

ENGLISH TRANSLATION OF GOD'S PRONOUNS "I", "HE", AND "WE" IN (IN)DIRECT SPEECHES IN HOLY QURAN

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Abstract

The problems are the fact that *We*, *I*, and *He* are all used to represent God in the Holy Quran translated in English, the fact that *You* does not always refer to the Prophet, and the possibility to use the Direct and Indirect speeches to answer the problems having mentioned. The problems arise because the researcher was informed that the only human being who God speaks directly to him is Moses. Thus, in the Holy Quran, there should not be found *We* or *I* because *We* or *I* implies that God speaks directly to the Prophet. Because the God's utterance is conveyed through the Angel to the Prophet (namely using the Direct Speech), the God's pronoun should be *He*. After the researcher investigates one the longest *sura* namely Baqara or the Heifer, he finds that the third singular pronoun for God *He* with all of its derivations (*Him* and *His*) appears 85 times, the first plural pronoun for God *We* with all of its derivations (*Our*, *Ours*, and *Us*) appears 19 times. Thus, it is known that, by making use of the linguistic logic of the longest *sura*, the God's utterances which are conveyed to human being are mainly by sending the Angel to do so. Based on the Holy Quran verses which are specified the way God speaks to human being, namely *sura* Shu'araa or the Poets verse 51, the researcher divides the way how God speaks to human being into three ways: 1) by sending the messenger namely the Angel, so *He* is used, 2) by speaking directly but behind the curtain, so *We* or *I* is used, and 3) by the mediation of revelation, so *You* is not the Prophet.

Keywords: pronoun, direct and indirect speeches, Holy Quran

Introduction

In English class, whether it is held in the basic education and secondary ones or in the higher education, it is provided with a lesson or material concerning with utterance system known as Direct and Indirect Speeches. In daily activities, we often use such an utterance system to communicate. When we see our colleagues, for example, we possibly will say to them, "I just now meet the director. He asked me, 'You were a quite long time out of the office, where have you been?' Shamefully I answered, 'My second wife gave a birth last month, Sir.' And, the director smiled slightly." Or, perhaps we do not convey our message using that way, but he would say: "I just now met the director. He asked me why I had been a quite

long time not in the office. Shamfully I answered that it was caused by my second wife who gave birth last month. And, he then smiled slightly.”

When we directly imitate what the director said (even sometimes by imitating his style and tone of his speaking) we use the Direct Speech (or it is sometimes called Quoted Speech). When we change what is said by the director by omitting the direct imitation, we use the Indirect Speech (or it is sometimes called Reported Speech).

There must be a reason why we use Direct Speech or why we use Indirect Speech. If we decide to use Direct Speech, the reason is possibly the emphasis of the importance of words choice quoted, the intonation, facial expression or perhaps gesture of the director. If we decide to use Indirect Speech, the reason is perhaps the omission or hiding the matters that if it is precisely uttered, it will disturb the feeling of the person we talk to, or it is impolite, or it is too wordy, or the like.

The problem of using Direct and Indirect Speeches is actually not only the problem among human beings. The problem encountered between the human beings and God apparently cannot be separated from such communication, at least this is what the researcher finds in the Holy Quran translated into English by A. Yusuf Ali.

Based on the belief that God speaks to human beings through His Angel like what we can read in the Holy Quran *sura Shu’araa* or the Poets verse 192, 193, 194, and 195: *Verily this is a Revelation from the lord of the Worlds: With it came down the Spirit of Faith and Truth - (26: 193), To thy heart and mind, that thou mayest admonish, (26: 194) In the perspicuous Arabic tongue. (26: 195).* Also in the *sura Shura* or Consultation verse 51: *It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with God's permission, what God willd:for He is Most High, Most Wise.* By examining His verses above, so grammatically pronoun of God should be written *He*.

To answer the question why God’s pronoun should be written *He*, the explanation can simply be described as follows:

The Direction of God Message

God → Angel	Angel → Prophet	Prophet → Followers
→	→	→
Tell My servants that I really am the Most Forgiving and the Most Merciful.	Tell His servants that He really is the Most Forgiving and Merciful.	Tell His servants that He really is the Most Forgiving and Merciful.

The symbol → is the direction of message: the first phase is from God to Angel, the second phase is from Angel to Prophet, and the last phase is from Prophet to his followers (who some of them were asked to write them down).

The table above explains that when God speaks to the Angel to ask him to convey His message, God uses the pronoun *I*, whereas when the Angel talks to the Prophet, he changes the Direct Speech into Indirect Speech namely changing *I* into *He*. Then, in his turn, the Prophet conveys the message received from the Angel to his first followers or his close friends by using Indirect Speech precisely like what he received from the Angel.

Based on such a belief, we can use the linguistic logic like what we can find in the Direct and Indirect Speeches consideration, whether or not we intend to, to examine the God's pronoun *I* which logically should be *He*. We find that in several of His verses, the pronoun *I* is often written to change the pronoun *He*: *Tell My servants that I am indeed the Oft-Forgiving, Most Merciful*; (15: 49), *And that My Penalty will be indeed the most grievous Penalty*, (15: 50).

To communicate among human beings, in the normal context, the change *I* into *He* becomes very influential on the message meaning conveyed thoroughly. As an example, if we meet a friend in a certain time, possibly we will say, "I just now met your brother, he says, 'Tell my younger brother to see me as soon as possible at my office', that's it." Such an utterance can be changed its form without changing the content by using the Indirect Speech consideration: "I just now saw your brother and he told me to ask you to see him as soon as possible at his office." From such an example, it is clear that if there is no change in the pronoun (from to see *me* into to see *him*; from *my* office into *his* office), it will confuse those who decode the message. Imagine, how confusing if I say, "I just now saw your brother and he told me to ask *me* to see *me* as soon as possible at *my* office." Of course, the message will not be decoded correctly.

If in the God's verse conveyed by Angel to the Prophet (a human being) we find the word *He*, according to the Direct and Indirect Speeches consideration, it must be taken for granted; however, if in the other verse we find the word *I*, we then think of: 1) the inconsistency namely the change from *He* into *I*, 2) the possibility that God speaks directly to His prophet without any mediator, and 3) the possibility of the great authority of a certain Angel like what we can find in the Trinity concept. From such a matter, later on, the researcher will mainly search and examine those pronouns. This does still not include the change of pronoun *I* into *We* in His verses which for the human language of course *I* and *We* do not just have the same meaning.

Because of his greatest respect for God's revelation that can be found in the Holy Quran, the researcher thinks that he has to examine this unique phenomenon. The pronoun *I* (not *He*) written in the Holy Quran to change God brings the implication that such a message is conveyed by having the Direct Speech consideration. The examples of the verses of Holy Quran which have the pronoun *I* to change God can be found in: *Tell My servants that I am indeed the Oft-Forgiving, Most Merciful*; (15: 49), *And that My penalty will be indeed the most grievous Penalty*, (15: 50).

