

**THE FIGURATIVE INTERPRETATION OF RELIGIOUS MESSAGES
ON DR ZAKIR'S FACEBOOK FAN PAGE**



A THESIS

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by

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ON DR ZAKIR'S FACEBOOK FAN PAGE**

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Hendrianto

ABSTRACT

Hendrianto. Figurative Interpretation of Religious Messages On Dr Zakir's Facebook Fan Page (supervised by Lukmanulhakim Jaya and Nadira Mahaseng).

This research aimed to classify the types of figurative meaning in the religious messages contained in Dr Zakir Naik facebook fan page in 2012 and reveal the figure of speech that is most often found in the messages of the religion.

In line with the purpose of the study, the writer used descriptive qualitative method in analyzing the data. In addition, the writer also used semantic theory to strengthen the analysis of data. In collecting data, the writer used library research and browsing to the internet. Primary data was retrieved by copying the data in Dr. Zakir Naik's facebook fan pages that are relevant to the object of the research.

The results of this research showed that there are 6 types of figurative meaning that most often appear on the religious messages in Dr Zakir Naik facebook fan page during the year 2012 that are simile (13 data), allegory (10 data), personification (7 data), synecdoche (6 data), hyperbole (5 data), and metaphor (4 data). Some advices are addressed to several parties to improve the use of language aspects (especially figurative meaning and semantics) in helping to explain the religious messages in Islam both contained in the Qur'an, the Hadith, or sayings of the scholars. The study is also expected to increase the love of Muslims to their religion which contains many religious messages that highly useful in today's modern era.

ABSTRAK

Hendrianto. Figurative Interpretation of Religious Messages On Dr Zakir's Facebook Fan Page. (Dibimbing oleh Lukmanulhakim Jaya dan Nadira Mahaseng).

Penelitian ini bertujuan untuk mengklasifikasikan jenis-jenis makna figuratif pada pesan-pesan agama yang dimuat dalam halaman facebook Dr Zakir Naik di tahun 2012 dan mengungkap gaya bahasa figuratif yang paling sering ditemukan dalam pesan-pesan agama tersebut.

Sesuai dengan tujuan tersebut, penulis menggunakan metode deskriptif kualitatif dalam menganalisa data. Selain itu, penulis juga menggunakan teori semantik untuk mempertajam analisis data. Dalam mengumpulkan data, penulis menggunakan penelitian pustaka dan *browsing* di internet. Data primer diambil dengan menyalin data yang ada di halaman facebook Dr Zakir Naik yang relevan dengan objek penelitian.

Hasil penelitian menunjukkan bahwa ada 6 jenis makna figuratif yang paling sering muncul pada pesan-pesan agama dalam halaman facebook Dr Zakir Naik selama tahun 2012 yakni simile (13 data), alegori (10 data), personifikasi (7 data), sinekdok (6 data), hiperbola (5 data), dan metafora (4 data). Beberapa saran ditujukan kepada beberapa pihak untuk meningkatkan penggunaan aspek-aspek kebahasaan (khususnya makna figuratif dan semantik) dalam membantu menjelaskan pesan-pesan agama dalam agama Islam baik yang terdapat dalam Al-Qur'an, Hadits, maupun perkataan para ulama. Penelitian ini juga diharapkan dapat meningkatkan kecintaan kaum Muslimin akan agamanya yang mengandung banyak pesan-pesan agama yang sangat bermanfaat di era modern saat ini.

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CHAPTER I

INTRODUCTION

1. 1 Background

Our everyday encounters with language are so natural and so extensive that we rarely consider language as an object of sufficient interest to warrant study. Language is always there, and we make use of it automatically, often without any conscious effort. All human beings have known and used a language since childhood. On the surface, there is nothing particularly interesting about so commonplace a phenomenon as human language. (Julia, 1973:3).

In our daily life, we always find several English styles which are used to express our ideas by writing or speaking. The language style of an orator in formal condition is certainly different from the other in daily conversation. Formal conversation needs more formal language style and exact diction. This case is not only in speaking but also in writing. In making writing in a book, article, or others, we need different language styles. It is similar to religious messages in *facebook fan page*.

In this modern era, we can easily find many features of mass media that can be used to convey our thought or spread our religious teaching. *Facebook fan page* is one of them. It is used by a certain group of people who fond of someone or something. They share many things about someone or something they are talking about. In addition, they can advice each other in terms of religious teaching.

As a product of writing, to be certain that religious messages cannot be separated from language. Language is the primary tool to form meaning. One of the interesting problems in language study is the use of figurative language. In relation to this study, the mystery is the public's confusion in encountering figurative expression that says something that is different to what it really means.

Islam as the last religion of revelation has many laws and wisdoms. There are many sources of religious messages in Islam such as Glorious Qur'an, Sacred *Hadith*, Muslim Scholars Words, and so soon. Those three sources contain the way of human life revealed by Allah *Subhanahu wa taala*, the words of prophet Muhammad *Shallallahu 'alaihi wasallam* and statements and wisdoms by authorized *ulama*. The messages contain commands, prohibitions, motivations, sciences and many other values. Each of them is formed by certain language style.

In those sources, there are some kinds of figurative language. Sometimes, the figurative language causes the distortion of meaning for many people. It is because the people have less knowledge about the figurative language and they are also lack of understanding about those Islamic messages.

Figurative language in those Islamic sources is important to learn because they help us to understand the meaning. The distortions of meaning can cause the deviation of groups. However, Al-Qur'an is not a human's work. It is originally from Allah *Subhanahu wataala*. According to an article

which is taken from <http://www.godallah.com>, there is no other book like Al-Qur'an anywhere on earth. It is absolutely perfect in the Arabic language. It has no mistakes in grammar, meanings or context. The scientific evidences are well known around the entire world, even amongst non-Muslim scholars. Predictions in the Quran have come true; and its teachings are clearly for all people, all places and all times. Surprisingly enough, the Quran itself provides us with the test of authenticity and offers challenges against itself to prove its veracity. One of the authentic proofs is when Allah tells us in the Quran: "Haven't the unbelievers considered if this was from other than Allah, they would find within it many contradictions?" (Noble Quran 4:82)

On the other hand, Sacred *Hadith* is not purely from Muhammad's words but Allah *Subhanahu wataala* also guides him to say the words. It is similar to Islamic scholars, they are inspired by Holy Qur'an and Sacred *Hadith* when saying their words.

The writer has deliberately chosen only specific aspects entitled "The Figurative Interpretation Of Religious Messages on *Dr Zakir's facebook fan pages*". It has rarely been discussed and taken to become the object of other students in their research related to Islamic Studies. In this thesis, the writer will focus to discuss many religious messages uploaded by Dr Zakir Naik on his *facebook fan pages*.

Generally, in religious messages on Dr Zakir Naik's *facebook fan pages* is also implemented the power of figurative language to create specific meanings. That is why the reason of the writer choosing this title is to relate

the meaning of the words contain figure of speech with the meaning of messages of the religious messages. Nevertheless, the interpretation that will be described is not the true interpretation, but it is the closely interpretation which is almost true because just Allah *Subhanahu wataala* and His prophet Muhammad *Shallallahu 'alaihi wasallam* know exactly what They say. The writer is mostly use linguistics approach in doing interpretation.

1.2 Identification of Problems

Some problems that can be identified in religious messages on Dr Zakir's *Facebook fan pages* are:

1. Readers have different interpretation in figurative word.
2. Reader doesn't understand the kinds of figurative language employed in Dr Zakir's *facebook fan pages*
3. Some of the readers do not understand well the meaning of the figurative word utterances on *Dr Zakir's facebook fan pages*
4. Most of readers are difficult to figure out the message/lesson from the religious messages.
5. Most readers do not know how significant Islamic messages affecting their life

1.3 Scope of Problems

The writer will focus on identifying the kinds of figurative languages used in the religious messages on Dr Zakir's *facebook fan pages* at the period of 2012 and also the writer would like to figure implied meaning of each message to make the reader understand well about the messages.

1.4 Statement of Problems

1. What kinds of figurative language are dominant used in the religious messages?
2. What are the implied meaning of each figurative language employed in the religious messages?
3. How are the significances of using figurative language in religious messages?

1.5 Objective of Research

The objectives of research are to:

1. Classify the kinds of figurative language and determine the dominant one
2. Figure out the implied meaning of figurative languages used in the religious messages
3. Explain the significant roles of figurative language in explaining religious messages.

1.6 Sequence of Chapter

The first chapter (Chapter I) is a background of the study. It explains about the reasons of the writer choosing figurative language of religious messages as the point of analysis. Besides, the writer connects the meaning of figurative language with the problems of this thesis. In this chapter, the readers could find the objectives that the writer tries to achieve. The second (Chapter II) is literary review of the research. It is explanation about the theories that are used in this research. The third (Chapter III) is Methodology. In this chapter, the writer will explain the methods used in the research. It

describes the methods used in collecting and analyzing data. The fourth (Chapter IV) is data presentation and analysis. This chapter deals with the finding of the research and the discussions. The last Chapter is Conclusion. This chapter consists of two parts. The first part deals with the conclusions of the result and descussion, and another part deals with the suggestion.

CHAPTER II

REVIEW OF LITERATURE

Review of literature provides the theoretical background which can support the main chapter of the research. Through this part, the writer would like to explain the terms and theories that are helpful to the analysis.

2.1 Previous Study

To begin this literature review, the writer places previous study to accomplish the explanation about the references of this research. In some cases the study of figurative language had been done by some researchers in aims to fulfill the needs of linguistic sight.

The first, the research has done by Andi Nurlina (Hasanuddin University, Ujung pandang: 1994) in her research entitled “*Diction and Figurative language in Emily Dickinson’s selected poems*”. An analysis to discuss the structure of the poems with the relationship to the theme, diction, and figurative language.

The second, the study has done by Amriani (Hasanuddin University, Makassar: 2003), in her study entitled “*Figurative language in William Shakespeare’s poems*”. An analysis to identify the kinds of figurative language used in William Shakespeare poems, and to find out the meaning of the figurative language used by William Shakespeare in his poems.

The third, the study has done by Andi Nurtika Karim (Hasanuddin University, Makassar: 2010), in her study entitled “*Figurative Language In*

English Translation Of Some Surahs Of Al-Qur'an Dealings Judgment Day". An analysis to identify the kinds of figurative language used in Holy Qur'an to find out the meaning of the figurative language used by the translator of the Qur'an dealing with Judgment Day.

The fourth, the study has done by Febrianto (Hasanuddin University, Makassar: 2011), in his study entitled "*The Figurative Interpretation Of Layla And Majnun Story*". An analysis to identify the kinds of figurative language used in Layla and Majnun novel to find out the meaning of the figurative language used by the author by using semantic approach.

Based on the previous studies that revealed above, the studies that have done by Andi Nurlina and Amriani are totally talking about figurative language in poems which need many instruments to be analyzed. They are aimed to reveal and interpret the deep meaning and imagery of the poems. Meanwhile, the distinction of this study with the previous study is the object of the study and also the instrument for doing analysis. The previous researchers purely use poetic approaches in doing analysis meanwhile in this study the writer uses semantic approach. The distinction is also found regarding to the studies that have done by Andi Nurtika Karim and Febrianto. The study that has done by Andi Nurtika Karim is more specific than this study. She just focused on specific chapter in the Holy Qur'an. It is similar to the study that has done by Febrianto, he discussed only about novel with limited examples of figurative languages. Meanwhile, in this study the writer presents more kinds of figurative language.

2.2 Literary Review

2.2.1 Figurative Language

According to **Perrine** (1983:616-617), figurative language often provides a more effective means of saying what we mean than does direct statement. There are some reasons that have conveyed by Perrine which proof that figurative language can make effectiveness of saying language. First, figurative language affords us imaginative pleasure. Imagination might be described in one sense as that faculty or ability of the mind that proceeds by sudden leaps from one point to another that goes up a stair by leaping in one jump from the bottom to the top rather than by climbing up one step at a time. Second, figurative languages are a way of bringing additional imagery into verse, of making the abstract concrete, of making poetry more sensuous. Third, figures of speech are a way of adding emotional intensity to otherwise merely informative statements and of conveying attitudes along with information. Fourth, figures of speech are a means of concentration, a way of saying much in a brief compass.

For further explanation, **Reaske** (1987: 33) defines that *figurative language is the language which consists of many kinds of figures. Among others are metaphor, simile, antithesis, hyperbole and paradox. In common we can say that figurative language is the kind of language that derivates from the language employed in literal way of describing person and objects.*

“A figure of speech is any way of saying something other than the ordinary way and some rhetoricians have classified as many as 250 separate figures. But some of them have similar meaning and it is sometimes quite difficult to distinguish between each other, and we need to be concerned with no more than a dozen.” (Perrine, 1974:609-610).

Alwasilah (1985:112) explains that figurative language is the way in which a speaker or writer exploits his sources of language. Its use will cause certain connotations. A good figurative language always contains three elements; they are honesty, politeness, and beauty.

“Figurative language is a media of producing interesting speech. It has great power that can motivate people after penetrating the meaning implied in the connotative words, no wonder if it is said to soul.” (Samsuri, 1987:113).

Actually, there are many kinds of figurative languages. In *“Peribahasa, Majas, Pantun”*, a book by Agogos Publishing, Jakarta, 2012), the writer found more than 50 (fifty) types of figurative languages. Meanwhile, Tarigan (1985: 3) divides figurative language into four (4) groups, they are: comparative style, contrastive style, linkage style, and repetition style.

The comparative style consists of metaphor, simile, personification, allegory and antithesis. The contrastive style consists of irony, paradox, climax, anticlimax, and hyperbole. Linkage style is divided into six sorts, namely: euphemism, allusion, parallelism, metonymy,

rhetoric, and synecdoche. Repetition style consists of alliteration, anaphor, and tautology. (Tarigan: 1985: 3)

There are only some types of figurative language which are going to be discussed in this thesis includes allegory, hyperbole, metaphor, personification, simile, and synecdoche. The other types of figurative language are excluded from the focus of the writing.

a. Allegory

This figure of speech is an extended metaphor where the characters or actions in a literary work have a more imaginative meaning. Allegory is a narrative or description that has a second meaning beneath the surface one. It is almost mistaken involving it into metaphor. The way to distinguish allegory to metaphor is that in allegory involves a system of related comparisons, but in metaphor only one comparison drawn out. In allegory usually there is one to one correspondence between the details and a single set of meanings, and even more than one meaning, but these meanings tend to be definite.” (Perrine, 1983: 597).

Keraf (2006: 140) defines that “Alegori adalah suatu cerita singkat yang mengandung kiasan. Makna kiasan ini harus ditarik dari bawah permukaan ceritanya. Dalam alegori, nama-nama pelakunya adalah sifat-sifat yang abstrak, serta tujuannya selalu jelas tersurat.” (English: *Allegory is a short story that contains figure of speech. This figure of speech is drawn from the surface of the story. In allegory, the*

names of the perpetrators are abstract features, and the goal is always clearly expressed).

Examples of allegory are :

- I feel like a dog today. I rolled out of my basket and munched on some biscuit-like cereal. Scratching as I got on the rain, I sniffed a passing female. Aruooo!!! Down boy! – Animal Farm, George Orwell.
- Narrated ‘Abdullah bin ‘Umar: The Prophet took hold of my shoulders and said, “Be in the world as if you were a stranger or a wayfarer.” Ibn ‘Umar used to say: “When you survive till the evening, do not expect to be alive till the morning; and when you survive till the morning do not expect to be alive till the evening; (Do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes.” (Al-Bukhari).

b. Hyperbole

A hyperbole is a figure of speech for the purpose of exaggeration. **Keraf** (2006: 135) defines that “hiperbola adalah semacam gaya bahasa yang mengandung suatu pernyataan yang berlebihan, dengan membesar-besarkan suatu hal.” (*English: hyperbole is the kind of figure of speech that contains an overstatement, to exaggerate a thing*).

Examples of hyperbole are:

- A Star is a Stone Boat.
- A person who remembers Allah in seclusion and his eyes get flooded with tears.

c. Metaphor

A metaphor is a comparison made between things which are essentially not alike. It is similar to a simile, but does not use the word 'like' or 'as'. **Tarigan** (1984:9) states that "Metaphor artinya membuat perbandingan antara 2 hal atau benda untuk menciptakan suatu kesan mental yang hidup walupun tidak dinyatakan secara eksplisit dengan penggunaan kata-kata seperti ibarat, bak, umpama, laksana, peraka, serupa, dan lain-lain. (English: Metaphor means making a comparison between two things or objects to create an impression of mental life even though it is not stated explicitly by the use of words such as like, for instance, similar, such as, and so on).

According to **Keraf** (2006: 139)," Metafora adalah semacam analogi yang membandingkan dua hal secara langsung, tetapi dalam bentuk yang singkat dan tidak menggunakan kata seperti, bak, layaknya, bagaikan, dan sebagainya, sehingga pokok pertama langsung dihubungkan dengan pokok kedua". (*English: Metaphor is a kind of analogy that compares two things directly, but in a brief form and do not use a word like, as, and so on. So, the first point is directly linked to another figure "*).

According to **Keraf** (2004:95), there are four classifications of metaphor based on its image option as follows:

1. Anthropomorphic metaphors, a kind of metaphor which related to human (all human characteristics).
2. Concretive metaphors, a kind of metaphor which based on the changing of an act. It tries to make an abstract thing into concrete form.
3. Animistic metaphor, a kind of metaphor which related to animal's characteristics (wild world).
4. Synesthesia metaphors, a kind of metaphor which based on the transition of the five senses.

Examples of metaphor are:

- Nobody invites Edward to parties because he is a wet blanket.
- I would endow him with a humble heart.

d. Personification

Personification is a type of metaphor in which distinct human qualities are attributed to an animal, object or idea. According to *Crowther (1995:862)*, personification is the action of treating something as human being or of representing it in human form, personification of something a person who possesses a quality or characteristic to an extreme degree.

According to **Keraf (2006:140)**,” Personifikasi adalah gaya bahasa kiasan yang menggambarkan benda-benda mati atau barang-barang yang tidak bernyawa seolah-olah memiliki sifat-sifat kemanusiaan”. (*English: Personification is a figure of speech that*

describes the style of inanimate objects or items that are lifeless as if it has human qualities ".)

Example of personification are:

- The leaves danced in the wind on the cold October afternoon.
- Prophet Muhammed (pbuh) said: "A time will come when one will not care how one gains one's money, legally or illegally." Sahih Al Bukhari Vol. 3, Book 34, No. 2059

e. Simile

Simile is a figure of speech in which a comparison is expressed by the specific use of a word or phrase such as: like, as, than, seems or as if. The only distinction between metaphor and simile is that in simile the comparison is expressed by the use of some word or phrase, such as like, as, than, similar to, resembles, or seems, in metaphor the comparison is implied. (Perrine, 1974:610)

Keraf (2006:138) explained that "Simile adalah pengungkapan gaya bahasa dengan perbandingan secara eksplisit, yaitu yang langsung menyatakan bahwa sesuatu sama dengan yang lain." (English: *Simile is a comparison of disclosure style explicitly, that implies something is similar to the other.*)

Examples of simile are:

- Jamie runs as fast as the wind.

- Prophet Muhammed (pbuh) said: "One who takes back his gift (which he has already given) is like a dog that swallows its Vomit".

Sahih Al Bukhari Vol. 3, Book 51, No. 2621

f. Synecdoche

Synecdoche means substituting a part for a whole or a whole for a part. According to **Keraf** (2006:142) “ Sinekdoke adalah semacam bahasa figurative yang mempergunakan sebagian dari sesuatu hal untuk menyatakan keseluruhan (pars prototo) atau mempergunakan keseluruhan untuk menyatakan sebagian (totum pro parte).” (*English: Synecdoche is a kind of figurative language that uses a portion of the thing to declare the whole (pars pro toto) or use a whole to declare a part of something (totum pro parte).*)

According to **Reaske** (1966: 42), “*Synecdoche is a particular form of metaphor. The technique of synecdoche uses a part in order to signify the whole. Just as a caricaturist draws people in abbreviated terms, presenting a few characteristic and important parts, so does the poet sometimes choose to present only a small detail but an important one rather than a full description of something in its entirety. It is important to remember that only most essential part be used to represent the whole, for example, “galloping hooves” represent “galloping horses.”*

Example: There are ten sail in the ocean.

2.2.2 Semantics

According to **Hurford** (1983:1), semantics is the study of meaning in language. It typically focuses on relation between signifiers, such as words, phrases, signs and symbols, and what they stand for. In linguistics, it is the study of interpretation of signs or symbols as used by agents or communities within particular circumstances and contexts. Semantics has specific terms that are different from other linguistic analysis such as phonology, syntax and morphology. Semantics also deals with the science of sociology and anthropology that are related to human society. In addition, as **Ullman** (1962:54) notes that meaning is to be regarded as a complex of contextual relations, and phonetics, grammar, lexicography and semantics each handles its own components of the complex in its appropriate context.

