

Analytical Study of Remorse in Religious Texts in English and Arabic Languages

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ABSTRACT

Remorse is a contrite emotion experienced by a person who regrets actions which are deemed to be hurtful, shameful, or violent. Presumably remorse in religion may be different from that of ordinary life. Furthermore, remorse linguistically manifests itself in different manners and behaviors (direct, indirect, declarative, and imperative). The permanent study confines itself within the religious texts in English and Arabic languages. The data chosen for this purpose are the Old testament of Bible as an English data and Al-Sahifa al Sajadia as an Arabic data. The study targets at showing how in religious text, the majority of remorse are realized in declarative rather than imperative or exclamation utterances though there is a chance for the last two options to occur. Furthermore, most Arabic religious remorse is identified in direct speech acts while English remorse is realized throughout indirect speech act. The study answers a set of empirical questions: 1-What makes remorse different from similar speech acts which seem outwardly the same but inwardly not, like; guilt, regret, repentance and other likes 2- What are the similarities and differences in both languages in question. An eclectic model is adopted for the analysis. The study illustrates that Remorse in religious language is not the same to that one of ordinary life since the former but not necessarily the latter targets repentance to be its own goal. Moreover there is a variation in the use of it in of both languages though there are some similarities. Arabic language proved to be profoundly richer than English. What distinguishes the former is the abundance of exclamation and imperative modes, the descriptive phrases, the direct speech acts besides the active voice and declarative mode which represent the similarities between the two languages.

1. Introduction

A useful definition of the concept remorse must be sufficiently broad as to include all the relevant phenomena and sufficiently narrow as to exclude other things. Accordingly, it is of great significance to identify the inwardness and the defining characteristics of remorse on one hand, and to differentiate it from similar and related concepts like repentance, guilt, regret, and sorrow on the other hand. The concept of remorse has a prominent niche in several ancient and contemporary ethical theories and it was the polarization of attention of scholars in psychology, philosophy and other sciences. Questions like; is it only a psychological phenomenon or it is merely a belief? who controls whom? or, in other words, who leads whom, the reason or the emotion? why does remorse occur? does it concern only human being or it includes other species like animals? are infants and mad men included or it needs not only conscious but full conscious?, have been the anxieties of all thinkers and philosophers from the early ancient Greeks to modern specialists. The role of reason in human thinking and behavior has been highlighted. Nevertheless, the role of emotion has been enlightened to humanize the operation.

Owing to the nature of the topic, this paper is principally a contrastive study. It used a mixture of qualitative and quantitative methods. The researcher concentrates, as an English data, on the Old testament being a part of Bible which encompasses between its folds the Old Testaments and New Testaments. The Authorized King James Version is the adopted one. On the other side Al-Sahifa al Sajadia is the counterpart as an Arabic data. An eclectic psalm of "David the king" from the bible was the choice to be in equal balance in analysis with an Arabic prayer from "Al-Sahifa al Sajadia". Numerous descriptions of the

concept "Remorse", are submitted disengaging the speech act in question from other interrelated speech acts reaching to a proposed model of remorse. Being a contrastive study, the light is shed on the similarities and differences of the two languages as far as "Remorse" is concerned.

2- Remorse: Origin and Historical Background

Remorse is the most common human sensation which is consciously experienced by people. It is a feeling which is mostly associated with humiliation and politeness. Aristotle asserted that "The soul is interpreted as having two parts: rational and irrational. There are two sub-parts of the latter one, The vegetative (bodily diet concerned) and the appetitive (non-bodily appetite concerned)". (Aristotle, p.179)

Aristotle (ibid) adds that; "The unreasonable principle should be passive and responsive to the principle of rationality". The stress on rationality, according to the view of Aristotle, denigrates implicitly the "non - rational" elements such as , emotions, values, sentiments. and so on.

In the same arena, Plato in his well-known Book IV of "The Republic", states that the reason, which is part of the soul along with the passionate and appetitive element, should rule the other elements. (Book IV, p. 354). He (ibid) adopts the term "the shepherd" for the reason and "the dogs" for passionate and appetitive elements (pp.353-354).

Schafer (1976; p. 36) throws the light on the constructive role of the remorse rather than the destructive one. He stresses on the idea that not all matters in this life deserve mediating and remorse. When matters become out of control and without remedy, they should be without regard (what is done is done). Schafer holds that;

"Insofar as time is seen to be continuous and irreversible; choices once made are made forever; a second chance cannot be the same as the first; life is in progression toward death without rebirth". (ibid).

