Semantic Analysis of Seven Types of Meaning in the Prophet Muhammad's Hadith

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Abstract:

The Present study sheds light on meanings that can be found in the Hadith of the prophet Mohammed (peace be upon him). It is attempts to provide a better interpretation and understanding of the Hadith due to its prominent status as a second source of Islamic legislation after the glorious Quran. The study aims to explore different types of meaning by analyzing ten texts of the Hadith collected from certain books of authentic Hadith called (Sahihs). The selected data is randomly chosen in various subjects to explore the meanings in different topics. The focus of analyzing the ten selected Hadiths is on the information afforded and the linguistic structures used by the prophet in teaching Muslims morals and guiding them spiritually. To achieve its aims, the study adopts Leech's (1981) semantic theory of seven types of meaning. The present paper engages a qualitative data approach to study the selected texts of the Hadith. It arrived at some important findings and conclusions. The results of the study reveal that though considering the conceptual meaning in interpreting the Hadith is significant, other types of meaning provide the reader with secondary details that cannot be obtained through conceptual meaning alone.

Keywords: (The prophet's Hadith, semantic analysis, seven types of meaning).

1. Introduction

In Semantics, linguists are mainly concerned with the meaning of words, phrases and sentences. Though the meaning of the word 'meaning' itself is regarded elusive by semantists, it is agreed on to be the meaning of expressions especially content and function words. As various theories are adopted to deal with 'meaning, Leech's theory of seven types of meaning is the most eminent. The present study, then, is semantically approached. It is an attempt to study different types of meaning found in the prophet's Hadith.

Examining different meanings in such context is significant due to the fact that it occupies a prominent status as a second source of Islamic legislation after the glorious Quran. Despite the fact that the prophet's Hadith stimulates numerous researchers interested in Islamic legislation in addition to linguists to study focusing on the eloquence and expressiveness of prophet's language, different types of meaning is poorly examined in relation to such context as the prophet's Hadith. Understanding different types of meaning could lead Muslims as well as researchers of the Hadith to a better interpretation. Consequently, the present study aims to answer the following questions: What can different types of meaning add to its conceptual meaning? How do the used expressions and structures affect the message of the Hadith?

1.1 The Prophet's Hadith

The word 'Hadith' typically consists of two parts the 'matan' and 'isnad'. The first is the prophet's saying and the latter is people who told or narrate the Hadith. The prophet's saying includes the words, acts, deeds and circumstances relating to his instruction and teaching (Tangngareng, 2017:6-7).

It is a truism that the roots of Hadith went back to the time of Prophet Muhammad in 7th-century Arabia. During the Prophet's lifetime, his companions and followers (known as the Sahaba) closely observed his actions, listened attentively to his words, and sought his approval for various matters. These teachings and practices were initially transmitted orally among early Muslims (Suhaib, 2015: 2).

After the death of Prophet Muhammad, the need to preserve his teachings and actions became evident. This led to the systematic collection and documentation of Hadith. The Prophet's companions, took it upon themselves to strictly gather and transmit these valuable narrations to future generations.

Hadith holds an essential status in Islamic tradition for several compelling reasons. First and foremost, the Quran, the holy book of Islam, provides Muslims fundamental teachings and principles. The Quran was revealed to the prophet who shows Muslims the ways of the

finest performance in their everyday life and to the society as one of the principles of Islam is that guiding Muslims to have morals means getting its fruits in a better society.

1.2 Semantics and Meaning

Linguistics's main concern is to understand how language users can get and give information. That necessarily means characterizing the meaningful elements of a language and these elements are structured in phrases and sentences to give more complicated meanings. Semantics is the linguistic field that systematically studies meaning (Kreilder, 2002:3). Semantics is usually known as the study of the meanings of words and sentences. More precisely it studies linguistic expressions in sentences and the relations between them. Additionally, it accounts for the different meanings of linguistic expressions and how to disambiguate them based on communicative meaning (Lubner, 2013:16).

