



الدعاء مخ العبادة: Pragmatic Study of Supplication in Prophetic Hadiths

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Abstract— *The dual nature of supplication as both expressive and directive speech acts presents a challenge in understanding how religious language conveys feelings like trust, hope, and confidence while invoking a higher authority. Thus, this paper attempts to investigate the pragmatic behavior of supplication in Arabic Prophetic hadiths. Based on Searle' (1969, 1979) model of speech acts, 25 Prophetic hadiths are selected to be pragmatically analyzed in terms of a mixed research method. The findings reveal that expressive acts manifest emotional pleas for strength and forgiveness, while directive acts focus on requests for divine help. This in turn highlights the dual function of supplication, as it serves both personal reflection and an appeal for action from God. This entails that Prophetic hadiths tend to evince morals and spiritual guidance.*



Keywords— *supplication, expressive-directive, speech act, Prophetic hadiths*

I. INTRODUCTION

Supplication is a religious and social act which takes in social dimensions and religious considerations. In this sense, it displays specific pragmatic and linguistic propositions grounded in cultural and social backgrounds. It is a self-effacing entreaty in which Muslims beg and entreaty Almighty Allah for assistance, thankfulness and submission. Thus, it implies both expressive and directive illocutionary acts which designate the emotional status of the supplicant and at the same time proposes to get the hearer to do something, according to the application of the petitioner.

Psychologically, supplication enables Muslims to express themselves both emotionally and expressively, as they generate a path for articulating faintness and looking for provision from the Almighty Allah. From another perspective, supplication encourages community harmony and reinforces Muslims' faith in Allah. Practically, supplication is seen as an act in which Muslims emotionally express themselves and also request Allah for a thing. Hence, this paper is intended to investigate the pragmatic behavior of supplication as found in the Arabic Prophetic hadiths. It aims at identifying supplication as

and directive speech act. In other words, the performance of supplication in the hadiths involves personal emotions and also communicates the purpose of attracting divine intervention. In terms of Searle's (1969, 1979) and Kareem's (2009, pp.10,18) felicity conditions of supplication and felicity conditions of *munajat*, 25 Arabic Prophetic hadiths have been selected to be pragmatically analyzed utilizing a mixed-method approach (involving both qualitative and quantitative procedures). The upcoming pages are devoted to the presentation of theoretical background including a survey of supplication as a social-religious concept and speech acts theory focusing on supplication as an expressive-directive act.

Research Question

This paper sets out to give answer to the following question:

"How and why does supplication utilize expressive-directive speech acts in Arabic Prophetic Hadiths?"

Supplication: General Remarks

The term 'supplication' is identified as an act that involves social dimensions as well as religious considerations. It has linguistic implications that are rooted

in many cultural and social backgrounds. It is a humble prayer in which a Muslim requests, begs and pleads Allah for help, gratitude, or submission. In this respect, it corresponds to expressive and directive speech acts, which indicate the emotional status of the supplicant and intends to get the listener to do something, according to the request of the supplicant.

From the standpoint of psychology, supplication makes for a fundamental coping mechanism that allows us to cope both emotionally and psychologically, and creates a pathway for expressing weaknesses and seeking support from others. From a sociological perspective, it promotes social unity and strengthens the believer in faith especially during times of distress and crisis. Since supplication is not only an undeniable concept related to the study of the religion and culture of Muslims, it is also one of the practical manifestations of a certain belief in which the function of supplication is realized in a religious discourse community through a speech act. Therefore, it seems here that a pragmatic study of supplication in terms of speech acts theory might develop a better understanding of supplication regarding language, culture, and spirituality and bring forth a more comprehensive view regarding religious discourse.

Prophetic Traditions and Invocation

The prophetic hadiths stress that supplication is a core part of worship, indicating how close someone becomes to Allah through prayer, with all other actions stemming from this connection. Prophet Muhammad emphasized the importance of dua as an act through which a person surrenders their ego, becoming humble and submissive before Allah. Many hadiths encourage frequent supplication, highlighting that Allah responds to genuine invocations. As reflected in the Prophetic hadiths embodying, the Prophet's way of life piety in supplication requires sincerity of intention, humility, and perseverance in seeking what one asks for. Consider this Prophetic hadith:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرِّجَالِ."
(الزرقاني، 2012، p.17)

["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 being overpowered by (other) men."]

