A Pragmatic Study of the "Supplication of Repenters" By Imam Ali   Al-Sajjad

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Abstract: The present study investigates the speech acts in the "Supplication of Repenters" by Imam Ali Al-Sajjad (PBUH) pragmatically. It mainly aims at identifying the types of speech acts, macro strategies and auxiliary speech acts in "Supplication of Repenters" and specifying the most commonly used ones. In the same line with the aims, this study hypothesises that representatives and directives are the most main speech acts used, the macro strategies of stating, asserting and requesting are used, and Justification and explanation are the most dominant auxiliary speech acts used in "Supplication of Repenters". Certain procedures are adopted to achieve the aims and to test the validity of the hypotheses: Presenting a theoretical survey concerning the field of pragmatics, Speech act theory, religious discourse and supplication and its types and analyzing the text qualitatively as well as quantitatively.

Key Words: Imam Ali Al-Sajjad (PBUH), pragmatics, repenters, speech act theory, supplication.

1. Introduction

Humans always need to communicate with Allah. This communication is an important aspect of many religions and it takes different procedures from one religion to another. In Islam, supplication is the essence of worship and a way of becoming close to Allah, conveying a humble attitude. In the Islamic context, the primary means of communication with Allah is supplication. Al-Sahifa al-Sajjadiyya is a book of supplications claimed to be attributed to Imam Ali Al-Sajjad (P.B.U.H.).

Based on this, the problem of the present study is that a pragmatic investigation of supplication in the scripture of Imam Ali Al-Sajjad has not been made 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 "Supplication of Repenters"?

2. What and how frequently are the macro strategies of speech acts used in the "Supplication of Repenters"?

3. What and how frequently are the auxiliary speech acts used by Imam Ali Al-Sajjad (P.B.U.H.) in the "Supplication of Repenters"?

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 used by Imam Ali Al-Sajjad (P.B.U.H.) in the "Supplication of Repenters".
2. Pointing out which macro strategies of speech acts are used by Imam Ali Al-Sajjad (P.B.U.H.) in the "Supplication of Repenters" dedicating their frequency.
3. Specifying the type of auxiliary speech acts that are used by Imam Ali Al-Sajjad (P.B.U.H.) in the "Supplication of Repenters".

1.3 The Hypotheses

It is hypothesized that:

1. All main speech acts are employed in the "Supplication of Repenters" with different frequencies and percentages.
2. The macro strategies of speech acts which are stating, asserting and requesting are used mostly in the "Supplication of Repenters".
3. Justification and explanation are the most dominant auxiliary speech acts used in the "Supplication of Repenters".

1.4 The Procedures

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

1. Presenting a literature review concerning the field of pragmatics, and special explanation of the tools that are used in the present study is presented. These tools are the speech acts (main and auxiliary). Presenting an overview of utterance meaning, religious discourse, the concept of supplication, its definition and its types.
2. Using an eclectic model of analysis based on Searle's classification of speech acts (1969) and Van Dijk's auxiliary speech acts (1977).
3. Analyzing the data qualitatively (according to the items found in the eclectic model of the analysis) and quantitatively (with frequencies and percentages).

1.5 The Limits

The present study is limited to the speech act analysis of the "Supplication of Repenters" by Imam Ali Al-Sajjad (PBUH) through analysing it 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 an 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 one of Imam Ali Al-Sajjad (PBUH) Supplications which is "Supplication of Repenters".

2. Literature Review

2.1 Pragmatics

According to Leech (1983: 5), he states that 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. Add to this, Allott (2010:116) states that pragmatics is concerned with the various meanings a speaker's utterances can convey. Pragmatics studies how what is unsaid can be identified and comprehended as part of what is expressed, as shown by Yule (1996: 3) who defines pragmatics as "the study of

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speaker meaning". It is concerned with analyzing the meaning behind speakers' utterances than actual the words in those utterances. Yule (ibid.) also defines pragmatics as "the study of contextual meaning", that is it deals with the interpretation of speakers intended meaning in a certain context and how this context influences what is said.

