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A Stylistic Study of Waiting Expressions in English and Arabic Religious Texts

A Dissertation

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

(سورة الزمر:69)

In the name of Allah, the Most Merciful, the Compassionate

(And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly).

(Shakir, 1999.,p.226)

Almighty Allah, The Most High has told the truth

(Surrat Az-zumar:69)

The Supervisor's Certification

I certify that this dissertation entitled (**A Stylistic Analysis of Waiting Expressions in English and Arabic Religious Texts**) written by **Badriya Qasim Laftah Al-Shuwaili** has been prepared under my supervision at the College of Education for Human Sciences, University of Babylon, in partial fulfillment of the requirements for the degree of Doctorate of Philosophy in Education/ English Language / Linguistics.

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Dedication

To our master The Waited Twelfth Imam المنتظر, Al- Mahdi, may God Almighty hasten his honorable reappearance ;

To the soul of my father and mother;

To my family who supported me and was patient with me;

And to my teacher and supervisor, Dr. Riyadh Tariq Kadhim Al-Ameedi (Ph.D), who believe in the importance of this work .

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Abstract

This study deals with religious waiting expressions from a stylistic point of view . It adapts a stylistic model which takes into consideration both the linguistic and the religious nature of the data for analysis.

The study aims at pointing out the stylistic similarities and differences between English and Arabic religious texts at the lexical level , the semantic level, the grammatical level, the figures of speech level and the contextual and cohesive level. It also aims at detecting the statistical differences related to all above mentioned levels .

It is hypothesized that both languages conduct to formal and descriptive expressions at the lexical level ; Arabic and English data employs various forms of oppositeness and titles of The Waited at the semantic level ; both languages make use of all items specified within the grammatical level in the context of religious waiting ; the Divine type metaphor is used mostly within the English data; the contextual and cohesive categories revealed a wide range of differences between the two languages within the religious context of waiting ;there are significant differences between English and Arabic data related to the application of items within the lexical , the semantic , the grammatical, figures of speech level; and that religious terms are more widely used than other ordinary terms in the two languages.

The study concludes that there are wide range of similarities and differences related to the employment of certain linguistic instances at all levels and that some hypotheses have been partially validated . The study also concludes that certain items are used mostly within the Arabic data more than that of the English one.

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List of Abbreviations

A.D	Anno Domini
Aj	Ajal allah farajah Al- Shareef
A.S	Alayh Salam
A.H	After Hijrah
N.D	No Date
P.B.U.H	Peace Be Upon Him

Chapter One

Introduction

One of the central tenets of religions like Christianity and Islam is the idea of looking forward to a world reformer or saviour who will spread justice and prosperity in his person and free the planet from oppression and injustice. This expectation is part of the Christian belief in the return of Jesus (A.S) and part of the Islamic belief in the appearance of the Mahdi (Aj) who are both expected, according to both religions, to bring justice and peace to the world at the end of times.

Language is a vital element in delivering and trans-parenting ideas and thoughts through time and generations. Waiting for a saviour, is a belief that exists in different religions and it is expressed by languages of these cultures and societies. The language, which holds such a great doctrine deserves to be investigated from different perspectives; one of which is stylistics. Stylistic analysis is used to deal with this notion because of its numerous tools and items that allow for a thorough examination of the linguistic expressions employed and to find out how languages are used to perform the task and preserve this pure and holy ideology. The influence of any language can be read or observed in how it presents and preserves religious ideas in a way that makes one realize at all times the vitality and continuity of religious beliefs as a source of hope and of a renewed link with Allah Almighty.

1.1 The Problem

There is a gap in the literature regarding the stylistic frame of the concept of waiting in the religious contexts of the two languages: English and Arabic. Other studies regarding this religious theme are not concerned with the contrastive

nature of the language style within both languages . Various studies found in both languages focus on the historical and the religious comparative nature of the concept in different religions . Stylistic analysis, as far as the researcher is aware, is not used in the study of religious waiting expressions. This study aims to fill the gap by responding to the following questions:

1. what is the main linguistic style detected to both languages within the lexical level ?
2. How is religious waiting expressions presented in English and Arabic texts regarding the semantic categories ?
3. What grammatical categories are used to express the style of waiting expressions in English and Arabic religious contexts?
4. What figures of speech categories are used in both religious corpus?
5. What are the co-textual and cohesive categories employed in English and Arabic religious contexts ?
6. Which lexical categories are applied mostly to both English and Arabic data ?
7. What are the most common semantic categories employed in both data ?
8. What are the most frequent grammatical categories used in both English and Arabic data ?
9. What are the figures of speech mostly used in both English and Arabic contexts ?
10. What type of words whether religious or non- religious are most employed in both languages ?

1.2 The Aims

This study aims at :

1. Detecting how Arabic and English behave linguistically at the lexical level in respect to the religious discourse of waiting .
2. Specifying the semantic categories applied in the two languages within the religious contexts of waiting .
3. Identifying grammatical categories used in the English and Arabic religious texts of waiting .
4. Deciding categories applied within the level of figures of speech in the English and Arabic religious texts of waiting .
5. Exploring contextual and cohesive categories exploited in the two languages within the religious discourse of waiting .
6. Detecting the statistical differences related to the lexical level used in both English and Arabic religious texts of waiting .
7. Recognizing the statistical differences as far as the semantic level concerned is used in both data .
8. Specifying the statistical differences with reference to the grammatical level used in both English and Arabic religious texts of waiting .
9. Identifying the statistical differences in accordance with the figures of speech used in both texts .
10. Outlining the statistical differences related to the religious and non-religious terms used in English and Arabic religious texts of waiting .

1.3 The Hypotheses

It is hypothesized that:

1. Both languages conduct to formal and descriptive expressions at the lexical level .
2. Arabic and English data employs various forms of oppositeness and titles of The Waited at the semantic level .
3. Both languages make use of all items specified within the grammatical level in the context of religious waiting .
4. The Divine type metaphor is used mostly within the English data .
5. The contextual and cohesive categories revealed a wide range of differences between the two languages within the religious context of waiting .
6. There are significant differences between English and Arabic data related to the application of items within the lexical level .
7. There are significant differences between English and Arabic data related to the application of items within the semantic level .
8. There are significant differences between English and Arabic data related to the application of items within the grammatical level .
9. There are significant differences between English and Arabic data referring to the application of figures of speech.
10. Religious terms are more widely used than other ordinary terms in the two languages.

1.4 The Procedures

The following procedures are adopted in the study:

1. Presenting a theoretical background for stylistic and style, the concept of religious waiting and some previous linguistic studies within religious contexts in English and Arabic.
2. Selecting the intended data for investigation.
3. Adapting a model for analyzing the data of both languages.
4. Applying the adapted model of analysis to the selected Biblical verses and Islamic hadiths.
5. Using a combination of qualitative and quantitative methods to discuss the results of the analysis.

1.5 The Limits

This study is limited to religious texts in English and Arabic that address the concept of religious waiting for a saviour or a waited. Fifty texts from each language will be analyzed. In English, Biblical acts extracted from the New Testament version of the Holy Bible are chosen whereas in Arabic, Hadiths addressed by the Prophet Mohammed (P.B.U.H) and the Infallible Imams (A.S) are selected from three Arabic Islamic books concerned with Hadith. These are: The book of (بحار الأنوار الجامعة لدرر أخبار الأئمة الأطهار / Seas of Light for the Pearls of the news of the pure Imams) by Allama Muḥammad Baqir b. Muḥammad Taqi b. Maqṣud Ali al-Majlisi, the book (الغيبة/ Occultation) al-Ghayba by Allama Abu Abd Allah Muhammad b. Ibrahim al-Nu'mani, and the book (كمال الدين وتمام النعمة / The perfection of religion and the completion of grace) Kamal al-din wa tamam

al-ni‘ma by Allama Muhammad b. Ali b. Babiwayh al-Qummi known as Al-Shaykh al-Saduq .

1.6 The Value

The study is intended to be useful for those interested in investigating language style within contexts . This study also attempts to analyze the stylistic strategies of the language in relation to religious thoughts. This study focuses on the stylistic framework of religious texts and contexts. Those interested in applied linguistics could also find it beneficial .

Chapter Two

Stylistics and the Language of Religion

2.0 Introductory Remarks

The language of religious texts , similar to other linguistic forms and styles, is shaped by various sets of style forming features. Style , therefor makes it possible to recognize and comprehend any piece of a discourse as being political , social , cultural or simply a religious one . Style in this path is never neutral . It is basically colored by its special figures and items of speech communication to introduce whatever character it chooses to appear with and highlight . This is obviously cleared by certain linguistic features and identity .The identification of style as a linguistic behavior is very much related to the fact that style is not an isolated writing or speaking performance , but it is loaded with certain connotations employed consciously by the writer or the speaker . In religious domain in particular , style involves more than the usual employment of religious items or thoughts .This is due to the need for bringing religious beliefs into words and justify the investment of certain types of expressions. The process of a stylistic investigation of a religious language requires a look at the linguistic frame of style in general , that is : stylistics.

2.1 Stylistics

In general , stylistics is the “ new rhetoric” , as described by Devito(1967) . It is a practical field of linguistics which aims to analyze style . Style in this concern is “ the art of conveying meaning appropriately”(p.45) . Stylistics, according to Widdowson (1975,p.3), is the study of literary discourse from a “linguistic viewpoint”. Stylistics, according to Leech (1985), is the study of style that can be applied to both literary and non-literary texts. Style is taught because it expresses something in a non-

literary text, whereas literary stylistics explores the relationships between language and aesthetic function. In (1986) Widdowson adds that it is “The study of literary speech from a linguistics orientation”(p.4).

Stylistics is a linguistic method to “the study of literary texts” according to Short and Candlin (1989,p.183). Another opinion by Short (1996) who views stylistics as a linguistic approach to the study of literary texts (p.334). Stylistics is also " the study of the ways in which meaning is created through language in literature as well as in other types of text" and the aim is to find out how texts work. The investigation depends on "linguistic features of the texts " as a tool (Norgaard & Beatrix, 2010 ,p.1). According to Merriam Webster Online Dictionary, stylistics is ‘an aspect of literary study that emphasizes the analysis of various elements of style’ and “the devices in language that produce expressive value” (Cuddon,2010,p.872).

Stylistics then approaches texts mainly because texts are considered to be a very comprehensible language performance . It is fit enough to outline style tentatively. Stylistics in general is an enquiry or a study of language of literature in all its manifestations, a study of literary discourse which tends to study different styles in language use.

Carter (1996) illustrates the advantages of stylistics stating that it provides a method of scrutinizing texts, “a way in” to a text, opening up starting points for complete interpretation(p.5).

Short (1996) goes on to state, “Stylistics can occasionally look like either linguistics or literary criticism, depending on where you're standing and looking at it ”(p.1).

Leech(2008) asserts that “non-literary texts can be analyzed for their stylistic features in the same way as literary texts. In such cases, features like foregrounding of deviation or the use of parallelism can be noted”(p.21).

Leech adds that “Stylistic analysis can also be used to establish the ideological basis of a text’s meaning .So , If a linguistic aspect is considered and carried out in these fields, it can be called stylistics”(Leech,2008,p.22).

Stylistics then seems to vary based on the theory or the field of language use that is adopted within. It is concerned by special language uses and techniques. Stylistics hence is stretchable to fit the area or the domain it analysis . And for the purpose of this study stylistics is a cover term for any linguistic tool that can determine the linguistic items or strategies which carry out any religious ,cultural , political or economic ideology to manifest for readers.

Furthermore , since Stylistics expanded to an interdisciplinary approach and mainly devoted to mediating between linguistics and different literacy fields , it is worthy to consider stylistics workable to investigate religious beliefs and concepts communicated by language (Leech,2008,p.22).

Stylistics is a tool to facilitate our deep understanding to the different uses of language . It is through stylistics, the validity of our language choices can be distinguished.

Any stylistic investigation is done through language . Stylistic accomplishes its aims depending on language tools . The mutual benefits are widely noted between the two areas since language is a wide cover for various fields .It is obviously clear that language is multi-leveled structure and its constituents are track units which start with the smallest phoneme and end with

the most complex sentences .This is why stylistics is also a multi-levelled analysis.

2.1.1 Levels of Stylistic Analysis

A stylistic Analysis is an analytical science that embraces all the “ expressive aspects of language, such as phonology, prosody, morphology, syntax, and lexicology” (Cuddon , 2010,p. 872). The manner by which stylistic analysis approaches a text is a level by level approach . This is to say that stylistic is a comprehensive tool which operates on the language required systematically . Stylistic analysis as a linguistic branch operates on various language levels. They are as follows:

2.1.1.1Phonological Level

Lodge (2009) views phonology as “the study of linguistic systems, specifically the way in which sound represents differences of meaning in a language”. Analyzing the phonological level involves analyzing the following devices: harsh and soft consonants, alliteration ,assonance, consonance, rhyme, rhythm ,meter ,and onomatopoeia (p.8).

2.1.1.2Graphological Level

According to Leech (1969), graphology is more important than orthography. It refers to the entire writing system, including “punctuation, paragraphing, and spacing”(p.39). Graphology, for Crystal and Davy (1969), is the study of a language's writing system or orthography as seen in various types of handwriting or typography. This is referred to as the formalized rules of writing (p.18).

Analyzing the graphological level entails examining the structure of a text like : the font / fount /face type, indentation, lines, stanza, leading, Margins, the epigraph, capitalization, punctuation, and media. All these are examples of the

graphological items which embrace certain stylistic effect.

2.1.1.3 Morphological Level

Morphology, pertaining to Aronoff and Fudeman (2005), is the mental system involved in word formation or the branch of linguistics that “deals with words, their internal structure, and how they are formed” . Analyzing the morphological level entails examining word formation and structure, compounding, affixes (prefixes and suffixes), derivational category changing parts of speech and inflectional category (maintaining parts of speech), and coinages(p.1).

2.1.1.4 Lexical Level

This is about the "Lexis" level. Lexis refers to the vocabulary items that comprise a language or the body of words known and used by a specific person. Analyzing the lexical level entails examining vocabulary / diction such as vocabulary items, parts of speech of words (major repeated words), and tenderness, cruelty, and nature words. In this respect , a writer has complete control over the lexical items he uses to compose his texts. Formal words, informal words, slangs, archaic words, jargon words, foreign words, and sometimes coined words are all examples of words (Sharma, 2019,p.16).

2.1.1.5 Syntactic Level

Tallerman (1998) defines syntax as "sentence construction" . Syntax is concerned with the construction of phrases, clauses, and sentences. Syntax refers to the arrangement of words into meaningful grammatical verbal patterns. Syntax can be clear or ambiguous, cogent or hazy, verbose or sparse, and so on(p.1).

2.1.1.6 Semantic Level

Semantics is the study of the meaning of words, phrases, and sentences. Metaphor, simile, personification, and other literary devices are included according to their meaning effects on the interpretation of readers . Analyzing the semantic level entails analyzing elements that contribute to meanings, such as the meanings of words, phrases, idioms, and sentences, as well as metaphor, simile, personification, imagery, symbol, colloquial, and so on (Tallerman ,1998,p.1).

2.1.2 Style

Stylistics is simply results of 'style,' . It is the correspondence between thought and expression. The concept of style is based on the assumption that language serves two functions, namely communication and thought shaping . These are two attributed processes that style performs. (Tariq,2018,p.47).

The focus of stylistics is mainly style. It is a selection of linguistic tools from a vast array of linguistic options. It is primarily determined by a writer's or speaker's linguistic preferences. This decision is made consciously or unconsciously based on intentions. The process of deciding what to keep and what to discard based on stylistics is a justifiable one. The justification is based on some needs or goals that lead to the decision being made. Typically, style is accompanied by the writer's own experience, ethics, emotions, beliefs, and points of view. These are regarded as "contextual" factors that influence and guide style toward an obvious orientation. So , Style is a "choice making activity in language use whether made in text book or in the real life" (Tariq,2018,p.47).

There are numerous factors that can be used to categorize and recognize a style. There are various types of style , such as : pure, ornate, florid, sober, simple, elaborate, and so on. All of these are examples of English styles. It is also classified according to literary periods or conventions such as "History, Metaphysical, Restoration Prose Style, Biblical Style, Euphemistic Style, Prophetic Style, contemplative Style, Romantic Style and so on" (Tariq,2018,p.47).

The Concise Oxford Dictionary of Current English considers style as a sum of “collective characteristics of the writing or diction or way of presenting things or artistic expression or decorative method proper to a person or school or period or subject matter exhibiting these characteristics” (Sykes,1976,p.1146). It is taken as a way of thinking or a way of acting that is untouchable but noted .

In his A Dictionary of Literary Terms, Gray (1994) defines style as "the distinctive manner in which a writer expresses himself—or herself—, or the distinctive manner of an individual literary work." Each writer's style is unique, but it may be a result of a combination of factors such as typical syntactical structures, a favorite or distinctive vocabulary, types of imagery, attitude toward subject matter, type of subject matter, and so on" (p.227).

According to the Longman Dictionary of Contemporary English, style is “a particular way of doing or producing something, especially one that is typical of a particular period of time or of a group of people... [It is] the specific way in which someone uses words to express ideas, tell stories, and so on” (1998,p.1473).

Crystal and Davy (1969,pp.9-10) distinguish four uses of the concept of style in stylistic literature :

- 1-In reference to "some or all of one person's linguistic habits ".
- 2- In relation to language habits of a group of people at one time".
3. With an evaluative sense e.g. “She has a very refined style in her writing” .
4. Applied only to literary language.

Style can be investigated in a variety of ways:

Style is defined as a (**personality or individuality**) that focuses on style as a relational term. Furthermore, style as an (**option**) from other linguistic possibilities. Third, style is defined as a deviation from the relative norms of the language, and in this regard, style is governed by non-conventionalized rules, particularly at the syntactical and lexical levels. Style is also analyzed in terms of (**situation**), which is determined by the relationship between the message and its medium. The medium in this case can be either a formal language used in courtrooms or an informal language used in everyday conversations. The fifth analytical foundation upon which style is calculated is the (temporal phenomenon). Here, style could be: New or old fashion (Tariq,2018 ,p.48).

Naturally stylistics follows the nature of language in being multi-leveled structure . Carter and Nash (1990) carry the same idea of considering style as a result from interplay of several levels of linguistic organization. The internal context of text conventions and outer context is an important level among them. For them stylistics is “a means of seeing through language and increasing

awareness of uses to which language can be put”(p.27).

Carter and Nash (1990) analyze the stylistic features of various registers using modern linguistic theories, and they create a new genre of stylistics known as (non-literary stylistic). Its goal is to analyze language habits with the primary goal of identifying, from the general mass of linguistic features common to English as used on every conceivable occasion, those features that are restricted to specific types of social contexts (p.10).

2.2 Religious Language

The terms “ religion” and “ religious ”at first glance could have been seen as nearly having identical meanings . Yet , they are totally different.

According to the *Oxford Learner's Dictionary*, religion (noun) is belief in and worship of God or gods, or a specific system of faith and worship based on such belief. Religious (adjective) means (of a person) believing in and practicing a religion. Religion and language, according to Thomason and Gedney (2002,p.6), “examine religious language” in its various manifestations. It means that religious language can be manifested through the use of language.

It is frequently interpreted to mean liturgical language. However, in scholarly contexts, the term : *Religious Language* is now frequently used to cover both religious discourse (including academic theological writing and statements of doctrine) and doctrine (Thomason & Gedney ,2002,p.6). Religion is an organized collection of beliefs, cultural systems, and world views that relate to an order of existence. It is the set of" beliefs, values, and social norms that provide people with a proper code of life to live by " (Naeem et al., 2014,p.40).

According to Tibi (1991), human conceptions of reality in religion are based on belief, in an authority that varies from religion to religion. It means that religion is a concept that is used to learn about God's belief. Religion can be defined as the process of getting to know God in order for people to have a sense of direction in life(p.8).

Olson (2011) mentions that the term “*religion*” is derived from the Latin “*religio*”, which originally referred to human fear of God or other divine beings. Olson also added once more that religion is a subject with which nearly everyone feels at ease because it appears to be so obvious. It means that religion can make people feel at ease because they know it is based on their faith in God(p.1).

Another comment comes from Giddens (1993,p.456) who asserts religion as an "important part of the human experience, influencing how people perceive and react to their surroundings" .

Van Buren (1972) relates human beliefs with their language behavior . He views religion as a form of "linguistic behavior " which calls for a focus on its central feature and therefore to present it fairly. For Van Buren (p.2) “There is no need to deny that religion is more a matter of how men live than how they talk. However, a human form of life is precisely linguistic; it is the fact that language is woven into all the rest of our activities that makes those activities distinctively human and, also, that gives our language its peculiar character”(Van Buren ,1972,p.2).

The central statements of the Christian/Islamic belief system are recorded in a canon of writings, and religious behavior that includes "reading, reciting,

studying, and commenting on these authoritative texts. Other activities in Christian/Islamic life and worship, such as praying, hymn-singing, meditating, preaching, praising, blessing, forgiving, excommunicating, confessing one's belief, theologizing, and many other religious practices, are, first and foremost, forms of linguistic behavior that can be classified as various types of speech acts" (Levenston, 1984,pp. 129-145).

Language is a medium through which beings' presence and activity can be assumed. It is the medium of communication through which the norms, values, beliefs, ideas, and codes of life are communicated among the people of a specific society or between societies. Language embodies the culture, religion, and social norms of a specific society or even a specific register (Naeem et al., 2014,p.40).

Language of religion is a register that represents the variation of language used in religious settings and differs from everyday language and other settings. Religion's language is not the same as everyday language. It is a language in which certain aspects of everyday language are changed or suspended. Religious language is prioritized over everyday language. It is regarded as superior because of its connection to Devine Beings, or Super Beings, who are involved in the production of words in religious language(Naeem et al., 2014,p.40).

There are numerous holy books that are directly related to Allah Almighty and have been passed down in the form of revelation. As a result, no human being created the language in these books. For example, the **Glorious Quran**, the sacred book of Muslims, is known as the only book that has remained in the same condition since it was passed down to The Prophet Muhammad

(P.B.U.H). It is in the form in which it was revealed to the Holy Prophet Muhammad (P.B.U.H). (Naeem et al., 2014,p.40) .

Religious language is a “field” which may be broken up into what Crystal and Davy (1969:148) have called several “provinces” and “modalities”:The language of *sermons*, for instance, constitutes a register in its own respect, of as much as it clearly qualifies as religious language, but also has a rhetorical structure of its own, and features many markers (notably at the prosodic level) of public speaking (Crystal, 1970,p.96).

Crystal and Davy (1969) also refer to the fact that “as a source of linguistic effect, religious language is very evident within literature, where a deliberate, evocative use may be made of its terminology and phraseology; or in humour, where one may readily cause laughter by discussing a nonreligious topic, such as a cricket match, in the tone of voice, grammar, and vocabulary associated with religious language use”(p.148).

Religious language has become a widely used style of communication . The Glorious Quran is written in Arabic, and because of its unique style, it is considered the standard of Arabic. The Bible also contains standard language as well as figurative language. To put it another way, religious language, is full of figures of speech and literary devices. There are numerous examples to support this idea in the Glorious Quran, the Bible, and even Hadith and Sermons. There are many distinguishing stylistic features of religious language that distinguish it from language of other registers (Crystal & Davy ,1969,p.148).

In a study conducted by Rahimi & Hematiyan (2011,p.4) , they question the actual existence of a separate field called religious language or it is simply an ordinary language used to present religious traditions . Donova (1976) views

a religious language as “ a distinct language which is used separately in some special situations, such as **Hebrew** in Jews, **Arabic** for Muslims”. Then Donova (1976) retrieved to explain his unacceptable previous remark to add that “religious language is using a special words like "Apocalypse", "Incarnation", "Revelation"”(p.55). Rahimi & Hematiyan (2011) assert that language is only considered religious when it is used religiously, which does not necessitate the use of specialized forms or expressions (pp.4-5)

Religious language is distinct from everyday language. Despite its many distinguishing features, religious language shares some characteristics with other registers. Religious language is dynamic and complex in terms of function, style, and interrelationship with other texts. It is flawless in terms of grammar and other fundamental aspects of any standard language(Naeem et al. ,2014,p.43).

Religious speech situations frequently differ from everyday language situations. Everyday speech is a collaborative production of words or phrases. In religious register, it is critical to understand what is being shared and with whom it is being shared especially in religious conversation because most religious conversation the only sharing is of a specific personality or power and sometimes this power is invisible . The Glorious Quran is shared by Allah and a single word of it has great importance and universal brevity and meanings (Naeem et al. ,2014,p.43).

Levels of stylistic analysis are present in religious language. In it, there is a foregrounding of theme as well as a foregrounding of style. Grammar is mostly followed correctly, and sentence structure is frequently found to be consistent.

Figures of speech are present in religious language on the semantic level. Religion's language employs a variety of literary devices to emphasize its theme, conciseness and precision, comprehension, and the ability to remember its message(Hematiyan & Rahimi ,2011,p. 10).

They also highlight some of the linguistics orientations within religious discourses: These are the following:

- 1-The ability to arouse, elicit, and change feelings and emotions.
- 2- Commitment to the key figures and acceptance of their offers.
- 3-Utilization of performative verbs.
- 4-The religious activities are associated with warships.
- 5-The function of operative words.
- 6-Methods and instruments for remembering God.
- 7-Using religious language to solemnize, formalize, and unite something or someone.
- 8-Words used to encourage people to join religious groups or to wear religious clothing.
- 9-The psychological impact of religious stories, historical novels, drama, allegories, poetries, songs, and oratories(Hematiyan & Rahimi ,2011,p.11).

Current linguistic research treats religious language as a register of language used in the domain of religion, with the primary goal of identifying the structures and functions of religious language (lexicon, syntax, phonology, morphology, prosody, etc.) that distinguish it from its non-religious counterpart (Samarin ,1976,p.5).

Holt (2006) argues that there is a need to investigate variation in religious language "in terms of its function, style, historical context, mode, interrelationship with other texts, mode, and language variable"(p.13). Balraj et al. (2020) analyze the relation between language and religion heading from the fact that language as a means of communication is cultural and it is an instrument to indicate the identity of groups and communities. Religion here is portrayed by language (p.1218).

Language then is an important tool for effective religious communication because it is central to various practices and doctrines. It has assisted (and continues to assist) most religionists in relating their religious experience and awareness to broader human social experience and knowledge. Without language, our religious beliefs could not be expressed . As a result, it is necessary to investigate how language is used to effectively communicate in various contexts of religious interactions(Odebunmi & Babajide ,2007,p.30).

Haron (2009) asserts that religious language have four basic functions:

- 1-As engaging an individual's affective dimension of being the individual to action and strengthening his/her commitment to correct (belief).
- 2-As binding a community (i.e. stimulate cooperative action and response among them in relation to its symbols).
- 3-As expressing what cannot be expressed literally (that is, communicating qualities of experience that are sometimes difficult to articulate using ordinary language).
- 4-Evoking, fostering, and clarifying the human experience of an aspect of the world that can be called the 'order of splendour' or the divine”(pp.112-113).

Religious language primarily refers to statements or claims made about God or gods. Its primary function is to describe and explain infinite existence as well as the 'world' that God inhabits. It is a language that has been used and cultivated solely for religious purposes.

Moral discourse is expressed through religious language. Language about God is really language about how people should interact with one another. The language of religion is metaphorical and symbolic. There are helpful metaphors and symbols about God in the language. Religious language is a 'signification mode' (Haron, 2009, pp.112-113).

Religious language is a vital tool of communication . It has its own influence over various political and social trends in the whole world . The effect this type of a language has over human thoughts and understandings goes beyond limitations . It is important to become aware of the influence of religious thoughts over linguistic choices .

2.2.1 Religious Style

Every style has its own set of shadows , connotations and its peculiar contextual experience which in turn influence the outer-look of the style. Style is then loaded with many distinctions that create the identity of the style.

Crystal and Davy (1969) deploy the use of language in religious discourse which has to be selective for a general or liturgical context. They further explain that whether one believes in the language or not, the fact still remains that language style has both *cultural function* and a *linguistic impart* which are generalizable beyond the original religious context in which it appears.

Yule(2010) ,on the other hand , believes that relying on “ linguistic forms and features and how they are presented in contexts ” is needed to determine and recognize the kind of style accurately.

Cannon (1996 ,p. X) in his " *Six Ways of Being Religious* " explains how understanding of (sacred rite, right action, devotion, shamanic mediation, mystical quest , and reasoned inquiry) will help a person to make sense of any religious tradition and finally introduce a religious text . In religious discourse analysis , the investigation of linguistics occurs in religious texts apparently to assign the correspondence between linguistic forms and their function(Cannon, 1996 ,p. X) .

Keane (1997) adds that it is language which determines the adopted style . It is a well -known fact that in religious domains , users of language will employ language forms to convince , persuade , inform and educate their religious thoughts . In all these attempts , various stylistics and rhetorical tools will be employed (p.47).

Keane (1997) in this point clarifies that " Religious observance tends to demand highly marked and self-conscious uses of linguistic resources and that religious language is defined in terms of the perceived distinctiveness of certain interactions, textual practices, or speech situations. " All this is based on the fact The that religious language must be very distinct from every day talk(p.48). employment of different figures of speech is the most common stylistic method in religious texts . Figurative language is concerned with connotations , implied or hidden meanings to call attention to specific or general truths , to emphasize them and make them more colorful and forceful(Giroux &Williston , 1974,p.10).

2.2.2 Stylistic Features of Religious Style

Religious style typically carries distinct style markers that distinguish this type of text or discourse from other ordinary uses of language. A general description of these features is provided below:

2.2.2.1 Phonological Level

The sound of a word or phrase has a significant impact on the style of a text. Text in religious language can be found in both prose and poetry. It also has a lot to do with the phonetic level of stylistic analysis. Hymns sung or written in praise of God are examples of poetic style. Phonetics has a significant impact on religious language. The reason for this could be the goal of religious preaching, which is to affect and soften hearts. Though proper sound patterns have a greater impact on the heart and mind, they are still required in religious language (Naeem et al.,2014,p.41). Assonance and alliteration can also be found in religious language. They are used in religious language to emphasize the style. **Alliteration**, the use of the same consonants in the initial positions of a line, is used for narrative effect in Bible prophetic and poetic writings such as Micah, Psalms, and so on. While Assonance is the repetition of same or comparable vowel sounds in adjacent words(Naeem et al.,2014,p.41).

2.2.2.2 Semantic Level

Semantics is the study of word meanings and how they can be interpreted. The brevity and universality of religious language is sensed through semantic analysis of religious language. Religious language employs symbols, similes, metaphors, allusion, hyperbole, paradox, and other literary devices. It means that religious language is a figurative language, as evidenced by the use of figures of speech (Naeem et al.,2014,pp.41-43).

2.2.2.3 Religious Vocabulary

The religious register, like many other registers, is clearly marked at the lexical level; however, "religious vocabulary" is a concept that is surprisingly difficult to define :

First: A number of obviously religious terms can be easily noted like: (God, baptism, sin, etc.) that serve as register identifiers.

Second : intermediate field would be made up of items shared with profane forms of thought (love, truth, fellowship...), but with a specific shift in intention; a religious dimension of meaning passed down through religious practice within a community of believers.

A **third**, larger circle includes "ordinary" items that are most commonly used outside the religious register to refer to "this worldly" objects, states, and relationships, but can be applied to a divine or religious referent in a "extraordinary" way(Crystal,1981 ,pp.265).

The conservative nature of religious language inevitably affects lexical choice, and a number of words and meanings that are disappearing or have disappeared from the language are preserved here, or appear with a significantly different frequency (abide, behold, betray, covetousness, degree (in Psalm of degrees), dwell, everlasting, fowls) (Van Noppen, 1981,pp. 231-247).

2.2.2.4 Grammatical Structure

The language of religion primarily standardizes contemporary language. That is why the concept of proper grammar should also be clarified: if a language is standard, how can it be grammatically poor? (Naeem et al.,2014,P.41).

Keane (1997) refers to the use of quotations in religious texts as evidence that words have otherworldly origins. The distinction is whether performance is regarded as a type of quotation or as the spirits speaking through the performer(p.61).

Buckley(1984:56) describes this structure stating that “ words framed as reported speech can be portrayed as having originated outside of the current context in which they are being reported” (p.56).According to Keane (1997), what is quoted in religious discourse could be:

- 1-The original moment in which the words were received .
- 2-Previous performances .or
- 3-Words formulated by other participants in the same speech event.

It is important to identify the specific features and characteristics of the language style mostly founded in religious Biblical , Islamic and Quranic texts(p.61).

2.2.3 Biblical Style

Zhou(2005) states that **Christianity** was founded on Greek and Latin, which were regarded as tools for transmitting its creed. Furthermore, Christianity and Latin culture have begun to infiltrate English. English has become increasingly religious as Christianity has gained popularity and depth. Latin language and culture infiltrated English as the language of sermons. These Latin words are associated with religious apparatus, rituals, and so on. These words are divided into two categories:

- 1-Words with the **same religious meaning**(not changed) e.g. temple, church, prayer, preach, sermon, nun, salvation, divine, and so on..
- 2- Words with **different meanings** (changed) e.g. dogma, minister, mission, hood, sponsor, lecture, patron, and so on.(p.304).

In Biblical Hebrew literature, there are two main modes, or "styles," for representing speech, thought, perception, and the like: direct speech, known as direct discourse, and indirect speech, known as indirect discourse. Recent research has identified a third style known as free indirect discourse, which is usually described as a quasi- indirect discourse, that is, something similar to indirect discourse.

James (2006) asserts that the writings collected in the New Testament are representative of popular literature rather than formal or artistic literature. The language used in the New Testament books is not classical Greek, but the vernacular of the time, namely "Koine," which had developed into a global language in the aftermath of the worldwide spread of Greek tradition during the period of "Hellenism." (pp.7-8). Various levels of language quality emerge within Koine Greek, making it relatively easy to distinguish between vulgar and refined modes of speech, as well as the colloquial language of the marketplace and the literary language. James(2006,p.14) also remarks that Hebrew was the language of most of the Old Testament.

James(2006) also remarks that Hebrew was the language of most of the Old Testament and that the frequency of quotations and allusions in the New Testament demonstrates that Christians were well-versed in scripture. Because the Hebrew scripture was the foundation of religion for both Jews and Christians, it was critical that they were fluent in the Hebrew language in order to read this scripture and develop strong faith and learn how to live properly(pp.14-16).

Martin (2013) investigates Biblical style markers in relation to functional sentence perspective and founded that Biblical style markers seen in the context of traditional levels of language study (phonological, graphitic, morphological, lexical, syntactic, semantic, and pragmatic features), such as: the distinctive

layout, the occurrence of key words, the use of repetition instead of reference, a strong parallelism, reiterative syntactic patterning, and so on(p.59).

Eiselein et al. (2019: 5) in *Studying The Bible*, define biblical literature as:

“The literary styles employed throughout the Bible vary greatly . Sometimes the language is brief and terse, with little description or elaboration, and other times it is highly descriptive, vivid, and figurative. Nonetheless, this language and these texts convey meaning in intense, complex, and not always obvious ways. Of course, these texts, with their highly suggestive language and styles, do not always mean the same thing to all readers, and they are frequently interpreted in very different ways by the same reader (or re-reader) at different points or moments in their lives “

He adds that “What most readers of the Bible would agree on, regardless of their perspective, is that these texts reveal or yield a truly amazing range of profound meanings that can clarify or confuse, trouble or amuse, and leave readers thinking and wondering”. He notes that the crucial aspect of Christian language, however, is not that it contains elements of technical vocabulary, but that it is almost entirely ordinary in its vocabulary.

This view is not very much different for that of (Huber ,2000,p. 34) who considers " The words used in a Christian religious context are the same that one uses in daily speech: ‘father’, ‘grace’, pardon". The specific technical terms of the language of faith that are used in Christian discourse are relatively rare and not indispensable, because they are explainable by means of common terms. Examples of such technical terms would be: ‘prayer’, ‘salvation’, ‘redemption’,.

In addition to biblically conditioned collocations (King of Kings, Heart and Soul, Valley of the Shadow of Death,...), the Christian context accounts for a number of collocations that may appear odd or unexpected outside of the liturgical context: The combination precious + death refers to the redeeming

power of Christ's sacrifice; eat + body and drink + blood have no cannibalistic connotations here, but instead refer back to the root metaphor (hoc-est-corpus-meum) which biblically means : (This is my body) (Van Noppen, 1981,pp. 165-174).

Merwe et al.(1999) assert certain conventions about cohesion and rhetorical structure of Biblical Language in reference to semantic links. They refer to :

1-Reference : In which Biblical texts refer to persons by revealing their names and positions and repeated regularly. ex: Elijah , man of God.

2-The use of Pronouns : The use of the name of a person is explicitly deployed more than it is used in ordinary English language.

3-Rhetorical Organization :A mixture of (narrative ,descriptive, argumentative and instructional texts may occur .

They add that grammars in biblical texts are organized according to a didactic principle. For example, the simplest forms of the verb are introduced first, followed by the simplest forms of the noun (p.65).

2.2.4 Quranic Style

The Noble Quran and Sunnah are the two sources on which Islam is based. The difference between the Noble Quran and the Sunnah is that the Glorious Quran is the word of Allah ﷻ. The Sunnah, on the other hand, is inspired by Allah ﷻ, but the actions and statements are made by the النبي محمد (P.B.U.H)Al-Gazzi, 2014; Alhaj, 2020).

For Meraj(2016,p.319) The word " القرآن " Al-Quran , is derived from the root "إقرأ," which means to: read, call, proclaim, or recite. The first Surah revealed to

(P.B.U.H) begins with the command word “اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ” which means :“*read in the name of your Lord who created*”(Shakir,1999,p.308).

The word ‘Quran’ is a proper noun that means "reading or reciting." The Quran, as a proper noun, is a collection of Divine messages revealed to Prophet Mohammad (P.B.U.H) through "الوحي" The (revelation)(Al-Laithy, 2005,p.13).

Hewer(2006) and Abd-el-Jawad(1992) demonstrate that Arabic is the scriptural language of Islam. It is the literary language of the Glorious Quran, . In (الفصحى) Islam's sacred book. Muslims refer to this religious language as the Western world among linguists, it is known as **Classical Arabic** or **Standard Arabic**.

This standard language is understood by all Arab speakers, regardless of nationality. It is studied and known throughout the Islamic World. Muslims believe it help them understand God's message in the Glorious Quran and use it when they pray.

In recent years , non-native speakers are interested in discovering the mystic sensation of knowing standard Arabic . It is especially beneficial for those studying Political Science, Criminal Justice, Business, Education, Journalism, Law, Linguistics, Social Work, Religious Studies, Comparative Literature and many more.

According to Saeh (2015), the Glorious Quran did not introduce a new language that was distinct from the existing Arabic language. However, its distinctiveness stems from the way it went beyond the existing Arabic language, transcending the limitations of its terms, structures, idioms, formulations, images, and internal relationships. Rather, its miraculousness stems from its ability to build a new language on the very foundations of an old one.

Saeh(2015), continued to say "where there is no doubt that the Glorious Quran is a literary masterpiece. The fact that it is a one-of-a-kind and unrivaled perfection of language, style, eloquence, and power that the peoples of the Arabian peninsula had never encountered before in the seventh century ".. He continued, "It should be emphasized that the Glorious Quran is the only book in the world that has continued to be marked by features that no other book on Earth shares"(p.vii).

In describing the style of the language in The Glorious Quran , Almenoar (2010) asserts The Glorious Quran contains messages that are directly stated and accessible to the reader's thought processes, as well as messages that are conveyed through images that can appeal to the reader's senses and stimulate his/her imagination of certain sensory experiences.(p.74).

(القاضي (2013) discusses the miracles in The Glorious Quran, in his book الشفا)
(بتعريف حقوق المصطفى / Al-Shifa by defining the rights of the Chosen One)and limits them to four:

The first is its superior composition, word consistency, eloquence, and rhetoric to that of the Arabs.

The second is the image of its wondrous arrangement, the unique style that contradicts Arab speech styles, the techniques of its compilation and prose that came upon it, and its stopping at verse syllables, and the end of the separation of its words and cutting off. There was no equal before or after it, and no one could match it.

The third is included in terms of prophecies, what wasn't there and did not occur, so it was discovered as it was reported based on the reason that was given.

The fourth is what it had told from the news of the previous centuries, the annihilated people and nations, the former شريعة (Islamic Law) (p.7).

القاضي (2013) commented on these points saying that :The first two types were related to the Quran's rhetorical aspect. The second miracle comes in the form of systems, and despite their differences, they all end in the rhetorical aspect (القاضي, 2013,pp.1- 9). And he concluded to say that" the Quran was organized with the utmost eloquence ” .

As for (Al-andalusi, 1993,p.1) he adds :

"Those who understand the meanings of rhetoric will find in the Noble Qur'an all its arts, from describing the many meanings with few words, to the types of emphasis, simile and representation, and proverbs. Furthermore, impressive prefaces and forewords, syllables and commas, advancement and delay, separation and connection" .

Some scholars who worked on Islamic religious translation such as Ghazala (2008), Elewa (2014) have classify religious lexical items in the Quran into different categories. Ghazala (2008), for example, classifies them into three categories as follows:

1-New items that did not exist in Arabic prior to the appearance of Islam such as the “ القرآن و الشهداء “ (Quran and martyrdom).

2-well-known Arabic terms given new meanings by Islam, such as: Salah (prayer) and Hajj (pilgrimage).

3-Words that are already known and used in Arabic, such as "Kaba" (the house of God in Mekka).

Elewa (2014), like Ghazala, classifies religious terms into three groups, but he uses different labels:

(a) The unfamiliar terms which are used only in Islamic context.

(b) The familiar terms which are used only in non-Islamic contexts .

(c) The familiar terms which are also used in non-Islamic contexts but do not obviously look so.

According to Saeh(2015), the linguistic shift in the Glorious Quran was not limited to the vocabulary of the Qur'an. Rather, it looked beyond individual words to the relationships between them, their placement in various contexts, their uses, and the new linguistic, grammatical, and imaginal elements and conventions that governed and permeated its language.(p.18).

And an examination of each surah of the Glorious Quran separately reveals that the locations where new linguistic phenomena occur outnumber the words in the surah itself. For Example : In Surah al-Nas (114), which is 20words long, we find no fewer than 33new phenomena and so on (Saeh,2015,p.20).He further commented on this saying that it is one of "The linguistic stamp" that marks each individual surah . It is a remarkable Quranic phenomenon which forms part of the structure and persona of the Glorious Quran as a whole (Saeh,2015,p.22).

Darwish et al. (2021) highlight the advantages of the **Quranic style** that distinguishes it from other speeches, as shown in the following points:

1- It is flexible and adherent to interpretation :meaning that no other style can match the Quranic style's flexibility in interpretation and compliance with change. This interpretive flexibility does not tolerate opposing or contradictory viewpoints. However, due to its adaptability, it has a broad significance. In other words , the Quranic style heals the hearts of ordinary people while satisfying the special and expert ones. Its close appearance guides the masses and the majority of the people, filling the void and gap in their souls with encouragement, intimidation, and the striking beauty in its expressions and

manifestations. Furthermore, its deep interior satisfies philosophers' appetite for more wisdom and thought, untying and unstringing the complicated knots they have related to the universe's origin, limit, system, accuracy of creation, and creativity (p.1255).

2-The employment of the figurative method of expression: One of the most distinguishing characteristics of the Quranic style is its use of the pictorial method to express the meanings and ideas that it wishes to clarify, whether they are abstract mental meanings, ancient stories, scenes from the Day of Resurrection, or other fields. The Quranic style is carried through the image's atmosphere, as if looking at the details of the hologram in front of it. It was as if the scene in front of it was alive and moving.

A closer look at the Quranic style as it depicts this meaning in this amazing and extra ordinary picture may clarify this point :

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ (49) كَانَتْهُمْ حُمْرٌ مُسْتَنْفِرَةٌ (50) فَارَّتْ مِنْ قَسْوَرَةٍ (51)) (المدثر)

“What is then the matter with them, that they turn away from the admonition (49) . As if they were donkeys taking fright (50) . That had fled from a lion (51)” (Shakir , 1999,p. 290).

In this example , the mind has the sense of sight, the faculty of imagination, the emotion of sarcasm, and the sense of glamour and beauty: mockery of those (unbelievers) who flee like donkeys from a lion for no reason other than that they call to faith. The uniqueness of the Quranic style with these characteristics demonstrates its divine source, implying that the style is nothing more than an intellectual image of creator (Darwish et al. ,2021,p.1256).

According to Meraj(2016), the Quran is neither prose nor poetry, despite the fact that the majority of the words are either prose or poetry. The Quran does, in fact, contain religious and moral guidance, lessons from the lives of

past peoples, the message of Allah's Prophets and Messengers, physical sciences, and historical accounts of significant events(p.318).

All of this, however, is delivered with fantastic literary rhythm and excellence. The Quran achieved this unique literary form by combining metrical and non-metrical speech. This fusion of metrical and non-metrical composition is found throughout the Quran and is not found in any other Arabic text, past or present.

The unparalleled style of the Quran, its superior wisdom, and miraculous attributes are unmistakable proofs that the Quran is Allah's word. From a literary standpoint, the Quran has an unmistakable and outstanding style (Meraj,2016,p.319) .

The Quranic language is a completely unknown and unrivaled literary form. The structural features of the Quranic discourse distinguish it, not the subjective assessment of its literary and linguistic composition.

Its linguistic superiority, style, message clarity, argument strength, rhetorical quality, and the human inability to match even its shortest chapter until the end of time endow it with exquisite uniqueness (Meraj,2016,p.319).

For طه حسين "It is rather Quran, and it cannot be called anything else. It is not verse, and this is obvious, because it is not bound by the bonds of verse. And it is not prose because it is bound by bonds unique to itself, not found anywhere else; some of the binds are related to the endings of its verses, while others are related to that musical sound that is all its own". As a result, it is neither verse nor prose, but "a book whose verses have been perfected and expounded, from One Who is Wise, All-Aware "As a result, we cannot call it prose, and the text

itself is not verse. It was unique, and nothing like it had ever preceded or followed it”(Al-Tabatabai ,1973,p.46).

The style of The Glorious Quran is essentially a dialogue between the Divine and the Human. No other prophet has been given the Noble Quran. Its linguistic superiority, style, message clarity, argument strength, rhetorical quality, and the human inability to match even its shortest chapter until the end of time endow it with exquisite uniqueness (Meraj,2016,pp.321-322)

Sale(1899) says “The style of the Quran is beautiful, it is adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions and in many places where the majesty and attributes of God are described, sublime and magnificent” (p.47).

