الأدب اللغوي في الصحيفة السجادية

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Linguistic politeness in the Al-Sahifa al-Sajjadiyya
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Abstract

Politeness, a branch of language pragmatics, is related to the person's awareness about the audience's face; and includes different manner and speech that cause respect to others. Imam Sajad (PBUH) has used a different politeness style in the Al-Sahifa al-Sajjadiyya in billing and cooing with God. The present study aimed to analyze linguistic politeness in the Al-Sahifa al-Sajjadiyya. To this aim was used descriptive-analytical method. Based on the results, the critical linguistic politeness style, including audience description using call style; the way of names report and negative and positive attributions of God in the form of verbal and noun sentence; praise, and laud and confess to the unity of God when saying divine attributes; speaker description himself and comparison and use of moderators in the order space. With politeness in God's presence and honoring his rank, these styles have presented a purposeful system in the prayer context to bowing the audience and emphasizing their position.

Keywords: Imam Sajad (as), politeness theory, Al-Sahifa al-Sajjadiyya, face, politeness styles, prayer.

الملخص

الأدب ، وهو فرع من فروع البراغماتية اللغوية ، يرتبط بوعي الشخص بوجه الجمهور ؛ ويتضمن أسلوبًا وكلامًا مختلفًا يحترم الآخرين. استخدم الإمام سجاد (عليه السلام) أسلوباً مختلفاً في الأدب في الصحيفة السجادية في الفترة والسكاكة مع الله. هدفت الدراسة الحالية إلى تحليل الأدب اللغوي في الصحيفة السجادية. لتحقيق هذا الهدف تم استخدام المنهج الوصفي التحليلي. بناءً على النتائج ، أسلوب الأدب اللغوي النقدي ، بما في ذلك وصف الجمهور باستخدام أسلوب المكالمة ؛ طريقة تقرير الأسماء والصفات السلبية والإيجابية لله في شكل جملة لفظية واسمية ؛ التسبيح والثناء والاعتراف بوحدانية الله عند قول الصفات الإلهية ؛ وصف المتحدث نفسه والمقارنة واستخدام الوسطاء في مساحة

الطلب. مع التأدب في حضور الله وتكريم رتبته ، قدمت هذه الأساليب نظامًا هادفًا في سياق الصلاة لإذعان الجمهور والتأكيد على موقفهم.

الكلمات المفتاحية: الإمام السجّاد (ع) ، نظرية الأدب ، الصحيفة السجادية ، الوجه ، أسلوب الأدب ، الصلاة.

Introduction

Pragmatics, a contemporary study approach, surveys the relationship between language versions and their users. Language units concerning the effect of context on the meaning have different usages and meanings in different situations (Sabzevari,1394، 606). Politeness is one of the pragmatics sub-branches and is an instrument to show the personal awareness of the audience or others' face or position that consists of different manner and speech that cause respect to others.

Scholars such as Gofman, Lakoff, Brown, Levinson, Beeman, and Leech have studied politeness in pragmatics in the contemporary era. Lakoff, Brown, and Levinson introduce the politeness theory as a comprehensive element in all world languages. "Beeman" considers politeness basis two principles of "self-humiliation" and "respect one another". Leech believes humility is one of the six essential politeness principles (Moghaddasinia and Soltani, 1392, 175). One of the influential components of politeness is the difference between the speaker and the audience's rank. Expressing humility towards the audience and emphasizing maintaining his dignity is considered a negative aspect of politeness.

Politeness is not limited to the relationship between human beings. Instead, it has particular importance in the relationship between man and God, especially in the scope of the servitude duties billing and cooing with God. Speaking with God caused Imams (AS) to use politeness style in their billing and cooing. Observance of the politeness principles has more value to the One God. Al-Sahifa al-Sajjadiyya includes 54 prayers from Imam Sajjad (AS) and known as "the Quran sister" and " Ahl al-Bayt Gospel" is one of the most essential written Shiite heritage in the field of prayer.

Numerous studies have been done on the prayers of Imam Sajjad (AS) in Al-Sahifa al-Sajjadiyya, but few studies have focused on linguistic politeness in Al-Sahifa al-Sajjadiyya.[294]

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[294] . In these articles: Eghbali (1396) in the article "Analysis of prayer politeness with emphasis on phonetic layers Case study: Al-Sahifa Al-Sajjadiyya and some other famous Shiite prayer texts"; Moghaddasi Nia and Soltani (1392) in the article entitled "pragmatics and politeness mechanisms in some Shiite prayers" and Tak Tabar, Haji Khani and Moqaddasi Nia (1397) in article "Study of Strategies for Observing politeness in the Al-Sahifa Al-Sajjadiyya " have studied the prayer politeness from different perspectives, including phonetic layers and speech and behavioral politeness. The conceptual framework of the present article is taken from two recent articles.

