

A Pragmatic Study of Deixis in Al- Imam Al-Sajjad's Selected Religious Supplications

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Abstract

Deixis refers to the uses of items and categories of lexicon and grammar governed by particular aspects of the interactional context in which utterances are produced. In brief, this study aims at (1) Clarifying the types of deixis utilized in Zayn Al Abidin's (عليه السلام) speech. (2-) Classifying sub-kinds of social deixis utilized in his speech. (3-) Pinpointing the most prevailing type of deixis that recognize his speech. Consequently, it hypothesizes that: (1-) only person, place, and time deixis are used in Zayn Al Abidin's (عليه السلام) speech. (2-) Absolute deixis is used only as a kind of asocial deixis in his speech. (3-) Social deixis is the most dominant sort in his speech. Finally, It arrives at the following conclusions: Person, place, time, and social deixis used in his speech. Absolute social deixis is only used in his speech as a type of social deixis. Social deixis is the most frequent sort of deixis used by Zayn Al Abidin (عليه السلام).

Keywords: *Deixis, Types of Deixis, Religious Texts.*

1. Introduction

Pragmatics is the study of communication or certain facets of language use (Allott, 2010: 184). In the study of pragmatics, deixis plays a vital role. It facilitates the interpretation of a sentence's meaning based on its context. Context is a crucial aspect of the perception of words and phrases (Cruse, 2006: 35). As per Wales (2011: 85), it means something that comes before or after something else. The term deixis derives from the ancient Greek word, which means to show or to point out. Simply, this paper answers these questions:

1) What types of deixis in Zayn Al Abidin (عليه السلام) speech? 2) What are the types of social deixis utilized in his speech? 3) What are the most dominant kinds that recognize his speech?

2. Definition of Deixis:

(Yule, 1996: 9) mentions that deixis is a technical concept (from Greek) considered a fundamental term in studying pragmatics. Deixis appears to mean pointing or referring, and it is utilized in indexical or deictic expressions.

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According to Senft (2014:43), Deixis is the name given to uses of items and categories of lexicon and grammar that are controlled by certain details of the interactional situation in which the utterances are produced.

Deixis refers to the study of deictic or indexical linguistic expressions, like you, now, and today, as explained by Levinson (2006:100). Essentially, it's a distinct type of grammatical property that's evident in common categories like person, tense, and place.

2.1 Types of Deixis

Levinson (1983:68-94) classifies deixis into five categories as follows :

2.1.1 Person Deixis

It regards the linguistic coding of the speakers roles in relation to the deictic center . It is especially found in the pronominal system (Kragh and Lindschouw,2013:3).It is based on the identity of the interlocutor and addressee and is often communicated using personal pronouns such as I, we, you or they (Murphy and Koskela ,2010 : 54).

Also, possessive pronouns can be used for personal deixis, as in the following example:

It was our family's last day in Arizona, where I'd lived half my life, and raised two kids for the whole of theirs. In this sentence "our family" and "my life "are deictic expressions (Kingsolver 2007)

In sum, personal deixis happens when a language expression is used to refer to a person who is present in the context of the conversation (Birner ,2013:116).

2.1.2 Place (Spatial)Deixis

The term place deixis is used to indicate a location in relation to the person speaking or being spoken to (Birner ,2013:117) .

There are three distinct forms of place deixis (1) adverbs of place such as here and there, (2) demonstratives which refer to a person or thing, they're: this, that, these and those, (3) the motion verbs which are another form of deixis especially 'come' and 'go'.(ibid.).

In sum, there are two dimensions in the deictic system . Proximal deixis and distal deixis . this, these, and here are proximal deixis, which indicates that something is quite close to the speaker. While "that, those and there" are instances of distal deixis, which indicate a position some distance from the speaker (ibid.).

2.1.3Time (Temporal) Deixis

It refers to deixis that relates to the time of speech(Birner ,2013:118). In the same vein (Huang 2007 :144) clarifies that temporal deixis encodes temporal points and spans relative to the time an utterance is created in a speech occurrence.

Temporal deixis operates to locate points or intervals on the time axis, employing the moments of utterance as a reference point. As per Cruse (2000:321), the time axis is divided into three major sections: (1) before the moment of utterance , (2) at the time of utterance , and (3) after the time of utterance .

Grundy (2000:31) provides a list of deictic objects whose meaning can only be discerned about the time of utterance at which they occur. last / next Monday

/ week / month / year / now / then / ago/ later/ soon / before/ yesterday / today / tomorrow .

2.1.4 Discourse Deixis

Expressions such as *therefore* , *however* , *on the other hand* , which relate portions of earlier discourse to portion of later discourse , are sometimes considered discourse deictics (ibid.) .

Discourse deixis refers to the use of words that relate to a specific part of a conversation that the speaker is currently engaged in (Web Source 1)

2.1.5 Social Deixis

Social deixis refers to the connection between the speaker and the person being addressed (Murphy and Koskela,2010:55).

Levinson (1983: 89) restricts social deixis to those aspects of language structure that encode the social identities of participants or the social relation between those participants, or between one of them and other persons or entities referred to.

He continues by stating that two types of social deixis information appear to be encoded in a language all across the world. These two types are: relational and absolute .