Controversially, if this supposedly competition between reason and passion rests to the benefit of the reason, remorse then will be classified as a belief. If the case is settled to the benefit of the emotions , it will be categorized as psychological.

In this vein Dawes (1981, pp. 1 & 2) sustains that; "A humanizing factor may be sentiment and emotion. The exercise of immodest emotion contributes to poor decisions and actions very noticeably. The execution of unrelieved rationality always makes similarly misguided choices and actions. Reason and sentiment are ideally also respectable rivals in the effort to live well". (ibid) what is left to ponder , is that remorse is not only a matter of both reason and feeling, but that it should be. Dawes (ibid) realizes that remorse is a condition that needs not only consciousness, but self-consciousness as well. This matter of truth, which goes beyond definition, supports the theory that animals and human babies do not feel guilt and remorse. (ibid)

2.1 Remorse versus Regret

To start from the latter, Regret is defined as to feel sorrow or remorse for (an act, fault, disappointment, etc.) or to think of with a sense of loss: Youth, Health, Money...etc. It sounds apparent that one of the explanations of regret leads to believe that there is a connection with the term remorse. The latter itself, on the other hand, is defined linguistically as an aggravating distress rising from a common sense of responsibility for past wrongs. Therefore remorse is by classification closely related to regret. Adam Smith. (1759, p. 139), who referred to this phenomenon as, "of all the emotions that the most terrible will reach the human breast," conveyed the troubling characteristic of guilt.

But empirical evidence suggests that remorse may be a less bitter experience and not terribly unpleasant emotion relative to regret. This may be due to the association of remorse with religion and with the forgiveness that is presumably forthcoming as a result of remorse in a religious beliefs .

In addition , regret and remorse also differ regarding one's degree of responsibility for or degree of control over the matter. It will be recalled that the lexicographical definition of regret included matters that are beyond one's control. Four centuries ago, Montaigne (1580/1936) too asserted that "repentance does not properly affect things that are not in our power; regret, indeed, does". (P. 23)

In the same domain, Thalberg (1963) argues that personal responsibility is a remarkable feature of remorse but not necessarily of regret, assuming that it is possible to regret events over which one has no control, but that one feels remorse only over one's own voluntary acts. In a similar regard, Solomon (1983, p. 349) defines remorse as the response to a state of affairs for which oneself is to blame, whereas regret is the response to "circumstances beyond control". Indeed, for this very reason, according to Solomon, regret is an effective way to avoid remorse and guilt.

Thalberg (1963) spots the lights on four other ways in which remorse and regret differ. Most broadly, one can regret the acts of another person but one feels remorse only with respect to one's own acts. Secondly, one can regret doing something morally innocuous or even virtuous, but one feels remorse only for acts that one considers morally wrong. Third, remorse is extremely different from regret that one can regret one's future actions (having to inform someone bad news) but feels remorse only over past acts. An outstanding differentiation between remorse and regret has to do with the presence of an intention not to commit the same aggression in the future (a defining characteristic of genuine remorse but not of regret). As Montaigne observed, one might regret that one is so constituted that one "can do no better" (1580/1936, p. 23)

Montaigne (ibid) asserts that ; one may regret that it will be necessary to do something in the future that one might prefer not to do (e.g., notify someone bad news); but remorse necessitates a firm resolve not to commit the same act again.

It makes sense to say that one may regret one's inner acts, i.e. impulses, wishes, thoughts, or attitudes . For example, an individual may come to regret his social prejudices even when he did not act on them; however, in this case, there will be no remorse because there was no overt act. Remorse has not to do with unexecuted intentions .

Table 1: The difference between Remorse and Regret

Remorse	Regret
1. One feels remorse only with respect to one's own acts.	1. One can regret the acts of another person.
2. One feels remorse only for acts that one considers morally wrong.	2. One can regret doing something morally innocuous or even virtuous.
3. Remorse does not properly affect things that are not in our power; but only over one's own voluntary acts	3. Regret included matters that are beyond one's control.
4. One feels remorse legally and morally more culpable for acts than for unexecuted intentions.(only overt acts)	4. One may regret not only overt acts but also one's inner acts, i.e., thoughts, attitudes, wishes, or impulses.
5. Remorse has to do with the presence of an intention not to commit the same offense in the future-	5. Not necessarily.
6. One feels remorse only over past acts.	6. Past and future.