Since the present study is limited to speech acts theory it will be presented in the next sub-sections.

2.2 Speech Act Theory

According to Searle (1969:16), a speech act (henceforth "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 utterance. They do not only create expressions containing syntactic structures in order to convey what they needs, but also achieve activities through their speeches. Accordingly, actions which are accomplished by words are typically called speech acts.

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 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 (ibid.) adds that it is not an ' act of speech ' but a communicative activity, her intention while speaking and the effects they /defined in terms of the speaker's goal or his achieve on the hearer. The following illustration describes the theories and classifications of SAs.

2.2.1 Austin's (1962) Theory of Speech Acts

To give a brief overview, Austin begins by differentiating between what are called "constatives" and " performatives." Constatives are utterances that must refer to some facts, while performatives are utterances that are always intended to cause an action (Pandey, 2008: 354). Furthermore, Austin (1962) recognizes three kinds of acts, locutionary, illocutionary, and perlocutionary. The three acts are summarized by Van Eemeren and Grootendorst (1983: 26) as follows:

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.

Table (1) Austin's (1962) Classification of Speech Acts

Illocutionary Acts	Definitions
Verdictives	According to Austin (1962: 152), verdictives consist of delivering and providing findings and results, official or unofficial, based on evidence or reasons as to value or truth, so far as these are distinguishable. The most common verbs of verdictives are: "to place", "to put in " and "to grade".
Exercitives	They can be identified by a description that highlights their power, influence, and rights. Thus, they are used to express personal views whether for or against a given topic. The common exercitive verbs are : "to appoint", "to vote"," to order", and "to argue" (ibid.).
Commissives	Yule (1996:54) says that "commissives" are those types of SAs that speakers employ to commit themselves to some future activities, such as: promise, warn, threaten and swear. These actions cause the speaker to do something to the hearer.
Behabitives	According to Austin (1962:160) these acts are used to express "social behaviours" or "attitudes" which involves the nation of reaction to people's behaviour. Such as : apologizing, congratulating, thanking and commending.
Expositive	According to Austin (ibid.), the primary goal of "expositives" is to conduct or to clarify arguments. Such as: declaring, affirming, and reviewing.

2.2.2 Searle's (1969) Theory of Speech Acts

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 of uttering strings of words. Propositional acts and illocutionary acts consist of uttering phrases in sentences in certain ways and with certain purposes.

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.

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

ii. Preparatory Conditions: These conditions specify the real world prerequisites or the contextual requirements to each speech act.

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

iv. Essential Conditions: The essential conditions define the performed act in the sense that the speaker 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)

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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 condition, as follows:

Table (2) Searle's (1969) Classification of Speech Acts

Illocutionary Acts	Definitions
Representative	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). This category includes verbs like "assert, report, complain, state, affirm, describe, conclude…etc."
Directive	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 addresser through action. The speaker uses a directive to make someone else do something. Examples of the directive act: requesting, asking, demanding, advising, begging, biding, forbidding and recommending.
Expressive	Yule (1996: 53) argues that expressive is a SA that reflects the feeling of the speaker. Expressive act expresses psychological states and can be statements 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.).
Commissive	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.
Declaration	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. Searle 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).

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) has discussed 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 made clear and specify 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 non. 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: 215-16) these SAs are considered "auxiliary" because their role is not to convey the major communicative massages, as the major SAs in Searle's model (1969) do. Instead, they participate in delivering miner-specific messages from the major SA. They are named by the function they occupy in the utterance. They are as follows:

(justification, explanation, addition, conclusion, contradiction, explication, correction and condition).

