

التضرع بايات الكتاب المقدس الانكليزية والاحاديث النبوية العربية: دراسة لغوية تداولية

Supplication in English Biblical Verses and Arabic Prophetic Hadiths: Pragmalinguistic Study

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Abstract

Supplication, as one of the most crucial parts of religious rituals in many religions such as English biblical verses and Arabic prophetic hadiths, can express misery, guide, help and request things from a higher authority (God). This study seeks to examine the pragmatic behavior of supplication in both English biblical verses and Arabic Prophetic hadiths. Be contingent with Searle's (1969, 1979) treatment of SAs and Kareem (2009) felicity conditions of supplication, 25 biblical verses and 25 Prophetic hadiths are chosen to be pragmatically analyzed utilizing mixed methods research. The analysis reveals that both texts underscore personal emotions and heavenly direction, with supplication functioning as both an expressive and prescriptive act via the use of various syntactic structures and lexical items.

Key words: supplication, speech acts, expressive-directive, Biblical verses, Prophetic hadiths

الكلمات المفتاحية: التضرع - أفعال الكلام - تعبيرية - طلبي - آيات الكتاب المقدس - الاحاديث النبوية الشريفة.

Introduction

Supplication is both a religious and social act that encompasses social elements and theological considerations. It presents a particular pragmatic and linguistic notion rooted in cultural and social contexts. It is a humble entreaty in which humans beseech God for aid, express gratitude, and demonstrate submission. Consequently, it denotes both expressive and directive illocutionary acts that reflect the emotional condition of the supplicant while simultaneously urging the hearer to take action in accordance with the petitioner's request. Psychologically, supplication allows individual to convey their emotions and express themselves, as it provides a means to articulate vulnerability and seek sustenance from God. From an alternative viewpoint, supplication fosters communal harmony and strengthens human's confidence in God. Furthermore, supplication is regarded as an act by which humans emotionally articulate their desires and petition to God for specific requests. This research paper seeks to identify supplication as an expressive-directive speech act that encompasses personal feelings and conveys the intent of eliciting divine intervention. It seems necessary here to give a theoretical background encompassing a review of supplication as a social-religious notion and the theory of speech acts, with an emphasis on supplication as an expressive-directive act.

Research Questions

This paper aims to address the following questions:

1. How do supplicants utilize expressive-directive speech acts in English Biblical texts and Arabic Prophetic Hadiths?
2. What are the linguistic (syntactic, semantic, lexical and figurative) tools used to realize the illocutionary act of supplication?
3. What are the points of similarities and differences between the pragmatic analysis of supplication in both data?

Pragmalinguistics

In pragmatics, a distinction is frequently drawn between *pragmalinguistics* and *sociopragmatics*. This distinction was prominently addressed by Haugh in 2021. Sociopragmatics examines the social and cultural aspects that affect language usage. It examines how social factors such as power dynamics, social distance, and cultural norms influence the interpretation and creation of communicative acts. Sociopragmatics examines how context and cultural norms influence linguistic

behavior in diverse situations. (Haugh, 2021, p. 5) emphasizes that pragmalinguistics pertains to the "linguistic resources" accessible to speakers, whereas sociopragmatics concerns the "social perceptions that inform participants' interpretation and execution of communicative actions." Pragmalinguistics pertains to the 'how' of language utilization, while sociopragmatics examines the 'why'—the social motivations and consequences underlying linguistic selections. This distinction is essential for a thorough comprehension of pragmatics, as it underscores the interaction between linguistic forms and their social contexts. Pragmalinguistics examines the linguistic resources and methods employed to express communicative activities and interpersonal meanings. It analyzes the utilization of particular linguistic forms and structures to execute functions such as requesting, apologizing, or complementing. This domain focuses on the grammatical and lexical selections speakers utilize to get specific pragmatic outcomes.

(Leech, 1983) defines pragmalinguistics as the linguistic tools utilized to express meaning in particular circumstances, emphasizing the practical application of language to fulfill communicative objectives. It involves the examination of speech acts, politeness practices, and the linguistic mechanisms employed to convey intents, attitudes, and social relationships. Leech differentiates pragmalinguistics from sociopragmatics, with the latter emphasizing the social norms and expectations that affect language use. Pragmalinguistics focuses on the "means" of communication, including lexical selection, syntactic arrangement, and prosody, that correspond with the speaker's pragmatic intention.

Supplication: Overview

Supplication is a religious spiritual practice linked to God. It is a form of relationship between humanity and the divine that enables individuals to draw closer to God. It is a form of religious practice by which an individual can articulate emotions, whether joy or gratitude stemming from suffering, depression, and sorrow, or the desire to communicate with God for solace. Religion instructs that the objective of all religious actions is not to attain happiness in this ephemeral world, but rather to foster proximity to God. Consequently, it can be inferred that "the pursuit of God is inherent to human nature ... transcends religious forms" (Ali, 2017, p. 136) .

In Islamic doctrine, the act of supplication serves as a means of invoking; it signifies a request and petition to God. It upholds the conviction of humanity in their creator by eschewing all forms of idolatry and polytheism (Adeniran, 2020) . (Kareem, 2009) asserts that supplication, in both English and Arabic, signifies a modest approach to the

proximity of God. Supplication etymologically denotes the act of bending down, kneeling, or bowing in a sincere and humble manner. In Arabic, supplication refers to munajat, signifying a private and intimate dialogue with Allah, emphasizing the concept of proximity to the divine.