2.2 Remorse versus Guilt

There is an overwhelming intuition that remorse and guilt are partially overlapping concepts. Nevertheless, remorse and guilt are not identical concepts. Victor Hugo states in one of his quotes in his famous "les miserable";

"One can no more keep the mind from returning to an idea than the sea from returning to a shore. For a sailor, this is called the tide; in the case of the guilty it is called remorse. God stirs up the soul as well as the ocean". (les miserable.page .5)

Guilt is a cognitive or an emotional experience that occurs when people believe or realize—accurately or not—that they have violated a universal moral standard and bear significant responsibility for that violation. Likewise it is to some extent closely related to the concept of remorse.

According to (Fenichel 1945, p. 134) "Guilt is the sensation that 'I did wrong'-a painful conclusion on a past incident that has the character of remorse".

Remorse comes from emotions, while guilt comes from your ego mind. It indicates that a major change has taken place within you - you have shifted your intention from controlling to learning. Differentiating remorse from guilt is important, since it is perfectly possible for an individual to be guilty without showing any remorse, at least from a legal point of view. Accepting guilt, however, does not inherently indicate remorsefulness. Remorse is a deep and powerful feeling and creates deep and powerful change.

Freud (1930, p. 84), states that the term remorse should be restricted for the distraught reaction following an overt act (often an act of aggression), while guilt can arise not only in response to overt conduct but also “from the perception of an evil impulse. Such a person may frequently express guilt as a form of control, but due to feeling deeply entitled to do whatever he or she chooses, feels no remorse.

Thalberg appears to be in a highly agreement with Freud. He gives a vivid example of the difference: “We can feel bad for planning to take a double portion of strawberries, but no one ever feels remorse for his unfinished designs”. (1963, p. 546). He (ibid) argues that “One of the main distinctions between guilt and remorse is that remorse leads to positive behavior, while guilt appears to lead to self-destructive tendencies. Just as shame derives not just from transparent actions, but from hidden actions.

Table 2: The difference between Remorse and Guilt

Remorse	Guilt
1. Remorse leads to constructive actions.	1. Guilt has a merit of destructive tendencies .
2. Remorse mourns the actions and takes steps to eliminate harm.	2. Guilt, without any further measures, resembles a crime or a harmful action.
3. Overt actions is the field of Remorse.	3. Guilt has to do both with mental and overt acts.
4.To be remorseful, one has to feel guilty first.	4. One can accept guilt without being remorseful.
5- Remorse evokes its painful quality	5- It is a painful judgment .

2.3 Remorse versus Repentance

Repentance is the process of contemplating one's actions and experiencing contrition or remorse for past sins, which is followed by dedication to change for the better. (Oxford English Dictionary)

In the teachings of Judaism, Christianity , and Islam, the ritual of repentance plays a major role. It is commonly seen as requiring a dedication to personal improvement and a desire to live a life that is more responsible and humane. In Arabic, the word tawbah (repentance) literally means 'to come back' and is stated in the Quran. It refers to the act of leaving what Allah has forbidden and returning to what he has ordered in an Islamic sense. The act of redemption will forgive sins and give them the chance to go to heaven. (Sahih al-Bukhari, 3:28:46)

The doctrine of repentance is not a matter of feeling sorrow and remorse, its aspect is more than this. The thinker Monica Johnson (1946- 2010) stated in one of his quotes cited in (Aphorism 1994)

“Regret is not a feeling of proactivity. It lies in remorse, sorrow, and guilt. It simply wishes things were different without an act to cause a difference Nevertheless, repentance is different. Repentance is an admission of, hatred of, and turning away from sin before God.”

On the other hand, a summons to an intimate, absolute and ultimate unconditional surrender to God as sovereign is the repentance called for in the Bible. Biblical orders, and a deliberate turn to following as the Bible says pleases God.

On the other hand the repentance called for throughout the Bible is a summons to a personal, absolute and ultimate unconditional surrender to God as Sovereign. biblical commands, and an intentional turning toward doing that which the Bible says pleases God. It also requires an act of confession to God or (such as a monk or priest) to a spiritual elder. This confession could include an acknowledgment of guilt, a promise or intention not to commit the crime, an effort to make restitution for the wrong or, if possible, to undo the negative effects of the wrong. As such, while it varies clearly in its specifics, it can be seen as being close to therapy procedures.

No matter what remorse is important , it remains impotent unless it is followed by repentance .The latter only is true force; it puts an end to everything . Some people feel remorse but never repent. Just because it doesn't mean you care enough not to do it again. You could feel that you got caught, but that is it. Repentance is a change of mind that leads to a change of action. It is a sorrow that leads to not doing the same things over. The thinker Joseph Joubert (1754-1842) asserts that; “Remorse is the punishment of crime; repentance, its expiation. It is the penalty of wrongdoing, its atonement, redemption. remorse narrates a tormented conscience; repentance aspires the better to a spirit. (Cited in Aphorism 1996).

