A PRAGMATICS ANALYSIS ON FIGURATIVE LANGUAGE USED IN ENGLISH TRANSLATION OF

BUKHORI HADITH

RESEARCH PAPER

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A. Background of the Study

Figurative language is language that uses the figure of speech. Figure of speech is broadly defined as any way of saying something other than ordinary way. And it is more narrowly definable as a way of saying one thing and meaning another (Perrine, 1997: 61). Figurative language makes writing concrete and colorful. Because language is adaptable and lends itself to imagine usage, man can express the same idea in different ways. He may use direct statement, or figurative language.

Dale (in Tarigan, 1985: 6) states that figure of speech is figurative language that is employed to heighten and improve an effect by introducing and comparing one certain thing to another more general thing.

A figure of speech has one general characteristic. A figure of speech ties up one thing to another thing. The link between two things including comparison, exaggeration and saying less (Pradopo, 1999: 62).

According to Perrine (1977:61) “Figures of speech are another way of adding extra dimension to language. Broadly defined, a figure of speech is another way of saying one thing rather than the ordinary way.
A figure of speech is narrowly definable as a way of saying one thing and meaning another or a language that cannot be taken literally.

Figurative language goes beyond the literal meaning of words to achieve a particular effect.

The purpose of figurative language use is to stimulate a certain image. It affects the language beauty of work in both oral and written communication.

Figurative language serves a variety of purposes. They are used to clarify meaning, to provide vivid examples, to emphasize, to stimulate associations and emotions, to give life to inanimate object, to amuse or to ornament. Most importantly, it has an essential aesthetic purpose, widening and deepening the range of perception response to the world of objects and ideas. In other words, figurative language serves to convey thought, feeling and perceptions that cannot be adequately expressed in literal language. For example, “the wind stood up and gave a shout”. That sentence belongs to personification because it gives the human’s behavior to the things that are absolutely non-human, it is the wind.

The figurative language can also be found in Hadith. Hadith is oral traditions related to the words and deeds or the statement of Prophet Muhammad peace be upon him (p.b.u.h). Hadith collections are regarded as important tools for determining the Sunnah, or Moslem way of life, by all traditional schools of jurisprudence. It is not easy to analyze a hadith, especially Bukhari hadith. He is Imam as-muhaddithin Hadrat Imam Abu
‘Abdullah Muhammad ibn Isma’il al-Bukhori who was born on the 13\textsuperscript{th} of the Islamic month of Shawwal, 194AH, in the famous city of Bukhara, of the land “beyond the canal” – present day Uzbekistan --. The Riadhus Shalihin stated that the father of Imam Bukhari, Isma’il ibn Ibrahim ibn Mughirah al-Ja’fi, was a great muhaddith and ascetic from whom he inherited his characteristics of literary zeal and excellence. During infancy, his father passed away and his mother took on the entire responsibility of bringing him up. Imam Bukhari became blind at a young age. He had recourse to many famous and skilled doctors of his time but their treatments made no differences. His mother was a pious worshipper and righteous woman. She cried out for help in the court of Allah the Almighty, for her child and begged for the restoration of his eyesight.

At last, “the river of mercy flowed over her,” and Almighty Allah accepted her invocation. One night, she visited Ibrahim ‘alayhissalam in a dream and was told, “Allah has restored the sight of your son because of your intense and beautiful invocations.” In the morning, as Imam Bukhari got up from his bed, glimmers of light reached out into his eyes.

After all, a hadith is not neatly constructed five-paragraph essay with a thesis statement at the beginning to tell you what it is all about. In the hadith, especially in hadith of Bukhori, it can be found many figurative languages that can be analyzed. For instance is in the Revelation chapter of Bukhori hadith. It is narrated 'Aisha (the mother of the faithful believers):
Al-Harith bin Hisham asked Allah's Apostle: "O Allah's Apostle! How is the Divine Inspiration revealed to you?" Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

The sentence “Sometimes it is (revealed) like the ringing of a bell” is using the figurative language. The kind of the figurative language is simile because that sentence uses the word ‘like’. It is to show something as similar as something else. Here, the Prophet Muhammad p.b.u.h informs the getting of the Divine Inspiration by the ringing of a bell. He was in the Hira cave when suddenly the angel came to him and asked him to read. The Prophet replied, “I do not know how to read”. Then the angel caught him and pressed him so hard that he could not bear it anymore. The angel then released him and again asked him to read and he replied, “I do not know how to read”. Thereupon the angel caught and pressed him again. He then released and asked him again to read. But, again the Prophet replied the same answer. So, the angel caught and pressed him again for the third times, and then released him and said “‘Read in the name of your Lord, who has created (all that exist) has created man from a clot. Read! And your Lord is the Most Generous.” Then Prophet Muhammad returned with the Inspiration and with his heart beating severely (Holy Qur’an: Al Alaq).