Supplication as Illocutionary act

Expressive-directive speech acts are essential in daily communication as they enable indirect communication, maintain social cohesion, and improve interaction by combining expressions with directions. They allow speakers to express wants or expectations without imposing undue pressure, communicate emotions alongside requests or ideas, and assist in navigating complex social relationships. Understanding these linguistic activities can aid in uncovering the true intentions behind seemingly simple remarks (Huang, 2013) . Supplication is typically regarded as an act by the speaker to convey their significance to God while requesting the fulfilment of their needs; thus, it should be classified as a directive-expressive speech act.

Directive-expressive speech acts amalgamate aspects of both expressive and directive speech acts, particularly articulating the speaker's emotions or evaluations while seeking to affect the listener's behaviour. Examples encompass sardonic requests, commendatory statements, and feigned astonishment. Discernment of authentic intents is often difficult due to emotional expressions, and comprehension of these speech acts necessitates an awareness of the context and the relationship between the speaker and the listener (Mey, 1993) .

Felicity Conditions of Supplication

(Searl, 1969) (Searle., 1979) underscores the significance of psychological and environmental elements that influence the interaction between the speaker and the listener, contending that effective communication relies on a shared comprehension of intentions, beliefs, and contexts. An illocutionary act of supplication intrinsically entails an emotional and instructive appeal to a higher power or authority figure. Supplication frequently relies on satisfying particular felicity requirements to attain its intended objective, such as inviting divine direction, seeking forgiveness, or requesting assistance. In this respect, Searle's four felicity conditions preparatory, propositional substance, sincerity, and fundamental conditions provide a useful framework for examining the linguistic and pragmatic complexities of supplicatory acts.

i. Propositional Content Condition

Propositional content conditions are determined by illocutionary points, signifying that directive illocutionary forces must denote a forthcoming action for the listener in all contexts. For a speaker to effectively persuade a listener to act, they must convey the notion that the listener will undertake a future action aimed at achieving a favourable outcome.

ii. Preparatory Condition

A speaker performs an illocutionary act by presuming the veracity of particular statements within the framework of their discourse. In religious contexts, a genuine supplicant must recognise God as the "Supreme Provider" and comprehend that the Creator is acutely aware of one's deepest thoughts and is completely capable of meeting all requests without impediment.

iii. Sincerity Condition

Supplication demonstrates greater sincerity than a request, as the speaker expresses a more profound desire. It expresses a deeper yearning than a request and constitutes a more compelling effort to motivate the listener to act. In Arabic Islamic teachings, sincerity is invoking just Allah and abstaining from assuming that anybody else have the capacity to offer assistance. A faithful adherent of Allah must be ready to implore Allah for their needs, disclose their confidences, and sever links with all middlemen except Allah.

Methodology

This section delineates the essential principles that form the foundation of data analysis. The text commences with elucidating the notion of data collection and selection, specifying the research methods used to attain the aims of the study and picking out the suitable model for the data analysis.

i. Data Collection

The selected data is concerned with natural speech which is drawn from real-world communicative events offering insights into the genuine use of language. The data of the study comprises both Biblical verses and Prophetic sayings focusing on

supplication as a form of monologue between humans and the divine. Twenty-five instances of supplications drawn from English Biblical verses and twenty-five instances of supplications drawn from Arabic Prophetic Hadiths are selected to be the data of the study.

ii. Method

The study used a mixed-method approach, combining qualitative and quantitative procedures to systematically examine the pragmatic behavior of supplications in Biblical verses and the Prophetic hadiths. Qualitatively, the pragmatic analysis involves the identification, description of the act of supplication, eliciting the linguistic devices used to realize this act and the function behind the use of these devices. Quantitatively, the frequencies and the percentages of the components of the pragmatic analysis are calculated and summed up in tables and figures.

iii. Model of Analysis

The analytical model investigates supplication through a four-level framework, considering cultural context, pragmatic behavior and linguistic realization and function. Level 1 concerns theoretical background which is sought to help readers understand the historical, spiritual, and cultural significance of each supplication. Level 2 identifies supplications as expressive (emotional), directive (action-oriented), or expressive-directive (combination of emotion and request) based on linguistic markers, thereby expanding the original speech-act role. Level 3 tackles felicity conditions to identify directness through sentence types and lexical choices reflecting the emotional state and intention of the supplicant. Level four looks at the linguistic realization of the supplication — its syntactic, semantic and figurative realization of supplication. Consider the suggested model for the pragmatic analysis of supplication in English and Arabic Prophetic texts.

