A Pragmatic Analysis of the Speech Act of Supplication in the Holy Quran

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Abstract

The current study aims at exploring the speech act of supplication in the Glorious Quran namely, the supplicants, the syntactic forms used in the Quran for supplication and its illocutionary force based on Searle's Speech Act Theory. To attain the main purpose of the current study, different syntactic forms of Quranic supplication are investigated based on the categories of the supplicants. The analysis is built upon the relationship between the addresser and the addressee, the situational context, and the lexical choices employed for supplication. Besides, the felicity conditions and the direction of fit are highlighted for explanatory purposes. Findings showed that the Quranic supplications are employed by angels, prophets, believers, unbelievers, Satan, Adam and Eve. Further, supplication is classified as a directive speech act based on Searle's taxonomy. However, the syntactic structures of imperatives, negative-imperatives, interrogatives, conditionals, and declaratives are used for the locutionary act of supplication. Thus, supplication can be classified as both direct directive and indirect directive.

Keywords: Glorious Quran; supplication; Speech Act Theory; Indirect directive; direct directive

Introduction

Supplication or in Arabic *Duaa* is widely used in the Glorious Quran. Supplication or also known as invocation or petitioning is defined as the act of servant calling upon his Lord for various communicative functions. The act of supplication from supplicants indicates that they believe in the ability of Allah and Allah is the sole power to grant their wish, relief their troubles, accept their good deeds, support their weakness, and keep them on the right path. The meaning of supplication in fact covers many concepts in the Quran. Among them, supplication is used to worship, request, call, ask for aid, praise, question and make speech (Adua, 2015).

Samii (2013) defines supplication (Du'aa) as an appeal and petition to Allah requesting whatever we wish him to grant us (Samii, 2013, 29). Therefore, humans' prayers to Allah are loaded with their wishes. Elaissawi (2016) suggests that supplication is an equivalent term of command, but it has been called supplication out of politeness since no one can order Allah. Due to the fact that supplications are prayers, politeness is essential since inferior speakers are appealing to the superior hearer to achieve their wishes. Moreover, Elaissawi describes all commands from people to Allah as prayers and supplication whether they are coined in imperative or negative-imperative forms.

In Islam, Muslims are strongly advised to make supplication and it is in fact considered as an act of worship or *ibadah*. Allah says in the Quran:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (البقرة: 186)

"And when my servants ask you concerning me, then surely I am very near; I answer the prayer of the suppliant when he calls on me" (Al-Baqara: 186).

In addition, Prophet Muhammad (peace be upon him) in his Hadith teaches Muslims how to supplicate and ask refuge to Allah in all situations. Supplication is considered as a Muslim's weapon, a main pillar in Muslim's life, and becomes an ideal solution for all problems (Al-Madhoun, 2009). Explicitly, supplicants who resort to Allah trust His superiority and will; they mean a full submission, perfect obedience, and absolute surrender to their Lord. Accordingly, supplication is a comprehensive notion as it leads supplicants to the right path; the relationship between the supplicants and the Lord must be faithful and solid.

Ibn Taymiyah (2002) states that supplication in the Quran is categorized into three types according their semantic meaning, namely, praying and worshiping, retelling the greatest names of Allah, and request-centered supplication. Through making supplication, the servant shows his weakness, need, and resort to his Lord as a mark of human submission and obedience to Allah (Al-Khatabi, 1992). Al-Asfahani (1997) adds that the servant should call the Lord by His name to express politeness, high respect, and dignity. Expressing prayers, seeking help and appealing for aid from Allah can be synonymously considered the equivalent meaning of supplication or invocation. Accordingly, the addressers (supplicants) who resort to the Lord for a specific need must accurately select their contextualized lexical choices to influence the addressee as they are inferior to him.

Literature Review

Historically, Speech Act Theory dated back to 1962 when Austin stated that words convey not only information but also actions that speakers do. According to Austin (1962), speech acts are categorized into three types, namely the locutionary act, the illocutionary act, and the perlocutionary act. Locutionary act refers to the act of saying something. Whenever we communicate with others, it contains statements or information. This means that the utterance has only one meaning without regard to its recipient. An illocutionary act occurs when something is done with the intent of conveying a message. A perlocutionary act is one that affects another individual. As a result of the speaker's utterance, someone else may act in accordance with what he or she has said. It is common for speakers to convey their messages in such a manner in order to influence others to do what they intend. In order to analyze human utterances, the three levels of speech act can be applied.

