

Person Deixis in English Translation of Summarized Shahih Al-Bukhari Hadith in the Book of As-Salat

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ABSTRACT

The dominant topic in investigating pragmatics which used to understand the meaning of certain words and phrases requires contextual information is the phenomenon of deixis. The researcher limited this study on person deixis which aimed to identify and classify kind of person deixis in English translation of Summarized *Shahih Al-Bukhari Hadith*, especially in the book of *As-Salat* (the prayer) that translated by Dr. Muhammad Muhsin Khan. This study used Stephen Levinson's framework of deixis for the analysis of distinct types of person deixis elements. The researcher adopted qualitative research design as the method for this analysis. In this study, the researcher found that the dominant deixis used in *Hadith* was the third person singular deixis especially the word "He" that dominantly refers to "Prophet Muhammad SAW in which shows that *Hadith* is the media to reveal the action, provisions, approvals and utterances of Prophet Muhammad SAW and his companions.

INTRODUCTION

Hadith has a central position in the traditions of Muslims after Qur'an. Basically, it's a guidance book in which the words that used in *Hadith* are meaningful. Discussing about meaning, it must be related to linguistic feature which deals with context. Meaning and context concepts are dynamic entities that are the object of semantics and pragmatics study. Semantics deals with independent context and pragmatics deals with dependent contexts. Pragmatics concerns on the study of meaning as communicated by speaker (or writer) and interpreted by listener (or reader) (Yule: 1996). Simply, it can be concluded that it studies the use of language between text and context of situation. Meaning can only be understood by looking at linguistic marker has a "pointing" given discourse context. The single most obvious way in which languages are related is through phenomenon of deixis. Essentially, deixis concerns on the way in which language is encoded or grammatical features of the context of utterance in the speech event, and with the ways in the interpretation of utterances depends on the analysis of that context of utterance (Levinson, 1983).

Relating to the importance of *Hadith* as the source and basic of Islamic law are required to follow the *Hadith* and linguistic marker which deals with meaning and context es-

pecially in deixis, the researcher was interested to do analysis about deixis especially in person deixis in Al-Bukhari *Hadith* which concerned on the book of *As-Salat* or prayer as the second of Islamic pillar.

LITERATURE REVIEW

Deixis

Generally, the word deixis is derived from the Greek that means "to show" or "to indicate" and used to denote those elements in a language which refer directly to the discourse situation. Levinson (1983:54) states that essentially deixis concerns the ways in which language encode or grammaticalize feature of the context of utterance or speech event, and thus also concerns ways in which the interpretation of utterance depends on the analysis of that context of utterance. Thus, deixis can be defined as a site and used for identifying people, object, event, process or an activity that is being spoken or referred into space and time dimension. The presence of patterns in the use of deictic expressions can be described as idiosyncratic and these patterns interact with other textual phenomena to contribute to the impression of a fictional mind that works in a striking and peculiar way. Levinson (1983) classified deictic types fall into five basic types, namely person, place, time, discourse and social deixis.

Person deixis involves the identification of the participants in a text. It describes expression in which to refer to person who the speakers or writer intend to refer. Deixis categories include first, second and third persons deixis. The first person refers to the speaker or writer (I, we), whereas the second person is the speaker's/writer's reference to one or more addressees (you). The last one is third person (he, she, it, and they) that makes reference to people who take part of the conversational group but who are neither speakers nor addressees of the utterance.

- a. First person (I/We). The first person deixis is a reference that refers to the speaker or both speaker and referent grouped with the speaker which is expressed in singular pronouns (I, me, myself, mine) and plural pronouns (we, us, ourselves, our, ours).
- b. Second person (You). The second person deixis is a deictic reference to a person or people identified as addressee, such as you, yourself, yourselves, your, yours.
- c. Third person (He, She, It, They). Third person deixis is a deictic reference to a referent(s) not identified as the speaker or addressee and usually imply to the gender that the utterance refers to, for example: he, she, they, him, himself, her, herself.