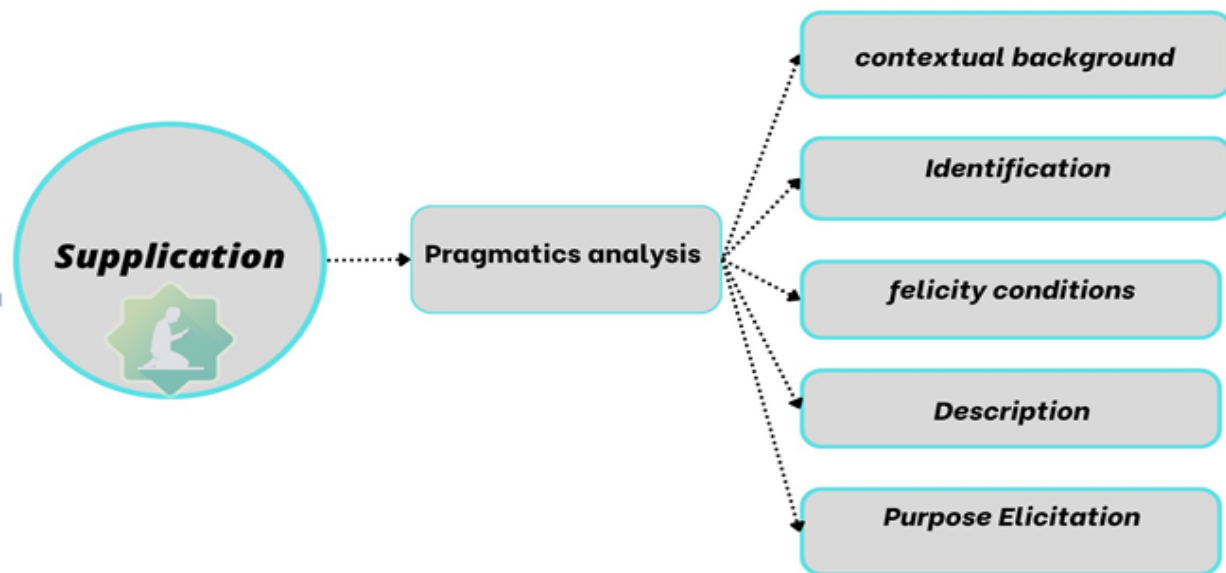


Figure 1: The Model of Analysis

Analysis of Biblical Texts

Twenty-five English Biblical texts are selected to be analyzed pragmatically. The pragmatic analysis has two phases: qualitative and quantitative research methodologies. The qualitative section focusses on the identification and characterization of supplication, whilst the quantitative section entails the frequencies and percentages of the components of the pragmatic analysis. Three representative examples of the analyzed English texts are presented hereunder.

TEXT 1: *"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you."* (Jeremiah 29:12)

The Biblical verse of Jeremiah 29:12 emphasizes the importance of prayer in facing challenging situations. The Apostle Jeremiah delivers this message during a time of rebellion against God. The text urges adherents to settle in their captors' domain, build residences, create families, and diligently seek the welfare of their urban environment. The divine message of hope and renewal from God provides comfort and assurance to individuals confronting difficult circumstances. The New Testament reiterates this subject, as Jesus implores his disciples to persist in prayer and sustain faith in God's

replies to their petitions. Thus, the scripture urges believers to invoke God's name during moments of confusion, assuring them that God will diligently listen to their requests. This Biblical phrase is a plea in reaction to the Israelites' exile, a time of considerable distress. It functions as a mediator between God and the faithful. The wording explicitly expresses a desire or request, claiming "I will listen to you," aiming to offer solace and consolation to humans, confirming that their prayers will get divine consideration.

Moreover, this supplication is a double-edged sword; it is both expressive and directive speech act. It is both emotive, revealing God's empathy and openness to hear and respond to the believers' supplications and needs, and instructive by guiding the believers to engage in prayer in order to reach their needs. The combination of expressive and directive elements effectively offers solace and direction to the Israelites who are in exile. However, this saying is enunciated through the act of promise, where God makes a promise that is dependent on the individuals calling and praying to God. The illocutionary force is to provide solace, instill confidence, and motivate the displaced individuals by pledging to lend an ear, providing optimism, and fostering a sense of camaraderie despite their geographical separation. The perlocutionary consequence of this is to instill trust, hope, and a revitalized bond with God, bolstering the individuals' spiritual fortitude.

Structurally, this verse is realized in a compound sentence consisting of three independent joined clauses by the conjunction "and" *"then shall ye call upon me"*, *"ye shall go and pray unto me"*, *"I shall hearken unto you"*. The sentence is in the declarative mood, expressing a factual statement or assurance that God would reply to people's prayers by taking a future action. It assures the Israelites that God will pay close attention to them during difficult times. It serves as a celestial emissary, conveying the message of God to people. It highlights the significance of human action and belief in requesting help from a higher power. In other words, it serves as a practical, encouraging divine assurance to a troubled society and outlining a definite way to restore their connection with God and instilling optimism for a more favorable future.

Lexically, the employment of certain lexical items plays an important role in determining the meaning of the illocutionary act of supplication. The most recurrent words that indicate supplication are *"Call upon"* referring to a direct plea or invocation to a superior authority, the expression *"Pray unto"* denotes an act of supplication or prayer specifically addressed at a divine being. The parallel structures *"call upon me"* and *"pray unto me"* are employed to affirm the meaning of supplication.

TEXT 2: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16)

The verse emphasizes the importance of acknowledging wrongdoing and interceding in prayer on behalf of others to facilitate recovery. It suggests that the supplication of a virtuous individual has significant influence and achieves desired results. The verse also highlights the correlation between reciprocal supplication and admitting wrongdoing. Priests are obligated to acknowledge and own their transgressions, but the authentic rationale is more sincere. Prayer is highly effective, as it brings benefits and produces tangible results. Virtuous individuals offer prayers on behalf of their fellow beings, who are aware of their needs and are ready to provide aid. Devout individuals must to freely confess and recognize their transgressions to one another, articulating contrition and a genuine intention to amend their behavior. Authentic prayer transcends mere verbal expression; it signifies a profound metamorphosis within the heart, catalyzed by the divine impact of God's Spirit. It is employed to protect realms, dispense justice, confer advantages, and deliver individuals from hardship.

This Biblical statement has both expressive and directive functions. It underscores the importance of confession, prayer, and community in promoting personal growth and nurturing deeper connections. It fosters integrity, transparency, and honesty within a group, emphasizing that acknowledging one's deficiencies can lead to personal growth and stronger relationships. It also promotes reciprocity and empathy, suggesting that members should actively participate in enhancing one another's spiritual well-being. The verse primarily aims to advocate for certain actions and behaviors, including as confession, intercessory prayer, virtuous living, and sustaining faith in the efficacy of prayer. The passage directs individuals to own their deficiencies, participate in intercessory prayer, and uphold ethical standards, emphasizing the transformational efficacy of sincere and fervent prayer. Ultimately, it highlights the transformational efficacy of sincere and fervent prayer in attaining significant healing and personal development.

