

Directive Functions of The Letters of Prophet Muhammad PbuH for The Kings and The Warlords

CA Bunia L-Islami ✉, Rustono Rustono, Haryadi

Universitas Negeri Semarang, Indonesia

Article Info

History Articles

Received:

17 March 2021

Accepted:

27 June 2021

Published:

30 August 2021

Keywords:

directive speech,
function of directive,
and letters

Muhammad Prophet

Abstract

The best figure along the history of mankind in life namely Prophet Muhammad PBUH had good diction, gentle language style, firm commands and prohibitions. In addition, he also selected carefully the messengers who had good faith and morals. The purpose of this study is to describe the type, function, and effect of directive utterances in several letters of the Prophet Muhammad to his kings and commander. This research uses a theoretical and methodological approach. The data collection method in this study is a free and involved method and note taking technique. The use of data analysis methods in this study is a heuristic and normative method. Researchers use the method of presenting the analysis an informal result. The results of this study are the function of directive speech includes praying, directing, granting, ordering, requiring, prohibiting, and require. The benefit is to know the grammar of writing from the prophet to regional officials and how to treat his letters.

✉ Correspondence address:

Gedung A Kampus Pascasarjana UUNES

Jl. Kelud Utara III Semarang 50237

E-mail: caislami@gmail.com

p-ISSN 2301-6744

e-ISSN 2502-4493

INTRODUCTION

The best figure along the history of mankind conveyed in Islam is Prophet Muhammad peace be upon him (PBUH) . It is due to his ways of communication and interaction with people. Hence, it highly needs a language skill in social. According to Austin cited by (Haryadi, 2003), “one of language forms is when it is able to generate an utterance, thus, there is an action inside it.” Moreover, “language has a function as informative, in addition to expressive, directive, aesthetic, and phatic functions” (Mardikantoro, 2014). Language as a single communication means has many functions, one of them is as a medium to collaborate among people. “All areas of life require language as a means of communication for various purposes” (Apriliyani, 2016).

It also considers “language as a social product or cultural product, even it is an inseparable part of the culture it self” (Rizkiansyah, 2017). Language plays an essential role as a means of expression and social interaction in the form of spoken, sign, and written. It also reflects people's hometowns. For examples, the Quraysh tribe is an Arab nation that has the highest and best pronunciation, flexible tongue when speaking, attentive speech, ear catching, and understandable with the choice of words. On the one hand, the advantage of the Bani Saad tribe is their ability in pure Arabic language because geographically they are located in the interior.

The medium at that moment was letter that was based on the “language function as a communication and interaction means” (Sobur, 2006, p. 303). The means of communication of the kings and rulers of the past to their people were laws and instructions. They used to obey the religion of their leaders. It means that if a king approved a law, it would be their religion.

The letter contents of Prophet Muhammad have also significant effects namely Islam has reverberated in all parts of the city and become the conversation topic of every community both specific and general people. This causes Islamic territories larger. Therefore,

the language in his letters shows the accurate language and contains firmness of orders, prohibitions, gentle style of language, as well as a high respect from the senders of the letters to the letter recipients and his writing.

The illustration in his speech can be seen in his letter for Amru ibn Hazm containing his orders to be carried out by him. The following is his speech in English, “He should socialize with people until they are good at religion. Teach them the procedures, sunnah, and duties of hajj, as well as everything that is ordered by Allah in it.”

The mark of the speech above is located at the level of word 'should' that means 'be better; had better; hopefully'. This speech means that the Messenger of Allah sent a warrant to Amru ibn Hazm in order he conveyed his message to Yemeni regarding how to interact/socialize with people, to communicate well until their audience understood and to be able to close to Allah's religion without any compulsion.

Therefore, letter as a communication means, historical evidence, invitation, request means, notification media, idea, and an idea to convey something written by one party to another in that time is interesting to be studied.

The problem focused on this research is the directive speech functions occurring in the letters of Prophet Muhammad PBUH for the kings and the warlords. This study aims to describe the directive speech functions occurring in the letters of Prophet Muhammad PBUH for the kings and the warlords.

