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**THE USE OF FIGURATIVE LANGUAGE IN THE HADITHS OF
PROPHET MUHAMMAD (P.B.U.H.) IN THE BOOK PARADISE OF
THE PIOUS BY IMAM AN-NAWAWI**

BY

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DECLARATION

This project is my original work and it has not been submitted for examination in any other university.

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ABBREVIATIONS AND ACRONYMS

The following are the operational definitions of key terms used in this study.

A.H.: means After Hijra

A.S.: means Aleihi Salaam

Bid'ah: Misguidance introduced into the religion that is against the teachings of the Prophet and the Quran

Din: Islamic religion

Hadith: Prophet Muhammad's teachings and sayings that are a source of Islamic law and moral guidance.

Jannah: Heaven

Ka'abah: place of pilgrimage / shrine where Muslims go for worship

Muhaddithin: Early Hadith scholars and researchers.

P.B.U.H.: Peace Be Upon Him.

Prophet: refers to Prophet Muhammad (P.B.U.H.)

Salat: refers to prayers.

Sunnah: Prophets practices which if one performs he /she receives God's blessings.

Ummah: followers of Islam

Wudhu (Wudu): ablution

ABSTRACT

This study set out to examine the use of figurative language in Hadiths of Prophet Muhammad (P.B.U.H.) in the book *Paradise of the Pious* by Imam An – Nawawi. It sought to analyze and demonstrate: the frequency in the use of varied figures of speech and the necessity of cultural background knowledge in arriving at the intended meaning. Hence the hypothesis that, some figures of speech will be used less frequent than others; while, background knowledge of the culture and context is necessary in interpreting the figures of speech used in Hadiths. Forty one Hadiths were considered and the figures of speech identified in the Hadiths analyzed using the Principles of Relevance Theory. Out of forty one hadiths, nine metaphors, eight metonym, six synecdoche, three proverbs and fifteen similes were identified. Four metaphors, four metonymy, four synecdoche, three proverbs, five similes were analyzed. Some figures of speech such as proverbs and synecdoche were less frequently used than others. Consequently the importance of cultural background knowledge was found to be of necessity in order to interpret the figures of speech. The results also indicated that the Prophet used images and figures that were familiar with the people during that era. For example, camels, shepherds, lightning amongst others for easy comprehension and interpretation of the figures used. In addition, Imam An - Nawawi never translated some words from Arabic to English. For instance, *Amanah*, *Al - Karim* amongst others in order to preserve and avoid distorting their meaning. Lastly, the Principles of Relevance Theory can adequately be used to analyze the figures of speech used in Hadiths of the Prophet in Imam An - Nawawi's *Paradise of the Pious*.

CHAPTER ONE

1.0. INTRODUCTION

1.1. Introduction to Hadiths

Hadith refers to the sayings and teachings of prophet Muhammad (P.B.U.H.). Various Muslim scholars have compiled books on the Hadiths of the prophet for purposes of conveying Islamic knowledge on social and religious issues. Such scholars include Imam An-Nawawi, Imam Al-Bukhari, Imam Muslim among others. Hadiths play a very important role in Islamic teachings since they form the second source of Islamic sharia (Jurisprudence). The prophet's interpretation of the Quran and other forms of religious values were captured in the Hadiths. The prophet Muhammad, Peace Be Upon Him (P.B.U.H.) employed figurative language such as metaphor, metonymy, synecdoche, similes and proverbs, amongst others in his teachings.

1.2. Background to the Study

Many scholars have defined figurative language in many ways. Leech (1969:148) defines figurative language as language that contains rules of transference or particular mechanisms for deriving one meaning of a word from another. For example, the figure of sense F may replace the literal sense L if F is related to L in such a way for instance:

The whole village rejoiced to mean all the people in the village rejoiced.

This can be represented by the formula

F = the people in L.

Lake (1969) defines figurative language in relation to literature as a term used to describe author's use of language to extend meaning by deviating from literal meaning of a word or the usual arrangements of words. It falls into two categories: use of figures of speech (similes, metaphors, personification etc) and use of rhetorical devices (hyperbole, repetition etc).

Dina (2008) defines figurative language as language that uses a figure of speech. She broadly defines a figure of speech as any way of saying something other than ordinary way.

Carson Newman University (2015) defines figurative language in relation to stylistics as deviation from what speakers of language understand as ordinary or standard use of words in order to achieve special meaning or effects. Figurative language uses tropes (any figure of speech that results in change of meaning).

From the above definitions, it is clear that the definition of figurative language is language that uses figures of speech which deviate from the normal use of the literal meaning of a word to achieve particular meaning. In this study, figures of speech will be defined as the use of language in non-literal sense in such a way that the interpretation of the non-literal sense of the words is greatly influenced by context such as cultural background knowledge.

Figures of speech have been integrated in religious works from various perspectives by different scholars. Some scholars have studied the use of figurative language in Hadiths in relation to translation. For instance, how functional equivalence can be achieved when translating a figure of speech from one language to another. For example, Abdul- Aziz-Al- Fadda (2010) in his unpublished M.A thesis studied *The Translation of Rhetorical Questions in Hadith from Arabic into English using a functionalist perspective*. He focused on the possibility of achieving functional equivalence when translating rhetorical questions in Hadith from Arabic to English. Other scholars have studied the role of implicature in relation to figurative language. For example, Amin (2013) in his unpublished B.Ed. thesis studied *The Pragmatics Equivalence of The Implicature in English Translation of Prophet's jokes* by elaborating how the implicature in Prophet's jokes are created. He used the translation procedures by Newmark and Grice's cooperative principles. However, it is quite evident that these scholars have studied the interpretation of the figures of speech in the Hadiths mainly from two perspectives: The translation aspect and the implicature. There are very few scholarly materials available this far on the study of figurative language in the Hadiths of the Prophet (P.B.U.H.) from a cultural perspective. The main challenge posed by the interpretation of figurative language used in Hadiths is the cultural background knowledge. Insufficient knowledge of the cultural background

of the figures of speech used in Hadith can lead to misinterpretation of the Hadith. This study helps to demonstrate the need for cultural background knowledge in the interpretation of the figures of speech used in Hadiths of Prophet Muhammad (P.B.U.H.) in order to arrive at the intended meaning.

1.3. Statement of the Problem

This study is an investigation on the use of figurative language in the Hadiths of the Prophet Muhammad (P.B.U.H.). It is a study that seeks to interrogate the complexities of using figurative language as a means of establishing relevance in the interpretation of a religiously and culturally nuanced text such as the Hadiths. Lack of cultural background knowledge leads to misinterpretation of the figures of speech used in Hadiths; consider the following example,

The Prophet (SAW) said to Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of *red camels*." (Al-Bukhari and Muslim) (Book 13:4)

The phrase 'red camel' is used metonymically in this Hadith and hence it will be very difficult for someone who does not understand the cultural background of red camels to interpret the Hadith. Red camels were the most valuable type of camels in the Arab world during the time of the prophet (P.B.U.H.) They were considered to be very precious and had the equivalence of gold in our time. The metonymy red camel in this Hadith represents anything valuable. Thus a person who lacks cultural background knowledge will find it difficult or misinterpret the figure of speech. Cultural background knowledge of the Hadith in this study refers to the knowledge of the Islamic and Arab culture which includes beliefs, teachings of the Prophet and cultural values.

The study seeks to interrogate the role of cultural background knowledge in the interpretation of the figures of speech used in Hadiths of prophet Muhammad (P.B.U.H.). This study is an analysis of the figures of speech used in Hadiths of the Prophet (P.B.U.H.) It will identify and analyze figures of speech such as synecdoche, metonymy, metaphor; similes and proverbs that are used in the Hadiths. The study will demonstrate the need for the reader's knowledge on cultural background to interpret the figures of speech used in Hadiths. It will explain how an audience

(reader) with cultural background knowledge will easily understand the figures of speech and interpret them correctly to arrive at the intended meaning of the Hadiths.

1.4. Research Objectives

The study sets out to achieve the following objectives:

- 1) To identify and analyze the figures of speech used in the Hadiths of Prophet (P.B.U.H.) in An- Nawawi's *Paradise of the Pious*.
- 2) To examine the role of cultural background knowledge and context in the interpretation of the figures of speech used in Hadiths.

1.5. Research Hypotheses

The study is premised on the following hypotheses:

1. Some figures of speech will be used less frequent than others in the Hadiths of Prophet Muhammad (P.B.U.H.) in An - Nawawi's *Paradise of the Pious*.
2. Knowledge of the culture and context is necessary in interpreting the figures of speech used in Hadiths.

1.6. Literature Review

This study will review literature from the following dimensions:

- a) Literature on Hadiths
- b) Literature on figurative language
- c) Literature on theoretical framework

1.6.1. Literature on Hadiths

One of the problems scholars have researched into is the importance of implicit meaning in interpretation when analyzing figures of speech. Understanding the implied meaning of an utterance plays a great role in arriving at the intended meaning. For example, this has been done by scholars such as: Abumubarak (2002) in his article on figurative language in Quran who describes various types of figures of speech used

in Quran and some Hadiths of Prophet Muhammad (P.B.U.H.) and gives their implicit interpretation. Dina (2008) researched on a pragmatics analysis on figurative language used in English translation of Bukhori Hadith. She sought to identify figures of speech such as; similes, metaphors, personification and allegory. In her study she comes to a conclusion that figurative language used in Bukhori Hadiths is meant to describe the speaker's implied meaning. The two studies are important in that first, they generally provide a platform for understanding what a figure of speech is. Secondly, the studies help in interpretation of figures of speech such as; similes, metaphors, personification and allegory amongst others to describe the speaker's implied meaning using a pragmatic approach. This study differs from the above studies in that it will identify figures of speech such as metonymy, metaphor, similes, synecdoche and irony in An - Nawawi's *Paradise of the Pious* and use the Principles of Relevance Theory to arrive at the implied meaning. It will also examine the role of cultural background knowledge and context in interpreting the figures of speech used in Hadiths to arrive at the intended meaning.

Misconception or deviation from the intended meaning has been one of the problems scholars have researched into. For example, Dakir and Shah (2012) in their article on a contextual approach in understanding the Prophet's Hadith, concluded that to avoid misconception of Hadiths or deviations from the intended meanings, one should correctly and accurately understand the function and role of Hadiths. The study is useful in that it will help in understanding the use of context to arrive at the intended meanings of the figures of speech used in Hadiths. The present study intends to look at the figures of speech used in Hadiths of the Prophet (P.B.U.H.) from a pragmatic approach using Relevance Theory to arrive at the intended meanings of Hadiths, as well as examine the role of cultural background and context in interpretation of the figures of speech used in Hadiths.

Muslim scholars have also studied Hadith compilations and their significance in providing authentic Hadiths for use by scholars. For example, according to Hijazi (2012) there are fourteen famous compilations of Hadith but there are only six books called Al-Sihah Al- Sittah which are on top of authenticity and popularity. These books include;

- a) Al - Sahih by Imam Bukhari

- b) Al - Sahih by Imam Muslim
- c) Sunan Abi Dawood by Sulaiman bin Ash'ath
- d) Sunan Abi Majah by Ibn Maajah Rubaii
- e) Jameal Tirmizi by Abu Eisa Tirmizi
- f) Sunan Al - Nasaii by Ahmed bin Shoeb

Imam Bukhari and Imam Muslim are the most authentic writers of Hadiths. Hijaz (2012) describes Imam Bukhari as the first champion of Hadith because of his uniqueness of his attention to detail when compiling his Hadiths; followed by Imam Muslim. Imam Bukhari studied Hadiths as well as fiqh (Islamic jurisprudence). He has authored several works on Hadiths. For example a compilation of over seven thousand Hadiths which he called 'The Abridged collection of Authentic Hadiths with Connected Chains regarding Matters Pertaining to the Prophet, His Practices and His Times' (al - Jaami' al - Sahih al - Musnad al - Mukhtasa min Umur Rassol Allah wa Sunanihi wa Ayyamihi). This compilation took sixteen years to be compiled and it is considered the most authentic book of Hadith in History. This compilation is commonly known as Sahih al - Bukhari meaning the authentic Hadiths of Bukhari. He has participated in verification of whether a Hadith is authentic or not. It is through his work that Hadith studies became a Science with governing laws hence protecting it from innovations and corruptions. Bukhari's fiqh is based on ninety seven books each with numerous chapters. Each chapter is titled with a ruling on a particular issue. On the other hand, Imam Muslim has collected about three hundred thousand Hadiths from hundreds of narrators and began refining them. He examined Hadiths from all aspects and extracted approximately four thousand of them for his book which is divided into forty three books containing a total of seven thousand one hundred and ninety narrations. Besides Sahih Muslim, he has written other books on the science of Hadith such as: Al Kitab Al Musnad Al Kabir Ala - al - Rijal; Al - Jami' Al Kabir; Kitab - al - Asma' wal - Kuna; Kitab Al' Ilal and Kitab - ul - Wijdan. This study is useful in the current study since it helps in providing insight on which authentic books to consult for referencing purposes.

1.6.2 Literature on Figurative language

One of the problems scholars have tried researching on, is the role of stylistic features in communication in order to bring out the intended meaning. For example, Timammy

(2002) studied *The Stylistic Analysis of Swahili Wedding Songs of Mombasa* where she analyzed the stylistics features of the wedding songs at the semantics level. She analyzed features such as similes, metaphors, symbolism, personification, proverbs and irony. She concludes that the stylistic features used in Mombasa wedding songs are an effective means of communication between singers and the audience and that they bring out the intended meaning. This study is helpful in the current study since it provides an insight on how to analyze features such as: similes, metaphors, symbolism, personification, proverbs and irony used in Hadiths. In addition, it provides a platform for one to understand what a figure of speech is, and how figures of speech used in Hadiths can be used as an effective means of communication to bring out the intended meaning. The present study differs with it in that, it will identify figures of speech used in Hadiths in An- Nawawi's *Paradise of the Pious* and analyze them using a pragmatic approach - using the Principles of Relevance Theory. Additionally, it will look at the role of culture and context in analyzing the figures of speech to bring out the intended meaning.

Context has been identified as one of the problems that lead to misunderstanding, misinterpretation and communication when analyzing figures of speech. Scholars such as Koech (2013) studied *The Use of Figurative Language in Selected Kipsigis Songs* using a lexical pragmatic analysis. He identified figures of speech such as metaphors, symbolism, proverbs and personification. In his study, he concludes that non literal use of figurative language contributes to misunderstanding, misinterpretations and communication breakdown thus; it was necessary to use context in order to arrive at the correct interpretation of lexical items. This study resembles the current study in that, it supports the opinion that, in order to arrive at the correct interpretation of lexical items it is necessary to use context. The current study differs since it will not only focus on context but also cultural background knowledge required in interpretation of the figures of speech used in Hadiths in Imam An- Nawawi *Paradise of the Pious* to arrive at the intended meaning.

1.6.3 Literature on Relevance Theory

Various philosophers have attempted to come up with a theory of communication that will explain how communication takes place from the time an utterance is made to the time meaning is derived. For example, Sperber and Wilson (1995: 1- 2) who posit that

the study of communication raises two questions: first what is communicated and second, how it is communicated. What is communicated (meanings, information, propositions, thoughts, ideas, attitudes, emotions etc) are some of the answers that have been proposed. How it is communicated involves how communication is achieved. For instance, how can a physical stimulus bring about the required similarity of thoughts when there is no similarity between the stimulus and the thoughts it brings into the correspondence? This led to Sperber and Wilson as well as other philosophers seeing a need to develop a general theory of communication (Relevance Theory). Their literature forms the ground from which my research is based.