Place deixis deals with the spatial location of the entities. This category of deixis indicates the locations which are close (here, this) to and distant (there, that) from the speaker. Levinson (1983, p.79) stated that place or space deixis concerns for the specification of locations to anchorage points in the speech event and typically the speaker, and there are two basic ways of referring objects by describing or naming them on the one hand and by locating them on the other. Briefly, place deixis is an expression used to show the location relative to the location of a participant in the speech event.

Time deixis is concerned with the identification of the time of the events described in the utterance either spoken or written. Time deixis is encoded in adverbs of time (now, then), and in verb tenses (past, present). Grundy (2008, p.31-32) states another important time deixis is tense system. In fact, almost every sentence makes reference to an event time. Often this event time can only be determined in relation to the time of the utterance. Moreover, Yule (1996, 14-15) says that the basic type of temporal deixis in English is in the choice of verb tense. English only has two basic forms, the present and the past.

Discourse deixis pertains to the use of certain expressions within the discourse to refer to some portion of the discourse itself. For instance, the expression the last sentence would be analogous to last month. Levinson (1983, p.85-86) added that discourse deixis should be distinguished from a related notion that of anaphora. Moreover, discourse deixis shares with anaphora and cataphora the capacity to function as a text cohesion device. In other words, discourse deixis is an expression used to refer to certain discourse that contain the utterance or as a signal and its relations to surrounding text.

Social deixis involves the encoding of social distinctions relative to the roles of the participants, particularly to social status and rank between the speaker and the addressee

(Levinson 1983, 62-63). It concerns with the aspects of sentences which reflect or establish or determined by certain realities of participants or the social situation in which the speech event occurs. He adds that there are two basic kinds of social deixis information that seems to be encoded in language around the world, namely relational social deixis and absolute social deixis. Briefly, social deixis is a deictic expression used to distinct social status.

Shahih Bukhari Hadith

The term *hadith* is basically derived from the Arabic word of "*Al-hadith*" which means is speech, conversation or even speak. If interpreted from the basic word, then the meaning of *hadith* is any writing that comes from the words or conversations of the Prophet Muhammad. *Hadith* is one of the guides used by Muslims in carrying out various activities both related to world affairs and activities related to the affairs of the hereafter. *Hadith* is the second source of Islamic law after the holy book of the Qur'an. If a case is not described in the Qur'an, then Muslims will use the second source of *Hadith*.

During the first few decades after the Prophet Muhammad's death, those who directly knew him shared and collected quotations and stories related to the Prophet's life. Within the first two centuries after the Prophet's death, scholars conducted a thorough review of the stories, tracing the origins of each quotation along with the chain of narrators through whom the quotation was passed. Those which were not verifiable were deemed weak or even fabricated, while others were deemed authentic (*shahih*) and collected into volumes. The most authentic collections of *hadith* (according to Sunni Muslims) include *Shahih Bukhari*, *Shahih Muslim*, and *Sunan Abu Dawud*.

Shahih Bukhari Hadith is a collection of sayings and deeds of Prophet Muhammad. Imam Bukhari lived a couple of centuries after the Prophet's death and worked extremely hard to collect his *Al-hadith*. Each report in his collection was checked for compatibility with the Qur'an, and the veracity of the chain of reporters had to be painstakingly established.

As-Salat or Prayer

As Salat or prayer is the daily ritual prayer enjoined upon all Muslims as one of the five Pillars of Islam. It is performed five times a day by all Muslims. The prayers are a type of purification for a human being to turn and meet with God five times throughout the day: between first light and sunrise, after the sun has passed the middle of the sky, between mid-afternoon and sunset, between sunset and the last light of the day and between darkness and midnight. The importance of the prayers lies in the fact that no matter what actions one performs in his life, the most important aspect is one's relationship to God, that is, one's faith (*imaan*), God-consciousness (*taqwa*), sincerity (*ikhlas*) and worship of God (*ibaadah*).