Importance of Supplication

Supplication is the soul of both personal piety and community worship in Islam. It refers to the act of appealing or requesting shelter, assistance, and blessings from Allah. This practice was exemplified by Prophet

Muhammad in various situations, including morning and evening prayers, during travels, in times of illness, and in both favorable and adverse circumstances. Supplication is not restricted to particular situations but is encouraged at all times as an expression of the believer's continuous dependence on Allah.

Supplication (as a form of prayer) functions as a spoken act that merges deep emotional expression with requests for action, serving a vital role in both humanly and heavenly communication. It serves as both an expressive and directive speaking act, revealing the speaker's inner emotions towards a greater moral authority, whether divine or otherwise, while prompting the recipient to undertake the requested action .

It is often known that requests are culturally and contextually appropriate for their intended recipient. In religious situations, supplication serves as a human theophany, enabling believers to engage directly with God or other transcendent beings. In Islam, it denotes a direct connection between the believer and Allah, exemplifying humility and dependency. In religious traditions, prayers often emphasize petition, wherein believers request divine intervention for personal issues or convey appreciation.

Psychologically, supplication serves as a mechanism for stress and emotional regulation, facilitating vulnerability and the pursuit of external assistance. It fosters relationships between individuals, communities, and deities, aligning them with shared interests and value. Supplication can occur through vocal expressions, such as spoken requests, or through physical gestures like bowing, kneeling, or raising hands, often accompanied by specific words to invoke divine remembrance. Despite variations across cultures, the practice of supplication underscores a universal human need to seek assistance, express gratitude, and connect with transcendent beings.

Speech act of Supplication

In terms of pragmatic notion, supplication can be characterized as an illocutionary act by which the speaker performs an action by articulating a plea or request. Supplication, or pleading, is a type of prayer in which one party humbly or earnestly requests another party to provide assistance, typically to alleviate a distress or to endure an act of hostility while expressing reverence. It may also constitute an imperative, soliciting a response from the contacted individual to intervene or assist. Speech act theory posits that language functions as an autonomous action; prayer serves both as an emotional expression and a means to motivate individuals to take action. Searle elaborated on Austin by classifying speech acts, such as directives, which attempt to induce a listener to perform some act.

Supplication, a form of prayer or request directed towards God, is often classified as an illocutionary speaking act. It signifies soliciting assistance from a superior authority or influential individual, which is an official request on their part. Here, supplication can be described as an expressive speaking act by which the speaker communicates their emotional state, including fear, hope, or despair. Expressive words are more intimate and disclose one's emotions, whilst the other primarily functions as a prayer, reflecting humility, deficiencies, or readiness. When an individual prays for aid, they are not simply voicing discontent but acknowledging their fragility and dependence on a power beyond themselves. Then, supplication is an emotional act that combines fear of judgment with a desire for salvation, illustrating its intrinsic expressive quality .

As far as supplication is involved, directive and expressive speech acts are often interwoven. This dual aims to elicit a response from a higher authority while conveying personal sentiments. Islamic prayers exhibit a deep connection and surrender to God, serving both a prescriptive role (asking assistance) and an expressive purpose (demonstrating humility). This combination of duties makes prayer an effective means of communication among many religious traditions .

Supplication, in this respect, is a category of speech act that requires specific environmental conditions, known as felicity conditions, to be effective. These criteria must be fulfilled for the speech act to achieve its intended purpose. Prayer requires sincere intent, separate from random requests or demands and typically must be incorporated into a socially accepted practice (e.g., religious institution) to attain legitimacy. Exhibiting sincerity is crucial for anyone seeking acceptance in Islamic prayer. Prayer will be ineffective in fulfilling its intended aim if he lacks sincerity.

In summary, speech act theory can help see that supplications are both directive and expressive acts. Viewed as either request for divine intervention or declarations of personal piety, supplications mirror the proper and dual appetite that language serves: conveying needs, feelings of reverence toward a higher authority.

Supplication: Expressive-Directive Act

Expressive speech acts, according to Searle (1969), are utterances in which the speaker publicly communicates his/her emotional attitudes towards their propositional content by congratulating someone or through other more explicit illocutions like apologizing and giving thanks. Supplications are not mere expressions of emotions; it also has terrible emotional plea for a cause. In supplication, the question was posed in a tone that

conveys a blend of pleading emotion, accompanied by an undercurrent of fear or hope. motive for persuasion of formality is based on appeal to mercy. It is likely seeking reconciliation, protection guidance from higher entity to take common action its often cannot restore. On the other hand, directive speech acts are performed with the aim of obtaining a specific perlocutionary effect from the hearer, "the speaker is trying to get the hearer to do something" (Searle,1969, p.66). Hearer has to do something in order to follow the instructions.