As an English teacher whose religion is Islam, there is an intention in the researcher's mind to make the Holy Quran written in English becomes the English learning media which is Islamic in nature. This thing is in line with the writer's belief that the information substance from the Holy Quran becomes the right for all human beings in all over the world to know. In accordance with the concept of God justice, so the understanding of the Holy Quran is not the monopoly of those who

speak Arabic or those who understand Arabic. The substance of God message in the Holy Quran is for all of the people namely to be able to learn it. And the world language or the international language that is mostly-used by people in the world today is English.

In this research, the problem that will be investigated is mainly about how often God speaks using the Direct Speech consideration meaning that there are *I* and *We* found in God's verses, and how often God uses Indirect Speech consideration meaning that there is *He* found in God's verses. Furthermore, we will know the percentage of *He* appearance (to change God) comparing with *I* and *We* appearances (also to change God). From the percentage, we will know the tendency of pronoun used by God in a certain *sura*, in this case Baqara or the Heifer.

Furthermore, the researcher will analyze why God sometimes uses pronoun *He*, whereas on the other opportunity, God uses the pronoun *I* or *We*. The use of *I* and *We* are also interesting to analyze. This thing is interesting to investigate because in the linguistic matter *I* and *We* are distinguished clearly. *I* is the first singular pronoun, whereas *We* is the first plural pronoun. Related to the God unity concept, this difference will entail the very broad consequence indeed.

The last problem which will be answered is the conclusion about what will be drawn from the choice of God's pronouns when speaking to the human beings. This is based on the belief that God will not do the useless thing. Rather, God must have a certain reason and a certain aim that will be conveyed to the man through their choice.

The Research on Direct and Indirect Speeches

The research about Direct and Indirect Speeches concerning a text has already been conducted. The news about the bomb explosion in JW Marriots Hotel which is appeared in Kompas newspaper in the headline on August 6, 2003 up to August 16, 2003 have been examined related to the use of Direct and Indirect Speeches (Djiwandono, 2002: 38). The difference is in the kind of text. The data of such a research is taken from the text of news found in a newspaper, this research data is taken from the verses of *sura* Baqara of the Heifer found in the Holy Quran.

The research done linguistically about the texts of the Holy Quran has already been done. In such a research, the problem which is analyzed is the rhetoric pattern of *khotbah* as one of the prototype of religious genre. The finding of *khotbah* text analysis shows that this text is at least consists of four parts: preface, introduction, content, and concluding (Safnil, 2002: 214). The difference between such a research and this research is that such a research includes the texts coming from the Holy Quran, *hadis* (traditions), and *khotbah* writer, whereas this research includes only the text coming from the Holy Quran. This research only examines the Holy Quran verses in the use of Direct and Indirect Speeches.

Direct and Indirect Speeches in the Language Teaching

Direct speech (which is also called Quoted Speech) and Indirect Speech (which is also called Reported Speech) is explained by Azar (1989: 273). She writes that Quoted Speech refers to reproducing words exactly as they were originally spoken. Quotation marks (" ... ") are used. Meanwhile, for Indirect Speech or Reported

speech, she states that Reported Speech refers to using a noun clause to report what someone has said. No quotation marks are used.

Thus, we know that Direct Speech refers to repeat or retell the words precisely like when the words for the first time is uttered. The quotation in this case is used. Meanwhile, the Indirect Speech refers to the use of noun clause to report or retell what other has told. In this case, there is no quotation marks. The examples given by her is as follows:

Table 1. Direct Speech and Indirect Speech

<i>Direct Speech/Quoted Speech</i>	<i>Indirect Speech/Reported Speech</i>
She said, "I watch TV every day."	She said (that) she watched TV every day.
She said, "I am watching TV."	She said she was watching TV.
She said, "I watched TV."	She said she had watched TV.
She said, "I am going to watch TV."	She said she was going to watch TV.
She said, "I can watch TV."	She said she could watch TV.
She said, "I might watch TV."	She said she might watch TV.
She said, "I must watch TV."	She said she had to watch TV.
She said, "I Have to watch TV."	She said she had to watch TV.
She said, "I should watch TV."	She said she should watch TV.
She said, "I ought to watch TV."	She said she ought to watch TV.
She said, "Watch TV."	She told me to watch TV.
She said, "Do you watch TV?"	She asked (me) if I watched TV.

Besides the explanation like what has been mentioned above, the explanation of Direct Speech and Indirect Speech can be found in the book written by Praninskas (1982: 197) who writes about Direct Speech as a part of the explanation about simple past and perfect tense as follows:

Table 2. Direct and Indirect Speech

<i>Direct speech</i>	<i>Reported speech</i>
Professor Baker said, "I have lost my watch."	Professor Baker said that he had lost his watch.
Jack said, "I gave up at six o'clock."	Jack said that he had given up at six o'clock.
Nick told George, "Your father got over his illness."	Nick told George that his father had gotten over his illness.

In another part, as a part of the explanation about modals, he writes:

Table 3. Direct and Indirect Speech

<i>Direct speech</i>	<i>Reported speech</i>
The clerk said, "The doctor can see you at 3:15."	The clerk said that the doctor could see Miss Liu at 3:15.

Miss Liu said, "I will come at ten to four."	Miss Liu said that she would come at ten to four.
The clerk asked, "Shall I put you down for ten to four?"	The clerk asked if she should put Miss Liu down for ten to four.
Miss Liu kept thinking, "I should be reading my assignment."	Miss Liu kept thinking that she should be reading her assignment.
Miss Liu's friend said, "You ought to have your eyes examined."	Miss Liu's friend said that she ought to have her eyes examined.
Miss Liu's instructor said, "You may leave at 3:45."	Miss Liu's instructor said that she might leave at 3:45.
Miss Liu said, "I must have my eyes examined."	Miss Liu said that she must have her eyes examined, or Miss Liu said that she had to have her eyes examined.

If we compare the explanation coming from both experts, we know that there are differences in explaining about the change of *must* modal. From the first writer, *must* in the Direct Speech sentence is changed into *had to* in the Indirect Speech, whereas according to the second writer *must* can be constantly used and can be changed into *had to*. From the second writer, we can find his caution (Praninskas, 1982: 244) that: Note particularly the difference in pronouns between direct quotation and reported speech in the sentences above. When reporting speech, be careful to use the appropriate pronouns. That we have to be careful with the change of pronominal that we take from the direct sentence including what we need to underline when we change the direct sentence into indirect sentence.