Searle, Austin's student, mainly concentrates on illocutionary acts and he divided them into five categories namely representatives, directives, commissives, declarative, and expressive (Searle, 1969). Based on Searle's definition, all categories are described as follows: representations are types of illocutionary acts that commit the speaker to believe about something whether it is true or not. Directives are illocutionary acts in which the speaker

attempts to motivate the listener to act in a particular way. Commissives are acts of illocution that commit the speaker to a particular course of action in the future. Declaratives are illocutionary acts that have the potential to transform the world through their content. An expressive statement is an illocutionary act that expresses the speaker's feelings (Yule, 1996). Consequently, supplication is classified as a directive speech act since the speaker requests the hearer to support, assist, save, grant, or do something. Consequently, supplication is classified as a directive speech act since the speaker requests the hearer to support, assist, save, grant, or do something.

The study of speech acts is important to understand the meaning and communicative function of utterance. Based on Speech Act Theory, Austin divides the functions of the utterance into three levels of performing acts which are locutionary, illocutionary and perlocutionary. These levels are explained to show the relation between the speaker and the listener as followed: the locutionary act is the act of uttering in context; the illocutionary act is performing intended acts "with words" whereas the perlocutionary act is the act of affecting the listener (Bach & Harnish, 1979). However, Austin's taxonomy is criticized by his student (Searle) who states that Austin's classification is complicated to the extent that there is a clear overlap from one category to another. Accordingly, Searle concentrates on the illocutionary act; he suggests five main categories of the illocutionary functions namely, directives, declaratives, expressives, commissives, and representatives or assertives (Searle, 1969). In his definition of directives, Searle states that directives are attempts by the utterance producer to make the hearer or the reader perform an act. Requesting, supplicating, ordering, and commanding are all examples of directives. For Searle (1969), the direction of fit for directives is world-to-word direction of fit; in other words, the world must change to meet a specific utterance;

Searle (1969), also, introduces specific appropriateness rules "felicity conditions" for illocutionary acts. Searle explains in details how sentences can be felicitous and acceptable. According to him, in addition to the grammatical and the semantic rules, there are some psychological beliefs built upon the relationship between the speaker and the hearer that must be achieved in order to create a felicitous act. Searle proposes four conditions namely, the Propositional Content Condition which requires that interlocutors share their ideas using the same language; they are not acting. The Preparatory Condition which requires that the speaker has the authority or the power to convey a specific message to the hearer based on the speaker's beliefs and his relationship with the hearer. The Sincerity Condition which supposes that the interlocutors have a full seriousness and sincerity to perform the intended acts. The Essential Condition requires that the interlocutors plan the utterance to be carried out.

Reviewing the Searle's Speech Act Theory (1969), the felicity conditions of supplication can be summarized as follows: Supplication is considered as a future act (A) expected to be done by the hearer (H) for the speaker's (S) interest. The hearer (H), Allah, can do (A) as he has the power to carry out what the speaker supplicates for. The sincerity condition is interpreted as the speaker wants the hearer to respond positively as the speaker trusts the hearer's capability. Besides, the essential condition counts as an attempt to let the hearer (H) do the act (A) as the best choice for the speaker. Supplication is categorized as a directive speech act so the direction of fit is world-to-word as the speaker's intend to let the hearer change the world to meet the speaker's utterance.

Al-Madhoun (2009) examined the significance of supplication in Islam and the main concepts derived from the supplication verses and their role in education. The study identified 280 Quranic verses were used for the purpose of supplication which represents 4.5% of the whole Quranic verses. The study adopts religious aspects of the supplication showing the importance of the place, time, the moral values, and the main concepts employed by the callers (who supplicants). Many spiritual values such as faith, thanking, straightness, mercy, and forgiveness and other moral values such as patience, honesty, brotherhood, and dutifulness to parents are found the most frequent topics of supplication.

Amin et al. (2016) discussed the speech act of supplication as a main directive speech act in Quran; the study confirmed that the directive speech acts of Arabic language used in Quran serve several functions which among them is supplication. A number of communicative functions of supplication such as begging mercy and hope in critical situations were also introduced. However, the study does not mainly concentrate on supplication because other Quranic directives that are not necessarily supplication are also analyzed and classified into direct and indirect directive.

Issa (2015) refers to supplication as "a function that takes place between two interlocutors of different ranks where that of the lower supplicates for the higher not to perform a specific act" (Issa, 2015, 57). Following this, the researcher introduces some examples where imperative forms can be used for supplication. However, in all cases the speaker is lower than the hearer (Allah) who must be in a higher rank. Mainly, the reasons behind supplication reflect the speaker's weakness and need to the hearer.

