

DECODING THE FINAL SERMON: SPEECH ACTS AND ISLAMIC IMPERATIVES IN THE ḤADITH OF *HAJJ AL-WADĀ'*

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Abstract: The ḥadīth concerning *ḥajj al-wadā'*, being the final utterance of Prophet Muhammad, has garnered significant attention from ḥadīth scholars, prompting various analyses of both its chain of narrators (*sanad*) and its content (*matn*). Focusing particularly on the *matn* aspect, scholars seek to delve into the deeper meaning embedded within the expressions or verbiage of the ḥadīth, necessitating a thorough linguistic examination. This endeavor has given rise to the field of *ma'ānī al-ḥadīth*, which centers its inquiry on the semantic nuances inherent within the text, whether textual or contextual. Within this contextual realm, pragmatic aspects take precedence, wherein the *matn* of the ḥadīth is scrutinized through the lens of speech acts. In this article, we aim to explore the ḥadīth of *ḥajj al-wadā'* through the prism of one such pragmatic linguistic aspect: speech acts. This approach fundamentally analyzes the utterances or expressions -in this case, the *matn* of ḥadīth *ḥajj al-wadā'*- in light of the speaker's and listener's actions, encompassing locutionary, illocutionary, and perlocutionary acts. Through this investigation, we endeavor to illuminate the deeper layers of meaning embedded within this seminal ḥadīth.

Keywords: *ḥajj al-wadā'*, *Ma'ānī al-ḥadīth*, Speech act, Linguistic examination.

Abstrak: Hadis tentang haji wada', sebagai ucapan terakhir Nabi Muhammad, telah menarik perhatian yang signifikan dari para ahli hadis, yang mendorong berbagai analisis terhadap *sanad* dan *matn* hadis tersebut. Dengan berfokus pada aspek *matn*, para sarjana berusaha untuk menggali makna yang lebih dalam yang tertanam dalam ungkapan atau lafazh hadis, yang memerlukan pemeriksaan linguistik yang menyeluruh. Upaya ini telah memunculkan bidang *ma'ānī al-ḥadīth*, yang memusatkan

penyelidikannya pada nuansa semantik yang melekat pada teks, baik secara tekstual maupun kontekstual. Dalam ranah kontekstual ini, aspek pragmatis lebih diutamakan, di mana *matn* hadis diteliti melalui lensa tindak tutur. Dalam artikel ini, kami bertujuan untuk mengeksplorasi hadis tentang haji wada' melalui prisma salah satu aspek linguistik pragmatis: tindak tutur. Pendekatan ini pada dasarnya menganalisis ujaran atau ekspresi -dalam hal ini, *matn* hadis haji wada'- dalam kaitannya dengan tindakan pembicara dan pendengar, yang meliputi tindakan lokusi, ilokusi, dan perlokusi. Melalui investigasi ini, kami berusaha untuk menerangi lapisan makna yang lebih dalam yang tertanam dalam hadis seminal ini.

Kata kunci: *haji al-wada'*, *Ma'ānī al-ḥadīth*, *Speech act*, Kajian linguistik.

Introduction

Hadīth stands as the second most significant source of guidance in Islam, following the Quran, rendering its comprehension and application imperative for adherents. A profound exploration of the intricate interplay between *sanad* (chain of narrators) and *matn* (content) constitutes a cornerstone in elucidating the nuances of these teachings.¹ The scrutiny of *sanad* assumes critical importance, particularly in light of the proliferation of fabricated ḥadīths post the demise of 'Uthmān b. 'Affān, often driven by suspected political motives. Rigorous examination and analysis of the *sanad* serve as a robust mechanism for establishing the authenticity (*ṣaḥīḥ al-isnād*) and originality of a ḥadīth, thereby ensuring its unwavering reliability.² Furthermore, the concurrent investigation of *matn* holds equal significance, involving a meticulous critique of the substantive content and underlying message of a given ḥadīth. This dual examination not only reveals potential inconsistencies but also guards against misinterpretations that may compromise the integrity of the teachings. Through the amalgamation of *sanad* and *matn* studies, scholars play a pivotal role in safeguarding the veracity of ḥadīth, discerning genuine teachings from falsehoods.

Researchers of ḥadīth examine both the *isnād* (*ṣaḥīḥ al-isnād*) and the *matn* (*ṣaḥīḥ al-matn*) as inseparable components with equal

¹ Cut Fauziah, "T'ibar Sanad dalam Hadis," *Al-Bukhari: Jurnal Ilmu Hadis*, Vol. 1, No. 1 (2018): 126; Arief Muammar, "Lemah Sanad Belum Tentu Lemah Matan," *Al-Bukhari: Jurnal Ilmu Hadis*, Vol. 1, No. 2 (2018): 209.