Table (3) van Dijk's (1977) Auxiliary Speech Acts

Auxiliary Acts	Definitions
Justification	According to van Dijk (1977b:101), as cited in (Al-Hindawi, et. al., 2011:8), one type of auxiliary SAs it 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.
Explanation	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. (ibid.).
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).
Conclusion	According to Van Dijk (1977a: 208), cited in Al-Hindawi et al. (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.
Contradiction	her SA in /In this type of auxiliary SAs, the same speaker can link his order to mark the (non-) satisfaction of illocutionary conditions, or simply to emphasize that a previous SA becomes felicitous under certain situations (Van Dijk 1979: 452). Accordingly, the second speech act has 'restricted' the first one. However, the pragmatic connective in this type is 'but'.
Explication	This type of auxiliary SAs is performed when the speaker to show that she is more clearly indicating the specific speech act that is being made. /he Such explications are at the same time a form of repetition (ibid.).
Correction	Sometimes, speakers perform SAs that check whether one of the conditions (presuppositions) of a preceding act is satisfied or not. The basic pragmatic connective which is used in correction is 'or'. Other pragmatic connectives that are used in correction 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).
Condition	This type of auxiliary SAs is performed to specify certain conditions of a

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	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(ibid.).

2.3 Religious Discourse

The word discourse has a number of implications and can be used for many different purposes. According to Crystal (2003 :148) "discourse" ,at its most general, refers to a continuous stretch of language larger than a sentence. Discourse refers to a set of utterances which constitute any recognizable speech event, for example a conversation, a joke, a sermon, an interview, etc.

Humans can ask questions, give information, flirt with others, preach, argue, and many other things when communicating through language and because the language of religion, such as the language of the Holy Quran, the Bible, hadith, sermons, and other religious writings, becomes the standard version of the language used in these types of interactions, there is a need for religious discourse that has a distinctive style.

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 of renewed issues that are produced from the clergy who depends on the religion that they belong to.

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.

2.4 Supplication

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) 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:

Both Sykes (2004 : 143) and Palmer (1980 : 41) sees supplication as a part of prayer. 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.

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 her sins while supplicating and must acknowledge Allah's mercy. /worshiper must confirm his That is;

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."(Palmer 1984:14)

Chittick (1988: xxvii) depicts supplication as one of the primary frameworks which can shaped 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.

2.5 Kinds of Supplication

According to Mamdouhi (2003: 11-17) supplication is of the following kinds:

Table (4) Mamdouhi's (2003) Types of Supplication

Illocutionary Acts	Definitions
Verbal Supplication	This type refers to uttering an 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. For instance, if a fire was perceived in the mind, the perception does not have the properties of the fire, i.e. heat and light. Thus, 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 for anything to happen.
Content Supplication	Another type of supplication, this type occurs when the tongue is in harmony with the heart when uttering an 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 being 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. But the delay in responding to it from Allah may be due to the

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	secret behind that issue(ibid.).
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 (ibid.).

