract or figurative ways (على الاقل) at least'; على الاقل). Prepositions may occur in conjunction with verbs to convey a particular meaning (توسل ب). Arabic has a number of these verb-preposition idioms where the preposition used with the verb is essential for expressing a specific meaning (Ryding, 2005:366).

The researcher observes that the prepositions that are repeatedly used in plea are \because 'with' and \dashv 'to'.

According to many grammarians, the preposition ب carries the meaning of الاستعانة 'seeking aid or recoursing to a means' الاستعانة 107: 109; and Khalil, 1999: 180).

اَللَّهُمَّ اِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتي وَسِعَتْ كُلَّ شَيْء، وَبِقُوَّتِكَ الَّتي قَهَرْتَ بِها كُلَّ شَيْء، وَخَضَعَ لَها كُلُّ شَيء، وَذَلَّ لَها كُلُّ شَيء، وَبِجَبَرُوتِكَ الَّتي غَلَبْتَ بِها كُلَّ شَيء ... يا نُورُ يا قُدُوسُ، يا اَوَّلَ الأوَّلِينَ وَيا آخِرَ الأخِرِينَ، اَللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتي تَهْتِكُ الْعِصَمَ، اَللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتي تُنْزِلُ النَّقَمَ، اَللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتي تُغَيِّرُ النَّعَم

一きる

O Allah, I ask You by Your mercy, which embraces all things, by Your strength through which you dominate all things toward which all things are humble, and before which all things are lowly, by Your invincibility through which You overwhelm all things, ... O Light! O All-holy! O First of those who are first and Last of those who are last! O Allah, forgive me those sins which tear apart safeguards! O Allah, forgive me those sins which draw down adversities! O Allah, forgive me those sins which alter blessings. (Shahin, 2010: 2156-)

As for the preposition 'الى, Ryding (2005: 366) states that it conveys the meaning of a direction. So, in plea, the preposition الى denotes that the act of pleading is directed to Allah(ﷺ).

يا اَبَا الْحَسَنِ يا اَميرَ الْمُؤْمِنِينَ يا عَلِيَّ بْنَ اَبِي طَالِب، يا حُجَّةَ اللهِ عَلى خَلْقِهِ يا سَيِّدَنا وَمَوْلانا اِنّا تَوَجَّهْنا وَاسْتَشْفَعْنا وَتَوَسَّلْنا بِكَ اِلَى اللهِ وَقَدَّمْناكَ بَيْنَ يَدَيْ حاجاتِنا، يا وَجيهاً عِنْدَ اللهِ اِشْفَعْ لَنا عِنْدَ اللهِ.

O Abul Hasan, O Commander of the Faithful, O 'Ali, son of Abu Talib, O decisive argument of Allah over mankind, O our chief, O our master, We turn towards thee, seek thy intercession and advocacy before Allah, we put before you our open need, O intimate of Allah, Stand by us when Allah sits in judgment over us. (Shahin, 2010:422)

3.5 Plea: Semantic Perspective

This section is meant to deal with plea semantically, namely, through explaining its conceptual meaning as well as certain emotions that are often associated with this act. This section also illustrates the synonyms of plea and how it is often expressed by using verbs other than the verb plead.

3.5.1 The Conceptual Meaning of Plea

In this section an attempt is made to explore the meaning of وسل, and الوسيلة.

According to الرازي (300 : 1986) وسل means to use a means (وسيلة); thus الوسيلة means something used to draw nearer to what one desires. The plural of الوسيل is الوسائل or الوسائل and التوسيل have the same meaning.

In المعجم الوسيط (2004: 2004), الوسيلة means proximity and connection. Furthermore, when we say 'توسلَ فلانٌ إلى الله' (Someone pleaded to Allah (توسل), توسل), توسل), توسل), توسل), توسل), توسل), and to ask for Allah's (ها) Mercy and Forgiveness). When one says 'توسل بفلانِ الحصولِ على وظيفة' (He pleaded with him to get the job), here means 'taking him as a means for getting the job i.e. the pleader has used someone as a mediator and hence using the support of the mediator to get what he wants. التوسل, in other contexts, means 'seeking nearness to Allah (ه) by doing righteous deeds (Web Resource 7).

3.5.2 The Associative Meaning of Plea

There are two aims behind making a plea. First, a person may make a plea to ask Allah (ﷺ) for something related to him/her like asking for forgiveness, protection, peace of mind, and to be saved from all kinds of troubles and disasters. Second, the pleader may ask Allah (ﷺ) for something that relates to the pleader's whole community that surrounds him/her (2 بن يشو, 267-). Hence, the pleader may entreat Allah (ﷺ) to save his/her family or friends from any misfortune that they may be exposed to and to drive away their worries, grief, sorrow, ... etc. as well as relieving them from agony and suffering. بن يشو. (Ibid.: 27) mentions that in both cases, the pleader is shown to have certain emotions while performing the act of pleading. The pleader generally shows a state of languor, inaction, feebleness, submissiveness as well as regretting what s/he has previously done. Yet, s/he is completely believing in the intercession of the person pleaded with and the forgiveness of Allah (ﷺ).

Moreover, other emotions that may accompany the act of plea include: disappointment, powerlessness, humility, feeling guilty, despair, and contempt of self (Ibid.: 28).

Furthermore, there are certain emotions that are often implied in the use of the vocative in plea like being in need for help, in addition to being sad for what the pleader has committed. The pleader often feels that the guilt that s/he has committed is like a burden that makes him/her uncomfortable and hence s/he tries to get rid of this feeling through pleading (Ibid.: 30).

However, there are certain cases in which the pleader is more optimistic believing in the endless Mercy of Allah (ﷺ) and the accepted intercession of the person pleaded with. The pleader, in this case, resorts to asking for Allah's (ﷺ) Mercy and Forgiveness without talking about his/her guilt, defects, and imperfection. Rather, the pleader should express his/her true intentions of sincere repentance while supplicating Allah (ﷺ) and seeking rescue and salvation (Ibid.: 32).

3.5.3 Synonyms of Plea

There are many concepts in Arabic that are often used as synonyms for the concept of plea. These concepts may include: الاستشفاع or الاستغاثة (intercession), الاستغاثة (asking for help), and التوجه (addressing Allah (ﷺ) through an intermediary) (118:2000 عبد الحميد, 2000: 141 and 141).

118 :2000) عبد الحميد (عبد الحميد) defines الاستشفاع as seeking nearness to Allah (ه) through an intercessor. The concept of الاستشفاع has been mentioned in the Glorious Quran many times:

"وَلا يَشْفَعُونَ إِلاَّ لِمَنْ ارْنَصَى" (الانبياء: 28) And they do not intercede except for him whom He approves (Shakir, 1999: 151)

ふで減8% 第二章 "فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ" (المدثر: 48) So the intercession of intercessors shall not avail (Shakir, 1999: 290) "مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلا شَفِيعٍ يُطَاعُ" (غافر: 18)

The unjust shall not have any compassionate friend nor any intercessor who should be obeyed (Shakir, 1999: 228)

As for 9:1997) الاستغاثة, الخرسة (طلاستغاثة, الخرسة defines it as the act of asking for aid and assistance either directly from Allah (ﷺ), Who is All-Powerful and Omnipotent, or from His creatures in whom He, the Exalted has put His power, namely Prophets, Imams, and Righteous people.

سُبْحانَكَ يا لا اللهَ إلاَ أَنْتَ الْغَوْثَ الْغَوْثَ صَلِّ عَلَى مُحَمَّد وَ آلِهِ و خَلِّصْنا مِنَ النّارِ يا رَبِّ يا ذَا الجَلالِ وَالإكرامِ يا أَرْحَمَ الرّاحِمينَ

Glory be to You! There is no god but You! [I beseech You for] relief relief. Bless Muhammad and his Household and protect us from the Fire, O Lord! O Lord of majesty and honour! O most Merciful of all those who show mercy. (Shahin, 2010: 3123-)

"فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّه" (القصص: 15) And he who was of his party cried out to him for help against him who was of his enemies (Shakir, 1999: 185)

Another synonym for plea is التوجه which means addressing Allah (ﷺ) through someone who enjoys a special rank and status in the presence of Allah (118 :2000 عبد الحميد, (ﷺ). For example:

> يا سادَتي وَمَوالِيَّ اِنِّي تَوَجَّهْتُ بِكُمْ أَئِمَتي وَعُدَّتي لِيَوْمِ فَقْرِي وَحاجَتي اِلَى اللهِ (2006: 165 ,القمي)

O my chiefs and masters! I am turning my face toward Allah in the names of you [all], for you are my leaders and my supporters on the day of my destitution and neediness before Allah. (Shahin, 2010: 430)

There are many other synonyms for plea in Arabic like: استعطاف (entreating), استرحام (solicitation), التماس (request), استرحام (begging), نضرع (imploring), and مناشدة (adjuration) (Web Resource 10).

3.5.4 Plea by means of Other Verbs

Generally, the verb اتوسل 'plead' is used to convey a plea; yet there are certain verbs that are often used by the pleader while making a plea.

In this regard, 101 :2008) (طاهري mentions the verbs (القسم) and اتوجه ب, اقدم) in addition to plead:

اللَّهُمَّ إنِّي أتوسلُ إليكَ بنبيَّكَ محمدٍ أنْ تقضيَ حاجتِي. O Lord! I plead to You with Your Prophet Muhammad to fulfill my need. اَللَّهُمَّ إنِّي أتوجّهُ إِليكَ بنبيِّك.

O Allah I turn to You in the name of Your Prophet أقدِّمَهُ بينَ يدي حاجتِي.

I put him before my open need

ٱللَّهُمَّ أُفسمُ عَليكَ بحقّ محمدٍ وَ آلِ محمداًنْ تَقضىيَّ حاجتِي.

O Allah! I ask You to fulfill my need for the sake of Muhammad and the Household of Muhammad

is also used to express a plea: اسألك adds that the verb السند (2006: 224)

ٱللَّهُمَّ إِنِيّ أَسْأَلْكَ بحقّ نبيِّكَ أَنْ ترز قَنِي.

O Allah! I ask You to bestow upon me for the sake of Your Prophet

Moreover, there are other verbs used to express a plea in Arabic

such as: استشفع (seek intercession) and انقرب (seek nearness): اللهُمَّ إنِّي ٱتَقَرَّبُ إلَيْكَ بِخُرِكَ، وَٱسْتَشْفِعُ بِكَ إلى نَفْسِكَ، وَأَسْأَلْكَ بِجُودِكَ ٱنْ تُدْنِيَنِي مِنْ قُرْبِكَ، وَٱنْ تُوزِعَنِي شُكْرَكَ، وَٱنْ تُلْهِمَنِي ذِكْرَكَ

O Allah, verily I seek nearness to you through remembrance of You, I seek intercession from You with Yourself and I ask you in the name of Your munificence to bring me near to Your proximity, to provide me with gratitude toward You and to inspire me with Your re membrance (Shahin, 2010: 217)

3.6 Plea: Pragmatic Perspective

In this section an attempt is made to find out the pragmatics of plea in Arabic. First, the speech act of plea is dealt with to find out how plea is classified pragmatically. Second, some space is devoted the strategies usually adopted to express the speech act of plea in Arabic religious texts shedding some light on explicit and implicit pleas.

3.6.1 The Speech Act of Plea

The speech act theory has been implicitly dealt with in Arabic within the theory of الخبر و الانشاء (Reporting/or Constative Utterances and Informing/or Performative Utterances). There are many Arab grammarians and rhetoricians who have indirectly dealt with this theory (speech act theory) like: القرويني, السكاكي, الاستراباذي, 2005: 6-7.

Thus, the theory of speech acts has been applied to Arabic written texts especially the Glorious Quran and Prophetic Traditions (Al-Hadith) in order to find out the contextual meanings of these texts, i. e. the meanings that are inconsistent changing from one context to another. So, the theory of speech acts has been researched in Arabic but indirectly and in many cases it was not the end by itself but rather a means to an end (Ibid.: 78-).

Constative utterances (الخبر) are defined as those utterances whose propositional content can be either true or false (55 :1999 الهاشمي, and Abdul-Raof, 2006: 25). 55 :1999) adds that the truth of a constative utterance comes from appropriateness of its prediction to the reality, and their falsity lies in its inappropriateness of its prediction to reality.

Moreover, there are two communicative functions for constative utterances: reporting value, i.e. providing unknown information to the addressee, and reporting added value, i.e. providing known information to the addressee to show that both the speaker and the addressee share the same information (Ibid.: 56).

According to Abdul-Raof (2006: 25), constative utterances can have several pragmatic functions. They may be used to express impotence, to advise someone, to express remorse, to praise someone, to rebuke, to warn, to instruct, or to express disapproval of something.

Performative utterances (الانشاء), on the other hand, are defined as those utterances which cannot be described as being true or false (248 :1993, العاكوب و الشتيوي, Abdul-Raof (2006: 26) denotes that performative utterances can be either requestive (طلبي) or nonrequestive (طلبي). Requestive utterances include several modes of discourse such as the imperative, the interrogative, prohibition, the vocative, and wish. Thus, the imperative can be either real issued from a superior to an inferior, or unreal (rhetorical) issued from an inferior to a superior. Non-requestive utterances include: praise, blame, astonishment, hope, and oath speech acts.

As such, plea is a requestive performative speech act realized by unreal (rhetorical) imperative since it is issued from an inferior (human being) to a superior (Allah (ﷺ)).

3.6.2 Strategies of Plea

·资本派2%系··

Many writers agree that the act of plea in Arabic can take different forms, and hence the pleader can make use of different strategies in this regard (223 :2006 :السند, 2001 :2013).

The first strategy is that the pleader may ask Allah (ﷺ) to respond to his/her supplication and entreating for the sake of the Prophet, the Imam, ... etc. pleaded with (29:2001: 2001). For example, the pleader may say: أَتُوسَلُ إليكَ ٱللَّهُمَّ بِعزَيْتِكَ وَ جِلالِكَ أَنْ تَنقَذَنِي مِنْ النار.

I plead to thee, O Lord! With Your Majesty and Your Power to save me from the Hellfire.

أسألُكَ يا الله بحق نبيّكَ محمد أنْ ترفعَ كربتِي.

I ask You, O Allah, for the sake of Your Prophet Muhammad to eliminate my agony.

