

**A PRAGMATICS ANALYSIS OF PROHIBITION UTTERANCES IN
ENGLISH TRANSLATION OF “BUKHARI” HADITH**



RESEARCH PAPER

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CHAPTER I

INTRODUCTION

A. Background of Study

In the real world of communication, one may ask other people not to do something by either commanding directly or using more polite way (indirectly). On the first way, it is not a great matter to the addressee to understand what the speaker's intention through the speaker's utterances because the intended message is explicitly stated. While on the indirect manner, the addressee needs to seriously interpret what was being communicated by the speaker because the intention of the speech is implicitly communicated. For example:

1. Don't leave me alone
2. If you want to leave me alone?

The basic function the above utterances are in first utterance, the speaker wants the addressee not to leave him alone. The intention of the speaker is directly stated while the utterances as in second utterance is not being used only ask a question. Hence, it is an indirect speech act.

There are two things which are left by the messenger of Allah for the humans's life guidance. They are the Holy Qur'an and Sunnah (Prophetic Tradition). Hadith or Prophetic Tradition contains of the teaching and practicing of Muhammad Praise Be Upon Him (p.b.u.h). It is the supplement of the Holy Qur'an. Hadiths are traditions relating to the words and deeds of Muhammad. Hadith collections are regarded as important tools for

determining the Sunnah or Moslem way of life, by all traditional school of jurisprudence.

The authenticity of Hadith which is narrated by Bukhari that is religiously learned by scholars of Islam is undoubtable. Dealing with this, they say, "The most authentic book after the book of Allah is Sahih Al-Bukhari". Prohibition utterances can be found in Hadith or Prophetic Tradition. In Bukhari Hadith especially in the book of Prayers (Salat), it can be found many prohibition utterances that can be analyzed. For example:

V1/B8/N372:

Narrated 'Uqba bin 'Amir:

The Prophet was given a silken Farruj as a present. He wore it while praying. When he had finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people."

Terminologically, according to Ibnu Hajar (Fathul Baari, 1997: 64) the utterance "was given a silken Farruj as a present" explain an event that The Prophet Muhammad p.b.u.h wore a silken while praying before Allah forbade him to wear a silken. In this Hadith, the meaning of Allah-fearing pious people is Moslem people who take them care from *Qufur*. So, the prohibition of wearing a silken is the cause why The Prophet Muhammad took it off and also the beginning of the forbidden of wearing a silken (to be *Haram*). There is no reason in this Hadith for them who allowed wearing a silken while praying because The Prophet Muhammad did not replay his prayer at that time, the true cause of that case is Allah did not forbid him to wear a silken yet.

The other implied understanding can be revealed by one of the pragmatics techniques, in other to get a better comprehension of a Hadith. Prohibition is the utterance that forbids someone to do something based on the

law or legal rules. The Muslim has a principal that Islam rules is the best rules and the primary rules for human being.

Based on the above example, the writer is interested in finding out the implied meanings and the reasons of the prohibition utterances in English translation of “Bukhari” Hadith. The writer chooses this book especially in Chapter Believe, Knowledge, Ablutions (Wudu’), and Prayers (Salat) because it consists of many prohibition utterances. The writer explores Speech Act theory to find out the implied meanings of the prohibition utterances and uses Elaine Chaika’s theory to find out the reasons of prohibition utterances. Thus, the writer will carry out a study entitled “**A Pragmatics Analysis of Prohibition Utterances in English Translation of “Bukhari” Hadith**”.

B. Previous Study

To prove the original of the study, the writer presents the previous studies that have been conducted in the different study on the pragmatic analysis and the utterances. The first research is written by Rindang Bahtiar (2007) entitled “*A Pragmatic Analysis on the Directive Utterances in the English Translation of Tradition of Bukhari*”. He found that there are some compound sentences, which can be found in the imperative form. Not all the imperative of declarative sentences has formulation of sentence begun by the subject. Meanwhile, the interrogative forms of directive utterances are begun by WH-Question and Modal as question mark of the sentence. In the declarative sentence by the subject with consist of the Noun phrase, Infinitive phrase, and Noun clause. Related to the meaning, he got four kind of meaning, namely commanding/ordering, requesting, suggesting, and forbidding.