Various scholars have attempted to understand Relevance Theory, for example what led to its development, how the theory works, which gaps are bridged by the theory amongst other things. Such scholars include Cruse (2004: 383) who describes Relevance Theory as a comprehensive pragmatics theory of human communication that was developed originally by French anthropologist Dan Sperber and the British linguist Deirdre Wilson in their book *Relevance: Communication and Cognition* (1995). Due to various inadequacies of Grice's theory and any other communication model provided Sperber and Wilson grounds for developing a theory of communication in an attempt to explain how human beings communicate with one another. Carston and George (2005) in their paper *Relevance Theory* define Relevance Theory as a post-Gricean pragmatic theory that takes as its starting point on the question of how hearers bridge the gap between sentence meaning and speaker meaning. They argue that Relevance Theory offers how this gap is bridged. Further, that theory grounds its account of utterance interpretation within a general claim about cognitive design, the claim that human cognition is geared towards the maximization of relevance. Sperber and Wilson (1995: 95-6) argue that relevance is a potential property of inputs to cognitive processes. Any input may deliver a variety of different types of cognitive effect; it may for instance combine inferentially with, existing assumptions to yield new conclusions (known as contextual implications), or provide evidence that strengthens existing beliefs, or contradict and eliminate already held information. At the same time, getting at the effects of a particular input demands processing effort. This information is important given that it provides background knowledge on Relevance Theory and its approach to speakers meaning and sentence meaning which will be helpful in analyzing the figures of speech used in Hadiths.

Researchers have attempted to apply the Principles of Relevance Theory in analyzing figures of speech to bring out the difference between literal meaning and implied meaning. For example, Ngoge (2012) studied *The Relevance - Theoretic Analysis of Implicature in Ekegusii Idioms: A Case of Communication in Kiobegi Market* where he used the Principles of Relevance Theory (cognitive and communicative) to bring out the literal meaning and implied meanings of Ekegusii idioms. In his study, he concludes that Relevance Theory can be used to explain the speakers intended meaning of an idiom and that the theory can be used to explain how the hearer can arrive at the implied meaning of the speaker using an idiom. Nyanga'cha (2013) as well, studied *The Use of Figurative Language in Okot p' Bitek's Song of Lawino* using a relevance theoretical approach. In his study, he studied figures of speech such as: metaphors, proverbs, hyperbole, personification, metonymy, synecdoche, symbolism, allegory, puns, irony, and rhetorical questions. He concludes that Relevance Theory accounts for the audience understanding of messages expressed through the use of figurative language, that the cognitive and communicative Principles of Relevance account for inferential communication and that the relevance theoretical comprehension procedures guides the audience in utterance interpretation, formation and analysis of the hypotheses about the speaker's intended meaning. He finally concludes that the search for writers meaning is motivated by the audience's search for relevance of the utterance within the context. These studies are useful for they help in understanding, how the Principles of Relevance Theory can be used to analyze the figures of speech used in Hadiths to arrive at the speaker's implied meaning. The present study differs with them as it will analyze figures of speech such as: metonymy, metaphor, similes, synecdoche and proverbs from a religious text (*Paradise of the Pious*) using the Principles of Relevance Theory by demonstrating how cultural background and context plays a role in interpretation of the figures of speech to arrive at the intended meaning.

1.7. Justification of the Study

This study is inspired by the fact that, studies which have been conducted on the use of figurative language in Hadiths of the Prophet, have focused on the translation aspect of one type of a figure of speech such as prophet's jokes and rhetorical questions in Hadiths amongst others. They have also concentrated on implicature in

relation to the use of the figures of speech. Scholarly materials available so far demonstrate that there is need for an in - depth study; as far as figurative language in relation to the role of cultural background knowledge in interpreting the figures of speech is concerned. For this reason, there is need for this study in an attempt to add information to existing knowledge of figurative language in relation to Hadiths. This study will serve as a reference point for researchers who are interested in conducting further research on interpreting figurative language, in relation to cultural background knowledge in other texts. It will also help educators such as Imams, to understand the role of culture in the interpretation of the figures of speech when teaching the *Ummah* (followers of Islam).

1.8. Scope and Limitations of the Study

This study will only be centered on the use of figurative language in An - Nawawi's *Paradise of the Pious* which consists of 1896 Hadiths. Out of the 1896 Hadiths only 41 will be considered. Figures of speech that require cultural background knowledge in their interpretation will be given priority namely: metaphors, synecdoche, similes, metonymy and proverbs because limitation in time. Principles of Relevance Theory and relevance theoretical comprehension procedures, will be used to demonstrate how cultural background knowledge plays a key role in the interpretation of the figures of speech used in Hadiths, to bring out the context. The figures selected above will be analyzed depending on the cultural interpretation as well as their context, in order to arrive at the author's intended meaning using the Principles of Relevance Theory by Sperber and Wilson (1986/95).

1.9. Theoretical Framework

This section explores the theoretical framework to be used. The moderating variable is the Relevance Theory by Sperber and Wilson (1986/95) which helps in the analysis of the meanings of the figures of speech used, and the context in which they apply. The theory will be used in the interpretation of the figures of speech and give their implicit meanings using cultural background knowledge. Thomas (1995:138) observes that without elements of background knowledge and beliefs, it would be challenging to construct any proposition on which to base deductions. The study deals with the reader's interpretation of the figures of speech to bring out the author's intended

meaning rather than the sentence meaning. Thus theoretically the study falls within the field of Pragmatics.

1.9.1. Relevance Theory

Various scholars have attempted to describe how Relevance Theory functions. Cruse (2004:383) describes Relevance Theory as a comprehensive pragmatics theory of human communication that was developed originally by French anthropologist Dan Sperber and the British linguist Deirdre Wilson (1986/87). Due to various inadequacies of Grice's theory and any other communication model, provided Sperber and Wilson grounds for developing a theory of communication. Relevance theorists believe that, for communication to take place in human beings, the information communicated should be relevant to attract the hearer's attention in an attempt to process it. Allot (2011) defines Relevance theory as a framework for the study of cognition, primarily proposed in order to provide a psychologically realistic account of communication. He further argues that the core of relevance theory can be divided into two sets of assumptions:

- a) Assumptions relating to cognition in general include the definition of relevance as a trade-off between effort and effects, and the claim that cognition tends to maximize relevance.
- b) Assumptions about communication include the claims that understanding an utterance is a matter of inferring the speaker's communicative and informative intentions; and that the communicative principle of relevance and the presumption of optimal relevance mandate the relevance-theoretic comprehension procedure, a heuristic that guides the search for the intended interpretation of utterances. He concludes by asserting that Relevance theorists model communication in terms of the working of this comprehension procedure. Though Sperber and Wilson's model was generated to tackle verbal utterances, this theory will apply to written texts as well since written texts have both explicit and implicit meanings. To understand the implicit meaning of a word the reader needs to infer the author's communicative and informative intentions. This can only be achieved by using the same procedures used in verbal communication that is, the use of relevance – theoretic comprehension

procedures to search for the intended interpretation of a word; whether the word is used in literal or non literal sense.

Relevance theory has two principles namely:

1.9.1.1. Cognitive principle of Relevance

The cognitive principle of relevance that states: human cognition is geared towards maximization of relevance (Cruse 2004:383). That is, human cognition tends to pick information that is relevant to us. Information is relevant to us if it has more cognitive effects and requires less processing effort to attain cognitive effects. Cruse further describes the degree of relevance of a communication as being governed by two factors:

- 1) Cognitive effects
- 2) Processing efforts

1. Cognitive effects include:

- a) Strengthening a contextual assumption
- b) Contradicting and eliminating a contextual assumption
- c) Combining context assumptions to yield contextual implication.

2. Processing efforts refers to the mental effort required in processing an input for example:

- a) More salient facts take less effort to process than less salient facts
- b) Direct inferences take less effort than indirect inferences.

In conclusion the greater the cognitive effects, the greater the relevance and vice-versa (Wilson 2007-2008). In reading just like in hearing, processing effort is required. A reader who reads a text that uses words which are factual and direct, will require less processing effort (mental effort) to understand the author's intended meaning.

The Cognitive principle will be used to demonstrate how a reader with cultural background knowledge is able to interpret the figures of speech used in Hadiths with ease. This is because the cultural background knowledge one has, enables them to yield more cognitive effects and find the figures of speech used more relevant to him / her. Therefore, they will use less processing effort to arrive at the author's intended meaning of the figures of speech used in Hadiths.

In explaining the importance of cultural background knowledge, Saeed (1997: 192) identifies the third type of knowledge as one that has to do with background, common sense, encyclopedic, socio - cultural and real world knowledge. What is usually meant is the knowledge that a speaker (in our case- the reader) has before or independent of a particular conversation by being a member of a community such as: being in the same state, city, neighborhood, churches, political groups etc. He further argues that each community has certain types of knowledge that might be shared with other members and which conversationalists must seek to calculate as they interact for example:

- A. Come over for lunch
- B. It's Ramadhan.

If A and B are Muslims then A will probably infer that B's reply means 'No'. In conclusion, Saeed echoes that there is need for the knowledge of the cultural background in interpreting an utterance (in our case – words in a written text) so as to arrive at the intended meaning.

1.9.1.2. Communicative principle of relevance

The communicative principle of relevance states that every ostensive stimulus conveys a presumption of its own relevance. For communication to be successful the speaker needs to ensure that his/her ostensive stimulus is relevant enough to be worth attending to. This is because if it's not the hearer's attention will not be attracted and thus it will be viewed as irrelevant by the hearer. An input (a sight, a sound, an utterance, a memory) is relevant to an individual when it connects with background information he has available to yield conclusions that matter to him. (Sperber and Wilson 1995: 158) The speaker also needs to ensure that the ostensive stimulus is the most relevant one compatible with the communicator's abilities and preferences (Sperber and Wilson 1995: 270). In a written text, the ostensive stimulus is the word,

word collocations or word phrases which change meaning depending on the context. The word tells us in what context it emerges.

The communicative principle will demonstrate how a reader with cultural background knowledge will find a figure of speech used in Hadith relevant enough to be worth attending to therefore attract the reader's attention in deriving the author's intended meaning e.g. in the Hadiths of the Prophet it is assumed that figurative language used is relevant to the audience who have a good cultural background knowledge of Islam and thus this makes it easier for the audience to get the intended meaning. In order to understand what the communicator is saying Relevance Theory provides the relevance theoretical comprehension procedures.

1.9.1.3. Relevance Theoretic Comprehension Procedures:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned) (Wilson 2007-2008).

Colston and Kartz (2005: 256) explicate the context of interpreting an utterance as a psychological construct, a subset of the hearer's beliefs and assumptions about the world that are mentally represented and employed as a set of premises in the derivation of cognitive effects. That is, the hearer interpreting an utterance will use relevance comprehension procedures. The first interpretation that meets the criterion and is compatible with what the hearer knows about the speaker's preferences and abilities will be selected as the intended one, for instance members of the same cultural group who share a number of experiences, teachings, views, beliefs and assumptions about the world. Among the set of assumptions mentally represented by any individual, those that are shared by a cultural group one belongs to, are likely to be more salient and accessible than they are for non members of the culture, although such cultural representations can be entertained by outsiders.

In reading just like in hearing processing effort is required, a reader who reads a text that uses figures of speech which he has a cultural background knowledge he is familiar with, will use less processing efforts to yield a range of implicatures (both strong and weak), eliminate the weak implicatures in order of accessibility and remain

with strong implicatures. Then put together the encyclopedic entries of encoded concepts after which the reader takes more responsibility by choosing the relevant intended author's meaning. Therefore, relevance theoretical comprehension procedures will be used to demonstrate how a reader with cultural background knowledge will be able to accurately interpret the figures of speech used in Hadiths using less processing effort to arrive at the author's intended meaning.

1.10. Research Methodology

1.10.1. Data collection and Presentation

1.10.2. Research design

This study will employ a descriptive research design which will involve classification, analysis and interpretation of data. This design will help in analyzing the figures of speech used in Hadiths and interpret the data collected from Imam An- Nawawi's book *Paradise of the Pious*.

1.10.3. Study Population

There are various books written on Hadiths of the prophet Muhammad (P.B.U.H.) but owing to time limit only one authority book *Paradise of the Pious* by Imam An- Nawawi will be used. The author's work has 1896 Hadiths, thus giving a wide selection of various figures of speech to use. Out of the 1896 Hadiths only 41 will be analyzed. Specifically those that require cultural background knowledge in their interpretation will be given priority. In consideration will be; metaphors, synecdoche, similes, metonymy and proverbs.

1.10.4. Sampling procedure

The study is conducted through reading of Imam An - Nawawi's book *Paradise of the Pious* which has 1896 Hadiths. Out of 1896 Hadiths there are 76 figures of speech which have used metaphors, synecdoche, similes, metonymy and proverbs. Out of the 76 figures of speech, this study will analyze 41 Hadiths only which have a total of 41 figures of speech. The figures of speech that require cultural background knowledge for their interpretation have been purposively selected to represent the entire

population. This enables the researcher to identify figures of speech that can provide reliable data for this study.

1.10.5. Data Analysis

This study will use a theoretical analysis to describe the content of written material (figures of speech) used in Hadith. The identified figures of speech are numbered accordingly and classified according to the traditional figures of speech. Samples of different kinds of figures of speech identified and classified will be analyzed qualitatively according to the Principles of Relevance Theory to interpret the intended meaning of the Hadiths.

1.11. Conclusion

This chapter forms the basis of this study by introducing the topic, its objectives and hypotheses. The Principles of Relevance Theory (cognitive and communicative) will be used to analyze the figures of speech identified in *Paradise of the Pious* and adequately demonstrate how a reader with cultural background knowledge will find it easy to analyze the figures.

CHAPTER TWO

2.0. HISTORICAL BACKGROUND OF HADITHS

2.1. Introduction

The fundamental source of doctrinal in the Islam doctrine is based on Allah's revelation that was revealed to the last Messenger (Prophet Muhammad P.B.U.H.) as written in Islam's sacred text The *Qur'an*. The *Qur'an* therefore forms the Law and the Constitution, which sets out the fundamental blueprint and the theological foundation of the Islamic faith and the Muslim way of life (*Din*). The second source of Islamic tenets and ordinances based on the Prophetic Tradition of Allah's Messenger is the Hadith which embodies the entire pattern of the life of Prophet Muhammad and includes every detail concerning his utterances, his actions, his conduct and his attitudes whether explicit or implicit as recorded by the early Hadith scholars and researchers (Muhaddithin). (Yussuf: 2004). This study views Hadiths as a way of interpreting, demonstrating and explaining the Qur'anic injunctions by Allah's Messenger (Prophet Muhammad P.B.U.H.) where figurative language is dominantly used. Figures of speech such as metaphors, similes, proverbs, word puns, metonymy, personification, synecdoche amongst others are important tools in passing the message to the Ummah (Muslim followers).

2.1.1. Definition of Hadith

Various definitions have been given in an attempt to define Hadith. For example, Islam Encyclopedia Britannica defines the term Hadith as one derived from the Arabic root hadth meaning "to happen" and so "to tell a happening", "to report" ("news or story"); a record of the traditions or sayings of Prophet Muhammad, revered and received as a major source of religious law and moral guidance to the authority of the Quran and a biography of Muhammad (P.B.U.H.) perpetuated by the long memory of his community for their exemplification and obedience. 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 *Qur'an*. In this study, Hadith, both as a term and concept, is used to

designate Prophet Muhammad's teachings and sayings that are a source of Islamic law and moral guidance, predominantly by use figurative language.