Prayer is directed to higher authority (Allah). In Islam, it refers to a form of prayer made by the person, however, in general terminology, supplication means in each situation flame on personal need and spiritual guidance. This invocation is the very stuff of rituals, but in religious contexts more specifically signified; it makes transparent what function each speaker aims to fulfil: one addresses a higher power for help. The conception that prayer is both expressive and directive hinges on the blurriness of the line between expressing self-emotions, feelings or desire and directing a follower to take specific action. Another way of saying this is that it describes embodied speech acts within varied religious landscapes .

Islamic supplication shows a supplicant's modesty, religiousness or devotion on one side; however, there is some secular aspect of purpose fulfillment in another case. This dual operation of supplications indicates that speech acts convey the emotional condition of the speaker, and extract a response or action from either human or divine listeners. Bach and Harnish (1979) essentially suggest that the felicity requirements for the initiation of supplication encompass the speaker's desire and capacity to execute a promise, expressive and directive preconditions, as well as religious invocations. The execution of supplication depends on fulfilling these requirements, enabling the illocutionary process to operate as planned.

Religious invocations, predominantly characterized by a closeness between the speaker and the divine, are significantly more immediate. The effectiveness of the speaker's words is contingent upon his own emotion. In essence, it is the manifestation of heart and mind through prayer, or as Bach and Harnish (1979) elucidates, the necessity of expressive-directive speaking acts emotion is intertwined with intention. This speaking act, whether a religious prayer or personal request, relies on emotion and feeling for effectiveness; subsequently, acting on these feelings will facilitate efficient communication and human bonding.

Felicity Conditions of Supplication

Searle (1969) defines felicity conditions as specific appropriateness rules governing speech act behavior. He elaborates on what makes utterances felicitous or acceptable. In addition to grammatical and semantic rules, Searle emphasizes the importance of psychological factors, particularly the relationship between speaker and listener, in achieving a felicitous act. He identifies four essential felicity conditions required for a successful speech act. In the context of supplication, these conditions outline the prerequisites for an intentional communicative act between the actor, the supplicant, and the recipient (Allah). Based on Searle's (1969, p. 66-67) felicity conditions for directives and Kareem's (2009, pp.10,18) felicity conditions of supplication and of *munajat*, the following conditions can correspond to aspects of invocation (supplication) within Islamic worship.

1. Propositional Content Condition: The prayer must be a proposition related to a future action or need that the supplicant requests from Allah, such as forgiveness or sustenance.
2. Preparatory Condition: The supplicant must have faith that Allah possesses the power and willingness to fulfill the request.
3. Sincerity Condition: The supplicant earnestly seeks the realization of the request, holding the conviction that only Allah possesses the power to effectuate it.
4. Fundamental Requirement: The petitioner must articulate the request as a supplication, soliciting divine intervention or aid. Moreover, Islamic doctrine emphasizes that supplications are legitimate when they stem from sincerity and humility. A prayer ought to emanate from a heart imbued with devotion, rather than serving just as a perfunctory routine.

II. 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 whether the research adopts a qualitative, quantitative, or mixed-methods paradigm.

i. Data Collection

Data collection is an essential component of research technique, entailing the methodical acquisition of

information pertinent to addressing research inquiries. 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 Prophetic sayings focusing on supplication as a form of monologue between humans and the divine. Twenty-five instances of supplication drawn from Arabic Prophetic Hadiths are selected to be the data of the study. The data collection process emphasizes the analysis of religious expressions, particularly examining supplications as examples of emotive and goal-directed speech acts within religious contexts.

ii. Method

The study used a mixed-method approach, combining qualitative and quantitative procedures to systematically examine the pragmatic behavior of supplications in 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. By conducting a numerical process, this study is able to quantitatively corroborate the qualitative results through the selected data on the prevalence of individual phrases or structures in supplications.

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 proposed model suggested for the pragmatic analysis of supplication in Arabic Prophetic hadiths.