Relational social deixis refers to using social attributes to refer to someone, without implying any relative ranking of individuals or indicating the speaker's social relationship with the addressee. In English, examples of relational social deixis include lexical items like my husband, teacher, cousin.

Absolute social deixis refers to specific forms of address that exclude any comparison of the social status of the speaker and the addressee. Examples of such forms of address include "your highness", "Mr. President", "your majesty", and so on.

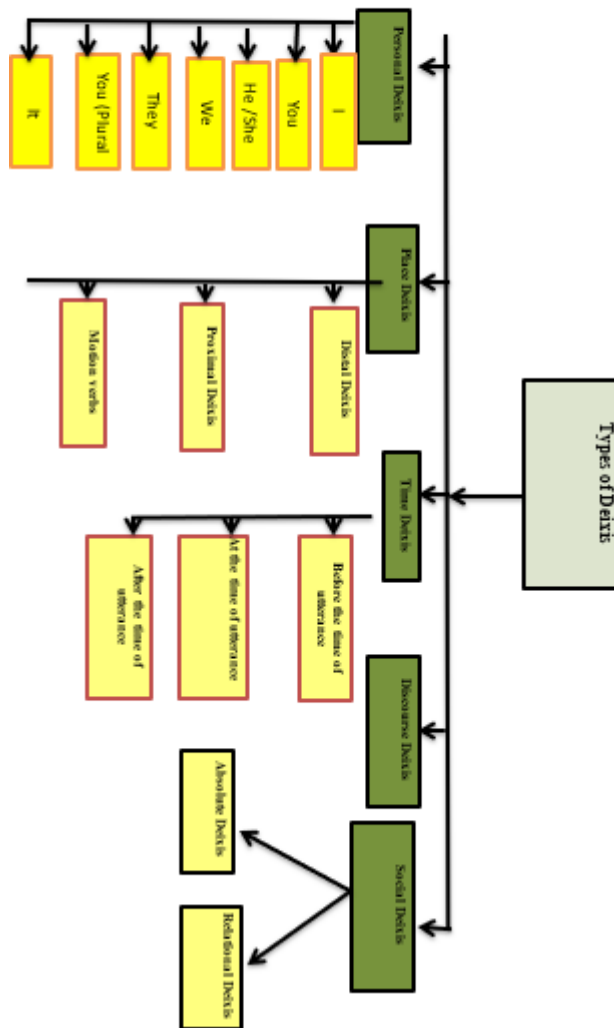


Figure (1): Model of Analysis

3. Data Analysis

The researcher analyzes and discusses a representative supplication of Al-Sajjad on the day of Sacrifice and Friday to draw certain conclusions.

Personal Deixis

Text 1

"اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَيُّمُونَ، وَالْمُسْتَلْمُونَ فِيهِ مُجْتَمِعُونَ فِي أَقْطَارِ أَرْضِكَ، يَشْهَدُ السَّائِلُ مِنْهُمْ وَالطَّالِبُ وَالرَّاعِبُ وَالرَّاهِبُ، وَأَنْتَ النَّاطِرُ فِي حَوَائِجِهِمْ، فَاسْأَلْكَ بِجُودِكَ وَكَرَمِكَ وَهَوَانِ مَا سَأَلْتُكَ عَلَيْكَ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ" (2001:229، الصدر)

" O God, this is a blessed and fortunate day, within which the Muslims are gathered in the quarters of Thy earth. Among them are present the asker, the seeker, the beseecher, the fearful, while Thou art looking upon their needs. So I ask Thee by Thy munificence and generosity and easy upon Thee is what I ask Thee! - that Thou blessest Muhammad and his Household (Chittick, 2001: 186-7)".

Personal Deixis

Allah is attentive to the needs of people and fulfilling their requests is effortless for Him because Allah is the rightful owner of the world. So , Zayn Al-Abidin (عليه السلام) employs personal deixis “ وَأَنْتَ ” “ Thou art looking upon their needs” to convey this concept.

Text 2

وَأَسْأَلُكَ اللَّهُمَّ رَبَّنَا بِأَنَّ لَكَ الْمُلْكَ، وَلَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ، الْحَلِيمُ الْكَرِيمُ، الْحَنَّانُ الْمَنَّانُ، ذُو الْجَلَالِ وَالْإِكْرَامِ، بَدِيْعُ السَّمَاوَاتِ وَالْأَرْضِ، مَهْمَا فَسَمَتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ، مِنْ خَيْرٍ أَوْ عَافِيَةٍ أَوْ بَرَكَاتٍ أَوْ هُدًى، أَوْ عَمَلٍ بِطَاعَتِكَ أَوْ خَيْرٍ تَمُنُّ بِهِ عَلَيْهِمْ، تَهْدِيهِمْ بِهِ إِلَيْكَ، أَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً، أَوْ تُعْطِيَهُمْ بِهِ خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَأَنْ تُؤَقِّرَ حَظِّي "وَأُصَيِّبِي مِنْهُ" (الصدر، 2001:229)

" And I ask Thee, O God, our Lord - for Thine is the kingdom and Thine is the praise; there is no god but Thou, the Clement, the Generous, the All-loving, the All-kind, Possessor of majesty and munificence, Originator of the heavens and the earth - whenever Thou apportionest among Thy faithful servants good, well-being, blessing, guidance, works in obedience to Thee, or good through which Thou art kind to them by guiding them to Thee, or raisest them up a degree with Thee, or givest them the good of this world or the next, that Thou givest me amply my share and allotment of it(ibid.187)".