Structurally, the Biblical verse is expressed in two sentences: a compound-complex sentence followed by a simple sentence. The initial part comprises two imperative clauses that compel, urge, or persuade individuals to confess their sins and pray for others, succeeded by a declarative clause that states the effect of such actions, namely, healing. The second statement offers a rationale for adhering to God's directives. The employment of the declarative mood in the concluding segment of the sentence

reinforces the conviction in the efficacy of righteous prayer by imparting a sense of assurance and certainty. Combining imperative and declarative moods achieves a balance between giving commands and providing reassurance, offering explicit instructions while proclaiming the positive outcomes of those instructions.

Lexically, the employment of certain lexical items plays an important role in determining the meaning of the illocutionary act of supplication. The most recurrent words in this verse are "*confess*" refers to publicly acknowledging one's shortcomings or transgressions as they demonstrate humility, candor, and introspection, fostering openness and responsibility inside people. It suggests that a person's character significantly influences the effectiveness of their "*prayer*"; "*pray*" in this context pertains to the practice of engaging in prayer, petition, or thankfulness as a means of establishing a connection with God. The repetition of the parallel structure "*one to another*" and "*one for another*" show the unity among believers.

TEXT 3: "*Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God.*" (Philippians 4:6)

Paul encourages Christians to prioritize their communion with Christ, leading to a mindset of rationality and tranquility via the divine might. He advises believers to use caution in all matters, as it is natural that uneasiness may come from relying too much on oneself during life's challenges. Prayer and petition, accompanied by thanksgiving, are integral components of worship that cannot be separated. Both terms constitute original form and likely pertain to the official worship of the Church. One should communicate their demands to God through prayer and supplication, expressing gratitude along with their petitions. Thanksgiving is an essential component of prayer and should always be included in devotions. Besides, prayer and petition should be the means of communicating requests to God.

This Biblical phrase demonstrates both an expressive and instructive function. The message evokes a sense of serenity and assurance, encouraging followers to avoid anxiety or undue concern on any matters. It fosters dependence on God, emphasizing the importance of communicating with Him on all needs and concerns. The text instructs believers to refrain from worry, to pray for all issues, and to communicate their aspirations to God while expressing thanks. The essential elements of supplication are "prayer and supplication," "expressing gratitude," and "making your requests known to God," which facilitate clear and earnest communication with the divine. This combination of expressive and directive elements provides comfort and guidance, promoting dependence on God via prayer and supplication while maintaining an attitude of thankfulness.

Structurally, this poem is a compound sentence primarily consisting of an imperative clause, which generally serves a directive role of command, advise, or encouraging. The scripture instructs believers to avoid worry and to communicate their needs to God via earnest and humble prayer. It especially refers to the act of praying and making earnest supplications, emphasizing communication marked by deep necessity and humility. It provides comprehensive counsel on supplication, highlighting the essential components of sincerity, humility, gratitude, and dependence on divine provision. However, the imperative clause is followed by a declarative clause explaining a statement than one must be careful in his/her prayer, supplication and thanksgiving. This declarative is affirmed by a let-clause to request people to direct their prayer to God only.

Lexically, the employment of the lexical items "*prayer, supplication, thanksgiving and God*" plays an important role in determining the meaning of the illocutionary act of supplication. They relate to the act of engaging with God via practices like adoration, confession, thankfulness; they directly pertain to the act of making sincere and modest entreaties or supplications to God. Hyperbole also has a role in the expression "*Be careful for nothing*", the word *nothing* is used to indicate a sort of exaggeration.

No	Supplication	Supplication via SA	Syntactic level		Lexical Items	Figure of Speech
			Sentence Type	Sentence Mood		
1	"To You, O LORD, I lift up my soul. O my God, I trust in You; Let me not be ashamed; Let not my enemies triumph over me."	Request	Complex	Declarative Declarative Imperative Imperative	LORD / God	Repetition
2	"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you."	Promise / comma	Compound-Complex	Declarative Declarative	Call upon/ pray	Parallelism

		nd		ve Declarati ve Declarati ve		
3	"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."	Comma nd	Simple/ complex	Imperativ e Imperativ e Imperativ e Declarati ve	Pray / thank/ God	Parallelis m
4	"Rejoicing in hope, patient in tribulation, continuing instant in prayer."	Asserti on	Nonfinite	Declarati ve Declarati ve	Prayer	Parallelis m
5	"The LORD is nigh unto all them that call upon him, To all that call upon him in truth."	Asserti on	Simple	Declarati ve Declarati ve	LORD/ Call	Repetition
6	"And at midnight Paul and Silas prayed, and sang praise unto God: and the prisoners heard them."	Faith	Compoun d	Declarati ve Declarati ve Declarati ve	Prayed/ God	Parallelis m
7	"For where two or three are gathered together in my	Asserti on	Complex	Declarati		Synecdoc he

	name, there am I in the midst of them."			ve Declarati ve		
8	"In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears."	Request	Compound- complex	Declarati ve Declarati ve Declarati ve Declarati ve	LORD /God	Parallelis m
9	"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret reward thee openly."	Command	Compound- complex	Declarati ve Declarati ve Imperativ e Declarati ve	Prayest /pray	Parallelis m Repetition
10	"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."	Command	Compound- complex/ Simple	Imperativ e Imperativ e Declarati ve Declarati ve	Confess Pray Prayer	Parallelis m
11	"But let him ask in faith, nothing wavering. For he that wavereth is like a	Request		Imperativ		

