

**AN ANALYSIS OF SIMILE, PROVERB, SYNECDOCHE AND
METAPHOR IN HADITH BOOK OF IMAM AN-NAWAWI'S *RIYAD AS-
SALIHIN* (THE GARDEN OF THE RIGHTEOUS)**

THESIS

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**FAKULTAS TARBIYAH DAN KEGURUAN
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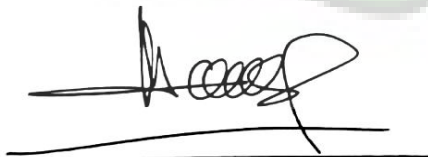
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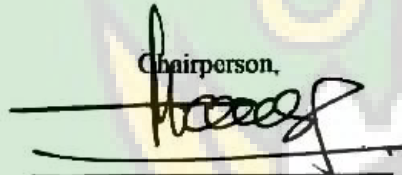
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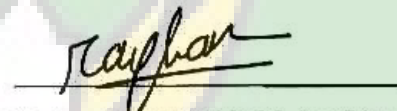
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SURAT PERNYATAAN KEASLIAN

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Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

An Analysis of Simile, Proverb, Synecdoche and Metaphor in Imam an-Nawawi's Riyad as-Salihin (The Garden of The Righteous) adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya**. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya.

Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 12 January 2021

Yang Menyatakan,



Khairunnisa
Khairunnisa

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Alhamdulillah, all praise to Allah SWT, the lord of the world, the king of the king, the master of the day after, the creator of everything, the Most merciful who always gives me blessings, health, knowledge, strength, and ease to accomplish this thesis. Peace and salutation to Prophet Muhammad, peace be upon him, together with his family and companions who have brought the enlightenment into human life.

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Finally, due to the shortcoming of this study and my limited ability, suggestions and comment are really meaningful in order to reduce its weakness and improve the insight and my experience in writing. I hope this thesis will give valuable contribution for students and lecturers in the Departement of English Language Education of UIN Ar-Raniry Banda Aceh and the students.

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ABSTRACT

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Main Supervisor : Dr. Muhammad AR, M. Ed
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Keywords : Figurative Language; Simile; Proverb; Synecdoche; Metaphor; Hadith in *Riyad as-Salihin*.

The purpose of this study are to identify the way of figurative language (simile, proverb, synecdoche and metaphor) used in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi and to find out the most dominant of figurative language (simile, proverb, synecdoche and metaphor) found in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi. This research was conducted by using qualitative research by using textual analysis as a research design. The material of this study were four chapters in *Riyad as-Salihin*, there are the chapter of good manners, the chapter of virtues, the chapter of knowledge and the chapter of prohibited actions, which contain 182 chapters. The result of this study showed that there are 48 types of figurative language in those four books of *Riyad as-Salihin* book. The dominant type of those four types of figurative language used in those four book in *Riyad as-Salihin* is simile with 47.92%, the second dominant type is followed by metaphor with 29.17%. Meanwhile, both types are lower than them, which are proverb with 14.58% and synecdoche with 8.33%.

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CHAPTER 1

INTRODUCTION

This chapter discusses the background of study, statement of a research problem, the objective of the research, scope and limitation of the study, the significance of the research and terminology.

A. Background of the Research

In teaching-learning English, there is one subject named literature. Now, literature is mainly expressed as the author's imagination form of written works including poem, prose and novel. Barton (2007) stated that literature concept as putting thought into writing. Well, then Klarer (2004) believed that literature is often referred to as the whole of written language, with the limitation that not every written text can be classified as literature in the more specific sense of the word. To achieve the effect of rich and beautiful expressions, literature typically entails incidents and conflicts (Trisnawati, Sarair & Rahmi 2016). Moreover, in creating a literary product, the researcher is highly interested in using figurative language to attract readers and listeners to their work.

Figurative language plays an essential role in conducting writing. According to Croft & Cross (2000), figurative language is a symbolic or metaphorical and not meant to be taken literally. It was also well known as figures of speech, which a word or phrase that does not have its ordinary meaning in daily life and literal sense. Writers can use figurative language to

make their work more interesting or more dramatic than literal language, which states the facts. Tajalli (2003, p. 100) also noted that the purpose of figurative language is "to serve three elements of clarity, forth and beauty in the language". It can be concluded that figurative language is a language that has a different meaning, which makes more colourful, meaningful and exciting production for those connoisseurs of literature.

There are two forms of sacred literature, Quran and Hadith. Quran is a totally not human creation. However, Quran is the words of God which have been determined, and no one can change by anyone. Ahmed (2016) stated that the literary excellence of the Quran resides partly in its style which is perfect and lofty that the like of it none could produce. Quran revealed to Prophet Muhammad, peace be upon him (P.B.U.H) through the Angel Gabriel 1400 years ago. From Quran, the researcher found romantic words, imperative sentences, and short stories.

Taufiqurrohman (2018) stated that the importance of the Qur'an had been expressed in a religious position, as the divine word of God can also be seen from several chapters. It's like verse 60 to 82 of the surah Al Kahfi. This informs Musa as the purpose of learning about the unique life learning process around Khidr as the origin of learning. There are many life lessons that can be learned. The story also involves many characters. The settings have also been transparent. The plot is a flashback and forward. These are the proofs that the verse has what a text, namely prose or narrative text, absolutely it is named a

literary work. After Quran, Hadith is from a sacred literature which for muslim ranks second importance only to the Quran its self.

Yussuf (2004) defines Hadith as a word with several meanings such as news, report or narration, communication, story, and conversation: religious or secular, historical or recent as used in various contexts in the Sacred Quran. Hadith plays a significant role in life, as the second Muslim guidelines. Unlike the Quran, Hadiths were transmitted over for a period of decades or even centuries. Many Muslim scholars have composed the books of Hadith of Prophet Muhammad (P.B.U.H.) in order to convey the knowledge on every issue of life. And those the Muslim scholars that include Imam Al-Bukhari, Imam Muslim and Imam An-Nawawi. For attach importance the language of the Hadith, Rasulullah peace be upon him (P.B.U.H.) utilized the figurative language such as metaphor, simile, proverb, and synecdoche.

Many researchers conducted the research because they are interested in the beauty of the Hadith. One of them is Dina (2008) entitle A pragmatics analysis on the figurative language used in an English translation of Bukhari Hadith. She is interested in doing the research dealing with the identification of the type and implied meaning of the figurative language in Bukhari Hadith. In her study, the researcher wants to focus on the dominant figurative language used in Bukhari Hadith, especially the chapter about revelation, knowledge and belief. The framework of this study is pragmatics. This research classifies the meaning by employing the implicature theory. In

contrast to this research, the researcher used semantics as the framework, but it also about religious text in common.

While religious discourse in speech also had been conducted by Akmal, Fitriah, & Zafirah (2020) entitled *Illocutionary Acts in Religious Discourse: The Pragmatics of Nouman Ali Khan's Speech*. Moreover there was other researchers conducted a research entitled *Conversational Implicature Analysis in "Kingdom of Heaven" Movie Script by William Monahan* (Akmal & Yana 2020).

Therefore, this study aims to enrich the knowledge about figurative language that contain in Hadith and encourage the Islamic knowledge that contains in the Hadith for university students and can be used as the resource of English language teaching in Islamic higher education. Moreover in the hadith, apart from discussing the law, those also contains literature in which to beautify them, one of which is using figurative language. Therefore, the researcher is interested to conduct the research about figurative language in the Hadith book *Riyad as-Salihin* by Imam An-Nawawi. He is one of the famous Muslim scholars who gave serious attention to Prophet's sunnah. The book of *Riyad as-Salihin* is his best work which is as a bridge to the second guidelines of Muslim. In this book, he takes the materials from reliable Hadith books such as al-Bukhary, Muslim, Abu Daud, An-Nasaa'i, At-Tirmidziy and Ibn Majah, which is guaranteed the validity of the Hadith. In the book, he gives special features in order and makes the discussion chapter, and he divides it into several chapters and these chapters are divided into subchapters.

Then chapters are named according to the content of Hadith, which shows a specific problem.

In this research, the researcher only focused on several types of figurative language such as simile, proverb and synecdoche that found in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi. The researcher is interested to analyze those four types of figurative languages because of their functions which significantly influence the meaning of the hadith like simile and metaphor that are used to compare two things, proverb contains short statement of advice and synecdoche describes a term part for the whole and vice versa.

B. Research Questions

Based on the background described above, the following research questions are:

1. How does the figurative languages (simile, proverb, synecdoche and metaphor) used in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi?
2. What is the most dominant among types of figurative language (simile, proverb, synecdoche and metaphor) found in the Hadith book of *Riyad as-Salihin* by Imam An-Nawawi?