Politeness, concepts and strategies theory

"Politeness theory" is the critical view in linguistic. Brown and Levinson proposed this theory based on Gofman's face concept (Khodaeimoqadam, Elyasi, and Sharifi, 27). Linguists believe that language gives a group of words called "linguistic politeness" to speakers to reduce face threat (Hosseini, 81).

"politeness" is attention to another face and its preservation in interpersonal relationships, which is an acquired matter and based on the social culture and includes respect for the audience (Tusi Nasrabadi, Zandi, Mahmoudi Bakhtiari and Famian, 221). Politeness theory is dependent on verbal behavior in the framework of linguistic rules. Politeness is a tool that helps a person shows his awareness of the other's face (Ahangar and Ashrafi, 9).

"Face" is a critical concept in "politeness theory". This abstract and universal concept includes the general self-image that every member of society imagines for himself. It relates to his overall image from the other's perspective. This image arises from individual presence in the community and the emergence of the correct behavior (Khodaei Moghaddam, Elyassi and Sharifi, 28). "Face" is an image of "own" in the form of accepted social attitude (Mahmoodi Bakhtiari, 133) and is "own" that others think about the person.

"Positive" or "negative" face is one of the fundamental human needs. The positive face needs related to the desire to be loved, approved, and respected; the negative face needs associate with the desire to free from bondage and the hatred of coercion and territory preservation (Khodaei Moghaddam, Elyassi and Sharifi, 28). Positive politeness guarantees the fulfillment of the audience's positive face need, and negative politeness responsible for achieving the negative face. Awareness of others' faces in terms of a few social distances is in the form of "empathy," and considering the great length of social status is in the form of "respect". There is a direct relationship between the audience's social level and face-threatening language acts in politeness.

Some actions, whether conscious or unconscious, are threatening to the "audience" or "speaker" expectation of their faces, which is called "face-threatening acts". The opposition and insult act threatens the audience's positive face, and the demand and order act endangers the speaker's negative face. The act of apologizing, confessing to act threatens the speaker's positive face, and the act of thanking and accepting threatens the negative face of the speaker (Khodaei Moghaddam, Elyasi, and Sharifi, 29).

The primary strategy to prevent or reduce the face-threatening is to use politeness strategies that include natural politeness[295], positive politeness, negative politeness, and indirect politeness (Azarparand, 87). In the process of negative politeness, the speaker protects the audience's negative face and avoids entering his privacy by keeping his distance. Deference, in politeness, is one of the hedges to preserve audience's look (Hoseini, 82). As a tool for positive politeness and increasing empathy, laudation caused negative politeness

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[295]. in direct politeness, speaker propose his will in the clearest, most specific and most direct way.

and maintaining audience's privacy and distance (Hashemi, Hoseini Fatemi, and Davaei, 27). The use of politeness strategy in prayer led to strengthening the audience's face and referring to his exalted dignity without face-threatening acts (Khodaei Moqadam, 49-51). The prayer teller tries to reduce his situation to the lower level than God to reveal his distance with God (Moqaddasi Nia, 212-213). In the apologies act, without threatening positive face, the teller wants God to forgive him.

Principles of prayer ceremonies

Prayer in the traditions introduces as the best worship, righteous weapon, religion pillar, heavens, and earth light, divine mercy key, darkness light, most desirable act to God, believer shield, any pain healing, and repellent any disaster (Reyshahri, 1: 46-94).

Observance of prayer principles in the billing and cooing with God and asking for help is essential. Politeness in prayer includes inner and external aspects. The humility of heart, despair of other than God, lack of negligence, and optimism to answering related to the inner part of prayer politeness. Observance of politeness principles in behavior and speech associated with the external aspect of prayer politeness.

Behavioral principles of prayer politeness include politeness before, during, and after prayer. Performing ablution, facing the qibla, praying, paying alms, doing good deeds, and humility in God's turn[296] are behavioral principles of politeness before prayer. Raising hands[297] and stretching them[298], crying and bawling, decelerating the voice, and bowing down are behavioral principles of politeness during worship. Trying the arrows to the face is the behavioral principle of politeness after prayer.

Spoken principles of prayer politeness include politeness before, during, and after prayer. Mentioning is the said principles of politeness before prayer. Begin in the name of God, glorifying God, confession of sin, greetings to Muhammad and his family, recourse to the Qur'an, prophets, and Imams, name the needs[299], having big requests[300], very demanding and pray for all[301] are some of the spoken principles of politeness during prayer. Saying Amin and saying "whatever God will, there is no power and ability instead of God" are the articulated principles of politeness after prayer (Reyshahri, 1: 108-228).