	wave of the sea driven with the wind and tossed."		Complex	e Declarati ve	Faith	Simile
12	"I cried out of him with my mouth; his praise was on my tongue."	Faith	Compoun d	Declarati ve	Cried out	Synecdoc he
13	"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."	Asserti on	Simple	Declarati ve	Prayer Supplicati on	Parallelis m
14	"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God."	Comma nd	Compoun d	Imperativ e Declarati ve Imperativ e	Prayer Supplicati on Thanksgiv ing God	Hyperbole
15 11 5	"Therefore I say unto you, what things so everye desire, when ye pray, believe that ye receive them, and ye shall have them."	Urging	Compoun d - complex	Declarati ve Declarati ve Imperativ e Declarati ve	Pray/ Believe	Parallelis m
16	" And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."	Comma nd	Compoun d	Declarati ve Imperativ e	Ask	Parallelis m Synecdoc

				Declarative Imperative Declarative Imperative		he
17	"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."	Command	Compound-complex/ Compound	Imperative Declarative Declarative Declarative	Pray	Antithesis
18	"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."	Assertion	Nonfinite Clause	Declarative Declarative	Praying Prayer Supplication	Parallelism
19	"For there is one God, and one mediator between God and men, the man Christ Jesus."	Assertion	Simple	Declarative	God	Parallelism
20	"The righteous cry, and the LORD heareth, and delivereth them out of all their troubles."	Assertion	Compound	Declarative Declarative	LORD	Parallelism
	"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive"	Promise	Compound-	Declarative Declarative	Pray Forgive	Parallelism

21	their sin, and will heal their land."		complex	ve Declarati ve	Sin	
22	"I pray for them, I am not praying for the world, but for those you have giving me, for they are yours."	Asserti on	Compoun d- complex	Declarati ve Declarati ve Declarati ve Declarati ve	Pray Praying	Metaphor
23	"He that truneth away his ear from hearing the law, even his prayer shall be abomination. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.	Warnin g	Complex	Declarati ve	Prayer	Metaphor
24	"Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were."	Plea	Compoun d- complex	Imperativ e Imperativ e Imperativ e Declarati ve Declarati ve	Lord Prayer Cry Tears	Metaphor
25	"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."	Asserti on	Compoun d	Declarati ve Declarati	Prayer/ God	-----

				ve		
Detailed Frequencies	Assertion 9	Compound-complex 9	Imperative 19	Pray 8	Parallelism 14	
	Command 7		Declarative 56	Prayer 8	Repetition 3	
	Request 3	Compound 6		God 7	Synecdoche 3	
	Promise 2	Simple 5		LORD 5	Metaphor 3	
	Faith 2	Complex 5		Supplication 3	Simile 1	
	Urging 1	Nonfinite 2		Praying 2	Antithesis 1	
	Warning 1			Call upon 1	Hyperbole 1	
	Plea 1			Thank 1		
				Call 1		
				Prayed 1		
				Prayest 1		
				Confess 1		
				Faith 1		
				Cried out 1		
				Thanksgiving 1		
			Believe 1			
			Ask 1			
			Forgive 1			
			Sin 1			

				Cry 1 Tears 1	
Total frequencies	26	27	75	48	26

Table 1: Overall Results of English Data

Analysis of Prophetic Hadiths

Twenty-five hadiths of supplications are selected to be pragmatically analyzed in accordance with the above model. With respect to the scope of the paper, three representative examples of the analyzed hadiths are presented hereunder.

Text 1: (الحسيني, 2011, p. 103)

"My Lord, save me from Your punishment on the day You resurrect Your servants ."

The Prophet Muhammad (PBUH) was renowned for his diligent remembrance and unwavering devotion to Allah in every situation. He diligently engaged in the practice of sleeping on his right side, reciting the name of Allah, and upholding a condition of ethical integrity. The Prophet's unwavering remembrance and ardent prayers serve as evidence of his genuine character. The petition "O Allah, give me protection from Your punishment" serves as a reminder of the concepts of death, resurrection, and the retribution in the Hereafter. This hadith illustrates the physical and verbal aspects of Sunnah concerning sleep, encompassing Allah's benevolence, compassion, and deeds that lead to paradise and deliverance from punishment and Allah discontent (اسلام ويب

(٢٠١٦ ،

Pragmatically, the current hadith conveys both expressive and directive elements. The expressive aspect of the speaker's message conveys a profound emotional and spiritual appeal, showcasing apprehension and modesty in response to the possible retribution by Allah. The statement demonstrates the speaker's recognition of the seriousness of the Day of Judgment and their susceptibility to Allah's power and divine fairness. The directive aspect entails the speaker explicitly seeking Allah's safeguarding and deliverance from retribution on the Day of Judgment. This equilibrium between expressivity and direction sets an example for Muslims in their approach to supplications, showcasing genuine passion and a direct appeal for Allah's benevolence and assistance.

Structurally, this text is realized in two a complex sentence comprising two clauses. The main clause is "ربي قني عذابك" ("My Lord, save me Your punishment") while the subordinate clause is "يوم تبعث عبادك" ("the day You resurrect Your servants.") The subordinate clause is enunciated to offer a conditional state for the main clause. The hadith presented comes in the imperative mood, functioning as direct appeals to Allah, requesting certain acts such as safeguarding, compassion, or deliverance. The present mood is employed while issuing directives or making petitions, with the speaker expressing a desire for protection or salvation from Allah.

