A Stylistic Analysis of Intertextuality between Imam Hussein's (ρ) Supplications and the Glorious Qur'anλ

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Abstract:

This paper is mainly concerned with stylistically tackling the aspects of intertextuality between Imam Hussein's (ﷺ)supplications and the Glorious Qur'an. It has been understood that intertextuality is tackled to discover signs, and the positive effects of other text on a text, so that to pave the way for more comprehension of the text. The exceptional position of Quranic texts as an outstanding and dynamic text cannot be repudiated, as it has profound effect. It can be clearly observed that this effect is dominated in the supplications of Imam Hussein (ﷺ).The paper attempts to investigate the stylistic aspects which characterize his supplications in terms of intertextuality.

Imam Hussein) was extremely attached to the Glorious Quran throughout his supplications, as Prophet Mohammed (ρ) fed him the essence of His prophethood.

In view of that, this paper attempts to find a reply to the following questions: (1) how the effect of the Glorious Qur'an is highly emerged in the highest instances of intertextual supplications of Imam Hussein (ﷺ)? (2) how does intertextuality (quotations from Glorious Qur'an) strengthen Imam Hussein speech? By using descriptive-analytical approach, this paper involves assessing the style of Imam Hussein's supplications, pertaining to theoretical literature. The model is presented for the scrutiny of the stylistics of intertextuality in the supplications and the Qur'anic texts . In relation to this aim, it is hypothesized that 1. the relationships between the supplications of Imam Hussein (ﷺ) and the Glorious Qur'an are often unconscious. 2. imagination is created between the text of the supplication and the Quranic's concepts. 3. the intertextual relation whose provided by Imam (ﷺ) is in concordance with the demands of the situation. 4. intertextuality is employed to discover signs and the positive effects of other texts on a text that imam (ﷺ)employs in his supplication. In line with this study, this honorable Imam's personality has been introduced, and then followed by defining the term "stylistics" and providing theoretical aspects of intertextuality.

This paper adopts Bazerman 's(2004) framework of stylistic analysis as a research tool to demonstrate how the supplications of Imam Hussein are highly influenced by the Glorious Qur'an. Conditions in which the mission of these respectable Imam's

supplications are analyzed as intertexts in relation to Glorious Qur'an are presented. This analysis shows that intertextuality procedures provide an opportunity to apply the text of the Glorious Quran in speech and as a result provide a thoughtful and an outstanding work.

Key words: Style, Stylistics, and Intertextuality.

1.Introduction

It has been understood that the literary impact and efficiency of intertextuality is reflected as a realistic literary tool. A text is influenced by a previous text (dominate text) which is in concordance with the nature of human beings; and on the other hand, it is dynamic and flexible toward time. The researcher has achieved a preliminary acquaintance with the paper title through searching previously, and the only resource relating to the title is the book titled « فلاح السائل ونجاح المسائل في عمل اليوم والليلة » that in which the supplications of Imam (ﷺ) have been gathered. As any close and comprehensive research has not conducted on their supplications, the researcher has tried to pave the way for more comprehension through assessing the style of Imam Hussein(ﷺ).

The current study attempts to create a pragmatic viewpoint of different stylistic concerns demonstrated in the supplications of Imam Hussein (ﷺ) and he can employ the suitable intertextual issue to achieve his goal. Moreover, it aims to develop a model for the scrutiny of the data under investigation.

2. Style, Stylistics and Intertextuality

Style is a primary aspect of any literary piece of writing. It gives unique recognition to the writer. The idea or thing discussed by many other writers, by using stylistic devices and dignified style a writer presents the same idea or thing with new colours, meanings and dimensions. Therefore style is the basic thing which gives uniqueness to every writer. The word stylistics is derived from style. Stylistics is a branch of Linguistics which deals with different styles. It refers to the study of appropriate use of words or language in a sentence or writing. Widdowson (1975:12) defines stylistics as "the study of literary discourse from a linguistic orientation". He (1975:6) says that the link between literary criticism and linguistics is stylistics. Style has different meanings for different people. According to Carter (1989:131) style generally depends on linguistic levels. Due to these levels every text and writing is different from the others, hence every genre is different. Haynes (1989:98) is of the view that the study of style is the study of distinctions; looking at what was said against what might have been said. Style can also be called as variety. In various contexts, style refers as the manner of expression. Due to multipurpose field of style, it is used according to one's field of study.