C. Research Aims

The research aims of this study are:

1. To identify the meaning of figurative languages (simile, proverb, synecdoche and metaphor) used in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi.
2. To find out the most dominant among the types of figurative language (simile, proverb, synecdoche and metaphor) found in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi.

D. Significance of The Research

The researcher expected that this research would be beneficial to the following:

1. Theoretically

This research can enrich the study and give additional information for the scholars on the figurative language used in Hadith book of *Riyad as-Salihin* by Imam An-Nawawi. So for language teachers, this research may provide additional information to them, who teach the same subject with the researcher on figurative language used in Hadith, especially in the book of *Riyad as-Salihin* by Imam An-Nawawi.

2. Practically

The lecturers can get more knowledge in understanding the figurative language used in Hadith, especially in book of *Riyad as-Salihin* by Imam An-Nawawi. Moreover, it will help them in implementing the figurative language in English Teaching Learning, notably in English for Islamic

Studies subject and also will additionally understand the role of figurative language in teaching-learning.

For the students, this research will give additional knowledge in order to differentiate among the figurative language in Hadith by Imam An-Nawawi. For the future researcher, this study will provide the reference who are interested in conducting the research that related to figurative language. While, for the future researchers can be used for the other researcher to get more details information as an additional reference in understanding figurative language.

E. Terminology

To clarify the key terms used in this study, definitions of terminologies related to this study are provided below.

1. Simile, Proverb, Synecdoche and Metaphor

Saying one thing and meaning another can be quickly concluded as a definition of figurative language (Dyke, 2019). There are several types of figurative language. In this research, the researcher will only focus on simile, proverb, synecdoche and metaphor.

a. Simile

A simile is a kind of symbolic meaning comparing two essentially unlike things. Simile expresses a direct comparison between things, which have one or more points in common and be recognized by the use of the word

'like' and 'as'. The word simile comes from the same Latin word 'simile' which means 'like'. Frost (2006) said that simile is a figure of speech in which a comparison is expressed by the specific use of word or phrase such as: like, as, than, seems or as if. Similarly to the definition of the simile, in this research, the researcher will focus on the specific use of word or phrase such as like, as, than, seems or as if that found in Hadith book of *Riyad as-Salihin*.

b. Proverb

Proverbs usually convey a moral message, distributes wise recommendation, or simply describes an aspect of human life. The Encyclopedia of Arabic languages (2011) defines a proverb as a pithy and succinct statement that has been in use for generations in a language and sums up daily experiences as brief 'words of wisdom' in common. While in this study, proverbs will be defined as a true statement and a piece of advice from the Prophet (P.B.U.H.) in the form of his sunnah. As according to Longman III (2006) stated that proverb expresses ideas commonly accepted as accurate or offer advice in the way of an admonition or prohibition.

c. Synecdoche

Synecdoche as a rule which applies the term for the part to the whole. In this research, the researcher will focus on synecdoche defined by (Baldick 2001). Based on Baldick, synecdoche is a familiar figure of speech by which something is indirectly referred to, either by naming only a part of it or its constituent. For example, Adi bin Hatim (May Allah be pleased with him)

reported: I heard the Prophet, Peace Be Upon Him (P.B.U.H.) saying, "Protect yourself from Fire, by giving of half a date in charity." [Al- Bukhari and Muslim]. Fire stands for hellfire in general, that will consume the wrong does in the Day of Judgment.

d. Metaphor

Fromkin et al. (2003) defines a metaphor as an expression that ordinarily designates one concept, it is literal meaning, but is used to designate another concept therefore creating an implicit comparison. It is supported by Tarigan (2013). He stated that metaphor is the use of words that is not as literal meaning as depiction based on comparison of two things. Furthermore, Charteris- Black (2004) also defines that a metaphor as a figure of speech in which a descriptive term is transferred to some object to which it is not properly applicable.

2. *Riyad as-Salihin* (The Garden of The Righteous) by Imam An-Nawawi

Riyad as-Salihin is one of the books that contain a collection of Hadiths Rasulullah, peace be upon him (P.B.U.H). This book was compiled by al-Imam al-Allamah Abu Zakaria Muhyiddin bin Syaraf an-Nawawi ad-Dimasyqi or well known as Imam Nawawi, a great scholar of Hadith who is recognized by all Islamic scholars in all period time. *Riyadh Shalihin* is also one of the Hadith books that discussed the issue of faith, shari'ah and morals. This book was examined in 19 chapters divided into 372 subchapters and included as many as 1896 Hadiths. In this research, the researcher will only

concentrate on four books; they are the chapter of good manners, the chapter of virtues, the chapter of knowledge and the chapter of the prohibited actions.



CHAPTER 2

LITERATURE REVIEW

The literature review of this study includes the assessment of semantics, figurative language (Simile, Proverb, and Synecdoche), Hadith and previous studies on the analysis of the use of figurative language in Quran, Hadith and Movies.

A. Semantics

Language plays a vital role in human interaction or communication. Lindsay and Knight (2010) that language is a tool for communicating with others. As human, people can also use language to express their feelings or emotions and to express their opinions and ideas and their imaginations; it may be in written or spoken form. Written language can be found in the poetry, prose, novel and magazine. At the same time, spoken language can be found in the podcast, song and speech. Indeed, people should understand the meaning found in written or even said form of language. Understanding the importance of meaning of words or sentences that shared by others is called semantics.

This study deals with semantics because figurative language is studied under the scope of semantics. Furthermore, semantics is the branch of linguistic, whereas “linguistics is the scientific and systematic study of human language” (Akmal & Yusny, 2017). Moreover, Finegan (2008) stated that semantics has to do with meaning, and linguistic semantics is the study of systematic ways in which languages structure meaning, especially in sentences and word. Griffiths

supported this statement. According to him (2006), Semantics is the study of meaning, including

word and sentence. It is an attempt to explain and understand the existence of comprehension and purpose in their language that people have from knowing the language.

Literal and non-literal meaning is a part of semantic studies (Saputri, 2014). Therefore by learning semantic, the learner can understand the hidden meaning that implied in literary work which mostly consists of symbolic meaning. The literal meaning is the opposite of non-literal meaning. When the speaker says something of natural importance or has no other purpose, it can be interpreted as meaning literally. And if the speaker recognizes something distinct, the sense of what his/her words can be said as non-literal meaning.

B. Figurative Language

1. Definition of Figurative Language

It is well known that figurative language is often used in literary works to express thoughts and emotions, and also to attract the readers and researchers with the beauty of language. Sharndama and Suleiman (2013) stated that figurative languages are employed in the performing arts as an implicit rather than explicit means of expressing thoughts, feelings and ideas. In line with this, the figurative language generally refers to a speech where speakers mean something significantly different than what they say (Gibbs & Coltson, 2012). Based on the point as mentioned above, each sentence or expression that

conveyed by a speaker or a researcher does not necessarily include that real meaning.

Moreover, Dancygier and Sweetser (2014) appointed that figurative language is known to be one element of what a text offers, in particular an extraordinary aesthetic value in the poetic text. Also, figurative language is the language which employs various figures of speech (Angellia, 2018). Based on the explanation that mentions above, it can be concluded that figurative language is a word or a group of expression that has the unusual meaning that can be found in speaking or writing. Figurative language is a language that uses figures of speech which means that way of saying something has a totally different meaning. Also, it encourages the reader to create an imaginative jump to grasp the author's point.

2. Types of Figurative Language

There are several kinds of figurative language. Enos (2009) claimed that types of figurative involve simile, metaphor, metonymy, synecdoche, personification, and allegory. McDaugal (2002) added that simile, metaphor, personification and hyperbole are also types of figurative language. Furthermore, Siqueira, Marques and Gibbs (2016) point out that metaphors, metonymies, idioms, and proverbs are types of figurative language. Meanwhile, in this research, the researcher only provides the review about simile, proverb, synecdoche and metaphor due to the needs and the focus of the study.

a. Simile

A *simile* is a comparison with something significantly different. The comparison is performed with the words "as" or "like" or an equivalent. The statement supports by Frost (2006), he said that simile is a figure of speech in which a comparison is expressed by the specific use of word or phrase such as: like, as, than, seems or as if. According to Hussain (2014) the word simile comes from the Latin term "Simile", meaning "resemblance and similarity", technically it means the comparison of two things with some similarities.