In his book 'Semantics' Leech (1981:2) presented one of the most plausible semantic classifications of the term "Meaning''. He justifies his work by pointing out the challenging nature of the term itself. He reviews what authors, philosophers and linguists, defined meaning to be. Ogden and Richards (1923), for example, offered a list of as many as twenty-two definitions of the word 'meaning'. Bloomfield (1933:140) claimed that meanings is the weak point in language-study. There will not be a difference unless people's knowledge develops more than it is now. Leech (1981:4) criticized these definitions as they define 'meaning' from scientific perspectives. The alternative approach, then, to the study of meaning is within language itself. In other words, to postulate a systematic account of the nature of 'word meaning' through studying relations within language. However, a problem may arise about the meaning of sentences. He distinguishes between meaningful and meaningless sentences about our knowledge of language and our knowledge of the real world as shown below:

a. My uncle always sleeps on one toe. (meaningless according to the knowledge of the real world)

b. My uncle always sleeps awake. (meaningless according to the knowledge of the language) (ibid:6).

To deal with such awkward problem, Leech suggests the theory of seven types of meaning; conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collective meaning and thematic meaning.

2.Types of Meaning

Zdravkovic (2008:12) argued that besides Leech's classification of meaning types, Palmer and Lyons suggested other systems of classifications. Generally speaking, Palmer's (1976) theory was the simplest but in different terminology. Lyons's (2002) theory, on the other hand, is the most comprehensive one. He offered He provided a system of classifications and sub-classifications on a linguistic and philosophical background. He added that Leech's approach, comparing to the other classifications, is the most reliable. It meditates between Palmer's modest approach and Lyons' sophisticated one.

A. Conceptual Meaning

For (Leech, 1981: 9), this type of meaning is usually referred to as denotative, designative, cognitive or descriptive meaning. He highlighted the importance of conceptual meaning as it is widely presumed to be the principal aspect in human communication. That means it is integral to the communicational function of language. This type has a complex organization similar to that of syntactic and phonological levels of a language. To establish the conceptual meaning, Leech referred to two principles that seem to be the basis of all linguistic patterning; contractiveness and structure. Contractiveness is relied on the classification of sounds in phonology; the binary opposition of characteristics of sounds – positive (present) and negative (absent) features. Leech illustrated that using the example of the sound /b/ and, the example of the meaning of the word "woman". According to these two comparable subjects, the sound /b/ can be described as +bilabial, + voice, + stop, - nasal, whereas the word 'woman' includes the following elements: + human, - male, +

adult. The structure principle is that by building up larger linguistic units out of smaller units, moving to subdivisions and fundamental constituents. (ibid, 1981:10).

Correspondingly, to consider the conceptual meaning of a linguistic expression three levels or representations of language should be accounted for; the phonological, the syntactic and the semantic representations (the dictionary meaning) (Leech1981:10-11).

B. Connotative Meaning

Leech (1981:12) described this meaning as the communicative value of an expression. Connotative meaning usually overlaps to certain extent with the conceptual meaning. However, connotative meaning comprises other than those of conceptual meaning; physical, psychological and social. Moreover, it may be extended to typical properties adopted by a group of people or a society as a whole. This type of meaning is relatively un stable. It varies according to the cultural aspects, historical period and the experience of the individual. Hence, it is not specific to language system but also to other communicative systems such as visual art and music. Consequently, the relationship between conceptual and connotative meaning can be compared to that between the 'language' (conceptual) and the 'real world' (connotative) (ibid: 12).

C. Social Meaning

According to (ibid:15) social meaning includes all the social circumstances regarding the use of language. Social meaning is understood through the identification of different levels of style within the same language; aspects of language variation like social or regional dialect variation, and style variation like formal, informal, colloquial, slang, etc. Depending on the situation the social meaning can also go with the illocutionary force of an utterance, as a request, an apology, a threat, etc.

D. Affective Meaning

Closely related to the social meaning, it refers to the way language can reflect a speaker's personal feelings or his attitude towards the listener or something. Basing on the

context, affective meaning can be expressed either directly or indirectly not only through the use of words but also the tone of the voice and gestures (Leech 1981: 16).

E. Reflected Meaning

Another type of meaning is reflected meaning. It involves lexical relations that can be shown as the meaning arises in situations of multiple conceptual meanings. When one meaning of an expression forms part of our response to another meaning.

