CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher presented findings and discussion. The findings include types of deixis and frequency of deixis which are found in English translation of holy Qur'an surah Al-Baqarah *Ayah* 40-86. The discussion will be explained after presenting the data based on the Levinson theory (1983).

A. FINDING

This sub-heading presents the findings, related to the types of deixis which are found in English translation of holy Qur'an surah Al-Baqarah *Ayah* 40-86.

1. Types of Deixis Found in English translation of holy Qur'an surah Al-Baqarah *Ayah* 40-86

The data presentation is taken from the English translation of holy Qur'an surah Al-Baqarah *Ayah* 40-86 based on Levinson's theory. Deixis refers to a word in which is referred or its pointing is always moving or changing depend on the speaker, place, and time of the utterance. The meaning is still relevant with the context. According to Levinson (1983:62) indentifies five types of deixis: *person deixis, place deixis, time deixis, discourse deixis, and social deixis*.

The data presentation in this research are:

Table 4.1 Surah Al-Baqarah Ayah 40-86

| 1 able 4.1 Suran Ar- | | Deixis categories | D 6 |
|---|---|--|---|
| Ayah | Deixis word | | Reference |
| O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant and fear Me. (Al-Baqarah 40) | My I You Your I My Me | My, I, you, your and me are categorized as person deixis. | -My, I and me refer to Allah-first person singular because Allah is singleYou refer to children of Israel-second person plural because Children of Israel refers more than one personyour refer to covenant of children Israel-second person |
| And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me. (Al-Baqarah 41) | That I That Ye My Your Me | That is categorized as discourse deixis. I, My, Me, ye, and your are categorized as person deixis | -That refer to Al-Qur'an which Allah has reveal to Children of IsraelI, My and Me are refer to Allah-first person singular because Allah is singleConfirming that refers to the scripture -Ye as the second person plural of word "you" is used when describing a group of people refer to children of IsraelYour refers to duty-second person plural |
| Confound not truth with falsehood, nor knowingly conceal the truth. (Al-Baqarah 42) | - | - | - |

| Establish worship, pay the poor-due, and bow your heads with those who bow (in worship). (Al-Baqarah 43) | Your | Your is categorized as person deixis | -Your as second person plural – possessive pronoun that refer to person head which Allah command to bow |
|---|--|--|---|
| Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense? (Al-Baqarah 44) | Ye Ye Yourselves It Ye are Ye | Ye, yourselves and it are categorized as person deixis Ye are (♣♣♣♦□□♠) is catagorized as social deixis | -All words "Ye" in this ayah as the plural form of the word "you" are refer to children of IsraelYourselves refer to children Israel self -It refers to righteousness -Ye are refer to children of Israel. In this ayah ye (*** |
| Seek help in patience and prayer; and truly it is hard save for the humbleminded (Al-Baqarah 45) | - | - | - |
| Who know that they will have to meet their Lord, and that unto Him they are returning. (Al-Baqarah 46) | They Their Him Lord They | They, their and Him are categorized as person deixis. Lord is categorizedas | -Both of "They" are refer to people who pervently worship Allah (humble-minded)-third person plural -Their as possessive |

| DO Children of Israel! Remember I categorized as you to (all) creatures. (Al-Baqarah 47) And guard youred you and lin aught avail another, nor will compensation be received from it, nor will they he helped. (Al-Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you in tired of the categorized as person deixis. Wy, I, and you are categorized as person deixis. My, I, and you are categorized as person deixis. My, I, and you are Allah-first person singular because Allah is single. How All is categorized as deixis second person plural as discourse deixis second person plural as each of the word children of Israel as second person plural. A day is categorized as person deixis as categorized as time deixis second person plural. A day is categorized as categorized as time deixis second person plural. A day is categorized as categorized as categorized as time deixis second person plural. A day refer to children of israel-thirid person singular. A day is categorized as categorized as categorized as time deixis second person plural. A day refer to children of israel-thirid person plural. A day refer to doomsday. We, you, your, your, your of they, and he are categorized as person deixis. We, you, your, your, your word "We" because of three factor: I. In Arab (nahwu and sharaf) called | | | T | |
|--|------------------|------------|--------------------|---|
| Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures. (Al-Baqarah 47) And guard yourelves against a day when no soul will intercession be accepted from it, nor will they he helped. (Al-Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you to wou to (all) your and how I preferred All is categorized as disxourse deixis. Allah-first person singular because Allah is single. Allah is categorized as discourse deixis. Allah is single. Allah is single. Allah is single. Both of the word "You" refer to children Israel ancestors were calm as the days of the prophet Moses Yourselves, they and it are categorized as person deixis They and it are categorized as categorized as time deixis Aday is categorized as time deixis Aday is categorized as time deixis We we, you, your, out, odomsday. We, you, your, odomsday. We, you, your, there Allah using word "We" because of three factor: I In Arab (nahwu and sharaf) called | | | social deixis | worship Allah (humble-minded) — third person plural -Him refers to Allah. It third person singular -Lord refers to Allah-polite pronouns of |
| Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures. (Al-Baqarah 47) And guard yourselves against a day when no soul will intercession be accepted from it, nor will they he helped. (Al-Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, wourselves when were afflicting you rot (all) you to (all) as discourse deixis. All is categorized as discourse deixis. All is categorized as discourse deixis All is categorized as deixis second person plural. All is categorized as deixis second person plural. -All refer to children Israel ancestors were calm as the days of the prophet Moses Yourselves, they and it are categorized as person deixis They and it are categorized as person deixis Allah-first person singular because Allah is single. Both of the word children of Israel as second person plural. -All refer to children Israel ancestors were calm as the days of the prophet Moses Yourselves, they and it are categorized as to intercession-third person singular. -Both of "You" refer to children Israel ancestors were calm as the days of the prophet Moses Allah-first person singular. -Both of "You" refer to children Israel ancestors were calm as the days of the prophet Moses Aday is categorized as time deixis -We we, you, your, -We refer to doomsday. We we, you, your, your, your, your, your, your, your, your, your, they, and he are categorized as of three factor: I In Arab (nahwu and sharaf) called | O Children of | My | My, I, and you are | My and I are refer to |
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| how I preferred you to (all) creatures. (Al-Baqarah 47) And guard yourselves A day against a day when no soul will intercession be accepted from it, nor will compensation be received from it, nor will they he helped. (Al-Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you Table 1 (Al-Baqarah) avail afflicting you and to children israel as second person plural. All refer to children Israel ancestors were calm as the days of the prophet Moses Yourselves, they and it are categorized as person deixis. A day is categorized as time deixis are to intercession-third person singular. They all they he helped. (Al-Baqarah 48) And (remember) We We, you, your, they, and he are categorized as they are factor: Your yourselves, it, they and he are categorized as of three factor: Your person deixis. In Arab (nahwu and sharaf) called | wherewith I | I | | Allah is single. |
| you to (all) creatures. (Al-Baqarah 47)deixischildren of Israel as second person plural -All refer to children Israel ancestors were calm as the days of the prophet MosesAnd guard yourselves against a day when no soul will intercession be accepted from it, nor will compensation be received from when when we did deliver you from Pharaoh's folk, who were afflicting youYourselves they and he are categorized as person deixisYourselves, they and he are categorized as second person plural. Pour third another, nor will they he helped. (Al-Baqarah 48)And (remember) when we did deliver you from Pharaoh's folk, who were afflicting youWe were your person deixis.We you, your, they, and he are categorized as of three factor:-We refer to Allah using word "We" because of three factor:1. In Arab (nahwu and sharaf) called | favoured you and | | _ | |
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| And guard yourselves A day against a day when no soul will intercession be accepted from it, nor will compensation be received from it, nor will they he helped. (Al-Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, who were are against a day after the categorized as the days of the prophet Moses Yourselves, they -Yourselves refer to children israel self-acategorized as to children israel self-second person pluralBoth of "it" are refers to intercession-third person singularThey refer to children of israel-third person pluralA day refer to doomsday. We we, you, your, -We refer to Allah. Here Allah using word "We" because of three factor: 1. In Arab (nahwu and sharaf) called | • | | deixis | |
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| nor will they he helped. (Al-Baqarah 48) And (remember) We We, you, your, word "We" because deliver you from Pharaoh's folk, who were afflicting you That We We, you, your, -We refer to Allah. Here Allah using word "We" because of three factor: I. In Arab (nahwu and sharaf) called | _ | | | |
| helped. (Al-Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you That We, you, your, -We refer to Allah. Here Allah using word "We" because of three factor: 1. In Arab (nahwu and sharaf) called | · · | | | doomsday. |
| Baqarah 48) And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you We, you, your, your, -We refer to Allah. yourselves, it, Here Allah using word "We" because categorized as of three factor: 1. In Arab (nahwu and sharaf) called | • | | | |
| And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you We, you, your, yourselves, it, Here Allah using they, and he are categorized as of three factor: person deixis. In Arab (nahwu and sharaf) called | | | | |
| when We did deliver you from Pharaoh's folk, who were afflicting you That You yourselves, it, there Allah using word "We" because categorized as of three factor: your person deixis. Here Allah using word "We" because of three factor: 1. In Arab (nahwu and sharaf) called | | *** | *** | *** |
| deliver you from Pharaoh's folk, who were afflicting you That they, and he are categorized as of three factor: you they, and he are categorized as of three factor: person deixis. 1. In Arab (nahwu and sharaf) called | , , , | | | |
| Pharaoh's folk, Your categorized as of three factor: your afflicting you That categorized as person deixis. 1. In Arab (nahwu and sharaf) called | | | | |
| who were afflicting you That person deixis. 1. In Arab (nahwu and sharaf) called | - | | _ | |
| afflicting you That and sharaf) called | , | | _ | |
| | | | person ucixis. | , |
| | with dreadful | Your | That is | as al-mutakallim |