Saeh(2015) provides a list of what linguistic features that The Quran is distinguished by and not shared by any other book on the planet. These are:

- 1- Its Surras and Ayaat are referred to using distinct terms.
- 2- It can be read in multiple ways, all of which are considered divinely inspired.
- 3- The way it is recited differs from how it is written. Examples include the words for (الصلاة) prayer (الزكاة) alms tax and (الحياة) life which are written in the Quran with the letter (الواو) (representing a long 'u' sound) but we read as an (ألف) (representing an'a'sound as in the word "cat") (p.25).
- 4- Its text is not pronounced like any other Arabic text in the world. This distinctive way of pronouncing has been elaborated in detail through the art of (تجويد) Quranic recitation, in accordance with established rules of pronunciation and intonation.

5- It is not written like any other Arabic text. (This is due to the fact that the spelling rules used to write the Quran differ from those used in modern Arabic as well as those used fourteen centuries ago).

6- It can only be verified by hearing it recited aloud by others. Documentation of the Quran is based on an oral chain of transmission that dates back to the Prophet Muhammad himself, in addition to reliance on tajweed rules .

7- The Glorious Quran's linguistic style differs significantly from that of the Prophet Muhammad (P.B.U.H)who delivered it to us(Saeh,2015,p.24).

At different language levels , the Holy Quran reveals many stylistic characteristics that are noted clearly . At the **phonological** level , حسان (1993) states that “ Musical rhythm seems clear in the Holy Qur’an, but this rhythm has its own way that differs from poetry that is restricted to weights and rhymes. What is in the Quran is a balanced rhythm, not a balanced language ” (p.269).

According to قطب (1983) , this is not a random feature of rhythm , but it serves as an active role in “ enhancing the meaning and boosting its expressive energies”, through its harmony with the environment of the texts and their meanings." The benefits of combining prose and poetry Expression is liberated from the restraints of consistent rhyme and full participles, giving him entire freedom of expression for all of his public objectives. At the same time, he absorbed from poetry the underlying harmony and the tight intervals in weight(p.102).

Rhythm and music in the Quran may portray certain ideas and pictures by employing subtle sounds, and this is part of the Quran's unique and excellent style. The rhyming style in the Quran is known as “rhymed prose” , and

linguists consider its usage in the Glorious Quran to be a miracle (Yehya, 2005, p.23).

In Addition , the Glorious Quran often uses the words that imitate the sounds they denote. This rhetorical device called "onomatopoeia" which is widely used throughout the Glorious Quran discourse . e.g.

(وَالْعَادِيَاتِ ضَبْحًا، فَالْمُورِيَاتِ قَدْحًا) (العاديات: 2)

“Then those that produce fire striking” (Shakir, 1999, p.310)

The word "قدحاً" emits the sounds which support developing the sense of the image, this verse indicating. The Arabic letters "ق"-striking the letters "ض" and rebounding the letters "ح" to convey the sounds of striking and provoke the meaning of “horses galloping and their hooves striking rocks to produce sparks” (Nakhavali & Seyedi, 2013, p.26).

At the **Semantic level** , the words in the Holy Quran have special features , as they are distinguished from others with extreme accuracy and are in perfect harmony with the contexts in which they are used in the same sense that a word is replaced by another, the meaning is distorted. Words of the Glorious Quran fall “within the wonderful rhetorical style and it is assured that every word in the Glorious Quran “has a meaning that is self-contained and has a luminous radiance that combines with its sentence ” (Nakhavali & Seyedi, 2013, p.26).

As for the selection of the words in the Quran, it favors the use of the short words with triple origins, or quadripartite origins, and triples in it are more numerous than the quadripartite; In the Glorious Quran, these are one thousand six hundred and forty triple origins (1640) of

which more than fifty thousand words are branched, and they exceed ninety-eight percent (98%) of the vocabulary of the Quran, and other than the three-fold does not exceed eight hundred words. Concerning for the five-rooted words, none of them is mentioned in the Glorious Quran. Because there is no point of sweetness in its use (Nakhavali & Seyedi,2013,p.30).

As for the **structural level**, one of the most important stylistic phenomenon is **Repetition** . There are two types of repetition in the Glorious Quran: the repetition of stories and news and the repetition of words and phrases.

Among the secrets of repetition of stories: that **repeating the same story** in other terms, and in a different style, shows the eloquence of the Glorious Quran.

And when the stories are repeated , it is noted that they remain preserving the Quranic eloquence (الباقلاني , 2009,p. 61).

The second type of repetition is the **repetition of words and phrases** . When we trace the words and phrases that are repeated in various contexts in the Quran , it is noted that some of the words in any (سورة) surah are repeated, and their repetition had an effect in drawing the salient features of the surah and determining its contents.

The repetition of certain words had a close relationship with emphasizing some important Islamic beliefs that a person has no faith without believing in them. Like the repetition of the word(الله , العبد) (Lord, servant) in its different forms. (الباقلاني,2009,p. 61).

Repetition in the Glorious Quran could be for some words only like:

-﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾ (المؤمنون/36)

” “*Far, far is that which you are threatened with.*(Shakir,1999,p.160)

Or the verse is repeated immediately after the verse . Like:

-﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا . إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ (الشرح:5 ، 6) .

“*Surely with difficulty is ease. With difficulty is surely ease* “ (Shakir,1999,p.308).

Either it is repeated in the same surah, or it is repeated in the whole Quran: For example : The below verse has been repeated in Surra Al-Shu`ara (8) times :

-﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ (الشعراء:68)

“*And most surely your Lord is the Mighty, the Merciful*”(Shakir,1999,p.175)

Interrogative is another salient linguistic structure that is deployed intensively in the Glorious Quran . The interrogative style negates the monotony of the text, because it is a form of diversity in styles, and the transition from news to construction, as it pushes the addressees to reflect and meditate. The question is mentioned in the surah, and it has departed from the question in order to achieve other rhetorical purposes such as denial and reprimand .For Example :

-﴿قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا﴾ (آل عمران: 37).

“*He said: O Marium! whence comes this to you?*” (Shakir,1999,p.24).

The Glorious Quran also includes photography in all its forms, as it contains color depictions, motion pictures, and visualizations...and often descriptions, dialogue, bells of words, melody of phrases, and context music are involved in highlighting an image of the images (قطب, 1983 ,p. 37).

In the following verse (8-9) of Surat (Yaseen) for example , the reader finds the persuasiveness of reason and the enjoyment of emotion:

-{إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ . وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ}{يس:8-9}

(Surely We have placed chains on their necks, and these reach up to their "chins, so they have their heads raised aloft. And We have made before them a barrier and a barrier behind them, then we have covered them over so that they do not see “(Shakir,1999,p.210).

Yet, in some other verses that deal with rules and laws, we may notice the complete brevity in the Almighty’s verse : For Example in Surah An-Nisa:

-{حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ}(النساء:23)

“Forbidden to you are your mothers “(Shakir,1999,p.35).

The analogy in the Quran, although it is a graphic element that gives the text splendor, integrity and approximation of understanding, yet it is a necessary element for the performance of the Quranic meaning in an integrated manner in all respects (الصغير, 1981,p. 37).

Abdul-Raof (2018) describes the range of linguistic strategies of the Quran stating that “the linguistic and stylistic idiosyncrasies of Quranic Arabic accounts for a wide range of linguistic topics such as syntactic structures, ellipsis, synonymy, polysemy, semantic redundancy, semantic incongruity, semantic contrastiveness, selection restriction rule, componential features, collocation”(p.213).

It is clear that style within religious context is not a normal activity of writing even though it relies on the ordinary language . It is logical that the use and the investment of this language is not normal . The difficulty of the religious style

method lies in the point where it is not just an arrangement and placing of superficial words, but rather it is a process of including an intellectual and ideological content which is intended to direct moral thought and deepen faith in heavenly concepts. These concepts may not be visible and tangible and for this reason it is necessary to add more linguistic specifications to the normal language level so that the individual can believe beyond the intent.

Chapter Three

The Concept of Waiting

3.0 Introductory Remarks

Many nations subscribed to follow certain religious assertions and beliefs. The doctrine of waiting is one of those beliefs that people who suffer injustice often resort to. This belief becomes an outlet for the oppressed people looking forward to the appearance of the Saviour, The Saviour, who will restore their glories and redress them from their oppressors. It is a belief that stems from the human instinct that seeks perfection through a person distinguished by a state of justice, peace and goodness in which there is no place for injustice and tyranny. The idea of “The waited” is an idea that exists in almost every human society or religious belief. The roots of waiting go deep into history and religion. The concept of waiting for a saviour is synonymous with the concept of salvation, and salvation is a general human feeling that comes from religious inspiration. It is known that some of the human thoughts originally come from religious reflection.

3.1 The Concept of ‘Waiting’ :A Linguistic Perspective

From a linguistic perspective , the word ‘wait’ offers several but related meanings . This is clear in both English and Arabic dictionaries . According to Hornby (2015) in "*The Oxford Advanced Learner's Dictionary*," Middle English is where the word "wait" originated. It is derived from the French word ‘waitier’ which is also a Germanic word related to the verb ‘wake’. Early senses of the term include : ‘lie in wait (for)’, ‘observe carefully’, and ‘be watchful". The ‘Vocabulary online dictionary’ dated the word ‘wait’ to be originated in the 1200s, from the Old Northern French word ‘waitier’ meaning : "to watch with hostile intent." Anticipating something that will happen is

waiting, though sometimes what you wait for never comes. When you wait to do something, you delay. The ‘*Vocabulary online dictionary*’ adds that the noun "wait " is mainly :

1-A wait is the time it takes for something to happen. e.g: ‘The **wait** to get the brand new computer was four hours long, but it was worth it.

2-Time during which some action is awaited.

3- The action of waiting is remaining inactive in one place while expecting something) : e.g “The wait was an ordeal for him”(p. 987).

In addition , as a **noun** , the word (waiting) is :

1-The word " waiting " , according to ‘*The vocabulary online dictionary*’ is " The act of standing by without acting as you anticipate a future event or time is waiting. Waiting can be agonizing, especially waiting for something vitally important, like election results or your birthday".

2- '*Waiting*' is a noun that refers to a type of action that is characterized by inaction or delay , e.g : "Generations of *waiting* produced no change in a city's discriminatory policies, so citizens planned a protest march ".

It is also an **adjective**, for things like ‘ *waiting rooms, waiting lists, and waiting periods*’.

3- The act of waiting (remaining inactive in one place while expecting something).

As an adjective , ‘waiting’ means :(*being and remaining ready and available for use*) . e.g : “*waiting cars and limousines lined the curb*”

The word ‘ *wait* ’ delivers many meanings and reflects various synonyms . These meanings and synonyms are expressed in many dictionaries and online

vocabulary cites . In the (Merriam-Webster) dictionary online , the definition of ‘wait’ has two entries . These are :

1-**As a verb** : (*waited; waiting; waits*) are sub-classified into :

a- **Transitive verb** : to ‘stay in place in expectation’ of (something or someone)

b- **Intransitive verb** : to ‘remain stationary in readiness or expectation , to pause for , to look forward expectantly , to hold back expectantly , to be ready and available , and to remain temporarily neglected or unrealized’.

2-**As a Noun** : It means : a ‘hidden or concealed position , a state or attitude of watchfulness and expectancy, or it could be : an act or period of waiting’.

The (Merriam-Webster) dictionary online also provides synonyms of ‘wait ’ as a **verb** and as a **noun** :

-Synonyms for wait (**Verb**) : (await, bide, hold on, stay).

-Synonyms for wait (**Noun**): (delay, detainment, detention, holdback, holding pattern, holdup).

The Britannica Dictionary on the other hand presents several related meanings for ‘wait’ as a **verb**:

1- To stay in a place until an expected event happens, until someone arrives, until it is your turn to do something.

2- To not do something until something else happens.

3- To remain in a state in which you expect or hope that something will happen soon.

4- To remain in a state in which you expect to learn or find out something soon.

5- To be done or dealt with at a later time.

6- To be in a place ready to be dealt with, always used as (be) waiting.

7- To stay at home and wait for someone or something to arrive .

8- Wait on/upon (someone or something) chiefly : to wait for (someone or something) to arrive or happen’.

9- Wait until/till : used to emphasize that a future event is going to be very surprising, important’.

As for ‘Wait’ as a **noun** , it means :

1- A period of time when you must wait - usually singular.

2- To hide and wait for the right moment to make an attack.

Sometimes ,it is used (**figuratively**), e.g. :

‘*No one knows what lies in wait for us in the coming year*’. [=no one knows what will happen to us in the coming year].

Furthermore , the definition of (wait/ verb [intransitive, transitive]) from the *Oxford Advanced Learner's Dictionary* are as follows :

1- To stay where you are or delay doing something until somebody/something comes or something happens:

(*They **waited** patiently while I got ready*).

2- Wait for somebody/something : e.g.: (*Wait for me!*).

3-Wait for somebody/something to do something’ ,e.g.:

(*We're waiting for the rain to stop before we go out*)

4-Wait to do something ,e.g.: (*Hurry up! We're waiting to go*).

5- Wait your turn , e.g.:(*You'll just have to wait your turn*)

6- To hope or watch for something to happen, especially for a long time’,

e.g.: (*This is just the opportunity I've been waiting for*).

7- To be left to be dealt with at a later time because immediate action is not needed.

Gilman (1989) in the *Webster's Dictionary of English Usage* gives a few definitions for ‘wait’ that are worthy to mention :

1- To stay or rest in expectation.

2- To stop or remain stationary, till the arrival of some person or event(p.944).

On the other hand , in **Arabic** , the definition and meaning of انتظار(waiting) in *The comprehensive dictionary of Al Maany* is as follows :

-إنتظار: (اسم noun/ism) وهو مصدر (إنتظرَ waited) :

-Waiting: (**noun**) which is the origin of wait. The sentence (انا في إنتظارك) means : I am expecting you to come.

-إنتظرَ: (فعل) :

As a **verb** , it appears to have the following meanings:

انتظرَ ينتظر ، انتظارًا ، فهو مُنتظرٌ ، والمفعول مُنتظرٌ

إنتظره صاحبه : جَلَسَ يَرْتَقِبُ وُصوله ، (wait for his friend)

لَا يَنْتَظِرُ مِنْهُ شَيْئًا : لَا يَأْمُلُ (does not hope)

إنتظرَ دورك : أَلْزَمَ مَكَانَكَ لَحْظَةً، إرتقب (stay there for a moment, watch)

إنتظرَ حدوثَ أمرٍ : تَوَقَّعَهُ (expect it)

إنتظره : تَأَنَّى عَلَيْهِ (be patient with him)

إنتظرني : أَصْغِ إِلَيَّ (listen to me)

قائمة الانتظار: قائمة بأشخاص ينتظرون شيئاً ما (List of people waiting for something)

أتى على غير انتظار: على غير موعد، فجأة، دون سابق إنذار (, Unscheduled, suddenly, (without warning).

عمر (2008,p.308) in **Dictionary Of The Contemporary Arabic Language** (معجم اللغة العربية المعاصر) presents the meaning of ‘ wait/waiting’ as follows :

انتظرَ ينتظر ، انتظارًا ، فهو مُنتظرٌ ، والمفعول مُنتظرٌ :-

انتظر صديقًا: استنتظره؛ (wait for it)

انتظره : ترقبه :- (expectation)

كان على انتظاره، : {وَإِنْتَظِرُوا إِنَّا مُنْتَظِرُونَ} (wait for him)

انتظرَ خيرًا: توقعه، تنبأ به (prediction)

انتظر العمل: تأنى عليه وتمهل (slow down)

In *The Arabic Torjoman Dictionary* online cite , the meaning of " wait/waiting" does not vary much from the other Arabic dictionaries . It offers examples of the word " waiting " :

عُرْفَةُ الْإِنْتِظَارِ : عُرْفَةٌ يَبْقَى فِيهَا الزَّائِرُ إِلَى أَنْ يَأْتِيَ دَوْرُهُ.

A room in which the visitor stays until his turn comes.

حجرة انتظار : مكان مخصص في بيت أو مؤسسة ينتظر فيه صاحب الحاجة.

A designated place in a house or institution where the person waits.

يوم الانتظار : الأيام اللازمة لتحميل وتفريغ السفينة

The days required for loading and unloading of the ship.

(قاموس الوسيط) *Al-Waseet Arabic Dictionary* (2008) , provides various meanings for the word " wait" (pp.931-932):

- نظره : امهله واخره (delayed , give it a last)

- انتظره : توقعه فيقال : إني أنتظر فضل الله (Expect)

- انتظره : توقعه وتأنى عليه (give it a last)

Alfayrouzabadi (2008) in his *Al-Muheet Dictionary* (قاموس المحيط) mentions only the meaning of :

نظره , أنتظره : تأنى عليه (slow down)

All meanings of the word (wait or waiting) flow in almost one direction. The meanings are not far from anticipation and deliberation for a while. It is worth noting that any waiting period may be limited or unlimited. And the limitation depends on different factors related to the act of waiting(p.1623).

3.1.1 The Term ‘ wait ’ in the Holy Bible

Baskin and Seeskin (2010) mention that the word ‘wait’ is derived from the Hebrew word ‘ qavah ’ in the English Bible and it appears in the Holy Bible for the first time not to describe people but ‘ waters ...which wait ’ in :
‘And God said, “Let the waters under the heavens be gathered [wait: qia’wu] together into one place, and let the dry land appear.” And it was so. God called the dry land earth, and the gathering [collection: u’le’mikveh] of the waters He called seas; and God saw that it was

good'(Genesis 1:9-10)

In this verse , God referred to the gathered waters as "seas" because they were waiting together in one location.

Hales (2015) answers the question ‘ How to wait on The Lord ?’ in his article stating that ‘ wait ‘ in the Holy Bible means “ to hope, to anticipate, and to trust and these acts require faith, patience, humility, meekness, long-suffering, keeping the commandments, and enduring to the end”.

Nyquist (2017) asserts that there are other Hebrew words meaning “to wait”. In addition to ‘qavah’ , these are : ‘ yachal’ (an expectant, hopeful wait),’ chuw1’ (writhing, an anxious longing), and ‘chakah’ (a long lasting desperate wait). These words are translated as ‘ waiting, looking, hoping, expecting’ and translators use them very loosely, which causes some confusion. Biblical authors emphasized the need to wait for salvation and encouraged hope in ‘God who would save them’ even during the most terrifying times (p.15).

Herbert (1958) mentions some ‘**salvational names of Jesus**’ that focuses on Christ's role in salvation . There are specific names and titles of Jesus Christ described as soteriological titles such as :

1- Redeemer : In relation to the doctrine of salvation , this title is very popular in the Holy Bible to emphasize the Lord’s duty of redemption . It means that the Lord pays a price for a group of slaves who are “ sold under sin and redeemed” (p.19).

2- Saviour : It is intriguing that Jesus' title as "Saviour" appears so infrequently in the Holy Bible. According to Herbert (1958) , this term is derived from the Greek word ‘soter’ which means “a saviour,” , a “deliverer” or a

“preserver.” It is a title used to refer to the “ Father and the Son ”. It shares a common root with the verb ‘sozo’ which is used in the New Testament to signal full and complete salvation . The title is found in the following verse (p.27):

“Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world” (John 4:42).

3- The Lamb of God :As noted in the New Testament , this title is used only by John the Baptist and it appears (26) times in the book of the New Testament. John claims that Jesus was already the ‘ Lamb of God’ taking away sin before the cross. The expression is mentioned in:

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world..” (John.1).

4- Propitiation: This title is directly related to “ The Lamb of God”. The translation of this term in a technical sense refers to the “ mercy seat, the site of God and human reconciliation” .The term expresses a complete satisfaction that will allay God's anger. Jesus received the full force of God's anger (Herbert ,1958 ,p. 33).

5-The Last Adam: This title implies that ‘Adam’ was the head of the previous race, and ‘ Christ’ as the ‘Last Adam and Second Man’ , is the head of the new race.

6-Author of Eternal Salvation: This title asserts that ‘Jesus’ is the effective and active cause of salvation, not just the formal cause. When He is referred to in the Scriptures as the "Author of Eternal Salvation," it highlights both his ability to save and his ability to keep.

7-Mediator :This is a very specialized title since only Jesus is qualified to serve as a ‘ mediator’ because he is both a ‘ God and man ’(Herbert ,1958 ,p.35).

It is important to recognize that the names and titles of God which appear in the Holy Bible are actually a self-revelation of God's character and qualities. The reason why most of these titles seem very humanistic in nature is because 'Jesus Christ' is both a human and a God in the Christian traditions. He is a combination of a sacred and materialistic characteristics.

3.1.2 The Term 'wait' in the Glorious Quran

According to الفراهيدي (1980) the origin of "انتظر" is "نظر" and "نظرت" means "انا انتظرته" I waited for him". The Glorious Quran uses the term variously in different meanings such as (p.419):

(يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا) (البقرة: 104)

O you who believe! do not say Raina and say Unzurna and listen (Shakir,1999,p.7).

In this verse , انظرنا means "استمع الينا ولا تعجلنا" / Listen to us and don't rush us ", while in the verse :

(وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ) (البقرة: 280)

And if [the debtor] is in straitness, then let there be postponement until[he is in] ease (Shakir,1999,p.20).

The meaning of "نظرة" is "إمهال وإعطاء مهلة" / Respite and give a timeout" while the meaning is totally different in :

(وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ) (ال عمران: 77)

Allah will not speak to them, nor will He look upon them on the day of resurrection (Shakir, 1999,p.26).

In which "لا ينظر اليهم" means "لا يرحمهم" / ruthless to them" (الاسدي ,2017,pp.32-35).

الاصفهاني (2004) mentions that one of the meanings of the word 'النظر' in the Glorious Quran is 'الانتظار /waiting'. As found in the verse (p.611):

(وَانتظروا إِنَّا مُنتظرون) (هود: 122)

And wait; surely we are waiting also(Shakir,1999,p.105).

Identical meaning is found in other verse :

(فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ) (يونس:102)

*What do they wait for then but the like of the days of those who passed away before them ?
say : wait then ; surely I too am with you of those who wait (Shakir , 1999,p.97)*

الاسدي (2017) remarks that the term (نظر) with all its derivations and meanings is used (129) times within the Glorious Quran . The verb ‘ ينتظر ’ is used eight times in different verses and the imperative form ‘ انتظر ’ is used six times . Five of these verbs are used in the plural form ‘ انتظروا ’ and only once in the singular form ‘ انتظر ’ .

الاسدي (2017) adds that the term ‘ انتظروا ’ is used many times in the Glorious Quran not only to describe the previous nations of the Prophets and the punishment of their disbelief and atheisms , but to assert the waiting of a coming day called ‘ يوم الفتح / Opening day ’ such as (pp.37-38):

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ, قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْتَظَرُونَ
فَأَعْرَضْ عَنْهُمْ وَاَنْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ) (سورة السجدة:29-30).

Say: On the day of judgment the faith of those who [now] disbelieve will not profit them, nor will they be respited. Therefore turn away from them wait, surely they too are waiting(Shakir,1999,p.200).

This day ‘ يوم الفتح ’ is used in the Glorious Quran to describe the day when Islam will pervade all corners of the globe. As in :

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ , وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا)(النصر :1-2).

When there comes the help of Allah and the victory, and you see men entering the religion of Allah in companies . (Shakir,1999,p.312).

الاسدي (2017) explains that ‘ يوم الفتح / The opening day ’ is associated with a future vision to Islam. This vision is related to appearance of The Waited(A. j) who will fill the earth with equity and justice(p.54).

عنان (2019) assures that there is a clear Quranic methodology to mention the names of people or Prophets of the past ‘good or bad’ clearly and at the same time not to declare names of those who are yet to come such as The Waited

Al- Mahdi (A.j) or the Antichrist. Therefore, the Quranic verses are interpreted for a specific reference or description(p.116).

The Waited (A.j) is described by different titles and names in the Glorious Quran and the Islamic traditions . Some of the most widely used are :

1- **الغيب The unseen** : Imam Mahdi is considered as one of the unseen matters, such as the Day of Resurrection , sustenance, or death . The names in mentioned in :

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)
البقرة : (2-3) .

This Book, there is no doubt in it, is a guide to those who guard [against evil]. Those who believe in the unseen and keep up prayer and spend out of what We have given them (Shakir,1999,p. 2).

2- **الذين آمنوا وعملوا الصالحات Those who believe and do the right** : The description mentioned in the following verse declares that those people who believe are yet to come . This is obvious because of the present tense of the verbs used within the verse such as ‘ ليتمكنن grant them succession , make them able to , وليبدلنهم replace them ’ . The present tense in Arabic serves reception and prediction . The verse is very clear in signaling The Waited(A.j):

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ) (النور : 55)

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the Transgressors.(Shakir,1999,p.168).

- 3- 'المهدي' **Al-Mahdi** : The Holy Imam (A.j) is popularly known by this title .It is because he would lead the populace in truth and in every secret matter (Al-Quraishi ,2006 ,p.26).
- 4- 'القائم' **Al-Qaim The one who rises**': According to Al-Quraishi (2006) this title is given to The Waited (A.j) because he would lead all people to the truth .
- 5- 'المنتظر' **Al- Muntazar' The Awaited one**': This title is correlated with the fact that all believers are waiting for his reappearance (p.27).
- 6- 'الحجة' **Hujjat The Proof**': He is the proof of Allah ﷻ upon all servants and creatures .
- 7- 'الخلف الصالح' **Khalaf-e-Salih** ': Which means "the best and the righteous successor", since he is the descendant of the Prophet Muhammad's (P.B.U.H) family (Al-Quraishi ,2006 ,p.26).

3.2 The Concept of 'Waiting' :A Religious Perspective

From a religious perspective , " wait / waiting " involves deeper meanings and connotations . Religious waiting is an essential religious concept in different religions and cultures . This religious principle (as it is going to be clarified in this section) is present in most religions and cultures, and the main idea is almost the same in most of their traditions and foundations . However , it contains some slight differences that are sometimes apparent and at other times not. To discuss this concept deeply , the start will be from the Christian traditions.

3.2.1Waiting in English Christian Texts

After the death of Jesus , the notion of anticipating Jesus or the Lord and his second coming emerged. 'Christians' became identified as a distinct sect within Judaism. These Jews held that Jesus was the 'Messiah' whose arrival they had long looked forward to, as predicted in their Hebrew Scriptures.

Nyquist (2017) describes Biblical waiting as an important Christian theme . It is a spiritual activity and an imperative in which all Christian believers must be engaged with . He adds that “Biblically, waiting is an active verb indicating that “to wait” is to be aware through all of the senses of what is occurring around you and discerning the right time to do the next thing” . Adding “To wait is to be open to experiencing the holy moments around you: to experience feelings emanating from another person; to hear words in a broader context; or to experience God’s presence through others” (p.4).

Nyquist (2017) concludes “Waiting is spiritual because it allows each of us to more fully experience who we are, the world around us and the presence of God. Practice waiting and may you be filled with God’s Spirit as you do . Waiting on the Lord is here made equivalent with pursuing love and justice”(Nyquist ,2017 p.5).

Waiting as a religious concept in the English Christian texts is presented to “strengthen and develop the human experience” . This meaning is offered in (Isaiah 40:31) :

“But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.”

It is anticipating the Lord's return, appearance, action, and fulfillment of the promise. Hales (2011) continues in “ The Quorum of the Twelve Apostles “ and describes “ waiting of the Lord” in the Bible saying that “The word wait in the Bible means to hope, anticipate, and trust. To hope and trust in the Lord, you must have faith, patience, humility, meekness, long-suffering, keeping the commandments, and perseverance until the end”. The following Biblical verse clears this out:

“But if we hope for what we do not see, we wait for it with patience”(Romans 8:25)

A related meaning is mentioned in (Psalm 37:7):

“Be still before the Lord and wait patiently for him” .

Lawson (2014) in his online article “6 Benefits of Waiting on God” says that “Waiting on God is your ability to believe that, he holds and directs your life and without Him, you are nobody. You cannot trust the person you don't know or develop a personal relationship. When you know somebody, it is very easy to build some level of trust with such an individual”

Describing God within this perspective as “God is of all possibilities ” He also answers the question asked *'What is or are the benefits of trusting God or waiting on God'* saying that the six benefits are :

- 1: Strength regrowth (Mental, Emotional, Physical, Financial, Social)
- 2: Stepping up (Capacity and Energy) with wings
- 3: The capacity to follow through on your life's purpose and vision.
- 4: Instead of fatigue, you'll have more energy to pursue your goals.
- 5: The capacity to walk in power and excellence (Authority).
- 6: Keep moving forward with your mission and purpose in life, whether it be in ministry, the church, marriage ,business, relationships, or family.

Waiting is a choice of faith and hope . A hope for a just and a better world led by someone who is able to make it right . In the Christian traditions this someone is Jesus Christ who is crucified and will return at the end of the time for the sake of all believers who are waiting for his return to reform the world.

3.2.1.1Crucifixion of Christ

The historical reality of Jesus' crucifixion and resurrection is a central tenet of Christianity. Christianity's salvation history revolves around the crucifixion of Christ. The crucifixion was an extremely shameful and gruesome method of execution to Romans and Orthodox Jews in the first century, so the event was a paradox to them (Fitzmyer, 1978,pp.493-494).

Execution by a cross or hanging on or other similar structure, typically by the arms and hands, until the victim dies, is referred to as crucifixion. It should be distinguished from the traditional Jewish practice of posthumous hanging on a tree or a pole or other structure after death by execution (usually by stoning) (Naude & Merwe,2002,p.3).

According to the *Collins Dictionary* (COBUILD Advanced English Dictionary) online cite the word 'Crucifixion' could be :

1-Variable Noun: in the roman empire, it was common to execute people by **crucifixion**, in which they were nailed or bound to a cross and left to perish.

2-Proper Noun : **The Crucifixion** is the specified action of the crucifixion of 'Christ'.

Jesus started his ministry when he was "about thirty years old," according to the Gospel of Luke. (Luke 3:23). This marks that he was born in 'October , 12 B.C (Rogers, 2019,p.1).

In a year when the fourteenth of Nisan began at dusk on Friday, Jesus was crucified with other two criminals . To their execution, each of the three had to carry a heavy cross beam. Jesus was scourged so severely that he lost the strength to bear his cross. Soldiers then instructed a passerby to carry it. It was a clear day when Jesus was crucified. Soldiers then nailed a sign above Jesus mockingly addressing him as the "King of the Jews" (p.3).

While Jesus hung on the cross, his mother Mary and a few of the disciples stood by him in a distressed state. At that moment, ash hung in the air, dark clouds produced lightning and thunder, rain fell, and an earthquake hit which caused much of Syria and Palestine to be ruined. Roman soldiers who were observing the cross thought they had crucified the Son of God after numerous people perished” (Rogers, 2019,p.1-4).

A person who passed away on the Sabbath had to be buried before sundown according to Jewish law. The two criminals' legs were hastily broken by soldiers in an effort to hasten their demise. The soldiers did not break Jesus' legs because he was already dead. His body was removed, given burial preparations, and interred in a tomb. The tomb was sealed by rolling a large stone into position (Rogers, 2019,p.1-4).

Jesus informed his followers that although he would soon pass away, he would rise from the dead on the third day. When Mary, Jesus' mother, arrived at the tomb early that morning on the third day after his death, she discovered that the soldiers had left and the tomb was unlocked. The corpse was also gone. Just as difficult to accept as true as the resurrection of Jesus is, so too is its denial as a hoax (Rogers, 2019:5).

Christians and many denominations concur that Jesus is still alive and active in the world today. They also think that he has already been raised from the dead and will never experience death again (Boulter,2012,p.10).

Boulter (2012) adds : “ Jesus will come at a time when the world is in true need of “*Divine Help*”. Indeed this Divine Help will come with Jesus, but some of the trials of those days will be so great that not even he will be able to face it, fleeing to the tops of mounts with his followers”(p.32).

سلامة (2022) wrote an article called (Christ the Redeemer, And The Awaited Mahdi) in which he explains the idea of waiting : “Some Christians think that when Jesus comes back (before the day of judgment), the Jews will follow him and unite with the Christians to fight the unbelievers in one last battle. Some Muslims hold the view that the Messiah will kill the Antichrist prior to the Hour of Resurrection”.

The coming of Jesus Christ as a saviour will be preceded by several signs that have been mentioned as prophecies or imperatives that will be fulfilled before his second coming.

3.2.1.2 Signs of the Second Coming of Christ

According to Christian tradition, the Lord Jesus said he would come back and again. All who truly believed in the Lord Jesus after his resurrection and ascension to heaven looked forward to his second coming. The Lord Jesus says :*“And, behold, I come quickly”* (Revelation 22:12). Many signs pointing toward the Lord's second coming are given prior to it. Numerous Bible prophecies state that He will arrive in great power and glory, accompanied by clouds:

- *“Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him”* (Revelation 1:7).

- *“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory”* (Matthew 24:30).

Yahya (1999) in his essay “ The signs of Jesus’ Second Coming “ says: “His return to Earth is a belief held by both Christians and Muslims, will end this world's all-pervasive cruelty and injustice and transform it into a place of peace, abundance, and justice”. This return involves several signs and proofs (p.16).

It is worthy to say that the subject of Prophet Jesus' Second Coming is clearly pro-claimed in the Quran and our Prophet's (P.B.U.H) sayings . Yahya (1999)presents an evidence from the Glorious Quran :

﴿إِذْ قَالَ اللَّهُ لِيَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ (ال عمران:55).

- And when Allah said: O Isa, I am going to terminate the period of your stay [on earth] and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed(Shakir,1999 ,p. 21) .

Yahya (1999) adds : “God mentions that a group of Jesus' true followers will dominate the unbelievers until the Day of Resurrection. There aren't many people who follow Jesus while he's on Earth.”(pp.33-34).

In Surat az-Zukhruf, we are informed of Jesus' return and some other facts, as follows :

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ . وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ (58) إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ . وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ﴾ . (سورة الزخرف:57-60)

-And when a description of the son of Marium is given, lo! your people raise a clamor thereat. And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people. He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel . And if We please, We could make among you angels to be successors in the land.(Shakir,1999 ,p. 240).

The first Christians were motivated to "purify themselves, just as he is pure" because they believed that Christ would return. (1 John 3:3). Jesus told them “ Nobody, not the angels of heaven, not the Son, but only the Father is aware of that day and hour. ” (Matt 24:36). He said he would return at an “unexpected hour” (Matt 24:44). Because we do not know when Christ will come, the question now, as then, is, When? (Newell,2007,p.1) .

He (2007) proceeds to explain that “ the gospels of Matthew, Mark, and Luke record the same answers to these questions: When will this be, and what will be the sign of Christ’s Second Coming? Jesus issued a warning, forewarning that there would be antichrists and false prophets (p.2):

“Beware that no one leads you astray” (Matt 24:4).

According to Newell, two things must happen before the promised return:

1. A falling away of the faithful : *“Let no one deceive you in any way; for that day will not come unless the rebellion comes first.” (2 Thess 2:3).*

2. The gospel is preached to the ends of the earth : *“And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all nations; and then the end will come” (Matt 24:14) (Newell,2007,p.1).*

In order to prepare believers for the second coming, these signs must occur:

“When these things begin to take place, stand up and lift up your heads because your redemption is drawing near”(Luke 21:28).

Leonhard (2010) asserts that the return is called “ **The day of The Lord**” and he explains “As described in the sacred texts, the “day” is an era or age in which the Lord will act decisively first to punish Israel and the Gentile nations for their disobedience, but then to redeem the faithful remnant of Israel, re-establish the kingdom, and rule Israel and the world in the person of the Messiah”. The description of that day is mentioned in (p.25):

-“For the day is near, the day of the LORD is near-- a day of clouds, a time of doom for the nations” (Ezekiel 30:3).

-“Alas for that day! For the day of the Lord is near; it will come like destruction from the Almighty”(Joel 1:15)

A time of peace, prosperity, and happiness is predicted by Christian prophecy for human history. Thus, the prophetic narrative foresaw a time of tribulation followed by Christ's return, but the exact timing of these events was

left unknown . The following events are the most mentioned ones : (Leon Hard ,2010,p.57).

- 1- According to the prophecies, the Day of the Lord will be marked by unheard-of levels of violence, destruction, and despair, especially for those who have turned away from the genuine faith.
- 2- Israel won't avoid her just punishment, but God will use His judicial plan to deliver the Jewish people from oppression.
- 3- The Lord will extend his hand once more in order to reclaim the remaining members of his people from 'Assyria, Lower Egypt, Upper Egypt, Cush, Elam, Babylonia, Hamath, and the sea islands'.
- 4- The Messiah will rule over both the world and Israel once God has brought them back to life.
- 5- The Lord's temple mountain will be elevated to the top position among the mountains (Leon Hard ,2010,p.57).
- 6- In that time, the center of Egypt will house a Lord altar.
- 7- All of Judah's ravines will be filled with water, and the hills and mountains will drip new wine and flow with milk.
- 8- Wars, bloodshed, and anarchy. Pay attention to wars, which will increasingly affect the entire world, particularly the English-speaking countries, including small-scale wars, large-scale wars, wars of all kinds, as well as escalating violence and rising lawlessness.
- 9- There will be a drought , famine , lack of rain and lack of food and the earth will face a massive scale never witnessed before.
- 10- The Earth will suffer Earthquakes and natural catastrophes , epidemics and pandemics, As this era draws to a close, the frequency of these catastrophes will rise.
- 11- An influential religious leader oversees a religious revival. The appearance of a powerful false religious leader—referred to in the Bible as the "false

prophet" will be one of the unmistakable signs of the end times that will signal the end of this current evil age (Revelation 19:19–21).

12- Watch for the deterioration and eventual end of the English-speaking countries by their adversaries before the glorious Second Coming of Jesus Christ to establish his Kingdom. The phrase "the great tribulation" is used in the Bible to describe this situation (Leon Hard ,2010,p. 101).

13- The basis for anticipating the elevated Elijah's return:

"Behold, I will send my messenger, and he shall prepare the way before me." In addition , Texts outside of the Old Testament share the expectation of the return of Elijah (Mal 3:1). (Ohler,1999,pp.461-462).

As going to be discussed in the next section , many of these signs of the Second Coming of Christ are similar to some signs of the reappearance of The Waited (A.j) in the Islamic tradition.

3.2.2Waiting in Arabic Islamic Texts

According to the Islamic doctrines ,The Prophet Muhammad(P.B.U.H) predicts a number of things that will happen just before the Day of Judgment arrives. Among these, he foretells the appearance of one of his progeny , Al-Mahdi (المنتظر)The Waited One) who will manifest when believers are “severely persecuted throughout the world”. He will also “oppose tyrants, bring about Muslim unity, and establish peace and justice throughout the world ” (Al-Muqaddam & Ismaeil ,2013 ,p. XI). Muslims anticipate the arrival of Al-Mahdi, which is regarded as a sign of sincere believers. A patient Muslim is one who looks forward to the arrival of the Twelfth Imam. This is due to a significant prophetic tradition that states that God would send someone to revive or restore Islam at the beginning of each century (Waines, 2003,p. 210).

الأسدي(2017) comments that the combination of God and waiting transports people out of their time and place and into an unreal space where time does not exist. They believe that the Day of Resurrection marks the end of waiting.

People therefore hope that their waiting for death will not end soon as they get older. Waiting gives them relief and the chance to make amends for their moral wrongdoings and prepare themselves for the end of the world(p.11).

الأَسدي(2017) describes religious waiting in the Islamic traditions as a “practical translation of the heart of Islam as delivered by Prophet Muhammad (P.B.U.H).He continues to define waiting as “a belief in the fundamentals of religion, working by the branches of religion, commitment to noble morals, practical preparation for emergence, and real participation in change at the level of self or society” (p.12).

Malik(2009) says that Muslims believe that before the Day of Resurrection arrives, Jesus and Imam Mahdi will make an appearance(p.55).

He (The waited) is a messianic and an eschatological figure that God will command to make an earthly appearance in order to liberate the world from oppression and injustice. He is the Twelve Imam, the last one that God will send(Malik,2009,p.56).

Both as a historical figure and as a messianic figure, Imam Mahdi may represent the past or the future. Because he never arrives, he does not belong in the "present." This "absence of the present" keeps him alive in Muslim communities' collective unconscious, and it also upholds people's religious belief in the existence and authority of God. Waiting in this situation carries an endless hope for a better future (Malik2009,pp.55-56).

Beattie(2013) asserts that “the term Mahdi itself is derived from the Arabic root (هدى)” and it is found in the Glorious Quran holding the meaning of ‘divine guidance’(p.2).

Belief in the Mahdi as a divinely-guided man with a mission to restore the faith becomes very widespread (Madelung, 2011,p. 7). It is important to note that a key aspect of Twelver Shi'ism is the belief in the Imam-Mahdi, the Twelfth Imam, coming back (Amanat, 2009,pp.52-53).

Sadrudin(1978) mentions the following Sayings of the Holy Prophet about the waiting of Al Mahdi (Aj) :

أبو داود (2009) narrates from Abdulla a tradition from the Holy Prophet Muhammad (P.B.U.H) as follows:

(لو لم يبقَ من الدنيا إلا يومٌ واحد، لطَوَّلَ اللهُ ذلكَ اليومَ حتى يبعثَ اللهُ رجلاً مني أو من أهل بيتي)

“If there remains not more than a day from the life of the earth, God Almighty will set the day so long until He appoints a person from my progeny.” (Sadrudin, 1978, p.212).

Thereafter he says- Similarly it has come in Hadith Sufyan that the Holy Prophet has said: “The life of this world shall not end until an Arab from my progeny will rule over the world.” (p.25).

أبو داود (2009) and الترمذي (1977) narrate from the Holy Prophet (P.B.U.H) the following :

(لو لم يبقَ من الدنيا إلا يومٌ لطَوَّلَ اللهُ ذلكَ اليومَ حتى يبعثَ اللهُ فيه رجلاً مني أو من أهل بيتي، يَمَلَأُ الأَرْضَ قِسْطاً وَعَدْلًا، كَمَا مُلِنَتْ ظُلْماً وَجَوْرًا)

“ If only a day remains from the world, God will lengthen that day until God sends a man from me or from my household to fill the earth with fairness and justice as it was filled with injustice and oppression ”. (Sadrudin, 1978, p.212)

The belief in the Mahdi is central. Muslim Shi'ites have held this belief since the beginning of Islam. The Imam, within this tradition should rule the Muslim community. The Imam is designated and chosen by God only. Since the assassination of the first Shi'ite Imam, Ali (A.S) in 40.H, however, in reality, all following Imams have never been in charge. Nevertheless, despite the fact that various Shi'ite groups have differing opinions on the Imam's exact identity, his return has remained a fundamental tenet of the faith (Aghaie, 2011, p. 5).

Many other important details need to be clarified in relation to The waited (The twelfth Imam Al Mahdi(Aj) . These are mainly : / إمامة Imamat , الغيبة Ocuulation , الأنتظار, waiting and علامات الظهور the signs of appearance.

3.2.2.1 Imamate as Doctrine

The word " إمام imam" in Arabic means a "leader". The Islamic tradition views "anyone who leads others in prayer" as an Imam . Generally , the Imam, who serves as the Islamic community's leader, is responsible for upholding the revealed law. or (شريعة)Shari'ah. As such ,the term is comparable to " خليفة caliph". A person who leads a community in a specific social movement, political ideology, scientific, or religious form of ideas is referred to as an imam or leader. Naturally, he must adjust his behavior to the capabilities of the people he leads in both crucial and non-critical areas because of his relationship to them (Al-Tabatabai ,1981 ,pp.150-151).

Imamate "الأمامة" (The general Imamate for Muslims) ,means : خلافة ruler ship, and ولايةWilayah(guardianship)(التيجاني ,2012,p.33).

One of religion's tenets is imamate, which also serves as the head of the best ummah (community) ever created for humankind because of its profound significance and gravity. Beside the numerous virtues and unique characteristics upon which leadership is based, these are : knowledge, bravery, forbearance, honesty, chastity, asceticism (زهد zuhd), piety (تقوى taqwā), and godliness (التيجاني),2012,p.33).

Because it is both political and spiritual, the idea of an imam is crucial and important. The Prophet Muhammad(P.B.U.H) provides this meaning as main condition of being a believer :

- قال رسول الله (صلى الله عليه وعلى آله وسلم) : مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

(المجلسي ,1983,p.78).

The Messenger of Allah said: 'He who dies without [recognizing] the Imam dies the death of ignorance' (Ahmed,2007,p.1).

Being a Divine position, Allah ﷻ assigns whoever He chooses from among His righteous companions to take on the important responsibility of leading and guiding the world after the death of the Prophet(P.B.U.H).

Therefore, the concept of imamate in Islam refers to the union of political and religious leadership. The Almighty Allah (ﷻ) said:

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ) (البقرة: 124)

-And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He (Shakir,1999,p. 8).

According to Ahmed (2007) , Imamate being a divine concept by Allah ﷻ to whomever He chooses out of His bondmen , when saying: “I have appointed thee a leader for mankind”. The following verse further clarifies that Imamate is a promise from Allah (ﷻ) never includes but the good and true specified believers , whom Allah(ﷻ) has chosen for this task, since it is denied by the wrong-doers who never deserve to be pointed at the imamate of Allah (ﷻ). This is illustrated well when The Almighty says too(p.4):

(وَجَعَلْنَاهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ) (الانبياء:73)

-And We made them Imams who guided [people] by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us [alone] did they serve; (Shakir,1999,p.150).

From a Quranic perspective, an imam is someone who leads. It might be a road, a book, or someone. There can be both good and bad imams as far as people are concerned. On the Day of Judgment, the bad Imams will direct their adherents to Hell. The righteous Imams are chosen by Allah ﷻ. They hold an

advisory position and are tasked with leading the righteous people in accordance with Allah's instructions.

(علي بن أبي طالب عليه السلام) Imam (علي بن أبي طالب) argued that on the above basis, Imam (علي بن أبي طالب) is the Imam, who serves as the Muslim community's head of state, appointed by Allah ﷻ, Who has revealed to His Messenger to nominate (علي) as the leader for mankind, the task that (P.B.U.H) he did by telling the Ummah to obey him as his 'successor', after returning from his last (حج) Hajj or pilgrimage from (مكة) Makkah in what is called (Hajjat al-Wada) at (غدير) Ghadir Khumm, and people who are present at that time swore allegiance to him "(p.38).

