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**A Pragmatic Study of Supplication
in the Scripture of Imam Al-Sajjad
(Al-Sahifa Al-Sajjadiyya)**

A Thesis

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By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ

الذِّينَ ۖ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

صدق الله العلي العظيم

غافر - آية 65

In the Name of Allah, the Most Gracious, Most Merciful

*“He is the Living (One) : There is no God but He : Call upon Him,
giving Him Sincere devotion. Praise be To Allah, Lord of the
Worlds!”*

Allah Great speaks the truth

(Ghafer-65)

(Ali,1989: 334)

The Supervisor's Certificate

I certify that this thesis entitled (**A Pragmatic Study of Supplication in the Scripture of Imam Al-Sajjad (Al-Sahifa Al-Sajjadiyya)**) written by **Baraa Kareem Ghazi** has been prepared under my supervision at the College of Education for Human Sciences, University of Babylon, in partial fulfilment of the requirements for the degree of Master in English Language/Language.

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Dedication

To

My Late Father

My Beloved Mother

My Brothers and Sisters

& My Lovely Husband

Acknowledgments

My gratitude goes to Allah for His unlimited blessings and mercy and providing me with the opportunity to accomplish this thesis. Allah's mercies and blessings may always be poured upon our prophet, Mohammad and his household (peace be upon them).

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Abstract

The present study tries to offer a pragmatic investigation to an exceptionally valuable sample. The discourses targeted by the pragmatic investigation are the fifteen supplications related to Imam Ali Al-Sajjad (P.B.U.H) in his scripture (Al-Sahifa Al-Sajjadiyya). What is specifically investigated are the types as well as the frequencies of occurrence of the main speech acts whether direct or indirect, macro strategies and the auxiliary speech acts.

The procedures followed for the present study include: 1) Presenting a literature review concerning the field of pragmatics, as well as introducing the analytical tools used for the present study. These tools are the speech acts, main and auxiliary. 2) Presenting an overview of the utterance meaning, religious discourse in general and the fifteen supplications related to Imam Ali Al-Sajjad (P.B.U.H) in his scripture in addition to his life. 3) Proposing an eclectic model based on Searle's (1969) classification of speech acts and van Dijk's (1977) auxiliary speech acts. 4) Analyzing the discourses under study qualitatively and quantitatively in a way limited to percentages and frequencies of occurrence.

The findings arrived at after analyzing the data in the discourses under study reveal the following conclusive remarks: 1) Each of the Main SAs is employed at varying percentages and frequencies, they can be arranged respectively as follows: directives, representatives, expressives, declarations and commissives. 2) Different SA strategies are used with different frequencies, the most commonly used strategies are requesting, hoping, asserting and declaring. 3) Only four auxiliary SAs are employed, which are: justification, explanation, addition and explication. Justification is most utilised and has the highest frequency of occurrence, while the rest make different frequencies of occurrence.

List of Abbreviations

Abbreviation	Full Form
EC	Essential Condition
FCs	Felicity Conditions
H	Hearer
P	Proposition
PC	Preparatory Conditions
PCC	Propositional Content Conditions
S	Speaker
SA	Speech Act
SC	Sincerity Conditions

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Chapter One

Introduction

1.1 The Problem

A pragmatic investigation of supplication in the scripture of Imam Ali Al-Sajjad (Al-Sahifa Al-Sajjadiyya) has not been investigated yet as far as the researcher knows. In order to carry out the present study, the following questions are to be raised:

1. What are the types of speech acts used by Imam Ali Al-Sajjad (P.B.U.H.) in the fifteen supplications of Al-Sahifa Al-Sajjadiyya?
2. What and how frequently are the strategies of speech acts used in the fifteen supplications of Al-Sahifa Al-Sajjadiyya?
3. What and how frequently are the types of auxiliary speech acts used by Imam Ali Al-Sajjad (P.B.U.H.) in the fifteen supplications of Al-Sahifa Al-Sajjadiyya?

1.2 The Aims

In accordance with the questions raised above, the aims of the present study are:

1. Identifying the types of main speech acts used by Imam Ali Al-Sajjad (P.B.U.H.) in the fifteen supplications of Al-Sahifa Al-Sajjadiyya.
2. Pointing out which strategies of speech acts are used by Imam Ali Al-Sajjad (P.B.U.H.) in the fifteen supplications of Al-Sahifa Al-Sajjadiyya and detecting their frequencies of occurrence.
3. Specifying the type of auxiliary speech acts that are used by Imam Ali Al-Sajjad (P.B.U.H.) in the fifteen supplications of Al-Sahifa Al-Sajjadiyya and pinpointing their frequencies of occurrence.

1.3 The Hypotheses

It is hypothesized that:

1. All main speech acts are employed in the fifteen supplications of Al-Sahifa Al-Sajjadiyya with different frequencies and percentages.
2. The strategies of speech acts which are stating, asserting and requesting are used mostly in the fifteen supplications of Al-Sahifa Al-Sajjadiyya.
3. Justification and explanation are the most dominant auxiliary speech acts used in the fifteen supplications of Al-Sahifa Al-Sajjadiyya.

1.4 The Procedures

Certain procedures are adopted to achieve the aims and to test the validity of the hypotheses:

1. Presenting a theoretical survey concerning the field of pragmatics, and offering an explanation of the tools that are used in the present study is presented. These tools are the speech acts (main and auxiliary).
2. Presenting an overview of utterance meaning, religious discourse, the concept of supplication, its definition and its types as well as the life of Imam Ali Al-Sajjad (P.B.U.H.) and an overview about his scripture of (Al-Sahifa Al-Sajjadiyya).
3. Adopting an eclectic model of analysis based on Searle's classification of speech acts (1969) and Van Dijk's auxiliary speech acts (1977).
4. Analyzing the selected data qualitatively (according to the items found in the eclectic model of the analysis) and quantitatively (with frequencies and percentages).
5. Coming up with some conclusions.

1.5 The Limits

The present study is limited to the speech act analysis of the scripture of Imam Al-Sajjad (Al-Sahifa Al-Sajjadiyya) fifteen supplications through analyzing each one of the supplications in order to find out the main speech acts and their strategies as well as auxiliary speech acts.

1.6 The Value

Hopefully, the present study is aspired to be of good value both theoretically and practically. Theoretically, it presents ample ideas about pragmatics and one of its dominant theories which is the speech act theory. Practically, the present study lies in the importance of the analysis of supplication pragmatically in the scripture of Imam Ali Al-Sajjad (Al-Sahifa Al-Sajjadiyya).

Chapter Two

Literature Review

2.1 Pragmatics

Pragmatics is the branch of linguistics that studies how what is unsaid can be identified and comprehended as part of what is expressed. According to Leech (1983: 5), ‘meaning’ is derived from how utterances are used and how they relate to the context in which they are conveyed, not from the formal characteristics of words and structures. By his definition, pragmatics is the study of what is most suitable in a given situation. Yule (1996: 3) defines ‘pragmatics’ as “the study of speaker meaning”. It is concerned with analyzing the meaning behind speakers' utterances than the actual words in those utterances. Yule (1996: 3) also defines ‘pragmatics’ as “the study of contextual meaning”, that is it deals with the interpretation of speaker’s intended meaning in a certain context and how this context influences what is said.

Crystal (2003: 364) offers the following definition of pragmatics: “it is the study of language from the viewpoint of its users, particularly of the choices they face when using language in social interaction and the effects of their language use on the participants in the act of communication”. Rather than the formal rules of language, the pragmatic principle governs the use and meaning of the expression. Huang (2007: 2) has the same viewpoint, when he defines ‘pragmatics’ as “the systematic study of meaning by virtue of language use”. Pragmatics according to Allott (2010:116) is concerned with the various meanings a speaker's utterances can convey.

It can be summarized that ‘pragmatics’ is the study of how the context affects the meaning of words or utterances. Thus, pragmatics is the study of how language is used in its proper context. It is connected to the meaning of the speaker involves aspects of meaning which are not solely derived from the

meaning of words and phrases used in sentences, rather it seeks to explain the interactions of social language.

Pragmatics includes the study of speech acts, cooperative principle, implicature, politeness theory, deixis, presupposition, anaphora, reference, as well as relevance theory. The present study is limited to speech act theory so it will be presented in details.

2.2 Speech Act Theory

Speech act (Henceforth, SA) theory plays a core role in the field of pragmatics. The term SA is taken from the work that was first introduced by J.L. Austin in his book *How to Do Things With Words* in 1962 and then developed by the American philosopher Searle in 1969. According to Searle (1969:16), SA is the main unit of linguistic communication. A SA is an output of what is said throughout the production of a speech . It is how individuals act through their utterances. They do not only create expressions containing syntactic structures in order to convey what they need, but also achieve activities through their speeches. As a result, actions which are accomplished by words are typically called speech acts.

According to Crystal (2003:427), SA theory refers to a theory that analyzes the role of utterances in relation to the behaviour of speaker and hearer in their communication. He (2003: 427) adds that it is not an ' act of speech ' but rather a communicative activity that is defined in terms of the speaker's goal or his/her intention while speaking and the effects they achieve on the hearer.

2.2.1 Austin's (1962) Theory of Speech Acts

To give a brief overview, Austin begins by defining the terms "constatives" and "performatives." Constatives are words that must refer to certain facts, but performatives are words that are always intended to cause an action (Pandey,

2008: 354). Additionally, Austin (1962) distinguishes between three categories of acts, namely; locutionary, illocutionary, and perlocutionary. Van Eemeren and Grootendorst (1983: 26) provide the following summary of the three acts:

1. Locutionary act: the act *of* saying something.
2. Illocutionary act: the act done *in* saying something.
3. Perlocutionary act: the act done *by* saying something.

Therefore, Austin (1962:150–60) divides utterances into the following categories based on their illocutionary force:

i. Verdictives

Austin (1962: 152) defines verdictives as the act of expressing and giving conclusions and results, whether official or unofficial, based on evidence or reasons for value or truth, to the extent that they are distinguished. The three most frequent verdictive verbs are "to place," "to put in," and "to grade."

ii. Exercitives

They can be recognized by a description that emphasizes their strength, stature, and privileges. They are thus used to express individual opinions, whether they be in favor of or against a certain subject. The typical exercitive verbs are "to appoint", "to vote", "to order", and "to argue" Austin (1962: 152).

iii. Commissives

According to Yule (1996:54), "commissives" are the specific forms of SAs that speakers use to bind themselves to future actions, including promise, warn, threaten, and swear. The speaker affects the hearer in some way as a result of these acts.

iv. Behabitives

According to Austin (1962:160) these acts are used to express “social behaviors” or “attitudes” which involves the notion of reaction to people's behaviour. Such as : apologizing, congratulating, thanking and commending.

v. Expositive

According to Austin (1962:160), the primary goal of "expositives" is to conduct or to clarify arguments. Such as: declaring, affirming, and reviewing.

2.2.1.1 Austin's Felicity Conditions

Austin (1962) observes that a performative must meet a set of conditions in order to be successful or ‘felicitous’. Felicity conditions (FCs, henceforth) are conditions under which words can be used properly to perform actions.

According to Austin (1962: 14) the FCs are as follows:

- A. (i) There must be a conventional procedure having a conventional effect.
- (ii) The circumstances and persons must be appropriate, as specified in the procedure.
- B. The procedure must be executed (i) correctly and (ii) completely.
- C. Often (i) the persons must have the requisite thoughts, feelings and intentions, as specified in the procedure, and (ii) if consequent conduct is specified, then the relevant parties must so do (Huang, 2007:99).

2.2.2 Searle's (1969) Theory of Speech Acts

J. R. Searle proposes numerous improvements to Austin's idea of speech acts in his influential work "*Speech Acts: An Essay in the Philosophy of Language*"(1969) in an effort to fill in certain gaps in the theory (Searle, 1969:23–24). As mentioned in Huang (2007:104), according to Searle, to perform a speech act is to obey certain conventional rules that are constitutive of

that type of act. The original Austinian felicity requirements were transformed by Searle into a neo-Austinian taxonomy of four fundamental categories, namely, (i) propositional content, (ii) preparatory condition, (iii) sincerity condition, and (iv) essential condition. The FCs proposed by Searle to explain specific behaviors are as follows:

i. Propositional Content Conditions (Henceforth, PCC) : They are conditions that specify what the SA is about and identify the restriction on the content of a speaker's (Henceforth, S) utterance expressed.

ii. Preparatory Conditions (Henceforth, PC): These conditions specify the real world prerequisites or the contextual requirements to each speech act.

iii. Sincerity Conditions(Henceforth, SC): These conditions indicate the act must be performed sincerely. It refers to the required beliefs, feelings and intentions of the S.

iv. Essential Conditions(Henceforth, EC): The essential conditions define the performed act in the sense that the S wants his act to be counted as an identifiable act. They are the constitutive rules that determine the type of the illocutionary act (Huang, 2007: 105-106).

Searle (1969: 62) distinguishes between two types of speech acts: direct and indirect. When there is a direct correlation between the grammatical form of an utterance and its illocutionary force, as in "Open the door" to signify a command, direct speech acts occur. As a result, in direct speech acts, the form utilized directly corresponds to the function performed by a speaker with an utterance. Indirect speech acts, on the other hand, occur when the mapping between form and function is not obvious, as in "Why don't you confirm the flight?" (1969:62).

Searle (1969: 23-24) classifies SAs and begins with the idea that when an individual talks, he/she performs three distinctive acts ,namely, utterance acts, propositional acts and illocutionary acts. Utterance acts consist of simply uttering strings of words. Propositional acts and illocutionary acts consist of uttering phrases in sentences in certain ways and with certain purposes.

According to Searle (1969: 65), there are five main categories of speech acts, each of which has a wide range of additional sub-acts that can be separated from one another based on their felicity conditions. These SAs and their strategies are as the following:

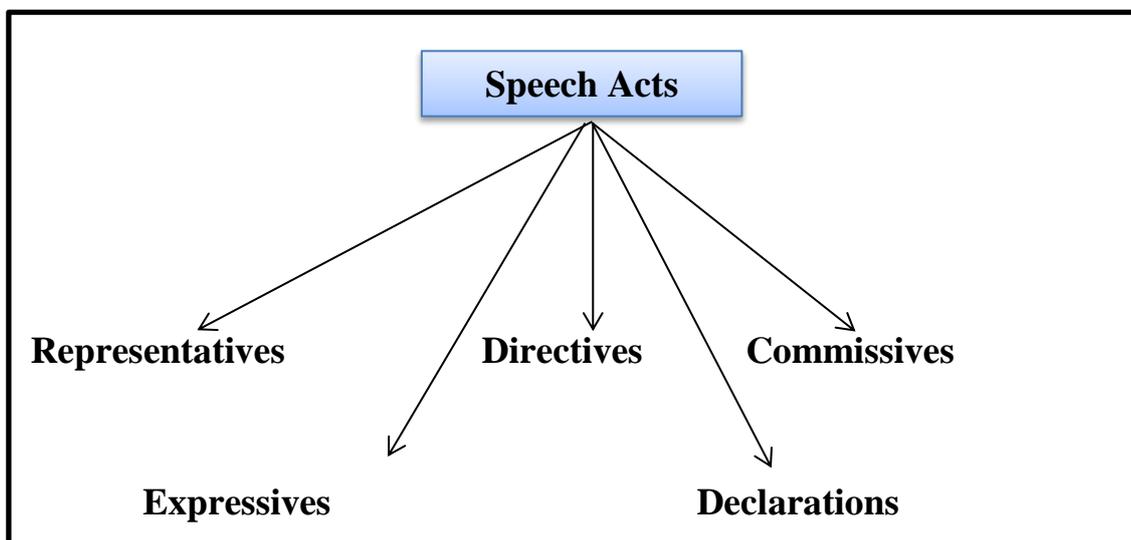


Fig. (1) : Speech Acts according to Searle (1969)

2.2.2.1 Representatives

According to Searle (1969: 66), representatives are those utterances which commit a listener to the reality of the statement. This category includes verbs like "assert, report, complain, state, affirm, describe, conclude...etc.". They are types of SAs that obligate the speaker to the truth of the uttered proposition in the sense that they bring a truth-value. They are statements that accurately reflect the outside world in the words of the speaker(Yule, 1996:53).

2.2.2.2 Directives

Leech(1983:105) proposes that the speaker uses the order to get the addressee to do something. It aims to produce certain impacts on the addressee through action. The speaker uses a directive to make someone else do something. Examples of the directive act: requesting, asking, demanding, advising, begging, bidding, forbidding and recommending.

2.2.2.3 Expressives

Yule (1996: 53) argues that an expressive is a SA that reflects the feeling of the speaker. It can be caused by something the addresser does or the addressee does. An expressive act expresses psychological states and it can be a statement of happiness, pain, likes, dislikes, interest or sadness. This category comprises verbs that convey a sense of expressing feelings like (welcome, apologize, congratulate, thank, regret, condole etc.).

2.2.2.4 Commissives

According to Huang (2007: 107) by using a commissive act, speakers commit themselves to do some future action. The speakers undertake to make the world fit the words showing world-to-word fit. Examples of such acts are assuring, promising, pledging, threatening, refusing, volunteering, and vowing.

2.2.2.5 Declarations (or Declaratives)

This kind of speech act has force to "change the world via their utterances"(Yule, 1996:53). It means, the speaker has the authority to immediate changes only by uttering utterances. These SAs, such as acquitting, disqualifying, declaring, and the like, change the world by their very utterance. Thus, their illocutionary point is to create facts and events (Huang, 2007:108).

The following are the FCs for each of the five classifications of speech acts summed up in the present study. They are taken from Hadiati (2019: 705) and Yunita & Simatupang (2022: 13511-13):

1. Declaration: The conditions for making the declaration must be appropriate, and the speaker must be authorized to make the declaration.
2. Representative: The proposition must be true in the speaker's eyes, and there must be enough proof to back it up.
3. Expressive: The speaker must be in the appropriate emotional or psychological state, and the expression must be authentic.
4. Directive: The speaker must be in a position to make the request and the recipient must be able to follow it.
5. Commissive: The conditions for fulfilling the commitment must be appropriate, and the speaker must intend to follow through on the commitment.

However, Searle (1969) classifies SAs into five categories that have to be distinguished from auxiliary speech acts. But, these auxiliary speech acts are not independent, they are related to those speech acts presented by Searle that's why they are called 'auxiliary'.

Van Dijk (1977) discusses the concept of "auxiliary speech acts," which are subordinate or preparatory speech acts that support or explain the main speech acts and he (ibid.) proposes eight auxiliary speech acts as follows: "justification, explanation, addition, conclusion, contradiction, explication, correction and condition."

2.2.3 Van Dijk's (1977) Auxiliary Speech Acts

Van Dijk (1977: 357) states that it should be clear whether the entire SA is compound or complex, that is whether the assertions constitute the "Main" SA's primary functions or merely auxiliary actions of the "Main" SA. That is,

although Searle’s model (1969) classifies SAs into five classes ,some SAs could be classified under none. However, there are some forms of relationships between these SAs on the one hand and SAs in Searle’s model (1969) on the other hand. This kind of relationship makes this incompletely independent SAs called “auxiliary”.

According to Van Dijk (1977a: 215), as cited in (Al-Hindawi and Khazali, 2011:8), these SAs are considered “auxiliary” because their roles are not to convey the major communicative messages, as the major SAs in Searle’s model (1969) do. Instead, they participate in delivering minor-specific messages from the major SA. They are named by the function they occupy in the utterance. They are illustrated in figure (2) below:

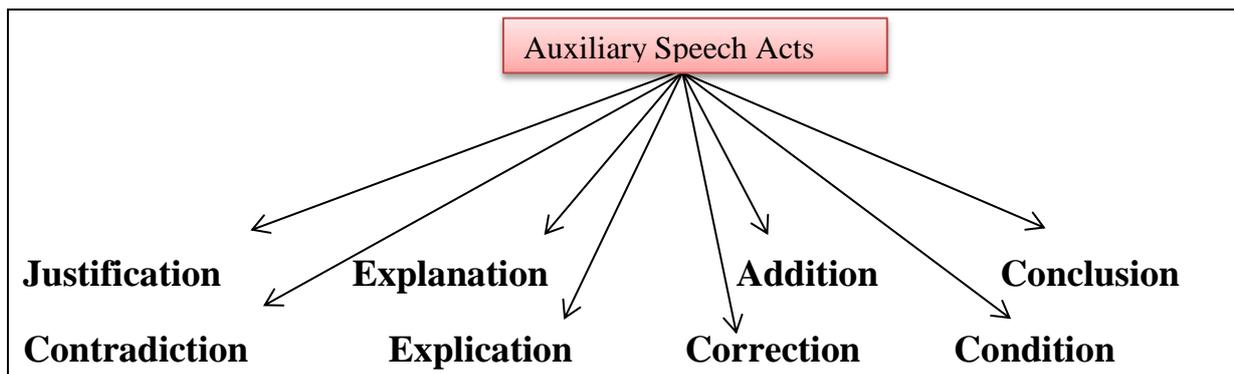


Fig. (2) :Auxiliary Speech Acts according to Van Dijk (1977)

To summarize, the difference is that main speech acts may be mere SA, or may contain one or more auxiliary or subsidiary SAs. This difference in function will be highlighted in the analysis of the data. However, what follows is an explanation of each auxiliary SA:

2.2.3.1 Justification

According to van Dijk (1977b:101), as cited in (Al-Hindawi and Khazali, 2011:8), one type of auxiliary SAs is when speakers employ SAs as a justification or motivation to enhance the felicity of another SA. In other words, the initial speech act serves as a prerequisite for carrying out a subsequent

speech act properly or successfully. The justification act is usually given **before** the main SA.

2.2.3.2 Explanation

Explanation is the opposite of justification. This category of auxiliary SAs refers to a statement or claim that comes **after** another main SA. The explanation act is often delivered following the main SA that represents the fact that needs to be explained Van Dijk(1997b: 101).

2.2.3.3 Addition

Auxiliary SAs of this kind suggest that the speaker intends to expand on what has come before. It could be referred to as a "addition" or a "continuation." The most frequently utilized "addition connectives" are "and" and "moreover," according to Van Dijk (1979:449).

2.2.3.4 Conclusion

According to Van Dijk (1977a: 208), cited in Al-Hindawi and Khazali (2011:12), some SAs serve as the conclusion of other SAs that serve as the premise. According to Van Dijk (1979: 453), "conclusion connective" is "so." 'Drawing a conclusion' or 'concluding' is the pragmatic nature of this connective.

2.2.3.5 Contradiction

In this type of auxiliary SAs, the same speaker can link his/her SA in order to mark the (non-) satisfaction of illocutionary conditions, or simply to emphasize that a previous SA becomes felicitous under certain situations (Van Dijk 1977: 452). Accordingly, the second speech act has 'restricted' the first one. However, the pragmatic connective in this type is 'but'.

2.2.3.6 Explication

This type of auxiliary SAs is performed when the speaker to show that he/she is more clearly indicating the specific speech act that is being made. Such explications are at the same time a form of repetition (ibid.).

2.2.3.7 Correction

Sometimes, speakers perform SAs that check whether one of the conditions (presuppositions) of a preceding act is satisfied or not. The basic connective used in correction is 'or'. Other connectives are 'that is, well, though, in fact, on the contrary', and the like. Besides, 'if'(normally preceded by ' at least') can be used to introduce corrections (Van Dijk, 1980: 62).

2.2.3.8 Condition

This type of auxiliary SAs is performed to specify certain conditions of a context which are unknown to the speaker under which a SA should count. These factors are transitory or contextual rather than inherent in the prior SA. 'If' is the pragmatic connective that is utilized in conditions(Van Dijk, 1980: 62).

In Analyzing the data, the present study depends on dividing the data into utterances. The following sub-section refers to the meaning of an utterance and how utterances are divided:

2.4 Utterance Meaning

Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). Yule (1996:3-4) states that pragmatics is the study of contextual meaning and this type of study necessarily involves the interpretation of what people mean in the particular context and how that context influences what is said. It also considers who they are talking to, where, when and under what circumstances.

According to Levinson (1993:5) “Pragmatics, in a traditional sense, comprises “the study of language usage” to be distinguished from syntax, which is “the study of combinatorial properties of words and their parts” and from

semantics, “ which is the study meaning “. In other word, pragmatics is related to the meaning in every part of utterances which also discusses about syntax and semantics. Thomas (1995:2) identifies the levels of meaning as the following:

The first level is *abstract meaning*; then moving to the second level from abstract meaning to *contextual meaning* (also called *utterance meaning*) by assigning sense and/or reference to a word, phrase or sentence. The third level of meaning is reached when speaker's intention is taken into consideration, known as *the force of an utterance*.

Cruse (2000: 27) defines ‘utterance meaning’ as “the totality of what the speaker intends to convey by making an utterance.” He (2007:27) adds that an utterance meaning subsumes statement meaning, but only in the sense that the latter must be traversed in order to arrive at the former, it is a necessary step in derivation: utterance meaning does not necessarily incorporate statement meaning as a proper part (although, of course, it may do).

Crystal (2008:505) defines the ‘utterance’ as a term used in linguistics and phonetics which refers to a stretch of speech about which no assumptions have been made in terms of linguistic theory (as opposed to the notion of sentence, which receives its definition from a theory of grammar). One commonly used definition refers to a ‘stretch of speech preceded and followed by silence or a change of speaker.

Huang (2014: 13) defines an ‘utterance’ as a particular piece of language whether it is a word, a phrase, a sentence, or a sequence of sentences -spoken or written- by a particular speaker or writer in a particular context on a particular occasion. In other words, it is a situated instance of language use which is partially contextually, culturally, and/or socially conditioned. It constitutes an occurrence of language behaviour on the part of a speaker or writer.

Kroeger (2018: 5-6) specifies three levels of meaning. They are:

1. word meaning
2. sentence meaning
3. utterance meaning (also referred to as “speaker meaning”)

Based on the definitions above, it can be summarized that pragmatics is the study of language or utterance meaning influenced by the context. It emphasizes on the relation of language meaning in the context.

In the following sections and sub-sections, the researcher will present the religious discourse and the concept of the present study “supplication”, its definition, types, and about Imam Ali Al-Sajjad (P.B.U.H.) and his scripture “Al-Sahifa Al-Sajjadiyya” as well as the fifteen supplications the data of the present study.

2.5 Religious Discourse

The word discourse has a number of implications and can be used for many different purposes. Generally, "discourse" is defined by Crystal (2005:118) as a continuous flow of language longer than a sentence. A chat, a joke, a sermon, an interview, etc. are all examples of speech events that fall under the category of discourse.

To formulate an appropriate definition for religious discourse, it is preferable to begin with a brief explanation of the meanings of religion and language as cultural elements because these are thought to be the fundamental elements of the religious discourse.

Religion as Geertz(1957:422) states "*contains moral aspects that inform people's ethos and how they characterize their quality of life and view themselves in the world*". Religion in this sense enhances the strength of our resources in forming ideas as well as our resources for expressing emotions. Therefore, it is crucial to acknowledge topics like the level of religious presence and its effects on people and groups in their interpersonal and societal

interactions and communications in order to address the influence of religion in different cultures.

Concerning language, another cultural component of religious discourse, the relationship between language and culture is conceived in Nida's (1998:29) comment that " Every language form we use has meaning , carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language " .

Religious discourse is defined by Keane (1997:48) as "the perceived distinctiveness of certain interactions, textual practices , or speech situations". So, religious discourse is any behaviour belonging to a specific religion , whether it is said or written. Additionally, it is related to advice, sayings, or political situations with regard to renewed issues that are produced from the party who depends on the religion that they belong to. The discourse of Muslims, whether individuals or groups, that conveys their understanding of Islamic ideas, teachings, rules, and legislation is called the Islamic religious discourse. Supplication is a form of religious discourse that refers to the act of humbly asking something from a higher authority, such as a deity, either for oneself or on behalf of another one.

In summary, supplications play an important role in Islamic religious discourse by providing a means for Muslims to seek guidance and protection, express gratitude, build a relationship with Allah, and study and reflect upon Islamic spirituality. Supplications of Imam Ali Al-Sajjad (P.B.U.H.) represents a form of religious discourses.

2.6 Supplication

According to Al-Asifi (2011: 4-5), supplication is a person's conversation with Allah and the link that unites the creature with his Creator. It is asking Allah, the All-Powerful, for help on behalf of the helpless. According to him

(2011: 4-5), supplication is an act of poverty spoken to Allah and is an expression of deprivation to Him.

Supplication is a type of prayer in which one party sincerely or humbly requests something from another party, either for that party or for another party, (e.g., "Please spare my life.") or on behalf of someone else (Website Source 2).

The etymological roots of the word "supplication" is that it has its root as an adjective which is "supple". According to The Concise Oxford Dictionary of English Etymology (1996:473), "supplication" refers to these meanings which are soft, flexible and bending under and supplicate as a verb means beg humbly. According to The Oxford dictionary of current English (1993: 916) supplicate (-ting) as a verb 1. literary means petition humbly to (a person) or (a thing) 2. (foil, by to, for) make a petition.

Linguistically speaking, various authors have examined the idea of supplication from various linguistic perspectives:

Palmer (1980:41) considers supplication as a part of prayer along with adoration, praise, confession, petition, thanks giving and intercession. He (1980:45) indicates supplication as request may deepen into entreaty, adding that the etymology of the word indicates at once the humility and force of the prayer; being derived from the kneeling position of the suppliant, when he pours forth his entreaties at the feet of his master. Supplication enables man to enrich his relationship with his Creator, i.e. Allah. Palmer (1984: 14) confirms that the worshiper must confirm his/her sins while supplicating and must acknowledge Allah's mercy. He (1984:14) states that: Finally, as this is the worship of sinful and dependent creatures, prayer must include "the confession of our sins" and "the thankful acknowledgment of God's mercies."

Chittick (1988: xxvii) depicts supplication as one of the primary frameworks which can shape the soul in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. He (1988: xxv) adds that supplicating or calling upon Allah is to address Him with one's praise, thanksgiving, hopes, and needs. Moreover Vanderveken (1990 : 192), to supplicate is to beg very humbly, usually from a superior or someone in power.

Sykes (2004 : 143) defines supplication as a kind of prayer that is offered with pleading, by someone who is lacking something, so that it might be obtained. For instance man can supplicate a person in such a powerful state to spare the life of a prisoner, or someone else under threat.

Different dictionaries define “supplication” as Collins English Dictionary (Website Source 3) indicates that “a supplication is a prayer to Allah or a respectful request to someone in authority for help”. Merriam Webster (2022) defines it as "to make a humble entreaty especially : to pray to Allah." (Website Source 4).

Thus, the present study adopts the definition by Palmer (1980:45) that describes supplication like an intensified petition. It carries inhering connotations of humility and vehemence of prayer, and is derived from the picture of the suppliant kneeling at the feet of the master, and Morgan’s (2010:67) definition that refers to supplication as a spontaneous conversation with Allah and a private non-formal prayer, and

2.6.1 Supplication in Islam

Supplication in Islam is called (**دعاء**) “Du’a”. Asifi (2008: 17) defines Du’a as the asking of a servant for his needs from Allah. Analyzing this definition, the following components of supplication can be identified:

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

So the constituents of the supplication are: the invoked Who is The Almighty Allah, the supplicant who should have certain conditions for his supplication to be responded to for example to be sincere in his intention and the attraction between the supplicant and Allah. Typically, in making supplication, the supplicant tend to use some acts to support the truth of his supplication to Allah, for example his/her real repentance, his /her urgent need for something.

In summary, supplication in Islam refers to making an appeal to Allah with praise, thanksgiving, hopes, and wants. It is a fundamental foundation for shaping the soul in line with the Divine Will. Supplication is reflected by various SAs which reveals that it is not limited to only one SA, so it can be shown through various communicational behaviors and actions. There are several kinds of SAs. The researcher employs the classifications of SAs relying on Searle's (1969) SA theory which is considered main SAs, and van Dijk's (1977) auxiliary SAs.

2.6.2 Kinds of Supplication

According to Mamdouhi (2003: 11-6) supplication is of the following kinds:

2.6.2.1 Verbal Supplication

This type refers to uttering a supplication in which the tongue is not in harmony with the heart. It is known that mentioning the order of events merely does not bring about the desired sensation. If supplication was used only verbally, it does not convey the proper conception of the supplication. Philosophically speaking, it is known that a true representative of a class of phenomena is the one in which form and meaning coincide with each other. Thus, if you move your tongue and lips verbally but you are not thinking on

what you are uttering, then what you utter is not supplication. Such a person is involved in using supplication only verbally. He has not employed supplication in the right sense of the word. In such a case a person should not expect anything to happen (Mamdouhi, 2003: 11).

2.6.2.2 Content Supplication

This type of supplication occurs when the tongue is in harmony with the heart when uttering supplication. The tongue is the interpreter of the heart. In such a case, this is a genuine sample of supplication and is very likely to be responded to. Of course, this sort of supplication may not be answered superficially; but it must be known that this kind of supplication is a kind of worship that will definitely be rewarded. However, the delay in responding to it from Allah may be due to the secret behind that issue (Mamdouhi, 2003: 15).

2.6.2.3 Supplication by the Heart

In this kind of supplication, words are not used; rather, only the heart turns towards Allah. This innate and genuine relation always occurs between Allah and His servants. This is the truth behind supplication and it is assumed to be the best spiritual state in man's life (Mamdouhi, 2003: 16).

2.7 A Biography of Imam Ali bin Al- Hussain Al-Sajjad (P.B.U.H.)

Ali bin Al-Hussain, son of Imam Hussein, son of Imam Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin Abdu Manaf (P.B.U.T.) the fourth Imam of Shiite Muslims community. His grandmother is Fatimah Al-Zahra' the daughter of Prophet Mohammed (Peace be upon him and his household). Imam Ali bin Al-Hussain was born in Hijaz, in the year 38A.H /658-9 A.D. His mother is Shahrbanu, the daughter of Yazdigird, the last Sasanian king of Persia.

There is no need to recount here the tragedy at Karbala', in Iraq, in 61 A.H/ 680 A.D. when Imam Hussain (P.B.U.H.) and many of the members of his family were killed by the forces of Yazeed, the ruler who was an evil character

who was responsible for that killing, an event which shook the Islamic world and needed a movement. Imam Ali Al-Sajjad (Al-Sajjad means "the one who prostrates frequently") devoted his life to learning and worship and became an authority on prophetic traditions and law, but he was mostly known for his nobility of personality and piety. His life in Medina takes mainly the form of anecdotes that confirm his constant preoccupation with worship and acts of devotion. After the battle of Karbala, there were a number of different factions in society, not all of which supported Ali Al-Sajjad as the rightful Imam of the Muslim community (Chittick, 1988: xvi).

Due to oppression ruling over all of their homes and futures and their inability to engage in any meaningful struggle or endeavor, the Shiites Muslims, particularly during the reign of Imam Ali al-Sajjad(P.B.U.H.), suffered extraordinarily harsh circumstances. Imam Ali Al-Sajjad (P.B.U.H) and due to the differences in their situations, the Imam's strategy for defending Islam differed from his father's, but he did not miss the chance to resist by using a strategy known as "supplication," which could be applied in any circumstance and penetrate deeply into the body of the ruling system and corrupt society. (Jalali& Reza, 2003: 217-218).

2.8 The Psalms of Islam (Al-Sahifa al-Sajjadiyya)

Al-Sahifa al-Sajjadiyya is one of the greatest works of the first century AH. It is indicated as one of the valuable sources of Islamic Shi'ite religious knowledge.

The title Al-Sahifa al-Sajjadiyya means simply 'The Book of al-Sajjad'. Al-Sajjad is one of the titles given to and signifies 'the one who constantly prostrates himself in prayer'. The book is often called Al-Sahifat al-Kamilat al-Sajjadiyya, that is, 'The "Perfect", or "Complete", Book of al-Sajjad'. (Chittick, 1988: xvii).

Supplication is a significant aspect of the scripture of Imam Ali Al-Sajjad (Al-Sahifa Al-Sajjadiyya). The supplications of Al-Sahifa al-Sajjadiyya are in

fact the whispers of science, ethics, belief and politics with the spirit of the monotheists and the prayers that are present in the altar of worship and the field of strive and the scene of struggle against internal and external devils. Imam Ali Al-Sajjad (P.B.U.H.) has created a school full of education from the altar of prayer and has combined the most necessary qualities and the most valuable ideas with the tenderness and fragrance of prayers and has elevated the admirers of the beauty of truth to the position of knowing the truth (Torabi, 2009: 244-245).

Scholars acknowledge that Al-Sahifa al-Sajjadiyya is after the Qur'an and Nahj Al-Balaghah in terms of value status and is among the most valuable sources of knowledge (Torabi, 2009: 238).

2.8.1 The Fifteen Whispered Prayers

The arrangement of Al-Sahifa al-Sajjadiyya has a certain distinction between the fifty-four supplications which make the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen munajat or 'whispered prayers'. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the munajat, add a certain orderliness and self-conscious artistry. (Chittick, 1988: xviii).

Every person experiences different feelings towards Allah throughout life. The Fifteen Whispered Prayers enable a person to recite the prayer which is in most accordance with his present mood and feeling. The prayers start with 'repentance', as repentance is the first step towards a genuine communion with Allah (Website Source 5).

The Fifteen Supplications that make the data of the present study are:

1. The Whispered Prayer of the Repenters
2. The Whispered Prayer of the Complainers
3. The Whispered Prayer of the Fearful
4. The Whispered Prayer of the Hopeful

5. The Whispered Prayer of the Desirous
6. The Whispered Prayer of the Grateful
7. The Whispered Prayer of the Obedient Toward God
8. The Whispered Prayer of the Devotees
9. The Whispered Prayer of the Lovers
10. The Whispered Prayer of the Mediation Seekers
11. The Whispered Prayer of the Utterly Poor
12. The Whispered Prayer of the Enlightened
13. The Whispered Prayer of the Aware
14. The Whispered Prayer of the Asylum Seekers
15. The Whispered Prayer of the Ascetic.

2.9 Previous Studies

To the best of the researcher's knowledge the concept of "supplication" has not been investigated by other researchers from a pragmatic perspective only, but there are three studies which investigated it from a contrastive perspective and a linguistic one.

2.9.1 Kareem, S. (2009)

This study is conducted by **Kareem, S. (2009)** entitled "**Linguistic Analysis of Supplication in Standard English and Standard Arabic With Reference to Liturgical Language**". In her study, she attempts to investigate supplication as an important genre in English and Arabic. Her study investigates the various syntactic forms made by the suppliants, the types of request they make, and the pragmatic level used in their supplication as well as the study formulates an analysis of supplication at its syntactic and pragmatic levels in both standard languages. This study was not limited to the supplications of the present study as well as it is a contrastive one between Arabic and English supplications while the present study aims at studying the fifteen supplications

of Imam Ali Al-Sajjad (P.B.U.H) only with their Arabic version with the help of the English translated texts.

2.9.2 AL-Ameedi R. and Mahdi, M. (2014)

This study by **AL-Ameedi R. and Mahdi, M. (2014)** entitled “**Imam Hussein's Supplication On the day of Arafah: A Linguistic study**”. This study attempts to analyze Imam Hussein’s (P.B.U.H.) Arafah supplication linguistically. Consequently, it aims to find out the syntactic, semantic, and pragmatic characteristics of this supplication. The data that is chosen for analysis is intended to be analysed semantically, syntactically, and pragmatically. First, the general meaning of the text is explained. This implies the semantic level of the analysis. Second, the text is analyzed syntactically highlighting the syntactic devices employed in it. Third, it is analyzed pragmatically illustrating the speech act strategies adopted to realize the act of supplication in the utterances of the text. This study is different from the present study in that the data of the present study is limited to the fifteen supplications of Imam Ali Al-Sajjad (P.B.U.H) and it is a pragmatic not a linguistic one.