The Lectures of Translation and Pronominal System

If translation subject held in formal education is connected with the research, such a subject has the tendency to be ignored. At least, if it is compared with the teaching of translation which has become the compulsory subject, the acts of translating and translation teaching have, until fairly recently, been kept separate from 'research' into these and related activities. (Hatim 2001: 3).

In the subject of translation, there is a topic about the pronominal system. In such a lecture, it is discussed at glance the difference of pronominal system in some languages. In fact, there are the difference in pronominal system in various languages in the world: ... *that English, Spanish, and Aguaruna all distinguish between SINGULAR and PLURAL and also all distinguish FIRST, SECOND, and THIRD PERSON (except for English SECOND PERSON)*. (Larson, 1984: 120).

By using the example in English, Spanish and Aquaruna language, we know how careful the work of translation should be and how wide the work of translation should be concerning the language he/she translated. Furthermore, Larson (1984: 120) explains:

In English THIRD PERSON SINGULAR, there is a further division based on gender (MASCULINE, FEMININE, and NEUTER). Spanish, however, makes a gender distinction in both

SINGULAR and PLURAL THIRD PERSON, but only distinguishes MASCULINE and FEMININE. Notice that in the SECOND PERSON, Spanish distinguishes FAMILIAR from FORMAL. In Aguaruna, THIRD PERSON SINGULAR is further divided by NEAR, FAR, and OUT OF SIGHT.

Thus, in English, the singular third person, there is the further division based on the sex (male, female, and neutral). Meanwhile, in Spanish, there is the difference based on the sex both for the singular third person and the plural one but it is only differ the man and woman (there is no neutral division). We need to examine in the second person, Spanish distinguishes between formal and informal. In Aquaruna, the singular third person, furthermore, is distinguished by the distance, far or near, and also the invisibility of those who are talked about.

In this research, which chooses the topic of Holy Quran translated into English, the researcher is intentionally going through an area which is not popular and risky with the hope that it will result the new and disadvantageous matters.

The Pronouns of I, He, and We for God

By having the belief that God speaks to the the Prophet Muhammad by the mediator of Angel like what is written by Ash-Sahbuny (1987: 55) that the descendance of the Holy Quran is by the mediator of Gabriel who firm it in the Prophet heart, so linguistically, we can understand why the Angel of Gabriel conveys the God saying as follows: *And thy Lord knows all that their hearts conceal and all that they reveal.* And also in the verse: *And He is God: there is no god but He. To Him be praise, at the first and at the last: For Him is the Command, and to Him shall ye (all) be brought back.* And still many other examples of verses which use the *He* pronoun, which is based on human language logic generally. In this case, the Angel functions as the Messenger for Prophet.

By the assumption that Angel is also those who are involved in the “conversation”, so the pronoun *We* logically can be accepted like what we can find in the verses: *So We sent (plagues) on them: wholesale Death, Locust, Lice, Frogs, and Blood: Signs openly self-explained: but they were steeped in arrogance, -a people given to sin. (7: 133). So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs, and failed to take warning from them. (7: 136).* And there are still many verses that use *We* referring to God.

Dealing with the use of pronoun of *I*, because the Holy Quran verses are descended through the Angel, becomes the question for all of us especially who have the high respect for the God verses: why *I* is used not *He* instead. Those verses can be found in: *Tell My servants that I am indeed the Oft-Forgiving, Most merciful; (15: 49), And that My Penalty will be indeed the most grievous Penalty, (15: 50).*

If *We* and *I* indicate the Direct Speech consideration, so the problem of *We* pronoun is also just the same as the problem of *I* pronoun. After we can find the answer why in a verse or sentence God has the pronoun *I* and *He*, the answer why God also has *We* pronoun beside *I*, is also interesting to investigate. Different from the problem of *He* and *I* pronouns, with the assumption that the Angel also those who are involved in what is talked about, so *We* pronoun logically can be accepted, like what we find in the verses: *So We sent (plagues) on them: wholesale Death, Locust, Lice, Frogs, and Blood: Signs openly self-explained: but they were steeped*

in arrogance, —a people given to sin. (7: 133). So We exacted retribution from them: We drowned them in the sea, because they rejected our Signs, and failed to take warning from them. (7: 136).

The Pronoun of I, He, and We in English

In the Oxford Advanced Learners Dictionary, it is explained what the meaning of *I, He, and We*, with its changes such as *Me, My, Mine, Him, His, Our, Us, and Ours*.

What is the meaning of *I* is explained:

Personal pronoun (used as the subject of a verb) the person who is the speaker or writer: I think I'd like a bath. He and I are old friends. When he asked me to marry him I said yes. Me is personal pronoun (used as the object of a verb or of a preposition; also used independently or after be) the person who is the speaker or-writer: Don't hit me! Give it to me. Hello, it's me. Who's there? Only me. My is possessive determiner meaning : 1 of or belonging to the speaker or writer: where's my hat? My feet are cold. He always forgets my birthday. 2 (used before a noun or an adjective as a form of address, showing affection or sympathy, or sometimes lack of patience or superior status): my dear/darling/love, my dear fellow/girl/mary. 3 (used in exclamations): My goodness, what a surprise! My God, look at the time.

Meanwhile, the meaning of *Mine* is explained that *Mine* is: *possessive pronoun of or belonging to me : that book is mine. He's a friend of mine (i.e. one of my friends).*

What is *He* is explained that *He* is:

Personal pronoun (used as the subject of a verb) 1 a male person or animal mentioned earlier or being observed now: Where's your brother?' 'He's in Paris.' Look! He (i.e. The man we are watching) is climbing the fence. 2 a person, male or female, whose sex is not stated or known, especially when referring to somebody previously mentioned or to a group in general: (formal) If a member wishes to bring a guest into the club, he must sign the visitors' book (saying) He who (i.e. Anyone who) hesitates is lost. He also means noun (singular) a male: what a sweet puppy! Is it a he or a she?

Him is personal pronoun (used as the object of a verb or of a preposition, and sometimes after than in comparative sentences) a male person or animal referred to earlier; the object form of *he*: *When did you see him? I'm taller than him. That's him over there. Oh, not him again!*

Meanwhile, *His* is possessive determiner of or belonging to a male person or animal referred to earlier: *James has sold his car. He claims it was his idea. His also means possessive pronoun of or belonging to him: It's not mine, it's his. Learning to ski has always been an ambition of his.*

We is used as subject from a verb that is further explained:

(Used as the subject of a verb) 1 I and another person or other people; I and you: We've moved to Plymouth. We'd (i.e. the company would) like to offer you a job. Why don't we go and see it together? 2 people in general: We all know someone who has been burgled. 3 (formal) (used instead of I by a king, queen or pope or by a writer in a formal context). Secara idiomatis ada the royal 'we' yaitu the use of 'we' by a king or queen to refer to himself or herself

What is *Our* is explained that *Our* is:

Possessive determiner 1 of or belonging to us: our daughter-/dog/house. Our two children. We showed them some of our photos. Our suspicious were aroused by his strange behaviour. Our main export is rice. We need to safeguard the future of our planet. 2 belonging to or working for the same organization as oneself: And now, over to our Rome correspondent.... Our managing director has just resigned. 3 Our (used to refer to or address God or a holy person): Our Father (i.e. God). Our Lady (i.e. the Virgin Mary).