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| torment, slayin | - | categorized as | al-muaddzim li |
| your sons an | | discourse deixis. | Nafsih-i, it is |
| sparing you | | | means that Allah |
| women: That wa | S | Lord is | glorify himself. |
| a tremendous tria | ıl | categorized as | Word "We" in |
| from your Lord. | | social deixis. | nahwu not only |
| (Al-Baqarah 49) |) | | means as We but it |
| | | | is also mean as <i>I</i> |
| | | | 2. Word "We" in |
| | | | this ayah means |
| | | | that when doing |
| | | | the act, Allah |
| | | | involves his |
| | | | creatures not only |
| | | | himself. |
| | | | 3. Ayah which using |
| | | | word "We" or |
| | | | Allah told a great |
| | | | event that is |
| | | | beyond the ability |
| | | | of the reach of |
| | | | human reason. |
| | | | -You refer to children |
| | | | of Israel-second |
| | | | |
| | | | person plural -Your sons refer to |
| | | | |
| | | | |
| | | | person plural as |
| | | | possesive form -Your woman refer to |
| | | | Israel woman- second |
| | | | |
| | | | person plural as |
| | | | possesive form |
| | | | -That refer to |
| | | | Pharaoh's folk torture |
| | | | -Your lord refer to Israel Lord- second |
| | | | |
| | | | person plural as |
| | | | possesive form |
| | | | -Lord refer to Allah- |
| | | | polite pronouns of |
| A 1 1 XX | 7. 77. | XX7 1 | Allah |
| And when W | | We, you, and your | -We refer to Allah. |
| brought yo | u You | are categorized as | Here Allah using |

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| through the sea | You | person deixis | word "We" because |
| and rescued you, | Your | | of two factor: |
| and drowned the | | | 1. In Arab (nahwu |
| folk of Pharaoh in | | | and sharaf) called |
| your sight. (Al- | | | as al-mutakallim |
| Baqarah 50) | | | al-muaddzim li |
| 1 / | | | <i>Nafsih-i</i> , it is |
| | | | means that Allah |
| | | | glorify himself. |
| | | | Word "We" in |
| | | | |
| | | | nahwu not only |
| | | | means as We but it |
| | | | is also mean as I |
| | | | 2. Ayah which using |
| | | | word "We" or |
| | | | Allah told a great |
| | | | event that is |
| | | | beyond the ability |
| | | | of the reach of |
| | | | human reason. |
| | | | -Both of "you" refer |
| | | | _ |
| | | | to children of Israel- |
| | | | second person plural |
| | | | -Your sight refer to |
| | | | sight of children |
| | | | Israel- second person |
| | | | plural as possesive |
| | | | form |
| And when We did | We | We, he, ye and | -We refer to Allah. |
| appoint for Moses | Nights | you are | Here Allah using |
| forty nights (of | Ye | categorized as | word "We" because |
| solitude), and | He | person deixis | of three factor: |
| then ye chose the | You | P | 1. In Arab (nahwu |
| calf, when he had | Were | Nights is | and sharaf) called |
| · · | vv cic | | _ ′ |
| gone from you, | | categorized as | |
| and were | | time deixis | al-muaddzim li |
| wrongdoers. (Al- | | *** | Nafsih-i, it is |
| Baqarah 51) | | Were is | means that Allah |
| | | categorizedas | glorify himself. |
| | | social deixis | Word "We" in |
| | | | nahwu not only |
| | | | means as We but it |
| | | | is also mean as I |
| | | | 2. Word "We" in |
| <u> </u> | | | |

