The Syntactic Structure of Vocatives in the Christian and Muslim Collects (prayers):
A Contrastive Study

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Abstract

The vocative in English and Arabic is an obligatory element which must be present in any collect or du'a'. It is an addressee indicating man's attitude towards or his relationship with God. This study aims at contrasting the vocative syntactic forms used in the prayers of invocation in English and Arabic (A prayer of invocation is a prayer asking God to be present for assistance or be part of a religious service).

The results show that in Arabic the vocative is an iterative element which may be used more than once throughout a text whereas in English, it is not. It also shows that the syntactic forms of Arabic and English collects are different.

Keywords: Vocatives, Collects, Prayers, Du'a in Arabic, Sociolinguistics.

http://www.ijhcs.com/index.php/ijhcs/index
1. Introduction

The vocative case is considered one of the culture specific rules. It is a clear instance that shows the social distance and politeness among the participants in the conversation and it is the case used for a noun identifying the person being addressed. A vocative expression is an expression of direct address wherein the identity of the party being spoken to is set forth expressly within a sentence. For example, in the sentence, "I don't know, John," John is a vocative expression indicating the party who is being addressed (Vocative case: online).

Lyons (1977: 216-17) states that "names have two characteristic functions: referential and vocative." The vocative function of names is their being used to attract the attention of the person being called or summoned. The vocative can be modulated to give additional and indexical information. Lyons (ibid.: 575) considers many of the non-vocal paralinguistic phenomena which accompany and are integrated with spoken utterances. They also have the vocative function of inviting a particular person to play the role of addressee. He (ibid.) further argues that “names, titles or special terms of address based on social status may be used. And in some situations are obligatory, in order to identify the addressee.”

In order to make direct address, the vocative case is used to show that the person to whom the speaker is speaking is calling him by name.

The interpretation of vocative phrases involves, besides lexical semantics, pragmatic information, such as the degree of familiarity between the speaker and the addressee, the type of interaction between them, the speaker’s designs on the addressee, and so on.

This paper aims at contrasting the vocative forms used in the prayers of invocation in Christianity and Islam (A prayer of invocation is a prayer asking God to be present for assistance or be part of a religious service). The English Prayers are selected from an internet website (invocation index) and the Arabic data are taken from the book entitled الدعاء المستجاب من الحديث والكتاب لأحمد عبد الجواد .

A full description of the vocative in both languages has been given. Then, a comparison between the structural forms used in the invocation praying God in English and Arabic is made to find the differences and similarities between the structures used in uttering the vocative structures. This study is a contrastive syntactic analysis of the invocation structure in both languages.

2. Vocative Case: The Sociolinguistic Functions

Part of the knowledge a fluent speaker of a language must possess is the kind of knowledge that enable him to produce and understand contextually appropriate utterances in that language (Lyons, 1977: 573). Therefore, linguistic competence is part of communicative competence. Over and above the linguistic knowledge, there are general rules which determine the grammatical, phonological and lexical options within the language system in particular contexts.

One example of these rules is the speaker’s role: deictic and social. Social role is a culture-specific role institutionalized in a society and recognized by its members. “The most obvious effect of social role, as a contextual variable, lies in its determination of terms of address […]. Social role may determine the selection of personal pronouns and associated components of the grammatical structure of utterances” (ibid.:575). For instance, the use of royal first-person plural pronoun by religious men.

Lyons (ibid.) refers to the effect of the social roles played by the participants in the conversation as culture-specific which lies in the terms of address: doctor, sir, parent when they are used to indicate the vocative function in English.
Philipsen and Huspek (1985: 94) state that “personal address is a sociolinguistic subject par excellence” because, as he puts it, these terms of address “reflect the social and linguistic background of interactants.” People in every language and in every society join communication exchanges using different means; one of these is called vocative by which the participants will be addressed, named and described. The way in which the speaker uses a certain way of addressing others depends on his/her social and linguistic background.