Ours is possessive pronoun of or belonging to us: Their house is similar to ours, but ours has had a loft conversion. Ours was an unhappy marriage; (informal) that dog of ours has been causing trouble again! Meanwhile Us is:

Personal pronoun (used as the object of a verb or a preposition; also used by itself independently and after be) 1 me and another or others; me and you: She gave us a picture as a wedding present. We 'll take the dog with us. Hello, it's us back again! 2 (British usage slang) me: Give us the newspaper, will you? 3 (informal) the company, organization, etc. for which one works: How long have you been with us now?

Method

Method used in this research can be specified as: 1) descriptive method, it means that this research will describe the researched object like what it is. As an example, the researcher will analyze the book of the Holy Quran which is translated by A Yusuf Ali like what it is, 2) qualitative method, it means that this research is not used statistics in analyzing and interpreting the obtained data. The discussion will use the narrative style and the theory will be based on the data or it is called the grounded theory.

The qualitative research is always descriptive in nature, it means that the data and its analysis is in the form of phenomenal description, it is not in the form of figures or coefficient about the correlation between variables.

In the qualitative research, the researcher does not find the data to strengthen or to reject the hypothesis which has been presented before starting to conduct a research. The theory developed in this way arises bottom-up, it comes from a great deal of evidences which is collected and which is related one another. Such a theory, quoted from Glaser and Strause by Hasan (...:17) is called Grounded Theory.

In this research, the researcher does not discuss the interpretation from the religious figures or experts. Rather, the researcher believes that substantially language is always meaningful. Based on this belief, the researcher believes that

every component in language has the function. And meaning is not just the same as interpretation. Meaning is a construction which has the characteristic of constant (invariant) and that include in Steinhauer language system (.....:53) tells that every interpretation is not the characteristics of construction at all; it is a result of the activity of listener brain in a certain situation of a certain language use based on the related construction meaning and his experience and knowledge which is obtained from the context and the situation of using such a construction.

Table 4. The Matrix to Count the Frequency

InggrisThe Holy Quran Verses Translated in English	God's Pronouns											
	He				We				I			
	1	2	3	4	1	2	3	4	1	2	3	4

God Pronouns											
He				We				I			
He	His	Him	His	We	Our	Us	Durs	I	My	Me	Mine

Findings and Discussion

4.1. The First Revelation and the Language Problem

Based on the literature that we have discussed in the previous chapter, we know that the Holy Quran is descended gradually and the first verse to the Prophet is Al Alaq (a Pile of Blood).

When we read this first verse, what we can imagine is the existence of two creatures facing one another, and one of them conveys the message to the other. The two creatures are Angel and Prophet. When conveying the message, the Angel states God's pronoun *He* or the singular third person. *He* in this case is the pronoun of God.

To clarify the problem, the writer will give an illustration namely the conversation between Mr A and Mr B.

If Mr A is asked by Mr C to convey his message to Mr B, of course, will be found the singular third person in the conversation between Mr A and Mr B.

Mr A: "Assalamu'alaikum, Mr B!"

Mr B: "Wa'alaikum salam, Mr A!"

Mr A: "Have you met Mr C?"

Mr B: "Not yet. Is there any message from him?"

Mr A: "Yes. He gives me a message in order that you go to see him as soon as possible. There is an important thing that he wants to tell you."

From the example above, we can find the pronoun *He* or singular third person.

If we examine the first verse of the Holy Quran, we find two kinds of God's pronouns namely the singular third person '*He*' and plural first person '*We*'. Both of them exist together on the first *sura* verses 1 up to 14.

Table 5. Data Found in Al 'Alaq

1.	Proclaim! (or Read!) in the name of thy Lord and Cherisher, who created -
2.	Created man, out of a (mere) clot of congealed blood:
3.	Proclaim! And thy lord is Most Bountiful, -
4.	He who taught (the use of) the Pen,
5.	Taught man that which he knew not.
6.	Nay, but man doth transgress all bounds,
7.	In that he looketh upon himself as self-sufficient.
8.	Verily, to thy lord is the return (of all).
9.	Seest thou one who forbids -
10.	A votary when he (turns) to pray?
11.	Seest thou if he is on (the road of) Guidance? -
12.	Or enjoins Righteousness?
13.	Seest thou if he denies (Truth) and turns away?
14.	Knoweth he not that God doth see?

The plural first person '*We*' can be found in the first *sura* verse 15 up to 19.

Table 6. Data Found in Al 'Alaq Shura (continued)

15	Let him beware! If he desists not, We will drag him by the forelock, -
16	A lying, sinful forelock!
17	Then, let him call (for help) to his council (of comrades):
18	We will call on the angels of punishment (to deal with him)!
19	Nay, heed him not: but bow down in adoration, and bring thyself the closer (to God)!

We can see from both tables that the problem of pronoun has already arisen since the verse 1 was descended. In the verse 1, there are two kinds of pronoun for God namely '*He*' and '*We*'. In this case 'Lord' and 'God' are included in the singular third person pronoun '*He*'.

The problem of the existence of pronoun which is not only one kind becomes more interesting when we examine the verse of the Holy Quran which is descended after the first *sura*. On the second *sura* namely al Qalam, there is the singular first person '*I*', besides '*He*' and '*We*'. Furthermore, we can examine the Qalam as follows:

Table 7. Data Found in Al Qalam

1	Nun, By the Pen and by the (Record) which (men) write, -
2	thou art not, by the grace of thy Lord, mad or possessed.
3	Nay, verily for thee is a Reward unailing:
4	And thou (standest) on an exalted standard of character.

5	Soon wilt thou see, and they will see,
6	Which of you is afflicted with madness.
7	Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance.
8	So hearken not to those who deny (the Truth).
9	Their desire is that thou shouldst be pliant: so would they be pliant.
10	Need not the type of despicable man, - ready with oaths,
11	A slanderer, going about with calumnies,
12	(Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,
13	Violent (and cruel), - with all that, base-born, -
14	Because he possesses wealth and (numerous) sons.

Like in the first *sura*, in the second *sura* we can see how straight and clear the linguistic logic in conveying the message from one creature to other creature. The ‘*He*’ pronoun existing confirms the straight linguistic logic. Like in the previous verse, in the verse after the verse 15, we can see the existence of particular logic like what we can see in the previous verse by the existence of the plural first person ‘*We*’.