Lexically, it includes lexical elements that pertain to supplication, which is the act of requesting or beseeching Allah for assistance or safeguard from harm. Among these expressions are "ربي" *My Lord* which convey deep respect and intimate entreaty. The phrase "قني" *save me* is a direct appeal for divine intervention and protection, i.e., it is a supplication for deliverance from suffering. The phrase "عبادك" *Your servants* is a synecdoche that represents the resurrection of humanity on the Day of Judgment. It highlights the Divine Creator's connection with His creation and the modesty and reliance of humans on Allah.

Text 2: "اللهم الهمني رشدي, واعني من شر نفسي" (الشوكاني, 2016, p. 427)

"O Allah, inspire me with my right guidance, and protect me from the evil of my desires."

In this text, the Prophet (PBUH) directed people to pursue discernment, moral uprightness, honesty, and truth from Allah, and to seek sanctuary from the malevolence within oneself. This prayer is essential as it represents the highest point of instructive and kind direction. Abu Darda proposed that the Prophet (PBUH) should seek His love, the love of those who have affection for Him, and actions that may bring them into greater proximity to His love. Likewise, Abu Umamah affirmed that the Prophet should pursue the benevolence that Prophet (PBUH) requested from Allah and sought sanctuary in Him from the malevolence that Prophet (PBUH) pursued (أهل الحديث والاثار)

"اللهم الهمني رشدي , واعذني من شر نفسي", (٢٠١١)

The expressive-directive function in supplications serves to mirror the speaker's profound emotional condition, recognizing their susceptibility and the necessity for heavenly aid. This emotional manifestation emphasizes the virtues of modesty and reliance on Allah for direction and safeguarding. The directive function is a plea to Allah for guidance, expressing a want for morally upright deeds and safeguarding against internal malevolence. This supplication serves as both an emotional recognition and a directive plea for heavenly assistance, which is characteristic of several types of prayer in Islamic tradition. It integrates an emotional recognition with a directive plea for divine assistance, showcasing the speaker's confidence in Allah's involvement for individual spiritual direction and safeguarding.

Structurally, the hadith is categorized as compound sentence, containing two clauses (inspire me with my right guidance) and اعني من شر نفسي ("protect me from the evil of my desires") conjoined through the coordinating conjunction و (and). The second clause elaborates on the action of the first clause, therefore transforming relationship between the two clauses into intricate one. Furthermore, the hadith comes in the imperative mood, which is employed to issue directives, make requests, or solicit the completion of a task. It explicitly targets the individual being addressed and frequently suggests a sense of immediacy or indispensability.

Lexically, the hadith comprises many lexical elements pertaining to supplication, which is the act of submitting petitions or prayers to Allah. The aforementioned items encompass اللهم "O Allah," which directly addresses Allah. "Guide/Guidance," and "Protect," seek protection from negative influences, and "Evils (within oneself, of his/her soul, of his/her own desires)," which is a recurring motif in supplications. These

things constitute the essence of the request being directed towards Allah, rendering them essential to the structure and significance of the supplication. The expression "*Inspire in me guidance*" is a metaphor that refers to the need for metaphysical and ethical lucidity from Allah, notwithstanding its lack of bodily manifestation. This expression regards guidance as a concrete and achievable element inherent in the individual. Parallel constructions اعني والهمني (*inspire me and protect me*) play an important in establishing the meaning of supplication in this hadith.

Text 3: "ليس شيء اكرم على الله من الدعاء" (بروسوي, 2009, p. 163)

" There is nothing more beloved to Allah than supplication"

This hadith underlines the significance of prayer (du'a) in Islam as a virtuous form of devotion. Prophet Muhammad (PBUH) declares that du'a is the upright form of worship, since it demonstrates the servant's modesty, powerlessness, and dependence on Allah. Almighty Allah demonstrates His reverence for His servants by responding to their prayers, therefore establishing prayer as the primary form of worship. Prayer can bestow a multitude of blessings, including repentance, absolution of transgressions, and alleviation from emotional anguish and adversity. Hence, adherents should demonstrate unwavering devotion to prayer, acknowledging their perpetual need for Allah (طريق الاسلام "لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ" ، ٢٠٢١)

The expressive-directive function of language encompasses the ability to convey an individual's sentiments and emotions, as well as exerting influence over the behavior of others. The hadith underscores the significance of supplication in Islamic spirituality. The speaker expresses profound emotional admiration for Allah's affection for supplication and urges the audience to participate in it as a fundamental act of devotion. The expressive function entails communicating the speaker's emotions, convictions, or perspectives, highlighting Allah's inclination for supplication. The speaker conveys a sense of reverence and awe for supplication, indicating an emotional connection to the practice. The directive role promotes the integration of supplication as a fundamental and routine aspect of religious practice for believers. It urges adherents to frequently participate in prayer striving for proximity to Allah, and to prioritize supplication above other forms of worship. The hadith integrates both expressive and directive duties to highlight the profound significance of supplication. The expressive role illustrates the speaker's conviction in Allah's unique affection for supplication, depicting an emotional bond between the believer and Allah through this act of devotion. The directive function offers guidance and motivation for believers to

include supplication consistently into their spiritual practices, urging them to engage in prayer regularly and earnestly.

Structurally, this hadith is composed of a simple declarative sentence including a subject and predicate to express a straight idea concerning the significance of prayer and supplication before Allah. The declarative mood indicates the state of supplication in the presence of Allah without giving any further instructions. This hadith informs the fact that ("لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ" طريق الاسلام) (2021) ("*There is nothing more beloved to Allah than supplication*").

Lexically, the hadith explicitly mentions the act of الدعاء (du'a/ *supplication*) which involves requesting assistance, guidance, or blessings from Allah. The core lexical component that signifies this notion is "*supplication*". This hadith underscores the need of supplication in the presence of Allah, employing hyperbole to magnify its importance. The aforementioned hyperbole underscores the importance of prayer and supplication within Islamic doctrine.