² Bustamin, *Metodologi Kritik Hadis* (Jakarta: RajaGrafindo Persada, 2004), 5.

importance. The *isnād* study assesses the continuity and qualities of narrators, while the *matn* study evaluates aspects like oddity and flaws.³ This division underscores the distinctive criteria for authenticity applied to the *sanad* and *matn*, signifying that a ḥadīth endowed with a trustworthy *sanad* may not inherently possess a reliable *matn*, and conversely, a ḥadīth with a reliable *matn* does not guarantee the same for its *sanad*.⁴

One of the sciences related to understanding the meanings of ḥadīth is the science of *ma'ānī al-ḥadīth*.⁵ The science of *ma'ānī al-ḥadīth* primarily focuses on the interpretation of the *matn* (content) of the ḥadīth. This field of study delves into the meanings of ḥadīth in Arabic and examines their connection to the text and context. The goal is to comprehend the intended meaning of the ḥadīth based on the circumstances and conditions in which it was narrated and understood by its audience.

The meaning of a ḥadīth can be understood in two ways: textual meaning and contextual meaning. Textual meaning refers to the meaning derived solely from the original text of the ḥadīth. Any attempts to go beyond the text, such as using a historical approach, are considered invalid. On the other hand, contextual meaning involves exploring the comprehensive meaning of a ḥadīth through various aspects and approaches. This includes considering the historical background of the ḥadīth's emergence (*asbāb al-wurūd*), as well as the social and cultural objectives embedded in its content (*matn*). It is important to recognize that the Prophet's words may have

³ This is as formulated by the renowned ḥadīth scholars, that is, Abū 'Amr 'Uthmān b. 'Abd al-Raḥmān b. al-Ṣalāḥ (d. 643 H). That a sound ḥadīth is "a ḥadīth with a connected chain of narrators, transmitted by a reliable ('*adl*) and trustworthy narrator (*zābiṭ*) to another reliable ('*adl*) and trustworthy person (*zābiṭ*), and so on, and it does not contain any irregularities ('*illah*) or defects (*shadh*). Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992), 116.

⁴ Ṣubḥī al-Ṣālīḥ, *Ulūm al-Ḥadīth wa Muṣṭalaḥuh* (Beirut: Dār al-'Ilm li al-Malāyīn, 1988), 279.

⁵ As a term, the Science of *ma'ānī al-ḥadīth*, particularly in Indonesia, was first proposed by Syuhudi Ismail. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual* (Jakarta: Bulan Bintang, 1994). However, the term *ma'ānī al-ḥadīth* itself has actually been used in one of the books by Imam 'Alī b. al-Mādinī, which is, *al-Taḥaqqub fī ma'ānī al-ḥadīth niṣf al-'ilm wa ma'rīfat ar-rījal niṣf al-'ilm*. Muḥammad b. Aḥmad Abū 'Abd Allāh Shams al-Dīn al-Dhahabī, *Siyar a'lām al-Nubalā'*, Vol. XVIII (Beirut : Dār al-Fikr, t.t), 11.

been metaphorical, requiring a symbolic understanding, particularly in the Arabic language known for its use of parables (*majāz*).⁶ The study of contextual meaning involves three stages: historical studies, language studies including aspects of *majāz*, and establishing connections with other relevant disciplines to examine editorial aspects of the ḥadīth.⁷

This paper examines the meaning of the ḥadīth of *ḥajj al-wadā'* using a speech-act approach. The speech-act approach, a branch of linguistic pragmatics, explores the meaning of an utterance based on the actions performed by the speaker and audiences.⁸ The ḥadīth of Muhammad is seen as verbal communication directed at the Muslim community, encompassing various forms such as news, commands, prohibitions, and exhortations. Similarly, the ḥadīth of *ḥajj al-wadā'* (the Farewell Sermon) delivers the Prophet's final sermon before his passing, conveying news, messages, and exhortations to the Muslim community.

This ḥadīth has indeed been extensively studied by scholars, both in terms of its legal aspects and language. In this paper, the author will approach this ḥadīth using a speech-act approach, which is a part of the pragmatic study of language. The speech-act approach to ḥadīth has indeed received extensive scholarly attention. However, there are variations in approaches among different studies. For instance, the research employing the speech-act approach is "Tindak tutur Ilokusi Khutbah-khutbah Rasulullah Saw dalam kitab Jamharatu al-Khuṭab al-'Arabī fī al-'uṣūr al-'Arabīyah al-Zāhirah Karya Ahmad Zaki Safwat (Kajian Pragmatik)." This research focuses on analyzing the sermons of the Prophet contained in the aforementioned book. The research methodology utilizes Searle's theory of speech acts and incorporates Dell Hymes's politeness principle.⁹

⁶ Ali Mustofa Ya'qub in Miftahul Asrar added that to understand ḥadīth contextually, it is also necessary to know the causality of the sentence (*'illat al-kalam*) and socio-cultural factors (*taqā'ūd*). Muhandis Azzuhri Cintami Farmawati Zahida Putri Amalia, *Hadits-Hadits Problematik (Analisis Linguistik Pragmatik)*, (Pekalongan: IAIN Pekalongan Press, 2017), 7.