2.9.3 Qasim, S. and Hamzah, H. (2019)

A **third** study by **Qasim, S. and Hamzah, H. (2019)** entitled “**The Speech Act of Supplication in Islam**”. This study aims at: First, investigating the communicative functions of illocutionary forms of the prophets and every day ritual supplications. Second, showing the types of supplications. Third, showing the difference in terminology between the Islamic and Christians (Historical Supplications). The data of this study is taken from supplications of the prophets in the Holy Quran and everyday supplications of ‘Al- Nawawy’ as a reference. The result of this study is that supplication in Islam serves a variety of communicative purposes, including requests, addresses, thanks, praise, repentance, and worship. However, This study is different from the present

study because it is a contrastive one while the present study is a pragmatic one as well as the data is totally different.

However, the present study presents a pragmatic analysis of the supplications of Al-Sahifa Al-Sajjadiyya, it focuses on speech act theory by Searle (1969) and auxiliary speech act theory by van Dijk(1977). Hence, this study is completely different from the previous ones.

Chapter Three

Methodology

An Overview

This chapter is concerned with data selection and description. The model used to analyse the data under investigation is also presented here.

3.1 Data Selection and Description

The data chosen is to be analysed pragmatically. Fifteen supplications (the fifteen whispered prayers) are chosen from *Al-Sahifa Al-Sajjadiyya* in the Arabic versions with their English translations, translated by Chittick, W. C. (1988). *Al-Sahifa Al-Sajjadiyya* is one of the immortal aphorisms of the Ahl Ul-Bayt , peace be upon them, and it is a group of blessed supplications that are received through Imam Ali Al-Sajjad(P.B.U.H) and are produced about fourteen centuries ago. This particular data is selected because of its religious, cultural and linguistic kinds of importance.

3.2 The Analytical Model

The model of the present study is an eclectic one. It is composed of the combination of Searle's (1969) classification of main speech acts and Van Dijk's (1977) classification of auxiliary speech acts.

3.3 The Components of the Model

As mentioned earlier, Searle(1969) classified SAs into five major categories; namely: representatives, directives, expressives, commissives and declarations.

The present study employs Searle's (1969) classification for its comprehensiveness, as it covers SAs that are more likely to be discovered in the data under study. The subsections that follow go over the various types of SAs that are likely to be identified in the data under analysis.

3.3.1 Main Speech Acts

3.3.1.1 Representative SAs

They are speech acts that have a truth value and refer to the speaker's opinion about the situation. Utilizing a representative allows the speaker to fit his words to the world (Coulthard,1980:22-4). However, the representative acts in the study are:

3.3.1.1.1 Speech Act of Stating

Stating is produced in accordance with Searle's(1969:66) FCs, as follows:

PCC: Any Proposition (Henceforth, P).

PC: S has evidence (reasons, etc.) for the truth of P and it is not obvious to both S and Hearer (Henceforth, H) that H knows P.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents an actual state of affairs.

3.3.1.1.2 Speech Act of Asserting

According to Ifantidou (2001: 18), making an assertion means that the speaker is stating the reality of a specific case or domain. However, its accomplishment involves the fulfilment of certain FCs which are the same FCs of representative SA of stating which are mentioned above (in, 2.2.2.1.1) as proposed by Searle (1969: 66).

3.3.1.1.3 Speech Act of Complaining

Searle and Vanderveken (1985: 213) consider the SA of complaining as assertive and expressive SAs because one can complain by asserting that something is bad or by expressing his discontent about something. Complaining can be issued according to FCs which are proposed by Searle and Vanderveken (ibid.):

PCC: Bad P about a certain state of affairs.

PC: S expresses his discontent about P and H might not be responsible for what S is complaining about.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents a bad state of affairs.

3.3.1.1.4 Speech Act of Describing

PCC: Any proposition P.

PC: (a) S represents his beliefs about H (b) S believes that H is so and so.

SC: S believes P.

EC: The utterance counts as an undertaking to the effect that P represents an actual state of affairs (Searle, 1969; 66).

3.3.1.2 Directive SAs

These acts are attempts by the speaker to persuade the listener to do something. They express the speaker's desires. They can be positive or negative. When utilizing a directive SA, the speaker seeks to make the world (via the hearer) match the words (Coulthard, 1980:22-4). The directive acts in the study are:

3.3.1.2.1 Speech Act of Requesting

Requesting is employed felicitously according to the following FCs that are proposed by Searle (1969: 66):

PCC: Future act of H.

PC: H is able to do the act and S believes that H is able to do the act and it is not obvious to both S and H that H will do the act.

SC: S wants H to do the act.

EC: S's utterance counts as an attempt to get H to do the act.

3.3.1.2.3 Speech Act of Begging

PCC: S needs the H to do something that helps the S.

PC: S believes the H is able to do it.

SC: S is in the position of asking for the mercy of the H to help (ibid.).

3.3.1.3 Expressive SAs

They are acts that tell about the speaker's feelings, as they express the psychological state of the speaker in statements of happiness, like, dislike, pain, sorrow, etc. The speaker doesn't make the world or the words fit together when he/ she uses an expressive act Coulthard (1985:22-4). The expressive acts in the study are:

3.3.1.3.1 Speech Acts of Hoping and Wishing

PCC: S wants something happen

PC: S knows that it might not happen.

3.3.1.3.2 Speech Act of Pleading

PCC: An event happens to S.

PC: S experiences the negative feeling from that event.

SC: S feels unpleasant and painful in his situation.

3.3.1.4 Commissive SAs

These are acts that bind the speaker to a future course of action. They express the speaker's goal. The speaker attempts to make the world suit the words by using a commissive act Coulthard (1985:22-4). The only commissive act in the study is assuring.

3.3.1.4.1 Speech Act of Assuring

According to Searle and Vanderveken (1985: 169), assuring refers to committing oneself to a future course of action in order to convince the hearer (who may doubt) in doing the action.

3.3.1.5 Declaration SAs

These SAs changes the world in their production. In order for declaration act to be performed appropriately, the speaker, in a specific context, must have a special institutional role Coulthard (1985:22-4). The FCs of declare are the following:

3.3.1.5.1 Speech Act of Declaring

PCC: knowing the context of the utterance.

PC: S is able to perform the utterance clearly and he has the right to perform such act.

SC: the S intends to change the condition.

EC: by stating utterance, the S want to change the status of condition (Abbas, 2020:34).

3.3.2 Direct and Indirect SAs

One of Searle's (1975a) primary contributions to speech act theory is the distinction he makes between direct and indirect SAs. SAs can be divided into two categories: direct and indirect. According to Quirk et al. (1985: 803), a direct speech act is one in which the grammatical structure corresponds to the function. Accordingly, a declarative, an interrogative, an imperative, and an exclamative, issue a statement, a question, an order, and an exclamation, respectively. Conversely, as explained by Searle (1975: 59), indirect SAs arise when a sentence containing the illocutionary indicators for one type of illocutionary act can also be pronounced to conduct another type of

illocutionary performance. Therefore, two illocutionary force utterances—one literal (direct) and the other non-literal (indirect)—combine to form indirect speech acts.

SAs are also seen as direct when the sentences contain verbs like apologize, request, complain, advice, etc. These verbs are known as performative verbs because they identify the speech act in which they are used. Thus, a direct speaking act will occur whenever a structure and a function have a direct link. In contrast, if the sentence does not contain a performative verb it is considered as an indirect (Yule, 1996: 54).

3.3.3 Auxiliary Speech Acts

Van Dijk (1977) classifies SAs into eight categories of auxiliary acts that explain or support the main SAs, which are: justification, explanation, addition, conclusion, contradiction, explication, correction and conditional.

1. Justification

According to Ferrara (1980: 240), justifications play an important role in which it must refer to a state of events that count as an appropriate, convincing cause for performing the main speech act.

2. Explanation

It is one of the postponed speech acts that are meant to convey the conditions of prior speech acts. These speech acts explain why the prior speech acts were performed.

3. Addition

It indicates that the speaker wants to add something to the prior main SA.

4. Explication

It is done by the speaker to show that he/she is more clearly indicating the specific speech act that they are doing.

5. Conclusion

It represents a conclusion to the preceding main act.

6. Contradiction

It may be performed with the delivery of a speech act in order to protest or deny some expectations that may be associated with another speech act.

7. Correction

According to Van Dijk (1980: 62) underlines that corrections may be appropriate ways of redefining a situation when the speaker perceives that a speech act is excessively powerful and withdraws some meaning.

8. Condition

It is performed to specify the unknown certain conditions to the speaker. It is not inherent in the previous main SA.

The eclectic model can be diagrammed as follows:

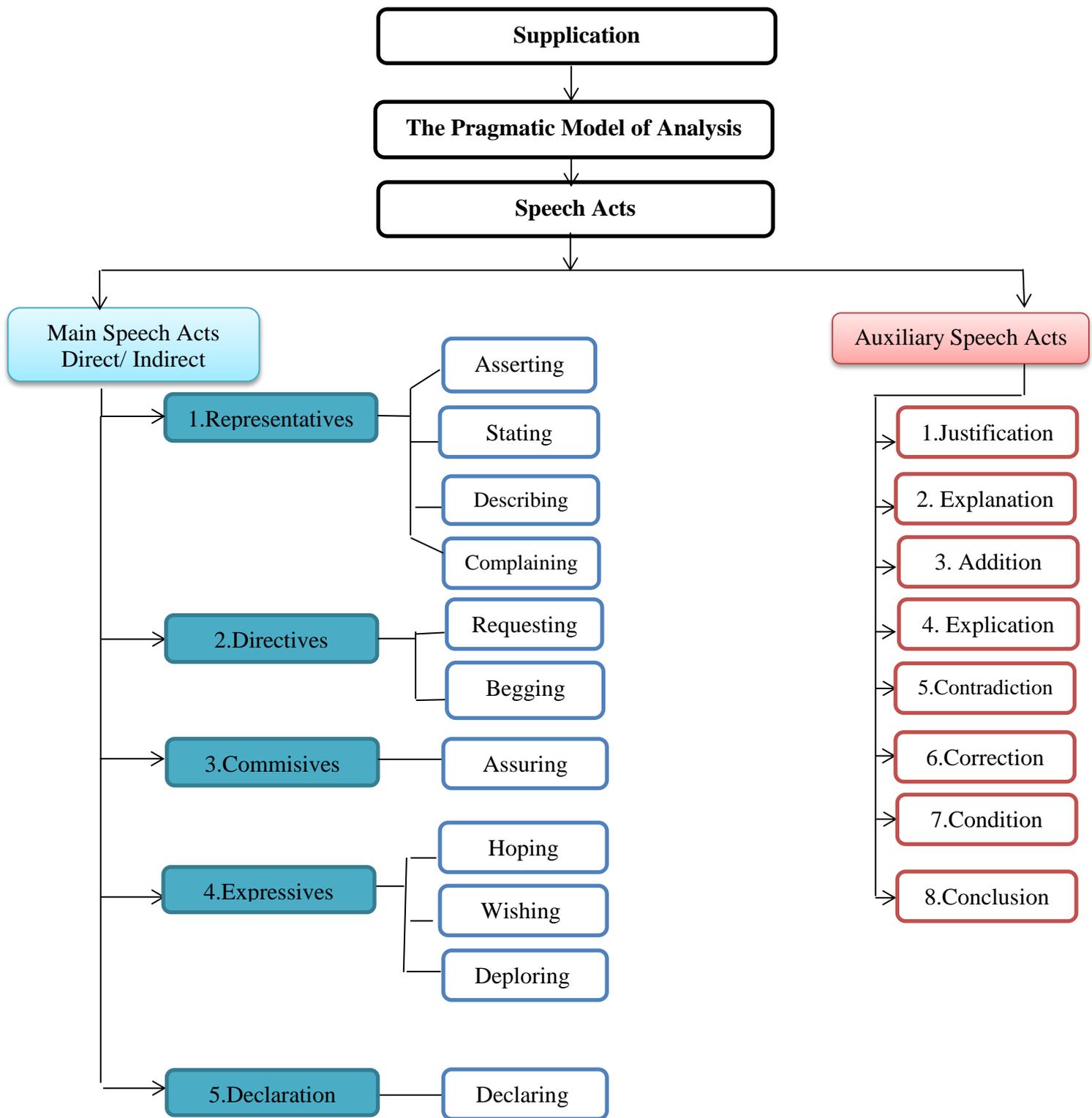


Figure (3): The Eclectic Analytical Model based on Searle (1969) and Van Dijk (1977)

3.4 Procedures

The procedures that the researcher follows in the analysis are as follows:

- 1- Dividing each text into utterances and numbering them.
- 2- The analysis will be from the text to the model and not vice versa, this means applying the text on the adapted model.
- 3- Detecting each utterance if it is main SA or an auxiliary SA. If it is main SA it will be divided into direct or indirect SA according to the intended meaning.

Chapter Four

Data Analysis and Discussion

An Overview

This chapter presents the analysis of the selected data of the fifteen supplications of Al-Sahifa Al-Sajjadiyya and discusses the results of the analysed data.

4.1 Data Analysis

Firstly it is worth mentioning that the technique followed in the present study is to analyse the fifteen supplications separately and to avoid redundancy only the first supplication's analysis of utterances is given while the rest are mentioned in Appendix (1).

The analysis will follow the eclectic model illustrated in figure (3).

Table 1 (A) The Pragmatic Analysis of Text (1)
The Supplication of Repenters مناجاة التائبين

No.	Utterance	Main SA		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "In the name of Allah, The Beneficent, The Merciful"	Declaration		Declaring	/
2	إِلٰهِي اَلْبَسْتَنِي الْخَطَايَا نُوْبَ مَذَلَّتِي، وَجَلَلَنِي التَّبَاعُدُ مِنْكَ لِبَاسَ مَسْكَنَتِي وَأَمَاتَ قَلْبِي عَظِيمُ جِنَايَتِي "My God, offenses have clothed me in the garment of my lowliness, separation from Thee has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart,"	Declaration		Declaring	/
3	فَأَحْيِهِ بِتَوْبَةٍ مِنْكَ يَا أَمَلِي وَبِعَيْتِي وَيَا سُوْلِي وَمُنِّيْتِي "so bring it to life by a repentance from Thee! O my hope and my aim! O my wish and my want!"	Directive		Requesting	/

4	<p>فَوَعَزْتِكَ مَا أَجِدُ لِذُنُوبِي سِوَاكَ غَافِرًا، وَلَا أَرَى لِكَسْرِي غَيْرَكَ جَابِرًا، “By Thy might, I find no one but Thee to forgive my sins, and I see none but Thee to mend my brokenness!”</p>	/	/	Explanation
5	<p>وَقَدْ خَضَعْتُ بِالْإِنَابَةِ إِلَيْكَ وَعَنُوتُ ”بِالِاسْتِكَائَةِ لَدَيْكَ“ “I have subjected myself to Thee in repeated turning, I have humbled myself to Thee in a basement.”</p>	Expressive	Pleading	/
6	<p>فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فَبِمَنْ أَلُودُ، وَإِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فَبِمَنْ أَعُوذُ، “If Thee cast me out from Thy door, in whom shall I take shelter? If Thee repell me from Your side, in whom shall I seek refuge?”</p>	/	/	Justification
7	<p>فَوَا أَسْفَاهُ مِنْ خَجَلْتِي وَافْتِضَاجِي، وَوَا لَهُفَاهُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاجِي“، “O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed!”</p>	Expressive	Pleading	/
8	<p>أَسْأَلُكَ يَا غَافِرَ الذَّنْبِ الْكَبِيرِ وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ، أَنْ تَهَبَّ لِي مُوَبِقَاتِ الْجَرَائِرِ، وَتَسْتُرَّ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ “ I ask Thee, O Forgiver of great sins, O Mender of broken bones, to overloo my ruinous misdeeds, and cover my disgraceful secret thoughts!”</p>	Directive	Requesting	/
9	<p>وَلَا تُخَلِّني فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ وَلَا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَسِتْرِكَ “At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness, and strip me not of Thy beautiful forbearance and covering!”</p>	/	/	Addition

10	<p>إِلَهِي ظِلِّلْ عَلَيَّ ذُنُوبِي غَمَامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَيَّ غُيُوبِي سَحَابَ رَأْفَتِكَ</p> <p><i>My God, let the cloud of Thy mercy cast its shadow upon my sins, and send the billow of Thy clemency flowing over my faults!"</i></p>	Directive		Requesting	/
11	<p>إِلَهِي هَلْ يَرْجِعُ الْعَبْدُ الْأَبْقَى إِلَّا إِلَى مَوْلَاهُ، أَمْ هَلْ يَجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ</p> <p><i>"My God, does the fugitive servant return to anyone other than his Master? Or does anyone grant him sanctuary from his Master's wrath other than his Master Himself?"</i></p>	/		/	Explanation
12	<p>إِلَهِي إِنْ كَانَ النَّدَمُ عَلَيَّ الذَّنْبِ تَوْبَةً فَأَنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ! وَإِنْ كَانَ الِاسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً فَأَنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ! لَكَ الْعُثْبَى حَتَّى تَرْضَى"</p> <p><i>"My God, if remorse for sins is a repentance, I - by Thy might - am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! To Thee I return that Thee may be well pleased!"</i></p>	Commissive		Assuring	/
13	<p>إِلَهِي بِقُدْرَتِكَ عَلَيَّ تَبَّ عَلَيَّ، وَبِحِلْمِكَ عَنِّي اءْفَعْ عَنِّي، وَبِعِلْمِكَ بِي اءْرْفُقْ بِي،</p> <p><i>"My God, through Thy power over me, turn toward me, through Thy clemency toward me, pardon me, and through Thy knowledge of me, be gentle toward me!"</i></p>	Directive		Requesting	/
14	<p>إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ سَمِّيَتْهُ التَّوْبَةُ، فَقُلْتَ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا، فَمَا عُدْرُ مَنْ أَعْفَلَ دُخُولَ الْبَابِ بَعْدَ فَتْحِهِ؟</p> <p><i>"My God, You are He who has opened a door to Thy pardon and named it 'repentance', for You said, Repent to God with unswerving repentance. What is the excuse of him who</i></p>		Expressive	Hoping	/

	<i>remains heedless of entering the door after its opening?"</i>				
15	<p>إِلَهِي إِنْ كَانَ قَبِيحَ الذَّنْبِ مِنْ عِنْدِكَ فَلْيَحْسِنِ الْعَفْوَ مِنْ عِنْدِكَ؟</p> <p><i>"My God, though the sins of Thy servant are ugly, Thy pardon is beautiful."</i></p>	Directive		Requesting	/
16	<p>إِلَهِي مَا أَنَا بِأَوَّلَ مَنْ عَصَاكَ فَثَبِّتْ عَلَيْهِ، ، "وَتَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ"</p> <p><i>"My God, I am not the first to have disobeyed Thee, and Thee turned toward him, or to have sought to attain Thy favour, and Thee were munificent toward him."</i></p>	/		/	Justification
17	<p>يَا مُجِيبَ الْمُضْطَرِّ يَا كَاشِفَ الضَّرِّ، يَا عَظِيمَ الْبِرِّ يَا عَلِيمًا بِمَا فِي السِّرِّ، يَا جَمِيلَ السِّتْرِ"</p> <p><i>"O Responder to the distressed!, O Remover of injury! O Great in goodness! O Beautiful through covering over!"</i></p>	Representative		Asserting	/
18	<p>اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ، وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ،</p> <p><i>"I seek Thy munificence and Thy generosity to intercede with Thee, I seek Thy side and Thy showing mercy to mediate with Thee,"</i></p>		Directive	Requesting	/

19	<p>فَاسْتَجِبْ دُعَائِي وَلَا تُخَيِّبْ فِيكَ رَجَائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ</p> <p>“so grant my supplication, disappoint not my hope in Thee, accept my repentance, and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful”</p>	Directive		Requesting	/
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The Analysis:

Utterance (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, The Beneficent, The Merciful”

(Main SA: Declaration/Declaring)

The supplication begins with **declaration**, the Imam (P.B.U.H.) declares the starting or beginning of his supplication. Muslims always begin their supplication with this utterance, to declare that they start their supplication to Allah. This utterance makes the state of the overwhelming majority of the Holy Quran texts (suras).

Utterance (2)

إِلَهِي أَلْبَسْتَنِي الْخَطَايَا تَوْبَةً مَدَلَّتِي، وَجَلَّلَنِي التَّبَاعُدَ مِنْكَ لِبَاسٍ مَسَكَنَتِي وَأَمَاتَ قَلْبِي عَظِيمُ جُنَايَتِي

“My God, offenses have clothed me in the garment of my lowliness, separation from You has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart,”

(Main SA: Declaration/ Declaring)

In this utterance the Imam (P.B.U.H.) begins his supplication with the Almighty Allah by confessing to Him, and acknowledging his sins, which is a state refers to the poverty and misery of man. He starts his supplication with, declaration when he declares from the beginning that he committed sins.

Utterance (3)

فَأَحْيِهِ بِتَوْبَةٍ مِنْكَ يَا أَمَلِي وَبُغْيَتِي وَيَا سُؤْلِي وَمُنْيَتِي

“so bring it to life by a repentance from Thee! O my hope and my aim! O my wish and my want!”

(Main SA: Directive/Requesting)

The Imam (P.B.U.H) begins to request Allah to revive his heart. Acknowledging guilt and acknowledging sin are the revival of the heart.

Utterance (4)

فَوَعَزَّتْكَ مَا أَجِدُ لِدُنُوبِي سِوَاكَ غَافِرًا، وَلَا أَرَى لِكِسْرِي غَيْرَكَ جَابِرًا،

“By Thy might, I find no one but Thee to forgive my sins, and I see none but Thee to mend my brokenness!”

(Auxiliary SA: Explanation)

The Imam (P.B.U.H) acknowledges that there is no one but Allah can forgive sins, since He is the only one capable of pardon and forgiveness. The Imam explains why he is in need to Allah and why he asks Him only not another one.

Utterance (5)

”وَقَدْ خَضَعْتُ بِالْإِنَابَةِ إِلَيْكَ وَعَنَوْتُ بِالْإِسْتِكَانَةِ لَدَيْكَ“

“I have subjected myself to Thee in repeated turning, I have humbled myself to Thee in a basement.”

(Main SA: Expressive/Pleading)

The Imam (P.B.U.H.) is in the most urgent need for forgiveness, and he returns to Allah with repentance of sins, in the sense that he has repented of his sins as he expresses his sadness.

Utterance (6)

”فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فَبِمَنْ أَلُوذُ، وَإِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فَبِمَنْ أَعُوذُ“

“If Thee cast me out from Thy door, in whom shall I take shelter? If Thee repel me from Your side, in whom shall I seek refuge?”

(Auxiliary SA: Justification)

The Imam (P.B.U.H.) calls on his Lord and says: If you do not accept my repentance, to whom should I go? Because you are generous. The Imam (P.B.U.H) reviews his sins, he does not find a forgiver, only Allah. The Imam

justifies that You (Allah) the only One that can forgive me, so I came back to You.

Utterance (7)

، " فَوَا أَسْفَاهُ مِنْ خَجَلْتِي وَافْتِضَاحِي، وَوَا لَهْفَاهُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي"،

"O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed!"

(Main SA: Expressive/ Pleading)

The Imam (P.B.U.H.) expresses his feelings that he is ashamed of his sins.

Utterance (8)

"أَسْأَلُكَ يَا غَافِرَ الذَّنْبِ الْكَبِيرِ وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ، أَنْ تَهَبَ لِي مُوبِقَاتِ الْجَرَائِرِ، وَتَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ"

"I ask Thee, O Forgiver of great sins, O Mender of broken bones, to overlook my ruinous misdeeds, and cover my disgraceful secret thoughts!"

(Main SA: Directive/Requesting)

In this utterance the Imam requests Allah to forgive him. It is a directive speech act of requesting used by the Imam (P.B.U.H.) since Allah is the superior One who can forgive and the One who should be asked for this forgiveness.

Utterance (9)

وَلَا تُخَلِّني فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ، وَلَا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَسِتْرِكَ

"At the witnessing place of the Resurrection, empty me not of the coolness of Your pardon and forgiveness, and strip me not of Your beautiful forbearance and covering!"

(Auxiliary SA: Addition)

In this utterance, the Imam (P.B.U.H) wants to add something to the preceding speech act.

Utterance (10)

إِلَهِي ظِلِّ عَلَى ذُنُوبِي غَمَامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَى عُيُوبِي سَحَابَ رَأْفَتِكَ

"My God, let the cloud of Thy mercy cast its shadow upon my sins, and send the billow of Thy clemency flowing over my faults!"

(Main SA: Directive/Requesting)

In this utterance, the Imam (P.B.U.H) requests Allah to cover his sins with His forgiveness and mercy.

Utterance (11)

إِلَهِي هَلْ يَرْجِعُ الْعَبْدُ الْأَبْقَى إِلَّا إِلَىٰ مَوْلَاهُ، أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ؟

“My God, does the fugitive servant return to anyone other than his Master? Or does anyone grant him sanctuary from his Master’s wrath other than his Master Himself?”

(Auxiliary SA: Explanation)

It is an explanatory auxiliary speech act since it offers an explanation to the previous speech act, that is the Imam (P.B.U.H.) wants to clarify that Allah is the only One Who can accept the repentance and forgive the sins and faults so the Imam (P.B.U.H.) requests Allah to cover the sins with His forgiveness and Mercy.

Utterance (12)

“إِلَهِي إِنْ كَانَ النَّدَمُ عَلَى الدَّنْبِ تَوْبَةً فَإِنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ! وَإِنْ كَانَ الْإِسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ! لَكَ الْعُنْبَى حَتَّى تَرْضَى”

“My God, if remorse for sins is a repentance, I - by Thy might - am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! To Thee I return that Thee may be well pleased!”

(Main SA: Commissive/Assuring)

In this utterance, the Imam (P.B.U.H) refers to the change from sins to repentance. He wants change and does not want to remain in the state of sinning that has tired him and hurt him.

Utterance (13)

إِلَهِي بِقُدْرَتِكَ عَلَيَّ ثَبِّ عَلَيَّ، وَبِعِلْمِكَ عَلَيَّ اعْفُ عَلَيَّ، وَبِعِلْمِكَ بِي اِرْفُقْ بِي،

“ My God, through Thy power over me, turn toward me, through Thy clemency toward me, pardon me, and through Thy knowledge of me, be gentle toward me!”

(Main SA: Directive/Requesting)

The Imam(P.B.U.H) continues to request Allah for forgiveness, because He is the only one who is capable of that.

Utterance (14)

إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَاباً إِلَى عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ، فَقُلْتَ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً، فَمَا عُدْرُ مَنْ أَغْفَلَ دُخُولَ الْبَابِ بَعْدَ فَتْحِهِ؟

“ My God, Thee are He who has opened a door to Thy pardon and named it 'repentance', for Thee said, Repent to God with unswerving repentance. What is the excuse of him who remains heedless of entering the door after its opening? ”

(Main SA: Expressive/Hoping)

The one who is looking for shelter must look for someone to shelter him and the door is open to receive repent seekers. The Imam (P.B.U.H.) expresses what he feels when he says that we must follow the right way and get back to Allah.

Utterance (15)

إِلَهِي إِنْ كَانَ قَبِيحَ الذَّنْبِ مِنْ عَبْدِكَ فَلْيُحْسِنِ الْعَفْوَ مِنْ عِنْدِكَ؟

“My God, though the sins of Thy servant are ugly, Thy pardon is beautiful.”

(Main SA: Directive/Requesting)

The Imam in this utterance requests Allah to pardon and forgive him. The Imam (P.B.U.H.), in this utterance, addresses Allah earnestly expressing many of his wishes that he begs Allah to fulfill.

Utterance (16)

”إِلَهِي مَا أَنَا بِأَوَّلِ مَنْ عَصَاكَ فَتُوبْتَ عَلَيْهِ، وَتَعَرَّضَ لِمَعْرِوْفِكَ فَجُدْتَ عَلَيْهِ”

“My God, I am not the first to have disobeyed Thee, and Thee turned toward him, or to have sought to attain Thy favour, and Thee were munificent toward him.”

(Auxiliary SA: Justification)

Here, there is a kind of an excuse and justification, for the human soul bears in it a state of disobedience and the ability to rebel, and since this sinner is like any human being, his soul aspires to its desires and become intimate with them, for this is something that man is inborn, except for those whom Allah choose from among the people of His obedience.

Utterance (17)

”يَا مُجِيبَ الْمُضْطَرِّ يَا كَاشِفَ الضَّرِّ، يَا عَظِيمَ الْبِرِّ يَا عَلِيمًا بِمَا فِي السِّرِّ، يَا جَمِيلَ السِّتْرِ”

*“O Responder to the distressed!, O Remover of injury! O Great in goodness!
O Beautiful through covering over!”*

(Main SA: Representative/Asserting)

It is a representative speech act where the Imam represents his belief in Allah, that He is the One Who has these qualities.

Utterance (18)

اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ، وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ،

“I seek Thy munificence and Thy generosity to intercede with Thee, I seek Thy side and Thy showing mercy to mediate with Thee,”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) requests Allah because Allah is the Merciful and the Generous Who can forgive his sins and accept his repentance.

Utterance (19)

فَاسْتَجِبْ دُعَائِي وَلَا تُخَيِّبْ فِيكَ رَجَائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

“so grant my supplication, disappoint not my hope in Thee, accept my repentance, and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful”

(Main SA: Directive/Requesting)

A directive speech act, the Imam (P.B.U.H) requests Allah as a characteristic of his generosity and manifestation of giving. The acceptance of repentance and expiation of sin is one of the manifestations of His mercy and confirmation of His forgiveness because He is most merciful.

From table 1 (A), the following table could be concluded:

Table 1 (B)
The frequency of Occurrence of Main SAs According to Searle (1969)
and their Strategies in “Supplication of Repenters”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	7	50%
	Total	7	50%
Expressives	Pleading	2	14.28%
	Hoping	1	7.14%
	Total	3	21.42%
Declarations	Declaring	2	15.28%
	Total	2	15.28%
Commissives	Assuring	1	7.14%
	Total	1	7.14%
Representatives	Asserting	1	7.14%
	Total	1	7.14%
Total of totals		14	100%

As shown in table 1 (B), directive SAs score the highest percentage of 50% among other SAs with requesting as a strategy used for the directives since it is a supplication of repenters, so Imam Ali Al-Sajjad (P.B.U.H) uses requesting strategy because he is sincerely wants Allah to accept his repentance. Expressive SAs share the second rank with a percentage of 21.42%, pleading and hoping are used as strategies for the expressive SAs and it is used . Declaration SAs come in the third rank with a percentage of 15.28%. Commissive and Representative SAs come last rank with equal percentage 7.14%.

Concerning the auxiliary SAs of text 1, they are shown in table 1 (C) below:

Table 1 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk
(1977) in “Supplication of Repenters”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explanation		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
5	2	40%	2	40%	1	20%	0	0%	0	0%	0	0%	0	0%	0	0%

In table1 (C), it’s clear that three auxiliary SAs are used in text 1. Both justification and explanation scores the same percentage of occurrence (40%). Addition is used only one time and scores (20%).

Table 2 below presents the analysis of the second text “The Supplication of Complainers *مناجاة الشاكين*”

Table 2 (A) The Pragmatic Analysis of Text 2
“The Supplication of Complainers *مناجاة الشاكين*”

No.	Utterance	Main SA		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	إلهي إليك أشكو نفساً بالسوء أَمارة “My God, to Thee I complain of a soul commanding to evil,”	Representative		Complaining	/
2	وإلى الخطيئة مُبادِرة، وبمعاصيك مُولعةً، ولسخطك مُتعرِّضةً “rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger.”	Representative		Describing	/
3	تَسَلِّكُ بي مَسَالِكِ المَهَالِكِ، وَتَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكِ، “It takes me on the roads of disasters, it makes me the easiest of perishers before Thee;”	Representative		Complaining	/
4	كَثِيرَةَ العِلَلِ، طَوِيلَةَ الأَمَلِ، إِنْ مَسَّهَا الشَّرُّ تَجَرَّعُ، وَإِنْ مَسَّهَا الخَيْرُ تَمَنَعُ، “many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging;”	/		/	Explanation
5	مَيَّالَةً إلى اللَّعِبِ وَاللَّهْوِ مَمْلُوءَةً بِالعَفْلَةِ والسَّهْوِ، تُسْرِعُ بي إلى الحَوْبَةِ وَتُسَوِّفُنِي بِالنُّوبَةِ “inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance.”	/		/	Explanation

6	<p>إِلَهِي أَشْكُو إِلَيْكَ عَدُوًّا يُضِلُّنِي، وَشَيْطَانًا يُغْوِينِي ،</p> <p><i>"I complain to Thee of an enemy who misguides me and a Satan who leads me astray."</i></p>	Representative		Complaining	/
7	<p>قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِي، وَأَحَاطَتْ هُوَاجِسُهُ بِقَلْبِي، يُعَاضِدُ لِي الْهُوَى، وَيُزَيِّنُ لِي حُبَّ الدُّنْيَا وَيَحُولُ بَيْنِي وَبَيْنَ الطَّاعَةِ وَالرُّنْفَى</p> <p><i>"He has filled my breast with tempting thoughts, and his suggestions have encompassed my hear, He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!"</i></p>	Representative		Describing	/
8	<p>إِلَهِي إِلَيْكَ أَشْكُو قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا، وَبِالرَّيْنِ وَالطَّيْعِ مُتَلَبِّسًا،</p> <p><i>"My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,"</i></p>	Representative		Complaining	/
9	<p>وَعَيْنًا عَنِ الْبِكَاءِ مِنْ خَوْفِكَ جَامِدَةً، وَإِلَى مَا يَسُرُّهَا طَامِحَةً</p> <p><i>"and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!"</i></p>	/	/	/	Addition
10	<p>إِلَهِي لَا حَوْلَ لِي وَلَا قُوَّةَ إِلَّا بِقُدْرَتِكَ، وَلَا نَجَاةَ لِي مِنْ مَكَارِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ،</p> <p><i>"My God, there is no force and no strength except in Thy power, and no deliverance for me from the</i></p>	/	/	/	Justification

	<i>detested things of this world save through Thy preservation.”</i>				
11	<p>فَأَسْأَلُكَ بِبِلَاغَةِ حِكْمَتِكَ وَنَفَازِ مَشِيئَتِكَ، أَنْ لَا تَجْعَلَنِي لِغَيْرِ جُودِكَ مُتَعَرِّضًا، وَلَا تُصَيِّرَنِي لِلْفِتَنِ غَرَضًا وَكُنْ لِي عَلَى الْأَعْدَاءِ نَاصِرًا، وَعَلَى الْمَخَازِي وَالْعُيُوبِ سَاتِرًا، وَمِنَ الْبَلَاءِ وَاقِيًا، وَعَنِ الْمَعَاصِي عَاصِمًا بِرَأْفَتِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ</p> <p>“So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!”</p>	Directive	Requesting	/	

Table 2 (B) presents the frequencies of occurrences of main SAs and their strategies of text 2:

Table 2 (B)The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Complainers”

SAs	Macro Strategy	Freq.	%
Representatives	Complaining	4	57.14%
	Describing	2	28.57%
	Total	6	75%
Directives	Requesting	1	25%
	Total	1	25%
Declarations	Total	0	0
Commissives	Total	0	0
Expressives	Total	0	0
Total of totals		7	100%

As shown in table 2 (B) above only two acts are used with different frequencies. The first rank goes for representative with the frequency 75%. Two strategies of representatives are used which are complaining (57.14%) which is used 4 times out of 6 and describing (28.57%) which is used 2 times out of 6. The second and last rank goes for directive SAs with the frequency (25%) and one strategy of requesting is used which is requesting (25%).

Concerning the auxiliary SAs of text 2 they are shown in the following table:

Table 2 (C)

The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Complainers”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Explanation		Justification		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
4	2	50%	1	25%	1	25%	0	0%	0	0%	0	0%	0	0%	0	0%

Table 2(C) above shows that 3 auxiliary SAs are used in text 2. Explanation is used 2 times with the frequency (50%). Justification and addition each one of them is used one time with the frequency (25%) for each one.

**Table 3 (A) The Pragmatic Analysis of Text (3)
“مناجاة الخائفين”**

No.	Utterance	Main SAs		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>إلهي أتراك بعد الأيمان بك تعذبني، أم بعد حبي إياك تبعذني، أم مع رجائي لرحمتك وصفحك تحرمني، أم مع استجارتي بعفوك تسلمني،</p> <p><i>“My God, what thinkest Thou? Wilt Thou chastise me after my faith in Thee, drive me far away after my love for Thee, deprive me while I hope for Thy mercy and</i></p>	Expressive		Hoping	/

	<i>forgiveness forsake me while I seek sanctuary in Thy pardon?, ”</i>				
2	حاشا لوجهك الكريم أن تخيبني “How could Thy generous face disappoint me?!”	Expressive		Wishing	/
3	لَيْتَ شِعْرِي أَلِلْشَقَاءِ وَلَدَتْنِي أُمِّي، أَمْ لِلْعَنَاءِ رَبِّيْتِي، فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّيْنِي، وَلَيْتَنِي عَلِمْتُ أَمِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي وَبِقُرْبِكَ وَجَوَارِكَ خَصَصْتَنِي، فَتَقَرَّرَ بِذَلِكَ عَيْنِي وَتَطْمَئِنُّ لَهُ نَفْسِي، “Would that I knew - Did my mother bear me for wretchedness? Did she nurture me for suffering? Would then that she had not borne me and had not nurtured me! Would that I had knowledge - Hast Thou appointed me one of the people of felicity? Hast Thou singled me out for Thy nearness and neighbourhood? Then would my eyes be gladdened, and in that my soul reach serenity. ”	Expressive		Wishing	/
4	إِلَهِي هَلْ تَسْوَدُّ وُجُوهًا خَرَّتْ سَاجِدَةً لِعِظَمَتِكَ، أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِالنِّثَاءِ عَلَى مَجْدِكَ وَجَلَالَتِكَ، أَوْ تَطْبِيعُ عَلَى قُلُوبٍ انْطَوَتْ عَلَى مَحَبَّتِكَ، أَوْ تُصِمُّ أَسْمَاعًا تَلَذَّذَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ، أَوْ تَغْلُ أَكْفَأَ رَفَعَتْهَا الْأَمَالَ إِلَيْكَ رَجَاءَ رَأْفَتِكَ، أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى نَحِلْتُ فِي مُجَاهَدَتِكَ، أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ، “My God, dost Thou blacken faces which fall down in prostration before Thy mightiness? Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty? Dost Thou seal hearts which harbour Thy love? Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will? Dost Thou manacle hands which expectations have raised to		Representative	Asserting	/

	<i>Thee in hope of Thy clemency? Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee? Dost Thou chastise legs which ran to worship Thee?"</i>				
5	إِلَهِي لَا تَغْلِقْ عَلَيَّ مُوَحَّدِيكَ أَبْوَابَ رَحْمَتِكَ، وَلَا تَحْجُبْ مُشْتَاغِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَيْتِكَ، “My God, lock not toward those who profess Thy Unity the doors of Thy mercy, and veil not those who yearn for Thee from looking upon the vision of Thy beauty!”	Directive		Requesting	/
6	إِلَهِي نَفْسٌ أَعَزَّتْهَا بِتَوْحِيدِكَ كَيْفَ تَدْلِيهَا بِمَهَانَةِ هَجْرَانِكَ، وَضَمِيرٌ أُنْعَدَ عَلَى مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ بِحَرَارَةِ نِيرَانِكَ، “My God, a soul which Thou hast exalted by its professing Thy Unity - how wilt Thou burn it in the heat of Thy fires?”	/		/	Justification
7	إِلَهِي أَجْزِنِي مِنَ أَلِيمِ غَضَبِكَ وَعَظِيمِ سَخَطِكَ يَا حَنَّانُ يَا مَنَّانُ، يَا رَحِيمُ يَا رَحْمَنُ، يَا جَبَّارُ يَا قَهَّارُ، يَا غَفَّارُ يَا سَتَّارُ، نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَقَضِيحَةِ الْعَارِ، إِذَا امْتَأَزَ الْأَخْيَارُ مِنَ الْأَشْرَارِ، وَحَالَتِ الْأَحْوَالُ وَهَالَتِ الْأَهْوَالُ، وَقَرَّبَ الْمُحْسِنُونَ وَبَعَدَ الْمُسِيئُونَ، وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ “My God, give me sanctuary from Thy painful wrath and Thy mighty anger! O All-loving, O All-kind! O Compassionate, O Merciful! O Compeller, O Subduer! O All- forgiver, O All-covering! Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame when the good are set apart from the evil, forms are transformed, terrors terrify, the good-doers are brought near, the evildoers taken far, and every	Directive		Requesting	/

	<i>soul is paid in full what it has earned, and they shall not be wronged!"</i>				
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The next table shows the frequencies of occurrence of main SAs and their strategies:

Table 3 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Fearful”

SAs	Macro Strategy	Freq.	%
Expressive	Hoping	2	33.3%
	Wishing	1	16.6%
	Total	3	50%
Directives	Requesting	2	33.3%
	Total	1	33.3%
Representative	Asserting	1	16.6%
	Total	1	16.6%
Commissives	Total	0	0
Declarations	Total	0	0
Total of totals		7	100%

Table 3 (B) above shows that three main acts are used in text 3 which are expressive, directive and representative and make the frequency (50%, 33.3%, 16.6% respectively).