Table 3: The difference between Remorse and Repentance

	Remorse	Repentance
The reason	1. Remorse is primarily sorrowful for the consequences of our sins.	1. Repentance is primarily sorrowful for sinning against God.
The direction	1. Remorse drives one away from God if it is not followed by repentance.	1. Repentance drives one towards God.
The consequences	1. Religiously speaking, remorse for secular things leads to feeling broken- hearted and loss in the world.	1. Religiously speaking, repentance leads "to salvation

3- Language variety and religious language

No human language is static, fixed, or constant; all languages show internal variation. Actual use differs from group to group, and speaker to speaker, in terms of the choice of words and the meaning of those words, the pronunciation of a language, and even the use of syntactic constructions. The speech of Americans is prominently different from the British one, and the speech of those two groups in turn is divergent from the speech of Australians. When groups of speakers differ markedly in their language, they are often said to speak different dialects of the language.

Yule (1996:226) states that dealing of language as a uniform used by all the speakers is principally disregarding the fact that every language will have more than one variety, particularly in the way in which it is spoken. Yet, this variation in speech is an important and well-recognized aspect of our daily life as language-users in different regional and social communities.

In the same perspective, Hudson (1996:22) assumes a shrewd way to explain the concept of 'language variety' by describing it as a term used to refer to different manifestations of language, on the basis that language is a phenomenon including all the languages of the world. Thus, a variability of language like English, French, London English, the English of football commentaries, can be defined as;

"A set of linguistic items with similar social distribution". (ibid).

These arguments state that language is the means whereby people interact, communicate with each other and take place in a context which differs from one to another situation. That is, language is not used in an uniform by all the speakers in all situations, but it is used in different ways and for different purposes. So, it is necessary for the successful communication the forms of language are appropriate to the situation of conversation. This is the reason behind using term 'Language Varieties' to suit different purposes in different contexts of situation.

3.1 Religious language

It is a striking matter to imagine for a while that Religion has to do nothing with the medium of language. They are closely allied to each other. Van Noppen (1995: 693) comments that "Theolinguistics seeks to describe how human discourse may be employed to refer to the divine, and beyond that, how language operates in 'religious' situations in manners which may not meet the narrow standard of direct, univocal reference, but which nevertheless operates with a logic which can be demarcated in terms of known linguistic processes (metaphor, speech acts, etc)". He (ibid) improves that religious contact is subject to a range of particular limitations. 1. Its relation, implied or explicit, to a putative mode of supra-empirical reality; 2. Its dependence on a corpus of sacred texts regarded as authoritative (with varying degrees of intensity) and conventional declarations of faith and doctrine, and constant reference to them; 3. The use of religious contexts to confer religious status on an utterance that otherwise appears neutral.

Religious language is defined according to Ugwueye and Ezenwa-Ohaeto as ; "The variety of language that essentially involves a predicate of God and His nature, communicates to the faith audience and expresses thoughts , emotions and convictions. It is the medium for the transmission of religious ideas among members of the faith. The ultimate aim of this expression and communication of religious thoughts and feelings is to produce actions identical to what is articulated and transmitted". (2011, p. 173).

They (ibid) illustrate that: "Religious language is considered to be to some extent problematic since it bears within its folds assumptions relating human matters and divine beings. Religious language is a lifeless language, because the same phraseologies are repeatedly employed, terms and values are passed from one generation to another. They (ibid) also comment that "Religious or holy language has a solemnity and self esteem which is absent in ordinary languages" . (P.174)

Keane contends that "Religious language is deeply implicated with underlying assumptions about the human subject, divine beings and the ways their capacities and agencies differ" . (1997:49)

Crystal outlines theolinguistics as "The study of language used by biblical scholars, theologians, and others involved in the theory and practice of religious belief" .(2010: 438)

He (ibid) pinpoints three features of religious language which reflects its exclusivity:

1. Since individuals make their personal response to the claims of religious belief, it is imaginative and exploratory. 2. In the sense that it goes back to an earlier language time, it is retrospective. 3. It is prescriptive, both textual and ceremonial, in that it deals with orthodoxy and identity problems.

4- English Data Analysis

The English data selected for this part is religious in type. It is the Bible which encompasses between its folds the Old testament and the New Testaments. The Authorized King James Version is the adopted one. The researcher concentrates on the Old Testaments particularly on an elected Psalms of David the king . Before probing to the procedures of analysis, it is of great significance to give a hint about the Bible.