⁷ Abdul Mustaqim, *Ilmu Ma'anil Hadits Paradigma Interkoneksi Berbagai Metode dan Pendekatan Dalam Memahami Hadits Nabi* (Yogyakarta: Idea Press, 2016).

⁸ Geoffrey Leech, *Prinsip-prinsip Pragmatik*, trans. M.D.D. Oka (Jakarta: Penerbit Universitas Indonesia (UI Press), 2011), 105-106.

⁹ Nadia Rahmi, *Tindak tutur Ilokusi Khutbah-khutbah Rasulullah Saw dalam kitab Jamharatu al-Khuṭab al-'Arabī fī al-'Uṣūr al-'Arabīyah al-Zāhirah* Karya Ahmad Zaki

This study differs from the previous one in terms of its focus. It analyzes the hadīth of *ḥajj al-wada'* by examining the types of illocutionary speech acts and their conventional implicatures. The analysis employs Austin-Searle categories: representative, directive, commissive, expressive, and declarative. Grice's theory is also used to examine the conventional implicatures. Thus, the analysis considers both the illocutionary speech acts and their consequential implications, going beyond categorization alone.

The hadīth of The *Hajj Wada'* From a Linguistic Perspective

In this section, we undertake a detailed examination of the Prophet's last sermon, aiming to elucidate its significance and teachings. Our objective is to provide a comprehensive analysis of its key themes and enduring wisdom. By employing rigorous scholarly methods and critical inquiry, we seek to uncover the underlying implications and contemporary relevance of the Prophet's farewell sermon.

“O people, hear my words as I clarify to you, for I am uncertain if I will meet you again after this year, in this very place. O people, your lives and wealth are sacred until you meet your Lord, just as the sanctity of this day, in this month, and in this land of yours. Have I conveyed the message, O Allah, bear witness! Whoever has a trust, let him fulfill it to the one who entrusted him with it. The usury of the pre-Islamic era is abolished, and the first usury I begin with is that of my paternal uncle, Abbas ibn Abd al-Muttalib. The blood feuds of the pre-Islamic era are also abolished, and the first blood feud I abolish is that of Amir ibn Rabi'ah ibn al-Harith. The pre-Islamic customs and practices, except for the rights of pre-Islamic marriage, are abolished, and the first of those to be revoked is the revenge for intentional murder. In it, there are a hundred camels. So, whoever exceeds that, it is from the practices of the pre-Islamic era.”

“O people, indeed, Satan has despaired of being worshipped in your land, but he is content to be obeyed in matters other than that which you disdain from your actions. O people, dishonesty is an increase in disbelief, and time has returned to its original state as it was on the day Allah created the heavens and the earth.

The count of months with Allah is twelve in the Book of Allah, the day He created the heavens and the earth. Among them are four sacred months, three consecutive and one alone. Have I conveyed the message? O Allah, bear witness! O people, your wives have rights over you, and you have rights over them. They should not allow anyone whom you dislike to sit on your beds, nor enter your homes without your permission. They should not commit any indecency. If they do, Allah permits you to isolate them in their beds and beat them without causing injury. If they obey you, then they have the right to their provision and clothing according to custom. Women are captives with you, meaning they are under your care, and they have no control over themselves. You have taken them as a trust from Allah, and their private parts have been made lawful by the word of Allah. Fear Allah in your treatment of women and advise them well. Have I conveyed the message? O Allah, bear witness! O people, indeed, believers are brothers, and it is not lawful for a man to take his brother's wealth except with his goodwill. Have I conveyed the message? O Allah, bear witness! Do not revert to disbelief after me, striking each other's necks. I have left among you that which, if you hold fast to it, you will never go astray after me: the Book of Allah. O people, your Lord is one, and your father is one. All of you belong to Adam, and Adam was created from dust. The most honored among you in the sight of Allah is the most righteous among you. There is no superiority for an Arab over a non-Arab except through piety. Have I conveyed the message? O Allah, bear witness! O people, Allah has allotted for every heir his share of the inheritance. A bequest cannot exceed a third, and the child belongs to the marriage bed, and the adulteress is to be stoned. Whoever claims paternity for other than his father, or seeks guardianship for other than his close relatives, upon him is the curse of Allah, the angels, and all the people. Allah does not accept from him any compensation or justice." After concluding his farewell sermon, the Prophet Muhammad (peace be upon him) asked the people: "And what do you say?" They replied, "We bear witness that you have conveyed, fulfilled, and advised." He then raised his index finger to the sky and pointed it towards the people, saying, "O Allah, bear witness, O Allah, bear witness, O Allah, bear witness."