Semantic is the technical term used to refer to the study of meaning and since meaning is a part of language, semantics is a part of linguistics.” **(Palmer, 1989:1)**. According to **Kreidler** (1998: 1), semantics is the study of how languages organize and express meaning. There are several kinds of meaning and one of them is implicit meaning that is appreciating the underlying representation of certain words or sentence generally. Implicit meaning tends to convey a more graspable intention of what a word suggests. Semantically, implicit as a study of sense relation (and even more obviously as a study of truth conditions) is the assumption that it is oriented with factual information or with propositions (relation that hold between

sentences) that can be either true or false. In semantics, implication or implicit meaning is a relationship between two or more statements. If we know whether one is true or false, e.g. “Bobbi is a bachelor’ is true. It implies that the statement Bobby is unmarried is true and the statement Bobby has ever been married is false.

For further explanation, **Hurford** (1983: 91-94) explains that the study of truth or truth condition in semantics falls into two basic categories; the study of different types of truth embodied in individual sentences (analytic, contradictory, and synthetic). An analytic sentence is one that is necessarily true as the result of the word in it. An analytic sentence, therefore, reflects a tacit agreement by speakers of the language about the senses of the words in it. For example, the sentence *A bachelor is an unmarried man* is true not because the world is the way it is, but because the English language is the way it is. Part of our knowledge of ordinary English is that *bachelor* “means” *an Unmarried man*, thus to say that one is the other must necessarily be true. We do not need to check on the outside world to verify the truth of the sentence or phrase. We may say that analytic sentence is “true by definition”. Analytic sentence are sometimes referred to as linguistic truth, because they are true by virtue of the language itself.

While analytic sentences are necessarily true as the result of the words in them, contradictory sentences are necessarily false for the same reason. Thus, contradictory sentence is in a way the opposite of an analytic sentence. The following sentences are all contradictory:

- A bachelor is a married man.
- A blue gas is a colorless.
- A square has five equal sides.

In each case, we know the sentences are false because we know the meaning of the word in it. Part of the meaning *bachelor* is ‘*unmarried*’; part of the meaning of *blue* is ‘*has color*’; part of the meaning of *square* is ‘*four-sided*’. It is not necessarily to refer to the outside world in order to judge each of these sentences false. Consequently, contradictory sentences are sometimes referred to as linguistic falsities, because they are false by virtue of the language itself.

Meanwhile, synthetic sentence is a sentence that may be true or false depending upon how the world is, are called. In contrast to analytic and contradictory sentences, synthetic sentences are not true or false because of the words that comprise them, but rather because they do or do not accurately describe some states of affairs in the world. For example, the sentence *My next door neighbor, Bud Brown, is married* is a synthetic sentence. We cannot judge its truth or falsity of this sentence empirically, for example by checking the marriage record at the courthouse. Synthetic sentence are sometimes referred to empirical truth or falsities, because they are true or false by virtue of the state of the extralinguistic world.

2.2.3 Definition of Facebook Fan Page

According to *Wikipedia*, *Facebook* is a social networking service launched in February 2004, owned and operated by *Facebook*, Inc. As of

September 2012, Facebook has over one billion active users, more than half of them using *Facebook* on a mobile device. Users must register before using the site, after which they may create a personal profile, add other users as friends, and exchange messages, including automatic notifications when they update their profile. Additionally, users may join common-interest user groups, organized by workplace, school or college, or other characteristics, and categorize their friends into lists such as "People From Work" or "Close Friends".

Facebook is a social networking website that was originally designed for college students, but is now open to anyone 13 years of age or older. *Facebook* users can create and customize their own profiles with photos, videos, and information about themselves. Friends can browse the profiles of other friends and write messages on their pages. (*whatis.techtarget.com: 2013*).

A *Facebook* page is a public profile specifically created for businesses, brands, celebrities, causes, and other organizations. Unlike personal profiles, pages do not gain "friends," but "fans" - which are people who choose to "like" a page. Pages can gain an unlimited number of fans, differing from personal profiles, which has had a 5,000 friend maximum put on it by *facebook*. Pages work similarly to profiles, updating users with things such as statuses, links, events, photos and videos. This information appears on the page itself, as well as in its fans' personal news feeds. (*whatis.techtarget.com: 2013*)

2.2.4 Definition of Al Qur'an

According to *Wikipedia*, the Qur'an (literally, "Reading" or "Recitation") is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest piece of literature work in the Arabic language. Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the archangel Gabriel (*Jibrīl*) on many occasions between 610 CE until his death on June 8, 632 CE. While Muhammad was alive, all of these revelations were written down by his companions (*sahabah*), although the prime method of transmission was orally through memorization.

The Qur'an is divided into 114 suras, or chapters, which combined, contain 6,236 *āyāt*, or verses. The chronologically earlier suras, revealed at Mecca, are primarily concerned with ethical and spiritual topics. The later Medinan suras mostly discuss social and moral issues relevant to the Muslim community. The Qur'an is more concerned with moral guidance than legal instruction, and is considered the "sourcebook of Islamic principles and values". Muslim jurists consult the *hadith*, or the written record of Prophet Muhammad's life, to both supplement the Qur'an and assist with its interpretation. The science of Qur'anic commentary and exegesis is known as *tafsir*. Rules governing proper pronunciation is called *tajwid*. Muslims usually view "the Qur'an" as the original scripture as

revealed in Arabic and that any translations are necessarily deficient, which are regarded only as commentaries on the Qur'an. (*Wikipedia: 2013*)

2.2.5 Definition of Hadith

The **Hadith** is traditions of Muhammad, giving us important information about him and his life. They are usually narrations about a certain incident in which he said or did something. Unlike the Qur'an, they typically follow a chronological order, and most of them are compiled by category (i.e. Jihad, Nikah, etc.). (*Wikiislam.net : 2013*)

The Hadith is where Muslims determine the Sunnah (or *way*) of the prophet, which is Muhammad's words, actions, and practices. This is a key to Islam since Muslims are commanded to obey and emulate him, so even the most insignificant of actions on his part have a drastic effect upon the doctrines and laws of Islam. (*Wikiislam.net: 2013*)

According to “*www.religioustolerance.org*”, *Hadith* is regarded as a narration on the *Sunnah* (lived example) of Muhammad. It includes reported sayings, actions, and traditions of Mohammad and his companions.

2.2.6 Definition of Islamic Scholar's Words

According to *Wikipedia*, Islamic Scholars are those who concern on Islamic Studies. In a Muslim context, Islamic studies can be an umbrella term for all virtually all of academia, both originally researched and as defined by the Islamization of knowledge. It includes all the traditional forms of religious thought, such as *kalam* (Islamic theology)

and *fiqh* (Islamic jurisprudence), and also assimilates fields generally considered to be secular in the West, such as Islamic science and Islamic economics.

In a non-Muslim context, Islamic studies generally refer to the historical study of Islam, Muslim culture, Muslim history and Islamic philosophy. Academics from diverse disciplines participate and exchange ideas about predominantly Muslim societies, past and present. In spite of their non-religious approach, some non-Muslim scholars have written works which are widely read by Muslims. Before 1980, such non-Muslim scholars in this field were called "Islamicists" and the discipline was known as Oriental studies, now often Asian studies. Many universities offer academic degrees on the subject of Islamic studies. (*Wikipedia: 2013*)

CHAPTER III

METHODOLOGY

The research method is considered as the most important thing in assessing the quality of research results. Therefore, the validity of a study is determined by the method of research.

3.1 Method of Collecting Data

In this study, the writer uses two methods in collecting data, they are:

3.1.1 Library Research

This discussion is a library research, by reading several references to find the material and theory that is suitable for the topic in the form of paper and thesis.

3.1.2 Purpose Techniques

The writer collected the data and materials related to the research. There are two types of data in this study, namely primary and secondary data.

a. Primary Data

Primary data in this study are taken from *Dr Zakir's Facebook Fan Pages*. The data consist of some types of figurative language such as simile, metaphor, allegory, hyperbole, personification, etc.

b. Secondary Data

Secondary data obtained from various sources of information besides the texts. This can be of various types of sources that might help acquiring a good understanding of the primary data. Some articles from professional writers in the field of linguistics and other social sciences from online sources and books are seen in order to support and make this research more acceptable. In other words, the primary data serves as a primary source, while the secondary data as a source of support.

3.1.3 Internet Searching

Internet searching was an alternative to find other additional information; some articles of professional writers in linguistics and social sciences from online that have correlation to the object of research (topic) in order to support and to make this study reliable.

3.2 Method of Analyzing Data

In analyzing data, the writer will use descriptive method, especially descriptive qualitative (analytic). This method is used in analyzing the data to describe the facts and phenomena as the way they are. It means to analyze the selected words, phrases or sentences that contain figurative language based on the data.

3.3 Procedure of Data Analysis

In doing data analysis, the writer will use some procedures; the writer will read closely to the object of the writing and the other references that might be needed to this writing. Next, the writer will classify the

words, phrases or sentences which contain figurative language from Dr Zakir Naik's *facebook fan page*. After that, the writer will analyze the data based on the kind of figurative language theories and put the data in tables. Then, he will figures out the meaning of figurative language of the data. Finally, the conclusion will be drawn from the result of analysis.

3.4 Population and Sample

This part is aimed to simplify the scope of data that will be analyzed. In this research, the writer will divide the scope of data into two parts namely population and sample.

3.4.1 Population

The population of this research is religious messages on *Dr Zakir's Facebook Fan Pages uploaded in 2012* which contain Holy Qur'an Verses, Sacred Hadith, and Islamic Scholar Words.

3.4.2 Sample

The samples are some chosen religious messages which contain figurative language. There are some verses of the Holy Qur'an, some verses of Sacred Hadith, and some verses of Islamic Scholar Words.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

In this chapter all the selected data which are taken from Dr Zakir Naik's *facebook fan page* are presented and analyzed. There are actually more than 10 styles of figures of speech found in the Dr Zakir Naik's *facebook fan pages*. However, the writer does not think it is possible to analyze all of them, so he decides to use purposive technique in which he only takes the representation in each of selected styles namely simile, allegory, personification, synecdoche, hyperbole, and metaphor.

The data being analyzed here are all selected representative figurative languages (simile, allegory, personification, synecdoche, hyperbole, and metaphor) as aforementioned, as the dominant styles in the *Dr Zakir Naik's facebook fan pages*. They are not analyzed one-by-one from the beginning to the end of the verses, but only some sentences, clauses or phrases are taken in representing all the collected data to be analyzed.

In this chapter, the writer would like to analyze forty five (45) of them that he thinks will represent the whole data he has collected. They consist of thirteen similes, ten allegories, seven personifications, six synecdoches, five hyperboles, and four metaphors.

Before being analyzed, they are going to be identified on the table. Next, they are grouped based on each classification as provided above. The writer puts all images of the data in appendix at the end of this thesis.

These are the identification and classification of figurative language based on *Dr Zakir Naik's facebook fan pages* which.

Datum	Category	Message	Type of Figurative Language
1.	Holy Qur'an	<i>"And <u>they (disbelievers) plotted</u> (to kill 'Iesa (Jesus). And Allah planned too. And Allah is the Best of the planners."</i> (Qs 3:54)	Synecdoche
2.	Holy Qur'an	<i>"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the Losers"</i> (Al Qur'an 7:23)	Metaphor
3.	Holy Qur'an	<i>Know that the <u>life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.</u></i> [57:20]	Allegory

4.	Holy Qur'an	<p><i>Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), there of the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment." [57:20]</i></p>	Simile
5.	Sacred Hadith	<p><i>Narrated: Abu Huraira: I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say: "Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the</i></p>	Synecdoche

		<i>people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets." [Al-Bukhari & Muslim]</i>	
6.	Sacred Hadith	<i>The Muslim is he from <u>whose tongue and hand</u> the Muslims are safe, and the Emigrant is he who abandons what God has prohibited. (Bukhari).</i>	Synecdoche
7.	Sacred Hadith	<i>Our beloved Prophet (p.b.u.h) taught us: "Know that victory comes with patience relief with affliction, and ease with hardship," (Tirmidhi).</i>	Personification
8.	Sacred Hadith	<i>"The Prophet (saw) has said: "If I were to bestow all the good of both worlds upon a Muslim person, I would endow him with a humble heart." <u>A tongue which continuously utters his praises,</u></i>	Personification

		<i>A body patient enough to withstand all calamities, And I would give him a pious spouse who, when she sees him, Becomes happy and protects his property in her owns honor in his absence.”</i>	
9.	Sacred Hadith	<i>Nawas ibn Sam’an reported that Rasulullah (SAW) was asked about doing good and evil. He replied, “Doing good is having good manners. Doing evil is what troubles you inside and what you would not like others to know about.” (Al-Bukhari)</i>	Allegory
10.	Sacred Hadith	<i>Narrated Mujahid :’Abdullah bin ’ Umar said ,’Allah’s Apostle took hold of my shoulder and said ,’Be in this world as if you were a stranger or a traveler.”The sub-narrator added: Ibn’ Umar used to</i>	Allegory

		<p><i>say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."</i></p>	
11.	Sacred Hadith	<p><i>Dua by an ill person Prophet Mohammad (SAW.) said that if an ill person recites the following dua forty times and dies in that illness, he will be rewarded as a martyr and if he regains his health, all his sins will be forgiven: "There is none worthy of worship besides You O Allah, You are pure, I have oppressed my soul". (Mustadrak)</i></p>	Simile
12.	Sacred Hadith	<p><i><u>"Kindness is a mark of faith,</u> and whoever is not kind has no</i></p>	Metaphor

		<i>faith” Prophet Muhammad peace be upon him.”</i>	
13.	Sacred Hadith	<i>The Prophet Of Allah Said: "He is not a true believer who eats his fill while his neighbour is hungry" (Bayhaqi.)</i>	Allegory
14.	Sacred Hadith	<i>Prophet Muhammad said: "If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?"The people said, "No filth would remain on him whatsoever." Prophet Muhammad then said, "That is <u>like the five daily prayers: Allah</u> <u>wipes away the sins by them."</u> (Sahih al Bukhari, Muslim)</i>	Simile
15.	Sacred Hadith	<i>Prophet Muhammad said: "Salah is a pillar of the religion (Islam). He who establishes it, establishes religion; and <u>he who</u> <u>destroys it, destroys religion."</u></i>	Hyperbole

		<i>(Tabrani)</i>	
16.	Sacred Hadith	<i>The Prophet stated in a sahih hadith from Muslim: “There are two types of the people of Hell whom I have not seen: men in whose hands are whips <u>like the tails of cattle</u>, with which they beat the people, and women who are clothed yet naked, maa’ilaat mumeelaat, with their heads <u>like the humps of camels</u>, tilted to one side. They will not enter Paradise nor even smell its fragrance.”</i>	Simile
17.	Sacred Hadith	<i>Abu Musa reported Allah's Apostle (may peace be upon him) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead. Muslim (Book #004, Hadith #1706)</i>	Simile

18.	Sacred Hadith	<i>A person who remembers Allah in seclusion and <u>his eyes</u> get flooded with tears.</i>	Hyperbole
19.	Sacred Hadith	<i>“Whoever possesses the following three qualities will taste the sweetness of faith: 1. The one to whom Allah and His Messenger become dearer than anything else. 2. Who loves a person and he loves him only for Allah’s sake. 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.”_Sahih Al Bukhari Vol.1, Book 2, No. 21</i>	Simile
20.	Sacred Hadith	<i>“A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir is the one who gives up all what Allah has forbidden” Sahih Al Bukhari Vol. No. 1,</i>	Allegory

		<i>Hadith No. 15</i>	
21.	Sacred Hadith	<i>“This world is but provisions, and there is no provision in this world better than a righteous wife” Sunan Ibn Majah Vol.3, Hadith No. 1855</i>	Metaphor
22.	Sacred Hadith	<i>Prophet Muhammed (pbuh) said: “One who takes back his gift (which he has already given) is like a dog that swallows its Vomit” Sahih Al Bukhari Vol. 3, Book 51, No. 2621</i>	Simile
23.	Sacred Hadith	<i>Prophet Muhammed (pbuh) said: “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger” Sahih Al Bukhari Vol. 8, Book 78, No. 6114</i>	Allegory
24.	Sacred Hadith	<i>Prophet Muhammed (pbuh) said:</i>	Hyperbole

		<p><i>“There is a Sadaqa to be given for every joint of the Human Body; and for every day on which the Sun rises there is a reward of a Sadaqa for the one who establishes Justice among people.” Sahih Al Bukhari Vol. 8, Book 73, Hadith 84</i></p>	
25.	Sacred Hadith	<p><i>Prophet Muhammed (pbuh) said:</i></p> <p><i>“Any man who takes out a loan, having resolved not to pay it back, will meet Allah as a thief”</i></p> <p><i>Sunan Ibn Majah Vol. 3, Hadith No. 2410</i></p>	Simile
26.	Sacred Hadith	<p><i>Prophet Muhammed (pbuh) said:</i></p> <p><i>"A time will come when one will not care how one gains one's money, legally or illegally."</i></p> <p><i>Sahih Al Bukhari Vol. 3, Book 34, No. 2059</i></p>	Personification
27.	Sacred	<i>Abu Hurayra reported that the</i>	Allegory

	Hadith	<i>Messenger of Allah, (PBUH), said, "<u>This world is the prison of the believer and the paradise of the unbeliever.</u>" [Muslim]</i>	
28.	Sacred Hadith	<i>The Prophet said, "<u>The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.</u>"</i> <i>Volume 7, Book 67, Number 442</i>	Allegory
29.	Sacred Hadith	<i>The Prophet (saw) has said: "If I were to bestow all the good of both worlds upon a Muslim person,</i>	Metaphor

		<i>I would endow him with a humble heart,</i>	
30.	Islamic Scholar Words	<i>VERY HAPPY EID MUBARAK TO EVERYONE... wishing that the precious moments of this day add a fresh beauty and everlasting fragrance to your life.... may you have every happiness...your treasure desires come true!!!</i>	Hyperbole
31.	Islamic Scholar Words	<i>Taweez or amulets are the well known tools to wave off bad luck, jins, paranormal beings, magic effects, bad eye etc. the market of taweez is so huge that every month the taweez writers and taweez maker earn very handsome amount. With taweez are associated so many stories which look more <u>like alien stories</u> than have happened on earth. Those who believe in</i>	Simile

		<p><i>taweez do not take even a step out of their bed without their taweez. There are many verities of taweez for every purpose. Taweez with better result are expensive while taweez with short time results are cheap. Is this all related to islam anyway? See the hadith given below and decide yourself; Sunan Abu Dawood Book 28, Number 3860: Narrated Abdullah ibn Amr ibn al-'As: "I heard the Apostle of Allah (peace_be_upon_him) say: If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does."</i></p>	
32.	Islamic Scholar Words	<p><i>Ibn Qudamah reported: It was been related to us that Satan, may Allah curse him, said to Moses, upon him be peace, "O</i></p>	Simile

		<i>Moses! Beware of the sharpness of anger, for indeed, I play with a man's fury just <u>as the children play with a ball.</u></i>	
33.	Islamic Scholar Words	<i>"One faithful believer to another faithful believer is <u>like the Bricks of a wall,</u>,,,"</i>	Simile
34.	Islamic Scholar Words	<i>The swift cutting of vessels of the neck disconnects the flow of blood to the nerve of the brain responsible for pain. Thus the animal does not feel pain. While dying, <u>the animal struggles, writhers, shakes and kicks, not due to pain, but due to the contraction and relaxation of the muscles defecient in blood and due to the flow of blood out of the body.</u></i>	Personification
35.	Islamic Scholar Words	<i><u>As Machines</u> need instruction manuals for smooth Operation, Mankind-The Most Complicated Machine of All-Needs the</i>	Simile

		<i>Qur'an"</i>	
36.	Islami Scholar Words	<u>Worrying about the dunya</u> <u>(World) is a darkness in the</u> <u>heart, while worrying about the</u> <u>akhirah is a light in the heart.</u>	Allegory
37.	Islamic Scholar Words	<u>Dhikr is to the heart as water is</u> <u>to a fish; see what happens to a</u> <u>fish when it is taken out of</u> <u>water.</u> Scholar: Ibn Taymiyyah	Simile
38.	Islamic Scholar Words	<i>The beauty of the butterfly is not in its shadow, but in the wings that help it to fly..." O Allah as you have made my appearance beautiful, make my character beautiful."</i>	Allegory
39.	Islamic Scholar Words	<i>If your feet can't take you walking to Masjid, than how do you think it will lead you towards Jannah"</i>	Personification
40.	Islamic Scholar Words	<i>A Tear that falls from an eye for the fear of Allah is indeed small but it is strong enough to</i>	Hyperbole

		<i>remove <u>the sins equal to the size of the sea.</u></i>	
41.	Islamic Scholar Words	<i>A Tear that falls from an eye for the fear of Allah is indeed small but it is strong enough to remove the sins equal to the size of the sea.</i>	Synecdoche
42.	Islamic Scholar Words	<i>If your feet can't take you walking to Masjid, than how do you think it will lead you towards Jannah”</i>	Synecdoche
43.	Islamic Scholar Words	<i>Death can come at any time, so in order to die as a Muslim you must live at all times as a Muslim. There is no time for later !!</i>	Personification
44.	Islamic Scholar Words	<i>Every soul shall taste of death Is the reality that we sometimes try to ignore. We spend most of our lives working in order to have the best car or house knowing this life is really temporary.</i>	Synecdoche

		<i>It's okay to work for best in the dunia (World) but don't forget about the akharia (Hereafter)</i>	
45.	Islamic Scholar Words	<i>Ramadan is going to be end and leave us. No guarantee for us to meet the next Ramadan. The thing we can do now, Do the Best !!!!! May Allah swt bless us and accept all our prayers in this holy month of ramadhan.</i>	Personification

4.1 Analysis of Holy Qur'an Data

These are analysis of datum which are taken from the quotation of the Holy Qur'an as quoted from Dr Zakir Naik's *Facebook fan pages*:

Datum 1

"And they (disbelievers) plotted (to kill 'Iesa (Jesus). And Allah planned too. And Allah is the Best of the planners." (Al Qur'an 3:54)

This is a kind of synecdoche. According to a piece of quotation above, the word "disbelievers" in the parenthesis is not the indication that all disbelievers plotted to kill Jesus as mentioned in the Holy Qur'an. Conversely, only a certain group of disbelievers who make a scenario to kill Jesus or 'Iesa peace be upon him. According to **Keraf**, synecdoche is a kind of figurative language that uses a

portion of the thing to declare the whole (pars pro toto) or use a whole to declare a part of something (totum pro parte). So, the type of synecdoche which used in the quotation above is *totum pro parte* which is used to state *a whole to declare a part of something*.