Table 3 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Fearful”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explanation		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

Table 3 (C) shows that only one auxiliary SA is used which is justification and makes the frequency of occurrence 100%.

The Fourth text's "Supplication of Hopeful" analysis is shown in table 4 as the following:

Table 4 (A) The Pragmatic Analysis of Text 4
"مناجاة الراجين The Supplication of Hopeful"

No.	Utterance	Main SAs		SA's Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>يَا مَنْ إِذَا سَأَلَهُ عَبْدٌ أَعْطَاهُ، وَإِذَا أَمَلَ مَا عِنْدَهُ بَلَغَهُ مِنْهُ، وَإِذَا أَقْبَلَ عَلَيْهِ قَرَبَهُ وَأَذْنَاهُ، وَإِذَا جَاهَرَهُ بِالْعِصْيَانِ سَتَرَ عَلَى ذَنْبِهِ وَعَظَاهُ، وَإِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَكَفَاهُ،</p> <p><i>"O He who gives to a servant who asks from Him, takes him to his wish when he expectantly hopes for what is with Him, brings him near and close when he approaches Him, covers over his sin and cloaks it when he shows it openly, and satisfies and suffices him when he has confidence in Him!"</i></p>	Expressive		Hoping	/
2	<p>إِلَهِي مَنْ الَّذِي نَزَلَ بِكَ مُلْتَمِسًا قِرَاكَ فَمَا قَرَيْتَهُ، وَمَنْ الَّذِي أَنَاخَ بِبَابِكَ مُرْتَجِبًا نَدَاكَ فَمَا أَوْلَيْتَهُ،</p> <p><i>"My God, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably? Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it?"</i></p>		Expressive	Hoping	/
3	<p>أَيْحْسُنُ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ مَصْرُوفًا وَلَسْتُ أَعْرِفُ سِوَاكَ مَوْلَى بِالْإِحْسَانِ مَوْصُوفًا،</p> <p><i>"Is it good that I come back from Thy door, turned away in disappointment, while I know</i></p>	/		/	Justification

	<i>of no patron qualified by beneficence but Thee?"</i>				
4	<p>كَيْفَ أَرْجُو غَيْرَكَ وَالْخَيْرُ كُلُّهُ بِيَدِكَ، وَكَيْفَ أَوْمِلُ سِوَاكَ وَالْخَلْقُ وَالْأَمْرُ لَكَ،</p> <p><i>"How should I have hope in other than Thee, when the good - all of it - is in Thy hand? How should I expect from others, when Thine are the creation and the command?"</i></p>	Representative		Asserting	/
5	<p>أَقْطَعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ أَمْ تُفْقِرُنِي إِلَى مِثْلِي وَأَنَا أَعْتَصِمُ بِحَبْلِكَ،</p> <p><i>"Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked? Wouldst Thou make me have need for my like? But I hold fast to Thy cord!"</i></p>	/		/	Explanation
6	<p>يَا مَنْ سَعَدَ بِرَحْمَتِهِ الْقَاصِدُونَ، وَلَمْ يَشْقَ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ،</p> <p><i>"O He through whose mercy the strivers reach felicity and through whose vengeance the seekers of forgiveness are not made wretched!"</i></p>	Representative		Asserting	/
7	<p>كَيْفَ أَنْسَاكَ وَلَمْ تَزَلْ ذَاكِرِي، وَكَيْفَ أَلْهُو عَنْكَ وَأَنْتَ مُرَاقِبِي،</p> <p><i>"How should I forget Thee, while Thou never ceasest remembering me? How should I be diverted from Thee while Thou art my constant watcher?"</i></p>	/		/	Justification

8	<p>إِلَهِي بِذَيْلِ كَرَمِكَ أَعْلَقْتُ يَدِي، وَلِنَيْلِ عَطَايَاكَ بَسَطْتُ أَمْلِي</p> <p><i>“My God, I have fastened my hand to the skirt of Thy generosity, I have stretched forth my expectation toward reaching Thy gifts,”</i></p>	Declaration		Declaring	/
9	<p>فَاخْلِصْنِي بِخَالِصَةِ تَوْحِيدِكَ، وَاجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ</p> <p><i>“so render me pure through the purest profession of Thy Unity, and appoint me one of Thy choice servants!”</i></p>	Directive		Requesting	/
10	<p>، يَا مَنْ كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِي، وَكُلُّ طَالِبٍ إِيَّاهُ يَرْتَجِي،</p> <p><i>“O He who is the asylum of every fleer, the hope of every seeker</i></p>	/		/	Explanation
11	<p>يَا خَيْرَ مَرْجُوٍّ وَيَا أَكْرَمَ مَدْعُوٍّ، وَيَا مَنْ لَا يَرُدُّ سَأْلَهُ وَلَا يُخَيِّبُ أَمَلَهُ، يَا مَنْ بَابُهُ مَفْتُوحٌ لِذَاعِيهِ، وَحِجَابُهُ مَرْفُوعٌ لِرَاجِيهِ،</p> <p><i>O Best Object of hope! O Most Generous Object of supplication! O He who does not reject His asker or disappoint the expectant! O He whose door is open to His supplicants and whose veil is lifted for those who hope in Him!”</i></p>	/		/	Explication
12	<p>أَسْأَلُكَ بِكَرَمِكَ أَنْ تَمُنَّ عَلَيَّ مِنْ عَطَاكَ بِمَا تَقَرُّ بِهِ عَيْنِي، وَمِنْ رَجَائِكَ بِمَا تَطْمَئِنُّ بِهِ نَفْسِي، وَمِنْ الْيَقِينِ بِمَا تُهَوِّنُ بِهِ عَلَيَّ مُصِيبَاتِ الدُّنْيَا، وَتَجَلُّوْا بِهِ عَنِّ بَصِيرَتِي غَشَوَاتِ الْعَمَى، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ</p> <p><i>“I ask Thee by Thy generosity to show kindness toward me through Thy gifts, with that which will gladden my eye, through hope in Thee, with</i></p>	Directive		Requesting	/

that which will give serenity to my soul, and through certainty with that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness !By Thy mercy, O Most Merciful of the merciful!”				
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Table 4 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their frequencies in “Supplication of Hopeful”

SAs	Macro Strategy	Freq.	%
Expressives	Hoping	2	28.57%
	Total	2	28.57%
Directives	Requesting	2	28.57%
	Total	2	28.57%
Representatives	Asserting	2	28.57%
	Total	2	28.57%
Declarations	Declaring	1	14.28%
	Total	1	14.28%
Commissives	Total	0	0
Total of totals		7	100%

The above table shows that four main acts are used with the same frequency of occurrence which are respectively: expressives, directive and representative (28.57%) for each. Declarative SA is used only one time and makes the frequency (14.28%).

Table 4 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Hopeful”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explanation		Explication		Conclusion		Contradiction		Addition		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
5	2	40%	2	40%	1	20%	0	0%	0	0%	0	0%	0	0%	0	0%

The analysis of the fifth text “The Supplication of Beseechers ”مناجاة الراغبين is represented in table 5.

Table 5 (A) The Pragmatic Analysis of Text 5
“مناجاة الراغبين The Supplication of Beseechers”

No.	Utterance	Main SAs		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>إلهي إن كان قلّ زادي في المسير إليك فلقد حسّن ظنّي بالتوكّل عليك</p> <p><i>“My God, though my stores for travelling to Thee are few my confidence in Thee has given me a good opinion.”</i></p>	Expressive		Hoping	/
2	<p>وإن كان جرّمي قد أخافني من عقوبتك فإن رجائي قد أشعرنني بالأمن من نِقمتك</p> <p><i>“Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance.”</i></p>	/		/	Addition
3	<p>وإن كان ذنبي قد عرضني لعقابك فقد أدنتني حسنّ ثقتي بثوابك</p> <p><i>“Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward.”</i></p>	/		/	Addition
4	<p>، وإن أنامتني الغفلة عن الإستعداد للقاءك فقد نبهتني المعرفة بكرمك وآلائك</p> <p><i>“Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons.”</i></p>	/		/	Addition
5	<p>، وإن أوحش ما بيني وبينك فرط العصيان والطغيان فقد أنسني بشري الغفران والرضوان</p> <p><i>“Though excessive disobedience and rebellion have estranged me from Thee, the glad tidings of forgiveness and good pleasure have made me feel intimate with Thee.”</i></p>	/		/	Addition

6	<p>أَسْأَلُكَ بِسُبُوحَاتِ وَجْهِكَ وَبِأَنْوَارِ قُدْسِكَ، وَابْتِهَالِ إِلَيْكَ بِعَوَاطِفِ رَحْمَتِكَ وَلَطَائِفِ بَرِّكَ أَنْ تُحَقِّقَ ظَنِّي بِمَا أَوْمَلْتُهُ مِنْ جَزِيلِ إِكْرَامِكَ، وَجَمِيلِ إِنْعَامِكَ فِي الْقُرْبَى مِنْكَ وَالزَّلْفَى لَدَيْكَ وَالتَّمَتُّعِ بِالنَّظَرِ إِلَيْكَ</p> <p><i>“I ask Thee by the splendours of Thy face and the lights of Thy holiness, and I implore Thee by the tenderness of Thy mercy and the gentleness of Thy goodness, to verify my opinion in expecting Thy great generosity and Thy beautiful favour, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee!”</i></p>	Directive		Begging	/
7	<p>وَهَا أَنَا مُتَعَرِّضٌ لِنَفْحَاتِ رَوْحِكَ وَعَطْفِكَ، وَمُنْتَجِعٌ غَيْثِ جُودِكَ وَلُطْفِكَ، فَارٌّ مِنْ سَخَطِكَ إِلَى رِضَاكَ، هَارِبٌ مِنْكَ إِلَيْكَ، رَاجٍ أَحْسَنَ مَا لَدَيْكَ، مُعَوِّلٌ عَلَى مَوَاهِبِكَ، مُفْتَقِرٌ إِلَى رِعَايَتِكَ</p> <p><i>“Here am I, addressing myself to the breezes of Thy freshness and tenderness, having recourse to the rain of Thy generosity and gentleness, fleeing from Thy displeasure to Thy good pleasure and from Thee to Thee, hoping for the best of what is with Thee, relying upon Thy gifts, utterly poor toward Thy guarding!”</i></p>	/	/		Justification
8	<p>إِلَهِي مَا بَدَأْتَ بِهِ مِنْ فَضْلِكَ فَتَمِّمَهُ، وَمَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا تَسْلُبْهُ، وَمَا سَتَرْتَهُ عَلَيَّ بِجِلْمِكَ فَلَا تَهْتِكْهُ، وَمَا عَلَّمْتَهُ مِنْ قَبِيحِ فِعْلِي فَأَعْفِرْهُ</p> <p><i>“My God, Thy bounty which Thou hast begun - complete it! Thy generosity which Thou hast given me - strip it not away! Thy cover over me through Thy clemency - tear it not away! My ugly acts which Thou hast come to know - forgive them!”</i></p>	Directive		Begging	/
9	<p>، إِلَهِي اسْتَشْفَعْتُ بِكَ إِلَيْكَ، وَاسْتَجَرْتُ بِكَ مِنْكَ أَتَيْتُكَ طَامِعاً فِي إِحْسَانِكَ، رَاغِباً فِي امْتِنَانِكَ، مُسْتَسْقِياً وَابِلَ طَوْلِكَ، مُسْتَمْطِراً غَمَامَ فَضْلِكَ، طَالِباً مَرْضَاتِكَ، قَاصِداً جَنَابِكَ، وَارِداً شَرِيعةَ رِفْدِكَ، مُلْتَمِساً سَنِيَّ الْخَيْرَاتِ مِنْ عِنْدِكَ، وَافِداً إِلَى حَضْرَةِ</p>	/	/		Explication

	<p>جَمَالِكَ، مُرِيداً وَجْهَكَ، طَارِقاً بِابِكَ، مُسْتَكِيناً لِعَظَمَتِكَ وَجَلَالِكَ</p> <p><i>“My God, I seek intercession from Thee with Thee, and I seek sanctuary in Thee from Thee! I have come to Thee craving Thy beneficence, desiring Thy kindness, seeking water from the deluge of Thy graciousness, begging rain from the clouds of Thy bounty, requesting Thy good pleasure, going straight to Thy side, arriving at the watering-place of Thy support, seeking exalted good things from Thy quarter, reaching for the presence of Thy beauty, wanting Thy face, knocking at Thy door, abasing myself before Thy mightiness and majesty!”</i></p>				
10	<p>، فافعل بي ما أنت أهله من المغفرة والرحمة ولا تفعل بي ما أنا أهله من العذاب والنقمة برحمتك يا أرحم الراحمين</p> <p><i>“So act toward me with the forgiveness and mercy of which Thou art worthy! Act not toward me with the chastisement and vengeance of which I am worthy! By Thy mercy, O Most Merciful of the merciful!”</i></p>	Directive		Requesting	/

Table 5 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Beseachers”

SAs	Macro Strategy	Freq.	%
Directives	Begging	2	66.6%
	Requesting	1	33.3%
	Total	3	75%
Expressives	Hoping	1	25%
	Total	1	25%
Declarations	Total	0	0
Commissives	Total	0	0
Representatives	Total	0	0
Total of totals		4	100%

Table 5(B) shows that directive SA gains the first rank with the frequency (75%). Expressive SA gains the second and last rank with the frequency (25%).

Table 5 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977)
in “Supplication of Beseechers”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Addition		Justification		Explication		Conclusion		Contradiction		Explanation		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
6	4	66.6%	1	16.6%	1	16.6%	0	0%	0	0%	0	0%	0	0%	0	0%

It's clear from the above table that addition auxiliary SA is used mostly and gains the first rank with the frequency (66.6%). The second rank is recorded for both justification and explication with the frequency (16.6%) for each.

Now the sixth text's “The Supplication of Thankful” analysis is presented in table 6 below

Table 6 (A) The Pragmatic Analysis of Text (6)
The Supplication of Thankful مناجاة الشاكرين

No.	Utterance	Main SAs		SA's Strategy	Auxiliary SA
		Direct	Indirect		
1	إلهي أذهلني عن إقامة شكرك تتابع طولك “My God, the uninterrupted flow of Thy graciousness has distracted me from thanking Thee!”	Declaration		Declaring	/
2	وأعجزني عن إحصاء ثنائك فيض فضلك “The flood of Thy bounty has rendered me incapable of counting Thy praises!”	/		/	Addition
3	وشغلتني عن ذكر محامدك ترادف عواندك، وأعياني عن نشر عوارفك توالي أياديك “The succession of Thy kind acts has diverted me from mentioning Thee in laudation! The continuous rush of Thy benefits	/		/	Explication

	<i>has thwarted me from spreading the news of Thy gentle favours!</i>				
4	<p>وَهَذَا مَقَامٌ مِّنْ اعْتَرَفَ بِسُبُوغِ النِّعْمَاءِ وَقَابَلَهَا بِالتَّقْصِيرِ، وَشَهِدَ عَلَى نَفْسِهِ بِالْأَهْمَالِ وَالتَّصْيِيعِ</p> <p><i>“This is the station of him who confesses to the lavishness of favours, meets them with shortcomings, and witnesses to his own disregard and negligence.”</i></p>	Expressive		Pleading	/
5	<p>بِسَاحَتِكَ تَحْطُّ رِحَالُ الرَّاجِينَ، وَبِعَرَصَتِكَ تَقْفُ أَمَالُ الْمُسْتَرْفِدِينَ</p> <p><i>“In Thy yard are put down the saddlebags of the hopeful and in Thy plain stand the hopes of the help-seekers!”</i></p>	Declaration		Declaring	/
6	<p>وَأَنْتَ الرَّؤُوفُ الرَّحِيمُ الْبَرُّ الْكَرِيمُ، الَّذِي لَا يُخَيِّبُ قَاصِدِيهِ وَلَا يَطْرُدُ عَنْ فَنَائِهِ أَمَلِيهِ</p> <p><i>“Thou art the Clement, the Compassionate, the Good, the Generous, who does not disappoint those who aim for Him, nor cast out from His courtyard those who expect from Him!”</i></p>	Expressive		Hoping	/
7	<p>بِسَاحَتِكَ تَحْطُّ رِحَالُ الرَّاجِينَ، وَبِعَرَصَتِكَ تَقْفُ أَمَالُ الْمُسْتَرْفِدِينَ فَلَا تُقَابِلُ أَمَانَنَا بِالتَّخْيِيبِ وَالأَيَّاسِ، وَلَا تُلْبِسُنَا سِرْبَالَ الْفَقْوَطِ وَالأَيْلَاسِ</p> <p><i>“In Thy yard are put down the saddlebags of the hopeful and in Thy plain stand the hopes of the help-seekers! So meet not our hopes by disappointing and disheartening and clothe us not in the shirt of despair and despondency!”</i></p>	Directive		Requesting	/
8	<p>إِلَهِي تَصَاعُرَ عِنْدَ تَعَاظِمِ الْإِنِّكَ شُكْرِي وَتَضَاعَلَ فِي جَنْبِ إِكْرَامِكَ أَيَّايَ تَنَانِي وَنُشْرِي</p> <p><i>“My God, my thanksgiving is small before Thy great boons,</i></p>	Representative		Asserting	/

	and my praise and news-spreading shrink beside Thy generosity toward me!”				
9	<p>جَلَلْتَنِي نِعْمَكَ مِنْ أَنْوَارِ الْإِيمَانِ خُلَا، وَضَرَبْتَ عَلَيَّ لَطَائِفَ بَرَكَ مِنْ الْعَزِّ كِلَا، وَقَلَّدْتَنِي مِنْكَ قَلَانِدَ لَا تُحَلُّ، وَطَوَّقْتَنِي أَطْوَافًا لَا تُفَلُّ</p> <p>“Thy favours have wrapped me in the robes of the lights of faith, and the gentlenesses of Thy goodness have let down over me delicate curtains of might!”</p>	/	/		Explanation
10	<p>فَكَيْفَ لِي بِتَحْصِيلِ الشُّكْرِ وَشُكْرِي إِيَّاكَ يَفْتَقِرُ إِلَى شُكْرٍ، فَكَلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجَبَ لِذَلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ</p> <p>“Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them! So how can I achieve thanksgiving? For my thanking Thee requires thanksgiving. Whenever I say, 'To Thee belongs praise!', it becomes thereby incumbent upon me to say, 'To Thee belongs praise!'”</p>	/	/		Justification
11	<p>إِلَهِي فَكَمَا غَدَيْتَنَا بِلُطْفِكَ وَرَبَّيْتَنَا بِصُنْعِكَ فَتَمِّمْ عَلَيْنَا سَوَابِعَ النِّعَمِ وَادْفَعْ عَنَّا مَكَارِهِ النِّقَمِ، وَآتِنَا مِنْ حُظُوظِ الدَّارَيْنِ أَرْفَعَهَا وَأَجَلِّهَا عَاجِلًا وَأَجَلًّا</p> <p>“My God, as Thou hast fed us through Thy gentleness and nurtured us through Thy benefaction, so also complete for us lavish favours, repel from us detested acts of vengeance, and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred!”</p>	Directive		Requesting	/

12	<p>وَلَكَ الْحَمْدُ عَلَى حُسْنِ بِلَانِكَ وَسُبُوغِ نِعْمَانِكَ حَمْدًا يُوَافِقُ رِضَاكَ، وَيَمْتَرِي الْعَظِيمِ مِنْ بَرَكَ وَنَدَاكَ، يَا عَظِيمِ يَا كَرِيمِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ</p> <p><i>“To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity. O All-mighty, O All-generous! By Thy mercy, O Most Merciful of the merciful!”</i></p>	Representative	Asserting	/
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Table 6 (B)

**The frequency of Occurrence of Main SAs According to Searle (1969)
and their Strategies in “Supplication of Thankful”**

SAs	Macro Strategy	Freq.	%
Declarations	Declaring	2	25%
	Total	2	25%
Expressives	Pleading	1	12.5%
	Hoping	1	12.5%
	Total	2	25%
	Representatives	Asserting	2
Directives	Total	2	25%
	Requesting	2	25%
	Total	2	25%
Commissives	Total	0	0
Total of totals		8	100%

Table 6 (B) shows that four main acts are used. Declaration, expressive, representative and directive which make the frequency (25%) Among the declarative act declaring strategy is used. While expressive act two strategies are used which are pleading and hoping. Asserting strategy is used in the representative act. Finally requesting strategy is used in the directive act.

Table 6 (C)

**The frequency of Occurrence of Auxiliary SAs According to Van Dijk
(1977)
in “Supplication of Thankful”**

Auxiliary Speech Acts, Van Dijk (1977)

Total	Addition		Justification		Explication		Explanation		Contradiction		Conclusion		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
4	1	25%	1	25%	1	25%	1	25%	0	0%	0	0%	0	0%	0	0%

Table 6 (C) shows that four auxiliary acts are used with the same frequency of occurrence which are addition, justification, explication and explanation 25% for each.

In table 7 below, seventh text's "The Supplication of Obedient Toward Allah" analysis is presented.

Table 7 (A) The Pragmatic Analysis of Text 7
"مناجاة المطيعين لله The Supplication of Obedient Toward Allah"

No.	Utterance	Main SAs		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>اللَّهُمَّ أَلْهِمْنَا طَاعَتَكَ وَجَنِّبْنَا مَعْصِيَتَكَ وَيَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنَّى مِنْ ابْتِغَاءِ رِضْوَانِكَ وَأَحْلِلْنَا بُحْبُوحَةَ جَنَّاتِكَ وَأَفْشِعْ عَن بَصَائِرِنَا سَحَابَ الْارْتِيَابِ وَاكْشِفْ عَن قُلُوبِنَا أَغْشِيَةَ الْمَرِيَّةِ وَالْحِجَابِ وَأَزْهِقِ الْبَاطِلَ عَن ضَمَائِرِنَا وَأَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا</p> <p><i>"O God, inspire us to obey Thee, turn us aside from disobeying Thee, make it easy for us to reach the seeking of Thy good pleasure which we wish, set us down in the midst of Thy Gardens, dispel from our insights the clouds of misgiving, uncover from our hearts the wrappings of doubt and the veil, make falsehood vanish from our innermost minds, and fix the truth in our secret thoughts,"</i></p>	Directive		Requesting	/

2	<p>فَإِنَّ الشُّكُوكَ وَالظُّنُونَ لَوَاقِحُ الْفِتَنِ وَمُكَدِّرَةٌ لِّصَفْوِ الْمَنَاحِ وَالْمِنَّ</p> <p><i>“for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses!”</i></p>	/	/	/	justification
3	<p>اللَّهُمَّ احْمِلْنَا فِي سَفُنِ نَجَاتِكَ وَمَتِّعْنَا بِذَيْدِ مُنَاجَاتِكَ وَأُورِدْنَا حِيَاضَ حُبِّكَ وَأَذِقْنَا خِلَاطَ وَدِّكَ وَقَرِّبْكَ وَاجْعَلْ جِهَادَنَا فِيكَ وَهَمَّنَا فِي طَاعَتِكَ وَأَخْلِصْ نِيَاتَنَا فِي مُعَامَلَتِكَ</p> <p><i>“O God, carry us in the ships of Thy deliverance, give us to enjoy the pleasure of whispered prayer to Thee, make us drink at the pools of Thy love, let us taste the sweetness of Thy affection and nearness, allow us to struggle in Thee, preoccupy us with obeying Thee, and purify our intentions in devoting works to Thee,”</i></p>	Directive		Requesting	/
4	<p>فَإِنَّا بِكَ وَلَكَ وَلَا وَسِيلَةَ لَنَا إِلَيْكَ إِلَّا أَنْتَ</p> <p><i>“ for we exist through Thee and belong to Thee, and we have no one to mediate with Thee but Thee!”</i></p>	/	/	/	Justification
5	<p>إِلَهِي اجْعَلْنِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ، وَالْحَقْنِي بِالصَّالِحِينَ الْأَبْرَارِ السَّابِقِينَ إِلَى الْمَكْرَمَاتِ الْمُسَارِعِينَ إِلَى الْخَيْرَاتِ الْعَامِلِينَ لِلْبَاقِيَاتِ الصَّالِحَاتِ السَّاعِينَ إِلَى رَفِيعِ الدَّرَجَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ</p> <p><i>My God, place me among the chosen, the good, Join me to the righteous, the pious, the first to reach generous gifts, the swift to come upon good things, the workers of the abiding acts of righteousness, the strivers after elevated degrees! Thou art powerful over everything and disposed to respond! By Thy mercy, O Most Merciful of the merciful!</i></p>	Directive		Requesting	/

Table 7 (B)

The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Obedient Toward Allah”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	3	100%
	Total	3	100%
Expressives	Total	0	0
Declarations	Total	0	0
Commissives	Total	0	0
Representatives	Total	0	0
Total of totals		3	100%

The above table shows that only directive SA is used with its strategy which is requesting and makes the frequency of occurrence (100%).

Table 7 (C)

The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Obedient Toward Allah”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Addition		Explication		Conclusion		Contradiction		Explanation		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
2	2	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

Table 7 (C) shows that only one auxiliary SA is used which is justification and makes the frequency of occurrence 100%.

In table 8 below, eighth text’s “The Supplication of Devotees” analysis is shown.

**Table 8 (A) The Pragmatic Analysis of Text 8
“مناجاة المريدين”**

No.	Utterance	Main SAs		SAs’ Strategy	Auxiliary SA
		Direct	Indirect		
1	سُبْحَانَكَ مَا أَضْيَقَ الطَّرِيقَ عَلَيَّ مَنْ لَمْ تَكُنْ دَلِيلَهُ وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ “Glory be to Thee! How narrow are the paths for him whom Thou hast not guided How plain the truth for him whom Thou hast guided on his way!”	Representative		Asserting	/
2	إِلَهِي فَاسْتَنْكُ بِنَا سُبُلَ الْوُصُولِ إِلَيْكَ، وَسَيِّرْنَا فِي أَقْرَبِ الطَّرِيقِ لِلْوُفُودِ عَلَيْكَ قَرَبَ عَلَيْنَا الْبَعِيدَ وَسَهِّلْ	Directive		Requesting	/

	<p>عَلَيْنَا الْعَسِيرَ الشَّدِيدَ، وَالْحَقِّقْنَا بِعِبَادِكَ الَّذِينَ هُمْ بِالْبُدَارِ إِلَيْكَ يُسَارِعُونَ</p> <p>“ My God, so make us travel on the roads that arrive at Thee and set us into motion on the paths nearest to reaching Thee! Make near for us the far, and make easy for us the hard and difficult! Join us to Thy servants, those who hurry to Thee swiftly, knock constantly at Thy door,”</p>			
3	<p>وَبَابِكَ عَلَى الدَّوَامِ يَطْرُقُونَ، وَإِيَّاكَ فِي اللَّيْلِ وَالنَّهَارِ يَعْبُدُونَ، وَهُمْ مِنْ هَيْبَتِكَ مُشْفِقُونَ، الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ وَبَلَّغْتَهُمُ الرَّغَائِبَ، وَأَنْجَحْتَ لَهُمُ الْمَطَالِبَ، وَقَضَيْتَ لَهُمْ مِنْ فَضْلِكَ الْمَأْرِبَ، وَمَلَأْتَ لَهُمْ ضَمَائِرَهُمْ مِنْ حُبِّكَ، وَرَوَيْتَهُمْ مِنْ صَافِي شَرِبِكَ، فَبِكَ إِلَيَّ لَذِيذَ مُنَاجَاتِكَ وَصَلُّوا، وَمِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَلُوا</p> <p>“and worship Thee by night and by day, while they remain apprehensive in awe of Thee! Thou hast purified their drinking places, taken them to the objects of their desire, granted their requests, accomplished their wishes through Thy bounty, filled their minds with Thy love, and quenched their thirst with Thy pure drink. Through Thee have they reached the pleasure of whispered prayer to Thee, and in Thee have they achieved their furthest goals.”</p>	/	/	Explanation
4	<p>فِيَا مَنْ هُوَ عَلَى الْمُقْبِلِينَ عَلَيْهِ مُقْبِلٌ، وَبِالْعَطْفِ عَلَيْهِمْ عَانِدٌ مُفْضِلٌ، وَبِالْغَافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ رَوْوْفٌ وَبِجَدْبِهِمْ إِلَى بَابِهِ وَدُودٌ عَطُوفٌ، أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنْ أَوْفَرِهِمْ مِنْكَ حَظًّا، وَأَعْلَاهُمْ عِنْدَكَ مَنْزَلًا، وَأَجْزَلَهُمْ مِنْ وَدِكَ قِسْمًا، وَأَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصِيبًا</p> <p>“O He who comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness! He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door! I ask Thee to place me among those of them who have the fullest share from Thee, the highest station with Thee, the most plentiful portion of Thy love, and the most excellent allotment of Thy knowledge,”</p>	Directive	Requesting	/

5	<p>فَقَدْ انْقَطَعَتْ إِلَيْكَ هَمَّتِي، وَأَنْصَرَفَتْ نَحْوَكَ رَغْبَتِي، فَأَنْتَ لَا غَيْرَكَ مُرَادِي، وَلَكَ لَا لِسِوَاكَ سَهْرِي وَسَهَادِي، وَلِقَاؤُكَ فُرَّةٌ عَيْنِي، وَوَصْلُكَ مِنْ نَفْسِي، وَإِلَيْكَ شَوْقِي، وَفِي مَحَبَّتِكَ وَهْيَ، وَالِي هُوَكَ صَبَابَتِي، وَرِضَاكَ بُغْيَتِي، وَرُؤْيُكَ حَاجَتِي وَجَوَارِكَ طَلْبِي، وَقُرْبِكَ غَايَةُ سُؤْلِي، وَفِي مُنَاجَاتِكَ رُوحِي وَرَاحَتِي، وَعِنْدَكَ دَوَاءٌ عِلَّتِي وَشِفَاءٌ غَلَّتِي، وَبِرْدٌ لَوْعَتِي، وَكَشْفٌ كُرْبَتِي</p> <p><i>“ for my aspiration has been cut off from everything but Thee and my desire has turned toward Thee alone. Thou art my object, none other; to Thee alone belongs my waking and my sleeplessness. Meeting Thee is the gladness of my eye, joining Thee the wish of my soul. Toward Thee is my yearning, in love for Thee my passionate longing, in inclining toward Thee my fervent craving. Thy good pleasure is the aim I seek, vision of Thee my need, Thy neighbourhood my request, nearness to Thee the utmost object of my asking. In whispered prayer to Thee I find my repose and my ease. With Thee lies the remedy of my illness, the cure for my burning thirst, the coolness of my ardour, the removal of my distress.”</i></p>	Declaration		Declaring	/
6	<p>فَكُنْ أُنَيْسِي فِي وَحْشَتِي، وَمُقْبِلَ عَثْرَتِي، وَغَافِرَ رَلَّتِي، وَقَابِلَ تَوْبَتِي، وَمُجِيبَ دَعْوَتِي، وَوَلِيَّ عَصْمَتِي، وَمُعْنِي فَاقْتِي، وَلَا تَقْطَعْ عَنكَ، وَلَا تُبْعِدْنِي مِنْكَ، يَا نَعِيمِي وَجَنَّتِي، يَا دُنْيَايَ وَأَخْرَتِي، يَا أَرْحَمَ الرَّاحِمِينَ</p> <p><i>“Be my intimate in my loneliness, the releaser of my stumble, the forgiver of my slip, the accepter of my repentance, the responder to my supplication, the patron of preserving me from sin, the one who frees me from my neediness! Cut me not off from Thee and keep me not far from Thee! O my bliss and my garden! O my this world and my hereafter! O Most Merciful of the merciful!”</i></p>	Directive		Requesting	/

Table 8 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Devotees”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	3	60%
	Total	3	60%
Representative	Asserting	1	20%
	Total	1	20%
Declarations	Declaring	1	20%
	Total	1	20%
Commissives	Total	0	0
Expressive	Total	0	0
Total of totals		5	100%

Table 8 (B) shows that three main acts are used in text 8 which are directive representative, and declarative. They make the frequency (60%, 20%, 20% respectively).

Table 8 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Devotees”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Explanation		Justification		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

Table 3 (C) shows that only one auxiliary SA is used which is explanation and makes the frequency of occurrence 100%.

In table 9 below, the ninth text’s “The Supplication of Lovers” analysis is presented.

Table 9(A) The Pragmatic Analysis of Text (9)
“مناجاة المحبين ”

No.	Utterance	Main SAs		SAs’ Strategy	Auxiliary SA
		Direct	Indirect		
1	إِلَهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا، وَمَنْ ذَا الَّذِي أَنْسَ بِقُرْبِكَ فَأَبْتَغَى عَنْكَ حَوْلًا	/		/	Justification

	<p>“My God, who can have tasted the sweetness of Thy love, then wanted another in place of Thee? Who can have become intimate with Thy nearness, then sought removal from Thee?”</p>				
2	<p>إِلَهِي فَاجْعَلْنَا مِمَّنْ اصْطَفَيْتَهُ لِقْرَبِكَ وَوَلَايَتِكَ، وَأَخْلَصْتَهُ لِيُؤَدِّكَ وَمَحَبَّتِكَ، وَشَوَّقْتَهُ إِلَى لِقَائِكَ وَرَضِيَّتَهُ بِقَضَائِكَ، وَمَنْحَتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ وَحَيَوَاتِهِ بِرِضَاكَ، وَأَعَدَّتَهُ مِنْ هَجْرِكَ وَقَلَاكَ، وَبَوَّأَتْهُ مَقْعَدَ الصَّدَقِ فِي جِوَارِكَ وَخَصَّصْتَهُ بِمَعْرِفَتِكَ وَأَهْلَيْتَهُ لِعِبَادَتِكَ، وَهَيَّيْتِ قَلْبَهُ لِإِرَادَتِكَ، وَاجْتَبَيْتَهُ لِمُشَاهَدَتِكَ وَأَخْلَيْتِ وَجْهَهُ لَكَ، وَفَرَّغْتَ فُؤَادَهُ لِحُبِّكَ وَرَعَيْتَهُ فِيمَا عِنْدَكَ، وَالْهَمَمْتَ ذِكْرَكَ وَأَوْرَعْتَهُ شُكْرَكَ، وَشَغَلْتَهُ بِطَاعَتِكَ، وَصَيَّرْتَهُ مِنْ صَالِحِي بَرِيَّتِكَ، وَاخْتَرْتَهُ لِمُنَاجَاتِكَ وَقَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَقْطَعُهُ عَنكَ،</p> <p>“My God, place us with him whom Thou hast chosen for Thy nearness and Thy friendship, purified through Thy affection and Thy love, given yearning for the meeting with Thee, made pleased with Thy decree, granted gazing upon Thy face, shown the favour of Thy good pleasure, given refuge from separation from Thee and Thy loathing, settled in a sure sitting place in Thy neighbourhood, singled out for true knowledge of Thee, made worthy for worship of Thee, whose heart Thou hast captivated with Thy will, whom Thou hast picked for contemplating Thee, whose look Thou hast made empty for Thee, whose breast Thou hast freed for Thy love, whom Thou hast made desirous of what is with Thee, inspired with Thy remembrance, allotted thanksgiving to Thee, occupied with obeying Thee, turned into one of Thy righteous creatures, chosen for whispered prayer to Thee, and from whom Thou hast cut off all things which cut him off from Thee!”</p>	Directive		Requesting	/

3	<p>النُّهُمَّ اجْعَلْنَا مِمَّنْ دَابُّهُمْ الْارْتِيَا حِ الْيُكِّ وَالْحَيْنِ، وَدَهْرُهُمُ الرَّفْرَةُ وَالْأَيِّنِ “O God, place us among those whose habit is rejoicing in Thee and yearning for Thee,”</p>	Directive		Requesting	/
4	<p>جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ، وَعَيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ، وَدُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ، وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ، وَأَفْنِدَتُهُمْ مُنْخَلَعَةٌ مِنْ مَهَابَتِكَ، “whose time is spent in sighing and moaning! Their foreheads are bowed down before Thy mightiness, their eyes wakeful in Thy service, their tears flowing in dread of Thee, their hearts fixed upon Thy love, their cores shaken with awe of Thee.”</p>	Representative		Describing	/
5	<p>يَا مَنْ أَنْوَارُ قُدْسِهِ لِأَبْصَارِ مُحِبِّيهِ رَاقِقَةٌ، وَسُبُحَاتُ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ سَانِقَةٌ، يَا مَنْ قُلُوبِ الْمُشْتَاقِينَ، وَيَا غَايَةَ أَمَالِ الْمُحِبِّينِ “O He the lights of whose holiness induce wonder in the eyes of His lovers, the glories of whose face arouse the longing of the hearts of His knowers! O Furthest Wish of the hearts of the yearners! O Utmost Limit of the hopes of the lovers!”</p>	Expressive		Hoping	
6	<p>أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَى قُرْبِكَ، وَأَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِمَّا سِوَاكَ، وَأَنْ تَجْعَلَ حُبِّي إِيَّاكَ قَائِدًا إِلَى رِضْوَانِكَ، وَشَوْقِي إِلَيْكَ دَائِدًا عَنْ عَصِيَانِكَ، وَأَمْنُنْ بِالنَّظَرِ إِلَيْكَ عَلَيَّ، وَأَنْظُرْ بَعَيْنِ الْوَدِّ وَالعَطْفِ إِلَيَّ، وَلَا تَصْرِفْ عَنِّي وَجْهَكَ وَاجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَالْحَطْوَةِ عِنْدَكَ، يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ “I ask from Thee love for Thee, love for those who love Thee, love for every work which will join me to Thy nearness, and that Thou makest Thyself more beloved to me than anything other than Thee and makest my love for Thee lead to Thy good pleasure, and my yearning for Thee protect against disobeying Thee! Oblige me by allowing me to gaze upon Thee, gaze upon me with the eye of affection and tenderness, turn not Thy face away from me, and make</p>	Directive		Requesting	/

<i>me one of the people of happiness with Thee and favoured position! O Responder, O Most Merciful of the merciful!"</i>					
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Table 9 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Lovers”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	3	60%
	Total	3	60%
Representative	Describing	1	20%
	Total	1	20%
Expressive	Hoping	1	20%
	Total	1	20%
Commissives	Total	0	0
Declarations	Total	0	0
Total of totals		5	100%

Table 9 (B) above illustrates that text 9 employs three main acts: directive, representative, and expressive. They determine the frequency (60%, 20%, and 20%, respectively).