“At the end, it is noted that the text of the farewell sermon is widely transmitted in authentic sources and in the books of Sunnah, and all of them are considered authentic.”¹⁰

If classified, this ḥadīth essentially contains the testament of the Prophet Muhammad, which includes: firstly, human rights; secondly, reaffirming Islamic values; thirdly, women’s rights; and fourthly, the command to adhere firmly to the Qur’an and Sunnah as a guide for the Muslim community.¹¹

From a linguistic perspective, the ḥadīth of the Prophet is a form of verbal communication that encompasses meaning, function, and purpose, encompassing both textual and contextual dimensions. Therefore, understanding it necessitates guidance or contextual clues.¹² At the very least, the contextual clues that can be presented include the following.

First, the form of the Prophet’s ḥadīth and the scope of the instructions, in the form of:

a) *Jawāmi‘ al-kalim*, which is a short but meaningful expression. For example: “*War is a strategy*.” (narrated by al-Bukhārī and Muslim and others, from Jābir b. ‘Abdullāh). The understanding of this ḥadīth aligns with the apparent meaning of the text (*ṣābir*), which emphasizes the necessity of employing tactics in warfare. Such provisions are applicable universally as they are not restricted to specific places or times.¹³ Warfare, undoubtedly, demands strategic approaches, and lacking them would result in surrendering to the enemy.

b) *Tamthīl*, that is a parable. For example: “People who believe for other believers are like a building, one part strengthens the other

¹⁰ The ḥadīth has a *marfū‘* chain quality, which means the chain of narrators is unbroken up to the source, the Prophet Muhammad. The specific chain of narrators mentioned is ḥadīth narrated by Hishām b. ‘Ammār b. Nushayr b. Maysarah b. ‘Abān from Ṣadaqah b. Khālīd from Hishām b. al-Ghāzī b. Rabī‘ah from Nāfi‘ (the freed slave of Ibn ‘Umar) from ‘Abdullāh b. ‘Umar b. al-Khaṭṭāb b. Nufayl. Lidwa Pusaka, *Kitab Sembilan Imam* (Lidwa Pusaka i-Software), www.lidwapusaka.com

¹¹ Muhammad Sa‘id Ramadan al-Buti, *Sirah Nabawiyah dan Sejarah Singkat Khalifah Rasyidah*, trans. Aunur Rafiq Shaleh Tamhid (Jakarta: Robbani Perss, 1993), 290- 303.

¹² Muhammad Yusuf, *Metode dan Aplikasi Pemakaian Hadis* (Yogyakarta: Teras, 2009), 21.

¹³ Ismail, *Hadits Nabi yang Tekstual dan Kontekstual*, 11.

parts.” (narrated by al-al-Bukhārī, Muslim, and al-Turmudhī, from Abū Mūsā al-Ash‘arī).¹⁴ The hadīth presents the analogy that believers are like a building that reinforces one another. Hence, believers should foster Islamic brotherhood (*ukhuwwah Islāmīyah*), not tear each other down.

c) *Ramḥ*, which is a symbolic expression. For example: “The believer eats with one intestine (stomach), while the disbeliever eats with seven intestines.” (Narrated by al-Bukhārī, al-Turmudhī and Aḥmad, from Ibn ‘Umar).¹⁵ The mention of the intestine serves as a symbol to highlight the believers’ response to God’s blessings. It signifies that believers express gratitude for the blessings they receive, including in the context of eating, whereas unbelievers deny those blessings and exhibit greed and dissatisfaction with what God has bestowed upon them. Furthermore, this statement carries a deeper meaning, emphasizing that believers eat to sustain their lives, while non-believers, on the contrary, live solely for the purpose of indulging in food.

d) Dialogue or conversational language, namely hadīths that contain conversations of the Prophet and his companions and the surrounding community. For example: “They (the companions) asked: ‘O Messenger of Allah, which Islamic practice is the most virtuous?’ He replied: ‘To ensure that the Muslims are safe from the harm of your tongue and hands.’”¹⁶

e) Analogy expressions, or *qiyās*, are expressions that involve a highly logical relationship. For example: The companions asked the Prophet, “Will we be rewarded for fulfilling our sexual desires with our wives?” The Prophet then answered: “What is your opinion if someone channels their sexual desires towards unlawful paths, will they bear the sin? Similarly, when sexual desires are channeled towards lawful paths, they will be rewarded.” (Narrated by Muslim, from Abū Dharr).¹⁷

This hadīth states that if the channeling of desires on an unlawful path (adultery) is a sinful act, then if it is channeled in a lawful manner (through marital relations in a valid marriage), it is considered a rewarded act.

