

**THE SPEECH ACT OF SUPPLICATION IN ISLAM***Key words: supplication, speech act, Islam, communicative functions**Asst.prof : Sawsan Abdul-Munem Qassim**Iraq/ Diyala University / College of Education for Human Sciences**Sawsan.munem@gmail.com**Assist Lecturer: Husam Kamil Hamzah**Iraq/ Ministry of Education /Educational Directorate of Babylon**Huka736@gmail.com***ABSTRACT**

*This study aims at 1- investigating the communicative functions of illocutionary forms of the prophets and every day ritual supplications 2- showing the different types of supplications 3- the difference in terminology between the Muslims and Christians. It is hypnotized that 1- there are different illocutionary forms used by the supplicant to communicate with His Lord. 2-different illocutionary forms are controlled by the several situations and psychological feelings to convey his message to His God .*

*Data of this work is collected from supplications of the prophets in Qur'an and every day supplications of (Al- Nawawy ) reference. After analyzing data, the study has come up with some results that supplication in Islam has a lot of communicative functions , such as request , address, thank ,praise , repentance , worship, which has proven the hypothesis (1) there are different illocutionary forms used by the supplicant to communicate with His Lord . Muslims from time to time ask God to increase their faith to forgive them for their sins or pertaining to the world or to increase in wealth, or to be cured from diseases, or to be granted more children, this proves hypothesis (2) which says different illocutionary forms are controlled by the supplicant's situation and psychological*

**Speech Act of Supplication in Islam****1-Introduction**

*Humans always need to communicate with their Almighty Allah . The primary means of communication is supplication. Supplication is a*

*problematic issue like other religious terminology, because the sense of the word is not precise and has different terminology between Muslims and other religions. In addition to, this study is challenging since supplication can be spontaneous, or the recitation or reading of, respectively, a memorized or written text. On another dimension, supplication can be accompanied by non-verbal signs, as closing eyes, raising hands .*

## *2-Supplication in English*

*Online dictionary defines the word supplication or (sŭp'li-kāt') as "to make a humble entreaty or to beseech". While, Collins English Dictionary 2002 indicates that "supplication is a prayer asking God's help as part of a religious service" . The Oxford dictionary defines a prayer as: "a solemn request for help or expression of thanks addressed to God (online oxford dictionaries, 2016: 2) . Linguistic supplication, as Downes ( 1998: 319-320) suggests, can be silent, inner speech, or spoken aloud, either in private or in public. If in a public religious situation, prayer can be part of a collective liturgical activity. That activity can either be vocalized by every individual in a group, or by a prayer leader, in which case verbal prayer is a special kind of attentive listening.*

*Supplication is an intentional expression of one's self in an attempt to achieve connectivity with the divine ,or spiritual atmosphere with the self, although this definition can include some meditation practices, which is not necessarily identical to prayer ,as Canter ( 2007: 326, 1049-1050 ; Valentine & Sweet ( 1999:59-70) comment . For example, meditation focuses on establishing enlightenment, good knowledge of self, or calm frequently by breath control, repetition of a special words of spiritual power.*

*According to Wierzbicka (1994: 31) supplication cannot be only linked with speech, but it is a way of life. She explains it by saying that we rather "live in" a prayer than just "say a prayer". This is without doubt a fact stated*

*in several books dealing with prayer as it goes back to St. Basil (cf. T. Špidlík, 1999: 106). Wierzbicka ( ibid: 43) further remarks that “different people have different ideas about prayer, and these different ideas cannot offer us a firm, stable point of reference”. Finally ,Catechism of the Catholic Church book ( 2001:5 ) gives this traditional definition of prayer and sums up what should be a regular activity for all of people as ‘The raising of the heart and mind to God.’ Finally ,Sykes (2004: 390) argues that supplication is "as a kind of petition made by believers to ask the Lord for things which they are primarily concerned to obtain such as the good things of heaven".*

### *3-Supplication and Speech Act*

*Speech acts include certain language functions, and speakers in communication perform certain actions through language. (Scollon & Scollon, 1997: 19) .Searle's theory, mainly, similar to that of Austin's, sets the hypothesis that "speaking a language basically involves performing speech acts": Thus, speaking a language is performing speech acts such as making statements, giving commands, asking questions, and so on. In general ,these acts are performed in accordance with certain rules. Austin (1962: 108) ;(Searle, 1969: 16) and then later Searle (1979: 17) studied the effect of utterances on the behavior of speaker and hearer as stated in the following distinctions :*