2.1.2. Prohibition on Writing down of Hadiths

In the early period of Prophet Muhammad's mission, many companions kept written records of Hadiths which contained quite a good number of figurative languages. However, during this time the Companions were not interested in the type of language used. They were busy collecting small private collections of Prophet's speech other than divine revelation. The Prophet forbade and discouraged writing of Hadiths by his Companions during this time. Yussuf (2004) explains that in the early period of the Prophet's mission many Companions maintained small private collections of the Prophet's speech other than direct divine revelation. This practice by the Companions was discouraged, and forbidden by the Prophet. Those Companions who had kept written records for personal use were asked to destroy them. The main reason was that the Prophet did not want his Companions to mix up, confuse or call into question the revelations of Allah with those of his own messages and discourses so as to compromise the purity of the Qur'anic text. Therefore, anything that would cast doubt on the integrity of the Divine Message was forbidden especially during the first half of the Prophet's mission.

2.1.3. Lifting of Prohibition on Writing down of Hadiths

After the Prophet's emigration from Makkah to Madina in 622 C.E., the Prophet's message began to solidify and Islam grew firm and strong especially in Madina, the first Islamic city-state, with the Prophet as the temporal and spiritual leader. As Islam began to spread throughout where the prohibition was lifted by the Prophet himself. However, some of the Prophet's Companions were still hesitant to commit themselves to writing down Hadith records. For the same reason that they were originally reluctant to assemble the Qur'anic manuscript in book form simply because Allah's Messenger had not explicitly instructed them to do so. (Yussuf: 2004).

2.1.4. Existence of Written Records

Historical evidence shows that towards the second half of the Prophet's mission, there was a wide variety of written materials and other records of the Prophet's statements,

legal ruling and discourses, that were in existence. Yussuf (2004) cites many volumes of the Prophetic Tradition, which were in written form, the Covenant (Charter) of Madina, the first written constitution (dictated by the Messenger himself of the first Islamic state), important documents such as, local agreements, diplomatic correspondences to heads of neighboring states, and terms of treaties, etc. survived intact to date. It is evident that figurative language played a key role in these written texts. For example, Ja'farian and Muhammad (2015) posit that Imam Ali (A.S.) documented the Quran after the death of the Prophet (P.B.U.H.). He organized it into verses and chapters. While doing so, he took a keen interest of which word, phrase, sentence or verse was of a general or metaphorical sense to avoid any misinterpretation or compromise the purity of the Quranic revelations.

2.1.5. Reason for Hadith Movement

Yussuf (2004) posits that, by the middle of the first century A.H.,(a few decades after the Messenger's death), there was need for Islam's orthodoxy to researching, collecting and classifying the *authentic* traditions and practices of the Prophet (Hadiths) so as to provide legal and religious guidance to the growing Muslim nation. The need became urgent especially after the end of the regimes of the *Khulafa' al Rashidun* (the four rightly-guided caliphs) in 661 C.E. The successor Islamic governments became more political, divisive and sectarian, and departed from governing in accordance with the *shari'ah*. Hence, the Hadith movement emerged for many reasons which include the following:

1. The Prophet's final authority on secular and spiritual matters was no longer around to clarify, adjudicate or resolve questions and disputes.
2. The ever-increasing converts of the Islamic commonwealth needed the correct guidance on the true Islamic way of life based on the exemplary model of the Prophet himself.
3. From the middle to the latter half of the first century, most of the Prophet's companions who had direct and first-hand knowledge of the Prophetic tradition, were dying out.
4. Corrupt political leaders and partisan theological parties began to exploit the existing Hadiths and *Sunnah* in order to promote their own sectarian views

especially after the reigns of the four *Rashidun* caliphs.

5. Some leaders fabricated Hadiths to enhance and justify their own false political position. Many overzealous teachers (some with good intention) made up Hadiths to advance moral and religious teachings in the name of Islam. As well, heretics and atheists (*zindiqs*) under the guise of scholarship falsely attributed sayings to the Prophet with the intention of purely undermining Islam.
6. Finally, the collection of the Prophetic Tradition by Hadith scholars can be justified on the basis of the statements of Allah, as noted in the Glorious Qur'an which says:

You have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day and remembers Allah much. [Al Ahzab/33:21]
So take what the Messenger gives you, and refrain from what he prohibits you. [Al Hashr/59:7]

He who obeys the Messenger obeys Allah. [Al Nisa'/4:80]
For he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure). [Al A'raf/7:157]

It is clear from the above that it is necessary to identify Hadiths that are authentic when studying figures of speech used in Hadiths to avoid promotion of sectarian views which may lead to misinterpretation of the Prophet's intended message.

2.1.6. The Invention of Hadith

Jaff (2006) in his web article explains that the invention of Hadith was started early by the Prophet's companions during the period of 'Great Sedition'. It was when the Umayyads (holders of power during Mecca's polytheistic period) during Caliph Othman's time decided that they needed to regain power that they had lost after the spread of Islam in Mecca.

The spread of Islam brought various changes such as: the elimination of cast system, removal of social boundaries between the rich and the poor as well as elimination of

the slave system. They wanted to use Abu Hureira (one of the people who had met Prophet Muhammad and accompanied him for one and a half years and was known to have spread narrations using the prophet's name for social status and gains) to defend them using Hadith sayings.

The Ummayyads also used a person by the name Ka'ab Al - Ahbar to spread the prophet's sayings and narrations. Ka'ab was not a companion of the Prophet but a Tabi'ee' (follower of the prophet's companions), who became a Muslim during Caliph Omar's time though some people claimed that it was during Caliph Abu- Bakar's time. Due to this, he was well known to have discussed the Israelites with the Prophet's companions and was well versed in various religious references used by the Jews.

When Mo'awiya the Ummayyad became the Caliph, he established a special position within his government known as Al - Qass'as (the story teller). His main objective was to enhance the political stature of the Caliph through Hadith and stories. With this position established under the leadership of Abu- Hureira, the birth of the first age of oral narrations of Hadith began that accompanied the 'Great Sedition' which transformed into a military campaign that resulted in the full establishment of the Ummayyad Caliphate.

The 'Great sedition' that the Ummayyad Caliphate resulted from was the split among the Prophet's companions over who should become Caliph. This led to Ali (Prophet's cousin) and Fatima (Prophet's daughter) claiming they had the rightful claim to leadership since they had hereditary ties to the prophet, and hence preferred implementing consensus to elect the Caliph position. The 'Great Sedition' later ended by beheading of Al - Hussein (Prophet's grandson) and the establishment of Mo'awiya the Ummayyad Caliph. This led to division of Muslims to two sects, Sunnis (who followed Ummayyads) and Shia's (who followed Ali). The same companions who caused the 'Great Sedition' after the death of God's Prophet (Muhammad) are considered infallible and super humans by Sunnis and Shia who have both written their own version of the history of the 'Great Sedition'.

The second stage of embedding and engraining Hadith into the Muslim doctrine came during the Abbasid dynasty that followed the Ummayyad dynasty. During this stage the

Hadith transitioned from oral narration to written narration. Part of the process was to add 'referencing' of Hadith referred to as 'Isnad' in Arabic. Humans that lived and died during the Ummayyad era and Rashidi era (era that followed the Prophet's death) were used as References. Referencing was implemented by mentioning the names of those who orally narrated the Hadith. Shafi'i, Bukhari and Muslim were among the main contributors to Hadith Referencing. Shafi lived 150-240 Hijri (after Prophet Muhammad's migration from Mecca to Medina). He has the significance of writing a paper on the establishment of Sunni jurisprudence thus left behind an encyclopedia known as 'Al-Um'. This later became a reference book in the Shafi'i branch of Sunnism. Bukhari (died 256 years Hijri) had a reputation for his book Sahih Bukhari. His student Muslim authored his book Sahih Muslim. In his book, Muslim (Sahih Muslim) explained various stages of Hadith indoctrination from oral to written to referencing. Hadiths approved by Muslim formed the basis of Sunni religion.

It is important to note that some Hadiths were referred back to Prophet Muhammad (P.B.U.H.) others were referred back to his companions and their followers' for example:

The Sunan of Abu Dawud. Born in Sajirtari in 202 H and died in 275 H.

The Sunan of Tirmidhi. Born in Khurasan in 209 H died in 279 H.

The Sunan of Al- Nisa'i. Born in Khurasan in 214 H died in 303H.

The Sunan of Ibu Majah. Born in 209 H died in 273 H.

This study uses referencing method where there is mentioning the names of those who orally narrated the Hadith for authenticity purposes. It will only consider figures of speech identified in authenticated Hadiths and not any other.

2.1.7. Categories of Hadiths

There are three broad categories of Hadiths. In each category figurative language features predominantly by use of various figures of speech. Yussuf (2004) categorizes Hadiths into three broad categories as done by the early traditionalists (Muhaddithin) namely:

- (1) The body of sayings of the Prophet which includes (speeches, sermons,

discourses and statements) containing prescriptions for all Muslims. In technical terms they are referred to as *al Sunnah al Qawliyyah*. These utterances are considered "inspired speech" though they are not in the same class of divine revelations as contained in the Glorious Qur'an. In this category, figures of speech such as proverbs and sayings were evident. For example, Narrated 'Umar bin Al- Khattab (May Allah be pleased with him), reported: Messenger of Allah (PBUH) said, "*The deeds are considered by the intentions, and a person will get the reward according to his intention...* [Al-Bukhari and Muslim].

- (2) The body of deeds, actions, and practices which the Prophet taught his Companions to do and which have been performed by the early generation Muslims ever since. In technical terms, they are referred to as *al Sunnah al Fi'liyyah*. This category employed more figures of speech such as: metaphors, similes, synecdoche, personification, symbolism, irony and proverbs amongst others as compared to the first since it dealt with day to day practices which are in tandem with the conventional day to day interactions especially in language communications. For example, Hadith 150. Messenger of Allah (P.B.U.H.) said, "Observe fast *like the fasting of Prophet Dawud* (P.B.U.H.); and do not fast more than that." [Muslim].
- (3) The body of Hadiths reporting what the Prophet had approved or disapproved commended or condemned certain types of conduct. This group includes the Prophet's tacit approval on matters which occurred either in his presence or elsewhere where he came to know. In technical terms they are referred to as *al Sunnan Taqririyah*. This category employed less figures of speech as compared to the second. The dominant figures of speech evidently used were metaphors, similes and personification amongst others to satirize, ridicule, condemn and warn against certain types of behavior. For example, Abu Hurairah (May Allah Be Pleased With Him) reported, "O Muslim women, never belittle any *gift* you give your neighbor even if it is *a hoof of a sheep*." [Al – Bukhari and Muslim].

These are the various category forms that are defined by Hadith and which provided guidance to the Muslim community.

2.1.8. Stages of Hadith Development

Hadith collections began on a small scale during Prophet Muhammad's prophethood and grew tremendously a century after his death. By the second and third century, the Hadith movement was busy compiling and publishing authentic Hadiths and by the end of the second century, it is stated that there existed over one million or more Hadiths in circulation. Yussuf (2004) posits that Hadith literature can be divided into many stages according to its historical development as follows:

2.1.8.1. The Sahifah compilation (first century A.H.)

It is the earliest stage in the development of Hadith literature. In this stage, the use of figurative language was not given much importance since the collections were not meant for academic purposes. The stage has been described as the *sahifah* type. *Sahifah* (plural *suhuf*) literally means 'sheet' or 'part of writing'. The word *suhuf* also refers to "sheets of revealed text" relating to the scriptures of previous prophets. It was a basic collection, based on the memory of the compiler, developed by the second half of the first century A.H. and it had no specific academic purpose. It was used as a private source of reference for the individual compiler. It was put together in no logical order, and was not divided into chapters or subchapters, nor was it classified by subject matter. Therefore the jurists found little use for this basic collection. Examples of this collection include: *al-Sadiqah*, "The Truthful One," attributed to the Prophet's Companion, 'Abd Allah bin 'Amr (died 65 A.H.). Another is *al-Sahifah*, "The Authentic One," compiled by Hammam Ibn Munabbih, (died 131 A.H.). This compiler was a Successor who related his *Hadith* on the authority of Abu Hureira.

2.1.8.2. The Musannaf compilation (second century A.H.)

The need for a compilation with a systematic arrangement (chapter and subject) that facilitated legal decisions became paramount. This was because the *sahifah* type of *hadith* were inadequate as a manual that enhanced legal rulings. In this stage figurative language was selectively used since the compilations were meant for legal purposes. By the middle of the second century A.H., the second type of Hadith emerged. It was known as *musannaf* (literally, 'compiled together'). It was put together in an orderly and classified manner. The Hadiths of this type were divided into chapters according to their subject matter, generally based on legal themes. The compiler narrated the Hadith

through a chain of narrators going back to the Prophet; but he also included statements and opinions attributed to the Prophet's Companions, Successors, and other leading jurists. The compiler, in many cases, included his own comments. These additional textual materials made legal decisions easier than the *sahifah* type. In addition, each chapter of the *musannaf* was devoted to a special theme, primarily of a legal nature. The main criticism against the *musannaf* compilation was that it focused essentially on legal matters, thus subordinating the study of the prophetic tradition as a general source of guidance in its own right in deference to legal demands and preference. Secondly, the subject matter of the *musannaf* traditions was limited since it did not cover all aspects of the Muslim life but focused mainly on legal themes.

Among the noted collections of this class are:

- *Al-Majmu'* of Imam Zayd ibn 'Ali (died 122 A.H.)
- *Al-Muwatta'* of Imam Malik Ibn Anas (94-179 A.H.)
- *Al-Musannaf* of Imam 'Abd al-Razzak al-San'ani (died 211 A.H.)

2.1.8.3. Al-Muwatta' of Imam Malik Ibn Anas (94-179 A.H.)

Imam Malik ibn Anas was a powerful and formidable second century jurist. His most famous compilation: *Al Muwatta'* (literally 'the smooth way'), was the most dominant work of the *musannaf* type. In this stage the use of figurative language started to emerge. Figures of speech such as personification, proverbs, metaphors, synecdoche amongst others were evident in the Prophet's Hadiths. Traditionalists regarded the *Muwatta'* as the first systematic Hadith manual which laid the foundation in development of Hadith science and research and a system of law based on the prophetic tradition. It was not purely a book on Hadiths but it also contained Hadiths of the Prophet and legal opinions of the Companions, Successors and later authorities. However, the *Muwatta'* was not as comprehensive as the other *sahih* compilations which appeared about 100 years later. It did not cover all subjects and all aspects of Muslim life, and contained only the traditions, which came through the people of Hijaz. Secondly, voluminous commentaries were produced on it, and due to this, some writers regarded it as next to the *Sahih* of al Bukhari. Nevertheless, The *Muwatta'* remained a powerful source of legal reference in

Hadith science and criticism. Imam Malik is one of the four recognized *Sunni* Imams and the founder of the *Maliki* School of Islamic law.

2.1.8.4. The Musnad compilation (second - fourth century A.H.)

The third stage of *Hadith* development is the *Musnad Hadith*. It emerged because the *musannaf* type was incomplete and not comprehensive enough as noted earlier. The word *musnad* (plural *masanid*) is derived from the word *sanad* which means **authority**. Towards the end of the second century, the *musnad* class of traditions became the focus of the Hadith scholars who continued with their urge to compile 'sound' and 'trustworthy' Hadiths, but this time without the added commentaries and opinions present in the *musannaf* class. It is in this stage that figurative language was predominantly used and Hadith scholars took interest in studying the role of the figures of speech used. Some of the primary features of the musnad include:

- i. The compilers of the *musnad* collections discontinued the method of arranging Hadiths by legal themes. Instead, they classified traditions under the 'Names of Companions' to whom the Hadiths were traced.
- ii. The *musnad* compilations were divided into chapters whose headings were identified by the name of a particular Companion, such as, "*Ahadith* of Abu Bakr," "*Ahadith* of 'Ali ibn Abu Talib," or "*Ahadith* of Abu Hurayrah" which means "Hadiths reported on the *authority* of Abu Bakr" or "*Hadiths* reported on the authority of 'Ali ibn Abu Talib," and so on.
- iii. Some compilation in this category also carried headings such as "*Al Musnad* Abu Bakr" or "*Al Musnad* Abu Hurayrah," and so on.
- iv. Since the primary objective of the *musnad* compilers was to collect trustworthy
- v. Hadiths of the Prophet, they established strict criteria for classifying and grading the Hadiths. For example, they made effort to exclude Hadiths that failed to meet the strict standards for acceptability hence they rejected those that were obviously false or of spurious and doubtful quality. This led to Hadiths in the *musnad* class be graded as 'sound' (*sahih*), 'good' (*hasan*), and 'weak' (*dha'if*) etc. However, certain types of 'weak' Hadiths were included in these collections because of their

values in morals and religious guidance. If the character of the narrators (*isnad*) was not suspected or questionable, the 'weak' *hadith* was not rejected.