¹⁴ Ibid., 14.

¹⁵ Ibid., 21.

¹⁶ Ibid., 23.

¹⁷ Ibid., 31.

Second, the content of the hadīth relates to the role of Prophet Muhammad, stating that he served not only as an apostle but also as a head of state, warlord, judge, public figure, husband, and private individual. Please note that the term “hadīth” refers to a collection of sayings and actions attributed to Prophet Muhammad. The following is an example of a hadīth attributed to the Prophet, which pertains to the various roles and functions he fulfilled.

“Verily, the people who will receive the most severe torment in the presence of Allah on the Day of Resurrection will be painters.”
(Narrated by al-Bukhārī, Muslim, and others, from ‘Abdullāh b. Mas’ud).¹⁸

Numerous hadīths prohibit the depiction of animate creatures through painting. For instance, it is mentioned that a painter will be asked to give life to what they have depicted on the Day of Resurrection. Similarly, it is stated that angels do not enter a house adorned with paintings. These hadīths were conveyed by the Prophet in his role as the messenger of Allah, warning about the consequences that painters will face on the Day of Judgment.

Third, the hadīths of the Prophet can provide indications regarding their background and context, including those that have a specific cause or event behind them. These hadīths can be classified into three categories: (1) hadīths without a specific cause, such as those concerning the obligation of paying *ṣakāt al-Fiṭr* (charitable donation at the end of Ramadan); (2) hadīths with special causes, such as those related to worldly affairs or specific events. (3) hadīths relevant to the current situation, such as those discussing the restraints of Satan during the month of Ramadan.

Forth, the hadīths of the Prophet sometimes present indications that may appear contradictory, despite being classified as valid. In addressing this issue, scholars adopt various approaches, resulting in different interpretations. Some scholars adopt a single approach, while others employ multiple approaches in different sequences. Certain terms frequently encountered in such cases include: a) *al-tarjīḥ* refers to the process of researching and determining the stronger arguments within hadīth instructions; b) *al-Jam‘ wa al-Tanfīq*, or *al-Talfīq* refers to the approach of compromising or practicing both

¹⁸ Ibid., 36.

conflicting ḥadīths based on their respective contexts; c) *al-Naskh wa al-mansūkh* refers to the concept where one ḥadīth is stated as abrogating or canceling another ḥadīth; d) *al-Tawqīf* is the practice of waiting until there is another indication or evidence that can resolve and reconcile the conflicting matters.¹⁹

This description aforementioned reveals the expansive scope of meanings, functions, and purposes embedded within the ḥadīths of the Prophet within the linguistic realm. Through linguistic analysis, it becomes evident that these narrations serve multifaceted roles, encompassing not only historical accounts but also moral guidance, legal principles, and spiritual insights.

The Speech-Act Approach and Its Characteristics

Speech-act theory is part of language pragmatics, which explores the extralinguistic meaning of language units. Pragmatics studies how context influences interpretation and meaning in speech situations. It encompasses the understanding of pragmatic principles for speakers and listeners to use language effectively in everyday conversations. Leech defines pragmatics as the study of meaning in relation to speech situations. Pragmatics includes deixis, presupposition, speech-acts, and conversational implicature within its field of study.²⁰

Speech-acts are the subject of pragmatic studies, focusing on utterances in communication events. Kridalaksana defines speech-acts as sentences conveying the speaker's intended meaning to the listener.²¹ Hudson highlights their role in social interaction.²² Functionally, this theory asserts that sentences not only convey information but also imply actions. Speech events occur within linguistic interactions, involving speakers and interlocutors in specific contexts. Speech-acts have a psychological nature, influenced by the speaker's linguistic competence. While speech events are considered in terms of purpose, speech acts focus on the intended action conveyed through utterances. They are interconnected phenomena within the communication process, inseparable yet distinct.²³

¹⁹ Ibid., 73.

²⁰ Bambang Kaswanti Purwo, *Pragmatik dan Pengajaran Bahasa: Menyibak Kurikulum 1984* (Kanisius, Pusat Survei Geologi, 1990), 17.

²¹ Harimurti Kridalaksana, *Kamus Linguistik* (Jakarta: Gramedia, 1984), 154.

²² A. Chaedar Alwasilah, *Linguistik suatu Pengantar* (Bandung: Angkasa, 1993), 19.

²³ Moh. Ainin, *Fenomena Pragmatik dalam Alquran: Studi kasus terhadap pertanyaan* (Malang: Penerbit Misykat, 2010), 32.

