

CHAPTER 1

INTRODUCTION

A. Research Context

The study of pragmatics has been widely documented in the literature. However, the study of hadith from the point of view of pragmatics is still rare, whereas the hadith is the crucial rules for the Muslim other than the Islamic Blessed Book. The hadith as the heirloom of the Prophet Muhammad (peace be upon him) consists of live bearing by the Prophet Muhammad (peace be upon him) and compiled by the Muslim leader in the book of hadith and should be understood by the Muslim. It is shown by Prophet Muhammad (peace be upon him) utterance, "I left two Heirloom for you all that you will not get lost while you are holding firm on both the form of the book of *Allah* and the *sunnah* of His Messenger" (recount by Malik). However, most people have some difficulties in the process of understanding the hadith when they found the implied meaning contained. It is caused by the unique language used in the hadith and the analysis is necessary in order to get the interpretation of the meaning.

Compilation of the hadith also has been widely documented in many books and one of the well-known the book of hadith is called *Bulughul Maram* recited by Ibnu Hajar Asqalani, a famous Muslim leader. It covers the important principle of Islam about the social life of society and *Allah*. It writes in Arabic by the author and divided into sixteen chapters with the collections of hadith relevant to each chapter. However, this book has been translated into many languages and the English version is one of them. Here is the case study of hadith written in *Bulughul Maram* especially chapter of fasting.

"Narrated Ibn 'Umar: I heard Allah's Messenger saying, "Fast when you see the new moon, and break your fast when you see it; but if the sky is cloudy, calculate (the month as 30 days)". (Agreed upon)"

The **locution** of the utterance above is that Allah Messenger said to the moesim and narrated by Ibn ‘Umar that every Muslim must doing fasting when see a new moon. While the **illocution** is command for every Muslim to doing obligatory fasting named Ramadan.

Through the hadith above, He clearly commands the Muslim to doing an obligatory fas as a very special fast for every Muslim and it is arranged by Allah Himself. This hadith become an argumentation of Ramadan when the first of month appears marked by the new moon as a notify of the end of Sha’ban. Because He produces the utterance above in direct command, the utterance above belongs to **commanding in a direct speech act**.

Context: Allah’s Messenger is the **addressor** in the hadith above and it is addressed to the Muslim as the **addressee**. While the **audience** when the utterance is produced is Ibn Umar in Saudi Arabia, may be in Mecca or Medina (**setting**). Allah’s Messenger talked about the beginning and finishing the fast of Ramadan as a **topic**. An imperative sentence (**code**) of speech maintains the participants’ relationship of event (**channel**). The **message** is shown in the utterance form and the **event’s purpose** is to teach His believers how to commit the obligatory fast.

The hadith is said in a direct speech act and relevant with the situation till the hearer does not needs some special context to infer the intension. The intension is appropriate with the literal meaning of the hadith and has no deep meaning to be interpreted. So, the utterance in the hadith above has no implicature.

From the simple model above, obviously a great deal of significance in hadiths on fasting written in Bulughul Maram should be understood by the readers especially the Muslim himself. Basically, hadiths on fasting covers important principle for the Muslims. Fasting is one of five pillars of Islam which is organized by Allah and the Messenger. It must be done in a month as an obligatory fast. Beside of that, the voluntary fasting and forbidden days to fast is also exist for this pillar of Islam. All of them have been arranged by Allah and His Messenger, Muhammad (peace be upon him). Learning hadith

of fasting is very important because it consists of the rules of fasting. It is significant for the readers particularly the Muslim himself to comprehend the importance of hadith through command.

Command appears in many kinds of sentences, such as imperative, declarative, interrogative, etc. Someone who learn about command needs the deep analysis to get full intended meaning, because sometime there is differences between the form and the meaning of command. There are many kinds of directive utterances found in hadith especially chapter of fasting. So, based on these reasons the writer is interested to doing her research dealing with identification the form and the meaning of directive utterances in English version of hadiths on fasting written in *Bulughul Maram*.