Table 8. Data Found in Al Qalam (continued)

15	When to him are rehearsed Our Signs, "Tales of the Ancients", he cries!
16	Soon shall We brand (the beast) on the snout!
17	Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning,
18	but made no reservation, ("if it be God's Will").

The particular linguistic logic by the appearance of ‘*We*’ is back to the straight linguistic logic by the appearance of thy Lord phrase or your God which is identical to ‘*He*’. The following verse becomes the evidence of the existence of the third singular person.

Table 9. Data Found in Al Qalam (continued 2)

19	Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.
20	So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).
21	As the morning broke, they called out, one to another, -
22	"Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."
23	So they departed, conversing in secret low tones, (saying) -
24	"Let not a single indigent person break in upon you into the (garden) this day."
25	And they opened the morning, strong in an (unjust) resolve.
26	But when they saw the (garden), they said: "We have surely lost our way:
27	"Indeed we are shut out (of the fruits of our labour)!"
28	Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (God)?"

29	They said: "Glory to our Lord! Verily we have been doing wrong!"
30	Then they turned, one against another, in reproach.
31	They said: "Alas for us! We have indeed transgressed!"
32	"It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"
33	Such is the Punishment (in this life); but greater is the Punishment in the Hereafter, - if only they knew!
34	Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.

In the following verse, namely verse 35, the pronoun of plural first person appears again.

After the tables are presented with the explanations about the existence of pronominal change for God, the researcher hopes that the problem can be described. It is important because it is likely to be complicated for many people. On table 6, we can see the flow of message which is logically linear. The God's message is conveyed to the Prophet mediated by the Angel. So, the pronoun of 'He' is used. On the table 7, we can see the change from pronoun *He* becomes 'We' namely on verse 15, 16, and 17. On table 8, we can see the pronoun of 'He' which is represented by the word 'hard' to change the pronoun 'We'. And the change keeps changing like what we can see on the following table.

Table 10. Data Found in Al Qalam (continued 3)

35	Shall We then treat the People of Faith like the People of Sin?
36	What is the matter with you? How judge ye?
37	Or have ye a Book through which ye learn -
38	That ye shall have, through it whatever ye choose?
39	Or have ye Covenants with Us on oath, reaching to the Day of Judgement, (providing) that ye shall have whatever ye shall demand?
40	Ask thou of them, which of them will stand surety for that!
41	Or have they some "Partners" (in Godhead)? Then let them produce their "partners", if they are truthful!
42	The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able, -
43	Their eyes will be cast down, -ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).

After the pronoun of *He* and *We* arise one after the other (or interchangeable) on the verse 44 and so on, the new pronoun, pronoun which has not occurred in the previous verse such as *I*, appears, like what we can see in the following table.

Table 11. Data Found in Al Qalam (continued 4)

44	Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.
45	A (long) respite will I grant them: truly powerful is My Plan.

46	Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt? -
47	Or that the Unseen is in their hands, so that they can write it down?

Different from the previous verses, in verses 44, we face two kinds of pronoun namely '*I*' and '*We*'. We can see that in this verse, in one verse can emerge two kinds of pronoun. In the next verse, '*He*' or '*Lord*' arises again.

Table 12. Data Found in Al Qalam (continued)

48	So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish, -when he cried out in agony.
49	Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.
50	Thus did his Lord choose him and make him of the company of the Righteous.
51	And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"
52	But it is nothing less than a Message to all the worlds.

After examining the first and the second *sura*, the researcher focuses on the uniqueness of God's pronoun. Not all of them follow the straight linguistic logic related to the Direct and Indirect Speeches consideration. The linear or straight language logic will convince the use of pronoun '*He*'. If there is a pronoun other than *He*, so the logic will be under threat. In this case, '*Him*', '*His*', '*Lord*', and '*God*' can be included in the '*He*' category mainly the pronoun for singular third person. However, what really happen is that there are *We* (including our, ours, and us) and *I* (including *me*, *my*, and *mine*) together in one *sura*.

The particular language logic by the existence of both *We* and *I* make the problem of pronoun in the Holy Quran verse is interesting to investigate. In English, we know the basic fundamental difference between *He*, *We*, and *I*. Such a difference can be seen in the previous chapter. In the dictionary, we can find that *He* is not always a man but it can be someone whose sex is not known yet. *We* does not always mean plural person. *We*, beside having meaning people in general, can be the change of *I* for King, Queen, Pope, or Writer in formal context.

The Pronoun God in the Longest Sura

The longest *sura* in the Holy Quran is Baqarah or the Heifer. This *sura* consists of 286 verses and in this verses we can find the longest verses namely verse 282. This verses are mainly descended in the beginning of hijrah year, except verse 281 in Mina on Hajji wadaa (the last pilgrimage of Prophet Muhammad). Besides, having the predicate of the longest verse, this verse also obtains the predicate as the peak of The Holy Quran (Fusthaathul-Quran) because having some laws which are not mentioned in other verses.

Different from the discussion of the beginning of the two verses, namely the first *sura* or al Alaq and the second *sura* or Al Qalam, the discussion of the longest verse applies the system which is a little bit different.

The system of discussing the longest *sura* is determined by the encountering the uniqueness when discussing the first *sura* and the second one like what is already mentioned. The system which will be applied is by elaborating more detail and by putting a certain code.

Table 13. The Matrix of Identifying Pronouns Found in Al Baqarah Shura

God Pronouns											
He				We				I			
1	2	3	4	1	2	3	4	1	2	3	4
<i>He</i>	<i>His</i>	<i>Him</i>	<i>His</i>	<i>We</i>	<i>Our</i>	<i>Us</i>	<i>Ours</i>	<i>I</i>	<i>My</i>	<i>Me</i>	<i>Mine</i>

The Holy Verses in English	God Pronouns											
	He				We				I			
	1	2	3	4	1	2	3	4	1	2	3	4
1 A.L.M	-	-	-	-	-	-	-	-	-	-	-	-
2. This is the Book; in it is guidance sure, without doubt, to those who fear God ;	-	-	-	-	-	-	-	-	-	-	-	-
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;	-	-	-	-	+	-	-	-	-	-	-	-
<i>etc.</i>	?	?	?	?	?	?	?	?	?	?	?	?

The table above describes the system of how to identify the God’s pronouns which can be found in the Baqara, the comprehensive table will be attached in the appendices. In this discussion, the problem will be explained and the research investigation will be stated.

On such a table, we can see that the pronoun of God ‘We’ can be found in the verse 2. The existence of ‘We’ is labeled ‘+’ on the column of God’s pronoun *We*. Furthermore, if, on the next verse, we can find the God’s pronoun *We* (with its derivations such as *Our*, *Us*, and *Ours*) will be labeled ‘+’.