In brief, Zayn Al- Abidin (عليه السلام) utilizes personal deixis “ أَنْتَ ” “ there is no god but Thou” to refer to the oneness of Allah and his uniqueness with the most beautiful names and attributes.

Text 3

أَسْأَلُكَ اللَّهُمَّ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، عِبْدِكَ وَرَسُولِكَ وَحَبِيبِكَ وَصَفْوَتِكَ وَخِيَارَاتِكَ مِنْ خَلْقِكَ، وَعَلَى آلِ مُحَمَّدٍ الْأَبْرَارِ الطَّاهِرِينَ الْأَخْيَارِ، صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ، وَأَنْ تُشْرِكَنَا فِي صَالِحٍ مِنْ دَعَاكَ فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ يَا رَبَّ الْعَالَمِينَ، وَأَنْ تُغْفِرَ لَنَا وَلَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " (الصدر، 2001:230)

" And I ask Thee, O God - for Thine is the kingdom and the praise; there is no god but Thou - that Thou blessest Muhammad, Thy servant and Thy messenger, Thy beloved and Thy selected friend, Thy chosen from among Thy creation, and the Household of Muhammad, the pious, the pure, the chosen, with a blessing no one has strength to count but Thou, that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today- O Lord of the worlds!— and that Thou forgivest us and them! Surely Thou art powerful over everything(ibid.).

Personal deixis “ أَنْتَ ” is evident in the following speeches “ وَأَنْتَ ” “ there is no god but Thou - that Thou blessest Muhammad, Thy servant and Thy messenger”, and “ صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ ” “no one has strength to count but Thou”. Zayn Al- Abidin (عليه السلام) uses the former personal deixis “ أَنْتَ ” to emphasize that Allah prays for his chosen beloved among the people, While ,the latter “ أَنْتَ ” refers to that only Allah can count this prayer for its abundant .

Text 4

اللَّهُمَّ إِنَّ هَذَا الْمَقَامَ لَخُلَفَائِكَ وَ أَصْفِيَانِكَ وَ مَوَاضِعِ أَمْنَانِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدْ ابْتَرُوهَا ، وَ أَنْتَ الْمُقَدِّرُ لِذَلِكَ ، لَا يُغَالِبُ أَمْرُكَ ، وَ لَا يُجَاوِزُ الْمَحْنُومُ مِنْ تَدْبِيرِكَ ، كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ ، وَ لِمَا أَنْتَ أَعْلَمُ بِهِ غَيْرُ مَتَّهِمٌ عَلَى خَلْقِكَ وَ لَا لِإِرَادَتِكَ ، حَتَّى عَادَ صِفْوَتُكَ وَ خُلَفَاؤُكَ مَغْلُوبِينَ مَغْلُوبِينَ مُبْتَرِينَ ، يَرَوْنَ حُكْمَكَ مُبَدَّلًا ، وَ كِتَابَكَ "مُنْبُودًا ، وَ فَرَايَضَكَ مُحَرَّفَةً عَنْ جِهَاتِ أَشْرَاعِكَ ، وَ سُنْنَ نَبِيِّكَ مَنْرُوكَ " (الصدر، 2001:232)

"O God, this station belongs to Thy vicegerents, Thy chosen, while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped! But Thou art the Ordainer of that - Thy command is not overcome, the inevitable in Thy governing is not overstepped! However Thou willest and whenever Thou willest! In that which Thou knowest best, Thou art not accused for Thy creation or Thy will! Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see Thy decree replaced, Thy Book discarded, Thy obligations

distorted from the aims of Thy laws, and the Sunna of Thy Prophet abandoned!(ibid.189)".

Zayn Al Abidin (عليه السلام) uses personal deixis "أَنْتَ" in "أَنْتَ الْمُقَدِّرُ لِذَلِكَ" "Thou art the Ordainer of that" to mention that Allah has complete control over everything in the world and the heavens, as He is the one who decides everything.

Also , he exploits the same personal deixis in "وَلِمَا أَنْتَ أَعْلَمُ بِهِ غَيْرُ مُتَّهَمٍ عَلَى خَلْقِكَ وَ لَا " "إِلَّا رَأَيْتَكَ" "Thou knowest best, Thou art not accused for Thy creation or Thy will" to say that no one can surpass the boundaries of his plans. As the Knower of his creation , also, no one can accuse him of going against his own creation.