Linguistic politeness in the Al-Sahifa al-Sajjadiyya

Some usage of linguistic politeness in the Al-Sahifa al-Sajjadiyya includes politeness in the description, in comparison, and need expression.

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[296]. إذا وَقَفتَ بَينَ يَدَيَّ، فَقِف مَوقِفَ الذَّليلِ الفَقيرِ.
[297]. كانَ رَسولُ اللهِ صلى الله عليه و آله يَرفَعُ يَدَيهِ إذا ابتَهَلَ و دَعا، كَما يَستَطعِمُ المِسكينَ.
[298]. يا موسى، ألقِ كَفَّيكَ ذُلّاً بَينَ يَدَيَّ، كَفِعلِ العَبدِ المُستَصرِخِ إلى سَيِّدِه.
[299]. إنَّ اللهَ تَبارَكَ و تَعالى يَعلَمُ ما يُريدُ العَبدُ إذا دَعاهُ، و لَكِنَّهُ يُجِبُّ أن تُبَثَّ إلَيهِ الحَوائِجُ، فَإذا دَعَوتَ فَسَمِّ حاجَتَكَ.
[300]. إذا دَعا أحَدُكُم فَليُعظِمِ الرَّغبَةَ؛ فَإِنَّهُ لا يَتَعاظَمُ عَلَى اللهِ شَيءٌ.
[301]. إذا دَعا أحَدُكُم فَليَعُمَّ؛ فَإنَّهُ أوجَبُ لِلدُّعاءِ.

Politeness in the description

This kind of politeness contains a description of God and oneself.

God description

Description and praise of God is one of politeness usage in the direction of positive politeness (increasing the intimacy of the conversation parties) and threatening the negative tendencies of the audience (tendency to maintain distance and privacy). In the Al-Sahifa al-Sajjadiyya, the description of the eternal power of God has done by using the use of call style and the way of names report.

Use of call style

In the Al-Sahifa al-Sajjadiyya, has been used "or" for billing, cooing and call God. Considering the "or" is often used for the far caller, Zamakhshari believes that the reason for using it in addressing a God who is closer to man than the jugular vein is to shorten the soul and self-humiliation (Zamakhshari, 1: 89). Al-Sahifa al-Sajjadiyya just has sude "or" in God addressing. The silent letter "ى" and long vowel "آ" and the range of sound produced when using call letter "or" show the difference of valuable place and situation of two sides prayer, that is God and servant. In other words, the servant cannot imagine himself in a situation similar to or close to the audience. Considering the directional metaphor (above and distance), the praying person confesses to God's space or low status due to his slips and being a servant (Moghaddasi Nia, 219-215). The expression of the distance between the servant and the Creator's dignity is done to reverence the Creator and honoring his status that depicts the perfection of God's authority and greatness.

The usage of "or" in politeness style in the Al-Sahifa al-Sajjadiyya has different kinds.

With the name "الله"Allah." Such: "يَا اَللَّهُ الَّذى لايَخْفى عَلَيْهِ شَىْءٌ فِى الْأَرْضِ وَلا فِى السَّمآءِ" (prayer 52).
With positive description "واحد", "احد", "صمد" such "يَا واحِدُ يَا اَحَدُ يَا صَمَدُ" (prayer 54).
Accompany words "اله", "رب", "مولى", "كهف", "مؤيد" with pronoun "ى" such: "يَا رَبِّ" (prayer 51). "يا مويدى", "يا مقيلى", "يا كهفى", "يا مولاى" (prayer 48), "يا الهى" (prayer 16), (48), Use of "مّ" instead deleted "ى" in the call to "الله" in "اللهم" such: "اللَّهُمَّ وَ اعْمُمْ بِذَلِكَ مَنْ شَهِدَ لَكَ" بِالرُّبُوبِيَّةِ" (prayer 17).
Accompany with derived nouns including subject noun such: "يَا وَافِيَ الْقَوْلِ" (prayer 2), comparative noun such: "يَا أَعْدَل الْعَادِلِينَ" (prayer 45), exaggeration noun such: "يَا حَنَّانُ يَا مَنَّانُ" يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ، و يَا فَرَجَ كُلِّ مَكْرُوبٍ " :interpreted nouns to derivation such ,(prayer 48) "كَئِيبٍ، ويَا غَوْثَ كُلِّ مَخْذُولٍ فَرِيدٍ" (prayer 16) that "انس" word means accustomed (a person who others become familiar with him) and "فرج" means opener and "غوث " means "one who comes to another's a rescue" accompanied by verbal and noun sentences after general relative noun "من" such "يَا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكَارِهِ" (prayer 31) and "يَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ" (prayer 7).