He (2014) also stated that a simile has several functions: First, it helps to explain in a descriptively and effectively way. Those are one of the sets of language devices that extends the available linguistic resources. Secondly, it can act as theoretical instruments of thinking, allowing one to learn about the world of novel, different ways. In line with this, Macmillan (1984) says a simile is a figure of speech that directly compares two apparently unlike things. According to Putri and Sutrisno (2017), a simile is a direct proportion between things which are not notably similar to their essence. Mostly, a poet presents a simile through a connecting word which implies that a proportion is being made; the most widely used connectors are "as" and "as" but "as" are also used.

Some analysts see metaphor and simile as essentially similar. Dancygier and Sweetser (2014) added that simile could then be regarded as a variety of metaphor involving a more explicit expression of comparison. However, both figures of speech have a significant difference. Some analysts see metaphor and simile as essentially similar. In their book, Dancygier and Sweetser (2014) argued that metaphor like an analogy predominantly that has connection such as

characteristic processes or functions, while simile formerly maps such as shape or colour as specific attributes. He also gives an example of simile:

(4) The dancer twisted his body like a snake.

(5) But when I saw her laid out like a queen, she was the happiest corpse I'd ever seen. (Cabaret, 1972, director Bob Fosse)

(6) The classroom was buzzing like a beehive

Additionally, in the analysis of simile proposed by Israel et al. (2004) has offered an apparent difference, he argued that similes make explicit comparisons, while metaphors create similarities which could not be perceived independently. There is another of simile example:

She's as sweet as sugar candy

Based on the example above, the researcher uses connector "as" in order to equate something with others. He wants to describe that a girl is sweet like sugar candy. Though, it requires that both essentially have a domain of dissimilarity but have similar possibilities.

b. Proverb

A *proverb* is a short statement that explicate in a picturesque way a general truth or principle of life. In line with this, according to Mieder (2004), a proverb is a simple, commonly understood folk term containing wisdom, facts, morality, and conventional beliefs in a metaphorical, and set form, it transmitted from generation to generation. He (2004:3) also added that "proverbs are the children of

experience," "proverbs are the wisdom of the streets," and "proverbs are true words." Moreover, a proverb is also known as concisely advice. It supported by Akporobaro, F.B.O. (2008) that proverb is a famous short saying usually in the form of moral advice or truth expressed in a concisely way. He goes further to describe it as a means by which ideas could be vividly expressed and illustrated. Mieder provides an example of a proverb.

Where there are stars, there are scandals.

The invented sentence is based on the typical proverb pattern "where there are Xs, there are Ys, and it appears to contain some perceived generalizations about the behaviour of the movie star. There are several additional examples.

What the eye doesn't see, the heart doesn't grieve over.

Where there is a will, there is a way.

No work, no pay

Better low with honour than rich with shame

Man proposes God disposes

It can be seen that in one of the examples above "Man propose but God disposes of" implied precise advice that every human being can plan but God who wants to fit the plan or not.

c. Synecdoche

Synecdoche uses a part of something that refers to the whole. According to Whitsitt (2013) synecdoche is a figure of speech by which the whole for a part, a

part is put for the whole, the genus for the species, the species for the genus, or the name of the material for the object made. Synecdoche and metonymy are two devices that related to each other. They deal with using a part of something or something tightly related (McGuigan, 2007). He (2007, p. 174) also provides some example of synecdoche.

The rancher boasted about how many heads of cattle he owned.

The captain shouted, all hands on deck.

In the first example, he researcher wants to describe that the rancher indeed owned the whole cow, not just the head and for the second example the researcher wants to explain that the captain wished to the entire crewmember on deck, not just the hands. Furthermore, Enos (2009) in his book stated that synecdoche comes to the Greek "act of taking together," a figure of succession taking two inverse forms: substituting the part for the whole or the whole for the part. He also gives an example.

We do not own wheels.

While in this example, the researcher wants to show that a significant part of wheels represents the whole a car.

d. **Metaphor**

Various scholars have attempted to define metaphors from various angles, for example Fromkin et al. (2003) defines a metaphor as an expression that ordinarily designates one concept – it is literal meaning- but is used to designate

another concept therefore creating an implicit comparison. It is supported by Tarigan (2013), he stated that metaphor is the use of words that is not as literal meaning as depiction based on comparison of two things. Furthermore, Charteris-Black (2004) also defines that a metaphor as a figure of speech in which a descriptive term is transferred to some objects to which it is not properly applicable.

For example:

- 1) I am a big, big world.
- 2) He has a heart of stone.

For the first example, the first main word is connected with the second main word directly. Thus, “I am” connected with “big world” directly. For the second example, the meaning of heart of stone is the man cannot accept opinion from others because his heart is hard like a stone. The both of statement above compares two things that different.

Peter (2012) also gives the example:

“His heart is snow”

The example above means, “his heart” is compared with snow directly without using the connection word. His heart is given a character of snow. Which is beautiful, white and cool.

e. Personification

Anderson (2005) stated that personification occurs when human qualities are given to inanimate objects, animals or idea. While Abrams (1999, P. 99) explains “Personification, or in the Greek term, *prosopopeia*, in which either an inanimate object or an abstract concept is spoken of as though it were endowed with life or with human attributes or feelings (compare pathetic fallacy)”. Personification has a function helping the reader to describe something non-human into human form. For example:

The rain was angry.

The sun smiled down on us.

The meaning of the first expression is heavy rain. The human characteristic of angry is given to the rain. The meaning of the second expression is about sunny days. The human characteristic of „smiled“ is given to the sun.

f. Irony

In irony, people sometimes uses sarcasm to mock someone or something. Based on H.W Fowler in Leech (1969, p. 171) describes “Irony as a mode of expression which postulates a double audience, one of which is in the know and aware of the speaker’s intention whilst the other is naive enough to take the utterance at its face value”. For example:

Taken from A Linguistic guide to English Poetry by Leech (1969, p. 172):

(12) His designs were strictly honorable, as the saying is; that is, to rob a lady of her fortune by way of marriage. (Fielding, Tom Jones, XI, 4)

Fielding here offers a definition of honorable which blatantly conflicts with any definition that would be countenanced by a dictionary-maker. Since we cannot take what he says seriously, we infer that it is an exaggeration, to the point of ridicule, of a point of view which he wishes to disparage, there is an ironic contrast between the word honorable, and a dishonorable conduct it is held to stand for.

C. Hadith

1. Definition of Hadith

Hadith is the second source of Islamic after Quran. Hadith include every detail concerning his utterance, his attitude and his action, whether it explicit or implicit as recorded by the researchers or by the early Hadith scholars. Various definitions have been given in an effort to define Hadith. For example, according to *muhaddithin*, it stands for what was transmitted on the authority of the Prophets, his sayings, deeds, or his approval (Al-azami, 2010). Furthermore, Yussuf (2004) stated that "Hadith as a word with several meanings such as: 'news', 'report' or 'narration', 'communication, story, and conversation: religious or secular, historical or recent' as used in various contexts in the Sacred Qur'an". Thus, it can be concluded that Hadith is everything related to Prophet Muhammad deeds, words, agreements and approval, which is the basis of Islamic law after the Quran.

2. Categories of Hadiths

There are three categories of Hadiths. Yussuf (2004) categorizes Hadiths into three broad types as done by the early traditionalists (Muhaddithin), namely:

- a. The body of sayings of the Prophet which includes (speeches, sermons, discourses and statements). It includes prescriptions for all Muslims. Those are referred “Sunnah al Qawliyyah” in technical terms. While those are not in the same class of divine revelations as found in the Glorious Quran, these utterances are called "inspired speech".
- b. The body of deeds, acts, and practices taught by the Prophet to his companions and performed since then by the early generation of Muslims. They are referred to in technical terms as "Sunnah al Fi'liyyah".
- c. The body of Hadiths that reported what had been approved or disapproved by the Prophet commended or condemned certain types of behaviour. This category requires the implicit approval of the Prophet on matters that happened either in his presence or where he came to know them. They are known as “Sunnan Taqririyah” in technical terms.