The Messenger of Allah (P.B.U.H) discloses several utterances regarding Imamate (التيجاني, 2012, p.38):

The place called Ghadir khumm lies in (الجحفة) Khuhfa between Medina and Mecca when the Prophet Muhammad (P.B.U.H) was on his way home after performing his pilgrimage (جبريل عليه السلام) Jabrial brought him this urgent command of Allah (ﷻ):

- (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ) -
المائدة: (70).

-Oh Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people;(Shakir,1999,p. 46).

Jafri (1976) proceeds "The Prophet stopped at once and ordered that all people who had gone ahead should be called back" and he waited for those who were yet to follow . The Prophet addressed them as follows (p.43):

قال (صلى الله عليه وآله): ايها الناس ان جبرئيل هبط إلي مراراً ثلاثاً يأمرني عن السلام ربي وهو السلام أن أقوم في هذا المشهد، فأعلم كل أبيض وأسود أن علي بن أبي طالب أخي ووصيي وخليفتي على أمتي والإمام من بعدي الذي محله مني محل هارون من موسى، إلا أنه لا نبي بعدي، وهو وليكم بعد الله ورسوله. ألا فمن كنت مولاه فعلي مولاه "

(المجلسي، 1983، p.206).

"you people know it well that Jibril came down to me several times bringing me orders from the Lord the Merciful that I should halt at this place and inform every man white and black that 'Ali the son of Abu Talib is my brother and my wasiyy (successor) and my caliph and the Imam after me and his position to me is like that of Harun to Musa except that there is to be no prophet after me and he is your master next to Allah and his Prophet. And I say unto you that whoever whose Master I am Ali is his Master(Ibn Yusif,2007,p.211).

Concerning the notion of "**Imamate** ", The Prophet Muhammad (P.B.U.H) says:

- "يكون بعدي أئمة لا يهتدون بهدائي ولا يستنون بعدي بسنتي وسيقوم فيهم رجال قلوبهم قلوب الشياطين في جثمان إنس"

(مسلم، 2006، 127).

"After me there will be leaders that can never follow my guide, and never adopt my sunnah, among whom will rise up men having hearts of the devils inside a body of a human being." (Ibn Yusif,2007,p.213).

As for the concept of '**caliphate**' , he (P.B.U.H) says:

- "لا يزال الدين قائمًا حتى تقوم الساعة، أو يكون عليكم اثنا عشر خليفة، كلهم من قريش".

(البخاري، 2002 ، p.181)

"Religion remains established till the Doomsday or twelve successors rule over you, all being from Quraysh." (Yusif,2007,p.215).

For religious coherence and consistency, prophetic succession is required. It is also essential for the political independence and survival of Muslim countries. Thus, for Muslims, the continuation of the prophets is both a religious and practical necessity. It is necessary from a religious standpoint because it is the role of the prophet's successor to explain and interpret religion in its entirety. That is why the most important feature of Imamah is : عصمة /Ismah/Infallibility.

The Imam, like the Prophet, should be (معصوم) infallible because the need for Imamah (leadership) as a replacement for the role of the prophet in

managing religion and the world is very urgent and important. The Imam, like the Prophet, should be against (perpetrating) all kinds of vices and indecencies, whether the obvious or hidden ones, intentionally or out of forgetfulness, from childhood until death (Al-Tabatabai,1981,p. 23).

The Imam is not subject to sin (ذنب) and error . The Imam is the one from whom "God has removed all impurity and made them absolutely pure," and they are for the protection of the people of this earth just as the stars are for the people of the heavens. They are also endowed with the power of irrefutable arguments and of miracles (Jafri,1976,p.55).

The Glorious Quran signals the infallibility of Ahl-Al Bayt , from which all Imams are descended :

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) (الأحزاب:33)

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a [thorough] purifying (Shakir,1999,p.202).

Jafri (1976) mentions that the most significant noble narrations that demonstrate the imamates' infallibility and their succession to the Prophet of Allah (P.B.U.H) and to the Waited Imam and his existence in all times , is the well-known narration of Al-Thaqalayn(p.56).The Messenger of Allah(P.B.U.H) says:

- "إني تارك فيكم الثقلين ما إن تمسكتم بهما لن تضلوا بعدي: كتاب الله وعترتي أهل بيتي، لن يفترقا حتى يرثي عليّ الحوض". (المجلسي ,1983,p.108)

I am leaving two weighty things among you (two successors), as long as you cling to them, you will not go astray after me the Book of Allah and my family, my Household, they will not separate until they reach me on the pond (of paradise)(Majlisi,1998,p.43).

Islamic scholars recognize the Imamate doctrine as one of the five pillars of Islam. It is a divine leadership for the nation of Islam's political and religious affairs. It is a divine position and authority because God Himself chooses the

Imams, just like He did with the prophets. Shia belief states that the primary areas of attention are : “(التوحيد) knowing God, God’s Justice(العدالة), Prophet-hood(النبوة), Divine Leadership(الولاية – الامامة), and (المعاد Resurrection Day)” .These five concepts are referred to as “ principles or roots of religion (اصول الدين Usul Al-Din)”. Muslims must follow these five principles of religion along with practicing the ten branches of religion which is termed as “ فروع الدين Branches of Religion ”(Yazdi, 2008,pp.5-6).

Shias also hold that the Prophet was directed by God to name the "Twelve Imams" as his successors, beginning with his cousin Ali(A.S) and concluding with The Mahdi (Aj)(Muhammed , 2016,p.8).

الحكيم(1391A.H) states that the traditions related to the Imamate doctrine are divided into two categories:

1. The Imamate doctrine served as the foundation for Islam. In this respect ‘ الامام الرضا عليه السلام ’ says: “ The doctrine of Imamate is the foundation of Islam and its branch”. And ‘الامام الباقر عليه السلام’ also says : “Islam is built on five things: الصلاةprayers, الصومfasting, الزكاةpoor-rate, الحجpilgrimage and ‘الولاية leadership”, and that the ‘Al-wilayat /Leadership’ is more cherished than the rest” This first group supports that the doctrine of Imamate is the basic foundation of Islam.

2. Anyone who disobeys the Imamate doctrine is in vain but is still recognized as a Muslim.

الحكيم believes that the Imamate doctrine is a requirement of faith (الايمان), not a requirement for becoming a Muslim. In other words, adherence to the Imamate doctrine determines whether a person has a true and complete belief (الحكيم,1391A.H).

Al-Tabatabai (1981,p. 124), while discussing the Imam of ابراهيم Ibraheem (A.S), lists the following characteristics of Imam :

- 1-Imamah is a status created by Allah ﷺ.
- 2-The Imam should and must be معصوم an infallible , by the Divine Ismah and he must be protected by Allah ﷻ from all sins or errors.
- 3-The earth cannot proceed or remain without a just and rightful Imam, as long as there is a life on it.
- 4-It is very significant for the Imam to receive divine assistance and support .
- 5- The actions of the populace ‘ good or bad ’ are open to the Imam.
- 6- The Imam must be knowledgeable about everything the populace requires for their well-being in this life and the next.

The Prophet Muhammad (P.B.U.H) asserts that the Imam (إمام) is selected by Allah (ﷻ) and we can find this meaning in The Prophet’s (P.B.U.H) hadith in سنن الترمذي (1977,pp.1342 -1345) :

قال رسول الله (صلى الله عليه وآله) يكون من بعدي اثنا عشر أميراً ثم تكلم بشيء لم أفهمه فسألت الذي يليني فقال: قال: كلهم من قريش (قال الترمذي) هذا حديث حسن صحيح، وقد روي من غير وجه جابر بن سمرة.

The Messenger of God (peace be upon him and his progeny) said : that there will be twelve successors after me. Then he (The prophet) spoke something I did not understand, so I asked the one who followed me and he said: He said: They are all from Quraysh (Al-Tirmidhi said) This is a good, authentic hadith, and it was narrated from other than Jaber bin Samra (Al-Shirazi , 2021 ,p.53).

القندوزي (1966) documents the following hadith:

- عن كتاب مودة القريبي عن عبد الملك بن عمير عن جابر بن سمرة قال: كنت مع أبي عند النبي (صلى الله عليه وآله) فسمعتة يقول: بعدي اثني عشر خليفة ثم أخفى صوته فقلت لأبي ما الذي أخفى صوته؟ قال: قال: كلهم من بني هاشم.

In (مودة القريبي) from the book (ينابيع المودة) on the authority of Abd al-Malik ibn Umair on the authority of Jabir ibn Samra who said: I was with my father in the presence of the Prophet (may God bless him and his progeny) and I heard him say: There are twelve caliphs after me,

then he hid his voice. I asked my father : What did he lower his voice for ? He said: He said: They are all from (بنی هاشم) Banu Hashim) (Al-Shirazi , 2021 ,p.53).

In addition, the Twelve Imams are all chosen from Allah and this is declared by the Prophet Muhammad (P.B.U.H) several times, as well as from the imam's word. For example, the Prophet Muhammad (P.B.U.H) appoints the companion 'Ali bin Abi Talib(A.S) as the first Imam. Then it continued to the last Imam, The Waited Al- Imam Al-Mahdi (the Twelfth Imam) (Yazdi, 2008,pp.7-8).

Al-Tabatabai (1981) in the appendix of his book (عقائد الشيعة Shia Anthology) lists the number of the Infallible Imams, mentioned by the Prophet (P.B.U.H) , as being twelve Imams, no more and no less. They are assigned by the Messenger of Allah (P.B.U.H) by name and number as follows:

1. الإمام علي بن أبي طالب (عليه السلام) Al- Imam Ali ibn Abi Talib.
2. الإمام الحسن بن علي (عليه السلام) Al- Imam al-Hasan ibn Ali.
3. الإمام الحسين (عليه السلام) Al-Imam al-Husayn ibn 'Ali.
4. الإمام علي بن الحسين (زين العابدين عليه السلام) Al-Imam Ali ibn al-Husayn (Zayn al-Abideen).
5. الإمام محمد بن علي (الباقر عليه السلام) Al-Imam Muhammad ibn Ali (al-Baqir).
6. الإمام جعفر بن محمد (الصادق عليه السلام) Al-Imam Jafar ibn Muhammad (al-Sadiq).
7. الإمام موسى بن جعفر (الكاظم عليه السلام) Al-Imam Musa ibn Jafar (al-Kadhum)
8. الإمام علي بن موسى (الرضا عليه السلام) Al-Imam 'Ali ibn Musa (al-Rida).
9. الإمام محمد بن علي (الجواد عليه السلام) Al-Imam Muhammad ibn Ali (al-Jawad).
10. الإمام علي بن محمد (الهادي عليه السلام) Al-Imam Ali ibn Muhammad (al-Hadi).
11. الإمام الحسن بن علي (العسكري عليه السلام) Al-Imam al-Hasan ibn Ali (al- Askari).
12. الإمام محمد بن الحسن (المهدي المنتظر عليه السلام) Al-Imam Muhammad ibn al-Hasan (al-Mahdi)

(Al-Tabatabai, 1981:166).

The Waited and the Promised Al- Mahdi, who is usually described by his titles such as : (إمام العصر /the Imam of the "Period") and Sahib Al-Zaman (صاحب الزمان the Lord of the Age) . He is the son of the eleventh Imam. His name is the same as that of the Prophet Muhammad (P.B.U.H). He was born in ‘Samarrah in 256 A.H/868 A.D’and until ‘260/872. He lived under his father's care and instruction and when his father was martyred only a select group of the Shiah elite were able to meet him because he was concealed from the general public. He became an Imam following his father's martyrdom, and by divine command entered occultation. (ghaybat). After that, he only ever appeared in front of his deputies (na'ib) and only under special circumstances (Al-Tabatabai ,1981,p.185).

The waited (Twelfth) Imam is assigned by name in the prophet’s Muhammad (P.B.U.H) in different situations and speeches :

-عن عبد الله بن مسعود قال: قال رسول الله ﷺ: لا تذهب الدنيا حتى يملك العرب رجل من أهل بيتي يواطئ اسمه اسمي".

(ابو بكر ابن ابي شيبة ,1409 A.H,p.198)

“Related by ‘Abdullah ibn Mas’ud ,that the Messenger of Allah’ (A) said: the world will not seize to exist until someone from my family becomes the kin g of Arabia whose name will be the same as my name ..” (Shakeri et al.,2021,p.48).

-عن أم سلمة رضي الله عنها، قالت: سمعت رسول الله ﷺ يقول المهدي من عترتي من ولد فاطمة.

(ابن ماجه , 2009 ,p.3317)

“Umm Salamah says: I heard the Messenger of Allah (A) say: Mahdi will be from my family and he will be from the children of Fatimah .” (Shakeri et al.,2021,p.49).

-عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَهْدِيُّ مِنْ أَهْلِ الْبَيْتِ أَشَمُّ الْأَنْفِ أَقْنَى الْأَجْلِ، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ جُورًا وَظُلْمًا، يَعِيشُ هَكَذَا» وَبَسَطَ يَسَارَهُ وَاصْبَعَيْنِ مِنْ يَمِينِهِ الْمُسْبِحَةَ، وَالْإِبْهَامَ وَعَقَدَ ثَلَاثَةً".

(المجلسي ,2006,p.78).

“Abu Saeed al- Khudri narrates that the Messenger of Allah (A.S) said: Mahdi will be from my family, his nose will be pointed and high and his forehead will be bright and shining. He will fill the earth with justice and equity, just as (before it) it had been filled with tyranny and transgression. The Prophet (A.S) said, “he will live for,” then he stretched out his left (hand), two fore fingers and thumb of his right hand and joined the three (meaning Mahdi will live for eight years).” (Sadrudin,1978,p.213).

The Imam's position is “ حجة hujjah (imam) over the inhabitants of the earth.” Without an imam, there can be no hujjah (argument) over the Qur'an, and without one of the twelve imams, there can be no hujjah over the Glorious Quran (Jafri,1976:55).

الكليني (1954) asserts that all The Twelfth Imams are proofs (Hujja) of Allah on earth, their instructions are those of Allah, just as their words are those of Allah. Following them is following Allah, and disobeying them is disobeying Allah(p.244). They are guided by Allah in all of their decisions, and they have undisputed power. (Jafri,1976,p.55).

The Glorious Quran refers to this meaning in :

- وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿الأعراف: 181﴾

-And of those whom We have created are a people who guide with the truth and thereby they do justice (Shakir,1999,p.77).

-وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (الانبياء: 105)

-And certainly We wrote in the Book after the reminder that [as for] the land, My righteous servants shall inherit it (Shakir,1999,p.154).

Such verses demonstrate that there is always an imam present on earth. The reality of an Imam's presence endures up until the Day of Judgment. This confirms that all imams following the Prophet Muhammad(P.B.U.H) are the (حجة)over all the believers regardless of whether the imam is present and recognized or not (Jafri,1976,p.55).

3.2.2.2 الغيبة ‘Occultation’

From an etymological perspective, the root of the word (غيبية) Ghaybah ‘occultation’ is (غيب) ghayb which means “everything that is invisible, whether it can be felt by the heart or not”. (Al-Anshari, , 1414 A.H,p.654). While this terms is used by Shiah with an intention of the hidden twelfth imam (Muhammad ibn Al-Hassan Al-Mahdi).

The eleventh imam, Al-Ḥasan Al-Askari (A.S) has a son and named him Muhammad. He is the twelfth imam (المهدي المنتظر). He was born on “Friday, the fifteenth day of Sha`ban 255 A.H, corresponding to July 29th, AD 869 A.D”. At that time the child was hidden in Samarra . It is known that the Twelfth Imam experienced two periods of ghaybah, namely (الغيبة الصغرى) ‘minor occultation and (الغيبة الكبرى) major occultation(الطوسي,2018,pp.241-240).

1-Minor Occultation

(الغيبة الصغرى) means the brief time during which the imam is occult. This occult started from his birth and until the death of ‘the fourth safir’ (deputy occult Imam), named ‘Ali bin Muhammad al-Samirri (year 255/260A. H -329A. D).

The minor occultation period started from the time of the martyrdom of ‘Imam Hasan Al-askari (A.S) in 260 A.H’. After the death of his father, Only a few believers, upright people, and reliable gentlemen were able to meet His Eminence before He vanished from public view. Only the deputy Imam of the occult was aware of the Imam's current whereabouts (الطوسي,2018,pp.241-244).

In (الغيبة الصغرى) the number of sufara (deputy Imam of the occult الإمام السفراء الغائب) are four and they are the only connection between the Imam and his followers . The Four deputies are :

1-The Imam appointed (عثمان بن سعيد العمري) as a special deputy . He is a friend of his father and grandfather, who served as his confidant and dependable

friend. The Imam would respond to the requests and queries of the Shi'ah through his deputy (Al-Tabatabai,1975,p.186).

2-After the first deputy , his son (محمد بن عثمان بن سعيد) was appointed as the second deputy of the Imam.

3-(أبو القاسم حسين بن روح النوبختي) was the third deputy appointed, and after his passing ,

4-(علي بن محمد السمري) was chosen to be the fourth deputy (Al-Tabatabai,1975,p.186).

2-Major Occultation

After the period of the minor occultation which is described as a period of the special deputation of the Imam would come to an end , the major occultation (الغيبة الكبرى) would start and would not end until the day God authorizes the Imam's manifestation, if ever. In other words, (الغيبة الكبرى) designates the imam's longer-lasting occult period beginning after the conclusion and continuing until The Waited Imam appears.

In their interpretation, some verses in the Glorious Quran support the concept of occultation: For Example:

وَالنَّهَارِ إِذَا تَجَلَّى (الليل:2)

-And the day when it shines in brightness,(Shakir,1999,p. 307).

The above verse, according to الصدوق (1303 A.H ,p.425) :“The meaning of al-Nahar (day) is Al-Qaim from among our ahlu al-bait” .

In addition to the narrations of hadiths that include those mentioned in كتاب (الطوسي) by الغيبة:

-عن الفضل، عن ابن محبوب، عن ابن رناب، عن زرارة قال: إن للقائم غيبة قبل ظهوره، قلت: لم؟ قال: يخاف القتل. (الطوسي ,2018,p.208)

-Indeed, al-Qā`im will experience ghaybah before its appearance. I asked, why? He replied, afraid of being killed. (Sadrudin,1978,p.220).

In another narration, it is mentioned that Ṣaḥību al-Amr (Imam Ṣaḥību al-Amr) (صاحب الأمر) has some similarities with Prophet Musa. The similarities are noted in the state of ‘gripping and hiding (ghaybah) from the authorities, until Almighty Allah sent down His help’ (Al-Tabatabai,1975,p.186).

The experiences of earlier prophets and pious people as the foundation for the ghaybah argument are additional proofs for the existence of the hiding of the twelfth Imam . Similar to the story of Prophet Moses (موسى) who left his country because Pharaoh was pursuing him, Prophet (النبي يوسف عليه السلام) Yusuf's whereabouts were kept a secret from his father, Prophet Muhammad (P.B.U.H) for a time he hid in a cave, Prophet Isa (النبي عيسى عليه السلام) was raised by God to the sky and the hiding of ‘اصحاب الكهف’ Aṣḥābul Kahf ‘in the cave for ‘hundreds of years’. The previous prophets and their believers are said to have experienced all of these things as occultation (Al-Tabatabai,1975,p.186).

As the occultation of some prophets was a test and a test for earlier nations, the major occultation aims to test people. One of the most significant things is that if a nation does not fulfill its obligation to the Messenger and the imam by adhering to divine commands and prohibitions but instead turns to disobedience, transgression of boundaries, and harming the prophets by any means, God Almighty will reward and discipline it by removing its imam. All Muslims firmly believe that Mahdi is the final descendant of the Prophet who can save humanity. Except that Shias, in contrast to other Muslims, think that God's will has kept Mahdi alive. And that this idea is consistent with the prophetic tradition's endorsement of the idea of the twelve Imams:

- (مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً) (الالباني,1996,p.715).

“Whoever dies not knowing the Imam of his time has died the death of ‘Jahiliyyah’.” (Sadrudin,1978,p.221).

This belief of waiting for Al-Mahdi (A.j) gives rise to the idea of the Mahdi, his occultation, and the anticipation of his appearance. The Mahdi is also the current and legitimate successor to Prophet Muhammad(P.B.U.H) bearing the seals of all twelve Imams. Shias consider the presence of divine authority to be necessary at all times and that his presence cannot be absent from the world (Muhammed,2016,p.9).

Imam علي بن أبي طالب (A.S) is reported to describe occultation and the state of the believers during the period of waiting :

- " أما والله ليغيبنَّ عنكم صاحبُ هذا الأمرِ، وليخملنَّ هذا حتى يُقال: مات، هلك، في أيِّ وادٍ سلك؟ ولتتفونَّ كما تُتفأ السَّفينةُ في أمواجِ البحرِ " (المجلسي،2006,p.51)

“The custodian of this mission will hide from you and be in occultation to the point people would say: he is dead, he is perished, where is he, people would be confused, no one would be salvaged except the one who remains steadfast”(Pooya,1995,p.14).

3.2.2.3 Waiting for the Relief

According to (en.wikishia.net), (إنتظار الفرج) or the Wait for the Relief is a Shiite terminology which refers to the anticipation of the Reappearance of Imam al-Mahdi (A.j) which will happen in a miraculous and extraordinary way, bringing justice to the world as a result. Shiite doctrines state that preparations for the Wait for Relief should be made on a spiritual and ethical level.

For ابن منظور "Faraj" is an Arabic word meaning “relief or release from grief(1414A.H:p.241). The phrase, "انتظار الفرج", refers to the relief that the world's population will experience following the return of the Twelfth Imam (Aj).It is said that , the best, the most beautiful action and the first act of worship is to wait for relief, and that the (المنتظر person who waits) is said to be recognized as a man of God and superior to others at all times . الامام الصادق (A.S) says, “Those who know the matter (the Imam of their time), they will wait for the Relief” (المجلسي،1983,p.139). In other words, if a person is aware of the

Imam of his time and is aware of what the Imam demands of his followers, he will rise up against the unfair government, and the Relief (al-Faraj) is the day when the Imam's demands are fulfilled(Malik, 2009 ,p. 126).

The Glorious Quran referred to the concept of “ Waiting “ in several verses ,
For Example:

- قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى. (طه:135)

- Say: Every one [of us] is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright(Shakir,1999,p.150).

-فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَأَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ (يونس:102)

What do they wait for then but the like of the days of those who passed away before them?
Say: Wait then; surely I too am with you of those who wait (Shakir,1999,p.92).

It is worth noting that the meaning of the word الظهور (Reappearance) in the terminology means “ the rise and reappearance of Imam al-Mahdi (A. j) after his Major Occultation in order to establish a just world government”. The word "ظهور" literally means the manifestation or appearance of something or someone hidden. The phrase seems to suggest a powerful manifestation following concealment or un-noticedness . (الفراهيدي ,1409 A.H,p. 64).

In the hadith , The Prophet Muhammed (صلى الله عليه وعلى آله وسلم) says :

-”أفضل جهاد أمتي انتظار الفرج“ . (1983, المجلسي , p.143).

The best jihad of my ummah is to wait for Al- faraj (Al-Qazwini ,2015 :505)

In another the narration , الأمام السجاد (A.S), says :

-”انتظار الفرج من أعظم الفرج“ (2006,p.144, المجلسي) .

-*Waiting for relief is one of the greatest relief.* (Al-Qazwini ,2015 ,p.506).

3.2.2.4 Signs of Reappearance

Signs of Reappearance (علامات الظهور) are those events the infallible Imams(A.S)predicted and would take place prior to or just before the reappearance of The Waited Imam (A.j) and the occurrence of each of them is regarded as encouraging news as the world's uprising draws closer; Therefore, when the final of these signs occurs, he (A.j) will rise. These signs include the Siren and the Sufyani rising. (en.wikishia.net).

Al-Shirazi(2021) adds that the Reappearance of the Imam المهدي (الامام المنتظر) has been referred to in reports that have been both authentically sourced and widely spread (p.25).It is mentioned by الامام علي بن ابي طالب (A.S):

- "أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ" (1954,p.178, الكليني).

Earth is never left without Hujjah. (Al-Shirazi, 2021,p.25)

The re-appearance of the Imam is assigned in the following verse:

- (يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِمْ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ)(الصف:8)

- *They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. (Shakir,1999,p.274).*

القمي (1303 A.H : 413) says in his commentary of this verse: "They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it: It is about (القائم)Al- Qaim (The rising one) of the family of Mohammed".

المجلسي (2006) points out that Al-Imam Al-Mahdi Al-Imam Al-Mahdi will abruptly appear in Mecca, and the caller of God will make known to the world that he has alighted .The first people to respond to his call and be drawn to him like iron is drawn to a magnet in the first hour of his appearance will be a select group of people, whose number is known to be 313 in some traditions(p.370).

Among the signs of reappearance of Imam al-Mahdi (A.j), some have been described as being (محتومة) "definite" and there are five signs: “Rising of السفيناني Sufyani, Rising of اليماني Yamani, صيحة في السماء Siren in the sky, murder of النفس الزكية al-Nafs al-Zakiyya (the purified soul) and خسف البيداء al-Khasf bi-l-Bayda.”

There are also signs which are (غير محتومة) 'indefinite', and they depend on other happenings . They include : “ various causes of death spread , frequent earthquakes and black winds, spread of wars and worldwide uprisings , spread of injustice and fears , a yellow fire appears in the east ” (Aghaie,2011,p.6).

Amini (1996:65) asserts that one of the unavoidable indicators of The Waited Imam's arrival is the coming of Jesus Christ to earth, and his oath of allegiance to the Waited Imam and his prayers behind him :

- "روى سعيد بن جبیر، عن ابن عباس، قال: قال رسول الله صلى الله عليه وآله: " إن خلفائي وأوصيائي الاثني عشر أولهم أخي، وآخرهم: ولدي، قيل: يا رسول الله من أخوك؟ قال: علي بن أبي طالب، قيل من ولدك؟ قال: المهدي الذي يملأ الأرض قسطاً وعدلاً، كما ملئت جوراً وظلماً، والذي بعثني بالحق بشيراً، لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم حتى يخرج فيه ولدي المهدي، فينزل عيسى بن مريم، فيصلي خلفه، وتشرق الأرض بنور ربها، ويبلغ سلطانه المشرق والمغرب" (المجلسي، 1983، p.71).

Narrated by Saeed bin Jubayr, on the authority of Ibn Abbas, he said: The Messenger of God, may God's prayers and peace be upon him and his family, said: “My twelve successors and guardians, the first of them are my brother, and the last of them: my son. It was said: O Messenger of God, who is your brother? He said: Ali bin Abi Talib. He said: The Mahdi who will fill the earth with equity and justice, as it was filled with tyranny and oppression, and the one who sent me with the truth as a good tidings, if there was only one day left in this world, God would prolong that day until my son the Mahdi comes out, Jesus son of Mary descends, and he prays behind him, and the earth shines with the light of its Lord And his dominion reaches the East and the West.” (Amini (1996,p.67).

Yahya(2003) asserts that “the beginning of these signs is described as when discord grows, and war and conflict are on the increase, when there is

chaos and moral degeneration rears its head and people turn away from the morality of religion”.

He adds that natural disasters will strike on a global scale at that time, poverty will increase to previously unheard-of levels, there will be a sharp rise in crime, and there will be murder and brutality everywhere. But this is just the beginning. Allah will deliver humanity from this chaos during the second phase and replace it with a blessed life filled with peace, plenty and security(p.14).

Yahya (2003), describes several signs of appearance as being general such as: “wars and anarchy, the destruction of great cities, earthquakes, poverty, the collapse of moral values and the emergence of false prophets”(pp.20-24).

Some of the definite signs are mentioned by : الهيثمي (2013) such as:

1-Eclipse of the Moon and Sun in Ramadan

The ‘lunar eclipse’ that occurs on the first night of Ramadan and the ‘solar eclipse’ that occurs in the middle of Ramadan are the first two indications of the arrival of Al- Mahdi (الهيثمي, 2013,p.47).

2-The Rise of a Comet

Before Al-Mahdi(A.j) arrives, a comet will be visible in the East, providing illumination (الهيثمي, 2013,p.53).

3-Storming the Ka`ba and the Subsequent Bloodshed

Without the guidance of an imam, pilgrims travel. When they reach Mina, major battles break out; they are entwined like dogs; and tribes engage in mutual combat. Legs are buried in lakes of blood due to the severity of this conflict (المتقي الهندي, 1992,p.35)

4-Sighting a Flare in the East

The appearance of a large flare that is visible for three nights in the East. Observation of an extraordinary redness that was spread across the horizon and was not as red as the typical color of dawn (المتقي الهندي, 1992,p.32).

5-A Sign out of the Sun

The Mahdi(A.j) will not arrive unless the Sun sends out a sign (الهيثمى, 2013,p. 47).

An-Numani (2001) in his book : (كتاب الغيبة) The book of Occultation , lists a number of signs of appearance narrated by The Prophet Muhammad (P.B.U.H):

1-Year of Appearance

Some aspects of the year in which he (A.j) will appear have been decided upon: In addition to the holy day of dawn, which is the tenth Saturday of Muharram, it is an odd number of years (according to the numerical or numerical system and according to the Islamic calendar).

-عن أبي عبد الله (عليه السلام) قال: لا يخرج القائم إلا في وتر من السنين ، سنة إحدى أو ثلاث أو خمس أو سبع أو تسع.

(الطبرسي,1970,p.430)

On the authority of Abi -Abdullah (عليه السلام) who said: The Qa'im does not emerge except in an odd number of years, one, three, five, seven or nine). (An-Numani ,2001,p.211).

2-Exodus of Al-Sufyani

An-Numani (2001) adds "a man called Al-Sufyani: (Othman bin Anbasa, from the family of Abi Sufyan, from the lineage of Yazid bin Muawiyah), will manifest itself in the Levantine borderlands of (a dry valley in the depth of Damascus). This event occurs in Rajab(on the tenth of it)". It is only six months long before the appearance of The Waited Al-Mahdi (A.j), in مكة (holy Makkah (p.212).

- عن أبي الحسن الرضا أنه قال قبل هذا الأمر السفيفاني، واليماني، والمرواني، وشعيب بن صالح، فكيف يقول هذا هذا؟ (النعمانى,2001,p.244)

Imam Abul Hasan ar-Redha (as) had said: "Before the appearance of al-Qa'im, there will be the risings of asSufyani, al-Marwani, al-Yamani and Shu'ayb bin Salih. Then how does this one (Muhammad bin Ibraheem bin Issma'eel known as ibn Tabataba) claim such a thing (to be al-Qa'im)?" (An-Numani ,2001,p.213).

3-Al-Yamani Exodus

Al-Yamani and his movement are referred to as the ‘banner of guidance’ in the honorable hadiths. It appears in Yemen that while Al-Sufyani is emerging in the Levant. Al-Yamani is calling for the truth and his call must be answered . He then travels to Iraq and joins the الخراساني Khorasani to participate in a fight against Al- Sufyani . Al-Yamani is considered as one of the (زيد بن علي بن الحسين عليهم السلام) Zaid bin Ali bin Al-Hussein soldiers(An-Numani ,2001,p.213).

- عن أبي عبد الله أنه قال: للقاء خمس علامات: ظهور السفيناني، واليماني، والصيحة من السماء، وقتل النفس الزكية، والخسف بالبيداء(2001,p.245,النعمانى).

Abu Abdullah as-Sadiq (as) had said: “Before the appearance of al-Qa'im there will be five signs; the rising of as-Sufyani, the rising of al-Yamani, 16 a cry from the Heaven, killing the pure innocent man and sinking in the desert.”(An-Numani,2001,p.218).

4-Killing The Pure Soul

Imam Al-Mahdi (Aj) starts with sending his deputies to all people in مكة (Makkah Al-Mukarramah) in an attempt to test and prepare for his blessed revolution, so (الفتى الهاشمي) the Hashemite boy (Muhammad bin Al-Hassan - titled as the pure soul) will enter the ‘Sacred Mosque on the twenty-fifth day of (ذو الحجة) Dhul-Hijjah’ and he will stand exactly between the الركن (Corner and the Maqam) and he will reach the people of ‘ Makkah’ . The Imam will send a message that does not contain any threat or insult .(An-Numani,2001,p.219).

- عن أمير المؤمنين (عليه السلام): (.. ألا أخبركم بأخر ملك بني فلان؟ قتل نفس حرام ، في يوم حرام ، في بلد حرام ، والذي فلق الحبة وبرأ النسمة ما لهم من ملك بعده غير خمس عشرة ليلة . (النعمانى , 2001:173).

On the authority of the Commander of the Faithful (peace be upon him): (..Shall I not tell you about the last king of Banu So-and-so? He killed a forbidden soul, on a forbidden day, in a forbidden land, and the one who split the pill and healed the soul, they have no king after him except for fifteen nights. (An-Numani,2001,p.219).

5-Calls in the Sky

According to An-Numani (2001) , in the month of Rajab, there are three heavenly calls that are audible to all :

The opening prayer: May God's wrath descend upon the unjust people

The second call: Believers, prepare for it. Finally, a call: A body sticking out in the sun's eye is yelling: Undoubtedly, The Mahdi has been sent by Allah from among Muhammad's descendants to fight all his enemies (p.233).

-عن يعقوب بن يزيد، عن زياد القندي، ، عن أبي عبد الله أنه قال : قلنا له: السفيناني من المحتوم؟ فقال: نعم، وقتل النفس الزكية من المحتوم، والقائم من المحتوم، وخسف البيداء من المحتوم ، وكف تطلع من السماء من المحتوم ، والنداء من المحتوم . فقلت : وأي شيء يكون النداء ؟ فقال : ينادي منادي بإسم القائم وأسم أبيه . (2001,pp.261-262,النعماني).

from Ya'qoob bin Zayd from Ziyad al-Qandi from some of his companions that it was said to Abu Abdullah as-Sadiq (as): “Is the rising of as-Sufyani inevitable?” He said: “Yes, it is. Killing the pure innocent man, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the Heaven and the appearance of al-Qa'im are also inevitable.” It was said to him: “What is the call?” He said: “A caller calling out the name of al-Qa'im and the name of his father (as).” (An-Numani,2001,p.233).

These definite signs , according to An-Numani(2001) could take place at different order but they will all occur in the same year of the appearance of The Waited Imam (A.j) (p.103).

Generally , the act of waiting is not easy. Waiting is one of the most difficult things to do in life especially if the period of waiting is not specified at all .

Waiting is difficult whether we are expecting something good, something bad, or unknown. Patience is a virtue that we must cultivate. It is a skill that we acquire rather than being born with. It is something we have to practice because of our human nature...over and over and over again.

3.2.3 Waiting in other Cultures

The term “saviour” shares with other words similar meanings , such as “the faithful, the promised, the awaited, the Mahdi, and the reformer”. This word becomes a title for the person who creates the heavenly state on earth, the man who rules the great state with unwavering justice . In addition , it is a religious idiom with a universal meaning (حسين , 2017,p.12).

The ideas of the long-awaited saviour have been widely transmitted by all religions because messages and calls for reform and status have carried them and paved the path for a promised saviour, whose coming will fill the earth with happiness and justice as narrated on the authority of (كعب الاحبار) Ka'b al-Ahbar Cited in : (عبدالواحد ,1964,p.92):

-(إني أجد المهدي مكتوباً في أسفار الأنبياء، وما في عمله ظلم ولا عيب)

(I find the Mahdi written in the travels of the prophets, and there is no injustice or shame in his work).

The idea of a coming human saviour is mentioned in the various religions of the world, including ‘Hinduism, Buddhism, Judaism, Christianity, Zoroastrianism, and Islam’. Despite their differences, these religions have typically announced his arrival with good news (Al-Tabatabai,1975,p.193).

3.2.3.1 Waiting in Judaism

Investigating Judaism and its culture reveals the differences between some historians' viewpoints and the origins of this concept. Some of them assert that the notion of the reformer or saviour is an alien one that developed as a result of the Persians' influence over the Jews while they were under their rule following their conquest of Babylon. As a result, the Jews were impacted by this notion found in the Persian Zoroastrianism religion, which promotes the notion of waiting for and welcoming back the ‘saviour, reformer, Zoroaster’ (حسين , 2017,p.19).

The Jewish faith holds that the promised Messiah is one of the sons of Israel and is a direct descendant of the Prophet David. They claimed that this Messiah-style Saviour would appear at the end of time, bring about justice, restore the morals and behavior of the depraved people, and leave the earth in a state of goodness and blessings. The personality traits of this saviour or his location of appearance were not described by the Jews (حسين, 2017, p.19).

One group of Jews holds the view that the Saviour will manifest after the world has experienced oppression, war, and tyranny in order to purge mankind of its sins, destroy all other religions save Judaism, and dissolve all other governments save the Kingdom of Judah. He will then kill Christians and Muslims in a bloody conflict between good and evil. All people are made subject to the State of Israel, making Jews the new world rulers in what is known as the "Armageddon" battle of the end of history. Then, the Lord of lords will sleep, and the world will be at peace.

According to a different sect, Jews are not the best people, best nation, or elite of creation; rather, for lengthy periods of history, they were not in the same position as others, and as a result of their sins, they were persecuted and the victims of disasters. From this point on, they began to look for a saviour who would deliver them from their humiliation and elevate them to another higher human position. They referred to this Saviour as "the awaited Messiah" and called him a representative of heaven (مير مصطفى, 1998, p.129).

Regarding the Jewish saviour, he is the one anointed with blessed oil, as came to be implied by the biblical concepts that claimed he is the saviour, as named in the Jewish sources by the (الماشيح). This served as a sign of his coming kingdom and power, by which he would establish the authority of the children of Israel, give them preference over all other peoples, and make them the supreme power on earth.

It should be noted that the Jews do not refer to the Prophet Jesus (A.S) as the Messiah the Saviour because his approach differs from their conception of the personality of the Messiah. Rabbi Musa ibn Maimonides may have drawn the ideological boundaries and drew them for the Jews because the promised saviour is expected to come from the lineage of the Prophet David (A.S) (حسين, 2017,p.65).

3.2.3.2 Waiting in Hinduism

Regarding the Hindu saviour, it is important to note that the ‘plurality’ of gods among Hindus has spread so far that many now believe that everything, including inanimate objects, ancestors ,animals, and all of nature, is the home of the gods.

Their belief that God manifests in some living things, so He settles in them, or from their belief that God is manifested in some living things, so He settles in them and may be in this or that being because they believed in the doctrine of reincarnation, so it was acceptable for them to be an ‘animal’ (a very old one) or a ‘friend’ that has come back to life. This led them to believe that gods are so numerous and deserving to be a life a gain(حسين, 2017,p.65).

In this religion, there are two ways to find salvation :

The first form: is attained through the theory of death (departure) and return in various forms, some of which are animal and some of which are material, before the ultimate salvation is attained by fusing with the universe and going back to the original to the whole (قيدارة,2011,p.39).

The **second** form is accomplished by the presence of the ‘Saviour’ and the ‘Reformer’. With regard to the nature of this Saviour, it is evident that he exists in one of the “Trinity's manifestations”, namely the “manifestation of God Vishnu”, which is considered as the “Preserving God”, who aids humanity in times of need or prevents its destruction due to lapses in time (قيدارة,2011,p.41).

This concept centers on the return of the saviour and god (Vishnu) to deliver humanity from suffering and injustice. It is the mature, solidified concept upon which Hinduism and the rest of the world's religions were built. One of the Hindu Trinity, also known as Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer, who are the three gods who rule the world. Indians assert that God Vishnu is trying to prevent humanity from entering a lighter state of hell on earth. At the end of the dark ages, Vishnu appears as a man on a white horse wielding a shining sword to judge sinners and reward good deeds (مهدي, 1981, pp.58- 62).

3.2.3.3 Waiting in Buddhism

The founder of the Buddhist faith is known as Buddha, also known as the teacher or the enlightened man. He left his wife and son behind and fled his father's palace when he was 29 years old. For a while, they wandered in the woods and forests with hermits under their tutelage. They chose him as their teacher because he led an ascetic lifestyle with other ascetic monks because he did not want to live with them. He was the most severe, contemplative, immersed in asceticism, and most indulged in physical pain (مهدي, 1981, p.61).

He lived an ascetic lifestyle for a long time, but when wisdom did not provide what he desired, he gave up the asceticism, deserted his fellow hermits, and finally gave up on life. Until he came to a tree that was later referred to as the tree of knowledge or the sacred tree, he continued to travel alone through the landscape.

According to their beliefs , after achieving enlightenment or "nirvana," Buddha decided not to withhold this great knowledge from humanity and published it in order to free people from ignorance and blindness. He also decided to spread his new teachings, which he called the "system" or "wheel of order," and he continued walking this wheel while establishing his followers in the regions surrounding the town of Nars, which is located close to the Himalayas.

Bodhisattva or Bodhisattva: In the Buddhist religion, the term "bodhisattva" or "bodhisattva" refers to a person who has attained awakening but has temporarily given up access to nirvana in order to save others from the karma and reincarnations that await souls who have not yet attained the stage of salvation(مهدي,1981,p.61).

After the passing of Buddha, there was a great split into two groups or schools, one of which is '**Hinayana**', also known as the '**small chariot**', and the other as '**Mahyana**', also known as the '**large chariot**'(مهدي,1981,p.65).

According to (**Hinayana** - the small chariot), Buddha underwent a transformation from a wise ascetic or a teacher or to a heavenly spirit with supreme spiritual abilities. This manifestation appeared to humans in the form of a human being in order to free them from karma and show them the dark path that their whims and souls had taken that had led them astray. They worshiped Buddha in secret temples and considered him transcendent celestial being with infinite attributes.

Buddha's transcendence grew while he was in (**Mahyana**, the big chariot), and eventually, he reached the status of the gods and even rose to their level of mastery. Due to this belief (the doctrine of the saviour), which is that the Bodhisattva is a saviour who saves from problems and difficulties, this belief has been widely spread (مهدي , 1981,pp. 61-69).

To conclude , it is obvious that one of the most striking similarities between all religions is their apparent belief in the inevitable emergence of a universal religious reformer and saviour as well as the establishment of a just divine state throughout the entire earth. And that their differences stem from how they define this universal religious reformer, who fulfills the prophecies' objectives, peace be upon them.

3.2.4 Previous English and Arabic Studies

Several studies in both English and Arabic languages have investigated the concept of “ Waiting “ and the idea of the “ Saviour “ mainly from religious and contrastive perspectives . What is important here is studying this concept linguistically which has not been tackled thoroughly . In addition , most of these studies are theoretical ones based on historical investigations of sacred texts , holy books ,or/and narrations or Hadith.

3.2.4.1English Previous Studies

A wide range of researchers write about waiting for a saviour in the Christian traditions . (Murray 1896) writes about (Waiting On God) asserting the need for “ training people to worship and to wait on God”.

He adds that in Christianity , a believer who wishes to draw closer to God should show both devotion and service. He does not refer to the existence of the concept of “ waiting “ in other religions besides Christianity .

The belief in a hero redeemer or saviour appearing in the future in Judeo-Christian-Islamic thought is discussed by Halverson, et al. (2011,pp.95-107). Westerners have labeled this idea as "messianic."

They talk about the meaning of the word "Messiah," both historically and religiously, and look into its connections to the Judeo-Christian-Islamic lineage, which prompts them to use it in this ambiguous but widely accepted way.

They draw the conclusion that, just as Jews and Christians have claimed messianic titles for themselves throughout history, there are numerous examples of eclectic personalities who have made claims to be the long-awaited saviour.

3.2.4.2 Arabic Previous Studies

It is important to note here that studies related to The Waited(A.j) are mainly religious studies concentrating on the historical notion of the concept of waiting . عنان (2019) writes (المهدي المنتظر : رؤية أستشرافية) (The A waited Mahdi : An orientalist view) . In this study, he examines the suspicion of vulnerability in relation to The Waited Al- Mahdi(A.j) between different religions such as “ Ancient Egyptians religion , Hellenistic religion , Judaism , Hindu , Christianity , Zoroastrianism religion”. Throughout the study , عنان demonstrates the existence of the various issues raised by orientalists regarding the Mahdi doctrine (p.56).

In his article "Regarding the Origin of Mahdi Understanding in Sunni Islamic Thought," Biyik (2014) notes that nearly all religious traditions hold that waiting for a redeemer at the end of the world is a common pattern in almost all traditions and religions . He says it would be reductive to say that the concept of a coming saviour is solely based on outside influences or the Judeo-Christian tradition. He continues by saying that any analysis of the ideas about a saviour should take place within Islam, not outside of it.

حسين (2017) compares the idea of the existence of a saviour in different religions in a paper titled (المنقذ في الأديان : دراسة تاريخية مقارنة) “The Saviour in Religions : Historical Comparative Study” . The purpose of the study is to better understand how the Saviour's doctrine differs from or resembles that of other religions (Judaism, Hinduism, Christianity, and Islam). The study starts by discussing the terminology and goes on to outline a historical analysis of what was discovered in the writings of various historical and sacred books that are written within the aforementioned religion and are specifically dedicated to the topic of the saviour(p.89).

Another study carried out by عمرو (2000) involves the belief of the saviour by the Jews, Christians and Muslims that is preached by the prophets of Allah جل جلاله in these religions and the refutation of their suspicions. In his study , عمرو (المسيح الموعود والمهدي المنتظر) examines the points where the three religions concur and diverge on The Waited Imam's identity and the nature of his conditions. The study focuses on Quranic evidence that shows how religions agree on many issues and how the three well-known religions differ according to each prophet and his or her account as told in the Quran.

Muhammed (2016) writes about “The Concept Of Mahdi In Early Shia Authorship” . His research makes the claim that the Islamic traditions are where the concept of the " Waited" originated. It can be located using various names. Therefore, he is referred to as **Mahdi** by Muslims, **Maitreya** by Hindus, **Izadan** by Zoroastrians, the **Just Leader** by Christians, the **Great Spirit** by Westerners, and so on. The study emphasizes how every religion and tradition includes some element of faith in a coming saviour or peacemaker. It also serves as a reminder that the idea is real and not just a myth, and that the world is still waiting for a just leader to emerge(p.33).

To sum up , these historical and religious comparisons are mainly dependent on the comparative nature of the content of the idea . These researchers come out with many similarities among the view of the saviour and the tradition of how to wait and for how long . They also share the path of describing the kind of people who are truly waiting . Many questions are answered theoretically in relation to this religious concept from different perspectives. The most important note to mention here is that there is no linguistic investigation in relation to this religious concept ;i.e. , there is no comparative linguistic study focusing on the language of religious waiting. This study is an attempt and hoped to bridge the gap in this respect .