Usage of report style

Linguistic politeness in the Al-Sahifa al-Sajjadiyya is not limited only to the usage of call style in God's description. Instead, with use of compilation report mechanism of positive and negative depiction in the God delineation. The positive description includes beauty and perfection description in the existential sense. The negative description contains a denial of defect description from God's sacred threshold. Both descriptions express in the form of verbal and noun sentences.

In the report style of divine positive description in the form of noun sentence concentrate and fix God beauty descriptions such: '' أَنْتَ الَّذِي ابْتَدَأَ، وَ اخْتَرَعَ، وَ اسْتَحْدَثَ، وَ ابْتَدَعَ، وَ أَحْسَنَ صُنْعَ مَا '' (prayer) '' إِنَّكَ وَاسِعٌ كَرِيمٌ '' (prayer 21), '' إِنَّكَ عَلى كُلِّ شَىْءٍ قَدِيرٌ، وَ ذلِكَ عَلَيْكَ يَسِيرٌ '' (prayer 48), '' صَنَعَ إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ، وَ أَكْفَى '' (prayer 16), '' إِنَّكَ تَفْعَلُ ما تَشَاءُ، وَتَحْكُمُ ما تُرِيدُ، إِنَّكَ عَلى كُلِّ شَىْءٍ قَدِيرٌ '' (13), '' مَنْ تُوُكِّلَ عَلَيْهِ، وَ أَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ وَ أَنْتَ عَلى كُلِّ شَىْءٍ قَدِيرٌ '' (prayer 45). In this style of politeness, God is described to perfective description that have positive, existential facet that inseparable from God.

The report style of divine positive description of linguistic politeness is not limited to noun sentences; instead, this style sometimes uses verbal corrections. God-awareness of secret '' قَدْ اَشْرَفَ عَلى خَفايَا الْأَعْمالِ عِلْمُكَ، وَ انْكَشَفَ كُلُّ مَسْتُورٍ دُونَ خُبْرِكَ '' (prayer 45), guide servants acts '' هَدَيْتَنَا لِدِينِكَ الَّذِي اصْطَفَيْتَ ، وَمِلَّتِكَ الَّتِي ارْتَضَيْتَ، وَسَبِيلِكَ الَّذِي سَهَّلْتَ ، وَبَصَّرْتَنَا الزُّلْفَةَ لَدَيْكَ ، والْوُصُولَ إِلَى كَرَامَتِكَ '' (prayer 45), hear the servants complaints, pay attention to the person who relies on him, rescue the refugee and purge their sorrow and grief '' تَسْمَعُ مَنْ شَكَا إِلَيْكَ ، وتَلْقَى مَنْ تَوَكَّلَ عَلَيْكَ '' وتُخَلِّصُ مَنِ اعْتَصَمَ بِكَ وتُفَرِّجُ عَمَّنْ لاذَ بِكَ '' (prayer 51) are samples of politeness style usage in the Al-Sahifa al-Sajjadiyya.

The report style usage in the Al-Sahifa al-Sajjadiyya includes divine negative descriptions. This style concentrate on violate defect, flaw, and limitated descriptions. This style has been used in the form of verbal and noun sentences. For example '' فَإِنَّ فَضْلَكَ لَا يَغِيضُ ، وإِنَّ '' (prayer 49). '' خَزَائِنَكَ لَا تَنْقُصُ بَلْ تَفِيضُ ، وإِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَفْنَى '' Defect description has been deprived of God's generosity by his forgiveness and endlessness of his favor resources. Deficiency and perishability cause defects and deficiencies in God's nature, and since there is no defect in God's attributes, these attributes do not have a way in him either. Using the politeness method in the form of a noun sentence, Imam Sajjad (AS) reports God characteristics that remove a defect or limit from God. It shows that God is unlike creatures who are deficient in forgiving their treasures. Imam Sajjad (AS) has wanted God, difficulty pardoning of the sinners, oppression them, reward believer, and has deprived request God in verbal sentences.