Literally stylistics means the study of style and the methods used in written language. Every critic and scholar define stylistics in his own way. According to

Freeman (1971:98) stylistics is a sub-discipline which started in the second half of the 20th century. According to Leech and Short (1981:89) stylistics is the (linguistic) study of style, is rarely undertaken for its own sake, simply as an exercise in describing what use is made of language. According to them the main objective of stylistics is to discover the meanings and appreciate the linguistic characteristics of the text. For Short and Candlin (1989:57), stylistics is a linguistic approach to the study of the literary texts. Widdowson (1975:17) defines stylistics as the study of literary discourse from a linguistic orientation which differs stylistics from the literary criticism and considers linguistics as its linking technique. Carter (1988:45) has of same view that stylistics is a bridge (link) discipline between linguistics and literature. Stylistics is the study of those devices used in language such as rhetorical terms and syntactical devices that are used to create expressive or literary style. Therefore, Stylistics is that study which touches both literary criticism as well as linguistics as its morphological structure suggests. According to Widdowson (1975:18) stylistics expresses means whereas language and literature as a subject.

All texts contain intertextuality as writers have been readers before so the connections between texts may be relatively evident but always present. Given this, it is quite impossible that an author detaches the background and previous knowledge from the literary creation. Another interesting point is to conclude what we get when analyzing the intertextuality of a text because intertextuality not only reveals us an important knowledge of the author but also of the work because it establishes a link between a text and the history and society in which this text is generated (Bengoechea, 1997: 6). In a way, the text has a twofold coherence: an intratextual one which guarantees the immanent integrity of the text, and an intertextual one which creates structural relations between itself and other texts. (Plett, 1991:5)

Allen (2000: 15) notes, the term intertextuality first enters into the French language in Julia Kristeva's early work of the middle to late 1960s. In essays such as 'The Bounded Text' (Kristeva, 1980: 36–63) and 'Word, Dialogue, Novel' (1980:64–91) Kristeva introduces the work of the Russian literary theorist M. M. Bakhtin to the French speaking world. Therefore, as Bakhtin has a central role in forming the foundation of intertextuality. Intertextuality can be chosen as phenomenon of literature ,art and creative process which had appeared in Europe through Modern times , particularly in the beginning of the second half of the twentieth century and also in the second half of eighth decade of the same century of Arab centuries.

قال الامام علي(عليه السلام) :"لولا أن الكلام يعاد لنفد" **"If speech repeats , it will finish"** (Web source 3)

Riffaterre (1994: 781) defines intertextuality as 'a structured network of text-generated constraints on the reader's perceptions'. A set of difficulties, of limitations in the reader's freedom of choice and exclusion is set and the readers have to discard all the incompatible associations in order to identify in the intertext their compatible counterparts. Intertextuality is manifested in the ways myths and fables are read. These may be seen by readers as variants of a theme embedded in the traditions of a

culture. This theory is about connection between texts that lead to create a new text. The utmost important purpose of intertextuality is to discover signs and the positive effects of other texts on a text, since intertextuality is the study of relationship between the text and other texts in order to enhance the reader perception of the text.

Despite the fact that a text takes advantages of the author's experiences dramatically, intertextual references make a bridge between the prior text and the present text in mind to create a new text. (Negaresh, Scientific Journal of Language research at Az-Zahra University, 2011). The intertextuality procedures provide an opportunity to apply the text of The Glorious Quran in the supplications of Imam Hussein and as a result provide a thoughtful and an outstanding work.