According to Atiq (1985), people such as prophets, Muslims, and infidels are used to resorting to God requesting his help, mercy, forgiveness, and other requests as a way of indicating their weakness and powerless. Subsequently, Atiq (1985) confirmed the inferior of the lower rank requests or calls the superior of the higher rank for invoking or supplication.

Al-Khawaldeh and Mahadin (1996) introduced the pragmatic functions of interrogatives in the Glorious Quran. Supplication is considered one of the main speech acts analyzed to prove that some questions are indirectly employed in Quran for invoking not asking or looking for information.

The current study intends to identify the types of addressers that supplicate to Allah as recorded in the Holy Quran. In addition, their context of supplications and the lexical choices used to enhance the addressers' attitude and influence the addressee to respond or positively react will be looked into.

Methodology

The current study is mainly designed within the qualitative research paradigm as it illustrates a descriptive analysis of the targeted data based on a pragmatic perspective. The qualitative research components appear in collecting data based on a specific speech act, dividing the data based on their syntactic forms, examining their intended meaning, and categorizing them according to Searle's Taxonomy 1969. Tuckman and Harper (2012) state that a qualitative study creates a relevant relationship between data collection and data analysis to attain a coherent elaboration of data.

Research Limitations

This study focuses on Quranic verses related to supplication (*Duaa*). Additionally, the study analyses the collected data based on Speech Act Theory (Austin, 1962; & Searle, 1969). In the case of Quranic verses, the translated version refers to Yusef Ali's (2003).

Research Design

The current study attempts to determine the fact that the speech act of supplication in the Quranic verses is coined by different syntactic forms. For Creswell (2001), qualitative research is descriptive in that the researcher is concerned with process, meaning, and understanding through words or illustrations. Thus, referring to the intended meaning or the speaker's meaning must be principally taken into consideration regardless of the syntactic rules used by the speaker.

For this purpose, the study exemplifies different syntactic forms from the Glorious Quran that represent the speech act of supplication, identifies the supplicants, and determines the main category of supplication based on Searle's Speech Act Theory.

Data Source

The main source of the data is the Glorious Quran which consists of 114 chapters; each chapter (*surah*) includes a different size and number of verses (*ayah*). The Quran, the holy book for Muslims, is revealed to the prophet Muhammad in the 7th century by the angel Gabriel in Mecca and Medina. In 6236 Quranic verses, the Quran conveys the message of Islam as it tackles many divine rules, stories, and scientific facts (Deedat, 1991).

Data Collection and Analysis

To collect data, an original Arabic version of the Glorious Quran is obtained. The Quranic verses are reviewed to extract all verses that include the speech act of supplication. For analyzing the data, the Quranic verses that imply the speech act of supplication are classified in 7 categories based on the supplicants (speakers) who invocate and request their Lord. Some examples are provided and explained based on their syntactic form, the relationship between the interlocutors, the situational contexts and the lexical choices used to enhance the intended meaning. Furthermore, the Quranic verses are categorized into direct and indirect directives according to Searle's Taxonomy.

Findings

Supplications are found in a great number in the Holy Quran. Accordingly, these supplications are made by a number of addressers. This study found supplications are made by seven categories of addressers.

Angles' supplication

The first category of addresser that supplicate to Allah is the angels. Example 1 shows one Quranic verse that becomes the evidence for angels' supplication.

Example 1

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾ (غافر: 7)

"Those who sustain the Throne (of Allah. And those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire! And grant, our Lord! That they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom" (Ghafir: 7-8).

The verse above introduces a real example of supplication said by the angles (Addresser) who supplicate to Allah (Addressee) to do some acts for believers (Ibn Kathir, 2000). It is observed that the speakers politely request the hearer to forgive believers, protect them from penalty, and grant them gardens in paradise. The speakers believe that all these acts cannot be carried out except by Allah who is able to respond as he promises the believers to do that and Allah will surely keep his word. The relationship between the two parties involved in this supplication seems to be close and solid; the context implies some lexical choices that prove how close the relationship between the speaker and the hearer; the speakers *sustain the throne of Allah*, they *glorify and praise him*, they call the hearer "*our Lord*" to show more respect, and the describe the Lord as the " Exalted in Might, Full of Wisdom". All these linguistic tools are employed politely to influence the hearer and let him positively react toward their invocation.