The second strategy is that the pleader may ask the Prophet or the Imam to supplicate Allah (علاف) for him/her (the pleader) (Ibid.). "يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤُمِنَنَّ لَكَ وَلَنُرْسِلَنَ مَعَكَ بَنِي إِسْرَائِيلَ"

O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel. (Shakir, 1999: 73)

The third strategy is that the pleader may address the Prophet or the Imam pleaded with directly seeking the help of the one pleaded

with. This strategy should not be taken to mean that the Prophet or the Imam can do what the pleader wants independently from Allah (ﷺ). On the contrary, the Prophet or the Imam is going to ask Allah (ﷺ) to answer the entreating of the pleader or by interceding for him/her (the pleader) in the presence of Allah (33:2001) (ﷺ): (ﷺ) المحقد يا حَسَنَ بْنَ عَلِيِّ اَيَّهَا الْمجْتَبِي يَا بْنَ رَسُولِ اللهِ، يا حُجَّةَ اللهِ عَلى خَلْقِهِ يا سَيِّدَنا وَحَوْ لانا إِنَّا تَوَجَّهُنا وَاسْتَشْفَعْنا وَتَوَسَّلْنَا بِكَ إِلَى اللهِ وَقَدَّمْناكَ بَيْنَ يَدَيْ حاجاتِنا يا وَجِيهاً عِنْدَ اللهِ عَلَى خَلْقَهُ عُنْنَا عِنْدَ اللهِ عَلَى خَلْقَوْ يَا سَيَدَنا

O Abu Muhammad, O Hasan, son of 'Ali, O elected one O descendant of the Messenger of Allah, O decisive argument of Allah over mankind, O our chief, O our master, We turn towards thee, seek thy intercession and advocacy before Allah, we put before you our open need, O intimate of Allah, Stand by us when Allah sits in judgment over us. (Shahin, 2010: 423)

3.6.2.1 Explicit Plea

The act of plea in Arabic can be realized explicitly by presenting the performative verb تَوَسَلُ or one of its derivations such as: يتوسلت, توسلنا, اتوسل

In the following instances, the act of plea is realized explicitly by means of a performative verb:

يا فاطِمَةَ الزَّهْراءُ يا بِنْتَ مُحَمَّد يا قُرَّةَ عَيْنِ الرَّسُولِ، يا سَيِّدَتَنا و مولاتنا إنَّا تَوَجَّهْنا وَاسْتَشْفَعْنا وَتَوَسَّلْنا بِكِ الَى اللهِ وَقَدَّمْناكِ بَيْنَ يَدَيْ حاجاتِنا، يا وَجيهَةً عِنْدَ اللهِ اِشْفَعي لَنا عِنْدَ اللهِ. (2006: 163, القمي)

O Fatima Zahra, O daughter of Muhammad, O Joy to the eye of the Prophet, O our chief, We turn towards thee, seek thy intercession and advocacy before Allah, we put before you our open need, O intimate of Allah, Stand by us when Allah sits in Judgment over us. (Shahin, 2010: 4223-)

يا مُجِيبَ الْمُضْطَرِّ ، يا كَاشِفَ الضُّرِّ ، يا عَظِيمَ الْبِرِّ ، يا عَليماً بِما فِي السِّرِّ ، يا جَمِيلَ السِّتْرِ . اسْتَشْ فَعْتُ بِجُودِكَ وَكَرَمِكَ إلَيْكَ . وَتَوَسَّ لْتُ بِجَنابِكَ ، وَتَرَحُّمِكَ لَدَيْكَ. فَاسْتَجِبْ دُعَانِي ، وَلا تُخَيِّبْ فِيكَ رَجانِي ، وَتَقَبَّلْ تَوْبَتِي ، وَكَفِّرْ خَطِيَتِي ، بِمَنِّكَ وَرَحْمَتِكَ ، يا أَرْحَمَ الرَّاحِمِينَ.

O Responder to the distressed! O Remover of injury! O Great in goodness! O Knower of everything secret! O Beautiful through covering over! I seek Thy munificence and Thy generosity to intercede with Thee, I seek Thy side and Thy showing mercy to mediate with Thee, so grant my supplication, disappoint not my hope in Thee, accept my repentance, and hide my offense, through Thy kindness and mercy, O Most Merciful of the mercifuls! (Chittick, 1988: 424)

3.6.2.2 Implicit Plea

The act of plea is often considered as implicit when there is no performative verb present in the utterance. Implicit plea can be either direct or indirect. Implicit pleas are taken as direct when they are syntactically marked, i.e. realized by the sentence type that is often associated with this act which is the imperative. So, when a plea is realized by the imperative, it is direct:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَ آلِهِ وَاحْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ الاوْزَارِ (اللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَ آلِهِ وَاحْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ الاوْزَارِ

O God, bless Muhammad and his Household, lessen for us through the Qur'an the weight of heavy sins. (Chittick, 1988: 310)

اِلـهي بِحَقِّ مَنْ ناجاكَ وَبِحَقٍّ مَنْ دَعاكَ فِي الْبَرِّ وَالْبَحْرِ صَلٍّ عَلى مُحَمَّد وَآلِهِ و تْفَضَّلْ عَلَى فُقَراءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْغَنَاءِ وَالتَّرْوَةِ (172 :2006 القمى)

O my God, in the name of all those who have besought You, and

in the name of all those who have prayed to You in lands and seas, (please do) bless Muhammad and his Household, bestow upon the poor among the believing men and women with wealth and fortune. (Shahin, 2010: 4567-)

On the other hand, if a plea is realized by a sentence type other than the imperative, e.g. the declarative, the act will be indirect.

إلهي أسْأَلُكَ بِحَقِّكَ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ ، وَبِاسْمِكَ الْعَظِيْمِ الَّذِي أَمَرْتَ رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ . وَبِجَلاَلِ وَجْهِكَ الْكَرِيمِ الذِي لاَ يَبْلى وَلاَ يَتَغَيَّرُ ، وَلاَ يَحُولُ وَلاَ يَفْنى ، أَنْ تُصَلِّيَ عَلَى مُحَمَّد وَآلِ مُحَمَّد ، وَأَنْ تُغْنِيَنِي عَنْ كُلِّ شَيْء بِعِبادَتِكَ ، وَأَنْ تُسَلِّيَ نَفْسِيْ عَنِ الدُّنْيَا بِمَخَافَتِكَ ، وَأَنْ تُثْنِيَنِي بِالْكَثِيْرِ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ.

My God, I ask Thee by Thy right incumbent upon all Thy creatures, by Thy mighty name with which Thou commanded Thy messenger to glorify Thee, and by the majesty of Thy generous face, which ages not, nor changes, nor alters, nor passes away, that Thou blessest Muhammad and the Household of Muhammad, that Thou freest me from need for all things through worshipping Thee, that Thou distractest my soul from this world through fear of Thee, and that Thou turnest me back toward Thy abundant generosity through Thy mercy!

(Chittick, 1988: 386)

淡85% 第二条





CHAPTER FOUR TEXT ANALYSIS





- **4.1 Introduction**
- 4.2 The Model
- 4.3 English Texts
- 4.4 Arabic Texts
- 4.5 Results of Analysis

4.1 Introduction

This chapter is devoted to the analysis of certain English and Arabic religious texts that carry the act of plea. Specifically, ten English texts and ten Arabic texts are chosen for the analysis. The English texts are taken from the Bible, namely; the Old Testament and the Book of Psalms. The Arabic texts are taken from the Glorious Quran as well as some supplications of Prophet Muhammad (ﷺ) and his Household (ﷺ).

4.2 The Model

The analysis of the chosen texts will be carried out according to the model developed by the study (see Figure 1). In this model, **plea** is analyzed linguistically on three different levels: syntactic, semantic, and pragmatic. For each text, the general meaning is given first. This implies the semantic level. Second, the text is analyzed syntactically highlighting the syntactic devices used in it. Third, it is analyzed pragmatically showing the strategies used to realize the speech act of plea, as well as analyzing it according to the felicity conditions proposed by the researcher for the act of plea (see 2.7.3).

4.3 English Texts

Text (1)

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? (Genesis, 18: 25)

This verse is a plea made by Abraham (ﷺ) for the sparing of Sodom. Abraham (ﷺ) prayed earnestly that Sodom might be spared even if few righteous persons are found in it. Abraham (ﷺ), in this verse, shows a great compassion even for sinners. Although Abraham

源9% 第9% 第3%

(ﷺ) had failed in his request for the whole place, yet Lot (ﷺ) was miraculously saved. Abraham (ﷺ) knew that the judge of all the earth would do right. He does not plead that the wicked may be spared for their own sake, or because it would be severe to destroy them, but for the sake of righteous who might be found among them, and righteousness only can be made a plea before Allah (ﷺ) (Henry, 2003: 389-). So, Abraham (ﷺ) in this verse is pleading to Allah (ﷺ) with His righteousness and His justice for saving the righteous people found in Sodom. This plea is similar to a plea made by David (ﷺ) in which he pleads to Allah (ﷺ) with His righteousness:

Hear me when I call, O God of my righteousness: thou hast enlarged me [when I was] in distress; have mercy upon me, and hear my prayer. (Psalms, 4:1)

David () in this verse is asking Allah () to answer his prayers and entreating and to have mercy upon him.

Syntactically, the speaker in this text uses one syntactic device which is the rhetorical question 'shall not the judge of all the earth do right?'. Abraham (\cong) knows for sure that Allah (\cong), Who is the Judge of all the earth is just and would do right but he wants to emphasize this fact and to draw the attention to it.

From a pragmatic perspective; the speech act of plea in this verse is implicit. It has been realized indirectly by using an interrogative sentence, instead of the imperative which is often associated with the act of plea.

The FCs of the text:

1. The PCCs

a. Abraham (ﷺ) is addressing Allah (ﷺ).

b. He wants Allah (ﷺ) to save the righteous people found in Sodom.

2. The PCs

Allah (ﷺ) is able to save the righteous people found in Sodom and Abraham (ﷺ) completely believes in this.

3. The EC

Abraham (\mathfrak{W}) pleads to Allah (\mathfrak{W}) with His righteousness as a means to approach what he wants or wishes.

4. The SC

Abraham () sincerely wants Allah () to save the lives of the righteous people found in Sodom.

Text (2)

{6} Remember, O LORD, thy tender mercies and thy loving kindnesses; for they [have been] ever of old. **{7}** Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

(Psalms, 25: 67-)

In worshiping Allah (ﷺ), one must lift up his soul to Him. The most advanced believer both needs and desires to be taught of Allah (ﷺ). David (ﷺ), in this psalm, is earnest for the pardon of sins. When Allah (ﷺ) pardons sin, He is said to remember it no more which denotes full remission. It is Allah's (ﷺ) goodness and not ours, His mercy, and not our merit, that must be our plea for the pardon of sins, and all the good we need (Henry, 2003: 556).

So, David (ﷺ) here is asking Allah (ﷺ) to forgive him and forget about his past sins for the sake of His goodness, tender mercies, and loving-kindness

Syntactically, the speaker in this text exploits two syntactic devices, the vocative and the imperative. David (ﷺ), uses the vocative form 'O Lord' to show that his plea is directed to Allah (ﷺ). Then, there is

きでぶり ※ 2 ※…

the use of the imperative remember as well as the negative imperative remember not.

Pragmatically, the act of plea has been realized implicitly, with no explicit performative verb. The act of plea is direct since it is expressed by using the imperative which is often associated with the act of plea.

The FCs of the text:

1. The PCCs

a. David (ﷺ) is addressing Allah (ﷺ).

b. He wants Allah (ﷺ) to forgive him and not to remember his past sins.

2. The PCs

Allah (3) is able to forgive David (3) and forget his past sins, and David (3) believes in this.

3. The EC

David (ﷺ) pleads to Allah (ﷺ) with His attributes, namely Allah's (ﷺ) tender mercies, loving-kindness, and His goodness. He asks Allah (ﷺ) to forgive him for the sake of those attributes.

4. The SC

David (\bigotimes) sincerely wants Allah (\bigotimes) to forgive him and forget all about his past sins that he has committed while he was young.

Text (3)

{9} And Jacob said: O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me. Return unto thy country ,and to thy kindred, and I will deal well with thee: {10} I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands . {11} Deliver me. I pray thee from the hand of my brother, from the hand of Esau: for I rear him, lest he will come and smite me.

{and} the mother with children.

(Genesis, 32: 911-)

The verse opens with splendid words in which Jacob () addresses Allah (ﷺ) as "O God of my father Abraham, and God of my father Isaac". Then Jacob (ﷺ) mentions to Allah (ﷺ) His words and promises: "the LORD which saidst unto me, Return unto the country, and to thy kindred and I will deal well with thee". Before preparations against him, and was greatly afraid. A lively sense of quickening fear arising from it may be found united danger, and with humble confidence in Allah's (ﷺ) power and promise. Jacob (wants to assure that times of fear should be times of prayer; whatever causes fear, should drive us to our knees to our Lord. After being afraid of Esau, he (Jacob) immediately starts entreating for Allah's (ﷺ) mercy. Jacob (ﷺ), in this verse, expresses a thankful acknowledgement of previous underserved favours; a humble confession of unworthiness; a plain statement of his fears and distress, a full reference of the whole affair to the Lord and resting all his hopes on Him. Jacob ((), here, wants to emphasize that the best we can say to Allah (ﷺ) in prayer is what He has said to us. He (Jacob) made the name of the Lord his strong tower, and could not but be safe. Jacob's () fear did not make him sink in despair, nor did his prayer make him presume upon Allah's (ﷺ) mercy without the use of means (Henry, 2003: 60).

From a syntactic point of view, Jacob (ﷺ) in this verse uses certain syntactic devices. The verse starts with the use of three vocative forms: "O God of my father Abraham, and God of my father Isaac, the Lord". Then, Jacob (ﷺ) presents the petition of his plea by using the imperative "Deliver me, I pray thee, from the hand of my brother

, from the hand of Esau".

Pragmatically speaking, the speech act of plea in this text is implicit. It has been realized by using direct speech act strategy as it is expressed by the imperative which is the sentence type often associated with this act.

The FCs of the text:

1. The PCCs

a. Jacob (細) is addressing Allah (謎).

b. He is asking Allah (ﷺ) to save him from the hands of Esau.

2. The PCs

Allah (ﷺ) is able to deliver Jacob (ﷺ) from the danger of Esau, and Jacob (ﷺ) believes in this.

3. The EC

Jacob (ﷺ) pleads to Allah (ﷺ) with Allah's (ﷺ) words and promises mentioning Allah's (ﷺ) past promises to him asking Him in an earnest manner to fulfill these promises.

4. The SC

Jacob ($\underset{\mbox{\tiny \embox{\tiny 1}}}{\mbox{\tiny 2}}$) sincerely wants Allah ($\underset{\mbox{\tiny 2}}{\mbox{\tiny 2}}$) to save him and deliver him from the hands of Esau.