| | this ayah means |
|-------|-------------------------|
| | that when doing |
| | the act, Allah |
| | involves his |
| | creatures not only |
| | <u> </u> |
| | himself. |
| | 3. Ayah which using |
| | word "We" or |
| | Allah told a great |
| | event that is |
| | beyond the ability |
| | of the reach of |
| | human reason. |
| | |
| | -Nights refer to fourty |
| | nights which Allah |
| | Appoint to Moses for |
| | giving Torah after |
| | forty night |
| | - Ye as the second |
| | person plural of word |
| | "you" is used when |
| | describing a group of |
| | |
| | 1 1 |
| | children of Israel. |
| | -He refers to prophet |
| | Moses-third person |
| | singular |
| | -You refer to children |
| | of Israel-second |
| | person plural |
| | -Were refer to |
| | children of Israel |
| | |
| | which whorship the |
| | calf. In arabic Qur'An |
| | were As |
| | |
| | and it is plural |
| | form of أنتَ . |
| | (%← ☞☆□□◆) or |
| | |
| | |
| | english as "vos" |
| | (plural second person |
| | pronoun), which is |
| | used in a more formal |
| · · · | <u> </u> |

| | | | or polite context. |
|--|-----------------|---|--|
| | | | |
| Then, even after | That | That is | -That refer to fault of |
| that, We pardoned you in order that ye might give thanks. (Al-Baqarah 52) | We You Ye | categorized as discourse deixis We, you, and ye are categorized as person deixis | children israel which choose calf to whorship -We refer to Allah. Here Allah using word "We" because |
| (Al-Baqaran 32) | | person derxis | of In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only means as We but it is also mean as I -You refer to children of Israel-second person plural -Ye as the second person plural of word "you" is used when describing a group of people refer to |
| And when We gave unto Moses the Scripture and the Criterion (of right and wrong), that ye might be led aright. (Al-Baqarah 53) | We Ye | We and ye are categorized as person deixis | children of Israel. -We refer to Allah. Here Allah using word "We" because of three factor: 1. In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only means as We but it |

| | | | is also mean as I |
|-----------------------|--------------|-------------------|---------------------------------------|
| | | | 2. Word "We" in |
| | | | this ayah means |
| | | | that when doing |
| | | | the act, Allah |
| | | | involves his |
| | | | creatures not only |
| | | | himself. |
| | | | 3. Ayah which using |
| | | | word "We" or |
| | | | Allah told a great |
| | | | event that is |
| | | | beyond the ability |
| | | | of the reach of |
| | | | human reason. |
| | | | -Ye refer to children |
| | | | of Israel-second |
| | | | person plural |
| And when Moses | His | His, my, ye, | -His refer to prophet |
| said unto his | My | yourselves, your, | Moses-third person |
| people: O my | Ye | you, and he are | singular |
| people! Ye have | Yourselves | categorized as | -My refer to prophet |
| wronged | Your | person deixis. | Moses-first person |
| yourselves by | Your | | singular |
| your choosing of | Yourselves | The relenting and | - Ye as the second |
| the calf (for | You | the merciful are | person plural of word |
| worship) so turn | Your | categorized as | "you" is used when |
| in penitence to | He | social deixis | describing a group of |
| your Creator, and | You | | people refer to |
| kill (the guilty) | He | | children of Israel. |
| yourselves. That | The | | -Both of "Yourselves" |
| will be best for | relenting | | are refer to Children |
| you with your | The merciful | | of Israel self-second |
| Creator and He | | | person singular |
| will relent toward | | | -by Your refer to |
| you. Lo! He is | | | Israel choice-second |
| the Relenting, | | | person plural as |
| the Merciful. | | | possesive form -Your creator refer to |
| (Al-Baqarah 54) | | | children Israel |
| | | | creator-second person |
| | | | plural as possesive |
| | | | form |
| | | | -Both of "You" are |
| | | | Dom of fou are |

| | | | refer to Children of |
|-----------------------------|------|-------------------|--|
| | | | Israel-second person |
| | | | plural |
| | | | -He refers to creator |
| | | | or Allah as third |
| | | | peson singular |
| | | | -The relenting refer to |
| | | | Allah |
| | | | -The Merciful refer to |
| | | | Allah |
| And when ye | Ye | Ye, we, thee, and | -Both of "Ye" as the |
| said: O Moses! | We | you are | second person plural |
| We will not | Thee | categorized as | of word "you" is used |
| believe in thee till | We | person deixis | when describing a |
| we see Allah | Ye | | group of people refer |
| plainly; and even | You | | to children of Israel. |
| while ye gazed | | | -Both of "We" are |
| the | | | refer to children of |
| lightning seized | | | Israel as first person |
| you. (Al-Baqarah 55) | | | plural Theorete Prophet |
| 33) | | | -Thee refer to Prophet Moses-second person |
| | | | singular as an object |
| | | | -You refer to Prophet |
| | | | Moses- second person |
| | | | singular |
| Then We revived | We | We, you, your, | -We refer to Allah. |
| you after your | You | and ye are | Here Allah using |
| extinction, that ye | Your | categorized as | word "We" because |
| might give | Ye | person deixis | of two factor: |
| thanks. (Al- | | | 1. In Arab (nahwu |
| Baqarah 56) | | | and sharaf) called |
| | | | as <i>al-mutakallim</i> |
| | | | al-muaddzim li |
| | | | Nafsih-i, it is |
| | | | means that Allah |
| | | | glorify himself. |
| | | | Word "We" in |
| | | | nahwu not only |
| | | | means as <i>We</i> but it is also mean as <i>I</i> |
| | | | 2. Ayah which using |
| | | | word "We" or |
| | | | Allah told a great |
| | | | Anan wa a gitat |

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| And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you We wronged them not, but they did wrong themselves. (Al-Baqarah 57) | We You We You We Them They | We, you, them and they are categorized as person deixis | event that is beyond the ability of the reach of human reason. -Ye and you are refer to people who not believe with Prophet Moses and was struck by lightning -Your refer to extinction of people that was struck by lightning-second person plural -All word "We" in this ayah are refer to Allah. Here Allah using word "We" because of two factor: 1. In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only means as We but it is also mean as I 2. Ayah which using word "We" or Allah told a great event that is beyond the ability of the reach of human reason. -All words "You" in this ayah are refer to people who not believe with Prophet Moses and was struck by ligthning (children of Israel) |