3.The Glorious Qur'an

The text of the Glorious Qur'an has been preserved intact and every word of it has come down to us as free from interference and interpolation as when it was revealed to the Glorious Prophet﷽. Glorious Qur'an is linguistically perfect without defect and unevennesses, unique, inimitable and unsurpassable that unbelievers could not produce any similar writing, not even ten Surahs, indeed not even one. It is also considered to be untranslatable, infallible and absolutely reliable and as the revelation was given to the Prophet《ρ》word for word, it must be free from all errors and also free from all contradictions. The use of Quran's verses is called intertextuality technique which is apparent in a text using Denotation (the same word) and sometimes Connotation (rephrase the verse or convey the message of it)(Al-Ahmadi Al-Mianji, 1975: 13-15).

4.TheThird Imam

Imam Hussein ibn Ali (عليه السلام) was born on Friday third of Sha'ban, in 3 A.H. He (عليه السلام) was Imam for a period of ten years, all but the last six months coinciding with the caliphate of Mu'awiyah. Imam Hussein (عليه السلام) grew up to become a character of great faith, patience, God consciousness, politeness, and bravery. Imam Hussein (عليه السلام) lived under the most difficult outward conditions of suppression and persecution . (MakaremShirazi, 1991: 472-480).

Imam Hussein (عليه السلام)became the head of Shia Islam and the head of Banu Hashim after the death of his older brother, Hasan ibn Ali (عليه السلام),. Imam Hussein (عليه السلام)was known for his integrity, generosity of spirit and blindness to color and social class. It was for this reason that people flocked to him and his family. The Glorious Qur'an, the supreme divine document, which falsehood can never reach from before or behind it, expresses in many verses the lofty position Imam Hussein (عليه السلام)achieved in the sight of Allah, the Exalted. One of these verses is verse of Purification (Tathir):

آية التطهير : "إنّما يُريدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ البَيْتِ ويُطَهِّرَكُمْ تَطْهيراً"(الاحزاب: ٣٣)

"Allah only wishes to keep away uncleanness from you (Household
of the Prophet) and purify you thoroughly." Glorious Qur'an (Al-Ahzab:33)(Khan,1997: 487).

Traditionists say, regarding the reason this verse was revealed, that the Glorious Prophet《ρ》called for a shawl. With it he covered Ali, Fatimah, Hassan and Hussein 《العليهم》"O my Lord," he said, "these are the members of my family. Remove uncleanness from them and purely purify them.", and so this noble verse was revealed on this occasion. It is a testimony by Allah, the Blessed and Exalted, on the purity of the Prophetic house (Ahlul Bait 《العليهم》and their great stature. (MakaremShirazi, 1991: 480).

Next to the verses of the Glorious Qur'an, certain statements are quoted, from the Messenger of Allah 《ρ》as additional evidence expressing the lofty position occupied by Imam Hussein 《العليه》in the world of Islam and the Muslim ummah. In the Sahih of al-Tirmidhi, Ya'la bin Murrah is quoted to have said, "The Messenger of Allah 《ρ》said,

"'Hussein is from me and I am from Hussein. Allah(0) loves whoever loves Hussein. Hussein is a disciple of the disciples."(ibid)

5. Model of Analysis

Bazerman (2004) puts forward some basic concepts and a procedure for analyzing intertextuality. This includes levels of intertextuality, and techniques of intertextual representation. For the purpose of analysis, Bazerman distinguishes different levels at which a text explicitly invokes another text and relies on another text as a resource. He suggests that with explicit texts one might underline or highlight each such reference in the text and then create a list of all instances, leaving open adjoining columns to add in further observations and interpretations. One might in the next list how it is expressed whether through a direct quotation, indirect quotation or just paraphrase or description--but still attributed. Then in the next step one may begin interpreting the intertextuality, making comments on how or for what purpose the intertextual element is being used in the new text. (Bazerman, 2004: 86- 7).