Leech illustrated the reflected meaning through giving examples of the words 'The Comforter' and 'The Holy Ghost'. Both words refer to the third element in the Holy Trinity, though they differ semantically. The Comforter refers to something "warm and comforting" while The Holy Ghost indicates "awesome" (ibid).

F. Collocative Meaning

This type of meaning also presents lexical relations but that of quasi-synonymy. Leech (1981:17) postulated that Collocative meaning comprises words associations in accordance with words that appear in their environment. He provides examples of the adjectives "pretty" and "handsome" and the words which usually found themselves in their environment. Pretty {girl, woman, garden, etc.)   handsome {boy, man, typewriter…etc.}.

G. Thematic Meaning

The thematic type of meaning considers the way the speaker or writer formed his message using language. His linguistic choice can be considered as a part of sentence semantics as in the choice between the active and passive sentence structures, e.g. Mr. X donated the first prize. (Active) vs. The first prize was donated by Mr. X. (Passive).

Moreover, the speaker's emphasis on substituting one element with another. Using stress and intonation can also be of great importance in dealing with this type of meaning (Leech, 1981: 19-20).

3. Research Methodology

3.1 Model

Based on what has just been discussed, Leech's model of analysis is adopted by the present study to analyse the selected data. The adopted model is outlined in (Table 1) below.

Seven Types of Meaning	
Conceptual Meaning	Logical or denotative meaning
Connotative Meaning	The meaning is communicated by virtue of the reference.
Social Meaning	The meaning is communicated by virtue of the social circumstance of language use.
Affective Meaning	The meaning is communicated by virtue of the speaker's feelings and attitudes.
Reflected Meaning	The meaning is communicated through associations with other senses of the words.
Collocative Meaning	The meaning is communicated through associations with other words occur in their environment.
Thematic Meaning	The meaning is communicated through organizing the message in terms of order and emphasis.

Table (1) Adopted from Leech (1981:23)

3.2 Data

The study offers a qualitative data analysis. It semantically analyses the prophet's Hadith in their different contexts. It is unnecessary to mention that selecting texts of the Hadith is not easy for many reasons. Many texts of the Hadith are associated with certain situations;

some have many words and others have few words. Besides, there is the problem of finding texts of Hadith with the same titles but different words in the sources (Sahihs). Generally, the main source of Hadith in Islam can be found in certain books called Sahihs; the most famous ones are Sahih al-Bukhari, Sahih Muslim and Sunan Ibn Majah. As a result, the data of this study is randomly collected from these books according to their titles. The selected texts are not too long for economy. The titles are mentioned and followed by their sources (Sunan Ibn Majah, book 37, hadith 111). The full texts will be end noted.

3.3 Analysis

Data 1: The prophet's Hadith on envy (Hassad)[1] (Sunan Ibn Majah: Book 37, Hadith 111)

1. Conceptual meaning

The conceptual meaning of the Hadith is that 'envy', is a feeling that when a person wants something that someone else has. It is a bad trait resultes in losing the rewards of good deeds or acts. The Prophet assimilates the state to the situation of fire which burns wood.

2. Connotative meaning

The associative meaning of 'envy' is pangs of jealousy, hatred and begrudge. 'burn' is associated with flames, darkness, heat, blaze…etc. On the other hand, 'good deeds' associate with acts of kinds, help, special favor...etc. Consequently, envy is a bad trait that leads the person to be jealous and selfish. The result will be losing the rewards of his good deeds as the fire does with wood. Bad deeds eat up good deeds.

3. Social meaning

The Hadith is presented in a less formal style especially the use of 'eats up' to illustrate his emphasis on the consequences of envy, the Prophet presents the image of fire which is common.

4. Affective meaning

The effective meaning is expressed through the use of the word 'beware'. The Prophet conveys his attitude about envy and its consequences.

5. Reflected meaning

                The reflected meaning of 'envy' is jealousy and selfishness, 'Good deeds' is usually reflected in many good acts people may do.

6. Collocative meaning

The phrase 'eats up' collocates with food and food delivery. 'Burn' also collocates with wood, buildings and flames etc.