Text (4)

{8} Thine hands have made me and fashioned me together round about; yet thou dost destroy me. **{9}** Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

(Job, 10: 89-)

33%金豪…

In this verse, Job (\bigotimes) is pleading with Allah (\bigotimes) as his maker. Job (\bigotimes) addresses Allah (\bigotimes) saying that Almighty Allah (\bigotimes) has made him with His own hands, so it is not possible that Allah (\bigotimes) would destroy the work of His Hand. Job (\bigotimes) reminds Allah (\bigotimes) that he is pleading with the fact that Allah (\bigotimes) is his maker and creator who

made him as the clay; so is it possible that Allah (3) would bring him into dust again? Job (3) is asking Allah (3) to save him from his hardships and save his body from sickness saying 'thou hast made me, do thou new-make me; I am thine, save me' (Henry, 2003: 498). The same words used by Job (3) in this verse have been used by David (3) in another verse:

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

(Psalms, 119: 73)

So, both prophets have pleaded to Allah (3) with the fact that He is their creator and that they are the work of His own hands. David (3), in his plea, asks Allah (3) to give him understanding so that he can do the duties assigned to him by Allah (3).

As far as the syntax of this text is concerned, the speaker uses certain syntactic devices. First Job (\bigotimes) uses the form "thou" which is an old-fashioned address form often associated with literary and religious texts. This vocative form refers to Allah (\bigotimes) showing that the plea of Job (\bigotimes) is directed to Allah (\bigotimes) and not to anyone else. Then, the addresser uses a rhetorical question addressed to Allah (\bigotimes) saying 'thou hast made me as the clay, so, wilt thou bring me into dust again?'. Job (\bigotimes) is speaking to Allah (\bigotimes) saying that after Allah (\bigotimes) has created him and fashioned him in a beautiful way, it is not possible that Allah (\bigotimes) would destroy the work of his own hand.

Pragmatically speaking, the act of plea, here, is implicit. It is expressed by using an interrogative sentence and hence it has been realized by using an indirect speech act strategy.

The FCs of the text:

1. The PCCs

a. Job (ﷺ) is addressing Allah (ﷺ).

b. He wants Allah (ﷺ) to save him from his hardships and to deliver his body from sickness.

2. The PCs

Allah (3) is able to save Job (3) and have mercy on him delivering his body from sickness, and Job (3) believes in this.

3. The EC

Job (ﷺ) pleads to Allah (ﷺ) with Allah's (ﷺ) relationships to man, namely creator-creature relationship saying 'I am the work of thine own hands, so save me'.

4. The SC

Job ($\underset{\mbox{\tiny (MD)}}{\mbox{\tiny (MD)}}$) sincerely wants Allah ($\underset{\mbox{\tiny (MD)}}{\mbox{\tiny (MD)}}$) to help him, have mercy on him and save him from his hardships and sickness.

Text (5)

{17} O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. {18} Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto [this] generation, [and] thy power to every one [that] is to come. (Psalms, 71: 178-)

David (\bigotimes) wrote this psalm in his old age. He is addressing Allah (\bigotimes) saying that He (Allah) has always taken care of him and bestowed on him when he was young and David (\bigotimes) has done his best to do the duties assigned to him by Allah. Then , David (\bigotimes) asks Allah (\bigotimes) in an earnest manner to help him and not to leave him as he is old and grey headed, so that David (\bigotimes) may have the strength to show the power and strength of Allah (\bigotimes) to the coming generations.

David (ﷺ), in this verse, is pleading to Allah (ﷺ) with past answers to prayers saying 'as you responded to my prayers and helped me while I was young answer my prayers now while I am old' (Wesley, 1987: 1359; and Henry, 2003: 601).

From a syntactic point of view, David (\circledast) in this verse uses two syntactic devices. First, he uses the vocative "O God " to show that his plea is addressed to his Lord, Allah (\circledast). Second, David (\circledast) uses negative imperative "forsake me not" asking Allah (\circledast) not to leave him while he is old and grey-headed.

Pragmatically speaking, the act of plea in this verse is implicit. It has been expressed by using a direct speech act strategy since it has been realized by using the imperative which is the usual sentence type often associated with the speech act of plea.

The FCs of the text:

1. The PCCs

a. David (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to help him and not to leave him in his old age.

2. The PCs

Allah (ﷺ) is able to help David (ﷺ) and give him strength in his old age, and David (ﷺ) believes in this.

3. The EC

David (ﷺ) pleads to Allah (ﷺ) with past answers to prayers asking Allah (ﷺ) to answer his present prayers as He has responded to his past prayers.

4. The SC

David (32) sincerely wants Allah (325) to help him and not to leave him in his old age.

きでぶ97%の学

Text (6)

Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. (Psalms, 79: 9)

Asaph (\bigotimes) is addressing Allah (\bigotimes) in an earnest and emotional way seeking Allah's (\bigotimes) help and mercy. He wants Allah (\bigotimes) to deliver him from troubles and to clean his soul and body from sins. He clarifies that when someone is grounded upon the pardon of sin, one should be more earnest in prayer for the removal of one's sins. Asaph (\bigotimes) is entreating Allah (\bigotimes) to help him for the glory of His Name and to pardon him for the sake of His Name. So, Asaph (\bigotimes) pleads to Allah (\bigotimes) with the glory of His Name as a means to approach what he wants and wishes.

From a pragmatic point of view, the act of plea in this text is implicit. It is expressed by using the imperative which denotes that it has been realized directly.

The FCs of the text:

1. The PCCs

a. Asaph (ﷺ) is addressing Allah (ﷺ).

b. He wants Allah (ﷺ) to help him, deliver him from troubles, and to purge away his sins.

2. The PCs

Allah (&) is able to help Asaph (&) and deliver him from troubles, and Asaph (&) believes in this.

3. The EC

Asaph (ﷺ) pleads to Allah (ﷺ) with the glory of His name seeking Allah's (ﷺ) help and deliverance from troubles.

4. The SC

Asaph (ﷺ) sincerely wants Allah (ﷺ) to help him, deliver him, and purge away his sins.

Text (7)

{8} But now, O LORD, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand. **{9}** Be not wroth ver sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we [are] all thy people.

(Isaiah, 64: 89-)

In this text, Prophet Isaiah (ﷺ) is addressing Allah (ﷺ) in an emotional way saying , 'thou [art] our father and we all [are] the work of thy hand'. Isaiah (ﷺ) in this verse is pleading to Allah (ﷺ) with Allah's (ﷺ) relationship to man; namely father-son relationship and creator-creature relationship. Isaiah (ﷺ) addresses Allah (ﷺ) saying that they are His children and they are the work of His own Hands; so, they ask Him to pity them, not to be angry with them, to be patient with His children, and not to remember their iniquities and mistakes.

Syntactically speaking, the text contains certain syntactic devices. First there is the vocative form 'O Lord' which has been mentioned twice in the text to emphasize the fact that Isaiah (ﷺ) is addressing his Lord, Allah (ﷺ). The speaker, in this verse, exploits many forms of the imperative like behold, see as well as negative imperative be

not wroth, neither remember iniquity.

From a pragmatic perspective, plea in this text is implicit. It has been realized directly by using the imperative sentence type which is often associated with the speech act of plea.

The FCs of the text:

1. The PCCs

a. Isaiah (細) is addressing Allah (濄).

b. He asks Allah (ﷺ) not to be angry with them, not to remember their iniquities, but to pity them and be patient with them for they are all His children.

2. The PCs

Allah (3) is able to pity Isaiah (3) and his people and have mercy on them and not to be wrath with them forgetting all about their iniquities, Isaiah (3) believes in this.

3. The EC

Isaiah (ﷺ) is pleading to Allah (ﷺ) with Allah's (ﷺ) relationship to man, namely father- son relationship and creator-creature relationship asking Allah (ﷺ) to pity His children and the work of His own hands.

4. The SC

Isaiah (\bigotimes) sincerely wants Allah (\bigotimes) to pity His children and have mercy on them.

Text (8)

{21} But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy [is] good, deliver thou me. {:22} For I [am] poor and needy, and my heart is wounded within me.

(Psalms, 109: 212-)

David (ﷺ), in this text, is addressing Allah (ﷺ) in a very humble manner. He was troubled in mind. His body was wasted, and almost worn away. Yet; it is better to have leanness in the body, while the soul prospers and is in health, than to have leanness in the soul while the body is feasted. David (ﷺ), here, pleads with Allah's (ﷺ) glory and the honor of His Name (Henry, 2003: 637). So, David (ﷺ) asks Allah (ﷺ) to deliver him and save him for the sake of His Name and His mercy. David (ﷺ) concludes the verse by describing himself as being "poor" and "needy" and hence he cannot live without Allah's (ﷺ) help and mercy. By the same token, David (ﷺ) in another verse also pleads with Allah's (ﷺ) Name:

For thou [art] my rock and my fortress; therefore for thy name's sake lead me, and guide me. (Psalms, 31: 3)

David (ﷺ), in this plea, asks Allah (ﷺ) to lead him and guide him to His way which is the right way to walk in.

Syntactically, David (ﷺ) in this text makes use of two syntactic devices; namely, the vocative and the imperative. First, he uses the vocative "O God the Lord" and then he uses the imperative "deliver thou me" asking Allah (ﷺ) to save him from any kind of troubles.

Pragmatically speaking, the speech act of plea in this text is implicit since there is no explicit performative verb. This implicit act has been realized directly by the use of the imperative sentence 'deliver thon me'.

The FCs of the text:

1. The PCCs

100

a. David (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to deliver him and save him from troubles.

2. The PCs

Allah (ﷺ) is able to save David (ﷺ) as well as delivering him from troubles, and David (ﷺ) believes in this.

3. The EC

David (細) pleads to Allah (ﷺ) with His Name and His Mercy asking Allah (ﷺ) to deliver him from troubles.

4. The SC

David (細) sincerely wants Allah (ﷺ) to deliver him and save him from troubles.

Text (9)

For the Canaanites and all the inhabitants of the land shall hear [of it,] and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

(Joshua, 7:9)

In the verse, Joshua (\bigotimes) is lamenting the defeat of Israel. He shows that his concern for the honour of Allah (\bigotimes) is more than his concern for the fate of Israel. Then, Joshua (\bigotimes) presents his plea to Allah (\bigotimes). He addresses Allah (\bigotimes) saying that their enemies want to cut off their name from the earth. So, Joshua (\bigotimes) asks Allah (\bigotimes) to save their name for the sake of His great name presenting a powerful plea saying 'what will you do for the sake of your own great name?' (Henry, 2003: 258).

Syntactically, the speaker exploits here two syntactic devices. First, the use of the form "thou" which refers to the addressee Who is Allah (\gg). Second, the verse ends with the use of an interrogative sentence represented by the question "what wilt thou do into thy great name?"

Pragmatically, the speech act of plea in this verse is implicit. It has

been realized indirectly by using the interrogative sentence instead of the imperative sentence which is often associated with this act.

The FCs of the text:

1. The PCCs

a. Joshua (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to save the name of Israel on earth and that the name of Allah (ﷺ) is to be glorified

2. The PCs

Allah (ﷺ) is Omnipotent and hence able to save the name of Israel, and Joshua (ﷺ) completely believes in this.

3. The EC

Joshua (ﷺ) is pleading to Allah (ﷺ) with his Great Name. He uses Allah's (ﷺ) Name as a means to approach what he wants or wishes.

4. The SC

Joshua (‱) sincerely wants Allah (ﷺ) to save the name of Israel.

Text (10)

{15} But thou, O Lord, [art] a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. {16} O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

(Psalms, 86: 156-)

In this text, David (ﷺ) is addressing Allah (ﷺ) in a humble manner mentioning Allah's (ﷺ) great attributes. David (ﷺ) refers to Allah (ﷺ) as being full of compassion, gracious, bounteous, and plenteous in mercy and truth presenting them in his plea as means for

accepting his earnest prayers. Allah (ﷺ) alone possesses Almighty power and infinite love, so it is not possible that he would not show love and mercy for His own son and the work of His own Hand. David (ﷺ) ends his plea by making a reference to Allah's (ﷺ) relationship to man, both the father-son relationship and creatorcreature relationship. The petition of this plea made by David (ﷺ) is that he wants Allah (ﷺ) to take care of him, have mercy on him; giving him strength as well as saving him from troubles.

Syntactically speaking, the first part of the text contains the vocative form 'O Lord'. The second part of the text, on the other hand , contains a number of imperative forms: turn unto me, have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid.

Pragmatically, the act of plea in this verse is implicit. It is expressed by using direct speech act strategy since it is realized by using the imperative.

The FCs of the text:

1. The PCCs

a. David (ﷺ) is addressing Allah (ﷺ).

b. He wants Allah (ﷺ) to turn into him, have mercy on him, give him strength, and save him.

2. The PCs

Allah (3) is able to save David (3) and have mercy on him giving him strength, and David (3) believes in this.

3. The EC

David (\bigotimes) is pleading to Allah (\bigotimes) with His attributes, Compassion, Mercy, and Truth, asking Allah (\bigotimes) to save him and have mercy on him for the sake of these attributes.

4. The SC

David (\bigotimes) sincerely wants Allah (\bigotimes) to have mercy on him, give him strength, and save him.

4.4 Arabic Texts
Text (1)
وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاحِدَ مِنْ الْبَيْتِ وَإِسْمَاحِيلُ رَبَّنَا تَقَبَّلْ مِنًا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيم * رَبَّنَا
وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرَيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ
وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرَيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيم *

And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing: 128. Our Lord! and make us both submissive to Thee and [raise] from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us [mercifully], surely Thou art the Oft-returning [to mercy], the Merciful. (Shakir, 1999: 9)

In this text, prophets Ibrahim and Ismail (\bigotimes) are raising the foundations of the House of Allah (\bigotimes), at the same time they are invoking Allah (\bigotimes) and entreating Him to accept this deed which is performed by them to get nearer and nearer to Him. So, they are pleading to Allah (\bigotimes) with this righteous deed which is building the House of Allah (\bigotimes). Prophet Ibrahim and his son (\bigotimes) are offering this good deed as a means to Allah (\bigotimes) asking Him many things like:

تَقَبَّلْ مِنَّا (accept from us) اَجْعَلْنَا مُسْلِمَيْن لَكَ وَمِنْ ذُرِّ يَتِنَا أُمَّةً مُسْلِمَةً لَكَ

(make us both submissive to Thee and [raise] from our offspring a nation submitting to Thee)

أَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا (show us our ways of devotion and turn to us)

The fact that Ibrahim and Ismail (\bigotimes) are entreating Allah (\bigotimes) and imploring Him while building the House shows that there is a strong relation between the righteous deed they are performing and the invocation, and that they are presenting the deed as a means to Allah (\bigotimes) to respond to the invocation (28 :1997).