3. Methodology

3.1 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. The analysis also aims at finding which of the main speech acts' strategies are utilized in each text and identifying their frequencies of occurrence.
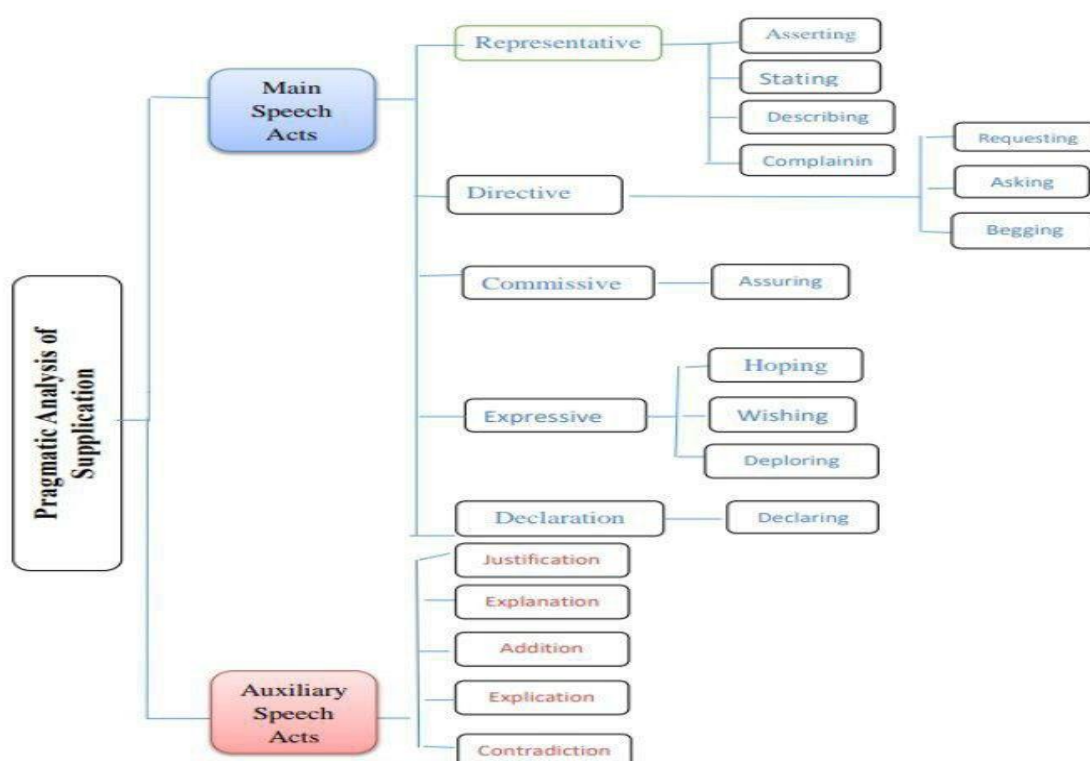

Figure (¹): An Eclectic Model for the Analysis

3.2 Data Analysis

Table (6) The Pragmatic Analysis of Text (1)
مناجاة التائبين **The Supplication of Repenters**

No.	Utterance	Main SA	SAs' Strategy	Auxiliary SA
1	بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم *"In the name of Allah, The Beneficent, The Merciful"*	Declaration	Declaring	/
2	إلهِي أَلْبَسَتْنِي الخَطايا ثَوْبَ مَذَلَّتِي، وَجَلَّلَني التَّباعُدُ مِنْكَ لِباسَ مَسْكَنَتِي وَأَمَاتَ قَلْبِي عَظِيمُ جِنايَتِي *"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 يا أَمَلِي وَبُغْيَتِي وَيا سُؤْلِي وَمُنْيَتِي *"so bring it to life by a repentance from Thee! O my hope and my aim! O my wish and my want!"*	Directive	Requesting	/
٤	فَوَعِزَّتِكَ ما أَجِدُ لِذُنُوبِي سِواكَ غافِراً، وَلا أرى لِكَسْري غَيْرَكَ جابِراً، *"By Thy might, I find no one but Thee to forgive my sins, and I see none but Thee to mend my brokenness!"*	/	/	Explanation
5	وَقَدْ خَضَعْتُ بِالإنابَةِ إِلَيْكَ وَعَنَوْتَ بِالاسْتِكانَةِ لَدَيْك"* *"I have subjected myself to Thee in repeated turning, I have humbled myself to Thee in a basement."*	Expressive	Pleading	/
6	فَإِنْ طَرَدْتَني مِنْ بابِكَ فَبِمَنْ أَلوذ، وَإِنْ رَدَدْتَني عَنْ جَنابِكَ فَبِمَنْ أَعُوذ، *"If Thee cast me out from Thy door, in whom shall I take shelter? If The repell me from Your side, in whom shall I seek refuge?*	/	/	Justification
7	فَوا أَسَفاهُ مِنْ خَجْلَتِي وَافتِضاحِي، وَوا لَهْفاهُ مِنْ سُوءِ عَمَلِي وَاجْتِراحِي"، *"O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed!"*	Expressive	Pleading	/
8	أَسْأَلُكَ يا غافِرَ الذَّنْبِ الكَبِيرِ وَيا جابِرَ العَظْمِ الكَسِيرِ، أَنْ تَهَبَ لِي مُوبِقاتِ الجَرائِرِ، وَتَسْتُرَ عَلَيَّ فاضِحاتِ السَّرائِر *" I ask Thee, O Forgiver of great sins, O Mender of broken bones, to overloo my ruinous misdeeds, and cover my disgraceful secret thoughts!"*	Directive	Requesting	/