*1-Saying something is performing locutionary acts.*

*2-Performing illocutionary acts in saying something.*

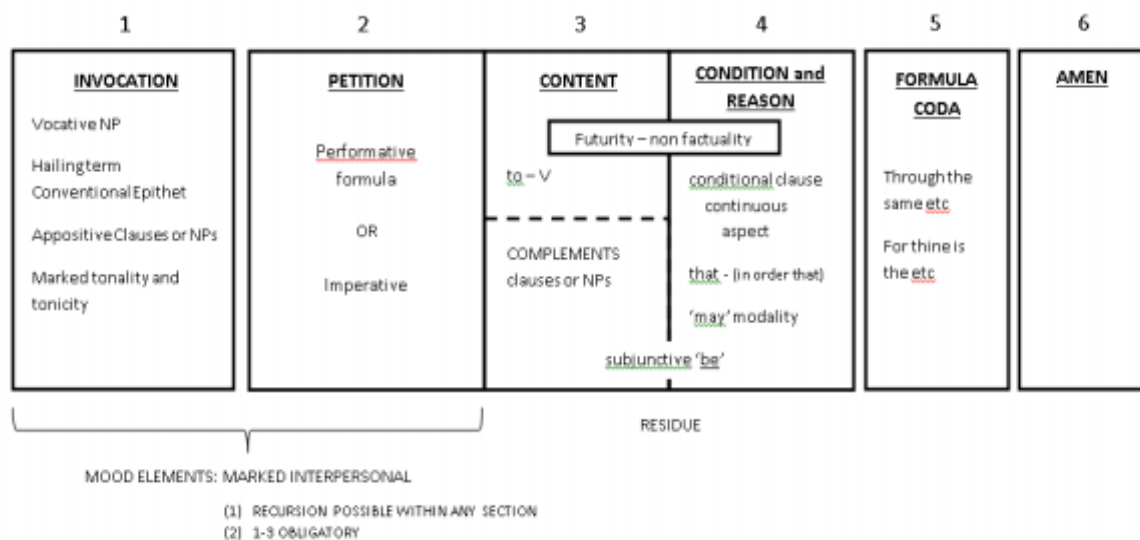
*3-Achieving some effects by means of performing prelocutionary acts .*

*Accordingly, Yule ( 1996:48-49) and Levinson (1983: 236) state that such utterances like apologies, complaints, thanking ,compliments, and expressions of gratitude, have communicative functions and they have been shown to depend on such extra linguistic contextual factors as social distance and*

*dominance, and on factors related to the act itself, for instance the degree of imposition or offense involved in the act.*

**3-The Communicative Functions of Supplication**

*As for the communicative function of supplication , it could be said that supplication has a number of traditional communicative functions. These include Invocation, Praise, Devotion/Worship/Adoration, Thanksgiving, Benediction or Blessing, Penitence, Petition, Remonstrative prayer of Complaint, Dedication, Intercession and Contemplative and Meditative prayer. (Haliday, 1978: 133-134) ; Wierzbicka (1994: 45) and Taylor (1997:3), draw the following diagram:*



**Figure (1) the Communicative Function of Supplication**

**4-Supplication and Invocation**

*It is important to mention the role of address in supplication. The addressee is treated as a pragmatic person, can be either summoned or addressed,; for example, “O God! Thou art my rock, I seek thee...” Psalm 63: 1). Peters (2004: 385) mentions that the use of O is associated with religion and with high literary style: "O God our help in ages past." If summoned, this is usually realized not by nominal address, and never with summoning*

*intonation, but by a clause, most commonly an imperative: "Lord, hear my voice! Let thy ears be attentive to the voice of my supplication" (Psalm 130:2); "Come, O Holy Spirit," (Prayer to the Holy Spirit as stated in A Simple Prayer Book (1997: 10).*