No	Supplication	Supp. Via SA	Syntactic Level		Lexical Items	Figure of Speech
			Sentence Type	Sentence Mood		
1	<p>اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ"</p> <p>"O Allah, I seek Your mercy. Do not leave me to myself even for the blinking of an eye and correct me all my affairs; there is no god but You."</p>	plea	Compound- complex	Declarative	<p>اللهم</p> <p>O Allah</p> <p>رحمت</p> <p>mercy</p>	hyperbole

2	<p>"اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ".</p> <p><i>O Allah! I ask You by virtue of the fact that all praise is due to You; there is no god except You, the Bestower, the Originator of the heavens and the earth, O Possessor of Majesty and Honor, O Ever-Living, O Self-Sustaining."</i></p>	request	complex	Declarative	<p>اللهم</p> <p>O Allah</p>	parallelism
3	<p>"تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ".</p> <p><i>"Seek refuge in Allah from severe calamity, being overtaken by misery, evil destiny, and the triumphant mockery of enemies."</i></p>	Urge / direct	simple	Imperative	<p>الله</p> <p>Allah</p>	parallelism
4	<p>"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وِغْلَبَةِ الرِّجَالِ".</p> <p><i>"O Allah! I seek refuge in You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being burdened by debt and from</i></p>	Request / beg	simple	Declarative	<p>اللهم</p> <p>O Allah</p>	parallelism

	<i>being overpowered by (other) men."</i>					
5	<p>اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ " نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ"</p> <p><i>"O Allah, I seek refuge in You from the disappearance of Your blessings, from the change of Your protection (from me) and from suddenness of Your punishment, and from all of Your wrath."</i></p>	plea	simple	declarative	<p>اللهم</p> <p>O Allah</p> <p>اعوذ بك</p> <p>Seek refuge in you</p>	parallelism
6	<p>"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجَبَنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ"</p> <p><i>"O Allah, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave."</i></p>	Request / beg	compound	Declarative	<p>اللهم</p> <p>O Allah</p> <p>اعوذ بك</p> <p>I seek refuge in you</p>	parallelism

7	<p>اللهم اغفر لي ذنبي كله دقه وجله وأوله وآخره وعلايته "O Allah, forgive all my sins, minor and major, first and last, and those that are visible and hidden."</p>	plea	simple	Imperative	<p>اللهم O Allah اغفر Forgive</p>	parallelism
8	<p>"يا مقلب القلوب ثبت قلبي على دينك" "O Turner of hearts, stabilize my heart in Your faith."</p>	request	simple	Imperative		Metaphor/ repetition
9	<p>"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى" " O Allah, I ask You for guidance, piety, chastity, and self- sufficiency ".</p>	request	simple	Imperative	<p>اللهم O Allah اسأل Ask</p>	parallelism
10	<p>"اللهم اغفر لي، وارحمني، واهدي، وعافني، وارزقني و ارفعني" "O Allah forgive me, have mercy on me, guide me, support me, protect me, provide sustenance for me, and elevate me."</p>	Request / Plea	Compound	Imperative	<p>اللهم O Allah اغفر Forgive ارحمني Displaying mercy اهدني Seeking</p>	Parallelism

					counsel عافني Seeking health ارزقني Engaging in provision	
11	"رب قني عذابك يوم تبعثك عبادك" <i>"My Lord, save me from Your punishment on the day You resurrect Your servants."</i>	Request / beseech	complex	imperative	ربي My LORD قني Save me	synecdoche
12	"اللهم اهدني وسددي، وانكر بالهدى هدايتك الطريق، والسداد سداد السهم" <i>"O Allah! Direct me to the Right Path and make me adhere to the Straight Path."</i>	beg	compound	Imperative	اللهم O Allah اهدني Direct me	repetition
13	"اللهم اكفني بحلالك عن حرامك وأغنني بفضلك عن سواك" <i>"O Allah, make Your lawful provisions sufficient for me so that I have no need for Your unlawful ones, and enrich me with Your blessings so that I need no one but You."</i>	plea	compound	Imperative	اللهم O Allah اكفني Make me sufficient اغنني	parallelism

					Enrich me	
14	<p>"اللهم الهمني رشدي، واعني من شر نفسي"</p> <p><i>"O Allah, inspire me with my right guidance, and protect me from the evil of my desires."</i></p>	request	compound	Imperative	<p>اللهم</p> <p>O Allah</p>	Metaphor/parallelism
15	<p>"اللهمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ ، وَ غَلَبَةِ الْعَدُوِّ ، وَ شِمَاتَةِ الْأَعْدَاءِ"</p> <p><i>"O Allah, I seek refuge in You from being overwhelmed by debt, from the overpowering of my enemies, and from their gloating."</i></p>	Request / petition	simple	Declarative	<p>اللهم</p> <p>O Allah</p> <p>اعوذ بك</p> <p>Seek refuge in you</p>	Metaphor/repetition
16	<p>"اللهم اني اعوذ بك من قلب لا يخشع، ومن دعاء لا يسمع، ومن نفس لا تشبع، ومن علم لا ينفع، اعوذ بك من هؤلاء الاربعة"</p> <p><i>"O Allah, indeed I seek refuge in You from a heart devoid of fear, from a prayer that is not heard, from an unsatisfied soul, and from unbeneficial knowledge. I seek refuge in You from these four."</i></p>	request	complex	Declarative	<p>اللهم</p> <p>O Allah</p> <p>اعوذ بك</p> <p>Seek refuge in you</p> <p>دعاء</p> <p>prayer</p>	Parallelism/repetition