Chapter Four

Methodology

4.0 Introductory Remarks

The research methodology used in this study is covered in this chapter. The sampling plan, data collection, selection, and description are all described. Finally, it presents the model of analysis.

4.1 Research Design and Procedures

A stylistic analysis of any religious discourse involves a total consideration of the cultural uniqueness of the text and encompassing all its linguistic choices. The analysis of such texts necessitates an understanding of any connotations inherent in the language. Research design is “the plan, structure, strategy and investigation conceived so as to obtain and search questions and to control the variance” (Borwankar, 1995, p.3).

The basis of methodology in religious research is determined by the motives and motivations researchers bring to their investigation of in an attempt to avoid the fallacy of “reductionism” while writing about other religions (Waqas, 2021, pp.7-8).

This study does not aim to evaluate and judge any religious concept in any religion or to endure the truthfulness or righteousness of one religion over the other. It is basically conducted to investigate the linguistic cues employed to present the concept of religious waiting in both Christianity and Islam. It studies the way language is invested to declare and offer the religious belief of waiting for a saviour. This is because both religions reflect this concept in their doctrines and address their believers about the necessity and the importance of waiting.

4.2 Data Collection and Description

The data investigated in the present study are concerned with the concept of Religious Waiting . The English data is taken from the New Testament where the prophecies of the return of Christ are mentioned. That is the speech of Jesus Christ narrated by mostly all disciples. The statements taken will be limited to those verses presenting the idea of waiting for a saviour . The Bible version adopted is Douay-Rheims Version 1609, 1582.

The Arabic data are taken from approved Arabic-Islamic books concerned with narrations of the Prophet Muhammad (P.B.U.H) and of the infallible imams(A.S), such as the book of (بحار الأنوار الجامعة لدرر أخبار الأئمة الأطهار) Bihar Al-Anwar the collective of the pearls of news of the pure Imams) Bihar al-Anwar by Allama Muḥammad Baqir b. Muḥammad Taqi b. Maqṣud Ali al-Majlisi, the book(الغيبة/Occultation) al-Ghayba by Allama Abu Abd Allah Muhammad b. Ibrahim al-Nu'mani , and the book(كمال الدين وتمام النعمة / The perfection of religion and the completion of grace) Kamal al-din wa tamam al-ni'ma by Allama Muhammad b. Ali b. Babiwayh al-Qummi known as Al-Shaykh al-Saduq .

The procedures assigned for collecting the data start with :

1-Collecting the statements related to religious waiting from The Holy Bible (The New Testament).

2-Detecting narrations of the Prophet Muhammad (P.B.U.H) and the infallible Imams(A.S), speaking about details related to The Waited (A.j).The data are not randomly collected as the main purpose of the study is to investigate religious waiting expressions and details concerned with waiting in particular . The size of the data is limited to verses and narrations related to religious waiting and not to any other factor or criteria .

The following sections describe briefly the sources of the data : The Holy Bible , and books of Hadith.

4.2.1 The Holy Bible : Old And New Testament

The word ‘Bible’ means “book,” but in reality the Bible is comprised of many books. Fairchild (2019) mentions that “The English word "Bible" comes from(bíblia) in Latin and(bíblos) in Greek. The term means ‘book’, or ‘ books’, and may have originated from the ancient Egyptian port of Byblos (in modern-day Lebanon), where papyrus used for making books and scrolls was exported to Greece.” The exact number of books within the Bible depends on one’s confessional identity. The Bible is sometimes called : The “Scriptures.” This word means “sacred writings.” The Bible is divided into two parts called testaments. The word testament as a synonym for the word “covenant.” A covenant is an agreement or contract between God and His people, Evangelicals believe that there are 66 books in the Christian Bible. The **Old Testament** contains 39 books, and the **New Testament** contains 27 books. But many books other than these 66 were written during Bible times (Philip,1992,p.287).

1- The Old Testament

Moses began to write the first books of the **Old Testament** almost 3,500 years ago and according to Lightfoot(1988,p.49), during Old Testament times, Jews used two rules to determine if a book was from God:

First, it had to come from a prophet, or someone to whom God had spoken.

Second, the writing had to be recognized as coming from God, and had to be used widely

by the Israelites.

The (39) books of the **Old Testament** consist of five sections as follows:

The Books of the Law (5 books) —Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Books of History (12 books) —Joshua, Judges, Ruth, 1&2 Samuel, 1&2 Kings, 1&2 Chronicles, Ezra, Nehemiah, and Esther.

The Books of Poetry (5 books) — Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

The Books of the Major Prophets (5 books) — Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.

The Minor Prophets (12 books) —Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi (Lightfoot,1988,p.91).

2-The New Testament

The New Testament is known as a collection of writings by Matthew, Mark, Luke, John, Paul, James, and Jude. Almost 1,900 years ago, God inspired the writers of the New Testament to write what are known as “autographs.”

The New Testament is said to pick up right where the Old Testament stopped, that is, where all the prophets had been pointing to the coming ‘Messiah’ who would save the world and establish a righteousness kingdom. This is why the entire nation of the Jews has been waiting for the Messiah. The four gospels then tell the story of Jesus, and recall His miracles and teachings that He is the coming Messiah. The (27) books of the New Testament are mainly of four parts:

a-The Gospels (4 books): Matthew, Mark, Luke, and John.

b-The Historical Literature (1 book): Acts.

c-The Epistolary Literature (21 books)

d-The Prophetical Literature (1 book): Revelation (McDonald,2007,p.123).

Rhoads and Michie (1982) assert that “ more than half of the Hebrew Bible consist of narration: Adam and Eve, Noah and the flood, Moses and the exodus from Egypt”. In Old Testament narratives, biblical characters often serve as role models in regard to belief, behavior and experiences. Character perspective and direct discourse are used widely. Through the use of these techniques, the narrator builds up empathy even for sinners like Cain, David or Jonah. By adopting the main character’s perspective, the reader becomes immersed in the story and witnesses God’s grace or punishment. The narrator is nearly invisible and normally does not comment directly on the behavior of the characters(p.88).

God is presented as speaking to single characters like Abraham, Moses, Elijah and other prophets. Belief in God and a life according to God’s commandments leads to God’s blessing in the form of victory over enemies, security and wealth. Suspense and surprise are therefore mainly generated by the unpredictable behavior of the characters, not by God. Fantastic narration instilling suspense and awe of God is also found in the Old Testament narrative, but remains marginal in relation to the full corpus. Most stories are assumed to be received by the reader as factual narration. In general, the main intent of Old Testament religious narration is to encourage the reader to live according to God’s commandments (p.92). In addition to narratives , The Bible also includes many different kinds of writings: letters, psalms, poetry, and an “apocalypse,” to name a few(Rhoads & Michie ,1982,p.93).

4.2.2 Books of Hadith

Three books of Hadith are adopted in this study as a source of the Arabic Islamic data . The following is a brief description of each :

1- بحار الأنوار الجامعة لدرر أخبار الأئمة الأطهار **Bihar al-Anwar al-jamiat li-durar akhbar al-A immat al- Athar**

The book is written by Allama (محمد باقر المجلسي) Muḥammad Baqir b. Muḥammad Taqi b. Maqṣud Ali al-Majlisi. It is described by (wikishia.net) as the largest collection of hadiths that was produced under the direction of al- Allama al-Majlisi. The process of writing this book lasted for more than 30 years, and Al-Majlisi received assistance from his pupils during this time. The book is divided into 25 volumes and based on 25 general topics by the author. Today, however, 110 volumes are published. The author has compiled pertinent subtopics in various chapters for each volume. Then, in each chapter, he cited Quranic verses pertinent to the topic along with their explanations, followed by hadiths pertinent to that chapter.

2- الغيبة **al-Ghayba**

The book is written by Allama Abu Abd Allah Muhammad b. Ibrahim al-Nu'mani النعماني (360-971.H). According to Al-Nu'mani (2003) , the book cited traditions based on the Prophet and the Imams' prophecies of the Twelfth Imam's occultation, the work attempted to demonstrate the necessity of it (p,2). The book's opening verses are some prophetic traditions that attest to al-Mahdi's imamate. After that, he discusses customs relating to Imam al-Mahdi's disappearance, his characteristics, biography, rule, charisma, and virtues, as well as the indications that preceded his appearance (Aj). Twenty-six chapters are divided into three sections by Al-Nu'mani, titled "basics of occultation," "period of occultation," and "time of the reappearance and its signs." Books of hadith collections, particularly earlier works on occultation, were helpful to him. (p.5).

كمال الدين وتمام النعمة-3 **Kamal al-din wa tamam al-ni' ma**

This book is written by Allama Muhammad b. Ali b. Babiwayh al-Qummi known as Al-Shaykh al-Saduq الشيخ الصدوق (306-381.H) . It contains 621 hadiths in total from 88 narrators in 63 chapters. The islam.org where the translated version of the book is published introduces the book by saying that “ The book is in-depth in its subject and exceptional in its field. It covers the personality of the Hidden Imam, his occultation, and everything related to him in an analytical and systematic manner. Many narrations have been quoted extensively from the Holy Prophet (P.B.U.H) and the Infallible Imams in support of the writer's claims, and Al-Saduq has made compelling arguments from the life stories of the Prophets regarding their occultation [ghaibah] to prove the occultation of the Twelfth Imam.

4.3 The Stylistic Strategies of the Analysis

The model of analysis will be an adapted model which selects items from , Crystal and Davy (1969) categorization of religious language , Van Noppen's (1981) theo-linguistic framework and Leech and Short's (2007) stylistic checklist. It is worthy to mention that Leech and Short's (2007) tool-kit is purely linguistic while Crystal and Davy (1969) religious language categorization , and Van Noppen's(1981) framework of religious language deal with language inflected with religion and take into consideration the peculiarity of religious thoughts and concepts upon the target language.

The following sections describe the three theories in general to outline how items of the adapted model are selected . More details are presented in the following sections starting with Crystal & Davy (1969) categorization of religious language.

4.3.1 Crystal and Davy (1969) Analytical Style Framework

Crystal and Davy (1969) analyze religious texts and concluded a common stylistic characterization of religious language:

A-Grammatical Level :

This level according to the framework involves :

- 1-Verbal group (old third person singulars , old strong forms of verbs),
- 2- Order for elements of clause structure (inverted),
- 3-Sentence structure (coordinated complexes of simple sentences),
- 4-Ellipses (absolute participial construction),
- 5-Use of indefinite article form,
- 6-Vocative with 'o' such as (oh Jesus) , and vocative without 'o' such as (Jesus ..)
- 7-Unusual word order (often following Latin construction),
- 8- Discontinuous relative constructions ('whom, when he saw, he walked) (Crystal & Davy , 1969,pp.152-153).

B- Vocabulary Level : This level mainly contains:

1- *Archaisms* : Archaism according to Crystal and Davy (1995) is a form (not necessarily a single word) that has a specific morphological and/or syntactic structure and is not found in any other natural English style or register. As a result, it serves no systematic purpose for the language as a whole. Archaism in religious contexts can be divided into the following types:

a- Form words and inflections: 'thou', 'thee', 'thy', 'thine', 'ye', 'spake' or a plural formation, such as: 'brethren',

b- Lexical words; like: ('vouchsafe', 'thrice', 'behold', 'whence', 'henceforth', 'thence').

2- *Technical religious terms*, such as parables, disciples, prophecies; the formal locutions such as gathered together, perceive, therefore (cf also had not in the verb).

3- *Words which have changed in meaning*, such as fowles, which no longer has the general sense of 'birds' but is restricted to a specific kind of bird.

4- *Specialist terminology of science*, which provides the verbal foundation for the formulation of a person's beliefs (Technical status and Pragmatic status) (Crystal & Davy, 1995, pp.167-168).

5- *Items of vocabulary which are very frequent* in religious utterance. Such terms as "exalt, perpetual, hear, grant, receiving, remembrance, partakers". Items that are used only in formal contexts.

C-Semantic Level : The range of utterances in religious language reduces to a very limited set of types. For example:

1- **Statement of Belief** : normally a religious utterance is semantically homogeneous, in the sense that a single point is developed to a logical (or theological) conclusion.

2- **Meaning-Relations** : especially apposition.

3- **Repeated Titles for God** : by frequent adjectives or terms.

4- **Antithesis** such as "Body and Blood, or death and passion". (Crystal & Davy, 1969, p.171).

Table(4-1) Crystal and Davy (1969) Analytical Style Framework

Category	Sub-Category
Grammatical Level	Verbal group ,Archaic pronominal forms ,Order for elements ,Sentence structure ,Ellipses ,Use of indefinite article, Vocative with /without '0', Unusual word order, relative constructions .
Vocabulary Level	Archaisms (Form words and inflections /lexical), Technical religious terms, Words which have changed in meaning, Specialist terminology of science, not archaic (ordinary) vocabulary.
Semantic Level	Statement of belief , Meaning-relations , Repeated titles for God, Antithesis.

For the purpose of the analysis , certain items from the above framework are selected . These are considered as influential and important to clarify the religious concept under investigation :

- a- Grammatical Level : **Relative construction** is needed because they are taken to be one of the most frequent grammatical feature of religious texts.
- b- Vocabulary Level : **Ordinary terms** is the item chosen within the vocabulary level since the analysis is intended to compare the investment of both religious register and ordinary terms.
- c- Semantic Level : Within the semantic level three items are selected these are : **Meaning-relations and Repeated titles for God** . Both items confirm characteristics of religious context.

4.3.2 Van Noppen's (1981) Analytical Language Framework

Van Noppen (1981) stated that religious language can be satisfactorily described in terms of the following categories(p.148):

1- **Metaphor Logic** : metaphor may constitute a satisfactory model to demarcate the semantico-logical relationship between:

a- *The divine* (including divine hypostases, actions, attributes, and the relations between the divine and Man) .

b- *Human expression* on the other. This mode of meaning concords remarkably well with the conditions for meaningful, valid, and understandable religious expression.

2- **Assertions and Statements**: including the traditional statements of faith and doctrine.

3- **Situational or Verbal Context**: almost any utterance may acquire "religious" status or a particular meaning .For Example :(Joseph Smith's sentence“).

4- **Common Presuppositions**: which involve an individual and doctrinal differences that may condition the value given to particular terms and propositions.

5- **Modality** : which requires that the information provided be plainly comprehensible and not cryptic or ambiguous.

6- **Speech Acts** : mainly categorized as :

a-Expressive acts : these are expressions of joy, admiration and adoration (Jesus is Lord ! He is risen indeed !)

b- Informative representations: statements of informing and structuring.

c-Directive Acts : Involving any orders or instructions .

7-Doctrinal Propositions: declarative prepositions including statements of doctrines and religious values.

8-Religious Vocabulary/ Religious Register : like many other registers, clearly marked at the lexical level; and it is classified into :

a- Clearly *religious terminology* like (God, baptise, sin) which serve as clear indicators of the register.

b- Items shared with *obscene thoughts* like (love, truth, fellowship).

c- *Ordinary items* used mostly outside the religious register to refer to

“worldly” objects, states and relationships, but may be applied in an

“extraordinary” manner to a divine or religious referent. Such terms are : (

father, kingdom, shepherd, rock of ages, vine) .

d- *Patterns of synonymy* and of collocation : which are different from those which the words enjoy in ordinary usage: “Father in heaven” cannot be paraphrased as “Daddy in the sky”; and God “dwells”,but does not “live” in particular loci. Even an apparently simple preposition like “in”, when applied to divine immanence, is not necessarily the antonym of “out”, as it would be in ordinary usage.

e- *Collocations* that are biblically conditioned (King of Kings, Heart and soul, Valley of the Shadow of Death (Van Noppen ,1995,pp.148-161) .

Table(4-2) Van Noppen's (1981) Analytical Framework

Category	Sub-category
Metaphor logic	Divine / human
Statements and assertions	Faith / doctrines
Situational or verbal context	religious" status or a particular meaning
Common presuppositions	individual and doctrinal differences
Modality	Clear ,understandable information
Speech Acts	Expressive ,Informative representations
Doctrinal propositions	Of a declarative, normative, or a polemical value
Religious Vocabulary/ Religious register	Obviously religious terms , profane forms of thought and actions,Ordinary”, items used outside the religious register, Patterns of synonymy and of collocation, Collocations that are biblically conditioned.

Items which are selected for the purpose of analysis and considered being important as markers of religious discourse are :

a-**Metaphor (Divine / Human)** : Since religious contexts depend heavily upon metaphor as a linguistic cue .

b-**Statements and assertions** of Faith and doctrines .

c-**Speech Acts** : which could be expressive ,informative representations or directive .

d- **Religious Vocabulary** : This item is very significant in the determination of any religious identity for any text . Furthermore , the item : **verbs / forms of thoughts and actions** is also chosen since it is needed to assign reliance on certain type of verbs whether related to actions of being , thinking or movement.

Another item selected within the vocabulary level is : **Collocations** that could be either Biblical or Quranic .

4.3.3 Leech and Short (2007) Stylistic Tool-Kit

Leech and Short (1995) clarify that stylistics is the linguistic features of a certain text. Thus, the study of style should study the linguistic properties of a certain text on the levels of semantics, syntax, phonology and graphology (p.10). Holman (2001) comments that style is the organization of words in a certain way that indicates the individuality and the intended ideas of the writer (p.432).

Verdonk (2002) points out that stylistics does not come from nothing but it is the purpose and the effect deeply rooted in a certain context. Olajide (2003) remarks that stylistics is focusing on explaining, describing and identifying what occurs in the spoken or written texts (p.93). Accordingly, Osundare (2008) argues that stylistics is the results of interacted factors such as culture, ideology, social and history (p.15).

The core of stylistics is achieved when a writer in his choice of language items moves away from the normal pattern of language use to create an effect. These norms can be achieved in the following linguistics levels; phonological, morphological, semantics, syntactical, graphological, lexico-semantic and discursal.

This study uses Leech and Short's (2007) model of analysis which mentions four levels of analysis: Lexica, Grammatical, Figures of speech and Contexts and Cohesion. The aim for choosing this model is to identify the linguistic features of religious waiting expressions presented in the Holy Bible (The New Testament) and the narrations of the Prophet Muhammad (P.B.U.H) and the Infallible Imams (A.S) dealing with religious waiting.

4.3.3.1 Lexical Categories

Ayodabo (2013) states that “every field of human endeavor is characterized by a certain measure of stylistic predictability”. In other words, the field of a text or discourse can be predicted by “looking at the lexical items constituting the text”. This is achieved by the writer’s choice of words. It follows that one can determine the subject matter of a text by examining its lexical items(p.230).

The analysis of lexical stylistics can be seen from the author’s choice of vocabularies such as simple / complex words, general term / technical term, words associations with other emotions or idioms, or the choice of word class such as (noun, verb, adverb and adjective) (Leech & Short, 1981,p.75).

Leech and Short (2007) emphasize the following sub-categories:

- 1 –**General**: concerned whether the vocabulary are : simple or complex- formal or colloquial? descriptive or evaluative .
- 2- **Nouns**: This states whether the nouns are concrete or abstract. what characteristics are they referring to? The existence of proper names or not.
- 3 –**Adjectives**: What types of adjective are detected ? Are they frequent or not ? what state these adjectives are describing ?
- 4- **Verbs**: Are they dynamic or stative? Are they factual or not?
- 5 -**Adverbs**: What types of adverbs are signaled ? Are they frequent or not ? what state they perform (manner, place, direction, time, degree)?(pp.61-62).

4.3.3.2 Grammatical Categories

Style as deviation from the norm is based on the belief that language is rule governed and accumulation of norms. “The two major dimensions of language

norms are :**accuracy** (grammatical correctness) and **appropriateness** (social acceptability) which are the hallmarks of the standard variety of the language” (Ayodabo, 1997 ,p.6).

According to Crystal and Davy (1969), this variety refers to a “variety-less or normal or it could be the unmarked set of grammatical structures which account for features occurring with similar frequency and distribution in all varieties of language”.

The analysis of grammatical stylistics can be determined by looking for the composition of the sentence such as the use of simple or complex sentence, the clause use, the phrases uses and other structure related elements (Leech and Short, 1981,p. 76).

The following grammatical sub-categories are chosen by Leech and Short (2007,pp.62-63):

1- **Sentence Types**: Related to the type of the sentence mostly used : declarative sentences, questions, commands, exclamations or minor sentence types ?

2- **Sentence Complexity**: Do sentences have a simple or a complex structure? Is complexity related to coordination or subordination?

3- **Clause Types**: What types of relative clauses, adverbial clauses, nominal clauses are invested ? Are the most used clauses reduced ,non-finite ,infinitive, -ing clauses, -ed clauses, verbless clauses?

4-**Clause Structure**: Does the significance of clause elements matter?

5- **Noun Phrases**: Are they simple or complex? Are they pre-post modified noun phrases ?.

6- **Verb Phrases:** What types of tenses are commonly invested ? What time signals are dominant ?

7- **Word Classes:** To consider function words such as : prepositions, conjunctions, pronouns, determiners, auxiliaries, interjections , definite or indefinite articles .

8- **General:** The use of coordinative or listing constructions.

4.3.3.3 Figures of Speech

Ogunsiji (2000) states that figurative language is “... a form of picture language” . The implication of this viewpoint is that figurations do not only decorate texts with aesthetic value, they also convey connotative meanings and produce certain special effects, which enrich the texts and make their meanings more precise and concrete (p.56).

Figurative language uses unusual feature semantically or grammatically. Meanwhile, Figures of speech are used in creating imagination by comparing two or more different things (Wales, 2001,p.176). In A Dictionary of Stylistic, Plett (1977) stated that figure is the smallest deviant language unit and figures do not follow the rules of linguistic (Wales, 2001,p.176).

Ogunsiji (2000) avers that, “if one writes without using figures of speech, one’s speech or writing will be “dry” .Figurations include: simile, metaphor, personification, alliteration, assonance, paradox and oxymoron(p.56).

The study emphasized only on two sub-categories of Leech and Short (2007) figurative devices:

1 -**Grammatical and lexical:** Are there any cases of structural repetition (anaphora, parallelism) and the rhetorical effect these constructions have.

2- *Tropes*: interested in any obvious metaphor and simile (Leech and Short,2007,p.64).

4.3.3.4 Contexts and Cohesion

The use of cohesion in Stylistics is achieved by the way one part of the text is linked to another. Meanwhile, context deals with the relation of the text with the social discourse in the real word (Leech & Short, 1981,p.79).

Crystal (2008) asserts :“cohesion is a major concept referring to the surface structural features of an utterance, or text, that link different parts of sentences or large units of discourse together”. In Halliday and Hasan's (1976) framework, cohesion may be dealt with fewer than five basic headings: **reference**, **substitution**, **ellipsis**, **lexical cohesion** and **conjunction** (p.85).

Reference, substitution and ellipsis are considered **grammatical** in that they involve systems of person, number, proximity and degree of comparison. **Lexical** cohesion refers to the “selection of a lexical item that is in some way related to one occurring previously” (Halliday & Hasan, 1976,p.303).

Conjunction “is on the borderline of the grammatical and the lexical”, where some elements can be interpreted grammatically while other conjunctive expressions involve lexical choices(Halliday & Hasan, 1976,p.303).

Cook(2007) remarks that the term ‘context’ can be used in a “broad and narrow sense. In the narrow sense, it refers to (knowledge of) factors outside the text under consideration. In a broad sense, it refers to (knowledge of) other parts of the text being studied, also known as co-text (p.24).

So , context can be :

1-Linguistic Context: Linguistic context refers to how sentences, paragraphs, and even individual words and phrases relate to one another.

2-Situational Context: Situational context, or context of situation, refers to the setting, period, and location.

3-Cultural Context: Cultural context refers to the culture, customs and background of epoch in language communities in which the speakers participate.

All types of contexts can be very useful in texts through the removal of ambiguity, the identification of referents, and the recognition of conversational implicature (Yule, 2000,p.128).Leech and Short (2007) illustrate Cohesion and context as follows :

1 -Cohesion: Related to explicit or other (implicit) links between sentences .The use made by cross-reference pronouns such as : she, it, they , or by substitute forms such as : do, so .

2 -Context: This signals the direct or indirect address to the reader, the existence of a fictional character, the investment of linguistic clues such as: first-person pronouns I, me, my, mine . What form does the addresser–addressee relationship take ? Are there any direct quotation? And it investigates the presence of stylistic shifts, such as: who is speaking, repeating, or rethinking the text's words? (Leech and Short , 2007,p.64).

Table(4-3)Leech and Short (2007) Stylistic Tool-kit

Categories	Sub-categories
Lexical Categories	General-Nouns-Verbs-Adjectives-Adverbs
Grammatical Categories	Sentence type-Sentence complexity-clause type-clause structure- Types of phrases-Function words-listing constructions.
Figures Of Speech	Grammatical and lexical - Tropes
Cohesion and Context	Cohesion - Context

Items related to the analysis of the religious data chosen from Leech and Short (2007) stylistic tools are :

a-Lexical categories : Involving **general items** concerned within the nature of the sentences in general : Are they formal , colloquial ,descriptive or evaluative ? Another item within the lexical level will be : **Semantic field** to assign how frequent do religious texts in both data use the direct expression of waiting by using various forms of the verb (wait) .

b-Grammatical Level : From the grammatical categories the analysis will make use of : **Sentence type , function words** (Auxiliaries to assign tenses , prepositions , definite and indefinite articles). In addition , **speech acts** concerned with : informative representation , expressive statements and directives are employed within the model of analysis.

c-Figures of Speech : Items such as : Anaphora , Metaphor and Simile are selected.

d-Cohesion and Context : The items chosen for the purpose of analysis within this level are : **cohesion** to question whether links between statements are explicit or implicit links . Another item is **context** to remark changes of style , the present of any mediation or quotation in speech and to note address – addressee pronouns .

All the selected items from the three theories are considered as vital elements to support the linguistic investigation of religious context. They are believed to be more effective and influential than other tools to clarify the signs and hints in the data related to the concept of waiting, because not all expressions are direct and the data involve an implication of upcoming events and future predictions related to an indefinite time.

4.4 The Statistical Analysis

In addition to the qualitative hypotheses, This study adopts six statistical hypotheses in which there are significant differences between the two data in relation to some levels and terms. The program used to apply the statistical analysis required is the **SPSS V28** statistical program. This involves mainly the statistical measure named *The Chi-Square Test* (Frimodig, 2023).

4.4.1 The Chi-Squared (χ^2) Test

The test contrasts the observed frequencies of data falling into different classes with the expected frequencies under a specified null hypothesis. The test is denoted by the symbol (χ^2) in statistical tables. The **tests of goodness of fit, the test of independence, and the test for homogeneity** are the three main categories of Chi-square tests. The same formula is used to calculate a test statistic for all three tests. The types of tests that are thought to be relevant to this study are: *The tests of goodness of fit* and these according to Frimodig (2023) are used to “compare a randomly collected sample containing a single, categorical variable to a larger population”. The variable detected in this study is the language of the religious texts (English / Arabic).

The development of a null and alternative hypothesis is the first step in the test. The following are the hypotheses in this situation:

1-Null Hypothesis (H₀): The null hypothesis (H₀) states that the observed frequencies match the expected frequencies exactly, with the exception of random variation. The population distribution and the data gathered are in agreement. The less compromising null hypothesis states that there is no effect or none at all.

2-Alternative Hypothesis (H_a): The population distribution and the data gathered are incompatible. The claim that the sample observations were influenced by a non-random cause is known as the hypothesis. (Frimodig ,2023).

Marshall and Owen (2019) exemplify that hypothesis tests refer to “ the formal procedures used by statisticians to accept or reject a statistical hypothesis ”. The statistical tests are used to determine whether there is enough evidence in a sample of data to infer that a particular condition is true for the entire population. If sample data are not consistent with the statistical hypothesis, the hypothesis is rejected. However, a hypothesis test can have one of two outcomes: the reader accepts the null hypothesis, or it rejects the null hypothesis(p.20).

4.4.2 The Test of Significance

Another statistical inference according to Moore et al. (2013:12) is called *The Test of Significance* which is symbolized as (*Sig*). This sort of formal procedure compares observed data with a claim (also known as a hypothesis) whose veracity is being determined. The null hypothesis (H₀) is the assertion that is subject to a statistical test. The purpose of the test is to determine how strong the evidence is against the null hypothesis. A common null hypothesis is the assertion that there is "no difference." The alternative hypothesis (H_a) is the claim about the population

for which evidence is being sought. If the alternative asserts that a parameter exceeds or falls below the null hypothesis value, it is one-sided.

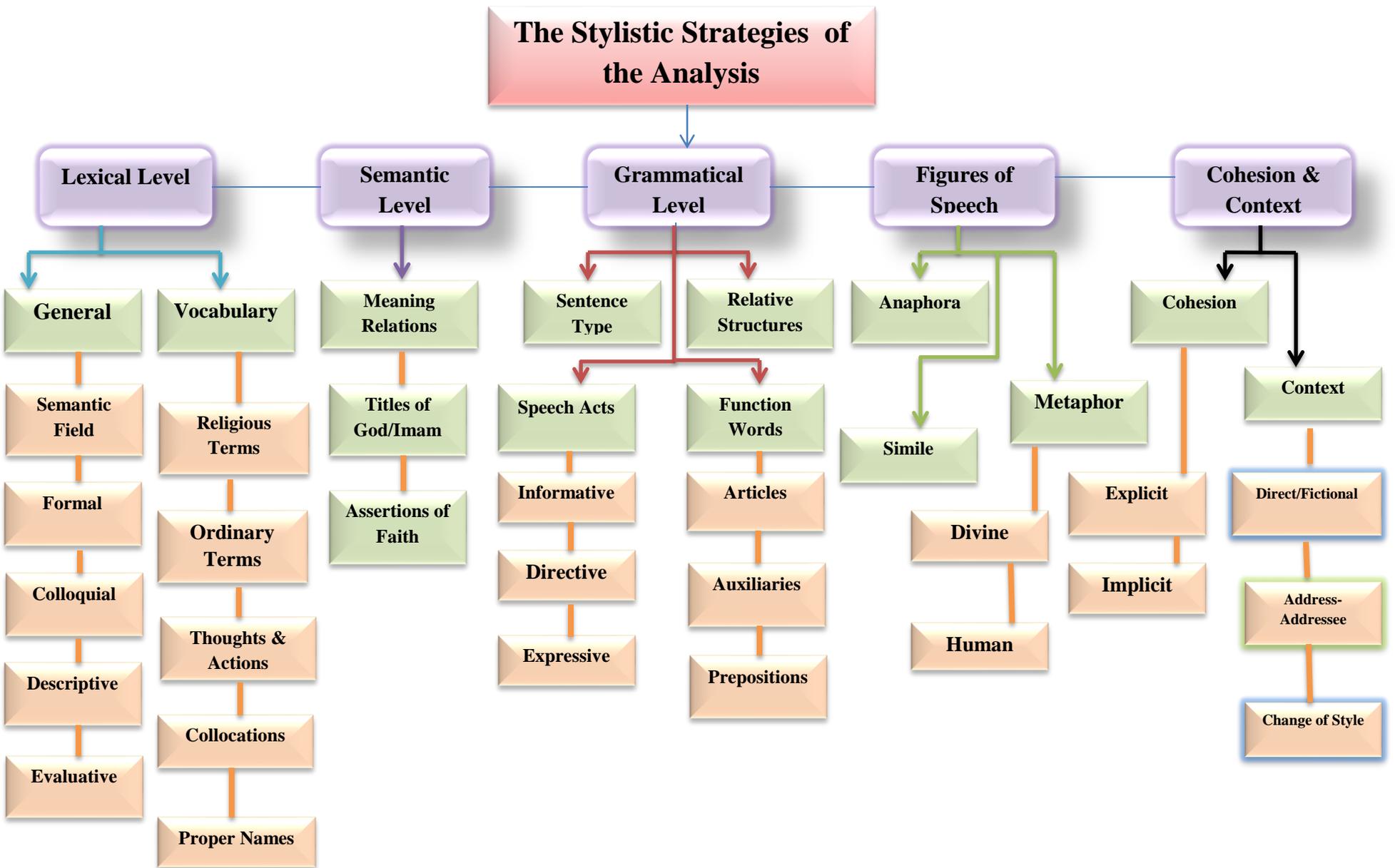
If it indicates that the parameter differs from the null value (it could be smaller or larger), it is two-sided. So in this test :

1- **The null hypothesis(H_0)** : is based on the supposition that there is no difference between the two means (data) or that the difference that was recorded is not important.

2- **The alternative hypothesis (H_a)**: is the assertion that researchers are actually attempting to validate. It only holds true when the null hypothesis is incorrect, though.

The above tests are used in this study to verify and reject the adopted statistical hypotheses .

Finally , the following figure summarizes the adapted model for the study . This framework will be employed for the analysis of English and Arabic data. The investigation of the data will proceed according to the main and subcategories where they are found . A discussion of the results for both English and Arabic data will provide an illustrative view following the analysis.



Figure(4-1) The Stylistic Strategies of the Analysis

Chapter Five

Data Analysis of Waiting Expressions in English and Arabic Religious Texts

5.0 Introductory Remarks

In this chapter, samples from both English and Arabic religious texts are to be analyzed following the model adapted for the study presented in chapter four (cf. 4.3). The Analysis focuses on The Awaited / The Savior , time cues of the second coming / appearance ,instructions of waiting , consequences of waiting , signs of the second coming /appearance , and people who wait ,follow and support The Awaited /The Savior .

5.1 English Data Analysis

All the English samples are taken from the New Testament chapters of the Holy Bible. These samples are only representatives of the whole data analyzed , that is (50) Biblical statements concerned with religious waiting and they will be found in the appendix accompanying the dissertation. Note : The selected Biblical verses are categorized and described to be concerned with Religious Waiting for the second coming of Jesus Christ in (*Systematic Theology : An Introduction to the Bible Doctrine* by Wayne Grudem in 1994).

Sample One

“But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things

that are going to take place, and to stand before the Son of Man.”(Luke 21:34-36).

Analysis

First , it is necessary to say that (Luke21) stands for the twenty first chapter of the New Testament of the Holy Bible . According to Guzik (2018) , this chapter includes details of observations and proclamations released directly by Jesus Christ in the Jerusalem Temple. This accords that in this statement the first person speaker is Jesus Christ and the second person (Hearer) is an audience of believers who attend temples and places where they gather to listen to the Prophet .

Lexical Level

Following the model of analysis invested in this study , the analysis establishes that the statement is a formal descriptive and evaluative vocabulary. Although the use of ‘ but’ at the beginning of the speech is considered as (Colloquial) in English , yet in the Holy Bible , scripture frequently begins the message of God's gracious and compassionate intervention with the word ‘but’. In addition to the descriptive nature of the words , some evaluative words are noted such as : (that day come upon you **suddenly** like a **trap**).

As for the **semantic field** of the verb “ wait” , it can be said that the word “ wait” and any other words carrying the meaning of holding and waiting are not used . This asserts that there is no direct and clear sign of “ **wait**” mentioned . The statement uses an indirect order of waiting in : (*But stay awake at all times*) , and in: (*and to stand before the Son of Man*).

The religious expression used is “praying”. It is related in discourse of what should a believer do during the period of waiting : *“praying that you may have strength to escape all these things that are going to take place”*.

There is a list of **non – archaic /ordinary terms** which are involved in describing “the sudden day of the appearance”. This list represents terms such as: (hearts/ dissipation / drunkenness /life,/ day /a trap/face/ earth/times/strength/ things/ place). In addition , a list of **forms of thoughts and actions** such as (*watch /weighed /cares /come / come/ dwell/ stay / have / escape / going/ take/ stand*) is counted in the statement .The only Biblical collocation noted is : (*Son of man*) , while no proper names are employed .

Semantic Level

The meaning relation assigned in this item is mainly the oppositeness . In this statement , no sign of oppositeness is noted . Furthermore , (*The Son of man*) is the title of (God / Imam) involved . Three main statements of faith and doctrine are marked :(*that day come upon you suddenly like a trap/ stay awake at all times/stand before the Son of Man*).

Grammatical Level

A combination of declarative and imperative sentences are used in this statement, such as : (*For it will come upon all who dwell on the face of the whole earth*) . and : (*watch yourselves lest your hearts be weighed down with dissipation and drunkenness*).

Religious constructions in the Holy Bible are known for their use of continuant and inner **relative constructions** and these constructions are assigned in:

1-Describing the day or the time of coming:

“..... and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth.”

2-Describing the person who waits:

“ that you may have strength to escape all these things that are going to take place”.

The **speech acts** are mainly **informative** to inform (the day) as in :

*“that day come upon you suddenly like a trap / it will come upon all who dwell on the face of the whole earth’,or **directive** to direct the behavior of believers as in :*

“watch yourselves lest your hearts /stay awake at all times / praying that you may have strength to escape all these things that are going to take place //stand before the Son of man”

Various kinds of **function words** are used . These are mainly :

1-Definite /Indefinite Articles : The definite article introduces the reference of “*...the Son of man ..*”. Using definiteness insures a positive reference while the collocation itself includes indefiniteness .

2-Auxiliary: The verbs provided in this verse are mainly imperative ones . This implicate a coming time in addition to the use of (will) and (going to) :

- But watch yourselves ... For it will come upon.. But stay awake at all times.. things that are going to take place..

3-Prepositions : Prepositions involved directly with the context of waiting are :

-For it will come upon all who dwell on the face of the whole earth.(The return of the Savior is a common phenomenon that all people will be influenced by)

-But stay awake at all times.(Be prepared all the time).

-and to stand before the Son of Man (The origin of the Savior).

Figures of Speech

Within figures of speech , **anaphora** is the first item analyzed .**Anaphora** in this statement includes pronouns and demonstratives asserting (**life before the appearance**) :

“But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap.

-The day of appearance in :

“ For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength...”

- The things that are going to happen in : “ *to escape all these things that are going to take place, and to stand before the Son of Man.*”

Metaphor in its human type is assigned in two places within the statement:

“your hearts be weighed down with dissipation and drunkenness ” to assign those who care for life and not to believe . This is a (human) comparison between hearts of disbelievers and things / feelings that can be weighed and measured. And in : *“Son of man”* Jesus is assigned as the (son of man) . He is compared with any ordinary person.

Simile is present here in : *“..and that day come upon you suddenly like a trap”*. The day of the return is similar to a trap .

Cohesion and Context

The two main items of this level asserts the following :

Cohesion : It takes place by explicit links only : *“But watch yourselves lest your hearts be weighed down with dissipation and drunkenness **and** cares of this life, **and** that day come*

upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”

Context is presented in three points :

1-Direct or fictional address : The speech is direct by Jesus Christ Himself for believers without any mediation or use of a fictional character . The imperative constructions like (*watch*) and (*stay*) reveals this directness.

2-Pronouns of addresser-addressee clauses : Only the second person pronouns are noted : *“But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”*

3-Change of style: The verse starts with (*but*) followed by an imperative construction. The starting point with “ but” asserts a relationship with a previous sentence that contradicts in meaning with what follows. Declarative sentences are also employed . The statement does not include any direct quotation or indirect speech . No change in style is noted.

Sample Two

“I believe that I shall look upon the goodness of the LORD in the land of the living! Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!” (Psalm 27:13-14).

Analysis

According to Guzik (2020), the (Psalm 27:13–4) is released by David (who lived in c. 1000 B.C, and was the second king of ancient Israel), and it expresses that David is not far from fear. He chooses to trust God and remind himself of “God's protection”, and he comes closer to the Lord in prayer.

Lexical Level

The analysis recognizes that the statement includes formal descriptive expressions such as “*I shall look upon the **goodness** of the LORD*”.

As for the **semantic field** of the verb “wait”, a direct order of “waiting” is mentioned twice using the same expression in : “.....*Wait for the LORD;wait for the LORD!*”

In relation to the vocabulary used, many **religious expressions** are used related to the name of the Lord, such as “*the Lord / the Lord/Lord*”. There is a list of **non – religious /ordinary terms** such as: (goodness/ land/courage /strong/heart).On top of that, a list of **forms of thoughts and actions** such as (*wait/wait/ believe/look/be/let/take*) is recorded in the statement .The only Biblical collocation noted is : (*land of the living*), marking a general name for the earth before and after the return of Jesus. while no proper names are employed .

Semantic Level

The meaning relation assigned is mainly oppositeness . In this statement, no sign of oppositeness is noted . Furthermore, (*the Lord/The Lord/the Lord*) are the titles of (*God*) listed . The main **statement of faith and doctrine** marked is :” *I believe that I shall look upon the goodness of the LORD in the land of the living!*” . This statement re-assures the (belief) in the Lord.

Grammatical Level

A combination of declarative and imperative sentences are used in this statement. The declarative sentence used is : (*I believe that I shall look upon the goodness of the LORD in the land of the living!*) . The imperative sentences are : "...*Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!*".

The **relative constructions** is used to describe the predicted action of (looking upon) or waiting for the goodness of the Lord :

*"I believe **that** I shall look upon the goodness of the LORD in the land of the living!"*.

According to the model used in the analysis , any expression ends with (!) means that it is an expressive act , such as : "...*wait for the LORD!*" (This statement combines : Directive+ Expressive) acts.

Other **speech acts** are **informative** as in :

"...I believe that I shall look upon the goodness of the LORD in the land of the living.."

Or **directive** (an order of "*wait*")as in :

- "...*Wait for the LORD;..*"

- "...*be strong, and let your heart take courage...*"

Various types of **function words** are used . These are :

1-Definite /Indefinite articles: Definiteness is assigned to the name of the (Lord) . This suggests the existence of the referenced indexed. The list of the articles are : *the goodness /the LORD / the land /the living! / the LORD/ the LORD!*

2-Auxiliaries : These suggest the tense of the clauses or the phrases (Simple future) . The only auxiliary enrolled is : "*I believe that I shall look upon the goodness of the LORD*". The context of the statement assigns a future intention to maximize trust in the Lord.

3-Prepositions: The prepositions used are “ *Wait for the LORD...; wait for the LORD!*”. Both prepositions are applied within the directive act of (wait) .

Figures of Speech

Within figures of speech , anaphora is used in this statement including the conjunction :

*“ I believe **that** I shall look upon the goodness of the LORD in the land of the living! Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!”*

Cohesion and Context

The two main items of this level asserts the following :

Cohesion is expressed in implicit links in addition to explicit link which is (and). The implicit link is itemized by a continuant imperative verbs (wait/be/let /wait) :

*I believe that I shall look upon the goodness of the LORD in the land of the living! Wait for the LORD; be strong, **and** let your heart take courage; wait for the LORD!*

Context is presented in three points :

1-Direct address or fictional : There is no mediation in the speech (narration).

The address is direct by the speaker and addressed towards the others.

2-Pronouns of addresser -addressee clauses : First and second person pronouns are marked : *I believe that **I** shall look upon the goodness of the LORD in the land of the living! Wait for the LORD; be strong, and let **your** heart take courage; wait for the LORD!*

3-Change of style: The style is kept the same from the first sentence to the last one. No change in narration and style is noticed.No use of direct quotation is seen .

Sample Three

'And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him'.(Isaiah 30:18)

Analysis

Isaiah 30 is the 13th chapter of the Book of Isaiah which contains the prophecies attributed to the Prophet Isaiah. The general meaning of this statement clarifies God's mercy According to Platt (2017) , it states that "God, who is referred to as "Jehovah" in "Abrahamic religions," glorify Himself, and exalt himself by showing mercy to you".

Lexical Level

The lexical analysis shows that the statement includes formal descriptive expressions such as *"...for Jehovah is a God of justice"* . The evaluative expression on the other hand marks those who will wait as blessed: *"...blessed are all they that wait for him"* .

As for the **semantic field** of the verb "wait" , the word "wait" holds a description of the people who will choose to wait : *"...blessed are all they that wait for him"* . This is not a direct order of (waiting) , yet it is a temptation to wait . The other word of "wait" is related to "Jehovah" , not to any other detail.

In relation to the vocabulary used , many **religious expressions** used which are related to the name of the Lord , such as *"The Lord/God"* and His description such

as “ *gracious/mercy/justice* ” , and finally those who are going to wait such as “ *blessed* ” .

There is no use at all of **ordinary terms** (the ordinary terms) . A list of **forms of thoughts and actions** expresses “ wait” twice as mentioned in the semantic field above. The rest of the verbs recorded are mainly the verb (be) . The first of which is (is) assures that God is just in “.... *for Jehovah is a God of justice*” and the second of which is (are) asserts believers who are going to wait : “.... *blessed are all they that wait for him*” .

No employment of any **Biblical collocation** is noted . The only **proper name** used is the name of the “A waited” : *Jehovah* .

Semantic Level

The meaning relation assigned in this item is mainly oppositeness . In this statement , no sign of oppositeness is noted . Furthermore , “ *Jehovah* ” is the title of (*God*) encountered . Two main statements of **faith and doctrine** are marked in relation to “ The doctrine of waiting ” : “ *for Jehovah is a God of justice;... blessed are all they that wait for him* ” .

Grammatical Level

The sentences are all **declarative**. These are : “ *that he may be gracious unto you; and therefore will he be exalted*”

Relative constructions introducing possible characters of “ *The A waited Jehovah* ” are as follows :

“....*that he may be gracious unto you...., that he may have mercy upon you*”

The **speech acts** are all **informative** about *Jehovah* as in :

“.....*And therefore will Jehovah waitwill he be exalted, Jehovah is a God of justice;.....*”

The only expressive act is : “*blessed are all they that wait for him!*” and no directive act is recorded .

Function words such as :

1-Definite /Indefinite Articles :The indefinite article (a) introduces “ *Jehovah*” in: “.... *for Jehovah is a God of justice*”. This indefiniteness could be originated from their belief of the existence of three Gods and ‘*Jehovah*’ is only one of them.

2Auxiliaries : These suggest the tense of the clauses or the phrases . Two auxiliaries enrolled suggesting prediction in the future are :

“*And therefore will Jehovah wait ,; and therefore will he be exalted,*”

Auxiliaries suggesting **possibility** are :

“*...that he may be gracious unto you , that he may have mercy upon you*”.

3-Prepositions: Prepositions attached to statements of waiting : “*for Jehovah is a God of justice; blessed are all they that wait for him*”.

Figures of speech

Anaphora in this statement includes only pronouns referring to “ The Awaited “ and those who wait :

“*And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him*”.

The only kind of **metaphor** invested is the divine one in : “and therefore will he *be exalted*”. This comparison between “ Jehovah” and God is a special feature of the divine which is “ exalting ”.

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit links are employed clearly to join the parts of this statement all together . The word “ therefor” introduces reasons for what had come before , while “ and” links the reason with a pre- reason :

“And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him.”