The illocutionary act of their words is coined by using imperative forms; some performative verbs are used for this purpose such as *forgive*, *preserve*, and *grant*. Accordingly, the speech act can be classified as a direct speech act since there is a coincidence between the syntactic structure (imperative) and the illocutionary function (supplication). Yule (1996) states that if there is a direct relationship between the structure of the speech act and its communicative function, the speech act is taken as a direct. However, if the illocutionary force is incompatible with its syntactic structure (locutionary), it can be considered an indirect (Searle, 1976).

However, the imperative forms are figuratively employed as the speakers totally accept the fact that they are lower than the hearer and the hearer is superior to them. Thus, the speakers' language tends to be emotional centered as they concentrate on Allah's mercy, knowledge, forgiveness, and the 99 names of Allah. Due to the coincidence between the syntactic structure and the illocutionary function, supplications is classified as a direct directive speech act as the addresser conventionally requests the addressee to do a specific thing.

Prophets' supplication

In addition to angels, supplications that are available in the Quran also show record of the act to be performed by prophets. Example 2 shows one the Quranic verse that represents prophet's supplication.

Example 2

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ (83) فَٱسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ (84)﴾ (الانبياء 83–84)

"And (remember) Job, when He cried to his Lord, "Truly distress has seized me. But Thou art the Most Merciful of those that are merciful. So we listened to him: We removed the distress that was on him," (Al-Anbiaa: 83-84).

It has been agreed upon in Quran commentaries that the prophet Job severely suffered from a disease for many years to the extent that he was isolated and left by his people with the exception of his wife who insisted on serving and helping him in his affliction (Ibn Kathir, 2000), (Al-Tabari, 1999), and (Al-Qurtubi, 2007). The situational context narrates the story of one of the closest prophets to Allah; Job is described as an obedient slave to Allah, but Allah wanted to test him by imposing a critical situation on him. However, Job was an example of patience, tolerance, and faith as he did not complain or quit. Accordingly, Job is inspired to supplicate to Allah this way using an indirect speech act to show more respect and politeness; (Searle, 1975; Leech, 1983; Brown & Levinson, 1987) state that "politeness is the chief motives behind indirect language use". The declarative sentence is indirectly employed to supplicate; thus, supplication in this example can be categorized as indirect directive.

The speaker surely confirms that he is inferior to the hearer; he politely resorts to the hearer (Allah) by declaring that he seriously faces a fatal disease. Accordingly, the speaker selects to call the hearer as "*the most merciful*" to request his sympathy. The declarative statement is interpreted by the hearer as a supplication; thus the hearer immediately reacts and says *"so we listened to him: We removed the distress that was on him"*. In other words, the illocutionary force of the speakers' words is felicitously attained as the hearer understands the intention of the speakers' word although they are indirectly coined.

Another example indicates that the supplication can be indirectly employed where an interrogative form is used to serve this purpose. Direct speech acts normally employ interrogative forms for asking and inquiring information. However, Quran as a miraculous book rhetorically adopts this linguistic pattern to deepen its meanings. Allah says:

Example 3

﴿وَٱخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰيَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَاءُ مِنَّا ۖ﴾ (الاعراف: 155)

"And Moses chose seventy of his people for our place of meeting: when they were seized with violent quaking he prayed: "O my Lord! If it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us?" (Al-Araaf: 155).

The context indicates that the prophet Moses and his followers are in a critical situation as they are "*seized with violent quaking*". In this situation, the prophet must resort to Allah to protect them; he does not mean to ask a question. Besides, the prophet starts with an introductory statement when he admits that Allah has been able to destroy them, but he has not done; the speaker totally surrenders to the hearer to state how weak he is in comparison to the

hearer. Thus, it can be easily deduced that the prophet does not want to be answered by this yes or no interrogative form, but he uses it figuratively. Moreover, the prophet Moses enhances his supplication by praising Allah; he concludes his words as follows:

﴿أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَاۖ وَأَنتَ خَيْرُ الْغَافِرِينَ﴾ (الاعراف: **155**)

"Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive" (Al-Araaf: 155).

Using some lexical choices such as: *protector, forgive, mercy, and the best* are all employed to serve the context which aims to clarify the polite relationship between the speaker and the hearer, the superiority of the hearer as a refuge, and the best strategies used for supplication to be responded. Accordingly, supplication in this case can be categorized as indirect directive.

Believers' supplication

Next, supplication is made by the believers or the Muslims. Such is evident in Quranic verse as in example 4.