Learning hadith must be followed by learning the intension of the hadith itself, and one of them is directive. By having good understanding on directive, the Muslims are able to find the meaning of hadith and able to do what His Messenger (peace be upon him) want from his believers.

For the people who do not understand the Arabic language, it is difficult to understand the intended meaning of the hadith. So, the analysis of the hadith from the pragmatics perspective is very useful.

Pragmatics is the study to helps people understand the deep structure of language produces by the others. Since the communication belongs to vital interaction in human life to send and retrieve information, a pragmatics belongs to crucial study of language from the point of view of usage. The expression where the speaker attempts to get the recipient to play out certain demonstrations is called directive utterance.

Based on Yule (1996, p. 54) directive utterances are branch of speech act used to make someone doing something and express what they want.

It is completely important to learn anything about speech act, especially directive utterances. It helps the addressee able to understand the real what the speaker want because it has intended meaning called intension. In the real communication of daily life, some people usually communicate to the others by using the language form which is different from the language act

and sometimes more people do not really understand what the intended meaning of the utterance is.

Someone may ask others to do something either by direct or indirect commanding. There is no great matter in direct command for the addressee to do something through the speaker's utterances. While the indirect command is different from the other one. Indirect pattern has implicit meaning and it needs some serious interpretation based on the context in order to get intended meaning. Both of them are influenced by the context of utterances.

Directive is one of crucial ways to send speaker's feeling. Based on Yule (1996, p. 55) the general function of directives is that speaker wants the situation. By studying directive utterances, people are able to find the kinds of directive itself such as commanding, ordering, prohibiting, requesting, and suggestion.

The followings are some illustration of straightforward directive utterances which are normally used in daily communication:

- (1) Do you feel that this class is so cold?
- (2) Help your mother cook after finishing your study!

The first utterance refers to a request and the speaker says in an interrogative form. There are two possibilities either the speaker may ask the hearer to turn off the Air Conditioner or to close the window. while the second one refers to command in the form of imperative to suggest the addressee to help the mother cooking after she or he has finished the study.

Same as the other utterances, the hadiths also has a close relationship with pragmatics study and completely important to understand their meaning. Like the hadiths on fasting which consists of the rules of fasting, it should be understood correctly by the people especially the Muslim. If they are able to understand it correctly, the fasting also can be done correctly. Meanwhile, the reality shows that most people in the society which belongs to Muslim themselves is still do not understand the hadiths correctly. Whereas, the analysis is necessary to help them in understanding the hadiths and this research tries to realize it.

In light of the research context above, the researcher is keen on examining the entire intension of directive utterances in the English version of Bulughul Maram particularly in the part of fasting entitled **Directive Utterances in Hadiths on Fasting Written in “Bulughul Maram”: A Pragmatics Perspective.**

B. Focus of The Study

The focus of Directive Utterances in Hadiths on fasting Written in “Bulughul Maram”: A Pragmatics Perspective based on the discussion above is broken down into two sub focuses as follows:

1. What are the types of directive utterances in hadiths on fasting written in Bulughul Maram?
2. What is the intension contained in the directive utterances in hadiths on fasting written in Bulughul Maram?

C. Objective of the Study

Based on the sub focuses above, the research aims to:

1. Classify the types of directive utterances in hadiths on fasting written in Bulughul Maram.
2. Describe the intension contained in the directive utterances in hadiths on fasting written in Bulughul Maram.

D. Benefit of the Study

Followings are benefits both of theoretical and practical is contributed by this research.

1. Theoretical Benefit

This research can be used as information in directive utterances particularly about the hadith from the point of view of Pragmatics.

2. Practical Benefits

a. For Pragmatics Lecturers

This research can be used in instructing and learning of pragmatics study by the lecturers of pragmatics as a material of teaching learning.

b. For Muslim Leaders

This research can be used by the Muslim leaders to teach hadith of fasting from Bulughul Maram.

c. For Future Researchers

The future researcher who are engrossed in analyzing directive utterances can use this research as a reference to enrich their knowledge.