A similar plea is found in another verse of the Glorious Quran:

"الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ" (ال عمر ان: 16)

Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire. (Shakir, 1999: 22)

In this verse, there is also a relation between the deed which is believing in Allah (ﷺ) and the invocation which is asking for forgiveness and being saved from Hellfire. So, believing has been presented, here, as a means for seeking Allah's (ﷺ) forgiveness (عبد) 130 :2000 (الحميد, 2000). Similarly, Imam As-Sajjad (164 :2013) (ﷺ) says in one of his supplications:

"وَوَسِيلَتِي إِلَيْكَ : التَّوْحِيدُ ، وَذَرِيْعَتِي أَنِّي لَمْ أُشْرِكْ بِكَ شَيْئاً ، وَلَمْ أَتَّخِذْ مَعَكَ إِلَهاً" My mediation with Thee is the profession of Unity, my way of coming to Thee that I associate nothing with Thee , nor do I take along with Thee a god (Chittick, 1988: 371)

So, Imam As-Sajjad (ﷺ) presents his believing in the Oneness of Allah (ﷺ) as a means for accepting his prayer and answering his entreating.

From a syntactic point of view, the text consists of many syntactic

devices. One of these devices is the vocative, namely the vocative form (ربنا) which has been used twice in this verse to show that the plea is addressed to Allah (ﷺ). Another device is the imperative: (الجعانا, ارنا, تب All these imperative forms are rhetorical imperatives as they are issued from inferiors (human beings) to a superior (Allah). Moreover, the text also contains two emphatic devices:

(surely Thou art the Hearing, the Knowing) ' إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيم ' (surely Thou art the Oft-returning [to mercy], ' إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ' (the Merciful

The first emphasis is used to assure that Allah (ﷺ) is surely able to hear the invocation of those calling upon Him, and He surely knows that the aim behind their building the House is to get nearer to Him. The second emphasis is used to make clear the fact that Allah (ﷺ) is Merciful and will surely forgive those who seek nearness to Him.

Pragmatically speaking, the speech act of plea in this text is implicit as there is no explicit performative verb. It is a direct speech act since it is realized by using the imperative sentence type.

The FCs of the text:

1. The PCCs

a. Prophets Ibrahim and Ismail (ﷺ) are addressing Allah (ﷺ).

b. They are asking Allah (ﷺ) to accept this deed from them, which is building the House of Allah (ﷺ), and to make them submissive to Him as well as raising a nation from their offspring submitting to Him as well, and to show them ways of devotion and to turn to them.

2. The PCs

Allah (\aleph) is able to accept their righteous deed and to make them submissive to Him raising a nation from their offspring submitting to Him as well, and Ibrahim and Ismail (\aleph) are completely believing in this.

3. The EC

Ibrahim and Ismail (\bigotimes) are pleading to Allah (\bigotimes) with their righteous deed which is building the House of Allah (\bigotimes), offering this deed as a means to Allah (\bigotimes) to respond to their entreaty and invocation.

4. The SC

Ibrahim and Ismail (ﷺ) sincerely want Allah (ﷺ) to accept their righteous deed and make them submissive to Him and to raise a nation from their offspring submitting to Allah (ﷺ) as well.

Text (2) يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَام وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الأَرْضُ مِنْ بَقْلِهَا وَقِتَّائِهَا وَفُومِهَا وَحَدَسِهَا وَبَصَلِهًا

O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. (Shakir, 1999: 4)

People of Prophet Musa (\bigotimes) are addressing him in this verse saying that they are not satisfied with one type of food. They are pleading with Prophet Musa (\bigotimes) asking him to supplicate Allah (\bigotimes) for more types of food. It has been mentioned before that one strategy of plea is that the pleader may ask a prophet or an imam to supplicate Allah (\bigotimes) for him/ her. People of Prophet Musa (\bigotimes) are following this strategy in this text. They are not supplicating to Allah (\bigotimes) directly but rather asking their prophet to pray on their behalf because they believe that prophet Musa (\bigotimes) enjoys a special status in the presence of Allah (\bigotimes). So, they took their prophet as a means of recourse to Allah (\bigotimes) to get what they need (225 :2006).

The following similar plea is found in another verse of the Glorious

Quran: "يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ"

O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

(Shakir, 1999: 73)

Syntactically speaking, the text contains certain syntactic devices. First, there is the vocative (با موسى). Prophet Musa (هي), here, is the one addressed and the one pleaded with at the same time. Another device is the imperative (ادع لنا ربك). The imperative is used, here, to present the petition of the plea, that is, Prophet Musa () is asked to supplicate his Lord to grant his people more and varying kinds of food because they are not satisfied with one type of food.

From a pragmatic perspective, the speech act of plea in this text has been realized directly by using the imperative form which is the sentence type often associated with this illocutionary act.

The FCs of the text:

1. The PCCs

a. People of Prophet Musa (ﷺ) are addressing him.

b. They are asking him to invoke Allah (ﷺ) on their behalf asking him to bring forth for them from what the earth grows, of its herbs, cucumbers, garlic, lentils, and onions.

2. The PCs

Prophet Musa (ﷺ) is able to supplicate Allah (ﷺ) asking Him to bring forth more types of food to his people, and such people completely believe in this.
34

3. The EC

People of Prophet Musa (ﷺ) are pleading with him in an attempt to get what they need from Allah (ﷺ) because they know that Musa (ﷺ) enjoys a special rank and status in the presence of Allah (ﷺ).

4. The SC

People of Prophet Musa (ﷺ) sincerely want him to entreat Allah (ﷺ) for more types of food.

Text (3) يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ * قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إَنَّهُ هُوَ الْغَفُورُ (يوسف: 8-97)

O our father! ask forgiveness of our faults for us, surely we were sinners. He said: I will ask for you forgiveness from my Lord surely He is the Forgiving, the Merciful (Shakir, 1999: 110)

In this text, Brothers of Prophet Joseph (\bigotimes) are addressing their father Prophet Jacob (\bigotimes). The verse shows the attempt of Brothers of Joseph (\bigotimes) to get rid of the burdens of sin that they have committed by hurting their brother Joseph (\bigotimes) and causing pain to their father Jacob (\bigotimes).

After realizing the ugliness of their sin, they have turned to their father asking him to pray for them asking Allah (ﷺ) to forgive them. They are pleading to Allah (ﷺ) with Prophet Jacob (ﷺ). Their father answered them by saying : (سَوْفَ أَسْنَتْغُفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغُفُورُ الرَّحِيمُ).

So, they have not asked Allah (3) directly to forgive them but rather asked their father to pray on their behalf. This is because they know for sure that their father is a prophet and hence enjoys a high status and special rank and he is closer to Allah (3) than them because their sin took them away from Allah (3). Realizing this

fact; they pleaded to Allah (ﷺ) with their father 2013:137,(عبود).

A similar verse is found in (64 (سورة النساء) in which Allah (ﷺ) advice sinners to ask Allah (ﷺ) for forgiveness by asking Prophet Muhammad (ﷺ) to pray for them:

اوَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ الرَّسُولُ لَوَجَدُوا اللَّهَ (النساء: 64)

And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had [also] asked forgiveness for them, they would have found Allah Oft-returning [to mercy], Merciful. (Shakir, 1999: 38)

The verse shows that their seeking forgiveness through the supplication of the prophet for them would be accepted because the prophet enjoys special station and honour in the sight of Allah (ﷺ).

Syntactically, there are certain syntactic devices employed in this text. One of these devices is the vocative (با أَبَانَا) used by sons of prophet Jacob (ها) to address him, seeking nearness to Allah (ها) through him. Another device is the imperative (استَغْفِرْ لَنَا نُنُوبَنَا) which is a rhetorical imperative as it is issued from inferiors (sons) to a superior (their father). The imperative represents the petition or the request of the plea which is seeking forgiveness. In addition, the text consists of certain emphatic devices such as:

' إِنَّا كُنَّا خَاطِئِينَ ' ((surely we were sinners)) ' إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ '(surely He is the Forgiving, the Merciful)

The first emphasis is used by sons of Jacob (\bigotimes) to show that they have realized their sin and they regret doing it asking forgiveness of

this sin. The second emphasis, is used by Prophet Jacob (\bigotimes) because he wants to assure to his sons that Allah (\bigotimes) is the Forgiving and the Merciful, and hence He will surely accept their repentance and their seeking forgiveness. So, no matter how sinful one might be, s/ he should always return to his/her Lord because Allah's (\bigotimes) mercy is endless.

Pragmatically, the act of plea in this text is a direct implicit act realized by using the imperative (اسْتَغْفِرْ لَنَا ذُنُوبَنَا) which is the usual sentence type used to realize the speech act of plea.

The FCs of the text:

1. The PCCs

a. Brothers of Prophet Joseph (ﷺ) are addressing their father Prophet Jacob (ﷺ).

b. They are asking him to pray to Allah (ﷺ) on their behalf asking Him to forgive their sin.

2. The PCs

Prophet Jacob (\bigotimes) is able to supplicate Allah (\bigotimes) and ask for forgiveness of his sons' sin, and they completely believe in this.

3. The EC

Brothers of Prophet Joseph (\bigotimes) are pleading to Allah (\bigotimes) with Prophet Jacob (\bigotimes) in an attempt to get forgiveness of Allah (\bigotimes) through him.

4. The SC

Brothers of prophet Joseph (ﷺ) sincerely want their father to pray for them and seek forgiveness of their faults.

Text (4)

اللُّهمَّ بما وارتِ الْحُجِبَ مِنْ جَلالِكَ وَ جَمالِكَ، وَ بِما أُطافَ بِهِ الْعَرْشُ مِنْ بَهاُءِ كَمالِكَ، وَ بِمعاقدِ الْعِزَّ مِنْ عَرْشِكَ، وَ بِما تُحيطُ بِهِ قُدرَتُكَ مِنْ مَلَكوتِ سُلطانِكَ يَا مَنْ لا رادَ لأمرهِ وَ لا مُعَقِّبَ لِحكمهِ أضربْ بيني و بينَ أَحدائِي بِسترِكَ الذي لا تُفْرِقهُ العواصفَ مِنْ الْرياحِ، وَ لا تَقْطعهُ الْبَواتِرُ مِنْ الْصِفاحِ. ((- 368 : 1995 , الطبطبائي cited in النبي محمد ())

O Allah! By that which Your Might and Majesty have covered, and by that which have been engulfed by the perfection of Your Sovereignty, and by the honor that comes forth from Your Infinite Knowledge, and by that which is encompassed by Your Dominion; O One whose command cannot be overruled and whose ruling cannot be overturned! Place between myself and my enemies a covering that cannot be removed even by strong winds, nor can it be cut by sharp bl ades (Jaffer, 2011: 1267-)

Prophet Muhammad (ﷺ), in this text, is addressing Allah (ﷺ) and is making a splendid plea to Him. Prophet Muhammad (ﷺ) here, is not only entreating Allah (ﷺ) but also praising Him and exalting Him in a magnificent way. He is pleading to Allah (ﷺ) with His Great Attributes:

اللَّهُمَّ بِما وارتِ الْحُجِبَ مِنْ جَلالِكَ وَ جَمالِكَ،

(O Allah! By that which your Might and Majesty have covered) وَ بِما أُطافَ بِهِ الْعَرْشُ مِنْ بَهاءِ كَمالِكَ،

(And by that which have been engulfed by the perfection of your Sovereignty)

وَ بِمعاقدِ الْعِزَّ مِنْ عَرْشِكَ،

(And by the honor that comes forth from your Infinite Knowledge) وَ بِما تُحيطُ بهِ قُدرَتُكَ مِنْ مَلَكوتِ سُلطانِكَ

(And by that which is encompassed by your Dominion)

As for the petition of the plea, the prophet is asking Allah (ﷺ)

13

to save him from his enemies and to keep them away from him with Allah's (ﷺ) covering that cannot be removed even by strong winds, nor can it be cut by sharp blades:

أضربْ بيني و بينَ أَعدائِي بِسترِكَ الذي لا تُفْرِقهُ العواصفَ مِنْ الْرياحِ، وَ لا تَقْطعهُ الْبَواتِرُ مِنْ الْصِفاحِ

(Place between myself and my enemies a covering that cannot be removed even by strong winds, nor can it be cut by sharp blades)

Syntactically, the speaker in this text makes use of certain syntactic devices. First, he uses the vocative (اللهم) and then there is the vocative:

(بَا مَنْ لَا رَادَ لأَمرهِ وَ لا مُعَقَّبَ لِحكمهِ). By using this vocative form, Prophet Muhammad (على) is not only directing his plea to Allah (على) but also praising Allah (على) and exalting Him by describing Allah's (على) Omnipotence and Great power. Allah's (على) power is manifested by the fact that His commands cannot be overruled and His ruling cannot be overturned. The text also contains the imperative (أضرب) which is rhetorical as it is issued from an inferior to a superior. The imperative is used to present the petition of the plea.

Pragmatically, the act of plea, here, is implicit. It is realized directly by using the imperative.

The FCs of the text:

1. The PCCs

a. Prophet Muhammad (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to save him from his enemies and keep them away from him.

2. The PCs

Allah (ﷺ) is able to save Prophet Muhammad (ﷺ) from his enemies and he completely believes in this.

3. The EC

Prophet Muhammad (ﷺ) is pleading to Allah (ﷺ) with His Great Attributes, offering those Attributes as means to get his supplication and entreaty responded to.

4. The SC

Prophet Muhammad (ﷺ) sincerely wants Allah (ﷺ) to keep his enemies away from him saving him from their evil.

Text (5) اَللَّهمَّ اِنِّي اَتَقَرَّبُ الَّيْكَ بِذِكْرِكَ، وَاَسْتَشْفِعُ بِكَ الِى نَفْسِكَ، وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِينِي مِنْ قُرْبِكَ، وَاَنْ تُوزِعَني شُكْرَكَ، وَاَنْ تُلْهِمَني ذِكْرَك ((عَلَى)) (القمي cited in الامام على (عَلَى))

O Allah, verily I seek nearness to you through remembrance of You, I seek intercession from You with Yourself and I ask you in the name of Your munificence to bring me near to Your proximity, to provide me with gratitude toward You and to inspire me with Your re membrance. (Shahin, 2010: 217)

Imam Ali (ﷺ), in this text, is addressing Allah (ﷺ). He is making a remarkable plea to Allah (ﷺ) offering certain means of recourse to Him:

I seek nearness to You through remembrance) اَللَّهُمَّ اِنِّي آَتَقَرَّبُ اِلَيْكَ بِذِكْرِكَ، (of You (of You You with Yourself) (I seek intercession from وَٱسْتَشْفِعُ بِكَ اِلَى نَفْسِكَ، (I ask You in the name of Your munificence) وَأَسْأَلْكَ بِجُودِكَ

Most importantly, Imam Ali (ﷺ) is pleading to Allah (ﷺ) saying (أَسْتَشْفِعُ بِكَ الِـى نَفْسِكَ)). This type of pleading is practiced by prophets and Imams only because they are totally pure; whereas other human

beings cannot plead directly to Allah (3) because their wrongdoings veil them from Allah (3) and withhold their supplication and invocation. So, they need means of recourse to Allah (3) to make them closer to Him (Asifi, 2008: 155).