Example 4

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَاۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ (البقرة: **286**)

"Our Lord! Condemn us not if we forget or fall into error, our Lord! Lay not on us a burden Like that which Thou didst lay on those before us, Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith" (Al-Baqara: 286).

This Quranic verse introduces the negative-imperative form which is figuratively employed to convey supplication as an illocutionary act. The Negative-imperative form is an expression means literally in Arabic "*nahi*" and the verb is "*naha*"; the term is interpreted in according to Arab scholars as an order to stop doing an action from the superior to the inferior in a compulsory form (Issa, 2015).

Sibawayh (765-796) states that the negative-imperative form is the opposite of imperative, however, he does not suppose certain conditions (such as the superiority of the addresser) of using this form. Al-Jurjani (1009-1078) in his part, stipulates a condition that the addresser must have a superiority to command or order the addressee of not doing and to use the negative-imperative form for this purpose. Al-Sakaki (1161-1226) imposes the same condition in his definition as he states that "do not do" must be said on basis of the addresser's superiority. These definitions are presented by the grammarians who define the abstract meaning of negative-imperative. However, Qutub (2000) excludes the addresser superiority condition when launching negative imperatives in some situations.

Accordingly, the speakers (believers) who are lower than the hearer employ the negative-imperative to request specific things; they confess that they commit sins, forget, and

commit mistakes. The speakers show their weakness to justify the reason why they seek for the hearer's aid; they know that Allah has the power to punish or forgive so they request the desirable side of this power. Consequently, the speakers surely intend to supplicate as they know that no one can do the deeds requested except Allah. In this situation, there is a compatibility between the locutionary and the illocutionary acts as the syntactic structure (negative-imperative) matches the communicative function (direct directive)

Disbelievers' supplication

Disbelievers are also found to make supplication to Allah. Several situations described in the Quran show their supplication that can serve several communicative functions. One of them is given in example 5.

Example 5

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾

(الانفال: 32)

"Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones from the sky, or send us a grievous Penalty" (Al-Anfal: 32).

This verse is revealed to express how ignorant people of the disbelievers insist on their negative attitude toward the prophet and his message (Ibn Kathir, 2000). Their words confirm that they do not want to follow the right path to the extent that they prefer to be severely punished by rains of stones or penalized if the Prophet Muhammad's message is true. Some of Quran interpreters emphasize that the speakers here are stubborn, ignorant, and distrustful because they can request the divine guidance instead of the grievous torture, but they select the improper choice. Consequently, the hearer directly refuses their invocation and says:

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾ (الانفال: 33)

"But Allah was not going to send them a penalty whilst thou wast amongst them" (Al-Anfal: 33).

Accordingly, the hearer does not respond to the speakers' intended meaning since the relationship between the speakers and the hearer is so bad, their words are coined impolitely, and the divine wisdom is deeper than the disbelievers' dumbness. Linguistically, the disbelievers use the imperative form to coin their desire; two verbs are used for this purpose (*rain down* and *send*) without employing any emotional or sympathetic terms. For this reason, the hearer's rejects this kind of supplication as the hearer perlocutionary act emphasizes that their request is rejected. Directly and conventionally, the illocutionary act (direct directive) coincides with the syntactic structure (imperative).

Satan's supplication

In addition to disbelievers, Satan is also found to make supplication to Allah. Example 6 shows one Quranic verse that records supplication made by the Satan.

Example 6

﴿قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ (36) قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ (37) إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ﴾ (الحجر: 38–36)

"(Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised." ((Allah)) said: "Respite is granted thee. Till the Day of the Time appointed" (Al-Hijr: 36-38).

This supplication was coined by Iblis (Satan) after he refused to prostrate to Adam "*a man created from clay*" as Allah ordered him. Iblis thought that he was better than a "man created from clay" so he did not obey Allah even though all angels prostrate themselves. As a result, Allah ordered Iblis to get out of the paradise and punished him to be cursed and fired from the mercy of Allah. Iblis showed his arrogance and pride, and he was the first creature disobeyed Allah. However, he requests Allah to give him a respite as he planned to mislead people and swerve them in the right way. Some of Quran interpreter considered that Satan's supplication was accepted by Allah for a specific divine purpose (Al-Sadi, 2002) (Ibn Kathir, 2000). Others suggested that Allah did not respond to the Satan's supplication since he gave him a respite but for an appointed day not forever; the Satan requested Allah no to die but he surely will be died (Al-Qurtubi, 2007). The first opinion (Al-Sadi, 2002 and (Ibn Kathir, 2000) opens the gate for the scientists to say that the supplication can be accepted regardless of the relationship between the speaker and the hearer. Iblis is the most hated by Allah, but Allah granted him this chance to allure him and examine the people (Al-Sadi, 2002).