| who not believe with Prophet Moses and was struck by ligthning (children of Israel) – third person plural as nominative form And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and increase (reward) for the right-doers. (Al-Baqarah 58) Who not believe with Prophet Moses and was struck by ligthning (children of Israel) – third person plural as an objective form Both of "We" in this ayah are refer to Allah. Here Allah using word "We" because of two factor: I. In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li salso mean stat Allah glorify himself. Word "We" in this is also mean as I And when We will forgive you say the will forgive you your sins and increase (reward) for the right-doers. (Al-Baqarah 58) | | | T | TDI C : 1 |
|--|---|---------------------------------|---|---|
| -That refer to freely | said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and increase (reward) for the right-doers. (Al- | Go This That We You | are categorized as person deixis. Go is categorized as place deixis. This and that are categorized as | Prophet Moses and was struck by ligthning (children of Israel) – third person plural as nominative form They refer to people who not believe with Prophet Moses and was struck by ligthning (children of Israel) – third person plural as an objective form Both of "We" in this ayah are refer to Allah. Here Allah using word "We" because of two factor: In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only means as We but it is also mean as I Ayah which using word "We" or Allah told a great event that is beyond the ability of the reach of human reason. Go refer to township This township refer |
| | | | | to bayt-ul-maqdis |
| 1000 | | | | -That refer to freely food |

| | | | -You refer to children of Israel- second person plural -Your refer to sin of children Israel-second person plural as possesive form |
|--|---------------------|---|--|
| But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from Heaven for their evil doing. (Al-Baqarah 59) | Those Them We their | Those is categorized as discourse deixis Them, we and their are categorized as person deixis | -Those refer to people who did wrongThem refer to children of Israel-third person plural -We in this ayah refer to Allah. Here Allah using word "We" because of two factor: 1. In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only means as We but it is also mean as I 2. Ayah which using word "We" or Allah told a great event that is beyond the ability of the reach of human reasonTheir refer to children of Israel who did an evil-third person plural as possesive form |

| And when Moses | His | His, we, thy and | -His refers to prophet |
|---------------------------|-------|--------------------|--------------------------|
| asked for water | We | their are | Moses-third person |
| for his people, | Thy | categorized as | singular |
| We said: Smite | There | person deixis. | -We in this ayah refer |
| with thy staff the | Their | | to Allah. Here Allah |
| rock. And there | That | There and that are | using word "We" |
| gushed out | | categorized as | because of two factor: |
| therefrom twelve | | discourse deixis. | 1. In Arab (nahwu |
| springs (so that) | | | and sharaf) called |
| each tribe knew | | | as <i>al-mutakallim</i> |
| their drinking | | | al-muaddzim li |
| place. Eat and | | | <i>Nafsih-i</i> , it is |
| drink of that | | | means that Allah |
| which Allah hath | | | glorify himself. |
| provided, | | | Word "We" in |
| and do not act | | | nahwu not only |
| corruptly, making | | | means as We but it |
| mischief in the | | | is also mean as I |
| earth. (Al- | | | 2. Ayah which using |
| Baqarah 60) | | | word "We" or |
| | | | Allah told a great |
| | | | event that is |
| | | | beyond the ability |
| | | | of the reach of |
| | | | human reason. |
| | | | -Thy refers to Prophet |
| | | | Moses. Thy as |
| | | | possessive noun of |
| | | | you-second person |
| | | | singular |
| | | | -There refer to the |
| | | | rock |
| | | | -Their refer To tribe |
| | | | of children Israel-third |
| | | | person plural as |
| | | | possesive form |
| | | | -That refer to luck |
| | | | which Allah have |
| | | | provided |

| And when we | Ye | Va wa thy na | -Both of words "Ye" |
|-----------------------------------|-----------------|---------------------------------------|-----------------------------------|
| And when ye said: O Moses! | We | Ye, we, thy, us, | |
| | | he, its, them, they, and their are | as the second person |
| We are weary of one kind of food; | Thy | | plural of word "you" is used when |
| <i>'</i> | Lord | categorized as | |
| so call upon thy | Us | person deixis. | describing a group of |
| Lord for us that | Не | TDI . | people refer to |
| he bring forth for | Us | That is | children of Israel. |
| us of that which | Its | categorized as | -We refersto children |
| the earth groweth | Its | discourse deixis | of Israel-first person |
| of its herbs and | Its | | plural |
| its cucumbers and | Its | Lord is | -Thy refer to prophet |
| its corn and its | He | categorized as | Moses. Thy as |
| lentils and its | Ye | social deixis. | possessive noun of |
| onions. He said: | that | | you-second person |
| Would ye | thus ye | Go is categorized | singular. |
| exchange that | whish ye | as place deixis | -Both of "Us" are |
| which is higher | them | | refer to children of |
| for that which is | they | | Israel-first person |
| lower? Go down | that | | plural |
| to settled country, | Go | | -He refers to Lord or |
| thus ye shall get | they | | Alah-first person |
| that | their | | singular |
| which ye demand. | | | -All of word "Its" in |
| And humiliation | | | this ayah are refer to |
| and wretchedness | | | the earth groweth- |
| were stamped | | | third person singular |
| upon them and | | | -He refers to prophet |
| they were visited | | | Moses-third person |
| with wrath from | | | singular |
| Allah. That was | | | - That which refer one |
| because they | | | kind of food |
| disbelieved in | | | -Thus ve refer to |
| Allah's | | | children of Israel |
| revelations and | | | -Which ye refer to |
| slew the prophets | | | children of Israel |
| wrongfully. That | | | -Them, their and |
| was for their | | | they are refer to |
| disobedience and | | | children of Israel-third |
| transgression. | | | person plural |
| (Al-Baqarah 61) | | | -Go refers to settled |
| (AI-Dayaran 01) | | | country |
| | | | l ' |
| | | | |
| | | | |
| | | | wrectedness |

| Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans whoever believeth in Allah and the Last Day and doeth right surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve. (Al-Baqarah 62) | Thee Last day Their Their There Them They | Thee, their, them and they are categorized as person deixis Last Day is categorized as time deixis. There is categorized as place deixis | Muhammad-second person singular as an object -Last Day refer to judgement dayBoth of "Their" are refer to believersthird perosn pluralThere refer to judgement dayThem and they are refer to believersthird person plural. |
|---|--|--|---|
| And (remember, O children of Israel) when We made a covenant with you and caused the Mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil). (Al-Baqarah 63) | We You Above You We You Ye | We and you are categorized as person deixis Above is categorized as place deixis | -Both of "We" in this ayah are refer to Allah. Here Allah using word "We" because of two factor: 1. In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only means as We but it is also mean as I 2. Ayah which using word "We" or Allah told a great event that is beyond the ability of the reach of |