3. Classification of Hadith

Yussuf (2004) assumed that Hadiths are generally categorized into three primary divisions; there are:

- a. *Hadith Shahih* (The Authentic Hadith)

This Hadith is categorized as trustworthy and sound Hadith, which means that this Hadith has the highest degree of reliability and authenticity. In this Hadith, there are some elements that must be had, such as the Hadith reported by *muttafaqun alaih* (the hadith that written by Imam Al Bukhari or Imam Muslim), the Hadith reported only by Imam Al Bukhari, and the Hadith said only by Imam Muslim.

b. *Hadith Hasan* (The Good Hadith)

In this division, the Hadiths are a degree less than the sound Hadith/ Hadith shahi class, and good Hadith in Hadith literature is also regarded as fair or moderate. The term *al-husna*, which implies elegance, derives from good Hadith or Hadith *hasan*. The Hadith hasan and the sound Hadith are essentially no different except only in the context of memorization. As for this situation, the authentic Hadith and the Hadith *hasan* are the same.

c. *Hadith Dhaif* (The Weak Hadith)

For several factors, a Hadith may be weak, such as its narrator not being so well-known for his piety and reliability or the failure in a Hadith could be due to the interruption in the transmission; that is, a break in the chain of information (missing narrator). Since there was nothing to indicate

that a missing narrator was less than valid or accurate, such a Hadith was considered weak and for its importance in areas of moral guidance and religious liturgy was included in weak collections. But in terms of meaning, Hadith hasan describes "what is the nature of the good Hadith that is not covered by the lack of a weak Hadith condition." So if only one of the specifications is missed, then the Hadith becomes invalid. Besides, if the Hadith have discovered two or more conditions, the Hadith can be stated as a very weak Hadith.

D. Previous Study

There are several previous related to studies that analysis the figurative language in lyric, movie, Quran, and Hadith. Dina (2008) conducted the research on the figurative language found in Quran. The title of the research is "*A pragmatics analysis on the figurative language used in the English translation of Bukhari Hadith*". The aims study are to describe the variations in metaphor symbol in the English Translation of Hadith Bukhari based on Human Perceptual system and to find out the meaning of the metaphor used in the English Translation of Hadith Bukhari. She interested in doing the research dealing with the identification of the type and implied meaning of the figurative language in Bukhari Hadith. In her study, the researcher wants to focus on the dominant figurative language used in Bukhari Hadith, especially

the chapter about revelation, knowledge and belief. The framework of this study is pragmatics. This research classifies the meaning by employing the implicature theory.

Another research is from Qurratul 'Ain. The research was conducted in 2013 with the title "*An analysis of Figurative Language in the Song Lyrics by Maher Zain.*" The aims of this study was to find out the types of figurative language are used in Maher Zain's songs, and to find out the most dominant figurative language in Maher Zain's songs. The result of the research the researcher found the figurative language in the song lyrics of Maher Zain are, Personification, Metaphor, Simile, Alliteration, Irony, Litotes, Euphemism, Parallelism, Antithesis, Hyperbole, and Synecdoche. And the most dominant figurative language which is used in some songs is Hyperbole.

The last research is from Awaluddin Ryrito Ladika. The study was conducted in 2018. The research entitled "*The Analysis of Figurative Language Used by DR. Zakir Naik*". The objective of this research is to find kinds of figurative language and describe their meanings and purposes. The research shows Naik uses many varieties of figurative languages in his speech, there are; eight expressions which belong to metaphor, eight which belong to similes, two expressions belong to personification, six expressions are included into hyperbole, two data into metonymy, synecdoche only has one expression and then come to anaphora with ten expressions which made it as the most used kind of figurative language in this source of the data and the last, seven expression belong to rhetorical question.

CHAPTER 3

RESEARCH METHODOLOGY

A. Research Design

In this research, the researcher uses qualitative analysis. This type of research refers to the meaning, concept definition, characteristic and description of the thing. Creswell (2012) stated that qualitative research is "a means for exploring and understanding the meaning individual or groups ascribe to a social human problem". The process of the research involves emerging questions and procedure, data typically collected in the participants setting, and the researcher make the interpretation meaning of the data. While according to Bogdan, Taylor & Devault (2016) qualitative research refers in the broadest sense to research that produces descriptive data people or spoken words and observable behaviour.

The research was conducted by using qualitative approached because it attempts to present the data through word analysis and the data present descriptively. Furthermore, this research efforts to find out the simile, proverb and synecdoche found in the book of the pious of paradise by Imam An-Nawawi.

B. Research Material for Text Studies

The material of the analysis of the study is Riyad as-Salihin book. This book was discussed in 19 chapters divided into 372 subchapters and included as many as 1896 Hadiths. In this research, the researcher will only concentrate on four chapters; they are the chapter of good manners, the chapter of virtues, the chapter of jihad and the chapter of the prohibited actions.

C. Data Analysis Procedures

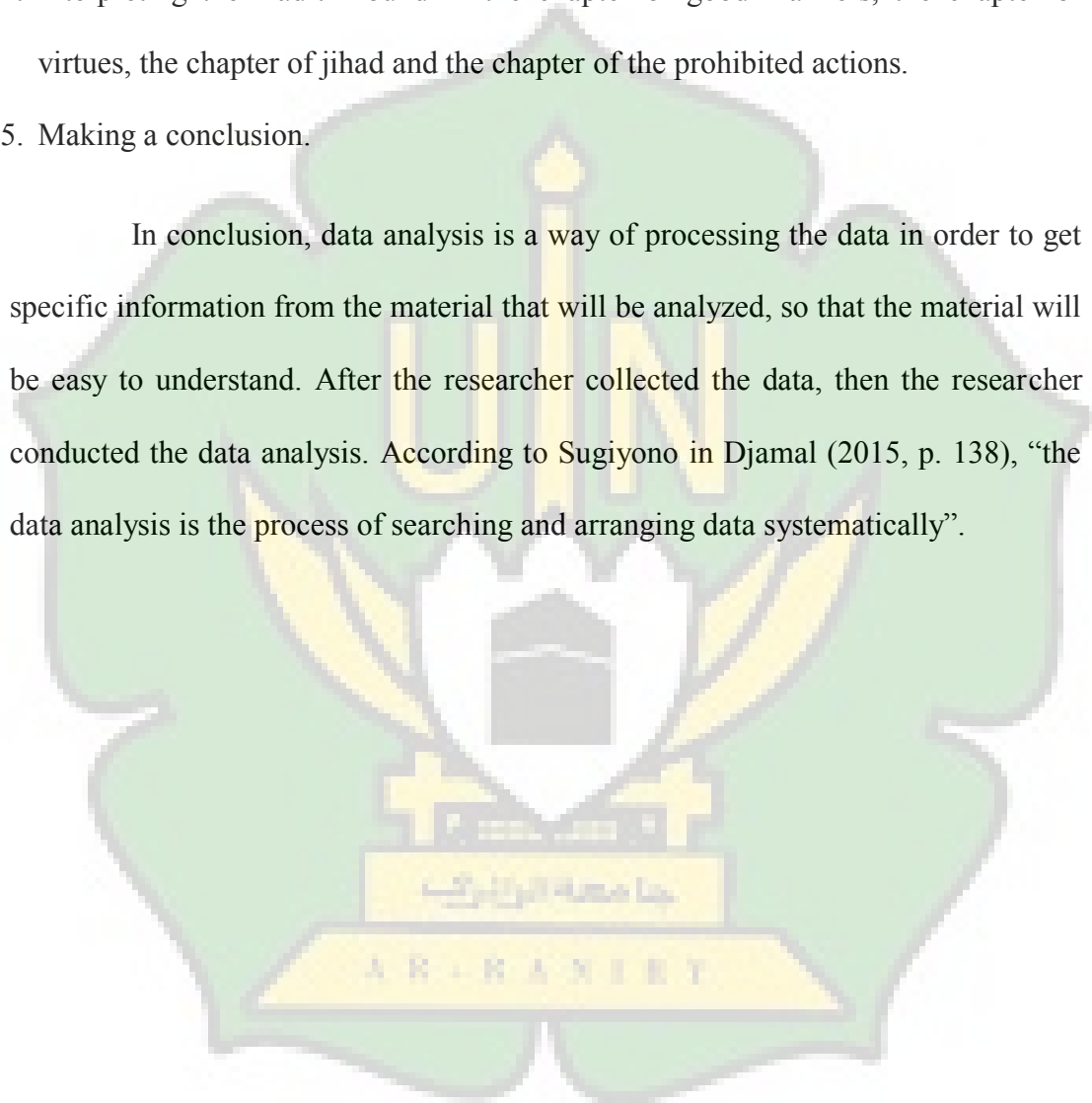
In this study, the researcher uses textual analysis method as a research design. According to Smith (2017), textual analysis is a method of study used by the researcher to analyze messages as they appear in a variety of media. For textual analysis, the data produced may come from records, newspapers, films, pictures, web pages, etc. These forms of data serve as the "text" under study and are used to determine the meanings, value and messages sent through them. As Lawrence Frey and his colleagues wrote, the textual analysis serves three purposes in which researchers ascribe meaning to the text, understand the influence of variables outside the text, and evaluate the text (Frey, Botan, Friedman, & Kreps, 1992) Based on Frey et al. (1999). Moreover, they also stated that textual analysis is to describe the content, structure, and functions of the messages contain method used by communication researchers uses to descry be the content, structure, and function of messages contained in the text.