Despite the fact that Iblis is Allah's enemy, he knows that Allah is superior to him as he calls Allah (my Lord). Further, Iblis knows that the hearer has a power and an ability to answer his request and grant him a respite. These aspects serve the illocutionary force of the supplication speech taken place between the lower weak speaker and the higher strong hearer. However, Iblis does not show politeness in his words, nor he uses one of Allah's names and that proves how aggressive the relationship between the interlocutors is. Satan is directly used the imperative form to supplicate to Allah; thus, the speech act of supplication in this case is direct directive.

The supplication of people of hell

The next category of people that supplicate to Allah is the people who have been admitted into hell. Consequently, they seek help from Allah and as such, commit the act of supplication. Example 7 shows one situation.

Example 7

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾ (فاطر: 37)

"Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" – "Did we not give you long enough life so that he that should receive admonition? And (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the Wrong-doers there is no helper" (Fatir: 37).

Similarly, the people of hell employ imperative form to supplicate to Allah; the illocutionary force is categorized in this verse as direct directive. This Quranic verse presents

another supplication conveyed by the people of hell to express their regret and their hopeless attempt to be brought out of the hell (Ibn Kathir, 2000). The speakers find themselves in the worst situation and they surely realize that no one can save them except Allah so they address their words to him. They intend to convey their message through supplication; the message contains an obvious confession that they are lower than the hearer, they do commit a sin as they did not follow his order, they are in bad need to a future act carried out by the hearer who is the decision maker, and they attempt to promise the hearer that they will behave differently if they have another chance. However, the hearer refuses their supplication justifying that people had a long life to prepare themselves and they were already warned by messengers, but they did not obey. Consequently, their intention will not be attained, and they must face the result of their bad deeds.

The context tells us the influence of the relationship between the interlocutors on the addressee's reaction; Allah refuses to respond the people of hell and insists on his promise to punish those who disobeyed him. The lexical choices bear the meanings of Allah's anger are: "*should receive the admonition, taste the fruit of your deeds, wrong- doers, the warner came to you*, and there is *no helper*". All these justifications must reflect the perlocutionary act who has declared his attitude openly.

The supplication of Adam and Eve

Finally, the supplication is made by Adam and Eve. Example 8 shows one Quranic verse that shows the supplication made by them.

Example 8

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ (الاعراف: **23**)

They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost" (Al-Araaf: 23).

In example 8, Adam and Eve realized that they commit a mistake as they obeyed the Satan and ate from the prohibited fruit although Allah had warned them before. Adam and Eve confessed their sin, regretted their mistake, and request forgiveness and mercy from their Lord (Allah). Unlike Iblis (Satan), Allah accepted their supplication and repentance as they knew that Satan was their enemy who misled them to eat from the forbidden tree (Al-Tabari, 1999).

In example 8, the addressers use the conditional form to supplicate to Allah; indirectly and unconventionally, the addressers convey their message to the addresser. The syntactic structure (conditional) does not coincide the illocutionary function of supplication (directives) in this case. Accordingly, example 8 represent an indirect directive. The addresser resort to indirectness as a kind of politeness; they must feel shy after their sin to the extent that they do not dare to use the direct supplication in imperative or negative-imperative forms.

Conclusion

The Quran has introduced 7 categories of addressers namely angles, prophets, believers, unbelievers, Satan, people of the hell, and Adam and Eve. In all case, the addressee is Allah the Lord. The addressers always start their supplication with a vocative form as they call the addressee as (my Lord, our Lord, and Oh God). Then, the addresser may use different forms

namely, imperatives, negative-imperatives, interrogatives, declaratives, and conditionals to supplicate. Accordingly, supplication is categorized as direct directive or indirect directive based on Searle's taxonomy (1969). Many purposes of supplication are exemplified in the Quran; most of the supplicants' request for forgiveness, mercy, protection, acceptance and burden to be removed. The context, the relationship between interlocutors, and the lexical choices contribute to predicting the perlocutionary act which represents the main result of the illocutionary act. Nevertheless, Allah may respond the unbelievers' supplication for a divine purpose known by him. The Glorious Quran is a rich source for linguists that they may explore similar speech acts, so it is recommended to think about future studies to deepen a reasonable comprehension of the message of Islam through the Quran words.

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