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9	وَلا تُخْلِني فِي مَشْهَدِ القِيامَةِ مِنْ بَرْدِ عَفْوكَ وغْفركَ ولا تُعْرِني مِنْ جَمِيلِ صَفْحِكَ وَسَتْرِكَ *"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!*	/	/		Addition
10	إلهِي ظَلِّلْ عَلَى ذُنُوبِي غَمامَ رَحْمَتِكَ، وأَرْسِلْ عَلَى عُيُوبِي سَحابَ رَأْفَتكَ *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!"*	Directive	Requesting		/
11	إلـهِي هَلْ يَرْجِعُ الْعَبْدُ الأبِقُ إلاَّ إلَى مولاه, أمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أحَدٌ سِواه *"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?"*	/	/		Explanation
12	إلـهِي إنْ كانَ النَّدَمُ عَلَى الذَّنْب تَوْبَةً فإنِّي وَعِزّتِك مِنْ النّادِمِينَ! وَإنْ كانَ الاسْتِغْفارُ مِنْ الخَطِيئَة حطَّةً فإنِّي لَكَ مِنَ المُسْتَغْفِرينَ! لَكَ العُتْبَى 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!"*	Commissive	Assuring		/
13	إلـهِي بِقْدْرَتِكَ عَلَيَّ تُبْ عَلَيَّ، وَبِحلْمِكَ عَنِّي اعْفُ عَنِّي، وَبِعِلْمِكَ بِي إرْفَقْ 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!"*	Directive	Requesting		/
14	إلـهِي أنْتَ الَّذِي فَتَحْتَ لِعِبَادك بَاباً إلى عَفْوكَ سَمَّيْتَهُ التَّوْبَةَ، فَقُلْتَ تُوبُوا إلى اللهِ تَوْبَةً نَصُوحاً، فَمَا عُذْرُ مَنْ أغْفَلَ دُخُولَ الباب بَعْدَ فَتْحِه؟ *" 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?"*	Expressive	Hoping		/

15 إِلهِي إِنْ كَانَ قَبُحَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ العَفْوُ مِنْ عِنْدِكَ؛ *"My God, though the sins of Thy servant are ugly, Thy pardon is beautiful."*	Directive	Requesting		/
16 إِلهِي ما أَنا بِأَوَّلِ مَنْ عَصَاكَ فَتُبْتَ عَلَيْهِ، وَتَعَرَّضَ لِمَعْرُوفِكَ 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."*	/	/		Justification
17 يا مُجِيبَ المُضْطَرِّ يا كاشِفَ الضُّرِّ، يا عَظِيمَ البِرِّ يا عَلِيماً بِمَا فِي السِّرِّ، يا جَمِيلَ السِّتْرَ"" *"O Responder to the distressed!, O Remover of injury! O Great in goodness! O Beautiful through covering over!"*	Representative	Asserting		/
18 اِسْتَشْفَعْتُ بِجُودِكَ وَكَرمِكَ إِلَيْكَ، وَتَوَسَّلْتُ بِجَنابِكَ 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,"*	Directive	Requesting		/
19 فَاسْتَجِبْ دُعائِي وَلا تُخَيِّبْ فِيكَ رَجائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يا 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"*	Directive	Requesting		/

The Analysis:
Utterance (**1**)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم

"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**)