Table 9 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Lovers”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explanation		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

Based on Table 9(C), it can be noticed that 'justification', the only auxiliary SA used, accounts for 100% of the frequency of occurrence.

Next, the tenth text’s analysis is shown.

Table 10 (A) The Pragmatic Analysis of Text (10)
“مناجاة المتوسلين”

No	Utterance	Main SAs		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>إِلَهِي لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ رَأْفَتِكَ، وَلَا لِي ذَرِيعَةٌ إِلَيْكَ إِلَّا عَوَارِفُ رَحْمَتِكَ، وَشَفَاعَةُ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ، وَمُنْقِذِ الْأُمَّةِ</p> <p>“My God, I have no mediation with Thee but the tender acts of Thy clemency, nor any way to come to Thee but the gentle favours of Thy mercy and the intercession of Thy Prophet, the prophet of mercy, who rescued the community from confusion.”</p>	Commissive		Assuring	/
2	<p>فَاجْعَلْهُمَا لِي سَبَبًا إِلَى نَيْلِ غَفْرَانِكَ، وَصَيِّرْهُمَا لِي وَصَلَةً إِلَى الْفَوْزِ بِرِضْوَانِكَ</p> <p>“Make these two my tie to attaining Thy forgiveness and let them take me to triumph through Thy good pleasure!”</p>	/		/	Explanation
3	<p>وَقَدْ حَلَّ رَجَائِي بِحَرَمِ كَرَمِكَ، وَحَطَّ طَمَعِي بِفِنَاءِ جُودِكَ،</p> <p>“My hope has dismounted in the sacred precinct of Thy generosity, my craving has alighted in the courtyard of Thy munificence.”</p>	Commissive		Assuring	/
4	<p>فَحَقِّقْ فِيكَ أَمَلِي وَاخْتِمْ بِالْخَيْرِ عَمَلِي، وَاجْعَلْنِي مِنْ صَفْوَتِكَ الَّذِينَ أَحَلَلْتَهُمْ بِحُبُوحَةِ جَنَّتِكَ، وَبَوَّأْتَهُمْ دَارَ كَرَامَتِكَ وَأَقْرَبْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ يَوْمَ لِقَائِكَ، وَأَوْرَثْتَهُمْ مَنَازِلَ الصِّدْقِ فِي جَوَارِكِ</p> <p>“So actualize my expectation from Thee, seal my works with good, and place me among Thy selected friends, those whom Thou hast set down in the midst of Thy Garden, and settled in the abode of Thy honour, whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee, and whom Thou hast made heirs to the sure stations in Thy neighbourhood!”</p>	Directive		Requesting	/
5	<p>يَا مَنْ لَا يَفْدُ الْوَافِدُونَ عَلَى أَكْرَمِ مِنْهُ؛ وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مِنْهُ، يَا خَيْرَ مَنْ خَلَا بِهِ وَجِيدٌ، وَيَا</p>		Directive	Requesting	/

<p>أَعْطَفَ مَنْ أَوْى إِلَيْهِ طَرِيدًا؛ إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي، وَبَدِيلَ كَرَمِكَ أَعْلَفْتُ كَفِّي، فَلَا تُؤَلِّني الحِرْمَانَ وَلَا تُبَلِّني بِالْخَبِيَّةِ وَالْخُسْرَانِ، يَا سَمِيعَ الدُّعَاءِ يَا أَرْحَمَ الرَّاحِمِينَ</p> <p><i>“O He none more generous than whom is reached by the reachers and none more merciful than whom is found by the aimers! O Best of those with whom the lonely are alone, O Tenderest of those with whom outcasts seek haven! Toward the expanse of Thy pardon have I extended my hand, upon the skirt of Thy generosity have I fastened my grasp! Show me no deprivation and afflict me not with disappointment and loss! O Hearer of supplications! O Most Merciful of the merciful!”</i></p>				
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Table 10 (B)

The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Mediation”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	2	50%
	Total	2	50%
Commissives	Assuring	2	50%
	Total	2	50%
Expressive	Total	0	0
Representative	Total	0	0
Declarations	Total	0	0
Total of totals		4	100%

Two main acts are used in text 10: directives and commissives, as the table above shows. The frequency of each is (50%). Requesting is the strategy used in directive SA for 2 times with the frequency (50%). Assuring is the strategy of commissive SA is used for 2 times with the frequency (50%).

Table 10 (C)

The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Mediation”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Explanation		Justification		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

According to Table 10(C), the only auxiliary SA employed, 'explanation,' accounts for 100% of the frequency of occurrence.

The eleventh text's " Supplication the Utterly Poor" analysis is shown in table 11 below.

Table 11 (A) The Pragmatic Analysis of Text 11
“مناجاة المفتقرين”

No.	Utterance	Main SAs		Macro Strategy	Auxiliary SA
		Direct	Indirect		
1	إلهي كسري لا يجبره إلا لطفك وحنانك <i>“My God, nothing will mend my fracture but Thy gentleness and loving care,”</i>		Representative	Stating	/
2	وفقري لا يعنيه إلا عطفك وإحسانك ، وروعتي لا يسكنها إلا أمانك، وذلتني لا يعزها إلا سلطانك، وأمنيتي لا يبلغيها إلا فضلك، وخلتي لا يسدها إلا طولك، وحاجتي لا يقضيها غيرك، وكربي لا يفرجه سوى رحمتك، وضري لا يكشفه غير رأفتك، وغلتي لا يبردها إلا وصلك، ولوعتي لا يطفيها إلا لقاءك، وشوقني إليك لا يبله إلا النظر إلى وجهك، وقراري لا يقر دون دنوي منك، ولهفتي لا يرددها إلا روحك، وسقمي لا يشفيه إلا طبتك، وعمي لا يزيله إلا قربك، وجزجي لا يبرئه إلا صفحك، ورين قلبي لا يجلوه إلا عفوك، ووسواس صدري لا يزيحه إلا أمرك <i>“free me of my poverty but Thy affection and beneficence, still my fright but Thy security, exalt my abasement but Thy sovereignty, take me to my hope but Thy bounty, remedy my lack but Thy graciousness, accomplish my need other than Thou, relieve my distress other than Thy mercy, remove my injury other than Thy clemency, cool my burning thirst but reaching Thee, quench my ardour but meeting Thee, damp my yearning but gazing upon Thy face, settle my settling place without closeness to Thee, allay my worry but Thy repose, cure my illness but Thy medicine, eliminate my grief but Thy nearness, heal my wound but Thy forgiveness, remove the rust on my heart but Thy pardon, banish the confusing thoughts from my breast but Thy command!”</i>			/	Explication

3	<p>فِيَا مُنْتَهَى أَمَلِ الْأَمَلِينَ، وَيَا غَايَةَ سُؤْلِ السَّائِلِينَ، وَيَا أَفْصَى طَلِبَةِ الطَّالِبِينَ، وَيَا أَعْلَى رَغْبَةِ الرَّاعِبِينَ، وَيَا وَلِيَّ الصَّالِحِينَ، وَيَا أَمَانَ الْخَائِفِينَ، وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَّرِّينَ، وَيَا دُخْرَ الْمُغْدِمِينَ، وَيَا كَنْزَ الْبَائِسِينَ، وَيَا غِيَاثَ الْمُسْتَغِيثِينَ، وَيَا قَاضِيَ حَوَائِجِ الْفُقَرَاءِ وَالْمَسَاكِينِ، وَيَا أَكْرَمَ الْأَكْرَمِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ “O Utmost Hope of the hoppers! O Ultimate Demand of the askers! O Furthest Request of the requesters! O Highest Desire of the desirers! O Patron of the righteous! O Security of the fearful! O Responder to the supplication of the distressed! O Storehouse of the destitute! O Treasure of the pitiful! O Help of the help- seekers! O Accomplisher of the needs of the poor and the miserable! O Most Generous of the most generous! O Most Merciful of the merciful!”</p>	Expressive		Hoping	/
4	<p>لَكَ تَخَضُّعِي وَسُؤَالِي، وَإِلَيْكَ تَضَرُّعِي وَابْتِهَالِي “To Thee is my humble subjection and request, to Thee my pleading and imploing!”</p>	Representative		Asserting	/
5	<p>أَسْأَلُكَ أَنْ تُتِّلَّنِي مِنْ رُوحِ رِضْوَانِكَ، وَتُدِيمَ عَلَيَّ نِعَمَ امْتِنَانِكَ “I ask Thee to let me attain the repose of Thy good pleasure, and to make constant toward me the favours of Thy kindness!”</p>	Directive		Requesting	/
6	<p>وَهَا أَنَا بِبَابِ كَرَمِكَ وَاقِفٌ، وَلِنَفْحَاتِ بَرِّكَ مُتَعَرِّضٌ، وَبِحَبْلِكَ الشَّدِيدِ مُعْتَصِمٌ، وَبِعُرْوَتِكَ الْوُثْقَى مُتَمَسِّكٌ “Here am I, standing before the gate of Thy generosity, opening myself up to the breezes of Thy goodness, holding fast to Thy strong cord, clinging to Thy firm handle!”</p>	Expressive		Hoping	/
7	<p>إِلَهِي ارْحَمْ عَبْدَكَ الذَّلِيلَ، ذَا اللِّسَانِ الْكَلِيلِ وَالْعَمَلِ الْقَلِيلِ، وَامْنُنْ عَلَيْهِ بِطَوْلِكَ الْجَزِيلِ، وَاحْنُقْهُ تَحْتَ ظِلِّكَ الظَّلِيلِ، يَا كَرِيمٌ يَا جَمِيلٌ يَا أَرْحَمَ الرَّاحِمِينَ “My God, have mercy upon Thy lowly slave of silent tongue and few good works, obligate him through Thy plentiful graciousness, shelter him under Thy plenteous shade! O Generous, O Beautiful, O Most Merciful of the merciful!”</p>	Directive		Requesting	/

Table 11 (B)

The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Utterly Poor”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	2	33.3%
	Total	2	33.3%
Representative	Stating	1	16.66%
	Asserting	1	16.66%
	Total	2	33.3%
Expressive	Hoping	2	33.3%
	Total	2	33.3%
Commissives	Total	0	0
Declarations	Total	0	0
Total of totals		6	100%

As table 11 (B) shows, three main SAs are used which are directive, representative and expressive. The frequency of each is (33.3%).

Table 11 (C)

The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of Utterly Poor”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Explication		Justification		Addition		Conclusion		Contradiction		Explanation		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

The above table shows the one auxiliary SA used which is explication and makes the frequency 100%.

The Twelfth text’s " Supplication the Knowers" analysis is shown in table 12.

Table 12 (A) The Pragmatic Analysis of Text 12

“مناجاة العارفين”

No	Utterance	Main SAs		SAs’ Strategy	Auxiliary SA
		Direct	Indirect		
1	إلهي قَصُرَتِ الألسُنُ عَنْ بُلُوغِ ثَنَانِكَ كَمَا يَلِيْقُ بِجَلَالِكَ، وَعَجَزَتِ العُقُولُ عَنْ إدْرَاكِ كُنْهِ جَمَالِكَ، وَأَنْحَسَرَتِ الأَبْصَارُ دُونَ النَّظَرِ إِلَى سُبْحَاتِ وَجْهِكَ، وَلَمْ تَجْعَلِ لِلْخَلْقِ طَرِيقاً إِلَى مَعْرِفَتِكَ، إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ <i>“My God, tongues fall short of attaining praise of Thee proper to Thy</i>	Representative		Stating	/

	<p>majesty, intellects are incapable of grasping the core of Thy beauty, eyes fail before gazing upon the glories of Thy face, and Thou hast assigned to Thy creatures no way to know The save incapacity to know Thee!”</p>				
2	<p>، إلهي فأجعلنا من الذين ترسخت أشجار الشوق إليك في حدائق صدورهم، وأخذت لوعة محبتك بمجامع قلوبهم “My God, place us among those within the gardens of whose breasts the trees of yearning for Thee have taken firm root and the assemblies of whose hearts have been seized by the ardour of Thy love!”</p>	Directive		Requesting	/
3	<p>فهم إلى أوكار الأفكار يأوون، وفي رياض القرب والمكاشفة يرتعون، ومن حياض المحبة بكأس الملاطفة يكرعون، وشرائع المصافات يردون، قد كشف الغطاء عن أبصارهم، وانجلت ظلمة الريب عن عقاندهم وضمائرهم، وانتفتت مخالجة الشك عن قلوبهم وسرائرهم، وانشرحت بتحقيق المعرفة صدورهم، وعلت لسبق السعادة في الزهادة هممهم، وعذب في معين المعاملة شربهم، وطاب في مجلس الإنس سرهم، وأمن في موطن المخافة سرهم، وأطمأنت بالرجوع إلى رب الأرباب أنفسهم، وتيقنت بالفوز والفلاح أزواجهم، وقرت بالنظر إلى محبوبهم أعينهم، واستقر بإدراك السؤل ونيل المأمول قرارهم، وربحت في بيع الدنيا بالآخرة تجارتهم “They seek shelter in the nests of meditation, feed upon the gardens of nearness and disclosure, drink from the pools of love with the cup of gentle favour, and enter into the watering- places of warm affection. The covering has been lifted from their eyes, 318 the darkness of disquiet has been dispelled from their beliefs and their innermost minds, the contention of doubt has been negated from their hearts and their secret thoughts, their breasts have expanded through the verification of true knowledge, their aspirations have ascended through precedent good fortune in renunciation, their drinking is sweet from the spring of devotion to good works, their secret thoughts are</p>	Representative		Describing	/

	<p><i>delicious in the sitting-place of intimacy, their minds are secure in the place of terror, their souls are serene through the return to the Lord of lords, their spirits have reached certitude through triumph and prosperity, their eyes have been gladdened through gazing upon their Beloved, their settling place has been settled through reaching the request and attaining the expectation, and their commerce has profited through the sale of this world for the next!”</i></p>				
4	<p>إِلَهِي مَا أَلَذَّ خَوَاطِرَ الْإِلَهَامِ بِذِكْرِكَ عَلَى الْقُلُوبِ! وَمَا أَخْلَى الْمَسِيرَ إِلَيْكَ بِالْأَوْهَامِ فِي مَسَالِكِ الْغُيُوبِ! وَمَا أَطْيَبَ طَعْمَ حُبِّكَ وَمَا أَعْدَبَ شَرِبَ قُرْبِكَ! “My God, how agreeable for hearts are the thoughts inspiring Thy remembrance, how sweet travelling to Thee through imagination upon the roads of the unseen worlds, how pleasant the taste of Thy love, how delightful the drink of Thy nearness!”</p>	/	/		Justification
5	<p>فَاعْذِنَا مِنْ طَرْدِكَ وَإِبْعَادِكَ، وَاجْعَلْنَا مِنْ أَخْصِ عَارِفِيكَ وَأَصْلَحِ عِبَادِكَ، وَأَصْدَقِ طَائِعِيكَ وَأَخْلَصِ عِبَادِكَ، يَا عَظِيمَ يَا جَلِيلَ يَا كَرِيمَ يَا مُنِيلَ، بِرَحْمَتِكَ وَمِنَّكَ يَا أَرْحَمَ الرَّاحِمِينَ “So give us refuge from Thy casting out and Thy sending far, and place us among the most elect of Thy knowers, the most righteous of Thy servants, the most truthful of Thy obeyers, the most sincere of Thy worshipers! O Almighty, O Majestic, O Generous, O Endower! By Thy mercy and kindness, O Most Merciful of the merciful!”</p>	Directive		Requesting	/

Table 12 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of the Knowers”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	2	50%
	Total	2	50%
Representatives	Stating	1	25%
	Describing	1	25%
	Total	2	50%
Expressives	Total	0	0
Commissives	Total	0	0
Declarations	Total	0	0
Total of totals		4	100%

As shown in the table above, directive SA and representative SA score the same percentage of (50%). Directive SA strategy that is used in text 12 is requesting which is used 2 times in the text, while representative strategies are stating and describing that is both are used 1 time.

Table 12 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of the Knowers”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explication		Addition		Conclusion		Contradiction		Explanation		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

As shown in table 12 (C) the one auxiliary SA used is justification and makes the frequency 100%.

The thirteenth text’s " Supplication of Rememberers " analysis is shown in table 13.

Table 13 (A) The Pragmatic Analysis of Text 13
“مناجاة الذاكرين”

No.	Utterance	Main SAs		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>إلهي لولا الواجب من قبول أمرك لنزّهتكَ عَنْ ذِكْرِي إِيَّاكَ عَلَى أَنْ ذُكِّرِي لَكَ بِقُدْرِي لَا بِقُدْرِكَ، وَمَا عَسَى أَنْ يَبْلُغَ مِقْدَارِي حَتَّى أُجْعَلَ مَحَلًّا لِتَقْدِيرِكَ <i>“My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee, for I remember Thee in my measure, not in Thy measure, and my scope can hardly reach the point where I may be a locus for calling Thee holy!”</i></p>	Representative		Asserting	/
2	<p>وَمِنْ أَكْثَرِ النِّعَمِ عَلَيْنَا جَرِيَانُ ذِكْرِكَ عَلَى أَلْسِنَتِنَا، وَأَنَّكَ لَنَا بِدَعَائِكَ وَتَثْبِيهِكَ وَتَسْبِيحِكَ <i>“Among Thy greatest favours to us is the running of Thy remembrance across our tongues and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!”</i></p>	/		/	Addition
3	<p>إلهي فَأَلْهَمْنَا ذِكْرَكَ فِي الْخَلَاءِ وَالْمَلَأِ وَاللَّيْلِ وَالنَّهَارِ، وَالْإِعْلَانِ وَالْإِسْرَارِ، وَفِي السَّرَّاءِ وَالضَّرَّاءِ، وَأَنْسِنَا بِالذِّكْرِ الْخَفِيِّ، وَاسْتَعْمَلْنَا بِالْعَمَلِ الرَّزِيِّ، وَالسَّعْيِ الْمَرْضِيِّ، وَجَازَنَا بِالْمِيزَانِ الْوَفِيِّ <i>“My God, inspire us with Thy remembrance alone and in assemblies, by night and day, publicly and secretly, in prosperity and adversity! Make us intimate with silent remembrance, employ us in purified works and effort pleasing to Thee, and reward us with the full balance!”</i></p>	Directive		Requesting	/
4	<p>إلهي بِكَ هَامَتِ الْقُلُوبُ الْوَالِهَةُ، وَعَلَى مَعْرِفَتِكَ جُمِعَتِ الْعُقُولُ الْمُتَبَايِنَةُ، فَلَا تَطْمَئِنُّ الْقُلُوبُ إِلَّا بِذِكْرِكَ، وَلَا تَسْكُنُ النَّفُوسُ إِلَّا عِنْدَ رُؤْيَاكَ، أَنْتَ الْمُسَبِّحُ فِي كُلِّ مَكَانٍ، وَالْمَعْبُودُ فِي كُلِّ زَمَانٍ، وَالْمَوْجُودُ فِي كُلِّ أَوَانٍ، وَالْمَدْعُوعُ بِكُلِّ لِسَانٍ، وَالْمُعْظَمُ فِي كُلِّ جَنَانٍ <i>“My God, love-mad hearts are enraptured by Thee, disparate intellects are brought together by knowing Thee, hearts find no serenity except in remembering Thee, souls find no rest except in seeing Thee. Thou art the glorified in every place, the worshipped at every time, the found at</i></p>	Representative		Describing	/

	<i>every moment, the called by every tongue, the magnified in every heart!"</i>				
5	<p>وَأَسْتَغْفِرُكَ مِنْ كُلِّ لَذَّةٍ بِغَيْرِ ذِكْرِكَ، وَمِنْ كُلِّ رَاحَةٍ بِغَيْرِ أُنْسِكَ، وَمِنْ كُلِّ سُرُورٍ بِغَيْرِ قُرْبِكَ، وَمِنْ كُلِّ شُغْلٍ بِغَيْرِ طَاعَتِكَ</p> <p><i>"I pray forgiveness from Thee for every pleasure but remembering Thee, every ease but intimacy with Thee, every happiness but nearness to Thee, every occupation but obeying Thee!"</i></p>	Expressive		Pleading	/
6	<p>فَقَدْ انْقَطَعَتْ إِلَيْكَ هَمَّتِي، وَأَنْصَرَفَتْ نَحْوَكَ رَغْبَتِي، فَأَنْتَ لَا غَيْرَكَ مُرَادِي، وَلَكَ لَا لِسِوَاكَ سَهْرِي وَسَهَادِي، وَلِقَاؤُكَ قُرَّةُ عَيْنِي، وَوَصْلُكَ مُنَى نَفْسِي، وَاللَّيْلُ شَوْقِي، وَفِي مَحَبَّتِكَ وَاهِي، وَاللَّيْلُ هَوَاكَ صَبَابَتِي، وَرِضَاكَ بُغْيَتِي، وَرَوْيَتِكَ حَاجَتِي وَجِوَارِكَ طَلْبِي، وَقُرْبُكَ غَايَةُ سَوْئِي، وَفِي مُنَاجَاتِكَ رَوْحِي وَرَاحَتِي، وَعِنْدَكَ دَوَاءٌ عِلَّتِي وَشِفَاءٌ غَلَّتِي، وَبِرْدٌ لَوْعَتِي، وَكَشْفٌ كُرْبَتِي</p> <p><i>" for my aspiration has been cut off from everything but Thee and my desire has turned toward Thee alone. Thou art my object, none other; to Thee alone belongs my waking and my sleeplessness. Meeting Thee is the gladness of my eye, joining Thee the wish of my soul. Toward Thee is my yearning, in love for Thee my passionate longing, in inclining toward Thee my fervent craving. Thy good pleasure is the aim I seek, vision of Thee my need, Thy neighbourhood my request, nearness to Thee the utmost object of my asking. In whispered prayer to Thee I find my repose and my ease. With Thee lies the remedy of my illness, the cure for my burning thirst, the coolness of my ardour, the removal of my distress."</i></p>	Directive		Requesting	/

Table 13 (B)
The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of Rememberers”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	2	40%
	Total	2	40%
Representative	Describing	1	20%
	Asserting	1	20%
	Total	2	40%
Expressive	Pleading	1	20%
	Total	1	20%
Commissives	Total	0	0
Declarations	Total	0	0
Total of totals		5	100%

Table 13 (B) above shows that three main acts are used in text 13 which are directive, representative and expressive and make the frequency (40%, 40%, 20% respectively). Concerning directive SA requesting strategy is used two times with the frequency (40%). The strategies of representative SA are describing and asserting with the frequency (20%) for each. Expressive SA strategy is pleading used only one time with the frequency (20%).

Table 13 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of the Rememberers”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Addition		Justification		Explication		Conclusion		Contradiction		Explanation		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

As shown in table 13 (C) above, addition auxiliary act is used with the frequency of occurrence (100%).

The analysis of the Fourteenth text " Supplication of those who Hold Fast" is shown in the following table.

Table 14 (A) The Pragmatic Analysis of Text 14
“مناجاة المعتمدين” “The Supplication of those who Hold Fast”

No.	Utterance	Main SAs		SAs' Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>اللَّهُمَّ يَا مَلَأَ اللَّائِذِينَ، وَيَا مَعَادَ الْعَائِدِينَ، وَيَا مُنْجِيَ الْهَالِكِينَ، وَيَا عَاصِمَ الْبَائِسِينَ، وَيَا رَاحِمَ الْمَسَاكِينَ، وَيَا مُجِيبَ الْمُضْطَّرِّينَ، وَيَا كَنْزَ الْمُفْتَقِرِينَ، وَيَا جَابِرَ الْمُتَكْسِرِينَ، وَيَا مَأْوَى الْمُتَقَطِّعِينَ، وَيَا نَاصِرَ الْمُسْتَضْعَفِينَ، وَيَا مُجِيرَ الْخَائِفِينَ، وَيَا مُعِيثَ الْمَكْرُوبِينَ، وَيَا حِصْنَ الْأَجْنِينَ</p> <p><i>“O God, O Shelter of the shelter-seekers! O Refuge of the refuge-seekers! O Deliverer of the perishing! O Preserver of the pitiful! O Merciful toward the miserable! O Responder to the distressed! O Treasure of the utterly poor! O Mender of the broken! O Haven of the cut off! O Helper of the abased! O Granter of sanctuary to the fearful! O Aider of the troubled! O Fortress of the refugees!”</i></p>	Expressive		Hoping	/
2	<p>إِنْ لَمْ أَعُدْ بِعِزَّتِكَ فِيمَنْ أَعُوذُ؟ وَإِنْ لَمْ أَلِدْ بِقُدْرَتِكَ فِيمَنْ أَلُوذُ؟</p> <p><i>“If I seek not refuge in Thy might, in whom shall I seek refuge? If I seek not shelter in Thy power, in whom shall I seek shelter?”</i></p>	/		/	Justification
3	<p>وَقَدْ أَجَاتَنِي الذُّنُوبُ إِلَى التَّشَبُّثِ بِأَذْيَالِ عَفْوِكَ، وَأَحْوَجْتَنِي الْخَطَايَا إِلَى اسْتِفْتَاكِ أَبْوَابِ صَفْحِكَ، وَدَعَتْنِي الْإِسَاءَةُ إِلَى الْإِنَاخَةِ بِفَنَاءِ عِزِّكَ، وَحَمَلْتَنِي الْمَخَافَةَ مِنْ نِقْمَتِكَ عَلَى التَّمَسُّكِ بِعُرْوَةِ عَطْفِكَ</p> <p><i>“Sins have made me seek asylum in laying hold on the skirts of Thy pardon, offenses have compelled me to beg the opening of the doors of Thy forgiveness, evildoing has summoned me to dismount in the courtyard of Thy might, fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness!”</i></p>	Expressive		Pleading	/
4	<p>وَمَا حَقٌّ مَنِ اعْتَصَمَ بِحَبْلِكَ أَنْ يُخَذَلَ، وَلَا يَلِيقُ بِمَنْ اسْتَجَارَ بِعِزِّكَ أَنْ يُسَلَّمَ أَوْ يُهْمَلَ</p> <p><i>“It is not right for him who holds fast to Thy cord to be abandoned, nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded.”</i></p>	Expressive		Hoping	/

5	<p>إلهي فلا تخلنا من حمايتك، ولا تغرنا من رعايتك، وددنا عن موارد الهلكة فإنا بعينك وفي كنفك ولك، أسألك بأهل خاصتك من ملائكتك والصلحين من برئتك، أن تجعل علينا واقيةً تنجينا من الهلكات، وتجنّبنا من الآفات وتكفنا من دواهي المصيبات، وأن تنزل علينا من سكينتك، وأن تغشّي وجوهنا بأنوار محبتك، وأن تؤوينا إلى شديد ركنك، وأن تحوينا في أكناف عصمتك، برأفتك ورحمتك يا أرحم الراحمين</p> <p><i>“My God, empty us not of Thy defending, strip us not of Thy guarding, and protect us from the roads of destruction, for we are in Thy eye and under Thy wing! I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt deliver us from destructions, turn aside from us blights, and hide us from the striking of great afflictions, to send down upon us some of Thy tranquillity, to wrap our faces in the lights of love for Thee, to give us haven in Thy strong pillar, and to gather us under the wings of Thy preservation! By Thy clemency and Thy mercy! O Most Merciful of the merciful!”</i></p>	Directive		Requesting	/
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Table 14 (B)

The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of those who Hold Fast”

SAs	Macro Strategy	Freq.	%
Expressive	Hoping	2	50%
	Pleading	1	25%
	Total	3	75%
Directives	Requesting	1	25%
	Total	1	25%
Commissives	Total	0	0
	Representative	Total	0
Declarations	Total	0	0
Total of totals		4	100%

Two main acts are used in text 14: expressive and directive, as the table above shows. The frequency of the expressive SA is (75%) hoping strategy is used for 2two times with the frequency (50%) and pleading is used 1 time with the frequency (25%).

Table 14 (C)

The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of those who Hold Fast”

As shown in table 14 (C) justification auxiliary SA is used for 1 time in text 14

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explanation		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

and makes the frequency of occurrence (100%).

The analysis of the fifteenth text " Supplication of the Abstainers " is shown in table 15.

Table 15 (A) The Pragmatic Analysis of Text 15
“مناجاة الزاهدين”

No.	Utterance	Main SAs		SAs’ Strategy	Auxiliary SA
		Direct	Indirect		
1	<p>إِلٰهِي أَسْكَنْتَنَا دَارًا حَفَرَتْ لَنَا حُفْرَ مَكْرَهَا، وَعَلَقْتَنَا بِأَيْدِي الْمَنَآيَا فِي حَبَائِلِ غَدْرهَا ، فَالَيْكَ نَلْتَجِي مِنْ مَكَائِدِ خُدَعِهَا، وَبِكَ نَعْتَصِمُ مِنَ الْإِعْتِرَارِ بِزُخْرَافِ زِينَتِهَا</p> <p>“My God, Thou hast settled us in an abode which has dug for us pits of deception, and Thou hast fastened us by the hands of death in the snares of that abode's treachery! In Thee we seek asylum from the tricks of its guile, and to Thee we hold fast, lest we be deluded by the glitter of its ornaments!”</p>	Representative		Stating	/
2	<p>فَانْهَا الْمُهْلِكَةَ طَلَابِهَا، الْمُتَلَفَةَ حُلَالِهَا، الْمَحْشُوَّةَ بِالْأَفَاتِ الْمَشْحُونَةَ بِالنَّكَبَاتِ</p> <p>“It destroys its pursuers and ruins its settlers, it is stuffed with blights and loaded with calamities.”</p>	/		/	Justification
3	<p>إِلٰهِي فَرِّهِدْنَا فِيهَا وَسَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ ، وَعِصْمَتِكَ، وَأَنْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ، وَتَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ، وَأَوْفِرْ مَزِيدَنَا مِنْ سَعَةِ رَحْمَتِكَ، وَأَجْمِلْ صَلَاتِنَا مِنْ فَيْضِ مَوَاهِبِكَ، وَأَغْرَسْ فِي أَفْئِدَتِنَا أَشْجَارَ مَحَبَّتِكَ، وَأَتِمِّمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ، وَأَذِقْنَا حَلَاوَةَ عَفْوِكَ وَوَدَادَةَ مَغْفِرَتِكَ، وَأَقْرِضْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوتِكَ، وَأَخْرِجْ حُبَّ الدُّنْيَا مِنْ</p>	Directive		Requesting	/

<p>قَلُوبِنَا كَمَا فَعَلْتَ بِالصَّالِحِينَ مِنْ صَفْوَتِكَ، وَالْأَبْرَارِ مِنْ خَاصَّتِكَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَكْرَمَ الْأَكْرَمِينَ</p> <p><i>“My God, induce us to renounce it and keep us safe from it by Thy giving success and Thy preservation from sin. Strip from us the robes of opposing Thee, attend to our affairs through Thy good sufficiency, amplify our increase from the boundless plenty of Thy mercy, be liberal in our gifts from the overflow of Thy grants, plant in our hearts the trees of Thy love, complete for us the lights of Thy knowledge, give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness, gladden our eyes on the day of meeting Thee with the vision of Thee, dislodge the love of this world from our spirits, just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out! O Most Merciful of the merciful, O Most Generous of the most generous!”</i></p>				
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Table 15 (B)

The Frequency of Occurrence of Main Speech Acts according to Searle (1969) and their strategies in “Supplication of the Abstainers”

SAs	Macro Strategy	Freq.	%
Directives	Requesting	1	50%
	Total	1	50%
Representatives	Stating	1	50%
	Total	1	50%
Expressive	Total	0	0
Commissives	Total	0	0
Declarations	Total	0	0
Total of totals		2	100%

Two main acts are used in text 15: directives and representative, as the table above shows. The frequency of each is (50%). Requesting is the strategy used in directive SA for 1 time with the frequency (50%). Stating is the strategy of representative SA is used for 1 time with the frequency (50%).

Table 15 (C)
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in “Supplication of the Abstainers”

Auxiliary Speech Acts, Van Dijk (1977)																
Total	Justification		Explanation		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

According to Table 15(C), the only auxiliary SA used is justification,' accounts for 100% of the frequency of occurrence.

4.2 Findings and Discussion

After analyzing the data of the fifteen supplications, the findings of the analysis is going to be presented with some discussion.

4.2.1 Main SAs and their Strategies

The Following table clarify the use of main SAs in the fifteen supplications of Al-Sahifa Al-Sajjadiyya:

Table (16) The Overall Frequencies of Occurrence and Percentages of Speech Acts Used by Imam Ali Al-Sajjad in the Fifteen Supplications

Type of Speech Acts	Freq.	%
Directives		
Requesting	34	94.5%
Begging	2	5.5%
Total	36	40.5%
Representatives		
Asserting	9	37.5%
Complaining	7	29.16%
Describing	4	16.66%
Stating	4	16,66%
Total	24	26.9%%
Expressives		
Hoping	15	70%
Pleading	3	20%
Wishing	2	10%
Total	20	22.8%
Declarations		
Declaring	6	100%
Total	6	6.7%
Commissives		
Assuring	3	100%
Total	3	3.37%
Total of totals	89	100%

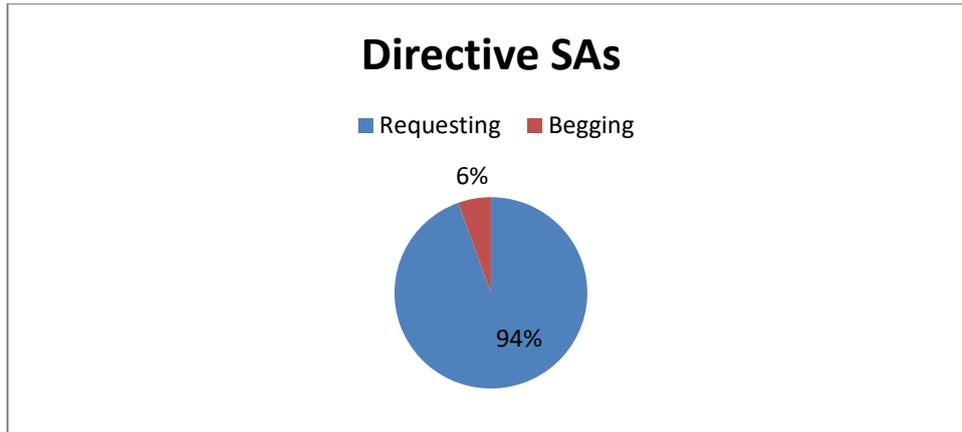


Figure (4) The Use of Directive SAs in the Supplications of Al-Sahifa Al-Sajjadiyya

It is obvious that requesting is mostly used 34 times out of 36 with a percentage of (94.4%) because the main aim of supplicating Allah is requesting from Him, repentance, forgiveness, help, and the like. Begging used only 2 times out of 36 and makes the percentage (5.5%).

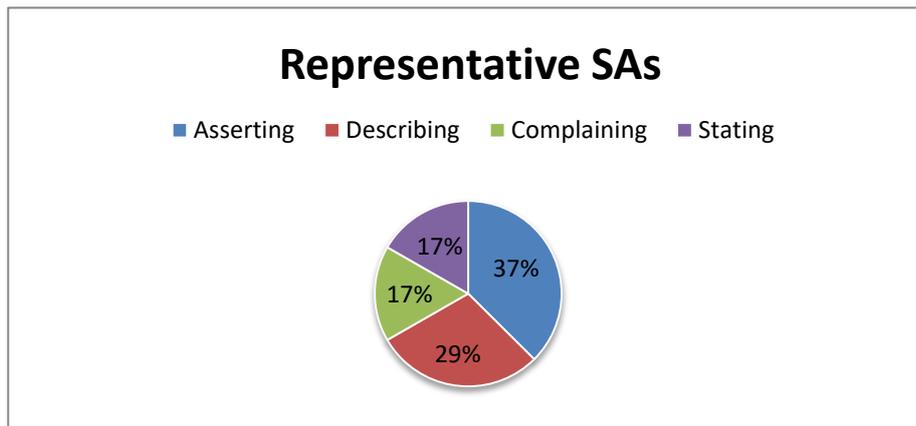


Figure (5) The Use of Representative SAs in the Supplications of Al-Sahifa Al-Sajjadiyya

It is noticed in the table that asserting is used mostly in the present study, as it is used with a percentage of (37.5%) then describing is used with a percentage of (29.16%) and Complaining and stating are used with a percentage of (16.66%) for each. Asserting is used mostly and that is because Imam Ali Al-Sajjad (P.B.U.H) always asserts something when supplicating. Describing is used then and that is obvious in the description of some cases. Then complaining is used to give the impression that the sinner knows his sins and he

is really wants Allah to forgive him.

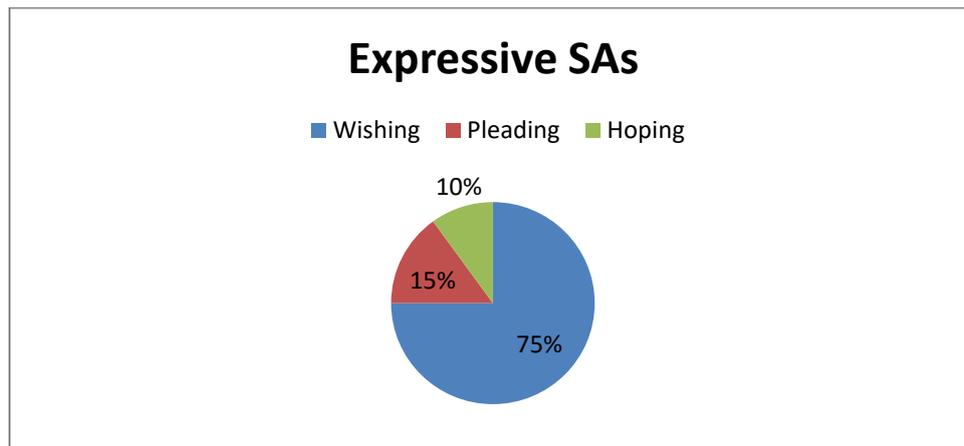


Figure (6) The Use of Expressive SAs in the Supplications of Al-Sahifa Al-Sajjadiyya

Hoping is used 15 times out of 20 it is because Imam Ali al-Sajjad (P.B.U.H) in his supplications has the hope that Allah will response to him and accept him, so hoping makes the percentage (75%), pleading and wishing also used (15% and 10%) respectively.