6.Methodology

The researcher analyses the selected data from a new perceived semantic point of view, namely by explaining it. The researcher provides common current (encyclopedic) meanings of the selected words as provided by Quranic interpretations. The target text of this study was based on Khan (1997), represent the most recognized, available and authentic English translation of the Qur'an .

7.Data Analysis

"قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ" (الفرقان : ٧٧)

"Say: My Lord would not care for you were it not for your prayer. 25:77"
(Khan,1997: 427)

   This means that supplication is the only way of the relation between the servants and their Lord (Allah) and it is the only way commanded by Allah for people to have relation with Him. In other words, all of the supplications narrated form the infallible imams establish relations between the Creator and the creatures. Allah would cut His special favours if there were not these relations established. In such cases, Allah's subjects would lose the ability to deserve Allah's favours.

من دعاء الإمام الحسين﴿عليه السلام﴾ يوم عرفة :

1.اَلْحَمْدُ للهِ الَّذى لَيْسَ لِقَضَائِهِ دافِعٌ، ،............ وَهُوَ السَّميعُ الْبَصيرُ، اللَّطيفُ الْخَبيرُ، وَهُوَ عَلى كُلِّ شَىْء قَديرٌ.
1.(Praise be to Allah Whose determination cannot be repelled by anything,…. ,and He is the All-hearing, the All-seeing, the All-gentle, the All-aware, and He has power over all things)(Web source 2)

The Qur'nic text:

أ."وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ "(الشورى:9)
A." and He is Able to do all things."(Ash-Shura:9) (Khan,1997: 556)
Or have they chosen protecting friends besides Him) or have they worshipped deities beside Allah? (But Allah, He (alone) is the Protecting Friend) of all of them. (He quickened the dead) for the Resurrection, (and He is Able to do all things) whether it is taking away life or giving it.

ب" إنَّهُ هُوَ السَّميعُ الْبَصير " (الاسراء:١)
B. "He, only He, is the Hearer, the Seer."(Isra'a,1)   (ibid: 335)
Indeed He is the Hearing, the Seeing, that is to say, the Knower of the Prophet's (s) sayings and deeds.

ج" تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطيفُ الْخَبيرُ" (الانعام:103)
C. "Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware."(Ina'am,103)   (ibid: 184)
Verily one shall see his Lord, as clearly as one sees the full moon at night') — and it is also said [to mean] that it [vision] cannot encompass Him; but He attains [all] vision, that is to say, He perceives them, whereas they cannot perceive Him; it is not possible in [the case of] anyone other than Him to attain all vision while it [vision] cannot attain Him or encompass Him in knowledge. And He is the Subtle, [in dealing] with His friends, the Aware, of them.

   In these three Glorious Qur'anic texts, the utmost important purpose of intertextuality is to discover signs and the positive effects of other texts on a text that our imam ﴿عليه السلام﴾employs in his supplication. There are similarities between some sentences of these supplications and the Glorious Qur'an. Some intertextual instances

are related to the Glorious Quran and other rhetoric techniques are manifested in these supplications. According to Surah Al-Shora (the hidden text of the letter), the phrase " وهو على كل شئ قدير" reveals that a harmony in divine religious is not only referring to monotheism " توحيد "or religious doctrine, but also it referring to the fact that a set of divine religion is the same in all over the world in terms of principles and basis; however, the development of human community entail a progress in religions and subsidiary principles in concordance with human enhancement to reach the sublime religion.

2. "رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي انه لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

2.O Lord, I have wronged myself. So forgive me. Verily save You there is no one who can protect from the consequences of sinning.(Web source 3)

The Qur'anic text:

"قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ " (القصص : 16)
"He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful." (Khan,1997:450)

These words reflect expressly the nature of the relationship between the Imam﴿عليه﴾ and God (0). They depict a clear picture of how the Imam ﴿عليه﴾ fears God (0)punishment though he was called al- 'Abd al-Salih (The Good Servant) for his perfect character and manners, Zain al-Mujtahideen (The Ornament of Toilers) for his lengthy worship and supplication, Imam Hussein ﴿عليه﴾ (The one who curbs his Anger) for his extreme endurance, patience and bravery in the face of adversities. People described him as being fair-skinned, handsome and thin.(Web source 5)