Report of divine descriptions by worship (Tasbih) such '' سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ، وَ عُرِفَتِ سُبْحَانَكَ خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ، وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ '' , '' الْهِدَايَةُ مِنْ عِنْدِكَ، فَمَنِ الْتَمَسَكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ سُبْحَانَكَ قَوْلُكَ حُكْمٌ، وَ '' , '' سُبْحَانَكَ سَبِيلُكَ جَدَدٌ وَ أَمْرُكَ رَشَدٌ، وَ أَنْتَ حَيٌّ صَمَدٌ '' , '' عَرْشِكَ، وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ الْحَمْدُ لِلَّهِ الْأَوَّلِ بِلَا أَوَّلٍ كَانَ قَبْلَهُ، وَ الْآخِرِ '' (prayer 47), praise (Tahmid) such '' قَضَاؤُكَ حَتْمٌ، وَ إِرَادَتُكَ عَزْمٌ بِلَا آخِرٍ يَكُونُ بَعْدَهُ »، «الْحَمْدُ لِلَّهِ الَّذِى أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ والْحَمْدُ لِلَّهِ الَّذِي رَكَّبَ فِينَا آلاتِ الْبَسْطِ، وَ جَعَلَ لَنَا أَدَوَاتِ الْقَبْضِ، وَ مَتَّعَنَا بِأَرْوَاحِ الْحَيَاةِ ، وَ أَثْبَتَ فِينَا جَوَارِحَ الْأَعْمَالِ، وَ غَذَّانَا بِطَيِّبَاتِ الرِّزْقِ، وَ أَغْنَانَا بِفَضْلِهِ، وَ أَقْنَانَا أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، السَّمِيعُ الْبَصِيرُ، الْقَدِيمُ الْخَبِيرُ، وَ أَنْتَ اللَّهُ لَا '' (prayer 1) and chorus (Tahlil) such '' بِمَنِّهِ

إِلَهَ إِلَّا أَنْتَ، الْكَرِيمُ الْأَكْرَمُ، الدَّائِمُ الْأَدْوَمُ، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ وَ أَنْتَ اللَّهُ الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ وَ أَنْتَ اللَّهُ "لَا إِلَهَ إِلَّا أَنْتَ، الدَّانِي فِي عُلُوِّهِ وَ الْعَالِي فِي دُنُوِّهِ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، ذُو الْبَهَاءِ وَ الْمَجْدِ، وَ الْكِبْرِيَاءِ وَ الْحَمْدِ" (prayer 47) are samples of linguistic politeness in the Al-Sahifa al-Sajjadiyya by using compilation report method of God descriptions.

Affirm to God justice in the report of divine names and descriptions is another usage of linguistic politeness. The announcement and oral action do this method in audience description such " اَللَّهُمَّ إِنِّى أُشْهِدُكَ وَكَفى بِكَ شَهِيداً، وَ أُشْهِدُ سَمَاءَكَ وَ أَرْضَكَ وَ مَنْ أَسْكَنْتَهُما مِنْ مَلائِكَتِكَ وَ سَائِرَ خَلْقِكَ فى يَوْمى هذا وَ ساعَتى هذِهِ وَلَيْلَتى هذِهِ وَ مُسْتَقَرِّى هذا، أَنِّى أَشْهَدُ انَّكَ أَنْتَ اللَّهُ الَّذى لا اِلهَ اِلاَّ اَنْتَ، قَائِمٌ بِالْقِسْطِ، عَدْلٌ فِى الْحُكْمِ، رَؤُوفٌ بِالْعِبادِ، مالِكُ الْمُلْكِ، رَحِيمٌ بِالْخَلْقِ " (prayer 6). God names and descriptions with witness and call style usage "اللهم" has repeated simultaneously.

Use of words such " تَعَالَى، تَقَدَّسَتْ ,تَبَارَكْت " in " تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ، وتَقَدَّسَتْ أَسْماؤُكَ عَنِ الْمَنْسُوبِينَ " (prayer 37), use of wonder verb such " مَا تَبَارَكْتَ أَنْ تُوصَفَ إِلَّا بِالْإِحْسَانِ " (prayer 39), "أَعْظَمَ شَأْنَكَ ، وَأَقْهَرَ سُلْطَانَكَ ، وَأَشَدَّ قُوَّتَكَ ، وَأَنْفَذَ أَمْرَكَ " (prayer 53). Also, the focus is on God attributes that are related to the fulfillment of the servant call such " إِنَّكَ عَلى كُلِّ شَىْءٍ قَدِيرٌ، وَ ذلِكَ عَلَيْكَ يَسِير إِنَّكَ تَفْعَلُ ما تَشَاءُ، وَتَحْكُمُ ما تُرِيدُ، اِنَّكَ عَلى كُلِّ شَىْءٍ " (prayer 13), " إِنَّكَ وَاسِعٌ كَرِيمٌ " (prayer 21), " قَدِير إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ، وَ أَكْفى مَنْ تُوُكِّلَ عَلَيْهِ، وَ أَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ وَ أَنْتَ عَلى كُلِّ " (prayer 16), " شَىْءٍ قَدِير " (prayer 45).