4.1 The Bible

The Bible is Christianity and Judaism 's holy scripture. It incorporates within its folds the Old Testament and the New Testament. The Jewish Bible contains only the books considered to Christians as the Old Testament. The Jewish and Christian systems differ markedly, whereas the Protestant and Roman Catholic systems are closer to one another.

The Old Testament and the New Testament are the two sections of the Bible, and the first section is a reflection of the ancient history of the Jewish people and how God dealt with them. The Old Testament writings form the central root of the Jewish faith. It involves repeated prophecies about the Messiah 's arrival. The New Testament is a collection of Christian works written by various writers at different periods in the first century traditional Greek language, who were early Jewish disciples of Jesus..

4.1.1 English data

Psalms 51

(Have mercy upon me)

- The Analysis

Psalms 51 is the 51st psalm of the Book of Psalms, generally known in English by its first verse, in the King James Version, "Have mercy upon me, O God". ... Psalms 51 is deemed to be a remorseful Psalm. After he sinned with Bathsheba, it is historically said to have been written by David as a repentance to God.

Psalms 51 is based on the incident recorded in 2 Samuel, chapters 11–12 David's confession is regarded as a model for repentance in both Judaism and Christianity. The theme of this psalm hovers around an idea which states that one who acknowledges that he has sinned and is fearful and prays to God about it, as David did, will be forgiven. But one who tries to ignore his sin will be punished by God. Therefore this psalm is called "The Sinner's Guide", as it shows the sinner how to return to God's grace.

The psalm introduces the prayer as a sorrowful, remorseful and repentant person. He is humble in position and stressed in emotion. He begs God for mercy and grace. Admittedly, the prayer confesses his iniquity when he says :

" For I myself know my transgressions, and my sin is ever before me. Against you, only you, I have sinned and have done this evil in your eyes, so that you are correct when you speak, you are blameless when you judge. Behold, in iniquity I was born, and in sin my mother conceived me".

It is worthy to note that verse 5 in the Hebrew, "My sin is always before me", is viewed to be as a reminder to the penitent to maintain continual vigilance in the area in which he transgressed, even after he has confessed and been absolved.

Clause Relations

Definite structural elements manifest themselves in the remorse employed in verses 2,3, 4, 5 , from the text They are shown in table

A- Verse (2)

"Wash me **thoroughly from** mine iniquity, **and** cleanse me **from** my sin."

Clause Relation in Verse (2)

Types of strategy used in verses	Types of clause relation	Grammatical relation marker
	Setting/conduct relations Event – Manner	" thoroughly " outlines the manner in which an event of washing is conducted
Taking on responsibility- ((Accepting the blame)	Amplification relation -Term Specification	" from " is a word used twice providing a specific term as a substitute for a general one
	Bonding / coupling	" and " is an additive relation which adds information to support the text.

B- Verse (3)

"**For** I acknowledge my transgressions: **and** my sin is ever **before** me."

Clause Relation in Verse (3)

Types of strategy used in verses	clause relation	Grammatical relation marker
	Cause-effect (ground- conclusion)	(for)
Taking on responsibility- ((Accepting the blame)	Bonding/coupling	" and "
	Setting/conduct relation Event - Direction	" before " is an adverbial which outlines the direction of an event.

C- Verse (4)

"**Against** thee, thee only, have I sinned, **and** done this evil **in** thy sight: that thou mightest be justified **when** thou speakest, **and** be clear **when** thou judgest."

Clause Relation in Verse (4)

Types of strategy used in verses	Types of clause relation	Grammatical relation marker
	Setting/conduct relation Event - Direction	" Against "and " before " are adverbials which outline the direction of an event.

Taking on responsibility- ((Accepting the blame)	Bonding/coupling	" and " is used twice. It is an additive relation which adds another information.
	Temporal /temporal overlap	" when " is a word used twice to indicate that two events overlapping wholly or partly

D- Verse (5)

"Behold, I was shaped **in** iniquity; **and in** sin did my mother conceive me."

Clause Relation in Verse (5)

Types of strategy used in verses	Types of clause relation	Grammatical relation marker
Explanation of account of the situation	Setting/conduct relation Event/State – Location	" in " is a word used twice as adverbials which outlines the location of an event.
	Bonding/coupling	" and " is used twice. It is an additive relation which adds another information.