There are rich intertextuality overlaps between this supplication and the Glorious Quran. Moreover, it describes the knowledge of the Prophet﴿ρ﴾ household and attributes of Shia. It imagines the light of God (0)to a string that is held by the Prophet's hand; it compares the household of prophet ﴿ρ﴾to a string that should be cached by Shiites. In another metaphor, Imam ﴿عليه﴾likened the household of Prophet ﴿ρ﴾to the guiding light that shines on the Shiites.

The era of Imam ﴿عليه﴾and that the implications between the two texts are interconnected , even though the texts are different linguistically, and far apart temporally, but they are mentally and ideologically considered one, with single goal . A relationship between (this supplication) and Quran (the absent text) is apparent , having the highest degree of intertextuality. Imam provided the new shaping of a

text's meaning by another text (The Glorious Quran) and these references are made to make an effect and add layers of depth and wisdom to the text.

3."سُبْحانَ اللهِ الْواحِدِ الأْحَدِ الصَّمَدِ"

3. All glory be to Allah, the One, the Only One, the Besought of all.(Web source 2)

He begets not, nor is He begotten.   الذي لَمْ يَلِدْ وَلَمْ يُولَد

And none is like Him."   وَلَمْ يَكُنْ لَهُ كُفُواً احَدٌ

أ .سُبْحَانَ أَلله أَلْوَاحِدِ أَلاحَدِ ۝

(the supplication) All glory be to Allah, the One, the Only One.(Web source 2)

Qur'an: Say: "He, Allah, is Unique"   "قل هو الله احد"

(Khan,1997: 706)

This verse has referred to a number of delicate issues .The word Ahad (unique) is an attribute which is derived from the word Wahid (one) but the word Ahad is used about something which cannot be counted or numbered and something that does not accept numerousness (from all sides) - not even evidently or imagined. Therefore, the word Ahad does not mean one, unlike the word Wahid, so that we may start counting two, three and so on. In the (usage of the) word Ahad, whatever is followed by a second is that very same thing. For example if someone says: "No one (from the people) came to me" it negates the coming of one, two or more but if someone says "one (from the people) did not come to me" it negates the coming of only one but not two, three or more.(Ahmed,2004:77)

The linguistic structure in the Glorious Qur'an is not arbitrary .It is determined by the functions it performs. The third Imam ﴾عليه السلام﴿reoriented the text, as this happens, more and more information is going to be made available for mapping the networks of meaning and significance which mediate between the structure and representations of reality to have a rhetorical effect that is derived from the Glorious Qur'an. In this backdrop, the word Ahad (in the verse under discussion) is used in a positive sentence and it has a connotation that in His essence, Allah(1) is such as no one like unto Him can even be imagined - be it one or more. Therefore, regardless of its condition in actuality, it is impossible even to imagine it properly.

The Besought of all,   أَلصَّمَد

The quotation and the personal rephrasing of what is evoked in his imagination brings into relation with the meanings of the text and articulates a bond of feeling for the character. This supplication has close relationship with the absence text (the text

of the Glorious Quran), it is engaging in an intertextuality technique using verses of Surat Al-Ikhlas :

٤."من دعاء عرفة" فَأَبْتَدَعْتَ خَلْقِي مِنْ مَنِيٍّ يُمْنَىٰ وَاسْكَنْتَنِي فِي ظُلُمَاتٍ ثَلَاثٍ"

4. So, You fashioned my creation from semen that gushed forth and put me up in triple darkness.(Web source 2)

Qur'an:
(خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ) (الزمر: 6)

"He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom"(Az-zumar:6) (Khan,1997:530)

This means, He created you from a single soul, namely, Adam, then made from it its mate, Eve; and He sent down for you of the cattle, [of] camels, cows, small cattle, sheep and goats, eight kinds, of each kind a male and a female — as He makes clear in sūrat al-Anʿām [Q. 6:143.]. He creates you in your mothers' wombs, creation after creation, that is to say, as a sperm-drop, then a blood clot, then a fetus, in a threefold darkness, that is, the darkness of the belly, that of the womb and that of the placenta.