The *musnad* collection was also criticized as *not* being arranged by subject matter. Rather, the *musnad* compilers titled the traditions on the basis of individual Companions, that is, the Hadiths of a particular Companion are shown in one place, in a separate chapter. In addition, some of the books were arranged alphabetically, and others according to geographic regions. However, the collection of Hadiths in the *musnad* class continued throughout the third and fourth century. This stage was responsible for producing massive volumes of Hadith literature compiled by various Hadith scholars. Some of the well-known *musnad* collections are:

Al Musnad of Imam Ahmad Ibn Hanbal (164 - 241 A.H.)

Al Musnad of Abu Dawud al-Tayalisi (died 203 A.H.) containing 2,766 Hadiths

Al Musnad of Abu Bakr al-Humaydi of Makka (died 219 A.H.) containing 1,300 Hadiths.

The best compilations in the *musnad* class, *Al Musnad* of Imam Ahmad Ibn Hanbal, a renowned jurist and theologian of Baghdad. He was one of the four recognized *sunni* Imams and the founder of the *Hanbali* School of Islamic law. It was reported he examined 750,000 Hadiths from which he selected 40,000 as trustworthy, 10,000 of which are repetitions. Some of the other famous *musnads* compiled by other famous Hadith writers of that period have been included by Islam's orthodoxy among the *jami'* (*third century*) classification explained below.

2.1.8.5. The Jami' compilation (third century A.H.)

The *musnad* compilations as explained above also contained Hadiths which were not of the 'authentic' grade. Therefore, during the third century, Hadith researchers focused their attention and efforts exclusively on the 'authentic' class of traditions. The Hadith movement recognized the value and importance of the 'authentic' Hadiths especially in jurisprudential matters, and it received full support through the powerful advocacy of the celebrated Imam al Shafi'i who argued that the 'authentic' Hadith was a valid source of

law. This led to the birth of *al Jami'* (literally, 'one that gathers together' or 'comprehensive') compilation in the early third century. The use of figurative language had taken root and most scholars started focusing on the subject matter. The *Jami'* class of hadith has been regarded as the final stage in the historical development of classic Hadith literature. The founder of the *jami'* movement was recognized as Imam Al Bukhari. The *jami'* collection arranges Hadiths according to subject matter with the Hadiths themselves being more critical in tone than the *musnad* type. Standards for Hadith acceptability of the *jami'* types were much more stringent than the *musnad* type, both with regard to the quality of the text and the reliability of the narrators. The manuals of *jami'* collections classified reports under various subjects including faith, liturgy, legal, social, ethical, political, military, Qur'anic (exegesis), and biographic, amongst others. The variety of the subject matter covered in the *jami'* type further augmented the study of Hadith science and criticism. The systematic arrangement by subject matter allows for easy reference, for jurists and judges, students, laymen and researchers.

2.1.9. The Most Reliable Compilations (Books of Hadiths)

Yussuf (2004) explains the universally recognized by Islam's orthodoxy as the most authentic books on Prophetic Hadith, are generally known as the *Sihah Sittah* - the Reliable Six Collections which include:

Al Sahih of Muhammad ibn Isma'il Al Bukhari (194-256 A.H.)

Al Sahih of Imam Muslim Ibn Hajjaj (202-261 A.H.)

Al Sunan of Abu Dawud (202-275 A.H.)

Al Jami' al Sunan of al Tirmidhi (died 279 A.H.)

Al Sunan of Ibn Majah (209-283 A.H.)

Al Sunan of al Nasa'i (215-303 A.H.)

2.1.10. The Components of a Hadith

Yussuf (2004) posits that a Hadith is made up of two major components: the text and the chain of transmission as explained below:

2.1.10.1. The Text

The text or content of a *Hadith* refers to the message, statement, action or decision of the Prophet reported in the *Hadith*. The early traditionalists stipulated that for a Hadith to be 'trustworthy' or 'valid' its text must be consistent with the meaning of the Qur'an, it must be factual (in agreement with accepted facts which have already been accepted and agreed upon.) A Hadith whose text does not meet these established criteria is generally deemed doubtful and hence should be rejected.

2.1.10.2. Transmission

It refers to the chain of narrators mentioned in a Hadith report, starting from the teacher and going back to the Companion(s), who related from or about Prophet (P.B.U.H.). Hadith compilers had developed rules governing acceptance of the narrators transmitting Hadiths. For example, the narrator should mention the name of his teacher from whom he learned the Hadith, then the name of the teacher of his teacher, and so on, until he eventually reaches the final authority (i.e. The Prophet in the chain). Authenticity of Hadiths largely depended on the continuity (non-interruption) of the narrators and reliability of the narrators. Hadith scholars also developed a set of terms which they used to identify the method through which a disciple learned each Hadith from his teacher. For example, they used the term *haddathana* ('told us') to indicate the idea that the teacher read the Hadith *unto* his disciples, and the term *akhbarana* ('informed us') to indicate that a disciple read the material back *to* the teacher who listened approvingly before giving concurrence. That is why after each Hadith the *haddathana* and the *akhbarana* are indicated for authenticity purposes. Yussuf (2004) further explains that Hadith researchers paid critical attention to the science of biographies and criticism of the Hadith narrators in each generation therefore; narrators of Hadiths were subjected to severe tests and were graded according to varying degrees of reliability depending upon their character, religious reputation and orientation, depth of knowledge, and the soundness and accuracy of their memories. Each Hadith was graded according to the quality of the text and reliability of its narrators. The authentic Hadith was one related by an *uninterrupted* chain of narrators, all of whom were known for their piety, integrity, and sound memory. The fewer the narrators in the chain of transmission, the stronger the Hadith, since the chance of misrepresentation was less likely. Consequently, the more

common the text, as reported by various chains of narrators, the stronger the Hadith, since the chance of it being false or doubtful was less likely.

2.1.11. Classification of Hadiths

The classification of Hadith was not based on the type of figurative language used rather it was based on the quality of text and reliability of narrators. Yussuf (2004) posits that Hadiths are generally categorized into three basic divisions each of which is also subdivided into multiple grades of sub-groups depending on the quality of the text and reliability of the narrators.

The primary divisions of *Hadith* are as follows:

The 'Sound' Hadith

The 'Good' Hadith

The 'Weak' Hadith

2.1.11.1. The 'Sound Hadith'

Is a term used to describe any Hadith which is absolutely beyond question. Hence, these Hadiths are classified as 'sound' and 'trustworthy', meaning that they are of the highest level of authenticity and reliability. For example, Hadiths reported by Imam Al Bukhari and Imam Muslim are universally accepted by Islam's orthodoxy as *Sahih*. Other works include the works of the four recognized compilers, Abu Dawud, Al Tirmidhi, Al Nasa'i and Ibn Majah.

2.1.11.2. The 'Good Hadith'

Is a term used to describe any Hadith whose text is absolutely true but whose narrators do not pass the test of complete reliability and accuracy based on the strict criteria established by the Hadith compilers. The Hadiths in this division are a degree less in quality than that of the *Sahih* class and are thus considered as 'good' or 'fair' or 'moderate' in Hadith literature.

2.1.11.3. The ‘Weak Hadith’

Is a term used to describe any Hadith whose truthfulness in both text and transmission is not absolutely beyond question; that is, its authenticity is not proven, and therefore, it is considered as 'weak.' Not all Hadiths classified as 'weak' are rejected. A Hadith could be weak for many reasons, for example its narrator not being so well-known for his piety and reliability or the weakness in a Hadith could be due to the *interruption* in the transmission; that is, a break (missing narrator) in the chain of transmission. Because there was nothing to suggest that a missing narrator was less than truthful or reliable, such a Hadith was considered weak and was included in weak collections for their value in areas of moral guidance and religious liturgy. For example, those Hadiths which teach people to do good, or illustrate principles of religious devotion, or answer moral questions.

2.12. Conclusion

It is evident from the historical background of the Hadiths that figurative language was used both in the Quran which forms the law and constitution of Islam as well as the Hadiths which are a source of the Islamic tenets and ordinances based on the prophetic traditions to pass the message of Allah. The three broad categories of Hadiths elaborate on the role played by some of the figures of speech used in the Hadiths. Figurative language thus was and still is an important tool in communication.

CHAPTER THREE

3.0. IDENTIFICATION OF FIGURES OF SPEECH IN *PARADISE OF THE PIOUS* BY IMAM AN - NAWAWI

3.1. Introduction

This chapter provides a general discussion on the figurative language used in An – Nawawi’s *Paradise of the Pious*. It explains various figures of speech used in Hadiths with examples from Imam An- Nawawi’s *Paradise of the pious*. Figurative language has been used in different ways in the Hadiths e.g. use of metaphors, synecdoche, similes, proverbs and metonymy to communicate to the audience. Various scholars have studied the functions and the nature of figures of speech. For example, Leech (1969: 74) posits that traditional rhetorical classification categorizes metaphor, synecdoche and irony under tropes. Tropes have to do with content; he hence describes tropes as the foregrounded irregularities of content. He further views tropes as a formal or semantic deviation.

3.2. Classification of the identified figures of speech

3.2.1. Metaphors

Various scholars have attempted to define metaphors from various angles for example Fromkin et al. (2003: 204-205) define 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. Charteris - Black (2004: 7) defines a metaphor as a figure of speech that is typically used in persuasion and due to its persuasive nature it’s frequently employed discursively in rhetorical and argumentative language. He further explains that; some theorists argue that semantics only cannot adequately account for metaphor since in the use of metaphors, one does not consider what words mean semantically but what speakers mean pragmatically when they use words in context. He cites theorists such as: Sadock (1979) who argues that a metaphor is beyond the scope of semantics because it’s inherently indirect and relies on a conflict between what is said and what is meant or intended; Searle (1979) who claims that a metaphor is best seen as a matter of utterance meaning and hence

best accounted for with reference to a theory of pragmatics and Levinson (1983: 156) who argues that a pragmatic approach is usually based on the assumption that the metaphorical content of utterance is not derived by principles of semantic interpretation but the semantics will just provide a characterization of literal meaning or conventional content of the expression involved, together with the details of the context. He adds that the pragmatics will have to provide the metaphorical interpretation.

Charteris- Black (2004: 19) explains a metaphor as a word that originated from Greek *Meta* = with/ after and *pherein* = bear, carry. He argues that the central notion of metaphor is one in which meanings are transferred. Aristotle as quoted in Charteris- Black (2004:19) defined metaphor as giving the thing a name that belongs to something else. Charteris- Black (2004:19) defines a metaphor as a figure of speech in which a descriptive term is transferred to some object to which it is not properly applicable. Cruse (2004:209) defines a metaphor as a figure of speech that is based on resemblance which involves the use of one domain as an analogical model to structure our conception of another that is the process of understanding a metaphor involves two distinct conceptual domains. In this study, metaphor as a term, is used to designate a figure of speech that transfers characteristics of one entity indirectly to another entity through comparison.

Prophet Muhammad (P.B.U.H) used different types of metaphors in his teachings. The study will identify the various types of metaphors used by the Prophet adapting Leech's (1969:156) classification of metaphor as follows:

Animistic metaphor, as one which attributes animate characteristics to inanimate. Cameron (2003:241) also defines animistic metaphor as personification metaphors that use vehicle terms from the domain of people to refer to topics that are not human. The vehicle domains are animate but not necessarily human. He argues that this could be done through personification or giving abstract forms of human qualities. For example: Hadith 161. The prophet (P.B.U.H.) said to Abu Musa, "*Fire is your enemy; so put it out before you go to bed.*" [Al- Bukhari and Muslim]

Fire is given qualities of a human being. It is viewed as one that can harm and cause destruction. That is why it is viewed as an enemy.

Humanizing metaphor, which attributes characteristics of humanity to what is not human. For example: Hadith 191. Abdullahi bin Abbas reported: The Prophet (P.B.U.H.) saw a man wearing a gold ring. He pulled it off and threw it saying, “One of you takes a *live coal*, and puts it on his hand.”[Muslim]

Coal is humanized as having life. It is described as one that can breathe, talk, etc like a human being does.

Compound metaphor, which consists in the overlapping of two or more individual metaphors e.g. Hadith 203. Jabir bin Abdullah reported: the Prophet (P.B.U.H.) said, “Beware of injustice, for *oppression* will be darkness on the day of resurrection, and beware of *stinginess* because it *doomed* those who were before you. It *incited* them to shed blood and treat the unlawful as lawful.”[Muslim]

There are two ‘humanizing’ metaphors: oppression and stinginess are personified as dooming and inciting people on the day of resurrection.

Submerged metaphor, this is where part of an image or figure is used as a metaphor. For example: Hadith16. Abu Musa Al- Ash’ari reported: The Prophet (P.B.U.H.) said, “Allah the Exalted will continue to stretch *His Hand* in the night so that sinners of the day may repent and continue to stretch *His hand* in the day time so that the sinners of the night may repent until the sun rises from the West.” [Muslim]

‘His Hand’ doesn’t refer to the hand of Allah but one out of the ninety nine attributes of Allah which is “Ever Forgiving.” Muslims believe that Allah has ninety nine attributes. His Hand just represents only one attribute (that is He is ever forgiving).

Concretive Metaphor, which attributes concreteness or physical existence to an abstraction. For example: Hadith 25. AbuMalik Al- Harith bin Asim Al- Ash’ar reported that: The Prophet of Allah (P.B.U.H.) said, “Salat is *light*, and Charity is the proof of faith; and endurance is *light*...” [Muslim]

Light which is abstract is attributed to Salat and endurance which are physical existence (Salat and endurance are physical acts performed by Muslims on daily basis).

Original metaphor, it usually represents an important message that should be understood in terms of the author's situation. For example: Hadith 124. Abu Hurairah (May Allah Be Pleased With Him) reported, "O Muslim women, never belittle any *gift* you give your neighbor even if it is *a hoof of a sheep*. [Al – Bukhari and Muslim].

A gift is indirectly compared to a hoof of a sheep. The important message to be understood in terms of the author's situation is one should appreciate any gift given to them however ordinary or valueless it may be, it doesn't matter because it is highly valued by Allah.

The following metaphors were identified in the Hadiths:

- 1) Hadith 2. Aishah (May Allah be pleased with her) reported: The Prophet of Allah (P.B.U.H.) said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be *swallowed up by the earth*." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be *swallowed by the earth* but they will be raised for Judgement according to their intentions." [Al-Bukhari and Muslim].
- 2) Hadith 70. Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "*The life of the world is sweet and green*. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women". [Muslim].
- 3) Hadith 164. Jabir said: The Prophet (P.B.U.H.) said, "When a morsel of any of you falls down, you should pick it up and remove any dirt or dust on it and then *eat it*; and don't leave it for Satan; and do not wipe your hand with the towel until you have licked your fingers, *for you do not know in what portion of the food the blessings (of Allah) lies*". [Muslim]
- 4) Hadith 181. Tamim bin Aus Ad-Dari (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "*Deen is sincerity*". We said: "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses". [Muslim].