Discourse Analysis of Remorse in the selected English Religious text

No	Texts	Sentence Complexity	Sentence Type	Voice	Directness	Dexis
1.	"-For my life is spent- with grief, and my years with-sighing: my strength faileth - because of mine- iniquity, and my bones- are consumed."-	Compound Complex	Declarative	Passive	Indirect	Minemy
2.	"Wash me thoroughly from mine iniquity, and cleanse me from my sin".	Compound	imperative	Active	Indirect	me mine
3-	"For I acknowledge my transgressions: and my sin is ever before me."	Complex	Declarative	Active	Indirect	I, me, My
4-	"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."	CompoundComplex	Declarative	Active	Indirect	I,thee Thou

5- Arabic Data Analysis

As it was done in English, the researcher starts to unpack and analyze some features of *Remorse* in the data selected for this purpose. The data in question is Arabic in type stemmed from *Sahifa Sajjadiya* (الصحيحة السجادية) which is a book of supplications attributed to Ali ibn Husayn Zayn al-Abidin, the great-grandson of the Islamic Prophet Muhammad. Also the analysis is done according to the speech acts of Arabic Language. So long as the data of Arabic is confined with supplication, therefore it is significant to shed lights on this term.

(Palmer, 1980; 45)) identifies supplication as an increased entreaty. It correlates between the implication of meekness and enthusiasm of the prayer.

In supplication and prayer, the most common device used by the suppliant is the imperative one which is used in principal propositions. The most remarkable depiction for this mode comes from (Greene, 1867:96) who spots supplication within the forma of relation between the inferior and the superior. Presumably terms like (S) will represent the suppliant, (H) the addressee who is Allah, the most Exalted and finally the term (A) represents the propositional content which is mostly an offence. Before getting through the topic, it is of great essentiality to have a brief account about *Al-Sahifa al-Sajjadiyya* and what it does mean to Muslims in general and to Shi'ite in specific.

5.1 Al-Sahifa al-Sajjadiyya

The Psalms of the Prophet's family, as someone prefers to describe it or *Al-Sahifa Sajjadiya* in another description, is the oldest prayer handbook in Islamic resources and It is a collection of supplications and whispered prayers formed by the Prophet's great grandson 'Ali ibn al-Husayn, known as Zayn al-'Abidin or Imam Al Sajjad. It has been highly esteemed in Shi'ite resources from early onset of Islam. In the view of Shi'ite tradition, it ranks only behind the Qur'an and 'Ali's *Nahj al-balagha* in veneration. By tackling the subject of supplications in *Al-Sahifa Sajjadiya*, trying to cover all its aspects, Imam Al Sajjad endeavored to reveal the positive aspect of supplication that stimulates the Muslim's spirit of faith, that shows him the nature of work and exertion, and that sows in him the spirit of optimism as he faces hardships. This positive aspect encourages the Muslim not to fall into depression when surrounding circumstances turn gloomy and intolerable; and makes him believe that Allah, the most Exalted, is behind everything and can fulfill anything; Almighty God can open for him ways that he does not know of, and finds him sustenance in places he does not expect

5.1.1 Arabic data

The Whispered Prayer of the Repenters

"In the Name of God, the All-merciful, the All-compassionate" بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"My God, offenses have clothed me in the garment of my lowliness",

إِلَهِي أَلْبَسْتَنِي الْخَطَايَا تَوْبَ مَذَلَّتِي،

"separation from Thee has wrapped me in the clothing of my misery!"

وَجَلَّلَنِي الْتَبَاعُدُ مِنْكَ لِبَاسَ مَسْكَتَنِي،

"My dreadful crimes have deadened my heart",

وَأَمَاتَ قُلُوبِي عَظِيمُ جُنَايَتِي،

"so bring it to life by a repentance from Thee!"

فَأَخِمْ بِتَوْبَةٍ مِنْكَ

"O my grief at my ignominy and disgrace!"

فَوَا أَسْفَاهُ مِنْ حَجَلَتِي وَافْتِضَاحِي،

"O my sorrow at my evil works and what I have committed"

وَوَالْهَفَاةُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي.

