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RESEARCH PAPER

Person Deixis in English Translation of Summarized Sahih Muslim Hadith in the Book of As-Salat

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ABSTRACT

The objective of the research was to find out the deixis in accordance with the theory of Yule and to find out the referents of deixis. Most of the words in the language have meanings and references. The particular research finds out accentuates the deictic expression and the referents of the expression. In this research, the researcher adopted a descriptive qualitative method to describe the deixis which was found in the English translation of Hadith (Sahih Muslim). The Sketch Engine software was used as a data collection tool in this research. The theory of Yule was used to analyze the data taken from the book of As-Salat. The researcher found in this research that third person deixis is the dominant person deixis in the English translation of summarized Shahih Muslim Hadith, especially in the book of As-Salat (the prayer). This study recommends that one should get help from this study as it has broad knowledge for the reader about understanding and analyzing deixis, especially deixis which are used in the form of writing. This research suggests to the other researchers that if they are interested in the study of pragmatics, they need to research deixis by choosing any religious book.

| **KEYWORDS** | As-Salat, English Summary, English Translation, Person Deixis, Pragmatic, Sahih Muslim Hadith |

Introduction

Hadith has a central position in the traditions of Muslims after the Qur'an. Basically, it's a guidance book in which the words used in Hadith are meaningful. Hadith record of the traditions or sayings of the prophet Muhammad. From hadith comes the Sunnah to which the faithful conform in submission to the sanction that Hadith possesses and that legalist. Discussing meaning 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 deal with dependent contexts. Pragmatics concerns the study of meaning as communicated by the speaker (or writer) and interpreted by the listener (or reader) (Yule: 1996). Simply, it can be concluded that it studies the use of language between text and the context of the situation. Meaning can only be understood by looking at a linguistic marker that has a "pointing" given discourse context. The single most obvious way in which languages are related is through the phenomenon of deixis. Deixis is a technical term for one of the most basic things we do with utterance. It means 'pointing' via language (Yule, 1996). Deixis is concerned with the way in which language is encoded or grammatical features of the context of utterance in the speech event, and with the ways in which the interpretation of utterances depends on the analysis of that context of utterance (Levinson, 1983). Deixis have main three types; person deixis, temporal deixis and social deixis.

Pragmatics is the study of meaning as communication by the speaker (or writer) and interpreted by a listener (or reader). Person deixis is the type of deixis that indicate to the people, and sometimes it refers to the pronoun. Personal deixis has first person, second person, and third person pronouns. Person deixis has proximal and distal deixis. Proximal deixis refers near to the speaker such as this, here, now. Distal deixis refers to away from the speaker such as that, there. Spatial deixis is the kind of deixis that indicate a space or point such kinds of location. Spatial deixis concern the specification of location relative to anchorage points in speech events (Levinson, 1983). The third type of deixis is time deixis. We can treat temporal events as objects that move towards us or away from us (Yule, 1996). Relating to the importance of Hadith as the source and basis of Islamic law are required to follow the Hadith and linguistic marker which deals with meaning and context, especially in deixis, the researcher was interested to do analysis about deixis, especially in person deixis in Al-Muslim Hadith which concerned on the book of As-Salat or prayer as the second of Islamic pillar.

Literature review

Yule (1996) gave four definitions for pragmatics according to the four areas that are concerned. First: it is the study of speaker meaning, that is, it is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). As a result, it has more to do with analyzing what people mean by their utterances than what the words or phrases in those utterances might mean by themselves.

Second: it studies the contextual meaning, i.e., it is concerned with the interpretation of what people mean in a particular context and how the context influences what is said. It takes into consideration how speakers organize what they want to say by whom they're talking to, where, when, and under which circumstances.

Third: pragmatics studies how more gets communicated than is said. This approach investigates how listeners can make inferences about what is said to arrive at an interpretation of the speaker's intended meaning. It explores how a great deal of what is unsaid is recognized as part of what is communicated, i.e., it is the investigation of invisible meaning.

Fourth: It studies the expression of relative distance. In this respect, pragmatics determines the choice between the said and the unsaid. Closeness, whether physical, social, or conceptual, implies shared experience. Speakers determine how much needs to be said according to how close or distant the listener is. Lyons (1981) (Al-Tekreeti, 2016) defined pragmatics as "the study of actual utterances; the study of use rather than meaning; the study of that part of meaning which is not purely truth-conditional; the study of performance rather than competence." Lyons here concentrated on the user and the context of language use rather than on meaning, grammar or truth.

Generally, the word deixis is derived from the Greek means "to show" or "to indicate" and is used to denote those elements in a language which refer directly to the discourse situation.

Deixis is a technical term derived from the Greek word meaning 'pointing' via language. It is concerned directly with the relationship between the structure of a language and the context in which the language is used. It is the phenomenon whereby features of the context of utterance or speech event are encoded by lexical or grammatical means in a language.