- 5) Hadith 254. Abu Sa' id Al-Khudri (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said: There was a dispute between the Hell and Jannah (Heaven). *The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents"*. Thereupon, Allah the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish". (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill". [Muslim].
- 6) Hadith 1215. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah the Exalted and Majestic said: "... *Fasting is a shield...* [Al-Bukhari and Muslim].
- 7) Hadith 1352. Abu Hurairah and Jabir (May Allah be pleased with them) reported: The Prophet (PBUH) said, "*War is deception.*" [Al-Bukhari and Muslim].
- 8) Hadith 1360. Al-Ma'ntr bin Suwaid (May Allah be pleased with him) reported: I saw Abu Dharr (May Allah be pleased with him) wearing a nice gown, and his slave was also wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the life time of the Messenger of Allah (PBUH) and put him to shame by making a reference to his mother. That person came to the Messenger of Allah (PBUH) and made mention of that to him. Thereupon the Messenger of Allah said, "You are a person who has remnants of the 'Days of Ignorance' in you. *Your slaves are your brothers...* [Al-Bukhari and Muslim].
- 9) Hadith 1628. 'Uqbah bin 'Amir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the Ansar said, "Tell me about the brother of a woman's husband." He replied, "*The brother of a woman's husband is death.*" [Al-Bukhari and Muslim].

3.2.2. Similes

Leech (1969: 156) describes a simile as an overt whereas a metaphor as a covert comparison. He further explains that a simile is generally more explicit than a metaphor. For example, in one of the Prophet's Hadiths Abdullah bin Mas'ud (May Allah be pleased with him) reported: I can still recall *as if I am seeing the Messenger of Allah (PBUH) resembling one of the Prophet* whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know". [Al-Bukhari and Muslim]. Abdullah bin Mas'ud directly compares Prophet Muhammad (P.B.U.H.) with Prophet Issa (P.B.U.H.) that is Jesus nature of forgiving. The two had the virtue of forgiving people who wronged them no matter how grievous the sin was, they would still forgive people including their enemies.

Imam An- Nawawi's *Paradise of The Pious* has used a number of similes drawn from the Hadiths of the Prophet (P.B.U.H.) The following similes were identified:

- 10) Hadith 77. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A group of people (both men and women) *whose hearts will be like the hearts of birds*, will enter Jannah". [Muslim].
- 11) Hadith 87. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be *like a part of the dark night*. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods." [Muslim].
- 12) Hadith 150. Messenger of Allah (P.B.U.H.) said, "Observe fast *like the fasting of Prophet Dawud* (P.B.U.H.); and do not fast more than that." [Muslim].
- 13) Hadith 162. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (P.B.U.H.) said, "The similitude of guidance and knowledge with which Allah has sent me is *like a rain which has fallen on some ground*. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah

benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is *the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with*; he learns and teaches others. It neither is also *the likeness of the man who raises his head on that account* (meaning he does not benefit from what the Prophet (PBUH) was sent with) nor accepts Allah's Guidance with which I am sent. [Al-Bukhari and Muslim].

14) Hadith 163. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (P.B.U.H.) said, "My parable and that of yours is *like a man who kindled a fire*. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waists ties (to save you) from fire, but you slip away from my hands". [Muslim].

15) Hadith 170. Jabir (May Allah be pleased with him) reported: Whenever the Messenger of Allah (P.B.U.H.) delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He (P.B.U.H.) would say, "The enemy is about to attack you in the morning and the enemy is advancing against you in the evening". He would further say, "I am sent with the final Hour *like these two fingers of mine*." Messenger of Allah (P.B.U.H.) held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (P.B.U.H.), the worst practice is the introduction of new practices in Islam and every Bid'ah is a misguidance". [Al- Bukhari and Muslim].

16) Hadith 187. Nu'man bin Bashir (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "*The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots*. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If

we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe". [Al-Bukhari].

17) Hadith 201. ...Abu Hurairah (May Allah be pleased with him) said, "I ransom you with my father and mother, what is *like the movement of lightning?*" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) *like the passing of the breeze*, next *like the passing of a bird*, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet (P.B.U.H.) will remain standing on the Bridge saying: 'O my Rabb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl...[Muslim].

18) Hadith 265. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "One who strives to help the widows and the poor is *like the one who fights in the way of Allah.*" [Al- Bukhari and Muslim].

19) Hadith 273. The Messenger of Allah (P.B.U.H.) said: "A woman is *like a rib*, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her". [Al - Bukhari and Muslim].

20) Hadith 274. The Prophet (P.B.U.H.) made mention of women and said, "Some of you beat your wives *as if they were slaves*, and then lie with them at the end of the day". [Al- Bukhari and Muslim]

21) Hadith 276. 'Amr bin Al-Ahwas Al-Jushami (May Allah be pleased with him) reported that he had heard the Prophet (P.B.U.H.) saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, "Treat women kindly, *they are like captives in your hands*; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them... [At - Tirmidhi].

- 22) Hadith 1630. Buraidah (May Allah be pleased with him) said: The Messenger of Allah (P.B.U.H.) 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*. [Muslim].
- 23) Hadith 1633. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (P.B.U.H.) 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].
- 24) Hadith 1819. Abdullah bin 'Umar (May Allah be pleased with them) said: One day the Messenger of Allah (PBUH) mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, "Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which *looks like a swollen grape*." [Al-Bukhari and Muslim]

3.2.3. Metonymy

Leech (1969: 152) defines metonymy as a figure of speech that uses the name of one thing with that of something else with which it is associated. Saaed (1997: 189) describes metonymy as a figure that uses short hand where a referent is identified by something associated with it. Panther and Thornburg (2003: 2) define metonymy as a referential phenomenon where the name of a referent is used to stand for another. Cruse (2004: 209) describes metonymy as a figure that is based on association and one that relies on close association between two components within a single domain. For example, in one of the Prophet's Hadith, Anas (May Allah be pleased with him) reported that: the Messenger of Allah (P.B.U.H.) said, "When Allah intends good for *His slave*, He punishes him in this world, but when He intends an evil for *His slave*, He does not hasten to take him to task but calls him to account on the Day of Resurrection." [At-Tirmidhi]. His slave is used metonymically to mean mankind. The

following are examples of metonymy found in An- Nawawi's book:

- 25) Hadith 15. Anas bin Malik Al-Ansari (May Allah be pleased with him) said: The servant of the Messenger of Allah narrated: "Verily, Allah is more delighted with the repentance of *His slave* than a person who lost his camel in a desert land and then finds it (unexpectedly)". [Al-Bukhari and Muslim].
- 26) Hadith 23. Ibn 'Abbas and Anas bin Malik (May Allah be pleased with them) reported: The Messenger of Allah (P.B.U.H.) said, "If a *son of Adam* were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance". [Al-Bukhari and Muslim].
- 27) Hadith 43. Anas (May Allah be pleased with him) reported that: The Messenger of Allah (P.B.U.H.) said, "When Allah intends good for *His slave*, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection." [At-Tirmidhi].
- 28) Hadith 47. Mu'adh bin Anas (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allah, the Exalted, to the forefront of the *creatures* on the Day of Resurrection and he will be asked to choose any of the virgins of his liking. [Abu Dawud and At- Tirmidhi].
- 29) Hadith 170. Jabir (May Allah be pleased with him) reported: Whenever the Messenger of Allah (P.B.U.H.) delivered a sermon, his eyes would become red, his tone loud and he showed anger as if he were warning us against *an army*. He (P.B.U.H.) would say, "*The enemy* is about to attack you in the morning and *the enemy* is advancing against you in the evening". He would further say, "I am sent with the final hour like these two fingers of mine." Messenger of Allah (P.B.U.H.) held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (P.B.U.H.), the

worst practice is the introduction of new practices in Islam and every Bid'ah is a misguidance".

30) Hadith 171. Jarir bin 'Abdullah (May Allah be pleased with him) reported: We were with the Messenger of Allah (P.B.U.H.) shortly after dawn when there came to him some people clad in woolen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet (P.B.U.H.) changed when he saw them starving... he said: "(Give in charity) be it *half a date*". [Muslim].

31) Hadith 192. Abu Said Al-Hasan Basri reported: 'Aidh bin 'Amr (the Companion) (May Allah be pleased with him) visited 'Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard the Messenger of Allah (P.B.U.H.) saying, 'The worst *shepherds* are those who deal harshly in respect of supervision. Beware, Don't be one of them!' [Muslim]

32) Hadith 526. Amr bin Taghlib (May Allah be pleased with him) reported: Some booty or prisoners of war were brought to the Messenger of Allah (P.B.U.H.) and he distributed them, giving some men and neglecting others. Then, he was informed that those whom he had not given a thing were displeased. On this the Messenger of Allah (P.B.U.H.) praised Allah and glorified Him and said, "It is a fact that I give to one and overlook another. The one I ignore is dearer to me than the one I give. I give to those in whose hearts I perceive anxiety; others I leave with the richness and contentment that Allah has put in their hearts. One of them is 'Amr bin Taghlib." Upon this 'Amr bin Taghlib said, "By Allah I shall not accept a herd of *red camels* in exchange for what the Prophet said (about me)." [Al-Bukhari].

3.2.4. Synecdoche

Various Scholars have defined synecdoche from various perspectives. For example, Leech (1969: 150) defines the figure synecdoche as a rule which applies the term for the part to the whole. Saaed (1997: 189) defines synecdoche as a form of reference where part stands for a whole. For example, Adi bin Hatim (May Allah be pleased

with him) reported: I heard the Prophet (P.B.U.H.) saying, “Protect yourself from *Fire*, by giving of half a date in charity.”[Al- Bukhari and Muslim]. Fire stands for hell fire in general, that will consume the wrong doers in the Day of Judgment. Some examples of synecdoche identified in An- Nawawi’s book include:

- 33) Hadith 25. Abu Malik Al-Harith bin Asim Al-Ash' ar (May Allah be pleased with him) reported that: The Messenger of Allah (P.B.U.H.) said: "*Wudu* is half of Salah; the utterance of (Al-hamdu lillah - all praise belongs to Allah) fills the Scales of good actions; the utterance of (Subhan Allah wa Al-hamdu lillah) (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space between the heavens and the earth, ... [Muslim].
- 34) Hadith 136. Jabir (May Allah be pleased with him) reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this, the Messenger of Allah (P.B.U.H.) said to them, "I heard that you intend to move nearer to the mosque. They said, “That is so, O messenger of Allah, we do want to do that”. He said, “O Banu Salimah, keep to your homes your steps are recorded. There is for every *step* a degree of reward for you” [Muslim].
- 35) Hadith 167. Abis bin Rabi'ah (May Allah be pleased with him) reported: I saw 'Umar bin Al-Khattab (May Allah be pleased with him) kissing the *Black Stone* (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen the Messenger of Allah (P.B.U.H.) kissing you, I would not have kissed you". [Al-Bukhari and Muslim].
- 36) Hadith 183. Anas (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "No one of you becomes a true believer until he likes for his *brother* what he likes for himself". [Al-Bukhari and Muslim].
- 37) Hadith 1218. Abu Sa' id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (P.B.U.H.) said, "Every slave of Allah who observes Saum (fasting) for one day for the sake of Allah, Allah will draw his face farther from *fire* to the extent of a distance to be covered in seventy years." [Al-Bukhari and Muslim].

38) Hadith 139. 'Adi bin Hatim (May Allah be pleased with him) reported the Messenger of Allah (P.B.U.H.) as saying: "Allah will surely speak with every one of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but fire facing him. So protect (yourselves) from fire, by giving in charity even *half a date*; and if he does not find it, then with a kind word". [Al- Bukhari and Muslim]

3.2.5. Proverbs

Proverbs can be defined as short utterances types - public representations - that people quote with purpose of addressing some aspects of human life, nature, behavior and experiences. Colston and Katz (2005: 288- 289) define proverbs as cultural representations. The Encyclopedia of Arabic languages (2011) defines a proverb as a common , pithy and succinct statement which has been current in a language for generations and which sums up daily experiences as brief “words of wisdom” In this study, proverbs will be defined as a comprehensive wise statement from the Prophet (P.B.U.H.) that summarizes religious teachings. Some examples of proverbs identified in An- Nawawi’s book include:

39) Hadith 1. Narrated 'Umar bin Al-Khattab (May Allah be pleased with him), reported: Messenger of Allah (PBUH) said, "*The deeds are considered by the intentions...* [Al - Bukhari and Muslim].

40) Hadith. 200. Hudhaifah bin Al-Yaman (May Allah be pleased with him) reported: The Prophet of Allah (P.B.U.H.) told us, "Amanah (the trust) descended in the innermost (root) of the hearts of men.

41) Hadith 1740. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (P.B.U.H.) said, "Verily, Al-Karm is the heart of a true believer." [Al-Bukhari and Muslim]

3.3. Conclusion

It is clear from the above data that the classification above uses the traditional classification of figures of speech. It is observed that most of the figures used are drawn from the Islamic culture. In addition, the Prophet used figures such as: camels, shepherds, dates amongst others that were familiar with the people during that era. Some figures of speech such as proverbs and synecdoche have been less frequently used than others.

CHAPTER FOUR

4.0. A THEORETICAL ANALYSIS OF THE FIGURES OF SPEECH IDENTIFIED IN THE *PARADISE OF THE PIOUS* BY IMAM AN - NAWAWI

4.1. Introduction

This chapter provides a theoretical analysis of the figures of speech identified and analyzes them using the Principles of Relevance Theory according to Sperber and Wilson (1986/1995). It explains the role played by context for example, cultural background knowledge and experiences required in analyzing the figures of speech used in the Hadiths.

4.1.1. Relevance Theory's Account on the Role of Context in Understanding the Figures of Speech used in Hadiths

Context such as cultural background knowledge plays a key role in interpreting and understanding figures of speech used in an utterance or a written text. Sperber and Wilson (1986 /1995) as quoted in Colston and Katz (2005: 286) explain the context of interpreting an utterance as a psychological construct, a subset of the hearer's beliefs and assumptions about the world that are mentally represented and employed as a set of premises in the derivation of cognitive effects. They further explain that a hearer interpreting an utterance will use relevance theoretical comprehension procedures: follow a path of least effort in deriving cognitive effects, consider interpretation in order of accessibility, and stop when your expectation of relevance is satisfied. The first interpretation that meets the criterion and is compatible with what the hearer's knowledge about the speaker's preferences and abilities will be selected as the intended one. For example, members of the same cultural group share a number of experiences, teachings, views, beliefs, and assumptions about the world. Among the set of assumptions mentally represented by any individual those that are shared by a cultural group he or she belongs to, are likely to be more salient and accessible than they are for non-members of the culture, even though such cultural representations can be entertained by outsiders too. In this study, the same will apply to a reader with cultural background knowledge of the word collocation / phrases used in the figures of speech, he or she will have a set of assumptions that are mentally represented and shared by the cultural group he or she belongs to. Therefore he or she is likely to find

the figures of speech used in Hadiths to be more salient and accessible hence use less processing effort to arrive at the author's intended meaning. Other scholars who have stressed on the importance of context and cultural background knowledge in interpreting an utterance include: Lyons (1977: 570 – 571) who argues that, any utterance – token produced on an occasion is an actual utterance and is highly determined by factors which may be described as contextual. He further explains that the linguistic relevance of much of what is observable is apparent only to those who are familiar with a given language system and culture, and that it becomes observationally salient and therefore describable in some neutral metalanguage by virtue of its linguistic and cultural relevance. Lyons (1981: 201) posits that context determines utterance – meaning at three levels namely:

- a) It may tell us what sentence has been uttered
- b) What proposition has been expressed
- c) It may tell us that the proposition in question has been expressed with one kind of illocutionary force rather another. He further argues that context is key in determining what is said and interpreting what has been said and that an utterance meaning goes beyond what is said and includes what is implied. Therefore, context can tell us what proposition has been expressed. Gumperz as cited in Jaworski and Coupland (1999: 78) explains that grammatical knowledge is only one of the several factors in the interpretation process and that of several factors in interpretation process apart from physical setting, participants' personal background knowledge, their attitude; socio - cultural assumptions concerning role components play a very important role. In conclusion it is clear from the above that context and cultural background knowledge have an important role in interpreting an utterance.