"I ask Thee, O Forgiver of great sins",

أَسْأَلُكَ يَا غَافِرَ الذَّنْبِ الْكَبِيرِ،

"O Mender of broken bones",

وَيَا جَاوِزَ الْعَظْمِ الْكَسِيرِ،

أَنْ تَهَبَ لِي مَوِيقَاتِ الْجَرَائِرِ، وَتَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ، "to overlook my ruinous misdeeds and cover my disgraceful secret thoughts"	
إِلَهِي ظِلِّ عَلَى دُنُوبِي غَمَامَ رَحْمَتِكَ، " My God, let the cloud of Thy mercy cast its shadow upon my sins"	
وَأَرْسِلْ عَلَى عُيُوبِي سَحَابَ رَأْفَتِكَ. "and send the billow of Thy clemency flowing over my faults"	
إِلَهِي إِنْ كَانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةً، " My God, if remorse for sins is a repentance",	
فَأَيُّ وَعْزَتِكَ مِنَ النَّادِمِينَ، "I - by Thy might - am one of the remorseful"	
وَأِنْ كَانَ الْاسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً، "If praying forgiveness for offenses is an alleviation",	
فَأَيُّ لَكَ مِنَ الْمُسْتَغْفِرِينَ، "I am one of those who pray forgiveness"	
إِلَهِي يُقْذِرُكَ عَلَيَّ ثُبَّ عَلَيَّ، "My God, through Thy power over me, turn toward me",	
وَيَحْلِمِكَ عَنِّي اعْفُ عَنِّي، "through Thy clemency toward me, pardon me",	
اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ، "I seek Thy munificence and Thy generosity to intercede with Thee",	
وَتَوَسَّلْتُ بِجَنَائِكَ وَتَرْحُمِكَ لَدَيْكَ، "I seek Thy side and Thy showing mercy to mediate with Thee",	
فَاسْتَجِبْ دُعَائِي، "so grant my supplication",	
وَلَا تُخَيِّبْ فِيكَ رَجَائِي "disappoint not my hope in Thee",	
وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، "accept my repentance, and hide my offense",	
بِمَنِّكَ وَرَحْمَتِكَ "through Thy kindness and mercy",	

The analysis

With the Name of God (بِسْمِ اللَّهِ Bismillah) , the prayer begins. It is the inaugural of all virtuous things. This sacred expression is a emblem of Islam, and all creatures persistently perform it in their distinctive way. This is a sacrosanct expression that Muslims recite while starting and initiating anything. Also the prayer concludes his supplication with the verse (O, the Most merciful of the merciful) which is a hint to some verse of Quran of them is "Adversity has touched me, and You are The Most Merciful of the merciful."

Al- Quran ; Verse (21:83) .

On the scale of form , the prayer in question is of a considerable amount of subtle rhetorical play. It has as much as the other supplications and munajats.

Probing to those expressions, one grasps the spirit of formal complexity, still veiled by the conciseness and brevity of appearance. The author of this supplication varies in the uses of structures ;

1- He uses the directive method as a style of supplication seeking for salvation and calling for rescue as in;
"My God, let the cloud of Thy mercy cast its shadow upon my sins."

2- He uses the negative imperative method style as in;
"Disappoint not my hope in Thee."
"and strip me not of Thy beautiful forbearance and covering!"

3- To exclude the first and the last verses of this prayer which are simili to those of – Quran, the rest are distributed among praising God and pledging Him for forgiveness as in;
"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."

4- Both direct speech acts in line with indirect speech acts are used where the former is materialized in verses like:
" I ask Thee, O Forgiver of great sins, O Mender of broken bones , to overlook my ruinous misdeeds and cover my disgraceful secret though"

And the latter is embodied in verses like:

"My God, offenses have clothed me in the garment of my lowliness,"

5- Conditional sentences (IF Clause) are used as in :
"My God, if remorse for sins is a repentance, I - by Thy might - am one of the remorseful!"

6- Conditional sentences (IF) are used in questioning. An evoking manner enrolls between its folds deep depression and sorrow accompanied by remorse . Repentance is what the suppliant searches for as in :

"If Thou castest me out from Thy door, in whom shall I take shelter?"

"If Thou repellst me from Thy side, in whom shall I seek refuge?"

7- Interrogations are employed as ways of expressing remorse in its tow sorts a- integrating by auxiliary words as in ;

"My God, does the runaway servant go back but to his Master?"

"Or does anyone grant sanctuary to him from His anger but He?"

b- interrogating by question words like;

"What is the excuse of him who remains heedless of entering the door after its opening?".

Discoursal Analysis of Remorse in Arabic religious texts

No. of sentence	Sentence Complexity	Sentence Type	Voice	Deixis	Directness
1	Compound	Declarative	Active	me ,my, thee	Indirect
2	Compound	Imperative	Active	me ,my, thee	Direct
3	Simple	Exclamatory	Active	I , my	Direct
4	Compound	Exclamatory	Active	I , my	Direct
5	Compound	Declarative	Active	I , my	Direct
6	Compound	Exclamatory	Active	I ,thy	Direct
7	Compound	Exclamatory	Active	I	Direct
8	Compound	Imperative	Active	Thy, me	Direct
9	Compound	Declarative,	Active	Thy	Direct
10	Complex	Declarative,	Active	Thy	Direct

12	Complex		Declarative,	Active	Thy	Direct
13	Compound Complex	-	Imperative	Active	My , thy	Direct

6- Conclusions and Recommendations

Earlier English and the Arabic religious texts of *Remorse* have been analyzed. Now a contrastive analysis is conducted to show the similarities and differences between the two groups of data. On the basis of this comparison, some conclusions, recommendations, and suggested topics for further studies are to be established.