As for the petition of the plea, the Imam (32) is pleading to Allah (32) for three things:

اَنْ تُدْنِيَنِي مِنْ قُرْبِكَ،(proximity to bring me near to Your) وَاَنْ تُوزِعَنِي شُكْرَكَ،(to provide me with gratitude toward You) وَاَنْ تُلْهِمَنِي ذِكْرَكَ. (to inspire me with Your remembrance)

First, the Imam (على) wants to be closer to Allah (على). The seeking of nearness to Allah (على) and the feelings of being comfortable while being near to Him has been repeatedly mentioned in the supplications of Prophet Muhammad (على) and the Imams (على). In this respect, Imam As-Sajjad (207:2013) (على) says in one of his supplications: اللهي: مَنْ ذَا الَّذِي ذَاقَ حَلاوَةَ مَحَبَّتِكَ ، فَرامَ مِنْكَ بَدَلاً ؟ وَمَنْ ذَا الَّذِي أَنِسَ بِقُرْبِكَ ، فَرَامَ مِنْكَ بَدَلاً ؟ وَمَنْ ذَا الَّذِي أَنِسَ بِقُرْبِكَ ، فَرَامَ مِنْكَ بَدَلاً ؟ وَمَنْ ذَا الَّذِي أَنِسَ بِقُرْبِكَ ،

My God, who can have tasted the sweetness of Thy love, then wanted another in place of Thee? Who can have become intimate with Thy nearness, then sought removal from Thee? (Chittick, 1988: 439)

The second request is that the Imam (\bigotimes) wants to be thankful to Allah (\bigotimes) so that he would always thank Allah (\bigotimes) for His countless graces on him. Thirdly, the Imam (\bigotimes) wants his heart to be full of Allah's (\bigotimes) remembrance. This is another important thing required from those who truly and sincerely implore to their Lord. Allah (\bigotimes) says in the Glorious Quran:

" أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ" (الرعد: 28) (Surely by Allah's remembrance are the hearts set at rest) (Shakir, 1999: 113)

As for the syntax of the text, Imam Ali (ﷺ) opens the plea with the vocative (اللهم). This vocative form is not only used to address Allah (ﷺ) but also to express man's need to his Lord and to assure that s/ he is sincere in supplicating Him. Moreover, the prepositions used in the text are (الحي, بـ). The preposition (الحي) is used in the text to show that the plea is directed to Allah (ﷺ), whereas the preposition (بالحي, انقرب اليك, استشفع), here, uses three verbs; (الوسل اليك, اسألك بـ) which are synonymous to the verb (بك, اسألك بـ).

Pragmatically, the speech act of plea here is implicit and indirect. It is realized by using a declarative sentence.

The FCs of the text:

1. The PCCs

a. Imam Ali (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to bring him near to His proximity, to provide him with gratitude toward Him, and to inspire him with His remembrance.

2. The PCs

Allah (ﷺ) is surely able to make the Imam (ﷺ) closer to Him, making him thankful, as well as reviving His remembrance inside the Imam's heart, and Imam Ali (ﷺ) believes in this.

3. The EC

Imam Ali (ﷺ) is pleading to Allah (ﷺ) with His remembrance, His generosity, and with Allah (ﷺ) Himself, seeking nearness to Allah (ﷺ) through these means.

4. The SC

The Imam (\bigotimes) sincerely wants Allah (\bigotimes) to make him closer to Him, make him grateful, and to revive His remembrance in his heart.

Text (6) اللَّهِمَّ بِحَقٍّ الْعَرْشِ وَمِنْ عَلاهُ، وَبِحَقٍّ الْوَحْي وَمَنْ أَوْحاهُ، وَبِحَقٍّ النَّبِيِّ وَمَنْ نَبَّأَهُ، وَبِحَقِّ الْبَيْتِ وَمَنْ بَناهُ، يا سامِعَ كُلِّ صَوْت، يا جامِعَ كُلِّ فَوْت، يا بارِيَ النَّفُوس بَعْدَ الْمَوْت، صَلِّ عَلى مُحَمَّد واَهْل بَيْتِهِ، وآتِنا وَجَميعَ الْمُؤْمِنِينَ وَالْمُؤْمِناتِ فِي مَشارِق الأرْض وَمَعَارِبِها فَرَجاً مِنْ عَنْدِكَ عاجلاً بِشُهادَة أَنْ لا الله الاَّ الله، وأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ صَلَّى اللهُ عَلَيْهِ وَآله وَعَلى ذُرِّيَّته الطَّيِّبِينَ الطَّاهِرِينَ وَسَلَّمَ تَسْلِيماً كَثِيراً ((ﷺ) - 2006: 167 - 8) فاطمة الزهراء (

O Allah, I beseech You in the name of the Throne and Him Who has ascended it, the Revelation and Him Who has revealed it, the Prophet and Him Who has chosen Him for Prophethood, and the House and Him Who has built it. O Hearer of all sounds! O He Who take precedence over everything that passes away! O He Who revives all souls after death! (Please do) send blessings to Muhammad and the Household of Him and grant us, as well as all the believing men and women in the east and west of the earth, a relief from You that is immediate by the creed that there is no god save Allah and that Muhammad is Your servant and Messenger- may Allah's blessings be upon him, his Household, and his progeny; the infallible and pure, and may His thorough peace be upon them. (Shahin, 2010: 4389-)

In this text, As-Sayyida Fatimah Al-Zahra (ﷺ) is addressing Allah (ﷺ). She employs many means of recourse to Allah (ﷺ) to get her entreating responded to:

In the name of the Throne and Him Who) اللَّـهُمَّ بِحَقِّ الْعَرْشِ وَمنْ عَلاهُ، (has ascended it (has ascended it Revelation and Him Who has revealed it (In) وَبِحَقِّ الْوَحْي وَمَنْ اَوْحاهُ، (the name of the

وَبِحَقِّ النَّبِيِّ وَمَنْ نَبَّاهُ،

In the name of the Prophet and Him Who has chosen Him for) (Prophethood

the House and Him Who has built it In the name) وَبِحَقِّ الْبَيْتِ وَمَنْ بَناهُ (of)

So, she implores to Allah (3) by the name of the Throne, the Revelation, the Prophet, and the House of Allah (3). As such, she pleads to Allah (3) with Allah (3) Himself in an indirect way by saying:

و من علاه, و من اوحاه, و من نباه, و من بناه) whereby all these things are done by Allah (ﷺ). What is more, she also pleads to Allah (ﷺ) with another means, that is:

" بِشَهادَةِ أَنْ لا اللهَ الأَ اللهُ، وأَنَّ مُحَمَّداً عَبْدُكَ"

(By the creed that there is no god save Allah and that Muhammad is Your servant and Messenger)

This creed (الشهاده) is the most important and basic belief in Islam. By uttering those words, one becomes a Muslim. Because they are very important in Islam, As-Sayyida Fatimah (ﷺ) pleads to Allah (ﷺ) with them. She (ﷺ), in this plea, praises Allah (ﷺ) and exalts Him by using exquisite words saying:

يا سامِعَ كُلِّ صَوْت (O Hearer of all sounds) يا جامِعَ كُلِّ فَوْت O He Who take precedence over everything that passes away)

يا بارِئَ النَّفُوسِ بَعْدَ الْمَوْتِ (O He Who revives all souls after death)

She wants to show the great Power and Omnipotence of Allah (ﷺ) as He is the Only One Who can hear all sounds, Who can gather again everything that has past away, and He is the Only One Who can

revive all souls after death.

The petition of the plea offered by As-Sayyida Fatimah (ﷺ) is: "صَلِّ عَلى مُحَمَّد وآهْلِ بَيْتِهِ، وآتِنا وَجَميعَ الْمُؤْمِنِينَ وَالْمُؤْمِنِاتِ فِي مَشَارِقِ الأَرْضِ وَمَعَارِبِها فَرَجاً مِنْ عِنْدِكَ عاجِلا"

(Send blessings to Muhammad and the Household of Him and grant us, as well as all the believing men and women in the east and west of the earth, a relief from You that is immediate)

The first request is that she is asking Allah (ﷺ) to send His blessings to Muhammad (ﷺ) and his Household (ﷺ). Here, it is convenient to highlight why most Imams (ﷺ) concentrate on this supplication. Allah (ﷺ) says in the Glorious Quran:

" إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا" (الاحزاب: 56)

Surely Allah and His angels bless the Prophet; O you who believe! call for

[Divine] blessings on him and salute him with a [becoming] salut ation. (Shakir, 1999: 203)

344 :1997 (الطبطبائي) states that the prayer (صلاة) of Allah (ﷺ) on the Prophet (ﷺ) 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 (ﷺ) means supplicating Allah (ﷺ) to have mercy on him. Allah (ﷺ) has mentioned His prayer on the Prophet (ﷺ) and the prayer of angels before asking the believers to pray for him. As such, Allah (ﷺ) commits Himself first and His angels second and the believers third to pray on Prophet Muhammad (ﷺ).

125 :2000) عبد الحميد) states that if someone wants his supplication to be answered, s/he should open his/her supplication by praising Allah (ﷺ) and sending blessings to the Prophet (ﷺ) and his Household (ﷺ). Many supplications of Imams (ﷺ) are opened by praising Allah (ﷺ) and sending blessings on Prophet Muhammad (ﷺ) and his progeny (ﷺ). A very good example of this is found in the supplications of Imam As-Sajjad (52 :2013) (ﷺ), e.g.:

وَصَلَّ عَلَى مُحَمَّد وَآلِهِ ، صَلاَةً دَائِمَةً نَامِيَةً لاَ انْقِطَاعَ لاِبَدِهَا ، وَلا مُنْتَهَى لاِمَدِهَا ، وَاجْعَلْ ذَلِكَ عَوْناً لِيْ ، وَسَبَباً لِنَجَاحِ طَلِبَتِي ، إِنَّكَ وَاسِعٌ كَرِيْمٌ"

Bless Muhammad and his Household with a permanent, evergrowing blessing, whose perpetuity has no cutting off and whose term knows no limit, and make that a help to me and a cause for the granting of my request! Thou art Boundless, Generous.

(Chittick, 1988: 206)

The Imam (\bigotimes), here, pleads to Allah (\bigotimes) with praying on Muhammad (\bigotimes) and his Household (\bigotimes) by saying 'make it a cause for the granting of my request'.

Back to text (6), after asking Allah (ﷺ) to send His blessings on Muhammad (ﷺ) and his Household (ﷺ),As-Sayyida Fatimah (ﷺ) asks Allah (ﷺ) to grant her and all the believing men and women all over the earth an immediate and quick relief.

Syntactically, the text is opened with the vocative (I_{H}) . Other forms of the vocative are:

يا سامِعَ كُلِّ صَوْت (O Hearer of all sounds) يا جامِعَ كُلِّ فَوْت O He Who take precedence over everything that

passes away)) (O He Who revives all souls after death) يا بارِئَ النُّفُوسِ بَعْدَ الْمَوْتِ

As-Sayyida Fatimah (\mathfrak{B}), here, is not only showing that her plea is directed to Allah (\mathfrak{B}) but also praising and exalting Him by using such vocatives. She also uses the imperative to present the petition or the request of her plea:

صَلِّ عَلَى مُحَمَّد واَهْلِ بَيْتِهِ Send blessings to Muhammad and the Household of Him" "

آتِنا وَجَميعَ الْمُؤْمِنِينَ وَالْمُؤْمِناتِ فِي مَشارِقِ الأرْضِ وَمَعارِبِها فَرَجاً مِنْ عِنْدِكَ عاجِلا

"Grant us, as well as all the believing men and women in the east and west of the earth, a relief from You that is immediate"

Pragmatically speaking, the act of plea in this text is implicit. It is a direct act since it is realized by using the imperative.

The FCs of the text:

1. The PCCs

a. As-Sayyida Fatimah Al-Zahra (ﷺ) is addressing Allah (ﷺ).

b. She is asking Allah (ﷺ) to send His blessings on Prophet Muhammad (ﷺ) and his Household (ﷺ), and to grant her and all the believing men and women an immediate relief.

2. The PCs

Allah (ﷺ) is able to grant As-Sayyida Fatimah (ﷺ) and all the believers immediate relief, and she believes in this.

3. The EC

As-Sayyida Fatimah (ﷺ) pleads to Allah (ﷺ) with Allah (ﷺ) Himself as well as with the Throne, the Revelation, the Prophet, and the House of Allah (ﷺ); in an attempt to get her entreaty and

supplication answered.

4. The SC

As-Sayyida Fatimah (\mathfrak{B}) sincerely wants Allah (\mathfrak{B}) to send His blessings on Prophet Muhammad (\mathfrak{B}) and his Household (\mathfrak{B}) as well as granting her and the believers immediate relief from troubles.

Text (7) (1) اللَّهُمَ إِنِّي اَتَقَرَّبُ الَيْكَ بِجُودِكَ وَكَرَمِكَ وَاَتَقَرَّبُ الَيْكَ بِمُحَمَّد عَبْدِكَ وَرَسُولِكَ وَاَتَقَرَّبُ إِلَيْكَ بِمَلائِكَتِكَ الْمُقَرَّبِينَ وَاَنْبِيائِكَ وَرُسُلِكَ اَنْ تُصَلَّيَ عَلَى مُحَمَّد عَبْدِكَ وَرَسُولِكَ وَعَلى آلِ مُحَمَّد وَاْنَ تُقَيلَني عَثْرَتي وَتَسْتُرَ عَلَيَّ ذُنُوبِي وَتَغْفِرَها لِي وَتَقْضِيَ لِي حَوائجي وَلا تُعَذَّبْني بِقَبِيح كانَ مِنِّي فَانَ عَفْوَكَ وَجُودَكَ يَسَعُني إِنَّكَ على كُل شَيء قَديرً

O Allah, I seek nearness to You in the name of Your magnanimity and nobility. I seek nearness to You in the name of Muhammad, Your servant and messenger. I seek nearness to You in the name of Your Favorite Angels and Your prophets and messengers, [and I beseech You] to send blessings to Muhammad, Your servant and messenger, and upon the Household of Muhammad, overlook my slips, cover my sins, forgive them for me, settle all my needs, and not to punish me for the evildoings that I have committed. Verily, Your pardon and magnanimity include me. Verily, You have power over all things.

(Shahin, 2010: 1467-)

In this text, Imam Al-Hasan (ﷺ) is addressing Allah (ﷺ). He is making a magnificent plea using more than one means:

ٱللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَكَرَمِكَ

(O Allah, I seek nearness to You in the name of Your magnanimity and nobility.)

وَأَتَقرَّبُ إِلَيْكَ بِمُحَمَّد عَبْدِكَ وَرَسُولِكَ

(I seek nearness to You in the name of Muhammad, Your servant and messenger.)