4.1.2. Metaphors

Metaphors in Hadiths of the Prophet will be analyzed using Principles of Relevance Theory according to Sperber and Wilson. Before analyzing metaphors in Hadiths this study will explain how Relevance Theory analyses and interprets a metaphor. Sperber and Wilson (1995: 231-233) explain the understanding of metaphor as: when a hearer encounters a metaphorical utterance, they will search for an interpretation consistent with the principle of relevance exactly the same manner as when interpreting any

other type of utterance. Concepts encoded in the linguistic form of an utterance will give access to encyclopedic knowledge, stereotypical contexts associated with them when processed in such contexts. Any utterance will thus yield a range of explicatures and implicatures. For instance, the relevance of a metaphor is established by finding an array of cognitive effects that can be retained as strong or weak implicatures. The weak implicatures are dropped whereas the strong are retained. Sperber and Wilson (1995) as quoted in Panther and Thornburg (2003: 2) interpret the lack of literalness of a metaphor and other tropes as a matter of producing implicature for example: *my neighbor is a dragon* will yield implicatures such as:

- a) The speaker's neighbor is fierce
- b) The speaker's neighbor is unfriendly
- c) The neighbor is dangerous etc

Other weak implicatures such as unfriendliness, his behavior, appearance will be yielded. It is this weak implicatures that justify the speaker not using a non - metaphorical utterance such as *my neighbor is fierce, unfriendly, or dangerous*. In conclusion, a metaphor is a natural inference schema where one has to get the meaning encoded behind the metaphor which Sperber and Wilson understand as achieving the adequate balance between processing effort and cognitive effects. The greater the cognitive effects the greater the relevance and vice-versa (Wilson 2007-2008).

Consider the following Hadith:

1. Your slaves are your brothers

The prophet has used a metaphor in the above Hadith by comparing *slaves* to *brothers*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the meaning of *slave*. The cognitive principle states that, "human cognition is geared towards maximization of relevance" (Sperber and Wilson 2006: 610). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader reads the word *slave* the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all

mental representations in order to understand the meaning encoded by the word slave.

The following assumptions are made:

- a) Is a human being
- b) Is owned by other human beings (not independent)
- c) Is mistreated (overworked, denied freedom, despised, etc)
- d) Is usually of African/ Asian origin
- e) Is poor
- f) Is dirty

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- g) A slave is a human being
- h) A slave is owned by other human beings
- i) A slave is mistreated (overworked, denied freedom, despised, etc)
- j) A slave is usually of African/Asian origin
- k) A slave is poor
- l) A slave is dirty

The encoded concept slave interacts with the reader's cultural background knowledge to yield positive cognitive effects. That is: Arabs were allowed to own slaves and they mistreated them (overworked, denied freedom, despised etc). The reader follows the relevance – theoretic comprehension procedures in decoding the meaning of *slave*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of the metaphor in 1, h and i would be the best hypotheses compared to the others. Therefore, the reader stops at h and i after his/ her expectation of relevance is satisfied. *Poor* treatment of slaves is compared to *good* treatment of brothers. Slavery and brotherhood are contrasted to bring out the difference between how each of the two groups is treated. In this case, the reader gets the implicit meaning of the metaphor *your slaves are you*

brothers by using the cultural background knowledge that even though Arabs were allowed to own slaves, they should not be mistreated instead they should be treated kindly; the same way one would treat his/ her brother.

Consider the following Hadith:

- 2) Hadith 1215. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah the Exalted and Majestic said: "... *fasting is a shield...* [Al - Bukhari and Muslim].

The utterance above consists of the metaphor:

"... *fasting is a shield...*"

The Prophet has used a metaphor in Hadith 2 above by comparing *fasting* with a *shield*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the meaning of *shield*. The cognitive principle states that, "Human cognition is geared towards maximization of relevance" (Sperber and Wilson 2006: 610). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader reads the word *shield* the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the word *shield*. The following assumptions are made:

- a) Tool used to protect oneself
- b) The tool is strong / made of metal
- c) It is used in places where there is war / chaos

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- d) Fasting is used to protect oneself against evil
- e) For one to fast he / she must be strong
- f) Fasting helps one to solve 'life chaos'

The encoded concept *shield* interacts with the reader's cultural background knowledge to yield positive cognitive effects. That is: during the Prophet's time Muslims would

go for war in the course of spreading Islam. They used shields to protect themselves from being injured. The reader follows the relevance – theoretic comprehension procedures in decoding the meaning of *shield*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of the metaphor in 2, d would be the best hypothesis compared to the others. Therefore, the reader stops at d after his/ her expectation of relevance is satisfied. *Fasting* is given properties of a *shield*. A shield protects one from injury or harm during war; fasting too protects one from harm or evil deeds. In this case, the reader gets the implicit meaning of the metaphor *fasting is a shield* by using the cultural background knowledge that fasting protects one from evil acts such as backbiting, feeling of jealousy, hatred, malice etc against others just like a shield would protect one from harm during war. When one fasts, one is expected to abstain from any evil acts and if one abstains from evil acts there are very few chances of getting harmed especially spiritually. That is why fasting is indirectly being compared to a shield.

Consider the following Hadith:

- 3) Hadith 2. Aishah (May Allah be pleased with her) reported: The Prophet of Allah (P.B.U.H.) said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be *swallowed up by the earth*." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be *swallowed by the earth* but they will be raised for Judgement according to their intentions." [Al-Bukhari and Muslim].

The utterance above consists of the metaphor:

"All of them will be *swallowed by the earth*..."

The prophet's Hadith 3 above consists of a humanistic metaphor *swallowed up by the earth*. The earth is given qualities of a human being. For example it has a big mouth,

a big throat and a big stomach to be able to *swallow* an army. When a reader reads the metaphor *swallow up an army*, the encyclopedic entries and socio - cultural norms are triggered and the following contextual implications are made:

- a. The earth swallows people
- b. The earth must be enormous enough to swallow an army

The encoded concept *swallowing* interacts with the reader's cultural background knowledge to yield positive cognitive effects. Hypothesis b would be the best hypothesis compared to the other. A reader with cultural background knowledge will use less processing effort to decode the concept *swallowing up of the earth* to mean; it is used metaphorically to refer to one of the signs of The Last Day of Judgment when a big army will approach the Kaabah and attack it but the earth will *collapse* and *bury* the army. *Burying* of the army is metaphorically equated to *swallowing* up of the army. A reader who has cultural background knowledge is able to decode the meaning of burying up using less processing effort unlike a reader who lacks cultural background knowledge will use more processing effort in trying to decode the implicit meaning of swallowing.

Consider the following:

- 4) Hadith 1352. Abu Hurairah and Jabir (May Allah be pleased with them) reported: The Prophet (PBUH) said, "*War is deception.*" [Al-Bukhari and Muslim].

The utterance above consists of the metaphor:

"War is deception."

The prophet's Hadith 4 above consists of a humanistic metaphor *war is deception*. War is given qualities of a human being. For example it can deceive / lie / cheat etc. When a reader reads the metaphor *war is deception*, the encyclopedic entries and socio - cultural norms are triggered and the following contextual assumptions are made:

- a. War is treacherous
- b. War is cunning / sly

c. War is wise

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- d) When one is at war he has to be tricky
- e) He has to be sly
- f) He has to be wise

The encoded concept *deception* interacts with the reader's cultural background knowledge to yield positive cognitive effects. Hypothesis d and f would be the best hypotheses compared to the others. A reader with cultural background knowledge will use relevance theoretical comprehension procedures to decode the concept *war is deception* to mean; when one is at war he should be wise enough to use all tricks and strategies to deceive their enemy in order to win. This is one of the ways in which Muslims going for Jihad used so as to win. A reader who lacks cultural background knowledge will use more processing effort in trying to decode the implicit meaning of the metaphor. He or she may misinterpret the metaphor to mean when one engages in war he is deceiving himself by fighting his enemy and might end up losing in the process of fighting.

4.1.3. Similes

Leech (1969: 156) explains that a simile is an overt comparison as compared to a metaphor which is covert. However, the procedure for interpreting similes is the same as the one for interpreting a metaphor. Consider the following Hadith:

- 1) Hadith 273. Messenger of Allah (PBUH) said: "A woman is *like a rib*, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her". [Al- Bukhari and Muslim].

The utterance above consists of the simile:

“... is *like a rib*, if you attempt to straighten it, you will break it...”

The prophet has used a simile in the above Hadith by comparing a woman with a *rib*. In order to understand how a reader will arrive at the intended meaning of the Hadith,

the reader has to understand the encoded meaning of the word *rib*. The utterance in 1 interacts with the reader's cognitive environment to yield cognitive effects. When the reader reads the word *rib* the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the word *rib*. The following assumptions are made:

- a. It is part of a human body
- b. It is a bone
- c. It protects the lungs
- d. It is fragile (can be easily broken)

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- e. A rib is part of a human body
- f. A rib is a bone
- g. A rib protects the lungs
- h. A rib is fragile (can be easily broken)

The encoded concept *rib* interacts with the reader's cultural background knowledge to yield positive cognitive effects. That is: Muslims believed that Eve was created from one of Adam's ribs. The reader follows the relevance - theoretic comprehension procedures in decoding the meaning of *rib*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of the simile in 1 above, h would be the best hypothesis compared to the others. Therefore, the reader stops at h after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the simile *A woman is like a rib, if you attempt to straighten it, you will break it* by using the cultural background knowledge that Muslims believe that a woman is weak and fragile just like a rib is. Moreover, she has many shortcomings. If men attempt to make them perfect it will not be easy.

Straightening women's conduct may be impossible and may harm them more. Therefore, men should be gentle and kind when dealing with women; they should understand them since they are naturally weak beings. That is why they are compared to ribs to show how fragile women are.

Consider the following Hadith:

2. Hadith 274. The Prophet (P.B.U.H.) made mention of women and said,
"Some of you beat your wives *as if they were slaves*, and then lie with them at the end of the day". [Al- Bukhari and Muslim].

The utterance above consists of the simile:

“...wives *as if they were slaves*...”

The prophet has used a simile in the Hadith 2 that is beating of wives *as if they were slaves*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the encoded meaning of the words *as if they were slaves*. The utterance in 2 interacts with the reader's cognitive environment to yield cognitive effects. When the reader reads the words *beating wives as if they are slaves*, the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the words *beating of wives* and *slaves*. The following assumptions are made:

- a. Slaves were beaten
- b. Slaves were overworked
- c. Slaves were weak that is why they are beaten
- d. Slaves were not valued

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- e. Wives were beaten
- f. Wives were overworked
- g. Wives were weak that is why they are beaten
- h. Wives were not valued

The encoded concept *beating wives like slaves* interact with the reader's cultural background knowledge to yield positive cognitive effects. That is: Islam does not allow the physical beating of wives but psychological beating of wives. In addition, the psychological beating should only be done in inevitable circumstances. Before a wife is 'beaten' there are stages that should be followed. For example; the man should advise his wife and preach to her, if she doesn't change; he should stop sleeping with her, which is a great warning to the wife; if still she does not change then he should 'beat' her slightly but not touch the face or the head. Lastly, if the wife still does not change, parents from both sides should be involved in solving the dispute but if there is no agreement then a divorce can be given to the wife. The reader follows the relevance - theoretic comprehension procedures in decoding the meaning of the *beating wives as if they are slaves*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of the simile in 2 above, e and g would be the best hypotheses compared to the others. Therefore, the reader stops at e and g after his/ her expectation of relevance is satisfied. A reader who has cultural background knowledge gets the implicit meaning of the simile *beating wives* by using the cultural background knowledge that Islam does not allow physical beating of wives but psychological beating of wives. The psychological beating however should only be done in inevitable circumstances and before a wife is 'beaten' there are stages that should be followed as explained above.

Consider the following Hadith:

3. Hadith 201. ...Abu Hurairah (May Allah be pleased with him) said, "I ransom you with my father and mother, what is *like the movement of lightning?*" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) *like the passing of the breeze*, next *like the passing of a bird*, and the next with the speed of a running man, according to the quality of their deeds. (During all this time)

your Prophet (P.B.U.H.) will remain standing on the Bridge saying: 'O my Rabb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl...[Muslim].

The utterance above consists of the similes:

“... *like the movement of lightning, like the passing of the breeze and like the passing of a bird...*”

The prophet's Hadith 3 above consists of three similes namely: *like the movement of lightning, like the passing of the breeze and like the passing of a bird*. When a reader reads the similes above, the encyclopedic entries and socio - cultural norms are triggered and the following contextual implications are made:

- a. The movement of the people going to Jannah is compared to *lightning*
- b. The movement is compared to the passing of the *breeze*
- c. The movement is compared to the passing of a *bird*

The encoded concept *lightning, bird and breeze* interacts with the reader's cultural background knowledge to yield positive cognitive effects. A reader with cultural background knowledge will use less processing effort to decode the concept *lightning, breeze and bird* to mean; the prophet related the movement of the people going to Jannah (heaven) using the three similes above. The first group will be the fastest; the second will be faster like a breeze, the last will be fast like a bird. The *speed* of their movement will be based on the *quality* of their deeds. A reader with cultural background knowledge is able to decode the meaning of the similes using less processing effort and relate speed with *quality of deeds*. That is; people who are righteous in the world will move very fast like lightning on their way to Jannah unlike people who are unrighteous will move slowly like a breeze and so on.

4. Hadith 265. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (P.B.U.H.) said, "One who strives to help the widows and the poor is *like the one who fights in the way of Allah.*" [Al- Bukhari and Muslim].

The utterance above consists of the simile:

“... *like the one who fights in the way of Allah.*”

The prophet's Hadith 4 above consists of a simile; *like the one who fights in the way of Allah*. There is comparison of two people. A Person who helps the widows and the poor is directly compared to a person who fights in the cause of Allah. When a reader reads the simile *like the one who fights in the way of Allah*, the encyclopedic entries and socio - cultural norms are triggered and the following contextual implication is made:

A person who helps the widows and the poor has the same qualities like a person who fights for the cause of Allah

The encoded concept *like the one who fights in the way of Allah* interacts with the reader's cultural background knowledge to yield positive cognitive effects. For example, a reader with cultural background knowledge will use less processing effort to decode the concept above to mean *Jihad* (fighting in the cause of Allah by doing good deeds and avoiding evil deeds as well as fighting the enemy in defense of Islam). In Islam when one is fighting in the cause of Allah he / she is rewarded heavily. The reader is able to decode the implicit meaning of the simile *like the one who fights in the way of Allah* to mean: the manner in which a person going for Jihad is rewarded heavily in the same way a person who helps the widow and the poor is rewarded. A reader who lacks cultural background knowledge may misinterpret Jihad to mean holy war or killing of humanity in the name of spreading Islam. This will lead to misinterpretation of the simile above to mean that Muslims are rewarded when they kill people in the name of Jihad.

Consider the following Hadith:

5. Hadith 150. Messenger of Allah (P.B.U.H.) said, "Observe fast *like the fasting of Prophet Dawud* (P.B.U.H.); and do not fast more than that. [Muslim].

The utterance above consists of the simile:

“Observe fast *like the fasting of Prophet Dawud* (P.B.U.H.)...”