Datum 2

"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the Losers"(Al Qur'an 7:23)

This is a kind of metaphor. It has been explained in chapter II that metaphor is a comparison made between things which are essentially not alike. It is similar to a simile, but does not use the word 'like' or 'as'. In this case, metaphor makes the comparison in order to enlarge or to captivate the power of speech (commonly in literary is called aesthetical aspect). Also in metaphor, there are actually two concepts, the first is the reality that will be conveyed, and the second one is the "thing" which it's compared with.

In the peace of Holy Qur'an verse above, we can see obviously that there is a pray of some persons who have wronged themselves by comparing themselves with Losers because of worrying just in case they will not be forgiven by the Almighty God. In relation to the explanation by **Keraf**, the quotation above is an anthropomorphic metaphor, a kind of metaphor which related to human (all human characteristics).

Actually, there is no strong relation between the persons who pray with the Losers. It is just a metaphorical expression. Based on truth condition, the Losers are those who don't get reward, prize, or not becoming the champion in a

competition. It is similar to someone who has not forgiven by the Lord (God), he will not get reward from the Almighty God because of his mistakes.

Datum 3

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. [Al Qur’an 57:20]

This is a kind of allegory. As explained by **Perrine** that allegory is *a narrative or description that has a second meaning beneath the surface one. In allegory usually there is one to one correspondence between the details and a single set of meanings, and even more than one meaning, but these meanings tend to be definite.*”

Based on a piece of quotation of the Holy Qur’an above, we can see clearly that the phrase “life of this world” is compared with “only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children”. Implicitly, this quotation describes the truth condition of human’s life in this world. Indeed, we are living in this world just like making film on the stage. We are free to act whatever we want to do as long as we follow a scenario has plotted by a film director. It is similar to our life in this world. Most of people are living just for getting amusement and having fun. Many others are living for collecting property, getting married, having children, and so on. They forget that the Almighty God is the director who always controls them. Allah says in the Holy Qur’an **Surah Al Hajj verse 76** that “He (Allah) knows what is before them and what is behind them, and to Allah go back all questions (for decision).”

However, the true message of this quotation is Allah reminds us for not being tricked by this world because one day we will leave this world.

Datum 4

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), there of the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.” [Al Qur’an 57:20]

It is a kind of simile. It has been explained by **Perrine** that *simile is a figure of speech in which a comparison is expressed by the specific use of a word or phrase such as: like, as, than, seems or as if. The only distinction between metaphor and simile is that in simile the comparison is expressed by the use of some word or phrase, such as like, as, than, similar to, resembles, or seems, in metaphor the comparison is implied.*

As narrated in the quotation of the Holy Qur’an above, we can see clearly that there is a comparison between the two long clauses. The clause “*Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.*” is compared with the clause “*(It is) like a rain (Ghayth), there of the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw.*”. The word “like” is used as the indication of simile.

The first clause describes the phenomenon of living in this world. This world is the place for human to do their activity. Next, life of this world is compared implicitly with the rain as the main resource of life especially for plants. Human is implicitly compared with plant. One day, the leaves of plant will be dried up. Gradually, the leaves become yellow, finally it become straw. It is similar to human being. One day, we will be died after undergoing the living process in this world.

Actually, there are many other verses of Holy Qur'an which describe living in this world as natural phenomenon. For example, Allah says in the Qur'an *Chapter 3 (Surah Ali Imran) verses 14-15* that "Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to God is the best of the goals (to return to). Say: Shall I give you glad tidings Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of God. For in God's sight are (all) His servants."

4.2 Analysis of Sacred *Hadith* Data

These are analysis of datum which are taken from the quotation of the Sacred *Hadith* as quoted from Dr Zakir Naik's *Facebook fan pages*:

Datum 5

“Narrated: Abu Huraira: I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say: "Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets." [Al-Bukhari & Muslim]

It is a kind of synecdoche. As narrated in the quotation above, the underlined statement is a part of synecdoche namely *totum pro parte*. In the phrase “*Verily the people before you were destroyed*” it shows that the word “people” represents just a particular group of people. Meaning that *not all people* were destroyed (by the Almighty God) in that expression. Logically, some of people based on the Sacred *Hadith* of the Prophet Muhammad *Shallallahu 'alaihi wasallam* were not destroyed because they followed their Prophet Command. The real meaning that is going to be revealed in the expression is that our Prophet Muhammad *Shallallahu 'alaihi wasallam* warns his companion including us to do his Command and for not following certain people before his time that destroyed by God because they didn't follow their Prophet.

Datum 6

“The Muslim is he from whose tongue and hand the Muslims are safe, and the Emigrant is he who abandons what God has prohibited”. (Bukhari).

It is a kind of synecdoche. In the quotation above, the part of synecdoche used is *pars pro toto*. We can see clearly that the word tongue and hand are used

to represent a Moslem. We can divide the underlined expression become two parts. The first is “whose tongue is safe” and the second is “whose hand is safe”.

The word “tongue” in the phrase “whose tongue is safe” represents mouth as the organ of speech. It means that our Prophet Muhammad *Shallallahu ‘alaihi wasallam* encourages us for not saying rude words that psychologically can hurt another person’s feeling. Next, the word “hand” in the phrase “whose hand is safe” represents the whole part of human body that can hurt another person physically.

Datum 7

“Our beloved Prophet (p.b.u.h) taught us: “Know that victory_comes with patience, relief with_affliction, and ease with hardship,” (Tirmidhi).

It is a kind of personification. As explained by **Keraf** that *personification is a figure of speech that describes the style of inanimate objects or items that are lifeless as if it has human qualities*

In the expression of Sacred Hadith above, the underlined phrase shows us the kind of personification. The element that proves it as shown by the appearance of predicate “comes” for the subject “victory”. As we all know, “victory” is somewhat we considered as abstract object, nobody can touch, see, or even feel it. In that expression, it is given a quality or ability “comes” just like human being can do. The real meaning that is going to be revealed in the Sacred *Hadith* here is that victory will not be achieved without patience from affliction and hardship.

Datum 8

“The Prophet (saw) has said:

*“If I were to bestow all the good of both worlds upon a Muslim person,
I would endow him with a humble heart.”*

A tongue which continuously utters his praises,

A body patient enough to withstand all calamities,

And I would give him a pious spouse who, when she sees him,

Becomes happy and protects his property in her own honor in his absence.”

It is a kind of personification. According to the underlined sentence above, actually this expression can be included in synecdoche. But, in another view, personification is indicated by the word “tongue” which is put as the “producer” towards a predicate attached on it “utters”. As we know, the speech organ of human is not only tongue. All parts of mouth are part of speech organ. Although “tongue” is a part of human being organ, the expression shows that it is a kind of personification because the word “tongue” stands for subject. So, tongue becomes a noun. The personification is proven by the appearance of predicate “utters” which is synonymous with the word “speak”. The act of “utters” naturally can only be done by living thing, especially human that has speech organ.

Datum 9

“Nawas ibn Sam’an reported that Rasulullah (SAW) was asked about doing good and evil. He replied, “Doing good is having good manners. Doing evil is what

troubles you inside and what you would not like others to know about.” (Al-Bukhari)”

It is a kind of allegory. In the quotation above, we can see obviously that our Prophet Muhammad *Shallallahu ‘alaihi wasallam* gives a beautiful description about doing good and evil. Prophet Muhammad *Shallallahu ‘alaihi wasallam* figures out “Doing good” as “having good manners”. Then, Prophet Muhammad *Shallallahu ‘alaihi wasallam* figures out “Doing evil” by saying “what troubles you inside and what you would not like others to know about.”

Lexically, we can define “Doing good” as doing some kinds of positive action that can give benefit for the doer or the doer can get reward from Almighty God after doing it. Next, “having good manners” means having a good personality or behavior. Meanwhile, we can define “Doing evil” as doing some kinds of negative action that brings bad impact for us or we can get sins from the Almighty God after doing that action. Then, “what troubles you inside and what you would not like others to know about” means that someone who has done an evil deed, his heart will be uncomfortable and also he doesn’t like the evil deed will be known by others in case he will be shy or nervous because of that, moreover it is a big scandal.

Datum 10

“Narrated Mujahid :’Abdullah bin ‘ Umar said ,’Allah’s Apostle took hold of my shoulder and said ,’Be in this world as if you were a stranger or a traveler.”The sub-narrator added: Ibn’ Umar used to say, ’If you survive till the evening, do not

expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death. (Al-Bukhari). ”

It is a kind of allegory. In the quotation above, we can see clearly that our prophet Muhammad *Shallallahu ‘alaihi wasallam* encourages us to live in this world just like a stranger or a traveler. This quotation has more imaginative meaning when Prophet Muhammad *Shallallahu ‘alaihi wasallam* compares this sentence with another quotation when he says “If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening”. In this case, we can know this imaginative meaning when we understand the character of a stranger or a traveler. A traveler will make use of the time effectively. He (a traveler) will focus to do the goodness because he is limited by the time. He will not waste the time by doing negative action. He must move to another place when he has done his activity in one place. In another illustration we can say that a traveler is someone who always in a trip or journey in seeking for a meaning of life; he sometimes feels lost, lonely, and get no destination because of unavailability of direction.

In addition, this verse implies that our Prophet Muhammad *Shallallahu ‘alaihi wasallam* encourages us to use our time as good as possible because our life in this world is very short. We will move to another place as what a traveler does, from this world to funeral place till at the Day of Judgment.

Datum 11

Dua by an ill person

“Prophet Mohammad (SAW.) said that if an ill person recites the following dua forty times and dies in that illness, he will be rewarded as a martyr and if he regains his health, all his sins will be forgiven: "There is none worthy of worship besides You O Allah, You are pure, I have oppressed my soul". (Mustadrak)”

It is a kind of simile. As narrated in the quotation above, we can see obviously that our Prophet Muhammad *Shallallahu ‘alaihi wasallam* figures that an ill person who recites a particular *dua* as mentioned above as many as forty times and dies in that illness, he will be rewarded as a martyr. The word “as” is used as the signal of simile. According to **Oxford Learner’s Pocket Dictionary**, the word “martyr” means person who dies or suffers for their religious or political beliefs. In Islamic conception, martyr is called as “*syuhada*”. In many verses of the Holy Qur’an and Sacred *Hadith*, there is no reward for ‘*syuhada*’ except Paradise which full of angels. As mentioned by Allah in the Holy Qur’an **chapter 3 (Surah Ali Imran) verses 169-170** that “*And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving rizq (provision), rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.*”

So, it is reasonable if the Prophet Muhammad *Shallallahu 'alaihi wasallam* puts on a par the reward for someone who recites the aforementioned *dua* and dies because of his illness with the reward for martyr. Of course, one the purpose of Prophet Muhammad *Shallallahu 'alaihi wasallam* saying this reward is to make his companion being motivated to recite the *dua*.

Datum 12

“Kindness is a mark of faith, and whoever is not kind has no faith” Prophet Muhammad peace be upon him.”

It is a kind of metaphor. In the quotation above, the word “*Kindness*” is figured as mark of faith. This is a kind of anthropomorphic metaphor because kindness is a human characteristic. The relation of kindness and faith is implied. Someone who has strong belief to God will be a kind person. He will not act negative character because it is forbidden by the almighty God. As mentioned in the Holy Qur’an **Chapter 24 (Surah An-Nur) Verse 52** that *“The answer of the believers, when summoned to Allah and His Messengers in order that He may judge between them, is no other than this: they say “ we hear and we obey”. It is such as these that will attain felicity.”* That is why in Islam, a kind person is attributed as a faithful man.

Datum 13

“The Prophet Of Allah Said: "He is not a true believer who eats his fill while his neighbour is hungry" (Bayhaqi.)

It is a kind of allegory. According to a piece of Sacred *Hadith* above, we can see clearly that the phrase “*He is not a true believer*” is figured as someone who eats his fill while his neighbor is hungry. Implicitly, this quotation explains us about one of characteristic of the unbeliever. Principally, as Muslim, we are obliged to honor our neighbors. As truth condition, our neighbors are the one who will take care of us when we need help. Allah Says in the Holy Qur’an **Chapter 4 (Surah An Nisa) verse 36** that “*Serve Allah, and join not any partner with Him, and do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye met), and what your right hands possess, for Allah loveth not the arrogant, the vainglorious.*” Actually, through this *Hadith*, our Prophet wants to emphasize the danger of neglecting neighbor.

Datum 14

“Prophet Muhammad said: “If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?” The people said, “No filth would remain on him whatsoever.” Prophet Muhammad then said, “That is like the five daily prayers: Allah wipes away the sins by them.””
(Sahih al Bukhari, Muslim)

This is a kind of simile. In the quotation above, the sentence “ That is like five daily prayers: Allah wipes the sins by them” we can see clearly refers to the previous clause that five daily prayers has same function with taking a bath five times a day. The sense (meaning) that is used here is *cleanliness*. Taking a bath five times a day will clean human’s body from dirt and germ meanwhile doing

five daily prayers will clean our sins. In addition, this verse implies that physical dirt can be only cleaned by water but our sins cannot be cleaned by material substances like water. We need to worship Allah continuously by doing *Shalah* as our obligation as a Moslem in order to get reward from Allah to substitute our sin with goodness.

Datum 15

“Prophet Muhammad said: "Salah is a pillar of the religion (Islam). He who establishes it, establishes religion; and he who destroys it, destroys religion." (Tabrani)“

It is a kind of hyperbole. In the expression above, we can see that our prophet Muhammad *Shallallahu ‘alaihi wasallam* puts one copious description. In this expression, we can see obviously the underlined statement contains a copious word that shows or gives emphasizing that someone who doesn’t establish *Salah* will destroy religion. Our prophet Muhammad *Shallallahu ‘alaihi wasallam* intends to depict or emphasize the extraordinary sin of someone who leaves *Salah*. Logically, it is impossible our religion will be destroyed by just someone who doesn’t do that. This religion will be maintained by Almighty Allah *azza wajalla* till the Day of Judgment. **Allah Says in Hadith Qudsi** “ *O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants,*

were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah and let him who finds other than that blame no one but himself. It was related by Muslim (also by at-Tirmidhi and Ibn Majah).”

However, the exact meaning that actually going to be implied is to explain an extraordinary danger of someone who doesn't establish *Salah* that has a great position in Islam as the worship that will be questioned first at the Day of Judgment by Almighty God to all Moslems.

Datum 16

“The Prophet stated in a sahih hadith from Muslim: “There are two types of the people of Hell whom I have not seen: men in whose hands are whips like the tails of cattle,” “.....and women who are clothed yet naked, maa’ilaat mumeelaat, with their heads like the humps of camels, tilted to one side. They will not enter Paradise nor even smell its fragrance.”

It is a kind of simile. Based on the sacred Hadith above, there are two similes can be found that are clearly indicated by using word ‘like’. The first simile is “men in whose hands are whips like the tails of cattle”. In this clause, we can see clearly that “men in whose hands are whips” is compared with ‘tails of cattle’ for they are regarded as two different things. In here, we are shown the

comparison between human features (hand) with and animal (tail). Based on **Oxford Learner's Pocket Dictionary**, the word “whip” means piece of leather or rope fastened to a handle, use for hitting people or animals, and “cattle” means cows or bulls that are kept as farm animals. In this case, hand and tail have same quality namely length. Hand is a symbol of power. However, the real meaning that is implied by the expression above is as a characterization for people who have power or dominance (e.g. president) but they are cruel or tyrannical. That is our prophet Muhammad *Shallallahu 'alaihi wasallam* said that they will not enter Paradise nor even smell its fragrance.”

The second simile is “women who are clothed yet naked, maa'ilaat mumeelaat, with their heads like the humps of camels”. In this clause, we can see clearly that “women who are clothed yet naked, maa'ilaat mumeelaat with their heads “ is compared with “the humps of camels” for they are regarded as two different things. Based on explanation of authorized Islamic Scholar, the clause “women who are clothed yet naked” means woman who wears thin clothes that causes her body organ is transparent so the man will be attracted to do bad action to the woman. As we know it will make sin for someone who looks at the not “halal” woman. Next, “maa'ilaat mumeelaat” means a woman who walks by moving her body and attracting man by showing her jewelry. Meanwhile, “hump” means round lump, especially on the camel's back. However, “their heads like the humps of camels” " means a woman who makes her head look great with a scarf or veil that rolled over her head that is similar to the humps of camels.

Datum 17

“Abu Musa reported Allah's Apostle (May peace be upon him) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead.” Muslim(Book #004, Hadith #1706)

It is a kind of simile. In the quotation above, once again the word “like” is used to indicate simile. We can see that the comparison is between “the house in which remembrance of Allah is made and the house in which Allah is not remembered” and “the living and the dead”. This is a parallel comparison. Actually, the subject of this sacred Hadiths is “house”. The clause “the house in which remembrance of Allah is made” is compared with the element “the living”. Meanwhile, the clause “the house in which Allah is not remembered” is compared with the element “the dead”. As we know that someone who thinks of Allah will be calm-hearted. Explicitly, the verse is telling about the general types of worship that can make us to get closer to Allah. Implicitly, the quotation above is talking about reading Al Qur’an. Whoever reads the Holy Qur’an will experience a peace life. That is why a house in which remembrance of Allah we made is compared with living. Vice versa the house in which Allah is not remembered inside is figured as the dead. As the contrary of the preceding analysis, a house in which there is no Dhikr for remembering Allah or reciting Holy Qur’an will be lonely and just like a grave. That is why our prophet Muhammad *Shallallahu ‘alaihi wasallam* compares the house with the dead. Based on Islamic point of view, there is no living inside the house.

Datum 18

“A person who remembers Allah in seclusion and his eyes get flooded with tears.”

It is a kind of hyperbole. In the piece of quotation above, we can see clearly that our Prophet Muhammad *Shallallahu ‘alaihi wasallam* puts a copious expression. The sacred *Hadith* shows and gives emphasizing that one of group of person that will be under the protection of Almighty God is a person who remembers Allah in seclusion and his eyes get flooded with tears. The copious expression here is when Prophet Muhammad *Shallallahu ‘alaihi wasallam* puts description as what stated in the underlined phrase “his eyes get flooded with tears.” Logically, it’s impossible our eyes will get flooded with tears when we crying. However, the exact meaning that actually going to be implied is to explain an extraordinary sadness of someone who thinks of his sins especially in seclusion. He will be honest in forswearing to Almighty God indicated by his flooded tears.