*But the address is sometimes achieved by a performative: "Out of the depths, I cry to thee, O Lord" (Psalm 130:1); "I cry aloud to God, aloud to God, that he may hear me" (Psalm 77:1). In this respect, Taylor (1997:10 ) also has another observation that the old form of the second person "thou," and its use in everyday speech has been dropped, when the King James's Version was translated, "thou, thee," etc. were simply singular forms of the pronouns, while "you" was the plural form. The translators followed this rule whether God or man was being addressed. But today the plural form "you" is commonly used as a singular. While this is true, yet the old form of the second person and its use, is a part of English language. Another important point is given by Suan ( 5-7 ) in the case of our Almighty God and in relation to our prayers to Him, we cannot address Him in any way we like. Suan ( ibid ) refers in her book addressing God that, "OUR FATHER , The LORD ,GOD are suitable names for Lord to be called" .*

### *5-Supplication as Verbal and Non-Verbal Communication*

*Canter ( 2007 : 1049–1050) argues that supplication as a communicative dialogue , he divides them into vocal and non-vocal actions .Some of them is a spontaneous vocal prayer take form of simple sound production such as : sighs, moans, cries. In contrast, non-vocal prayer uses no sound. Such kind of supplication shares with the vocal variety that it may or may not take an explicitly linguistic form (e.g., silent textual reading vs. physical gesture of supplication .In addition to , physical behaviors, such as (bowing, dance, touch ,prostration) are the non-vocal utterances. When language is unable to serve the communicative function, Haliday ( 1978: 21-22; 116-117; 144) and Downes ( 2011: 38 ) comment that these modes of expression are*

*adequate , though not necessary, to enable continued prayer that is not fully within the practitioner's awareness.*

*In this respect , combinations of particular movements with the same hand shape quite precisely to convey the meaning of specific speech acts , for example, we “lower [our hands] in apology or supplication or raise them in adoration, or stretch them out in demonstration or invocation” or express emotions: “we sometimes close the hand and press it to our heart to express regret or anger” Finally, acknowledges that sometimes through gestures we may persuade someone to do something in persuasive effects “ Slapping the thigh is becoming as a mark of indignation, while it also excites the audience ” (non –verbal communication ,2016:4)*

#### **6-Supplication in Islam**

*In this section, the researchers introduce the necessary terminology for the word supplication in Islam with the related similar terms , from the linguistic point of view . Da‘a دعا (Arabic past tense verb for the third person masculine singular) means “he asked for help”, or he called someone towards himself. Daa –hu دعاه means he invited someone”.( da‘ la hu ) دعا له means to supplicate for someone and ( daa alayhi) دعا عليه means to supplicate against someone. الطريحي ١٣٦٥ : ١٣٨-١٤١*

*The term Supplication or دعاء duḥā is derived from the Arabic verb meaning “to supplicate” or “to call upon.” ( ابن منظور ١٤-٢٥٧ ) .Other similar terms are munājah, مناجاة الروح او نداء nidā, and alḥuḍā Munājah which means “a secret conversation with Allah,” usually with the intention of seeking help and relief.*

*Du‘ā is a form of worship ( النووي : ٥٣٢ ) ,while one of God's commands expressed through the Quran is for them to call out to Him : And your God says: "Call on Me; I will answer your .Quran, sura 40 (Ghafir), ayah 60.. Ṣalāh ("Muslim prayer", Arabic: صلاة ṣalāh or ṣalāt; pl. صلوات ṣalawāt) is one of the Five Pillars of the faith of Islam and one of the obligatory religious*

*duties for every Muslim. The word salah is commonly translated to prayer but this definition might be confusing. Muslims use the words " du'ā " or "Supplication" when referring to the common definition of prayers which is "a petitions made to God."*

*In Islam, the Arabic word du'ā (plural du'aat) is used to refer to supplications. Ad'iya may be made in any language, although there are many traditional Islamic supplications in Arabic, Persian and Turkish. In Islam, du'ā tends to mean personal prayer.. (Wikipedia, the free encyclopedia (20016:1) .*

### *7--Conditions of Du'ā*

*There are some conditions that have to be followed by suppliants in saying supplication or du'ā, some of them are:*

*a-Sincerity*

*b-Tawassul*

*c-Patience*

*d-Good intention*

*e-Sustenance*

*f-Attentive heart*

*g-Non-interference*

*h- Shedding tears*

*i-Raising hands*

*j-Internal and external purity*

*( ٣٩٩-٣٨٧ : المقدم : محمد تقي المقدم ) ( ٥٣٥-٥٣١ : ١٩٨٥ ) (النووي) Al-Nawwawy 1958:535-531) Mohammed AlMuqadam(378-399)*