METHOD

This research used theoretical and methodological approaches. Theoretical approach is pragmatism approach. Methodological approach is “descriptive qualitative approach used for describing qualitative data obtained through a descriptive study” (Sudaryanto, 2018). Data of the research was directive speech text fragment in the letters of Prophet Muhammad PBUH allegedly containing directive speech, in the book by Shaykh Uhaimid Muhammad Al-Uqaili entitled

Surat-surat Nabi Muhammad saw. kepada Para Raja dan Panglima Perang. This book has 667 pages thick that is published by Pustaka Yassir and translated by Wafi Marzuqi Ammar, Lc. Data source of the study was 19 great letters of Prophet Muhammad.

The research methodology was a free and involved method and note taking technique. The analysis methods in this study were heuristic and normative methods. The data analysis result method used informal presentation.

RESULTS AND DISCUSSION

The directive function is “not only to make the interlocutor do something, but also to carry out activities according to what the speaker wants” (Chaer, 2004). Halliday in (Hermaji, 2015) states that “directive function can influence people.” Furthermore, “the speech situation context as a background also highly determines the directive act function” (Thamrin, 2010).

The speech of directive functions contained in the letters of Prophet Muhammad PBUH for the kings and the warlords includes functions of praying, directing, granting, requesting, inviting, prohibiting, ordering, advising, welcoming, obliging, warning, and commanding.

1. Illustration of the Speech Function of Praying

The speech of praying is a request that is one-way, expressing hope, praise, and is done by humans to their God.

A letter for Commander: Khālid ibn al-Walīd

Context: Before replying to a letter from Khālid ibn al-Walīd, the Messenger of Allah had written a letter for him as a report that Khālid had accomplished the Messenger's order. Then the Prophet replied to the report.

Speech: “From Muhammad Rasulullah, to Khālid ibn al-Walīd, may the peace, mercy, and blessings of Allah be upon you. Verily I praise to Allah for you that there is no God that is worthy of worship but Him.”

Data 1

Fragment of the reply letter from the Messenger of Allah to Khalid bin Walid is categorized as a directive speech based on the praying function which is “May the peace, mercy, and blessings of Allah be upon you”. This happened because the speech by the speaker was meant to ask to Allah in order the interlocutor--Khālid ibn al-Walīd was able to obtain hope or safety both in the world and in the afterlife. Indicators of the directive speech of praying function is situated in the word level ‘may’ and an act that had better be performed by the interlocutor after listening to the speaker in order to be grateful and obey to conduct the orders of the Messenger of Allah.

2. The Speech of Directing Function

The speech of directing function is a speech directing something making the interlocutor move or follow according to the speaker's command. Hence, it is a lexical word which has meaning of guiding or giving instruction.

A letter for king : Abdullah bin Jahsy

Context: The Messenger of Allah PBUH delegated Abdullah ibn Jahsy (may Allah be pleased with him) to spy on the movement of the Quraysh by giving the condition that the letter was read after two days of travel.

Speech: “If you have already read this letter, thus, keep walking until you arrive at Nakhlah--a date palm garden--located between the cities of Mecca and Thaif”

Data 2

The speech of directing function is signed by his letter fragment “keep walking until you arrive at Nakhlah--a date palm garden--located between the cities of Mecca and Thaif” The fragment means that the speaker directed the interlocutor to keep walking until he found a date tree. The Prophet PBUH showed a route journey to Mecca and Thaif while keeping an eye on something regarding them--Quraisy tribe. The data fragment mark above called as the

speech of directing function is found in the phrase “keep walking”.

3. The Speech of Granting Function

The speech of granting function is permission giving which has the meaning of granting a permit; something that is allowed or accepted.

A letter for King: Marzuban (a nickname of Persian ruler), in Hajar (Bahrain's big city that is far from the sea)

Context: The Messenger of Allah PBUH simultaneously sent a letter to Mundzir bin Sawa and Marzuban regarding the invitation to convert to Islam or pay tax.

Speech: “Be gratified because the two things you asked, I have already granted as what you wish. Nonetheless, I think the delegate needs to be taught, and you have to meet me.”