The existence of God or Lord in the longest verse will not be labeled as the existence of ‘*He*’. However, the existence of ‘God’ or ‘Lord’ will be analyzed. It means that if the previous verse uses the ‘*I*’ pronoun the next verse we find the God or Lord, so it is known the change from the Direct Speech into Direct Speech. The change will be labeled by giving the explanation just below the verse.

Table 14. The Matrix of Identifying Pronouns Found in Baqarah (continued)

<i>The Holy Quran in English</i>	Pronomina Tuhan		
	He	We	I

1. A.L.M.																			
2. This is the Book; in it is guidance sure, without doubt, to those who fear God;																			
There is some difference of telling found in verses 2 and 3 namely the change from Indirect Speech (by the appearance of ‘God’) into Direct Speech (by the appearance of ‘We’).																			
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;																			
<i>etc.</i>																			

An Analysis Tool and Analysis of Thought Flow

In analyzing the verses in the Holy Quran, the researcher refers to *sura Shuaara* which shows us how the revelation is descended to the man.

Table 15. Shuaara Verse 51

<i>THE HOLY QUR'AN</i>	
<i>Shura Asy-Syura</i>	
1	It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with God's permission, what God wills: for He is Most High, Most Wise.

By examining the verses above, it is known that God communicates or conveys His message by using 3 ways namely: 1) By the mediator of inspiration, 2) By being behind a veil or curtain, and 3) By sending of a messenger (an Angel).

From these verses, it is clear that it is not precisely the same how God sends His message to a man comparing with the man comparing the message with others.

In the Holy Quran and its Indonesian translation published by Department of Religion of Indonesia, we can find how the Holy Quran is descended to the prophet. The way how the Holy Quran is descended according to the book are: 1) The Angel shows himself to the Prophet in the form of a man who says some words to him, so

the prophet knows and learns by heart well using the words, 2) The Angel shows himself to the Prophet, not in the form of a man, but like his real form, 3) The Angel entered the revelation into the Prophet heart; in this case the prophet does not see anything, he just feels that the revelation is already in his heart, and 4) The revelation comes to him like the ringing of bell.

By considering the way the Holy Quran verses are descended to the man and by considering the interpretation of such a verse by the experts team of Religion Department, the researcher makes use of Direct speech and Direct speech consideration as a tool to analyze how God communicate with human being.

Such a verse can be categorized as the verse which is descended by the Indirect Speech consideration if in the verse we find the words God, Lord, and the other God's names, and the singular third person *He* (including their derivation such as *Him* and *His*). This categorization refers to the axiom that one of the three ways used by God by sending a messenger (the Angel). The second axiom referred is the interpretation of experts team of Religion Department namely that the revelation is descended using four ways, two of them are by the appearance of Angel in the form of a man or in his real figure who says some words to the Prophet.

The verse can be categorized as Direct Speech if in the verse we find the singular first person *I* with its derivations (*My*, *Me*, and *Mine*) and the plural first person *We* with its derivations (*Our*, *Us*, and *Ours*). The categorization refers to the axiom that one of the three ways God communicates with a man is by saying behind the veil (look at Shuaara verse 51). The second axiom which is referred is the interpretation from the experts team of Religion Department namely that the revelation is descended using four ways and one of them is by entering the revelation into the Prophet heart.

The Discussion of Albaqara shura and Its Relationship with God Pronoun

The discussion of Baqara dealing with its relationship with the God's pronouns '*He*', '*We*', and '*I*' will be divided into three sections. The first, we will discussed the existence of God's pronouns; the second, we will discuss the problem which is not faced when we examine the first *sura* of the Holy Quran, and the third is the interpretation linguistically after analyzing the data in the form of Baqara in English.

The Frequency of the Existence of He, We, and I

All what we will discuss here refers to the labeling of the existence of singular third person *He* (including *Him* and *His* in it), the plural first person *We* (including *Our*, *Ours*, and *Us* in it), and the singular first person *I* (including *Me*, *My*, and *Mine*), and it that can be found in appendix that can be read in the back part of this research report.

The singular third person *He* can be found in the verse 20, 26, 28 (2x), 29 (2x), 30, 31, 33, 37, 46, 54, 61, 73, 90 (2x), 98, 105 (2x), 107, 109, 116, 117 (2x), 124, 126, 137, 138, 158, 163, 164, 172, 173, 177, 185 (2x), 187 (2x), 198 (2x), 203, 207, 210, 212 (2x), 213 (2x), 217, 219, 220, 221, 222 (2x), 223, 225, 230, 231, 235, 239, 242, 243, 245, 247 (2x), 251, 253 (2x), 255 (4x), 257, 259, 260, 261, 263, 266, 268 (2x), 269, 272, 279, 284, and 285. Thus, it is found that in Baqara, the third singular pronoun *He* appears 84 times or appears 57% of the appearance of the other pronouns.

The first plural person *We* is found in verse 3, 23 (2x), 34, 35, 36, 38, 49, 50, 51, 52, 53, 56, 57 (2x), 58, 59 (2x), 60, 63, 65, 66, 73, 83, 84, 87, 93, 106 (2x), 118, 119, 121, 125, 130, 143, 144, 151, 155, 159, 172, 211, 252, 253, 254, and 267. Thus, it is found that in Baqarah the first plural person *We* appears 45 times or 30% of the appearance of the other pronouns.

The first singular person *I* can be found in the verse 40 (3x), 41 (3x), 47 (2x), 125, 150 (3x), 152 (2x), 160, 186 (3x), dan 197. Thus, it is found that in Baqara the first singular person *I* appears 19 times or appears 13% of the appearance of the other pronouns.

During labeling the appearance of God's pronouns, the problem dealing with the position of God's pronouns appears. The problem can be seen from the following table.

Table 16. Baqarah Verse 68

<i>THE HOLY QUR'AN</i>	
<i>Sura Baqara</i>	
8	They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is!" He said: "He says: the heifer should be neither too old nor too young, but of middling age: now do what ye are commanded!"

In that verse, we can see that the position of *He* is between quotation marks. In consequence, we can say that *He* is in double Direct Speech, i.e. it is in Direct Speech which is such a Direct Speech is also in other Direct Speech.

A: "I have met the Director. Have you met him?"

B: "Not yet. Is the situation so critical that I must see him soon?"

A: "It is very critical. He said, 'I am no longer able to defend this institution'. You know. So, please see him as soon as possible."

Soon we know that the meaning of *I* which is uttered by A in his first utterance is quite different compared with the meaning of *I* which is uttered by A in his second utterance. The meaning of *I* in the first utterance of A is the first singular person of A, whereas the meaning of *I* in the second utterance of A is the first singular person of the Director.