Only one commissive speech act is used which is assuring, as well as one declarative speech act is used which is declaring in the supplications of Al-Sahifa Al-Sajjadiyya, as follows:

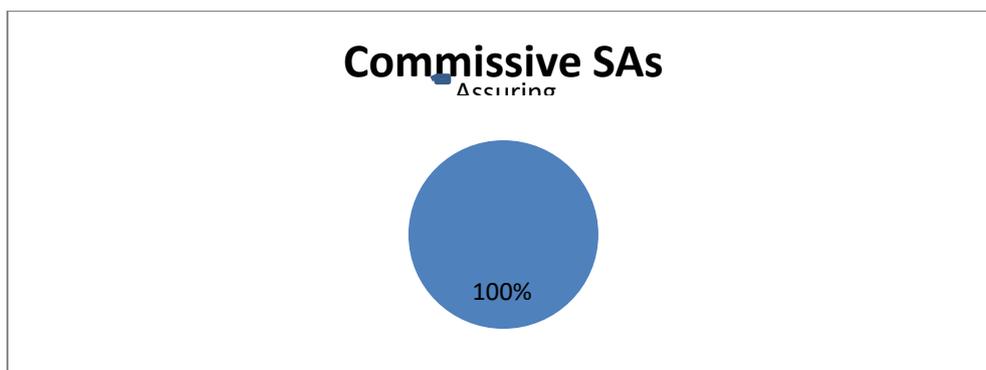


Figure (7) The Use of Commissive SAs in the Supplications of Al-Sahifa Al-Sajjadiyya

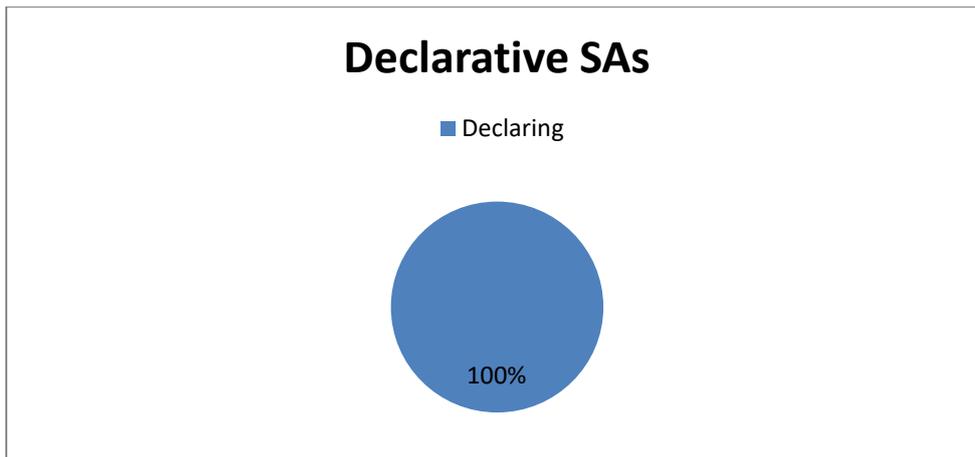


Figure (8) The Use of Declarative SAs in the Supplications of Al-Sahifa Al-Sajjadiyya

4.2.2 Auxiliary SAs

Table (17) The Overall Frequencies of Occurrence and Percentages of Auxiliary SAs Used by Imam Ali Al-Sajjad in the Fifteen Supplications

Types of Aux. SAs	Freq.	%
Justification	14	40%
Explanation	9	25.71%
Addition	8	22.85%
Explication	4	11.42%
Condition	0	0
Contradiction	0	0
Conclusion	0	0
correction	0	0
Total	35	100%

As shown in table (17) only four auxiliary SAs are used in the fifteen supplications by Imam Ali Al-Sajjad (P.B.U.H) which are justification, explanation, addition and explication, and they make the frequency of occurrence (40%, 25.71%, 22.85%, 11.42%, respectively)

Chapter Five

Conclusions, Recommendations and Suggestions for Further Research

5.1 Conclusions

The following conclusive remarks could be presented after dealing with the analysis:

- 1- All the main SAs are used with different frequency of occurrences and percentages in the fifteen supplications by Imam Ali Al-Sajjad (P.B.U.H). Directive SAs scores the highest percentages as they are essential main SAs to manifest the supplications.
- 2- The most common strategies of SAs that are used in the fifteen supplications of Imam Ali Al-Sajjad (P.B.U.H) are requesting strategy of directive SA, asserting strategy of representative SA, hoping strategy of expressive SA as well as declaring strategy of declaration SA. is also commonly used.
- 3- Only four auxiliary SAs are used in the fifteen supplications by Imam Ali Al-Sajjad (P.B.U.H) and the most commonly used one is justification which scores the highest percentage.

5.2 Recommendations

- 1- The exceptionally valuable discoursed could be studied not only pragmatically. It is recommended to investigate them critically through critical discourse analysis, critical genre analysis and critical pragmatics.
- 2- Critical investigation in critical discourse analysis, critical genre analysis and critical Pragmatics as well as other critical fields are recommended to be made considering similar valuable discourse other than supplications like other kinds of prayers in Al-Sahifa Al-Sajjadiyya and Nahjul Balagha (Peak of Eloquence).

5.3 Suggestions for Future Research

In accordance of the theoretical and practical components of the present study, the following topics are recommended for additional study to support the present study's findings:

1. Conducting pragmatic studies dealing with speech act and/or politeness theories considering exceptionally valuable Arabic discourses.
2. A Socio-Pragmatic Study of Prophets' Supplication in the Glorious Quran.
3. A Stylistic Study of Imam Al-Sajjad (Al-Sahifa Al-Sajjadiyya).
4. A Pragma-Stylistic Study of Al-Sahifa Al-Sajjadiyya.

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APPENDICES

Appendix (1)

Remaining Texts' Analysis

Text (2) The Supplication of Complainers **مناجاة الشاكين**

Utterance (1)

”إلهي إِلَيْكَ أَشْكُو نَفْسًا بِالسُّوءِ أَمَارَةً

“My God, to Thee I complain of a soul commanding to evil,”

(Main SA: Representatives/Complaining)

Imam Ali Al-Sajjad (P.B.U.H.) in this utterance complains to Allah the self which committed evil. That is, it commands him to commit sins and beautifies evil for him. The Imam (P.B.U.H.) complains Allah from what he is in and about himself.

Utterance (2)

وَالِي الْخَطِيئَةِ مُبَادِرَةً، وَبِمَعاصِيكَ مُوَلِّعَةً، وَلِسَخَطِكَ مُتَعَرِّضَةً”

“rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger.”

(Main SA: Representative/Describing)

It is a description of the state of longing that the soul pushes its owner to collect and commit sin.

Utterance (3)

تَسَلِّقُ بِي مَسَالِكَ الْمَهَالِكِ، وَتَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكِ،

“It takes me on the roads of disasters, it makes me the easiest of perishers before Thee;”

(Main SA: Representatives/Complaining)

Imam Ali Al-Sajjad (P.B.U.H.) complains that the soul like this makes him among those who perish and who are far from Allah’s mercy and lead to His wrath.

Utterance (4)

، كَثِيرَةَ الْعِجْلِ، طَوِيلَةَ الْأَمَلِ، إِنْ مَسَّهَا الشَّرُّ تَجَزَّعَ، وَإِنْ مَسَّهَا الْخَيْرُ تَمَنَّعَ،

“many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging;”

(Auxiliary SA: Explanation)

This utterance offers an explanation to the previous speech act, that is the Imam (P.B.U.H.) wants to clarify that the illness of the soul is one of the most dangerous diseases that afflict a person until it makes him collapse.

Utterance (5)

، مَيَّالَةً إِلَى اللَّعِبِ وَاللَّهْوِ مَمْلُوءَةً بِالْغَفْلَةِ وَالسَّهْوِ، تُسْرِعُ بِي إِلَى الْحَوْبَةِ وَتُسَوِّفُنِي بِالنُّوبَةِ

“inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance.”

(Auxiliary SA: Explanation)

Imam Ali Al-Sajjad (P.B.U.H.) continuous explaining about the ill self, a person loses his balance and integrity due to his state of defeat in the places of evil, so he panics and strives for good, and he is prevented.

Utterance (6)

إلهي أَشْكُو إِلَيْكَ عَدُوًّا يُضِلُّنِي، وَشَيْطَانًا يُغْوِينِي ،

“I complain to Thee of an enemy who misguides me and a Satan who leads me astray.”

(Main SA: Representatives/Complaining)

The enemy who does not want him to be guided and reach the truth and his absence from the truth is the self as well as the Satan. If the soul becomes weak, Satan becomes powerful over it and leads it to its desires, takes it to its whims and does not leave it until its destruction, so which enemy is more harmful to man than that?

Utterance (7)

، قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِي، وَأَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي، يُعَاضِدُ لِي الْهَوَى، وَيُرَيِّنُ لِي حُبَّ الدُّنْيَا وَيَحُولُ بَيْنِي وَبَيْنَ الطَّاعَةِ وَالزُّلْفَى ،
“He has filled my breast with tempting thoughts, and his suggestions have encompassed my hear, He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!”

(Main SA: Representative/Describing)

Imam Ali Al-Sajjad (P.B.U.H.) complains about Satan because he has the ability to inspire the soul in which he improves the abominations and pushes the soul to commit them. And the feelings that Satan throws them into the mind and pushes man to commit sins.

Utterance (8)

، إِلَهِي إِنَّكَ أَشْكَو قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا، وَبِالرَّيْنِ وَالطَّبَعِ مُتَلَبِّسًا،

“My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,”

(Main SA: Representatives/Complaining)

The most important thing that afflicts a person is the hardness of the heart. This is an obstacle to accepting obedience, and obeying God's commands and prohibitions. So the person complained about his hard heart. It is a complaint of an unusual condition afflicting him. So, the Imam (P.B.U.H.) complains the hardness of his heart.

Utterance (9)

وَعَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً، وَ إِلَى مَا يَسْرُرُهَا طَامِحَةً

“and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!”

(Auxiliary SA: Addition)

Imam Ali Al-Sajjad (P.B.U.H.) adds the state that sins make him cannot crying, because Crying is caused by tenderness of the heart and its lack of hardness of the heart, and yielding to something that is affected by it, and after being affected it leads to crying for it. And any reason that calls him to cry, this is evidence of the self's obedience to its influences.

Utterance (10)

إِلَهِي لَا حَوْلَ لِي وَلَا قُوَّةَ إِلَّا بِقُدْرَتِكَ، وَلَا نَجَاةَ لِي مِنْ مَكَارِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ،

“My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation.”

(Auxiliary SA: Justification)

Imam Ali Al-Sajjad (P.B.U.H.) after confessing his guilt and complains his sins, he shows his weakness and need to Allah's power and strength, because power and strength do not come from himself unless it is from Allah's ability.

Utterance (11)

فَأَسْأَلُكَ بِبِلَاغَةِ حِكْمَتِكَ وَنِفَادِ مَشِيئَتِكَ، أَنْ لَا تَجْعَلَنِي لِغَيْرِ جُودِكَ مُتَعَرِّضًا، وَلَا تُصَيِّرَنِي لِلْفِتَنِ عَرَضًا وَكُنْ لِي عَلَى الْأَعْدَاءِ نَاصِرًا،
 وَعَلَى الْمَخَازِي وَالْغُيُوبِ سَاتِرًا، وَمِنَ الْبَلَاءِ وَاقِيًا، وَعَنِ الْمَعَاصِي عَاصِمًا بِرَأْفَتِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

“So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!”

(Main SA: Directive/Requesting)

Imam Ali Al-Sajjad (P.B.U.H.) in this utterance requests Allah to help him, it is an indication that pardon is the most obvious manifestation of His wisdom, and forgiveness is the most important implementation of His will in the course of His merciful will. And all that was the cause of this supplication, which is the fall of man into sins that necessitated his destruction, and it is the summary of the complaint initiated by Imam Ali Al-Sajjad (P.B.U.H.).

Text (3) The Supplication of Fearful الخائفين مناجاة

Utterance (1)

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

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

(Main SA: Expressive/Hoping)

Imam Ali Al-Sajjad (P.B.U.H.) supplicates Allah politely and humbly, this interrogative utterance conveys the belief of the Imam (P.B.U.H.) of Allah’s mercy, his hope and the fear from Allah’s Affliction.

Utterance (2)

حاشا لوجهك الكريم أن تُخيبني

“How could Thy generous face disappoint me?!”

(Main SA: Expressive/Wishing)

The Imam (P.B.U.H.) seeks to Allah for forgiveness for his sins. Naturally, Allah is Ever Merciful and Forgiving, and He absolves those who turn to Him in repentance from punishment or suffering.

Utterance (3)

لَيْتَ شِعْرِي أَلِشَّقَاءِ وَلَدْتَنِي أُمِّي، أَمْ لِلْعَنَاءِ رَبَّيْتَنِي، فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّبْنِي، وَلَيْتَنِي عَلِمْتُ مِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي وَبِقُرْبِكَ وَجَوَارِكَ خَصَصْتَنِي، فَتَقَرَّ بِذَلِكَ عَيْنِي وَتَطْمَئِنَّ لَهُ نَفْسِي

‘

“Would that I knew - Did my mother bear me for wretchedness? Did she nurture me for suffering? Would then that she had not borne me and had not nurtured me! Would that I had knowledge - Hast Thou appointed me one of the people of felicity? Hast Thou singled me out for Thy nearness and neighbourhood? Then would my eyes be gladdened, and in that my soul reach serenity. ”

(Main SA: Expressive/Wishing)

The Imam (P.B.U.H.) is expressing his wishes by this dialogue between him and his soul, he wishes that he could nor born to see this sorrow, pain and loss because of sins. The Imam (P.B.U.H.) also expresses his strong wish to know his fate.

Utterance (4)

إِلَهِي هَلْ تَسْوَدُ وُجُوهًا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ، أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِالنَّعَاءِ عَلَى مَجْدِكَ وَجَلَالَتِكَ، أَوْ تَطْبَعُ عَلَى قُلُوبٍ انْطَوَتْ عَلَى مَحَبَّتِكَ، أَوْ تُصَمِّمُ أَسْمَاعًا تَلَذَّذَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ، أَوْ تَغْلُ أَكْفًا رَفَعَتْهَا الْأُمَامُ إِلَيْكَ رَجَاءَ رَأْفَتِكَ، أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى نَحَلَّتْ فِي مُجَاهَدَتِكَ، أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ ،

“My God, dost Thou blacken faces which fall down in prostration before Thy mightiness? Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty? Dost Thou seal hearts which harbour Thy love? Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will? Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency? Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee? Dost Thou chastise legs which ran to worship Thee?”

(Main SA: Representative/Asserting)

The Imam (P.B.U.H.) again uses the interrogative in its type of rhetorical question, because the Imam (P.B.U.H.) is already knows that Allah is All Merciful and accepts the repentance of the real repentant.

Utterance (5)

إِلَهِي لَا تُغْلِقْ عَلَى مُوَحِّدِكَ أَبْوَابَ رَحْمَتِكَ، وَلَا تَحْجُبْ مُشْتَأْفِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَتِكَ،

“My God, lock not toward those who profess Thy Unity the doors of Thy mercy, and veil not those who yearn for Thee from looking upon the vision of Thy beauty!”

(Main SA: Directive/Requesting)

The Imam (P.B.U.H.) requests Allah very gently to open His doors of mercy. The Imam (P.B.U.H.) shows that any follower of Allah is constantly prepared to thank the Almighty whenever He delivers them from punishment.

Utterance (6)

إِلَهِي نَفْسٌ أَغْزَرَتْهَا بِتَوْحِيدِكَ كَيْفَ تَذُلُّهَا بِمَهَانَةِ هَجْرَانِكَ، وَضَمِيرٌ انْعَقَدَ عَلَى مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ بِحَرَارَةِ نِيرَانِكَ،

“My God, a soul which Thou hast exalted by its professing Thy Unity - how wilt Thou burn it in the heat of Thy fires?”

(Auxiliary SA: Justification)

Interestingly, this utterance demonstrates that one should believe in Allah's protection since He protects people who fear Him.

Utterance (7)

إلهي أجزني من أليم غضبك وعظيم سخطك يا حنان يا منان، يا رحيم يا رحمن، يا جبار يا قهار، يا غفار يا ستار، نجني برحمتك من عذاب النار وفضيحة العار، إذا امتاز الأخيأر من الأشرار، وحالت الأحوال وهالت الأهوال، وقرب المحسنون وبعذ المسيئون، ووقيت كل نفس ما كسبت وهم لا يظلمون.

“My God, give me sanctuary from Thy painful wrath and Thy mighty anger! O All-loving, O All-kind! O Compassionate, O Merciful! O Compeller, O Subduer! O All-forgiver, O All-covering! Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame when the good are set apart from the evil, forms are transformed, terrors terrify, the good-doers are brought near, the evildoers taken far, and every soul is paid in full what it has earned, and they shall not be wronged!”

(Main SA: Directive/Requesting)

Imam Ali Al-Sajjad (P.B.U.H.) requests Allah calling Him by His Mercy, His Power, His Forgiveness and His Covering.

Text (4) The Supplication of Hopeful مناجاة الراجين

Utterance (1)

يا من إذا سأله عبد أخطأ، وإذا أمّل ما عنده بلغه مناه، وإذا أقبل عليه قربه وأدناه، وإذا جاهره بالعصيان ستر على ذنبيه وغطاه، وإذا توكل عليه أحسبه وكفاه،

“O He who gives to a servant who asks from Him, takes him to his wish when he expectantly hopes for what is with Him, brings him near and close when he approaches Him, covers over his sin and cloaks it when he shows it openly, and satisfies and suffices him when he has confidence in Him!”

(Main SA: Expressive/Hoping)

The Imam (P.B.U.H.) began his supplication by conversing with Allah in a way that fits the question to Him, exposing Him to His generosity and presence, as he described Him as giving to everyone who asks Him and hopes for Him.

Utterance (2)

إلهي من الذي نزل بك ملتمساً قراك فما قرئته، ومن الذي أناخ ببابك مُرتجياً نداك فما أوليته،

“My God, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably? Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it?”

(Main SA: Expressive/Hoping)

One of Allah’s attributes is the hospitality. Likewise, the Imam (P.B.U.H.) does not know anyone who is described as benevolent other than Allah. The Imam (P.B.U.H.) expresses his hope that Allah’s generosity is not worthy of my returning disappointed from His door, it is the door of His mercy that encompasses everything.

Utterance (3)

أبخس أن أرجع عن بابك بالخيبة مصزوفاً ولست أعرف سواك مولى بالأحسان موصوفاً،

“Is it good that I come back from Thy door, turned away in disappointment, while I know of no patron qualified by beneficence but Thee?”

(Auxiliary SA: Justification)

Goodness and mercy is restricted in Allah’s hands, so there is no hope except in Him, and there is no hope except in His giving.

Utterance (4)

كيف أرجو غيرك والخير كله بيدك، وكيف أوئل سواك والخلق والأمر لك،

“How should I have hope in other than Thee, when the good - all of it - is in Thy hand? How should I expect from others, when Thine are the creation and the command?”

(Main SA: Representative/Asserting)

This is a matter of praise in the form of request and hope, since the questioner does not know anyone who is described as benevolent and is suitable for his request, which is pardon, other than Allah, and is there anyone able to forgive the sin of the wrongdoer except Him?

Utterance (5)

أقطع رجائي منك وقد أوليتني ما لم أسأله من فضلك أم تُفقرني إلى مثلي وأنا أعتصم بحبلك،

“Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked? Wouldst Thou make me have need for my like? But I hold fast to Thy cord!”

(Auxiliary SA: Explanation)

The Imam (P.B.U.H.) explains that the fear of disobedience does not mean severing hope in Allah, because his habit is benevolence and generosity to those who ask him, and even to those who do not ask him.

Utterance (6)

يَا مَنْ سَعِدَ بِرَحْمَتِهِ الْقَاصِدُونَ، وَلَمْ يَشْقَ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ،

“O He through whose mercy the strivers reach felicity and through whose vengeance the seekers of forgiveness are not made wretched!”

(Main SA: Representative /Asserting)

The Imam (P.B.U.H.) asserts that those who aim for God will be the ones who enjoy His mercy, since they have tasted God's mercy through their intention to Him.

Utterance (7)

كَيْفَ أَنْسَاكَ وَلَمْ تَزَلْ ذَاكِرِي، وَكَيْفَ الْهُوَ عَنْكَ وَأَنْتَ مُرَاقِبِي،

“How should I forget Thee, while Thou never ceasest remembering me? How should I be diverted from Thee while Thou art my constant watcher?”

(Auxiliary SA: Justification)

The Imam (P.B.U.H.) here justifies how he can forget Allah when he performs any action while he is watching him, for God does not neglect anyone and how he distracts him, for He is always watching him, and this situation requires a person to know who is calling him, so he asks God for everything.

Utterance (8)

إِلَهِي بِذَيْلِ كَرَمِكَ أَعْلَقْتُ يَدِي، وَلِتَيْلِ عَطَايَاكَ بَسَطْتُ أَمْلِي

“My God, I have fastened my hand to the skirt of Thy generosity, I have stretched forth my expectation toward reaching Thy gifts,”

(Main SA: Declaration)

The Imam (P.B.U.H.) declares that here I am, drowning in the sea of my sins. My hand hung on the tail of your generosity to save me from my predicament, which are my sins.

Utterance (9)

فَأَخْلِصْنِي بِخَالِصَةِ تَوْحِيدِكَ، وَاجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ

“so render me pure through the purest profession of Thy Unity, and appoint me one of Thy choice servants!”

(Main SA: Directive/Requesting)

The Imam (P.B.U.H.) requests Allah for guidance in knowledge, and success in obedience, in order to be close to Him.

Utterance (10)

، يَا مَنْ كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِي، وَكُلُّ طَالِبٍ إِلَيْهِ يَرْتَجِي،

“O He who is the asylum of every flier, the hope of every seeker!”

(Auxiliary SA: Explanation)

The call here is about the help of the distressed, the needy, and the refuge is protection and fortification, so he is fleeing from his sins, seeking refuge in His mercy, and fortifying himself with His forgiveness.

Utterance (11)

يَا خَيْرَ مَرْجُوٍّ وَيَا أَكْرَمَ مَدْعُوٍّ، وَيَا مَنْ لَا يَرُدُّ سَائِلَهُ وَلَا يُخَيِّبُ أَمَلَهُ، يَا مَنْ بَابُهُ مَفْتُوحٌ لِدَاعِيهِ، وَجِجَابُهُ مَرْفُوعٌ لِرَاجِيهِ،

“O Best Object of hope! O Most Generous Object of supplication! O He who does not reject His asker or disappoint the expectant! O He whose door is open to His supplicators and whose veil is lifted for those who hope in Him!”

(Auxiliary SA: Explication)

The Imam (P.B.U.H.) repeats the idea of hope. Hope is different from despair. Since the seeker is hopeful, then it is one of the reasons for knowing who he is asking from, and his hope is in Allah. Speech act of explication is presented by language user in order to illustrate the explicitness of the performed speech act. Repetition can be labelled as a form of explication.

Utterance (12)

أَسْأَلُكَ بِكَرَمِكَ أَنْ تَمَنَّ عَلَيَّ مِنْ عَطَايَاكَ بِمَا تَقَرُّ بِهِ عَيْنِي، وَمِنْ رَجَائِكَ بِمَا تَطْمَئِنُّ بِهِ نَفْسِي، وَمِنْ الْيَقِينِ بِمَا تُهَوِّنُ بِهِ عَلَيَّ مُصِيبَاتِ الدُّنْيَا، وَتَجْلُوبُهُ عَنْ بَصِيرَتِي غَشَاوَاتِ الْعَمَى، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

“I ask Thee by Thy generosity to show kindness toward me through Thy gifts, with that which will gladden my eye, through hope in Thee, with that which will give serenity to my soul, and through

certainly with that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness !By Thy mercy, O Most Merciful of the merciful!”

(Main SA: Directive/Requesting)

Imam Ali Al-Sajjad (P.B.U.H.) concludes his monologues: Every person who escapes from his sins resorts to His mercy and clings to His forgiveness, and every seeker who hopes for Him, Glory be to Him, hope in contrast to despairing of Him, the Most High, for he is the best hopeful and the most generous inviter, and his door is always open to his supplicant.

Text (5) The Supplication of Beseechers مناجاة الراغبين

Utterance (1)

إلهي إن كان قلّ زادي في المسير إليك فأقد حسن ظني بالتوكل عليك

“My God, though my stores for travelling to Thee are few my confidence in Thee has given me a good opinion.”

(Main SA: Expressive/Hoping)

Provision(الزاد) is what the traveler carries of food, and provision here mean the good deeds of a person, these good deeds bring the man closer to Allah. The Imam (P.B.U.H.) expresses his hope, he says, the lack of provisions does not make him upset and does not prevent him from hoping and relying on Allah.

Utterance (2)

وإن كان جرّمي قد أخافني من عقوبتك فإن رجائي قد أشعرتني بالأمن من نِقْمَتِكَ

“Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance.”

(Auxiliary SA: Addition)

As much as he is afraid of his sins, but he is reassured by his hope in Allah's mercy.

Utterance (3)

، وإن كان ذنبي قد عرضني لعقابك فقد أدنني حسن تقتي بثوابك

“Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward.”

(Auxiliary SA: Addition)

It is like the previous meaning, where the sin is met with punishment, and the Imam's trust in Allah makes him hopeful For his reward, and his sins leads me to fear his punishment.

Utterance (4)

، وإن أنامتني الغفلة عن الاستعداد للقائك فقد نبهتني المعرفة بكرمك وآلائك

“Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons.”

(Auxiliary SA: Addition)

The Imam (P.B.U.H) refers to the state that even with this negligence "الغفلة", which did not last long, until he became aware of Allah's generosity, presence, and bounty, and that frightened him, made him ashamed of what he is in.

Utterance (5)

، وإن أوحش ما بيني وبينك فرط العصيان والطغيان فقد أنسني بشرى الغفران والرضوان

“Though excessive disobedience and rebellion have estranged me from Thee, the glad tidings of forgiveness and good pleasure have made me feel intimate with Thee.”

(Auxiliary SA: Addition)

The Imam (P.B.U.H) explicate the idea of hope, he states that because of sins, which is disobedience, rather he neglects it until it made him far from Allah, , but then he forget what he preached forgiveness and contentment to every sinner and repentant.

Utterance (6)

أسألك بسُبُحاتِ وجهك وبأنوارِ قدسك، وأبتهل إليك بعواطفِ رحمتك ولطائفِ برك أن تحقّق ظني بما أوّملته من جزيلِ إكرامك، وجميلِ إنعامك في القربى منك والرّلى لديك والتمتّع بالنظر إليك

“I ask Thee by the splendours of Thy face and the lights of Thy holiness, and I implore Thee by the tenderness of Thy mercy and the gentleness of Thy goodness,

to verify my opinion in expecting Thy great generosity and Thy beautiful favour,
through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee!”

(Main SA: Directive/Begging)

And my question, my Lord, is that You achieve what I hope of thinking well of You, for You do not meet an offense with punishment, and this is my belief in You.

Utterance (7)

، وَهَا أَنَا مُتَعَرِّضٌ لِلنَّفَحَاتِ رَوْحِكَ وَعَطْفِكَ، وَمُنْتَجِعٌ غَيْثَ جُودِكَ وَأُطْفِكَ، فَارٌّ مِنْ سَخَطِكَ إِلَى رِضَاكَ، هَارِبٌ مِنْكَ إِلَيْكَ، رَاجٍ أَحْسَنَ مَا لَدَيْكَ، مُعَوِّلٌ عَلَى مَوَاهِبِكَ، مُفْتَقِرٌ إِلَى رِعَايَتِكَ

“Here am I, addressing myself to the breezes of Thy freshness and tenderness, having recourse to the rain of Thy generosity and gentleness, fleeing from Thy displeasure to Thy good pleasure and from Thee to Thee, hoping for the best of what is with Thee, relying upon Thy gifts, utterly poor toward Thy guarding!”

(Auxiliary SA: Justification)

Imam Ali Al-Sajjad (P.B.U.H.) refers to the closed circle of the servants, where there is no refuge from Allah except to Him, so the servant flees from His anger to His pleasure, and from His punishment to His mercy, and from His anger to His forgiveness.

Utterance (8)

إِلَهِي مَا بَدَأْتَ بِهِ مِنْ فَضْلِكَ فَتَمِّمُهُ، وَمَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا تَسْلُبْهُ، وَمَا سَتَرْتَهُ عَلَيَّ بِحِلْمِكَ فَلَا تَهْتِكْهُ، وَمَا عَلَّمْتَهُ مِنْ قَبِيحِ فِعْلِي فَاعْفُرْهُ

“My God, Thy bounty which Thou hast begun - complete it! Thy generosity which Thou hast given me - strip it not away! Thy cover over me through Thy clemency - tear it not away! My ugly acts which Thou hast come to know - forgive them!”

(Main SA: Directive/Begging)

Imam Ali al-Sajjad (P.B.U.H.) refers to the situation as evidence of the lack of that thing, and the virtue is every blessing bestowed by Allah on His servant.

Utterance (9)

، إِلَهِي اسْتَشْفَعْتُ بِكَ إِلَيْكَ، وَاسْتَجَرْتُ بِكَ مِنْكَ، أَتَيْتُكَ طَامِعاً فِي إِحْسَانِكَ، رَاغِباً فِي امْتِنَانِكَ، مُسْتَسْقِياً وَإِلَى طَوْلِكَ، مُسْتَمْطِراً غَمَامَ فَضْلِكَ، طَالِباً مَرْضَاتِكَ، قَاصِداً جَنَابِكَ، وَارِداً شَرِيعَةَ رِفْدِكَ، مُلْتَمِساً سِتِي الْخَيْرَاتِ مِنْ عِنْدِكَ، وَاقِداً إِلَى حَضْرَةِ جَمَالِكَ، مُرِيداً وَجْهَكَ، طَارِقاً بَابَكَ، مُسْتَكِيناً لِعِظَمَتِكَ وَجَلَالِكَ

“My God, I seek intercession from Thee with Thee, and I seek sanctuary in Thee from Thee! I have come to Thee craving Thy beneficence, desiring Thy kindness, seeking water from the deluge of Thy graciousness, begging rain from the clouds of Thy bounty, requesting Thy good pleasure, going straight to Thy side, arriving at the watering-place of Thy support, seeking exalted good things from Thy quarter, reaching for the presence of Thy beauty, wanting Thy face, knocking at Thy door, abasing myself before Thy mightiness and majesty!”

(Auxiliary SA: Explication)

Here, the imam seeks the intercession of Allah's Essence to His Essence itself, and by His generosity to His goodness and pardon Him to His beautiful pardon.

Utterance (10)

، فَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ مِنَ الْمَغْفَرَةِ وَالرَّحْمَةِ وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ مِنَ الْعَذَابِ وَالنَّقْمَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
“So act toward me with the forgiveness and mercy of which Thou art worthy!
Act not toward me with the chastisement and vengeance of which I am worthy!
By Thy mercy, O Most Merciful of the merciful!”

(Main SA: Directive/Requesting)

Entrusting the matter to Him in choosing the most suitable, because He is the One Who is worthy of giving, generosity, and generosity, and the clearest evidence of it in the place of questioning and supplication is His forgiveness and mercy.

Text (6) The Supplication of Thankful مناجاة الشاكرين

Utterance (1)

إِلَهِي أَذْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابِعُ طَوْلِكَ

“My God, the uninterrupted flow of Thy graciousness hast distracted me from thanking Thee!”

(Main SA: Declaration/Declaring)

Here, this supplication is held by Imam Al-Sajjad (P.B.U.H.), and it is one of the cases of obedience and acknowledgment of man's incapacity in return for the countless successive blessings bestowed upon him by his Lord, so when does the servant reach the state of feeling fulfilled? Where thanksgiving is the most important manifestation of knowledge and gratitude. Being amazed at something is neglecting it, and here when is not giving thanks, not for rebellion or disobedience, but rather for the astonishment that because of the abundance of blessings and their follow-up, so that you do not leave him with the obligatory thanksgiving, but instead he seeks these uninterrupted blessings.

Utterance (2)

وَأَعْجَزَنِي عَنْ إِحْصَاءِ ثَنَائِكَ فَيْضُ فَضْلِكَ

"The flood of Thy bounty has rendered me incapable of counting Thy praises!"

(Auxiliary SA: Addition)

The Imam Ali Al-Sajjad (P.B.U.H.) praises Allah, mentioning Him with the greatest of attributes, and exonerating him from their ugliness, and the reason for incapacity comes because of the uninterrupted blessings that come to the Imam from Allah.

Utterance (3)

وَشَغَلَنِي عَنْ ذِكْرِ مَحَامِدِكَ تَرَادُفُ عَوَائِدِكَ، وَأَعْيَانِي عَنْ نَشْرِ عَوَارِفِكَ تَوَالِي أَيَادِيكَ

"The succession of Thy kind acts has diverted me from mentioning Thee in laudation! The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!"

(Auxiliary SA: Explication)

Imam Ali Al-Sajjad (P.B.U.H.) explicates the idea of not giving thanks to Allah because of the blessings of Allah on him. It is as if a person's fascination with something preoccupies him from defining this thing because of his inability to be overwhelmed by his greatness and his preoccupation with caring for it.

Utterance (4)

وَهَذَا مَقَامٌ مَنِ اعْتَرَفَ بِسُبُوغِ النِّعْمَاءِ وَقَابَلَهَا بِالنَّقْصِيرِ، وَشَهِدَ عَلَى نَفْسِهِ بِالْإِهْمَالِ وَالتَّضْيِيعِ

"This is the station of him who confesses to the lavishness of favours, meets them with shortcomings, and witnesses to his own disregard and negligence."

(Main SA: Expressive/Pleading)

(الإسباغ) means overflowing, and the servant when he is overwhelmed with grace sees everything he wants to present to his master as a shortcoming in his right in exchange for his grace, and acknowledging the shortcoming is gratitude, and the feeling of helplessness in front of the giver is complete gratitude to him.

Utterance (5)

وَأَنْتَ الرَّؤُوفُ الرَّحِيمُ الْبَرُّ الْكَرِيمُ، الَّذِي لَا يُخَيِّبُ قَاصِدِيهِ وَلَا يَطْرُدُ عَنْ فَنَائِهِ أَمِلِيهِ

"Thou art the Clement, the Compassionate, the Good, the Generous, who does not disappoint those who aim for Him, nor cast out from His courtyard those who expect from Him!"

(Main SA: Expressive/ Hoping)

Imam Ali Al-Sajjad (P.B.U.H.) numbered the attributes of Allah that would make the Almighty to be tolerant of His servant. He is the Forgiving and the Generous. The courtyard is as wide as it is in front of the house, and the visitor does not come except to the courtyard of the house to hope for what is with its owner. And hope for His generosity, the Almighty, is only in the annihilation of His generosity and generosity, so how can The Generous expel those who seek Him from His annihilation? Of course He cannot.

Utterance (6)

بِسَاحَتِكَ تَحُطُّ رِحَالُ الرَّاجِينَ، وَبِعَرَصَتِكَ تَقِفُ أَمَالُ الْمُسْتَرْفِدِينَ فَلَا تُقَابِلُ أَمَانَنَا بِالتَّخْيِيبِ وَالْإِيَّاسِ، وَلَا تُلْبِسُنَا سِرْبَالَ الْفُتُوْطِ وَالْإِبْلَاسِ

"In Thy yard are put down the saddlebags of the hopeful and in Thy plain stand the hopes of the help-seekers! So meet not our hopes by disappointing and disheartening and clothe us not in the shirt of despair and despondency!"

(Main SA: Directive/ Requesting)

"العرصة" is an expanse of land with no buildings, and the traveler does not land except in the courtyards devoid of construction, and the traveler lands as a metaphor for stability and need, and to seek aid, as if the end of the journey of the questioner for the need is in his arcades, where the needs end and the issues stop. So, Imam Ali Al-Sajjad (P.B.U.H.) asks Allah not to disappoint him in his request, as it is not the matter of the Generous.

Utterance (7)

إِلَهِي تَصَاعَرَ عِنْدَ تَعَاظِمِ الْإِلَهِكَ شُكْرِي وَتَضَاعَلَ فِي جَنْبِ إِكْرَامِكَ إِيَّايَ تَنَائِي وَنَشْرِي

“My God, my thanksgiving is small before Thy great boons, and my praise and news-spreading shrink beside Thy generosity toward me!”

(Main SA: Representative/ Asserting)

These are the reasons for the inability to be thankful are asserted by the fact that the greatness of Allah’s blessings does not correspond to the lack of the gratitude, no matter how great the gratitude of the servant is in return for the blessings of Allah.

Utterance (8)

جَلَّلْتَنِي نِعْمَكَ مِنْ أَنْوَارِ الْإِيمَانِ خُلًّا، وَضَرَبْتَ عَلَيَّ لَطَائِفَ بَرَكَ مِنْ الْعِزِّ كَلًّا، وَقَلَّدْتَنِي مِنْكَ قَلَابِدَ لَا تُحَلُّ، وَطَوَّقْتَنِي أَطْوَاقًا لَا تَقْلُ فَلَإِنَّكَ جَمَّةٌ ضَغَفَتْ لِسَانِي عَنْ إِخْصَائِهَا، وَنَعْمَاؤُكَ كَثِيرَةٌ قَصُرَ فَهْمِي عَنْ إِدْرَاكِهَا فَضْلًا عَنْ اسْتِقْصَائِهَا

“Thy favours have wrapped me in the robes of the lights of faith, and the gentlenesses of Thy goodness have let down over me delicate curtains of might! Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken! Thy boons are abundant my tongue is too weak to count them!”

(Auxiliary SA: Explanation)

Imam Ali Al-Sajjad (P.B.U.H) explains that Allah covered him with blessings, and this is evidence of the abundance and greatness of blessings.

Utterance (9)

، فَكَيْفَ لِي بِتَخْصِيلِ الشُّكْرِ وَشُكْرِي إِيَّاكَ يَفْتَقِرُ إِلَى شُكْرِي، فَكَلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجِبَ لِي ذَلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ

“Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them! So how can I achieve thanksgiving? For my thanking Thee requires thanksgiving. Whenever I say, 'To Thee belongs praise!', it becomes thereby incumbent upon me to say, 'To Thee belongs praise!'”

(Auxiliary SA: Justification)

Imam Ali Al-Sajjad (P.B.U.H.) justifies here, In thanking Allah, he needs to be thankful for success in doing thanking, as Allah has shown him the reasons for it, and he is helpless. So, the thanks to Allah would be a virtue, and He enabled him to do it and guided him to it.

Utterance (10)

إِلَهِي فَكَمَا غَدَيْتَنَا بِلُطْفِكَ وَرَبَّيْتَنَا بِصُنْعِكَ فَتَمِّمْ عَلَيْنَا سَوَابِغَ النِّعَمِ وَادْفَعْ عَنَّا مَكَارَهَ النَّقَمِ، وَآتِنَا مِنْ حُطُوطِ الدَّارَيْنِ أَرْفَعَهَا وَأَجَلِّهَا عَاجِلًا وَأَجَلًّا

“My God, as Thou hast fed us through Thy gentleness and nurtured us through Thy benefaction, so also complete for us lavish favours, repel from us detested acts of vengeance, and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred!”

(Main SA: Directive/ Requesting)

Imam Ali Al-Sajjad (P.B.U.H) requests from Allah to keep him away from what is disliked which is every ugly thing that is reprehensible to human nature, and everything that would be difficult for him is disliked by him. No one repels the detestable blessings except Him, because the curse is the punishment in this world and in the hereafter, and all of them are in His hand.

Utterance (11)

وَلَكَ الْحَمْدُ عَلَى حُسْنِ بَلَانِكَ وَسُبُوغِ نِعْمَاتِكَ حَمْدًا يُوَافِقُ رِضَاكَ، وَيَمْتَرِي الْعَظِيمِ مِنْ بَرَكَ وَنَدَاكَ، يَا عَظِيمُ يَا كَرِيمُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

“To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity. O All-mighty, O All-generous! By Thy mercy, O Most Merciful of the merciful!”

(Main SA: Representative / Asserting)

A good affliction "حسن البلاء" is what Allah chooses from the affliction for the benefit of His believing servant, either to increase his reward, or to atone for his misdeeds, or to spare him from this world, and to encourage him in the hereafter, making him small in this world and its sanctuary. Because the end must be in accordance with the purpose, and his purpose was to seek aid from Allah, Imam Ali Al-Sajjad (P.B.U.H) praises Allah with what befits His status of greatness, generosity, and mercy.