The data are analyzed by using the following steps:

1. Reading the whole Hadith in the chapter of good manners, the chapter of virtues, the chapter of jihad and the chapter of the prohibited actions.
2. Identifying the types of figurative language found in the chapter of good manners, the chapter of virtues, the chapter of jihad and the chapter of the prohibited actions.

3. Identifying how the use of figurative language found in the chapter of good manners, the chapter of virtues, the chapter of jihad and the chapter of the prohibited actions.
4. Interpreting the Hadith found in the chapter of good manners, the chapter of virtues, the chapter of jihad and the chapter of the prohibited actions.
5. Making a conclusion.

In conclusion, data analysis is a way of processing the data in order to get specific information from the material that will be analyzed, so that the material will be easy to understand. After the researcher collected the data, then the researcher conducted the data analysis. According to Sugiyono in Djamal (2015, p. 138), “the data analysis is the process of searching and arranging data systematically”.



CHAPTER 4

RESEARCH FINDING AND DISCUSSION

This chapter covers the research findings and discussion of the analysis the way simile, proverb, synecdoche and metaphor used in *Riyad as-Salihin* and the most dominant types of figurative language among them. The findings are the information found from the analysis and served in table, while the discussion is the elaboration about the result of analysis and the explanation of meaning of each figurative language.

A. Research Findings

After analyzing the data, it was found the hadith of Prophet Muhammad (PBUH) in the Book of *Riyad as-Salihin* by Imam an-Nawawi which contains several types of figurative language such as simile, proverb, synecdoche and metaphor. The data of this research are presented in the following table which answers two questions on the research question about the way simile, proverb, synecdoche and metaphor are used and what figures of speech are most dominant in “(1) The Chapter of Good Manners, (2) The Chapter of Virtues, (3) The Chapter of Knowledge and (4) The Chapter of Prohibited actions”.

Types of Figurative Language	The Way of Figurative Languages are used	Number of Occurrence	Percentage (%)
Simile	8	23	47.92
Proverb	2	7	14.58
Synecdoche	2	4	8.33
Metaphor	3	14	29.17
Total	15	48	100

The table above shows that the way figurative language (simile, proverb, synecdoche and metaphor) used in *Riyad as-Salihin* occurs 15 ways. In simile there are 8 ways, in proverb and synecdoche there are 2 ways, and in metaphor there are 3 ways. Then, the researcher found 48 types of figurative languages, there are 23 times containing simile, 7 times containing proverb, 4 times containing synecdoche and 14 times containing metaphor.

In hadith book of *Riyad as-Salihin*, there are some hadiths contain simile. The hadiths talk about the circumstance of a believer in the day of judgement, the characteristic of a knowledgeable person, and the recompense from good deed and bad deed. The hadith that contain metaphor describe about Allah's power in giving a big recompense of worship. The prophet stated that Allah will give the same reward for doing a small things as a big things. The hadiths which contain proverb, the prophet gives some advises to perform good deed and to seek the knowledge, while the hadith that contain synecdoche, the prophet represents the part of thing to the whole things.

From the data above, it can be concluded that the most dominant figurative language among simile, proverb, synecdoche and metaphor is simile, which has 47.92% times appears in four books of *Riyad as-Salihin*. The second dominant type is followed by metaphor, which has 29.17% times. Meanwhile, synecdoche is the lowest, which has 8.33% times

B. Discussion

This section covers the elaboration and discussion of the analysis the way simile, proverb, synecdoche and metaphor used in *Riyad as-Salihin*, especially in “The Chapter of Good Manner, The Chapter of Virtues, The Chapter of Knowledge and The Chapter of Prohibited Actions”. In this study, the researcher only focuses on four expressions of figurative language, they are; simile, proverb, synecdoche and metaphor. Below are the elaboration and the discussion of the findings.

1. The Way Simile, Proverb, Synecdoche and Metaphor Used in The Hadith Book of *Riyad as-Salihin* by Imam An-Nawawi

a. Simile

A *simile* is a comparison with something significantly different. The comparison is performed with the words "as" or "like" or an equivalent. The statement supported by Frost (2006), he said that simile is a figure of speech in which a comparison is expressed by the specific use of word or phrase such as: like, as, than, seems or as if. There are several ways that simile used in *Riyad as-Salihin*.

1) Comparing between the Action in World life-the Recompense in Hereafter

Excerpt: 1

You will see your Rabb in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun (Subuh) and that before its setting (Ashar).

The utterances above describe the way simile used by comparing an action mankind in world life and the feedback in the hereafter. Such in hadith above, the prophet compares mankind who perform both prayers, they will see Allah as they can see the moon. There is no jostling and having trouble in seeing Him. The utterance above included simile because the Prophet (PBUH) used words “as”.

2) Comparing between Characteristic of A Mankind-Inanimate object

Excerpt 1:

The believer who recites the Qur'an is like a citron which fragrance is sweet and which taste is delicious.

Excerpt 2:

He who does not have the slightest al-Quran in the heart, he is like the ruined house.

The utterances above describe the way simile used by comparing between the characteristic of mankind and inanimate object. Both of

excerpts above are categorized as simile. The word “like” at the sentences are pointing a simile. In the first excerpt, the prophet compare the believer who recites the Quran and a citron. The believer who recites the Quran as people or human is compared to a citron which is a kind of fruit which fragrance is sweet and which taste is delicious. In this hadith, the prophet reveals the information about the characteristic of the believer who recites the Quran as a citron. In the book of Fadhilah Amal, Syeikh Maulana Zakariyya al-Kandahlawy explains that a citron is scenting the mouth and cleaning the stomach. While reciting Quran also can scent the mouth and clean the spiritual. Thus, the believer who recites the Quran and a citron has the same advantages.

In the second excerpt, the prophet compare he who does not have the slightest al-Quran in the heart, he is like the ruined house. He who does not have the slightest al-Quran in the heart as people or mankind is compared to a ruined house which is a kind of object which is ruined. Syeikh Maulana Zakariyya al-Kandahlawy describes that this hadith explains an empty house contains Satan and also will be ruined. While a heart that is empty of kalamullah is also will heavily influenced by Satan and will be full of narrowness and impermanence. Thus, he who has no the slightest al-Quran in the heart and a ruined house have the same characteristic.

3) Comparing between One action-Another action

Excerpt: 1

The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away.

Excerpt 2:

The similitude of the five (obligatory) Salat is like a river running at the door of one of you in which he takes a bath five times a day.

The utterances above describe the way simile used by comparing one action to other action. Both of excerpts above are categorized as simile. The word "as" in the first excerpt and "like" in the second excerpt are pointing a simile. In the first excerpt, the prophet compare the one who knows the Qur'an by heart to an owner of hobbled camel. The one who knows Quran by heart as a mankind is compared to an owner of hobbled camel which is also a human who has the characteristics in common. This hadith liken the Quran to camel with rope, as long as the one recites the Quran continuously, then it will be retain as if the camel is guarded with a rope and vice versa. Then camels are used as parables in this hadith, because camels are the easiest animals to escape, so it is with the Quran.

In the second excerpt, the prophet compare praying in five times to taking a bath five times in a running river. In this hadith, the prophet

describes about the advantages of praying five times in a day. The Prophet reveal the information that by taking a bath five times in a day, there would not be any dirty left. While praying five times in a day will be removed the sins. Furthermore, praying also cleans the spiritual. Thus, praying five times in a day and taking a bath five times in a day in a running river have the advantages in common.

4) Describing the Characteristic of A knowledgeable Person

Excerpt: 1

The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you.

Excerpt: 2

The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars.

The utterances above describe the way simile used by comparing the virtues of a knowledgeable person over the devout worshipper. Both of excerpts above are categorized as simile. The word “like” at the sentences are pointing a simile. In the first excerpt, the prophet compare the virtues of a knowledgeable person to His virtues. The prophet describes about the superiority of a knowledgeable person which is sharing the knowledge and giving the benefit to other mankind. While, the prophet himself is the messenger of Allah as a guide of mankind, who bring and introduce the Islam as Rahmatan lil alamin.

In the second excerpt, the prophet compare a knowledgeable person with the full moon to the rest of the stars. The full moon shines the

horizon and radiates light to all corners of nature. Such the situation of a knowledgeable person. As for the stars, their light does not go beyond itself or anything close to them. Such the condition of worshipper, the light of his worship was only able to illuminate him, without being apart from himself. Even if the light of his worship is able to illuminate others, then the range of light is not as far away as the light only a few stars.

5) Comparing between An action-inanimate object

Excerpt: 1

Charity extinguishes (i.e., removes) the sins as water extinguishes fire.

Excerpt: 2

Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood.