The first who initiate address theory were Roger Brown and Albert Gilman. They are considered the fathers of this theory who recognized the modern sociolinguistic forms of address.

In their book, Brown and Gilman (1960) discuss many different uses of vocative forms which fall within the dimensions of power and solidarity and show the social background of power of society.

Then Brown and Ford (1961) examine nominal address in American English by contrasting the use of first name and title plus last name. They pay a great attention to the linguistic features of the addressee such as the age and professional status in society. And they further put into their consideration the interpersonal relationship amongst the participants in the interaction and the degree of intimacy (cited in Formentelli :online).

Braun (1988: 23) emphasizes on the variation in the addressing forms as the rule rather than exception. These variations depend on different factors such as “regional dialect, urban vs. rural back-ground, class education, age, sex, ideology, religion” (ibid.). These factors support one another or interfere with each other.

These rules of addressing, when formulated, take into consideration the speakers’ characteristics and other factors such as gender, age, status, education which are considered the basis of the variations.

Braun (ibid.:11) distinguishes two types of addressing forms: bound forms and unbound forms. Bound forms are forms that are an integrated part of the sentence, while unbound forms are those that are syntactically free which occur in initial or final positions in the sentences. Pronouns tend to be bound forms which represent the subject or object of the sentence, while nouns of address tend to be free forms.

Example (1): You, may I have your book?

You in (1) is a pronoun and is used as vocative which provides a large amount of information and mainly serves as an indicator of the relationship between the speaker and the hearer. The pronoun in this initial position implies a high degree of directness and a sort of impoliteness.

Example (2): Does the lady have another car?

The lady in (2) is a noun phrase which serves as an indicator of social distance and respect. This example shows an indirect address strategy. It may be said that vocatives are unbound items as they share certain characteristics. They are not integrated into the structure of the clause.

Vocatives, according to specific social factors, are rule-governed choices of speakers. These social factors give information about the speaker-addressee relationship and about the speaker evaluation of the addressee and his situation (ibid.). Zwicky (1974: 790) makes major contributions to the use of forms of address. He classifies these forms into: ‘call vocatives’ which draw the address’s attention, and ‘addressee vocatives’ which maintain the relationship between speaker and addressee.

From what has been said above, vocatives convey additional information, namely, the general attitude of the speaker towards the addressee. The speaker estimates his status and the degree of intimacy and politeness between him and the other partner in the conversation.
Furthermore, the level of formality and the context play an important role in selecting the appropriate form of address.

These formalities and level of politeness govern the way people address Almighty God and their selection of the most appropriate phrases which fit the context of addressing Him.

2.1 Language Forms and Religion

There is a close relationship between language and religious beliefs which has been clearly recognized throughout the cultural history of mankind. Language is considered as a means by which the religious themes are spread and received.

Crystal (1965: 112) considers religious language as a register and should not be confused with the style. *Register*, as defined by Crystal (1997: 327) refers to “a variety of language defined according to its use in social situations, e.g. a register of scientific, religious and formal English.”

Religious language, therefore, is considered as a register. It contains a special way of expressing beliefs and invocations.

Register, according to Trudgill (1974: 104), is occupational linguistic varieties used by members of a particular profession or occupation which is characterized by special vocabulary, for example, language of law, language of medicine, language of engineering, and language of religion.

Furthermore, religious language does not differ from the non-religious language; they share the similarity:

a. in forms which human beings commonly speak,

b. in vocabulary. The words used in a religious context are the same as those used in daily speech,

c. in grammar,

d. in style,

e. Finally, religious language does not differ from non-religious language in the way German, French, English and Arabic for example, differ from each other. In other words, there is no translation from religious into English or into common language (Cochrane: online).

Therefore, religious language is really a language about how people should behave towards Almighty God and towards each other. It serves as a “regulative ideal” to grant validity to the ethical imperatives.