7. Thematic Meaning

The Prophet expresses his directive message through direct speech act. The listener relies on the shared knowledge to understand the intended meaning. The prophet doesn't want to describe what envy did, but rather to warn Muslims of it. He used the word 'envy' to be in the first place of the sentence to emphasize it.

Data 2: The prophet's Hadith on Neighbours[2] (Sahih Al-Bukhari: Book 6, Hadith 0)

1. Conceptual Meaning

The conceptual meaning of the Hadith is that the person who behaves badly with his neighbor: A person who lives very close to us, will not enter Heaven: The place where Muslims believe good people will live after their death.

2. Connotative meaning

The connotative meaning of the word neighbors is one's fellow human being and cooperation in Islam. It is associated with the relations between members of the society. 'Safe' is associated with being secure from liability to harm, danger or injury. 'bad behavior' has connotations with bad deeds (steeling, insulting…etc.). 'Garden' here means 'heaven' connotes doomsday and eternality. It is concluded that the relations between members of society should be represented by brotherhood.

3. Social meaning

The same formal style the Prophet's Hadiths follow is used here in a declarative assertive sentence. He declares and promises about that person.

4.Affected meaning

The Prophet's attitude is implied. It is conveyed through the use of 'will' which indicates promise.

5.Reflected meaning

The reflected meaning of the word 'haven' is paradise, Eden, for 'safe' is secure and comfort.

6. Collocative meaning

It is indicated in heaven-paradise, good and bad deeds.

7. Thematic meaning

The use of the affirmative sentence beginning with the word 'person' to put emphasis on it to be an answer to the question person who will not enter heaven.

Data 3: The prophet's Hadith on Allah's mercy[3] (Al- Bukhari: Book 9, Hadith 142)

1. Conceptual meaning

God's kindness, gentleness and thinking of helping, his creatures, all things aliveindicates that cod is merciful with his creatures more than a mother who loves her baby.

2. Connotative meaning

The connotative meaning is that God loves his creatures. He is merciful with them more than a mother. The mother always is associated with love, care, emotions and compassion.

3. Social meaning

The Prophet uses a formal religious style to express this meaning. The mother and her relation with her baby prevails in society.

4. Affective meaning

The prophet expresses it through the words kindness and mothers' love to her child.

5. Reflected meaning

Creatures is associated with (human beings), kindness also is associated with (gentleness).

6. Collocative meaning

kindness collocates with (heart), gentle with (man).

7. Thematic meaning

The Prophet used a comparison in the sentence to make the picture clear and to show God's attitude towards people.

Data 4: The prophet's Hadith on Supplications[4] (Sunan Ibn Majah, Introduction, Hadith 251)

1.Conceptual meaning

The Prophet asks Allah to give knowledge, something in the mind or learned, and to get the benefit of this knowledge.

2. Connotative meaning

Knowledge is associated with learning, school and books. Learning is associated with school.

3. Social meaning

The same religious formal style is used but with a request. The Prophet asks Allah to give him the knowledge that is useful to his life and after death.

4. Affective meaning: The prophet tends to emphasize the importance of knowledge in people's lives through resaying the words knowledge and learning.

5. Reflected meaning: Knowledge is reflected in better learning and understanding of something.

6. Collocative meaning

Knowledge usually collocates with books, teachers and schools.

7. Thematic meaning

The imperative sentence is used to ask Allah to seek knowledge because of its importance to him.

Data 5: The prophet's Hadith on Al-Jihad[5.] (Al-Nisa'i, Book 25, Hadith 20)

1.Conceptual Meaning.

The prophet wants to show the status of mothers that paradise-heaven is under the feet, the lowest part of everything of them.

2. Connotative Meaning

Feet are usually used to refer to the lowest part of human and animals. Mother's is associated with love, suffering and giving birth to a baby.

3. Social Meaning

Formal style is used to express the social meaning. The illocutionary act is assertive. The prophet declares that the paradise is for mothers without saying for her role in raising their children.

4. Affective meaning

The Prophet feels grateful to them mothers and what they suffer at pregnancy and birth. For the prophet, Muslim takes care of his mother is better than al jihad.