In reality, the prayer is performed properly – with true remembrance of God and turning to Him for forgiveness – it will

have a lasting effect on the person. After he finishes the prayer, his heart will be filled with the remembrance of God. He will be fearful as well as hopeful of God. After that experience, he will not want to move from that lofty position to one wherein he disobeys God. These points can be noted in the following hadith of the Prophet, may the mercy and blessings of God be upon him:

“If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?” The people said, “No filth would remain on him whatsoever.” The Prophet then said, “That is like the five daily prayers: God wipes away the sins by them.” (Shahih Al-Bukhari, Shahih Muslim)

Related Previous Researches

Before this research, there have been some researches which focused on the using of deixis. Paknezhad and Nagizadeh (2015) has published the research by International Journal of Current Research Vol. 7, Issue, 08, pp.19804-19807, with title “*The Use of Deixis in English Translation of Holy Quran in the First Two Chapters, (Juz', Al-Awal, Al-Sani, Al-Sales)*”. The data used in this research were deixis be sourced from English Holy Quran translated by M.H. Shakir. The researchers found that the prominent deixis, is spell deixis, next there was also place deixis, time deixis, person deixis in the English translated Holy Quran.

Rosmawaty (2013) did her research about deixis with title “*Analysis the Use of the Kind of Deixis on 'Ayat-Ayat Cinta' Novel by Habiburrahman El-Shirazyi*”. It was published by International Journal of Humanities and Social Science, Vol. 3 No. 17. She found that the most dominant deixis is person deixis.

METHOD

Research Design

In finishing this research, the researcher adopted qualitative method. Miles & Huberman (1994: 1) say that data of the qualitative method usually in the form of word rather than numbers. The qualitative data are the source of well-grounded, rich description and explanations of process in identifiable local context. With the data from qualitative method, people can preserve chronological flow, see precisely which events led to which consequences, and derive fruitful explanation. Words, especially organized into incidents or stories, have a concrete, vivid, meaningful flavor that often proves more than convincing to a reader, another researcher, a policy maker, a practitioner, than pages of summarized numbers.

Data and Source of Data

The data was the person deixis found in the book of *As-Salat* of English translation of Summarized *Shahih Al-Bukhari Hadith*, that translated by Dr. Muhammad Muhsin Khan as the source of the data. The book was published by Maktaba Dar-us-Saam Publisher and Distributor in Riyadh, Kingdom

of Saudi Arabia. It consists of 1097 pages and the book of *As-Salat* is on page 156-192 with 61 chapters.

Techniques of Collecting and Analyzing Data

There were some procedures that used by the researcher in collecting the data, namely: (1) Selecting pages with topic *As-Salat*, and (2) Highlighting the person deixis found in the text. After getting the data, the next step is analyzing the data with steps as following: (1) Identifying the person deixis by classifying the data in first person deixis, second person deixis and third person deixis, (2) Calculating the percentage of each classification of person deixis, and (3) Taking conclusion of its finding.

RESULT

Person deixis concerns the encoding of the role participant in the speech event in which utterance in question is delivered. In English translation of Summarized *Shahih Al-Bukhari Hadith*, especially in the book of *As-Salat* (the prayer) there was found three types of person deixis. Those are first person, second person and third person deixis.