Servant description

In the Al-Sahifa al-Sajjadiyya prayers, unlike the appearance maintenance model, Imam Sajjad (AS) tries to describe his position as more weak. Imam Sajjad (AS) describes himself with poverty, defective, disability, ignorance, sin to confess his insignificance in the presence of God by observing prayer politeness. Modesty and humiliation for keeping politeness in the presence of God in the Al-Sahifa al-Sajjadiyya there are in different kinds such " مطروح بين يديک " in " هَا أَنَا ذَا ، يَا رَبِّ ، مَطْرُوحٌ بَيْنَ يَدَيْكَ " , " الْعَبْدِ الذَّلِيلِ " in بَلْ أَقُولُ (prayer 16), in " الْحَقِيرِ الذَّلِيلِ " in " تَضَرَّعَ إِلَيْهِ عَبْدٌ ذَلِيلٌ فَرَحِمَهُ " (prayer 31), in " عَبْدٌ ذَلِيلٌ " (prayer 12), "مَقَالَ الْعَبْدِ الذَّلِيلِ" in " خَاضِعٌ ذَلِيلٌ راغِمٌ " (prayer 47), " فَها أنا ذا بَيْنَ يَدَيْكَ خاضِعٌ ذَلِيلٌ راغِمٌ " in " سَأَلْتُكَ مَسْأَلَةَ الْحَقِيرِ الذَّلِيلِ الْبائِسِ الْفَقِيرِ " (prayer 12), " فَهَا أَنَا ذَا، يَا إِلهى، وَاقِفٌ بِبَابِ عِزِّكَ وُقُوفَ الْمُسْتَسْلِمِ الذَّلِيلِ " in " الْمُسْتَسْلِمِ الذَّلِيلِ " (prayer 50), " ها أنا ذا بَيْنَ يَدَيْكَ صاغِراً ذَلِيلاً خاضِعاً خاشِعاً خائِفاً " in " صاغِراً ذَلِيلاً خاشِعاً " (prayer 47).

Another politeness there is in the Al-Sahifa al-Sajjadiyya such acknowledge being less than anyone and be humiliated in the presence of God and like being a particle or less in " وَ أَنَا بَعْدُ أَقَلُّ الْأَقَلِّينَ وَ أَذَلُّ الْأَذَلِّينَ وَ مِثْلُ الذرةِ أَوْ دُونَهَا " (prayer 47), servant confession to poverty, humiliation, and worthlessness in the presence of God such " إِنِّى عَبْدُكَ الْمِسْكِينُ الْمُسْتَكِينُ الضَّعِيفُ " (prayer 21), confession of requiring God such " نَحْنُ الضَّرِيرُ الْحَقِيرُ الْمَهِينُ الْفَقِيرُ الْخَائِفُ الْمُسْتَجِيرُ " (prayer 10), confession of error, slip and sin such " انا الْمُسِيءُ عِبَادُكَ بَيْنَ يَدَيْكَ وَأَنَا أَفْقَرُ الْفُقَرَاء إِلَيْكَ سُؤَالَ مَنِ اسْتَكْثَرَ ذُنُوبَه " (prayer 52), " مُعْتَرِفاً بِذَنْبِي مُقِرّاً بِخَطَايَايَ " (prayer 47), " الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ أَصْبَحْتُ وَ أَمْسَيْتُ عَبْداً دَاخِراً لَكَ... " (prayer 52), expressing disability such " وَ أَعْتَرِفُ واعْتَرَفَ بِخَطِيئَتِه " (prayer 52), acknowledging the entitlement of the punishment such " إِنْ تُعَذِّبْ فَأَنَا الظَّالِمُ الْمُفَرِّطُ ", " بِضَعْفِ قُوَّتى انَّكَ إِنْ تَفْعَلْ ذَلِكَ يَا إِلَهِي تَفْعَلْه بِمَنْ لَا يَجْدُ اسْتِحْقَاقَ " (prayer 51), " الْمُضَيِّعُ الآثِمُ الْمُقَصِّرُ الْمُضَجِّعُ الْمُغْفِلُ " (prayer 39), declaration of helplessness such " لَا خَفِيرَ لِي مِنْكَ ... وَلَا شَفِيعَ لِي إِلَيْكَ.... " (prayer 39), " عُقُوبَتِكَ