Datum 19

“Whoever possesses the following three qualities will taste the sweetness of faith:

- 1. The one to whom Allah and His Messenger become dearer than anything else.*
- 2. Who loves a person and he loves him only for Allah’s sake.*
- 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.”_Sahih Al Bukhari Vol.1, Book 2, No.*

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It is a kind of simile. In the quotation number three above, it is obviously stated that the clause “Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it” is compared with the clause “he hates to be thrown in fire.” by using the element “as” as the signal of simile. Whoever gets guidance from Allah in case previously he was a sinful man will do everything to maintain the guidance Allah given. He will not intentionally do the same mistakes anymore. This is because he hates the bad thing he has done. It is similar with someone who hates to be thrown in fire. Fire in here terminologically means hell as the place for suffering and torture which is provided by Allah Almighty for whoever commits the sinful action during living in this world. Of course, as a normal person we will hate to be thrown in hell. Eventually, the true message of this sacred *Hadith* is we must avoid everything that can make us get closer to the fire or hell. One of its way is we must not do sinful action anymore till our death.

Datum 20

“A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir is the one who gives up all what Allah has forbidden” (Sahih Al Bukhari Vol. No. 1, Hadith No.15)”

It is a kind of allegory. Based on the quotation above, our prophet compares A Muslim and A Muhajir by using their typical action. A Muslim is someone who rely his life on the Almighty God. A good Muslim will not harm other Muslims by saying inappropriate words by slandering, mocking, accusing and so on that can break Muslim’s heart. Meanwhile, Muhajir is someone who

boycotts another person by his action. A Muhajir will give up what Allah has forbidden. That is reciprocal of Muslim. The Muhajir will do everything that can break the God's law.

Datum 21

"This world is but provisions, and there is no provision in this world better than a righteous wife" Sunan Ibn Majah Vol.3, Hadith No. 1855

It is a kind of metaphor. According to the Sacred *Hadith* quotation above, we can see clearly that "this world" is figured as the provision. According to **Oxford Learner's Pocket Dictionary**, the word "provision" means food supplies. Another meaning is the act of providing somebody with what they want or need. Based on truth condition, this world indeed is the place for finding food or whatever to amuse human being. So, it is reasonable if our Prophet Muhammad *Shallallahu 'alaihi wasallam* describes this world as provision. In fact, the best provision in this world is a righteous wife. According to **Keraf** theory, this metaphor is a concrete metaphor because the word provision as an abstract object is changed to be a concrete form (wife).

Datum 22

Prophet Muhammed (pbuh) said:

"One who takes back his gift (which he has already given) is like a dog that swallows its Vomit" Sahih Al Bukhari Vol. 3, Book 51, No. 2621

It is a kind of simile. In the quotation above, simile can be found that are clearly indicated by using word 'like'. Explicitly, the clause "One who takes back

his gift (which he has already given)” is compared with a dog that swallows its vomit. “One” here is a subject pronoun for a person. Based on **Oxford Learner’s Pocket Dictionary**, swallow means cause food, etc to go down your throat and ‘vomit’ means food from stomach that back out through the mouth. So, swallows its vomit means a process of dog’s vomit going down through its throat. Actually, the sense (meaning) which is used here is greedy. As a whole, the meaning of the *Hadith* above is our prophet Muhammad *Shallallahu ‘alaihi wasallam* figures that someone who takes back his gift which he has already given, whatever the gift is, it is just like a disgusting condition such as a dog swallows its vomit. Implicitly we can assume that the person is figured as a dog. It is a warning for us for not doing such things.

Datum 23

Prophet Muhammed (pbuh) said:

“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger” _Sahih Al Bukhari Vol. 8, Book 78, No. 6114”

It is a kind of allegory. As narrated in the quotation above, Prophet Muhammad (peace be upon him) gives us an explanation about the character of the strong man. As we know, the word “strong” is an adjective for describing human quality. According to **Oxford Learner’s Pocket Dictionary**, the word “strong” means having a powerful effect on the mind and body. As quoted in the underlined clauses, Prophet Muhammad *Shallallahu ‘alaihi wasallam* figures out

that a strong man is not the one who overcomes the people by his strength as the preceding explanation of the word “strong”. In fact, Prophet Muhammad *Shallallahu ‘alaihi wasallam* says that the strong man is the one who controls himself while in anger. Commonly, when we are angry, our psychology can’t be controlled. We can destroy everything around us. We will say rude words to another person. Also, when we are angry, we will hurt even kill a man. That is why only a particular person who understands this religion that can be the strong man. Our Prophet Muhammad *Shallallahu ‘alaihi wasallam* told us that when we are angry, we have to seek refuge to Allah by doing *istighfar* (asking forgiveness) or we must take ablution (*wudhu*) for refreshing our mind.

Datum 24

“Prophet Muhammed (pbuh) said: “There is a Sadaqa to be given for every joint of the Human Body; and for every day on which the Sun rises there is a reward of a Sadaqa for the one who establishes Justice among people.” Sahih Al Bukhari Vol. 8, Book 73, Hadith 84”

It is a kind of hyperbole. As narrated in the expression above, we can see obviously the underlined statement contains a copious word that shows that every joint of human body who establish Justice among people will be given reward of *Sadaqa* (religious meal) for everyday on which the Sun rises. The first thing that we have to consider is about the phenomenon of Sun rises. As we know, Sun rises is a natural phenomenon in which the Sun appears from East direction as the signal of daylight period. What makes this become a copious utterance is because the use of Sun rises as a great nature phenomenon to the human quality to give an

impression about the extraordinary reward for those who establish Justice among people.

Datum 25

Prophet Muhammed (pbuh) said:

“Any man who takes out a loan, having resolved not to pay it back, will meet

Allah as a thief” Sunan Ibn Majah Vol. 3, Hadith No. 2410

It is a kind of simile. The quotation of Hadith above is clearly showing us a simile. It clearly states that the comparison is between “Any man who takes out a loan, having resolved not to pay it back” and “a thief”. In this case, they are regarded as two things that have similarity.

In our daily life, we define a thief as someone who takes something from another person without permission. It is a crime action and the one who does it will get punishment. It is principally similar with someone who takes out a loan from another one but he doesn't have eager to pay it back. That is way our prophet told us that the man will meet Allah as a thief at the Day of Judgment.

Datum 26

“Prophet Muhammed (pbuh) said: "A time will come when one will not care how one gains one's money, legally or illegally." Sahih Al Bukhari Vol. 3, Book 34, No. 2059.

It is a kind of personification. According to the underlined expression, the element that proves personification is shown by the appearance of predicate “come” for the subject “time.” As we know, time is somewhat we considered as

abstract object, nobody can touch, see, or even feel it. Meanwhile, the quality or act “*come*” is something related to human being. Logically, the expression above emphasizes that the time meant by our Prophet Muhammad *Shallallahu ‘alaihi wasallam* is absolutely will come. Our Prophet figures that one day, people will not care how they get money, whether legally or illegally. It will happen before the end of this world. Unfortunately, it has been happen nowadays.

Datum 27

“Abu Hurayra reported that the Messenger of Allah, (PBUH), said, “This world is the prison of the believer and the paradise of the unbeliever.” [Muslim]”

It is a kind of allegory. In the underlined clause above, our Prophet Muhammad *Shallallahu ‘alaihi wasallam* gives an illustration for this world figuratively. Actually there are two parts of the quotation. The first, “this world is the prison of the believer”. The second, “this world is the paradise of the unbeliever”. The point of this quotation is the words ‘prison’ and ‘paradise’. As the truth condition, prison means building in which criminals are kept as a punishment, while paradise means place or state of perfect happiness (**Oxford Learner’s Pocket Dictionary**). Implicitly, in relation to the quotation, “this world is the prison of the believer” means that this world is a place for the believer who committed to the truth because there are will be more test-proof faced by the believer in maintaining their faith in the light of this world which full of things that can stimulate mankind to do sinful action. As what happen to the prophets or messengers have sent by Almighty God to Human Beings. They faced many obstacles in this world. Whereas, “this world is the paradise of the unbeliever”

means that this world is full of everything that can amuse our soul. That is way the unbelievers assume that this world is paradise where they can do everything they want without thinking of sin. This is because they don't believe with the life after death. It implies that the paradise of the believers is not in this world but in the *akhirah* or hereafter, in the everlasting happiness namely heaven which provided by Almighty God for them.

Datum 28

"The Prophet said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.'" Volume 7, Book 67, Number 442."

It is a kind of allegory. The quotation of sacred *Hadith* above is a real allegory which describes the comparison between a good friend and an evil one. We can see clearly that a good pious companion is figured as a one who carrying musk that can give us perfume as a present or we will get a good smell from him because of the perfume. Contrary, an evil companion is figured as a one who blows a pair of bellows that can burn our clothes or we will get a bad smell from him.

This verse implies that we have to choose pious companion as our friends in order that we can do mutual cooperation with them and conversely we have to aware of evil friends because they can give bad impact even harmful for us.

Datum 29

“The Prophet (saw) has said:

“If I were to bestow all the good of both worlds upon a Muslim person, I would endow him with a humble heart.”

It is a metaphor. Based on a piece of quotation above, the phrase “*all the good of both worlds*” is compared with “humble heart.” It is just a metaphorical expression to figure out that a person who has a humble heart is full of good deed. He will get much reward from the Almighty God even more than all the good of both worlds. A true Moslem will choose a humble heart friend than all good of both worlds. According to **Keraf** theory, “humble heart” is a kind of concrete metaphor because good deed (abstract thing) is changed to be a concrete thing (heart).

4.3 Analysis of Islamic Scholar Words Data

These are analysis of datum which are taken from the quotation of the Islamic Scholar Words as quoted from Dr Zakir Naik’s *Facebook fan pages*:

Datum 30

VERY HAPPY EID MUBARAK TO EVERYONE...

“wishing that the precious moments of this day add a fresh beauty and everlasting

fragrance to your life....may you have every happiness...your treasure desires come true!!!”

It is a kind of hyperbole. In the congratulatory expression above, we can see clearly that the underlined phrase contains a copious expression when Dr Zakir Naik figures out that precious moment (Eid Mubarak) can add everlasting fragrance to everyone celebrate it. The word “everlasting” is an adjective which is synonymous with eternal. Meanwhile, the word “fragrance” means sweet/aromatic smell. In relation to the expression, the using of everlasting fragrance is just for emphasizing the extraordinary happiness of someone who celebrates Eid Mubarak. Except food and perfume, there is no something smell good for everyone in Eid Mubarak. It is just a figurative expression. Logically, there is no everlasting fragrance in this world. One day, this world will be destroyed by Allah *azza wa jalla*. The everlasting happiness and fragrance will be gotten by believers in the Paradise/heaven.

Datum 31

“ Taweez or amulets are the well known tools to wave off bad luck, jins, paranormal beings, magic effects, bad eye etc. the market of taweez is so huge that every month the taweez writers and taweez maker earn very handsome amount. With taweez are associated so many stories which look more like alien stories than have happened on earth. Those who believe in taweez do not take even a step out of their bed without their taweez. There are many verities of taweez for every purpose. Taweez with better result are expensive while taweez with short time results are cheap. Is this all related to islam anyway? See the

hadith given below and decide yourself; Sunan Abu Dawood Book 28, Number 3860: Narrated Abdullah ibn Amr ibn al-'As: "I heard the Apostle of Allah (peace_be_upon_him) say: If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does."

It is a kind of simile. Based on a piece of underlined expression above, the clause "With *taweez* are associated so many stories which look more like alien stories than have happened on earth.", we can see clearly how the phrase "With *taweez* are associated so many stories" is compared with "alien stories which is preceded by the word "like" as the indication of simile.

As we know that *taweez* or amulet in a particular society is claimed as a tool that can give fortune. They assume that the amulet can change their destiny from bad destiny to the good one. In Islamic conception, this is a Shirk which is a biggest sin because a man who do shirk makes a partner besides Allah in worship, seeks refuge to other creatures except Allah, prays unto something besides Allah, and so on. For instances, a palmist who predicts someone's destiny, a shaman who treats someone by using magic and so on. Principally, they are liar who tell a lie to everyone. Sometimes they make a fish story. In addition, when analyzing the meaning of "alien stories" we have to know first what alien is. According to **Oxford Learner's Pocket Dictionary**, "alien" means creature from another world. Actually, there is no empirical fact whether there is alien or not except in the film. Certainly, the existence of alien is just a rumor. The story about it is only watched on television. In relation to the comparison, it is reasonable if our Prophet Muhammad figures the amulet just like alien story that is full of lie.

Datum 32

“Ibn Qudamah reported: It was been related to us that Satan, may Allah curse him, said to Moses, upon him be peace, “O Moses! Beware of the sharpness of anger, for indeed, I play with a man’s fury just as the children play with a ball.”

It is a kind of simile. Based on a piece of quotation above, the comparison is between “I play with a man’s fury” and “the children play with a ball.”. The first clause actually is a word of Satan when he said to Moses to beware of the sharpness of anger. Implicitly, this verse means Satan can do everything to someone who is anger because basically when someone is angry, Satan is affecting his soul and thought. Satan can control the man even whispering the man to do evil deed or crime just like children can control and play a ball however they want. Indirectly, we can understand that a man who is angry is compared with a ball.

Datum 33

“One faithful believer to another faithful believer is like the Bricks of a wall,...”

It is a kind of simile. According to the quotation above, we can see obviously that comparison is between the phrase “One faithful believer to another believer” and “ the Bricks of a wall”. The signal of simile used here is the word “like”. Actually, these two clauses don’t have direct relation each other. Nevertheless, our logic can understand that in Islamic norms, one of characters of

believer is love each another among Moslem because of Allah. They support each other like the Bricks of wall and he interfaced his fingers of his hands like that.

Based on truth condition, we can see in our life that a brick will not be useful enough if we put it alone. But, if there are many Bricks put together and we arrange them in a stack, they will become a strong wall. This philosophy is similar to one faithful believer to another faithful believer if they are united like Bricks.

Datum 34

“The swift cutting of vessels of the neck disconnects the flow of blood to the nerve of the brain responsible for pain. Thus the animal does not feel pain. While dying, the animal struggles, writhers, shakes and kicks, not due to pain, but due to the contraction and relaxation of the muscles defecient in blood and due to the flow of blood out of the body.”

It is a kind of personification. The expression above is actually a part of explanation of some steps in doing slaughtering in Islam. As narrated in the underlined quotation above, personification is indicated by the use of human qualities to the animal. The qualities or characteristics of “struggles, writhers, shakes and kicks” are naturally attributed to human.

Datum 35

“As Machines need instruction manuals for smooth Operation, Mankind-The Most Complicated Machine of All-Needs the Qur'an”

It is a kind of simile. From a piece of quotation above, it clearly states that Machine is the figurative instrument to describe Mankind. The word “as” is used indicating simile. As we know that if we buy a machine, whatever the machine is, there will be some pieces of paper contain instruction manual or tutorial book. There are steps or procedures how we use the machine well. Even, we can know what factors that can damage the machine by reading the instruction manual. Mankind is even more sophisticated than machine. That is way we need more complete instruction manual namely Al Qur’an to guide the mankind. We know that one of the functions of Holy Qur’an is as a guidance of Mankind living in this world. There are commands, prohibitions, motivations, history, sciences and many other values.

Datum 36

“Worrying about the dunya (World) is a darkness in the heart, while worrying about the akhirah is a light in the heart.”

It is a kind of allegory. This quotation involves a system of related comparisons. There are two clauses of this sentence. In the first clause quoted that worrying about dunya (world) is a darkness in the heart. The second clause quoted that worrying about the akhirah (hereafter) is the light in the heart. As we know as Moslems even all religions believe that heart is the central of human’s organ that control the whole character of human beings. As quoted in another *Hadith* of Prophet Muhammad *Shallallahu ‘alaihi wasallam* that if our heart is good, our character will be good and we tend to do the right things vice versa when our heart is bad, we tend to do negative things. In relation to the figurative language in

the quotation above, worrying about the world is darkness in the heart. This clause has a bad connotation in line with the previous explanation. Darkness is correlated with something bad in our life. There is not something to worry about in this world because it is just temporary. We will not get true happiness in this world. The true happiness is in the akhirah namely in paradise or heaven. If we worry about everything as the preparation for the requirement to enter paradise, our heart will be full of light. No worries in our heart.

Datum 37

“Dhikr is to the heart as water is to a fish; see what happens to a fish when it is taken out of water. Scholar: Ibn Taymiyyah”

It is a kind of simile. From a piece of quotation above, simile can be found that are clearly indicated by using word ‘as’. In the underlined clause above, we can see clearly that “Dhikr is to the heart” is compared with “water is to a fish” for they are regarded as two different things. Dhikr in Islam means a form of worship that we recite our praise to Almighty God or we seek for God’s forgiveness. The main purpose of Dhikr is to make our heart calm down. In the holy Qur’an Allah said that only thinking of Allah (dhikr) your heart will be come down. Meanwhile, the clause “water is to a fish” means water is the place for fish to survive, to find food and so on. Without living in the water, the fish will die. However, the Islamic Scholar Words means if a person doesn’t do Dhikr, basically he is a corpse in the view of Allah because he doesn’t think of Allah as his creator. He is just like a dead fish that far away from water.

Datum 38

“The beauty of the butterfly is not in its shadow, but in the wings that help it to fly...” O Allah as you have made my appearance beautiful, make my character beautiful.”

It is a kind of allegory. In a piece of quotation above, Dr Zakir Naik makes a good illustration about the comparison between the features of butterfly and his own character. Dr Zakir explains the reason why the butterfly looks beautiful. Explicitly, he said that the wings of butterfly which help it to fly are the reason why it looks beautiful, not its shadow. So, by his praying, Dr Zakir wants his character to be made beautiful by Allah *azza wa jalla* just like the wings of butterfly. We can conclude that in this expression, wings of butterfly are compared with beautiful character.

Datum 39

“If your feet can’t take you walking to Masjid, than how do you think it will lead you towards Jannah”

This is a kind of personification. The use of personification in the underlined expression above is quite similar to the preceding datum. The subject of the sentence is the pronoun “it” which refers to the word “feet”. As we know “feet” is a part of human organ. If the word “feet” is standing alone, meaning that it becomes a noun quality. In this expression, “feet” is having the qualities or characteristics of human being. Moreover, it is described to be able to do the activity in the underlined phrase “lead you towards *Jannah* (paradise)”. The

capacity to lead something is naturally can only be done by living thing. In addition, the expression above is figuring a conditional sentence. The real meaning that is going to be revealed in the expression is that someone who doesn't use his feet to go to *Masjid* for doing *Salah* or other types of worship, he will not enter to the Paradise.

Datum 40

“A Tear that falls from an eye for the fear of Allah is indeed small but it is strong enough to remove the sins equal to the size of the sea.”

It is a kind of hyperbole. In the expression above, we can see obviously that our Prophet Muhammad puts a copious description to describe that a tear that falls from an eye for the fear of Allah can remove the sins equal to the size of the sea. As the previous analysis, the use of nature phenomenon to describe human quality indicates an impression about the extraordinary thing. In the underlined statement, the size of sea is used to compare the sins. In fact, sin is an abstract quality, while the size of sea is a concrete quality. However, the exact meaning that actually going to be implied is to explain how abundant the mercy of Allah is. Because of just a tear that falls for the fear of Him, Allah removes all our unlimited sins.

Datum 41

“A Tear that falls from an eye for the fear of Allah is indeed small but it is strong enough to remove the sins equal to the size of the sea.”

It is a kind of synecdoche. We can see obviously from the underlined expression above that it is impossible if someone cries only by one eye. The blind man is an exception. So, the type of synecdoche used here is pars pro toto. Actually, the message of this quotation is that someone whose eyes fall tears from it because of thinking his mistakes to Allah or another person, his sins will be removed by Allah.

Datum 42

“If your feet can’t take you walking to Masjid, than how do you think it will lead you towards Jannah.

It is a kind of synecdoche. We can see clearly in the expression above that the word “feet” is used to represent a person. Logically, something that can take us walking to *Masjid* is not only feet as a part of human body. So, this expression belongs to pars pro toto.

Datum 43

“Death can come at any time, so in order to die as a Muslim you must live at all times as a Muslim. There is no time for later!!”

It is a kind of personification. According to the underlined expression, once again, the element that proves personification is shown by the appearance of predicate “come” for the subject “death.” As we know, death is somewhat we considered as abstract object. According to **Oxford Learner’s Pocket Dictionary**, “death” means state of being dead. Whereas, as the previous datum, the quality or act “*come*” is something related to human being. The real meaning

that is going to be revealed in the expression is that our Prophet Muhammad encourages us to be consistent as Moslem until we die.

Datum 44

“Every soul shall taste of death is the reality that we sometimes try to ignore. We spend most of our lives working in order to have the best car or house knowing this life is really temporary.” It's okay to work for best in the dunia (World) but don't forget about the akharia (Hereafter).