First Person Deixis

1. Ibn ‘Abbâs, and Abū Habba Al-Anâri said: The Prophet ﷺ added, “Then Jibrael (Gabriel) ascended with me to a place where **I** heard the creaking of the pens.” Anas bin Mâlik said: The Prophet ﷺ said, “Then Allah enjoined fifty Salât (prayers) on my followers, when **I** returned with this order of Allah **I** passed by Musa (Moses) who asked **me**, ‘What has Allah enjoined on your followers?’ (Page 158)
2. Narrated ‘Umar (bin Al-Khattâb) **My** Lord agreed (accepted my invocations) with me in three things: **I** said, «O Allah’s Messenger, **I** wish **we** took the Maqdm (place) of Ibrâhim (Abraham) as our praying place [for some of **our** Salat (prayers)]... (Page 171)

From the examples above, the words “I/me” and “we/our” are categorized as first person deixis. Those examples are formed in direct speech in which on example (1) the words “I/my/me” refer to Allah’s Messenger, Prophet Muhammad and the words “we/our” on example (2) refer to Prophet Muhammad ﷺ, his companions and followers. In this research, it was found that there were 209 first person deixis with percentage 25.39%.

Second Person Deixis

1. ..., his uncle Al-‘Abbâs said to him, “O my nephew! (It would be better) if **you** take off **your** Izâr and put it over **your** shoulders underneath the stones.”... (Page 161)
2. Narrated Abū Huraira, Allah’s Messenger -u said, “Do **you** consider or see that my face is towards the Qiblah (Ka’ba at Makka)? By Allah, neither your submissiveness nor **your** bowing is hidden from me, surely I see **you** from my back.” (Page 173)

The words “you” in the sentences have a role as a subject and the word “your” has a role as possessive determiner.

er. That was a replacement for someone who has a role as addressee. The information about the deictic element of the personal pronoun can be seen in the previous discourse.

Both sentences are formed in direct speech which was found that there were only 59 second person deixis with percentage 7.17%.

Third Person Deixis

1. (Narrated Isbaq): Anas bin Mâlik said, "My grand-mother Mulaika invited Allah's Messenger ﷺ for a meal which **she herself** had prepared. He ate from it and said, 'Get up! I will lead you in the *Salat* (prayer).' " Anas (added), "I took my *Hasir*, washed **it** with water as **it** had become dark because of long use and Allah's Messenger, a di. stood on it. The orphan and I aligned behind **him** and the old lady (Mulaika) stood behind us. Allah's Messenger ﷺ led us in the *Salat* (prayer) and offered two Rak 'at and then left." (Page 167)
2. (Narrated Abū Salama): 'Aisha, the wife of the Prophet ﷺ said, "I used to sleep in front of Allah's Messenger ﷺ and my legs were towards **his** Qiblah and in prostration **he** pushed my legs and I withdrew **them** and when **he** stood, I stretched **them**." 'Aisha added, "In those days the houses were without light" (Page 167)
3. Narrated 'Aisha: There was a black slave-girl belonging to an 'Arab tribe and **they** manumitted her but **she** remained with them. The slavegirl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from **her** or **she** placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it (Page 178)

Third person deixis is divided into two form, namely singular and plural. The singular form is indicated by the using of *she/he/it/her/him/etc* and the plural one is the used of *they/them/etc*. the words "he" dominantly indicated Allah's Messenger, Prophet Muhammad ﷺ and it was the dominant category of person deixis which had been analyze with total 307 of 555 third person deixis with percentage 67.44%.

CONCLUSION

Based on the analysis and discussion, there are three conclusions for each of the problems. Firstly, the types of

person deixis in English translation of Summarized *Shahih Al-Bukhari Hadith*, especially in the book of *As-Salat* (the prayer) that can be found are first person deixis, second person deixis, and third person deixis. Deictic markers marked each type of deixis. Secondly, the percentages of the first person deixis is 25.39%, second person deixis is 7,17%, and third person deixis is 67.44%. This results show that third person deixis is the dominant person deixis in English translation of Summarized *Shahih Al-Bukhari Hadith*, especially in the book of *As-Salat* (the prayer). The use of third person deixis, especially in the use of word "*he/his/him/himself*" shows a reflection of what actually *Hadith* is which generally as the media to reveal the action, provisions, approvals and utterances of Prophet Muhammad SAW and his companions that used as source and basis of Islamic laws.

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