Deictic expressions are also sometimes called 'indexical' which include (1) demonstratives, (2) first- and second-person pronouns, (3) tense markers, (4) adverbs of time and place, and (5) motion verbs (Yule, 1996; Huang, 2007).

Levinson (1983) states that essentially deixis concerns how language encodes 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, objects, events, processes, or an activity that is being spoken or referred into space and time dimensions. 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 strikingly and peculiarly. 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 the expression in which to refer to the person to whom the speakers or writer intend to refer. Deixis categories include first, second, and third person 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 the third person (he, she, it, and they) which refers to people who take part in the conversational group but who are neither speakers nor addressees of the utterance.

Place deixis deals with the spatial location of the entities. This category of deixis indicates the close locations (here, this) to and distant (there, that) from the speaker. Levinson (1983) stated that place or space deixis concerns the specification of locations to anchorage points in the speech event and typically the speaker, and there are two basic ways of referring to 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) states another important time deixis is a tense system. Infect, almost every sentence refers to an event time. Often this event time can only be determined at the time of the utterance. Moreover, Yule (1996) 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 in the last sentence would be analogous to last month. Levinson (1983) added that discourse deixis should be distinguished from a related notion of anaphora. Moreover, discourse deixis shares with anaphora and anaphora the capacity to function as a text cohesion device. In other words, discourse deixis is an expression used to refer to certain discourse that contains the utterance or as a signal and its relations to the 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). It concerns the aspects of sentences that reflect or establish or are 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 seem 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 distinguish social status.

Material and Methods

George Yule's model of deixis is used as a theoretical framework in the book of Shahih Muslim. As stated by George Yule only one type of deixis is applied in hadith. Deixis such as 1st person, 2nd person, and 3rd person was found by George Yule. In this research, the researcher adopted the descriptive qualitative method because the researcher describes the types of deixis which are found in the English translation of Hadiths. This study uses qualitative and quantitative methods because in this study to collect and analyze the data the researcher also uses computation or stylistic procedures. Therefore, in this study, descriptive qualitative is used to analyze and interpret data based on deixis theory with a discourse analysis approach through words, utterances, and sentences. This study is also categorized as a text study because the researcher here analyzes a text of English translation of Hadiths which are taken as data.

Results and Discussion

The finding of this research is presented based on types of Deixis according to George Yule's theory. According to this theory, the types of deixis are personal deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis. The researcher has made the result by Yule's theory.

Personal Deixis

Personal deixis is those that are being used to encode the role of participants in the speech events. The researcher has found three kinds of deixis which are 1st person, 2nd person, and 3rd person in Hadith.

1. 'Abdullah b. 'Umar reported: **I** went to Allah's Messenger (may peace be upon him) in the morning and **he** heard the voice of two persons who had an argumentation with each other about a verse. Allah's Apostle (May peace be upon him) came to us (and) the (signs) of anger could be seen on his face. **He** said: Verily, the (peoples) before **you** were ruined because of their disputation in the Book.
2. Jundub bin Abdullah al-Bajali reported Allah's Messenger as saying: recite the Quran as long as **your** hearts agree to do so and when **you** feel variance between **them** (between your hearts and tongues), then get up.

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: **You** 3 would tread the same path as was trodden by those before **you** inch by inch and step by step so much so that if they had entered into the hole of the lizard, **you** would follow them in this also. **We** said: Allah's Messenger, do **you** mean Jews and Christians (by your 3 Words) "those before you"? **He** said: Who else (than those two religious groups)?

1. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **He** who
2. called (people) to righteousness, there would be reward (assured) for **him** like the rewards of those who adhered to it, without their rewards being diminished in any respect. And **he** who called (people) to error, **he** shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.

3. Abu Salama reported: **I** used to see dreams (and was so much perturbed) that I began to quiver and have a temperature, but did not cover myself with a mantle. **I** met Abu Qatada and made a mention of that to him. He said: **I** heard Allah's Messenger (peace be upon him) as saying: a good vision comes from Allah and (bad) dreams from the devil. So when you see bad dreams which he does not like, he should spite on his left side thrice and seek refuge with Allah from its evil; then it will not harm him.

4. Abu Huraira reported Allah's Messenger (peace be upon him) as saying: while **I** was sleeping, the treasures of the earth were presented to me and **I** was made to wear in my hands two gold bangles. I felt a sort of burden upon me and I was disturbed and it was suggested to me that I should blow over them, so I blew and both of them disappeared. I interpreted them as two great liars who would appear at any time, one is the inhabitant of San 'a' and the other is that of Yamama.

5. Anas reported: that the messenger of Allah (peace be upon him) said four rak'ahs in the noon prayer while at Medina, but **he** offered two rak'ahs in the afternoon prayer at Dh'ul- Hulaifa.