إِلهِي أَلْبَسَتْنِي الخَطايا ثَوْبَ مَذَلَّتِي، وَجَلَّلَنِي التَّباعُدُ مِنْكَ لِباسَ مَسْكَنَتِي وَأَمَاتَ قَلْبِي عَظِيمُ جِنايَتِي

"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**)

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فَأَحْيِهِ بِتَوْبَةٍ مِنْكَ يا أَمَلِي وَبُغْيَتِي وَيا سُوْلِي وَمُنْيَتِي

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

Requesting)/(Main SA: Directive

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)

فَوَعِزَّتِكَ ما أَجِدُ لِذُنُوبِي سِواكَ غافِراً، وَلا أَرَىٰ لِكَسْرِي غَيْرَكَ جابِراً،

"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 بِالإِنابَةِ إِلَيْكَ وَعَنَوْتَ بِالاسْتِكانَةِ لَدَيْكَ""

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

Pleading)/(Main SA: Expressive

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 بابِكَ فَبِمَنْ أَلُوذُ، وَإِنْ رَدَدْتَنِي عَنْ جَنابِكَ فَبِمَنْ أَعُوذْ""،

"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?"

(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)

،" فَوا أَسَفاهُ مِنْ خَجْلَتِي وَافْتِضاحِي، وَوا لَهْفاهُ مِنْ سُوءِ عَمَلِي وَاجْتِراحِي"،

"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 يا غُافِرَ الذَّنْبِ الكَبِيرِ وَيا جابِرَ العَظْمِ الكَسِيرِ، أَنْ تَهَبَ لِي مُوبِقاتِ الجَرائِرِ، وَتَسْتُرَ عَلَيَّ فاضِحاتِ السَّرائِرِ"

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

Requesting)/(Main SA: Directive

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)**

وَلا تُخْلِنِي فِي مَشْهَدِ القِيامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ، وَلا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَسَتْرِكَ

"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)**

إِلـهِي ظَلِّلْ عَلَى ذُنُوبِي غَمامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَى عُيُوبِي سَحابَ 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!"

Requesting)/(Main SA: Directive

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

Utterance **(11)**

إِلـهِي هَلْ يَرْجِعُ الْعَبْدُ الأَبِقُ إِلاَّ إِلَى مولاه. أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِواهُ؟

"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)**

"إِلـهِي إِنْ كانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةٌ فَإِنِّي وَعِزَّتِكَ مِنْ النَّادِمِينَ! وَإِنْ كانَ الاسْتِغْفارُ مِنْ الخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ المُسْتَغْفِرِينَ! لَكَ الْعُتْبَى 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!"

Assuring)/(Main SA: Commissive

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)**

إِلـهِي بِقُدْرَتِكَ عَلَيَّ تُبْ عَلَيَّ، وَبِحِلْمِكَ عَنِّي اعْفُ عَنِّي، وَبِعِلْمِكَ بِي إِرْفَقْ 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!"

Requesting)/(Main SA: Directive

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)**

إِلـهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَاباً إِلى عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ، فَقُلْتَ تُوبُوا إِلى اللهِ تَوْبَةً نَصُوحاً، فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ البابِ بَعْدَ فَتْحِه؟

" 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?"

Hoping)/(Main SA: Expressive

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)**

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إلهِي إنْ كَانَ قَبُحَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ العَفْوُ مِنْ عِنْدِكَ؟

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

Requesting)/(Main SA: Directive

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)**

إلهِي ما أَنا بِأَوَّلِ مَنْ عَصَاكَ فَتُبْتَ عَلَيْهِ، وَتَعَرَّضَ لِمَعْرُوفِكَ 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)**

يا مُجيبَ المُضْطَرِّ يا كاشِفَ الضُّرِّ، يا عَظيمَ البِرِّ يا عَليماً بِمَا في السِّرِّ، يا جَميلَ السِّتْرِ"""