Data 3

Citation of the letter reading “I have already granted as what you wish.” is included in the indirect directive speech due to using news mode and requesting function containing the granting meaning. On the one hand, there is the word “accepted’ having a clear meaning that his request had been approved or processed according to the interlocutor's wishes, i.e., he had received the letter and intercession for his people. The indicator that the speech was directive is found in the full stop sign to announce that the request had been granted. Thus, what the interlocutor done later was gratified as his two requests had been approved by the Messenger of Allah.

4. The Speech of Requesting Function

The requesting speech has the same meaning with ‘exclamating’. It means to convoke earnestly.

A letter for : King Habasyah

Context : The Messenger of Allah sent a letter to King Najasyi-Habasyah named Ashhamah bin Al-Abjar. It contained an exclamation for the king in order to embrace Islam. When the letter arrived at the castle, the

king took it, put his face, and then stepped down from the throne.

Speech : “And I invite you and your troops to Allah the Mighty and Great. I have conveyed and advised you; then take my advice willingly.”

Data 4

The letter written by the Messenger of Allah to the king of Nasjasyi was the invitation of converting to Islam earnestly and wholly. The letter fragment in Data (4) as the directive speech of requesting function read the requesting function speech “take my advice willingly.” The indicators of requesting function were found in the word level “take” that meant “welcomed; admitted; allowed” and “willingly” was as an adverb for highlighting or emphasizing the word. The Messenger of Allah hoped that the king of Habasyah and his troops wanted to accept Islam and his best advice.

5. The Speech of Requiring Function

The speech of requiring function is the speech providing options that conducted as an agreement agreed upon by both parties; making conditions; specifying something as a condition.

A letter for : the entire population of Bahrain City

Context : the Messenger of Allah also wrote a general letter.

Speech : “Know it! The house of fire belongs to Allah and His Messenger. If you refuse, then you are obliged to pay jizyah (tribute).”

Data 5

The Messenger of Allah did not only send a letter to the king of Bahrain, but also for the king's people. It is because when the leader had decided to accept Islam, automatically his people would follow. If it found anyone disobeyed the law, there was no compulsion, and he was obliged to pay jizyah. The data fragment above is the ordering speech that has requiring function in the form of action was by choosing either for converting to Islam and then carrying out His orders or they were obliged to

pay tribute as the rule agreed for the sake of their security if they refused the invitation. The speech including in requiring function is found in “If you refuse, then you are obliged to pay jizyah (tribute).” with the marker of the words “if ..., then”

6. The Speech Function of Warning

The speech of warning function is to remind something to the interlocutor in order to do it immediately.

A letter for : al-A'la ibn al-Hadhrami

Context : the Messenger of Allah wrote a letter to Al-A'la bin Al-Hadhrami. The Prophet PBUH had already sent a letter to Mundzir ibn Sawa previously who was then serving as governor of Bahrain to oblige them/most of the population of Bahrain to pay taxes.

Speech : “So tell the delegate to come in advance with the taxes and don't forget to send with him the shadaqah assets and usyur that have been collected to you.”

Data 6

Formerly A'la ibn Hadrami become a messenger of the Prophet to deliver a letter to the ruler of Bahrain, Mundhir ibn Sawa. The Messenger of Allah wrote a letter for him that time to order the delegate to come back to Bahrain with the taxes collected from there. The letter content citation of Data (6) uttered “don't forget to send with him the shadaqah assets and usyur that have been collected to you.” Indicator of the directive speech of warning function is found in the words “don't forget” that means to remind. The story behind this warning is the Messenger of Allah sent a delegate to Governor Mundzir for collecting the taxes had been submitted to him. The taxes, assets, and usyur would be distributed to the poor later. It is because some of someone's wealth or sustenance there is another's.

7. The Speech of Inviting Function

Inviting has the similar meaning with asking, ordering, and challenging.

A letter for : Heraclius (The Roman Emperor)

Context : The Prophet PBUH wrote a letter of guidance to the monotheistic religion to invite Heraclius the Roman emperor to send a letter regarding Islam and prosperity brought by a noble friend, Dihyah ibn Khalifah al-Kalbiy.

Speech : “Nevertheless, if you refuse, you will have to bear the sins of the Arisians. O People of the Book, let (stick) to one sentence (provision) that there is no dispute between us and you, that we worship none but Allah, and we do not associate Him with anything.”