Place Deixis

Text 1

"اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَبْمُوءٌ، وَالْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِي أَقْطَارِ أَرْضِكَ، يَشْهَدُ السَّائِلُ مِنْهُمْ وَالطَّالِبُ وَالرَّاعِبُ وَالرَّاهِبُ، وَأَنْتَ النَّاطِرُ فِي حَوَائِجِهِمْ، فَاسْأَلُكَ بِجُودِكَ وَكَرَمِكَ وَهَوَانِ مَا سَأَلْتُكَ عَلَيْكَ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ" (الصدر,2001:229)

" O God, this is a blessed and fortunate day, within which the Muslims are gathered in the quarters of Thy earth. Among them are present the asker, the seeker, the beseecher, the fearful, while Thou art looking upon their needs. So I ask Thee by Thy munificence and generosity and easy upon Thee is what I ask Thee! - that Thou blesset Muhammad and his Household (Chittick, 2001: 187-6)"

Zayn Al-Abidin (عليه السلام) uses place deixis "هَذَا" "this" to refer to the significant day of sacrifice and Friday, which are considered highly important and blessed in Islam. He asks Allah for blessings on these two days to obtain the goodness they bring to every person.

Text 2

"أَسْأَلُكَ اللَّهُمَّ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، عَبْدِكَ وَرَسُولِكَ وَحَبِيبِكَ وَصَفْوَتِكَ وَخِيَارَاتِكَ مِنْ خَلْقِكَ، وَعَلَى آلِ مُحَمَّدٍ الْأَبْرَارِ الطَّاهِرِينَ الْأَخْيَارِ، صَلَاةً لَا يَقْوَى عَلَى إِحْصَانِهَا إِلَّا أَنْتَ، وَأَنْ تُشْرِكَنَا فِي صَلَاحِ مَنْ دَعَاكَ فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ يَا رَبَّ الْعَالَمِينَ، وَأَنْ تَغْفِرَ لَنَا وَلَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" (مَثْرُوك) "2001:230,الصدر)

"And I ask Thee, O God - for Thine is the kingdom and the praise; there is no god but Thou - that Thou blesset Muhammad, Thy servant and Thy messenger, Thy beloved and Thy selected friend, Thy chosen from among Thy creation, and the Household of Muhammad, the pious, the pure, the chosen, with a blessing no one has strength to count but Thou, that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today- O Lord of the worlds!— and that Thou forgivest us and them! Surely Thou art powerful over everything(ibid.187)".

Zayn Al- Abidin (عليه السلام) uses place deixis "هَذَا" in the following speech "وَأَنْ تُشْرِكَنَا" "that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today" as a demonstratives which refer to the greatest day .

Text 3

"اللَّهُمَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَ لَا تُحَيِّبِ الْيَوْمَ ذَلِكَ مِنْ رَجَائِي، يَا مَنْ لَا يُخْفِيهِ سَائِلٌ وَ لَا يَنْقُصُهُ نَائِلٌ، فَإِنِّي " "لَمْ أَتِكَ بِقَهٍّ مَبِيٍّ يَعْمَلُ صَلَاحٍ قَدَّمْتُهُ، وَ لَا شَفَاعَةَ مَخْلُوقٍ رَجَوْتُهُ إِلَّا شَفَاعَةَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ سَلَامُكَ" (مَثْرُوك) "2001:231,الصدر)

" O God, so bless Muhammad and the Household of Muhammad and disappoint not my hope in that today! O He who is not troubled by those who ask and diminished by those who attain their desire! I come not before Thee trusting in a righteous work I have sent ahead, nor in the intercession of any creature in whom I have hope, except the

intercession of Muhammad and the Folk of his House upon him and upon them be Thy peace (ibid.189)".

Zayn Al- Abidin (علية السلام) employs place deixis "ذَلِكَ" as a demonstrative in which he turns to Allah with the status of Mohammad and his family. He emphasizes the many benefits of praying for Muhammad, including the forgiveness of sins and the believer's contentment in this world and the hereafter.

Text 4

اللَّهُمَّ إِنَّ هَذَا الْمَقَامَ لِحُلَفَائِكَ وَ أَصْفِيَانِكَ وَ مَوَاضِعَ أَمْنَانِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدْ ابْتَنَوْهَا ، وَ أَنْتَ " الْمُقَدَّرُ لِذَلِكَ ، لَا يُغَالِبُ أَمْرُكَ ، وَ لَا يُجَاوِزُ الْمَحْثُومَ مِنْ تَدْبِيرِكَ ، كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ ، وَ لِمَا أَنْتَ أَعْلَمُ بِهِ غَيْرُ مُتَّهَمٍ عَلَى خَلْقِكَ وَ لَا لِإِرَادَتِكَ ، حَتَّى عَادَ صِفْوَتُكَ وَ خُلَفَاؤُكَ مَغْلُوبِينَ مَقْهُورِينَ مُبْتَرِينَ ، يَرَوْنَ حُكْمَكَ مُبَدَّلًا ، وَ كِتَابَكَ "مَنْبُودًا ، وَ فَرَائِضَكَ مُحَرَّفَةً عَنِ جِهَاتِ أَشْرَاعِكَ ، وَ سُنَنَ نَبِيِّكَ مَثْرُوكَةً "مَثْرُوكَ" (2001:232،الصدر)

"O God, this station belongs to Thy vicegerents, Thy chosen, while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped! But Thou art the Ordainer of that - Thy command is not overcome, the inevitable in Thy governing is not overstepped! However Thou willest and whenever Thou willest! In that which Thou knowest best, Thou art not accused for Thy creation or Thy will! Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see Thy decree replaced, Thy Book discarded, Thy obligations distorted from the aims of Thy laws, and the Sunna of Thy Prophet abandoned!(ibid.)".