Here, Prophet Muhammad as the addressor and Al Harith bin Hisyam as the addressee. Al Harith bin Hisyam (addressee) asks the
Prophet Muhammad (addressee) about the coming of the Divine Inspiration. That is like the ringing of a bell. In Moslem’s Hadith, the bell is described in the form of object which is hanged in the animal’s neck. So, the purpose of prophet’s utterance is to explain the revelation of Divine Inspiration which is like the ringing of a bell to the addressee. However, the revelation of Divine Inspiration which is like the ringing of a bell is including one of the grades of the Divine Inspiration’s revelation. That is in the fourth grade. This is the hardest way in receiving the Divine Inspiration because feeling the revelation by the ringing of a bell is more difficult than understanding the direct speech (“this form of Inspiration is the hardest of all”). In that condition, the prophet feels something weight so that he sweated although the air was cold. According to Ibnu Hajar Al Asqalani in Fathul Baari, it shows that how tired the Prophet was when receiving the Divine Inspiration. It means that the Prophet was facing the very big trouble. If the Divine Inspiration by the ringing of a bell was revealed and the Prophet was driving camel, the animal kneels down at that moment. The figurative language in the utterance "Sometimes it is (revealed) like the ringing of a bell" implies that one of the forms of the Divine Inspiration’s revelation is like the ringing of the bell. It is the most difficult way in getting the revelation for the Prophet.

This figurative language which is used by Prophet Muhammad means to describe and to explain the coming of Divine Inspiration to him
with a very loud sound which the sound is like the ringing of bell and this is the hardest way in getting the Divine Inspiration.

Based on the above examples, the writer is of great interested in doing his research dealing with identification of the type and implied meaning of the figurative language in Bukhari hadith.

In this research, the writer wants to focus on the dominant figurative language used in Bukhari hadith especially the chapter about revelation, knowledge and belief. The framework of this study is pragmatics. This research classifies the meaning by employing the implicature theory.

The writer takes Bukhari hadith in figurative language because it makes the writer interested in knowing the knowledge about hadith and its element in order to be more clearly understood by the writer and the readers generally. That is why the writer intends to conduct a research of hadith entitling “A PRAGMATICS ANALYSIS ON FIGURATIVE LANGUAGE USED IN ENGLISH TRANSLATION OF BUKHORI HADITH”

B. Previous Study

To provide the originality of this research, the writer wants to present the previous research that deals with especially figurative language in general. The previous research is done by Endah Dewangkara (2003) in “An Analysis on Figurative Language used in John Donne’s Poems”. Her
study comes to the conclusion that the dominant figurative languages on Donne’s poems are Hyperbole and Symbol.

The second research is from Widiatmo (1997) in “An Analysis of the Figurative Reverential Expression in Le Guinn’s the Left Hard of Darkness”. He also finds all figures speech used in that novel and the most dominant figurative referential expression used in this novel is Hyperbole.

The third research is conducted by Rindang Bahtiar (2006). He was the student of Muhammadiyah University of Surakarta with his research entitled “A Pragmatics Analysis on the Directive Utterances in the English Translation of Tradition of Bukhori”. He analyzed the directive utterances in the form of sentences in the book of Jeehad written by Muhammad Mukhsin Khan. His research was aimed at describing forms and finding out the speaker’s intention of directive utterances.

The previous studies above are really important to the writer because they help the writer find the right books for literature. For this study, the writer analyzes the hadith by focusing on Bukhori hadith using the dominant figurative language. The similarity of this analysis is the figurative language while the difference is the object being analyzed. However, this is the reason of the writer’s intention to study this research in order to understand more clearly.
C. Problem Statement

Knowing that the problem is the most important of the research, the writer decides some problem that will be discussed. The problems are formulated as follows:

1. What are the types of figurative language used in English translation of Bukhori-Hadith?
2. What are the implied meanings of the figurative language used in English translation of Bukhori-Hadith?

D. Objectives of the Study

In carrying the research the writer formulates the objectives of the study as follows:

1. To describe the types of figurative language used in English translation of Bukhori-Hadith.
2. To describe the implied meaning of the figurative language used in English translation of Bukhori Hadith.

E. Limitation of the Study

This research paper has limitation of figurative language in Bukhori Hadith. This study is intended to help the readers comprehend to the figurative language of English translation of Bukhori Hadith by using three matters of Bukhori Hadith and find out the real meaning or the intention of figurative language in English translation of Bukhori Hadith. Those three matters are the chapter about belief, revelation, and knowledge.
F. Benefits of the Study

The writer really hopes that her research on figurative language used in English translation of Bukhori Hadith has some benefits. The benefits of the study will be distinguished into two benefits:

1. Academic Benefit
   a. This research will be used as an academic reference by other researcher to conduct further research dealing with figurative language.
   b. This research is to enrich the study of linguistic especially on English translation of Bukhori Hadith and its contribution for English Department students particularly in learning about hadith.

2. Practical Benefit
   a. The readers are able to recognize the figurative language used in English translation of Bukhori Hadith especially chapter belief, revelation, and knowledge.
   b. The readers know the intention of figurative language.
   c. This study will provide a solution in pragmatics study particularly on speech act theory that is used in figurative language used in English translation of Bukhori Hadith.
G. Research Paper Organization

The organization of this chapter is given in order the readers are able to understand the content of the paper. They are as follows:

Chapter I is introduction which consists of the background of the study, the previous research, problem statement, objective of the study, limitation of the study, the benefit of the study and research paper organization.

Chapter II is the related theory. It deals with the notion of pragmatics, implicature theory, the notion of figurative language and the notion of hadith.

Chapter III is the research method. In this chapter, the researcher presents the type of the research, object of the study, data and data source, method of data collection and technique of data analysis.

Chapter IV is research result. In this chapter, the writer will present the data analysis and the findings.

Chapter V deals with the conclusion and suggestion.