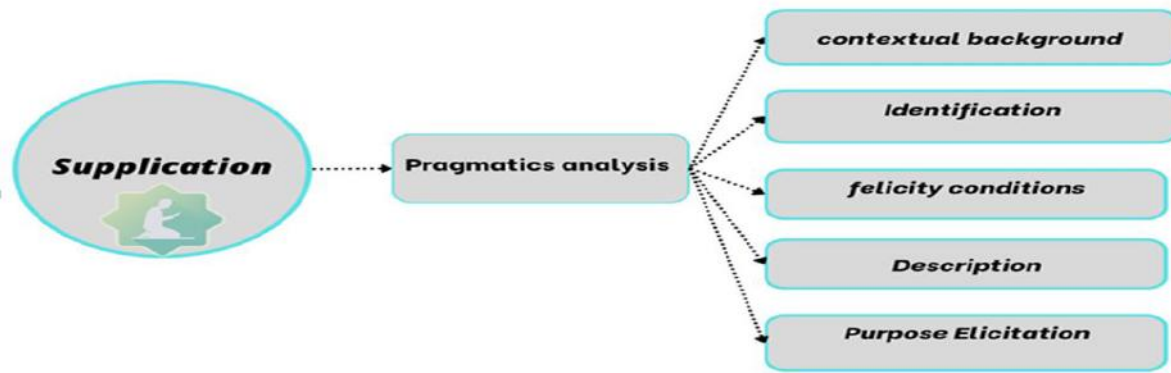


Fig.1: Model of Analysis

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

"اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ"

(التنوخي, 2011, p. 28)

[*"O Allah, I seek Your mercy. Do not leave me to myself even for the blinking of an eye and correct all my affairs; there is no god but You".*]

According to Abu Bakrah, supplication for anguish is a prayer that seeks relief from profound worry and grief, emphasizing exclusivity and rejecting expecting compassion from others. It emphasizes the need for divine guidance from Allah and the supplicant's total dependence on Him. This supplication serves as an example of Tawheed, the practice of directing one's attention towards Allah through acts of worship, love, respect, submission, fear, and hope. An alienation from Allah can lead to restricted and discontented lives, but authentic contentment comes from an open and responsive heart. The statement *"There is no god but You"* conveys a profound plea to Allah, emphasizing a connection between the speaker and the Creator marked by modesty, humility, and complete reliance on God's compassion and direction (بن الحارث, 2024; اسلام ويب, 2005).

The hadith emphasizes the importance of relying on Allah for guidance and rectification in life. It combines expressive and directive components, symbolizing dependence on Allah and acknowledging that human effort alone is insufficient. The prayer acknowledges Allah's supreme power in supervising all affairs and urges the

speaker to avoid reliance on themselves. It acknowledges the limitations of human nature and the potential for deviation from divine guidance. The prayer combines belief and modesty with explicit appeals for divine assistance, addressing both individual and broader aspects of existence. The hadith fulfills two main purposes: expressive and directive. The invocations *"O Allah, I seek Your mercy"* and *"Do not leave me to myself even for the blinking of an eye"* convey a profound feeling of susceptibility and reliance on Allah.

Structurally, this Prophetic hadith is realized in a compound-complex sentence consisting of four clauses connected by coordinating conjunctions *و* (so+ and). They all take the declarative function to convey related but distinct ideas, such as a supplication asking for mercy and guidance. The verse is composed of several declarative clauses followed by direct pleas to God. The first part, *"اللَّهُمَّ رَحْمَتَكَ أَرْجُو"* (*"O Allah, I seek Your mercy"*), establishes humility and dependence. The second part, *"فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ"* (*"Do not leave me to myself even for the blinking of an eye"*) is a directive plea, begging Allah not to abandon them. The third plea, *"وَأَصْلِحْ لِي شَأْنِي كُلَّهُ"* (*"correct me all my affairs"*) seeks divine intervention in managing every aspect of life, reflecting the speaker's belief in divine oversight. The final statement, the acknowledgment of *"لَا إِلَهَ إِلَّا أَنْتَ"* (*"There is no god but You"*), affirms faith, acknowledging Allah as the sole source of power and mercy.