It is a kind of synecdoche. According to the expression above, the word “soul” represents a human. As we know, soul is just a part of human dimension. In fact, a human also has a body organ. According to **Oxford Learner’s Pocket Dictionary**, the word “soul” means spiritual part of a person, believed to exist after death. In short, as the truth condition, a human physically is something that will taste of death. So, the type of synecdoche used here is pars pro toto.

Datum 45

“Ramadan is going to be end and leave us. No guarantee for us to meet the next Ramadan. The thing we can do now, Do the Best!!!! May Allah swt bless us and accept all our prayers in this holy month of ramadhan.”

This is a kind of personification. The element that proves or signs the expression above belongs to the personification is the implementation of predicate “leave” for the subject “Ramadhan”. As we know that *Ramadhan* is the name of month in Islamic calendar. It means that “*Ramadhan*” is a noun. In this expression, “*Ramadhan*” is having the qualities or characteristics of human being; it is described to be able to do the activity “leave us” which naturally can only be

done by living thing, especially something with the five senses ability, particularly human being or mankind in real life. The real meaning that is going to be revealed in the expression is to express sadness because *Ramadhan* is drawing to an end and also the quotation implies hope that the Almighty God will accept the all prayers of the writer in holy month of *Ramadhan*.”

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

After going through a very long analysis the writer come up with some conclusions about religious messages on *Dr Zakir's facebook fan page* in 2012 as follows:

1. Based on the category of religious messages which contain figurative languages, the writer found that Sacred *Hadith* is the dominant one (25 Datum), then Islamic Scholar Words (16 Datum), and the little one is Holy Qur'an (4 Datum).
2. The analysis shows that many styles of figure of speech can be found on *Dr Zakir Naik's Facebook Fan Page*, but the fact, Simile is the dominant one (13 Datum), followed by Allegory (10 Datum), Personification (7 Datum), Synecdoche (6 Datum), Hyperbole (5 Datum), and Metaphor (4 Datum).
3. The use of figurative language in Islamic messages on *Dr Zakir's facebook fan page* is aimed to emphasize or to impress the reader about various conditions and feelings of human being on Islamic scriptures that is contextualized with the reality of our life nowadays.

5.2 Suggestions

By this analysis, the writer would like to present suggestions regarding the result of the study about figurative language as follows:

1. The writer suggests the next researchers to identify more kinds of figurative language in other primary resources of Islamic Scriptures. There are many kinds of Islamic Scriptures that need Linguistics study to explain.
2. By knowing that there are many religious messages in Islam, all Moslem must go back to their religious teaching in order to achieve a good living in this world as Servant of Allah. Moreover, to gain a great happiness in hereafter.

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APPENDICES

In these appendices, the writer presents the whole data which are taken from Dr Zakir Naik's Facebook Fan Page. There are two steps to present the appendices of this study. First, the writer quotes the data that has become the object to be analyzed. Second, the writer shows the picture as the source of the data to convince the reader. The writer presents the data from the dominant one to the little one.

SIMILE (13 Datum)

(1) Datum 4

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), there of the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.” [57:20]

(27) Dr Zakir Naik Fan Club Official - Mozilla Firefox

Berkas Ubah Tampilan Riwayat Bookmark Alat Bantuan

http://www.facebook.com/#/zakirnaikofficial

(27) Dr Zakir Naik Fan Club Official

Apakah Anda ingin Firefox untuk mengingat kata sandi untuk "hendri.fib08@gmail.com" pada facebook.com?


facebook Cari orang, tempat dan hal lainnya Abu Muhammad Beranda

Dr Zakir Naik Fan Club Official
31 Oktober 2012

THE LIFE OF THIS WORLD IS FLEETING ENJOYMENT

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), there of the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment." [57:20]

The temporary life in the world



Dr Zakir Naik Fan Club Official
30 Oktober 2012

Mughira bin shu'ba reported that the Allah's Apostle (may peace and blessings be upon him) worshiped so much that his feet were swollen. it was said to him: (Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he (pbuh) said: "May I not (prove myself) to be a greatful servant of Allah..

(Book #039, Hadith #6772)

Lihat Terjemahan

worshipped so much that his feet were swollen. It was said to him

Selesai

Windows taskbar: 6:02 AM

(2) Datum 11

Dua by an ill person

“Prophet Mohammad (SAW.) said that if an ill person recites the following dua forty times and dies in that illness, he will be rewarded as a martyr and if he regains his health, all his sins will be forgiven: "There is none worthy of worship besides You O Allah, You are pure, I have oppressed my soul". (Mustadrak)”

Facebook post from Dr Zakir Naik Fan Club Official (29 Juli 2012):

[VERY USEFUL AND EFFECTIVE HADITH]

Dua by an ill person

Prophet Mohammad (SAW.) said that if an ill person recites the following dua forty times and dies in that illness, he will be rewarded as a martyr and if he regains his health, all his sins will be forgiven:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

"There is none worthy of worship besides You O Allah, You are pure, I have oppressed my soul". (Mustadrak)

In another hadith Prophet Mohammad (SAW.) said that if a person recites the following dua during his illness and dies, then the fire of Jahannam is forbidden for him.. (Hisnul Hasin from Trimidhi etc)

Facebook post from Dr Zakir Naik Fan Club Official (30 Juli 2012):

Ramadan Al-Mubarak Tenth Day Dua!!

O Allah, on this day, make me, among those who rely on You, from those who You consider successful, and place me among those who are near to you, by Your favour, O goal of the seekers.

Lihat Terjemahan

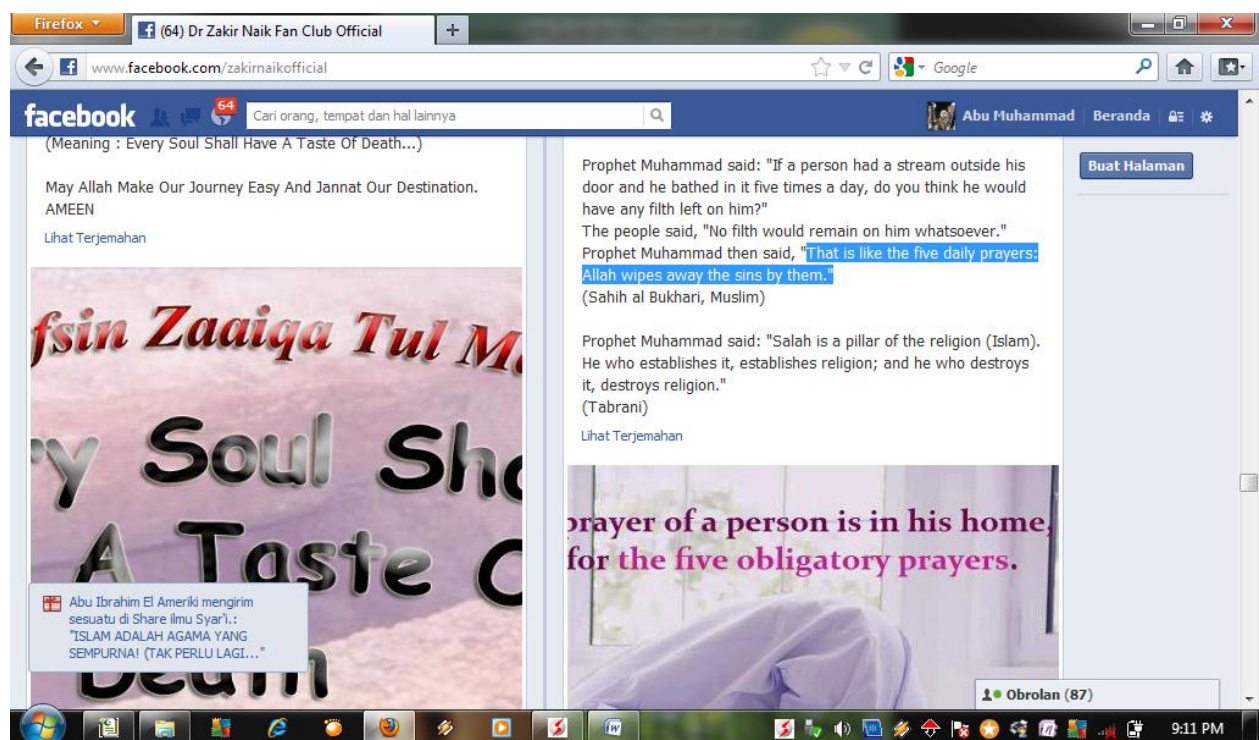
Ramadan Al-Mubarak Tenth Day Dua

O Allah, on this day, make me, among those who rely on You, from those who consider successful, and place me among those who are near to you, by Your favour, O goal of the seekers.

(3) Datum 14

“Prophet Muhammad said: "If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?" The people said, "No filth would remain on him whatsoever." Prophet Muhammad then said, "That is like the five daily prayers: Allah wipes away the sins by them."

(Sahih al Bukhari, Muslim)



The screenshot shows a Facebook interface. The page is titled "(64) Dr Zakir Naik Fan Club Official". The post content includes:

May Allah Make Our Journey Easy And Jannat Our Destination.
AMEEN
Lihat Terjemahan

(Meaning : Every Soul Shall Have A Taste Of Death...)

Prophet Muhammad said: "If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?"
The people said, "No filth would remain on him whatsoever."
Prophet Muhammad then said, "That is like the five daily prayers: Allah wipes away the sins by them."
(Sahih al Bukhari, Muslim)

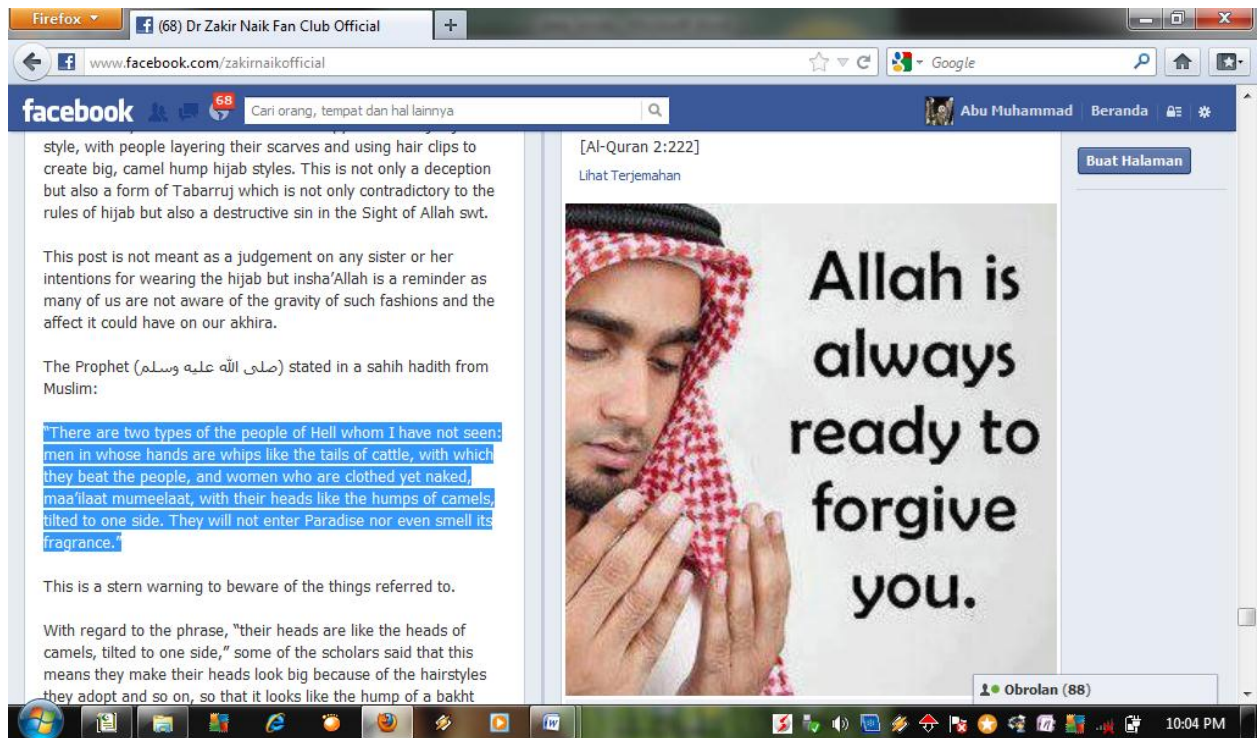
Prophet Muhammad said: "Salah is a pillar of the religion (Islam). He who establishes it, establishes religion; and he who destroys it, destroys religion."
(Tabrani)
Lihat Terjemahan

prayer of a person is in his home, for the five obligatory prayers.

Obrolan (87)

(4) Datum 16

““The Prophet stated in a sahih hadith from Muslim: “There are two types of the people of Hell whom I have not seen: men in whose hands are whips like the tails of cattle,,,” “.....and women who are clothed yet naked, maa’ilaat mumeelaat, with their heads like the humps of camels, tilted to one side. They will not enter Paradise nor even smell its fragrance.”



style, with people layering their scarves and using hair clips to create big, camel hump hijab styles. This is not only a deception but also a form of Tabarruj which is not only contradictory to the rules of hijab but also a destructive sin in the Sight of Allah swt.

This post is not meant as a judgement on any sister or her intentions for wearing the hijab but insha'Allah is a reminder as many of us are not aware of the gravity of such fashions and the affect it could have on our akhira.

The Prophet (صلى الله عليه وسلم) stated in a sahih hadith from Muslim:

“There are two types of the people of Hell whom I have not seen: men in whose hands are whips like the tails of cattle, with which they beat the people, and women who are clothed yet naked, maa’ilaat mumeelaat, with their heads like the humps of camels, tilted to one side. They will not enter Paradise nor even smell its fragrance.”

This is a stern warning to beware of the things referred to.

With regard to the phrase, “their heads are like the heads of camels, tilted to one side,” some of the scholars said that this means they make their heads look big because of the hairstyles they adopt and so on, so that it looks like the hump of a bakht

[Al-Quran 2:222]
Lihat Terjemahan

Allah is always ready to forgive you.

Obrolan (88)

10:04 PM

(5) Datum 17

“Abu Musa reported Allah's Apostle (May peace be upon him) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead.” Muslim(Book #004, Hadith #1706)



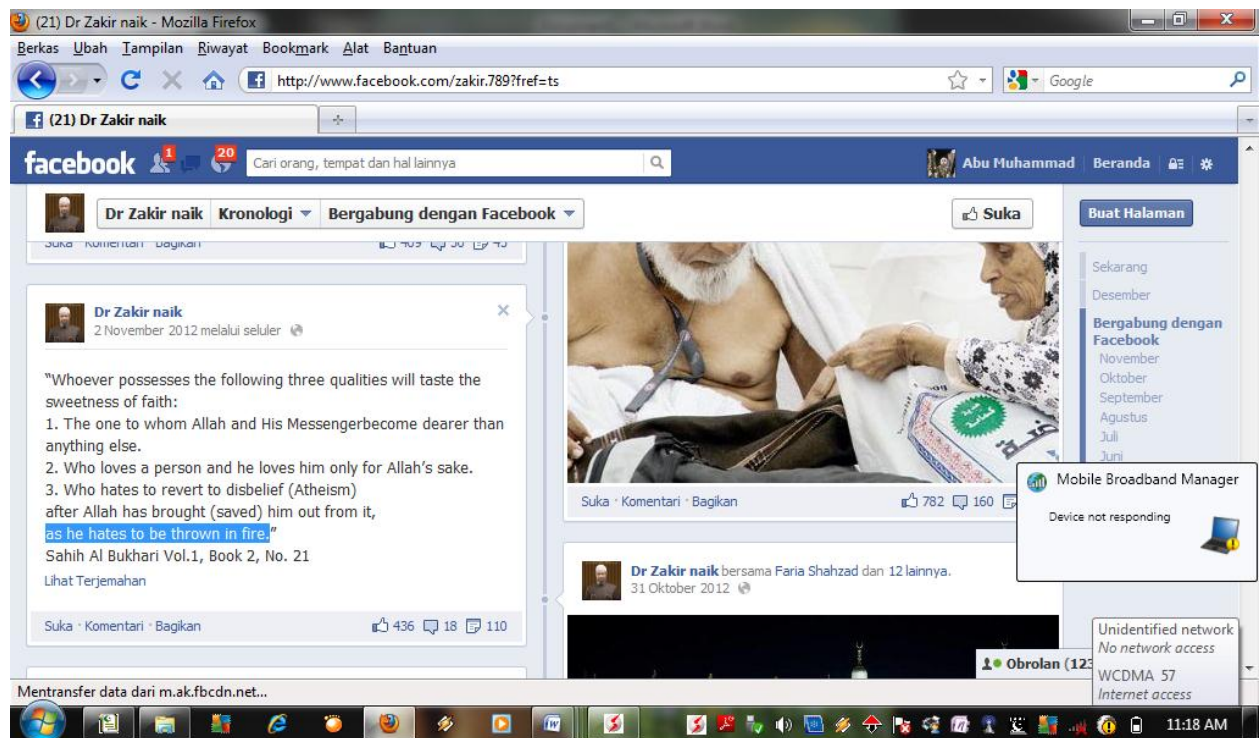
The screenshot shows a Mozilla Firefox browser window displaying a Facebook post from the 'Dr Zakir Naik Fan Club Official' page. The post, dated 22 November 2012, contains the following text: 'Abu Musa reported Allah's Apostle (may peace be upon him) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead. Muslim(Book #004, Hadith #1706)'. The text is highlighted in blue. Below the text is a red banner with white text that reads: 'Abu Musa reported Allah's Apostle (may peace be upon him) as saying:'. To the left of the post, there is a sidebar with a message from 'Sa'id al-Khudri report Allah's Messenger (may peace be upon him) as saying:'. The browser's address bar shows the URL 'http://www.facebook.com/#!/zakirnaikofficial'. The Windows taskbar at the bottom shows the time as 5:48 AM.