| | | | human reason. |
|--------------------------------|---------|------------------|------------------------|
| | | | -All words "You" in |
| | | | this ayah are refer to |
| | | | Children of Israel- |
| | | | second person plural |
| | | | -Above refer to |
| | | | Thursina mount |
| | | | -Ye as the second |
| | | | person plural of word |
| | | | "you" is used when |
| | | | describing a group of |
| | | | people refer to |
| | | | children of Israel. |
| Then, even after | That | That is | -That refer to |
| that, ye turned | Ye | catagorized as | covenant |
| away, and if it | His | discourse deixis | -Both of "Ye" as the |
| had not been for | Ye | discourse delais | |
| | 1 e | Ve and III's and | second person plural |
| the grace of Allah | | Ye and His are | of word "you" is used |
| and His mercy ye | | categorized as | when describing a |
| had been among | | person deixis | group of people refer |
| the losers. (Al- | | | to children of Israel. |
| Baqarah 64) | | | -His refer to Allah- |
| | | | third peson singular |
| And ye know of | Ye | Ye, you, we and | -Both of "Ye" as the |
| those of you who | You | them are | second person plural |
| broke the | Sabbath | categorized as | of word "you" is used |
| Sabbath , bow | We | person deixis | when describing a |
| We said unto | Them | | group of people refer |
| them: Be ye apes, | Ye | Sabbath is | to children of Israel. |
| despised and | | categorized as | -You refer to Children |
| hated! | | time deixis | of Israel-second |
| Al-Baqarah 65) | | | person plural |
| 1 | | | -Sabbath refer to |
| | | | Saturday |
| | | | -We in this ayah refer |
| | | | to Allah. Here Allah |
| | | | using word "We" |
| | | | because of two factor: |
| | | | 1. In Arab (nahwu |
| | | | and sharaf) called |
| | | | as al-mutakallim |
| | | | al-muaddzim li |
| | | | Nafsih-i, it is |
| | | | means that Allah |
| | | | means mat Anan |

| And We made it an example to their own and to succeeding generations, and an admonition to the God fearing. (Al-Baqarah 66) | We It Their | We, it and their are categorize as person deixis | glorify himself. Word "We" in nahwu not only means as We but it is also mean as I 2. Ayah which using word "We" or Allah told a great event that is beyond the ability of the reach of human reason. -Them refer to children of Israel-third person plural -We in this ayah refer to Allah. Here Allah using word "We" because of two factor: 1. In Arab (nahwu and sharaf) called as al-mutakallim al-muaddzim li Nafsih-i, it is means that Allah glorify himself. Word "We" in nahwu not only |
|---|-------------------|--|--|
| | | | |
| | | | Allah told a great event that is beyond the ability of the reach of human reason. |
| | | | -It refers to person who being an apes- third person singular -Their refer to |
| And when Moses | His | His, you, ye, they, | children of Israel- third person plural -His refer to prophet |

| | | 1 | |
|-------------------------------|------|--------------------|---|
| said unto his | You | thou, us, i and he | Moses-third person |
| people: Lo! Allah | Ye | are categorized as | singular |
| commandeth you | They | person deixis | -You refer to children |
| that ye sacrifice a | Thou | | of Israel-second |
| cow, they said: | Us | | person plural |
| Dost thou | He | | -Ye as the second |
| make game of us ? | I | | person plural of word |
| He answered: | | | "you" is used when |
| Allah forbid that I | | | describing a group of |
| should be among | | | people refer to |
| the foolish! (Al- | | | children of Israel. |
| Baqarah 67) | | | -They refer to |
| , | | | children of Israel-third |
| | | | person plural |
| | | | -Thou refer prophet |
| | | | Moses-second person |
| | | | singular as a subject |
| | | | -Us refer to to |
| | | | children of Israel |
| | | | -He refers to prophet |
| | | | Moses-third person |
| | | | singular |
| | | | -I refer to prophet |
| | | | Moses-first person |
| | | | singular |
| They said: Pray | They | They, us, thy, he, | -They refer to |
| for us unto thy | Us | she, and ye are | children of Israel-third |
| Lord that He | Thy | categorized as | person plural |
| make clear to us | Lord | person deixis | -Both of "us" are refer |
| what (cow) she is. | He | 1 | to children of Israel- |
| (Moses) | Us | Lord is | first person plural |
| answered: Lo! He | She | categorized as | |
| saith, Verily she | Не | social deixis | Moses-second person |
| is a cow neither | She | | singular as possesive |
| with calf nor | She | That is | form |
| immature; (she | That | categorized as | -Lord refers to Allah |
| is) between the | Ye | discourse deixis | -He refers to Allah- |
| two conditions; | | | third person singular |
| so do that which | | | -All words "she" in |
| ye are | | | this ayah are refers to |
| commanded. (Al- | | | a cow-third person |
| Baqarah 68) | | | singular |
| 1/ | | | -Ye as the second |
| | | | person plural of word |
| L | | ı | 1 T T T T T T T T T T T T T T T T T T T |

| They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she | They Us Thy Lord That He Us She | They, us, thy, he, she and her are categorized as person deixis Lord is categorized as social deixis | "you" is used when describing a group of people refer to children of Israel. -That refer to command of Allah -They refer to children of Israel-third person plural -Both of "us" are refer to children of Israel-first person plural -thy refer to prophet Moses |
|--|---------------------------------|---|--|
| is a yellow cow. | He | Social ucixis | -Lord refer to Allah |
| Bright is her colour, gladdening beholders. (Al-Baqarah 69) | She Her | That is categorized as discourse deixis | -Both of word "He" are refers to Allahthird person singular -Both of word "she" in this ayah are refers to a cow-third person singular -Her refers to a cow-third person singular possesive form |
| They said: Pray | They | They, us, thy, he, | -They refer to |
| for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and lo! if Allah wills, we may be led aright. (Al- Baqarah 70) | Us Thy Lord He Us She Us We | she and we are categorized as person deixis. Lord is categorizedas social deixis | children of Israel-third person plural -Both of "us" are refer to children of Israel-first person plural -Thy refer to prophet Mosess-second person singular as possesive form of you -Lord refers to Allah -He refers to Allah -third person singular -She refers to a cowthird person singular -We refer to children of Israel-first person plural |
| (Moses) | Не | He, she, thou, they | -He refers to Allah- |