## 8-Data Collection

*Supplication as "routine" is a secular term related to "ritual" that is used every day on a more personal basis. Whether we recognize it or not, it seems that a great deal of life is a ritual or routine. The worshippers of Allah thank , apologize , complain , ask, forgive ...etc. Every day or remembrance of Allah in our daily lives since we get up to the time we go to sleep . Data corpus for this study is collected from the prophets supplications from Holly Qur'an, and the ritual daily supplications and Thukir نُكْر of every day from Al - Nawawy.*

### 8-1-Types of Supplications

*After analyzing data, there are different types of supplications directed to Allah by His believers in all situations ,which either to pray for someone or against someone. Generally speaking, du'a can also be divided into two general types, depending on what is being asked. These two types include supplication in religion and in the world, notice the following examples:*

#### *a-Prayer doing and accepting supplication*

*(رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ) [إبراهيم-٤٠]*

*"O my Lord! Make me one who performs As-Salaat (Iqaamat-as-Salaat), and (also) from my offspring, our Lord! And accept my invocation." (14/40)*

#### *b-Good offspring*

*رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ \* فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ \* آية ٩٩ إلى ١٠٣ ،*

*The prophet Ibrahim asks his God Allah to give him a good and righteous children to keep the religion rituals*

*رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ) [الأنبياء/٨٩]*

*O My Lord! Leave me not single (childless), though You are the Best of the " (inheritors)." (21/89)*



*c-Judaism and following righteous people*

رب هب لي حكما والحقني بالصالحين واجعل لي لسان صدق في الآخرين واجعلني من ورثة جنة النعيم  
(٨٩/٢٦)

*'O my Lord! bestow wisdom on me, and join me with the righteous "* (٨٣

*d- Forgiveness From sins*

(رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) [الأعراف/٢٣]

*Our Lord! We have wronged ourselves. If You forgive us not, and bestow not "*  
*upon us Your Mercy, we shall certainly be of the losers."* (7/23

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ) [إبراهيم-٤١]

*Our Lord! Forgive me and my parents, and (all) the believers on the Day "*  
*when the reckoning will be established."* (14/41

*e-Economy and Financial issues*

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {القصص: ٢٤}.

*O my Lord! truly am I in (desperate) need of any good that thou dost send "*  
*me*

*f- Facilitating Social Affairs*

وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي -

*And ease my task for me. \* And make loose the knot from my tongue, that \**  
*(they understand my speech.)" (20/25-28*

*g- Individual purposes*

(رَبِّ زِدْنِي عِلْمًا) [طه: ١١٤ / ٢٠]

*((My Lord! Increase me in knowledge*

*h-Salvation from Enemy*



*My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals*

*4-O my Lord! truly am I in (desperate) need of any good that thou dost send me*

*رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {القصص: ٢٤}*

*(رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي) [طه/٢٥-٢٨]*

*5-O my Lord! Open for me my chest. \* And ease my task for me. \* And make loose the knot from my tongue, that they understand my speech." (20/25-28*

*اللهم اجعلني من التوابين واجعلني من المتطهرين*

*6-Upon completing wudhu ‘O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.’*

*In performing the illocutionary act of addressing or calling, the speaker is presumed to be intentionally performing the perlocutionary act of association or disassociation according to the given relation between the speaker and the hearer in a certain circumstances.*

*All forms of vocatives يا رب ،ربي ، اللهم ، O lord, Lord ,show the inter – personal relationship between Allah and His worshippers .The variable phatic or emotive use of the vocative as a feature of an individual speaker’s predilections when addressing an interlocutor. Speakers typically differ from each other in the frequency with which they resort to naming their interlocutors as part of discourse. Address always involves recognizing the relative status of the addressees.*

*The other form of illocutionary force in supplication is imperative الامر او الطلب as a grammatical mood that forms commands or requests, including the giving of prohibition or permission, or any other kind of advice or exhortation. Imperatives used in duaa ,as a type of requesting performance directly from the person to His God as a humble request . The supplicant in the above*

examples are form of طلب request ( his lord being addressed) from the lower to the superior , this form of illocutionary force is most common in data .