That is God(1), your Lord. To Him belongs [all] sovereignty. There is no god except Him. Why then are you being turned away?, from worshipping Him to worshipping [things] other than Him

It is hypothesized that such variety of meanings attributed to one word stems from the claim that the interpreters do not depend on the glorious Quran to figure out the real meaning of a word. The interpreters depend on their world knowledge which has to be abandoned when dealing with texts such as Quran.

٥.دعاء العشرات "تَوَكَّلْت عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ "

5."Duaa Al-Asharat""I put my trust in Him Who lives and dies not " (Web source 2)

Qur'anic text:

" وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ " (الفرقان:٥٨)

"And you put your trust in Him Who lives and dies not " (Khan,1997: 425)

It is no use hiding anything from Him. One must put his trust completely in Him. His care is for all, and He is Allah Most Gracious. Continuing the previous paragraph that mentions the Prophet did not want the treasure and the pay of the people. Our text this time stating, " expectations of the prophets is only Allah. The prophet

﴾ﷺ﴿handed his affairs to God and always he trusts Him. Besides God, everything will disappear. Only God is eternal and people can trust Him. With trust in God, man would never be afraid of anyone and anything, and will never feel the loss of his decision that he took.

Imam Hussein ﴾عليه السلام﴿was extremely attached to the Glorious Quran throughout his entire life. He paints a complete picture of what the Quranic verses convey. The relationship between the supplication and Qur'an is depicted skillfully and precisely. What is more, one of the more beautiful and marvelous explanation which refer to power hinge upon God's eternity is this verse as well as the supplication.

٦. "وَاَنْتَ الْمخْبِرفْيُ كِتابِكَ النّاطِقِ ، وَالنَّبَأ الصّادِقِ، وَإِنْ تَعُدُّوا نِعْمَةَ اللهِ لا تُحْصُوها"

٦.While it is You Who have informed in Your rational Book and true news: "And if you count Allah's favors, you will not be able to number them."(Web source 2)

Qur'anic

Text:

"وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا"(النحل:١٨)

"If ye would count up the favors of Allah, never would ye be able to number them"

(Khan,1997:310)

And if one was to count God's graces one could never reckon them, number it precisely, let alone be able to give thanks for them. Indeed God (0)is Forgiving, Merciful, since He bestows graces upon human being despite his shortcomings and his [acts of] disobedience.

It can be suggested that the constant adjustments and the final fusion of the meaning mirror the fusion that takes place in the supplication with Glorious Qur'an .

٧." بِحَقِّ يس وَ الْقُرْآنِ الْحَكِيمِ وَ بِحَقِّ طـه وَ الْقُرْآنِ الْعَظِيمِ"

٧."By the truth of Yaseen (a title of the Glorious Prophet﴾ρ﴿) and the Quran full of wisdom And for the sake of Taa-haa (another title of the Glorious Prophet) and the great Quran." (Web source 2)

Qur'anic text:

أ." يس وَ الْقُرْآنِ الْحَكِيمِ" (يس : ١-٢)

A. Ya, Seen. By the Qur´an, full of Wisdom.(Ya, Seen:1-2)(Khan,1997:507)

**B**. Ta, Ha.(Ta, Ha.:1) (ibid :369)   **ب. (طـه :١)**"طـه"

Yā sīn: God knows best what He means by these [letters]. By the Definitive Qur'an, made definitive by its marvelous arrangement and unique meanings.

Tā hā: God knows best what He means by these [letters].