The prophet's Hadith 5 above consists of a simile; *like the fasting of Prophet Dawud* (P.B.U.H.). When a reader reads the simile above the encyclopedic entries and socio - cultural norms are triggered and the following contextual implication is made:

- a. Dawud was a prophet
- b. Dawud used to fast

The encoded concept *like the fasting of Prophet Dawud* interacts with the reader's cultural background knowledge to yield positive cognitive effects. That is: Prophet Dawud used to fast on alternate days. A reader with cultural background knowledge will use less processing effort to decode the concept *fasting like Prophet Dawud* to mean that apart from The Month of Ramadan Muslims are prohibited from fasting continuously. The reader is able to decode the implicit meaning of the simile *like the fasting of Prophet Dawud* to mean that the Prophet taught Muslims to adopt moderation in fulfilling the lawful needs of life as well as religion. He therefore forbade overdoing of religious practices.

4.1.4. Metonymy

Metonymy is where a referent is identified by something closely associated with it. Consider the following Hadith:

1. Hadith 526. Amr bin Taghlib (May Allah be pleased with him) reported: Some booty or prisoners of war were brought to Messenger of Allah (P.B.U.H.) and he distributed them, giving some men and neglecting others. Then, he was informed that those whom he had not given a thing were displeased. On this the Messenger of Allah (P.B.U.H.) praised Allah and glorified Him and said, "It is a fact that I give to one and overlook another. The one I ignore is dearer to me than the one I give. I give to those in whose hearts I perceive anxiety; others I leave with the richness and contentment that Allah has put in their hearts. One of them is 'Amr bin Taghlib." Upon hearing this 'Amr bin Taghlib said, "By Allah I shall not accept a herd of *red camels* in exchange for what the Prophet said (about me)." [Al- Bukhari].

The utterance above consists of the metonymy:

“... *a herd of red camels*...

The utterance in Hadith 1 above triggers the reader's encyclopedic assumptions and socio - cultural norms about the concept encoded by the words *red camels*. The readers' encyclopedic assumptions about red camels may include:

- a. They are animals
- b. They live in a desert
- c. They produce milk
- d. They are the most valuable type
- e. They can resist diseases
- f. They are used to carry goods
- g. They withstand drought

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- h. Red camels are animals
- i. Red camels live in a desert
- j. Red Camels withstand drought.
- k. Red camels produce milk
- l. Red camels are the most valuable type of camel
- m. Red camels can resist diseases
- n. Red camels are used to carry goods

The encoded concept *red camel* interacts with the reader's cultural background knowledge to yield positive cognitive effects. The first interpretation that meets the criterion and is compatible with the hearer's knowledge about the speaker's preferences and abilities will be selected as the intended one. That is: Arabs kept red camels. These camels were the most valuable type of camels in the Arab world during the time of the Prophet Muhammad (P.B.U.H.) They were considered to be very precious and had the equivalence of gold in our time. The reader follows the relevance - theoretic comprehension procedures in decoding the meaning of *red camels*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of the metonymy in 1 above, 1 would be the best hypothesis compared to the others. Therefore, the reader stops at 1 after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the metonymy *red camels* by using the cultural background knowledge that red camels represent anything that is valuable. The reader is then able to interpret the meaning of the Hadith above to mean that Amr bin Taghlib would not accept anything valuable or precious that will prevent him from being close to The Prophet. He would rather be poor and remain dearer to the prophet than be wealthy and not remain dearer to the Prophet.

Consider the following Hadith:

2. Hadith 192. Abu Said Al-Hasan Basri reported: 'Aidh bin 'Amr (the Companion) (May Allah be pleased with him) visited 'Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard Messenger of Allah (P.B.U.H.) saying, 'The worst *shepherds* are those who deal harshly in respect of supervision. Beware, Don't be one of them!' [Muslim]

The utterance above consists of metonymy:

"The worst shepherds ..."

The utterance in Hadith 2 above triggers the reader's encyclopedic assumptions and socio - cultural norms about the concept encoded by the words *shepherds*. The reader's encyclopedic assumptions about shepherds may include:

- a. They are human beings
- b. They take care of sheep
- c. They are found mostly in pastoral communities
- d. They lead or guide a group of people to a certain destination
- e. They lead or guide a group of animals

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- f. Shepherds are human beings
- g. Shepherds take care of sheep
- h. Shepherds are found mostly in pastoral communities
- i. Shepherds lead or guide a group of people to a certain destination
- j. Shepherds guide a group of animals

The encoded concept *shepherds* interact with the readers' cultural background knowledge to yield positive cognitive effects. The first interpretation that meets the criterion and is compatible with the hearer's knowledge about the speaker's preferences and abilities will be selected as the intended one. Arabs during the time of Prophet Muhammad kept animals mostly camels, goats, sheep etc. They valued these animals a lot hence shepherds were employed by rich merchants to take care of their animals, guide them and ensure that they do not get lost in the course of their feeding or their journey as they travel. For example, Prophet Muhammad was a shepherd himself, he was employed by Khadija (his first wife) before he married her, to take care of her animals. The reader follows the relevance - theoretic comprehension procedures in decoding the meaning of *shepherds*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of the metonymy in 2 above, f and i would be the best hypotheses compared to the others. Therefore, the reader stops at f and i after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the metonymy *shepherds* by using the cultural background knowledge that is shepherds represent leaders or rulers. Just like a good shepherd would look after his flock carefully to avoid them from going astray, a good leader or ruler will do the same. That is, a good leader will guide and rule his 'flock' in a democratic, free and fair manner to avoid misleading them. The reader is then able to interpret the meaning of the Hadith above to mean that shepherds refer to good leaders or rulers who in turn provide good leadership to their people.

Consider the following Hadith:

3.Hadith 23. Ibn 'Abbas and Anas bin Malik (May Allah be pleased with them) reported: Messenger of Allah (P.B.U.H.) said, "If a *son of Adam* were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance". [Al-Bukhari and Muslim].

The utterance above consists of metonymy:

“...*son of Adam*...”

The prophet's Hadith above consists of the metonymy *son of Adam*. The utterance in Hadith 3 above triggers the readers' encyclopedic assumptions and socio - cultural norms about the concept encoded by the words *son of Adam* and the reader's encyclopedic assumptions about *son of Adam* may include:

- a. He must be a human being
- b. He must be of masculine gender
- c. His father is Adam
- d. He should be younger than his father

The encoded concept *son of Adam* interacts with the reader's cultural background knowledge to yield positive cognitive effects. Hypothesis a would be the best hypothesis compared to the others. A reader with cultural background knowledge will use less processing effort to decode the concept *son of Adam* to mean humanity. Muslims believe that the first human being to be created was Adam then Eve was created from one of Adams ribs. The reader then uses relevance theoretical comprehension procedures to decode the concept *son of Adam* which is used metonymically to refer to *humanity*; both men and women. Using less processing effort the reader is able to relate *son of Adam* with *humanity* due to the cultural background knowledge he has hence get the implicit meaning of the metonymy above.

4.Hadith 170. Jabir (May Allah be pleased with him) reported: Whenever the Messenger of Allah (P.B.U.H.) delivered a sermon, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He (P.B.U.H.) would say, "*The enemy* is about to attack you in the morning and *the enemy* is advancing against you in the evening". He would

further say, "I am sent with the final hour like these two fingers of mine."
Messenger of Allah (P.B.U.H.) held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (P.B.U.H.), the worst practice is the introduction of new practices in Islam and every Bid'ah is a misguidance". [Al – Bukhari and Muslim.]

The utterance above consists of metonymy:

"*The enemy...*"

The prophet's Hadith 4 above consists of the metonymy *the enemy*. The utterance in Hadith 4 above triggers the reader's encyclopedic assumptions and socio - cultural norms about the concept encoded by the words *the enemy* and the reader's encyclopedic assumptions about *the enemy* may include:

- a. An enemy is usually not friendly
- b. He / she can cause harm or damage
- c. He / she may hurt someone physically, psychologically and emotionally
- d. An enemy may attack one suddenly

The encoded concept *the enemy* interacts with the reader's cultural background knowledge to yield positive cognitive effects. Hypothesis d would be the best hypotheses compared to the others. A reader with cultural background knowledge will use less processing effort to relate the concept *the enemy* with The Last Day of Judgment. An enemy will attack one suddenly the same way no one is aware of the Last Day. Muslims believe that the Last Day of Judgment is approaching very fast and that no one knows the day and time. Hence one should do good deeds to avoid punishment from Allah. The reader then uses relevance theoretical comprehension procedures to decode the concept *the enemy* which is used metonymically to refer to *The Last Day of Judgment* unlike a reader who lacks cultural background knowledge may use more processing effort in trying to decode the concept *the enemy*.

4.1.5. Synecdoche

Synecdoche is a form of reference where part stands for a whole. For example in the following Hadith:

1. Hadith 167. Abis bin Rabi'ah (May Allah be pleased with him) reported: I saw 'Umar bin Al-Khattab (May Allah be pleased with him) kissing the *Black Stone* (Al-Hajar Al - Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allah (P.B.U.H.) kissing you, I would not have kissed you". [Al-Bukhari and Muslim].

The utterance above consists of synecdoche:

“...*the Black Stone*...”

The prophet has used synecdoche in the Hadith 1 that is *the black stone*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the term the black stone. The communicative principle states that “every ostensive stimulus conveys a presumption of its own relevance” (Wilson 2007-2008). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader meets with the term ‘the black stone’ the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *the black stone*. The following assumptions are made:

- a. It is inanimate
- b. It is black in color
- c. It is kissed by people

The assumptions interact with the reader’s knowledge to yield the following contextual implications:

- d. The black stone is inanimate
- e. The black stone is black in color
- f. The black stone is kissed by people

The encoded concept the black stone interacts with the readers' cultural background knowledge to yield positive cognitive effects. That is; *the black stone* is the stone that is found in the *Kaabah*. Usually it is kissed by Muslims when they visit the Kaabah since the kissing of the stone is one of the Sunnah (practices) of the Prophet and is considered as an act of worship prescribed by Allah and the Prophet. Muslims believe that the stone was from heaven and without it there would be no Kaabah. The reader follows the relevance – theoretic comprehension procedures in decoding the meaning of *black stone*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

The first interpretation that meets the criterion and is compatible with what the hearer's knowledge about the speaker's preferences and abilities will be selected as the intended one. Following a path of least effort in interpreting the implicit meaning of the synecdoche in 1, f would be the best hypotheses compared to the others. Therefore, the reader stops at f after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the synecdoche *the black stone* by using the cultural background knowledge that the black stone is synecdochically used where part represents whole. In this case, the black stone is part of the Kaabah without it the Kaabah would be insignificant.

Consider the following Hadith:

2. Hadith 139. 'Adi bin Hatim (May Allah be pleased with him) reported Messenger of Allah (P.B.U.H.) as saying: "Allah will surely speak with everyone of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but fire facing him. So protect (yourselves) from fire, by giving in charity even half a date; and if he does not finds it, then with a kind word" [Al-Bukhari and Muslim].

The utterance in 2 above consists of synecdoche:

“...he will look in front of him and will find nothing but *fire* facing...”

The prophet has used synecdoche in Hadith 2 above that is *fire*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the term *fire*. The communicative principle states that “every ostensive stimulus conveys a presumption of its own relevance” (Wilson 2007-2008). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader meets with the term *fire* the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *fire*. The following assumptions are made:

- a. It is used for cooking
- b. It can be dangerous if not contained. For example, it can harm
- c. It can destroy things for example, by burning them
- d. It can be used to punish wrong doers
- e. It is a source of energy

The assumptions interact with the reader’s knowledge to yield the following contextual implications:

- f. Fire is used for cooking
- g. Fire can be dangerous if not contained. For example, it can harm
- h. Fire can destroy things for example, by burning them
- i. Fire can be used to punish wrong doers
- j. Fire is a source of energy

The encoded concept fire interacts with the reader’s cultural background knowledge to yield positive cognitive effects. That is: *fire* does not refer to fire that is used for cooking but it refers to *hell fire*. Muslims believe that hell fire will be used to punish wrong doers in the Day of Judgment and that Hell fire will be extremely hot such that it cannot be extinguished, it will burn forever and that wrong doers will be used as a source of fuel for hell fire. The reader follows the relevance – theoretic comprehension

procedures in decoding the meaning of *fire*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

The first interpretation that meets the criterion and is compatible with what the hearer knowledge about the speaker's preferences and abilities will be selected as the intended one. Following a path of least effort in interpreting the implicit meaning of the synecdoche in 2, h and i would be the best hypotheses compared to the others. Therefore, the reader stops at h and i after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the synecdoche *fire* by using the cultural background knowledge that *fire* represents *hell fire* that will be used to punish the wrong doers in the Day of Judgment. In this case, *whole* which is fire is representing *part* which is hell fire.

Consider the following Hadith:

3. Hadith 25. Abu Malik Al-Harith bin Asim Al-Ash' ar (May Allah be pleased with him) reported that: The Messenger of Allah (P.B.U.H.) said: "*Wudu* is half of Salah; the utterance of (Al-hamdu lillah - all praise belongs to Allah) fills the Scales of good actions; the utterance of (Subhan Allah wa Al-hamdu lillah) (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space between the heavens and the earth, ... [Muslim].

The utterance in 3 above consists of synecdoche;

... "*Wudu* is half of Salat..."

The prophet has used synecdoche in the above Hadith that is *wudu* (ablution). In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the term *wudhu*. When the reader meets with the term *wudhu* the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *wudhu*. The following assumptions are made:

- a. It is an act performed by Muslims
- b. It has a religious aspect
- c. It is performed before Salat

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- d. Wudu is an act performed by Muslims
- e. Wudu has a religious aspect
- f. Wudu is performed before Salat

The encoded concept *Wudhu* interacts with the reader's cultural background knowledge to yield positive cognitive effects. That is: *Wudhu* is part of prayer, it is an act performed by Muslims in the process of getting ready for prayers. The first interpretation that meets the criterion and is compatible with what the hearer's knowledge about the speaker's preferences and abilities will be selected as the intended one. Following a path of least effort in interpreting the implicit meaning of the synecdoche in 3, f would be the best hypothesis compared to the others. Therefore, the reader stops at f after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the synecdoche *Wudhu* by using the cultural background knowledge that *Wudhu* represents the act of prayer. In Islam one cannot perform prayers without performing Wudhu. In this case, part which is Wudhu is representing whole which is Prayer.

4. Hadith 136. Jabir (May Allah be pleased with him) reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah (P.B.U.H.) said to them, "I heard that you intend to move nearer to the mosque. They said, "That is so, O messenger of Allah, we do want to do that". He said, "O Banu Salimah, keep to your homes your steps are recorded. There is for every *step* a degree of reward for you" [Muslim].

The utterance above consists of synecdoche:

"...for every *step* a degree of reward for you"

The prophet has used synecdoche in the above Hadith that is *step*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader

has to understand the term *step*. When the reader meets with the term *step* the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *step*. The following assumptions are made:

- a. It is a short distance one makes when moving
- b. A series of things one does in order to deal with a problem
- c. A flat surface on a stair case

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- d. A step is a short distance one makes when moving
- e. A step is a series of things one does in order to deal with a problem
- f. A step is a flat surface on a stair case

The encoded concept *step* interacts with the readers' cultural background knowledge to yield positive cognitive effects. That is: a *step* is a short distance one makes when moving. The first interpretation that meets the criterion and is compatible with what the hearer's knowledge about the speaker's preferences and abilities will be selected as the intended one. Following a path of least effort in interpreting the implicit meaning of the synecdoche in 4, d would be the best hypothesis compared to the others. Therefore, the reader stops at d after his/ her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the synecdoche *step* by using the cultural background knowledge that is: Muslims believe that for each and every step that one makes while going to the mosque to pray one is rewarded heavily by Allah. The reader is hence able to get the implicit meaning of the synecdoche *step* to mean footsteps of Banu Salimah clan on their way to the mosque. In this case, *part* which is *step* is representing *whole* which is *footsteps*.