Data 7

The speech above contains a directive speech with the function of inviting the religion of monotheism. The citation of Data (7) includes an inviting function directive which reads “let (stick) to one sentence (provision).” In addition, it is marked by the word “let” which means inviting the interlocutor to follow the invitation with his intention and action.

8. The Speech of Welcoming Function

The welcoming function is requesting (ordering, inviting, calling) with respect.

A letter for : Amru ibn Hazm

Context : The Messenger of Allah sent a letter for Amru ibn Hazm containing his order that must be performed by him when he chose him as a governor of Yemen as well as being the caretaker of his guards.

Speech : “Whereas whoever converts to Islam sincerely from the bottom of his heart from a Jew or a Christian, then he becomes a group of believers. For him the same rights with the believers and on him the same obligations with them.”

Data 8

The letter content quotation in Data (8) is included in the directive speech of welcoming function because the Prophet Muhammad PBUH invited respectfully to convert to Islam which reads “whoever converts to Islam sincerely from the bottom of his heart.” It means anyone; whoever; anyone of two tribes willing to convert to Islam was included as a believer. The marker of welcoming function is found in the

word “whoever” for the king or his inhabitants to convert to Islam.

9. The Speech of Ordering Function

The ordering speech according to Manaf (2002) is in respect of negative face namely a self-image based on the desire to be left free to do what he likes or not be required to do certain actions. The function of ordering speech has meaning which is ordering someone to do or ‘manage’ something.

A letter for : Mush’ab ibn Umair

Context : The Messenger of Allah wrote a warrant to Mush’ab ibn Umair for upholding Friday prayers in Medina al-Munawwarah.

Speech : “So gather your women and children when the afternoon has inclined from the middle of the sky, i.e., at the beginning of Friday.”

Data 9

The directive speech marker of ordering function reads “So gather your women and children” by praying two rak’ahs or Friday prayers and the word indicator is found in the words “gather.” It means to emphasize a command to combine; unite; bring together women, children, and men at one time and place. The letter content fragment in Data (9) means that the Messenger of Allah ordered Mushab ibn Umair to conduct Friday prayers in congregation and openly as well as to be attended by all Muslims, both men, women, and children. Furthermore, the meaning behind the order to perform Friday prayers is to show their unity and the strength of their faith in their aqidah.

10. The Speech of Prohibiting Function

Prohibiting is ‘prohibition’ which has the meaning of an order (rule) that prohibits an action; something forbidden. The directive speeches with prohibiting function are namely to prohibit and to restrict.

a. A letter for : Amru ibn Hazm

Context : The Messenger of Allah sent a letter for Amru ibn Hazm containing his order that must be performed by him when he chose

him as a governor of Yemen as well as being the caretaker of his guards.

Speech : “It is not permissible for anyone to arrange his hair bun at the nape (back of the head).”

Data 10a

The speech of Data (10a) can be called as a directive speech containing the prohibiting function. The speaker gave a prohibition to Yemeni through Amru ibn Hazm in order not to arrange hair bun with wigs and make it permanent. The Prophet PBUH knew the problem existing in his people, therefore, there was a warning of being not permissible to arrange a hair bun at the nape (back of the head). The speech marker of prohibiting function is found in the phrase “it is not permissible” that means it was not allowed; forbidden to arrange hair bun.

b. A letter for : Muadz ibn Jabal

Context : The Messenger of Allah wrote some orders to Muadz ibn Jabal when he arrived at Yemen for conveying things with respect to Islam to the inhabitants.

Speech : “Do not make them jealous and eradicate the cases of ignorance except that which is justified by Islam.”

Data 10b

There is no liberation of slaves that do not belong to him. It is not permissible to make a vow to commit a disobedience, to break the ties of kinship, and to make a vow in matters that are not owned by Ibn Adam. In the letter content citation of Data (10b), it is found the directive speech of prohibiting function saying that “Do not make them jealous” which means do not compare them with others. The ordering function marker is situated in the words “Do not”. The speech above means that the interlocutors (Yemeni) were not allowed or permitted to be jealous; envious and to compare each other.