As a consequence, *He* in the position like in table 16 is given the different symbol namely # and it is not included in the God's pronouns *He*. This problem can be found not only in verse 68 like what has been stated above but also in the verses 69, 71, 80, 139, 142, 156, and 258.

The similar problem can also be found in relation to the symbol of *We* and *I* like what can be seen in the verses of 30, 31, 33, 38, 39, 57, 58, 63, 93, 124, 126, 131, and 259. The appearance of *We* and *I* in such verses are given the symbol of # which is not included in the calculation.

The Problems of Addressee and Addresser

The problem which has not been found in the first *sura* and the second *sura* of the Holy Quran is the problem dealing with addressee and addresser. If in the first *sura* and the second one the message or the utterance is referred to the Prophet,

in the Baqara the message or utterance is not only referred to the Prophet. The following table will clarify the problems.

Table 17. The Change of Addressee in the *Baqara*

<i>Referring to the Prophet</i>	<i>Referring to the Unbeliever in Mecca</i>	<i>Referring to the Children of Israel</i>
4. And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.	28. how can ye reject the faith in God? - seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.	40. Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you, and fear none but Me.

By noticing the change of addressee like what has been mentioned above, it is clear that the analogy of conversation among human beings and the conversation between God and Prophet cannot be used. If two persons meet and communicate, so the words *you* is always referred to those who we talk to. Different from the communication among human beings, the communication between God and Prophet goes through the particular mechanism. The second singular person such as *thee*, *thy*, *ye*, *you*, and *your* which we can find in the verses 4, 28, and 40 refer to different people; in verse 4 such pronouns are referred to the Prophet, in verse 28 such pronouns are referred to the Unbeliever in Mecca, and in verse 40 such pronouns are referred to the Children of Israel.

If there are some readers who have not known the meaning of *thee*, *thy*, and *ye* as what have been quoted above, here the researcher will explain more clearly. *Thee*, *thy*, *ye*, *you*, and *your* in the dictionary are explained as follows:

You is *personal pronoun* 1 *the person or people being addressed* (a) *(used as the subject or object of a verb or after a preposition; also used after be)* (b) *(used with nouns and adjectives to address somebody directly)* 2 *people in general; everyone or anyone; one.* ***Your*** is *possessive determiner* 1 *of or belonging to the person or people being addressed.* 2 *of or belonging to people in general.* 3 *(often derogatory) (used to indicate that somebody/something is well-known or often talked about).* 4 *(also Your) (used when addressing royal people, important officials, etc.).* *Yours* is *possessive pronoun* 1 *of or belonging to you.* 2 *(usually Yours, abbreviation yrs) (used in ending a letter).*

Thee is *pronoun (archaic or dialect) (the object form of thou) you.* *Thou* itself means *personal pronoun (archaic) (used as the second person singular subject of a verb) you.* ***Thy*** and also *thine* is *possessive determiner (archaic) your.* Meanwhile, *ye* is *personal pronoun (archaic) (plural of thou) you.*

In the verses found in Baqara the addressee is not only the Prophet but also Unbeliever in Mecca, the Children of Isreal, Prophet followers, Moses, Jews and Christian, and all of human beings.

In the appendices, the change of addressee is placed in the row below the verses in question.

The Linguistic Interpretation of Direct and Indirect Speeches

After being analyzed, the Direct and Indirect Speeches consideration found in the Baqara with the tool of God’s pronouns analysis of *He*, *We*, and *I*, linguistically the God messages conveyed to the Prophet is very unique. The uniqueness is dealt with the existence of God. If two persons meet and then communicate so their conversation will apply the Direct Speech and Indirect Speech using the straight linguistic logic, and the conversation between God and Prophet will be different.

God in His verses, like what we can see in the appendices, does not always use the third singular person *He*. If God conveys His message via His Angel, of course, using human linguistic logic, He will use the pronoun *He* to refer to those who ask the Angel to convey the message. However, what we can find is not like that. We can see *We* and *I* replace *He*.

This uniqueness can invite various interpretations which are religious in nature. The researcher will not discuss the religious interpretation. He just wants to underline that the way God communicates with human being is very unique.

The uniqueness is related to the existence of God. In the Holy Quran, it is stated that God is near, *He* is nearer than our cervical muscle. In another verse, it is stated that God can be found everywhere.

Linguistically the problem of *We* and *I* in the verse 38 and 125 are really unique. Its uniqueness can be seen in the following table.

Table 18. Baqara with both We and I

<i>THE HOLY QUR'AN</i>	
<i>Sura Baqara</i>	
8	We said: "Get ye down all from here; and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.
25	Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer).

After noticing verses 38 and 125, linguistically (in this case English) there is no substantial controversy between *We* and *I*. *We* can mean *I* in English when it is

used by King, Queen, Pope, or Writer in formal context. Linguistically, the difference is just when God uses *We*, God behaves more formally than when God uses *I*. So, if there is a religious teacher who says that when God uses *I* meaning God is showing His power and when God uses *We* meaning God conveys His message formally and mercifully it is not beyond the linguistic consideration.

If the presence of *We* and *I* linguistically can be accepted, the more complicated thing is the presence of *We* or *I* together with *He* like what can be found in the following verses.

Table 19. Baqarah with both We and He

<i>THE HOLY QUR'AN</i>	
<i>Sura Baqara</i>	
3	So We said: "Strike the (body) with a piece of the (heifer)." Thus God bringeth the dead to life and showeth you His Signs: perchance ye may understand.
72	O ye who believe! Eat of the good things that We have provided for you and be grateful to Allah, if it is Him ye worship.

Linguistically, in such a context, *We* and *He* can mean just the same as *We* and *I*. As a consequence, the possible interpretation is as follows.

The first interpretation is when God asks the children of Israel to beat the corpse with a part of a heifer. God involves His Angel. However, when God allows the dead people to live, God Himself who allows him to live. The case is just the same when God gives the pious people their livelihood, the Angel participates in doing so. However, when God asks the pious people to thank and to worship, thankfulness and worship are only referred to God.

The second interpretation is by assuming that a verse is not always conveyed in a package. The pause of sending the revelation can mean the difference of the way to send. The following table can clarify the problem.

Table 20. Baqarah Containing Both We and He

<i>THE HOLY QUR'AN</i>	
<i>Sura Baqara</i>	
3	So We said: "Strike the (body) with a piece of the (heifer)." Thus God bringeth the dead to life and showeth you His Signs: perchance ye may understand.
72	O ye who believe! Eat of the good things that We have provided for you and be grateful to Allah, if it is Him ye worship.

The researcher in this case cannot determine the interpretation which is considered correct, the first or the second, the researcher just gives the alternatives linguistically.