According to Austin, he formulated the existence of three types of speech-acts, namely locutionary acts, illocutionary acts, and perlocutionary acts:²⁴ a) Locutionary Act which refers to an utterance that expresses something. It involves the act of speaking itself, where the speaker conveys a particular message or statement. For example, saying “Two legs, trees have leaves” is a locutionary act that expresses a statement about trees. b) Illocutionary Act which goes beyond mere expression and serves a specific purpose or intention. It involves the performative function of speech, where the speaker aims to accomplish something through their utterance. For instance, saying “I can’t come” not only conveys information but also serves the illocutionary act of apologizing for not attending an event. c) Prelocutionary Act that focuses on the effect or impact of speech on the listener. It involves influencing the beliefs, attitudes, or actions of others through speech. This can include convincing someone to believe something, urging them to take a certain action, or influencing their behavior based on what is said.

Austin’s theory of speech acts was later expanded by his colleague John Searle, who categorized illocutionary speech acts into six categories as follows:²⁵ a) Assertive: A speech act that functions as a statement, affirmation, or denial. b) Directive: A speech act that aims to make the listener do something, such as a suggestion, request, or command. c) Expressive: A speech act where the speaker expresses feelings and attitudes towards something, such as apologies, complaints, thanks, or congratulations. d) Commissive: A speech act where the speaker commits to doing something in the future, such as making promises or threats. e) Declarative: A speech act that brings about a change in the world, such as in a wedding ceremony. f) Representative: A speech act that describes a situation or event, such as statements, demands, or reports.

Grice, on the other hand, sought to incorporate his concept of implicature into communication. His theory is based on the observation that in speech acts between speakers and recipients, there exists an implicit contextual meaning. In any act of communication, each utterance inherently implies something. These implications refer

²⁴ Napoleon M. Mabaquiao, “Speech Act Theory: From Austin to Searle,” *A Journal for Humanities, Social Sciences, Business, and Education*, Vol. 19, No. 1 (2018): 35-45.

²⁵ John Searle, *Expression and Meaning* (Cambridge: Cambridge University Press, 1979), 3-5.

to intentions or propositions that are often concealed beneath the spoken utterances and are not directly stated.²⁶ Consequently, what is explicitly said differs from what is implicitly implied. Reflecting this, Wright stated that “what is meant is not what is said.”²⁷

Utterances and their implications pose comprehension challenges, but shared experiences enable smooth conversations. For instance, “Wow, this room is so hot” conveys the temperature condition and implies the listener’s need to address it, like opening windows or adjusting air conditioning. Grice’s concept of non-natural meaning explains communicative implicature, where implicit meanings go beyond literal interpretation. This arises from the gap between explicit utterances and implied intentions, forming the foundation for implicature.²⁸ In pragmatic and discourse studies, implicature involves implications, intent, and involvement in communication, representing the logical conclusion of an utterance based on shared background knowledge. However, mutual understanding among speakers negates the need for explicit expression.²⁹

Implicature encompasses two types: conventional implicature and conversational implicature.³⁰ The distinction between these two types is clearly elucidated by Lyons as follows:

“The difference between these is that the former depend on something other than what is truth-conditional in the conventional use, or meaning, of particular forms and an expressions, whereas the latter derive from a set of more general principles which regulate the proper conduct of conversation.”³¹

From this exposition, it becomes evident that conventional implicature is associated with general usage and meaning, while

²⁶ Frank Parker, *Linguistics for Non Linguist* (London: Taylor and Francis Ltd. 1986), 21.

²⁷ Richard A. Wright, “Meaning and Conversational Implicature,” in Cole and Morgan, *Syntax and Semantics*, Vol. 3 (New York: Academy Press, 1975), 379.

²⁸ *Ibid.*, 363.

²⁹ I Dewa Putu Wijana, *Dasar-dasar Pragmatik* (Yogyakarta: Andi Yogyakarta, 1996), 68.

³⁰ Grice, *Types Of General Conversational Implicature* (New York: Academic Press, 1975), 44.

³¹ John Lyons, *Linguistics Semantics: An Introduction* (Cambridge: Cambridge University Press, 1995), 272.

conversational implicature pertains to the principles of relevance in speech acts.