Crystal (1965: 151) defines a liturgical language as “a particular set of forms, either a style or a whole language, used in official public workshop on behalf of a religion.” Religion and language have a solid relationship since language, being the most flexible tool of communication, is naturally used to communicate a religion to the people and teach them how to communicate with God (ibid.: 117).

Crystal and Davy (1969: 147) state that “the kind of language a speech community uses for the expression of its religious beliefs on public occasions is usually one of the most distinctive varieties it possesses.”

They (ibid.) conclude that the form and function of religious language are not limited to those who work in religious fields only, but they are of “more general linguistic interest than is often realized.”
They (ibid.:161) notice that religious language is characterized by a certain deviation in the word order within a sentence and clause structure. For example, two adverbials are coordinated for rhetorical purpose; unexpected reversal, for example, the adverb of manner in English follows the adverb of place, and the order of direct-indirect object order is reversed.

These kinds of deviations will be noticed during the analysis of the collects (prayers) of this paper.

3. Vocative Case: The Syntactic Function

3.1 Vocative in English

Apart from the social significance of vocative expressions already discussed in the previous section of this paper, the current section is concerned with the syntactic structure of vocatives which is the main concern of this paper.

Quirk and Greenbaum (1973:182) define the vocative as "a nominal element added to a sentence or clause optionally, denoting the one or more people to whom it is addressed, and signaling the fact that it is addressed to them."

Example (3): JOHN, I WANT you (\text{\textsubscript{voc}}SVO\textsubscript{d})
Example (4): It's a lovely DAY, Mrs. JOHNSON (SVC\textsubscript{s \textsubscript{voc}})
Example (5): YOU, my FRIEND, will have to work HARDER (S\textsubscript{voc}VA) (ibid.)

In agreement with Braun (1988:11), who names this kind of vocative as ‘unbound’ vocative which means that forms are syntactically free in occurrence whether in initial or final positions in the sentences, Quirk et al. (1985) as well, show how a vocative may take different positions in the sentence. It is either initial, medial, or final position in the sentence. It has variant options and freedom of position. In this case, it is similar to the adverbial than other elements of a clause structure.

Furthermore, regarding the intonation, as Lyons calls it paralinguistics, the vocative is set off from the rest of the clause "either by constituting a separate tone-unit or by forming the post-nuclear part of a tone unit". (Quirk and Greenbaum, 1973: 183)

Quirk et al. (1985: 773) state that the vocative is either a \textit{call}, drawing the attention of the person or-persons addressed with the purpose of signaling them out from others in hearing.

Example (6): John, dinner is ready,
Or an address expresses the addresser's relationship or attitude towards the addressee,
Example (7): My back is aching, doctor.

3.1.1 The Forms of the Vocative:

Quirk and Greenbaum (1973:183) classify the forms of the vocative into the following types:

1- A single name with or without title: ex: John, Mr. John, Dr. Johnson.
2- The personal pronoun you. This form is considered as a type of impolite way of addressing others who are highly ranked persons. But it is used by friends and by people who have similar statuses. ex: behave yourself, you.
3- Nouns, which are standard appellatives, usually without pre-or post modification: this is classified into four types:
   a. family relations: mother, father, uncle, or more familiar forms like, mom(my), mum, dad, auntie.
   b. Endearments: (my) darling/dear/honey/love.
c. Title of respect: sir, madam, My lord, Your Excellency, your Majesty, ladies and gentlemen.
d. Markers of profession or status: doctor, Mr/Madam Chairman, Mr. President, Mr. Prime Minister, Father (for Priest), Bishop.

4- Nominal clause: Whoever said that, come out here.
5- Items under (1), (2), or (3) above with the addition of modifiers or appositive elements of various kinds:
   a. My dear Mrs. Johnson; young lady Jane
   b. You with the red hair, you over there (impolite), informal but not impolite: you boys, you (young) fellows, you guys.
   c. Old man/ fellow (familiar), young man/woman. (ibid.)