By applying a contrastive analysis to the data selected from both English and Arabic religious texts, some similarities and differences have been pointed out :

- Both languages show that "Remorse" in general has an inherent characteristics which distinguish it from other conceptions.
 - It is a human sensation mostly associated with humiliation and politeness. It concerns only human beings (animal and other species are excluded).
 - It needs not only consciousness but full consciousness (infants and mad persons are not included).
 - It is a contrastive feeling leading to positive behavior. (Not destructive like guilt).
 - Religiously speaking, remorse remains impotent unless it is followed by repentance. That means that remorse is a preliminary and a condition for the repentance (Not the contrast).
 - Remorse confines itself only for the voluntary, personal, past, immoral executed deeds (Regret may expand these limits to include the contrast of those merits).
- In active rather than passive voice, both languages execute the speech act of remorse. By using active voice, the intimacy and sincerity are present, a matter that enhances the felicity condition of remorse .
- In religious English, remorse speech act has been performed indirectly, i.e. no explicit mention to any related vocabulary to remorse or apology. On the other hand, Arabic data proves the converse. It has been employed directly . Furthermore , explicit vocabularies of remorse and apology like, ask pardon, seek refuge, seek forgiveness, repent for, and their likes have been mentioned.
- For the sentences complexity, English data analysis reveals a higher use of complex-compound, while the Arabic one reveals the use of compound sentences to be the higher.
- Though the declarative mood is widely employed in the religious texts of both English and Arabic languages, still what distinguishes the latter is the use of exclamatory mode besides the imperative one.
- In both data, deixis are activated. " I , My , Me " are prominent personal deixis which illustrate that *Remorse* is inner feeling and it has nothing to do with that one of others.
- The religious texts of Remorse used in English data are saturated with the clause markers between the clauses. while the Arabic ones are abundant with the use of adjectival phrases, vocatives, negative imperative and interrogatives.
- Setting/ conduct clause relations describe the setting of the location , the event, and the manner .
 - Bonding - clause relation is a notable relation. It joins the sense of various clauses in a certain setting to the former context to support and clarify what has been felt.
 - Cause –effect clause relation depends on rational reasons and its outcomes for more effect details. The frequency use of the grammatical markers (for) is remarkable.

6.1 Conclusions

Out of the contrastive analysis between the English and the Arabic data, some conclusions have been drawn:

- The study has revealed that in religious texts, remorse can be seen differently from everyday language. It can be seen in two faces: explicitly by using lexical verbs (performative), and implicitly according to the context in which it is uttered.
- The study has shown that English data of "Remorse" fall linguistically in the arena of Acknowledgment and Expressive classification of speech acts. While Arabic data positioned in the Directive Arabic speech act (vocative, interrogative, imperative, optative and prohibitives)
- Acknowledgement and Expressive speech acts verbs can be used to convey the illocutionary force of remorse .
- The study has found out that the speaker is the beneficiary of the act of remorse rather than the hearer. In religious texts the addressed is superior and spiritual
- The study has proved that performative verbs, especially those expressing remorse and sorrow are used to express many major functions, that is, apologizing .expressing sorrow , repenting and seeking forgiveness .

- 6- Remorse in Biblical verses often comes in the form of taking on responsibility rather than explicit apologizing. Arabic data reveals the converse.
- 7- The study has shown that there is a variation in the use of the expressions of remorse in religious language and the Arabic language proved to be more miscellaneous, more eloquent and richer than English.

6.2 Recommendations

On the basis of the conclusions stated above, the following pedagogical recommendations can be put forward:

1. This study recommends that syllabus designers should focus on such a subject of a controversial subjects like remorse in their teaching plans and curricula. (i.e., in teaching and learning EFL). Textbooks should be enriched with expressions exploited to denote remorse.)
2. Teachers of English are recommended to pay more attention to the varieties of expressions of remorse as much as sorrow, regret in its two types direct and explicit on one hand and indirect and implicit on the other .
3. Students should practice how to use simple expressions like regret or sorrow then expand them to more accurate expressions of remorse in authentic texts such as dialogues, interviews, etc, and not to focus on their use in grammar books only.

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