Lexically, the term *اللَّهُمَّ* (O Allah) signifies supplication and develops a tone of entreaty. Moreover, the term *رحمت* (mercy) emphasizes God's infinite benevolence and readiness to grant pardon, so reinforcing the necessity of supplication and acknowledgment of His supreme power. The speaker's phrase *"نَفْسِي طَرْفَةَ عَيْنٍ"* (*"even for the blinking of an eye"*) serves as a hyperbole

intentionally utilized to emphasize their complete and utter dependence on Allah.

Text 2

"تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ" (المناوي، 2018، p.312)

[*"Seek refuge in Allah from severe calamity, being overtaken by misery, evil destiny, and the triumphant mockery of enemies".*]

The Prophet (PBUH) uttered this hadith in order to invoke safeguarding from grave trials and challenges. This prayer pertains to the most integral aspects of existence, faith and the afterlife. The aim is to obtain safeguarding against both physical and moral sufferings, as well as against being overwhelmed by suffering, punishment, and the malevolence of judgment. Seeking sanctuary from the malevolence of judgment does not conflict with attaining satisfaction with Allah's command, as it is an integral component of His command and volition (اسلام ويب، 2001).

The hadith functions as an expressive-directive, reflecting the deep care of Prophet Muhammad for the comfort of his followers in both material and spiritual aspects. It expresses compassion for the challenging circumstances experienced by individuals, including major disasters, sufferings and ridicule from adversaries. Moreover, it conveys human susceptibility and reliance on divine safeguarding, therefore transforming supplication from a mere individual plea into a communal manifestation of belief. The directive function serves as a distinct and explicit instruction, urging believers to actively pursue sanctuary in Allah. This hadith combines both purposes by articulating a common human experience and guiding a religious reaction, urging believers to acknowledge their spiritual link to Allah and beseeching for safeguarding.

Structurally, this hadith is realized via a simple imperative sentence highlighted by the use of the imperative verb "تَعَوَّذُوا بِاللَّهِ" (*Seek refuge in Allah*). Through this simple imperative structure, the Prophet (PBUH) wants to urge/direct Muslims to seek the protection of Allah. In fact, he urges them to follow the Path of Allah, underscoring the significance of the situation and the necessity for refuge from the difficulties, hence generating a feeling of immediacy and emphasis on the all-encompassing quality of the difficult circumstances.

Lexically, the statement referring to supplication employs the expression "الله" (*Allah*) as the only one to who people must resort in times of conflicts and difficulties. It suggests a solicitation for divine safeguarding or aid, a manifestation of prayer, an appeal to

a superior entity for support or advance. The supplication is distinguished by a parallel arrangement of challenges realized by "مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ" (*severe calamity, being overtaken by misery, evil destiny, and the triumphant mockery of enemies*).

Text 3

"اللهم انفعني بما علمتني وعلمني ما ينفعني وزدني علما ، الحمد لله على كل حال ، وأعوذ بالله من حال أهل النار."

(المصرف ، 2001 ، p.16)

[*"O Allah, benefit me with what You have taught me, and teach me what will benefit me, and increase my knowledge. All praise is due to Allah in every condition, and I seek refuge in Allah from the inhabitants of the Hellfire".*]

The text underscores the significance of information, namely religious knowledge, in the life of a believer. It promotes the pursuit of knowledge that is advantageous for both religious existence and the hereafter, requesting Allah to enhance knowledge, and emphasize the need of acquiring knowledge above mere deeds. The Prophet Muhammad (PBUH) recommended that Muslims seek an augmentation in knowledge, since it facilitates a more intimate connection with Allah. Furthermore, the hadith emphasizes the need of obtaining religious knowledge, as it enables individuals to reach higher spiritual levels and empowers them to fight temptations and evil (اسلام ويب، 2007).

In Islamic teachings, the hadith is a compilation of prayers seeking knowledge, benefit, and protection. The expressive role of language is to communicate the feelings, desires, or personal sentiments of the speaker. Within this hadith, the speaker conveys appreciation and deep respect towards Allah, admitting their dependence on Allah for knowledge and safeguarding, and seeking advantageous knowledge and protection from Hellfire. As for the directive function, this hadith urges people to pursue guidance in their daily behavior, education, and spiritual development. It promotes direct action, including soliciting Allah's assistance in acquiring and implementing positive information, actively pursuing greater understanding, expressing thanks, and seeking protection from the repercussions of the afterlife. The expressions "benefit me with what You have taught me, and teach me what will benefit me" advocate for the pursuit of practical knowledge, ongoing development, and humility. The expression "I seek refuge in Allah from the inhabitants of the Hellfire" advocates for safeguarding against adverse repercussions. The hadith functions as a guide for adherents in their spiritual path.