The imperative mood in this corpus are open me, forgive me ,make me , make loose , ease me, notice ( 1,2,3,4,5 )

Accordingly, using the negative imperative as negated by using (Don't + imperative) , as in , in (Don't make , Leave me not .. ) لا تَوَاخِذْنَا ، لا تَذْرُنِي ، لا تَذْرُ ، ( لا تَجْعَلْنَا رَبَّنَا لَا تَجْعَلْنَا ) are direct imperative examples, functionally, the requestive sentences, as in :

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ [الأعراف/٤٧] (٧)

"Our Lord! Place us not with the people who are Zaalimoon (polytheists and wrong doers)." (7/47

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ [يونس/٨٥-٨٦] -

"Our Lord! Make us not a trial for the folk who are Zaalimoon. And save us by Your Mercy from the disbelieving folk." (10/85-86

رَبِّ لَا تَذْرُنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ [الأنبياء/٨٩] ٩

"O My Lord! Leave me not single (childless), though You are the Best of the inheritors." (21/89)

All these examples are considered directives express that the supplicant's attitude towards some prospective action by the Lord or God and his intention that his utterance or the attitude it expresses, be taken as a reason for the God or hearer's action.

Data of this study shows that may as a modal verb could be used by the speaker in specific formula as supplication to mitigate the order of a request ( see Alexander , 1997:237) .A speaker's request often imposes on the addressees and can potentially threaten the hearer's face. Therefore, the

speakers usually formulate their requests indirectly, as in the following examples, when the person asks his Lord to save others and protect them :

10- *يُحْفَظُكَ اللهُ* May God bless you

11- *يُحْمِيكَ اللهُ* May God protect you

*What To Say To The Groom On Marrying-*

12- *بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ-*

*May Allah bless you and shower His blessing upon you and) keep you in a happy union*

*جَزَاكَ اللهُ خَيْرًا* 'May God reward you' this kind of phrase is commonly used by Muslims in certain occasions and repeated from time to time to encourage or praise someone for doing something to the speaker. In Muslim cultures, people really appreciate blessing Sometimes people use formulaic expressions, such as *جَزَاكَ اللهُ خَيْرًا* 'May God reward you' at other times, they come up with expressions wishing good to the favorer. At the same time they show the extent to which people are sincere in their thanking .

When people need something spiritual or something tangible and practical from Almighty Allah, the Lord of creators ,believers usually use some devices like insisting , begging , repeating words ,even weeping to Allah as petition

Insisting ,therefore is one of the illocutionary forces as an attempting to get the addressee to do that thing; when the person supplicates, he has to be sure that almighty Allah will accept and hear his supplication .In this respect ,whenever Allah is addressed, several rituals are usually linked together in a kind of supplication . When regular association of identical gestures with identical words occurs formulaically plication to create a poetic style, notice the following

13-*Upon Going To The Fajr Prayer*

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا،  
وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي  
نُورًا. اللَّهُمَّ اعْظِمْنِي نُورًا

*O Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me and enhance light for me)*

*The utterance light in the above example repeated for many times to create a type of rhyme as religious tone .The above example demonstrates that the high degree of repetition in the supplication corresponds to the presence of a typical formulaic style .The prayer of petition is also used by the believer to receive fresh forgiveness when he or she trips up and sins.*

*Most of the devices used in supplication are illocutionary acts that means the speaker is complaining to almighty Allah .In a direct complaint a speaker turn to His creator to show that he is affected by sad actions. The supplicant in this case tries to get the hearer to do something, by inviting or requesting the lord to accept his supplication .*

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ) [يونس/٨٥-٨٦] -

*14-Our Lord! Make us not a trial for the folk who are Zaalimoon. And save " us by Your Mercy from the disbelieving folk." (10/85-86*

(رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ) -

[هود-٤٧]

*O my Lord! I seek refuge with You from asking You that of which I have no " knowledge. And unless You forgive me and have Mercy on me, I would indeed (be one of the losers." (11/47*

16- أَنِي مَسْنِي الضَّرِّ وَأَنْتَ اِرْحَمِ الرَّاحِمِينَ (٨٣/٢١)

*(21:83) And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful.*

*All the prophets in the above examples express their fear and grief to their creator and they confirm that they are in need for God and they complain to Him their weakness and helplessness and they know that they cannot do anything without Allah's support ,because He has the power to control the whole world.*

*Trosborg (1995: 311) defines complaint as “an illocutionary act in which the speaker (the complainer) expresses his/her disapproval and negative feeling towards the state of affairs described in the proposition and for which he/she holds the hearer (the complaine) responsible, either directly or indirectly” .Speech of complaints involves a face-threatening act Olshtain & Weinbach ( 1987) ; and Sauer, (2000) .*