By referring to the Table 14 namely about how God speaks to human beings, it can be explained that when God uses *He* (and also *Him* and *His*), so God communicate with human beings by sending Messenger or Angel; the Angel can be in the form of a man who says some words to him or in its real appearance. When God uses *We* (and also *Our*, *Ours*, and *Us*) and *I* (and also *Me*, *My*, and *Mine*), God speaks to human being behind the curtain. By referring to the interpretation of the expert team of religion ministry, it is explained that Angel transfers the revelation directly to the heart of Prophet and the revelation comes to the Prophet like the ringing of a bell.

Linguistically, it is not wondering if *We* and *I* can be found in a verse simultaneously. In English, *We* whose meaning is *I* is usually used by King, Queen, Pope, and Writer in a formal or official context. Thus, if *We* is used, so the context will be more formal than if *I* is used. In other word, if *We* is used, the context will be full of politeness or directness. (It is not in contrast with the opinion of some part of religious people who interpret that if *We* is used it means that God is not angry, but if *I* is used it means that God is angry.

Furthermore, the Direct and Indirect Speeches consideration is not always successful to analyze the kind of verses in Baqara. The unsuccessfulness is related to the way God speaks to human beings which does not always send the Messenger of Angel or by speaking behind the curtain. By sending Angel, by using *He* (and also *Him* and *His*), we can say that God communicates with Prophet by using Indirect Speech. By speaking behind the curtain, by using *We* (and also *Our*, *Ours*, and *Us*) and *I* (and also *Me*, *My*, and *Mine*), we can say that God communicates with Prophet by using Direct Speech.

By speaking to human beings using the mediation of revelation, so the Direct and Indirect Speeches consideration is no longer used. From the Table 17 we can see that the God messages are not always referred to the receiver or Prophet. Thus, God communicates with Prophet by using particular way which is different from the way human beings communicate one another. In this case, Prophet functions as a recorder of the God's voice that later on can be played to let the people listen to God's voice precisely. *You* or *Ye* or *Thy* or *Thee* whose meaning is *you*, is not always referred to Prophet. An example can be seen in Table 16. As an addition, you can mean the Prophet followers, people who are still in doubt, Jewish, and Christian. The following table can clarify the division.

Table 21. Division of How God Speaks

<i>Mediation of Revelation</i>		<i>Behind the Curtain</i>		<i>Sending Angel</i>	
3	And if ye are in doubt as to what We have	9	We have sent down to thee manifest Signs	20	Never will the Jews or the Christians be satisfied

	<p>revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides God, if Your (doubts) are true.</p>	<p>(ayat); and none reject them but those who are perverse</p>	<p>with thee unless thou follow their form of religion. Say: "The Guidance of God, - that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor Helper against God.</p>
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From the three verses quoted from Baqara, the way the message is received by Prophet and is classified into three. Verse 23 is included in the category of revelation mediation because the addressee of this verse is people who are still in doubt about the Holy Quran. In this case, the Prophet acts as the recorder which can repeat the God's voice precisely. The Direct and Indirect Speeches in this verse cannot be found.

Verse 99 is included in the category of God speaking behind the curtain, because the addressee of this verse is Prophet by using the Direct Speech. Thus, the God's pronouns which appears is *We*. In other verse, with the same consideration, the God's pronouns which appears is *We* or *I*. In a certain verse, *We* and *I* can exist together.

Verse 120 is included in the category of conveying with the mediation of Angel, because in this case the verse is conveyed with the mediation of Prophet using Indirect Speech. In this case the God's pronoun *He* is used (or God or Lord or the three can exist in one verse together). This category is considered the straightest logically and linguistically. Being straight in this case must be taken for granted. The God message which is conveyed to the Prophet must be mediated by Angel straightly. Being safe in this case means that many moslems have an opinion that God does not speak to the Prophet directly.

Conclusion and Suggestion

Conclusion

After analyzing the Baqara translated in English, the findings can be concluded as follows:

1. In the Baqara, it is known that God communicates with the Prophet using the Indirect Speech. Such a way has some characteristics such as the appearance of the third singular person *He* (and also *Him* and *His*). Meanwhile, God communicates with the Prophet using Direct Speech. Such a way has some

characteristics such as the appearance of the first singular and plural person *I* and *We* (and also *Our*, *Ours*, *Us*, *My*, *Me*, and *Mine*).

2. There are verses that cannot be included in the Direct and Indirect Speeches consideration because the addressee of the verses is not the Prophet. The addressee of such verses is quite various including Unbeliever in Mecca, Jewish, Christian, the Prophet followers, Moses, and all of human beings.

3. In English, *He* does not always refer to a man. Thus, *He* which is used to refer to God's pronoun does not deal with the gender. Moreover, *We* does not always mean plural, *We* may mean *I* instead. Thus, *We* which is used for God's pronoun does not refer to plural but singular.

4. In a certain verse, *We* and *I* appear together with *He*. Linguistically, there are two interpretations. The first interpretation is that the possibility of God's saying within a verse which is not sent at the same time. When appearing *We*, it means that God speaks directly behind the curtain; when appearing *He*, it means that Angel speaks to Prophet representing God. The second interpretation is that when using *We*, God does something by involving His Angel; when using *He*, God does something without involving His Angel.

5. There is nothing that is similar to God including the way *He* speaks to human beings. The opinion coming from orientalist that the Holy Quran is linguistically chaotic cannot be accepted. What the researcher does namely analyzing the verses of Baqara dealing with the Direct and Indirect Speeches consideration has shown that such a way cannot be said chaotic but unique.

Suggestion

After analyzing Baqara translated in English, the researcher suggests the followings:

1. It is needed to hold a study which is held more thoroughly about the sayings of Jesus Christ and Al Hallaj. According to the Christians, Jesus Christ has told his followers that he is God. By examining the discussion of this study, we know that Prophet is the addressee of the verse. In this case, the verse is conveyed by God behind the curtain using the Direct Speech. Thus, when he imitates precisely the Direct Speech sentences coming from God, it does not mean that Prophet claims himself to be God. He just imitates and represents God. In this case, Jesus Christ just repeats God's sayings which is categorized as Direct Speech.

2. The study about the Al Hallaj's utterances which is supposed to claim himself as God is important to do. The problem of Al Hallaj's utterances is more complicated than the problem's of Jesus Christ' utterances. Jesus Christ is a prophet, so he is able to receive the revelation. However, Al Hallaj is not a prophet, so he is not able, many believe, to receive the revelation.

3. The other *sura* in the Holy Quran needs to be examined dealing with the Direct and Indirect Speeches consideration, and also dealing with addresser and addressee in their verses. The uniqueness found may enrich the knowledge about the God's utterances in His verses.

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