5. Reflected Meaning

It is indicated by heaven and paradise.

6. Collective meaning

Feet of a mountain, feet of a bed and an animal.

7. Thematic Meaning

The affirmative sentence is used to convey the prophet's message.

Data 6: The prophet's Hadith on oppressions[6]. (Al-Bukhari, Book 46, Hadith 7)

1. Conceptual Meaning

In this Hadith, the Prophet assimilates believers, adherent of a particular religion, to different parts of a building. Each part of the building supports, holds up or gives assistance to others.

2. Connotative meaning

The word believer in the Hadith is associated with followers, supporters and acceptors. The

word building is associated with home and solid construction. The connotative meaning of the Hadith, then, is that Muslims should all support each other and cooperate to hold up their building which is Islam.

3. Social Meaning

The formal religious style is used. The prophet assimilates believers to something known in any society which is building to make the picture clearer. He produced by indirect speech act of command. The assertive sentence is used to direct people to cooperate (just like the different parts of the building).

4. Affective meaning

The Hadith is uttered in a falling tone to assert its importance. The prophet expresses his attitude towards believers.

5. Reflected Meaning

Building is associated with construction and structure. Believers are reflected in followers.

6. Collocative meaning

Building collocates with words like long and, big building, believers also with true believers.

7. Thematic meaning

The Prophet presents his message in affirmative sentence with imperative function. It is one of the indirect patterns of command. To sustain his idea, the prophet used this pattern.

Data 7: The prophet's Hadith on general behaviour [7]. (Sahih Al-Bukhari, Book 43, Hadith 12)

1. Conceptual Meaning

The prophet's Hadith describes the feature of anger, wrath and assimilates it to the Devil, Satan, who has been created from fire. The fire is extinguished with water, so nothing let one gets rid of his anger like ablution, a religious ritual to wash face, hands and feet with water.

2. Connotative meaning

Anger associated with infuriation, hatred, and animosity. Devil has the power to afflict humans with spiritual corruption. Ablution connotatively means cleanness, purification and decontamination. Therefore, Anger is one of Satan's features and since he is of fire, ablution can purify Muslim's spirit of it.

3. Social Meaning

The same religious formal style. It is also expressed in stating force. By mentioning Devil, the prophet refers to the existence of devil in their social beliefs.

4. Affective Meaning

The Prophet express his attitude concerning anger as a devilish corruption to the believer's soul in a falling tone to assert it.

5. Reflected meaning

The devil is associated with evil spirits, and the same with ablution and cleansing.

6. Collocative meaning

Ablution collocates with water and prayers.

7. Thematic Meaning

The sentence is expressed in an affirmative form in which the message is carried through asserting.

Data 8: The Prophet's Hadith on the offices of commander and qadi[8]. (Ibn Majah, Book 18, Haith 45).

1. The conceptual Meaning

The conceptual meaning of the word struggle is fight and combat. Tyrannical means unjust, cruel and sever. Authority means king, ruler or president. etc. The conceptual meaning is that the best jihad is saying a word before an unjust ruler.

2. Connotative meaning

Struggle is associated with fight and war and bravery, tyrannical associated with un justice,

word is associated with opinion, authority is associated with power and state. Thus, the connotative meaning of the Hadith, the best struggle in Islam is a Muslim be brave enough to say his opinion in front of a cruel ruler.

3. Social Meaning

The meaning is expressed through the formal religious style. The assertive speech act is used to assert the topic.

4. Affective meaning

The Hadith is said in a falling tone to assert the subject.

5. Reflected meaning

The reflected meaning for the words presented by the Hadith is tyrannical; doctoral, imperious and domineering. Struggle; fight and class; authority means jurisdiction and power.

6. Collocative meaning

The word struggle collocates with war, authority with power

7. Thematic Meaning

The message is expressed through affirmative sentences to emphasize the given information.

Data 9: The prophet's Hadith on Virtue[9]. (Sahih Muslim, Book 45, Hadith42)

1. Conceptual Meaning

The conceptual of the words: (faces) appearance is to show one self. Possession is having and owning and heart is part of the body and one's deepest feeling or real nature. Therefore, God is not looking at people's faces but he looks at their spirits and acts.