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

Asserting)/(Main SA: Representative

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)**

اِسْتَشْفَعْتُ بِجُودِكَ وَكَرمِكَ إِلَيْكَ، وَتَوَسَّلْتُ بِجَنابِكَ 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)

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

Utterance **(19)**

فَاسْتَجِبْ دُعائِي وَلا تُخَيِّبْ فِيكَ رَجائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمينَ

"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"

Requesting)/(Main SA: Directive

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 6, the following table could be concluded:

3.3 The Results and Discussion

After analyzing the data, the findings of the analysis will be presented with some discussion. From table 6, the following table could be concluded:

Table 7

**The frequency of Occurrence of Main SAs According to Searle (1969)
and their Strategies in "Supplication of Repenters"**

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

Auxiliary Speech Acts, Van Dijk (1977)

	Justification		Explanation		Addition		Conclusion		Contradiction		Explication		Correction		Condition	
Total	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%

As shown in the table above, directive SAs score the highest percentage of 50% among other SAs. Expressive SAs share the second rank with a percentage of 21.42%. 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 the text, they are shown in table 8 below:

Table 8
The frequency of Occurrence of Auxiliary SAs According to Van Dijk (1977) in "Supplication of Repenters"

In the table above, 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%).

3.4 Verification of the Hypotheses

1. The first hypothesis is verified as the directives are the most dominant SAs that are used in the selected data. Then the declaratives are also dominant in the selected data. Representatives, expressives and commissives are somehow used equally.

2. The second hypothesis is also verified, the most dominant macro strategy is requesting because one of the main purposes of supplication is to request from Allah, asking him for forgiveness.

3. As for the third hypothesis which states, *Justification and explanation are the most dominant auxiliary speech acts used in supplications of Repenters*, has been validated, since the auxiliary SAs of justification and explanation are used commonly in the selected data. The SA of justification is used before the main SA as noticed that Imam Ali Al-Sajjad (PBUH) justifies his requesting or asking Allah. Explanation SA is used after main SA to explain points or reasons behind uttering an utterance.

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3.5 The Conclusion

1. Many acts have been employed in the supplication. Imam Ali Al-Sajjad (PBUH) uses various SAs to present his supplication The most dominant act is the directive SA. It scores **46.2%**. Since Allah has the power, Imam Al-Sajjad (PBUH) is requesting from the position of powerlessness. Also declaratives SAs are commonly used and made the frequency of occurrence 3 out of 13 and scores 23.07%. The other kinds of main SAs Expressives, Representatives and Commissives show the following frequencies of occurrence respectively (15.4, 7.7%, 7.7%).

2. Imam Ali Al-Sajjad (PBUH) uses many macro SAs which are requesting, pleading, assuring, asserting, hoping and deploring. The most common one is directive SA of requesting. It is used 3 times out of 6 directive SAs. It scores 30% from the whole macro SAs. Imam Ali Al-Sajjad (PBUH) requests Allah for many times in his supplication for forgiveness and pardon, Allah is the only One Who is capable of that.

3. Justification auxiliary SA is commonly used by Imam Ali Al-Sajjad (PBUH). It is used 3 times out of 6 and it scores 50%.Then explanation makes the frequency of 2 times out of 6 and it scores 34.4% . Finally, addition auxiliary SA is used only one time and scores 16.6%. The other kinds of auxiliary SAs are not used by Imam Ali Al-Sajjad (PBUH).