Structurally, the hadith comprises compound sentences. Compound sentences are formed by the use of coordinating conjunctions و (and), as in "اللهم" "اللهم بما علمتني وعلمني ما ينفعني وزدني علما" ("O Allah, benefit me with what You have taught me, and teach me what will benefit me, and increase me in knowledge"). The hadith is typically written in the imperative mood, which is employed to issue commandments, make requests, or provide supplications. The initial segment of the hadith is in the imperative mood, when it is specifically requesting benefits, knowledge, or improvement from Allah. The second section is in the declarative mood, consisting of a factual statement and expressing praise for Allah under all situations. Incorporating both the imperative and declarative moods, the hadith is a thoroughly comprehensive and highly effective religious document.

Lexically, the hadith comprises lexical elements that pertain to supplication, اللهم (O Allah) and أَعُوذُ (seek refuge); they convey the specific action of making a supplication or prayer. They represent the act of offering or reciting a prayer to Allah for assistance, direction, and safeguarding. The plea "اللهم بما علمتني وعلمني ما ينفعني" "اللهم بما علمتني وعلمني ما ينفعني وزدني علما" ("Benefit me by that which You have taught me, and teach me that which will benefit me") exemplifies parallelism, since the phrase structure reflects itself, therefore highlighting the mutual connection between knowledge and benefit. By establishing a rhythmic and balanced appeal, this figure of speech amplifies the rhetorical persuasiveness of the supplication.

To sum up, the results of the selected twenty-five Prophetic hadiths are presented in Table 1.

Table: Overall Results of the Selected Data

No	Supplication	Supp. Via SA	Syntactic Level		Lexical Items	Figure of Speech
			Sentence Type	Sentence Mood		
1	"اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تُكَلِّني إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ" <i>"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."</i>	plea	Compound-complex	declarative	اللهم O Allah رحمت mercy	hyperbole
2	"اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ." <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>	request	complex	declarative	اللهم O Allah	parallelism
3	"تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَنَزْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ." <i>"Seek refuge in Allah from severe calamity, being overtaken by misery, evil destiny, and the triumphant mockery of enemies."</i>	Urge / direct	simple	imperative	الله Allah	parallelism
4	"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرَّجَالِ." <i>"O Allah! I seek refuge in You from</i>	Request / beg	simple	declarative	اللهم O Allah	parallelism

	worry and grief, from incapacity and laziness, from cowardice and miserliness, from being burdened by debt and from being overpowered by (other) men."					
5	"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ" "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."	plea	simple	declarative	اللهم O Allah اعوذ بك Seek refuge in you	parallelism
6	"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجَبِينِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أُرْدَالِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ" "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."	Request/ beg	compound	declarative	اللهم O Allah اعوذ بك I seek refuge in you	parallelism
7	"اللهم اغفر لي ذنبي كله دقه وجله وأوله وآخره وعلانيته وسره." "O Allah, forgive all my sins, minor and major, first and last, and those that are visible and hidden."	plea	simple	imperative	اللهم O Allah اغفر Forgive	parallelism
8	"يا مقلب القلوب ثبت قلبي على دينك" "O Turner of hearts, stabilize my heart in Your faith."	request	simple	imperative		Metaphor/ repetition
9	"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَاتِ وَالعَفَى" " O Allah, I ask You for guidance, piety, chastity, and self- sufficiency".	request	simple	imperative	اللهم O Allah اسأل Ask	parallelism

10	"اللهم اغفر لي، وارحمي، واهدني، وعافني، وارزقني وارفعني" <i>"O Allah forgive me, have mercy on me, guide me, support me, protect me, provide sustenance for me, and elevate me."</i>	Request/ Plea	Compound	Imperative	اللهم O Allah اغفر Forgive ارحمي Displaying mercy اهدني Seeking counsel عافني Seeking health ارزقني Engaging in provision	Parallelism
11	"رب قني عذابك يوم تبعثك عبداك" <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 وسدني، واذكر 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 اغني Enrich me	parallelism
14	"اللهم الهمني رشدي، واعني من شر نفسي" <i>"O Allah, inspire me with my right guidance, and protect me from the evil of my desires."</i>	request	compound	imperative	اللهم O Allah	Metaphor/ parallelism
15	"اللهمَّ إني أعوذُ بك من غلبة الدين ، و غَلْبَةِ العَدُوِّ ، و شماتة الأعداء" <i>"O Allah, I seek refuge in You from being overwhelmed by debt, from the overpowering of my enemies, and from their gloating."</i>	Request/ petition	simple	declarative	اللهم O Allah اعوذُ بك Seek refuge in you	Metaphor/ repetition