(6) Datum 19

“Whoever possesses the following three qualities will taste the sweetness of faith:

- 1. The one to whom Allah and His Messenger become dearer than anything else.*
- 2. Who loves a person and he loves him only for Allah’s sake.*
- 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.”* *_Sahih Al Bukhari Vol.1, Book 2, No.*

21



(7) Datum 22

Prophet Muhammed (pbuh) said:

"One who takes back his gift (which he has already given) is like a dog that swallows its Vomit" Sahih Al Bukhari Vol. 3, Book 51, No. 2621

(11) Dr Zakir naik - Mozilla Firefox

Berkas Ubah Tampilan Riwayat Bookmark Alat Bantuan

http://www.facebook.com/#!/zakir.789?fref=ts

(11) Dr Zakir naik

Apakah Anda ingin Firefox untuk mengingat kata sandi untuk "hendri.fib08@gmail.com" pada facebook.com?

facebook Cari orang, tempat dan hal lainnya

Abu Muhammad Beranda

Dr Zakir naik
29 Oktober 2012 melalui seluler

Prophet Muhammed (pbuh) said:
"One who takes back his gift (which he has already given) is like a dog that swallows its Vomit"
Sahih Al Bukhari Vol. 3, Book 51, No. 2621
Lihat Terjemahan

Suka · Komentari · Bagikan 464 58 93

Dr Zakir naik
27 Oktober 2012

I wish you ALL a very happy andpeaceful Eid. May Allah accept your good deeds, forgive your transgressions and ease the suffering of all peoples around the globe.
EID MUBARAK —

Dr Zakir naik
27 Oktober 2012 melalui seluler

THE TAKBEER MAY INCLUDE THE WORDS:
"ALLAHU AKBAR ALLAHU AKBAR LA ILAHA ILL-ALLAH WA ALLAHU AKBAR ALLAHUAKBAR WA LILLAHI'L-HAMD"
(Allah is Most Great, Allah is Most Great, there is no god but Allah; Allah is Most Great and to Allah be praise).
Lihat Terjemahan

Suka · Komentari · Bagikan 471 33 57

Dr Zakir naik

Selesai

9:39 AM

(8) Datum 25

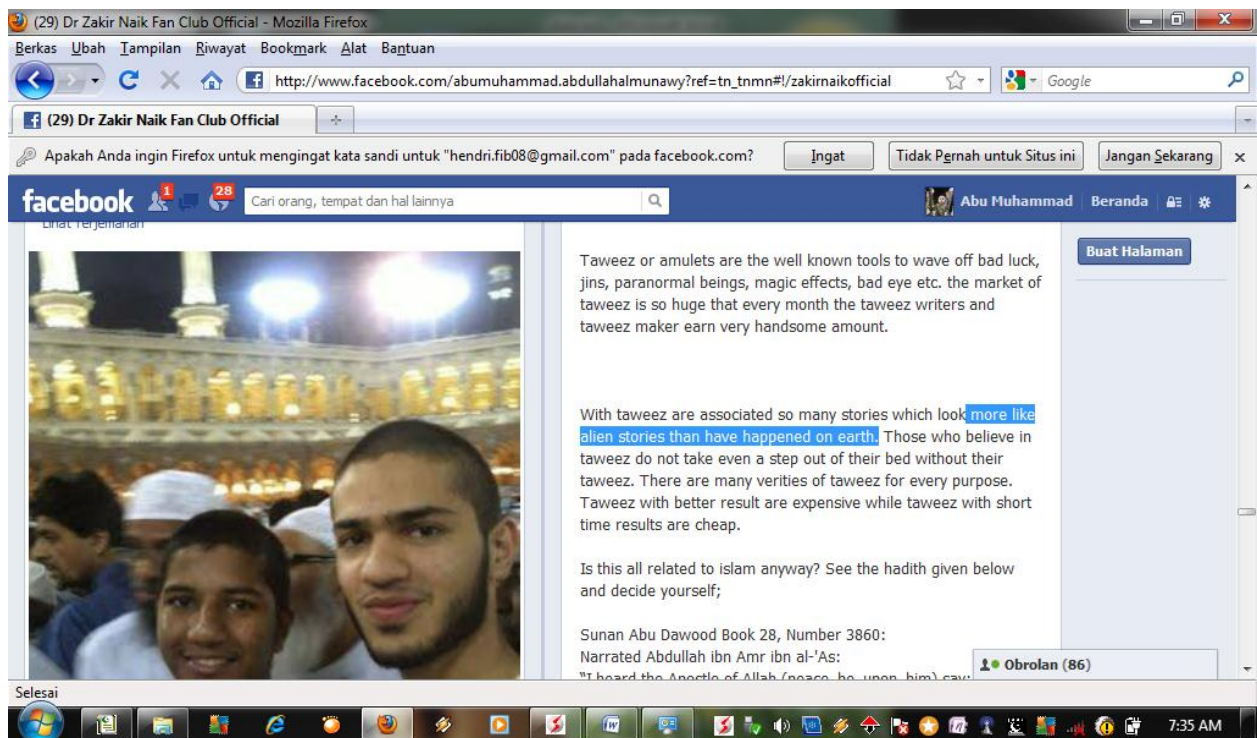
Prophet Muhammed (pbuh) said:

“Any man who takes out a loan, having resolved not to pay it back, will meet Allah as a thief” Sunan Ibn Majah Vol. 3, Hadith No. 2410

The screenshot shows a Mozilla Firefox browser window displaying a Facebook post. The browser's address bar shows the URL <http://www.facebook.com/#/zakirnaikofficial>. The Facebook post is from the page "Dr Zakir Naik Fan Club Official", dated 24 Agustus 2012. The post text reads: "Any man who takes out a loan, having resolved not to pay it back, will meet Allah as a thief" Sunan Ibn Majah Vol. 3 Hadith no. 2410. Below the text is a large graphic with a circular frame containing the text: "Prophet Muhammed (pbuh) said: 'The soul of the believer is attached to his debt until it is paid off'" Sunan Ibn Majah Vol. No. 3, Hadith No. 2413. The browser's taskbar at the bottom shows various application icons and the system clock indicating 8:58 AM.

(9) Datum 31

“ Taweez or amulets are the well known tools to wave off bad luck, jins, paranormal beings, magic effects, bad eye etc. the market of taweez is so huge that every month the taweez writers and taweez maker earn very handsome amount. With taweez are associated so many stories which look more like alien stories than have happened on earth. Those who believe in taweez do not take even a step out of their bed without their taweez. There are many verities of taweez for every purpose. Taweez with better result are expensive while taweez with short time results are cheap. Is this all related to islam anyway? See the hadith given below and decide yourself; Sunan Abu Dawood Book 28, Number 3860: Narrated Abdullah ibn Amr ibn al-'As: “I heard the Apostle of Allah (peace_be_upon_him) say: If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does.”



The screenshot shows a Facebook post from the 'Dr Zakir Naik Fan Club Official' page. The post content is as follows:

Taweez or amulets are the well known tools to wave off bad luck, jins, paranormal beings, magic effects, bad eye etc. the market of taweez is so huge that every month the taweez writers and taweez maker earn very handsome amount.

With taweez are associated so many stories which look more like alien stories than have happened on earth. Those who believe in taweez do not take even a step out of their bed without their taweez. There are many verities of taweez for every purpose. Taweez with better result are expensive while taweez with short time results are cheap.

Is this all related to islam anyway? See the hadith given below and decide yourself;

Sunan Abu Dawood Book 28, Number 3860:
Narrated Abdullah ibn Amr ibn al-'As:
"I heard the Apostle of Allah (peace_be_upon_him) say:

The screenshot also shows the browser interface, including the address bar with the URL http://www.facebook.com/abumuhammad.abdullahalmunaway?ref=tn_tnmn#!/zakirnaikofficial and the taskbar at the bottom.

(10) Datum 32

“Ibn Qudamah reported: It was been related to us that Satan, may Allah curse him, said to Moses, upon him be peace, “O Moses! Beware of the sharpness of anger, for indeed, I play with a man’s fury just as the children play with a ball.”

The screenshot shows a Facebook post from the 'Dr Zakir Naik Fan Club Official' page, dated 16 November 2012. The post text reads: "Ibn Qudamah reported: It was been related to us that Satan, may Allah curse him, said to Moses, upon him be peace, 'O Moses! Beware of the sharpness of anger, for indeed, I play with a man's fury just as the children play with a ball.'". Below the text is a large image with a grey background and white text that repeats the quote. To the right of the post is a blue-bordered box with white text that reads: "We Write It Properly As 'In Shaa ALLAH' (In 3 separate words) This Means 'If ALLAH Wills' So Make Sure You Forward This To Every1.. & Help Them To Correct Their Mistake Too.. JazakALLAH". The Facebook interface shows 7,693 likes, 1,405 comments, and 68,863 shares. Below the main post is another post from the same page, dated 16 November 2012, which is partially visible and mentions 'Narrated 'Umar bin Al-Khattab:'. The browser's address bar shows 'www.facebook.com/zakirnaikofficial' and the system tray at the bottom indicates the time is 9:58 PM.

(11) Datum 33

"One faithful believer to another faithful believer is like the Bricks of a wall,,,"

The screenshot shows a Mozilla Firefox browser window with the address bar displaying <http://www.facebook.com/#!/zakir.789?fref=ts>. The page content is a Facebook post from Dr Zakir Naik, dated 1 Oktober 2012. The post text reads: "One faithful believer to another faithful believer is like the Bricks of a wall, they support each other like the Bricks of wall and he interfaced his fingers of his hands like that". Below the text is a small image of a man's face next to a brick wall with a sign that repeats the quote. To the right of the post is a larger image of two men in white thobes, one carrying the other, with the text "RESPECT YOUR PARENTS" overlaid at the bottom. The browser's taskbar at the bottom shows various application icons and the system clock at 10:14 AM.

(12) Datum 35

“As Machines need instruction manuals for smooth Operation, Mankind-The Most Complicated Machine of All-Needs the Qur'an”

The screenshot shows a Mozilla Firefox browser window displaying a Facebook post. The browser's address bar shows the URL <http://www.facebook.com/#!/zakirnaikofficial>. The Facebook post is from the 'Dr Zakir Naik Fan Club Official' page, dated 21 October 2012. The post content includes a quote from Allah's Messenger (pbuh) and a large, bolded text graphic. The quote reads: "Allah's Messenger (pbuh) said: He who guides towards something good will have reward equal to one who does it. Sahih Muslim Vol.3, Hadith No.4665. Lihat Terjemahan". The graphic text reads: "As Machines need instruction manuals for smooth Operation, Mankind-The Most Complicated Machine of All-Needs the Qur'an". The browser's taskbar at the bottom shows the system time as 6:05 AM.

(13) Datum 37

“Dhikr is to the heart as water is to a fish; see what happens to a fish when it is taken out of water. Scholar: Ibn Taymiyyah”



ALLEGORY (10 Datum)

(1) Datum 3

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. [57:20]

The screenshot shows a Mozilla Firefox browser window displaying a Facebook post from the 'Dr Zakir Naik Fan Club Official' page. The post, dated 31 October 2012, features the text 'THE LIFE OF THIS WORLD IS FLEETING ENJOYMENT' and a quote: 'know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), there of the growth'. Below the text is a video thumbnail titled 'The temporary life in the world' showing a tree with red fruit. To the right, another post from the same page, dated 30 October 2012, contains a longer quote: 'Mughira bin shu'ba reported that the Allah's Apostle (may peace and blessings be upon him) worshiped so much that his feet were swollen. it was said to him: (Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he (pbuh) said: "May I not (prove myself) to be a greatful servant of Allah.. (Book #039, Hadith #6772)'. A video thumbnail for this post shows text: 'worshipped so much that his feet were swollen. It was said to him'. The browser's taskbar at the bottom shows the time as 6:00 AM.

(2) Datum 9

“Nawas ibn Sam’an reported that Rasulullah (SAW) was asked about doing good and evil. He replied, “Doing good is having good manners. Doing evil is what troubles you inside and what you would not like others to know about.” (Al-Bukhari)”



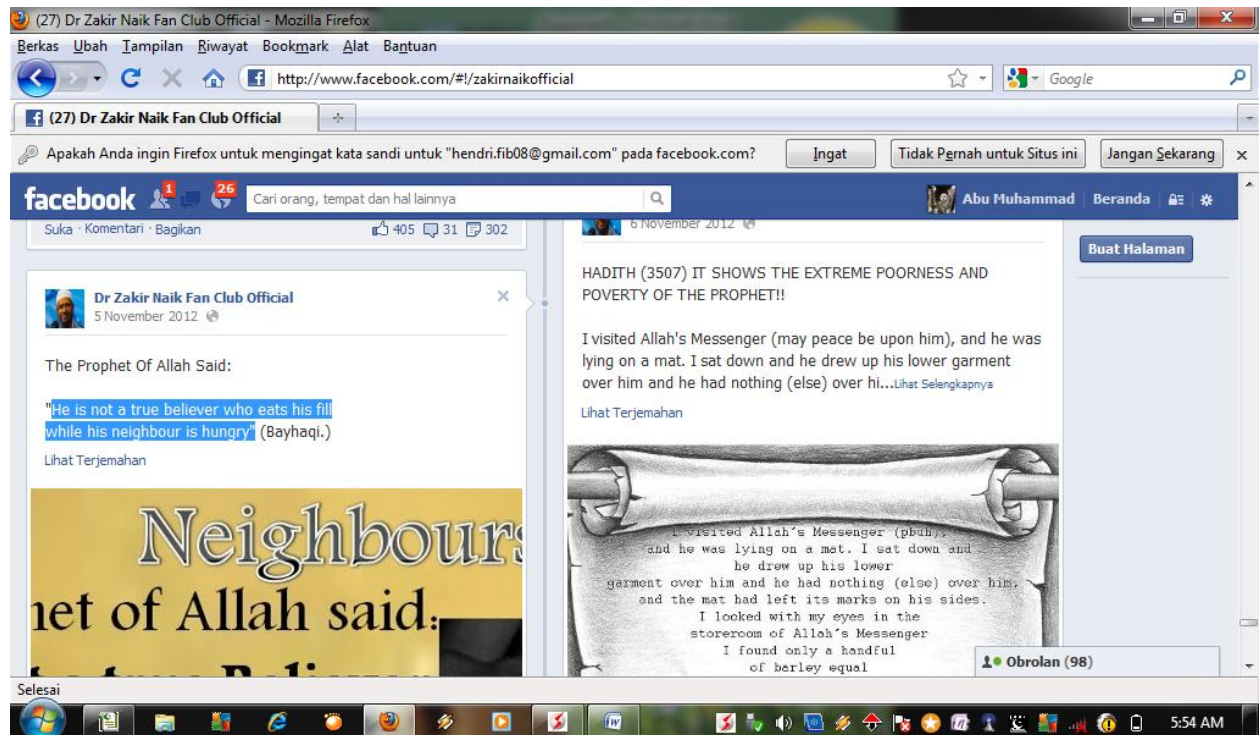
(3) Datum 10

“Narrated Mujahid : 'Abdullah bin ' Umar said , "Allah's Apostle took hold of my shoulder and said , 'Be in this world as if you were a stranger or a traveler." The sub-narrator added: Ibn' Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death. (Al-Bukhari).”

The screenshot displays a Facebook interface. The main content is a post from 'Dr Zakir Naik Fan Club Official' dated 2 September 2012. The text of the post is: "Narrated Mujahid : 'Abdullah bin ' Umar said , "Allah's Apostle took hold of my shoulder and said , 'Be in this world as if you were a stranger or a traveler.' The sub-narrator added: Ibn' Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."". To the left, a sidebar shows another post from the same page dated 1 September 2012, which starts with "Narrated Abu Huraira: The Prophet said, 'Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with...". Below this is a graphic with the word "Hadith" and the same quote. The browser window is Mozilla Firefox, and the system tray at the bottom shows the time as 6:34 AM.

(4) Datum 13

“The Prophet Of Allah Said: "He is not a true believer who eats his fill while his neighbour is hungry" (Bayhaqi.)



(5) Datum 20

“A Muslim is the one who avoids harming Muslims with his tongue and hands.

And a Muhajir is the one who gives up all what Allah has forbidden” (Sahih Al Bukhari Vol. No. 1, Hadith No.15)”

Firefox (23) Dr Zakir Naik
www.facebook.com/zakir.789?ref=ts

facebook Cari orang, tempat dan hal lainnya

Dr Zakir Naik Kronologi Bergabung dengan Facebook Suka

Dr Zakir Naik 6 November 2012

"A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir is the one who gives up all what Allah has forbidden"

Sahih Al Bukhari Vol. No. 1, Hadith No. 15 —
Lihat Terjemahan

"A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir is the one who gives up all what Allah has forbidden"

Sahih Al Bukhari Vol. No. 1, Hadith No. 15

Obrolan (81)

11:29 PM

(6) Datum 23

Prophet Muhammed (pbuh) said:

“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger” _Sahih Al Bukhari Vol. 8, Book 78, No. 6114”

The screenshot shows a Facebook post by Dr Zakir Naik, dated August 31, 2012. The post content includes a handwritten-style quote: "The BEST example. The BEST role - model" with a large blue arrow pointing to the right. Below the image, the text reads: "Prophet Muhammed (pbuh) said: 'The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in Anger' Sahih Al Bukhari Vol. No. 8, Hadith No. 6114". The screenshot also shows the Facebook interface, including the user's profile, navigation tabs, and a sidebar with a monthly calendar for August 2012.

(7) Datum 27

“Abu Hurayra reported that the Messenger of Allah, (PBUH), said, “This world is the prison of the believer and the paradise of the unbeliever.” [Muslim]”



(8) Datum 28

“The Prophet said, The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.” Volume 7, Book 67, Number 442.”

The screenshot shows a Mozilla Firefox browser window displaying a Facebook post. The browser's address bar shows the URL <http://www.facebook.com/#/zakirnaikofficial>. The Facebook interface includes a search bar, navigation links, and a post from 'Dr Zakir Naik Fan Club Official' dated 4 November 2012. The post content is as follows:

Dr Zakir Naik Fan Club Official
3 November 2012

The Prophet Muhammad (peace be upon him) quoted:
God as saying:

"My love is obliged to those who love each other for My sake, who sit with each other for My sake, who visit each other for My sake, and who give to each other generously for My sake."

(Al-Muwattah, Volume 51, Hadith 15)

Dr Zakir Naik Fan Club Official
4 November 2012

Narrated Abu Musa:

The Prophet said, The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.

Volume 7, Book 67, Number 442:
[Lihat Terjemahan](#)

Narrated Abu Musa: The Prophet said,
le of a good pious companion and an evil one is that of a pers
and another blowing a pair of bellows.

Obrolan (96)

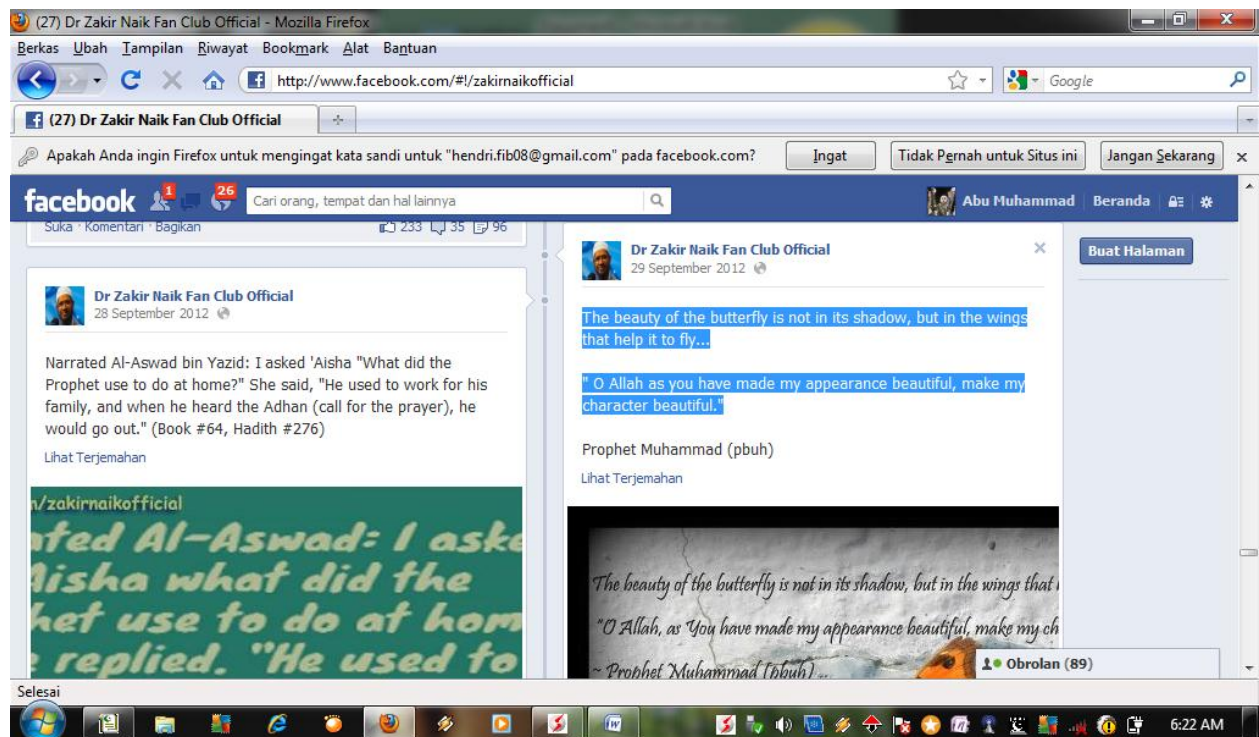
(9) Datum 36

“Worrying about the dunya (World) is a darkness in the heart, while worrying about the akhirah is a light in the heart.”

The screenshot shows a Mozilla Firefox browser window displaying a Facebook post from the 'Dr Zakir Naik Fan Club Official' page. The browser's address bar shows the URL 'http://www.facebook.com/#!/zakirnaikofficial'. The Facebook interface includes a search bar, a notification bell with '26', and a user profile for 'Abu Muhammad'. The post, dated October 5, 2012, contains the following text: 'Dhikr is to the heart as water is to a fish; see what happens to a fish when it is taken out of water. Scholar: Ibn Taymiyyah. Remember Me (Allah) ...Lihat Selengkapnya. Lihat Terjemahan'. Below the text is a red, glowing egg-like object. A second post, dated October 6, 2012, features a quote: 'Worrying about the dunya (World) is a darkness in the heart, while worrying about the akhirah is a light in the heart.' This quote is highlighted in blue. Below the quote is a portrait of a man with a beard and glasses, wearing a white cap, with the text 'Worrying about Dunya (World) is a darkness in the heart while' overlaid on the image. The Windows taskbar at the bottom shows the system tray with the time '6:13 AM'.

(10) Datum 38

"The beauty of the butterfly is not in its shadow, but in the wings that help it to fly..." O Allah as you have made my appearance beautiful, make my character beautiful."



The screenshot shows a Mozilla Firefox browser window displaying a Facebook post from the 'Dr Zakir Naik Fan Club Official' page. The post, dated 29 September 2012, contains the following text:

The beauty of the butterfly is not in its shadow, but in the wings that help it to fly...

O Allah as you have made my appearance beautiful, make my character beautiful.