11. The Speech of Advising Function

Advising means to provide advice to the interlocutor. The directive speech of advising

function is a speech act having function to give advice for the interlocutor in order to do something in the utterance. The advising function in the type of directive speech act is a speech encompassing the good suggestions so that the interlocutor follows them (Kuncara, 2013).

A letter for : Amru ibn Hazm

Context : The Messenger of Allah sent a letter for Amru biibn Hazm containing his order that must be performed by him when he chose him as a governor of Yemen as well as being the caretaker of his guards.

Speech : “You should do Fajr prayer when it is ghalas (it is still dark) and do Dhuhur prayer on time, when the day is still hot until the sun on earth has started to go west.”

Data 11

The letter content quotation in data (11) reads “You should do Fajr prayer when it is ghalas (it is still dark)”. The directive speech marker of advising function is situated in the word “should” having meaning that is better; had better; hopefully. It means that the Messenger of Allah sent a warrant to Amru ibn Hazm so that he delivered his messages to Yemeni regarding prayer times of Fajr and Dhuhur as well as being conducted in congregation. Even though Amru had been living in Yemen for several months, however, Allah's help was always there. Many of them were willing to accept Islam sincerely and peacefully.

12. The Speech of Obliging Function

The obliging function is a speech act that obliges the interlocutor in accordance with what the speaker says.

A letter for : King al-Mundzir ibn Sawa, a Governor of Kisra over the city of Bahrain

Context : The Prophet Muhammad PBUH envoyed A'la ibn al-Hadhrami (may Allah be pleased with him) for bringing his letter to the ruler of Bahrain under the sovereignty of Kisra Anusyarwan namely al-Mundzir ibn Sawa.

Speech : “Whoever does not accept it, then he is obliged to pay a few dinars worth with maafiri. I hope Allah forgives you.”

Data 12

The letter quotation in Data (12) is included in the directive speech of obliging function signed by the phrase “is obliged to” that means like it or not or must do it. The meaning of the letter speech fragment reading “he is obliged to pay a few dinars” is Magi or Jews must pay jizyah worth with maafiri (Yemeni clothes).

13. The Directive Speech of Ordering Function

The ordering function speech is a speech act giving command from the speaker to the interlocutor in accordance with the command. Illustration of the directive speech of ordering function is as follows:

a. A letter for King: Marzuban (a nickname of Persian ruler), in Hajar (Bahrain's big city that is far from the sea)

Context : The Messenger of Allah sent the letters to Mundzir bin Sawa and Marzuban in Hajar all at once.

Speech : “I have named your people as Bani Abdillah. Tell them to pray and do good deeds as well as possible. May Allah always send greetings to you and to your people who believe.”

Data 13a

Marzuban is a title for the conquerer of the Persian Empire's colony. The sending of the letter to Marzuban also coincided with the time the Prophet sent a letter to Mundzir ibn Sawa. They contained the same things such as the invitation to convert to Islam and the taxes obligation. The speech quotation in data (13a) reading “Tell them to pray and do good deeds as well as possible.” is a directive speech of ordering function. It is because it finds the word “tell” in the quote of his letter has meaning that the Messenger of Allah ordered them (his people) to pray and do good deeds as well as possible. It sent this letter to their king firstly, and then to the people. Thus, they did their

king's order because it was a law that must be followed.

b. A letter for : al-A'la ibn al-Hadhrami

Context : The Messenger of Allah wrote a letter to al-A'la ibn al-Hadhrami. He had already sent a letter to Mundzir ibn Sawa who served as a governor of Bahrain then to oblige them/some Bahraini residents to pay taxes. Speech : Amma ba'du : I have already sent someone to Mundzir ibn Sawa for taking the taxes have been submitted to him. So tell the delegate to come in advance with the taxes and don't forget to send with him the shadaqah assets and usyur that have been collected to you.

Data 13b

The Messenger of Allah did not only sent the letters to the rulers, but also to one of their government officials Ala' ibn Hadhrami--in Bahrain City. He used to be a delegate of the Messenger of Allah for delivering his letters to the Bahrain ruler, Mundzir bin Sawa. The Prophet sent A'la ibn Hadhrami a letter for that time to order a delegate for returning with the taxes had been collected there. Therefore, it found a directive speech in the Prophet's order utterances. It can be seen in the letter content citation of Data (13b) reading "So tell the delegate to come in advance with the taxes", while the indicator of directive speech of ordering function was found in the phrase "tell the delegate". It means the Messenger of Allah sent a delegate to take the taxes had been collected by Governor Mundzir. And then, the taxes, shadaqah assets, and usyur would be distributed to the poor. It is because some of someone's wealth or sustenance there is another's.