The utterances above describe the way simile used by comparing an action to an inanimate object. The prophet used a simile to make the hadith well understandable and show the beauty of the hadith. Both of excerpts above are categorized as simile because the word “as” are pointing a simile. In the first excerpt, the prophet compare the charity and water. Giving a charity as an action is compared to water which is as an inanimate object. In this hadith, the prophet reveals the information about the water that can remove the fire easily. While the charity can remove sins. Generally every good deed promised by Allah will be given a great reward, one of them is giving charity. Thus, giving the charity and water have the same characteristic.

In the second excerpt, the prophet compare envy to fire. Envy is wanting all others' favour pass to him. It begins with an attitude of unacceptable that blessing of Allah has given him, because he sees others' favour are considered greater. The impact of envy has been tremendous. In this hadith, the prophet stated that the fire can burn firewood such envy can destroy the virtues. Therefore, the prophet extremely prohibited the envy. Thus, He compares the envy and fire because both have the same characteristics.

6) Describing the Characteristic of A Mankind Who Get back His Charity.

Excerpt: 1

He who gets back his charity is like a dog which vomits and then return to that and eats it.

Excerpt: 2

Do not buy it and do not get back your charity, for one who gets back the charity is like a person who eats its own vomit.

In the utterances above show the way simile used by describing the characteristic of mankind who will get back his charity. The prophet used a simile to make the hadith well understandable and show the beauty of the hadith. Both of excerpts above are categorized as simile because the word "like" are pointing a simile. In the first excerpt, the prophet compare they who get back his charity to a dog which eat its own vomit. Then, the second utterance, the prophet describe a person who get back his charity to a person who eat his own vomit.

7) Describing the Characteristic the Mankind in Hell

Excerpt: 1

Men having whips like the tails of cows and they will be beating people with them.

Excerpt: 2

Women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to one side. Their heads will appear like humps of the Bactrian camel inclined to one side.

In the utterances above show the way simile used by describing the characteristic of mankind who will be punished and hell and whom the prophet has not seen. The prophet used a simile to make the hadith well understandable and show the beauty of the hadith. Both of excerpts above are categorized as simile because the word “like” are pointing a simile. In the first excerpt, the prophet compare the whips like the tails of cow. In this hadith, the prophet reveals the information about a man who holds a whip in his hand like a cow means one who hits a human without a justified reason, whether because of his position or otherwise. Therefore, the effect of his action in world life, the prophet compare to a man who have a tail of cow.

In the second excerpt, the prophet compare a women who braid high their hair to camel hump. In this hadith, the prophet reveal the condition of women who braid their hair high will compare as a camel hump. He prohibited it because the action included tabarruj and among the reasons for the emergence of defamation.

8) Describing the Sanctity of Muslims

Excerpt: 1

Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, this month of yours, and in this town of yours.

Excerpt: 2

The sanctity of the wives of Mujahidun (i.e., those who strive hard and fight in the way of Allah) for those who remain at home (i.e., those who do not go to the battlefield to fight Jihad) is like the sanctity of their own mothers.

The utterances above describe the way simile used by comparing the sanctity of the mankind. Both of excerpts above are categorized as simile. The word “as” at the first sentence and the word “like” in the second sentence are pointing a simile. In the first excerpt, the prophet compare the blood, property, and honour of the Muslims are sacred, as the sacred day of Arafah, the Mecca city and the month of Dzulhijjah. In this hadith, the prophet command the mankind to maintain the glory of the blood, property, and honour of our fellow Muslims as we protect the sacred day of Arafah, the Mecca city, and the month of Dzulhijjah..

In the second excerpt, the prophet compare the sanctity of Muhajidin wives to the sanctity of their own mother. In this hadith, the prophet reveal the information that basically a woman for a foreign men is prohibited. Furthermore, the prohibition is increasing on the wives of Mujahidin, when they are going to jihad, they entrust their wives to men who live in their country. So it is their duty

not to interfere with their honour either by conveying kindness to them or ward off bad things over them.

b. Metaphor

Various scholars have attempted to define metaphors from various angles, for example Fromkin et al. (2003) defines a metaphor as an expression that ordinarily designates one concept - its literal meaning- but is used to designate another concept therefore creating an implicit comparison.. Below are the ways metaphor used in *Riyad as-Salihin*.

1) Comparing the Amount of Worship

Excerpt: 1

Surat Al-Ikhlâs [Say: He is Allah (the) One] is equivalent to one-third of the Qur'an.

Excerpt: 2

Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting.

In those hadith, the prophet describes about the worship that looks small yet it is similarly to a big of worship. In the first excerpt, He used a metaphor by comparing surah al-Ikhlâs to one third of Quran without using the connector word “like” or “as”. Furthermore, reciting surah al-Ikhlâs is equivalent to one third of Quran does not mean worth in deed yet worth in reward. In addition, surah al-Ikhlâs purely discusses the issues of tauhid therefore it covers one third of Quran.

Furthermore, the second excerpt is the same to first excerpt in term of explanation. The prophet compared saum (fasting) on three days of every month to a full month's fasting. The hadith means that the value of reward fasting three days is equivalent to full fasting in a month.

2) Comparing the Action in World life-An Inanimate Object as A Recompense

Excerpt: 1

Fasting is a screen (from Hell).

Excerpt: 2

Its pillar (mainstay is) As-Salat (the prayer).

In those hadith, the prophet describes metaphor by describing a good action world life and an inanimate object. In the first excerpt, He used a metaphor by comparing the word fasting and a screen without connecting words “like” or “as”. Fasting become a protector which prevent the actor from the forbidden lust during fasting. Furthermore, it also becomes as a protector from the hellfire, which will protect the actor from the judgement. While a screen or a shield is a wall for protection and an object.

Furthermore, the second excerpt is prayer compares to pillar. Those compare each other without using connector word “like” or “as”. In this hadith the pillar means as the main pillar. If it collapsed, then a building would collapse. While prayer is pillar of islam, if prayer collapses, then the Islam would collapses.

3) Prohibiting the Action.

Excerpt: 1

Beware of suspicion, for suspicion is the worst of false tales.

In the second excerpt, the prophet compares the suspicion to the worst of false tales. Imam ats-Tsauri stated that there two kinds of suspicion, trough speech and heart. The suspicion trough speech comes from suspicion of heart. Therefore, the prophet prevent the mankind from suspicion

c. Proverb

A *proverb* is a short statement that explicate in a picturesque way a general truth or principle of life. Akporobaro, F.B.O. (2008) stated that proverb is a famous short saying usually in the form of moral advice or truth expressed in a concisely way. Below are the way proverb used in hadith book of *Riyad as-Salihin*.

1). Advice of Performing Goodness

Excerpt: 1

Shyness does not bring anything except good.

In this hadith, the prophet gives the message to his ummah that shyness does not bring anything except good. Which means that shyness prevents a person from doing bad and despicable deeds and encourage him to have a noble character. In this case, the hadith belong to proverb because it contains advice and message from the Prophet.

Excerpt: 2

If you cannot afford even that (charity), you should at least say a good word.

In this hadith, the prophet advises his ummah that if someone cannot effort with the charity, at least say a good word. Which means that charity is not reckless in large and expensive amounts, but it can also be with small things accompanied by sincerity. If you do not have the property to share, then it is enough to keep a good speech. In this case, the hadith belong to proverb because it contains advice and message from the Prophet.

Excerpt: 3

People! Proceed calmly. No virtue lies in rushing.

In this hadith, the prophet advises his ummah that rushing is one of a bad deed and no virtues lies in rushing. Furthermore, a hasty attitude will bring regret later. In this case, the hadith belong to proverb because it contains advice and message from the Prophet.

2) A must for Seeking Knowledge

Excerpt: 1

The best amongst you is the one who learns the Qur'an and teaches it.

In this hadith, the prophet advises his ummah that to learn and teach the Quran. And the important point is applying what is contained in the Quran. In this

case, the hadith belong to proverb because it contains advice and message from the Prophet.

Excerpt: 2

Allah makes the way to Jannah easy for him who treads the path in search of knowledge.

In this hadith, it can be seen that the utterance above contain an advice that to search of the knowledge so that Allah makes the way easily to Jannah. In this case, the hadith belong to proverb because it contains advice and message from the Prophet.

d. Synecdoche

Synecdoche uses a part of something that refers to the whole. According to Whitsitt (2013) synecdoche is a figure of speech by which the whole for a part, a part is put for the whole, the genus for the species, the species for the genus, or the name of the material for the object made. Synecdoche and metonymy are two devices that related to each other. Below are the way synecdoche used in hadith book of *Riyad as-Salihin*.

1) The whole representing part

Excerpt: 1

Guard yourselves against the Fire.