Prophet Muhammad (pbuh)

Lihat Terjemahan

Obrolan (89)

The screenshot also shows a previous post from the same page dated 28 September 2012, which includes a quote from Al-Aswad bin Yazid: "I asked 'Aisha 'What did the Prophet use to do at home?' She said, 'He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out.'" (Book #64, Hadith #276). The browser's address bar shows the URL <http://www.facebook.com/#!/zakirnaikofficial>.

PERSONIFICATION (7 Datum)

(1) Datum 7

“Our beloved Prophet (p.b.u.h) taught us: “Know that victory comes with patience relief with affliction, and ease with hardship,” (Tirmidhi).



(2) Datum 8

"The Prophet (saw) has said:

"If I were to bestow all the good of both worlds upon a Muslim person,

I would endow him with a humble heart."

A tongue which continuously utters his praises,

A body patient enough to withstand all calamities,

And I would give him a pious spouse who, when she sees him,

Becomes happy and protects his property in her own honor in his absence."



(3) Datum 26

"Prophet Muhammed (pbuh) said: "A time will come when one will not care how one gains one's money, legally or illegally." Sahih Al Bukhari Vol. 3, Book 34, No. 2059.

(21) Dr Zakir naik - Mozilla Firefox
Berkas Ubah Tampilan Riwayat Bookmark Alat Bantuan
http://www.facebook.com/zakir.789?fref=ts
Cari orang, tempat dan hal lainnya
facebook Abu Muhammad Beranda
Dr Zakir naik Kronologi Bergabung dengan Facebook Suka Buat Halaman
inestablishing a brotherly unity between his Meccan fellow immigrants and the native Medinese Arabs, has been a marvel to historians."
-John B Noss, Man's Religions (1969), (Page 516)
Lihat Terjemahan
Suka · Komentari · Bagikan 324 13 18
Dr Zakir naik 14 Oktober 2012
Prophet Muhammed (pbuh) said:
"A time will come when one willnot care how one gains one's money, legally or illegally."
Sahih Al Bukhari Vol. 3, Book 34, No. 2059
Lihat Terjemahan
RESPECT YOUR PARENTS
Obrolan (12)
Mobile Broadband Manager
Device not responding
Unidentified network
No network access
WCDMA 57
Internet access
Mentransfer data dari m.ak.fbcdn.net...
11:21 AM

(4) Datum 34

“The swift cutting of vessels of the neck disconnects the flow of blood to the nerve of the brain responsible for pain. Thus the animal does not feel pain. While dying, the animal struggles, writhers, shakes and kicks, not due to pain, but due to the contraction and relaxation of the muscles defecient in blood and due to the flow of blood out of the body.”

(27) Dr Zakir Naik Fan Club Official - Mozilla Firefox

Berkas Ubah Tampilan Riwayat Bookmark Alat Bantuan

http://www.facebook.com/#/zakirnaikofficial

(27) Dr Zakir Naik Fan Club Official

Apakah Anda ingin Firefox untuk mengingat kata sandi untuk "hendri.fib08@gmail.com" pada facebook.com?

facebook Cari orang, tempat dan hal lainnya

Abu Muhammad Beranda

Buat Halaman

(4.) Animal does not feel pain
The swift cutting of vessels of the neck disconnects the flow of blood to the nerve of the brain responsible for pain. Thus the animal does not feel pain. While dying, the animal struggles, writhers, shakes and kicks, not due to pain, but due to the contraction and relaxation of the muscles defecient in blood and due to the flow of blood out of the body.

[DON'T FORGET TO SHARE THIS ARTICLE AFTER READING]

By Dr. Zakir Naik
Lihat Terjemahan

carotid arteries neck verteb

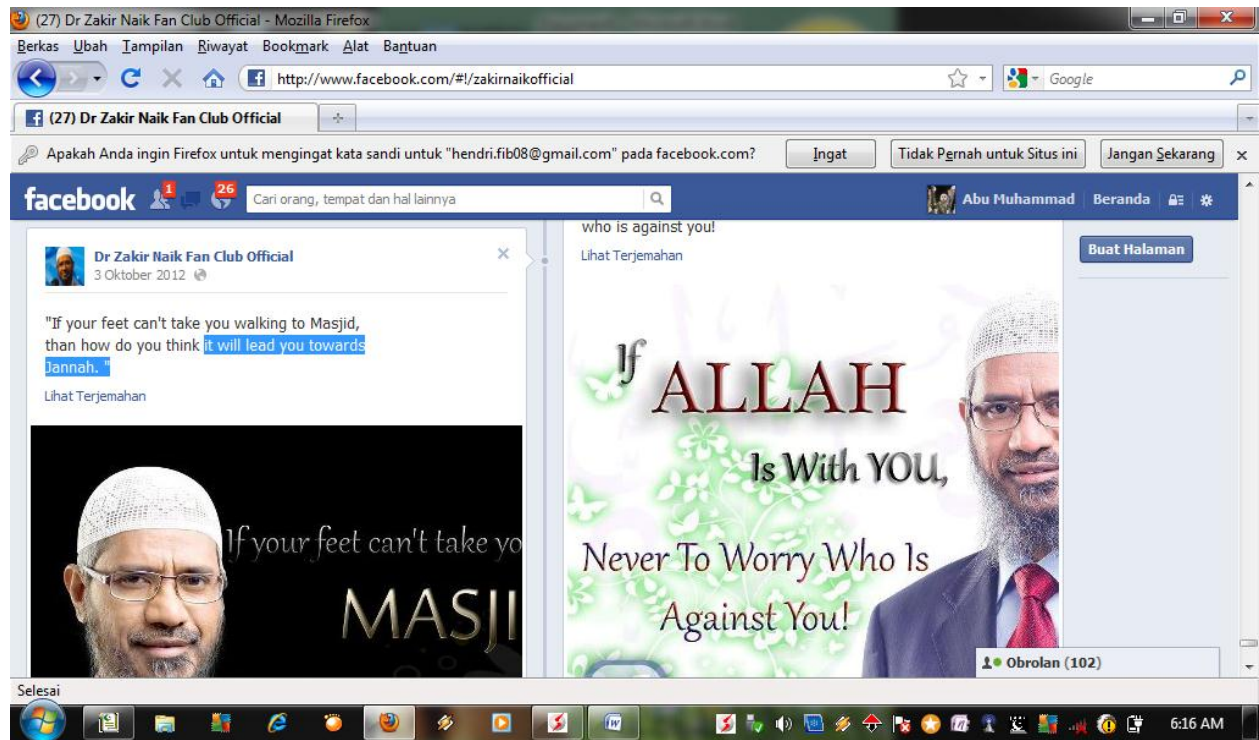
Obrolan (96)

Selesai

6:04 AM

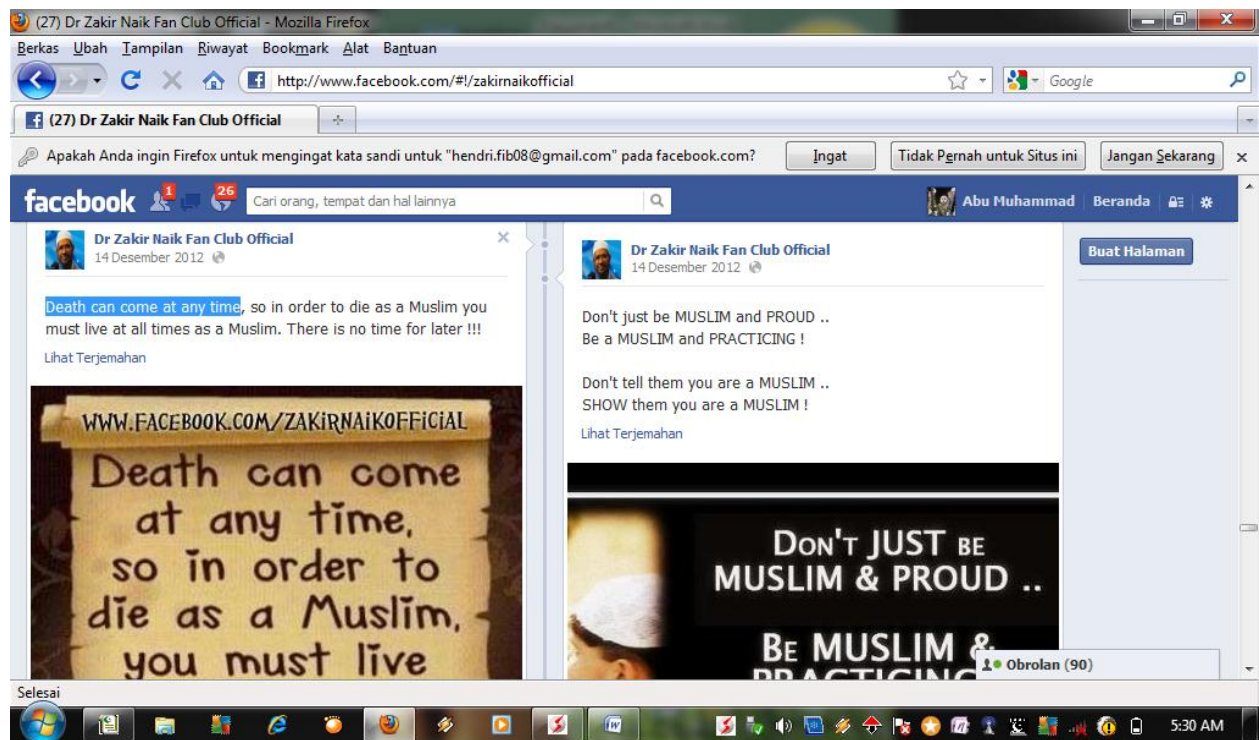
(5) Datum 39

“If your feet can't take you walking to Masjid, than how do you think it will lead you towards Jannah”



(6) Datum 43

“Death can come at any time, so in order to die as a Muslim you must live at all times as a Muslim. There is no time for later !!”



(7) Datum 45

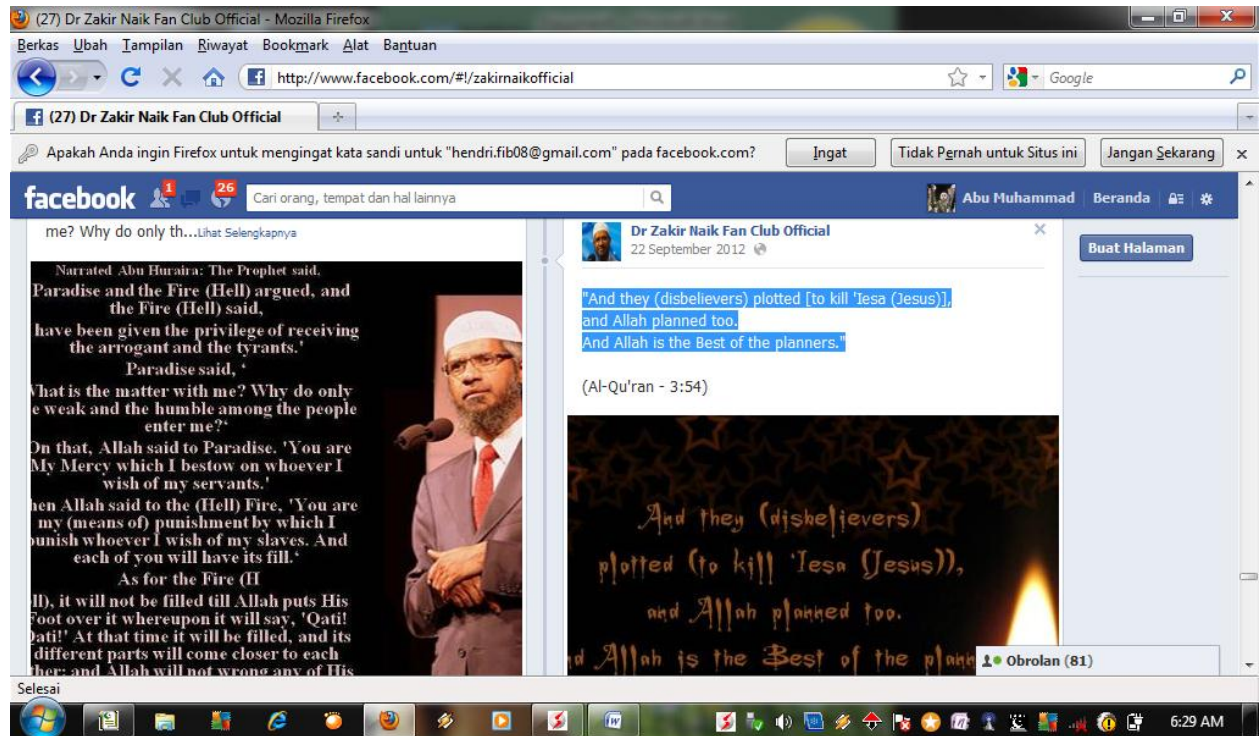
“Ramadan is going to be end and leave us. No guarantee for us to meet the next Ramadan. The thing we can do now, Do the Best!!!! May Allah swt bless us and accept all our prayers in this holy month of ramadhan.”



SYNECDOCHE (6 Datum)

(1) Datum 1

“And they (disbelievers) plotted (to kill ‘Iesa (Jesus)). And Allah planned too. And Allah is the Best of the planners.”



The screenshot shows a Facebook interface. On the left, there is a text-based post with a small image of a man in a white cap and glasses. The text is a narration from Abu Huraira. On the right, there is a post from 'Dr Zakir Naik Fan Club Official' dated 22 September 2012. The post contains a quote in blue text: "And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners." Below the quote is the reference "(Al-Qu'ran - 3:54)". To the right of the quote is a button labeled "Buat Halaman". Below the quote is a handwritten-style image of the same quote. At the bottom right of the image is a button labeled "Obrolan (81)". The browser window shows the URL "http://www.facebook.com/#!/zakirnaikofficial" and the browser name "Mozilla Firefox".

(2) Datum 5

“Narrated: Abu Huraira: I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say: "Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets." [Al-Bukhari & Muslim]



The screenshot shows a Facebook interface on a Firefox browser. The page is the official fan club for Dr. Zakir Naik. The main post, dated January 28, 2012, contains the following text:

Dr Zakir Naik Fan Club Official
28 Januari 2012

Narrated: Abu Huraira:
I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say:
"Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily **the people before you were destroyed** only because of their excessive questioning and their disagreement with their Prophets."
[Al-Bukhari & Muslim]
Lihat Terjemahan

The post has 66 likes, 3 comments, and 2 shares. To the right, there are two more posts from the same page:

- Dr Zakir Naik Fan Club Official**, 29 Januari 2012: "Shaitaan (devil) has declared war on all of humanity, and Allah has given the believers the tools necessary to win this war. Lihat Terjemahan" (70 likes, 3 comments, 2 shares)
- Dr Zakir Naik Fan Club Official**, 27 Januari 2012: "Prophets & their Buried Places*" (1. Adam (A.S) Sri Lanka, 2. Nooh (A.S) Jordan)

The browser's taskbar at the bottom shows various application icons and the system clock indicating 9:25 PM.

(3) Datum 6

“The Muslim is he from whose tongue and hand the Muslims are safe, and the Emigrant is he who abandons what God has prohibited”. (Bukhari).

The screenshot shows a Firefox browser window displaying the Facebook page for 'Dr Zakir Naik Fan Club Official'. The page URL is www.facebook.com/zakirnaikofficial. The main post, dated 11 April 2012, contains the following text:

Islam is based on five things: the testimony that there is no god but Allah and that Muhammad (peace and blessings of Allah be upon him) is His servant and messenger, the observance of the prayer, the payment of Zakat, the pilgrimage, and the fast during Ramadan. (Bukhari, Muslim).

The Muslim is he from whose tongue and hand the Muslims are safe, and the Emigrant is he who abandons what God has prohibited. (Bukhari).

None of you believes till I am dearer to him than his father, his child and all mankind. (Bukhari, Muslim).

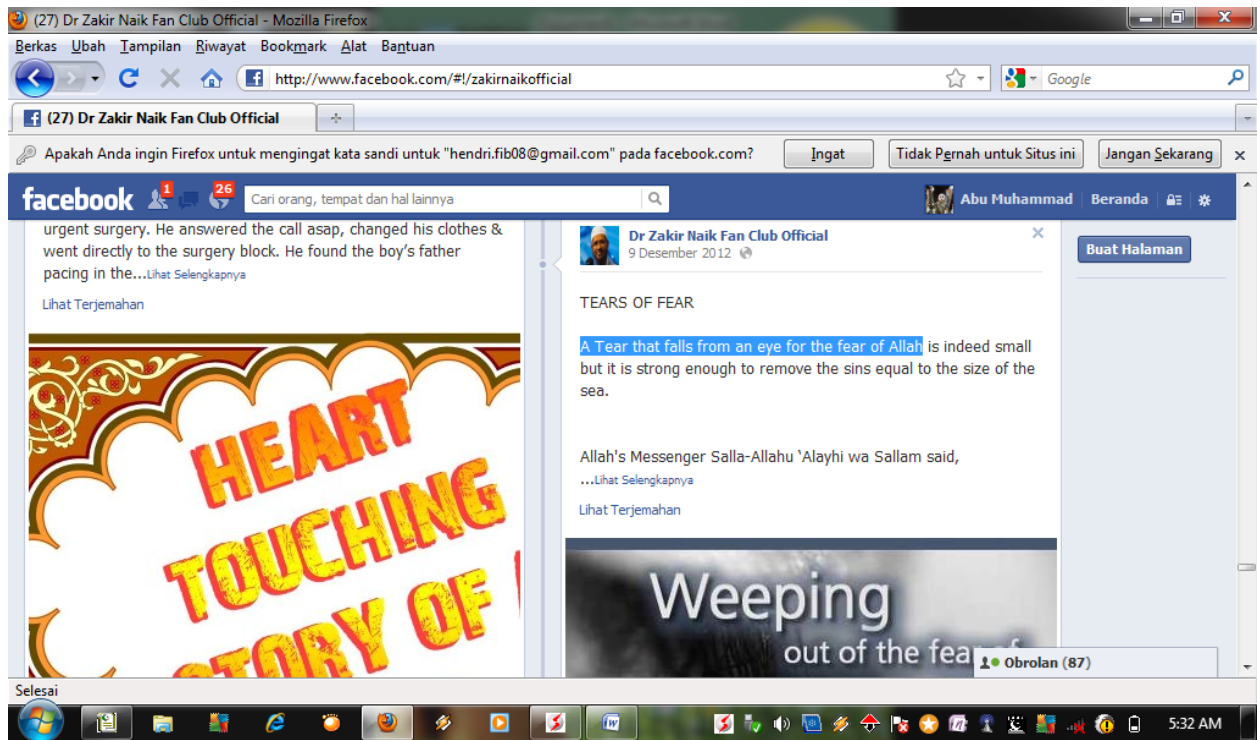
He who is not trustworthy has no Faith, and he who does not keep his Covenant has no religion. (Baihaqi).

What is Faith? When your good deed pleases you and your evil deed grieves you, you are a believer. What is Sin? When a thing disturbs (the peace of) your heart, give it up. (Ahmad).

Below the main post, there is a link to 'Hindu comments on Dr. Zakir Naik's after lecture on Hinduism!' and another link to 'Hindu comments on Dr. Zakir Naik's lecture on Hinduism'. The Facebook interface includes a search bar, navigation links (Beranda, etc.), and a taskbar at the bottom showing the system time as 9:22 PM.