Place Deixis

Zayn Al- Abidin (علية السلام) resorts to place deixis "هَذَا" in " "this station belongs to Thy vicegerents" to explain that Friday prayer holds a significant importance for the caliphs and guardians of Allah.

Text 5

اللَّهُمَّ وَ اجْعَلْنِي مِنْ أَهْلِ التَّوْحِيدِ وَ الْإِيمَانِ بِكَ ، وَ التَّصَدِيقِ بِرَسُولِكَ ، وَ الْأَيْمَةِ الَّذِينَ حَتَمْتَ طَاعَتَهُمْ مِمَّنْ يَجْرِي ذَلِكَ "بِهِ وَ عَلَى يَدَيْهِ أَمِينَ رَبِّ الْعَالَمِينَ "مَثْرُوكَ" (2001:233،الصدر)

" O God, and make me one of the people who profess Thy Unity, have faith in Thee, and attest to Thy Messenger and the Imams toward whom Thou hast enjoined obedience, and one of those through whom and at whose hands this takes place! Amen, Lord of the worlds!(ibid.190)".

Place Deixis

Zayn Al- Abidin (علية السلام) resorts to place deixis " ذَلِكَ " in "مِمَّنْ يَجْرِي ذَلِكَ بِهِ" "whose hands this takes place" as a demonstrative to mention that he supplicates Allah to make him one of the faithful believers who have faith in Allah, the messenger, and the imams who are obligatory to follow. This is because faith is the most important aspect of religion and the foundation of Islam.

Text 6

يَا رَبِّ يَا رَبِّ ، يَا حَنَّانُ يَا مَنَّانُ ، يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ، صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ " طَلَبْتُ إِلَيْكَ وَ رَغِبْتُ فِيهِ إِلَيْكَ ، وَ أَرَدُهُ وَ قَبِيزُهُ وَ أَفْضَاهُ وَ أَمْضِيهِ ، وَ جَزَّ لِي فِيهَا تَقْضِي مِنْهُ ، وَ بَارَكْ لِي فِي ذَلِكَ ، وَ تَفَضَّلْ عَلَيَّ بِهِ ، وَ أَسْعِدْ بِي بِمَا تُعْطِينِي مِنْهُ ، وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ ، فَإِنَّكَ وَاسِعٌ كَرِيمٌ ، وَ صَلِّ ذَلِكَ "بِخَيْرِ الْأَخْرَةِ وَ نَعِيمِهَا ، يَا أَرْحَمَ الرَّاحِمِينَ "مَثْرُوكَ" (2001:235،الصدر)

" My Lord! My Lord! O All-loving! O All-kind! O Possessor of majesty and munificence! Bless Muhammad and his Household, and grant me everything that I ask from Thee, seek from Thee, and beseech from Thee! Will it, ordain it, decree it, and accomplish it! Give me good in that of it which Thou decreest! Bless me in that, be gratuitously bountiful toward me through it, make me happy in that of it which Thou givest to me, and increase me in Thy bounty and the plenty of what is with Thee, for

Thou art Boundless, Generous! And link that to the good and the bliss of the next world, O Most Merciful of the merciful!(ibid.193)".

Zayn Al- Abidin (عليه السلام) utilizes a place deixis "ذَلِكَ" in "وَبَارِكْ لِي فِي ذَلِكَ" "Bless me in that" to mention that a person resorts to Allah for what he wants, and from Allah's generosity is to respond to what the servant asks him . Also, he asks Allah's blessing in every thing .

Text 7

إِلَهِي إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي ، وَإِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي ، وَإِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي يُهِنُّنِي ، وَ إِنْ أَهْنَيْتَنِي فَمَنْ ذَا الَّذِي يُكْرِمُنِي ، وَإِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْحَمُنِي ، وَإِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْزِضُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ . وَ قَدْ عَلِمْتُ أَنَّهُ لَيْسَ فِي حُكْمِكَ ظُلْمٌ ، وَ لَا فِي نِقْمَتِكَ عَجَلَةٌ ، وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ ، وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ ، وَ قَدْ تَعَالَيْتَ - يَا إِلَهِي عَنْ ذَلِكَ عُلُوًّا كَبِيرًا(4-233:2001,الصدر)

" My God, if Thou raisest me up, who is there to push me down? If Thou pushest me down, who is there to raise me up? If Thou honourest me, who is there to humiliate me? If Thou humiliatest me, who is there to honour me? If Thou chastisest me, who is there to have mercy upon me? If Thou destroyest me, who is there to stand up for Thy servant against Thee or ask Thee about his affair? But I know that there is no wrong in Thy decree and no hurry in Thy vengeance. He alone hurries who fears to miss, and only the weak needs to wrong. But Thou art exalted, my God, high indeed above all that!(ibid.191)"

By using place deixis "ذَلِكَ" in "عَنْ ذَلِكَ عُلُوًّا كَبِيرًا" "above all that", Zayn Al Abidin (عليه السلام) elucidates that no one can challenge Allah's will. This means that if Allah chooses to lower someone's status, no one can raise it, and if Allah chooses to honor someone, no one can insult them. Therefore, Allah is revered for all of His qualities and abilities.