Quirk et al. (1985:773) refer to the function of the vocative in English as a means of:
1- Seeking the attention of the person addressed, and to single him out from the others who may be within hearing.
2- Expressing the attitude of the speaker towards the addressee.

Generally speaking, the vocative is used as a positive mark of attitude, to signal either respectful distance or familiarity, varied from mild friendliness to intimacy.

3.1.2 The Apposition
In English, there are two types of apposition: non-restrictive, and restrictive. When the apposition adds to the information of something that has already been identified or when it completes the identification of something.

The second element in a non-restrictive appositive parenthetically modifies the first without changing its scope. It is not crucial to the meaning of the sentence. The second element in a restrictive appositive limits or clarifies the foregoing one in some crucial way. This is clear in the following phrase: "my friend Alice", "Alice" specifies to which friend the speaker is referring and is therefore restrictive. On the other hand, in "my wife, a nurse by training," the parenthetical expression "a nurse by training" does not narrow down the subject, but rather provides additional information about it; namely, "my wife". In English, non-restrictive appositives are typically preceded or set off by commas, while restrictive appositives are not set off by commas.

Not all restrictive clauses are appositives, however, for example, Alice in "Bill's friend Alice is an appositive noun; Alice in "Bill's friend, whose name is Alice" is not an appositive but it is the predicate of a restrictive clause (Wikipedia:online).

3.2 Vocative in Arabic
Vocative in Arabic is brought about by:
1- A vocative particle that represents the verb 'call.' For example: يا رجٌّل (O’ man.) and other four vocative prepositions: يا أبا يا أبا، أي، أب
2- A vocative can be a proper noun, يا يوسف
3- An intended indefinite noun, يا علي (O’ fox.)
4- Non-intended indefinite noun, يا غافلاً (O’ unaware person.)
5- Something similar to a prefixed noun and its compliment, يا عاملًا لليه (O’ worker of good)” (Vocative: online)

The vocative is put into the accusative state if it is a non-intended indefinite noun, a prefixed noun, for example: يا عادٍ الله, or an intended indefinite noun that is followed by an
adjective, for example:

يا رجلًا شريفًا (O' dignified man.) (ibid.).

A vocative that has the alif-lām suffix is put in the nominative state and preceded by:

يا أبُيّاهُ، أو أبُيّها (O' traveler.) A demonstrative pronoun.

The word that comes after أبُيّها or أبُيّاهُ is:

a. a substitute if it is apolistic, أبُيّهُ!
b. an adjective if it is non-apolistic, أبُيّهُ! O' honored person.)

Sometimes the word Allah is put into the vocative form by using one of the vocative particles, for example: اللهم! or by adding a doubled mīm to the end of Allah, for example: اللهم! (ibid.).

Generally speaking, Arabic nouns have three cases; (1) the nominative, (2) accusative, and (3) genitive.

The vocative particle يا, is used with singular nouns and, therefore, could be followed by a proper noun, a title, or an Idaafa, regardless of the gender.

يا سميرة!، يا أستاذ!، يا مجديرة!، يا أستاذة!

The plural forms show gender distinction and, therefore, Arabic has أياّة for the masculine and أياّتلا for the feminine. The plural vocative should be followed by a noun with the definite article in the nominative case.

أياّة المعلمون! أياّتلا المعلمات!

"The Vocative Particle يا is used with people only. The noun it is used with becomes definite, and, therefore, would carry a short vowel without Nunation. يا استاذ!" O, professor (Jiyad: online).

4. Definitions of ‘Du'a’ and ‘Collect’

God says in the Quran, “And your lord said pray to me, I will respond to your invocations” (سورة غافر: الآية 60) (صحيح البخاري: باب الدعاء).