وَاتَقَرَّبُ اللَّيْكَ بِمَلائِكَتِكَ الْمُقَرَّبِينَ وَانْبِيائِكَ وَرُسُلِكَ

(I seek nearness to You in the name of Your Favorite Angels and Your prophets and messengers)

The Imam (ﷺ) is seeking nearness to Allah (ﷺ) through Allah's (ﷺ) attributes; namely His magnanimity and nobility. Then, he pleads to Allah (ﷺ) with Prophet Muhammad (ﷺ) as the prophet enjoys a special rank and status in the presence of Allah (ﷺ). Imam Al-Hasan (ﷺ) also seeks proximity to Allah (ﷺ) through His favorite Angels and previous prophets and messengers.

The petition of the plea is:

أَنْ تُصَلِّيَ عَلى مُحَمَّد عَبْدِكَ وَرَسُولِكَ وَعَلى آلِ مُحَمَّد

(To send blessings to Muhammad, Your servant and messenger, and upon the Household of Muhammad)

وَأْنَ تُقيلَني عَثْرَتي

(Overlook my slips)

(Cover my sins, forgive them for me)

(Settle all my needs)

وَلا تُعَذِّبْني بِقَبِيح كانَ مِنّي

وَيَقْضِيَ لِي حَوِ إِئْجِي

وَتَسْتُرَ عَلَيَّ ذُنُوبِي وَتَغْفِرَ ها لي

(Do not punish me for the evildoings that I have committed)

From a syntactic perspective, this plea opens with the vocative (اللهم) showing that Allah (ﷺ) is the One addressed in this plea. Moreover, the text contains the prepositions (الح, بـ):

اَللَّهُمَّ اِنِّي اَتَقَرَّبُ الَيْكَ بِـجُودِكَ وَكَرَمِكَ (O Allah, I seek nearness to You in the name of Your magnanimity

and nobility.)

وَأَتَقرَّبُ إِلَيْكَ بِمُحَمَّد عَبْدِكَ وَرَسُولِكَ

(I seek nearness to You in the name of Muhammad, Your servant and messenger.)

وَٱتَقَرَّبُ إِلَيْكَ بِمَلائِكَتِكَ الْمُقَرَّبِينَ وَٱنْبِيائِكَ وَرُسُلِكَ

(I seek nearness to You in the name of Your Favorite Angels and Your prophets and messengers)

Imam Al-Hasan (\circledast) uses the preposition (l_{ω}) to assure that his plea is addressed to Allah (\circledast) and not to anyone else. He uses the preposition (\rightarrow) to present the means of recourse to Allah (\circledast) that he employed in his plea.

Another syntactic device used here is negative imperative (لا تعذبني) which is rhetorical as it is issued from an inferior (human being), to a superior (Allah). Furthermore, the text ends with an emphatic sentence highlighting Allah's (ﷺ) attribute of absolute Power and Ability:

إِنَّكَ على كُلِّ شَيء قَدير " (Verily, You have power over all thing)

The Imam (عن) wants to emphasize the fact that Allah (عليه) is Omnipotent and the Only One Who obtains the absolute power as there is nothing that Allah (عليه) cannot do and hence the Imam (عليه) calls upon Him and not upon anyone else. Allah (عليه) is the Only One Who can grant all human beings all what they need. It is to be noticed that the Imam (عليه) uses the verb (اتقرب اليك), which is a synonym for the verb (اتوسل اليك).

Pragmatically, the speech act of plea in this text is implicit. It is an indirect act being realized by using a declarative sentence

and not an imperative one.

The FCs of the text:

1. The PCCs

a. Imam Al-Hasan (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to send His blessings on Muhammad (ﷺ) and his Household (ﷺ), overlook his slips, cover his sins and forgive them, settle all his needs, and not to punish him for his wrongdoings.

2. The PCs

Allah (3) is able to do all these things for the Imam, and the Imam (3) believes in this.

3. The EC

Imam Al-Hasan (\circledast) pleads to Allah (\$) with His attributes; namely His magnanimity and nobility, with Prophet Muhammad (\$), with Allah's (\$) favorite Angels, as well as with previous prophets and messengers, in an attempt to be closer to Allah (\$) and to get what he wants or wishes.

4. The SC

The Imam (\bigotimes) sincerely wants Allah (\bigotimes) to overlook his slips, to cover his sins and forgive him, to grant him all what he needs, and not to punish him for the evildoings that he has committed.

Text (8) ها أَنَا آتَوَسَّلُ الَيْكَ بِفَقْرى الَيْكَ، وَكَيْفَ آتَوَسَّلُ الَيْكَ بِما هُوَ مَحالٌ أَنْ يَصِلَ الَيْكَ، آمْ كَيْفَ آشْكُو الَيْكَ حالى وَهُوَ لَا يَخْفى عَلَيْكَ، آمْ كَيْفَ أَتَرْجِمُ بِمَقالى وَهُوَ مِنَكَ بَرَزٌ الَيْكَ، آمْ كَيْفَ تُخَيِّبُ آمالى وَهِى قَدْ وَفَدَتْ الَيْكَ، آمْ كَيْفَ لا تُحْسِنُ أَحْوالى وَبِكَ قامَتْ (إلا مام الحسين (إلى)) (14-34)

Here I am begging You by my need for You. How can I beg You

by something that is impossible to reach You? How can I complain to You about my manners while they cannot be hidden from You? How can I interpret my words while You are their source? How come that You may let down my hopes while they are addressed to You? How come that You may not improve my conditions while they are originated by You? (Shahin, 2010: 10012-)

This text is part of the famous supplication of Imam Al-Hussain (علم) that he recited on the Arafah Day. The Imam (علم) is addressing Allah (علم) in a very humble manner just like a poor man begging for food. The text opens (ها اَنَا اَتَوَسَّلُ اِلَيْكَ بِفَقُرى اِلَيْكَ). As such, the Imam (علم) is stating that he is pleading to Allah (على) with his poverty and his continuous need for Allah's (على) help and mercy. The Imam (على) then presents a series of rhetorical questions:

كَيْفَ أَتَوَسَّلُ إِلَيْكَ بِما هُوَ مَحالٌ أَنْ يَصِلَ إِلَيْكَ؟

How can I beg You by something that is impossible to reach You? كَيْفَ أَشْكُو الْمَيْكَ حالى وَهُوَ لا يَخْفى عَلَيْكَ؟

How can I complain to You about my manners while they cannot be hidden from You?

كَيْفَ أُتَرْجِمُ بِمَقالى وَهُوَ مِنَكَ بَرَزُ الَيْكَ؟

How can I interpret my words while You are their source? كَيْفَ تُخَيِّبُ آمالى وَهِيَ قَدْ وَفَدَتْ اِلَيْكَ؟

How come that You may let down my hopes while they are addressed to You?

كَيْفَ لا تُحْسِنُ أَحْوالِي وَبِكَ قامَتْ؟

How come that You may not improve my conditions while they are originated by You?

The Imam (), here, has not stated the petition or the request of his plea explicitly. The need he wants Allah () to fulfill is implied

in the questions he has presented. He wants Allah (3) to improve his conditions, not to let him down, and to grant him what he asks. The Imam (3) has not specified the need he wants from Allah (3); but rather he is following the statement:

It suffices me that He (Allah) is aware) "حَسْبِي مِنْ سُؤَالِي عِلْمُهُ بِحَالِي" (Allah) of my state

Imam Al-Hussain (ﷺ) emphasizes this by saying:

كَيْفَ أَشْكُو الْمَيْكَ حالى وَهُوَ لا يَخْفى عَلَيْكَ؟

How can I complain to You about my manners while they cannot be hidden from You?

From a syntactic perspective, the plea in this text has neither a vocative nor an imperative; but rather the plea is realized by using an interrogation, namely rhetorical questions. Moreover, the text contains the prepositions (-1, -1):

ها أَنَا أَتَوَسَّلُ الْمَيْكَ بِفَقْرِي الْمَيْكَ

2

(Here I am begging You by my need for You)

The first preposition shows that the plea is directed to Allah (ﷺ) and the second introduces the means of recourse to Him.

Pragmatically speaking, the speech act of plea is explicit as it is realized by using the explicit performative verb (اتوسل).

The FCs of the text:

1. The PCCs

a. Imam Al-Hussain (ﷺ) is addressing Allah (繼).

b. He is asking Allah (ﷺ) to improve his conditions, help him,

and not to let his hopes down.

2. The PCs

Allah (ﷺ) is able to grant the Imam what he wants, and the Imam (ﷺ) believes in this.

3. The EC

Imam Al-Hussain (ﷺ) is pleading to Allah (ﷺ) with his poverty and his continuous need for Allah (ﷺ), in an attempt to gain Allah's (ﷺ) help and mercy.

4. The SC

The Imam (\mathfrak{W}) sincerely wants Allah (\mathfrak{W}) to help him, improve his conditions, and not to let him down.

Text (9) اللَّهُمَّ إنِّي بِذِمَةِ الإسْلام أتَوَسَّلُ إلَيْكَ ، وَبِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ ، وَبِمُحَمَّد الْمُصْطَفى صَلَّى اللَّهُ عَلَيْهِ وآلِهِ أَسْتَشْفِعُ لَدَيْكَ ، فَاعْرِفِ اللَّهُمَّ ذِمَّتِي الَّتِي رَجَوْتُ بِها قَضآءَ حاجَتِي، يا أَرْحَمَ الرَّاحِمِينَ (()) Cited in الامام السجاد (())

O Allah, by the protective compact of Islam, I seek mediation with Thee! By the inviolability of the Quran, I rely upon Thee! By Muhammad the chosen (Allah bless him and his Household) I seek intercession with Thee! So recognize my protective compact by which I hope my need will be granted, O Most Merciful of the merci ful! (Shahin, 2010: 104)

In this text, Imam As-Sajjad (على) is addressing Allah (على) in an emotional manner. He pleads to Allah (على) with more than one means hoping that his needs may be granted. First, he pleads to Allah (على) with the protective compact of Islam (على يذِمَة الإسْلام أَتَوَسَّلُ). In this regard, 402 :2000 (الجزائري (the compact of Islam)).

ふうぶ 2 秋京家

Islam) could be taken to mean covenant, protection, pledge, holiness, sanctity, or right and justice of Islam. Then, the Imam (\bigotimes) pleads to Allah (\bigotimes) with the holiness and sanctity of the Glorious Quran. After that, As-Sajjad intercedes to Allah (\bigotimes) with Prophet Muhammad (\bigotimes) seeking nearness to Allah (\bigotimes) through the prophet of mercy. The petition of the plea made by the Imam (\bigotimes) is:

الفَاعْرِفِ اللَّهُمَّ ذِمَّتِي الَّتِي رَجَوْتُ بِها قَضاءَ حاجَتِي"

(So recognize my protective compact by which I hope my need will be granted)

Commenting on the meaning of this request, الجزائري (Ibid.) denotes that this sentence could have two meanings. The first meaning is that (فأعرف) is taken from ((فأعرف) is asking Allah (فأعرف) to make his compact, which is the Imam (علی) is asking Allah (ها) to make his compact, which is the covenant of Islam, redolent and aromatic as well as making it good and pleasant. The second meaning is that (فأعرف) is taken from (المعرفة) i.e. knowledge. According to this meaning, The Imam (ها) is asking Allah (ها) to know his compact and record it in Allah's (ه) preserved board; so that Allah (ها) may reward him on it later on. The researcher follows the second meaning in her analysis. Moreover, the Imam (ها) says (أضاءَ حاجَتِي الَّتِي رَجَوْتُ بِها) without mentioning the need that he wants to be granted. Hence, by so doing, the Imam (ها) is following the statement يَسْسَوَالِي عِلْمُهُ بِحَالِي

Syntactically, the speaker in this text makes use of many syntactic devices. The text contains three vocatives used in three different positions, initial, medial, and final. The vocative form (144 M) is used at the begging and in the middle of the plea; and the vocative form (144 M)

الرحم الراحمين) closes the plea. All these vocatives are used to address Allah (الحسالية). In addition to the explicit verb (التوسل اليك), the Imam (الله) uses other implicit verbs like (العتمد عليك) and (المنتشفع لديك) which are regarded as synonyms for the verb (التوسل اليك). Furthermore, Imam As-Sajjad (() uses many prepositions:

اللَّهُمَّ إِنِّي بِذِمَّةِ الإِسْلامِ أَتَوَسَّلُ إِلَيْكَ

(O Allah, by the protective compact of Islam, I seek mediation with Thee!)

وَبِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ

(By the inviolability of the Quran, I rely upon Thee!)

وَبِمُحَمَّد الْمُصْطَفي صَلَّى اللَّهُ عَلَيْهِ وآلِهِ أَسْتَشْفِعُ لَدَيْكَ

(By Muhammad the chosen (Allah bless him and his Household) I seek intercession with Thee!)

He uses the preposition (-) to introduce the means through which he is seeking proximity to Allah (ﷺ), then he uses the other prepositions (اليك, عليك, لديك) to clarify that his plea is directed to Allah (ﷺ) and not to anyone else. The text also contains an imperative (أفاعرف اللَّهُمَّ ذِعَتِي). This imperative is rhetorical because it is issued from an inferior (human being) to a superior (Allah).

From a pragmatic point of view, the speech act of plea in this text has been issued explicitly by using the explicit performative verb ((اتوسل).

The FCs of the text:

1. The PCCs

a. Imam As-Sajjad (ﷺ) is addressing Allah (ﷺ).

b. He is asking Allah (ﷺ) to know his compact and to record it in His preserved board so that Allah (ﷺ) may reward him for it.

2. The PCs

Allah (&) is able to do this for the Imam, and the Imam (&) believes in this.

3. The EC

Imam As-Sajjad (ﷺ) is pleading to Allah (ﷺ) with three means: the compact of Islam, the Glorious Quran, and Prophet Muhammad (ﷺ) in an attempt to get his needs granted.

4. The SC

The Imam (32) sincerely wants Allah (32) to know his compact and to reward him for it.

Text (10) اللَّهمَّ إِنِّي اَسْأَلُكَ بِكِتابِك المُنَزَلَ وَما فِيهِ وَفِيهِ اسْمُكَ الأَكْبَرُ وَاَسْماؤُكَ الْحُسْنى، وَما يُخافُ وَيُرْجى اَنْ تَجْعَلَنَي مِنْ عُتَقائِكَ مِنَ النَّار ((عَلَى 10)) (القمي Cited in الامام الباقر (عَلَى 2006)

O Allah, I beseech You in the name of Your revealed book and that which is in it, and Your Great Name and Your (other) most excellent names that are in it, and in it there is what warns and what gives hope, to include me with those who have been set free from the Hellfire by You (Shahin, 2010: 837)

Imam Al-Baqir (ﷺ), in this text, is addressing Allah (ﷺ). He is pleading to Allah (ﷺ) with the Glorious Quran. He also pleads with Allah's (ﷺ) Great Name. The greatness and the holiness of this Name is clarified by the fact that the Imam (ﷺ) repeats it for three times. First, by saying (ه ما فيه المماؤلة); then by saying (ﷺ) repeats it for three times. First, by saying (ه ما فيه المماؤلة الحُسنى); then by saying (ه ما فيه المماؤلة الحُسنى); thirdly, by saying (ه فيه المماؤلة الحُسنى) and it is logically one of Allah's (ﷺ) Most Excellent Names. The Imam (ﷺ) is asking Allah (ﷺ) to save him from Hell and not to torture him by its fire for the sake of the Glorious Quran and Allah's (ﷺ) Most Excellent Names and especially Allah's (ﷺ) Great Name.