"إِنِّي (prayer 21), lose hope every one except God " لَا أَمْلِكُ لِنَفْسِي نَفْعاً وَلَا ضَرّاً إِلَّا بِكَ"
"لَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ" (prayer 28), "لَا يَشْرَكُكَ أَحَدٌ فِي رَجَائِي" (prayer 28), "أَخْلَصْتُ بِانْقِطَاعِي إِلَيْكَ
...فَأَنَا أَنْدَمُ النَّادِمِينَ... فَأَنَا أَوَّلُ الْمُنِيبِينَ" (prayer 14), expressing regret and repentance " إِنِّي لَكَ مِنَ
إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا مِنْ " (prayer 12), "اتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا تَوْبَةَ نَادِمٍ" (prayer 31), "الْمُسْتَغْفِرِينَ
"أَعُوذُ بِكَ اللَّهُمَّ الْيَوْمَ مِنْ غَضَبِكَ" (prayer 48), take refuge in God "كَبَائِرَ ذُنُوبِي وصَغَائِرَهَا
هَذَا مَقَامُ مَنِ اعْتَرَفَ" (prayer 31), confession of negligence "إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي" apologizing
مَنْ " (prayer 49), Acknowledging stupidity "بِسُبُوغِ النِّعَمِ ، وقَابَلَهَا بِالتَّقْصِيرِ ، وشَهِدَ عَلَى نَفْسِه بِالتَّضْيِيع
هذا مَقَامُ مَنِ اسْتَحْيى" (prayer 31), Expressing shame "أَجْهَلُ مِنِّى، يا إِلهى، بِرُشْدِه؟ وَمَنْ اَغْفَلُ مِنِّى عَنْ حَظِّه؟
لِنَفْسِه مِنْكَ" (prayer 32). Imam Sajjad (AS), in many cases, construe himself as an absent
person and humiliate himself (Moqadasi Nia, 220-221), such "وَ افْعَلْ بِى فِعْلَ عَزِيزٍ تَضَرَّعَ إِلَيْهِ
"عَبْدٌ ذَلِيلٌ فَرَحِمَهُ، أَوْ غَنِيٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَشَهُ" (prayer 31). He wants God to treat him like an
abject servant that forgives him or disable servant that riched him.

Politeness in comparision

One of the politeness usages in the Al-Sahifa al-Sajjadiyya is to compare oneself to God
(Moqadasi Nia, 220). This method is used for showing divine absolute power and rich in
comparison to human poverty and disability. Imam Sajjad (AS) with using this style, count
God descriptions and present human reality and his disability and need to absolute integrity
in the whole existence.

Imam Sajjad (AS) acknowledges his inherent poverty, with politeness in comparison,
attributes answering prayers, benevolence, gratitude, kindness, and reward to God. He
attributes slowness in accepting God's command, falling into prohibitions, and exceeding
God's limits, and neglecting God's promises to himself, "أَدْعُوكَ فَتُجِيبُنِي وإِنْ كُنْتُ بَطِيئاً حِينَ
أَبَيْتَ يامَوْلَاىَ اِلاَّ اِحْساناً وامْتِناناً وتَطَوُّلاً وَ اِنْعاماً، وَ اَبَيْتُ اِلاَّ تَقَحُّماً لِحُرُماتِكَ، وَ تَعَدِّياً " (prayer 51), "تَدْعُونِي
لِحُدُودِكَ، وَغَفْلَةً عَنْ وَعِيدِك" (prayer 49). He introduces himself as a small, passive, and
ineffective person in existence and contrast, introduces God with a great monarchy and an
eternal kingdom, " فارْحَمْنِىَ اللَّهُمَّ إِنِّي امْرُؤٌ حَقِيرٌ ، وخَطَرِي يَسِيرٌ ، ولَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ مِثْقَالَ ذَرَّةٍ ، "
prayer) "ولَكِنْ سُلْطَانُكَ ـ اللَّهُمَّ ـ أَعْظَمُ ، ومُلْكُكَ أَدْوَمُ مِنْ أَنْ تَزِيدَ فِيه طَاعَةُ الْمُطِيعِينَ ، أَوْ تَنْقُصَ مِنْه مَعْصِيَةُ الْمُذْنِبِينَ
50) means" God, have mercy on me because I am tiny and my dignity is small. My torment
does not add any particles to your property, but Thy authority, my God, is mightier, and
Thy kingdom more lasting, than that the obedience of the obeyers should increase it, or the
disobedience of the sinners diminish it.