| | | T | |
|--------------------------|------|--------------------|--------------------------|
| answered: Lo! He | She | and her are | third person singular |
| saith: Verily she | She | categorized as | -Both of word "she" |
| is a cow unyoked; | They | person deixis. | in this ayah are refers |
| she plougheth not | Thou | | to a cow-third person |
| the soil nor | They | | singular |
| watereth the | Her | | -Thou refer to Prophet |
| tilth; | They | | Mosses-second person |
| whole and | | | singular-as a subject |
| without mark. | | | -All word "They" in |
| They said: Now | | | this ayah are refer to |
| thou bringest the | | | children of Israel-third |
| truth. So they | | | person plural |
| sacrificed her , | | | -Her refer to a cow- |
| though almost | | | third person singular |
| they did not. (Al- | | | |
| Baqarah 71) | | | |
| And (remember) | Ye | Ye, man and it are | -Both of "Ye" as the |
| when ye slew a | Man | categorized as | second person plural |
| man and | It | person deixis | of word "you" is used |
| disagreed | Ye | | when describing a |
| concerning it and | | | group of people refer |
| Allah brought | | | to children of Israel. |
| forth that which | | | -man refers to a |
| ye were hiding. | | | person who was killed |
| (Al-baqarah 72) | | | -It refers to killing |
| | | | man |
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| And We said: | We | We, him, it, you, | -We in this ayah refer |
| Smite him with | Him | his, so that and ye | to Allah. Here Allah |
| some of it. Thus | It | are categorized as | using word "We" |
| Allah bringeth the | You | person deixis | because of two factor: |
| dead to life and | His | | 1. In Arab (nahwu |
| showeth you His | ye | | and sharaf) called |
| portents so that | 70 | | as al-mutakallim |
| 1 * | | | al-muaddzim li |
| ye may | | | |
| understand. (Al- | | | Nafsih-i, it is |
| Baqarah 73) | | | means that Allah |
| | | | glorify himself. |
| | | | Word "We" in |
| | | | nahwu not only |
| | | | means as We but it |
| | | | is also mean as I |
| | | | 2. Ayah which using |
| | | | word "We" or |
| | | | Allah told a great |
| | | | event that is |
| | | | beyond the ability |
| | | | of the reach of |
| | | | human reason. |
| | | | |
| | | | -Him refer to a killing |
| | | | man-third person |
| | | | singular as an object |
| | | | -it refers to a cow |
| | | | -You refer to children |
| | | | of Israel-second |
| | | | person plural |
| | | | -His refer to Allah- |
| | | | third person singular |
| | | | -Ye as the second |
| | | | person plural of word |
| | | | "you" is used when |
| | | | describing a group of |
| | | | people refer to |
| | | | children of Israel. |
| | | | ciniaren of Israel. |
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| Then, even after | After That | After That is | -After That refer to a |
|--|---------------------------|--|---|
| that, your hearts | Your | categorized as | moment after Allah |
| were hardened | Them | discourse deixis | showeth His portent. |
| and became as | Ye | | -Your refer to hearts |
| rocks, or worse | | Your, them and ye | of Israel children- |
| than rocks, for | | are catagorized as | second person plural |
| hardness. For | | person deixis | as possesive form. |
| indeed there are | | | -Them refer to rocks |
| rocks from out | | | which split asunder- |
| which rivers gush, | | | third person plural |
| and indeed there | | | -Ye as the second |
| are rocks which | | | person plural of word |
| split asunder so | | | "you" is used when |
| that water Soweth | | | describing a group of |
| from them . And | | | people refer to |
| indeed there are | | | children of Israel. |
| rocks which fall | | | |
| down for the fear | | | |
| of Allah. Allah is | | | |
| not unaware of | | | |
| what ye do.(Al- | | | |
| Baqarah 74) | | | |
| Have ye any hope | Ye | Ye, they, thou, | -Ye refer to prophet |
| that they will be | They | them and it are | Muhammad |
| true to you when | You | categorized as | -They refer to |
| a party of them | | person deixis | children of Israel-third |
| | | person derais | children of israel-unitu |
| - • | Them | | person plural |
| used to listen to | It | After is | person plural |
| used to listen to the Word of | It After | After is | -You refer to prophet |
| used to listen to the Word of Allah, then used | It After They | categorized as | -You refer to prophet Muhammah-second |
| used to listen to the Word of Allah, then used to change it, after | It After | | -You refer to prophet Muhammah-second person singular |
| used to listen to the Word of Allah, then used to change it, after they had | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to |
| used to listen to the Word of Allah, then used to change it, after they had understood it | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural |
| used to listen to the Word of Allah, then used to change it, after they had understood it | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers to Word of Allah |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers to Word of Allah -After refer to had |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about word of Allah |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about word of Allah -They refer to |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- | It After They | categorized as | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel-third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about word of Allah -They refer to children of Israel- |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- Baqarah 75) | It After They It | categorized as discourse deixis | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel-third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about word of Allah -They refer to children of Israel-third person plural |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al-Baqarah 75) | It After They It | categorized as discourse deixis They, we, ye, | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel- third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about word of Allah -They refer to children of Israel- third person plural -All word they in this |
| used to listen to the Word of Allah, then used to change it, after they had understood it knowingly? (Al- Baqarah 75) | It After They It | categorized as discourse deixis | -You refer to prophet Muhammah-second person singular -Them refer to children of Israel-third person plural -Both of 'it' are refers to Word of Allah -After refer to had understood about word of Allah -They refer to children of Israel-third person plural |

| | | 1 | |
|-------------------------|------------|-------------------|--------------------------|
| say: We believe. | They | categorized as | person plural |
| But when they go | They | person deixis. | -We refer to children |
| apart one with | Ye | | of Israel-first person |
| another they | Them | That is | plural |
| say: Prate ye to | That | categorized as | -Ye as the second |
| them of that | You | discourse deixis | person plural of word |
| which Allah hath | They | | "you" is used when |
| disclosed to you | You | | describing a group of |
| that they may | Your | | people refer to |
| • | It | | children of Israel. |
| contend with you | | | |
| before your Lord | Ye | | -Them refer to |
| concerning it? | | | believers-third person |
| Have ye then no | | | plural |
| sense? (Al- | | | -Both of "You" are |
| Baqarah 76) | | | refer to children of |
| | | | Israel-second person |
| | | | plural |
| | | | -That refer to Allah |
| | | | disclosed |
| | | | -They refer to |
| | | | believers-third person |
| | | | plural |
| | | | -Your refer Israel |
| | | | |
| | | | children-second |
| | | | person plural- |
| | | | possesive form |
| | | | -It refers to reason |
| | | | -Ye as the second |
| | | | person plural of word |
| | | | "you" is used when |
| | | | describing a group of |
| | | | people refer to |
| | | | children of Israel. |
| Are they then | They | They is | - All word they in this |
| unaware that | They | categorized as | ayah are refer to |
| Allah knoweth | They | person deixis | children of Israel-third |
| that which they | - J | T | person plural |
| keep hidden and | | | r Present |
| that which they | | | |
| proclaim? (Al- | | | |
| Baqarah 77) | | | |
| | Thom | Thom and they are | Thom mofor to |
| Among them are | Them | Them and they are | -Them refer to |
| unlettered folk | They | categorized as | children of Israel-third |
| who know the | | person deixis | person plural |