A similar plea is made by Imam As-Sadiq (ﷺ), in which he also

pleads to Allah (ﷺ) not only with the Glorious Quran but also with Prophet Muhammad (ﷺ) by saying ((سلتهٔ به) who is Prophet Muhammad (ﷺ), with Prophet Muhammad's Household (ﷺ) and the sincere believers whom Allah (ﷺ) has praised in the Quran by saying (بحقِ كل مؤمنِّ امتدحتهُ فيهِ), and with Prophet Muhammad's (ﷺ) and the believers' duties towards Allah (ﷺ) by saying (و

"اللّهُمَّ بِحَقٍّ هذا الْقُرْآنِ، وَبِحَقٍّ مَنْ أَرْسَلْتَهُ بِهِ، وَبِحَقٍّ كُلِّ مُؤْمِن مَدَحْتَهُ فيهِ، وَبِحَقِّكَ عَلَيْهِمْ، فَلا أَحَدَ أَعْرَفُ بِحَقِّكَ مِنْكَ" ((العمر) cited in الأمام الصادق (العربي)) cited in

O Allah, in the name of this Quran, in the name of the one through whom You sent it, in the name of every believing individual You have praised in it, and in the name of their duties towards You, for no one knows their duties towards You better than You do.

(Shahin, 2010: 837)

Syntactically, the plea opens with the vocative form (اللهم). The Imam (علله) uses the preposition (ب) to offer the means of recourse to Allah (علله) in his plea saying (بكتابك). Furthermore, he does not use the verb ((السألك بـ) but rather the Imam (علله) uses the verb (اسألك بـ) which is a synonymous verb for (اتوسل اليك).

From a pragmatic perspective, the act of plea is implicit. It is an indirect act as well since it has been realized by using a declarative sentence and not an imperative one.

The FCs of the text:

1. The PCCs

- a. Imam Al-Baqir (ﷺ) is addressing Allah (ﷺ).
- **b.** He is asking Allah (ﷺ) to include him with those who have

※ 3. ※ 2. ※

been set free from the Hellfire.

2. The PCs

Allah (ﷺ) is able to save the Imam from Hell, and the Imam (ﷺ) completely believes in this.

3. The EC

The Imam (ﷺ) pleads to Allah (ﷺ) with the Glorious Quran and that which is in it, as well as with Allah's (ﷺ) Great Name and His other Most Excellent Names, in an attempt to make his entreaty be accepted and answered.

4. The SC

Imam Al-Baqir (\cong) sincerely wants Allah (\cong) to set him free from the Hellfire.

4.5 Results of Analysis

This section summarizes the findings of the analysis of English and Arabic texts. Table (1) sums up the results of analyzing the English texts:

		English Texts							
	S	yntactic A	nalysis	Pragmatic Analysis					
	No. of	Vocative	Imperative	Speech Act Strategy					
	the			Explicit	Implicit				
	Text				Direct	Indirect			
J.	1					/			
	2	/	//		/				
134	3	//	/		/				
· ·	4					/			
5. 1	5	/	/		/				
	6	/			/				
	7	/			/				
	8	/	/		/				
	9					/			
	10	/			/				
	Tetal	12	16		7	2			
	Total	12	16		7	3			

Table (1) Results of the Analysis of English Texts

Table (2), on the other hand, summarizes the results of analyzing Arabic texts:

		Arabic	Texts			
No.	Syntactic	Analysis	Pra	alysis		
Of the	Vocative	Imperative	Spe	rategy		
Text			Explicit	Imp	olicit	
				Direct	Indirect	
1				/		4
2	/	/		/		
3	/	/		/	1	談 L3 緊
4		/		/		SV.
5	/				/	12:00
6				/		
7	/				/	
8			/			
9		/	/			
10	/				/	
Total	16	10	2	5	3	

Table (2) Results of the Analysis of Arabic Texts

The vocative is a basic syntactic construction of plea. Hence, Table (3) illustrates the vocative forms used in English texts:

	No. of the Text	O Lord	O God of my Father Abraham	O God of my Father Isaac		O God	O God of our Salvation	O God the Lord
	1							
	2							
	3		/	/	/			
	4							
· · · · · · · · · · · · · · · · · · ·	5					//		
蕊	6				,		/	
Т20 Ж	7							
	8							/
Ĭ	9							
	10	/						
	Total	5	1	1	1	2	1	1

Table (3) Vocative Forms in English Texts

Table (4), on the other hand, demonstrates the vocative forms used in Arabic texts:

No. of the Text	ربنا	یا موس <i>ی</i>	يا أبانا	اللهم	يا من لا راد لأمره و لا معقب لحكمه	يا سامع کل صوت	يا جامع فوت	يا بارئ النفوس بعد الموت	يا ارحم الراحمين	
1	/									
2		/								
3			/							
4				/	/					
5				/						
6				/		/	/	/		137 %
7				/						**************************************
8										
9				//					/	
10				/						
Total	1	1	1	7	1	1	1	1	1	

 Table (4) Vocative Forms in Arabic Texts





CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS





5.1 Conclusions

The study has come up with the following conclusions:

1. Syntactically, the vocative and the imperative constitute the major syntactic constructions of plea in English and Arabic. This clearly verifies the first hypothesis which states that the vocative and the imperative are the basic syntactic components of plea in English and Arabic. Moreover, there are certain prepositions which are often associated with the act of plea in the two languages. These prepositions are (to) and (with) in English; and ((ألى and (-)) in Arabic. The prepositions (to and "leaved to present the addressee to whom the plea is directed; whereas (with and -) are used to introduce the means, that is, the ones or the things pleaded with.

2. Pragmatically, in the two languages, implicit pleas are more commonly used in religious texts than explicit ones. Yet; Arabic is more explicit than English in this regard. This shows that the second hypothesis, which reads: implicit pleas are more commonly used in religious texts in the two languages than explicit ones, is also verified. Furthermore, it has been noticed that most of the implicit pleas used in religious texts in the two languages are direct i.e. realized by using the imperative which is the sentence type often associated with the illocutionary act of plea. Sometimes, however, plea is expressed indirectly in both languages by using interrogation.

3. The third hypothesis which states that the suggested felicity conditions can be applied to both English and Arabic religious texts has also been verified as the suggested felicity conditions can be applied to both English and Arabic religious texts.

4. Semantically, the act of plea can be expressed by using verbs other than plead. In English it can be expressed by using such verbs as pray, supplicate, beg, beseech, implore, and entreat. In Arabic, on the other hand, plea can be expressed by using the verbs (سأل, تقرب, استشفع,

41

توجه, قدم, قسم). Hence, sometimes there is no clear cut-line between these acts and the act of plea and are often used synonymously.

5. The use of plea in English and Arabic religious texts is strikingly similar on the three levels; the syntactic, semantic, and pragmatic; showing no clear differences in this regard. Even the types of plea in the two languages share a common ground having a lot of similarities.

5.2 Other Conclusions

The study also concludes the following:

1. Plea is a religious practice mentioned in the Bible, practiced by Prophets (ﷺ) in the Old Testament and the Book of Psalms, as well as by saints of the New Testament. Plea is also mentioned in the Glorious Quran, practiced by Prophet Muhammad (ﷺ) and his Household (ﷺ), i.e. As-Sayyida Fatimah Al-Zahra (ﷺ) and the Holy Imams (ﷺ).

2. Every plea is a supplication; but not every supplication is a plea, in that one may supplicate Allah for something without mentioning a means, i.e. without seeking nearness to Allah with someone or something sacred.

3. In Arabic, Holy Imams (\bigotimes) plead to Allah (\bigotimes) with each other. This is because they want not only to supplicate Allah but also to instruct people and teach them the manners of calling upon Allah.

5.3 Recommendations

With reference to the conclusions arrived at in this study, it is pedagogically recommended that:

1. Students should be aware of the different illocutionary forces associated with the imperative since this sentence type is not always used to issue a command but it is also used to convey other meanings,

one of which is 'plea'.

2. Instructors should draw the students' attention to the varying functions of the vocative especially its use and function in religious texts.

3. The speech act theory should be introduced more thoroughly to undergraduate students to enrich their pragmatic competence in this regard, enabling them to recognize the different types of speech acts and how these acts function differently in different contexts.

4. Teachers should familiarize their students with the varying strategies used to realize speech acts as well as emphasizing the importance of felicity conditions in distinguishing between speech acts, as there are many speech acts that are used synonymously with little or no difference among them. This difference can be made clear only by knowing the felicity condition of each act.

5. Students should be aware of the directive speech acts, knowing the different speech acts classified under this category to be more professional in understanding and using these acts.

5.4 Suggestions

For further development of this study, the following are suggestions for further research:

1. A pragmatic study of plea in legal texts.

2. A linguistic study of plea in dramatic texts.

3. A comparative study of plea in two (or more) novels or plays.

4. A pragmatic study of plea in prayer books.

5. A Pragmatic study of the overlap among the acts of plea, supplication, prayer, and intercession as used in religious texts.

BIBLIOGRAPHY

1. English References

Abdul-Raof, H. 2006. Arabic Rhetoric: A Pragmatic Analysis. London: Routledge.

Abu-Chacra, F. 2007. Arabic: An Essential Grammar. London: Routledge.

Amine, H. 2001. A Shi'it Encyclopedia (PDF Version). Downloaded from: http://www.al-islam.org/encyclopedia/index.html.

Asifi, M. M. 2008. Supplication in the Eyes of Ahl al-Bayt. Tehran: Ahl al-Bayt World Assembly Publishing and Printing Center.

Austin, J. L. 1962. How to Do Things with Words. Oxford: Clarendon Press.

Beebe, L. M.; Takahashi, T.; and Uliss-Weltz, R. 1990. "Pragmatic Transfer in ESL Refusals", in Scarcella, R. C.; Andersen, E. S.; and Krashen, S. D. (eds.). Developing Communicative Competence in a Second Language. Cambridge: Newbury House.

Biber, D.; Johansson, S.; Leech, G.; Conrad, S.; and Finegan, E. 1999. Longman Grammar of Spoken and Written English. London: Longman.

Blum-Kulka, S.; House, J.; and Kasper, G. 1989. Cross-Cultural Pragmatics: Requests and Apologies. Norwood, NJ: Ablex.

Bounds, E. M. 1980. The Possibilities of Prayer. Illinois: Moody Press.

. 2009. The Weapon of Prayer (PDF Version). Christian Classics Ethereal Library: www.ccel.org.

Cambridge Learner's Dictionary. 2003. Cambridge: Cambridge University Press.

Chittick, W. C. 1988. The Psalms of Islam (Sahifa Sajjadiya). Qum: Ansariyan Publications.

Collins, P. 2006. "Clause Types", in Aarts, B. and McMahon, A. (eds.). The Handbook of English Linguistics. Oxford: Blackwell Publishing Ltd.

Crystal, D. 2008. A Dictionary of Linguistics and Phonetics. Oxford: Blackwell Publishers Ltd.

Dalgish, G. M. 2001. Advanced English Dictionary. New York: Random House.

Downing, A. and Locke, P. 2006. English Grammar. London: Routledge.

Duewel, W. L. 1990. Mighty Prevailing Prayer. Michigan: Zondervan Publishing House.

Easton, M. G. 1997. Easton's Bible Dictionary. Albany: Books For The Ages.

Eastwood, J. 2002. Oxford Guide to English Grammar. Oxford: Oxford University Press.

Eisenstein, M. and Bodman, J. 1986. "I very appreciate: Expressions of Gratitude by Native and Non-native Speakers of American English". Applied Linguistics (7).

Fraser, B. 1975. "Hedged Performatives", in Cole, P. and Morgan, J. L. (eds.) Syntax and Semantics (Vol. 3): Speech Acts. New York: Academic Press.

Gramley, S. and Pätzold, K. M. 1992. A Survey of Modern English. London: Routledge.

Green, G. M. 1975. "How to get people to do things with words" in Cole, P. and Morgan, J. L. (eds.). Syntax and Semantics (Vol. 3): Speech Acts. New York: Academic Press.

Haverkate, H. 1979. Impositive Sentences in Spanish: Theory and Description in Linguistic Pragmatics. Amsterdam: North-Holland Publishing Co.

. 1984. Speech Acts, Speakers, and Hearers:
PLEA A CONTRASTIVE STUDY

Reference and Referential Strategies in Spanish. Amsterdam: John Benjamins Publishing Co.

Henry, M. 2003. Matthew Henry's Concise Commentary on the Whole Bible. Edinburgh: Thomas Nelson Publishers.

Hobson, A. 2004. Oxford Dictionary of Difficult Words. Oxford: Oxford University Press.

Hornby, A. S. 2010. Oxford Advanced Learner's Dictionary of Current English. Oxford: Oxford University Press.

Huang, Y. 2009. " Speech Acts", in Mey, J. L.(ed.) Concise Encyclopedia of Pragmatics. Oxford: Elsevier Ltd.

Jaffer, T. R. 2011. Prayers of the Final Prophet: An Excerpt from Sunan an-Nabi. Canada: Islamic Publishing House.

Jucker, A. H. and Taavitsainen, I. 2008. Speech Acts in the History of English. Amsterdam: John Benjamins Publishing Co.

Khalil, A. M. 1999. A Contrastive Grammar of English and Arabic. Aman: Jordan Book Center.

Levinson, S. C. 1983. Pragmatics. Cambridge: Cambridge University Press.

MacIntyre, D. 1913. The Hidden Life of Prayer. Pensacola: Mount Zion Bible Institute.

Meier, A. J. 1998. "Apologies: What do we know?" International Journal of Applied Linguistics (8).

Nelson, G. 2001. English: An Essential Grammar. London: Routledge.

Olshtain, E. and Weinbach, L. 1987. "Complaints: A study of Speech Act Behavior among Native and Nonnative Speakers of Hebrew", in Verschueren, J. and Bertuccelli-Papi, M. (eds.). The Pragmatic Perspective: Selected Papers from the 1985 International Pragmatics Conference. Amsterdam: John Benjamins Publishing Co. – PLEA A CONTRASTIVE STUDY ┥

Oxford Dictionary of Synonyms and Antonyms. 2007. Oxford: Oxford University Press.

Palmer, B. M. 1894. Theology of Prayer. New Orleans: Presbyterian Committee of Publication.