Text (7) The Supplication of Obedient Toward Allah مناجاة المطيعين لله

Utterance 1

اللَّهُمَّ أَلْهَمْنَا طَاعَتَكَ وَجَنَّبْنَا مَعْصِيَتَكَ وَيَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنَّى مِنْ ابْتِغَاءِ رِضْوَانِكَ وَأَحْلِلْنَا بُحْبُوحَةَ جَنَاتِكَ وَأَقْشِعْ عَن بَصَائِرِنَا سَحَابَ الْإِرْتِيَابِ وَاكْشِفْ عَن قُلُوبِنَا أَغْشِيَةَ الْمَرِيَةِ وَالْحِجَابِ وَأَزْهِقِ الْبَاطِلَ عَن ضَمَائِرِنَا وَأَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا

“O God, inspire us to obey Thee, turn us aside from disobeying Thee, make it easy for us to reach the seeking of Thy good pleasure which we wish, set us down in the midst of Thy Gardens, dispel from our insights the clouds of misgiving, uncover from our hearts the wrappings of doubt and the veil, make falsehood vanish from our innermost minds, and fix the truth in our secret thoughts,”

(Main SA: Directive/ Requesting)

Imam Ali Al-Sajjad (P.B.U.H) begins his supplication by requesting from Allah to inspire him. Inspiration, here, is what is thrown into terror, in the sense that Allah casts into the soul of a servant something that prompts him to act or leave by overflow. Also, Imam Ali Al-Sajjad (P.B.U.H) requests from Allah to avoid him things that keep him away from disobedience.

Utterance 2

، فَإِنَّ الشُّكُوكَ وَالظُّنُونَ لَوَاقِحُ الْفِتَنِ وَمُكْدِرَةٌ لِّصَفْوِ الْمَنَاحِ وَالْمَنَنِ

“for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses!”

(Auxiliary SA/Justification)

Imam Ali Al-Sajjad (P.B.U.H) justifies that doubt and anticipate only produce temptation in the religion, and the foundation of temptation is doubts, because certainty and faith are the cause of knowledge that prevents from joining into falsehood, and the confusion in faith opens the door of falsehood to enter into temptation.

Utterance 3

اللَّهُمَّ احْمِلْنَا فِي سَفُنِ نَجَاتِكَ وَمَتِّعْنَا بِلَذِيذِ مُنَاجَاتِكَ وَأُورِدْنَا حِيَاضَ حُبِّكَ وَأَذِقْنَا حَلَاوَةَ وِدِّكَ وَقُرْبِكَ وَاجْعَلْ جِهَادَنَا فِيكَ وَهَمْنَا فِي طَاعَتِكَ وَأَخْلِصْ نِيَاتِنَا فِي مُعَامَلَتِكَ

“O God, carry us in the ships of Thy deliverance, give us to enjoy the pleasure of whispered prayer to Thee, make us drink at the pools of Thy love, let us taste the sweetness of Thy affection and nearness, allow us to struggle in Thee, preoccupy us with obeying Thee, and purify our intentions in devoting works to Thee,”

(Main SA: Directive/ Requesting)

"سفن النجاة" The ships of salvation, mean the guidance and the indication of success. And the Supplication المنجاة is the comfort of the soul, and is it better than resting the soul and not disturbing it, as a person always seeks to achieve this wish by all means.

Utterance 4

فَأَنَا بِكَ وَلكَ وَلَا وَسِيْلَةَ لَنَا إِلَيْكَ إِلَّا أَنْتَ

“for we exist through Thee and belong to Thee, and we have no one to mediate with Thee but Thee!”

(Auxiliary SA: Justification)

It is justification because Imam Ali Al-Sajjad (P.B.U.H.) requests from Allah to guide him. He says the reason behind that is that the servant's means to God Almighty is his satisfaction and obedience, for it is from him and to him.

Utterance 5

إِلَهِي اجْعَلْنِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ، وَالْحَقَّقْ لِي بِالصَّالِحِينَ الْأَبْرَارِ السَّابِقِينَ إِلَى الْمَكْرُمَاتِ الْمُسَارِعِينَ إِلَى الْخَيْرَاتِ الْعَامِلِينَ لِلْبَاقِيَاتِ الصَّالِحَاتِ السَّاعِينَ إِلَى رَفِيعِ الدَّرَجَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
My God, place me among the chosen, the good, Join me to the righteous, the pious, the first to reach generous gifts, the swift to come upon good things, the workers of the abiding acts of righteousness, the strivers after elevated degrees! Thou art powerful over everything and disposed to respond! By Thy mercy, O Most Merciful of the merciful!

(Main SA: Directive/ Requesting)

In his supplication, Imam Ali Al-Sajjad (P.B.U.H.) affirms that his obedience to Allah is His success. Obedience, in fact, is an inspiration from Allah Almighty to those who are guided by Him.

Text (8) The Supplication of Devotees مناجاة المريدين

Utterance 1

سُبْحَانَكَ مَا أَضْيَقَ الطَّرِيقَ عَلَى مَنْ لَمْ تَكُنْ دَلِيلَهُ وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ

“Glory be to Thee! How narrow are the paths for him whom Thou hast not guided! How plain the truth for him whom Thou hast guided on his way!”

(Main SA: Representative: Asserting)

In this utterance Imam Ali Al-Sajjad (P.B.U.H) asserts that those who want to reach Allah's satisfaction, without Him they would be confused and not be guided to anything. "الطريق" the path,

here is the path that leads man to Allah, and if it is not through him, then he will be neither connected nor sufficient in pointing to him. Walking a path other than his path, the Almighty, narrows the paths of guidance for him, so it will only be a hardship that does not guide him to anything.

Utterance 2

الهي فاسئلك بنا سنبل الوصول إليك، وسيرنا في أقرب الطرق للوفود عليك قرب علينا البعيد وسهل علينا العسير الشديد، وألحقتنا بعبادك الذين هم بالبدار إليك يسارعون وبابك على الدوام يطرقون

“My God, so make us travel on the roads that arrive at Thee and set us into motion on the paths nearest to reaching Thee! Make near for us the far, and make easy for us the hard and difficult! Join us to Thy servants, those who hurry to Thee swiftly, knock constantly at Thy door,”

(Main SA: Directive/Requesting)

Imam Ali Al-Sajjad (P.B.U.H) in this utterance requests Allah to make him as Allah’s servants, those who are quickly seek to Allah and always knocking His door asking Him for everything.

Utterance 4

، وإياك في الليل والنهار يعبدون، وهم من هيبتك مشفقون، الذين صفيت لهم المشارب وبلغتهم الرغائب، وأنجحت لهم المطالب، وقضيت لهم من فضلك المأرب، ومألت لهم ضمانهم من حبيبك، ورؤيتهم من صافي شربك، فبك إلى لذيذ مناجاتك وصلوا، ومناك أقصى مقاصدهم حصلوا

“and worship Thee by night and by day, while they remain apprehensive in awe of Thee! Thou hast purified their drinking places, taken them to the objects of their desire, granted their requests, accomplished their wishes through Thy bounty, filled their minds with Thy love, and quenched their thirst with Thy pure drink. Through Thee have they reached the pleasure of whispered prayer to Thee, and in Thee have they achieved their furthest goals.”

(Auxiliary SA: Explanation)

Here in this utterance Imam Ali Al-Sajjad (P.B.U.H) explains the servants of Allah that he want to be like them and how Allah purifies them with everything and grants them with all their desires.

Utterance 5

، فيا من هو على المقبلين عليه مقبل، وبالعطف عليهم عائد مفضل، وبالغافلين عن ذكره رحيم رؤوف وبعذبهم إلى بابيه وذود عطوف، أسألك أن تجعلني من أوفرهم منك حظاً، وأغلامهم عندك منزلاً، وأجزلهم من ذلك قسماً، وأفضلهم في معرفتك نصيباً

“O He who comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness! He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door! I ask Thee to place me among those of them who have the fullest share from Thee, the highest station with Thee, the most plentiful portion of Thy love, and the most excellent allotment of Thy knowledge,”

(Main SA: Directive/Requesting)

Imam Ali al-Sajjad (P.B.U.H) requests Allah to place him with those servants who have Your love, Your station, and have the most good knowledge of You.

Utterance 6

، فقد انقطعت إليك همتي، وأنصرفت نحوك رغبتي، فأنت لا غيرك مرادي، ولك لا لسواك سهري وسهادي، ولقاؤك قرّة عيني، ووصلتك مني نفسي، وإليك شوقي، وفي محبتك ولهي، وإلى هোক صبابتي، ورضاك بغيبي، ورؤيتك حاجتي وجوارك طلبي، وقربك غاية سؤلي، وفي مناجاتك روعي وراحتي، وعندك دواء علتني وشفاء غلتي، وبرد لوعتي، وكشف كربتي

“for my aspiration has been cut off from everything but Thee and my desire has turned toward Thee alone. Thou art my object, none other; to Thee alone belongs my waking and my sleeplessness. Meeting Thee is the gladness of my eye, joining Thee the wish of my soul. Toward Thee is my yearning, in love for Thee my passionate longing, in inclining toward Thee my fervent craving. Thy good pleasure is the aim I seek, vision of Thee my need, Thy neighbourhood my request, nearness to Thee the utmost object of my asking. In whispered prayer to Thee I find my repose and my ease. With Thee lies the remedy of my illness, the cure for my burning thirst, the coolness of my ardour, the removal of my distress.”

(Main SA: Declaration/ Declaring)

Imam Ali Al-Sajjad (P.B.U.H) declares that he has lost interest in everything except in Allah.

Utterance 7

فكن أنيسي في وحشتي، ومقبل عثرتي، وغافر زلتي، وقابل توبتي، ومجيب دعوتي، وولي عصمتي، ومغني فاقتي، ولا تقطعني عنك، ولا تبعدني منك، يا نعيمي وجنتي، يا دنياي وأخرتي، يا أرحم الراحمين

“Be my intimate in my loneliness, the releaser of my stumble, the forgiver of my slip, the accepter of my repentance, the responder to my supplication, the patron of preserving me from sin, the one who

frees me from my neediness! Cut me not off from Thee and keep me not far from Thee! O my bliss and my garden! O my this world and my hereafter! O Most Merciful of the merciful!”

(Main SA: Directive/ Requesting)

When the Imam (P.B.U.H) is alone by himself, he requests Allah to be his defender and the One to forgive his mistakes. He asks Allah to receive his supplications and to forgive him.

Text (9) The Supplication of Lovers مناجاة المحبين

Utterance 1

إِلَهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا، وَمَنْ ذَا الَّذِي أَسَىَ بِفُرُوبِكَ فَأَبْتَعَى عَنكَ جَوْلًا

“My God, who can have tasted the sweetness of Thy love, then wanted another in place of Thee? Who can have become intimate with Thy nearness, then sought removal from Thee?”

(Auxiliary SA: Justification)

When a person's motivations for worship are driven by fear of Hellfire or a desire to enter Paradise, then Imam Ali Al-Sajjad (P.B.U.H.) elevates his supplication to Allah's love, the Most High, and thus elevates the motives for worship to that of the saints.

Utterance 2

إِلَهِي فَاجْعَلْنَا مِمَّنْ اصْطَفَيْتَهُ لِقُرْبِكَ وَوَلَايَتِكَ، وَأَخْلَصْتَهُ لُوْدِكَ وَمَحَبَّتِكَ، وَشَوَّقْتَهُ إِلَى لِقَائِكَ وَرَضَيْتَهُ بِقَضَائِكَ، وَمَنْحْتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ وَحَبْوَتَهُ بِرِضَائِكَ، وَأَعَدْتَهُ مِنْ هَجْرِكَ وَقَلَاكَ، وَبَيَّأْتَهُ مَقْعَدَ الصِّدْقِ فِي جَوَارِكِ وَخَصَصْتَهُ بِمَعْرِفَتِكَ وَأَهْلَيْتَهُ لِعِبَادَتِكَ، وَهَيَّيْتِ قَلْبَهُ لِإِرَادَتِكَ، وَاجْتَنَيْتَهُ لِمُشَاهَدَتِكَ وَأَخْلَيْتَ وَجْهَهُ لَكَ، وَفَرَّغْتَ فُؤَادَهُ لِحُبِّكَ وَرَغَّبْتَهُ فِيمَا عِنْدَكَ، وَالْهَمَمْتَ ذِكْرَكَ وَأَوْرَعْتَهُ شُكْرَكَ، وَسَخَّرْتَهُ بِطَاعَتِكَ، وَصَيَّرْتَهُ مِنْ صَالِحِي بَرِيَّتِكَ، وَأَخْتَرْتَهُ لِمُنَاجَاتِكَ وَقَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَفْطَعُهُ عَنكَ،

“My God, place us with him whom Thou hast chosen for Thy nearness and Thy friendship, purified through Thy affection and Thy love, given yearning for the meeting with Thee, made pleased with Thy decree, granted gazing upon Thy face, shown the favour of Thy good pleasure, given refuge from separation from Thee and Thy loathing, settled in a sure sitting place in Thy neighbourhood, singled out for true knowledge of Thee, made worthy for worship of Thee, whose heart Thou hast captivated with Thy will, whom Thou hast picked for contemplating Thee, whose look Thou hast made empty for Thee, whose breast Thou hast freed for Thy love, whom Thou hast made desirous of what is with Thee, inspired with Thy remembrance, allotted thanksgiving to Thee, occupied with obeying Thee, turned into one of Thy righteous creatures, chosen for whispered prayer to Thee, and from whom Thou hast cut off all things which cut him off from Thee!”

(Main SA: Directive/ Requesting)

Imam Ali Al-Sajjad (P.B.U.H) requests Allah to include him in the group of people that Allah selects for His intimacy and care, among those that Allah makes sincere for them to His attachment and love.

Utterance 3

اللَّهُمَّ اجْعَلْنَا مِمَّنْ دَأَبُهُمُ الْإِرْتِيَاخُ إِلَيْكَ وَالْحَيْنُ، وَدَهْرُهُمُ الرَّفْرَةُ وَالْأَبِينُ

“O God, place us among those whose habit is rejoicing in Thee and yearning for Thee,”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) requests Allah to place him among those who are perpetually content and yearning for Allah, as well as those who are perpetually lamenting and moaning to be with Allah.

Utterance 4

جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ، وَعُيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ، وَدُمُوعُهُمْ سَائِلَةٌ مِنْ حَشِينَتِكَ، وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ، وَأَفْنِدَتُهُمْ مُنْخَلِعَةٌ مِنْ مَهَابَتِكَ،

“whose time is spent in sighing and moaning! Their foreheads are bowed down before Thy mightiness, their eyes wakeful in Thy service, their tears flowing in dread of Thee, their hearts fixed upon Thy love, their cores shaken with awe of Thee.”

(Main SA: Representative/ Describing)

The Imam (P.B.U.H) describes those that he requests Allah to be like them as their hearts are connected to Allah's love, their foreheads are bowed to His magnificence, their eyes are alert in His service, and their tears flow from His fear.

Utterance 5

يَا مَنْ أَنْوَارُ قُدْسِهِ لِأَبْصَارِ مُحِبِّيهِ رَانِقَةٌ، وَسُبُحَاتُ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ شَانِقَةٌ، يَا مَنْى قُلُوبِ الْمُشْتَاقِينَ، وَيَا غَايَةَ آمَالِ الْمُحِبِّينَ

“O He the lights of whose holiness induce wonder in the eyes of His lovers, the glories of whose face arouse the longing of the hearts of His knowers! O Furthest Wish of the hearts of the yearners! O Utmost Limit of the hopes of the lovers!”

(Main SA: Expressive/ Hoping)

Imam Ali Al-Sajjad (P.B.U.H) expresses his hope that is Allah is the hope for His lovers and the source of their yearning hearts.

Utterance 6

أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَى قُرْبِكَ، وَأَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِمَّا سِوَاكَ، وَأَنْ تَجْعَلَ حُبِّي إِيَّاكَ قَانِدًا إِلَى رِضْوَانِكَ، وَشَوْقِي إِلَيْكَ دَائِدًا عَنْ عَصِيَانِكَ، وَأَمْنُنُ بِالنَّظَرِ إِلَيْكَ عَلَيَّ، وَأَنْظُرُ بِعَيْنِ الْوَدِّ وَالْعَطْفِ إِلَيَّ، وَلَا تُصْرِفْ عَلَيَّ وَجْهَكَ وَاجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَالْحُظْوَةِ عِنْدَكَ، يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ

“I ask from Thee love for Thee, love for those who love Thee, love for every work which will join me to Thy nearness, and that Thou makest Thyself more beloved to me than anything other than Thee and makest my love for Thee lead to Thy good pleasure, and my yearning for Thee protect against disobeying Thee! Oblige me by allowing me to gaze upon Thee, gaze upon me with the eye of affection and tenderness, turn not Thy face away from me, and make me one of the people of happiness with Thee and favoured position! O Responder, O Most Merciful of the merciful!”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) requests Allah for His love, the love of those who love Him, the love of every deed that draws him nearer to Allah, and make Allah His greatest love.

Text (10) The Supplication of those Asking for Mediation مناجاة المتوسلين

Utterance 1

إِلَهِي لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ رَأْفَتِكَ، وَلَا لِي ذَرِيعَةٌ إِلَيْكَ إِلَّا عَوَارِفُ رَحْمَتِكَ، وَشَفَاعَةُ نَبِيِّ الرَّحْمَةِ، وَمُنْفَذِ الْأُمَّةِ

“My God, I have no mediation with Thee but the tender acts of Thy clemency, nor any way to come to Thee but the gentle favours of Thy mercy and the intercession of Thy Prophet, the prophet of mercy, who rescued the community from confusion.”

(Main SA: Commissive/ Assuring)

Imam Ali Al-Sajjad (P.B.U.H.) assures that he has no other way to approach Allah except by expressing His compassion, and that he has no excuse to approach Allah other than through His mercy as well as the intercession of prophet Mohammed (Peace be upon Him and His Family).

Utterance 2

فاجْعَلْهُمَا لِي سَبَبًا إِلَى نَيْلِ غُفْرَانِكَ، وَصَيِّرْهُمَا لِي وَصَلَةً إِلَى الْفَوْزِ بِرِضْوَانِكَ

“Make these two my tie to attaining Thy forgiveness and let them take me to triumph through Thy good pleasure!”

(Auxiliary SA: Explanation)

The Imam (P.B.U.H) explains that those two reasons which are Allah’s mercy and the Prophet’s intercession are his only reasons to win Allah’s forgiveness and be near to Him.

Utterance 3

وَقَدْ حَلَّ رَجَائِي بِحَرَمِ كَرَمِكَ، وَحَطَّ طَمَعِي بِفِنَاءِ جُودِكَ،

“My hope has dismounted in the sacred precinct of Thy generosity, my craving has alighted in the courtyard of Thy munificence.”

(Main SA: Commissive/ Assuring)

The Imam (P.B.U.H) assures the same idea that he has not any way to approach Allah except through his hope in Allah’s help and forgiveness.

Utterance 4

فَحَقِّقْ فِيكَ أَمَلِي وَاخْتِمْ بِالْخَيْرِ عَمَلِي، وَاجْعَلْنِي مِنْ صَفْوَتِكَ الَّذِينَ أَحَلَلْتَهُمْ بُحْبُوحَةَ جَنَّتِكَ، وَبَوَّأْتَهُمْ دَارَ كَرَامَتِكَ وَأَقْرَرْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ يَوْمَ لِقَائِكَ، وَأَوْرَثْتَهُمْ مَنَازِلَ الصَّدَقِ فِي جَوَارِكِ

“So actualize my expectation from Thee, seal my works with good, and place me among Thy selected friends, those whom Thou hast set down in the midst of Thy Garden, and settled in the abode of Thy honour, whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee, and whom Thou hast made heirs to the sure stations in Thy neighbourhood!”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) therefore requests Allah to complete his hope and his good deeds and that counts him among His chosen ones, those for whom He has prepared the joy of the paradise.

Utterance 5

يَا مَنْ لَا يَفِدُ الْوَاقِدُونَ عَلَى أَكْرَمِ مَنْهُ؛ وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مِنْهُ، يَا خَيْرَ مَنْ خَلَا بِهِ وَحِيدٌ، وَيَا أَعْظَمَ مَنْ أَوَى إِلَيْهِ طَرِيدٌ؛ إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي، وَبَدَيْلِ كَرَمِكَ أَعْلَقْتُ كَفِّي، فَلَا تُؤَلِّنِي الْحَزْمَانَ وَلَا تُبَلِّغْنِي بِالْخَيْبَةِ وَالْخُسْرَانَ، يَا سَمِيعَ الدُّعَاءِ يَا أَرْحَمَ الرَّاحِمِينَ

“O He none more generous than whom is reached by the reachers and none more merciful than whom is found by the aimers! O Best of those with whom the lonely are alone, O Tenderest of those with whom outcasts seek haven! Toward the expanse of Thy pardon have I extended my hand, upon the skirt of Thy generosity have I fastened my grasp! Show me no deprivation and afflict me not with disappointment and loss! O Hearer of supplications! O Most Merciful of the merciful!”

(Main SA: Directive/ Requesting)

Imam Ali Al-Sajjad (P.B.U.H) requests Allah not to show him deprivation from His mercy and generosity because he is the One who is capable of that.

Text (11) The Supplication of the Utterly Poor مناجاة المفتقرين

Utterance 1

إلهي كسري لا يجبره إلا لطفك وحنانك

“My God, nothing will mend my fracture but Thy gentleness and loving care,”

(Main SA: Representative/ Stating)

Brokenness"الانكسار" it is the feeling of disappointment, abandonment, and longing for weakness on the part of a person, so he feels poverty and loneliness as a result of his brokenness, and it often comes from not achieving what he wants. Reparation"الجبر" from forcing something, i.e. fixing it and returning it to the best condition. While Kindness"اللطف" it is said that Allah knows the subtleties of interests and their ambiguities, and the accuracy and kindness of them. That is, Imam Ali Al-Sajjad (P.B.U.H.) states that what a person experiences of brokenness can only be corrected by Allah's good management and justice.

Utterance 2

وَفَقْرِي لَا يُغْنِيهِ إِلَّا عَطْفُكَ وَإِحْسَانُكَ ، وَرَوْعَتِي لَا يُسَكِّنُهَا إِلَّا أَمَانُكَ ، وَذَلَّتِي لَا يُعْرِضُهَا إِلَّا سُلْطَانُكَ ، وَأَمْنَتِي لَا يُبَلِّغُنِيهَا إِلَّا فَضْلُكَ ، وَخَلَّتِي لَا يَسُدُّهَا إِلَّا طَوْلُكَ ، وَحَاجَّتِي لَا يَقْضِيهَا غَيْرُكَ ، وَكَرْبِي لَا يَفْرِجُهُ سِوَى رَحْمَتِكَ ، وَضَرْيَ لَا يَكْشِفُهُ غَيْرَ رَأْفَتِكَ ، وَعَلَّتِي لَا يُبْرِدُهَا إِلَّا وَصْلُكَ ، وَلَوْعَتِي لَا يُطْفِئُهَا إِلَّا لِقَاؤُكَ ، وَشَوْقِي إِلَيْكَ لَا يَبْلُغُهُ إِلَّا النَّظَرُ إِلَى وَجْهِكَ ، وَقَرَارِي لَا يَقْرُدُّونَ دُنُوِي مِنْكَ ، وَلَهْفَتِي لَا يَبْرِدُّهَا إِلَّا رَوْحُكَ ، وَسَقَمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ ، وَعَمِّي لَا يَبْرِئُهُ إِلَّا قُرْبُكَ ، وَجُرْحِي لَا يُبْرِئُهُ إِلَّا صَفْحُكَ ، وَرَيْنَ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ ، وَوَسْوَاسَ صَدْرِي لَا يَزِيلُهُ إِلَّا أَمْرُكَ

“free me of my poverty but Thy affection and beneficence, still my fright but Thy security, exalt my abasement but Thy sovereignty, take me to my hope but Thy bounty, remedy my lack but Thy graciousness, accomplish my need other than Thou, relieve my distress other than Thy mercy, remove my injury other than Thy clemency, cool my burning thirst but reaching Thee, quench my ardour but meeting Thee, damp my yearning but gazing upon Thy face, settle my settling place without closeness to Thee, allay my worry but Thy repose, cure my illness but Thy medicine, eliminate my grief but Thy nearness, heal my wound but Thy forgiveness, remove the rust on my heart but Thy pardon, banish the confusing thoughts from my breast but Thy command!”

(Auxiliary SA: Explication)

With this, the meaning is that the poverty does not enrich the servant except for Allah's kindness, mercy and benevolence, which is Hid beautiful act towards His servants and His creation. In his supplication, Imam Ali Al-Sajjad (P.B.U.H.) confirms that Allah is the only One Who is capable of everything, and he (P.B.U.H.) accurately explains all that the servants' needs in terms of wealth, safety, honor, and the fulfillment of the needs that only Allah can fulfill.

Utterance 3

، فَيَا مُنْتَهَى أَمَلِ الْآمِلِينَ ، وَيَا غَايَةَ سُؤْلِ السَّائِلِينَ ، وَيَا أَقْصَى طَلِبَةِ الطَّالِبِينَ ، وَيَا أَعْلَى رَغْبَةِ الرَّاغِبِينَ ، وَيَا وَلِيَّ الصَّالِحِينَ ، وَيَا أَمَانَ الْخَائِفِينَ ، وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَّرِّينَ ، وَيَا دُخْرَ الْمُعْدِمِينَ ، وَيَا كَنْزَ الْبَائِسِينَ ، وَيَا غِيَاثَ الْمُسْتَغِيثِينَ ، وَيَا قَاضِيَ حَوَائِجِ الْفُقَرَاءِ وَالْمَسَاكِينِ ، وَيَا أَكْرَمَ الْأَكْرَمِينَ ، وَيَا أَرْحَمَ الرَّاجِمِينَ

“O Utmost Hope of the hoppers! O Ultimate Demand of the askers! O Furthest Request of the requesters! O Highest Desire of the desirers! O Patron of the righteous! O Security of the fearful! O Responder to the supplication of the distressed! O Storehouse of the destitute! O Treasure of the pitiful! O Help of the help-seekers! O Accomplisher of the needs of the poor and the miserable! O Most Generous of the most generous! O Most Merciful of the merciful!”

(Main SA: Expressive/Hoping)

Imam Ali al-Sajjad (P.B.U.H) expresses his hope, hope, in the sense of self-attachment to the occurrence of something in the future, as it always refers to what comes from the future, and the

purpose of Imam Ali Al-Sajjad's (P.B.U.H.) hope, is Allah. For Imam Ali-Sajjad(P.B.U.H.) , all hope is Allah's satisfaction. With this utterance, Imam Ali al-Sajjad(P.B.U.H.) expresses his hope and calls out to Allah using "يا" with attributes that are all hopeful.

Utterance 4

لَكَ تَخَضُّعِي وَسُؤَالِي، وَإِلَيْكَ تَضَرُّعِي وَابْتِهَالِي

"To Thee is my humble subjection and request, to Thee my pleading and imploring!"

(Representative/ Asserting)

Submission"الخشوع" is humility, and supplication means humility and exaggeration in the question, and all of this is a reason for removing the harm from him and revealing him by fulfilling his need, which is accepting his repentance and pardoning him.

Utterance 5

أَسْأَلُكَ أَنْ تُثَبِّتَنِي مِنْ رَوْحِ رِضْوَانِكَ، وَتُدِيمَ عَلَيَّ نِعَمَ امْتِنَانِكَ

"I ask Thee to let me attain the repose of Thy good pleasure, and to make constant toward me the favours of Thy kindness!"

(Main SA: Directive/ Requesting)

Giving and obtaining the spirit of His pleasure, in the sense of His mercy, which originates in Allah's pleasure. Imam Ali al-Sajjad (P.B.U.H.) asks Allah in reference to his constant, uninterrupted question, as if he were metaphorically seeking refuge in His generosity.

Utterance 6

وَهَا أَنَا بِيَابِ كَرَمِكَ وَاقِفٌ، وَلِنَفْحَاتِ بَرِّكَ مُتَعَرِّضٌ، وَبِحَبْلِكَ الشَّدِيدِ مُعْتَصِمٌ، وَبِعُرْوَتِكَ الْوُثْقَى مُتَمَسِّكٌ

"Here am I, standing before the gate of Thy generosity, opening myself up to the breezes of Thy goodness, holding fast to Thy strong cord, clinging to Thy firm handle!"

(Main SA: Expressive / Hoping)

Imam Ali al-Sajjad (P.B.U.H.) expresses his hope in Allah, as Allah is generous and he seeks His mercy and adheres to His covenant.

Utterance 7

إِلَهِي ارْحَمْ عَبْدَكَ الذَّلِيلَ، ذَا النَّسَانِ الْكَلِيلِ وَالْعَمَلِ الْقَلِيلِ، وَامْنُنْ عَلَيْهِ بِطَوْلِكَ الْجَزِيلِ، وَانْقُضْهُ تَحْتَ ظِلِّكَ الظَّلِيلِ، يَا كَرِيمُ يَا جَمِيلُ يَا أَرْحَمَ الرَّاحِمِينَ

"My God, have mercy upon Thy lowly slave of silent tongue and few good works, obligate him through Thy plentiful graciousness, shelter him under Thy plenteous shade! O Generous, O Beautiful, O Most Merciful of the merciful!"

(Main SA: Directive/ Requesting)

Imam Ali al-Sajjad (P.B.U.H.) Requests Allah for his mercy, as the servant who is humiliated by need and whose tongue fails to thank and who has nothing to do is in need of Allah's mercy. Where he ends his supplication (P.B.U.H.), in a way that suits his demands, which are only because of His generosity and mercy.

مناجاة العارفين The Supplication of the Knowers

Utterance 1

إِلَهِي فَصَرَّتِ الْأَلْسُنُ عَنْ بُلُوغِ ثَنَانِكَ كَمَا يَلِيْقُ بِجَلَالِكَ، وَعَجَزَتِ الْعُقُولُ عَنْ إِدْرَاكِ كُنْهِ جَمَالِكَ، وَأَنْحَسَرَتِ الْأَبْصَارُ دُونَ النَّظَرِ إِلَى سُبْحَاتِ وَجْهِكَ، وَلَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقًا إِلَى مَعْرِفَتِكَ، إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ

"My God, tongues fall short of attaining praise of Thee proper to Thy majesty, intellects are incapable of grasping the core of Thy beauty, eyes fail before gazing upon the glories of Thy face, and Thou hast assigned to Thy creatures no way to know The save incapacity to know Thee!"

(Main SA: Representative/ Stating)

Imam Ali al-Sajjad (P.B.U.H.) says that no matter how much someone claims that he has attained praise in His right to the Allah, he is ignorant and deficient, because no one can reach His praise, which is the enumeration of his blessings, because that depends on his knowledge, and man's knowledge, no matter how great it is, has not reached the true goal of knowing Allah.

Utterance 2

إِلَهِي فَاجْعَلْنَا مِنَ الَّذِينَ تَرَسَخَتْ أَشْجَارُ الشُّوقِ إِلَيْكَ فِي حَدَانِقِ صُدُورِهِمْ، وَأَخَذَتْ لُوعَةَ مَحَبَّتِكَ بِمَجَامِعِ قُلُوبِهِمْ ،

“My God, place us among those within the gardens of whose breasts the trees of yearning for Thee have taken firm root and the assemblies of whose hearts have been seized by the ardour of Thy love!”

(Main SA: Directive / Requesting)

Longing means the tendency of the soul to meet the beloved, and it is necessary to act in what pleases that beloved. Imam Ali Al-Sajjad (P.B.U.H) asks God to make him one of those who instilled longing in his heart.

Utterance 3

، فَهَمُّ إِلَى أَوْكَارِ الْأَفْكَارِ يَأْوُونَ، وَفِي رِيَاضِ الْقُرْبِ وَالْمُكَاشَفَةِ يَرْتَعُونَ، وَمِنْ حِيَاضِ الْمَحَبَّةِ بِكَأْسِ الْمُلَاطَفَةِ يَخْرَعُونَ، وَشِرَائِعِ الْمَصَافَاتِ يَرُدُونَ، فَذُكُشِفَ الْغَطَاءُ عَنْ أَبْصَارِهِمْ، وَأَنْجَلَتْ ظُلْمَةَ الرَّيْبِ عَنْ عَقَائِدِهِمْ وَضَمَائِرِهِمْ، وَأَنْتَفَتْ مُخَالَجَةُ الشُّكِّ عَنْ قُلُوبِهِمْ وَسَرَائِرِهِمْ، وَأَنْشَرَحَتْ بِتَحْقِيقِ الْمَعْرِفَةِ صُدُورُهُمْ، وَعَلَتْ لِسَبْقِ السَّعَادَةِ فِي الزَّهَادَةِ هَمَمُهُمْ، وَعَذَبَ فِي مَعِينِ الْمُعَامَلَةِ شَرِبُهُمْ، وَطَابَ فِي مَجْلِسِ الْأَنْسِ سِرُّهُمْ، وَأَمِنَ فِي مَوْطِنِ الْمَخَافَةِ سِرِّيهِمْ، وَأَطْمَأَنَّتْ بِالرُّجُوعِ إِلَى رَبِّ الْأَرْبَابِ أَنْفُسُهُمْ، وَتَيَقَّنَتْ بِالْفَوْزِ وَالْفَلَاحِ أَرْوَاحُهُمْ، وَقَرَّتْ بِالنِّظَرِ إِلَى مَحْبُوبِهِمْ أَعْيُنُهُمْ، وَاسْتَقَرَّ بِإِدْرَاكِ السُّؤْلِ وَنَيْلِ الْمَأْمُولِ قَرَارُهُمْ، وَرَبِحَتْ فِي بَيْعِ الدُّنْيَا بِالْآخِرَةِ تِجَارَتُهُمْ

“They seek shelter in the nests of meditation, feed upon the gardens of nearness and disclosure, drink from the pools of love with the cup of gentle favour, and enter into the watering-places of warm affection. The covering has been lifted

from their eyes, 318 the darkness of disquiet has been dispelled from their beliefs and their innermost minds, the contention of doubt has been negated from their hearts and their secret thoughts, their breasts have expanded through the verification of true knowledge, their aspirations have ascended through precedent good fortune in renunciation, their drinking is sweet from the spring of devotion to good works, their secret thoughts are delicious in the sitting-place of intimacy, their minds are secure in the place of terror, their souls are serene through the return to the Lord of lords, their spirits have reached certitude through triumph and prosperity, their eyes have been gladdened through gazing upon their Beloved, their settling place has been settled through reaching the request and attaining the expectation, and their commerce has profited through the sale of this world for the next!”

(Main SA: Representative/ Describing)

Imam Ali Al-Sajjad describes those who requests from Allah to be like them, and these are the cases of the people of piety who were overcome by the love of Allah and rejected others. The meaning here is that their souls have settled down by attaining their desires, and realizing their hope, which is their attainment of their goal of being close to Him, through their knowledge.

Utterance 4

إِلَهِي مَا أَلَدَّ حَوَاطِرَ الْإِلَهَامِ بِذِكْرِكَ عَلَى الْقُلُوبِ! وَمَا أَحْلَى الْمَسِيرَ إِلَيْكَ بِالْأَوْهَامِ فِي مَسَالِكِ الْغُيُوبِ! وَمَا أَطْيَبَ طَعْمَ حُبِّكَ وَمَا أَعْدَبَ شَرِبَ قُرْبِكَ!

“My God, how agreeable for hearts are the thoughts inspiring Thy remembrance, how sweet travelling to Thee through imagination upon the roads of the unseen worlds, how pleasant the taste of Thy love, how delightful the drink of Thy nearness!”

(Auxiliary SA: Justification)

Utterance 5

فَاعْزُدْنَا مِنْ طَرْدِكَ وَإِبْعَادِكَ، وَاجْعَلْنَا مِنْ أَحْصَى عَارْفِيكَ وَأَصْلَحِ عِبَادِكَ، وَأَصْدَقِ طَائِعِيكَ وَأَخْلَصِ عِبَادِكَ، يَا عَظِيمُ يَا جَلِيلُ يَا كَرِيمُ يَا مُنِيلُ، بِرَحْمَتِكَ وَمَنْكَ يَا أَرْحَمَ الرَّاحِمِينَ

“So give us refuge from Thy casting out and Thy sending far, and place us among the most elect of Thy knowers, the most righteous of Thy servants, the most truthful of Thy obeyers, the most sincere of Thy worshipers! O All-mighty, O Majestic, O Generous, O Endower! By Thy mercy and kindness, O Most Merciful of the merciful!”

(Main SA: Directive/ Requesting)

Imam Ali Al-Sajjad (P.B.U.H.) requests Allah to accept him into the ranks of His servants and makes him among His most knowledgeable, the most righteous of His servants.

Text (13) The Supplication of the Rememberers مناجاة الذاكرين

Utterance 1

إِلَهِي لَوْلَا الْوَاجِبُ مِنْ قَبُولِ أَمْرِكَ لَنَزَّهْتِكَ عَنْ ذِكْرِي إِيَّاكَ عَلَى أَنْ ذُكِرِي لَكَ بِقُدْرِي لَا بِقُدْرِكَ، وَمَا عَسَى أَنْ يَبْلُغَ مَقْدَارِي حَتَّى أُجْعَلَ مَحَلًّا لِتَقْدِيرِكَ

“My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee, for I remember Thee in my measure, not in Thy measure, and my scope can hardly reach the point where I may be a locus for calling Thee holy!”

(Main SA: Representative / Asserting)

In this utterance, Imam Ali Al-Sajjad (P.B.U.H.) confirms that Allah does not deserve to be mentioned by His servant because he is much lower and Allah is much higher.

Utterance 2

وَمِنْ أَكْثَرِ النِّعَمِ عَلَيْنَا جَرِيَانُ ذِكْرِكَ عَلَيَّ أَلْسِنَتِنَا، وَإِذْنُكَ لَنَا بِدُعَائِكَ وَتَثْرِيهِكَ وَتَسْبِيحِكَ

“Among Thy greatest favours to us is the running of Thy remembrance across our tongues and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!”

(Auxiliary SA: Addition)

The Imam (P.B.U.H.) adds that he is also not deserve even to remember Allah across his tongue and even to supplicate Allah, but Allah allowed him, and this is a blessing from Him to allow His servants to remember and supplicate Him.

Utterance 3

إِلَهِي فَأَلْهَمْنَا ذِكْرَكَ فِي الْخَلَاءِ وَالْمَلَاءِ وَاللَّيْلِ وَالنَّهَارِ، وَالْإِعْلَانِ وَالْإِسْرَارِ، وَفِي السَّرَّاءِ وَالضَّرَّاءِ، وَأَنَسْنَا بِالذِّكْرِ الْخَفِيِّ، وَاسْتَعْمَلْنَا بِالْعَمَلِ الزَّكِيِّ، وَالسَّغْيِ الْمَرْضِيِّ، وَجَازَنَا بِالْمِيزَانِ الْوَفِيِّ

“My God, inspire us with Thy remembrance alone and in assemblies, by night and day, publicly and secretly, in prosperity and adversity! Make us intimate with silent remembrance, employ us in purified works and effort pleasing to Thee, and reward us with the full balance!”

(Main SA: Directive/ Requesting)

In this utterance, Imam Al-Sajjad (P.B.U.H.) requests Allah to inspire him His remembrance when he is alone or with public as well as at night or during the day in.

Utterance 4

إِلَهِي بِكَ هَامَتِ الْقُلُوبُ الْوَالِيَهُ، وَعَلَى مَعْرِفَتِكَ جُمِعَتِ الْعُقُولُ الْمُتَبَايِنَةُ، فَلَا تَطْمَئِنُّ الْقُلُوبُ إِلَّا بِذِكْرِكَ، وَلَا تَسْكُنُ النَّفُوسُ إِلَّا عِنْدَ رُؤْيَاكَ، أَنْتَ الْمُسَبِّحُ فِي كُلِّ مَكَانٍ، وَالْمَعْبُودُ فِي كُلِّ زَمَانٍ، وَالْمَوْجُودُ فِي كُلِّ أَوَانٍ، وَالْمَذْعُوقُ بِكُلِّ لِسَانٍ، وَالْمُعْظَمُ فِي كُلِّ جَنَانٍ

“My God, love-mad hearts are enraptured by Thee, disparate intellects are brought together by knowing Thee, hearts find no serenity except in remembering Thee, souls find no rest except in seeing Thee. Thou art the glorified in every place, the worshipped at every time, the found at every moment, the called by every tongue, the magnified in every heart!”