Context in this statement involves :

a-Direct address or fictional : There is a mediation in the speech (narration). The address is not direct by the speaker ‘ Jesus Christ’ or ‘ God” .A fictional character is informing the addresser.

b-Pronouns of addresser-addressee clauses : No first person pronoun is used and only second person pronouns are employed :

*“And therefore will Jehovah wait, that he may be gracious unto **you**; and therefore will he be exalted, that he may have mercy upon **you**: for Jehovah is a God of justice; blessed are all they that wait for him.”*

c- Change of style: The style is kept the same from the first sentence to the last one . No change in narration and style is noticed .No use of any quotation is noted .

Sample Four

“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindred of the earth shall wail because of Him. Even so. Amen.” Live for Jesus !” (Revelation 1:7).

Analysis

In this verse , the speaker according to De Smidt (2013) , is ‘John’. And John in the “*Book of Revelation*” is ‘ one of Jesus Christ’s 12 disciples, and a prominent leader in the early Christian church’ . In the verse , he anticipates the “second coming of Jesus Christ” and describes it as a public event. John claims that when Jesus returns, everyone will see him.

Lexical Level

In general , the verse is a formal descriptive speech . No word of the *wait/ Waiting semantic field* is used . The nearest expression supplying the meaning of *wait* is : “*Behold, He cometh with clouds;*”. The word (Behold) , according to Francis (2018) is “to observe with care”.

In respect to the vocabulary , the **religious term** ‘*Amen*’ is used in this Biblical statement . Editors of Encyclopaedia (2013) define the meaning of (Amen) as : an “expression of agreement, confirmation, or desire used in worship” . The **ordinary (not archaic) terms** are employed also :The words ‘ cloud/eye/earth ’ are noted within the description of the way Jesus will come.

Verbs of thoughts and actions related to “ waiting “ such as ‘ come /see’ are the apparent verbs employed in this text .The first one is attached to “ The Awaited / Jesus” , that is “*He cometh with clouds*” , whereas the other is attached to the

believers who are waiting , that is : ... *and every eye shall see Him* ". The only **Biblical collocation** noted is (Live for Jesus!) . This expression as defined by Hill (2016) is “denying one’s self and live to serve Jesus when you want to be a real Christian” . Moreover , one **proper name** is encountered , that is the name of “ The Awaited ” : *Jesus* .

Semantic Level

No **semantic relation** (opposition) is noted. **Title of the savior**(God) used is (Jesus) in “...*Live for Jesus!*” . Two **statements of faith and waiting doctrine** are mentioned : “...*He cometh with clouds,..... every eye shall see Him* ”.

Grammatical Level

Most sentences in the Biblical verse are **imperative and declarative** . The imperative sentence starts the verse with ‘ Behold ‘ : “*Behold, He cometh with clouds*” and ends it with an order to : “...*Live for Jesus!*”. Declarative sentences such as “ *He cometh with cloud* ” and “ *every eye shall see Him,* ”.

A **relative construction** is used once to describe the disbelievers in : “ *even those who pierced him* ” .

The main **Speech acts** used are basically : (**Directive:** in *Behold*) and (**Request:** in *Amen*) and (**Expressive:** in *Live for Jesus!*). They are all related to the “ A waited” .

In relation to the analysis of **Function words** :

1- One **definite article** is used in : *all kindred of the earth shall wail because of Him*

2-**Auxiliaries** are found in : *and all kindred of the earth shall wail because of Him..*

3-Prepositions attached to the description of the savior are : “*and all kindred of the earth shall wail because of Him. Even so. Amen.*” *Live for Jesus !..*”.

Figures of Speech

Anaphora is apparent with the use of the personal pronoun (Him) capitalized in all places within the verse and all are referring to “ Jesus “ :

A **human metaphor** is used comparing “ Jesus “as (air , a bird , rain , an angle) . No **simile** is applied .

Cohesion and Context

Cohesion is performed by explicit links only , that is (and / and / and / even so) .
*“Behold, He cometh with clouds; **and** every eye shall see Him, **and** they also which pierced Him: **and** all kindred of the earth shall wail because of Him. Even so. Amen.” Live for Jesus!” .*

These all are linking devices between sentences that describe what will happen after the appearance .

Context is detected in :

a-Direct /fictional speech : It addresses all people even those who hate Christ. The starting word (behold) gives a sign of direct speech to the audience . No apparent pronoun is attached to the speaker or the listeners at all .

b-Pronouns of addresser-addressee clauses: There is no use of the first and second person pronouns . The verse uses only the third person pronouns referring to “ Jesus” in “ *Behold, **He** cometh with clouds; and every eye shall see **Him**, and they also which pierced **Him**: and all kindred of the earth shall wail because of **Him**. Even so. Amen.*” *Live for Jesus !” .*

c-Change of style : The verse starts with an imperative expression (behold). The verse ends with a confirmation term which is ‘Amen’ that marks all what proceeds as requested from God. The verses of waiting is a prediction of the ceremonies of waiting during the period of waiting and coming times.

Sample Five

“And the LORD answered me: “Write the vision; make it plain on tablets, so he may run who reads it. For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay”. (Habakkuk 2:1-3).

Analysis

Habakkuk is a Biblical prophet whose prayers are recorded in the “*Book of Habakkuk* ” .This version of King James is written in the ‘ 7th century BC’. According to Butler (2018) , this book is divided into three different genres . These are : (A discussion between God and Habakkuk , An Oracle of Woe and a Psalm). This verse is clearly related to the first kind (The speaker is the Prophet). That is ,it is a dialogue between the Prophet and God. It also refers to the vision of the second coming . This coming is appointed in a specific time at the end without a delay.

Lexical Level

In general , the verse is a formal descriptive and evaluative speech:

Descriptive in “...*For still the vision awaits its appointed time* ” and **evaluative** in “...*If it seems slow, wait for it;* ” . The **Semantic field** is used clearly in two places : “*For still the vision **awaits** its appointed time .. **wait** for it; it will surely come ” .*

As for **vocabulary** , one **religious term** (*The Lord*) is used in the Biblical statement . The **Ordinary (not archaic) terms** involves two instances of the word (*The vision*) which describes the second coming of Jesus which should be also “ plain ” :

- “*Write the vision; make it plain on tablets,*”

-“*For still the vision awaits its appointed time*”.

The list also includes (*tablets*) on which the vision is written . “ *The time* ” of the vision is described as being “ *appointed* ” and “ *slow* ” . It will come “ *Surely* ” without a “ *delay* ” in : “*it will surely come; it will not delay*”.

Verbs of thoughts and actions related to waiting or the vision of waiting in this verse such are (**write/make/awaits/appointed/lie/wait/come/delay**) .First , an order to (write) The vision first in : “ *Write the vision;*”. And then to be (made) clear in : “*make it plain on tablets*”. The vision is a vision of the return at the precise time in : “ *the vision awaits its appointed time;*” . The vision is confirmed to be surely true : “*it will not lie*” and “ *surely come* ” without a delay : “*it will not delay*”.

No **Biblical collocation or a proper name** is encountered in this verse .

Semantic Level

No **semantic relation** (opposition) is noted. The **Title of the savior** (God) used is (Lord) in “*And the LORD answered me*”. The main **statement of faith and waiting doctrine** is : “*...the vision awaits its appointed time;*”.

Grammatical Level

Most sentences in the Biblical verse are **declarative** and **imperative** ones . The imperative sentence related to the vision starts the verses with: “**Write** the vision; **make** it plain on tablets **wait** for it”. The declarative sentences are : “ For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, it will surely come; it will not delay”.

A relative construction is used once to describe the person who reads the vision in : “so he may run **who** reads it.” .

The speech acts are basically **directive** : “Write the vision; make it plain on tablets.....wait for it; ” .The (**informative**) acts are : “ ... still the vision awaits its appointed time; it hastens to the end—it will not lie. .; it will surely come; it will not delay”.

In relation to the analysis of **Function words** :

1- Definite/Indefinite articles are invested to assign (the vision and the Lord) in : “And **the LORD** answered me: Write **the vision**; .. still **the vision** awaits”.

2- Auxiliaries are used to describe the coming : “it **will** surely come; it **will** not delay”.

3-Prepositions on the other hand are : “And the LORD answered me: “Write the vision; make it plain **on** tablets, so he may run who reads it. For still the vision awaits its appointed time; it hastens **to** the end—it will not lie. If it seems slow, wait **for** it; it will surely come; it will not delay”.

Figures of Speech

Anaphora is obvious with the use of the personal pronoun (it) : “...make **it** plain on tablets, so he may run who reads **it**. For still the vision awaits **its** appointed time; **it** hastens to the end—**it** will not lie. If **it** seems slow, wait for **it**; **it** will surely come; **it** will not delay”.

A human type **metaphor** is employed which is the (vision) as compared to (the return) : “*Write the vision...*” .In addition to (the end) in “*it hastens to the end*”. The end here is the day of the appointed time .

Cohesion and Context

Cohesion is performed by explicit links : “*And the LORD answered me: Write the vision; make it plain on tablets, so he may run who reads it. For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay*”.

Context is presented in:

a-Direct or fictional address : There is no mediation in the speech (narration).

The address is done by a character (the prophet) that speaks directly to the Lord and the vision of waiting .

b-Pronouns of addresser-addressee clauses : only (me) referred to the speaker : “*And the LORD answered me*”.

c- Change of style: The style is not kept the same from the first sentence to the last one .The change in narration and style is noticed through the quotation of a direct speech .

Sample Six

“*Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, 'It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be*

witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” . (Acts 1:6-8).

Analysis

The book of Acts is written in the second half of the first century A.D. According to Bucknell (1988) , the speaker here is (Luke) and he speaks to a man named (Theophilus) to demonstrate how Jesus continued to direct his followers . The verse speaks about ‘ God’s grace’ which is “Christ and Christianity” and how they are spread to the world. The act mentions the “resurrection of Jesus in Jerusalem at the end of the earth”.

Lexical Level

In general , the verse is a formal descriptive speech : “...*you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.*” . The **Semantic field** of the word (wait) is not mentioned clearly in a straight way so there is no obvious expression of waiting .

As for **vocabulary** , the **religious terms** (Lord / holy spirit) are used in the biblical verse . They all represent a description of Jesus (The savior) . They are founded in “*Lord, will You at this time restore the kingdom to Israel?*” *when the Holy Spirit has come upon*” .The **Ordinary (not archaic) terms** listed include expressions of time such as (*time/times*) in addition to (seasons) which appoint the second coming of Jesus to restore (*the kingdom to Israel*) . In addition to : “*authority/power /witnesses ..*”in :

- “*Lord, will You at this **time** restore the **kingdom to Israel?**” And He said to them, 'It is not for you to know times or **seasons** which the Father has put in His own **authority** ’ .*

Vocabularies also refer to Jesus as (*father / Holy spirit*) in :

-“ *which the **Father** has put in His own authority. But you shall receive power when the **Holy Spirit** has come upon you;*”. Furthermore the verse describes the believers in him as (witnesses) : “*and you shall be **witnesses**”*.

The list also includes the timing and the scope of this resurrection , which is (*the end of the earth*) : “*and to the **end of the earth.**”*.

In respect of **Verbs of thoughts and actions** related to the second coming of Jesus , the verse starts with the main aim for this return , that is : “*Lord, will You at this time **restore the kingdom to Israel?**”* . The answer is in the form of direct quotation including (said/ know /put) : “*And He said to them, 'It is not for you to **know** times or seasons which the Father has **put** in His own authority ’* .

The (**coming**) of the Holy spirit and what the believer will **be** is listed : “*when the Holy Spirit has **come** upon you; and you shall **be** witnesses to Me in Jerusalem,*” .

Two **Biblical collocations** mentioned are : (*Holy Spirit*) to refer to the one who is coming and (*end of the earth*) to assign the limits in time and place : “*when the Holy Spirit has come upon you;and to the **end of the earth.**”* .Over and above , two **proper names** related to places where Christianity reached its scope “*and in all Judea and Samaria, and to the end of the earth.*”

Semantic Level

No **semantic relation** (opposition) is noted. **Tittles of the savior**(God) used are (Lord/ the father / Holy spirit) in “*Lord, 'It is not for you to know times or seasons*

which **the Father** has put in His own authority. But you shall receive power when the **Holy Spirit** has come upon you;.”.

Statements of faith and waiting doctrine are : “*you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem.*”. They both mark the state of believers when Jesus returns .

Grammatical Level

Most sentences in the Biblical verse are **declarative** and **Interrogative** ones .The **interrogative** sentence questions the time of the return : “*Lord, will You at this time restore the kingdom to Israel?*” , while the **declarative** sentences represent all the answers to this question : “*It is not for you to know times or seasons and to the end of the earth.*”.

Relative construction is apparently invested in the verse by (which) to describe who has the authority of the timing “*times or seasons which the Father has put in His own authority?* .

All **speech acts** are basically **informative** ones . They inform all the above description of time , place and state of be : “*It is not for you to know times or seasons / But you shall receive power when the Holy Spirit has come upon you; / shall be witnesses to Me in Jerusalem.*.”

In relation to the analysis of **function words** :

1- **Definite /Indefinite articles** are invested to assign (the kingdom/the father/the holy spirit/the end/the earth) . That is to define the place where the A waited is expected in , the father who send him , the holy spirit who was sent , and the expected limits if found : “*Lord,.... the kingdom to Israel?*” ... *which the Father has put when the Holy Spirit has come upon you;and to the end of the earth.*”.

Indefiniteness was assigned to (times) and (seasons) of the return . To say that the time is unknown in “ *It is not for you to know **times** or **seasons** ...*” .

2-Auxiliaries used are clear by the employment of (shall / will) in “*Lord, **will** You at this time restore the kingdom to Israel?*” *And He said to them, But you **shall** receive power when the Holy Spirit has come upon you; and you **shall be** witnesses to Me in Jerusalem,*”.

3-The Prepositions attached to the statements describe the appearance of the savior : *It is not for you **to** know times or seasons which the Father has put **in** His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses **to** Me **in** Jerusalem, and in all Judea and Samaria, and **to** the end of the earth”.*

Figures of Speech

Anaphora is apparent with the use of personal pronoun (He/Him) referring to Jesus himself and (them) referring to those who are asking about his arrival : “ ..., *“Lord, will You at **this** time restore the kingdom to Israel?” And **He** said to **them**, **It** is not for you to know times or seasons which the Father has put in **His** own authority.*”

Three human types **metaphor** are employed to picture : the ability as (power) in “... you shall receive **power**” , and believers as (witnesses) in “ ... be **witnesses** to Me in Jerusalem,..” , and the wide coverage of Christianity in “ ... to the **end of the earth** ..” .

No **simile** is founded in the verse.

Cohesion and Context

Cohesion is performed by the explicit link (therefore) at the beginning to portray this verse as a natural result in general : “ **Therefore**, when they had come together, they asked Him, saying, “*Lord, will You at this time restore the kingdom to Israel?*”.

The other explicit links are (and / but) . The first coordinates logically an answer to a question , while the second marks that although ‘no one’ shall not be able to know the timing of the return yet , he will be powerful when it happens :
 “ *And He said to them, 'It is not for you to know times or seasons which the Father has put in His own authority. **But** you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth .’*”

Context is presented in :

a-Direct address or fictional : There is a mediation in the speech (narration). The address is not direct between the speaker and hearer . Various kinds of personal pronouns are used .

b-Pronouns of addresser-addressee clauses : Although the speech is not direct , yet a second person pronoun (you) is enumerated several times . It is also worthy to note that only (me) was mentioned to refer to the speaker : “ *Therefore, when they had come together, they asked Him, saying, “Lord, will **You** at this time restore the kingdom to Israel?” And He said to them, 'It is not for **you** to know times or seasons which the Father has put in His own authority. **But you** shall receive power when the Holy Spirit has come upon **you**; and you shall be witnesses to **Me** in Jerusalem, and in all Judea and Samaria, and to the end of the earth”.*”

c- Change of style: The style is not kept the same from the first sentence to the last one . A change in narration and style is noticed . The statement starts as a direct speech then there was a use of direct quotation (A question) . The style of the statement is a mixture between direct and indirect speech . It is closer to a dialogue since the second direct quotation lasts to the end.

Sample Seven

“ Be patient, therefore, brethren , until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient. Establish your hearts, for the coming of the Lord is at hand” . (James 5:7-8).

The Analysis

Hill(2016) explains that “ James 5 ” is “ the fifth (and last) chapter of the Epistle of James in the New Testament of the Christian Bible” . James identifies himself as “ a servant of God and of the Lord Jesus Christ”. In this epistle, James called believers to be “ patient in trials, tribulation, difficulties, and dangers”. The result of their endurance is perfect and precious faith . The outcome of this kind of faith which is the (Coming of the Lord) is near and at hand .

Lexical Level

Generally , the verse is a formal descriptive and evaluative speech .
Descriptive : “*Establish your hearts, for the coming of the Lord is at hand*”, and
evaluative : “ *See how the farmer waits for the precious fruit of the earth,*”. The waiting is compared to the precious wait of a farmer for fruit .

Semantic field of the word (wait) is referred to clearly in a comparison between the two types of waiting (wait for fruit/ wait for the Lord) : “*See how the farmer waits for the precious fruit of the earth* ” . There is also an expression to be patient while waiting : “*You also, be patient*”.

As for **the vocabulary** , the **religious terms** are only expressions related to the Lord : (The Lord / The Lord) are invested in the biblical statement . The

expression is usually assigned for Jesus (The savior) . Both words are : “*until the coming of **the Lord**. for the coming of **the Lord** is at hand*”. **Ordinary (not archaic) terms** listed include three identical terms of (patient) in “***Be patient**, therefore, brethren ,....**being patient** about it, until it receives ... You also, **be patient**...*”.They involve two orders to be patient , while the third one is describing what comes after being patient . The words “ *farmer/fruits/hearts..*” are examples of the consequences of waiting is carried out with the waiting of the farmer for fruits of the earth : “ *See how **the farmer** waits for the **precious fruit** of **the earth**, ... it receives **the early** and **the late rains** ”. The waiting starts with the heart and it is so close : “*Establish your **hearts**, for the coming of the Lord is **at hand***”.*

Concerning **verbs of thoughts and actions** related to the second coming of Jesus, the verse includes three verbs of (be/being) proceeds (patient) : “***Be patient**, .. **being patient****be patient***”. The use of the imperative form of (see/ establish) related to waiting in the sense that (see) is used to attract the believer’s attention for the consequences of waiting while (establish) is used to note what a believer should do after being patient : “***See** how the farmer waits for the **precious fruit** **be patient**. **Establish** your hearts”.*

Two identical **Biblical collocations** are mentioned , which is (the coming of the Lord) : “ *.... until the **coming of the Lord**. ... for the **coming of the Lord** is at hand*”. No sign for any **proper name** in this verse is marked .

Semantic Level

Semantic relation (opposition) is noted once . This controversy is related to the comparison between (early /late) rains which pictures the consequences of waiting : “*....**the early** and **the late rains** ” . **Title of the savior** (God) used is (Lord) in “*.... until the coming of **the Lord**..., for the coming of **the Lord** is at hand*”.*

Two **statements of faith and waiting doctrine** are noticed : “*Be patient,, until the coming of the Lord*”. The other statement is to assert that coming is closer : “*for the coming of the Lord is at hand*”.

Grammatical Level

Most sentences in the Biblical verse are **declarative** and **Imperative** ones. The **imperative** sentences allied to waiting are : “*Be patient,.....See how the farmer waits You also, be patient. Establish your hearts,..*” . The **declarative** sentences represent benefits of waiting : *being patient about it, until it receives the early and the late rains*”.

In this verse no **relative constructions** are apparently invested .

Mostly **speech acts** are basically **Directive** ones . The orders to be patient and to establish hearts for the coming fruits of waiting are exemplified in : “ *Be patient.... ,See how the farmer waits for the precious fruit.... , be patient..... Establish your hearts...*” .

In relation to the analysis of **Function words** :

1- **Definite /Indefinite articles** are invested to assign the coming itself , the compared farmer , the description of the timing of the rain and the Lord Himself in “... *until the coming of the Lord.... the farmer waits it receives the early and the late rains...for the coming of the Lord*”.

2- In this verse , no **auxiliaries are** used to mark any differences in tenses .

3-**Prepositions** within the direct contexts of waiting are : “*Establish your hearts, for the coming of the Lord is at hand ..*” .

Figures of Speech

Anaphora is apparent with the use of the personal pronoun (it) referring to the fruit waited only in : *being patient about it, until it receives the early and the late rains.*

The human types of **metaphor** are employed to compare the waiting state with fruits and rain : *“the farmer waits for the precious fruit of the earth ... receives the early and the late rains ” .*

Cohesion and Context

Cohesion : Explicit links are used to coordinate the sentences : *“ Be patient, therefore, brethren , until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient. Establish your hearts, for the coming of the Lord is at hand”.*

Context is introduced by :

a-Direct address or fictional : There is no mediation in the speech (narration).

The address is direct by the speaker .No first personal pronoun is used . The imperative mood of some sentences refers to the existence of a hidden first person pronoun .

b-Pronouns of addresser-addressee clauses : Only second personal pronouns are apparent (you) . Those are the believers of the A waited : *“ You also, be patient. Establish your hearts, for the coming of the Lord is at hand”.*

c-Change of style: The style of the verse is kept the same from the first sentence to the last one . No change in narration and style is noticed nor is the direct quotation .

Sample Eight

“I wait for the LORD, my soul waits, and in his word I hope; my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning. Israel, put your hope in the Lord, for with the Lord is unfailing love and with him is full redemption.” (Psalm 130:5-6).

Analysis

In his article *“What Does it Mean to Be Strong in the Lord?”* , Glory (2022) explains (Psalm 130) as “ the 130th psalm of the (Book of Psalms)”. This psalm is thought to have been written by(David) either when he was persecuted by Saul , or when he was in “great distress of mind because of sin” . In Psalm 130, the writer (David) praises to God and calls for trust and hope in God’s return .

Lexical Level

Generally , the verse is formal descriptive and evaluative speech .It is **descriptive** in the sense that : *“my soul waits for the Lord more than watchmen for the morning”*, and **evaluative** in the sense that: *“ , for with the Lord is **unfailing love** and with him is full redemption”*. The waiting is compared to the precious wait of a farmer for fruit .

The **semantic field** of the word (wait) is referred to clearly in three sentences . A clear announcement of waiting is carried out three times : *“**I wait for the LORD, my soul waits,.....; my soul waits for the Lord more than watchmen for the morning”***.

As for **the vocabulary** , these are repeated **religious terms** of expressions that are related to the Lord : (The Lord / The Lord) are used in this biblical statement . The expression is usually assigned for Jesus (The savior) : “ *I wait for the **LORD**, my soul waits for the **Lord** more than watchmen put your hope in the **Lord**, for with the **Lord** Words are*” in addition to the word redemption in “ *full redemption* ”

Ordinary (not archaic) terms include three identical terms of (soul) which is described as being waiting in: “*my **soul** waits, and in his word I hope; my **soul** waits.*” They involve two identical terms of ‘ *watchmen for the morning* ’ who is compared to any ordinary waiting person : “*than **watchmen** for the morning, more than **watchmen** for the **morning***”. The morning here is pictured as the appearance itself . The (unfailing love / hope) are the feelings restored for the Awaited : “*Israel, put your **hope** in the Lord, for with the Lord is **unfailing love** and with him is **full redemption***”.

In respect of **verbs of thoughts and actions** related to the second coming of Jesus , the verse includes three terms of (wait) , the first is correlated with first person pronoun , while the other two are associated with (my soul) as a sign of deep expectations : “*I wait for the **LORD**, my **soul** waits, and in his word I hope; my **soul** waits for the Lord ..*” .The verbs also include (hope) in “ *and in his word I hope*” equating (wait) with (hope) . Then what comes with The Lord (love/ redemption) is linked by (is) in : “*for with the Lord is unfailing love and with him is full redemption*”.

Only on **Biblical collocation** is mentioned which is (the word of God) in : “ *In his word I hope* ” . There is also one **proper name** used which is (Israel) , who is considered as the audience in the verse : “*Israel, put your hope in the Lord,*”.

Semantic Level

Semantic relation (opposition) is not noted . The **Title of the savior** used four times is (The Lord) in “ *I wait for the **LORD**, my soul waits for the **Lord** more than watchmen put your hope in the **Lord**, for with the **Lord** Words are*”.

Several **statements of faith and waiting doctrine** are mentioned in : *I wait for the **LORD**, my soul waits, and in his word I hope; my soul waits for the **Lord** Israel, put your hope in the **Lord***”.

Grammatical Level

Most sentences in the Biblical verse are **declarative** and **Imperative**. The **imperative** sentence allied to waiting is : “*Israel, put your hope in the **Lord***”. The **declarative** sentences represent decisions and benefits of waiting : “*I wait for the **LORD**, my soul waits, my soul waits for the **Lord**, for with the **Lord** is unfailing love and with him is full redemption.*”

In this verse no **relative constructions** are apparently invested . Mostly , the **speech acts** are **Directive** : “*Israel, put your hope in the **Lord**,*” ,and **Informative** in : “*I wait for the **LORD**, my soul waits, and in his word I hope; my soul waits for the **Lord** more than watchmen for the morning for with the **Lord** is unfailing love and with him is full redemption.*”.

In relation to the analysis of **function words** :

1- **Definite /Indefinite articles** are used to assign the A waited lord and the morning : “*I wait for **the LORD**, .. my soul waits for **the Lord** more than watchmen for **the morning**, more than watchmen for **the morning**., for with **the Lord** is unfailing love ..*”

2-Auxiliary : Time is signaled with present tense form and the imperative form of the verbs :

*“I **wait** for the LORD, my soul **waits**, and in his word I **hope**; my soul **waits** for the Lord more than watchmen for the morning, more than watchmen for the morning. Israel, put your hope in the Lord, for with the Lord is unfailing love and with him is full redemption.”*

3-Prepositions : These are mainly expressed by :(for/in/with) : *“I wait **for** the LORD, my soul **waits**, and **in** his word I **hope**; my soul **waits for** the Lord more than watchmen **for** the morning, more than watchmen **for** the morning. Israel, put your hope **in** the Lord, **for with** the Lord is unfailing love and **with** him is full redemption”.*

Figures of Speech

Anaphora is apparent with the use of the personal pronoun (his) referring to the word of God (Jesus) the Awaited : *“and in **his** word I hope ”.*

Both kinds of **metaphor** are employed to compare the waiting state with the waiting of a watchmen for the morning (**Human Metaphor**): *more than watchmen for the morning.”*, and a (**divine**) Metaphor in : *“in **his** word I hope ..”* meaning that Jesus is a descendant of God who is alive and active .

Cohesion and Context

Cohesion : only one explicit link is used to coordinate the confession of the speaker as being in a state of waiting : *“...I wait for the LORD, my soul **waits**, **and** in his word I hope ”* . The coordination is apparent between being (waiting) and hope which is a result of being a believer of God.

Context is apparent in :

a-Direct address or fictional : There is no mediation in the speech (narration). The address is direct by the speaker. No second person pronouns are cleared out.

b-Pronouns of addresser-addressee : *I wait for the LORD, my soul waits, and in his word I hope; my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.*

c-Change of style: The style is kept the same from the beginning of the sentence up to the end . No change in narration and style is noticed . No use of any quotation.

Sample Nine

“Wait for the LORD and keep His way, and He will exalt you to inherit the land; you will look on when the wicked are cut off.”(Psalm 37:34).

Analysis

This verse announces clearly that keeping the hopes high in the Lord will bring happiness and good . “ Trust in the Lord and obedience to His commands are powerful weapons. If we trust and obey, the righteous will be exalted by the Lord and will dwell in the Promised Land”. There is a day that will come and every believer will feel the justice . The speaker of this verse is(David) and the mostly all verses within (Psalm 37) are David’s own expectations (The Bibleref .com).

Lexical Level

The verse is a formal descriptive speech . No evaluative terms are used .The **descriptive** verse is illustrated in “....and he will exalt you to inherit the land; you will look on when the wicked are cut off.” .

The **semantic field** of the word (wait) is referred to clearly at the beginning of the verse : “*Wait for the LORD and keep his way,*”.

As for **the vocabulary** , only one **religious term** is invested to refer to the Lord : “ *wait for the LORD,*”. **Ordinary (not archaic) terms** listed the Lord’s (way and land) as being things to believe in and inherit while waiting : “ *keep his way, and he will exalt you to inherit the land;*”.

With reference to **verbs of thoughts and actions** related to direct orders of (wait / keep) : “*Wait for the LORD and keep his way..*” , and predictions of what will happen by the use of (exalt / inherit) in : “*and he will exalt you to inherit the land..*”.

No sign of any **Biblical collocation** or a **proper name** is mentioned in this verse.

Semantic Level

Semantic relation (opposition) is not noted . **Title of the savior** (God) used is the term (Lord) in “ *wait for the LORD*”.

The main **Statements of faith and waiting doctrine** are mentioned at the beginning in “*Wait for the LORD and keep his way,*”.

Grammatical Level

Most sentences in the Biblical verse are **declarative** and **imperative** ones . The **imperative** sentence related to waiting is : “*Wait for the LORD and keep his way,*” while the declarative sentences are the outcome after waiting : “ *he will exalt you to inherit the land; you will look on when the wicked are cut off*”.

In this verse no **relative constructions** are apparently invested . Mostly **speech acts** are (**Directive**) in : “*Wait for the LORD and keep his way,*” , and (**informative**)

for future happenings : “*he will exalt you to inherit the land; you will look on when the wicked are cut off*” .

In relation to the analysis of **function words** :

1-**Definite /Indefinite articles** are invested to assign the Lord A waited and the land that will be inherited : “*wait for **the LORD**, . and he will exalt you to inherit **the land**;*” . Then it defines the (disbelievers) as being (wicked) :” *when **the wicked** are cut off*”.

2- **Auxiliary** :Time is signaled with (will) and the imperative forms :

“Wait for the LORD and keep His way, and He will exalt you to inherit the land; you will look on when the wicked are cut off.”

3-The **preposition** (for) is used in a direct attachment within the context of wait :
“*Wait **for** the LORD and keep his way, and he will exalt you to inherit the land; you will look on when the wicked are cut off*”.

Figures of Speech

Anaphora is obvious with the use of the personal pronoun (his) referring to the way of God (Jesus) or the A waited savior : “*Wait for the LORD and keep **his** way*”. In addition to the pronoun (he) referring to The Lord : “*and **he** will exalt you*”.

Metaphor is employed in the human type twice :

- “*inherit the land*” , believers will be awarded the land .

-“ *the wicked are cut off*” a prediction about consequences of disbelieving .

Cohesion and Context

Cohesion : Only one explicit link is used to coordinate the orders to (wait / keep) and what will happen if the orders are taken by : “ *Wait for the LORD **and** keep his way, **and** he will exalt you to inherit the land; you will look on when the wicked are cut off*” .

Context is presented by:

a-Direct address or fictional : There is no mediation in the speech (narration).

The address is direct by the speaker.

b-Pronouns of addresser-addressee clauses : The pronouns are only second person pronouns . No use of first person : “ *Wait for the LORD and keep **His** way, and **He** will exalt **you** to inherit the land; **you** will look on when the wicked are cut off*” .

c- Change of style: The style is kept the same from the first sentence to the last one . No change in narration and style is noticed .No direct quotation is invested .

Sample Ten

“But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat”.(2 Peter 3:10-12)

Analysis

The speaker in this verse is (Peter) . The (2 Peter 3) is the third chapter of the (Second Epistle of Peter in the New Testament of the Christian Bible). The speaker identifies himself as "Simon Peter, a bondservant and apostle of Jesus Christ ”.

According to RonMehl (2009) ,Peter is addressing Christians to remind them that “ God made the world and Noah’s flood is evidence that He is willing to alter it in order to bring judgment on the sins of humanity” and that they will suffer a lot because “Christ’s promised return” has not yet occurred .

Lexical Level

Generally , the verse is a **formal descriptive** vocabulary . It is formal in the sense there is no sign of any colloquial language figure . The description of the return of God is so highly apparent in : “*the Lord will come as a thief in the night*” , “*because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat*”.

The **semantic field** of the word (wait) is not referred to clearly in the verse. The return of the savior is signaled instead in : “*But the day of the Lord will come as a thief in the night..... looking for and hastening the coming of the day of God*”.

The religious terms are expressions related to the Lord in : “*But the day of the Lord will come*” . The religious term (heavens) is repeated twice marking what will happen when the Lord returns : “*the heavens will pass away with a great noise, because of which the heavens will be dissolved,*”. Another religious term is (God) to signal the coming of the God in : “*looking for and hastening the coming of the day of God*”.

Ordinary (not archaic) terms listed included are : (day /thief /night/away /a great /noise,/elements /fervent /heat/earth/ works/ things / persons /conduct / godliness,/ heavens /fire) . They are all used differently in the verse . The **day** of the coming of the Lord / God is repeated : “*But the day of the Lord will come looking for and hastening the coming of the day of God ..*”. The coming is compared to (a thief) in (a night) : “*...as a thief in the night*” . The (elements / earth / works / things)

will (pass a way / melt / dissolved) with (great noise / fervent heat) : *“heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it ...all these things will be dissolved”* .

In respect of **Verbs of thoughts and actions** related to the second coming of Jesus , the verse includes verbs describing the ‘coming ’ and the consequences at time of coming : *“But the day of the Lord will come the heavens will pass away ... the elements will melt with fervent heat; it will be burned up. ... all these things will be dissolved, ...looking for and hastening the coming of the day the heavens will be dissolved, being on fire, and the elements will melt with fervent heat”*.

Two **Biblical collocations** which are (the day of the Lord /the day of God) are mentioned in : *“But the day of the Lord will come.. the coming of the day of God,”*. Both are signaling the Day of Appearance .

Semantic Level

The **semantic relation** (opposition) is not noted . **Tittles of the savior** (God) used are (Lord/ God) and they are attached to the day of the return : *“But the day of the Lord will come.. the coming of the day of God,”* .One main **statement of faith and waiting doctrine** is mentioned in : *“the day of the Lord will come ”* .

Grammatical Level

Most sentences in the Biblical verse are **declarative** . They represent the (after coming consequences) : *“...the heavens will pass away with a great noise, and the elements will melt with fervent heat; the earth and the works .. will be burned up. Therefore, since all these things will be dissolved, ...looking for and hastening the coming of the day of God, because of which the heavens will be dissolved,”*.

In this verse two **relative constructions** are apparently used referring to the heavens at the time of the return : “ *in **which** the heavensbecause of **which** the heavens will be dissolved*”.

The **speech acts** used are mostly ‘**informative**’ ones . They are informing about the coming and about the correlated events : “*But the day of the Lord will come ..the heavens will pass away .. the elements will melt .. the earth and the works ..will be burned up. .. these things will be dissolved, ... hastening the coming of the day of God... the heavens will be dissolved...the elements will melt with fervent heat*”.

Function words consist of the following :

1- **Definite /Indefinite articles** mentioned in the verse are assigned to define (the Lord/ the night/the heavens /the elements / the earth / the works/ the coming /the day /the heavens /the elements). All these defined terms are positive references of the (day of return) and what occurs to things / elements / earth / heavens when the return takes place .

2-The **auxiliaries** listed are (will / ought to) in “will come /will pass/ will melt / will be / will be dissolved/ ought you to/ will be dissolved, /will melt”. The **tense** assigned with the use of these auxiliaries is future and the meaning is mainly related to prediction .

3-The **prepositions** used are attached to the description of the savior : “*But the day of the Lord will come as a thief **in** the night, both the earth and the works that are **in** it will be burned up.....looking **for** and hastening the coming **of** the day **of** God, because **of** which the heavens will be dissolved, being **on** fire.....*”.

Figures of Speech

Anaphora is apparent with the use of the demonstrative (these) in : “*since all these things will be dissolved*”. This demonstrative concludes all things that will take place after the return . Two sentences of human **metaphor** are employed to compare the return with the coming of a thief : “*the day of the Lord will come as a thief in the night*”. The coming is quiet and natural like the coming of the night after the day . The second metaphor is “ *the earth and the works .. will be burned up*” , meaning that the earth and all man’s doing will be vanished . **Simile** is applied in “*the Lord will come as a thief in the night*”.

Cohesion and Context

Cohesion : This verse is coordinated and subordinated with explicit links such as (and/because/therefore/since) to assign the event of coming with what follows logically : “*But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat*” .

Context is presented by :

a-Direct address or fictional : There is no mediation in the speech (narration). The address is direct between the speaker and hearer .

b-Pronouns of addresser-addressee clauses : No use of first person pronouns is seen. Only one second personal pronoun is noted : “*...since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat*”.

c- Change of style: The style is kept the same from the first sentence to the last one . No change in narration and style is noticed . No use of indirect quotation or any indirect speech is marked.

5.2 Arabic Data Analysis

The Arabic samples are Hadiths of the holy Prophet Muhammad (P.B.U.H) and the Infallible Imams(A.S) . These are selected from Arabic books of Hadiths . The analysis covers linguistic instances related directly to the context of waiting , The A waited (Aj) , His characters and features ,time cues of appearance ,instructions of waiting , consequences of waiting , signs of appearance , and people who wait ,follow and support The A waited (Aj).

Sample One

ابن المتوكل، عن الأسدي، عن البرمكي، عن علي بن عثمان عن محمد بن الفرات، عن ثابت بن دينار، عن سعيد بن جبير، عن ابن عباس قال

قال رسول الله صلى الله عليه وآله: علي بن أبي طالب عليه السلام إمام أمّتي وخليفتي عليهم بعدي ومن ولده القائم المنتظر الذي يملا الله عز وجل به الأرض عدلاً وقسطاً كما ملئت جوراً وظلماً والذي بعثني بالحق بشيراً إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر، فقام إليه جابر بن عبد الله الأنصاري فقال: يا رسول الله وللقائم من ولدك غيبة؟ فقال: إي وربي " وليمحص الله الذين آمنوا ويمحق الكافرين " يا جابر إن هذا لامر من أمر الله وسر من سر الله، مطوي عن عباده، فإياك والشك في أمر الله فهو كفر(1971,p.73, المجلسي)

Ibn Al-Mutawakkil, on the authority of Al-Asadi, on the authority of Al-Barmaki, on the authority of Ali bin Uthman, on the authority of Muhammad bin Al-Furat, on the authority of Thabit bin Dinar, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, he said: The Messenger of God, may God's prayers be upon him and his family, said: Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me, and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice, and by Him who sent me with the truth as a good tidings, those who are steadfast in saying it during the time of his occultation are dearer than red sulfur. Jabir bin Abdullah Al-Ansari stood up to him and said: O Messenger of God, is the one who rises from your son has an occultation ? He said: Yes, by my Lord, and that God may purify those who believe and annihilate the unbelievers. O Jabir, this is one of God's commands

and one of the secrets of God, concealed from His servants, so beware of doubting God's command, for it is blasphemy. (Rizvi ,n.d,p.176).

The Analysis

Lexical Level

The model of analysis used in this study establishes that the verse in general is a formal descriptive vocabulary. It involves only descriptive expressions . No use of any evaluative expression is noted .The descriptive sense of the narration is clear in the format of telling details about an event which is yet to come and the narration goes along with a format of a dialogue :

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي ومن ولده القائم المنتظر الذي يملا الله عز وجل به الأرض عدلا وقسطا كما ملئت جورا وظلما والذي بعثني بالحق بشيرا إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر، فقام إليه جابر بن عبد الله الأنصاري فقال: يا رسول الله وللكائم من ولدك غيبة؟ فقال: إي وربي " وليمحص الله الذين آمنوا ويمحق الكافرين " يا جابر إن هذا لامر من أمر الله وسر من سر الله، مطوي عن عباده، فإياك والشك في أمر الله فهو كفر

Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me, and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice, and by Him who sent me with the truth as a good tidings, those who are steadfast in saying it during the time of his occultation are dearer than red sulfur. Jabir bin Abdullah Al-Ansari stood up to him and said: O Messenger of God, is the one who rises from your son has an occultation ? He said: Yes, by my Lord, and that God may purify those who believe and annihilate the unbelievers. O Jabir, this is one of God's commands and one of the secrets of God, concealed from His servants, so beware of doubting God's command, for it is blasphemy.

The language of the narrations of the Prophet Muhammad (P.B.U.H) in general does not contain or use any colloquial expression . Only the standard classical Arabic is used .

The **semantic field** of the verb ‘ wait’ , is apparent in the use of the description of The Awaited as being (المنتظر) in :

and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice,

The **religious expressions** in this narration are:

أمنوا/ those who believe/ الكافرين/ unbelievers/ ربي my Lord/ الله God/ خليفتي/ my caliph/ إمام/ His servants/ عبادته

Many not archaic and **ordinary terms** which are involved in describing the context of waiting in this narration are noted :

جورا/ oppression/ ظلما/ injustice/ وقسطا/ equity/ عدلا/ justice/ الأرض/ earth/ ولده/ his sons/ بالحق/ with truth/ غيبته/ his occultation/ زمان/ time/ الثابتين/ those who are steadfast/ بشيرا/ good tidings/ الكبريت الأحمر/ red sulfur/ ولدك/ your son/ وسر/ and a secret / والشك/ and doubt

Forms of thoughts and actions include only one main form related to what the Awaited will accomplish :

and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice,

One **Quranic collocations** related to The A waited employed which is :

جورا وظلما/ oppression and injustice, / رسول/ Messenger of God / عدلا وقسطا/ justice and equity / سر الله / secret of God. / أمر الله / God's command

It is noted that there is no **proper names** used within the speech .

Semantic Level

The **meaning relation** assigned in this narration is mainly oppositeness . In this statement , oppositeness is apparent in terms of this expression :

God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice,

The **title of the (Imam)** involved are several expressions of him being the Imam , the Caliph , the one who is going to rise , and The Awaited (A.j):

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي ومن ولده القائم المنتظر / *Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me, and from his son is the Awaited Qaim*

يا رسول الله ولقائم من ولدك غيبة؟ / *O Messenger of God, is the one who rises from your son has an occultation ?*

Four main **Assertions and statements (faith/doctrine)** occupy the whole narration in relation to The Awaited description (Aj):

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي / *Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me,*

ومن ولده القائم المنتظر الذي يملا الله عز وجل به الأرض عدلا وقسطا كما ملئت جورا وظلما / *and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice,*

إن هذا لأمر من أمر الله وسر من سر الله / *this is one of God's commands and one of the secrets of God, concealed from His servants, so beware of doubting God's command, for it is blasphemy.*

، فإياك والشك في أمر الله فهو كفر / *so beware of doubting God's command, for it is blasphemy.*

Grammatical Level

Statements used to describe the appearance of the Imam (A.j) and his duties after his appearance in this narration are declarative ones in :

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي / *Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me,*

ومن ولده القائم المنتظر الذي يملا الله عز وجل به الأرض عدلا وقسطا / *and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice,*

إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر / *those who are steadfast in saying it during the time of his occultation are dearer than red sulfur.*

And interrogative one in :

يا رسول الله وللقائم من ولدك غيبة؟ / *O Messenger of God, is the one who rises from your son has an occultation ?*. In addition to an imperative sentence :

فإياك والشك في أمر الله فهو كفر / *so beware of doubting God's command, for it is blasphemy.*

The **relative construction** in this narration is noted in :

القائم المنتظر الذي يملا الله عز وجل به الأرض عدلا وقسطا / *the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice,*

The **speech acts** are two main **informative** representations :

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي / *Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me,*

ومن ولده القائم المنتظر / *and from his son is the Awaited Qaim*

إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر / *those who are steadfast in saying it during the time of his occultation are dearer than red sulfur.*

إن هذا لأمر من أمر الله وسر من سر الله، / *this is one of God's commands and one of the secrets of God, concealed from His servants*

Another one speech act is an imperative one :

مطوي عن عبادته، فإياك والشك في أمر الله فهو كفر / *concealed from His servants, so beware of doubting God's command, for it is blasphemy.*

Various kinds of **function words** are used such as:

1-Definite /Indefinite articles : The most important definite articles in the narration introduce the reference of The Awaited (Aj) in :

ومن ولده القائم المنتظر / *and from his son is the Awaited Qaim*

يا رسول الله وللقائم من ولدك غيبة؟ / *O Messenger of God, is the one who rises from your son has an occultation ?*

And indefinite article in :

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم / Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me,

يا جابر إن هذا لأمر من أمر الله وسر من سر الله / O Jabir, this is one of God's commands and one of the secrets of God

2- Auxiliary : Present tense is used in the narration to mark recipient time :

الذي يملا الله عز وجل به الأرض عدلا وقسطا / whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice

The use of the imperative form of the verb also suggests a coming events :

، فاياك والشك في أمر الله فهو كفر / so beware of doubting God's command, for it is blasphemy.

3-Prepositions : Prepositions exist in this narration are (من /from) , (في / in) and (ب / with) :

ومن ولده القائم المنتظر / from his son is the Awaited Qaim

الذي يملا الله عز وجل به الأرض عدلا وقسطا / whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice

الذين الثابتين على القول به في زمان غيبته / those who are steadfast in saying it during the time of his occultation

يا رسول الله وللقائم من ولدك غيبة؟ / O Messenger of God, is the one who rises from your son has an occultation ?

يا جابر إن هذا لأمر من أمر الله وسر من سر الله، / O Jabir, this is one of God's commands and one of the secrets of God

، فاياك والشك في أمر الله فهو كفر / so beware of doubting God's command, for it is blasphemy.

Figures of Speech

Within figures of speech ,**anaphora** in this statement include the use of third person pronouns and (هذا / this) :

وخليفتي عليهم بعدي ومن ولده القائم المنتظر / and my caliph over them after me, and from his son is the Awaited Qaim

those who are steadfast in saying it during the time of his occultation

O Jabir, this is one of God's commands and one of the secrets of God

concealed from His servants, so beware of doubting God's command, for it is blasphemy.

The human type **metaphor** in this narration is related to The Awaited as the one who is going to rise and being exists at all time :

and from his son is the Awaited Qaim

In addition to compare those who are waiting as (الكبريت الاحمر / red sulfur) :

those who are steadfast in saying it during the time of his occultation are dearer than red sulfur.

The most widely mentioned and repeated **simile** is noted in this narration :

whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice.