On the 10th day of Muharram, known as the day of 'Aashura, in the year 61 A.H. when Imam Abu 'Abdillahil Hussein ﴾العليلا﴿came into the tent to bid farewell to his family members, he held the hand of his sick son, Ali ibn al-Hussein ﴾العليلا﴿and pressed it against his chest. He ﴾العليلا﴿then said،

"O son! I am teaching you a dua' which you should remember. Angel Jibrael taught it to my grandfather the messenger of Allah who passed it to my mother Fatima. Whenever you have a special need or are faced with any calamity or crises, or are inflicted with any grief or hardship, then recite the above supplication"

The relationship between the supplication(the present text) and The Quran (the hidden text) is   , presenting the highest level of intertextuality because the supplication is used in another meaning and Imam﴾العليلا﴿ recreated them to create his own desired meaning and for more effectiveness. The following figure shows the complete rates of intertextuality:
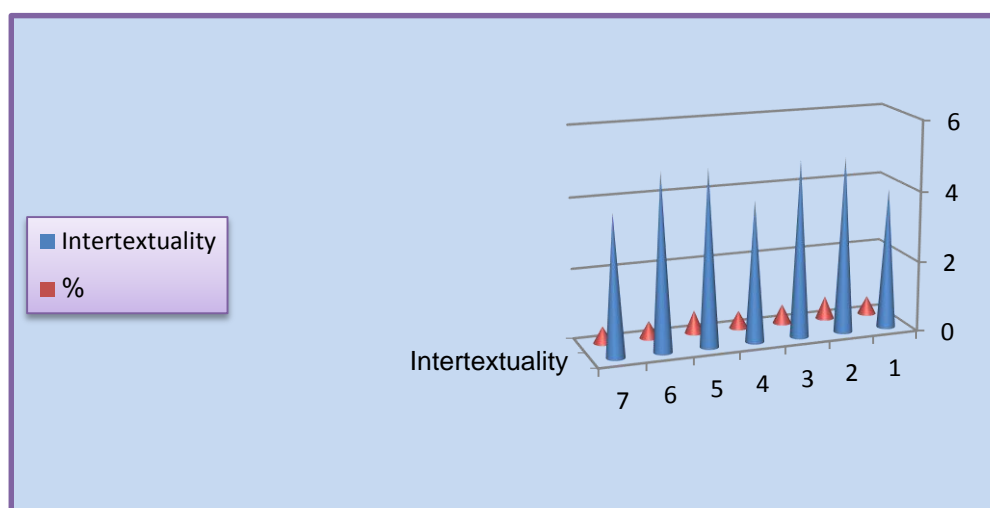
Figure(1)Percentages of Intertexuality

What is found on the above Figure (1) whereby all the percentages are regular in all the supplications in which the highest forms of intertextual relation whose provided by Imam is an evidence that refers to power that hinges upon God's eternity.

8.Conclusions

This paper has come up with the following conclusions:

1. Intertextuality is the 'the web of functions that constitutes and regulates the relationship between text and intertext' .By analyzing the intertextual relationship between the Glorious Quran and the supplications of Imam Hussein(عليه السلام)through applying intertextual procedures, it can be concluded that these relationships are often conscious and illustrate reasonable relationship and this reject the first hypothesis; insofar as, these references create imagination between the text of the supplication and the Qur'anic concepts and this verifies the second hypothesis. This is the highest form of intertextual relation whose provided by Imam in concordance with the demands of their situation and this verifies the third hypothesis. The intertextuality procedures provide an opportunity to apply the text of the Glorious Qur'an in speech and as a result provide a thoughtful and an outstanding work.

2. The outstanding position of Qur'anic literature as an effective and dynamic text cannot be denied, since it has depth impact on the holy speech of Imam Hussein. Honorable Imam's personality through assessing the style of Imam Hussein's supplications.

3. Imam Hussien(عليه السلام) recreated the relationship of intertextuality to create his own desired meaning and for more effectiveness.

4. Intertextuality is employed to discover signs and the positive effects of other texts on a text that our imam (عليه السلام)employs in his supplication and this verifies the fourth hypothesis.

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