| | | 1 | |
|---------------------------|-------|--------------------|--------------------------|
| scripture not | | | -They refer to |
| except from | | | unlettered folk-third |
| hearsay. They but | | | person plural |
| guess. (Al- | | | |
| Baqarah 78) | | | |
| Therefore woe be | Their | They, their and | -Both of "Their" are |
| unto those who | This | them are | refer to writer the |
| write the | That | categorized as | script-third person |
| Scripture with | They | person deixis | pkural as possesive |
| their hands | Them | | form |
| anthem say, "This | Their | This and that are | -This refer to scripture |
| is from Allah," | Them | catagorized as | -That refer to the |
| that they may | They | discourse deixis | scripture which write |
| purchase a small | | | by their hands |
| gain therewith. | | | -Both of "They" are |
| Woe unto them | | | refer to writer the |
| for that their | | | script-third person |
| hands have | | | plural as nominative |
| written, and woe | | | form |
| unto them for that | | | -Both of "Them" are |
| they | | | refer to writer the |
| earn thereby. (Al- | | | script-third person |
| Baqarah 79) | | | plural as an objective |
| , , | | | form |
| And they say: | They | They, ye and his | -They refer to writer |
| The fire (of | Days | are categorized as | the script with their |
| punishment) will | Ye | person deixis | hand- third person |
| not touch save for | His | | plural as nominative |
| a certain number | Ye | Days is | form |
| of days. Say: | Ye | categorized as | -Days refer to day |
| Have ye received | | time deixis | when Allah punish the |
| a | | | writer a script with |
| covenant from | | | their hand |
| Allah truly Allah | | | -All words "Ye" are |
| will not break His | | | refer to writer the |
| covenant or tell | | | script with their hand- |
| ye concerning | | | as the second person |
| Allah that which | | | plural of word "you" |
| ye know not? (Al- | | | is used when |
| Baqarah 80) | | | describing a group of |
| Duquium 00) | | | people |
| | | | -His refers to Allah- |
| | | | third person singular |
| Nav but | His | His, him, and they | |
| Nay, but | 1118 | 1115, mm, and mey | -ins ieiei to person |

| whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein. (Al-Baqarah 81) And those who believe and do good works: such are rightful owners of the Garden. They | Him They | are categorized as person deixis They is categorized as person deixis | who have a sin-third person singular -Him refer to person who surrounsin-third person singular -They refer to people who surroundeth by sin-third person plural -They refer to who believe and do good works- third person plural |
|--|-------------------------|--|---|
| will abide therein. | | | |
| And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor due. Then, after that, ye slid back, save a few of you, being aayah. (Al-Baqarah 83) | We That Ye You | We, ye and you are categorized as person deixis That is categorized as dixcourse deixis | -We refer to Allah. Here Allah using word "We" because of word "We" in this ayah means that when doing the act, Allah involves his creatures not only himselfThat refer to covenant -Ye as the second person plural of word "you" is used when describing a group of people refer to children of IsraelYou refer to children of Israel-second person plural |
| And when We made with you a | We You | We, you, your and ye are categorized | -We refer to Allah. Here Allah using |
| covenant | Your | as person deixis | word "We" because |
| (saying): Shed not | Your | • | of word "We" in this |
| the blood of your | Your | Ye were is | ayah means that when |
| people nor turn (a | Ye | categorized as | doing the act, Allah |
| party of) your | Ye were | social deixis | involves his creatures |
| people out of | | | not only himself. |

| d11: | | | Von refer to children |
|--------------------------|--------|------------------------|-------------------------|
| your dwellings. | | | -You refer to children |
| Then ye ratified | | | of Israel-second |
| (Our covenant) | | | person plural as an |
| and ye were | | | object |
| witnesses | | | -Your refer to |
| (thereto). (Al- | | | children of Israel- |
| Baqarah 84) | | | second person plural |
| | | | as possesive form |
| | | | -Ye as the second |
| | | | person plural of word |
| | | | "you" is used when |
| | | | describing a group of |
| | | | people refer to |
| | | | children of Israel. |
| | | | -Ye were refer to |
| | | | children of Israel. In |
| | | | this ayah ye |
| | | | |
| | | | was plural form of |
| | | | <u></u> |
| | | | usually called in |
| | | | english as "vos" |
| | | | (plural second person |
| | | | pronoun), which is |
| | | | used in a more formal |
| | | | or polite context. |
| Yet ye it is who | Yet ye | Ye, your, their, | -yet Ye refer to |
| stay each other | Your | them, they and | children of Israel. In |
| and drive out a | Their | ~ | |
| party of your | Them | you are categorized as | this ayah ye (♣◆♥□□□◆) |
| people from their | Then | person deixis. | ` ' |
| homes, supporting | You | person deixis. | was plural form of |
| one another | Ye | Day is | أنتُ . |
| against them by | Them | categorized as | (♣ ← ♥♥□□◆) or |
| sin and | Their | time deixis | usually called in |
| transgression, | You | unic ucixis | english as "vos" |
| and if they | Ye | | (plural second person |
| came to you as | Ye | | pronoun), which is |
| captives ye would | Day | | used in a more formal |
| ransom them, | They | | or polite context. |
| whereas their | Ye | | -Your refer to |
| expulsion was | 10 | | children of Israel- |
| itself unlawful for | | | second person plural |
| nsen umawiui 101 | | | |

| von Delieve ve in | | | as massasiva farm |
|--------------------------|-------|--------------------|--------------------------|
| you. Believe ye in | | | as possesive form |
| part of the | | | -Their refer to |
| Scripture and | | | children of Israel-third |
| disbelieve ye in | | | person plural as |
| part thereof? And | | | possesive form |
| what is the reward | | | -Them refer to |
| of those who do | | | children of Israel-third |
| so save ignominy | | | person plural as an |
| in the life of the | | | objective form |
| world, and on the | | | -They refer to |
| Day of | | | children of Israel-third |
| Resurrection they | | | person plural as an |
| will be consigned | | | nominative form |
| to the most | | | -You refer to children |
| grievous doom. | | | of israel |
| For Allah is not | | | -Ye as the second |
| unaware of what | | | person plural of word |
| ye do. (Al- | | | "you" is used when |
| Baqarah 85) | | | describing a group of |
| | | | people refer to |
| | | | children of Israel. |
| | | | -Day refer to a |
| | | | judgement day |
| Such are those | Their | Their and they are | -Their refer to people |
| who buy the life | They | categorized as | those who buy the life |
| of the world at the | · · | person deixis | of the world-third |
| price of the | | • | person plural as |
| Hereafter: Their | | | possesive form |
| punishment will | | | -They refer to people |
| not be lightened, | | | those who buy the life |
| neither will they | | | of the world-third |
| have support. | | | person plural as |
| 11 | | | nominative form |
| | | I | *** * * * |

2. The Frequency of Deixis Words

The Frequency of deixis types found by researcher in English translation of holy Qur'an surah Al-baqarah ayah 40-86. The complete results of the percentage can be seen in this table:

Table 4.2 Frequency of occurrence of Deixis types

| | <i>U</i> | <i>J</i> 1 | |
|----------------|----------|------------|------------|
| Type of deixis | Fr | requency | Percentage |

| Person deixis | First person | 48 | 16,5% |
|------------------|---------------|-----|--------|
| | Second person | 99 | 34,02% |
| | Third person | 104 | 35,74% |
| Time deixis | | 6 | 2,06% |
| Place deixis | | 4 | 1,37% |
| Discourse deixis | | 19 | 6,53% |
| Social deixis | | 11 | 3,78% |
| Total | | 291 | 100 |

Based on the findings above, the researcher found person deixis is the greater occurrence than another. The person of deixis type is used 251 times or (86,25%), which consists of first person used 48 times or (16,5%), second person used 99 times or (34,02%), and third person used 104 times or (35,74%). Then, time deixis is used 6 times or (2,06%). Furthermore, place deixis is used 4 times or (1,37%) and discourse deixis is used 19 times or (6,53%). The last, social deixis is used 11 times or (3,78%).