The Arabic Islamic term Du'a’ is usually used by Muslims means ‘call out’ or to ‘invoke’. It is a humble prayer to Almighty God and one of the greatest acts of worshipping Him. It is also called supplication and petition to God for the fulfillment of one’s legitimate desires. Supplication is necessarily done with dedication and totally submission to God for asking Him a favour. Prophet Mohammad (P.B.U.H) says "Shall I introduce to you a weapon which will protect you both from the evils of enemies and increase your sustenance? They said: Yes, O Messenger of Allah. He replied: Call your Lord day and night, for "Du'a" is the weapon of a believer (Dua: online).

Du'a', is an appeal, invocation (addressed to God) either on behalf of another or for oneself, or else against someone; hence, prayer of invocation is either for blessing or for imprecation and cursing.

The characteristic of du’a in the Qur’nic usage is that it is often taken to be identical with the worship of God عباده تذكر. This may be due to the fact that du’a is a major form of expression of man’s relation to God outside (and inside) the prescribed ritual prayer.

The collect, on the other hand, is identified as a name given to a comparatively short prayer, more or less condensed in form. Suter (1940: xxix) sees the ‘collect’ as "written prayer intended primarily to be said aloud on behalf of a worshipping congregation". Usually,
the ‘collect’ is made up of one sentence and expresses a single main thought. However, it is possible to enlarge the collect without affecting its pattern.

In his paper, Ferguson (1959: 101) aims at showing the continuity of a form of discourse across a language boundary and through the history of a language. The form of discourse discussed is the traditional brief prayer "uttered by the minister on behalf of the congregation near the beginning of the mass, which generally sets the theme for the day or season being observed" (ibid.: 102). Ferguson observes that from the earliest examples to the present day, this prayer, called simply prayer (oration), or the collect, has exhibited a very clear structure of form and content. He identifies the following five parts for each full collect:

a. an invocation, i.e. an address to God
b. a "basis" for petition, i.e. some quality of God or some action attributed to Him.
c. The petition or desire itself;
d. The purpose or reason for making the request, i.e. the good result which would follow the granting of the petition, and
e. A formulaic ending.

Ferguson provides the following formula to represent the structure of the collect:

“Collect — Invocation (+Base) + Petition (+ purpose) + Ending” (Ferguson, 1959: 15)

In this paper, the first part of the prayer, i.e. "an invocation" will be dealt with as a model of analysis of the data.

5. The Analysis of Data:
5.1 English Collects

The following collects are selected from an internet website under the title (Invocation Index). It contains collects (brief prayers) in Christianity and Islam translated into English. These collects contain different types of vocative syntactic structure. The different types will be marked by bold type. At the end of each collect, the name of the addresser and the occasion are mentioned.

“Beloved Lord, Almighty God,
Through the Rays of the Sun,
Through the Waves of the Air,
Through the All Pervading Life in Space;
Purify and Revivify Us
And we pray, heal our bodies, hearts, and souls.
Amen
(nayaz - the healing prayer - pir-o-murshid inayat khan)

Beloved, Inmost Heart of every heart,
do not Let our human hearts be broken
by our merely mortal suffering here-
but Make our mortal human hearts break-Free
to an unconditional love of You.
that we may, Thus, love all living beings
with Love's own True, and Truly broken, Heart.
the universal world-prayer - ruchira avatar adi da samrajs
O God, The Giver of Life,
Remover of pains and sorrows,
Bestower of happiness, and
Creator of the Universe;
Thou art luminous, pure and adorable;
We meditate on Thee;
May Thou inspire and guide
Our intellect in the right direction.

**hindu - the gayatri mantra - to the lord sun in the cosmos**

God, I offer myself to Thee -
to build with me
and to do with me as Thou wilt.
Relieve me of the bondage of self,
that I may better do Thy will.
Take away my difficulties,
that victory over them may bear witness
to those I would help of Thy Power,
May I do Thy will always!

**alcoholics anonymous - big book - third step prayer - 1939**

All mighty Father,
whose way is in the sea
and whose paths are in the great waters
whose command is over all and whose love never faileth:
Let me be aware of Thy presence
and obedient to Thy will.