Text 8

وَأَسْتَعِصِمُكَ فَصَلِّ عَلَيَّ مُحَمَّدَ وَآلِهِ وَأَعِصِمْنِي؛ فَإِنِّي لَنْ أَعُودَ لِشَيْءٍ كَرِهْتَهُ مِنِّي إِنْ شِئْتَ ذَلِكَ-."(الصدر,2001:235)"

"I ask Thee to preserve me from sin, so bless Muhammad and his Household and preserve me, for I will not return to anything Thou dislikest from me, if Thou willest that!(ibid.193).

Zayn Al Abidin (عليه السلام) utilizes place deixis "ذَلِكَ" in "إِنْ شِئْتَ ذَلِكَ" "if Thou willest that!" in which He demands Allah's forgiveness and asks for protection, promising to avoid anything that may displease Allah.

Time Deixis

Text 1

"اللَّهُمَّ إِلَيْكَ تَعَمَّدْتُ بِحَاجَتِي ، وَ بِكَ أُنْزَلْتُ الْيَوْمَ فَقْرِي وَ فَاقَتِي وَ مَسْكِنَتِي (230:2001,الصدر)

" O God, toward Thee I aim with my need and before Thee I set my poverty, my neediness, my misery(ibid.188)"

Zayn Al-Abidin (عليه السلام) uses time deixis (الْيَوْمَ) to express his request to Allah, believing that Allah has the power to fulfill all his needs .

Text 2

"أَعُوذُ بِكَ اللَّهُمَّ الْيَوْمَ مِنْ غَضَبِكَ . فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي (234:2001,الصدر)

" I seek refuge in Thee today, my God, from Thy wrath, so bless Muhammad and his Household and give me refuge!(ibid.192).

Zayn Al-Abidin (عليه السلام) resorts to Allah, asking Him to spare him from his anger and grant him pleasure. He uses time deixis "الْيَوْمَ" "today" to emphasize the urgency of his request.

Text 4

أَتَيْتُكَ مُقَرَّراً بِالْحُزْمِ وَالْإِسَاءَةِ إِلَى نَفْسِي ، أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوِكَ الَّذِي عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ ، ثُمَّ لَمْ يَمْنَعْكَ طَوْلُ عُكُوفِهِمْ عَلَى عَظِيمِ الْحُزْمِ أَنْ عُدْتَ عَلَيْهِمْ بِالرَّحْمَةِ وَالْمَغْفَرَةِ ، فَبَا مِنْ رَحْمَتِهِ وَاسِعَةٍ ، وَ عَفْوِهِ عَظِيمٍ ، يَا عَظِيمَ يَا عَظِيمَ ، يَا كَرِيمَ يَا كَرِيمَ ، صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ، وَ عُدْ عَلَيَّ بِرَحْمَتِكَ وَ تَعَطَّفْ عَلَيَّ بِفَضْلِكَ وَ تَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ ("2001:231,الصدر)

"I come to Thee admitting sin and evildoing toward myself. I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders, while their long persistence in dreadful sin did not prevent Thee from returning toward them with mercy and forgiveness!(ibid.189)".

Allah's mercy is boundless, and he is kind to all his servants. Zayn Al-Abidin (عليه السلام) emphasizes this by using absolute social deixis, “ يَا كَرِيمَ يَا كَرِيمَ ، ”, to emphasize the vastness of Allah's greatness and generosity in forgiving his creation.

Text 5

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِنَّكَ حَمِيدٌ مَجِيدٌ ، كَسَلَوَاتِكَ وَ بَرَكَاتِكَ وَ تَجَيَّاتِكَ عَلَى أَصْفِيَانِكَ إِبْرَاهِيمَ وَ آلِ - "إِبْرَاهِيمَ ، وَ عَجَلِ الْفَرَجِ وَ الرُّوحِ وَ النَّصْرَةِ وَ التَّمَكِينِ وَ التَّأْيِيدِ لَهُمْ ("2001:232, 3 - ,الصدر)

"O God, bless Muhammad and the Household of Muhammad(surely Thou art All-laudable, All-glorious) like Thy blessing, benedictions, and salutations upon Thy chosen Abraham and the people of Abraham! And hasten for them relief, ease, help, strengthening, and confirmation(ibid.190)".

Absolute social deixis is evident in these words “ حَمِيدٌ مَجِيدٌ ” “All-laudable, All-glorious” to express that only Allah deserves praise, as he is of the highest and greatest stature.

Text 6

اللَّهُمَّ وَ اجْعَلْنِي مِنْ أَهْلِ التَّوْحِيدِ وَ الْإِيمَانِ بِكَ ، وَ النَّصْدِيقِ بِرَسُولِكَ ، وَ الْأَيْمَةِ الَّذِينَ حَتَمْتَ طَاعَتَهُمْ مِمَّنْ يَجْرِي ذَلِكَ "بِهِ وَ عَلَى يَدَيْهِ أَمِينَ رَبَّ الْعَالَمِينَ ("2001:233,الصدر)

"O God, and make me one of the people who profess Thy Unity, have faith in Thee, and attest to Thy Messenger and the Imams toward whom Thou hast enjoined obedience, and one of those through whom and at whose hands this takes place! Amen, Lord of the worlds!(ibid.)".