Excerpt: 2

I have been commanded to fight people.

The prophet has used synecdoche in this hadith is the fire. The fire does not refer to fire that is used for cooking but it refers to hell fire. In this case, the hadith has the implicit meaning of the synecdoche fire which represents hell fire that will be used to punish the wrong doers in the Day of Judgment. Thus, whole which is fire is representing part which is hell fire.

In the second excerpt, the prophet has used synecdoche is the people. The people does not refer to all human being but that is for people who do not commit Islam. In this case, the hadith has the implicit meaning of the synecdoche people which represents unbeliever who does not believe Islam. Thus, whole which is people is representing part which is unbeliever.

2) The species representing genus

He who has eaten garlic should not come to our mosque.

The prophet has used synecdoche in this hadith is the garlic. The garlic does not refer to the only garlic, but it refers to all kind of onion. In this case, the hadith has the implicit meaning of the synecdoche garlic which represents all kind onion. Thus, the species which is garlic is representing genus which is onion.

Based on the elaboration above, there some simile, proverb, synecdoche and metaphor found those four books of Riyad as-Salihin. For hadiths containing simile talk about the importance of Quran. The Prophet describes how the believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. In contrary, a believer who does not recite the Qur'an is like a date-fruit which has no fragrance but has a sweet taste. The verses that contain proverb

describe about the importance of having shyness. The Prophet describe that all shyness does not bring anything except goodness, then the prophet command his ummah to speak good or remain silent.

The hadith which contain synecdoche describe how the Prophet forbid his ummah who have eaten garlic for entering to mosque, it is not only garlic but represent to all kind of onion. Furthermore, the hadith which contain metaphor describe that the Prophet describe that he who observe Saum (fasting) on three days of every month is equivalent to a full month's fasting.

In this study, simile is the most dominant type of figurative language found. However in other studies, this type of figurative language is rarely being the most dominant. For instance, in the research of Inayatillah (2018), with the title "An Analysis of Figurative Language Used in Pickthall's Translation of the Qur'an", the researcher finds out that the most dominant figurative language is personification. Then, Ain (2013) in her research entitled "An Analysis of Figurative Language in The Song Lyrics by Maher Zain", she found eleven kinds of figurative languages in song lyrics by Maher Zain, those are personification, metaphor, Antithesis, Simile, Hyperbole, Irony, Litotes, Alliteration, Parallelism, Synecdoche and Euphemism. The researcher also did not find simile as a dominant figurative language in song lyric by Maher Zain.

CHAPTER 5

CONCLUSION AND RECOMMENDATION

This chapter consists of two parts, conclusion and recommendation. The first part explains the summary of the result of study. While the second part, recommendation, exhibits the advantages of this research for future research.

A. Conclusion

Having analysed the four types of figurative language of simile, proverb, synecdoche and metaphor in four books of *Riyad as-Salihin*. The books are “The Book of Good Manner, The Book of Virtues, The Book of Knowledge and The Book of Prohibited Actions”. Then, the researcher concluded that there are 48 types of figurative languages found in those four books of *Riyad as-Salihin*, there are 23 or 47.92% containing simile, 14 or 29.17% containing metaphor and 7 or 14.58% containing proverb, and 4 or 8.33% containing synecdoche.

The findings showed that the most dominant among those four figurative language is simile. By using simile in the hadith, it implies that the hadith in hadith book of *Riyad as-Salihin* contains of depiction to the objects or circumstances. The Prophet (P.B.U.H) tries to describe something by comparing the object or mankind to something that we have already known. The prophet uses simile to beautify the hadith, to make the hadith more vivid and easy to understand, to describe the characters, and to explain the circumstances. The hadith that contain metaphor describe about Allah’s power in giving a big reward of worship. The prophet stated that Allah will give the same reward for doing a

small things as a big things. The hadiths which contain proverb, the prophet gives some advises to perform good deed and to seek the knowledge. And the hadith that contain synecdoche, the prophet represents the part of thing to the whole things.

From the analysis, it can be concluded that figurative language has important roles in this hadith. It makes the hadith is interesting to read, and also helps the readers to imagine the characteristic that Prophet said or the meaning of sentences that Prophet uttered.

B. Recommendation

Based on research that has been done, it is known that in the hadith, there are many sentences that used figurative language. In this study, the researcher only focused on how simile, proverb, synecdoche and metaphor are used in the hadith book of Riyad as-Salihin. Whereas there are also other types of figurative language that found in the hadith such as personification, hyperbole, symbolism, imagery and idiom which are not found in the theory that the researcher used. From the explanation above, the researcher suggest for the future researcher to analyse the other types of figurative language used in this hadith book.

The result of the research is expected to give contribution for the teachers to get involved with Islamic value in English Language Teaching by using English translation of the Hadith, notably in English for Islamic Studies. It will provide more comprehension about the role of figurative language in teaching-learning activities. Moreover, the student can widen their knowledge and

differentiate the use of figurative language in hadith, to the figurative language used in a literary work such novel and poem. Furthermore, they will no longer have difficulty to interpret the meaning of the sentences that used figurative language.



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Appendix A : Appointment Letter of Supervision


SURAT KEPUTUSAN DEKAN FAKULTAS TARBIIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-355/UIN.08/FTK/KP.07.6/01/2021

TENTANG
PENYEMPURNAAN SURAT KEPUTUSAN DEKAN NOMOR UIN.08/DT/TL.00/5970/2015 TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIIYAH DAN KEGURUAN UIN AR-
RANIRY

DEKAN FAKULTAS TARBIIYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang** :
- bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu meninjau kembali dan menyempurnakan keputusan Dekan Nomor: B-679/UIN.08/FTK/KP.07.6/01/2020 tentang pengangkatan pembimbing skripsi mahasiswa Fakultas Tarbiyah dan Keguruan Ar-Raniry Banda Aceh.
 - bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat** :
- Undang Undang Nomor 20 tahun 2003, Tentang Sistem Pendidikan Nasional;
 - Undang Undang Nomor 14 Tahun 2005, Tentang Guru dan Dosen;
 - Undang Undang Nomor 12 Tahun 2012, Tentang Pendidikan Tinggi;
 - Peraturan Presiden RI Nomor 64 Tahun 2013, tentang Perubahan Insitut Agama Islam Negeri Ar-Raniry Banda Aceh menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
 - Peraturan Menteri Keuangan RI. Nomor: 190/PMK.05/2012, tentang Tata Cara Pembayaran dalam rangka Pelaksanaan APBDN;
 - Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi & Tata Kerja UIN Ar-Raniry Banda Aceh;
 - Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan, dan Pemberhentian PNS di Lingkungan Depag RI
 - Peraturan Menteri Agama RI Nomor 21 Tahun 2015, tentang Statuta UIN Ar-Raniry Banda Aceh;
 - Keputusan Rektor UIN Ar-Raniry Nomor 02 tahun 2016, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
 - Keputusan Rektor UIN Ar-Raniry Nomor 28 tahun 2019, tentang Satuan Biaya Khusus Tahun Anggaran 2020 di Lingkungan UIN Ar-Raniry Banda Aceh;
 - Peraturan Kementerian Keuangan (PMK) Republik Indonesia Nomor: 72/PMK.02/2020, tentang Perubahan atas Peraturan Menteri Keuangan Nomor: 78/PMK.02/2020 tentang Standar Biaya Masukan Tahun Anggaran 2020.
- Memperhatikan** :
- Keputusan Seminar Proposal Skripsi Program Studi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 31 Desember 2019
- MEMUTUSKAN**
- Menetapkan** :
- PERTAMA** : Mencabut Surat Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Nomor: Nomor: B-679/UIN.08/FTK/KP.07.6/01/2020 tanggal 24 Januari 2020
- KEDUA** : Menunjuk Saudara:
- | | |
|------------------------------|----------------------------|
| 1. Dr. Muhammad AR, M. Ed | Sebagai Pembimbing Pertama |
| 2. Dr.phil. Salful Akmal, MA | Sebagai Pembimbing Kedua |
- Untuk membimbing Skripsi :
- | | |
|---------------|---|
| Nama | : Khalrunnisa |
| NIM | : 160203061 |
| Program Studi | : Pendidikan Bahasa Inggris |
| Judul Skripsi | : An Analysis of Simile, Proverb, Synecdoche and Metaphor in Imam An-Nawawi's Riyad as-Salihin (The Gardens of the Righteous) |
- KETIGA** : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh tahun 2019 dengan Nomor: 025.04.2.423925/2020 tanggal 12 November 2019;
- KEEMPAT** : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2020/2021
- KELIMA** : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh
Pada Tanggal: 12 Januari 2021
An. Rektor
Dekan,


A. Muslim Razali

Tembusan

- Rektor UIN Ar-Raniry (sebagai laporan);
- Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
- Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
- Mahasiswa yang bersangkutan;
- Arsp.