*Boxer, (1993) and Sauer, (2000) comment that the speech act of complaining is inherently face-threatening to the hearer. "If the speaker performs complaints, it may impair the hearer's face and consequently the relationship between participants".*

*In Duaa, glorifying and praising Allah , are very common ,the supplicant usually utter these words before asking his needs from God ,as in the following examples:*

*When in Distress-*

*17-the prophet Yohnon says لا اله الا انت سبحانك*

*(لا اله الا انت سبحانك انى كنت من الظالمين (١٢٩/٨٧)*

*None has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You. Truly, I have been of the wrong-doers." (21/87*

*18-[حسبي الله لا اله الا هو عليه توكلت وهو رب العرش العظيم] {التوبة: ١٢٩-18}*

*When in Distress-*

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الْأَرْضِ، (وَرَبُّ الْعَرْشِ الْكَرِيمِ) 'None has the right to be worshipped except Allah Forbearing. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah, Lord of the heavens, Lord of the Earth and Lord of the noble throne.'

The above examples suggest ( there is no God but Allah ) is the noble and appreciate form of worship which allows the creatures to appreciate their majesty who is the source of calmness ,peace ,safe , and happiness which will never get from any other sources. Allah in return can hear the whispering of his servants.

In this respect , Astaghfirullah ( أَسْتَغْفِرُ اللَّهَ : `astaghfiru l-lāh) is the act of seeking forgiveness from Allah. This act is generally done by repeating the Arabic words ( Astaghfirullah ” استغفر الله ( , "I seek forgiveness from Allah". It is considered one of the essential parts of worship in Islam. Al- Muslim use this phrase often, even in conversation with another person. When a Muslim abstains from doing wrong (such as experiencing envy, pride, jealousy, and haughtiness) or even wishes to prove their innocence in an incident, they will use this expression. After every salat (prayer), a Muslim typically recite the phrase three or more times.

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ- 19  
(رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ) [إبراهيم-٤١]

Our Lord! Forgive me and my parents, and (all) the believers on the Day " (when the reckoning will be established." (14/41

نبي الله آدم عليه السلام : 20-

فكان مما قالوا: { قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ } (٢١). Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon (us Your Mercy, we shall certainly be of the losers." (7/23

نبي الله نوح عليه السلام- 21



{رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا} (٢٢).

وقال: { وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ } (٢٣) -22

*O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers." (11/47*

نبي الله موسى عليه السلام-23

قال موسى عليه السلام لما قتل رجلاً من الأقباط: { قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ } (٢٤).

*All the Russul and prophets in the above examples , as Adam, Noah, Moses, Shoaieb , Saleh know that Al –Istighfar الاستغفار is the gateway of relief and happiness. Whenever they are in distress start reciting it and they believe and trust in Allah that istighfar will take them out of their trouble and will put them in a peaceful situation and will give them relief.*

*The act for which we perform (tawbah ) التوبة and ( istighfar ) الاستغفار is not necessarily a sin, or an act of disobedience to Allah; it also includes our shortcomings. Allah's great favors to worshippers , all of our thankfulness and devotion clearly appears to be inadequate., The acts of worship and obedience clearly are seen to be inadequate . The higher a person is on the scale of taqwa, piety and God consciousness, the greater is this sense of inadequacy. Consequently the greater is his/her practice of istighfar*

*Accordingly , Data shows that, the phrase “alhamdulillah” الْحَمْدُ لِلَّهِ is an integral part of our daily activity ; the best form of showing people gratitude to Allah as Muslims ,as in the following forms of supplications:*

الحمد لله الذي احيانا ثم اماتنا واليه النشور

24- (All thanks and praise to Allah Who has given us life after causing us to die (i.e. sleep), and unto Him is the Resurrection).