16	"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"	request	complex	declarative	اللهم O Allah اعوذ بك Seek refuge in you دعاء prayer	Parallelism/ repetition
17	"اللهم انفعني بما علمتني وعلمني ما ينفعني وزدني علما ، الحمد لله على كل حال ، وأعوذ بالله من حال أهل النار."	request	compound	Imperative/ declarative	اللهم O Allah اعوذ Seek refuge	parallelism
18	"اللهم اني اعوذ برضاك من سخطك, وبمعافاتك من عقوبتك, واعوذ بك منك, لا احصى ثناء عليك, انت كما اثنيت على نفسك."	ask	compound	declarative	اللهم O Allah اعوذ Seek refuge	parallelism/ repetition
19	"اللهم جنبني منكرات الاخلاق, والاهواء, والاعمال, والادواء"	Plea/ beg	simple	imperative	اللهم O Allah	parallelism
20	"اللهم اني اعوذ بك من شر ما عملت ، ومن شر ما لم أعمل"	Plea/ request	simple	declarative	اللهم O Allah اعوذ بك Seek refuge in you	Repetition/ parallelism
21	"الدعاء مخ العبادة"	assertion	simple	declarative	دعاء supplication
22	"لا يرد القضاء الا الدعاء ولا يزيد في العمر الا البر"	belief	compound	declarative	الدعاء	parallelism

	"Nothing but supplication averts the decree, and nothing but righteousness increases life."				supplication	
23	"ما من احد يدعو بدعاء الا اتاه الله ما سأل او كف عنه من السوء مثله ما لم يدع بإثم او قطيعة رحم" <i>"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."</i>	request	Compound-complex	declarative	دعاء supplication سأل asked	repetition
24	"ليس شيء اكرم على الله من الدعاء" <i>"There is nothing more beloved to Allah than supplication"</i>	request	simple	declarative	الدعاء supplication	hyperbole
25	"لَا تَدْعُوا عَلَىٰ أَنفُسِكُمْ وَلَا تَدْعُوا عَلَىٰ أَوْلَادِكُمْ لَا تُؤَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عِزَاءٌ مِّمَّنْ يَسْتَجِيبُ لَكُمْ" <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>	caution	compound	imperative	لا تدعوا Invoke curses الله Allah دعاء supplication	parallelism
Detailed Frequencies		Request 14 Plea 7 Urge 1 Direct 1 Beg 4 Beseech 1 Petition 1 Ask 1 Assertion 1 Belief 1 Caution 1	Simple 11 Compound 9 Complex 3 Compound-complex 2	Imperative 12 Declarative 14	اللهم O Allah 17 اعوذ بك seek refuge in you 7 supplication 5 Allah 2 الله اغفر forgive 2 اسأل Ask 2 اهدني direct me 2 رحمت mercy 1 ارحمني displaying mercy 1 عافني seeking	Parallelism 17 Repetition 7 Hyperbole 2 Synecdoche 1 Metaphor 3

				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

III. FINDINGS

This expressive and directive roles of supplication in Arabic Prophetic Hadiths entails that supplication is performed in terms of engaging with the divine, promoting humility, reliance, and introspection. The analyzed texts underscore vulnerability and dependence on divine intervention. Arabic Hadiths accentuate explicit moral and spiritual guidance, harmonizing personal requirements with communal and religious duties. The writings exhibit syntactic characteristics, use compound-complex phrase patterns to convey nuanced meanings. The declarative and imperative moods assert religious doctrines and promote devout behaviours, with the imperative mood being particularly prevalent in Arabic literature. Lexical research reveals unique phraseology, Arabic Hadiths utilize idioms like "اللهم" (O Allah) to preserve a supplicatory tone. Figurative language is prominent in prophetic Hadiths, augmenting spiritual and emotional involvement. The results emphasize common human experiences in pursuing divine aid, with vulnerability and humility as essential elements.

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