**world war II - naval serviceman**

Angel of God,
my guardian dear,
to whom God's love commits me here,
ever this day,
be at my side
to light and guard,
to rule and guide.

**catholic - prayer to the guardian angel**

Dearest Lord, teach me to be generous,
teach me to serve you as I should,
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labour and ask not for reward,
save that of knowing that I do your most holy will.
Almighty, Everlasting God,
the Protector of all those who put their trust in Thee:
hear our prayers in behalf of Thy servants
who sail their vessels beneath the seas.
We beseech Thee to keep in Thy sustaining care
all who are in submarines,
that they may be delivered
from the hidden dangers of the deep.

the submariner's prayer - author unknown

Lord God, Giver of Life, Source of all healing,
who alone can help us grow in wholeness:
We thank you for the gift of life and health,
and remembering your faithful servants
Cosmus and Damian

parish prayer - st. cosmus & st. damian in the blean” (Invocation Index: online)

5.1.1 The grammatical structure:

According to Quirk et al. (1985:773) the vocative is an optional element. However, taken within the framework of the collect, the vocative is one of the three obligatory parts that constitute the framework of any collect.

Thus, although the vocative is an optional element within other types of functional varieties (register), it becomes an obligatory element when used in this type of register.

The vocative used in the collect can be looked at as an address expressing man's relationship with or attitude towards God viz that God is superior and man is inferior. In this case, pragmatically speaking, address is from Low to High.

From the syntactic point of view, the vocative may consist of:
1- a single noun only
2- a single noun phrase
3- coordinated noun phrase
4- noun plus apposition
5- noun phrase plus apposition which may or may not be preceded by "O".
6- Noun, (parenthetic) noun phrase

Those types are realized in the following examples respectively:
1- God
2- Almighty God
3- O Almighty God and Heavenly Father
4- O Lord God
5- O Immortal Lord God
6- Almighty, Everlasting God,

The invocation may sometimes be preceded by certain elements outside the NP. The following are the possibilities of these elements:
1- an imperative + (adverbial)

ex. Grant, O Almighty God.
2- Parenthetic expression
   ex. We (humbly) beseech thee, O Father
3- Parenthetic expression + direct object.
   ex. We yield thee heartily thanks, most merciful Father.
4- An imperative + parenthetic
   ex. Grant, we beseech thee, O heavenly Father
5- An imperative + pronominal object.
   ex. Hear us, Almighty and most Merciful God and Saviour
6- An imperative + direct object + parenthetic.
   ex. Lighten our darkness, we beseech thee, O Lord.

But these types of elements will not be included in the analysis as we are dealing with the vocative structures only.

5.2 Arabic Collects (Invocations)

These collects are selected from the Book entitled (الدعاء المستجاب من الحديث والكتاب) لمؤلفه أحمد عبد الجواد. The vocative structure appear in the following utterances will marked by bold type .

اللهم اهدنا فيمن هديت واعفنا فيمن هغفي ونؤمن فيمن تولى ونقمن فيمن رضي، وأصرف عننا شر ما قضيت انك قضي واللهم اهدنا ين امين ومولى وأمنا فيمن أنتم ضاحك علينا.

اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاكين ومن طاعتك ما تمثلنا به جنتنا ومن البقين ما تنهى به علينا مصائب الدنيا وتمتعنا اللهم بسماعنا وأباصا لنا وأفواتنا أبداً ما حبنيتنا وأتجلاء الوراثة لنا واجعل انك جالس على مثلكم ولن تجعل الدنيا أكبر علمنا ولا ينفعنا ولا إلى النار مصيرنا ولا تجعل الدنيا هي دارنا ولا تسلط علينا بذنوبنا من لا يخفون فينا ولا يجرمنا برحمة يا أرحم الراحمين

اللهم أغفنا بحلاك عن حرامك وباطعك عن مصيرك وفيضلك عمن سواك يا عفوم المغفرة.