2. Connotative meaning

The word face is associated with outside looking, but heart is associated with intuitions and the man's real personality. Connotatively, the Hadith means that what God looks at and judges is not what human shows and has but what how good his heart is.

3. Social meaning

The social context of the Hadith is that people assesse others according to their appearance and what they have. Phrased differently, God's judgment is based on good deeds and good-heartedness.

4. Affective meaning

It is said in a falling tone but with special discourse intonation in the second part of the sentence, God looks at one's heart and his deeds.

5. Reflected meaning

Face is lexically associated with showing up, heart with love and passion and possessions with money, houses, jewelry…etc.

6. Collocative meaning

The word Heart usually collocates with broken, good, near…etc. Whereas, face collocates with good or bad.

7.Thematic meaning

The prophet conveys his message through using two compound sentences. The first clause of it is negative and the latter is affirmative. He wants to prepare the reader for the coming details.

Data 10: The prophet's Hadith on belief[10] . (Sahih Al-Bukhari, Book 2, Hadith 11)

1. Conceptual meaning

The conceptual meaning of faith: is what one thinks to be true, wish: is a desire to have or do something very much, brother: is any boy or a man who has the same parents as ourselves. Thus, the conceptual meaning of the Hadith, one will not be a believer if he does not wish to his brother (Muslim) what he wishes to himself.

2. Connotative meaning

The word believe often is associated with doctrine and feelings in Islam. Brother is associated with brotherhood and love between brothers. Therefore, the Hadith means that to be a true Muslim, one has to be a good brother not a selfish one.

3. Social meaning

The brotherhood in Islam is something different. It has a social dimension. Brotherhood is not only a relation between brothers but also between Muslims, i.e. to behave with others as one does with his brother in birth. To be a true believer, one has to be a good brother to other Muslims. It is an indirect speech act. It is a command expressed in a declarative sentence.

4. Affective meaning

The falling tone marked the sentence, yet special discourse intonation is put on the second part of it.

5. Reflected meaning

The reflected meaning of the word wish is perhaps represented by desire and love, for the word believe, reflected meaning could be think and suppose.

6. Collocative meaning

The collocations of the words that occur in this Hadith are as follows:

(younger, older, blood and law) with brother, (simple, big and best) with wish and (deep, sincere, firm and true) with belief.

7. Thematic meaning

The given Hadith is structured in a compound sentence. The first part is a negative clause and the second is an affirmative one. The prophet may want to shed people's attention to what follows by this grammatical structure.

4. Results and Discussion

Based on the above analysis, the results revealed that all types of meaning add to the interpretation of the selected texts but with varying degrees. Though the conceptual meaning is usually considered the most stable one since it is the dictionary meaning, the

connotative meanings and thematic meaning are proved to be vital in interpreting the prophet's Hadith. Moreover, conceptual meaning is much cooperated with other types of meaning in illustrating the message of the texts in their contexts; associative meaning is highly based on the connotations of words. Social meaning, on the other hand, is evident to be prominent in the analysis of data through contextual aspects it adds. In the view of the given findings, the two research questions are answered. The analysis shows that the role of each type of meaning in the text interpretation. Additionally, the formal style is mostly used to suit the teaching message. The prophet's attitude as a guide and a teacher is apparent in all the selected texts. Furthermore, he used direct and indirect speech acts in his texts to give emphasis to his message. Thematically, he used compound sentences to shed the hearers' attention to the right act he wanted them to do.

6. Conclusions

As a theory, seven types of meaning proved to be affective in analyzing the Prophet's Hadith especially for foreign Muslims as some important considerations are glimpsed. Though, affective, reflected and collocative meaning are sometimes overlapped with connotative meaning, they add to the overall interpretation of the text. Conceptual meaning is highly dependent throughout the analysis since it is the base the other meanings built on to colour the overall picture of the prophet's message. The prophet's attitude proved to be vital in conveying his message to Muslims. Exploring the prophet's attitude could not be arrived at but through affective meaning. To sum up, conceptual meaning affords the primary meaning, and other types of meaning provide the secondary details in the analysis.

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