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Appendix
The Supplication of Repenters مناجاة التائبين

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ١، إلهِي أَلْبَسَتْنِي الخَطايا ثَوْبَ مَذَلَّتِي، وَجَلَّلَنِي التَّباعُدُ مِنْكَ لِباسَ مَسْكَنَتِي ، وَأَمَاتَ قَلْبِي عَظِيمُ جِنايَتِي ٢, فَأَحْيِهِ بِتَوْبَةٍ مِنْكَ يا أَمَلِي وَبُغْيَتِي وَيا سُؤْلِي وَمُنْيَتِي٣ ,فَوَعِزَّتِكَ مَا أَجِدُ لِذُنُوبِي سِواكَ غَافِراً، وَلا أَرَى لِكَسْرِي غَيْرَكَ جَابِراً٤ وَقَدْ خَضَعْتُ بِالإِنابَةِ إِلَيْكَ وَعَنَوْتَ بِالاسْتِكانَةِ لَدَيْكَ٥ , فَإِنْ طَرَدْتَنِي مِنْ بابِكَ فَبِمَنْ أَلُوذُ، وَإِنْ رَدَدْتَنِي عَنْ جَنابِكَ فَبِمَنْ أَعُوذُ ٦ فَوا أَسَفاهُ مِنْ خَجْلَتِي وَافْتِضاحِي، وَوا لَهْفاهُ مِنْ سُوءِ عَمَلِي وَاجْتِراحِي،٧ أَسْأَلُكَ يا غافِرَ الذَّنْبِ الكَبِيرِ وَيا جابِرَ العَظْمِ الكَسِيرِ، أَنْ تَهَبَ لِي مُوبِقاتِ الجَرائِرِ، وَتَسْتُرَ عَلَيَّ فاضِحَاتِ

A Pragmatic Study of the "Supplication of Repenters" By Imam Ali Al-Sajjad

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السَّرائِرِ،^٨ وَلا تُخْلِني فِي مَشْهَدِ القِيامَةِ مِنْ بَرْدِ عَفْوكَ وَغَفْركَ، وَلا تُعْرِني مِنْ جَميلِ صَفْحِكَ وسَتْركَ،^٩ إلهِي ظَلِّلْ عَلَى ذُنُوبِي غَمامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَى عُيُوبِي سَحابَ رَأفَتِكَ،^١٠ إلهِي هَلْ يَرْجِعُ العَبْدُ الآبِقُ إلّا إلى مَوْلاهُ؟ أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِواهُ؟ ^١١ إلهِي إنْ كانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةٌ فَإنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ! وَإنْ كانَ الاسْتِغْفارُ مِنَ الخَطيئَةِ حِطَّةً فَإنِّي لَكَ مِنَ المُسْتَغْفِرِينَ! لَكَ العُتْبَى حَتَّى تَرْضَى،^١٢ إلهِي بِقُدْرَتِكَ عَلَيَّ تُبْ عَلَيَّ، وَبِحِلْمِكَ عَنِّي اعْفُ عَنِّي، وَبِعِلْمِكَ بِي إرْفَقْ بِي،^١٣ إلهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبادِكَ بَاباً إلى عَفْوكَ سَمَّيْتَهُ التَّوْبَةَ، فَقُلْتَ تُوبُوا إلى اللهِ تَوْبَةً نَصُوحاً، فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ البابِ بَعْدَ فَتْحِهِ؟^١٤ إلهِي إنْ كَانَ قَبُحَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ العَفْوُ مِنْ عِنْدِكَ،^١٥ إلهِي ما أنا بِأَوَّلِ مَنْ عَصَاكَ فَتُبْتَ عَلَيْهِ، وَتَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ ^١٦ يا مُجِيبَ المُضْطَرِّ يا كاشِفَ الضُّرِّ، يا عَظِيمَ البِرِّ يا عَلِيماً بِمَا فِي السِّرِّ، يا جَمِيلَ السِّتْرِ،^١٧ اسْتَشْفَعْتُ بِجُودِكَ وَكَرمِكَ إلَيْكَ، وَتَوَسَّلْتُ بِجَنابِكَ وَتَرَحُّمِكَ لَدَيْكَ،^١٨ فَاسْتَجِبْ دُعائِي وَلا تُخَيِّبْ فِيكَ رَجائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يا أرْحَمَ الرَّاحِمِينَ^١٩

"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 repell 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"