Partridge, E. 1966. Origins: A Short Etymological Dictionary of Modern English. London: Routledge.

Peters, P. 2004. The Cambridge Guide to English Usage. Cambridge: Cambridge University Press.

Quirk, R.; Greenbaum, S.; Leech, G.; and Svartvik, J. 1985.

A Comprehensive Grammar of the English Language. London: Longman.

Rizvi, S. H. 2012. Sahifa Alawiya. Qum: Ansariyan Publications.

Ryding, K. C. 2005. A Reference Grammar of Modren Standard Arabic. Cambridge: Cambridge University Press.

Ryle, J. C. 1998. A Call to Prayer. Florida: Chapel Library.

Sbisa, M. 2009. "Speech Act Theory", in Vershueren, J. and Ostman, J. O. (eds.). Key Notions for Pragmatics. Amsterdam: John Benjamins Publishing Co.

Searle, J. R. 1979. Expression and Meaning: A Study in the Theory of Speech Acts. Cambridge: Cambridge University Press.

and Vanderveken, D. 1985. Foundation of Illocutionary Logic. Cambridge: Cambridge University Press.

Shahin, B. 2010. Mafatih Al-Jinan (Keys to the Gardens of Paradise). Qum: Ansariyan Publications.

Shakir, M. H. 1999. The Quran. New York: Tahrik Tarsile Quran.

Skeat, W. W. 1993. The Concise Dictionary of English Etymology. Hertfordshine: Wordsworth Editions Ltd.

Spears, R. A. 2005. McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs. New York: McGraw-Hill Companies, Inc.

PLEA A CONTRASTIVE STUDY

÷ ÷

Sykes, A. 2004. On the Lord's Prayer. Crestwood: St. Vladimir's Seminary Press.

The King James Version of the Holy Bible (PDF Version). 2004. Downloaded from: http://www.davince.com/bible.

Tugwell, S. 1988. Albert and Thomas: Selected Writings. New Jersey: Paulist Press.

Vanderveken, D. 1990. Meaning and Speech Acts (Vol.1): Principles of Language Use. Cambridge: Cambridge University Press.

Webster's New Dictionary of Synonyms. (1984). Springfield: Merriam-Webster INC., Publishers.

Wesley, J. 1987. Wesley's Notes on the Bible. Michigan: Zondervan Publishing House.

Wierzbicka, A. 1987. English Speech Act Verbs: A Semantic Dictionary. Sydney: Academic Press.

Wightwick, J. and Gaatar, M. 2008. Arabic Verbs and Essentials of Grammar. London: Routledge.

Zwicky, A. M. 1974. "Hey, what's your name!", Papers from the Tenth Regional Meeting of the Chicago Linguistic Society. Chicago: Linguistics Department, University of Chicago.

2. Web Resources

Web Resource (1)

Online Etymological Dictionary

www.etymonline.com/indexphp?allowed-in-frame=O&search=p lead&searchmode=none

Web Resource (2)

www.edenics.net/english-word-origins.aspx?word=PLEA

Web Resource (3)

Gesswein, A. R. "Pleading the Promises of God"

- PLEA A CONTRASTIVE STUDY ┥

www.leaderu.com/orgs/bpf/pathways/plead.html

Web Resource (4)

Hayford, J. W. 2006. "Pleading the Blood"

www.jackhayford.org

Web Resource (5)

h t t p : / / w w w . v o c a b u l a r y . c o m / d i c t i o n a r y / exemplary \Box word=plead

Web Resource (6)

http://www.vocabulary.com/dictionary/plea

Web Resource (7)

http://www.almaany.com/home.php?language=arabic&lang_nam e=%D8%B9%D8%B1%D8%A8%D98%A&word=%D8%AA%D9 88%%D8%B3%D984%

Web Resource (8)

http://www.erfan.ir/article/article.php?id=66105

Web Resource (9)

http://www.seratonline.com/22743/tawassul-in-islam-verdict-of-the-sunnah/

Web Resource (10)

http://www.almaany.com/thesaurus.php?language=arabic&word =%D8%AA%D988%%D8%B3%D984%&dspl=0

– PLEA A CONTRASTIVE STUDY 🐗

العاكوب، عيسي على و الشتيوي، على سعد. 3 199 . الكافي في علوم البلاغة العربية: المعابى-البيان-البديع. القاهرة: منشورات الجامعة المفتوحة. العماني، خليفة. 7002 . حول التوسل. السنابس: دار العصمة. الفضلي، عبد الهادي. 1980 . مختصر النحو. جدة: دار الشروق. القمي، عباس. .2006 مفاتيح الجنان. قم: منشورات فيروز آبادي. الكوثري، محمد زاهد. 2006 . محق التقول في مسألة التوسل. القاهرة: المكتبة الأزهرية للتراث. المالكي، محمد...2006 تعريف الانام في التوسل بالنبي و زيارته عليه الصلاة و السلام. القاهرة: المكتبة الأزهرية للتراث. المعجم الوسيط. . 2004 القاهرة: مكتبة الشروق الدولية. الموسوى، عبد الرحيم. 2006 . في رحاب اهل البيت: التوسل. بيروت: التعارف للنشر . النص محمد سامر . 3 200 . الوسيلة الى فهم حقيقة التوسل. دمشق: دار التوفيق. الهاشمي، احمد. . 1999 جواهر البلاغة في المعاني و البيان و البديع. بيروت: المكتبة العصرية. الياسري، حسام عدنان. . 3 2 20 "ملاحظ قرآنية من فكر الإمام الرضا (ه)" في مجلة العميد (العدد السابع، السنة الثانية). ص/ 19 - 62. بن يشو، جيلالي. 2004 . "شعر التوسل عند القاضي عياض: دراسة لغوية". مجلة حوليات التراث (العدد الأول). ص/ 26 - 36. صحر اوى، مسعود. 5 200 . التداولية عند العلماء العرب. بيروت: دار الطليعة. ضنّاوي محمد امين. 1999 . المعجم الميسر في القواعد و البلاغة و الانشاء و العروض. ببروت: دار الكتب العلمية. طاهري حسن. 8 200 . الدعاء و التوسل بالاولياء مطلوب ام ممنوع. طهر ان: نكَّار. عبد الحميد صائب. ٥٥٥٠ الزيارة و التوسل. قم: ستاره. عبودأمحمد حسين. 13 200. "مفهوم التوسل في المنظور القرآني: سورة يوسف انموذجاً" في مجلة صدى القرآن (العدد الخامس السنة الثانية). ص/ 229 - 144. ممدوح أمحمود سعيد. 2006. رفع المنارة لتخريج احاديث التوسل و الزيارة. القاهرة: المكتبة الأزهرية للتراث. هارون عبد السلام محمد. 1979. الاساليب الانشائية في النحو العربي. القاهرة: مكتبة الخانجي.

PLEA A CONTRASTIVE STUDY-

3. Arabic References

القرآن الكريم ابن منظور، إبي الفضل جمال الدين.. 8 196 لسان العرب، المجلد (11). بيروت: دار صادر. الامام السجاد (ت 94 هـ). 2013 . الصحيفة السجادية. بيروت: دار المتقين. الامام على (ت 40 هـ). 1998 . الصحيفة العلوية. بيروت: دار الاضواء. الاوسى، قيس اسهاعيل. 1988 . اساليب الطلب عند النحويين و البلاغيين. بغداد: دار الحكمة. البخاري محمد بن اسهاعيل (ت 256 هـ). صحيح البخاري. بيروت: دار الفكر. الجزائريأنعمة الله. 2000. نور الانوار في شرح الصحيفة السـجادية. بيروت: دار المحجة البيضاء للطباعة و النشر و التوزيع. الحسيني أجميل حليم. 2009 . عمدة الكلام في اثبات التوسل و التبرك بخير الانام. بيروت: دار المشاريع للطباعة و النشر . الحمدأعلى توفيق و الزعبي، يوسف جميل. .1993 المعجم الوافي في ادوات النحو العربي. **15** اربد: دار الامل. الحميري، عيسى. 1 200 . التأمل في حقيقة التوسل. الرياض: دار قرطبة. الخرازي أمحسن. . 1 0 0 2 كلمة حول التوسل. بيروت: مركز الغدير للدراسات الاسلامية. الخرسةأُعبد الهادي محمد. .1997 الاسعاد في جواز التوسل و الاستمداد. دمشق: دار فجر العروبة. الراجحي، عبده. 2000 . التطبيق النحوي. الازاريطة: دار المعرفة الجامعية. الرازي، محمد. 1986. مختار الصحاح. بيروت: مكتبة لبنان. السبحاني، جعفر . 1997 . التوسل : مفهو مهُ و اقسامهُ و حكمهُ. بيروت: دار المرشد للطباعة و النشر و التوزيع. السندأمحمد 2006 .. التوسل: ركن الايمان و العبادة. المنامة: مكتبة فخراوي. السندي، محمد عابد. 2004 . حول التوسل و الاستغاثة. دمشق: دار البشائر للطباعة و النشر و التوزيع. الطبطبائي، محمد حسين. 1995 . سنن النبي. قم: مؤسسة النشر الاسلامي. الطبطبائي، محمد حسين . 1997. الميزان في تفسير القرآن (الجزء السادس عشر). بيروت: مؤسسة الاعلمي للمطبوعات.

- PLEA A CONTRASTIVE STUDY 🗼

العملي للدراسة حيث اختيرت بعض النصوص الدينية في اللغتين الإنجليزية و العربية لِيتم تحليلها تحليلاً لغوياً. و أخيراً يلخص الفصل الخامس أهم الاستنتاجات التي توصلت إليها الدراسة.



PLEA A CONTRASTIVE STUDY

الخلاص___ة

التوسل هو فعل طلبي يطلب فيهِ المتكلم من المخاطب القيام بشيء ما بواسطة شخصٍ أو شيئٍ مقدسٍ و يكون هذا الفعل مصاحباً بحالة غير محددة من التأثر العاطفي المرتبط برغبة شديدة لإقناع المخاطب للقيام بها يريدةُ المتكلم.

تعد هذه الدراسة محاولة لِتقصي فعل كلام التوسل في النصوص الدينية الإنجليزية و العربية من جانب نحوي و دلالي و تداولي. ولذا تحاول الدراسة بلوغ الأهداف الآتية: (1) التعريف بالتراكيب النحوية و الدلالية و التداولية للتوسل في اللغتين الإنجليزية و العربية؛ (2) تقصي الإستراتيجيات التداولية المستعملة للتعبير عن التوسل في النصوص الدينية الإنجليزية و العربية؛ (3) إيجاد شروط الموفقية((felicity conditions لهذا الفعل الكلامي "التوسل".

و لتحقيق هذه الأهداف أيتبنى البحث الفرضيات الآتية: (1) إن النداء و الأمر هما المكونان **153** النحويان الأساسيان للتوسل في اللغتين الإنجليزية و العربية؛ (2) إن التوسل الضمني هو الأكثر شيوعاً في النصوص الدينية في كلتا اللغتين؛ (3) إن شروط الموفقية (felicity هو الأكثر شيوعاً في النصوص الدينية في كلتا اللغتين؛ (3) إن شروط الموفقية (conditions و العربية.

و لإثبات مصداقية هذه الفرضيات و تحقيق أهدافها فقد اتبعت الدراسة الإجراءات الآتية: (1) عرض تحليل نظري للتوسل في اللغتين الإنجليزية و العربية؛ (2) توضيح التراكيب النحوية و الدلالية و التداولية للتوسل في كلتا اللغتين؛ (3) تحليل بعض النصوص الدينية الإنجليزية المأخوذة من الإنجيل و بعض النصوص العربية المأخوذة من القرآن الكريم و أدعية النبي محمد (عليه) و الأئمة الأطهار (عليه).

وجاءت الدراسة في خمسة فصول. يعرض الفصل الأول مشكلة البحث و أهدافة و فرضياتة و إجراءاتة و حدودة و أهميتة. أما الفصلين الثاني و الثالث فيكرسان للإطار النظري لفعل التوسل في اللغتين الإنجليزية و العربية بالتعاقب. يمثل الفصل الرابع الجانب



اللركز الساحة المركز

حرص مركز العميد للبحوث والدراسات التابعة الى قسم الشؤون الفكرية و الثقافية في العتبة العباسية المقدسة على طباعة الدراسات الأكاديمية المتميزة بموضوعاتها وتقديمها فائدة علمية وثقافية سواء في حقل اختصاصها أم في حقول المعرفة الأخرى و قد وسمنا هذه السلسلة بـ (منارات) .

و جاءت باكورة هذه السلسلة المباركة رسالة الماجستير المعنونة بـ (التوسل في اللغتين الانجليزية والعربية/ دراسة مقارنة) إذ عرضت التشابه والاختلاف الأسلوبي في طريقة الدعاء بين اللغتين الانكليزية والعربية وازدانت الرسالة بالنصوص المقدسة التي افادت منها الرسالة وكان القرآن الكريم وأحاديث النبي (صلّى الله عليه وآله وسلّم) وما أُثر عن الأئمة الأطهار (عليهم السلام) من أدعية رفيعة المستوى ممثلة للدعاء وأساليبه في اللغة العربية، في حين كانت النصوص الانكليزية معتمدة على ما جاء في الانجيل من أدعية معتبرة، فعمدت الدراسة إلى المقارنة التحليلية للتراكيب النحوية والدلالية والتداولية الخاصة بالأدعية في كلا اللغتين.

ولاشك في أن المقارنة والموازنة بين أسلوب معين في لغتين مختلفتين تعطي متعة في القراءة والتواصل. فتواترت هذه الرسالة رفعة النصوص المتمثل بها ومتعة المقارنة بينها.

وإذ يقدم مركز العميد الدولي للبحوث والدراسات هذه الأعمال فإنّه يطمح أن ينال رضا الله تعالى أولا وخدمة المجتمع وتقديم ما هو جديد على ساحة العلم والأدب.

مركز العميد الدولي للبحوث و الدراسات

قسم الرسائل و الاطاريح الجامعية



ملاحظة (١) هذه الدراسة رسالة ماجستير مقدمة الى مجلس كلية التربية للعلوم الانسانية – جامعة بابل، بإشراف الاستاذ الدكتور رياض طارق كاظم العميدي، واجيزت سنة ١٤٣٥ هـ -٢٠١٤ م.





العنوان:التـوسل في اللغتين الانجليزية و العربية: دراسة مقارنـة النَّاشر: العتبة العبَّاسية المقدَّسة – مركز العميد الدولي للبحوث والدراسات الإعداد والتَّحرير والمراجعة اللغوية: قسم الرسائل والأطاريح الجامعية التَّصميم والإخراج الطباعي: حسين شمران عدد النّسخ: ٥٠٠ حقوق النَّشر والتَّوزيع محفوظة للعتبة العبَّاسية المقدَّسة – مركز العميد الدولي للبحوث والدراسات.