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Only explicit links are invested in this narration , that is the coordinator (و/and) :

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي ومن ولده القائم المنتظر الذي يملا الله عز وجل به الأرض عدلا وقسطا كما ملئت جورا وظلما والذي بعثني بالحق بشيرا إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر، فقام إليه جابر بن عبد الله الأنصاري فقال: يا رسول الله وللقائم من ولدك غيبة؟ فقال: إي وربي " وليمحص الله الذين آمنوا ويمحق الكافرين " يا جابر إن هذا لامر من أمر الله وسر من سر الله، مطوي عن عباده، فإياك والشك في أمر الله فهو كفر

Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me, and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice, and by Him who sent me with the truth as a good tidings,

those who are steadfast in saying it during the time of his occultation are dearer than red sulfur. Jabir bin Abdullah Al-Ansari stood up to him and said: O Messenger of God, is the one who rises from your son has an occultation ? He said: Yes, by my Lord, and that God may purify those who believe and annihilate the unbelievers. O Jabir, this is one of God's commands and one of the secrets of God, concealed from His servants, so beware of doubting God's command, for it is blasphemy.

Context is presented in three points :

1- Direct address or fictional : The speech is direct between the speaker and the hearer and there is no use of any fictional character or an indirect speech.

2- Pronouns of addresser-addressee pronouns: The use of first person pronouns is clear in the possessive form of (my) . In addition , second and third personal pronouns are mentioned:

علي بن أبي طالب عليه السلام إمام أمتي وخليفتي عليهم بعدي ومن ولده القائم المنتظر الذي يملا الله عز وجل به الأرض عدلا وقسطا كما ملئت جورا وظلما والذي بعثني بالحق بشيرا إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر، فقام إليه جابر بن عبد الله الأنصاري فقال: يا رسول الله وللقائم من ولدك غيبة؟ فقال: إي وربي " وليمحص الله الذين آمنوا ويمحق الكافرين " يا جابر إن هذا لأمر من أمر الله وسر من سر الله، مطوي عن عبادته، فإياك والشك في أمر الله فهو كفر

Ali ibn Abi Talib, peace be upon him, is the imam of my nation and my caliph over them after me, and from his son is the Awaited Qaim, through whom God Almighty will fill the earth with justice and equity as it was filled with oppression and injustice, and by Him who sent me with the truth as a good tidings, those who are steadfast in saying it during the time of his occultation are dearer than red sulfur. Jabir bin Abdullah Al-Ansari stood up to him and said: O Messenger of God, is the one who rises from your son has an occultation ? He said: Yes, by my Lord, and that God may purify those who believe and annihilate the unbelievers. O Jabir, this is one of God's commands and one of the secrets of God, concealed from His servants, so beware of doubting God's command, for it is blasphemy.

3-Change of Style :The style of the speech involves some variations . The narration includes a dialogue and it uses a direct quotation from the Glorious

Quran : " وليمحص الله الذين آمنوا ويمحق الكافرين " /فقال: إي وربي " Yes, by my Lord, and that God may purify those who believe and annihilate the unbelievers.

Sample Two

عن أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخُلَوَانِيِّ عَنْ أَحْمَدَ بْنِ مَنْصُورٍ رَاجٍ عَنْ هُدْبَةَ بْنِ عَبْدِ الْوَهَّابِ عَنْ سَعْدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادِ الْيَمَانِيِّ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ وَ جَعْفَرُ ذُو الْجَنَاحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ (المجلدي 2006, 65).

It is narrated from Ahmad bin Muhammad bin Ishaq from Ismail bin Ibrahim Halwani from Ahmad bin Mansur Zaaj from Hudbah bin Abdul Wahab from Saad bin Abdul Hamid bin Ja'far from Abdullah bin Ziyad Yamani from Akrama bin Ammar from Ishaq bin Abdullah bin Abi Talha from Anas Ibne Malik that the Messenger of Allah (s.a.w.s.) said: "We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi." (Rizvi,n,d, p.105) .

The Analysis

Lexical Level

Following the model of analysis invested in this study , the analysis establishes that the verse in **general** is formal descriptive vocabulary. The descriptive nature of the terms is noted in form of telling a story of the order of the Imams : “ نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ وَ جَعْفَرُ ذُو الْجَنَاحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ ”

We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi

As for the **semantic field** of the verb ‘ wait ’ , also no apparent use of the word wait or any of its derivations directly . The core meaning of the narration speaks about the order of the twelfth Imams up to the Awaited Al-Mahdi (A.j).

The **religious expressions** used in this narration are : " *Paradise / الْجَنَّةِ* رسول الله / *Messenger of Allah / الشُّهَدَاءِ* martyrs " .

Not Archaic and ordinary vocabulary noted are not many . The two ordinary words noted are : *بنو children / سادة dwellers* .

This narration does not involve the use of any **forms related to thoughts and actions** in the linguistic context of waiting .

Three **Quranic collocations** are expressed in relation to waiting in:

أَهْلُ الْجَنَّةِ / Paradise dwellers

رَسُولُ اللَّهِ the Messenger of Allah

سَيِّدُ الشُّهَدَاءِ the chief of the martyrs

The narration is full with **proper names** to indicate the arrangement of the Imams in :

حَمَزَةُ سَيِّدِ الشُّهَدَاءِ / Hamza, the chief of the martyrs

جَعْفَرُ ذُو الْجَنَاحَيْنِ / Ja'far with two wings

أَلِيٍّ وَفَاطِمَةَ وَحَسَنَ وَحُسَيْنَ وَالمَهْدِيَّ / Ali, Fatima, Hasan, Husain, and the Mahdi

Semantic Level

This narration involves no **oppositeness** at all yet , it contains one **title** to describe The Awaited as : *المَهْدِيَّ and the Mahdi.*

The narration expresses one **assertion or a statement of faith** as the main core of the whole narration :

نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمَزَةُ سَيِّدِ الشُّهَدَاءِ وَ جَعْفَرُ ذُو الْجَنَاحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ المَهْدِيَّ
"We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi

Grammatical Level

Only **declarative sentence** is used in this statement such as :

نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ وَ جَعْفَرُ ذُو الْأَجْنَحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ
 "We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi

Furthermore , no **relative pronoun** or any **auxiliary** are employed in the context of waiting. **Speech acts** are presented in one informative sentence:

نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ / We the children of Abdul Muttalib are the chiefs of Paradise dwellers;

Function words noted are mainly:

1-Definite / Indefinite Articles: Definite articles proceed the description and the title of The Awaited (Aj) in :

Ali, Fatima, Hasan, Husain, and the Mahdi

2-Prepositions : The narration involves no use of any preposition .

Figures of Speech

Within figures of speech ,**anaphora** in this statement is not apparent . No use of and demonstrative or a pronoun of any kind .

Metaphor in its human type is assigned in describing The Awaited (Aj) as:

المهدي / the Mahdi

Expressing the fact that he is leading believers to the right bath .

No **simile** is used in this narration .

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit links are used in the narration to coordinate by (و / and) to assign the order of the names of the progeny of the Prophet (P.B.U.H):

نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ وَ جَعْفَرُ ذُو الْجَنَاحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ"

We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi.

Contexts is revealed by

1- Direct address or fictional: The speech is direct without any use of quotations .
The speech involves no fictional or mediated character .

2- Pronouns of addresser-addressee pronouns : Only first person plural pronoun constitutes a starting point for the narration :

نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ وَ جَعْفَرُ ذُو الْجَنَاحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ"

We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi.

3-Change of Style : No variations are noted. Direct speech are used .No sign of any quotation presented .

Sample Three

عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله

عنه (صلى الله عليه وآله): أفضل أعمال أمتي انتظار الفرج من الله عز وجل، (المجلسي 2006، p.122)

On the authority of Al-Rida, on the authority of his fathers, peace be upon them, he said: The Messenger of God, may God's prayers and peace be upon him and his family, said: On his authority (may God bless him and his family): The best deeds of my nation are waiting for relief from God Almighty. (Rizvi ,n.d,p . 268)

عن رسول الله (صلى الله عليه وآله): انتظار الفرج بالصبر عبادة . (2006، p.128 المجلسي 128)

On the authority of Al-Rida, on the authority of his fathers, peace be upon them, he said: The Messenger of God, may God's prayers and peace be upon him and his family, said: The Messenger of Allah (may God bless him and his family): Waiting for relief with patience is an act of worship . (Rizvi ,n.d, p. 268).

The Analysis

Lexical Level

The analysis establishes that these two verses are of a **formal descriptive** vocabulary. The language of the narrations does not contain or use any colloquial expression . The descriptive nature of the narration is found in the form of instructing believers to wait :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship

The **semantic field** of the verb “ wait ” is founded in both narrations in :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship

Both expressions do not express any specified timing and this assures that there is no particular time assigned for the appearance of The Awaited (Aj).

Religious terms within the narrations cover two instances :

انتظار الفرج من الله عز وجل / waiting for relief from God Almighty

بالصبر عبادة / with patience is an act of worship

Ordinary terms noted describe the action of waiting as being the best deeds of a believer : *أعمال / my nation / relief / الصبر patience*

Forms of thoughts and actions in both narrations are totally not used .

No **Quranic collocation** and no **proper names** are noted .

Semantic Level

The **meaning relation** assigned in this item is mainly oppositeness .No oppositeness is noted within the two narrations . The **titles** mentioned to describe The Awaited are two instances of the same expression : *الفرج / the relief*

Assertions and statements (faith/doctrine) noted in relation to The Awaited are two with a very similar meaning :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship.

Grammatical Level

Two **Declarative sentences** are demonstrated in both narrations to present the context of waiting :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship

Both narrations express no **relative construction** nor any **auxiliary** is noted . The **speech acts** are both informative and they represent a kind of temptation towards waiting :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship

Function words within the model of the analysis are :

1-Definite / Indefinite articles : The expression (*الفرج / relief*) which refers to The Awaited (A.j) is presented by a definite article in both sentences :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship

2-Prepositions : The preposition (*من / from*) is used in :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

And (*ب / with*) in :

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship.

Figures of Speech

Anaphora in both narrations are not present . The human type **metaphor** is revealed two times with the same expression (*الفرج / relief*) :

انتظار الفرج / waiting for relief .

انتظار الفرج / Waiting for relief

This expression asserts that the appearance of The Awaited (Aj) insures relief for all believers waiting . No **simile** is noted in both narrations .

Cohesion and Context

The two main items of this level assert the following :

Cohesion : No explicit links are presented in both narrations . The statements do not involve any coordination :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

انتظار الفرج بالصبر عبادة / Waiting for relief with patience is an act of worship

As for **context** , it is presented in three points :

1-Direct address or fictional : The speech is direct . It is formed by one speaker while the hearer is not cleared out this indicate that the speech is oriented to all people .

2-Pronouns of addresser-addressee clauses : Only one use of first possessive pronoun is noted :

أفضل أعمال أمتي انتظار الفرج من الله عز وجل / The best deeds of my nation are waiting for relief from God Almighty

3-Change of style: No change of style is noted . The speech direct from the beginning up to the end in both narrations .

Sample Four

عن ابن المتوكل، عن علي، عن أبيه، عن الهروي، عن الرضا عن آبائه عليهم السلام قال: قال النبي صلى الله عليه وآله والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس ماله في آل محمد حاجة، ويشك آخرون في ولادته فمن أدرك زمانه فليتمسك بدينه، ولا يجعل للشيطان إليه سبيلا بشكه، فيزيله عن ملتي ويخرجه من ديني فقد أخرج أبويكم من الجنة من قبل وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون (2006,p.68, المجلسي).

It is narrated from Ibne Mutawakkil from Ali from his father from Harawi from Imam Reza (a.s.) that the Messenger of Allah (s.a.w.s.) said: “By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding with a promise from me confided in him; so much so that the majority of people will say: Allah does not need Ahle Bayt (a.s.). The remainders will doubt his birth. Whoever sees his time must adhere to his religion and not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your parents from Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve.” (Rizvi ,n.d, p.109).

The Analysis

Lexical Level

The analysis establishes that this verse is a formal descriptive vocabulary. The language of the narrations does not contain or use any colloquial expressions. The narration expedites a **descriptive orientation** similar to most other narrations which prefer the form of telling a story about the absence of the Awaited Imam.

والذي بعثني بالحق بشيرا ليغيين القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس ما لله في آل محمد حاجة، و يشك آخرون في ولادته فمن أدرك زمانه فليتمسك بدينه، ولا يجعل للشيطان إليه سبيلا بشكه، فيزيله عن ملتي ويخرجه من ديني فقد أخرج أبويكم من الجنة من قبل وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون

“By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding with a promise from me confided in him; so much so that the majority of people will say: Allah does not need Ahle Bayt (a.s.). The remainders will doubt his birth. Whoever sees his time must adhere to his religion and not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your parents from Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve.”

The semantic field of the verb wait does not appear directly but it is inferred in accordance with :

ليغيين القائم من ولدي / the Qaim from my progeny will go into hiding

فمن أدرك زمانه فليتمسك بدينه / Whoever sees his time must adhere to his religion

It is noted that narrations rarely use direct forms of the verb wait.

The **religious terms** found describe the state of believers and disbelievers during the period of occultation of The Awaited (Aj):

truth/ بالحق / his religion / ديني / my religion / الجنة / paradise / الشياطين / satans.

The **ordinary / not archaic terms** explain so many details about the same period :

herald of happy tidings/ ولدي / my progney/ بعهد معهود / apromis from my confided/ الناس / people/ need/ آخرون / whoever/ ولادته / his birth / زمانه / his time / سبيلا / a bath / أبويكم / your parents.

Forms of thoughts and actions also perform a role in the description :

ليغيين will go into hiding / يشك doubt/ أدرك sees/ فليتمسك adhere to

The **Quranic collocations** involved present the following :

حاجة / الله في آل محمد حاجة / Allah does not need Ahle Bayt (a.s).

الله عز وجل / and Allah, the Exalted,

One **proper name** is noted assigned to the Prophet Muhammad (P.B.U.H) :

حاجة / الله في آل محمد حاجة / Allah does not need Ahle Bayt (a.s).

Semantic Level

The **meaning relation** assigned in the model is mainly oppositeness . In this statement .The oppositeness is noted in the description of people who doubt and others who truly believe and adhere to the Awaited .

The **titles of the imam** exist in one form of describing the Awaited as :

ليغيين القائم من ولدي / the Qaim from my progeny will go into hiding

Assertions of faith and doctrines related to waiting are :

والذي بعثني بالحق بشيرا ليغيين القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس ما لله في آل محمد حاجة / By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding with a promise from me confided in him; so much so that the majority of people will say: Allah does not need Ahle Bayt (a.s).

فمن أدرك زمانه فليتمسك بدينه، ولا يجعل للشيطان إليه سبيلا يشكه / Whoever sees his time must adhere to his religion and not give Satan a way to him.

Grammatical Level

Declarative and imperative sentences are demonstrated in this narration to present the details of period of occultation . Declarative sentences are apparent in :

والذي بعثني بالحق بشيرا ليغيين القائم من ولدي / By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding

فقد أخرج أبويكم من الجنة من قبل / *Verily Satan brought out your parents from Paradise before*

وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون / *and Allah, the Exalted, has made satans masters of the people who disbelieve*

The **directive sentences** are presented in :

فمن أدرك زمانه فليتمسك بدينه، / *Whoever sees his time must adhere to his religion*

ولا يجعل للشيطان إليه سبيلا بشكه / *and not give Satan a way to him,*

Two **relative constructions** are noted in the narration , that is :

فمن أدرك زمانه فليتمسك بدينه، / *Whoever sees his time must adhere to his religion*

وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون / *and Allah, the Exalted, has made satans masters of the people who disbelieve*

Speech acts noted recorded an informative representations in :

والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي / *By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding*

فقد أخرج أبويكم من الجنة من قبل / *Verily Satan brought out your parents from Paradise before*

وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون / *and Allah, the Exalted, has made satans masters of the people who disbelieve.*

And two other **directive** ones :

فمن أدرك زمانه فليتمسك بدينه، / *Whoever sees his time must adhere to his religion*

ولا يجعل للشيطان إليه سبيلا بشكه / *and not give Satan a way to him,*

Function words are presented to confirm the description :

1- Definite/Indefinite articles : The definite article is attached to the description of The Awaited (Aj): *والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي* / *By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding*

2-Auxiliary : The time signal presented in the narration is obvious by the present form of verbs and the imperative forms in :

والذي بعثني بالحق بشيرا ليغيبين القائم من ولدي / *By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding*

فمن أدرك زمانه فليتمسك بدينه، / *Whoever sees his time must adhere to his religion*

ولا يجعل للشيطان إليه سبيلا بشكه / *and not give Satan a way to him*

3-Prepositions : mainly (في / in) , (من / from) , (عن / out) and (ب / in) are used :

الليغيبين القائم من ولدي يعهد معهود إليه مني / *the Qaim from my progeny will go into hiding with a promise from me confided in him*

و يشك آخرون في ولادته / *The remainders will doubt his birth.*

ولا يجعل للشيطان إليه سبيلا بشكه، / *and not give Satan a way to him*

فيزيله عن ملتي ويخرجه من ديني / *who will take him off my path and away from my religion.*

Figures of Speech

Within figures of speech , anaphora is the first item analyzed .**Anaphora** in this statement includes pronouns which are both attached and separate :

الليغيبين القائم من ولدي / *the Qaim from my progeny will go into hiding*

بعهد معهود إليه مني / *with a promise from me confided in him*

و يشك آخرون في ولادته / *The remainders will doubt his birth.*

فمن أدرك زمانه فليتمسك بدينه، / *Whoever sees his time must adhere to his religion*

The **metaphor** is presented in its human type asserting that The Awaited is the one who rise with the truth :

الليغيبين القائم من ولدي / *the Qaim from my progeny will go into hiding*

No **simile** is employed in this narration .

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit links are used only . The coordinators (و and ف) are mostly used :

والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس مآله في آل محمد حاجة، و يشك آخرون في ولادته فمن أدرك زمانه فليتمسك بدينه، ولا يجعل للشيطان إليه سبيلا بشكته، فيزيله عن ملتي ويخرجه من ديني فقد أخرج أبوكم من الجنة من قبل وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون

“By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding with a promise from me confided in him; so much so that the majority of people will say: Allah does not need Ahle Bayt (a.s.). The remainders will doubt his birth. Whoever sees his time must adhere to his religion and not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your parents from Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve.”

As for **context** , it is presented in three points :

1-Direct address or fictional : The speech is direct in general . It forms a. The speaker is informing about the period of occultation . No mediation or fictional characters are involved .

2-Pronouns of addresser-addressee clauses : First , second and third personal pronoun are used :

والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس مآله في آل محمد حاجة، و يشك آخرون في ولادته فمن أدرك زمانه فليتمسك بدينه، ولا يجعل للشيطان إليه سبيلا بشكته، فيزيله عن ملتي ويخرجه من ديني فقد أخرج أبوكم من الجنة من قبل وإن الله عز وجل جعل الشياطين أولياء للذين لا يؤمنون

“By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding with a promise from me confided in him; so much so that the majority of people will say: Allah does not need Ahle Bayt (a.s.). The remainders will doubt his birth. Whoever sees his time must adhere to his religion and not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your parents from Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve.”

3-Change of style: No change in style is noted . indirect speech nor any quotation .

Sample Five

عن جابر الأنصاري عن النبي صلى الله عليه وآله: (المهدي من ولدي اسمه اسمي وكنيته كنيتي أشبه الناس بي خلقا وخلقاً تكون له غيبة وحيرة تضل فيها الأمم يقبل كالشهاب الثاقب فيملأها عدلاً وقسطاً كما ملئت ظلماً وجوراً (2006,p.72, المجلسي)

From Jabir bin Abdullah Ansari that the Messenger of Allah (s.a.w.s.) said: “Mahdi is from my progeny; his name is my name and his patronymic my patronymic. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full of oppression and tyranny.”(Rizvi ,n.d, p., 113).

The Analysis

Lexical Level

The narration is formal **descriptive vocabulary** in general. The language of the narrations in general does not contain or use any colloquial expression . The descriptive nature of the narration is found in the form of informing about the characters of The Awaited (Aj):

المهدي من ولدي اسمه اسمي وكنيته كنيتي أشبه الناس بي خلقا وخلقاً تكون له غيبة وحيرة تضل فيها الأمم يقبل كالشهاب الثاقب فيملأها عدلاً وقسطاً كما ملئت ظلماً وجوراً

“Mahdi is from my progeny; his name is my name and his patronymic my patronymic. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full of oppression and tyranny.

The **sematic field** of the verb wait does not appear directly , yet the Prophet (P.B.U.H) is informing about his coming and what will he achieve at that time :

يقبل كالشهاب الثاقب فيملأها عدلاً وقسطاً كما ملئت ظلماً وجوراً *Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full of oppression and tyranny.*

No obvious **religious terms** are noted but There is a list of **ordinary terms** as follows :

ولدي my progeny/ اسمه his name / اسمي my name/ وكنيته his patronymic/ كنيتي my patronymic/
الناس people/ خلقا creation/ وخلقاً character/ غيبة occultation/ وحيرة wonder/ الأمم nations/
كالشهاب ameteor/ الثاقب piercing/ عدلا justice/ وقسطا equity/ ظلما oppression/ جورا tyranny.

Three **Forms of thoughts and actions** are related to actions by the Awaited (Aj):

تكون له غيبة وحيرة / *For him there will be an occultation*

يقبل كالشهاب الثاقب / *he will come like a meteor of piercing brightness,*

فيملأها عدلا وقسطا / *and fill the earth with justice and equity*

No **Quranic collocation** nor **proper names** are used within this narration.

Semantic Level

The **meaning relation** assigned in this item is mainly oppositeness . In this statement , oppositeness is noticed in :

فيملأها عدلا وقسطا كما ملئت ظلما وجورا / *and fill the earth with justice and equity as it will be full of oppression and tyranny.*

The **title** of the Imam mentioned in this narration is : المهدي / Al-Mahdi , While the

Assertions of faith and doctrine attached to the concept of waiting are presented in :

ولدي اسمه اسمي وكنيته كنيتي / *Mahdi is from my progeny; his name is my name and his patronymic my patronymic*

تكون له غيبة وحيرة تضل فيها الأمم / *For him there will be an occultation and a wonder, in which nations will go astray*

فيملأها عدلا وقسطا كما ملئت ظلما وجورا / *and fill the earth with justice and equity as it will be full of oppression and tyranny.*

Grammatical Level

Only **directive** sentences are used in this statement to present the context of waiting :

المهدي من ولدي اسمه اسمي وكنيته كنيته / Mahdi is from my progeny; his name is my name and his patronymic my patronymic

تكون له غيبة وحيرة تضل فيها الأمم / For him there will be an occultation and a wonder, in which nations will go astray

فيملأها عدلا وقسطا كما ملئت ظلما وجورا / and fill the earth with justice and equity as it will be full of oppression and tyranny.

No **relative construction** is used in this narration . **Speech acts** are all informative representations :

المهدي من ولدي اسمه اسمي وكنيته كنيته / Mahdi is from my progeny; his name is my name and his patronymic my patronymic

تكون له غيبة وحيرة تضل فيها الأمم / For him there will be an occultation and a wonder, in which nations will go astray

فيملأها عدلا وقسطا كما ملئت ظلما وجورا / and fill the earth with justice and equity as it will be full of oppression and tyranny.

There are various items of **function words** :

1- Definite/Indefinite articles : The definite article is noted here as the imam being the one who guide people to truth and goodness :

المهدي من ولدي اسمه اسمي وكنيته كنيته / Mahdi is from my progeny; his name is my name and his patronymic my patronymic

يقبل كالشهاب الثاقب / he will come like a meteor of piercing brightness.

2-Auxiliary : The present tense of the verb is distinguished from other verbs with its indication of recipient of a coming time :

المهدي من ولدي / *Mahdi is from my progeny*; *تكون له غيبة وحيرة تضل فيها الأمم* / *For him there will be an occultation and a wonder, in which nations will go astray*

المهدي من ولدي / *Mahdi is from my progeny*; *تكون له غيبة وحيرة تضل فيها الأمم* / *For him there will be an occultation and a wonder, in which nations will go astray*

3-Prepositions: The prepositions involved are mainly (من / from), (ب / to) and (في / in) :

المهدي من ولدي / *Mahdi is from my progeny*;

المهدي من ولدي / *Mahdi is from my progeny*;

المهدي من ولدي / *Mahdi is from my progeny*;

Figures of Speech

Anaphora in this statement is cleared out in pronouns mostly :

المهدي من ولدي / *Mahdi is from my progeny*;

المهدي من ولدي / *Mahdi is from my progeny*;

المهدي من ولدي / *Mahdi is from my progeny*;

المهدي من ولدي / *Mahdi is from my progeny*;

Metaphor in its human type involved is presented in the title of The Awaited (A j) as being (المهدي / Mahdi). This inserts comparing The Awaited with the guidance. **Simile** is invested in the narration in the expression :

المهدي من ولدي / *Mahdi is from my progeny*;

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit link (و /and) is basically used :

المهدي من ولدي اسمه اسمي وكنيته كنيته أشبه الناس بي خلقا وخلقاً تكون له غيبة وحيرة تضل فيها الأمم يقبل كالشهاب الناقب فيملاًها عدلاً وقسطاً كما ملئت ظلماً وجوراً

“Mahdi is from my progeny; his name is my name and his patronymic my patronymic. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full of oppression and tyranny.

Context is presented in three points :

1-Direct address or fictional : The speech is direct . There is no mediation

between the speaker and the hearer .

2-Pronouns of addresser-addressee clauses :First personal and third personal pronouns are used :

المهدي من ولدي اسمه اسمي وكنيته كنيتي أشبه الناس بي خلفا وخلقا تكون له غيبة وحيرة تضل فيها الأمم بقيل كالأشهاب الثاقب فيملاها عدلا وقسطا كما ملئت ظلما وجورا

“Mahdi is from my progeny; his name is my name and his patronymic my patronymic. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full of oppression and tyranny

3-Change of style: No change or variation of style is noted . No uses of any quotation or an indirect speech .

Sample 6

عن الامام الجواد عليه السلام: الإمام بعدي ابني علي أمره أمري وقوله قولي وطاعته طاعتي وذكر في ابنه الحسن مثل ذلك وسكت فقيل له يا ابن رسول الله فمن الإمام بعد الحسن فبكى بكاء شديدا ثم قال إن من بعد الحسن ابنه القائم بالحق المنتظر. ، فقيل ولم سمي القائم قال لأنه يقوم بعد موت ذكره وارتداد أكثر القائلين بإمامته قيل ولم سمي المنتظر قال إن له غيبة تكثر أيامها ويطول أمدها فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون ويكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون . ان من المحتوم الذي حتمه الله قيام قائمنا فمن شك فيما أقول لقي الله وهو به كافر، ثم قال: بأبي وأمي المسمى باسمي والمكنى بكنيتي السابع من بعدي بأبي (من) يملأ الأرض عدلا (وقسطا) كما ملئت ظلما وجورا.
(.المجلسي ,2006,p.158)

On the authority of Imam al-Jawad, peace be upon him: (The imam after me is my son Ali, his command is my command, his saying is my saying, and obedience to him is my obedience. He mentioned about his son al-Hasan like that and kept silent. Then it was said to him, “O son of the Messenger of God, who is the imam after al-Hasan?” He wept profusely and then said that after al-Hassan is his son, the Establisher of the Truth, the Awaited One..” It was said, “Why is he named the Qaim?” He said, “Because he will rise after the death of his remembrance and the apostasy of most of those who believe in his Imamate.” It was said why he was named the awaited. He said that he has a long absence, the days of which will be long, so the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved. Among the inevitable that God has decreed is the rise of our Qa’im, so whoever doubts what I say will meet God while he is an unbeliever in it, then he said: May my father and mother be sacrificed for him, who is called by my name and given my kunya the seventh after me, my father (who) fills the earth with justice (and equity) as it was filled with injustice and tyranny).(Rizvi ,n.d, p. 192).

The Analysis

Lexical Level

Lexical items within the model of analysis used in this study establishes that the verse in general is a formal descriptive vocabulary. No use of any evaluative expression .The descriptive sense of the narration is clear in the format of telling a story :

ولم سمي القائم؟ قال لأنه يقوم بعد موت نكره وارتداد أكثر القائلين بإمامته قيل ولم سمي المنتظر قال إن له غيبة تكثر أيامها ويطول أمدها فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون ويكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون.

It was said, “Why is he named the Qaim?” He said, “Because he will rise after the death of his remembrance and the apostasy of most of those who believe in his Imamate.” It was said why he was named the awaited. He said that he has a long absence, the days of which will be long, so the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved.

The language of the narrations in general does not contain or use any colloquial expression .

As for the **semantic field** of the verb ‘wait’, three instances of ‘wait’ are noted ,
These are : *المنتظر* / *The Awaited* / *المنتظر* / *The Awaited* / *المنتظر* / *The Awaited*.

The **religious expressions** used are “ *المسلمون* / *Muslims* / *غيبية* / *Occultation* / *امامته* / *His Imamate* / *الكافر* / *Infidel* / *النار* / *Hell* ”.

There is a list of **ordinary terms** which are involved in describing “ believers / doubters ..” according to whom are waiting or not : “ *الوقائون* / *the timers* / *الجاهدون* / *the ungrateful* / *المرتابون* / *the suspicious* / *المخلصون* / *the faithful* / *المستعجلون* / *the hurried ones* / *شك* / *doubt* .” . In addition , many ordinary terms are presented to assign the name of The Awaited and his title as being similar to that of the Al-Imam Al Baqir (A.S) and the order of The Awaited (Aj) within the twelfth Imams :

المسمى باسمي والمكنى بكُنيتي السابع من بعدي / *He is called by my name, and he is called by my kunya, the seventh after me.*”

Forms of thoughts and actions in the narration are invested to insure the following :

-The certainty of the appearance in *المحتوم الذي حتمه الله قيام قائمنا* / *Among the inevitable that God has decreed is the rise of our Qa'im*

-What actions he will be concerned with : *من [من] يملأ الأرض عدلا كما ملئت ظلما وجورا* / *who) fills the earth with justice (and equity) as it was filled with injustice and tyranny*

-When he will appear in : *لأنه يقوم بعد موت نكره وارتداد أكثر القائلين بإمامته* / *Because he will rise after the death of his remembrance and the apostasy of most of those who believe in his Imamate.*”

-Actions that will be seen during his occultation :

إن له غيبة تكثر أيامها ويطول أمدها فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون ويكذب فيها / *he has a long absence, the days of which will be long, so the faithful ones await his reappearance, the doubters deny him,*

Three **Quranic collocations** related to The Awaited employed are :

- *قيام قائمنا / the rise of our Qa'im, / القائم المنتظر / Al-Qaim, The Awaited .*

It is noted that there is no **proper name** used within the speech .

Semantic Level

The **meaning relation** assigned in this narration is mainly oppositeness . In this statement , oppositeness is apparent in terms that represent the consequences of believing or denying the appearance of The Awaited (Aj) such as: oppositeness of : *المحتوم the inevitable / الشك doubt*, describing the points of view of some people towards the appearance of The Awaited . There is also another oppositeness mentioned to describe people who are waiting : *المخلصون / المرتابون the suspicious / faithful* .

The **titles of the (Imam)** involved are the most known ones :

"القائم بالحق المنتظر / The establisher of the truth , The AWAited"

Assertions and statements (faith/doctrine) are many and they are all related to The Awaited description and to states of being a believer or a denier for the appearance of The Awaited (Aj):

-الإمام بعدي ابني علي- / The Imam after me is my son Ali

- إن من بعد الحسن ابنه القائم بالحق المنتظر- / after al-Hassan is his son, the Establisher of the Truth , The Awaited.

- إن له غيبة تكثر أيامها ويطول أمدها- / he has a long absence, the days of which will be long.

فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون ويكذب فيها- الوقتون ويهلك فيها المستعجلون وينجو- / so the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved.

Grammatical Level

Statements used to describe the order of the appearance of the Imam (A.j) and duties of believers towards him are of two types :

1-Declarative in :

-الإمام بعدي ابني علي- / *The Imam after me is my son Ali*

- إن من بعد الحسن ابنه القائم بالحق المنتظر- / *after al-Hassan is his son, the Establisher of the Truth, the Awaited One.*

- إن له غيبة تكثر أيامها ويطول أمدها- / *he has a long absence, the days of which will be long.*

- فينتظر خروجه المخلصون وينكروه المرتابون ويستهزئ به الجاحدون ويكذب فيها- الوقتون ويهلك فيها المستعجلون وينجو- / *so the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved.*

2- Interrogative in :

- ابن رسول الله فمن الإمام بعد الحسن- / *O son of the Messenger of God, who is the imam after al-Hasan?"*

- وللم سمي القائم- / *Why is he named the Qaim?"*

- وللم سمي المنتظر- / *why he was named the awaited?*

Two **relative constructions** in this narration are noted :

- من المحتوم الذي حتمه الله قيام قائمنا- / *Among the inevitable that God has decreed*

[يمن] يملأ الأرض عدلا كما ملئت ظلما وجورا / *(who) fills the earth with justice (and equity) as it was filled with injustice and tyranny*

The **speech acts** are mainly **informative** representations :

- من المحتوم الذي حتمه الله قيام قائمنا- / *Among the inevitable that God has decreed is the rise of our Qa'im,*

- (who) يملأ الأرض عدلا كما ملئت ظلما وجورا- / *fills the earth with justice (and equity) as it was filled with injustice and tyranny*

- الإمام بعدي ابني علي أمره أمري وقوله قولي وطاعته طاعتي- / *The imam after me is my son Ali, his command is my command, his saying is my saying and obedience to him is my obedience.*

- *إن من بعد الحسن ابنه القائم بالحق المنتظر-* after al-Hassan is his son, the Establisher of the Truth, the Awaited One.

- *إن له غيبة تكثر أيامها ويطول أمدها-* he has a long absence, the days of which will be long.

Various kinds of **function words** are used such as:

1-Definite /Indefinite articles : The most important definite article in the narration introduces the reference of :

- *من المحتوم الذي حتمه الله-* Among the inevitable that God has decreed

- *المسمى باسمي والمكنى بكنتي السابع من بعدي-* who is called by my name and given my kunya the seventh after me,

- *إن من بعد الحسن ابنه القائم بالحق المنتظر-* after al-Hassan is his son, the Establisher of the Truth, the Awaited One.

- *سمي القائم قال لأنه يقوم بعد موت ذكره-* he is named the Qaim, because he will rise after the death of his remembrance

- *ولم سمي المنتظر قال إن له غيبة تكثر أيامها-* why he was named the awaited. He said that he has a long absence, the days of which will be long

2- Auxiliary : Mostly present tense is used in the narration to mark recipient time :

- *من [يملأ الأرض عدلا كما ملئت ظلما وجورا] (who) fills the earth with justice (and equity) as it was filled with injustice and tyranny*

- *لأنه يقوم بعد موت ذكره وارتداد أكثر القائلين بإمامته-* Because he will rise after the death of his remembrance and the apostasy of most of those who believe in his Imamate

- *إن له غيبة تكثر أيامها ويطول أمدها فينتظر خروجه المخلصون وينكروه المرتابون ويستهزئ به الجاحدون ويكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون* He said that he has a long absence, the days of which will be long, so the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved.

3-Prepositions attached to the actions and descriptions of the state of waiting are :

- *من المحتوم الذي حتمه الله قيام قائمنا* Among the inevitable that God has decreed is

- *المسمى باسمي والمكنى بكنتي السابع من بعدي بأبي* who is called by my name and given my kunya the seventh after me

بمأ الأرض عدلاً كما ملئت ظلماً وجوراً / (who) fills the earth with justice (and equity) as it was filled with injustice and tyranny

لأن من بعد الحسن ابنه القائم بالحق المنتظر / after al-Hassan is his son, the Establisher of the Truth, the Awaited One..”

لأنه يقوم بعد موت ذكره / Because he will rise after the death of his remembrance

لأن أكثر القائلين بإمامته / and the apostasy of most of those who believe in his Imamate

به الجاحدون ويكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون / the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved.

Figures of Speech

Within figures of speech ,**anaphora** in this statement includes the use of third person pronouns referring to The Awaited (Aj) :

لأن من بعد الحسن ابنه القائم بالحق المنتظر -

فقيل ولم سمي القائم قال لأنه يقوم بعد موت ذكره - / It was said, “Why is he named the Qaim?” He said, “Because he will rise after the death of his remembrance

لأن أكثر القائلين بإمامته - and the apostasy of most of those who believe in his Imamate.”

لأنه سمي المنتظر قال إن له غيبة تكثر أيامها ويطول أمدها - / قيل ولم سمي المنتظر قال إن له غيبة تكثر أيامها ويطول أمدها. He said that he has a long absence, the days of which will be long

لأنه يخرج المخلصون وينكره المرتابون ويستهزئ به الجاحدون - / فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون, the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it

Other pronouns referring to the continuity of the period of occultation:

لأنه يكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون - / those who set time lie about it, those who rush it perish and only those who submit are saved

Metaphor in its human type is assigned in the following words of the narration describing The Awaited (Aj) as The one who will rise :

لأنه يقوم / the rise of our Qa'im

لأنه القائم بالحق المنتظر - / the Establisher of the Truth, the Awaited One

Simile is noted to compare state of affairs after and before the appearance of The Awaited:

- يملأ الأرض عدلا كما ملئت ظلما وجورا- (who) fills the earth with justice (and equity) as it was filled with injustice and tyranny.

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Only explicit links are invested in this narration . The coordinator (و /and) is the main tool in addition to (ثم / then) :

"فقيل له يا ابن رسول الله فمن الإمام بعد الحسن فبكى بكاء شديدا ثم قال إن من بعد الحسن ابنه القائم بالحق المنتظر فقيل ولم سمي القائم قال لأنه يقوم بعد موت ذكره وارتداد أكثر القائلين بإمامته قيل ولم سمي المنتظر قال إن له غيبة تكثر أيامها ويطول أمدها فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون ويكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون ان من المحتوم الذي حتمه الله قيام قائمنا فمن شك فيما أقول لقي الله وهو به كافر، ثم قال: بأبي وأمي المسمى باسمي والمكنى بكنيتي السابع من بعدي بأبي (من) يملأ الأرض عدلا (وقسطا) كما ملئت ظلما وجورا .

Then it was said to him, "O son of the Messenger of God, who is the imam after al-Hasan?" He wept profusely and then said that after al-Hassan is his son, the Establisher of the Truth, the Awaited One..” It was said, "Why is he named the Qaim?" He said, "Because he will rise after the death of his remembrance and the apostasy of most of those who believe in his Imamate." It was said why he was named the awaited. He said that he has a long absence, the days of which will be long, so the faithful ones await his reappearance, the doubters deny him, the deniers mock him, those who set time lie about it, those who rush it perish and only those who submit are saved. Among the inevitable that God has decreed is the rise of our Qa'im, so whoever doubts what I say will meet God while he is an unbeliever in it, then he said: May my father and mother be sacrificed for him, who is called by my name and given my kunya the seventh after me, my father (who) fills the earth with justice (and equity) as it was filled with injustice and tyranny)

Context is presented in three points :

1- **Direct address or fictional** : The speech is direct between the speaker and the hearer in the form of a dialogue.

2- **Pronouns of addresser-addressee pronouns** :Pronouns of first person is the main linguistic item here , no second person pronoun is noted :

من المحتوم الذي حتمه الله قيام قائمنا فمن شك فيما أقول لقي الله وهو كافر به ثم قال بأبي وأمي المسمى باسمي والمكنى بكنيتي السابع من بعدي بأبي [من] يملأ الأرض عدلا كما ملئت ظلما وجورا

Among the inevitable that God has decreed is the rise of our Qa'im, so whoever doubts what I say will meet God while he is an unbeliever in it, then he said: May my father and mother be sacrificed for him, who is called by my name and given my kunya the seventh after me, my father (who) fills the earth with justice (and equity) as it was filled with injustice and tyranny.

3-Change of Style :The style of the speech varies greatly between direct and indirect speech . The investment of indirect quotation and interrogative sentences is obvious . The narration takes the form of a dialogue between the speaker and the hearer.

Sample 7

عن علي بن ابي حمزة، عن ابي بصير قال: قال الامام الصادق عليه السلام: قول الله عز وجل: ((يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا)) الآيات هم الأئمة، والآية المنتظرة هو القائم المهدي عليه السلام فإذا قام لا ينفع نفساً إيمانها لم تكن آمنت من قبل قيامه بالسيف وإن آمنت بمن تقدم من آبائه عليهم السلام .
يعني خروج القائم عليه السلام المنتظر منا ثم قال: يا ابا بصير: طوبى لشيعة قائلنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره (2006, p. 158, المجلسي)

On the authority of Ali bin Abi Hamzah, on the authority of Abi Baseer, he said: Imam al-Sadiq, peace be upon him, said: God Almighty said: (On the day when some of the signs of your Lord come, faith will not benefit a soul if it did not believe before or earned good in her faith) The Aayat are the imams, and the expected sign is Al-Qaim Al-Mahdi, peace be upon him. If he rises, faith will not benefit a soul, because it did not believe before his rise with a sword, even if it believed in his forefathers, peace be upon them.” It means the emergence of the Awaited Qa'im, peace be upon him, from us .Then he said: O Abu Basir: Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance. (Rizvi , n.d, p.176).

The Analysis

Lexical Level

Following the model of analysis invested in this study , the analysis establishes that the verse in **general** is formal descriptive vocabulary. The descriptive nature of the terms is noted in form of telling a story “ فإذا قام لا ينفع نفسا إيمانها لم تكن آمنت من قبل ” / *When he rises it does not benefit a soul who did not believe before his rise..* ”.

As for the **semantic field** of the verb ‘ wait’ , three terms are used to describe The Awaited and the people who are waiting for him :

- /الآية المنتظرة- and the expected sign.

- /المنتظر- the Awaited

- /طوبى لشبيعة قانمنا المنتظرين- Blessed are the Shiites of our Qa'im who are waiting for his reappearance.

The **religious expressions** used referring to The Awaited as the “ /الآيات، The signs/ ” , his occultation in “ /غيبته /occultation ” , and his followers in “ /لشبيعة ” /Shiites of our Qa'im ” .**Not Archaic and ordinary vocabulary** noted referring to the sword of The Awaited “ /قيامه بالسيف / his rise with a sword, ..” , /آبائه / his forefathers, terms to describe his followers “ /والمطيعين له /obedient to him ..” , and his appearance “ /في ظهوره / his reappearance”.

Forms of thoughts and actions in the linguistic context of waiting consist of :

- /فإذا قام لا ينفع نفسا إيمانها- / If he rises, faith will not benefit a soul

- /وإن آمنت بمن تقدم من آبائه- / even if it believed in his forefathers

- /يعنى خروج القائم المهدي عليه السلام- / It means the emergence of the Awaited Qa'im,

Four **Quranic collocations** are expressed in relation to waiting in:

- /الآية المنتظرة- and the expected sign.

- /خروج القائم- the emergence of the Awaited Qa'im /

-لشبيعة قائمنا- / *the Shiites of our Qa'im*

One **proper name** is noted in the narration . It is also recognized as a description of The Awaited (Aj) القائم المهدي عليه السلام / *Al-Qaim Al-Mahdi, peace be upon him.*

Semantic Level

This narration involves no **oppositeness** at all yet , it contains many titles to describe The Awaited especially the repetition of “ al-Qaim” :

-والآية المنتظرة هو القائم- / *the expected sign is Al-Qaim*

-خروج القائم- / *the emergence of the Awaited Qa'im*

-المنتظر منا- / *the Awaited from us*

-قائمنا المنتظرين لظهوره- / *our Qa'im who are waiting for his reappearance*

Assertions and statements of faith related to the doctrine of waiting are basically two : The first related to the description of The Awaited (Aj) : والآية المنتظرة هو القائم عليه ، والسلام / *and the expected sign is Al-Qaim peace be upon him* , while the second is related to people who will be waiting :

-طوبى لشبيعة قائمنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره- / *Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance*

Grammatical Level

Only **declarative sentences** are used in this statement such as :

-الآيات هي الأئمة، والآية المنتظرة هو القائم المهدي- / *The Aayat are the imams, and the expected sign is Al-Qaim*

-طوبى لشبيعة قائمنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره- / *Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance.*

Furthermore , no **relative pronoun** or any **auxiliary** are employed in the context of waiting. The **speech acts** constitute informative structures such as:

-الأيات هم الأئمة- / *The Aayat are the imams*

-والآية المنتظرة هو القائم المهدي عليه السلام- / *the expected sign is Al-Qaim Al-Mahdi, peace be upon him.*

-طوبى لشيعتنا قائلنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره- / *Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance.*

Function words noted are mainly:

1-Definite/Indefinite articles: Definite articles proceed the description and the title of The Awaited (Aj) in :

والآية المنتظرة هو القائم المهدي، and the expected sign is Al-Qaim

2-Prepositions : The preposition (في / in) is used twice while (ل /for) is noted once:

طوبى لشيعتنا قائلنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره / *Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance*

And to define people who wait in :

/ Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance *طوبى لشيعتنا قائلنا المنتظرين لظهوره في غيبته والمطيعين له في*

ظهوره

Figures of Speech

Within figures of speech ,**anaphora** in this statement includes separate and attached pronouns pointing to The Awaited (Aj) and the day in which he will appear :

-الأيات هم الأئمة، والآية المنتظرة هو القائم المهدي عليه السلام، فيومئذ لا ينفع نفسا إيمانها- / *The Aayat are the imams, and the expected sign is Al-Qaim Al-Mahdi, peace be upon him. If he rises, faith will not benefit a soul, because it did not believe before his rise.*

-طوبى لشيعتنا قائلنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره- / *Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance.*

Metaphor in its human type is assigned in the direct comparison between the signs of Allah and The Awaited (Aj) in / والأية المنتظرة هو القائم المهدي عليه السلام: , and the expected sign is Al-Qaim Al-Mahdi, peace be upon him.

The metaphor “ Al-Qaim..” is also repeated three times to describe The Awaited as the one who will stand for the truth:

- خروج القائم عليه السلام المنتظر منا - / It means the emergence of the Awaited Qa'im, peace be upon him, from

- طوبى لشبيعة قائمنا المنتظرين لظهوره - / Blessed are the Shiites of our Qa'im who are waiting for his reappearance.

It is noted that there is no use of any **simile** in the narration above.