CONCLUSION

Based on results of this research discussion have been presented in chapter of the directive speech functions in the letters of the Prophet Muhammad PBUH sent to the kings and the warlords, it found that the speeches generated were not from an ordinary person, but a messenger of Allah who brought news to the

world. Moreover, the language style of the Prophet's letter contents could have effects on his readers' attitudes, mindsets, manners, and mood. Hence, in the Prophet's letters for the kings and the warlords, there were the directive speech functions of praying, warning, requesting, directing, granting, obliging, ordering, requiring, commanding, inviting, welcoming, prohibiting, and advising. The various functions above indicated that the information in the letters were very essential to change civilization.

REFERENCES

- Apriliyani, Nurul dan Fathur Rokhman. (2016). Strategi Pilihan Bahasa Pengusaha Industri di Kecamatan Ajibarang Kabupaten Banyumas. *Seloka* 5 (2) (2016) seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia. <http://journal.unnes.ac.id/sju/index.php/seloka>
- Chaer, Abdul dan Agustina, Leonie. (2014). *Sociolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta.
- Haryadi. (2013). *Jenis, Efek, dan Fungsi Tuturan Perlokusi Mahasiswa Kuliah Kerja Nyata Universitas Negeri Semarang di Kabupaten Kendal*. Tesis. Semarang: FBS Universitas Negeri Semarang.
- Hermaji, Bowo. (2013). *Tindak Tutur Penerjemahan dan Penolakan dalam Bahasa Indonesia*. *Jurnal Cakrawala* Issn 1858-449, volume 7, November 2013.
- (2015). *Teori Pragmatik*. Semarang: Tunas Puitika Publishing.
- Ibrahim, Abdul Syukur. (1992). *Kajian Tindak tutur*. Surabaya: Usaha Nasional.
- Kuncara, Singgih Daru. (2013). *Analisis terjemahan Tindak Tutur Direktif pada Novel the Godfather dan Terjemahannya dalam Bahasa Indonesia*. *Trasling Journal: Translation and Linguistic*, Vol. 1 No. 1 (Januari 2013) pp 1-20. <http://jurnal.pasca.uns.ac.id>
- Leech, Geoffrey. (1993). *The principles of*

- Pragmatic. Terjemahan M.D.D. Oka. Prinsip-prinsip Pragmatik. Jakarta: Universitas Indonesia Press.
- Manaf, Ngusman Abdul. (2012). Persepsi Kesantunan Tindak Tutur Memerintah dalam Bahasa Indonesia Wacana. Vol. No. 2 Oktober Hlm (174- 191).
- Mardikantoro, Hari Bakti. (2014). Analisis Wacana Kritis pada Tajuk (Anti) Korupsi di Surat Kabar Berbahasa Indonesia. Litera, Volume 13, Nomor 2, Oktober.
- Moleong, Lexy. (2012). Metode Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya. Hlm. 332.
- Rizkiansyah, Rio Anugrah dan Rustono. (2017). Perilaku Berbahasa Pengembang Perumahan, Pengelola Hotel, dan Pengelola Toko. Seloka 6 (1) (2017): 25- 33.
<http://journal.unnes.ac.id/sju/index.php/seloka>
- Rustono. (1997). Pokok-pokok Pragmatik. Semarang: IKIP Semarang Press.
- Sobur. (2016). Semiotika Komunikasi. Bandung: PT. Remaja Rosdakarya.
- Sudaryanto. (2015). Metode dan Aneka Teknik Analisis Bahasa Pengantar Penelitian Wahana Kebudayaan secara Linguistik. Yogyakarta: Senata Dharma University Press.
- Thamrin. (2010). Ekspresi Tindak Direktif Dalam Interaksi Kelas Bengkel Jurusan Teknik Mesin Politeknik Negeri Malang: Litera Volume 9, Nomor 1, April.