(Main SA: Representative/ Describing)

Imam Ali Al-Sajjad (P.B.U.H.) describes how different minds were united in Allah, hearts yearned for Him, and souls resided in Him. He is worshiped in every place and time, and He is eternally present, and every tongue calls upon Him, no matter how different they are.

Utterance 5

وَأَسْتَغْفِرُكَ مِنْ كُلِّ لَذَّةٍ بَعِيرٍ ذِكْرِكَ، وَمِنْ كُلِّ رَاحَةٍ بَعِيرٍ أُنْسِكَ، وَمِنْ كُلِّ سُرُورٍ بَعِيرٍ قُرْبِكَ، وَمِنْ كُلِّ شُغْلٍ بَعِيرٍ طَاعَتِكَ

“I pray forgiveness from Thee for every pleasure but remembering Thee, every ease but intimacy with Thee, every happiness but nearness to Thee, every occupation but obeying Thee!”

(Main SA: Expressive/ Pleading)

Imam Ali Al-Sajjad (P.B.U.H.) pleads Allah to forgive him about everything without mentioning Him and for everything that keeps him away from Him and from His obeying.

Utterance 6

إِلَهِي أَنْتَ قُلْتَ وَقَوْلُكَ الْحَقُّ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا)) وَقُلْتَ وَقَوْلُكَ الْحَقُّ: ((فَاذْكُرُونِي أَذْكُرْكُمْ)) فَأَمَرْتَنَا بِذِكْرِكَ، وَوَعَدْتَنَا عَلَيْهِ أَنْ تَذْكُرَنَا تَشْرِيْفًا لَنَا وَتَفْخِيمًا وَإِعْظَامًا؛ وَهَذَا نَحْنُ ذَاكِرُوكَ كَمَا أَمَرْتَنَا، فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا يَا ذَاكِرَ الذَّاكِرِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ

“My God, Thou hast said - and Thy word is true - O you who have faith, remember God with much remembrance and glorify Him at dawn and in the evening! Thou hast said - and Thy word is true - Remember Me, and I will remember you! Thou hast commanded us to remember Thee, and promised us that Thou wilt remember us thereby, in order to ennoble, respect, and honour us. Here we are, remembering Thee as Thou hast commanded us! So accomplish what Thou hast promised, O Rememberer of the rememberers! O Most Merciful of the merciful!”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) requests Allah by mentioning two verses from the Holy Quran which are both means: if the servant remembers Allah, surely Allah will remember him. So he requests Allah to accomplish His promise and remember Him.

Text (14) The Supplication of those who Hold Fast مناجاة المعتصمين

Utterance 1

اللَّهُمَّ يَا مَلَأَ اللَّائِذِينَ، وَيَا مَعَادَ الْعَانِدِينَ، وَيَا مُنْجِيَ الْهَالِكِينَ، وَيَا عَاصِمَ الْبَائِسِينَ، وَيَا رَاحِمَ الْمَسَاكِينَ، وَيَا مُجِيبَ الْمُضْطَرِّينَ، وَيَا كَنْزَ الْمُفْتَقِرِينَ، وَيَا جَابِرَ الْمُنْكَسِرِينَ، وَيَا مَأْوَى الْمُنْقَطِعِينَ، وَيَا نَاصِرَ الْمُسْتَضْعَفِينَ، وَيَا مُجِيرَ الْخَائِفِينَ، وَيَا مُعِيبَ الْمَكْرُوبِينَ، وَيَا حِصْنَ اللَّاجِئِينَ

“O God, O Shelter of the shelter-seekers! O Refuge of the refuge-seekers! O Deliverer of the perishing! O Preserver of the pitiful! O Merciful toward the miserable! O Responder to the distressed! O Treasure of the utterly poor! O Mender of the broken! O Haven of the cut off! O Helper of the abased! O Granter of sanctuary to the fearful! O Aider of the troubled! O Fortress of the refugees!”

(Main SA: Expressive/ Hoping)

Imam Ali Al-Sajjad (P.B.U.H.) expresses his hope, mentioning the attributes of Allah’s mercy.

Utterance 2

إِنْ لَمْ أَعُدْ بِعِزَّتِكَ فِيمَنْ أَعُوذُ؟ وَإِنْ لَمْ أَلِدْ بِقُدْرَتِكَ فِيمَنْ أَلُوذُ؟

“If I seek not refuge in Thy might, in whom shall I seek refuge? If I seek not shelter in Thy power, in whom shall I seek shelter?”

(Auxiliary SA: Justification)

The Imam (P.B.U.H.) justifies from whom he can seek refuge other than Allah and what refuge he can have other than Allah.

Utterance 3

وَقَدْ أَلْجَأْتَنِي الذُّنُوبُ إِلَى التَّشَبُّثِ بِأَذْيَالِ عَفْوِكَ، وَأَحْوَجْتَنِي الْخَطَايَا إِلَى اسْتِفْتَاكِ أَبْوَابِ صَفْحِكَ، وَدَعَيْتَنِي الْإِسَاءَةَ إِلَى الْإِنَاخَةِ بِفَنَاءِ عِزِّكَ، وَحَمَلْتَنِي الْمَخَافَةَ مِنْ نِقْمَتِكَ عَلَى التَّمَسُّكِ بِعُرْوَةِ عَطْفِكَ

“Sins have made me seek asylum in laying hold on the skirts of Thy pardon, offenses have compelled me to beg the opening of the doors of Thy forgiveness, evildoing has summoned me to dismount in the courtyard of Thy might, fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness!”

(Main SA: Expressive/ Pleading)

In this utterance, Imam Ali Al-Sajjad (P.B.U.H.) expresses his pleadings that the sins are the force that bind the Imam to beg the opening of Allah’s mercy doors.

Utterance 4

وَمَا حَقٌّ مَنْ اغْتَصَمَ بِحَبْلِكَ أَنْ يُخَذَلَ، وَلَا يَلِيقُ بِمَنْ اسْتَجَارَ بِعِزِّكَ أَنْ يُسَلَّمَ أَوْ يُهْمَلَ

“It is not right for him who holds fast to Thy cord to be abandoned, nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded.”

(Main SA: Expressive/ Hoping)

Imam Ali Al-Sajjad (P.B.U.H.) expresses his hope, that is, It is not right to abandon the one who clings on Allah’s rope, nor is it right to deliver or ignore the one who called on Allah’s might for assistance.

Utterance 5

إِلَهِي فَلَا تُخَلِّنَا مِنْ حِمَايَتِكَ، وَلَا تُغْرِنَا مِنْ رِعَايَتِكَ، وَدُدِّنَا عَنْ مَوَارِدِ الْهَلَكَةِ فَإِنَّا بِعَيْنِكَ وَفِي كَنَفِكَ وَآلِكَ، أَسْأَلُكَ بِأَهْلِ خَاصَّتِكَ مِنْ مَلَائِكَتِكَ وَالصَّالِحِينَ مِنْ بَرِيَّتِكَ، أَنْ تَجْعَلَ عَلَيْنَا وَاقِيَةً تُنَجِّنَا مِنَ الْهَلَكَاتِ، وَتُحَنِّبُنَا مِنَ الْآفَاتِ وَتُكِنُّنَا مِنْ دَوَاهِي الْمُصِيبَاتِ، وَأَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ، وَأَنْ تُغَشِّيَ وَجُوهَنَا بِأَنْوَارِ مَحَبَّتِكَ، وَأَنْ تُؤْوِيَنَا إِلَى شَدِيدِ رُحْنِكَ، وَأَنْ تُحَوِّنَا فِي أَكْنَافِ عِصْمَتِكَ، بِرَأْفَتِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

“My God, empty us not of Thy defending, strip us not of Thy guarding, and protect us from the roads of destruction, for we are in Thy eye and under Thy wing! I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt deliver us from destructions, turn aside from us blights, and hide us from the striking of great afflictions, to send down upon us some of Thy tranquillity, to wrap our faces in the lights of love for Thee, to give us haven in Thy strong pillar, and to gather us under the wings of Thy preservation! By Thy clemency and Thy mercy! O Most Merciful of the merciful!”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) requests Allah not to deprive him of His protection, not to deprive him of His care, and to protect him from the sources of destruction.

Text (15) The Supplication of the Abstainers مناجاة الزاهدين

Utterance 1

إِلَهِي أَسْكَنْتَنَا دَاراً حَفَرَتْ لَنَا حُفَرَ مَكْرَهَا، وَعَلَقَتْنا بِأَيْدِي الْمَنَابِي فِي حَبَائِلِ غَدْرهَا ، فَإِلَيْكَ نَلْتَجِي مِنْ مَكَائِدِ خُدْعِهَا، وَبِكَ نَعْتَصِمُ مِنَ الْإِغْتِرَارِ بِزَخَائِفِ زِينَتِهَا

“My God, Thou hast settled us in an abode which has dug for us pits of deception, and Thou hast fastened us by the hands of death in the snares of that abode's treachery! In Thee we seek asylum from the tricks of its guile, and to Thee we hold fast, lest we be deluded by the glitter of its ornaments!”

(Main SA: Representative/ Stating)

Imam Ali Al-Sajjad (P.B.U.H) in this utterance states the reality of the life which is deceptive and guile so there is no one except Allah can be seek to.

Utterance 2

فَاتَّهَا الْمُهْلِكَةُ طَلَابَهَا، الْمُتَلَفَةُ حَلَالَهَا، الْمَحْشُوءَةُ بِالْآفَاتِ الْمَشْحُونَةُ بِالنَّكَبَاتِ

“It destroys its pursuers and ruins its settlers, it is stuffed with blights and loaded with calamities.”

(Auxiliary SA: Justification)

The Imam justifies that who wants life only it will destroy him, it is stuffed with blights and calamities.

Utterance 3

إِلَهِي فَزَهْدْنَا فِيهَا وَسَلَّمْنَا مِنْهَا بِتَوْفِيقِكَ وَعِصْمَتِكَ، وَأَنْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ، وَتَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ، وَأَوْفِرْ مِنَّا مِنْ سَعَةِ رَحْمَتِكَ، وَأَجْمَلْ صَلَاتِنَا مِنْ فَيْضِ مَوَاهِبِكَ، وَأَعْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ مَحَبَّتِكَ، وَأَتِمِّمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ، وَأَدِقْنَا حَلَاوَةَ عَفْوِكَ وَلَذَّةَ مَغْفِرَتِكَ، وَأَفْرِزْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوتِكَ، وَأَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوبِنَا كَمَا فَعَلْتَ بِالصَّالِحِينَ مِنْ صَفْوَتِكَ، وَالْأَبْرَارِ مِنْ خَاصَّتِكَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَكْرَمَ الْأَكْرَمِينَ

“My God, induce us to renounce it and keep us safe from it by Thy giving success and Thy preservation from sin. Strip from us the robes of opposing Thee, attend to our affairs through Thy good sufficiency, amplify our increase from the boundless plenty of Thy mercy, be liberal in our gifts from the overflow of Thy grants, plant in our hearts the trees of Thy love, complete for us the lights of Thy knowledge, give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness, gladden our eyes on the day of meeting Thee with the vision of Thee, dislodge the love of this world from our spirits, just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out! O Most Merciful of the merciful, O Most Generous of the most generous!”

(Main SA: Directive/ Requesting)

The Imam (P.B.U.H) ends his supplication with the request to renounce the life and to be safe from it. He also requests Allah's mercy, forgiveness, knowledge, and pardon.

Appendix (2)

The Fifteen Supplications by Imam Ali Al-Sajjad (P.B.U.H)

Text (1) The Supplication of Repenters مناجاة التائبين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹، إِلَهِي أَلْبَسْتَنِي الْخَطَايَا تُؤَبِّدُنِي، وَجَلَّلَنِي التَّبَاعُدَ مِنْكَ لِيَأْسَ مَسْكَتِي، وَأَمَاتَ قَلْبِي عَظِيمَ جَنَابَتِي²، فَأَخِيهِ بِتَوْبَةٍ مِنْكَ يَا أَمَلِي وَبُغْيَتِي وَيَا سُوْلِي وَمُنِيَّتِي³، فَوَعْرَتِكَ مَا أَجْدُ لِذُنُوبِي سِوَاكَ غَافِرًا، وَلَا أَرَى لِكُسْرِي غَيْرَكَ جَابِرًا⁴ وَقَدْ خَصَعْتُ بِالْإِنَابَةِ إِلَيْكَ وَعَنَوْتُ بِالْإِسْتِكَانَةِ لَدَيْكَ⁵، فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فِيمَنْ أَلُوذُ، وَإِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فِيمَنْ أَعُوذُ⁶، قَرَأَ أَسْفَاهُ مِنْ خَجَلْتِي وَافْتِضَاحِي، وَوَا لَهْفَاهُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي⁷، أَسْأَلُكَ يَا غَافِرَ الذُّنُوبِ الْكَبِيرِ وَيَا جَابِرَ الْعَظْمِ الْكَبِيرِ، أَنْ تَهَبَ لِي مُوَبِقَاتِ الْجَرَائِرِ، وَتَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ⁸، وَلَا تُخْلِبِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ، وَلَا تُغْرِبِي مِنْ جَمِيلِ صَفْحِكَ وَسِتْرِكَ⁹، إِلَهِي ظَلَّلَ عَلَيَّ ذُنُوبِي غَمَامَ رَحْمَتِكَ، وَأَرْسَلَ عَلَيَّ غُيُوبِي سَحَابَ رَأْفَتِكَ¹⁰، إِلَهِي هَلْ يَرْجِعُ الْعَبْدُ الْآبِقُ إِلَّا إِلَى مَوْلَاهُ؟ أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاكَ؟¹¹ إِلَهِي إِنْ كَانَ النَّدَمُ عَلَى الذُّنُوبِ تَوْبَةً فَإِنِّي وَعْرَتِكَ مِنَ النَّادِمِينَ! وَإِنْ كَانَ الْإِسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ! لَكَ الْغُتْبَى حَتَّى تَرْضَى¹²، إِلَهِي بَعْدُ تَرْتِكَ عَلَيَّ ثُبَّ عَلَيَّ، وَبِجَلْمِكَ عَنِّي اغْفُ عَنِّي، وَبِعِلْمِكَ بِي ارْفُقْ بِي¹³، إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ سَمِّيئَةَ التَّوْبَةِ، فَقُلْتَ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا، فَمَا غَدْرُ مَنْ أَغْفَلَ دُخُولَ الْبَابِ بَعْدَ فَتْحِهِ؟¹⁴ إِلَهِي إِنْ كَانَ قُبْحُ الذُّنُوبِ مِنْ عُنْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ¹⁵، إِلَهِي مَا أَنَا بِأَوْلَ مَنْ عَصَاكَ قُبِّتَ عَلَيْهِ، وَتَعَرَّضَ لِمَعْرِفِكَ فَجِدَّتْ عَلَيْهِ¹⁶ يَا مُجِيبَ الْمُضْطَرِّ يَا كَاتِبَ الصُّرَى، يَا عَظِيمَ الْبِرِّ يَا عَلِيمًا بِمَا فِي السِّرِّ، يَا جَمِيلَ السِّتْرِ¹⁷، اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ، وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ¹⁸، فَاسْتَجِبْ دُعَائِي وَلَا تُخَيِّبْ فِيكَ رَجَائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ¹⁹

"In the name of Allah, The Beneficent, The Merciful My God, offenses have clothed me in the garment of my lowliness, separation from You has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart, so bring it to life by a repentance from Thee! O my hope and my aim! O my wish and my want! By Thy might, I find no one but Thee to forgive my sins, and I see none but Thee to mend my brokenness! I have subjected myself to Thee in repeated turning, I have humbled myself to Thee in a basement. If Thee cast me out from Thy door, in whom shall I take shelter? If Thee repel me from Your side, in whom shall I seek refuge? "O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed! I ask Thee, O Forgiver of great sins, O Mender of broken bones, to overlook my ruinous misdeeds, and cover my disgraceful secret thoughts! At the witnessing place of the Resurrection, empty me not of the coolness of Your pardon and forgiveness, and strip me not of Your beautiful forbearance and covering! My God, let the cloud of Thy mercy cast its shadow upon my sins, and send the billow of Thy clemency flowing over my faults! My God, does the fugitive servant return to anyone other than his Master? Or does anyone grant him sanctuary from his Master's wrath other than his Master Himself? My God, if remorse for sins is a repentance, I - by Thy might - am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! To Thee I return that Thee may be well pleased! My God, through Thy power over me, turn toward me, through Thy clemency toward me, pardon me, and through Thy knowledge of me, be gentle toward me! My God, Thee are He who has opened a door to Thy pardon and named it 'repentance', for Thee said, Repent to God with unswerving repentance. What is the excuse of him who remains heedless of entering the door after its opening? My God, though the sins of Thy servant are ugly, Thy pardon is beautiful. My God, I am not the first to have disobeyed Thee, and Thee turned toward him, or to have sought to attain Thy favour, and Thee were munificent toward him. O Responder to the distressed!, O Remover of injury! O Great in goodness! O Beautiful through covering over! I seek Thy munificence and Thy generosity to intercede with Thee, I seek Thy side and Thy showing mercy to mediate with Thee, "so grant my supplication, disappoint not my hope in Thee, accept my repentance, and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful"

Text (2) The Supplication of Complainers مناجاة الشاكين

إِلَهِي إِلَيْكَ أَشْكُو نَفْسًا بِالسُّرْعِ أَمَارَةً¹، وَإِلَى الْخَطِيئَةِ مُبَادِرَةً، وَبِمَعَاصِيكَ مُوَلَعَةً، وَبِسَخَطِكَ مُتَعَرِّضَةً²، تَسْأَلُكَ بِي مَسَالِكَ الْمَهَالِكِ، وَتَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكٍ³، كَثِيرَةَ الْعَلَلِ، طَوِيلَةَ الْأَمَلِ، إِنْ مَسَّهَا الشَّرُّ تَجَرَّعُ، وَإِنْ مَسَّهَا الْخَيْرُ تَمَنَعُ⁴، مَيَّالَةً إِلَى اللَّعِبِ وَاللَّهْوِ مَمْلُوءَةً بِالْغَفْلَةِ وَالسَّهْوِ، تُسْرِعُ بِي إِلَى الْحُزْبَةِ وَتُسَوِّفُنِي بِالتَّوْبَةِ⁵، إِلَهِي أَشْكُو إِلَيْكَ عَدُوًّا يُضِلُّنِي، وَشَيْطَانًا يُغْوِينِي⁶، قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِي، وَأَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي، يُعَاضِدُنِي الْهَوَى، وَيَزَيِّرُنِي لِي حُبِّ الدُّنْيَا وَيَحُولُ بَيْنِي وَبَيْنَ الطَّاعَةِ وَالرِّزْقِ⁷، إِلَهِي إِلَيْكَ أَشْكُو قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا، وَبِالرِّزْقِ وَالطَّنْبِ مُتَلَبِّسًا⁸، وَعَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً، وَإِلَى مَا يَسْرُّهَا طَامِحَةً⁹، إِلَهِي لَا حَوْلَ لِي وَلَا قُوَّةَ إِلَّا بِفَضْلِكَ، وَلَا نَجَاةَ لِي مِنْ مَكَارِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ¹⁰، فَاسْأَلُكَ بِبِلَاغَةِ حِكْمَتِكَ وَنَفَازِ مَشِيئَتِكَ، أَنْ لَا تَجْعَلَنِي لِغَيْرِ جُودِكَ مُتَعَرِّضًا، وَلَا تُصَوِّرَنِي لِلْفِتَنِ عَرَضًا، وَكُنْ لِي عَلَى الْأَعْدَاءِ نَاصِرًا، وَعَلَى الْمَخَازِي وَالْغُيُوبِ سَائِرًا، وَمِنَ الْبَلَاءِ وَاقِيًا، وَعَنِ الْمَعْصِي عَاصِمًا بِرَأْفَتِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ¹¹

My God, to Thee I complain of a soul commanding to evil¹, rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger². It takes me on the roads of disasters, it makes me the easiest of perishers before Thee³; many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging⁴; inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and

makes me delay repentance⁵. My God, I complain to Thee of an enemy who misguides me and a Satan who leads me astray⁶. He has filled my breast with tempting thoughts, and his suggestions have encompassed my heart. He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!⁷ My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal⁸, and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!⁹ My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation¹⁰. So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!¹¹

Text (3) The Supplication of Fearful الخائفين

إلهي أترك بعد الأيمان بك تُعذِّبني، أم بعد حُبِّي إياك تُبِعِدُنِي، أم مع رجائي لِرَحْمَتِكَ وَصَفْحِكَ تُخْرِمُنِي، أم مع استِجَارَتِي بِعَفْوِكَ تُسَلِّمُنِي، حاشا لَوْحِكَ الْكَرِيمِ أَنْ تُخَيِّبَنِي، لَيْتَ شِعْرِي اللَّسْفَاءَ وَلِدُنْتِي أُمِّي، أم لِلْعَنَاءِ رَبَّنِي، فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّنِي، وَلَيْتَنِي عَلِمْتُ مِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي وَبِقُرْبِكَ وَجِوَارِكَ حَصَصْتَنِي، فَتَقَرَّ بِذَلِكَ عَيْنِي وَتَطْمَئِنَّ لَهُ نَفْسِي، إلهي هل تُسَوِّدُ وَجُوهًا حَرَّتْ سَاجِدَةٌ لِعَظَمَتِكَ، أَوْ تُخْرِسُ السِّنَّةَ نَطَقَتْ بِالنَّوَاءِ عَلَى مَجْدِكَ وَجَلَالَتِكَ، أَوْ تَطْبَعُ عَلَى قُلُوبِ أَنْطَوَتْ عَلَى مَحَبَّتِكَ، أَوْ تُصِمُّ أَسْمَاعًا تَلَدَّدَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ، أَوْ تُغْلِقُ أَكْفَأَ رَفَعْتَهَا الْأَمَالَ إِلَيْكَ رَجَاءَ رَأْفَتِكَ، أَوْ تُعَاقِبُ أَيْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى تَجَلَّتْ فِي مُجَاهَدَتِكَ، أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ، إلهي لا تُغْلِقْ عَلَى مَوْجِدِكَ أَبْوَابَ رَحْمَتِكَ، وَلَا تُحْجِبْ مُشْتَاقِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَيْكَ، إلهي نَفْسٌ أَعَزَّتْهَا بِتَوْحِيدِكَ كَيْفَ تُذَلُّهَا بِمَهَانَةِ هِجْرَانِكَ، وَضَمِيرٌ أُنْعَقَدَ عَلَى مَوْجِدِكَ كَيْفَ تُحْرِفُهُ بِحَرَارَةِ نِيرَانِكَ، إلهي أَجْرُنِي مِنْ أَلِيمِ غَضَبِكَ وَعَظِيمِ سَخَطِكَ يَا حَنَّانُ يَا مَنَّانُ، يَا رَحِيمُ يَا رَحْمَنُ، يَا جَبَّارُ يَا قَهَّارُ، يَا غَفَّارُ يَا سَتَّارُ، نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَقَضِيحَةِ الْعَارِ، إِذَا أَمْتَارَ الْأَخْيَارَ مِنَ الْأَشْرَارِ، وَحَالَتِ الْأَحْوَالُ وَهَالَتِ الْأَهْوَالُ، وَقَرَّبَ الْمُحْسِنُونَ وَبَعَدَ الْمُسِيئُونَ، وَوَقَيْتُ كُلَّ نَفْسٍ مَا كَسَبَتْ وَهَمْ لَا يُظَلَّمُونَ 7

My God, what thinkest Thou? Wilt Thou chastise me after my faith in Thee, drive me far away after my love for Thee, deprive me while I hope for Thy mercy and forgiveness, forsake me while I seek sanctuary in Thy pardon? How could Thy generous face disappoint me?! Would that I knew - Did my mother bear me for wretchedness?

Did she nurture me for suffering? Would then that she had not borne me and had not nurtured me! Would that I had knowledge - Hast Thou appointed me one of the people of felicity? Hast Thou singled me out for Thy nearness and neighbourhood? Then would my eyes be gladdened, and in that my soul reach serenity. My God, dost Thou blacken faces which fall down in prostration before Thy mightiness? Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty? Dost Thou seal hearts which harbour Thy love? Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will? Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency? Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee? Dost Thou chastise legs which ran to worship Thee? My God, lock not toward those who profess Thy Unity the doors of Thy mercy, and veil not those who yearn for Thee from looking upon the vision of Thy beauty! My God, a soul which Thou hast exalted by its professing Thy Unity - how wilt Thou burn it in the heat of Thy fires? My God, give me sanctuary from Thy painful wrath and Thy mighty anger! O All-loving, O All-kind! O Compassionate, O Merciful! O Compeller, O Subduer! O All-forgiver, O All-covering! Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame when the good are set apart from the evil, forms are transformed, terrors terrify, the good-doers are brought near, the evildoers taken far, and every soul is paid in full what it has earned, and they shall not be wronged!

Text (4) The Supplication of Hopeful الراجين

يا مَنْ إِذَا سَأَلَهُ عَيْدٌ أَعْطَاهُ، وَإِذَا أَمَلَ مَا عِنْدَهُ بَلَغَهُ مَنَاهُ، وَإِذَا أَقْبَلَ عَلَيْهِ قَرَبَهُ وَأَذْنَاهُ، وَإِذَا جَاهَرَهُ بِالْعَصِيانِ سَتَرَ عَلَى ذَنْبِهِ وَعَطَاهُ، وَإِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَكَفَاهُ، إلهي مَنْ أَلْدَى نَزَلَ بِكَ مُلْتَمِسًا فِرَاكَ فَمَا قَرَيْتَهُ، وَمَنْ أَلْدَى أَنَاخَ بِبَابِكَ مَرْجِبًا نَدَاكَ فَمَا أَوْلَيْتَهُ، أَحْسُنْ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ مَصْرُوفًا وَاسْتُ أَعْرِفُ سِوَاكَ مَوْلَى بِالْإِحْسَانِ مَوْصُوفًا، كَيْفَ أَرْجُو غَيْرَكَ وَالْخَيْرُ كُلُّهُ بِيَدِكَ، وَكَيْفَ أُوَمِّلُ سِوَاكَ وَالْخَلْقُ وَالْأَمْرُ لَكَ، أَفُطِّعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ أَمْ تُفَوِّرُنِي إِلَى مِثْلِي وَأَنَا أَعْتَصِمُ بِحَبْلِكَ، يَا مَنْ سَعَدَ بِرَحْمَتِهِ الْقَاصِدُونَ، وَلَمْ يَشُقْ بِنِقْمَتِهِ الْمُسْتَعْفِرُونَ، كَيْفَ أَنَسَاكَ وَلَمْ تَزَلْ ذَاكِرِي، وَكَيْفَ أَلْهُو عَنْكَ وَأَنْتَ مُرَاقِبِي، إلهي بِدَيْلِ كَرَمِكَ أَعْلَقْتُ يَدِي، وَلِنَيْلِ عَطَايَاكَ بَسَطْتُ أَمْلِي، فَأَخْلِصْنِي بِخَالِصَةِ تَوْحِيدِكَ،

وَاجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ 9، يَا مَنْ كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِي، وَكُلُّ طَالِبٍ إِلَيْهِ يَرْتَجِي 10، يَا خَيْرَ مَرْجُوٍّ وَيَا أَكْرَمَ مَدْعُوٍّ، وَيَا مَنْ لَا يَرُدُّ سَائِلَهُ وَلَا يُخَيِّبُ
 أَمَلَهُ، يَا مَنْ بَابُهُ مَفْتُوحٌ لِدَاعِيِهِ، وَجِجَابُهُ مَرْفُوعٌ لِرَاجِيِهِ 11، أَسْأَلُكَ بِكَرَمِكَ أَنْ تُثَمِّنَ عَلَيَّ مِنْ عَطَائِكَ بِمَا تُؤَيِّرُ بِهِ عَيْنِي، وَمِنْ رَجَائِكَ بِمَا تُطَمِّئُنُّ بِهِ نَفْسِي،
 وَمِنْ أَلْيَقِينَ بِمَا تُهَوِّنُ بِهِ عَلَيَّ مُصِيبَاتِ الدُّنْيَا، وَتَجْلُو بِهِ عَنْ بَصِيرَتِي عُشْوَاتِ الْعَمَى، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ 12

O He who gives to a servant who asks from Him, takes him to his wish when he expectantly hopes for what is with Him, brings him near and close when he approaches Him, covers over his sin and cloaks it when he shows it openly, and satisfies and suffices him when he has confidence in Him! My God, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably? Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it? Is it good that I come back from Thy door, turned away in disappointment, while I know of no patron qualified by beneficence but Thee? How should I have hope in other than Thee, when the good - all of it - is in Thy hand? How should I expect from others, when Thine are the creation and the command? Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked? Wouldst Thou make me have need for my like? But I hold fast to Thy cord! O He through whose mercy the strivers reach felicity and through whose vengeance the seekers of forgiveness are not made wretched! How should I forget Thee, while Thou never ceasest remembering me? How should I be diverted from Thee while Thou art my constant watcher? My God, I have fastened my hand to the skirt of Thy generosity, I have stretched forth my expectation toward reaching Thy gifts, so render me pure through the purest profession of Thy Unity, and appoint me one of Thy choice servants! O He who is the asylum of every flier, the hope of every seeker! O Best Object of hope! O Most Generous Object of supplication! O He who does not reject His asker or disappoint the expectant! O He whose door is open to His supplicators and whose veil is lifted for those who hope in Him! I ask Thee by Thy generosity to show kindness toward me through Thy gifts, with that which will gladden my eye, through hope in Thee, with that which will give serenity to my soul, and through certainty with that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness !By Thy mercy, O Most Merciful of the merciful!

Text (5)The Supplication of Beseachers مناجاة الراغبين

إلهي إن كان قل زادي في المسير إليك فلفد حسن ظني بالتوكل عليك¹، وإن كان حزمي قد أخافني من عقوبتك فإن رجائي قد أشعرتني بالأمن من
 عقوبتك²، وإن كان ذنبي قد عرّضني لعقابك فقد أدنني حسن يقيني بئوابك³، وإن أنامنتي الغفلة عن الاستعداد للقائك فقد نهيتني المعرفة بكرمك
 والأليك⁴، وإن أوحش ما بيني وبينك فرط العصيان والطغيان فقد أنسني بشرى الغفران والرضوان⁵، أسألك بسبحات وجهك وبأنوار قدسك، وأبتهل
 إليك بعواطف رحمتك ولطائف برك أن تحقق ظني بما أوامله من جزيل إكرامك، وجميل إعامك في القرى منك والرأفي لذبك والتمتع بالنظر إليك⁶،
 وها أنا متعرّض لفتح روجك وعطوفك، ومنتجع غيب جودك ولطفك، فأر من سخطك إلى رضاك، هارب منك إليك، راج أحسن ما لذبك،
 معول على مواهبك، مفتقر إلى رعايتك⁷، إلهي ما بدأت به من فضلك فتّممه، وما وهبت لي من كرمك فلا تسلبه، وما سترته عليّ بجلّمك فلا
 تهتكه، وما علمته من قبيح فعلي فاغفره⁸، إلهي استشفعت بك إليك، واستجرت بك منك، أتيتك طامعاً في إحسانك، راعباً في امتنانك، مستسقياً وإبل
 طورك، مستمطراً غمام فضلك، طالِباً مَرْضاتك، قاصداً جنابك، وارداً شريعة رفدك، ملتمساً سنيّ الخيرات من عندك، وإفداً إلى حضرة جمالك،
 مريداً وجهك، طارقاً بابك، مستكيناً لعظمتك وجلالك⁹، قافل بي ما أنت أهله من المغفرة والرحمة ولا تفعل بي ما أنا أهله من العذاب والتفمة
 برحمتك يا أرحم الراحمين¹⁰.

My God, though my stores for travelling to Thee are few my confidence in Thee has given me a good opinion. Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance. Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward. Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons. Though excessive disobedience and rebellion have estranged me from Thee, the glad tidings of forgiveness and good pleasure have made me feel intimate with Thee. I ask Thee by the splendours of Thy face and the lights of Thy holiness, and I implore Thee by the tenderness of Thy mercy and the gentleness of Thy goodness, to verify my opinion in expecting Thy great generosity and Thy beautiful favour, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee! Here am I, addressing myself to the breezes of Thy freshness and tenderness,

having recourse to the rain of Thy generosity and gentleness, fleeing from Thy displeasure to Thy good pleasure and from Thee to Thee, hoping for the best of what is with Thee, relying upon Thy gifts, utterly poor toward Thy guarding! My God, Thy bounty which Thou hast begun - complete it! Thy generosity which Thou hast given me - strip it not away! Thy cover over me through Thy clemency - tear it not away! My ugly acts which Thou hast come to know - forgive them! My God, I seek intercession from Thee with Thee, and I seek sanctuary in Thee from Thee! I have come to Thee craving Thy beneficence, desiring Thy kindness, seeking water from the deluge of Thy graciousness, begging rain from the clouds of Thy bounty, requesting Thy good pleasure, going straight to Thy side, arriving at the watering-place of Thy support, seeking exalted good things from Thy quarter, reaching for the presence of Thy beauty, wanting Thy face, knocking at Thy door, abasing myself

before Thy mightiness and majesty! So act toward me with the forgiveness and mercy of which Thou art worthy! Act not toward me with the chastisement and vengeance of which I am worthy! By Thy mercy, O Most Merciful of the merciful!

Text (6) The Supplication of Thankful المشاكرين

إلهي أذهلني عن إقامة شكرك تتابع طورك¹، وأعجزني عن إحصاء ثنائك فيض فضلك²، وشغلني عن ذكر محامدك ترادف غوائدك، وأغياي عن نشر عوارفك توالي أباديك³، وهذا مقام من اعترف بسبوغ النعماء وقابلها بالتقصير، وشهد على نفسه بالأهمال والتضييع⁴، وأنت الرؤوف الرحيم البئر الكريم، الذي لا يخيب قاصديه ولا يطرُد عن فوائه امليه⁵، بساحتك تحط رحال الزاجين، ويعرضك تفت أمان المسترفدين، فلا تغافل أماننا بالتحبيب والإياس، ولا تليسننا سربال القنوط والإبلال⁶، إلهي تصاعر عند تعاطم الاثك شكري وتضاءل في جنب إكرامك إياي تنائي ونشري⁷، جللتني نعمك من أنوار الأيمان خللاً، وصررت علي لطائف برك من العز كلاً، وقلدتني منك فلان لا تحل، وطوقتني أطواقاً لا تقلق فألوك جمّة صنعت لسانني عن إحصائها ونعمائك كثيرة قصرت فهمي عن إدراكها فضلاً عن استيفائها⁸، فكيف لي بتحصيل الشكر وشكري إياك يفتقر إلى شكر، فكلمنا فلت لك الحمد وجب لذلك أن أقول لك الحمد⁹، إلهي فكما غديتنا بأطوك وربيتنا بصنعك فقمم علينا سوابغ النعم وادفع عنا مكاره اليقم، وآتينا من حطوط الدارين أرفعها وأجلها عاجلاً وأجلاً¹⁰، ولك الحمد على حسن بلائك وسبوغ نعمائك حمداً يوافق رضاك، ويمتري العظيم من برك وتذاك، يا عظيم يا كريم برحمتك يا أرحم الراحمين¹¹

My God, the uninterrupted flow of Thy graciousness hast distracted me from thanking Thee! The flood of Thy bounty has rendered me incapable of counting Thy praises! The succession of Thy kind acts has diverted me from mentioning Thee in laudation! The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours! This is the station of him who confesses to the lavishness of favours, meets them with shortcomings, and witnesses to his own disregard and negligence. Thou art the Clement, the Compassionate, the Good, the Generous, who does not disappoint those who aim for Him, nor cast out from His courtyard those who expect from Him! In Thy yard are put down the saddlebags of the hopeful and in Thy plain stand the hopes of the help-seekers! So meet not our hopes by disappointing and disheartening and clothe us not in the shirt of despair and despondency! My God, my thanksgiving is small before Thy great boons, and my praise and news-spreading shrink beside Thy generosity toward me! Thy favours have wrapped me in the robes of the lights of faith, and the gentlenesses of Thy goodness have let down over me delicate curtains of might!

Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken! Thy boons are abundant my tongue is too weak to count them! Thy favours have wrapped me in the robes of the lights of faith, and the gentlenesses of Thy goodness have let down over me delicate curtains of might! Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken! Thy boons are abundant my tongue is too weak to count them! Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them! So how can I achieve thanksgiving? For my thanking Thee requires thanksgiving. Whenever I say, "To Thee belongs praise!", it becomes thereby incumbent upon me to say, "To Thee belongs praise!" Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them! So how can I achieve thanksgiving? For my thanking Thee requires thanksgiving. Whenever I say, "To Thee belongs praise!", it becomes thereby incumbent upon me to say, "To Thee belongs praise!" My God, as Thou hast fed us through Thy gentleness and nurtured us through Thy benefaction, so also complete for us lavish favours, repel from us detested acts of vengeance, and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred! To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity. O All-mighty, O All-generous! By Thy mercy, O Most Merciful of the merciful!

Text (7) The Supplication of Obedient Toward Allah المطيعين لله

اللهم ألهمنا طاعتك وجبنا معصيتك ويسر لنا بلوغ ما نتمنى من ابتغاء رضوانك وأحللنا بحبوحة جناتك واقشع عن بصائرنا سحاب الارتياب واكشف عن قلوبنا أغشية المرية والحجاب وأزهق الباطل عن ضمائرنا وأثبت الحق في سرائرنا¹، فإن الشكوك والظنون لواقح الفتن ومكزرة لصفو المناجح والمين² اللهم املنا في سفن نجابتك ومتمعنا بلذيق مناجاتك وأوردنا حياض حُبك وأدقنا خلاوة وذك وفربك واجعل جهادنا فيك وهمنا في طاعتك وأخلص نيائنا في معاملتك³، فإننا بك ولك ولا وسيلة لنا إليك إلا أنت⁴. إلهي اجعلني من المصطفين الأخيار، والجنقي بالصالحين الأبرار السابقين إلى المكرمات المسارعين إلى الخيرات العالمين للباقيات الصالحات الساعين إلى رفيع الدرجات إنك على كل شيء قدير وبالإجابة جدير برحمتك يا أرحم الراحمين⁵

O God, inspire us to obey Thee, turn us aside from disobeying Thee, make it easy for us to reach the seeking of Thy good pleasure which we wish, set us down in the midst of Thy Gardens, dispel from our insights the clouds of misgiving, uncover from our hearts the wrappings of doubt and the veil, make falsehood vanish from our innermost minds, and fix the truth in our secret thoughts, for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses! O God, carry us in the ships of Thy deliverance, give us to enjoy the pleasure of whispered prayer to Thee, make us drink at the pools of Thy love, let us taste the sweetness of Thy

affection and nearness, allow us to struggle in Thee, preoccupy us with obeying Thee, and purify our intentions in devoting works to Thee, for we exist through Thee and belong to Thee, and we have no one to mediate with Thee but Thee! My God, place me among the chosen, the good, Join me to the righteous, the pious, the first to reach generous gifts, the swift to come upon good things, the workers of the abiding acts of righteousness, the strivers after elevated degrees! Thou art powerful over everything and disposed to respond! By Thy mercy, O Most Merciful of the merciful!