Analysis of Speech-Acts on the hadīth of the *ḥajj al-wadaʿ*

1.1 Analysis of Speech of Act

No	Topic of hadīth	Illocutionary					
		Assertive	Directive	Expressive	Commissive	declarative	Representative
1	Human rights	Your God is one, and your father is one. You all come from Adam, and Adam comes from dust.			O people, indeed your blood and your wealth are sacred (noble) until you meet your Lord.		
2	Reaffirming Islamic values	O people, adultery is an increase in disbelief	O Allah, bear witness that whoever has a trust should fulfill it to the person who entrusted it.	I will explain to all of you, as I do not know. Will I meet you after this year of mine, in this place where I stand?.		Indeed, one Muslim and another Muslim are brothers, so it is not permissible for him to take his brother's wealth except through good intentions.	
		Time has revolved as on the day Allah created the					

		heavens and the earth, and the number of months in the book of Allah SWT is 12 months. Four out of 12 are sacred months (forbidding warfare within them), three of them are consecutive, and one is separate (alone).					
		O people, Allah has divided to each heir their share of the inheritance, and it is not permissible for an heir to bequeath it.	And it is not permissible to bequeath more than one-third			And indeed, the blood of Jahiliyah has been erased/lost.	
		Taking over someone other than their master, then the curse of Allah, the angels, and everyone falls upon them					

		Indeed, the usury of Jahiliyyah (pre-Islamic era) has been abolished, and indeed the usury that I started was the usury of my uncle, Al-Abbas Bin Abdul Muthalib.					
3	Women's rights		They should not let anyone you hate enter your house except with your permission, and they should not engage in any indecent act. And if they do so.			Witness, O mankind, indeed your women have rights over you, and you also have rights over them. They should not allow others to enter your sleeping quarters.	
			Allah has permitted you to forsake them in your beds, and to lightly strike them..				
			And if they obey you, then you are				

			obligated to provide them with sustenance and clothing in a good manner..				
			Indeed, women are naked for you, so fulfill their rights entrusted by Allah SWT, and you have preserved the sanctity of their private parts in the name of Allah.				
			So fear Allah in relation to women and seek provisions for them..				
4	The comm and to adhere firmly to the Qur'an and Sunnah as a guide for the Muslim community	I have already conveyed this. There is a matter that I have clearly entrusted to you, which if you hold firmly to, you will never go astray: the Book of Allah and the Sunnah of				And indeed, retaliation and intentional killing are punished with Qisas	

		the Prophet					
						O mankind, indeed, Satan has despaired of being worshipped in your land, but he is content to be obeyed in other than the acts that you hate	

Meanwhile, in terms of the implications of the illocutionary force of his speech, it can be mapped that the conventional implicature is as follows:

1.2 Analysis of Conventional Implicature

1. Human rights		
Illocutionary		Conventional Implicature
Assertive	Your God is one, and your father is one. You all come from Adam, and Adam comes from dust.	The doctrine of monotheism is based on the origin of humanity, which traces back to Adam.
Directive		
Expressive		
Commissive	O people, indeed your blood and your wealth are sacred (noble) until you meet your Lord	Human beings are essentially pure
Declarative		
Representative		
2. Reaffirming Islamic values		
Assertive	O people, adultery is an increase in disbelief	Adultery leads to disbelief.
	Time has revolved as on the day Allah created the heavens and the	There are sacred months within a year, and it is forbidden to

	earth, and the number of months in the book of Allah is 12 months. Four out of 12 are sacred months (forbidding warfare within them), three of them are consecutive, and one is separate (alone).	engage in warfare during them.
	O people, Allah has divided to each heir their share of the inheritance, and it is not permissible for an heir to bequeath it	The determination of inheritance rights and their distribution.
	Taking over someone other than their master, then the curse of Allah, the angels, and everyone falls upon them	The prohibition of taking someone else's rights (inheritance)
	Indeed, the usury of Jahiliyyah (pre-Islamic era) has been abolished, and indeed the usury that I started was the usury of my uncle, Al-Abbas Bin Abdul Muthalib	The prohibition of engaging in usury
Directive	O Allah, bear witness that whoever has a trust should fulfill it to the person who entrusted it	The directive of the obligation to fulfill trust.
	And it is not permissible to bequeath more than one-third	The directive not to bequeath more than one-third of the inheritance wealth.
Expressive	I will explain to all of you, as I do not know. Will I meet you after this year of mine, in this place where I stand?.	The expression of the last message of the Prophet before he left us (passed away).
Commissive		
Declarative	Indeed, one Muslim and another Muslim are brothers, so it is not permissible for him to take his brother's wealth except through good intentions.	The statement of the Prophet about Islamic brotherhood.
	And indeed, the blood of Jahiliyyah has been erased/lost.	The statement of the Prophet about the prohibition of Jahiliyyah blood.
Representative		