4.1.6. Proverbs

The Prophet's Hadiths have used quite a number of proverbs. Before analyzing proverbs in Hadiths this study will explain how Relevance Theory according to Sperber and Wilson analyses and interprets a proverb. Sperber and Wilson (1996/1970) as quoted in Colston and Katz (2005: 288-289) explain that proverbs are

cultural representations and that human cognitive abilities will act as a filter on the representations that are capable or likely to become cultural. Hence according to Sperber and Wilson (1986/1995) as quoted by Colston and Katz (2005: 286) when interpreting a proverb the hearer should recover interpretations guided by their search for optimal relevance in interpretation of ostensive stimuli and general knowledge of the world. The cross - cultural differences will play a role in interpreting the proverbial language. For example, salient cultures and specific assumptions can determine the selection of possible interpretations when the audience is faced with unfamiliar proverbial language. Contextual knowledge too, plays a role in interpreting proverbs depending on the beliefs held by the hearer and the mutual manifest assumptions shared by participants. Consider the following Hadith:

1. Hadith 1. Narrated 'Umar bin Al-Khattab (May Allah be pleased with him), reported: Messenger of Allah (PBUH) said, "*The deeds are considered by the intentions...*

The Prophet's Hadith in 1 above consists of the proverb;

The deeds are considered by intentions...

The prophet's Hadith above, has a proverb which is *the deeds are considered by intentions*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the meaning of the word *intentions*. The communicative principle states that "every ostensive stimulus conveys a presumption of its own relevance" (Wilson 2007-2008). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader meets with the term *intentions*, the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *intentions*. The following assumptions are made:

- a.They can be good
- b.They can be bad / evil
- c.They can be suspicious
- d.They can be malicious

The assumptions interact with the reader's knowledge to yield the following contextual implications:

- e. Intentions can be good
- f. Intentions can be bad / evil
- g. Intentions can be suspicious
- h. Intentions can be malicious
- i. Intentions can be personal

The encoded concept *intentions* interact with the reader's cultural background knowledge to yield positive cognitive effects. The first interpretation that meets the criterion and is compatible with the reader's knowledge about the author's preferences and abilities will be selected as the intended one. That is: Muslims believe that a person will be rewarded according to his intentions. For example, the context behind this Hadith is that, a person sent a marriage proposal to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. The man did as the woman had requested and the two were married there. On account of this event, the man came to be known among the Companions as Muhajir Umm Qais. People thought that the man who had migrated from Makkah to Medina would receive very many blessings due to his action but this was not the case since his intention was to emigrate to Medina so as to get married and not help the Prophet spread Islam. This shows that one's intentions are guided by his deeds. With this cultural background knowledge, the reader then follows the relevance – theoretic comprehension procedures in decoding the meaning of *intentions*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of *intentions* in 1 above, e and i would be the best hypothesis compared to the others. Therefore, the reader stops at e and i after his / her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the proverb *the deeds are considered by*

intentions by using the cultural background knowledge and decode the meaning of the proverb which is; good intentions that are not meant for religious purposes will not be rewarded. In addition, one should not do good deeds to show off because whoever does a good deed in order to show off, Allah will expose his intentions on the day of resurrection as reported by Jundab Tarif Abi- Tamima [Sahih Al- Bukhari Hadith no. 2203: 85].

Consider the following Hadith:

2. Hadith 1740. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (P.B.U.H.) said, "Verily, *Al-Karm* is the heart of a true believer." [Al-Bukhari and Muslim].

The utterance above consists of the proverb:

“ ... *Al-Karm is the heart of a true believer.*”

The prophet’s Hadith has a proverb which is *Al-Karm is the heart of a true believer*. In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the meaning of the word *Al-Karm*. The communicative principle states that “every ostensive stimulus conveys a presumption of its own relevance” (Wilson 2007-2008). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader meets with the word *Al-Karm*, the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *Al- Karm*. The following assumptions are made:

- a. Is a person who is generous
- b. He / she is kind
- c. He / she is merciful
- d. He / she is respectful
- e. He / she is God fearing

The assumptions interact with the reader’s knowledge to yield the following contextual implications:

- f. A true believer is generous
- g. A true believer is kind
- h. A true believer is merciful
- i. A true believer is respectful
- j. A true believer is God fearing

The encoded concept *Al - Karm* interacts with the reader's cultural background knowledge to yield positive cognitive effects. The first interpretation that meets the criterion and is compatible with the reader's knowledge about the author's preferences and abilities will be selected as the intended one. That is: *Karm* means generous in Arabic and *Karim* means a person who is generous. The reader follows the relevance – theoretic comprehension procedures in decoding the meaning of *Al - Karm*. The relevance theoretic comprehension procedures states that:

Follow a path of least effort in deriving cognitive effects:

- a) Consider interpretations in order of accessibility
- b) Stop when your expectations of relevance are satisfied (or abandoned)

(Wilson 2007- 2008).

Following a path of least effort in interpreting the implicit meaning of *Al - Karm* in 2 above, g would be the best hypothesis compared to the others. Therefore, the reader stops at g after his / her expectation of relevance is satisfied. In this case, the reader gets the implicit meaning of the proverb *Al-Karm is the heart of a true believer* by using the cultural background knowledge that is; a true believer should be generous at heart. Meaning it is only Allah who can judge whether a person is a true believer or not since He is the only One who can see through each and every ones Heart. This is an attribute which no human being possesses apart from Allah who can judge whether one is a true believer or not.

Consider the following Hadith:

- 3. Hadith200. Hudhaifah bin Al-Yaman (May Allah be pleased with him) reported: The Prophet of Allah (P.B.U.H.) told us, "*Amanah (the trust) descended in the innermost (root) of the hearts of men.*"

The utterance above consists of the proverb:

"Amanah (the trust) descended in the innermost (root) of the hearts of

men.”

The prophet’s Hadith above, has a proverb which is "*Amanah (the trust) descended in the innermost (root) of the hearts of men.*" In order to understand how a reader will arrive at the intended meaning of the Hadith, the reader has to understand the meaning of the word *Amanah (trust)*. The communicative principle states that “every ostensive stimulus conveys a presumption of its own relevance” (Wilson 2007-2008). New information is relevant if it interacts with the context to yield positive cognitive effects. When the reader meets with the word *Amanah*, the encyclopedic entries and the socio - cultural norms are triggered and the mind searches for all mental representations in order to understand the meaning encoded by the term *Amanah*. The following assumptions are made:

- a. For a person to be trusted he / she must be honest
- b. For a person to be trusted he / she must be faithful
- c. For a person to be trusted he / she must be kind
- d. For a person to be trusted he / she must be truthful

The assumptions interact with the reader’s knowledge to yield the following contextual implications:

- e. The hearts of men who are trusted are honest
- f. The hearts of men who are trusted are faithful
- g. The hearts of men who are trusted are kind
- h. The hearts of men who are trusted are truthful

The encoded concept *Amanah (trust)* interacts with the readers’ cultural background knowledge to yield positive cognitive effects. The first interpretation that meets the criterion and is compatible with the reader’s knowledge about the author’s preferences and abilities will be selected as the intended one. That is: *Amanah* means trust in Arabic and a person whose heart is honest, faithful, kind and truthful can be ranked as trustworthy. The reader follows the relevance – theoretic comprehension procedures in decoding the meaning of the proverb "*Amanah (the trust) descended in the innermost (root) of the hearts of men.*" Following a path of least effort in interpreting the implicit meaning of the proverb above **e** would be the best hypothesis compared to the others. Therefore, the reader stops at **e** after his/ her expectation of

relevance is satisfied. In this case, the reader gets the implicit meaning of the proverb "*Amanah (the trust) descended in the innermost (root) of the hearts of men*" by using the cultural background knowledge that is; a true believer should be trustworthy at heart. For a believer to be trustworthy at heart he should have Iman (faith) in his heart. In Islam the first trust is Iman (faith). Believing in God, His angels, His Holy Books (Taurat, Zabur, Injil and Quran), His Messengers, the Last Day of Judgment and Qadr (divine predestination.)

4.2. Conclusion

From the data above it is evident that for one to interpret the figures of speech used, one requires cultural background knowledge in order to get the context so as to arrive at the intended meaning of the Hadiths of Prophet Muhammad (P.B.U.H.). Therefore, cultural background knowledge is a necessity in interpretation of the figures of speech used in the Hadiths.

CHAPTER FIVE

5.0. SUMMARY, CONCLUSION AND RECCOMENDATIONS

5.1. Introduction

This study set out to examine the use of figurative language in the Hadiths of Prophet Muhammad (P.B.U.H.) in the book *Paradise of the Pious* by Imam An - Nawawi. The study raised the following hypotheses: first, some figures of speech will be used less frequent than others in the Hadiths of Prophet Muhammad (P.B.U.H.) in An - Nawawi's *Paradise of the Pious*. Second, knowledge of the culture and context is necessary in interpreting the figures of speech used in Hadiths; which the study used as guidelines to achieve the objectives of the study that sought to identify and analyze the figures of speech used in Hadiths of the Prophet (P.B.U.H.) in An - Nawawi's *Paradise of the Pious*. Secondly, to examine the role of cultural background knowledge and context in the interpretation of the figures of speech used in Hadiths. Data was collected from Imam An - Nawawi's *Paradise of the Pious*. A total of forty one figures of speech such as: metaphor, metonymy, synecdoche, similes and proverbs in Imam An - Nawawi's *Paradise of the Pious* were identified. Out of the forty one figures of speech identified, a total of twenty figures were analyzed which include: four metaphors, four metonymy, four synecdoche, five similes and three proverbs were analyzed using the Principles of Relevance Theory.

5.2. Summary

The study aimed at demonstrating the need for cultural background knowledge in the interpretation of the figures of speech used in Hadiths of Prophet Muhammad (P.B.U.H.) in order to arrive at the intended meaning. The study applied the Principles of Relevance Theory (the cognitive and communicative principles) to account for the processes involved in the reader's understanding of the figures of speech used in Imam An - Nawawi's *Paradise of the Pious* (a collection of Hadiths from various Muslim scholars). A total of forty one figures of speech such as: metaphors, metonymy, synecdoche, similes and proverbs in Imam An - Nawawi's *Paradise of the Pious* were identified. Out of the forty one figures of speech identified, a total of twenty figures were analyzed which include: four metaphors, four metonymy, four

synecdoche, five similes and three proverbs were analyzed using the Principles of Relevance Theory. The study observed that the use of figurative language in Hadiths, required cultural background knowledge in interpreting the figures of speech. The reader was guided by the cognitive and communicative principles in understanding the context and interpreting the implicit meaning of the figures of speech used in the Hadiths of the Prophet. Through relevance theoretic comprehension procedures, the reader used least effort to derive contextual assumptions and implications. That is: the reader followed a path of least effort in deriving contextual assumptions which in turn yields contextual implications so as to satisfy his / her expectation of relevance. The reader stopped when his expectation of relevance is satisfied and uses cultural background knowledge to derive the intended meaning of the Hadith. Therefore, the Principles of Relevance Theory explain how a reader with cultural background knowledge required the least effort to interpret the figures of speech used in Hadiths so as to arrive at the intended meanings.

Chapter one formed the basis of the study by introducing the topic, its objectives and hypotheses. The Principles of Relevance Theory (cognitive and communicative) were used to analyze the figures of speech identified in *Paradise of the Pious* and adequately demonstrated how a reader with cultural background knowledge would use the least effort to understand the figures of speech. Chapter two presented the historical background of Hadiths. It was evident from the historical background that figurative language was used both in the Quran (which forms the Law and constitution of Islam) as well as the Hadiths (which are a source of the Islamic tenets and ordinances based on the prophetic traditions) to pass the message of Allah. The three broad categories of Hadiths elaborated on the role played by some of the figures of speech used in the Hadiths. Figurative language thus was and still is an important tool in communication. Chapter three presented the identification of the figures of speech such as: metaphors, synecdoche, similes, metonymy and proverbs identified in the *Paradise of the Pious* by Imam An - Nawawi and classified them according to the traditional figures of speech. It was also observed that most of the figures used were drawn from the Islamic and Arabic culture. From the findings the results showed that some figures of speech such as proverbs and synecdoche had been less frequently used than others. Chapter four analyzed the figures of speech such as similes, metonymy, metaphors, synecdoche and proverbs identified in Imam An - Nawawi's *Paradise of*

the Pious using the Principles of Relevance Theory. From the findings, it was clear from the data that to interpret the figures of speech used in Hadiths correctly; one required cultural background knowledge in order to arrive at the intended meaning of the Hadiths. Chapter five presented the summary, conclusion, recommendations and accomplishments of the study.

5.3. Conclusion

The study aimed at demonstrating the need for cultural background knowledge in the interpretation of the figures of speech used in Hadiths of Prophet Muhammad (P.B.U.H.) in Imam An - Nawawi's *Paradise of the Pious* so as to arrive at the intended meaning. The objectives of this study were: First, to identify and analyze the figures of speech used in Hadiths of the Prophet (P.B.U.H.) in An - Nawawi's *Paradise of the Pious*. Secondly, to examine the role of cultural background knowledge and context in the interpretation of the figures of speech used in Hadiths. From the findings, the results indicated that some figures of speech had been used less frequent than others in the Prophets Hadiths. For example, proverbs and synecdoche had been used less frequent. Out of 41 Hadiths; there were 9 Hadiths that used metaphors, 8 used metonymy, 6 synecdoche, 15 similes and 3 proverbs therefore proving the first hypothesis that: some figures of speech will be used less frequent than others in the Hadiths of Prophet Muhammad(P.B.U.H.) in An - Nawawi's *Paradise of the Pious*. The results also indicated that to interpret the figures of speech used in Hadiths correctly, one required cultural background knowledge in order to contextualize the intended meaning of the Hadiths. One example amongst the many figures that had been analyzed in this study is Hadith 167 which discussed *the black stone*; a reader who lacked cultural background knowledge would find it difficult to interpret the encoded concept of *the black stone* which was synecdochically used to represent the Kaabah. The reader may misinterpret it to mean a stone that is black; hence proving the second hypothesis that: knowledge of the culture and context is necessary in interpreting the figures of speech used in Hadiths. In addition, the results indicated that the Prophet used images and figures that were familiar with the people during that era. For example, use of camels in Hadith 526, shepherds in Hadith 192 and lightning, birds breeze in Hadith 201; for easy comprehension and interpretation of the figures used. The findings also indicated that, Imam An - Nawawi never

translated some words from Arabic to English. For example, use of *Amanah* in Hadith 200, *Al - Karim* in Hadith 1740 and *Wudu* in Hadith 25 amongst others. This is because first, he wanted to preserve and avoid distorting their meaning and secondly, some words lacked equivalent meaning which captured the Prophet message. Lastly, the Principles of Relevance Theory (cognitive and communicative) can adequately be used to analyze the figures of speech used in Hadiths of the Prophet Muhammad (P.B.U.H.) in Imam An - Nawawi's *Paradise of the Pious*.

5.4. Recommendations

This study was based on the use of figurative language in Hadiths of Prophet Muhammad (P.B.U.H.) in Imam An - Nawawi's *Paradise of the Pious*, a compilation of Hadiths from various Islamic scholars. A study on the use of figurative language such as metaphors, similes, proverbs and metonymy in Hadiths of the Prophet needs to be done and in particular using the cognitive approach where the source and the target domain should be identified. A study on the use of figurative language to be specific; similes, proverbs, synecdoche, metonymy and irony in a religious text like The Quran - The English Translated version - and in particular using Relevance Theory needs to be carried out.

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