Appendix B : Hadith Translations of *Riyad as-Salihin*

Hadith Translation of Riyad as-Salihin.

Chapter of Good Manner

1. P: 'Imran bin Husain (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) said, "**Shyness does not bring anything except good.**" [Al-Bukhari and Muslim].687
2. SY : 'Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "**Guard yourselves against the Fire** even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word." [Al-Bukhari and Muslim]. 698
3. P : 'Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Guard yourselves against the Fire even if it be only with half a date-fruit (given in charity); **and if you cannot afford even that, you should at least say a good word.**" [Al-Bukhari and Muslim]. 698
4. P : Ibn 'Abbas (May Allah be pleased with them) reported: I accompanied the Prophet (ﷺ) while we were returning from 'Arafat. Messenger of Allah (ﷺ) heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, "**O people! Proceed calmly. No virtue lies in rushing.**" [Al- Bukhari and Muslim]. 710
5. P : Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; **and he who believes in Allah and the Last Day, let him speak good or remain silent.**" [Al-Bukhari and Muslim].
6. S : Malik bin Al-Huwairith (May Allah be pleased with him) reported: Al-Bukhari added in a version of his "**And pray as you have seen me pray.**" [Al-Bukhari and Muslim]. 717

Chapter of Virtues

1. M : Abu Umamah (May Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) saying, "**Read the Qur'an, for it will come as an intercessor** for its reciters on the Day of Resurrection." [Muslim]. 998
2. P : 'Uthman bin 'Affan (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The best amongst you is the one who learns the Qur'an and teaches it." [Al-Bukhari]. 1000
3. S : Abu Musa Al-Ash'ari (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The believer who recites the Qur'an **is like a citron** whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an **is like a date-fruit** which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an **is like basil** whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an **is like a colocynth** which has no fragrance and its taste is bitter." [Al-Bukhari and Muslim]. 1002
4. S : Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (ﷺ) said, "He who does not memorize any part from the Qur'an **he is like the ruined house.**" [At-Tirmidhi]. 1007
5. S : Ibn 'Umar (May Allah be pleased with them) reported: The Messenger of Allah (ﷺ) said: "The parable of one who knows the Qur'an by heart **is as the parable** of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away." [Al-Bukhari and Muslim]. 1010
6. M : Abu Sa'id Al-Khudri (May Allah be pleased with him) reported about Surat Al-Ikhlās : The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, **it is equivalent to one-third of the Qur'an.**" According to another version, he (ﷺ) said to his Companions, "Is anyone of you incapable of reciting one-third of the Qur'an in one night?" They considered it burdensome and said: "O Messenger of Allah, which of us can afford to do that?" He (ﷺ) said, "**Surat Al-Ikhlās [Say: He is Allah (the) One] is equivalent to one-third of the Qur'an.**" [Al-Bukhari]. 1017

7. S : Jabiru (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The similitude of the five (obligatory) **Salat is like a river** running at the door of one of you in which he takes a bath five times a day." [Muslim]. 1050
8. S : Jarir bin 'Abdullah Al-Bajali (May Allah be pleased with him) reported: We were sitting with the Messenger of Allah (ﷺ) when he looked at the full moon and observed, "You will see your Rubb in the Hereafter **as you see this moon** having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun and that before its setting." [Al-Bukhari and Muslim]. 1058
9. M : Abu Dharr (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah) **is an act of charity**, and every utterance of His Praise (i.e., saying Al-hamdu lillah) **is an act of charity** and every utterance of declaration of His Greatness (i.e., saying La ilaha illAllah) **is an act of charity**; and enjoining M'aruf (good) is an act of charity, and forbidding Munkar (evil) **is an act of charity**, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward)." [Muslim]. 1147
10. SY : Ibn 'Umar (May Allah be pleased with them) reported: The Messenger of Allah (ﷺ) said, "I have been commanded to **fight people** till they testify 'La ilaha illallah' (there is no true god except Allah) that Muhammad (ﷺ) is his slave and Messenger, and they establish Salat, and pay Zakat; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account." [Al-Bukhari and Muslim]. 1217
11. M: Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported: The Messenger of Allah (ﷺ) said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting." [Al-Bukhari and Muslim]. 1268

Chapter of Knowledge

1. S : Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The guidance and knowledge with which Allah has sent me **are like abundant** rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent." [Al-Bukhari and Muslim] 1386
2. P ; Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." [Muslim]. 1389
3. S : Abu Umamah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The superiority of the learned over the devout worshipper **is like my superiority** over the most inferior amongst you (in good deeds)." He went on to say, "Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge." [At-Tirmidhi]. 1395
4. S : Abud-Darda (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper **is like that of the full moon** to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [Abu Dawud and At-Tirmidhi]. 1396

Chapter of Prohibited Actions

1. P : Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "He who believes in Allah and the Last Day **must either speak good or remain silent.**"[Muslim]. 1519
2. M & S : Mu'adh bin Jabal (May Allah be pleased with him) reported: I asked the Messenger of Allah (ﷺ): "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He (ﷺ) replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He (ﷺ) further said, "Shall I not guide you to the gates of goodness? **Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire,** and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in charity in Allah's Cause) out of what we have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:16-17) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "**The root of this matter (foundation) is Islam, its pillar (mainstay is) As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah).**" Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues."[AtTirmidzi] 1530
3. S: Abu Bakrah (May Allah be pleased with him) said: Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allah (ﷺ) said, "**Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you.**"[Al-Bukhari and Muslim] 1532

4. S : Sumurah bin Jundub (May Allah be pleased with him) said: Another narration of Al-Bukhari is: The Messenger of Allah (ﷺ) said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah (ﷺ) told of the same incident as above) and said, "**After a while of walking we came upon a pit like an oven**, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the Hadith is the same as the above Hadith except that at the end of it, the Messenger of Allah said: "We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find: "'The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibril (Gabriel), and this is Mika'il. Raise your head.' **I looked up and saw something like clouds.** They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'" [Al-Bukhari] 1554
5. S : Abu Hurairah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "**Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood,**" or he said "grass." [Abu Dawud]. 1577
6. M : Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "**Beware of suspicion, for suspicion is the worst of false tales.** Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his

honour. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds." [Muslim] 1578

7. SY : Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) sent us on an expedition and said to us, "If you find so- and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, **but it is Allah Alone Who punishes with the fire.** So if you find them put them to death." [Al- Bukhari]. 1616
8. S : Ibn 'Abbas (May Allah be pleased with them) said: The Messenger of Allah (ﷺ) said, "He **who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit.**" [al-bukhari Muslim] 1619
9. S : Buraidah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "The sanctity of the wives of Mujahidun (i.e., those who strive hard and fight in the way of Allah) for those who remain at home (i.e., those who do not go to the battlefield to fight Jihad) is like the sanctity of their own mothers. **Anyone who remains behind to look after the family of a Mujahid and betrays his trust, will be made to stand on the Day of Resurrection before the Mujahid who will take away from his meritorious deeds whatever he likes till he is satisfied.**" The Messenger of Allah (ﷺ) turned toward us and said, "Now, what do you think (i.e., will he leave anything with him)?"[Muslim]. 1638
10. S : Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "There are two types of people who will be punished in Hell and whom I have not seen: **men having whips like the tails of cows** and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear **like the humps** of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." [Muslim]. 1641
11. S : 'Abdullah bin Ja'far (May Allah be pleased with them) said: The Prophet (ﷺ) gave respite for three days to the family of Ja'far (after his martyrdom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." **We were accordingly**

brought as if we were chickens. Then he said, "Call for me a barber." He directed him to shave our heads which he did. [Abu Dawud]. 1648

12. M : Abu Musa Al-Ash'ari (May Allah be pleased with him) said: A house in Al-Madinah was burnt with its occupants inside it one night. When this was reported to the Messenger of Allah (ﷺ) he said, "**Fire is your enemy.** So, put it out before going to bed." [Al-Bukhari and Muslim]. 1662

13. SY : Ibn 'Umar (May Allah be pleased with them) said: The Prophet (ﷺ) said, "He who has eaten **garlic** should not come to our mosque." [Al-Bukhari and Muslim].

The narration in Muslim is: "He who has eaten garlic should not come to our mosques."

14. S : 'Abdullah bin 'Amr bin Al-As (May Allah be pleased with them) said : The Messenger of Allah (ﷺ) said, "**Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue (while eating).**" [Abu Dawud and At- Tirmidhi]. 1746