6. Ibn Abbas reported: **I** bear testimony to the messenger of Allah offering prayer before khutba. He (after saying prayer) delivered the khutba, and **he** found that the women could not hear it, so **he** came to **them** and exhorted **them** and preached **to them** and commanded them to give alms, and Bilal had stretched his cloth and the women were throwing rings, earrings, and other things.

7. Umar bin al-Khattab reported Allah's Messenger as saying: Allah, the Great and Majestic, forbids **you** to swear by **your** fathers. Umar said: by Allah. **I** have never sworn (by my father) since I heard Allah's Messenger forbidding it mentioning **them** on my behalf nor behalf of someone else.

Table No. I:			**Referents of Personal Deixis from Hadiths**		
Sr#	**Personal deixis**			**Referents of personal deixis**		
-	**1ˢᵗ**	**2ⁿᵈ**	**3ʳᵈ**	**1ˢᵗ**	**2ⁿᵈ**	**3ʳᵈ**
1	I	-	He	reporter Referring himself	-	Referring to the prophet of Allah S.A.W
2	-	You	Them		Reporter Referring other people	Referring to followers of Allah
3	we	You	-	Referring himself and the whole Muslim	Referring to the prophet of Allah S.A.W	-
4	-	-	He	-	-	Referring to the prophet of Allah S.A.W
5	I	You	He	Referring himself	Referring to whole Muslim	Referring to the prophet of Allah S.A.W
6	I	-	Them	Referring himself and the whole Muslim		Referring to the prophet of Allah S.A.W
7	he	-	-	-	Referring to the prophet of Allah S.A.W	-
8	I	-	He	Referring himself and the whole Muslim	Referring to the prophet of Allah S.A.W	-
9	I	You	Them	Reporter of hadiths referring himself	Referring to Allah	Referring to whole Muslim

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 in example (1) the words "I/my/me" refer to Allah's Messenger, Prophet Muhammad, and the words "we/our" in example (2) refer to Prophet Muhammad (P.B.U.H) his companions and followers. In this research, it was found that there was 209 first-person deixis with a percentage of 25.39%.

The words "you" in the sentences have a role as a subject and the word "your" has a role as a possessive determiner. That was a replacement for someone who has a role as an 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 it was found that there was only 59 second-person deixis with a percentage of 7.17%.

Third person deixis is divided into two forms, namely singular and plural. The singular form is indicated by the use of she/he/it/her/him/etc. and the plural one is the use of they/them/etc. the words "he" dominantly indicated Allah's Messenger, Prophet Muhammad (P.B.U.H) and it was the dominant category of person deixis which had been analyzed with a total of 307 of 555 third person deixis with a percentage of 67.44%.

Table No. II:	**Percentage of Different Personal Deixis from Hadiths**	
Sr#	**Personal deixis**		
1	1st person	2nd person	3rd person
2	I, we	you	He, she, they
3	209	59	307
4	25.39%	7.17%	67.44%

The researcher has chosen some hadiths from Shahih Muslim because there was a huge collection of hadiths and it is difficult for the researcher to analyze the whole book of Shahih Muslim. But the researcher analyzes some books of Shahih Muslim so that the researcher will find all the person deixis easily and to make research authentic and valuable.

Contribution

Many researchers have applied deixis to different religious texts such as the surah of the Quran, and any religious book but no one has analyzed the book of Shahih Muslim hadith yet. So, hereby researcher has attempted to explore types of deixis in the book of Shahih Muslim.

Conclusion

The researcher has concluded the deixis according to Yule's theory after analyzing the data of Hadith. The types of person deixis in the English translation of Summarized Shahih Muslim Hadith, especially in the book of As-Salat (the prayer) can be found are first person deixis, second person deixis, and third person deixis. Deictic markers marked each type of deixis. The referents of all the deixis have been validating with their deixis. Secondly, the percentage of the first person deixis is 25.39%, second person deixis is 7.17%, and third person deixis is 67.44%. This result shows that third person deixis is the dominant person deixis in the English translation of summarized Shahih Muslim Hadith, especially in the book of As-Salat (the prayer). The use of third person deixis, especially in the use of the word "he/his/him/himself" shows a reflection of what Hadith is which is generally as the media to reveal the action, provisions, approvals, and utterances of the Prophet Muhammad SAW and his companions that used as source and basis of Islamic laws.

Recommendations

The researcher would like to give some suggestions to the people that this study gives expected broad knowledge for the reader about understanding and analyzing deixis, especially deixis which are used in the form of writing. The researcher suggests to the other researchers that if they are interested in the study of pragmatics, they need to research on deixis and must choose any religious book. There is no restriction on the researchers that they should choose hadith, they can choose any other religious book.

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