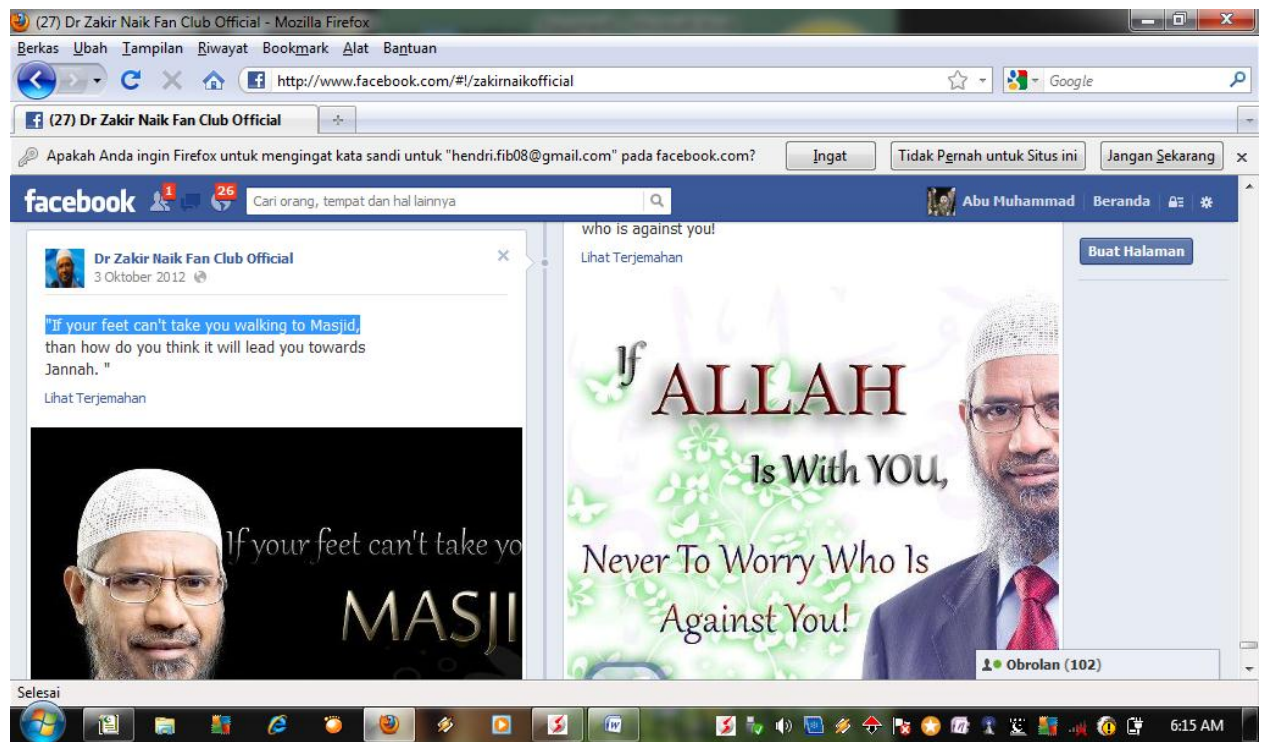
(4) Datum 41

“A Tear that falls from an eye for the fear of Allah is indeed small but it is strong enough to remove the sins equal to the size of the sea.”



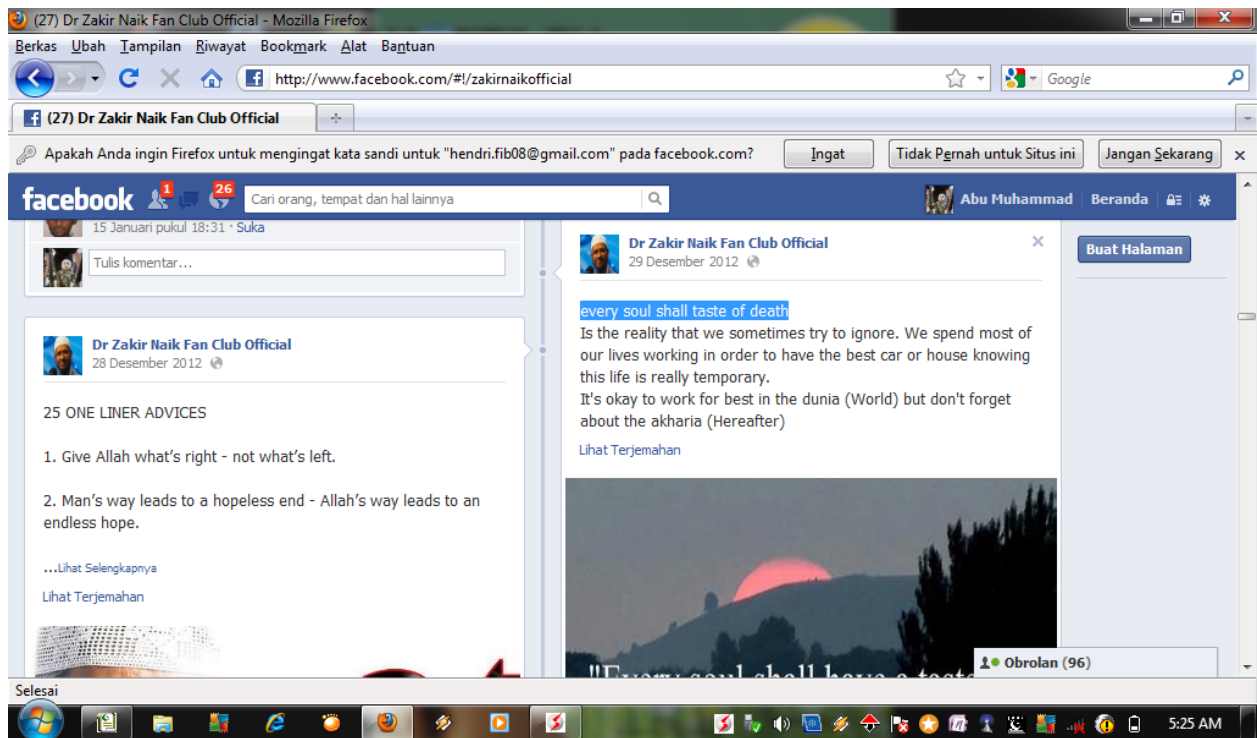
(5) Datum 42

“If your feet can't take you walking to Masjid, than how do you think it will lead you towards Jannah”



(6) Datum 44

“Every soul shall taste of death is the reality that we sometimes try to ignore. We spend most of our lives working in order to have the best car or house knowing this life is really temporary.” It's okay to work for best in the dunia (World) but don't forget about the akharia (Hereafter)



The screenshot shows a Mozilla Firefox browser window displaying a Facebook page for "Dr Zakir Naik Fan Club Official". The browser's address bar shows the URL "http://www.facebook.com/#/zakirnaikofficial". The Facebook interface includes a search bar, a notification bell with "26", and a user profile for "Abu Muhammad". The main content area features a post from "Dr Zakir Naik Fan Club Official" dated "29 Desember 2012". The post text reads: "every soul shall taste of death" (highlighted in blue), "Is the reality that we sometimes try to ignore. We spend most of our lives working in order to have the best car or house knowing this life is really temporary.", and "It's okay to work for best in the dunia (World) but don't forget about the akharia (Hereafter)". Below the text is a "Lihat Terjemahan" link and a photograph of a sunset over a landscape. To the left of the main post, there is a sidebar with a post from "Dr Zakir Naik Fan Club Official" dated "28 Desember 2012" titled "25 ONE LINER ADVICES". This sidebar post contains a numbered list: "1. Give Allah what's right - not what's left." and "2. Man's way leads to a hopeless end - Allah's way leads to an endless hope." Below the list are links for "...Lihat Selengkapnya" and "Lihat Terjemahan". The Windows taskbar at the bottom shows the system clock as "5:25 AM".

HYPERBOLE (5 Datum)

(1) Datum 15

“Prophet Muhammad said: "Salah is a pillar of the religion (Islam). He who establishes it, establishes religion; and he who destroys it, destroys religion."

(Tabrani)“



The screenshot shows a Facebook interface. The browser address bar displays 'www.facebook.com/zakirnaikofficial'. The Facebook header includes the search bar and the user's name 'Abu Muhammad'. The main content area shows a post with the following text:

Prophet Muhammad said: "Salah is a pillar of the religion (Islam). He who establishes it, establishes religion; and he who destroys it, destroys religion." (Tabrani)

Below the text is a video thumbnail with the text: "prayer of a person is in his home, for the five obligatory prayers." The video shows a person in a white prayer garment performing a prayer movement.

At the bottom of the post, there are engagement metrics: 'Suka · Komentari · Bagikan' and '727 · 134 · 420'. A notification for 'Obrolan (84)' is visible in the bottom right corner.

(2) Datum 18

“A person who remembers Allah in seclusion and his eyes get flooded with tears.”

(27) Dr Zakir Naik Fan Club Official - Mozilla Firefox

Berkas Ubah Tampilan Riwayat Bookmark Alat Bantuan

http://www.facebook.com/#!/zakirnaikofficial

(27) Dr Zakir Naik Fan Club Official

Apakah Anda ingin Firefox untuk mengingat kata sandi untuk "hendri.fib08@gmail.com" pada facebook.com? Ingot Tidak Pernah untuk Situs ini Jangan Sekarang

facebook Cari orang, tempat dan hal lainnya

Abu Muhammad Beranda

1 dari 11 atau 11 Artikel

(6) A person who practises charity so secretly that his left hand does not know what his right hand has given (ie, nobody knows how much he has given in charity)

(7) A person who remembers Allah in seclusion and his eyes get flooded with tears.

Now after reading it, ask yourself, do i fit in any of these?! May we all be amongst them, Ameen!

/SHARE THIS MESSAGE/
Lihat Terjemahan

...Lihat Selengkapnya
Lihat Terjemahan

Buat Halaman

ISLAMIC HISTORY OF THE DAY

Obrolan (85)

Selesai

5:46 AM

(3) Datum 24

“Prophet Muhammed (pbuh) said: “There is a Sadaqa to be given for every joint of the Human Body; and for every day on which the Sun rises there is a reward of a Sadaqa for the one who establishes Justice among people.” Sahih Al Bukhari Vol. 8, Book 73, Hadith 84”

The screenshot shows a Facebook profile for Dr Zakir Naik. The main post, dated October 17, 2012, contains the following text: "Prophet Muhammed (pbuh) said: 'There is a Sadaqa to be given for every joint of the Human Body; and for every day on which the Sun rises there is a reward of a Sadaqa for the one who establishes Justice among people.' Sahih Al Bukhari Vol. 8, Book 73, Hadith 84". The post has 442 likes, 26 comments, and 37 shares. To the left, there is a video player for a YouTube channel named 'drzakirchannel'. Below the main post, there is another post from October 16, 2012, titled "MUHAMMED (pbuh) SUCCESSFUL ACTIONS AT UNIFICATION, A MARVEL TO HISTORIANS", which discusses the unification of Medina and quotes John B. Noss's 'Man's Religions' (1969), page 516. The browser's address bar shows the URL 'http://www.facebook.com/#/zakir.789?fref=ts'. The Windows taskbar at the bottom shows the time as 9:42 AM.

(4) Datum 30

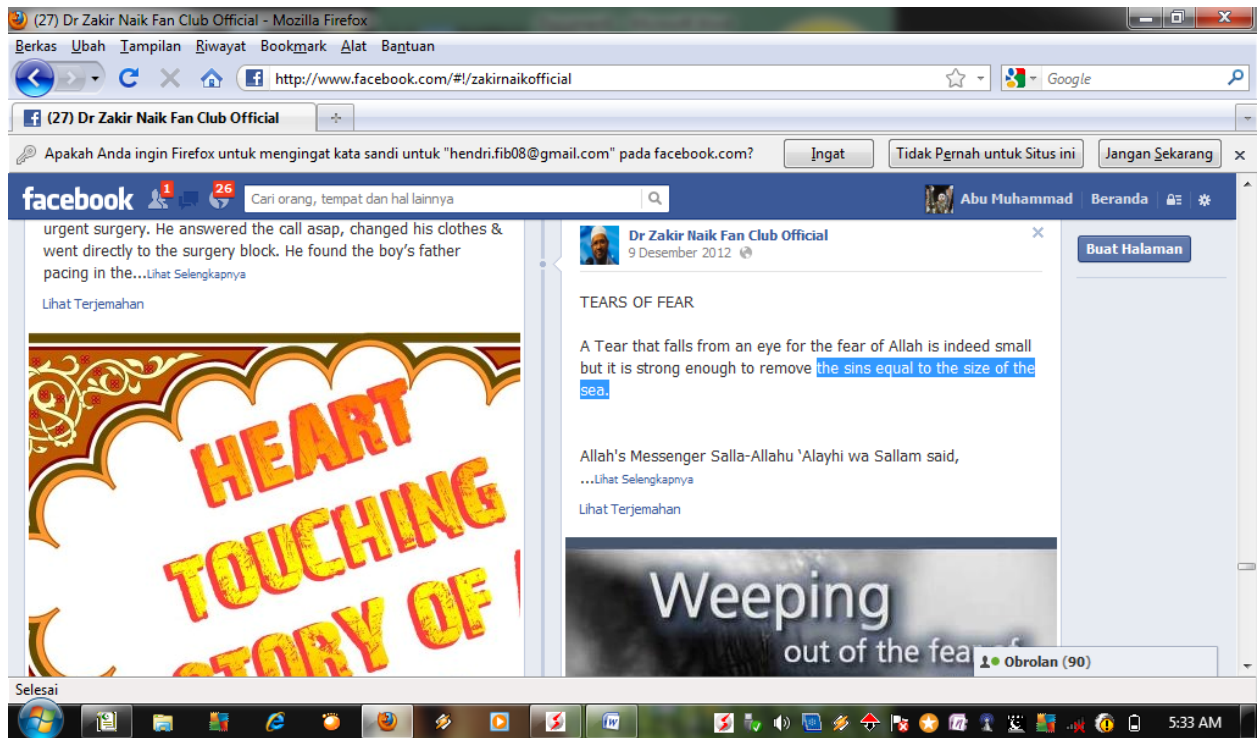
VERY HAPPY EID MUBARAK TO EVERYONE...

“wishing that the precious moments of this day add a fresh beauty and everlasting fragrance to your life....may you have every happiness...your treasure desires come true!!!”



(5) Datum 40

“A Tear that falls from an eye for the fear of Allah is indeed small but it is strong enough to remove the sins equal to the size of the sea.”



METAPHOR (4 Datum)

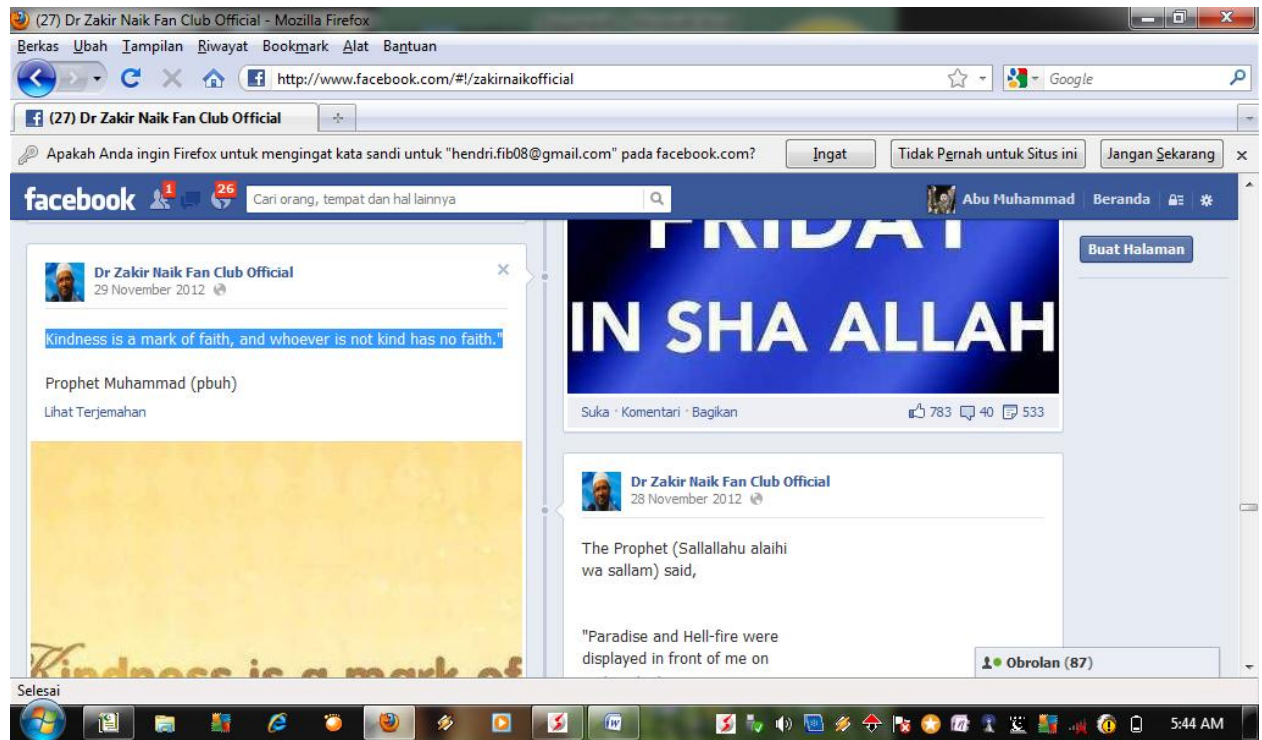
(1) Datum 2

"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the Losers"(Al Qur'an 7:23)

The screenshot shows a Facebook profile page for Dr Zakir Naik. The main content is a post from October 29, 2012, with the text: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the Losers" — Al Qur'an 7:23. Below the text is a link "Lihat Terjemahan" and a video thumbnail with the same text. The browser's address bar shows the URL <http://www.facebook.com/zakir.789?fref=ts>. The Windows taskbar at the bottom shows the time as 12:07 PM.

(2) Datum 12

“Kindness is a mark of faith, and whoever is not kind has no faith” Prophet Muhammad peace be upon him.”



(3) Datum 21

“This world is but provisions, and there is no provision in this world better than a righteous wife” Sunan Ibn Majah Vol.3, Hadith No. 1855

Dr Zakir naik
12 November 2012

"Whoever is killed while protecting his property then he is a martyr"
Sahih Al Bukhari Vol. 3, Book 46, No. 2480
Lihat Terjemahan

is but provisions, and there is no provision in this world better than a righteous wife"
Sunan Majah Vol.3, Hadith No. 1855

نبیؐ نے فرمایا:
”جو اپنے مال کی حفاظت کرتے ہوئے
قتل کر دیا گیا وہ شہید ہے۔“
(صحیح بخاری، جلد ۳، حدیث ۲۴۸۰)

(4) Datum 29

“The Prophet (saw) has said:

"If I were to bestow all the good of both worlds upon a Muslim person, I would endow him with a humble heart.”



THE BIOGRAPHY OF DR ZAKIR NAIK



Dr Zakir Naik is a medical doctor by professional training. Dr Zakir Naik is renowned as a dynamic international orator on Islam and Comparative Religion. Dr Zakir Naik is the president of Islamic Research Foundation, Mumbai. Dr Zakir clarifies Islamic viewpoints and clears misconceptions about Islam, using the Qur'an, authentic Hadith and other religious Scriptures as a basis, in conjunction with reason, logic and scientific facts. He is 47 years old.

He is popular for his critical analysis and convincing answers to challenging questions posed by audiences after his public talks. In the last 17 years (by the year 2013) Dr Zakir Naik has delivered more than 2000 public talks in the U.S.A., Canada, U.K., Italy, Saudi Arabia, U.A.E., Kuwait, Qatar, Bahrain, Oman, Egypt, Australia, New Zealand, South Africa, Botswana, Sri Lanka, Brunei, Malaysia, Singapore, Hong Kong, Thailand, Guyana (South America),

Trinidad, Mauritius and many other countries, in addition to numerous public talks in India.

He is ranked in the top 62 list of the '500 Most Influential Muslims in the World' published by George Washington University in the year 2011 and 2012. He was also listed No. 82 in the '100 Most Influential People in India' published by Indian Express in 2009 and listed No. 89 in 2010 amongst the billion plus population of India. He was listed No. 3 in the 'Top 10 Spiritual Gurus of India in 2009' and he topped this list in 2010.

According to Google search engine Dr. Zakir Naik's result varies between 5 to 12 million (which changes daily) which is not only one of the highest amongst the Muslim religious speakers but also one of the highest amongst any religious speaker in the world.

He has successfully participated in several symposia and dialogues with prominent personalities of other faiths. His public dialogue with Dr. William Campbell (of USA) on the topic "The Qur'an and the Bible in the light of Science" held in Chicago, U.S.A., in April, 2000 was a resounding success.

His Interfaith Dialogue with prominent Hindu Guru Sri Sri Ravi Shankar on the topic "The Concept of God in Hinduism and Islam in the light of Sacred Scriptures" held at Palace Grounds, Bangalore, on 21st Jan. 2006, was highly appreciated by people of both the faiths.

Sheikh Ahmed Deedat, the world famous orator on Islam and Comparative Religion, who had called Dr Zakir “Deedat Plus” in 1994, presented a plaque in May 2000 with the engraving “Awarded to Dr. Zakir Abdul-Karim Naik for his achievement in the field of Da’wah and the study of Comparative Religion. Son what you have done in 4 years had taken me 40 years to accomplish, Alhamdulillah”.

Dr Zakir Naik appears regularly on many international TV channels in more than 200 countries of the world. He is regularly invited for TV and Radio interviews. More than a hundred of his talks, dialogues, debates and symposia are available on DVDs and VCDs. He has authored many books on Islam and Comparative Religion.

The Ideologue and Driving Force behind Peace TV Network is Dr. ZAKIR NAIK. He launched Peace TV English, in January 2006, it being the largest watched Islamic as well as any Religious Satellite TV channel presently in the world, with over 100 million viewership of which 25% are Non-Muslims. In its footsteps he launched Peace TV Urdu in June 2008 and Peace TV Bangla in April 2011.