

# CHAPTER I

## INTRODUCTION

### A. Background of the Study

Allah commands people to fulfill their duties as Moslems such as, saying two sentences of confession of faith, praying to Allah 5 times every single day, fasting and self-control during the blessed month of *Ramadhan*, *zakah* by giving 2.5% of one's savings to the poor and needy, doing Hajj, prohibition of approaching fornication, and etc. One of the ways to understand the commands of Allah is inspecting meaning intended by Holy Köran in every verse. In inspecting the meaning, people must inspect the meaning in each verse carefully, because there are some people that are wrong in translating the intention, so they have more one meaning or intention in one verse. They must see the context of the verses.

There are many directive utterances that can be found in Holy Köran, including *An-Nisaa'*. From Allah through Jibril, Holy Köran can be given to our prophet, Muhammad *sallallahu'alaihiwassalam*. Holy Köran is the last holy book unification from Taurat and Injil. It is consist of history and story of our 25 prophets and Rasul (Adam as, Idris as, Nuh as, Hud as, Sholeh as, Ibrahim as, Luth as, Ismail as, Ishaq as, Yakub as, Yusuf as, Ayub as, Su'aib as, Harun as, Musa as, Dhulkifli as, Daud as, Sulaiman as, Ilyasa as, Yunus as, Zakaria as, Isa as, Muhammad saw), Aqidah and Akhlak, religion, Islam laws prohibition, and command that are related to our daily life as great guidance of our life for all Moslems in this world. All these aspects are the Allah's utterances delivered by written that consist of many directive utterances to be known and to be done. For example is in the Chapter *An-Nisaa'* (4): 2

*(4: 2) And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.(Q.S: An-Nisaa' (4): 2)*

Through this verse 2 of *An-Nisaa'*, Allah commands human with utterance “...*give unto orphans their property...*”. It means that Allah commands human to give part of their wealth to orphan who has been *baligh* as alms. In Islam, an orphan is a people (child or adult) who has no father or mother or both of them, so they are considered as people who cannot fulfill their need for their life. Allah commands wealthy people to give each other to weak people. In this verse, Allah commands them to give their wealth to *baligh* orphan, because it is the right time to get their property. This is one of directive utterances in chapter *An-Nisaa'* delivered in imperative form of direct speech act. Direct speech means Allah commands human directly to do something through a verb in that utterance, so the human can do something directly based the verb delivered by the speaker (Allah). The sentence type of this first utterance is imperative, but it has has meaning command to the reader.

The second utterance in this verse is “...*do not exchange (your) bad things for (their) good ones...*”. This utterance still has relation with the first utterance called context. The relation is related to giving their property when they have been *baligh*. It means that when people give the orphan's property, they are ordered to do not exchange the orphan's pure property as their right with their bad things. The word “*bad things*” can be a something that does not become the orphan's right then it is given to them, then it is called something bad or *haram*. As we know, *haram* thing is not allowed to eat because it will bring badness to our life. The sentence type of this utterance is imperative, bit it has meaning prohibition to the reader.

The third utterance is “...*deveour not their substance (by adding it) to your substance...*” It means that in giving orphan's property, they must give all of it. Allah command people to do not eat up their property by take a part or all orphan's property and to give their whole property that becomes their right. If they take orphans' property, it means they eat up something *haram*. The sentence type of this utterance is imperative, but it has meaning prohibition to the reader.

The last utterance in this verse is “...*this is a great sin.*” Word *this* in this utterance is exchanging the orphan's wealth to something bad and it is not

allowed by the speaker (Allah). This last utterance is related to the context of last utterance itself. So, we know that if we exchange orphans' wealth to something bad or eating their wealth, it means that it is a great sin. So, we are as a Moslems not allowed to do that. The sentence type of this last utterance is declarative, but has meaning prohibition of directive utterance. The sentence type of this sentence is declarative, but it has meaning prohibition to the reader.

Allah those three utterances above is Allah's command to readers, but they are delivered in different sentence type. The first and the second utterance is what Allah say directly without context and it has intention of illocutionary force. The illocutionary force of those sentences is to give their property to orphan and give them something good. The intention of first utterance is command and the second utterance is prohibition. Within the last utterance of this verse is delivered divergently. The sentence type of last utterance is declarative. The indication of declarative sentence is having subject, predicate, and object or complement or in other hand we call it clause. In this context, the last utterance has illocutionary force that refers to prohibition. Why we call it prohibition? Because Allah say "... *this is great sin...*" word "this" refers to the previous utterance, that is "*do not exchange (your) bad things for (their) good one; and devour not their substance (by adding it) to your substance...*" and they still have relation. As we know that doing something bad or harm others is not allowed behavior in Islam, we called it as a sin. So, the intention of last utterance is prohibition.

From this simple example and the short explanation, it is clear that we have to know as Moslems that in interpreting Holy Kōran scripture. Basically Holy Kōran consist of History of old human, especially our prophets and what happened in the past and what they do in the past as our guide right now until we all die. The other content is law or decision decreed by Allah. The point of the whole scripture is used to guide all Moslems in the world as "nur" or light that is packed into one book, then we called it Al Quran or Holy Kōran. "Nur" or light means accompanying Moslems from dark way to bright way.

People cannot just interpret, but we have to know the context of that utterance, especially on directive utterance, so we know what Allah's intention

given to Moslems. The true meaning of directive utterance in Holy Köran is very important to know by all Moslemss, because it influences to Moslems' act in daily life as their duty. So, they will not be false in doing the duties as a Moslems.

Finally, it is interesting for the researcher to discuss and analyze the meaning of directive utterances in English translation of Holy Köran Chapter *An-Nisaa'* verses 1-176. Therefore, the study is important to know directive utterances are delivered through three different forms of sentences that indicate the intentions of directive utterances by using Pragmatics theory by conducting a research entitled **“Directive Utterances In Holy Köran: A Pragmatic Perspective”**.

### **B. Focus of the Study**

Based on the discussion mentioned in the background of the research, the focus of this study is Directive Utterances in Holy Köran: A Pragmatic Perspective. This focus is broken down into the following sub focus:

1. What are the sentence types of the utterance indicating directive in English translation of Holy Köran Chapter *An-Nisaa'*?
2. What are the intentions of the illocution contained in the directive utterances in English translation of Holy Köran Chapter *An-Nisaa'*?

### **C. Objective of the Study**

Based on the focus of the study above, the objectives of this study are:

1. To describe the sentence types of the directive utterances in English translation of Holy Köran Chapter *An-Nisaa'*.
2. To describe the intention of the illocution contained in the directive utterances in English translation of Holy Köran Chapter *An-Nisaa'*.

#### **D. Benefit of the Study**

This study has two benefits: theoretical and practical.

##### **1. Theoretical Benefit**

The theoretical benefit is pointed to the future research as the contribution toward science development that is related to material about meaning and intention of directive utterances by pragmatic perspective.

##### **2. Practical Benefit**

The result of the research can be used as additional references and information to enrich the literary study for:

###### **a. Lecturers of Pragmatics**

The result of this study may become a reference for lecturers of pragmatics in teaching directive act to students.

###### **b. English Teachers**

The result of this study may become a reference for English teachers in teaching directive utterances to students by Pragmatics approach.

###### **c. Moslems**

The result of this study can be a study for Moslems to understand the meaning and the interpretation of directive utterances in Holy Köran Chapter *An-Nisaa* ' by pragmatic approach.

###### **d. Further Researchers**

This study is expected to enrich knowledge of other researchers who are engrossed in analyzing directive utterances.