B. DISCUSSIONS

The data that have been analyzed by the researcher are processed and presented on the table and described in findings. To answer question on the problem statement, the researcher provides the discussion below.

1. The kinds of deixis words found in the English translation of holy Qur'an surah Al-Baqarah Ayah 40-86.

The finding data on sub chapter shows that there are five kinds of deixis words found in English translation of holy Qur'an Surah Al-Baqarah *Ayah* 40-86, they are: person deixis, place deixis, time deixis, discourse deixis, and social deixis.

Related to the first problem statements of this research, the researcher consults the theory of deixis from Levinson (1983). According to Levinson (1983: 65) there are five kinds of deixis, they are: person deixis, place deixis, time deixis, discourse deixis, and social deixis. The researcher also found five kinds of deixis generally occur in English translation of surah Al-Baqarah *Ayah 40-86*.

1. Person deixis

The researcher found the words in person deixis there are: *I, my, you, your, me, ye, it, its, they, their, him, them, yourselves, we, his, thou, us, she, her, thy, he, our* and *thee*. Like in this *Ayah* "O Children of Israel! Remember **My** favour wherewith **I** favoured **you**, and fulfil **your** (part of the) covenant, **I** shall fulfil **My** (part of the) covenant and fear **Me** (Al-Baqarah 40). The *Ayah* means that Allah command children of Israel to remember the favour which Allah has favoured to them, fulfill their promise to Allah and Allah will fulfill his promise to them too and only to Allah they should be fear. The words (my,I and me) are categorized into person deixis because pronoun (my, I and me) refer to speaker himself as first person. And the words (you and your) are person deixis because pronoun (you and your) refer to second person or adresse. Based on Levinson theory (1983), the person deixis identified the words (I, me, you, your, they, them, he, his, she, her).

Persen deixis consists of the first person, the second person and the third person. Yule (1996: 9-10) stated that person deixis involves the speaker and the addressee and operates in a basic three-part division. The following part are:

a. First person

In this research the researcher found the words *I*, *me*, *my*, *we*, *our* and *us* which are categorized as first person deixis. first person deixis devided into two kinds; singular and plural. Singular consists of *I*, *me* and *my* and plural consists of *we*, *our* and *us*.

The researcher found in this *Surah* most of word "We" refers to Allah. The word "We" include in first person plural and as the researcher believe that Allah only one, "He" is included in first person singular. In this *Surah* the word "We" refers to Allah because of three factors:

- 1) In Arab (nahwu and sharaf) called as *al-mutakallim al-muaddzim li*Nafsih-i, it means that Allah glorify himself. Word "We" in nahwu
 not only means as We but it is also mean as I
- 2) The word "We" means that when doing the act, Allah involves his creatures not only himself.
- 3) Ayah which using word "We" or Allah told a great event that is beyond the ability of the reach of human reason.

b. Second person

In this research the researcher found the words *you*, *your*, *thou*, *thee*, *thy* and *ye* which are categorized as second person deixis. Second person deixis devided into two kinds; singular and plural. Singular consists of *thou*, *thee* and *thy*. Besides plural consists of ye, you and your. The word *thou*, *thee* and *ye* have same meaning with word "you". And the word "thy" it means "your". That's all are included in archaic English.

In this Al-Qur'an, the translator often use archaic English because he wants the reader to know more the knowledge about Early Modern English.

c. Third person

In this research the researcher found the words *he, she, him, her, his, it, they, them* and *their* which are categorized as third person deixis. Third person deixis devided into two kinds; singular and plural. Singular consists of *he, she, him, her, his* and *it*. Besides plural consists of *they, them* and *their*.

2. Time deixis

The researcher found the words in this kind are: *sabbath, day, night* and *last day*. Like in this *Ayah* "And guard yourselves against a **day** when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they he helped (Al-Baqarah 48)". The *Ayah* means Allah has reminds to Children of Israel to guard themselves when the doomsday that no soul will in aught avail another. The time of deixis refer to the doomsday. According to Levinson (1993: 73) said that the basis for systems of reckoning and measuring time in most languages seem to be the natural and prominent cycles of day and night, lunar months, season and years.

3. Place deixis

In the data, the researcher found words are: *above*, *go* and *there*. Like in this *Ayah* "And when We said: **Go** into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive

you your sins and increase (reward) for the right-doers (Al-Baqarah 58)". The *Ayah* means that Allah command children of Israel to enter to township or *bayt-ul-maqdis*. The place deixis refer to township.

4. Discourse deixis

In surah Al-Baqarah, the researcher found words are: that, this, there, after, after that and that. As in this Ayah "Then, even after that, We pardoned you in order that ye might give thanks (Al-Baqarah 52)". Based on Levinson theory (1983), in the discourse deixis, the referent of speaker may point in the previous, at the point, and the next. The researcher found the word (that) as deitic expression. Based on the Ayah, the word (that) is categorized into discourse deixis because it refers to previous Ayah.

5. Social deixis

The words found here are: *Lord, ye, were, the relenting* and *the merciful*. The researcher found an *Ayah* such "Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And **ye are** readers of the Scripture! Have ye then no sense? (Al-Baqarah 44)". The word (ye are) is included into social deixis because based on the context it used in polite context as "vos" (plural second person pronoun). According to Levinson (1979, p. 67) social deixis is: those aspects of language structure that are anchored to the social identities of participants (including bystanders) in the speech event, or to relations between them, or to relations between them and other referents.

2. The frequency of each deixis words which are found in English translation of holy Qur'an surah Al-Baqarah Ayah 40-86.

Based on the finding above, the researcher found person deixis is the greatest levels than another. Person deixis is used 251 times or (86,25%) that consists of first person is used 48 times or (16,5%), second person used 99 times or (34,02%), and third person used 104 times or (35,74%). Next, time deixis is used 6 times or (2,06%). Then, place deixis is used 4 times or (1,37%) and discourse deixis is used 19 times or (6,53%). The last, social deixis is used 11 times or (3,78%).

The most frequent types of deixis used is person deixis. Person deixis tend to use because told about children of Israel. While, discourse deixis is at number 2. In Al-Baqarah *Ayah 40-86*, translator often use the word that. However, place deixis is the last frequent.