17	<p>"اللهم انفعني بما علمتني وعلمني ما ينفعني وزدني ، الحمد لله على كل حال علما ، وأعوذ بالله من حال أهل النار." <i>O Allah, benefit me with what You have taught me, and teach me what will benefit me, and increase me in knowledge. All praise is due to Allah in every condition, and I seek refuge in Allah from the inhabitants of the Hellfire."</i></p>	request	compound	Imperative/ Declarative	<p>اللهم O Allah اعوذ Seek refuge</p>	parallelism
18	<p>"اللهم اني اعوذ برضاك من سخطك, وبمعافاتك من عقوبتك, واعوذ بك منك, لا احصى ثناء عليك, انت كما اثنيت على نفسك." <i>"O Allah, I seek refuge in Your pleasure from Your anger, and I seek refuge in in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot enumerate Your praises. You are as You have praised Yourself."</i></p>	ask	compound	Declarative	<p>اللهم O Allah اعوذ Seek refuge</p>	parallelism/ repetition
19	<p>"اللهم جنبني منكرات الاخلاق, والاهواء, والاعمال, والادواء" <i>"O Allah, I seek refuge in you from evil morals, deeds, passions and diseases."</i></p>	Plea/ beg	simple	Imperative	<p>اللهم O Allah</p>	parallelism
20	<p>"اللهم إني أعوذ بك من شر ما</p>				اللهم	

	عملت ، ومن شر ما لم أعمل "O Allah, I seek refuge in You from the evil of what I have done, and from the evil of what I have not done."	Plea/ request	simple	Declarative	O Allah اعوذ بك Seek refuge in you	Repetition / parallelism
21	"الدعاء مخ العبادة" "Supplication is the essence of worship"	assertion	simple	Declarative	دعاء supplication
22	"لا يرد القضاء الا الدعاء ولا يزيد في العمر الا البر" "Nothing but supplication averts the decree, and nothing but righteousness increases life."	belief	compound	Declarative	الدعاء supplication	parallelism
23	"ما من احد يدعو بدعاء الا اتاه الله ما سأل او كف عنه من السوء مثله ما لم يدع بإثم او قطيعة رحم" "No one calls out a supplication unless Allah brings him what he has asked or averting from him an equivalent evil, as long as he does not supplicate for sin or the severance of family ties."	request	Compound-complex	Declarative	دعاء supplication سأل asked	repetition
24	"ليس شيء اكرم على الله من الدعاء" "There is nothing more beloved to Allah than supplication"	request	simple	Declarative	الدعاء supplication	hyperbole

25	<p>"لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ لَا تُؤَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عِظَاءُ فَيَسْتَجِيبَ لَكُمْ"</p> <p><i>"Do not invoke curses on yourself or on your children. You may encounter a moment when Allah answers your supplication and your prayer might be granted."</i></p>	caution	compound	Imperative	<p>لا تدعوا</p> <p>Invoke curses</p> <p>الله</p> <p>Allah</p> <p>دعاء</p> <p>supplication</p>	parallelism
<p>Detailed Frequencies</p>	Request 14	Simple 11	Imperative 12	اللهم	Parallelism 17	
	Plea 7	Compound 9	Declarative 14	O Allah 17	Repetition 7	
	Urge 1	Complex 3		اعوذ بك	Hyperbole 2	
	Direct 1	Compound-complex 2		seek refuge in you 7	Synecdoche 1	
	Beg 4			supplication 5	Metaphor 3	
	Beseech 1			Allah 2		
	Petition 1 Ask 1			الله		
	Assertion 1			اغفر		
	Belief 1			forgive ٢		
	Caution 1			اسأل		

				Ask 2	
				اهدني	
				direct me 2	
				رحمت	
				mercy 1	
				ارحمني	
				displayin g mercy 1	
				عافني	
				seeking health 1	
				ارزقني	
				engaging in provision 1	
				ربي	
				my LORD 1	
				قني	
				save me 1	
				اكفني	
				make me	

				sufficient 1	
				اغني	
				enrich me 1	
				دعاء	
				prayer 1	
				يدعو	
				call 1	
				لا تدعوا invoke curses 1	
Total frequencies	33	25	26	48	30

Table 2: Overall Result of Arabic Data**Conclusion**

The pragmalinguistic analysis discloses that both data illustrate that supplication represents emotional appeals for strength, forgiveness, and guidance, whereas directed acts emphasise clear demands for divine intervention, support, and spiritual alignment. The examined texts demonstrate a significant dependence on compound-complex sentence constructions, declarative and imperative moods, and distinctive lexical phrases such as "call upon," "pray," "اللهم" (O Allah), and references to "God" or "LORD." Techniques such as parallelism, repetition, hyperbole, and figurative language augment the emotional and spiritual impact of these texts. The contrastive examination highlights common themes of vulnerability, humility, and dependence on the supernatural. English Biblical texts often assert faith through declarative statements, whereas Arabic Hadiths often utilise imperative and intricate formulations to impart moral and spiritual instruction, harmonising individual and

communal responsibilities. The urgent mood is notably prominent in Arabic literature, affirming religious teachings and promoting pious behaviours.

Supplication serves as a crucial practice for fostering emotional and spiritual resilience, highlighting human fragility and the collective quest for heavenly assistance. This study highlights the interaction between cultural and language subtleties in expressing faith and dedication. Subsequent study will build upon these findings by investigating rhetorical devices, the cultural implications of syntax and vocabulary, and other linguistic functions, including persuasion and inspiration, to better elucidate the complex role of supplication in religious and spiritual discourse.

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