Zayn Al-Abidin (عليه السلام) uses social deixis “ رَبَّ الْعَالَمِينَ ” “Lord of the worlds” to express his desire for Allah to grant him the status of a monotheist and believer in the prophet.

Text 7

اللَّهُمَّ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا جَلْمُكَ ، وَ لَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ ، وَ لَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ ، وَ لَا يُنَجِّنِي مِنْكَ إِلَّا النَّصْرَةُ الْبَيْتِ وَ بَيْنَ يَدَيْكَ ، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ، وَ هَبْ لَنَا - يَا إِلَهِي - مِنْ لَدُنْكَ فَرَجاً بِالْفُتُورَةِ الَّتِي بِهَا نُحْيِي أَمْوَاتَ الْعِبَادِ ، وَ بِهَا تَنْشُرُ مَيِّتَ الْبِلَادِ ، وَ لَا تُهْلِكُنِي - يَا إِلَهِي - غَمّاً حَتَّى تَسْتَجِيبَ لِي ، وَ تُعْرِفَنِي الْإِجَابَةَ فِي دُعَائِي ، وَ أَدْفِنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي ، وَ لَا تُسَمِّتْ بِي عَدُوِّي ، وَ لَا تُمَكِّنْهُ مِنْ عُنْفِي ، وَ لَا تُسَلِّطْهُ عَلَيَّ " (الصدر,2001:233).

"O God, nothing repels Thy wrath but Thy clemency, nothing repels Thy displeasure but Thy pardon, nothing grants sanctuary from Thy punishment but Thy mercy, and nothing will deliver me from Thee except pleading to Thee before Thee so bless Muhammad and the Household of Muhammad, and give us on Thy part, my God, relief by means of the power through which Thou bringest the dead servants to life and revivest the dead lands Destroy me not through gloom, my God, before Thou respondest to me and givest me the knowledge of Thy response to my supplication! Let me taste the flavour of well-being to the end of my term! And let not my enemy gloat over me, place not my neck in his power, and give him not authority over me! (ibid.191)" .

The word “و هَبْ لَنَا - يَا إِلَهِي - مِنْ لَدُنْكَ فَرَجًا بِالْفُدْرَةِ الَّتِي بَهَا تُحْيِي أَمْوَاتَ الْعِبَادِ ،” in “يَا إِلَهِي” and “لَا تُهْلِكْنِي - يَا إِلَهِي - غَمًّا حَتَّى تَسْتَجِيبَ لِي” in “يَا إِلَهِي” are absolute social deixis . In the former, Zayn Al-Abidin (عليه السلام) mentions that Allah is omnipotent, and therefore he requests Allah to alleviate his worries by this power. While , in the latter, he expresses his wish for Allah to delay his punishment until he seeks forgiveness and is granted it.

Text 8

إِلَهِي إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي ، وَإِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي ، وَإِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي يُهِينُنِي ، وَإِنْ أَهَنْتَنِي فَمَنْ ذَا الَّذِي يُكْرِمُنِي ، وَإِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْحَمُنِي ، وَإِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْزِضُ لَكَ فِي عَذَابِكَ أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ . وَ قَدْ عَلِمْتُ أَنَّهُ لَيْسَ فِي حُكْمِكَ ظُلْمٌ ، وَ لَا فِي نِقْمَتِكَ عَجَلَةٌ ، وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْقُوَّةَ ، وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ ، وَ قَدْ تَعَالَيْتَ - يَا إِلَهِي - عَنْ ذَلِكَ عُلُوًّا كَبِيرًا ("2001:233،الصدر)

"My God, if Thou raisest me up, who is there to push me down? If Thou pushest me down, who is there to raise me up? If Thou honourest me, who is there to humiliate me? If Thou humiliatest me, who is there to honour me? If Thou chastisest me, who is there to have mercy upon me? If Thou destroyest me, who is there to stand up for Thy servant against Thee or ask Thee about his affair? But I know that there is no wrong in Thy decree and no hurry in Thy vengeance. He alone hurries who fears to miss, and only the weak needs to wrong. But Thou art exalted, my God, high indeed above all that!(ibid.)"

The word “يَا إِلَهِي” and “My God” are absolute social deixis . Zayn Al-Abidin (عليه السلام) expresses that no one possesses the high status that Allah has. He is unique in everything about his creation.