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit links are used in the narration to coordinate by (و / and) to and order the information by (ثم / then) :

الآيات هم الأئمة، والأية المنتظرة هو القائم عليه السلام، فيومئذ لا ينفع نفسا إيمانها لم تكن آمنت من قبل قيامه بالسيف وإن آمنت بمن تقدمه من آباءه عليهم السلام يعني خروج القائم المهدي عليه السلام المنتظر منا ثم قال: يا ابا بصير: طوبى لشبيعة قائمنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره

The Aayat are the imams, and the expected sign is Al-Qaim Al-Mahdi, peace be upon him. If he rises, faith will not benefit a soul, because it did not believe before his rise with a sword, even if it believed in his forefathers, peace be upon them.” It means the emergence of the Awaited Qa'im, peace be upon him, from us .Then he said: O Abu Basir: Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance.

Contexts is revealed by

1- Direct address or fictional: The speech is direct without any use of quotations .

The speech involves a dialogue right from the beginning :

خروج القائم المهدي عليه السلام المنتظر منا ثم قال: يا ابا بصير: طوبى لشبيعة قائمنا المنتظرين لظهوره في غيبته والمطيعين له في ظهوره / the emergence of the Awaited Qa'im, peace be upon him, from us .Then he said: O Abu Basir:

Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance.

2- Pronouns of addresser-addressee pronouns : Although the speech involves a dialogue , only first person and third pronouns are mainly used and no sign of any second personal pronouns:

خروج القائم عليه السلام المنتظر منا ثم قال: يا ابا بصير: طوبى لشيعة قائمنا. /المنتظرين لظهوره في غيبته والمطيعين له في ظهوره
the emergence of the Awaited Qa'im, peace be upon him, from us. Then he said: O Abu Basir: Blessed are the Shiites of our Qa'im who are waiting for his reappearance in his occultation and obedient to him in his reappearance.

3-Change of Style : Many variations are noted. Direct and indirect speech are used .The quotation presented is a repetition of the beginning of the Quranic verse itself.

Sample 8

الحسين بن حمدان الحضيني: قال: حدثنا محمد بن إسماعيل وعلي بن عبد الله الحسنيان، عن أبي شعيب محمد بن بصير، عن عمر بن الوان، عن محمد بن الفضل، عن المفضل بن عمر قال: سألت سيدي أبا عبد الله الصادق عليه السلام:

هل للمأمول المنتظر المهدي عليه السلام وقت مؤقت تعلمه الناس؟ فقال حاش لله أن يؤقت له وقتاً، قال: قلت مولاي ولم ذلك؟ قال: لأنه الساعة التي قال الله تعالى: قوله وعنده علم الساعة ولم يقل عن أحد دونه، وقوله) وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ (وقوله قلت: يا مولاي ما معنى يمارون؟ قال: يقولون متى ولد؟ ومن رآه؟ وأين هو؟ ومتى يظهر؟ كل ذلك استعجالاً لأمره وشكاً في قضائه وقدرته، أولئك الذين خسروا أنفسهم في الدنيا والآخرة وأن للكافرين لشراً مآب.(المجلسي، 2006,p.1)

Al-Hussein bin Hamdan Al-Hudhaini: He said: Muhammad bin Ismail and Ali bin Abdullah Al-Hassanian narrated to us, on the authority of Abu Shuaib Muhammad bin Basir, on the authority of Omar bin Al-Wan, on the authority of Muhammad bin Al-Fadl, on the authority of Al-Mufaddal bin Omar, he said: I asked my master Aba Abdullah Al-Sadiq, peace be upon him: Does the hoped for and the waited al- Mahdi, peace be upon him, have a certain time that people know? He said, God forbid that he give him a time, he said: I said, Lord, why is that? He said: Because he is the hour that God Almighty said: His saying(and He has knowledge of the Hour), and He did not say that about anyone else. And he said (And they know that it is the truth, except that those who argue about the Hour, are in far error).I said: O my master, what is the meaning of “Yumaroon / arguing”? He said: They say when was he born? And who saw him? And where is he? And when does he appear? All of this is a rush to his command and doubts about his judgment and his ability, those who lost themselves in this world and the Hereafter, and for the unbelievers there is an evil place (Rizvi,n.d, p.207).

The Analysis

Lexical Level

The analysis establishes that this verse is a **formal descriptive** vocabulary. The language of the narrations does not contain or use any colloquial expression . The

descriptive nature of the narration is found in the form of a dialogue in :

المنتظر المهدي عليه السلام وقت مؤقت تعلمه الناس؟ فقال حاش لله أن يؤقت له وقتاً، قال: قلت مولاي ولم ذلك؟ قال: لأنه الساعة / *Does the hoped for and theA waited al- Mahdi, peace be upon him, have a certain time that people know? He said, God forbid that he give him a time, he said: I said, Lord, why is that? He said: Because he is the hour*

The **semantic field** of the verb “ wait ” is founded in the expression : *المامول المنتظر / the hoped for and the waited*, and both are intended to show that Al-Imam is waited for and hoped to rise. **Religious terms** within the narration cover two instances : *مولاي / my master*, which is a usual linguistic behavior to address all Imams , and *الله تعالى / God Almighty*, which is also used to speak about Allah (ﷻ). **Ordinary terms** noted describe the addressed people , the timing of the appearance , a description of The Awaited (Aj) ,and expected responses . These are all found in the following :

- *المامول المنتظر / people / time / وقت / certain time.*

- *المامول المنتظر / his ability / قدرته / قضاؤه / time / وقتاً - / the hour. / استعجالاً / rush .*

Forms of thoughts and actions are used in interrogative sense asking about the time , the expected hour , doubts and urgency:

- *المامول المنتظر / people know*

- *المامول المنتظر / give him a time*

- *المامول المنتظر / They say when was he born?*

- *المامول المنتظر / And who saw him?*

- *المامول المنتظر / And when does he appear?*

No **Quranic collocation** nor **proper names** are used in the narration .

Semantic Level

The **meaning relation** assigned in this item is mainly oppositeness .No oppositeness is noted within the narration . Different **titles** are mentioned in an expressive order : “ للمأمول المنتظر المهدي عليه السلام / *the hoped for and the Awaited al- Mahdi, peace be*” . This is an intended description to perform the idea that the twelfth imam (Aj) is hoped for , Awaited for and he is the one who will lead people to the right bath .

Assertions and statements (faith/doctrine) noted in relation The Awaited are two:

- Assuring that The Awaited is the Hour itself in : *لأنه الساعة / he is the hour*
- Describing the state of people who deny this matter : *أولئك الذين خسروا أنفسهم في الدنيا والآخرة / وان للكافرين لشراً مآباً there is an evil place.*

Grammatical Level

Declarative and interrogative sentences are demonstrated in this narration to present the context of explaining what is meant by the verse :

هل للمأمول المنتظر المهدي عليه السلام وقت مؤقت تعلمه الناس؟ / Does the hoped for and the Awaited al- Mahdi, peace be upon him, have a certain time that people know?

فقال حاش لله أن يؤقت له وقتاً، قال: قلت مولاي ولم ذلك؟ قال: لأنه الساعة / He said, God forbid that he give him a time, he said: I said, Lord, why is that? He said: Because he is the hour

Relative constructions are noted in two places : Firstly to relate between the description of the hour and the saying of Allah Almighty :

-لأنه الساعة التي قال الله تعالى: قوله وعنده علم الساعة-
Because he is the hour that God Almighty said: His saying(and He has knowledge of the Hour),

Secondly , to relate between the people who deny the matter and the expression of loss in :

-أولئك الذين خسروا أنفسهم في الدنيا والآخرة وإن للكافرين لشراً مآب-
those who lost themselves in this world and the Hereafter, and for the unbelievers there is an evil place

Speech Acts are mostly informative since they represent answers to the questions involved in the narration :

-بحاش الله أن يؤقت له وقتنا -
God forbid that he give him a time,

-لأنه الساعة التي قال الله تعالى: قوله وعنده علم الساعة-
Because he is the hour that God Almighty said: His saying(and He has knowledge of the Hour),

-أولئك الذين خسروا أنفسهم في الدنيا والآخرة وإن للكافرين لشراً مآب-
those who lost themselves in this world and the Hereafter, and for the unbelievers there is an evil place.

Function words within the model of the analysis are :

1-Definite/Indefinite articles : All titles of The Awaited are preceded by a definite article :

-هل للمأمول المنتظر المهدي عليه السلام -
Does the hoped for and the Awaited al- Mahdi

-لأنه الساعة-
he is the hour

2- Auxiliary : Time noted in the narration is the present tense form.

3-Prepositions : The preposition (في / in) is used :

كل ذلك استعجالاً لأمره وشكاً في قضاؤه وقدرته، أولئك الذين خسروا أنفسهم في الدنيا والآخرة وإن للكافرين لشراً مآب
All of this is a rush to his command and doubts about his judgment and his ability, those who lost themselves in this world and the Hereafter, and for the unbelievers there is an evil place

And (ل / for) in :

هل للمأمول المنتظر المهدي عليه السلام
Does the hoped for and the Awaited al- Mahdi

-لأنه الساعة-
Because he is the hour

Figures of Speech

Within figures of speech , anaphora is the first item analyzed .**Anaphora** in this statement includes an attached and separate pronouns and demonstratives :

فقال حاش الله أن يؤقت له وقتاً، قال: قلت مولاي ولم ذلك؟ قال: لأنه الساعة التي قال الله تعالى: قوله وعنده علم الساعة ولم يقل عن أحد دونه، قلت: يا مولاي ما معنى يمارون؟ قال: يقولون متى ولد؟ ومن رآه؟ وأين هو؟ ومتى يظهر؟ كل ذلك استعجالاً لأمره

He said, God forbid that he give him a time, he said: I said, Lord, why is that? He said: Because he is the hour that God Almighty said: His saying(and He has knowledge of the Hour), and He did not say that about anyone else. And he said (And they know that it is the truth, except that those who argue about the Hour, are in far error).I said: O my master, what is the meaning of “Yumaroon / arguing”? He said: They say when was he born? And who saw him? And where is he? And when does he appear? All of this is a rush to his command.

The **Metaphor** noted is a human type metaphor describing The Awaited(Aj) as :

-للمأمول المنتظر المهدي عليه السلام- the hoped for and the Awaited al- Mahdi, peace be upon him,

-لأنه الساعة- he is the hour

He is the hoped for , the Awaited for , and the one who leads for the right path .He is also the determined hour . No **simile** is found in this narration .

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit and implicit links are both used in this narration , implicit links are obvious in the sequences of the interrogative statements :

سألت سيدي أبا عبد الله الصادق عليه السلام: هل للمأمول المنتظر المهدي عليه السلام وقت مؤقت تعلمه الناس؟ فقال حاش الله أن يؤقت له وقتاً، قال: قلت مولاي ولم ذلك؟ قال: لأنه الساعة التي قال الله تعالى: قوله وعنده علم الساعة ولم يقل عن أحد دونه، وقوله (وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ) قلت: يا مولاي ما معنى يمارون؟

I asked my master Aba Abdullah Al-Sadiq, peace be upon him: Does the hoped for and the A waited al- Mahdi, peace be upon him, have a certain time that people know? He said, God forbid that he give him a time, he said: I said, Lord, why is that? He said: Because he is the hour that God Almighty said: His saying(and He has knowledge of the Hour), and He did not say that about anyone else. And he said (And they know that it is the truth, except that those who argue about the Hour, are in far error).I said: O my master, what is the meaning of “Yumaroon / arguing”?

The explicit links are noted by the use of (و او / and) to coordinate inquiries about The Awaited (Aj) and other information related to people who disbelieve :

قال: يقولون متى ولد؟ ومن رآه؟ وأين هو؟ ومتى يظهر؟ كل ذلك استعجالاً لأمره وشكاً في قضائه وقدرته، أولئك الذين خسروا أنفسهم في الدنيا والآخرة وإن للكافرين لشراً مآب.

They say when was he born? And who saw him? And where is he? And when does he appear? All of this is a rush to his command and doubts about his judgment and his ability, those who lost themselves in this world and the Hereafter, and for the unbelievers there is an evil place

As for **context** , it is presented in three points :

1-Direct address or fictional : The speech is direct . It is formed by two speakers . The use of direct quotation is apparent .

2-Pronouns of addresser-addressee clauses : No use of first or a second person pronouns is noted although the speech is direct and takes the form of a dialogue .

3-Change of style: No change of style is noted . A direct quotation from the Glorious Quran is apparent .

Sample 9

(أمير المؤمنين عليه السلام) " انتظروا الفرج من ثلاث، فقيل: يا أمير المؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم، والرايات السود من خراسان، والفرجة في شهر رمضان. فقيل: وما الفرجة في شهر رمضان؟ فقال: أو ما سمعتم قول الله عز وجل في القرآن: إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين هي آية تخرج الفتاة من خدرها، وتوظف النائم، وتفزع اليقظان. (2001,p.258, النعماني).

Commander of the Faithful, peace be upon him: "Wait for the relief from three." Then it was said: O Commander of the Faithful, what are they? He said: The difference between the people of Levant the black flags from Khorasan, and the panic in the month of Ramadan. He was told what is the panic in the month of Ramadan? He said: Have you not heard the words of God Almighty? And the Almighty in the Qur'an: (If We will, We will send down a sign on them from the sky, and their necks will remain submissive to it) It is a sign that brings the girl out of her stupor, awakens the sleeper, and frightens the awake (Rizvi ,n.d, p.126).

The Analysis

Lexical Level

The analysis establishes that this verse is a formal descriptive vocabulary. The language of the narrations does not contain or use any colloquial expressions. The narration expedites a **descriptive orientation** similar to most other narrations which prefer the form of telling a story or present a dialogue. The current narration takes the form of a dialogue and provides the information required by answering certain questions.

The semantic field of the verb wait exists in the direct order: “انتظروا الفرج/ Wait for the relief”. It is noted that narrations rarely use direct forms of the verb wait.

The **religious terms** found express the timing of one of the signs or (آية/Aya) of the reappearance of The waited(Aj) which takes place in “ شهر رمضان/The month of Ramadan ”. The **ordinary / not archaic terms** explain more details about the place, time and characters of the sign in : اهل الشام/ people of Levant/ الفزعة/panic/ اختلاف the difference / خراسان/ Khorasan/ خدرها/ her stupor / الفتاة/ the girl/ الرايات السود/ the black flags.

Forms of thoughts and actions also perform the actions of the sign : تخرج الفتاة : / brings the girl out/ اتوقظ النائم/ awakens the sleeper/ تفرع اليقظان/ frightens the awake.

The **Quranic collocations** involved present the following :

-أمير المؤمنين/ Commander of the Faithful :The infallible imam who offered the interpretation.

-أهل الشام/ the people of Levant :People concerned in related to the sign.

-الرايات السود/ the black flags :the color of the flags related to the sign of reappearance.

-شهر رمضان/ the month of Ramadan :The timing of the sign. No **proper names** are used in this narration .

Semantic Level

The **meaning relation** assigned in the model is mainly oppositeness . In this statement .The oppositeness (*البقيظان the a wake / النائمة the sleep*) is noted in the details of the three signs of reappearance . The oppositeness is concerned with the effect of the sign over people : " *وتوقظ النائمة، وتفزع البقيظان* " .

The **titles of the imam** exist in the form of describing the Awaited as : " *الفرج / relief* " .

Assertions of faith and doctrines related to waiting is :

- *انتظروا الفرج من ثلاث / Wait for the relief from three.* ”

Grammatical Level

Imperative , declarative , interrogative sentences are demonstrated in this narration to present the details of three signs or reappearance . These are apparent in the form of a dialogue which is preceded by an imperative sentence :

- *انتظروا الفرج من ثلاث / Wait for the relief from three.* ”

- *يا أمير المؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم، they? He said: The difference between the people of Levant,*

- *وما الفزع في شهر رمضان؟ فقال: أو ما سمعتم قول الله عز وجل في القرآن- Ramadan? He said: Have you not heard the words of God Almighty?*

No **relative construction** is noted in the narration while **Speech acts** noted recorded one act as directive :

انتظروا الفرج من ثلاث / Wait for the relief from three. And the other as informative act is : *هي آية* :

تخرج الفتاة من خدرها، وتوقظ النائمة، It is a sign that brings the girl out of her stupor, awakens the sleeper.

Many **function words** are presented to confirm the description of the signs :

1- Definite/Indefinite articles : The definite article is attached to the description of The Awaited (Aj) as the being the relief : انتظروا الفرج من ثلاث / Wait for the relief from three.”

2-Auxiliary : The time signal presented in the narration is obvious by the passive form of present tens of verbs in : هي آية تخرج الفتاة من خدرها، وتوقظ النائم، / It is a sign that brings the girl out of her stupor, awakens the sleeper.

3-Prepositions : mainly (في / in) and (من / from) are used :

انتظروا الفرج من ثلاث، فقيل: يا أمير المؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم، والرايات السود من خراسان، والفرجة في شهر رمضان. فقيل: وما الفرجة في شهر رمضان؟ فقال: أو ما سمعتم قول الله عز وجل في القرآن: إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين، هي آية تخرج الفتاة من خدرها، وتوقظ النائم

Wait for the relief from three.” Then it was said: O Commander of the Faithful, what are they? He said: The difference between the people of Levant, the black flags from Khorasan, and the panic in the month of Ramadan. He was told what is the panic in the month of Ramadan? He said: Have you not heard the words of God Almighty? And the Almighty in the Qur'an: (If We will, We will send down a sign on them from the sky, and their necks will remain submissive to it) It is a sign that brings the girl out of her stupor, awakens the sleeper, and frightens the awake

Figures of Speech

Within figures of speech , anaphora is the first item analyzed .**Anaphora** in this statement includes pronoun which are both attached and separate :

يا أمير المؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم- / O Commander of the Faithful, what are they? He said: The difference between the people of Levant

هي آية تخرج الفتاة من خدرها- / It is a sign that brings the girl out of her stupor

Metaphor is expressed in its human type only such as :

انتظروا الفرج من ثلاث- / Wait for the relief from three: The word stands for The Awaited (Aj).

هي آية تخرج الفتاة من خدرها - / It is a sign that brings the girl out of her stupor :The word performs the sign of reappearance.

No **simile** is noted or used in the narration .

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit links are used to list the order of the signs of the reappearance , their timing and their influence . The prepositions (و and ف) are mostly used :

انتظروا الفرج من ثلاث، فقيل: يا أمير المؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم، والرايات السود من خراسان، والفرجة في شهر رمضان. فقيل: وما الفرجة في شهر رمضان؟ فقال: أو ما سمعتم قول الله عز وجل في القرآن: إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين، هي آية تخرج الفتاة من خدرها، وتوقظ النائم

Wait for the relief from three.” Then it was said: O Commander of the Faithful, what are they? He said: The difference between the people of Levant, the black flags from Khorasan, and the panic in the month of Ramadan. He was told what is the panic in the month of Ramadan? He said: Have you not heard the words of God Almighty? And the Almighty in the Qur’an: (If We will, We will send down a sign on them from the sky, and their necks will remain submissive to it) It is a sign that brings the girl out of her stupor, awakens the sleeper, and frightens the awake.

As for **context** , it is presented in three points :

1-Direct address or fictional : The speech is direct in general . It forms a dialogue between the speaker and the hearer . The speaker is informing about what signs of reappearance . He uses quotations from the Glorious Quran. No fictional character is used .

2-Pronouns of addresser-addressee clauses : Only second and third personal pronoun are used :

انتظروا الفرج من ثلاث، فقيل: يا أمير المؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم، والرايات السود من خراسان، والفرجة في شهر رمضان. فقيل: وما الفرجة في شهر رمضان؟ فقال: أو ما سمعتم قول الله عز وجل في القرآن: إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين، هي آية تخرج الفتاة من خدرها، وتوقظ النائم، وتقزع البقطان.

Wait for the relief from three.” Then it was said: O Commander of the Faithful, what are they? He said: The difference between the people of Levant, the black flags from Khorasan, and the panic in the month of Ramadan. He was told what is the panic in the month of Ramadan? He said: Have you not heard the words of God Almighty? And the Almighty in the Qur’an: (If We will, We will send down a sign on them

from the sky, and their necks will remain submissive to it) It is a sign that brings the girl out of her stupor, awakens the sleeper, and frightens the awake.

3-Change of style: No change in style is noted . The use of direct quotation from the Glorious Quran is clear . The dialogue proceeds from the beginning up to the last of the narration .

Sample 10

عن بريد بن معاوية العجلي، عن أبي عبدالله الصادق (عليه السلام) عن قوله (عزَّ وجلَّ): ﴿اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾، قال: «اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا إمامكم المنتظر (2001, p.107), النعماني).

On the authority of Buraid bin Muawiyah Al-Ajli, on the authority of Abi Abdullah Al-Sadiq (peace be upon him) in his Saying (the Almighty):(be patient and help each other in patience and remain lined up). Be patient about your religion, and have patience against your enemy and be linked up to your Awaited Imam (Rizvi ,n.d, p.145).

The Analysis

Lexical Level

The narration is formal descriptive vocabulary in general. The language of the narrations in general do not contain or use any colloquial expression . The descriptive nature of the narration is found in the form of a continuant instructions related to The Awaited (Aj):

اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا إمامكم المنتظر- *Be patient about your religion, and have patience against your enemy and be linked up to your Awaited Imam.*

The **sematic field** of the verb wait appears in : “ *يرابطوا إمامكم المنتظر* and be linked up to your Awaited Imam” . It is a frequent descriptive title of The Awaited (Aj).

The only **religious term** related to The Awaited is his occupation as an imam: “*إمامكم* / to your .. *Imam*.”

The **ordinary term** mentioned remarks people who are considered as enemies during the Waited occultation : “*وصابروا عدوكم* / *have patience against your enemy.*”

Forms of thoughts and actions are all imperative forms . They explain what should believers do during the period of occultation :

، *اصبروا* *be patient* ، *وصابروا* *have patience* *ورابطوا* *Be linked upto*

No **Quranic collocation** nor **proper names** are used within this narration.

Semantic Level

The **meaning relation** assigned in this item is mainly oppositeness . In this statement , no sign of oppositeness is noticed . The occupation of the Awaited as an imam and a waited person are the **titles** expressed in the narration in “ *المنتظر* / *your Awaited Imam* ” .

Assertions of faith and doctrine attached to the concept of waiting is presented in the following imperative form : *ورابطوا امامكم المنتظر* : *and be linked up to your Awaited Imam.*

Grammatical Level

Only **imperative** sentences are used in this statement to present the context of instructions required during waiting : *اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا امامكم المنتظر* . *Be patient about your religion, and have patience against your enemy and be linked up to your Awaited Imam.*

No **relative construction** is used in this narration . All **speech acts** noted are directive ones :

اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا امامكم المنتظر .

Be patient about your religion, and have patience against your enemy and be linked up to your Awaited Imam

There are various items of **function words** :

1- **Definite/Indefinite articles** : The indefinite article is noted here as the imam is being already known and figured out by the hearer : . *ورابطوا إمامكم المنتظر . and be linked up to your Awaited Imam.* The term also is attached to a plural pronoun to assign that the imam is the imam of all people without any specification of time or a place.

2-**Auxiliary** : The imperative form of the verb is distinguished from other verbs with its indication of the request being associated in the future tense :

اصبروا على أداء الفرائض، وصابروا عدوكم، وربطوا إمامكم المنتظر .

Be patient about your religion, and have patience against your enemy and be linked up to your waited Imam.

Figures of Speech

Anaphora in this statement is not used since all statements are direct . **Metaphor** in its human type involved the verb “رابطوا be linked up” , to describe how waiting should be. No **simile** is used in this narration .

Cohesion and Context

The two main items of this level assert the following :

Cohesion : Explicit link (و /and) is used to assert order of instructions :

اصبروا على أداء الفرائض، وصابروا عدوكم، وربطوا إمامكم

Be patient about your religion, and have patience against your enemy and be linked up to your Awaited Imam.

Context is presented in three points :

1-Direct address or fictional : The speech is direct . There is no mediation between the speaker and the hearer .

2-Pronouns of addresser-addressee clauses : Only second person pronouns are used : *اصبروا على أداء الفرائض، وصابروا عنوكم، ورابطوا إمامكم* . *Be patient about your religion, and have patience against your enemy and be linked up to yourA waited Imam*

3-Change of style: No change or variation of style is noted . No uses of any quotation or an indirect speech .

5.3 Results, Discussion, and Contrast

The presentation and discussion of the findings from the analysis of the English and Arabic data are the focus of this chapter. The chapter concludes by drawing comparisons stylistically and statistically between the findings of the stylistic analysis of waiting expressions in both English and Arabic contexts. The corpus contains (50) Biblical statements and (50) Arabic narrations . Both data are the discourse of religious Waiting . The statistical analysis is done using the SPSS V28 statistical program .

5.3.1 Results and Discussion of the Analysis of English Data

The findings of the analysis of each component of the model will be shown and discussed in this section. The results of items that can be applied quantitatively will be presented using tables and figures. For the remaining ones , only a qualitative analysis and discussion of their findings will be made.

5.3.1.1 Results and Discussion of Lexical Level

The lexical categories of the whole data which consist of (50) English Biblical statements show a great amount of information . First ,the following table presents the items and numbers of use included in the lexical level . It should be noted that (F) represents the frequency of the application of the item , and (%) shows the percentage of the use of the item within the corpus

Table(5-1) Results of English Lexical level

Lexical Level		F	%
General	Descriptive	38	0.76%
	Descriptive & Evaluative	12	0.24%
Semantic Field of (Wait)		42	0.84%
Religious Terms		66	1.32%
Ordinary Terms		262	5.24%
Forms of Thoughts and Actions		233	4.66%
Collocations		29	0.58%
Proper Names		9	0.18%

A look at the numbers shows that the investment of the **descriptive** terms and items solely represent the most invested items within the general level . This is clear with (0.76%) uses of the descriptive terms and (0.24%) uses of combination of both descriptive and evaluative words. This means that there is a lack of evaluative words in the Biblical sentences which occur in the context of religious expectation .

The **semantic field** of the term (Wait) exhibits (0.84%) of uses in the (50) biblical statements . This asserts that the term is highly depended on to be there as a direct hint to expectation and waiting.

Generally , Biblical statements show fewer **religious** terms than **ordinary** ones. This is obvious by the uses of words like : *tree* , *water* , *woman* , *freely* , *labor* , *thief*etc to describe the re- appearance of Prophet Isa(A.S) . Most words and expressions are words related to daily life more than to religious contexts .

As for **forms of thoughts and actions** , the number suggests an intensive use of verbs of thoughts and actions . Mostly , the application of verb (be) and all its derivatives (*be , am , is , are*) are presented . In addition , verbs mostly reflected an ordinary nature of actions (not religious) . Verbs such as : *walk, faint , come , appear , see, pierced , walk , offer , bear , deal , save ..* etc are frequently used to describe happenings related to the re-appearance .

The **collocations** and **proper names** display a lack of application within the context of religious waiting . Biblical collocations count only (0.58%) of appearance in the religious context , while proper names exhibit only (0.18%) of application .

5.3.1.2 Results and Discussion of Semantic Level

Semantic categories reflect three factors. The application of these are shown in numbers and percentage in the table below :

Table(5-2) Results of English Semantic Level

Semantic Level	F	%
Meaning Relation(Oppositeness)	10	0.2%
Titles of God/The Savior	52	1.04%
Assertions and Statements of Faith/ Doctrine	75	1.5%

The relative frequencies of the results of the semantic level assert the application of no more than (0.2%) of opposite expressions . Meanings like “*cometh out of the east and shineth even unto the west ..*” are invested with cautious as it seems. The Biblical verses by this numbers reflect rare use of speech antitheses . Titles of

the savior (or God / The Lord) in the Christian traditions exhibited (1.04%) of uses within the whole sample and this asserts few titles and attributes of reverence for the Prophet .In addition , no more than (1.5%) is the employment of faith and doctrines statements related to

waiting expressions .This applies that in most verses , the Biblical style presents a single phrase of faith or a doctrine within the expressions of that verses.

5.3.1.3 Results and Discussion of Grammatical Level

The numbers of uses and relative frequencies of their uses within the English corpus reads as follows:

Table(5-3) Results of English Grammatical Level

Grammatical Level		F	%
Sentence Type	Declarative	47	0.94%
	Imperative	14	0.28%
	Interrogative	1	0.02%
Relative Constructions		37	0.74%
Speech Acts	Informative	78	1.56%
	Directive	46	0.92%
	Expressive	3	0.06%
Auxiliary (Tense items)		67	1.34%
Preposition		115	2.3%
Articles	Definite	76	1.52%
	Indefinite	5	0.1%

The results assure that the use of declarative sentences go far beyond the other the types "imperative or interrogative sentences". Its use scores (0.94%) relative frequency of the total use of all types of sentences. Apparently, relative constructions are not overwhelming with numbers. These constructions score (0.74%) of uses. Various types of speech acts are used within the English data. The most highly used acts are informative acts while the least used ones are expressive acts. Auxiliary or tense items referring to future appear heavily within the religious context of waiting. They attain (67-1.34%) instances of the English corpus. Prepositions on the whole collect (115- 2.3%) appearances within the religious context. The use of definite articles scores higher numbers than indefinite articles. Definite articles rated (75-1.35%) items. The indefinite articles occurred only (5) which counted (0.1%) to the uses.

5.3.1.4 Results and Discussion of Figures of Speech Level

Among the stylistic devices analyzed on this level are anaphora, metaphor and simile. The application of anaphora counted (120) instances of anaphoric items. Both types of metaphor (divine and human) are employed, yet the exploitation of human type metaphor scores higher than the divine one (6.7 vs. 2.9). These numbers score (1.34% vs. 5.8%). Simile on the other hand utilizes only (12 – 0.24%) instances of these figures. Detailed numbers and scores are summarized in the following table:

Table(5-4) Results of English Figures of Speech Level.

Figures of Speech	F		%
Anaphora	120		2.4%
Metaphor	Human	29	0.58%
	Divine	67	1.34%
Simile	12		0.24%

5.3.1.5 Results and Discussion of Cohesion and Context Level

Mostly , the items used to form the cohesion are : Implicit and explicit links . The most notable cohesive links in the English data are expressed through : Coordinators such as (and , but and for) . Biblical statements use (and/but) more than (for) . The use of (for) is basically used to mean : (because) . Some links appear at the beginning of the statements . Some other statements do not reflect any implicit or explicit link . The use of (of) is very notable within the context of the religious waiting .

Within context there is a use of quotation , but the source or the speaker of this quotation is not indicated. Also, there is an intensive use of fictional or mediated characters who convey the speech. The speech is usually indirect in the transmissive form. The use the dialogue form is very little, while changing the style of sentences is done by switching between imperative sentences to declarative sentences and vice versa.

5.3.2 Results and Discussion of the Analysis of Arabic Data

In this section, the same procedure followed in the presentation and discussion of results of English data will be carried out.

5.3.2.1 Results and Discussion of Lexical Level

The numbers of use within the Arabic lexical level present (39) application of descriptive expressions and terms. All these expressions involve the smallest details about the Awaited(Aj), his absence, his appearance, his followers, what is going to happen before he appears and the names of his helpers. The correlation of evaluative terms scores only (11) occurrences in the whole corpus. The detailed numbers of this level in general is as follows:

Table(5-5) Results of Arabic Lexical Level

Lexical Level		F	%
General	Descriptive	39	0.78%
	Descriptive & Evaluative	11	0.22%
Semantic Field of (Wait)		19	0.38%
Religious Terms		220	4.4%
Ordinary Terms		470	9.4 %
Forms of Thoughts and Actions		340	6.8%
Collocations		120	2.4 %
Proper Names		53	1.06%

The semantic field within the Arabic data shows (19) uses of the whole instances and derivation of the term (انتظر / wait). The narrations analyzed tended to invest the whole context of the sentences rather than focusing on a specific clear term of (انتظر / wait). The ordinary terms score higher numbers than religious terms in general (470 vs. 220) i.e. (9.4% vs. 4.4%). The religious collocations reflect (120) appearances whereas proper names attached to the context of

Waiting exhibit only (53) instances in the whole corpus . What is noticed here is that the actual name of birth of The Awaited (Aj) is mentioned only once .

5.3.2.2 Results and Discussion of Semantic Level

Semantic categories reflect three factors. The application of these are shown in numbers and percentage in the table below :

Table(5-6) Results of Arabic Semantic Level

Semantic Level	F	%
Meaning Relation(Oppositeness)	20	0.4%
Titles of God/The Savior	106	2.12%
Assertions and Statements of Faith	77	1.54%

The frequencies of the results of the semantic level asserts the application of no more than (0.4%) of opposite expressions . Oppositeness like “ يملأ الأرض عدلا ، وقسطا كما ملئت ظلما وجورا ” are invested repeatedly . Titles of the Awaited (The imam) in the Arabic narrations exhibit (2.12%) of uses within the whole sample , while (1.54%) is the employment of faith and doctrine statements related to waiting expressions .

5.3.2.3 Results and Discussion of Grammatical Level

The numbers of uses and frequencies of grammatical items within the Arabic corpus read as follows :

Table(5-7) Results of Arabic Grammatical Level

Grammatical Level		F	%
Sentence type	Declarative	49	0.98%
	Imperative	11	0.22%
	Interrogative	11	0.22%
Relative constructions		32	0.64%
Speech Acts	Informative	94	1.88%
	Directive	10	0.2%
	Expressive	0	0%
Auxiliary (Tense items)		140	2.8%
Preposition		210	4.2%
Articles	Definite	90	1.8%
	Indefinite	26	0.52%

The results show the use of declarative sentences goes far beyond the rest of the types "imperative or interrogative sentences". Its use scores (49) purely descriptive narrations i.e. (0.98%) of the total use of all types of sentences. The other types of sentences (Interrogative and imperative) execute similar uses and numbers i.e.(0.22%). Apparently, relative constructions are not overwhelming with numbers. These constructions score only (32) items, that is (0.64%) of narrations involved such constructions. Auxiliary or tense items referring to future appear heavily within the religious context of waiting. They attain (140) i.e.(2.8%) instances of the Arabic corpus. Prepositions on the other hand numerate (210) occurrences within the religious context i.e.(4.2%). The use of definite articles scored higher numbers than indefinite articles (90 vs. 26) i.e.(1.8% vs. 0.52%). Various types of speech acts are applied to the English data. The most highly used acts are informative acts whereas the least used ones are directive acts. Informative acts exhibit (94) exerts while directive acts employ only (10) terms i.e. (1.88% vs. 0.2%). The expressive acts are not put into operation in the Arabic data.

5.3.2.4 Results and Discussion of Figures of Speech Level

Among the stylistic devices analyzed in this level are anaphora, metaphor and simile. The application of anaphora execute (220) i.e. (4.4%) instances of each item. Both types of metaphor are employed, yet the exploitation of human type metaphor scores higher than the divine type metaphor which is used only once i.e. (2.2% vs. 0.02%). Simile on the other hand utilizes only (24) i.e. (0.48%) instances of these figures. Detailed numbers and scores are summarized in the following table:

Table (5-8) Results of Arabic Figures of Speech Level

Figures of Speech		F	%
Anaphora		220	4.4%
Metaphor	Divine	1	0.02%
	Human	110	2.2%
Simile		24	0.48%

5.3.2.5 Results and Discussion of Cohesion and Context Level

The Most items used to form cohesion are implicit and explicit links . The most notable cohesive links in the Arabic data are coordinators such as (واو , ف , ثم) . Narrations operate coordination heavily especially the use of (و , ف) . The particle (ف) is used to indicate a sequence of events in time . All links appear at the middle of the sentences and this assures that no sentence in the Arabic narrations starts with a coordinator or a conjunction . Only one narration within the Arabic data does not reflect any implicit or an explicit link .

Within context there is a use of quotations, from the Glorious Quran . In addition , most narrations are direct by the speaker (Prophet Muhammad/ The infallible imam A.S) or by the person whose the authority of the transmission of the narration is noticed . The use of the dialogue form is clear at many times , while changing the style of sentences is not so noted . No switching between imperative sentences to declarative sentences and vice versa within the narrations occur . Narrations mostly end with the same style they began with .

5.4 Contrastive Analysis of English and Arabic Religious Contexts

This section discusses the most important points of similarities and differences in respect to the linguistic and stylistic tools invested to express religious Waiting between English and Arabic data . Furthermore , the following details will assert

whether the first , second , third , fourth and fifth hypotheses related to the qualitative similarities and differences are validated or not :

Hypothesis One : Both languages conduct to formal and descriptive expressions at the lexical level .

The results of the analysis of the lexical level has confirmed the following :

Lexical Level / General

The Biblical statements do not contain a very detailed description, but they only talk about the sudden appearance of the savior , and then in other statements, they contradict the element of surprise declaring that there are signs before the return of the Son. The statements also describe the (Son of a man) as a thief that will come at night. The description in the religious traditions of the Prophet and the infallible imams (A.S) was very accurate and included all the details of the Awaited imam's appearance, the period of his absence, what will happen before the reappearance, who will pledge allegiance to him, in what form, and what actions that the imam will perform when he appears and some other details . The major differences in the general view of the data in both languages is that the Arabic data are very concise and detailed while the English data are general and do not discuss any specific details .

Sematic Field of (Wait)

The English data reflected (42) instances of the verb (wait/waits) .This number clarifies that the Biblical statements use various versions of the verb wait more than the Arabic data . The Arabic data , on the other hand , commit itself with describing and showing the details, pledge of allegiance, and the value of the appearance of the expected imam and his actions. It gives specific features of how

to wait for him during his absence, and reduce the use of the imperative form of the verb (wait) or all other derivatives of the verb itself. Rather, the appearance of the adjective of the imam as (المنتظر/ the Awaited) is very few and is limited to only twice within the whole sample . Numbers of the semantic field of the verb (wait) in the Arabic data assure this explanation by (19) instances of this item .

Religious Terms / Ordinary Terms

Fewer uses of religious terms are noted within the English data . The English data are characterized by the ordinary nature of the terms even those used for religious purposes . They deal with more natural and daily life terms than purely religious ones . The statements are noted to be closer to non-religious statements in some contexts since some statements count no religious terms at all .

In the Arabic data , religious terms are very imbued with the religious event. The directive intent towards the event of the appearance is very clear. Ordinary words are present to a lesser extent so as to realize that religious statements are narrations of The Prophet Muhammad and the Infallible imams (A.S) and not for any ordinary person .

The most notable linguistic behavior in respect to the vocabulary used within the lexical level in the English Biblical statements is the application of some archaic terms although these terms in some later versions of the Holy Bible are replaced by the same modern expressions .

In both English and Arabic data , the use of the religious terms is fewer than the use of ordinary terms . On the other hand , forms of thoughts and actions in both data reflect the element of surprise too many times in various verbs .

Collocations

Biblical collocations , on the other hand, show the name of the Awaited and his “one mentioned relation ” to God which is : (Son of a man) . No other description is noted by the use of collocations in the English data . It is also used to name the Awaited as : (Lord Jesus / Jesus Christ) . They do not provide any clear description for further information about the Awaited and his relation to God or his origin .

Many of Arabic religious collocations employed in the narrations are collocations from the Glorious Quran . In addition , most of the collocations are a direct quotation of the Quranic expressions . Also their relation to the Awaited(Aj) is direct and headed to visualize the Awaited as (دليل / كلمات الله / Words of Allah / الله / The proof of Allah / حجة الله / the Hujjah of Allah / قول الله / the saying of Allah) . Others are focused such as : (قيام الأمام , معرفة الأمام , قائم آل محمد , مهدي هذه الأمة) . The collocations in the Arabic data also reflect important details and build a very concise context to Religious Waiting .

Proper Names

In the Biblical statements only (9) instances of the names are present and they focus on the name (Jesus) while in the Arabic data , various proper names present the Awaited family and fathers . They provide his followers , who will help him , who will be the first to pay alleged to him . Arabic data also involve clear names to the Awaited (المهدي , القائم , الصاحب) and these are taken also as descriptions to the Awaited .

The following figure shows the numerical differences in form :

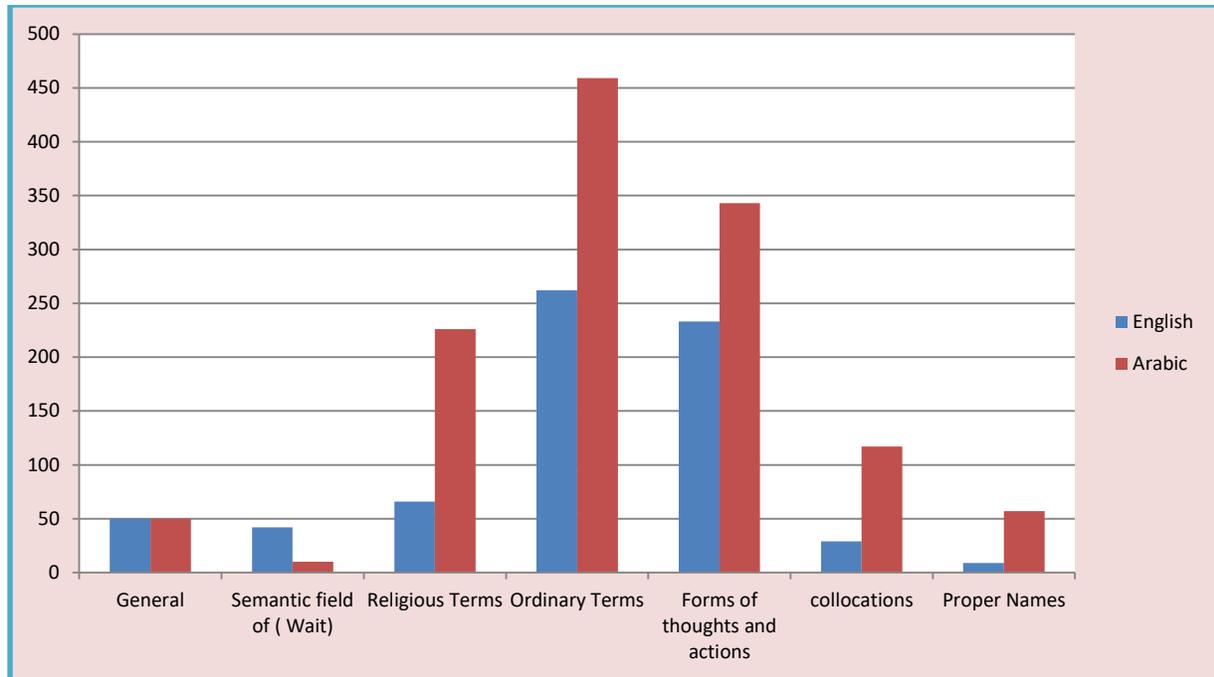


Figure (5-1) English and Arabic Lexical Level

Hypothesis Two : Arabic and English data employs various forms of oppositeness and titles of The Awaited at the semantic level .

The results of the analysis of the semantic level asserts the following :

Meaning Relations

The meaning relations in the English data do not share too much information about the savior . The number of uses is only (10) statements . It is not intensively used just like the Arabic data . Meaning relations in the Arabic data are not intensively used , but they incorporate a great amount to certain details about the Awaited(Aj). For example , one of the oppositeness invested shows the numeration of the Awaited (Aj) among his descendants : “ أولهم , آخرهم / *the first of them -and the last of them*”. Another statement of oppositeness is very important and is repeated many times which is : “ يمأ الأرض عدلا وقسطا كما ملئت ظلما وجورا - *and who shall fill the earth with justice and equity just as it is filled with injustice and*

inequity” . It offers clearly the efforts and the mission of the Awaited (Aj) after his appearance. The use of opposite meaning in the Arabic data is not exclusively presented by nouns , but it is presented by verbs such as : “ ذهب الناس جميعا أتى الله ” . The contrast here reflects the idea of appearance even in the most unbelievable times .

Some applications of oppositeness in the English data show similarity with oppositeness in Arabic . To illustrate , the following statement from the Holy Bible : “*cometh out of the east and shineth even unto the west*” , gives the same meaning as the following statement from the Arabic Islamic narrations : “ فيسمع من بالمشرق ومن ” . “ بالمغرب ، ” .

Titles of God/ Imam

Arabic data ,unlike the English one , mention a number of titles to the Imam (Aj) . They represent his most repeated ones such as : “ قائم آل البيت , المهدي ” . Other narrations offer description for the Awaited in one word such as : “ الوصي , الخليفة ” . They also show his order among his infallible fathers : “ التاسع من ولدي ” . Some descriptions do not appear very attached to the Awaited (Aj) , yet they perform part of his occultation such as “ الساعة , الفرج ” . Other titles are closer to the concept of Waiting such as : “ الغائب , المنتظر ” , and other show his relation to Allah such as : “ حجة الله , بقية الله , دليل الله ” . The English data do not provide too many about the savior . The most repeated titles used are : “ Son of a man / The Lord ” . These titles are too neutral and general. They do not say clearly who the Savior is as if the savior were not determined or known already .

The Arabic religious contexts do not refer to the Awaited (Aj) in any way as a " god " , while the English data refer to the Awaited (savior) in their traditions as a " god " or a " lord " .

Assertions of Faith and Doctrine

In some statements within the English data and in most narrations in the Arabic corpus , statements of faith and doctrine constitute the whole statement or the narration. It is familiar to find one assertion of faith in each English Biblical statement or Arabic narration . It is worthy to note that numbers of uses of these assertions in both English and Arabic data are convergent . In the English data there are (75) whereas in the Arabic data there are (73) uses of assertions .

Another point to note here is related to some similarities in the details of both data just as : “*for Jehovah is a God of justice; blessed are all they that wait for him.*” in English and : “*بملا الأرض عدلا وقسطا كما ملئت ظلما وجور*” in Arabic data.

The English data involve assertions on the direct authority of the savior : “*Surely I come quickly....*” , while the Arabic data do not involve such direct authority .