اللهم نفس كرب المكرمين وافق الدين عن المدينين واصف مرضاك ومرضي المسلمين برحمتك يا أرحم الراحمين

اللهم اجعلنا من عتاقك من النار، اللهم اجعلنا في عينك واجعلنا من المعروفين ولا تجعلنا من المحرومين برحمتك يا أرحم الراحمين.

ياواسع المغفرة يا غافر يا غافر اللذين يا قابل التوب .. أغفر لي ولوالدي ول=[
بسم الله على نفسي ودينني، بسم الله على أهلي ومالني، بسم الله على كل شيء أعطاني ربي، بسم الله رب الأرض والسماء، بسم الله الذي لا يضر مع اسمه داء.

أعوذ بكلمات الله التامات التي لا يجاوزهن بر ولا فاجر من شر ما خلق وذرأ ومن شر ما ينزل من السماء ومن شر ما يعرج فيها ومن شر ما ذرأ في الأرض ومن شر ما يخرج منها ومن شر طوارق الليل والنهار وطراء النهار الطارق بخير بارحم.

5.2.1 The Grammatical Structure:

The use of the vocative is in cases where the prayer is restricted to يا + N, the most common of which is the use of يا أر بيا أو يا الله يا بارب when standing up or starting to do something. In this type of prayer, the request is implied in the context of the prayer in both of its types: the linguistic context and the context of situation.

Syntactically, the vocative in Arabic is expressed in the form of:

1. (يا) + attribute
2. (يا) + N
3. يا [N + N
4. Prepositional phrase
5. pronoun + (N)
6. يا + phrasal attribute

These possibilities are realized by the following forms respectively:

1. يا في ، يا قوم، يارحم
2. يا الله، يا ربي
3. يا الله، يا بارب، اللهم
4. سم الله، بكلمات الله التامات
5. ياباسط اليدين بالعطايا، ياذا الفضل العظيم، ياذا الجود والكرم

6. Results and Discussion

The contrastive study in this paper shows the following differences and similarities:

1- *Invocation* is an obligatory element in both English and Arabic prayer.

2- Both in English and Arabic, the vocative is an addressee indicating man's attitude towards or his relationship with God. It is an obligatory element which must be present in any *collect or du'a*.

3- In Arabic, the vocative is an iterative element which may be used more than once throughout a text, whereas, in English, it is not.

4- Syntactically, the vocative is realized in English by the use of: 
   a. Noun
   b. Noun Phrase
   c. Coordinated noun phrases,
   d. Noun + Apposition
   e. Noun Phrase + Apposition
   f. Noun Phrase,(parenthesized) +Noun Phrase, 
   which may or may not be preceded by 'O'. In Arabic, on the other hand, the vocative may take the form of 
   a. ٍيا + attribute,
   b. ٍيا + Noun,
   c. [ٍيا] + Noun,
   d. pronoun. + (Noun),
   e. ٍيا + phrasal attribute, or
   f. Prepositional phrase.

5- Apposition exists in the invocation of brief prayers of both English and Arabic. In English, these instances of apposition are of the type full-strict-restrictive, whereas in Arabic they are of the type full-strict-nonrestrictive.

6- Lexically, the vocative is expressed through the use of a number of nouns referring to the Deity. God, Lord, Father, in English. In Arabic, ربي , رب، الله، اللهم are the most frequently used nouns.
7. Conclusion

Different cultures use different vocatives as a means of showing social distance and politeness between the partners in a conversation. The vocative is a case of using a noun identifying the person addressed. Invocation is an obligatory element in both English and Arabic prayer. Both in English and Arabic, the vocative is an addressee indicating man's attitude toward God and it is an obligatory element which must be present in any collect or du'a'.

This research shows that invocation in Arabic and the vocative are an iterative elements which may be used more than once throughout a text, whereas, in English it seems that it is used once in the opening sentence of the invocation. Syntactically, the vocative is realized in English by the use of many different forms the same as in Arabic with little similarities and differences.
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