Text 9

يَا رَبِّ يَا رَبِّ ، يَا حَنَّانُ يَا مَنَّانُ ، يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ، صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ طَلَبْتُ إِلَيْكَ وَ رَغِبْتُ فِيهِ إِلَيْكَ ، وَ أَرَدُهُ وَ قَبِرُهُ وَ أَقْضِهِ وَ أَمْضِهِ ، وَ جُرْ لِي فِيمَا تَقْضِي مِنْهُ ، وَ بَارِكْ لِي فِي ذَلِكَ ، وَ تَفَضَّلْ عَلَيَّ بِهِ ، وَ أَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ ، وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ ، فَإِنَّكَ وَاسِعٌ كَرِيمٌ ، وَ صَلِّ ذَلِكَ بِخَيْرِ الْأَخِرَةِ وَ نَعِيمِهَا ، يَا أَرْحَمَ الرَّاحِمِينَ ("2001:235،الصدر)

"My Lord! My Lord! O All-loving! O All-kind! O Possessor of majesty and munificence! Bless Muhammad and his Household, and grant me everything that I ask from Thee, seek from Thee, and beseech from Thee! Will it, ordain it, decree it, and accomplish it! Give me good in that of it which Thou decreest! Bless me in that, be gratuitously bountiful toward me through it, make me happy in that of it which Thou givest to me, and increase me in Thy bounty and the plenty of what is with Thee, for Thou art Boundless, Generous! And link that to the good and the bliss of the next world, O Most Merciful of the merciful!(ibid.193)".

Zayn Al-Abidin (عليه السلام) invokes Allah by using His most beautiful name to request that his needs be fulfilled. So, he uses absolute social deixis “يَا رَبِّ يَا رَبِّ ، يَا حَنَّانُ يَا مَنَّانُ ، يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ” "My Lord! My Lord! O All-loving! O All-kind! O Possessor of majesty and munificence!" to clarify this idea.

Also, “كَرِيمٌ” “Generous!” Allah's generosity knows no bounds, as He gives abundantly to everyone without discrimination. This shows that Allah is characterized by His mercy, which extends to all of creation.

Again, absolute social deixis “يَا أَرْحَمَ الرَّاحِمِينَ” “O Most Merciful of the merciful” to explain that mercy and forgiveness are some of Allah's attributes, and that Allah is more merciful than anyone else.

4. Statistical Analysis

The analysis of this text commences with dividing the types of deixis and then analyzing them to validate or refute the hypotheses.

Table (1): The Frequencies and Percentages of Personal Deixis.

Personal Deixis	Frequency	Percentages
I	0	0%
You	6	100%
He	0	0%
She	0	0%
We	0	0%
They	0	0%
You	0	0%
It	0	0%
Total	6	

Zayn Al-Abidin (عليه السلام) frequently uses the second person pronoun "أَنْتَ" (meaning "you") in his speech with Allah. This is because he speaks directly to Allah and chooses to address Him personally. He does not use any other pronouns, such as the third person, in his speech. This makes personal deixis the most commonly used type of deixis, with a frequency of (6) and a percentage of (100%), while all other types have a frequency (0) frequency and with (0%) percentages.

Table (2): Frequencies and Percentages of Place Deixis

Place Deixis	Frequency	Percentages
distal deixis	5	62.5%
proximal deixis,	3	37.5%
Motion verbs	0	0%
Total	8	

In concisely, table(2) shows that Zayn Al-Abidin (عليه السلام) uses distal deixis with frequency (5) and with proportion (62.5%). As for proximal deixis appears with frequency (3) and ratio (37.5%). Finally, in this table, motion verbs are not used.

Table (3): Frequencies and Percentages of Time Deixis

Time Deixis	Frequency	Percentages
(1) before the moment of utterance,	0	0%
(2) at the time of utterance,	2	100%
(3) after the time of the utterance.	0	0%
Total	2	

Table (3) indicates that Zayn Al-Abidin (عليه السلام) exploits this type of time deixis to expound the exact time of his appeal to Allah by asking him for need or asking for forgiveness.

Table (4): Frequencies and Percentages of Social Deixis

Social Deixis	Frequency	Percentages
Absolute	28	100%
Relational	0	0%
Total	28	

Table (4) dissects that Zayn Al-Abidin (عليه السلام) adopts this type in his speech with Allah to clarify that this sort is a deictic reference typically stated in particular forms of

address that exclude any comparison of the speaker's and addressee's social status. It is only used to address those of higher rank than the interlocutor.

Table (5): The Inclusive Frequencies and Percentages of Deixis

Types of Deixis	Frequency	Percentages
Personal Deixis	6	13.636%
Space Deixis	8	18.181%
Time Deixis	2	4.545%
Social Deixis	28	63.6365%
Total	44	

Table (5) and figure (5) demonstrate that personal deixis scores (6) frequency with (13.636%) percentage. As for space deixis scores, (8) frequency with (18.181%) percentage. While time deixis scores (2) frequency with (4.545%) percentage. As per social deixis scores (28) frequency with (63.6365%) percentage. As a conclusion, social deixis is the most frequently used by Zayn Al-Abidin (عليه السلام). It indicates that Zayn Al-Abidin (عليه السلام) employs this sort of deixis to get Allah's forgiveness and mercy.

5. Conclusion

1. Person, place, time and social deixis are used in Zayn Al Abidin's (عليه السلام) speech.
2. It is noteworthy that he only uses absolute social deixis as a form of social deixis
3. Social deixis is the most frequent sort of deixis used by Zayn Al Abidin (عليه السلام).

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