Most narrations are by the authority of the Prophet Muhammad (P.B.U.H) and the infallible imams (A.S) . The following figure shows the numerical differences in form :

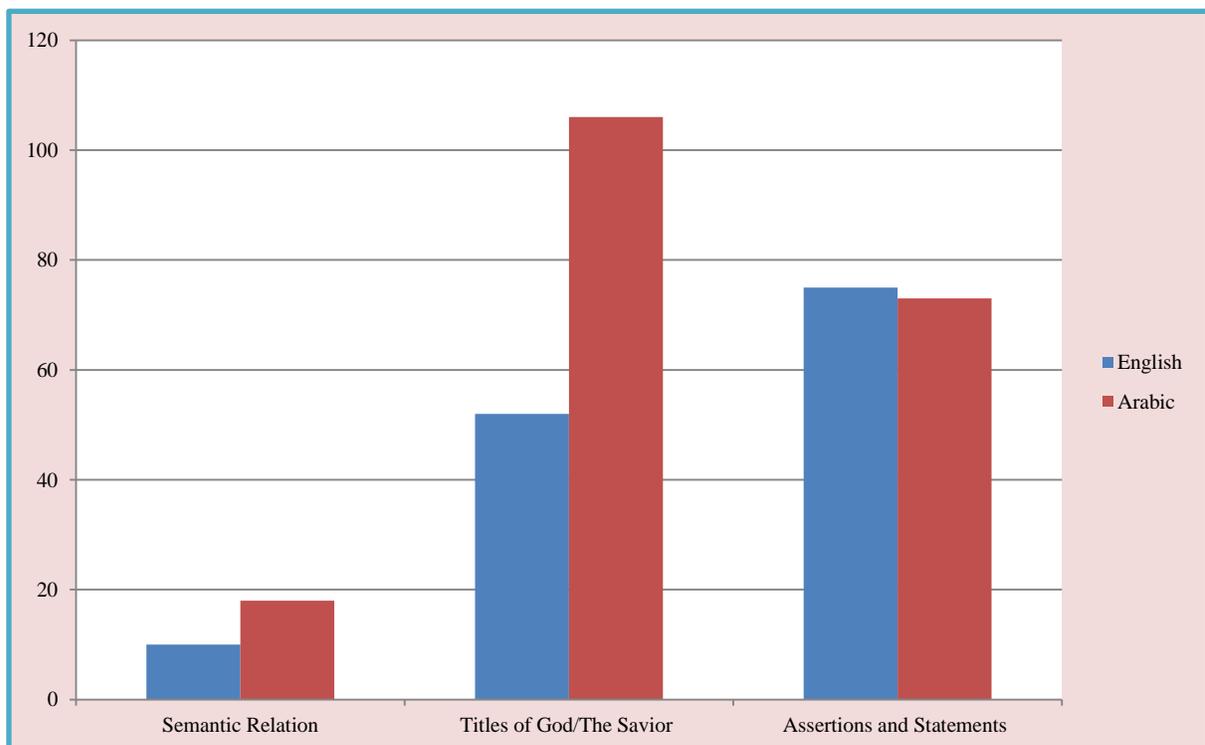


Figure (5-2) English And Arabic Semantic Level

Hypothesis Three : Both languages make use of all items specified within the grammatical level in the context of religious waiting .

The results of the analysis of the grammatical categories shows the following :

Sentence Type

Numbers of uses of different types of sentence assert the existence of variability . The Arabic data imply all types of sentences (declarative , imperative and interrogative) . The sentences within the same narration are varied . Within one narration two types of sentences could be used . In the English data , on the other hand, declarative and imperative sentences are noted , yet only one interrogative sentence is applied . The types of sentences clarify the nature of the statements and the narrations . Most narrations are authorized by The Prophet and the Infallible imams and transmitted into indirect speech , and that is why the interrogative type is noted. This also explains the fewer uses of imperative type and the intensive application of declarative sentences . As such , narrations provide a huge amount of information and less instructions .

The following figure shows the numerical differences in form :

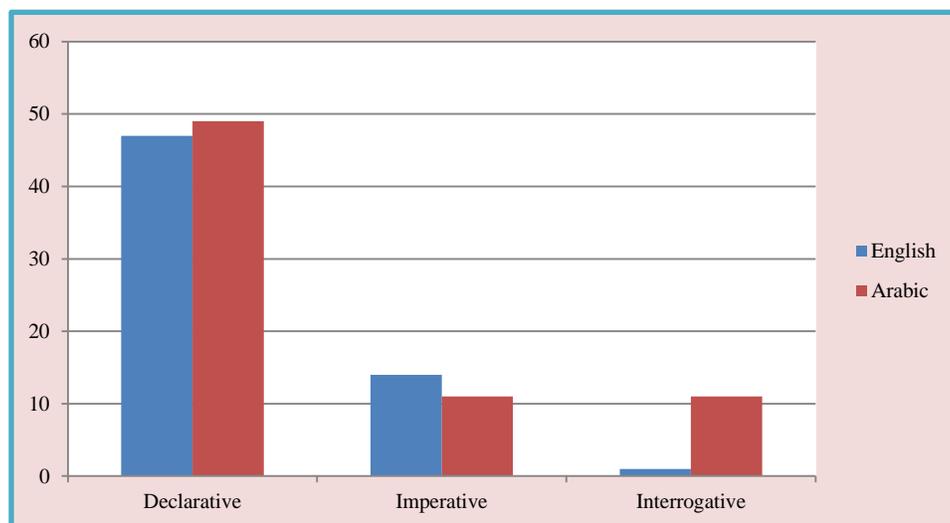


Figure (5-3) English And Arabic Sentence Types

Relative Constructions

In both English and Arabic data , the instances of the relative structures related to the Awaited are nearly the same . In the Arabic data , items like “ الذي , التي ” are used to constitute relative structures . Some narrations in Arabic do not use any relative structure at all . Unlike the English data , there are no inner relative structures in the Arabic narrations . In the English data , the inner relative structures are noted such as : “ *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Revelation) ” . In addition , the coordinated relative structures are signaled only in the English corpus , such as “ *The LORD is good to those who wait for him, to the soul who seeks him. (Lamentations 3:25) ”* . There is a difference in the application of relative structures to both data related to the description of the Awaited involved . That is , relative structures in the Arabic data provide more detailed and accurate description of the Awaited (Aj) than the English relative structures . This is apparent in different samples in the Arabic context .*

Function Words

In the English data , future time is assigned by the use of conjunctions and subordinators like conditional " if " , the use of imperative verbs and the use of auxiliaries like " shall / will / should/might". Time signals are intensively applied to the Arabic data more than their counterparts to English . In respect to **tense** signals , Arabic data rely heavily on present tense verbs (المضارع / present) used

with particles like (لو , إذا , If) . These particles in the standard Arabic assert what is called (الاستقبال /future), what is known as future time in English .

The **prepositions** invested also score differences in numbers .Arabic data applied more prepositions within the narrations explored in the context of Waiting (4.36%), while the English data exhibit almost half what is found in the Arabic data from these items i.e. (2.3%) . In addition , the most frequently noted preposition in the Arabic data is " إلى " which compares " for " as the most frequently noted preposition in English religious context . The same comparison applies to the Arabic " من " and the English " from " . The opposite is found in the Arabic preposition " ب " which is widely marked . The English counterpart of this preposition in English is " by " which is rarely noted in the English contexts . As for **articles** " definite / indefinite" in both data . The following notes are summarized in :

-Arabic data assign definite articles to almost all names and titles of the Awaited(Aj) such as " القائم , المنتظر , المأمول , الوصي , الساعة , الفرج " .

-The only time that the indefinite article is used in the Arabic data is with the expression " صاحب هذا الأمر " , yet it is considered as " معرف بالاضافة " defined by addition . Other examples are " صاحبكم , بقية الله , حجة الله , كلمات الله " .

-The English data apply indefiniteness heavily correlated with the " Son of a man " and " God " .This title does not clear out the identity of the Awaited or the God .

-The definiteness in the English data is used before " The lord " widely .

-Some statements in the English data do not apply any article at all . This note does not apply to the Arabic narrations . The following figure shows the numerical differences in form :

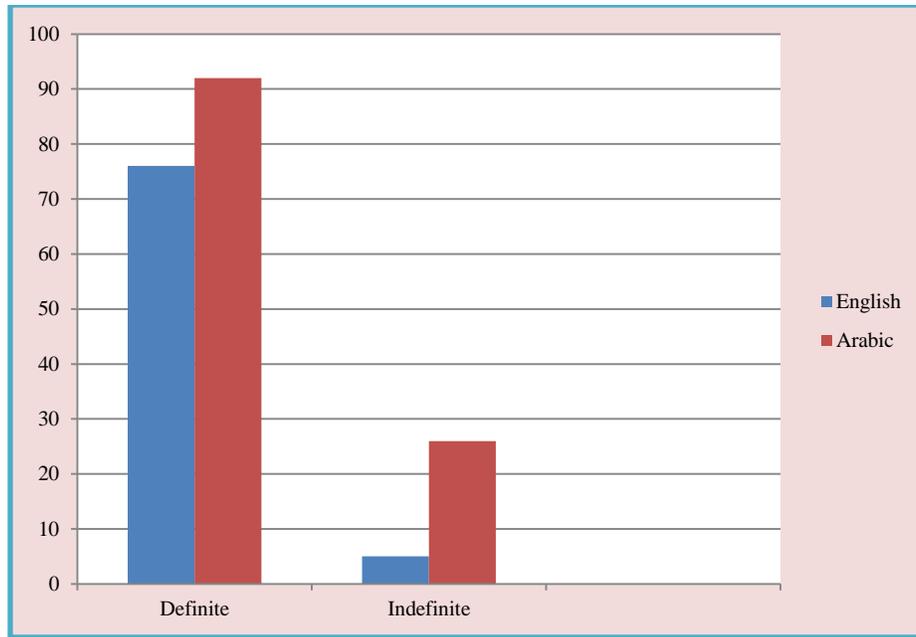


Figure (5-4) English and Arabic Articles

Speech Acts

Most invested speech acts in religious contexts are : informative , directive and expressive . The English data show three instances of expressive acts while the Arabic data reveal non . In addition , the directive acts are noted within the English context by (46) applications of these items , whereas only (9) acts express directive intentions . Arabic data on the other hand express more informative acts than the English corpus . The acts in the Arabic data reveal an evaluative nature by some terms such as “ قيام القائم أنه حق / *the rising of al-Qa'im that it is truth* ” and some acts occupy the whole narration as they are full with details such as “ فآتمهن بمحمد وعلي والأئمة من ولد علي : / *he completed them with Muhammad and 'Ali and the Imāms from the descendants of 'Ali* ” .In the English data , the informative acts are shorter in nature and in some statements of the Holy Bible the acts are coordinated by explicit links such as “ *they shall renew their strength; they shall mount up with wings; they shall run; they shall walk* ”. Furthermore , in the English data the

informatives provide explanation at the end of the given information such as “*Christ, , will appear a second time, to save those who are eagerly waiting for him*” .

Informative acts in the Arabic data inform readers with indications about the Awaited (Aj) by using indicators like (إن) such as “*إن الحسن إمام من الله مفترض طاعته / Al-Hassan is an imam from Allah whose obedience is required*” . Such indication is not noted in the English acts since they invest auxiliaries like (*shall/will*) to reveal prediction not indication such as “*so will the coming of the Son of Man be*” . The following figure shows the numerical differences in form :

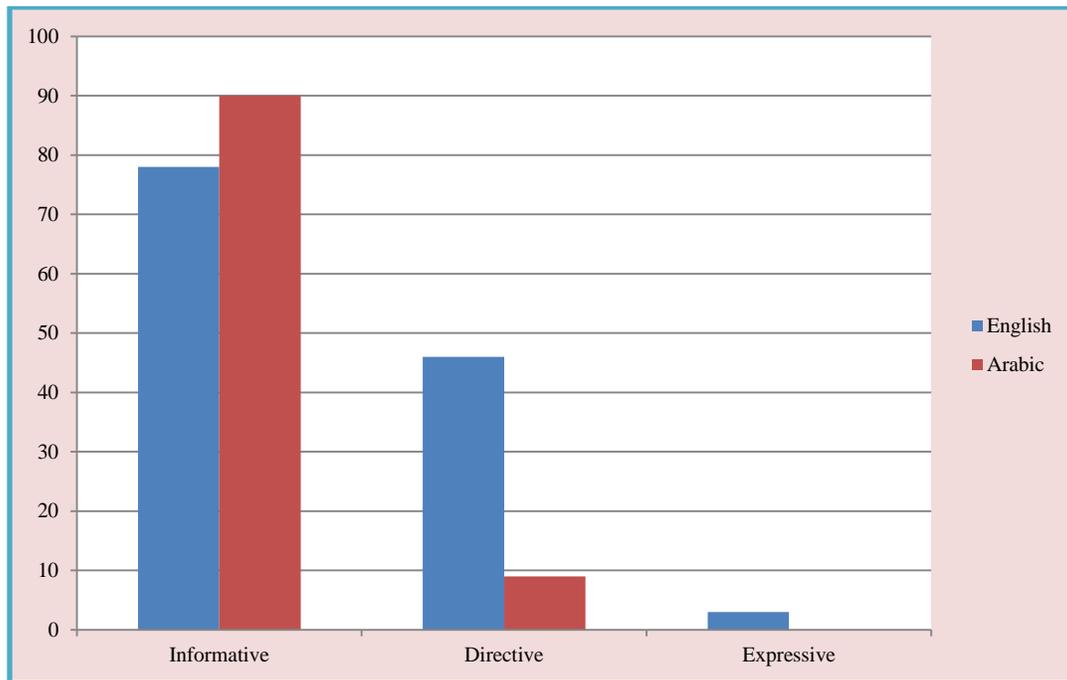


Figure (5-5) English and Arabic Speech Acts

The other grammatical items are shown in the following figure :

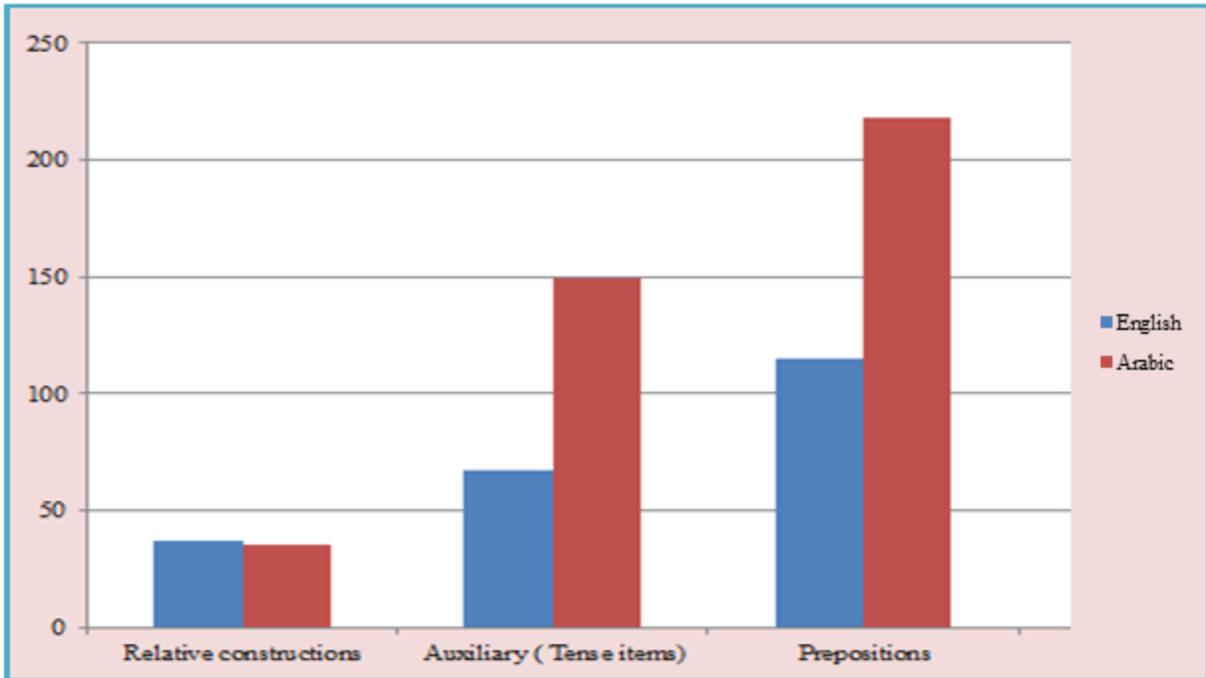


Figure (5-6) English and Arabic Grammatical Level

Hypothesis Four : The Divine type metaphor is used mostly within the English data .

The results of the analysis of figures of speech has confirmed the following :

Anaphora

What is noted about both English and Arabic data is that no anaphoric items of clear spatial or temporal expressions are applied . The English data exhibit pronouns (always capitalized) and demonstratives such as “*He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus*” and “*blessed is He that keepeth the sayings of the prophecy of this book*” . The English data involve more possessive adjectives pointing to the Savior such as “*And they shall see his face; and his name shall be in their foreheads*” . Arabic data show more anaphoric items than the

English data . These items are commonly expressed by pronouns and demonstratives referring to the Awaited (Aj) and to some details carried out by him or his followers . The Arabic data involve attached pronouns in addition to demonstratives such as “اصبروا على أداء الفرائض ورابطوا إمامكم ، وصابروا عدوكم،” and “هؤلاء، ” (هؤلاء,) . The demonstratives used are (هؤلاء,) such as in “ يولد الرجل منهم في الكوفة مائة من صلبه وليس ذاك الا هؤلاء السبع ” .

Metaphor

In religious contexts , metaphor is divided into two types : divine and human . Divine metaphor is used in the English data more than it is used in the Arabic data . The Arabic data involve only one instance of the divine metaphor . This one instance is (الغيب) in “ / الذين يؤمنون بالغيب، قال: من آمن بقيام القائم عليه السلام انه حق ” in “ *Those who believe in the unseen, he said: Whoever believes in the resurrection of al- Qaim, peace be upon him, it is true*” . In the English data (29) instances of divine metaphor are noted . This is because in the Christian traditions Jesus, although a human, is also a ‘God ‘ and comparing him to any other ordinary item is not forbidden such as “ *Our soul waits for the LORD; he is our help and our shield. For our heart is glad in him, because we trust in his holy name.* ” . His return is compared to a vision in “ *Write the vision; make it plain on tablets*” . The most widely used comparison of God/Jesus is (The Lord) . The term lord asserts the power , mastership and leadership of Jesus such as “ *I wait for the LORD, my soul waits, and in his word I hope* ” . There is one similar comparison noted in both English and Arabic data . This is the comparison of the savior and the Awaited as God’s words in : “ ابتلى إبراهيم ربه بكلمات فأتهمن قال : “ *فتأتهمن بمحمد وعلي والأئمة من ولد علي* ” and “ *and in his word I hope* ” .

Simile

Certain uses of simile items are noted within both English and Arabic data . The Arabic data reveal more instances of simile items . In the English data ,uses of simile describe the return as being slow : “ *not slow to fulfill his promise as some count slowness* ” and it compares the savior to a thief in : “*will come as a thief in the night*”. In addition, his appearance is painful as a form of destruction: “*then sudden destruction comes upon them, as labor pains upon a pregnant woman* ” . In the Arabic data, on the other hand ,different comparisons are made . Who believes in the coming of The Awaited(Aj) is similar to those who will fight with him in : “ لا بل / فکان کمن هو مع القائم في فسطاطه , کمن قاتل معه / Rather, it is like the one who fought with him, so he was like the one who is with the one standing in his tent”. People also will benefit from his appearance in a beautiful comparison “ وینتفعون بولایته في غیبه کانتماع الناس بالشمس / وإن تجلأها سحاب / And they benefit from his mandate during his occultation, just as people benefit from the sun, even if it is covered by clouds”. In addition , the Arabic data involve a repeated simile item that is : “ یملاً الأرض عدلاً كما ملئت ظلماً وجوراً ” . This direct comparison is considered as the main aim of the reappearance of the Awaited (Aj) No direct comparison is repeated in any Biblical statement .

The following figure shows the numerical differences in form :

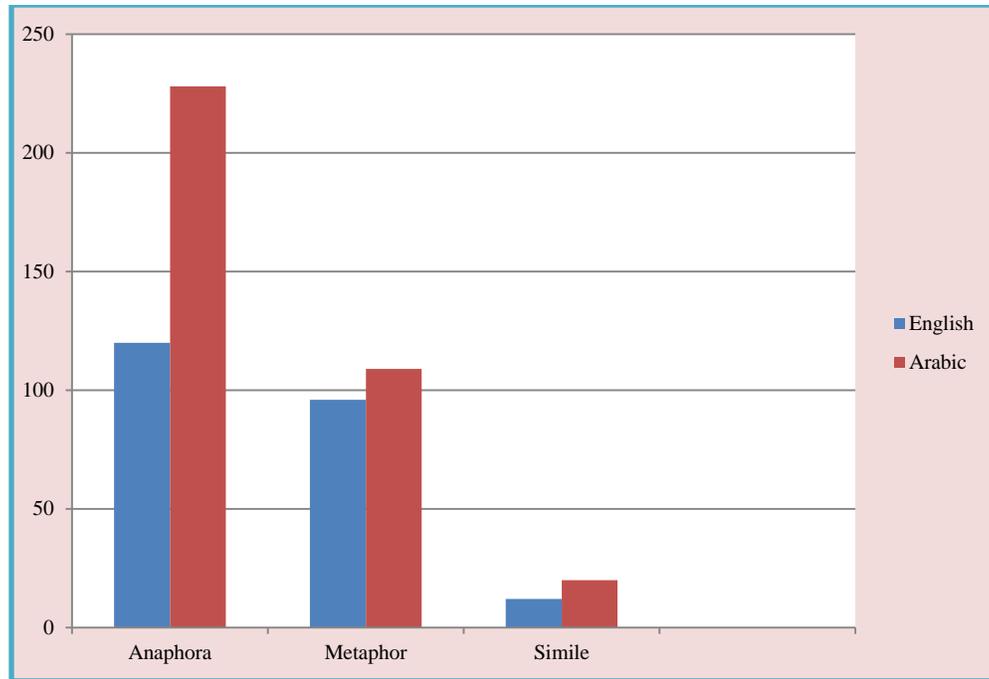


Figure (5-7) English and Arabic Figures of Speech Level

Hypothesis Five : The contextual and cohesive categories revealed a wide range of differences between the two languages within the religious context of waiting .

The results of the analysis of cohesion and contextual elements reveals the following :

Cohesion

In the English data and the Arabic one , both implicit and explicit links are used to establish links between statements of waiting . Some English Biblical statements involve no link of any type . This asserts an implicit relation between the sentences . Most sentences include items of coordination at the beginning of the statement and this is considered as an ordinary style of preaching and instructing in the Holy Bible such as : “*But they who wait for the LORD shall renew their strength*” , “

*So Christ, having been offered once to bear the sins of many, will appear a second time... ” ,
 “ For as the lightning cometh out of the east and shineth even unto the ...” and “And they
 shall see his face; and his name shall be in their foreheads.” .*

No Arabic narration starts with a coordinator or any other kind of coordination.

Links in the Arabic data involve mainly (واو , ف , ثم) . These particles exhibit coordination between sentences in general . Both (ثم then, ف and) assert the sequences of events in time , while (الواو) reveal the successions of following events as in the following narration : “ الإمام بعدي ابني علي أمره أمري وقوله قولي وطاعته طاعتي وذكر في ابنه الحسن مثل ذلك وسكت فليل له يا ابن رسول الله فمن الإمام بعد الحسن فبكي بكاء شديدا ثم قال إن من بعد الحسن ابنه القائم بالحق المنتظر فليل ولم سمي القائم قال لأنه يقوم بعد موت ذكره وارتداد أكثر القائلين بإمامته قيل ولم سمي المنتظر قال إن له غيبة تكثر أيامها ويطول أمدها فينتظر خروجه المخلصون وينكره المرتابون ويستهزئ به الجاحدون ويكذب فيها الوقتون ويهلك فيها المستعجلون وينجو فيها المسلمون ” . In the English data the intensive use of “ and , for..” is clear and there are no logical items to express the sequences of events in time such as “ then..” or “ before , after ” .

Context

Both English and Arabic data use fictional characters or mediated speech. Most Arabic narrations provide many instances said by the authority of people who follow the infallible imams (A.S) .This is not applicable to the English statements at all . Furthermore , Arabic narrations used direct quotations intensively mainly from the Glorious Quran . The form of a dialogue is highly invested in the Arabic data because many narrations take place between The Prophet or the Infallible imam and whoever person present at time of speaking . Many narrations in the Arabic data contain only second person pronouns . This is clear because most narrations are said by the authority of the followers or the imam who said the

narration and released his sentences in the form of a message that is carried by his words to his companions and people of his time and the following times .No change of style is noted highly in the Arabic narrations .

On the other hand , the English data include the form of a dialogue in some statements but not similar to that found in the narrations . The dialogue in the English Biblical statements takes place between two fictional characters ,one of them is the speaker of the statement while the other one is an unknown character . Most statements in the Bible witness a change in style . The statement starts as a direct speech and ends with a quotation . The speaker of the quotation is not clear and not mentioned yet it is supposed to be a religious quotation . The pronouns in the statements involve the first person pronouns many times to clarify that the speaker is the savior while the first person pronouns in the Arabic data are exclusive only to the Prophet and the Infallible imams (A.S) or the person who authorizes the narration .

5.5 Contrastive Statistical Analysis of English and Arabic Religious Contexts

In relation to the findings of the stylistic analysis , a statistical analysis is done to confirm or refute the existence of significant differences related to the application of some items within the religious context of waiting in both English and Arabic data . It is important to note that hypothesis testing is used to judge a hypothesis' veracity. A statistical hypothesis known as a "null hypothesis" asserts that there is no statistical significance can be found in a given set of observations. It is sometimes referred to as just "the null," or by the symbol H_0 . This study suggests six statistical hypotheses in which there are significant differences between the two data in relation to some levels and terms . These hypotheses are :

Hypothesis Six : There are significant differences between English and Arabic data related to the application of items within the lexical level .

The table below clarifies the statistical test based on the statistical program SPSS V28.

Table(5-9) Chi-Square Goodness-of-Fit Test for Hypothesis 6

	Lexical Level	English	Arabic	χ^2	Sig	Decision
General	Descriptive	38	37	0.013	0.909	Accept H ₀
	Descriptive & Evaluative	12	13	0.043	0.835	Accept H ₀
	Semantic field of (Wait)	42	19	19.692	<0.001	Reject H ₀
	Religious Terms	66	220	87.671	<0.001	Reject H ₀
	Ordinary Terms	262	470	53.827	<0.001	Reject H ₀
	Forms of thoughts and actions	233	340	21.007	<0.001	Reject H ₀
	Biblical collocations	29	120	53.041	<0.001	Reject H ₀
	Proper Names	9	53	34.909	<0.001	Reject H ₀

It is clear from the above table that the null hypothesis is accepted for both general items : (Descriptive / Descriptive & Evaluative) . This is because the *Sig* value accompanying the *Chi-Square* value is greater than the significance level (0.05), and this means that there is *no significant difference* between the English and the Arabic languages. As for other items , the *Sig* value is less than 0.05, and thus the *difference between the two languages is significant*, and to clarify which of the two languages contains the most repetition the following table is prepared:

Table(5-10) Most Frequent categories for Hypothesis 6

Lexical Level	Max(f)	Language	%
Semantic Field of (Wait)	42	English	0.84%
Religious Terms	220	Arabic	4.4%
Ordinary Terms	470	Arabic	9.4%
Forms of Thoughts and Actions	343	Arabic	7.4%
collocations	120	Arabic	2.4%
Proper Names	53	Arabic	1.06%

It is noted from the above table that with regard to (Semantic Field of (Wait)), the English sample contains a greater number than the Arabic sample by 0.84% and this means that for every (100) occurrences in the Arabic sample, there are (0.84) repetitions of the English sample.

As for the rest of the items , the Arabic sample contains larger numbers, with percentages (4.4%-9.4%-7.4%-2.4%-1.06%) for each of (Religious Terms), (Ordinary Terms), (Forms of Thoughts and Actions) and (collocations) and (Proper Names), respectively.

Hypothesis Seven : There are significant differences between English and Arabic data related to the application of items within the semantic level .

The table below clarifies the statistical test based on the statistical program SPSS V28.

Table(5-11). Chi-Square Goodness-of-Fit Test for Hypothesis 7

Semantic Level	English	Arabic	χ^2	Sig	Decision
Semantic Relation(Oppositeness)	10	20	2.286	0.131	Accept H ₀
Titles of God/The Savior /The Awaited	52	106	2.456	<0.128	Accept H ₀
Assertions and Statements of Faith/ Doctrine	75	77	0.027	0.869	Accept H ₀

It appears from the above table that the null hypothesis is accepted for each of : (Semantic Relation, Oppositeness, and Assertions and Statements of Faith/ Doctrine). This is because the value of **Sig** accompanying the value of **Chi-Square** is greater than the level of significance (0.05), and this means that there is **no significant difference** between the English and Arabic languages.

As for (Titles of God/The Savior / The Awaited), the value of **Sig** is less than 0.05, so the difference between the two languages is **significant**, and the language that contains the most repetitions is the Arabic language, with an increase of 204%,

which means that for every 100 repetitions of the English language, there are 204 for the Arabic language.

Hypothesis Eight : There are significant differences between English and Arabic data related to the application of items within the grammatical level .

The table below clarifies the statistical test based on the statistical program SPSS V28.

Table(5-12). Chi-Square Goodness-of-Fit Test for Hypothesis 8

Grammatical Level		English	Arabic	χ^2	Sig	Decision
Sentence type	Declarative	47	49	0.042	0.838	Accept H ₀
	Imperative	14	11	0.360	0.549	Accept H ₀
	Interrogative	1	11	8.333	0.004	Reject H ₀
Relative constructions		37	32	0.056	0.814	Accept H ₀
Auxiliary (Tense items)		67	140	31.130	<0.001	Reject H ₀
Preposition		115	210	31.859	<0.001	Reject H ₀
Articles	Definite	76	92	1.524	0.217	Accept H ₀
	Indefinite	5	26	14.226	<0.001	Reject H ₀
Speech Acts	Informative	78	94	0.857	0.355	Accept H ₀
	Directive	46	10	24.891	<0.001	Reject H ₀
	Expressive	3	0	0	0	0

It appears from the above table that the null hypothesis is accepted for each of the (Declarative), (Imperative), (Relative constructions), (Definite article), and (Informative); This is because the value of **Sig** accompanying the value of Chi-Square is greater than the level of significance (0.05), and this means that there is *no significant difference* between the English and Arabic languages. As for the rest, the value of **Sig** is less than 0.05, and thus the difference between the two languages is *significant*. To clarify which of the two languages contains the most frequency, the following table helps:

Table(5-13) Most Frequent categories for Hypothesis 8

Grammatical Level	Max(f)	Language	%
Interrogative	11	Arabic	0.22%
Auxiliary (Tense items)	140	Arabic	2.8%
Prepositions	210	Arabic	4.2%
Indefinite	26	Arabic	0.52%
Directive	46	English	0.92%

It is noted from the above table that with regard to (Directive Acts), the English sample contains a greater number than the Arabic sample, by 0.92%. This means that for every (100) appearances of directives in the Arabic sample, there are (511) repetitions of the English sample. As for the rest, the Arabic sample contains a larger number, with percentages (0.22%-2.8%-4.2%-0.52%) for (Interrogative), (Auxiliary (Tense items)), (Prepositions), and (Indefinite articles) respectively.

Hypothesis Nine : There are significant differences between English and Arabic data referring to the application of figures of speech.

The table below clarifies the statistical test based on the statistical program SPSS V28.

Table(5-14) Chi-Square Goodness-of-Fit Test for Hypothesis 9

<i>Figures of speech</i>	English	Arabic	χ^2	<i>Sig</i>	<i>Decision</i>
Anaphora	120	220	33.517	<0.001	Reject H ₀
Metaphor	Divine	1	26.133	<0.001	Reject H ₀
	Human	67	9.606	0.002	Reject H ₀
Simile	12	24	2.000	0.157	Accept H ₀

It is clear from the above table that the null hypothesis is accepted for (Simile). This is because the *Sig* value accompanying the *Chi-Square* value is greater than the significance level (0.05), and this means that there is *no significant difference* between the Arabic and English languages. As for the rest items, the *Sig* value is less than 0.05, and thus the difference between the two languages is *significant*,

and to clarify which of the two languages contains the most repetition the following table has been prepared:

Table(5-15) Most Frequent items for Hypothesis 9

Figures of Speech	Max(f)	Language	%
Anaphora	220	Arabic	4.4%
Divine	29	English	0.58%
Human	110	Arabic	2.2%

It is noted from the above table that with regard to (Divine Metaphor), the English language sample contains more uses than the Arabic language sample, by 2900%, and this means that for every (100) iterations in the Arabic sample, there are 2900 repetitions of the English sample. As for the rest, the Arabic sample contains a larger numbers, with rates of (190%, 161%) for each of (Anaphora) and (Human Metaphor), respectively.

Hypothesis Ten : Religious terms are most widely used than ordinary terms in the two languages .

The table below clarifies the statistical test based on the statistical program SPSS V28.

Table(5-16). Chi-Square Goodness-of-Fit Test 1 for Hypothesis 10

Religious	Ordinary	χ^2	Sig	Decision
66	262	117.122	<0.001	Reject H ₀

It is evident from the above table that the null hypothesis is rejected in the case of the English language. This is because the *Sig* value accompanying the **Chi-Square** value is greater than the significance level (0.05), and this means that there is a *significant difference* between (Religious) and (Ordinary), and the most frequent category is (Ordinary terms) with a rate of 397%, meaning that for every 100 iterations of (Religious terms) there are 397 occurrences of Ordinary terms.

The table below clarifies the statistical test based on the statistical program SPSS V28.

Table(5-17) Chi-Square Goodness-of-Fit Test 2 for Hypothesis 10

Religious	Ordinary	χ^2	Sig	Decision
220	470	79.254	<0.001	Reject H ₀

It is evident from the above table that the null hypothesis is rejected in the case of the Arabic language. This is because the value of the *sig* associated with the *Chi-Square* value is greater than the level of significance (0.05), and this means that there is a *significant difference* between (Religious terms) and (Ordinary terms), and the most frequent category is (Ordinary terms) with a rate of 203%, meaning that for every 100 iterations of (Religious terms) there are 203 occurrences of Ordinary terms.

Chapter Six

Conclusions, Recommendations, and Suggestions

6.0 Introductory Remarks

This chapter presents the conclusions arrived at which validate or invalidate the hypotheses presented in chapter one. Furthermore, it provides some recommendations and suggestions for further possible studies.

6.1 Conclusions

This stylistic study has reached the following conclusions:

1- Both English and Arabic languages use almost all of the items assigned in the adapted model but with some variation and differences in the employment of certain linguistic instances. The general level asserts similarities between English and Arabic religious contexts in which almost all statements and narrations are descriptive while fewer numbers of expressions are evaluative. The application of the semantic field of “*wait*” in the English data clarifies more uses of direct waiting expressions than that are noted in the Arabic data. Ordinary terms are invested more than religious expressions in both languages. Verbs to (be) are applied highly in the English contexts, although the Arabic ones show more uses of forms of thoughts and actions. The Arabic data reveal an intensive employment of both Quranic collocations and proper names. This has validated the first hypothesis which asserts that there are stylistic similarities and differences between English and Arabic religious texts at the lexical level.

2-Within the semantic level, only titles of The Awaited / savior clarify notable differences in application. The Arabic data reflect various titles and names

whereas the English data are restricted to certain terms and expressions . Statements of faith and doctrine used show a level of similarity in both languages in which one main assertion is dominant within the Biblical statement or the Arabic narration. Both languages and contexts reflect fewer uses of the oppositeness . All these findings have asserted the acceptance of the second hypothesis which indicates that there are stylistic similarities and differences between English and Arabic religious texts at the semantic level .

3- Variability At the grammatical level is cleared out by the uses of different types of sentences. The Arabic data used all types of sentences (declarative , imperative and interrogative) .In the Arabic data ,narrations are authorized by infallible imams (A.S)and transmitted into indirect speech , and that is why the interrogative type is noted. In the English data ,on the other hand, declarative and imperative sentences are noted , yet only one interrogative sentence is applied . In both English and Arabic data , the instances of the relative structures related to The Awaited are nearly the same . Time signals (Auxiliaries) are intensively applied in the Arabic data than their counterparts in English . The prepositions invested assign some differences . The Arabic data use different and more prepositions within the narrations explored in the context of Waiting , while the English data exhibit almost half of what is found in the Arabic data from these items . As for definiteness / indefiniteness , the English data apply indefiniteness heavily correlated with the " Son of a Man " , and " God " ,while Arabic data assign definite articles to almost all names and titles of The Awaited(Aj).Pronouns in the English data are expressed mostly with capitalized " He/ Him/ His" . This formula is used in the English data to refer to The Awaited as him being "Christ / lord / god and son of a man " . In the Arabic data no separate pronoun is used to refer to The waited(Aj). Most invested speech acts in religious contexts are :

informative , directive, and expressive . The English data show three instances of expressive acts while the Arabic data reveal none . All these findings have approved the third hypothesis which indicates that there are stylistic similarities and differences between English and Arabic religious texts at the grammatical level .

4- In relation to the stylistic similarities and differences between English and Arabic religious texts in figures of speech items , Arabic data show more anaphoric items than the English data . These items are mostly pronouns and demonstratives referring to The Awaited(Aj). and to matters related to him or his followers . In both English and Arabic data no anaphoric items of clear spatial or time expressions are applied . As for metaphor , the divine type is used in the English texts more than it is in the Arabic ones . The Arabic data involve only one instance of the divine type metaphor . There is one similar comparison noted in both English and Arabic data . This is the comparison of The savior and The Awaited as God's words. Fewer uses of simile items are noted within both English and Arabic data yet the Arabic data reveal more instances of simile items . Such details have validated the fourth hypothesis that is : There are stylistic similarities and differences between English and Arabic religious texts in figures of speech items .

5- In English and Arabic data , both logical and implicit links are used to establish links between statements of waiting . Some Biblical statements involve no link of any type . This asserts an implicit relation between the sentences . Most sentences include items of coordination at the beginning of the statement while no Arabic narration start with a coordinator or any other kind of coordination. Both English and Arabic data use fictional characters or mediated speech. Mostly Arabic Hadiths provide many instances for narrations said by the authority of

people who follow the infallible imams(A.S).This is not applicable in the English statements at all . Differences and similarities in use and form in both languages have validated the fifth hypothesis which asserts that there are stylistic similarities and differences between English and Arabic religious texts in respect of contextual and cohesive elements.

6- In relation to the use of general items : descriptive / descriptive & evaluative in both languages , there is no significant difference between English and Arabic samples . In respect to other items within the lexical level , statistics approve that the difference between the two languages is significant . Furthermore , the English sample contains a greater number of terms within the semantic field of wait , than the Arabic sample . At the same level , the Arabic sample contains larger numbers of religious terms , ordinary terms, forms of thoughts/ actions , collocations, and proper names, respectively. This leads to the partial validation of the sixth hypothesis which asserts that there are significant differences between English and Arabic data related to the application of items within the lexical level.

7- In relation to semantic relation and statements of faith/ doctrine , numbers of uses assert that there is no significant difference between the Arabic and English languages. As for titles of (God , The Savior / The Awaited), uses show that the difference between the two languages is significant, and the language that contains the most repetitions is the Arabic language and this leads also to the partial validation of the seventh hypothesis which asserts that there are significant differences between English and Arabic data related to the application of items within the semantic level .

8- Within the grammatical level , no significance differences are noted in respect to the application of :declarative, imperative, relative constructions, definite article

, and Informative acts . The directive acts are used within the English samples more than the Arabic ones . As for other grammatical categories , the Arabic sample contains a larger number of :interrogative sentences , auxiliaries , prepositions , indefinite articles and pronouns respectively. Also this leads to validate the eighth hypothesis that asserts the existence of significant differences between English and Arabic data related to the application of items within the grammatical level .

9- For simile , no significant difference is noted between English and Arabic data while the use of divine metaphor reveal that English data contain more uses of this type than the Arabic one . As for other figures of speech , the Arabic sample contains larger numbers of anaphora and human metaphor respectively. This is a partial validation of the ninth hypothesis which asserts that there are significant differences between English and Arabic data referring to the application of figures of speech.

10- English and Arabic data uses of religious and ordinary terms show that the most frequent category used is ordinary terms . Numbers also show that there is a significant difference between the application of both types of terms . This leads to the refutation of hypothesis ten which reads : religious terms are more widely used than non-religious terms in the two languages.

11-Arabic data is noted to present a precise details in the description of The Awaited (Aj) . Details about The Awaited (Aj) included the details of the Awaited imam's appearance, the period of his absence, what will happen before the reappearance, who will pledge allegiance to him, in what form, and what actions that the imam will perform when he appears and all other details .

12- Items from all levels investigated assure the higher quality of the Arabic expressions . Arabic data expresses various names and titles for The Awaited (Aj). The English data on the other hand expresses a limited number of these items . Collocations used in both data also assert the multiple and rich use of Arabic descriptive expressions . The Arabic language has made it clear that it is more confident in the personality of the awaited person through the extremely precise description of his personality, his followers, circumstances of his appearance, and the expected signs of his appearance. In addition to the number of his followers, their descriptions, and the duties expected of those waiting for him. The English language did not reveal any of these details at all.

13-Differences related to the employment of linguistic features and the limitation of certain details within the English language in particular are linked to the differences related to the Saviour/Awaited character .

6.2 Recommendations

This stylistic study are attached to the field of linguistics within religious contexts. A number of recommendations involve the following:

- 1- Paying a great attention to the effect of religious concepts over the linguistic style used within any piece of literature .
- 2-It could be recommended to adopt other contrastive studies concerning the waiting doctrine within stylistic to objectively discuss results related to English and other languages .
- 3- This study could be beneficial for qualifying students to become researchers of Theo-linguistic studies.

4- Stylistic studies of sacred texts are recommended to be practiced by researchers by intensive writings of essays and research papers related to religious concepts and beliefs .

5- Various studies could be conducted to discuss the role of religion , religious concepts and postmodern religious thoughts in the English literature .

6- Guiding postgraduate students to practice the cultural specifics of religious thoughts in their essay writing.

6.3 Suggestions for Further Research

Linguistic areas of studies suggested are :

1-A rhetorical stylistic study of religious symbolism in the Infallible Imams (A.S) ceremonies.

2- A contrastive critical discourse study of religious waiting expressions in English and Arabic religious texts.

3- A contrastive critical semantic study of English and Arabic religious waiting terms .

4-A contrastive conceptual stylistic study of human and divine metaphor in English and Arabic religious contexts .

5- A contrastive corpus based study of religious and ordinary terms in English and Arabic religious waiting texts.

6- A contrastive critical discourse study of religious myths in modern novels in English and Arabic.

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Appendixes

A-The English Samples

B-The Arabic Sample

Note: Samples are included within the attached compact DVD.

الخلاصة

إن عقيدة انتظار المنقذ أو المصلح العالمي الذي ينشر العدالة والازدهار في ظهوره ، وينقي الأرض من الظلم والقهر، هي واحدة من المبادئ الرئيسية للأديان مثل المسيحية والإسلام . هذه الدراسة تتناول تعابير الانتظار لهذا المخلص او المنقذ من وجهة نظر أسلوبية و تطور نموذجًا أسلوبيًا يأخذ في الاعتبار كل من الطبيعة اللغوية والدينية للبيانات في عملية التحليل .

وتهدف الدراسة إلى: بيان أوجه التشابه والاختلاف الأسلوبية بين النصوص الدينية الإنجليزية والعربية على المستوى المعجمي; تحديد أوجه التشابه والاختلاف الأسلوبية بين اللغتين على المستوى الدلالي; تحديد أوجه التشابه والاختلاف الأسلوبية بين النصوص الدينية الإنجليزية والعربية على المستوى النحوي; الكشف عن أوجه التشابه والاختلاف الأسلوبية بين النصوص الدينية الإنجليزية والعربية باستخدام العناصر البلاغية ; استكشاف أوجه التشابه والاختلاف في الأسلوب بين النصوص الدينية الإنجليزية والعربية فيما يتعلق بالعناصر السياقية والتماسك الخطابي; الكشف عن الفروق الإحصائية المتعلقة بالمستوى المعجمي المستثمر في النصوص الدينية باللغتين الإنجليزية والعربية; التعرف على الفروق الإحصائية فيما يتعلق بالمستوى الدلالي المستثمر في كلا البيانات لكلا اللغتين ; تحديد الفروق الإحصائية بالرجوع إلى المستوى النحوي المستثمر في النصوص الدينية باللغتين الإنجليزية والعربية.; تحديد الفروق الإحصائية وفقاً للعناصر البلاغية المستثمرة في كلا النصين; وبيان الفروق الإحصائية المتعلقة بالمصطلحات الدينية والعادية المستثمرة في النصوص الدينية الإنجليزية والعربية.

ويقترض أن: هناك أوجه تشابه واختلاف في الأسلوب بين النصوص الدينية الإنجليزية والعربية على المستوى المعجمي ; يوجد أوجه تشابه واختلاف أسلوبية بين النصوص الدينية الإنجليزية والعربية على المستوى الدلالي ; هناك أوجه تشابه واختلاف أسلوبية بين النصوص الدينية الإنجليزية والعربية على المستوى النحوي ; هناك أوجه تشابه واختلاف في الأسلوب بين النصوص الدينية الإنجليزية والعربية في أشكال العناصر البلاغية; هناك أوجه تشابه واختلاف في الأسلوب بين النصوص الدينية الإنجليزية والعربية فيما يتعلق بالعناصر السياقية وتماسك الخطاب ; توجد فروق ذات دلالة إحصائية بين البيانات الإنجليزية والعربية المتعلقة بتطبيق المفردات ضمن المستوى المعجمي، توجد فروق ذات دلالة إحصائية بين البيانات الإنجليزية والعربية المتعلقة باستخدام المفردات ضمن المستوى الدلالي ; هناك فروق ذات دلالة إحصائية بين البيانات الإنجليزية والعربية المتعلقة بالتركيبة النحوية; وهناك فروق ذات دلالة إحصائية بين البيانات الإنجليزية والعربية تشيـر إلى تطبيـق العنـاصـر البلاغيـة .

وقد خلصت الدراسة إلى أن كلا اللغتين الانكليزية والعربية تستخدم جميع العناصر الاسلوبية واللغوية التي حددها نموذج التحليل الاسلوبي كما وقد تم التحقق من صحة جميع الفرضيات المذكورة أعلاه.



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جامعة بابل

كلية التربية للعلوم الانسانية

قسم اللغة الانكليزية

دراسة أسلوبية لالفاظ الانتظار في النصوص الدينية الإنجليزية والعربية

أطروحة

تقدمت بها إلى مجلس كلية التربية للعلوم الانسانية - جامعة بابل كجزء من متطلبات
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بدرية قاسم لفته الشويلي

بإشراف

الأستاذ الدكتور رياض طارق كاظم العميدي

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1444 هـ / ربيع الآخر