Another example is "انْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعَمِكَ سَهْماً وأَنْتَ الَّذِي عَفْوُه أَعْلَى مِنْ عِقَابِه وأَنْتَ الَّذِي
تَسْعَى رَحْمَتُه أَمَامَ غَضَبِه . وأَنْتَ الَّذِي عَطَاؤُه أَكْثَرُ مِنْ مَنْعِه . وأَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ كُلُّهُمْ فِي وُسْعِه . وأَنْتَ الَّذِي لَا
يَرْغَبُ فِي جَزَاءِ مَنْ أَعْطَاه . وأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ مَنْ عَصَاه . وأَنَا ، يَا إِلَهِي ، عَبْدُكَ الَّذِي أَمَرْتَه بِالدُّعَاءِ فَقَالَ :
لَبَّيْكَ وسَعْدَيْكَ ، هَا أَنَا ذَا ، يَا رَبِّ ، مَطْرُوحٌ بَيْنَ يَدَيْكَ . أَنَا الَّذِي أَوْقَرَتِ الْخَطَايَا ظَهْرَه ، وأَنَا الَّذِي أَفْنَتِ الذُّنُوبُ عُمُرَه ،
"وأَنَا الَّذِي بِجَهْله عَصَاكَ ، ولَمْ تَكُنْ أَهْلًا مِنْه لِذَاكَ (prayer 16) means "You who have ordained every
creature to enjoy your blessings; your forgiveness precedes your punishment; your
kindness precedes your anger, your giving more than deterrence, compass of your mercy
and kindness cover all creatures; You art He who desires no repayment by him upon whom
He bestows; You art He who does not overdo the punishment of him who disobeys Thee;

And I, my God, am Thy servant whom Thou commanded to supplicate and who said: I am at Thy service and disposal; Here am I, my Lord, thrown down before Thee. I am he whose back offenses have weighed down; I am he whose lifetime sins have consumed; I am he who was disobedient in his ignorance, while Thou didst not deserve that from him.

Politeness in expression need

Expression need is another linguistic politeness usage in the Al-Sahifa al-Sajjadiyya. Peace upon Muhammad and his family is one strategy for expression need such " إلهى، فَصَلِّ عَلى مُحَمَّدٍ وَ آلِهِ، وَ لا تُعْرِضْ عَنِّى وَ قَدْ أَقْبَلْتُ عَلَيْكَ وَ لا تَحْرِمْنِى وَ قَدْ رَغِبْتُ إِلَيْكَ، وَ لا تَجْبَهْنِى بِالرَّدِّ وَ قَدِ انْتَصَبْتُ بَيْنَ يَدَيْكَ" (prayer 16). " God, salute on Muhammad and his family and doesn't turn away from me because I have turned to you; do not deprive me because I am eager to you; disappointed me that I am in your presence.

Another usage is to swear God such "اللّهُمَّ إِنِّى أَسْأَلُكَ بِحَقِّ هذَا الشَّهْرِ، وَ بِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ مِنِ ابْتِدائِهِ »: إِلى وَقْتِ فَنائِهِ: مِنْ مَلَكٍ قَرَّبْتَهُ أَوْ نَبِيٍّ أَرْسَلْتَهُ، أَوْ عَبْدٍ صالِحٍ اخْتَصَصْتَهُ ، أَنْ تُصَلِّىَ عَلى مُحَمَّدٍ وَ آلِهِ، وَ أَهِّلْنا فِيهِ لِما وَعَدْتَ أَوْلِياءَكَ مِنْ كَرامَتِكَ، وَ أَوْجِبْ لَنا فِيهِ ما أَوْجَبْتَ لِأَهْلِ الْمُبالَغَةِ فِى طاعَتِكَ ، وَ اجْعَلْنا فِى نَظْمِ مَنِ اسْتَحَقَّ الرَّفِيعَ الْأَعْلى بِرَحْمَتِكَ" (prayer 44). "God, I swear you to Ramadan mass and right of pass this month to worship and slavery, whethere be close angel or prophet or good servant that have assigned him to yourself, that salute to Muhammad and his family and make us worthy of the promises and honors bestowed upon your saints and place us in the ranks of those who are in the highest positions in your presence; " فَأَسْأَلُكَ بِجُودِكَ وَ كَرَمِكَ وَ هَوانِ ما سَأَلْتُكَ عَلَيْكَ أَنْ تُصَلِّىَ عَلى مُحَمَّدٍ وَ آلِهِ" (prayer 48) means "my lord, I want you to salute Muhammad and his family because of your munificence and generosity".

Conclusion

Considering linguistic politeness in the Al-Sahifa al-Sajjadiyya, Imam Sajjad (AS) billing and cooing with God has created harmonized system all over the Al-Sahifa al-Sajjadiyya. Emphasizing audience position and expression of humility and bow manifested in the linguistic relationship and prayer context between God and servant in the form of "respect" and created communicational action based on acknowledging the low status of the servant in the presence of God, along with expressing need, refraction and helplessness. In the Al-Sahifa al-Sajjadiyya, establishing dynamic interaction with a divine positive and negative description and emphasizing God's eternal power to fulfill requirements and use of request stylizes to firm and maintain audience appearance created an intertwined network of prayer politeness.

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