الحمد لله الذي كساني هذا الثوب من غير حول لي ولا قوه

25- *'All Praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.'*

*Aijmer (1996:78) Jautz( 2008:142) state that expressing gratitude is considered a speech act because the form of thank you or thanks is almost always used by speakers every time they want to express gratitude.*

*Remembrance of Allah at all times, especially during the prayers, is a form of showing gratitude. and thank Him for all that he has bestowed upon people. Hamd الحمد is a sincere and true praise, a praise that the mahmood, Allah is one who is praised deserves.*

*When Someone Sneezes, this phrase is frequently used by Muslims*

26- *"If anyone of you sneezes, he should say:*

*الْحَمْدُ لِلَّهِ*

*(Praise be to Allah.)*

*And his (Muslim) brother or companion should say to him:*

*يَرْحَمُكَ اللَّهُ*

27- *(May Allah bestow his Mercy on you.)*

*When the latter says 'Yarhamukallah', يَرْحَمُكَ اللَّهُ the former should say,*

*يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بِأَلْسِنِمْ*

*'(May Allah give you guidance and improve your condition.)'*

*The one doing hamd الحمد is doing submission to the one being praised out of humility. Hamd also includes sincere gratitude and mentioning the (best) traits of someone.*

*The speech act of thanking are emphasized by Searle (1969); he describes expressing gratitude as "an illocutionary act performed by a speaker based on a past act performed by the hearer that was beneficial". In speech act theory, the speech act of thanking is defined as 'an expression of gratitude and appreciation in response compliments he perfect, most beautiful praise is only for Allah. We say 'Alhamdulillah' out of love, honor, with humility, complete submission and sincere gratitude to Allah.*

#### 8-Conclusion

*This study has arrived at the following conclusions:*

*The close relationship between Muslim and Almighty Allah through making supplication. In supplication he or she feels relief and comfort ,it means one can contact spiritually with A-l –Mighty God. Tthe difference of terminology between Muslims and Christians in using the word supplication , In Islam (1)ṣalāt (ritual prayer), (2) du ‘ā’ (personal supplication), and (3)dhikr (prayer of the heart, recollection, or remembrance of God). Supplication in Islam has a lot of communicative functions , such as request , address, thank ,praise , repentance , worship, and istigphar which prove hypothesis ( 1) that reads there are different illocutionary forms used by the supplicant to communicate with His Lord .*

*making du'a for religion would include things such as, if a Muslim asked God to increase their faith or ask God to forgive them for their sins or pertaining to the world or to increase in wealth, or to be cured from a disease, or to be granted more children ,this proves hypothesis ( 2) which says different illocutionary forms are controlled by the supplicant's situation and psychological feelings to convey his message to His God.*

*Supplication is the fundamental aspect in Muslims' life since worshippers know that they are in need for Allah in happiness and distress , so supplication is a divine language to bridge gap between the servant and His creator .*

*Supplication language of the prophets shows the rhetorical style of Qur'an which indicates the form of the miraculous nature of his language that is full of simile , metaphor and repetition and rhyme . Finally, supplication reveals the poetic style that people employ everywhere and every time to convey their message .*

الأفعال الكلامية في الدعاء الاسلامي

الكلمات المفتاحية: الدعاء ، الاسلام ، الأفعال الكلامية

٠م٠١ سوسن عبد المنعم قاسم

جامعة ديالى كلية التربية للعلوم الانسانية

Sawsan.munem@gmail.com

٠م٠٢ حسام كامل حمزة

المديرية العامة لتربية بابل

Huka736@gmail.com

المخلص

يهدف البحث الى دراسة الدعاء باعتباره احدى الطقوس الدينية والنشاطات المنتظمة والتي يزاولها الفرد كل يوم بل كل دقيقة وهو احدى وسائل التواصل مع الخالق على شكل طلب وخضوعا للرب .بيد ان موضوع الدعاء لم يحظى باهتمام الباحثين على الرغم من

اهميته القصوى في حياتنا اليومية. وعلى اية حال تقوم هذه الدراسة بتحليل اشكال الافعال الكلامية للدعاء في الاسلام وبيان انواعه المتعددة اضافة الى توضيح المصطلحات المتعلقة بموضوع الدعاء بين الدين الاسلامي وغيره من الديانات. وضعت الدراسة بعض الفرضيات وهي ان هنالك اشكال متعددة من الافعال الكلامية التي تظهر في الادعية الدينية التي يعبر عنها العبد عند اتصاله بربه والفرضية الثانية مفادها ان الافعال الكلامية تعتمد على عوامل متعددة منها ظروف الفرد النفسية والمعنوية عند اتصاله بربه، اما بيانات الدراسة فقد تم جمعها من ادعية الانبياء من القران الكريم والاذكار اليومية للنووي وفي الختام انتهت الدراسة بعدد من النتائج التي لخصت في الخاتمة .

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