Text (8) The Supplication of Devotees مناجاة المريدین

سُبْحَانَكَ مَا أَضْيَقَ الطَّرِيقَ عَلَى مَنْ لَمْ تَكُنْ دَلِيلَهُ¹، وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ²، إِلَهِي فَاسْأَلُكَ بِمَا سَأَلَ الْوُصُولِ إِلَيْكَ، وَسَيَّرَنَا فِي أَقْرَبِ الطَّرِيقِ لِلْوُقُودِ عَلَيْكَ، قَرَّبَ عَلَيْنَا الْبَعِيدَ وَسَهَّلَ عَلَيْنَا الْعَسِيرَ الشَّدِيدَ، وَالْحَقْنَا بِعِبَادِكَ الَّذِينَ هُمْ بِالْبِدَارِ إِلَيْكَ يُسَارِعُونَ³، وَبَابِكَ عَلَى الدَّوَامِ يَطْرُقُونَ، وَإِيَّاكَ فِي اللَّيْلِ وَالنَّهَارِ يُعْبُدُونَ، وَهُمْ مِنْ هَيْبَتِكَ مُشْفِقُونَ، الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ وَتَلَعَّتْهُمْ الرِّغَابَ، وَأَنْجَحْتَ لَهُمُ الْمَطْلَبَ، وَقَضَيْتَ لَهُمْ مِنْ فَضْلِكَ الْمَارَبَ، وَمَلَأْتَ لَهُمْ ضَمَائِرَهُمْ مِنْ حُبِّكَ، وَرَوَّيْتَهُمْ مِنْ صَافِي شِرْبِكَ، فَبِكَ إِلَى أَدْبَارِ مُنَاجَاتِكَ وَصَلُّوا، وَمِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَلُوا⁴، فَيَا مَنْ هُوَ عَلَى الْمُقْبِلِينَ عَلَيْهِ مُقْبِلٌ، وَبِالْعَاطِفِ عَلَيْهِمْ عَائِدٌ مُفْضِلٌ، وَبِالْغَافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ رَوْوْفٌ وَيَجْذِبُهُمْ إِلَى بَابِهِ وَدُودٌ عَطُوفٌ، أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنْ أَوْفَرِهِمْ مِنْكَ حِطَاءً، وَأَعْلَاهُمْ عِنْدَكَ مَنْزِلًا، وَأَجْزَلِهِمْ مِنْ وِدَاكَ قِسْمًا، وَأَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصيبًا⁵، فَقَدْ انْقَطَعَتْ إِلَيْكَ هِمَّتِي، وَأَنْصَرَفَتْ نَحْوَكَ رَغْبَتِي، فَأَنْتَ لَا غَيْرَكَ مُرَادِي، وَلَكَ لَا لِسِوَاكَ سَهْرِي وَسَهَادِي، وَلِقَاؤُكَ قِرَّةٌ عَيْنِي، وَوَصْلُكَ مُنَى نَفْسِي، وَإِلَيْكَ شَوْقِي، وَفِي مَحَبَّتِكَ وَلَهْيِي، وَإِلَى هَوَاكَ صِدَابَتِي، وَرِضَاكَ بُغْيَتِي، وَرُؤْيُوتِكَ حَاجَتِي وَجِوَارِكَ طَلْبِي، وَفُرْبُوكَ غَايَةَ سُؤْلِي، وَفِي مُنَاجَاتِكَ رَوْحِي وَرَاحَتِي، وَعِنْدَكَ دَوَاءَ عِلَّتِي وَشِفَاءَ غُلَّتِي، وَبِرِّدَ لَوْعَتِي، وَكَشَفَ كُرْبَتِي⁶، فَكُنْ أَنْيْسِي فِي وَحْشَتِي، وَمُقْبِلٌ عَنِّي فِي غَافِرٍ رَأْفَتِي، وَقَابِلٌ تَوْبَتِي، وَمُجِيبٌ دَعْوَتِي، وَوَلِيٌّ عِصْمَتِي، وَمُعْنِي فَاقْتِنِي، وَلَا تَقْطَعْ عَنِّي عَنكَ، وَلَا تُبْعِدْنِي مِنْكَ، يَا نَعِيمِي وَجَنَّتِي، يَا دُنْيَايَ وَأَخْرَجْتِي، يَا أَرْحَمَ الرَّاحِمِينَ⁷

Glory be to Thee! How narrow are the paths for him whom Thou hast not guided! How plain the truth for him whom Thou hast guided on his way! My God, so make us travel on the roads that arrive at Thee and set us into motion on the paths nearest to reaching Thee! Make near for us the far, and make easy for us the hard and difficult! Join us to Thy servants, those who hurry to Thee swiftly, knock constantly at Thy door, and worship Thee by night and by day, while they remain apprehensive in awe of Thee! Thou hast purified their drinking places, taken them to the objects of their desire, granted their requests, accomplished their wishes through Thy bounty, filled their minds with Thy love, and quenched their thirst with Thy pure drink. Through Thee have they reached the pleasure of whispered prayer to Thee, and in Thee have they achieved their furthest goals. O He who comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness! He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door! I ask Thee to place me among those of them who have the fullest share from Thee, the highest station with Thee, the most plentiful portion of Thy love, and the most excellent allotment of Thy knowledge, for my aspiration has been cut off from everything but Thee and my desire has turned toward Thee alone. Thou art my object, none other; to Thee alone belongs my waking and my sleeplessness. Meeting Thee is the gladness of my eye, joining Thee the wish of my soul. Toward Thee is my yearning, in love for Thee my passionate longing, in inclining toward Thee my fervent craving. Thy good pleasure is the aim I seek, vision of Thee my need, Thy neighbourhood my request, nearness to Thee the utmost object of my asking. In whispered prayer to Thee I find my repose and my ease. With Thee lies the remedy of my illness, the cure for my burning thirst, the coolness of my ardour, the removal of my distress. Be my intimate in my loneliness, the releaser of my stumble, the forgiver of my slip, the acceptor of my repentance, the responder to my supplication, the patron of preserving me from sin, the one who frees me from my neediness! Cut me not off from Thee and keep me not far from Thee! O my bliss and my garden! O my this world and my hereafter! O Most Merciful of the merciful!

Text (9) The Supplication of Lovers مناجاة المحبين

إِلَهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا، وَمَنْ ذَا الَّذِي أَيْسَرَ بِفَرْبِكَ فَايْتَعَى عَنكَ جَوْلًا¹، إِلَهِي فَاجْعَلْنَا مِمَّنْ اصْطَفَيْتَهُ لِقُرْبِكَ وَوَلَايَتِكَ، وَأَخْلَصْتَهُ لِيُؤَدِّكَ وَمَحَبَّتِكَ، وَشَوْقَتَهُ إِلَى لِقَائِكَ وَرِضْوَانِكَ بِقَضَائِكَ، وَمَتَّحْتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ وَحَبْوَتَهُ بِرِضَاكَ، وَأَعَدْتَهُ مِنْ هَجْرِكَ وَقَلَاكَ، وَبَوَّأْتَهُ مَقْعَدَ الصِّدْقِ فِي جِوَارِكَ وَخَصَصْتَهُ بِمَعْرِفَتِكَ وَأَهْلَيْتَهُ لِعِبَادَتِكَ، وَهَيَّيْتَهُ قَلْبَهُ لِإِرَادَتِكَ، وَاجْتَبَيْتَهُ لِمَشَاهِدَتِكَ وَأَخْلَيْتَ وَجْهَهُ لَكَ، وَفَرَّغْتَ فُؤَادَهُ لِحُبِّكَ وَرَغْبَتَهُ فِيمَا عِنْدَكَ، وَالْهَمَّتُهُ ذِكْرَكَ وَأَوْزَعْتَهُ شُكْرَكَ، وَشَغَلْتَهُ بِطَاعَتِكَ، وَصَيَّرْتَهُ مِنْ صَالِحِي بَرِّيَّتِكَ، وَاخْتَرْتَهُ لِمُنَاجَاتِكَ وَقَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَبْغُطُهُ عَنكَ²، اللَّهُمَّ اجْعَلْنَا مِمَّنْ دَابُّهُمْ الْإِرْتِيَاخُ إِلَيْكَ وَالْحَيْنُ، وَدَهْرُهُمُ الرِّفْقَةُ وَالْأَيْنُ³، جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ، وَغِيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ، وَدُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ، وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ، وَأَفْيِدَتُهُمْ مُنْخَلَعَةٌ مِنْ مَهَابَتِكَ⁴، يَا مَنْ أَنْوَارُ قُدْسِهِ لِأَبْصَارِ مُجِيبِيهِ رَائِقَةٌ، وَسُبْحَاتُ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ شَائِقَةٌ، يَا مَنْى قُلُوبِ الْمُسْتَنَافِرِينَ، وَيَا غَايَةَ آمَالِ الْمُجِيبِينَ⁵، أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَى قُرْبِكَ، وَأَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِمَّا سِوَاكَ، وَأَنْ تَجْعَلَ حُبِّي إِلَيْكَ قَائِدًا إِلَى رِضْوَانِكَ، وَشَوْقِي إِلَيْكَ دَائِدًا عَنْ عِصْيَانِكَ، وَأَمْنُنْ بِالنَّظَرِ إِلَيْكَ عَلَيَّ، وَانْظُرْ بَعَيْنِ الْوَدِّ وَالْعَطْفِ إِلَيَّ، وَلَا تَصْرِفْ عَنِّي وَجْهَكَ وَاجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَالْخَطْوَةِ عِنْدَكَ، يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ⁶

My God, who can have tasted the sweetness of Thy love, then wanted another in place of Thee? Who can have become intimate with Thy nearness, then sought removal from Thee? My God, place us with him whom Thou hast chosen for Thy nearness and Thy friendship, purified through Thy affection and Thy love, given yearning for the meeting with Thee, made pleased with Thy decree, granted gazing upon Thy face, shown the favour of Thy good pleasure, given refuge from separation from Thee and Thy loathing, settled in a sure sitting place in Thy neighbourhood, singled out for true knowledge of Thee, made worthy for worship of Thee, whose heart Thou hast captivated with Thy will, whom Thou hast picked for contemplating Thee, whose look Thou hast made empty for Thee, whose breast Thou hast freed for Thy love, whom Thou hast made desirous of what is with Thee, inspired with Thy remembrance, allotted thanksgiving to Thee, occupied with obeying Thee, turned into one of Thy righteous creatures, chosen for whispered prayer to Thee, and from whom Thou hast cut off all things which cut him off from Thee! O God, place us among those whose habit is rejoicing in Thee and yearning for Thee, whose time is spent in sighing and moaning! Their foreheads are bowed down before Thy mightiness, their eyes wakeful in Thy service, their tears flowing in dread of Thee, their hearts fixed upon Thy love, their cores shaken with awe of Thee. O He the lights of whose holiness induce wonder in the eyes of His lovers, the glories of whose face arouse the longing of the hearts of His knowers! O Furthest Wish of the hearts of the yearners! O Utmost Limit of the hopes of the lovers! I ask from Thee love for Thee, love for those who love Thee, love for every work which will join me to Thy nearness, and that Thou makest Thyself more beloved to me than anything other than Thee and makest my love for Thee lead to Thy good pleasure, and my yearning for Thee protect against disobeying Thee! Oblige me by allowing me to gaze upon Thee, gaze upon me with the eye of affection and tenderness, turn not Thy face away from me, and make me one of the people of happiness with Thee and favoured position! O Responder, O Most Merciful of the merciful!

Text (10) The Supplication of those Asking for Mediation مناجاة المتوسلين

إِلَهِي لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ رَأْفَتِكَ، وَلَا لِي ذَرِيعَةٌ إِلَيْكَ إِلَّا عَوَارِفُ رَحْمَتِكَ، وَشَفَاعَةُ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ، وَمُنْقِذَ الْأُمَّةِ مِنَ الْغَمَّةِ¹، فَاجْعَلْهُمَا لِي سَبَبًا إِلَى نَيْلِ غُفْرَانِكَ، وَصَيِّرْهُمَا لِي وَصَلَةً إِلَى الْفَوْزِ بِرِضْوَانِكَ²، وَقَدْ حَلَّ رَجَائِي بِحَرَمِ كَرَمِكَ، وَحَطَّ طَمَعِي بِفَنَاءِ جُودِكَ³، فَحَقِّقْ فِيكَ أَمَلِي وَاخْتِمْ بِالْخَيْرِ عَمَلِي، وَاجْعَلْنِي مِنْ صَفْوَتِكَ الَّذِينَ أَحَلَلْتَهُمْ بُخُوحَةَ جَنَّتِكَ، وَبَوَّأْتَهُمْ دَارَ كَرَامَتِكَ وَأَقْرَبْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ يَوْمَ لِقَائِكَ، وَأَوْرَثْتَهُمْ مَنَازِلَ الصِّدْقِ فِي جِوَارِكَ⁴؛ يَا مَنْ لَا يَقْدِرُ الْوَاقِفُونَ عَلَى أَكْرَمِ مِنْهُ؛ وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مِنْهُ، يَا خَيْرَ مَنْ خَلَا بِهِ وَجِيدٌ، وَيَا أَعْطَفَ مَنْ أَوْى إِلَيْهِ طَرِيدٌ؛ إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي، وَبَدَيْلَ كَرَمِكَ أَعْلَفْتُ كَفِّي، فَلَا تُؤَلِّنِي الْجُرْمَانَ وَلَا تُبَلِّغْنِي بِالْخَبِيثَةِ وَالْخُسْرَانَ، يَا سَمِيعَ الدُّعَاءِ يَا أَرْحَمَ الرَّاحِمِينَ⁵

My God, I have no mediation with Thee but the tender acts of Thy clemency, nor any way to come to Thee but the gentle favours of Thy mercy and the intercession of Thy Prophet, the prophet of mercy, who rescued the community from confusion. Make these two my tie to attaining Thy forgiveness and let them take me to triumph through Thy good pleasure! My hope has dismounted in the sacred precinct of Thy generosity, my craving has alighted in the courtyard of Thy munificence. So actualize my expectation from Thee, seal my works with good, and place me among Thy selected friends, those whom Thou hast set down in the midst of Thy Garden, and settled in the abode of Thy honour, whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee, and whom Thou hast made heirs to the sure stations in Thy neighbourhood! O He none more generous than whom is reached by the reachers and none more merciful than whom is found by the aimers! O Best of those with whom the lonely are alone, O Tenderest of those with whom outcasts seek haven! Toward the expanse of Thy pardon have I extended my hand, upon the skirt of Thy generosity have I fastened my grasp! Show me no deprivation and afflict me not with disappointment and loss! O Hearer of supplications! O Most Merciful of the merciful!

Text (11) The Supplication of the Utterly Poor مناجاة المفتقرين

إِلَهِي كَسْرِي لَا يَجْبِرُهُ إِلَّا لَطْفُكَ وَخَنَانُكَ¹، وَقَفْرِي لَا يُغْنِيهِ إِلَّا عَطْفُكَ وَإِحْسَانُكَ، وَرَوْعِي لَا يُسْكِنُهَا إِلَّا أَمَانُكَ، وَذَلَّتِي لَا يَعْرِضُهَا إِلَّا سُلْطَانُكَ، وَأُمْنِيَّتِي لَا يُبَلِّغُنِيهَا إِلَّا فَضْلُكَ، وَخَلَّتِي لَا يَسُدُّهَا إِلَّا طَوْلُكَ، وَحَاجَّتِي لَا يَبْضِيهَا غَيْرُكَ، وَكَرْبِي لَا يَفْرَجُهُ سِوَى رَحْمَتِكَ، وَضَرْبِي لَا يَكْتَفِيهِ غَيْرُ رَأْفَتِكَ، وَغَلَّتِي لَا يُبْرِدُهَا إِلَّا وَصْلُكَ، وَلَوْعَتِي لَا يُطْفِئُهَا إِلَّا لِقَاؤُكَ، وَشَوْقِي إِلَيْكَ لَا يَبُلِّغُنِي إِلَّا النَّظْرُ إِلَى وَجْهِكَ، وَقَرَارِي لَا يَقِرُّ دُونَ دُنُوتِي مِنْكَ، وَهَلْفَتِي لَا يَبْرِدُهَا إِلَّا رُوحُكَ، وَسَعْمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ، وَعَمِي لَا يُزِيلُهُ إِلَّا فَرْزُكَ، وَجُرْجِي لَا يُبْرِئُهُ إِلَّا صَفْحُكَ، وَرَيْنُ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ، وَوَسْوَاسَ صَدْرِي لَا يُزِيحُهُ إِلَّا أَمْرُكَ²، فَيَا مُنْتَهَى أَمَلِ الْأَمْلِيْنَ، وَيَا غَايَةَ سُؤْلِ السَّائِلِينَ، وَيَا أَقْصَى طَلِبَةِ الطَّالِبِينَ، وَيَا أَعْلَى رَغْبَةِ الرَّاغِبِينَ، وَيَا وَلِيَّ الصَّالِحِينَ، وَيَا أَمَانَ الْخَائِفِينَ، وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّبِينَ، وَيَا دُخْرَ الْمُعْدِمِينَ، وَيَا كَنْزَ الْبَائِسِينَ، وَيَا غِيَاثَ الْمُسْتَغِيثِينَ، وَيَا قَاضِي خَوَانِجِ الْفُقَرَاءِ وَالْمَسَاكِينِ، وَيَا أَكْرَمَ الْأَكْرَمِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ³، لَكَ تَخَضُّعِي وَسُؤَالِي، وَإِلَيْكَ تَضَرُّعِي وَابْتِهَالِي⁴؛ أَسْأَلُكَ أَنْ تُبَلِّغَنِي مِنْ رُوحِ رِضْوَانِكَ، وَتُدَبِّمَ عَلَيَّ نِعَمَ امْتِنَانِكَ⁵، وَهِيَ أَنَا بِبَابِ كَرَمِكَ وَاقِفٌ، وَلِنَفْحَاتِ بَرَكَ مُتَعَرِّضٌ، وَبِخَيْلِكَ الشَّدِيدِ مُعْتَصِمٌ، وَبِعُزْرَتِكَ الْوَثْقَى مُتَمَسِّكٌ⁶، إِلَهِي أَرْحَمَ عَبْدِكَ الدَّالِيلِ، ذَا الْبِلسَانَ الْكَلِيلِ وَالْعَمَلَ الْقَلِيلِ، وَامْتِنُ عَلَيْهِ بِطَوْلِكَ الْجَزِيلِ، وَانْكُفْهُ تَحْتَ ظِلِّكَ الظَّلِيلِ، يَا كَرِيمَ يَا جَمِيلَ يَا أَرْحَمَ الرَّاحِمِينَ⁷

My God, nothing will mend my fracture but Thy gentleness and loving care, free me of my poverty but Thy affection and beneficence, still my fright but Thy security, exalt my abasement but Thy sovereignty, take me to my hope but Thy bounty, remedy my lack but Thy graciousness, accomplish my need other than Thou, relieve my distress other than Thy mercy, remove my injury other than Thy clemency, cool my burning thirst but reaching Thee, quench my ardour but meeting Thee, damp my yearning but gazing upon Thy face, settle my settling place without closeness to Thee, allay my worry but Thy repose, cure my illness but Thy medicine, eliminate my grief but Thy nearness, heal my wound but Thy forgiveness, remove the rust on my heart but Thy pardon, banish the confusing thoughts from my breast but Thy command! O Utmost Hope of the hoppers! O Ultimate Demand of the askers! O Furthest Request of the requesters! O Highest Desire of the desirers! O Patron of the righteous! O Security of the fearful! O Responder to the supplication of the distressed! O Storehouse of the destitute! O Treasure of the pitiful! O Help of the help-seekers! O Accomplisher of the needs of the poor and the miserable! O Most Generous of the most generous! O Most Merciful of the merciful! To Thee is my humble subjection and request, to Thee my pleading and imploring! I ask Thee to let me attain the repose of Thy good pleasure, and to make constant toward me the favours of Thy kindness! Here am I, standing before the gate of Thy generosity, opening myself up to the breezes of Thy goodness, holding fast to Thy strong cord, clinging to Thy firm handle!

My God, have mercy upon Thy lowly slave of silent tongue and few good works, obligate him through Thy plentiful graciousness, shelter him under Thy plenteous shade! O Generous, O Beautiful, O Most Merciful of the merciful!

Text (12) The Supplication of the Knowers مناجاة العارفين

إلهي قَصُرَتْ الأَلْسُنُ عَنْ بُلُوغِ ثَنَائِكَ كَمَا يَلِيْقُ بِجَلَالِكَ، وَعَجَزَتْ العُقُولُ عَنْ إدْرَاكِ كُنْهِ جَمَالِكَ، وَأَنْحَسَرَتْ الأَبْصَارُ دُونَ النَّظَرِ إِلَى سُبْحَاتِ وَجْهِكَ، وَلَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقاً إِلَى مَعْرِفَتِكَ، إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ¹، إلهي فَأَجْعَلْنَا مِنَ الَّذِينَ تَرَسَّخَتْ أَشْجَارُ الشُّوقِ إِلَيْكَ فِي خَدَائِقِ صُدُورِهِمْ، وَأَخَذَتْ لَوْعَةً مَحْتَبَتِكَ بِمَجَامِعِ قُلُوبِهِمْ²، فَهَمُّ إِلَى أَوْكَارِ الأَفْكَارِ يَأْوُونَ، وَفِي رِيَاضِ القُرْبِ وَالمُكَاشَفَةِ يَرْتَعُونَ، وَمِنْ جِيَاضِ المَحَبَّةِ بِكَأْسِ المَلَاطِفَةِ يَكْرَعُونَ، وَشَرَائِعِ المُصَافَاتِ يَرْدُونَ، قَدْ كُتِبَ العِطَاءُ عَنْ أَبْصَارِهِمْ، وَأَنْجَلَتْ ظَلْمَةُ الرَّيْبِ عَنْ عَقَائِدِهِمْ وَضَمَانِرِهِمْ، وَأَنْتَقَتْ مُخَالَجَةُ الشَّاكِّ عَنْ قُلُوبِهِمْ وَسَرَائِرِهِمْ، وَأَنْشَرَحَتْ بِتَحْقِيقِ المَعْرِفَةِ صُدُورُهُمْ، وَعَلَتْ لِسَانُ السَّعَادَةِ فِي الرَّهَادَةِ هَمْمُهُمْ، وَعَدَبَ فِي مَعِينِ المَعَامَلَةِ شِرْبُهُمْ، وَطَابَ فِي مَجْلِسِ الأَنْسِ سِرُّهُمْ، وَأَمِنَ فِي مَوْطِنِ المَخَافَةِ سِرُّهُمْ، وَأَطْمَأَنَّتْ بِالرُّجُوعِ إِلَى رَبِّ الأَرْبَابِ أَنْفُسُهُمْ، وَتَبَيَّنَتْ بِالأَفْوَزِ وَالفَلاحِ أَرْوَاحُهُمْ، وَقَرَّتْ بِالنَّظَرِ إِلَى مَحْبُوبِهِمْ أَعْيُنُهُمْ، وَاسْتَقَرَّ بِإِدْرَاكِ السُّؤْلِ وَنَيْلِ المَأْمُولِ قَرَارُهُمْ، وَرَبِحَتْ فِي بَيْعِ الدُّنْيَا بِالأَخْرَةِ تِجَارَتُهُمْ³، إلهي مَا أَلَذَّ حَوَاطِرِ الإِلْهَامِ بِذِكْرِكَ عَلَى القُلُوبِ! وَمَا أَحْلَى المَسِيرِ إِلَيْكَ بِالأَوْهَامِ فِي مَسَالِكِ الغُيُوبِ! وَمَا أَطْيَبَ طَعْمَ حَتِّكَ وَمَا أَغْدَبَ شِرْبَ قُرْبِكَ! 4 فَأَعِدْنَا مِنْ طَرْدِكَ وَإِبْعَادِكَ، وَاجْعَلْنَا مِنْ أَحْصَى عَارِفِيكَ وَأَصْلَحِ عِبَادِيكَ، وَأَصْدَقِ طَائِعِيكَ وَأَخْلَصِ عِبَادِيكَ، يَا عَظِيمَ يَا جَلِيلَ يَا كَرِيمَ يَا مُنِيلَ، بِرَحْمَتِكَ وَمَنْكَ يَا أَرْحَمَ الرَّاحِمِينَ⁵

My God, tongues fall short of attaining praise of Thee proper to Thy majesty, intellects are incapable of grasping the core of Thy beauty, eyes fail before gazing upon the glories of Thy face, and Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee! My God, place us among those within the gardens of whose breasts the trees of yearning for Thee have taken firm root and the assemblies of whose hearts have been seized by the ardour of Thy love! They seek shelter in the nests of meditation, feed upon the gardens of nearness and disclosure, drink from the pools of love with the cup of gentle favour, and enter into the watering-places of warm affection. The covering has been lifted from their eyes, the darkness of disquiet has been dispelled from their beliefs and their innermost minds, the contention of doubt has been negated from their hearts and their secret thoughts, their breasts have expanded through the verification of true knowledge, their aspirations have ascended through precedent good fortune in renunciation, their drinking is sweet from the spring of devotion to good works, their secret thoughts are delicious in the sitting-place of intimacy, their minds are secure in the place of terror, their souls are serene through the return to the Lord of lords, their spirits have reached certitude through triumph and prosperity, their eyes have been gladdened through gazing upon their Beloved, their settling place has been settled through reaching the request and attaining the expectation, and their commerce has profited through the sale of this world for the next! My God, how agreeable for hearts are the thoughts inspiring Thy remembrance, how sweet travelling to Thee through imagination upon the roads of the unseen worlds, how pleasant the taste of Thy love, how delightful the drink of Thy nearness! So give us refuge from Thy casting out and Thy sending far, and place us among the most elect of Thy knowers, the most righteous of Thy servants, the most truthful of Thy obeyers, the most sincere of Thy worshipers! O All-mighty, O Majestic, O Generous, O Endower! By Thy mercy and kindness, O Most Merciful of the merciful!

Text (13) The Supplication of the Rememberers مناجاة الذاكرين

إلهي لولا الواجب من قبول أمرك لَنَزَهْتِكَ عَنْ ذِكْرِي إِيَّاكَ عَلَى أَنَّ ذِكْرِي لَكَ بِقَدْرِي لَا بِقَدْرِكَ، وَمَا عَسَى أَنْ يُبَلِّغَ مَقْدَارِي حَتَّى أَجْعَلَ مَحَلًّا لِتُقَدِّسِكَ 1، وَمِنْ أَعْظَمِ النِّعَمِ عَلَيْنَا جَرِيَانُ ذِكْرِكَ عَلَى أَسْنِنَتِنَا، وَإِذْنُكَ لَنَا بِدُعَائِكَ وَتَنْزِيهِكَ وَتَسْبِيحِكَ 2، إِلَهِي فَأَلْهِمْنَا ذِكْرَكَ فِي الْخَلَاءِ وَالْمَلَاءِ وَاللَّيْلِ وَالنَّهَارِ، وَالْإِعْلَانِ وَالْإِسْرَارِ، وَفِي السَّرَّاءِ وَالضَّرَّاءِ، وَأَيْسِنَا بِالذِّكْرِ الْخَفِيِّ، وَاسْتَعْمَلْنَا بِالْعَمَلِ الرَّكِي، وَالسَّعْيِ الْمُرْصِي، وَجَازَنَا بِالْمِيزَانِ الْوَفِيِّ 3، إِلَهِي بِكَ هَامَتِ الْقُلُوبُ الْوَالِهَةُ، وَعَلَى مَعْرِفَتِكَ جُمِعَتِ الْعُقُولُ الْمُتَبَايِنَةُ، فَلَا تَطْمَئِنُّ الْقُلُوبُ إِلَّا بِذِكْرِكَ، وَلَا تَسْكُنُ النُّفُوسُ إِلَّا عِنْدَ رُؤْيَاكَ، أَنْتَ الْمُسْتَبَخُّ فِي كُلِّ مَكَانٍ، وَالْمَعْبُودُ فِي كُلِّ زَمَانٍ، وَالْمَوْجُودُ فِي كُلِّ أَوَانٍ، وَالْمَدْعُوعُ بِكُلِّ لِسَانٍ، وَالْمُعْظَمُ فِي كُلِّ جَنَانٍ 4، وَاسْتَعْفُوكَ مِنْ كُلِّ لَذَّةٍ بَغَيْرِ ذِكْرِكَ، وَمِنْ كُلِّ رَاحَةٍ بَغَيْرِ أَنْسِكَ، وَمِنْ كُلِّ سُرُورٍ بَغَيْرِ قُرْبِكَ، وَمِنْ كُلِّ شُغْلٍ بَغَيْرِ طَاعَتِكَ 5. إِلَهِي أَنْتَ قُلْتَ وَقَوْلِكَ الْحَقُّ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا)) وَقُلْتَ وَقَوْلِكَ الْحَقُّ: ((فَاذْكُرُونِي أَذْكُرْكُمْ)) فَأَمَرْتَنَا بِذِكْرِكَ، وَوَعَدْتَنَا عَلَيْهِ أَنْ تُذَكِّرَنَا تَشْرِيفًا لَنَا وَتَفْخِيمًا وَإِعْظَامًا؛ وَهَذَا نَحْنُ ذَاكِرُونَ كَمَا أَمَرْتَنَا، فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا يَا ذَاكِرَ الدَّاكِرِينَ، يَا أَرْحَمَ الرَّاحِمِينَ 6

My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee, for I remember Thee in my measure, not in Thy measure, and my scope can hardly reach the point where I may be a locus for calling Thee holy! Among Thy greatest favours to us is the running of Thy remembrance across our tongues and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy! My God, inspire us with Thy remembrance alone and in assemblies, by night and day, publicly and secretly, in prosperity and adversity! Make us intimate with silent remembrance, employ us in purified works and effort pleasing to Thee, and reward us with the full balance! My God, love-mad hearts are enraptured by Thee, disparate intellects are brought together by knowing Thee, hearts find no serenity except in remembering Thee, souls find no rest except in seeing Thee. Thou art the glorified in every place, the worshipped at every time, the found at every moment, the called by every tongue, the magnified in every heart! I pray forgiveness from Thee for every pleasure but remembering Thee, every ease but intimacy with Thee, every happiness but nearness to Thee, every occupation but obeying Thee! "My God, Thou hast said - and Thy word is true - O you who have faith, remember God with much remembrance and glorify Him at dawn and in the evening! Thou hast said - and Thy word is true - Remember Me, and I will remember you! Thou hast commanded us to remember Thee, and promised us that Thou wilt remember us thereby, in order to ennoble, respect, and honour us. Here we are, remembering Thee as Thou hast commanded us! So accomplish what Thou hast promised, O Rememberer of the rememberers! O Most Merciful of the merciful!

مناجاة المعتصمين Text (14) The Supplication of those who Hold Fast

اللَّهُمَّ يَا مَلَذَ اللَّائِنِينَ، وَيَا مَعَادَ الْعَائِدِينَ، وَيَا مُنْجِيَ الْهَالِكِينَ، وَيَا عَاصِمَ الْبَائِسِينَ، وَيَا رَاحِمَ الْمَسَاكِينَ، وَيَا مُجِيبَ الْمُضْطَرِّينَ، وَيَا كَفِّرَ الْمُفْتَقِرِينَ، وَيَا جَابِرَ الْمُكْتَسِرِينَ، وَيَا مَأْوَى الْمُتَقَطِّعِينَ، وَيَا نَاصِرَ الْمُسْتَضْعَفِينَ، وَيَا مُجِيرَ الْخَائِفِينَ، وَيَا مُغِيثَ الْمَكْرُوبِينَ، وَيَا حِصْنَ الْأَجْيِينَ 1، إِنْ لَمْ أُغْذِ بِعِزَّتِكَ فِيمَنْ أَعُوذُ؟ وَإِنْ لَمْ أَلْذُ بِقُدْرَتِكَ فِيمَنْ أَلُوذُ؟ 2 وَقَدْ أَلَجَأْتَنِي الذُّنُوبَ إِلَى التَّسَبُّثِ بِأَذْيَالِ عَفْوِكَ، وَأَحْوَجْتَنِي الْخَطِيَا إِلَى اسْتِفْتَاكِ أَبْوَابِ صَفْحِكَ، وَدَعَيْتَنِي الْإِسَاءَةَ إِلَى الْإِنَاخَةِ بِفَنَاءِ عِزِّكَ، وَحَمَلْتَنِي الْمَخَافَةَ مِنْ نِقْمَتِكَ عَلَى التَّمَسُّكِ بِعُرْوَةِ عَطْفِكَ 3، وَمَا حَقَّ مِنْ اعْتَصَمَ بِحَيْلِكَ أَنْ يُخْذَلَ، وَلَا يَلْبِقُ بِمَنْ اسْتَجَارَ بِعِزِّكَ أَنْ يُسْلَمَ أَوْ يُهْمَلَ 4، إِلَهِي فَلَا تُخْلِنَا مِنْ جَمَابِتِكَ، وَلَا تُعْرِنَا مِنْ رِعَابَتِكَ، وَذُنْنَا عَنْ مَوَارِدِ الْهَلَاكَةِ قَائِمًا بِعِزِّكَ وَفِي كَفْفِكَ 5، أَسْأَلُكَ بِأَهْلِ خَاصَّتِكَ مِنْ مَلَائِكَتِكَ وَالصَّالِحِينَ مِنْ بَرِّيَّتِكَ، أَنْ تَجْعَلَ عَلَيْنَا وَقِيَّةً تَنْجِينَا مِنَ الْهَلَاكَةِ، وَتُجَيِّنَا مِنَ الْآفَاتِ وَتُكِنِّنَا مِنْ دَوَاهِي الْمُصِيبَاتِ، وَأَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ، وَأَنْ تُغْشِيَّ وَجُوهَنَا بِأَنْوَارِ مَحَبَّتِكَ، وَأَنْ تُؤْوِيَنَا إِلَى شَدِيدِ رُكْنِكَ، وَأَنْ تُحَوِّنَا فِي أَكْنَافِ عِصْمَتِكَ، بِرَأْفَتِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ 6

O God, O Shelter of the shelter-seekers! O Refuge of the refuge-seekers! O Deliverer of the perishing! O Preserver of the pitiful! O Merciful toward the miserable! O Responder to the distressed! O Treasure of the utterly poor! O Mender of the broken! O Haven of the cut off! O Helper of the abased! O Granter of sanctuary to the fearful! O Aider of the troubled! O Fortress of the refugees! If I seek not refuge in Thy might, in whom shall I seek refuge? If I seek not shelter in Thy power, in whom shall I seek shelter? Sins have made me seek asylum in laying hold on the skirts of Thy pardon, offenses have compelled me to beg the opening of the doors of Thy forgiveness, evildoing has summoned me to dismount in the courtyard of Thy might, fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness! It is not right for him who holds fast to Thy cord to be abandoned, nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded. My God, empty us not of Thy defending, strip us not of Thy guarding, and protect us from the roads of destruction, for we are in Thy eye and under Thy wing! I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt deliver us from destructions, turn aside from us blights, and hide us from the striking of great afflictions, to send down upon us some of Thy tranquillity, to wrap our faces in the lights of love for Thee, to give us haven in Thy strong pillar, and to gather us under the wings of Thy preservation! By Thy clemency and Thy mercy! O Most Merciful of the merciful!

Text (15) The Supplication of the Abstainers مناجاة الزاهدين

إلهي أسكنتنا داراً حَفَرَتْ لَنَا حُفَرَ مَكْرَهَا، وَعَلَقْنَا بِأَيْدِي الْمَنَائِبِ فِي حَبَائِلِ غَدْرَهَا، فَإِلَيْكَ نَلْتَجِي مِنْ مَكَائِدِ خُدْعِهَا، وَبِكَ نَعْتَصِمُ مِنَ الْإِغْتِرَارِ بِزَخَارِفِ زِينَتِهَا¹، فَإِنَّهَا الْمُهْلِكَةُ طُلَابِهَا، الْمُتَلَفَةُ حُلَالِهَا، الْمُخْشَوَةُ بِالْأَفَاتِ الْمَشْخُونَةُ بِالنَّكَبَاتِ²، إِلَهِي فَزَهِّدْنَا فِيهَا وَسَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ وَعِصْمَتِكَ، وَأَنْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ، وَتَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ، وَأَوْفِرْ مَزِيدَنَا مِنْ سَعَةِ رَحْمَتِكَ، وَأَجْمِلْ صِلَاتِنَا مِنْ قَيْضِ مَوَاهِبِكَ، وَاعْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ مَحَبَّتِكَ، وَأَتِمِّمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ، وَأَذِقْنَا خِلَاوَةَ عَفْوِكَ وَلَذَّةَ مَغْفِرَتِكَ، وَأَقْرِرْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوتِكَ، وَأَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوبِنَا كَمَا فَعَلْتَ بِالصَّالِحِينَ مِنْ صَفْوَتِكَ، وَالْأَبْرَارِ مِنْ خَاصَّتِكَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَكْرَمَ الْأَكْرَمِينَ³

My God, Thou hast settled us in an abode which has dug for us pits of deception, and Thou hast fastened us by the hands of death in the snares of that abode's treachery! In Thee we seek asylum from the tricks of its guile, and to Thee we hold fast, lest we be deluded by the glitter of its ornaments! It destroys its pursuers and ruins its settlers, it is stuffed with blights and loaded with calamities. My God, induce us to renounce it and keep us safe from it by Thy giving success and Thy preservation from sin. Strip from us the robes of opposing Thee, attend to our affairs through Thy good sufficiency, amplify our increase from the boundless plenty of Thy mercy, be liberal in our gifts from the overflow of Thy grants, plant in our hearts the trees of Thy love, complete for us the lights of Thy knowledge, give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness, gladden our eyes on the day of meeting Thee with the vision of Thee, dislodge the love of this world from our spirits, just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out! O Most Merciful of the merciful, O Most Generous of the most generous!

المستخلص

تحاول الدراسة الحالية تقديم بحث عملي لعينة ذات قيمة استثنائية. وهي الأدعية الخمسة عشر للإمام علي السجاد (ع) في كتابه (الصحيفة السجادية). ما يتم التحقيق فيه على وجه التحديد هو أنواع وتكرارات حدوث أفعال الكلام الرئيسية سواء كانت مباشرة أو غير مباشرة، والاستراتيجيات الخاصة بأفعال الكلام الرئيسية وأفعال الكلام المساعدة.

ومن الإجراءات المتبعة في هذه الدراسة ما يلي: (١) تقديم مراجعة للأدبيات المتعلقة بمجال التداولية، وكذلك التعريف بالأدوات التحليلية المستخدمة في هذه الدراسة. وهذه الأدوات هي أفعال الكلام الرئيسية والمساعدة. (٢) تقديم نبذة عن معنى اللفظ والخطاب الديني بشكل عام والأدعية الخمسة عشر المتعلقة بالإمام علي السجاد (ع) في كتابه الصحيفة السجادية بالإضافة إلى حياته. (٣) اقتراح نموذج انتقائي يعتمد على تصنيف سيرل (١٩٦٩) لأفعال الكلام وتصنيف فان دايك (١٩٧٧) لأفعال الكلام المساعدة. (٤) تحليل الخطابات محل الدراسة تحليلًا كميًا وكيفيًا بشكل يقتصر على نسب وتكرارات حدوثها.

وتبين النتائج التي تم التوصل إليها بعد تحليل البيانات في الخطابات محل الدراسة الملاحظات الختامية التالية: (١) يتم توظيف كل من أفعال الكلام الرئيسية بنسب وتكرارات متفاوتة، ويمكن ترتيبها على التوالي على النحو التالي: أفعال التوجيه، أفعال التمثيل، أفعال التعبير، أفعال التصريح وأفعال التفويض. (٢) يتم استخدام استراتيجيات أفعال الكلام المختلفة بتكرارات مختلفة، والاستراتيجيات الأكثر استخدامًا هي الطلب والأمل والتأكيد والإعلان. (٣) يتم استخدام أربعة أدوات مساعدة فقط وهي: التبرير والتفسير والإضافة والتوضيح. التبرير هو الأكثر استخدامًا وله أعلى معدل تكرار. بينما جاء البقية بنسب حدوث أقل.



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جامعة بابل
كلية التربية للعلوم الانسانية
قسم اللغة الانكليزية

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