3. Women's rights		
Assertive		
Directive	They should not let anyone you hate enter your house except with your permission, and they should not engage in any indecent act. And if they do so	The directive of the Prophet regarding the requirement for someone to seek permission before entering a house and the prohibition of engaging in vile acts.
	God has permitted you to forsake them in your beds, and to lightly strike them	The directive of the Prophet regarding separating from one's wife and lightly striking them.
	And if they obey you, then you are obligated to provide them with sustenance and clothing in a good manner.	The directive of the Prophet regarding the obligation to provide maintenance for the wife in a good and reasonable manner.
	Indeed, women are naked for you, so fulfill their rights entrusted by God, and you have preserved the sanctity of their private parts in the name of Allah.	The directive of the Prophet to preserve and care for the purity of the wife.
	So fear of God in relation to women and seek provisions for them.	The directive of the Prophet to fear of God and to advise the wife to fear of God
Expressive		
Commissive		
Declarative	Witness, O mankind, indeed your women have rights over you, and you also have rights over them. They should not allow others to enter your sleeping quarters.	The statement of the Prophet about the rights of women and the prohibition for others to enter their bedrooms.
Representative		
4. The command to adhere firmly to the Qur'an and Sunnah		
Assertive	I have already conveyed this. There is a matter that I have clearly entrusted to you, which if you hold firmly to, you will never go astray: the Book of Allah and the Sunnah of the Prophet	The statement of the Prophet about the obligation of Muslims to hold fast to the Book of Allah and the Sunnah of the Prophet.
Directive		
Expressive		
Commissive		
Declarative	And indeed, retaliation and intentional killing are punished	The statement of the Prophet about the law of Qisas

	with Qisas	(retaliation)
	O mankind, indeed, Satan has despaired of being worshipped in your land, but he is content to be obeyed in other than the acts that you hate	The statement of the Prophet about the despair of Satan towards the Muslim.
Representative		

From the analysis of speech acts and conventional implicatures above, several points can be presented. *First*, in the topic of ḥadīth related to the basic rights of human beings, there are 1 assertive and 1 commissive illocutionary acts, which conventionally imply the statement of the Prophet regarding the teachings of monotheism based on the origin of humans from Adam. Meanwhile, in the commissive utterance, it implies that the Prophet guarantees that human beings (Muslims) are inherently pure until they meet Allah.

Second, In the topic of ḥadīth regarding the reaffirmation of Islamic values, there are 5 assertive illocutionary acts, 2 directive, 1 expressive, and 2 declarative illocutionary acts. Conventionally, they imply the following meanings: within the assertive category, the Prophet explicitly states the prohibition of adultery, emphasizes the forbidden months for warfare, provides statements regarding inheritance, and prohibits engaging in usury. In the directive category, the conventional implicature implies instructions to fulfill trustworthiness and refrain from exceeding one-third in inheritance. In the expressive category, it conveys the conventional implicature that there is a possibility of the Prophet no longer being able to accompany the Muslim community. Finally, within the declarative illocutionary acts, the conventional implicature conveys open statements to the Muslim community, emphasizing the importance of Islamic brotherhood (ukhuwah Islamiyah) and the abolition of the permissibility of bloodshed during the Jahiliyyah period.

Third, in the topic of women's rights, there are 6 directive illocutionary acts and 1 declarative illocutionary act. The conventional implicatures of the directive illocutionary acts are found in statements that direct the prohibition of a man who is not the husband from entering the house, and if it happens, it is directed to leave the women (wife) or lightly strike them. Within the topic of women's rights, there is one declarative illocutionary act, which is an open statement from the Prophet regarding the rights of women (wives) and the rights of

husbands, as well as the prohibition of someone who is not the husband from entering the wife's sleeping area.

Forth, in the topic of adhering to the Quran and the Sunnah of the Prophet, there are illocutionary utterances, 1 assertive and 2 declarative. In the conventional implicature, the assertive illocutionary act is interpreted as the Prophet's statement regarding the importance of adhering firmly to the Quran and the Sunnah of the Prophet. On the other hand, the declarative illocutionary acts carry conventional implicatures in the form of open statements or proclamations about the application of the law of Qisas (retaliation) and the despair of Satan in tempting the Muslim.

Conclusion

In conclusion, the analysis of the speech acts and conventional implicatures in the hadith *ḥajj al-wada'* leads to the following conclusions: Firstly, the final sermon of *ḥajj al-wada'* serves as an expressive utterance by Prophet Muhammad, signifying his final meeting with the Muslim community. Secondly, within this sermon, the Prophet emphasized the significance of upholding Islamic values after his departure, firmly adhering to the Book of Allah and the Sunnah of the Prophet, and acknowledging the basic rights of humanity. Additionally, he made declarative statements regarding the application of retaliation law, laws of inheritance, and the prohibition of usury. Thirdly, the hadith on *ḥajj al-wada'* contains directives and admonitions concerning the careful treatment of women's rights. Lastly, the Prophet assured the purity of the Muslim community until they meet God, on the condition that they uphold the established values of Islam.

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