The second research is written by Sugiyanti (2007) entitled “*A Pragmatics Analysis on Forbidden Utterances in English Translation of Al-Qur’an*”. She found that the forms of forbidden utterance consist of three types of utterances namely: imperative, interrogative, and declarative. The pattern of imperative is negative imperative, the pattern of interrogative are WH-Question and Yes-No Question. The pattern of declarative is S+V. imperative constitutes direct forbidden utterance while interrogative and declarative are more polite than imperative form. She also found the speaker’s intentions are prohibition, inhibition, and ban. The pattern of prohibition and inhibition are mostly imperative that constitutes direct forbidden utterance. The intended message of the speaker’s utterance is explicitly stated. The patterns of ban are mostly declarative. The intention of the speech is implicitly communicated.

There are differences between this research and both of two researches above. The first research focuses on describing the form of sentence by using sentence category and finding out the speaker’s intention by employing Implicature theory. The second research focuses on finding out the speaker’s intention by applying speech act theory and describing the form of sentence by using sentence category. However, this research deals to describe the speaker’s intention by performing Speech Act theory and the reason of utterances by employing Elaine Chaika’s theory.

C. Focus of the Study

Based on the background of study above, research problem on this research can be formulated as follows:

1. What are the meanings of the prohibition utterances in the English translation of “Bukhari” Hadith?
2. What are the reasons of the prohibition utterances in the English translation of “Bukhari” Hadith?

D. Limitation of the Study

The writer realizes that this study in only a little part of study that discusses a Hadith or a Prophetic Tradition related by Bukhari. So it cannot cover the entire chapter in it. There are four chapters which will be analyzed in this research: *Believe, Knowledge, Ablutions (Wudu’), and Prayers (Salat)*. The writer chooses them because they are four famous chapters and have an important role in increasing the quality of act of devotion for Moslem. This Research will deal only with prohibition utterances that can be found in the English translation of Hadith especially Bukhari Hadith. The framework of this study is pragmatics. This research clarifies the meaning by employing Speech Act theory. The reasons of utterances are identified by using Elaine Chaika’s theory.

E. Objectives of the Study

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

1. To describe the meanings of the prohibition utterances in English translation of Bukhari Hadith
2. To describe the reasons of the prohibition utterances in English translation of Bukhari Hadith

F. Benefits of the Study

The writer really hopes that his research on prohibition utterances in English translation of Bukhari Hadith has gone benefits. The benefits of this study will be distinguished into two benefits:

1. Academic benefits
 - a. This research will be used ask as an academic reference by other researcher to conduct further research dealing with prohibition utterances
 - b. This research is to fill the vacancies of pragmatics research about Hadith
2. Practical benefits
 - a. The readers are able to recognize the prohibition utterances in English translation of Bukhari Hadith especially on chapter Believe, Knowledge, Ablutions (Wudu'), and Prayers (Salat)
 - b. The readers know the intention of the prohibition utterances
 - c. This study will provide a solution in pragmatic study particularly in Speech Act theory that is used in prohibition utterances in English translation of Bukhari hadith

G. Organization of the Research Paper

The study will be organized as follows:

Chapter I is introduction which consist of the background of study, review of the previous study, focus of the study, objectives, benefits of the study, and organization of research paper.

Chapter II I is the related theory. It deals with the theory of pragmatics, Speech Act theory, context of speech situation and concept of Hadith.

Chapter III is the research method. It consists of type and strategy of research, source of the data, object of the study, technique of the data collection, and technique of data analysis.

Chapter IV is research result. In this chapter the writer will present the data analysis and discussion of research finding.

Chapter V is conclusions, implication and suggestions.