

INTERPRETATION OF THE USE OF THE PRONOUNS "WE" AND "I" IN THE QUR'AN AS A DEMONSTRATION OF ALLAH'S ONENESS

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ABSTRACT

The Qur'añ was revealed in clear Arabic because Arabic is the most perfect language, the most eloquent, and conveys the broadest of meanings. The use of the pronoun "We" for Allāh's word is often used to raise doubts to weaken the monotheistic faith of the Muslims by spreading the false assumption that it implies that Allāh is not one but many. The pronoun "We" in its use according to Arabic experts can be interpreted as plural mutakallim (many persons) according to its original meaning or mutakallim mufrad (one person) because it wants to give the meaning of exaltation. The proofs that the pronoun "We" for Allāh's words still show the infinite oneness of Allāh is that there is no mukhātab or ghayb pronoun for Allāh's words which are plural, all of them are in the form of mufrad (one person).

Keywords: Allāh, I, one, pronoun, We.

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1. INTRODUCTION

The Qur'añ was revealed in the Arabic language because the Qur'añ is the greatest holy book so it has been revealed in the most perfect language so that its meanings can be understood well, as Allāh the Almighty says:

"إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ"

Meaning: "Indeed, we have sent it down in the form of the Qur'añ in Arabic so that you may understand it." (*Sūrah Yūsuf*: 2)

Ibn Kathīr (died in 774 AH) explained that He chose Arabic as the language of the Qur'añ because Arabic is the most fluent, clearest, most extensive, and most elaborate language (4/254). However, the Qur'añ must be understood correctly, because many people are looking for loopholes to spread doubts (confusion of thinking) by utilizing mutashābihāt verses, as the word of Allāh the Almighty:

"فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ"

Meaning: "As for those whose hearts are inclined to error, then they follow mutashābihāt verses to seek slander and seek ta'wil." (*Sūrah Āli 'Imrān*: 7)

Ash-Shaykh As-Sa'dī (1307-1376 H) explained that the mutashābihāt are verses that allow for some of their meanings to be taken, but one of the two possible meanings is not determined. Therefore, those whose hearts are inclined to misguidance and deviation due to bad intentions, follow mutashābihāt verses, then postulate with them to defend their false beliefs and distorted opinions in search of slander, changing the meaning of the scriptures and perform ta'wil according to their sect and madh'hab so as to be misguided and misleading (1/249).

One of the doubts spread by people who have bad intentions to spread confusion in the faith is the question of the use of the pronoun "We" for the word Allāh the Almighty in the Qur'ān. They said that the use of the pronoun "We" indicates that God is many persons. Then they argued with this to justify the faith in trinity which says that God is one but consists of three persons or three forms.

Based on this background, it is necessary to conduct a linguistic study of the meaning of the pronoun "We" in the Qur'ān so that doubts about the use of the pronoun "We" can be clarified scientifically, so that there is no justification for non-Muslims defending the concept of God is one but many as in the doctrine of the trinity, the trimurti or the concept of God having children.

2. REVIEW OF LITERATURE

When understanding the Qur'ān, one should know the rules of the Arabic language. As-Suyutī (died in 911 AH) said that among the important rules that must be known by people who want to master the interpretation of the Qur'ān is the rule about dhamīr or pronouns (2009:1/187). According to Ghalayaini (1987:1/115) pronoun (dhamīr) is something that is used as a designation to replace mutakallim (speaker), mukhaṭab (interlocutor), and ghayb (others). This pronoun occupies the position of the word it replaces. Abdul Hamid (1997:84-85) explains that there are 12 kinds of pronouns in Arabic, including "We" which means many persons or has a one-person meaning but is plural with the intention of glorifying.

Regarding the meaning of "we" with "I" as mentioned above, Ibn 'Uthaymīn (2007: 86) said that the origin of the meaning of a word in Arabic cannot be shifted to another meaning unless there is a proposition that requires its meaning according to shar'ī (religion)

terms or according to the term 'urfi (agreement of behavior). However, the origin of the meaning of a word is the essential meaning, namely, the pronouns used as the pronunciation is formed in a language. In this case, it is necessary to refer to language dictionaries in order to be able to distinguish between the essential meaning and the figurative meaning.

The word نَحْنُ (we) in Al-Mu'jam Al-Wasīṭ (1-2/947) is defined as a pronoun to describe two or more people who preach about themselves, but it is often used to describe one person if they want to glorify. Therefore, Ibn 'Uthaymīn (2008: 104) explains that a word will be explained by the context of the sentence because it is impossible to interpret a word except by paying attention to the words that precede it. So that the meaning follows the context of the sentence and the accompanying information. Furthermore, Ibn 'Uthaymīn (2001: 62) also states that changing the form of a pronoun in a sentence has a number of benefits, including that the reader is invited to reflect on its meaning because a change in speech style has the consequence of an invitation to contemplate the cause.

In view of this, As-Sa'dī (2001:161) explained the necessity of returning the understanding of the Qur'ān to a case whose truth validation is known when doubts (confusions) and suspicions arise because the alleged meaning cannot be used as a reason to reject the meaning that is already known to be true. Likewise, something that is not known cannot be a barrier to something that is already believed to be true.

In matters of belief, Al-Lālikāī (died 418 AH) stated that the thing that is required by Allāh on humans is to understand the oneness of Allāh and His attributes, justify the apostles with clear arguments and evidence, namely the Qur'ān. The words of the Prophet Muhammad ﷺ and his companions, as well as what the righteous

Salaf agreed on (2004: 1/22). Therefore, Ash-Shāfi'ī (150-204 AH) said that it is impossible for humans to be able to characterize the majesty of God as God characterizes Himself more than what is characterized by His creatures (2005: 101).

Regarding the concept of monotheism, At-Tuwaijārī (2014: 12) explains that Allāh the Almighty is One, and He has no partners. One, there is nothing like Him, be it His essence, His names, His attributes, or His actions. Only belongs to Him is the kingdom of the universe, the power of creation and the right to rule, He has no partners. Even according to Zaidan (2016: 26) modern sciences related to nature, atoms, humans, plants, industry, new discoveries and innovations all strengthen the aqīdah of monotheism and increase the faith of a believer. All contemporary sciences reveal the details of the structure of the universe, the wonders of creation and its precision which proves the majesty of Allāh, His power, and His knowledge.

However, there are many deviations from this authentic faith, including the trinity belief held by Christians. According to Ibn Abul 'Izz (731-792 AH), the Christians do not believe that there are 3 (three) separate gods from each other, they even agree that there is only one creator of the universe. Therefore, Christians say that God the Son, God the Father, and the Rūḥ al-Qudus are one God. Their opinions about the trinity are actually contradictory, thus triggering a debate among themselves in interpreting the nature of the trinity. Among the famous opinions about the trinity is one essence but consists of 3 (three) persons (1997: 30).

3. RESEARCH METHODOLOGY

This study used a descriptive type of research with a study of literature. Collecting data using Al-Qur'añ, Ḥadīth, books of *Tafsīr*, explanations of Ḥadīth, and rules of the Arabic language by exploring

and comparing the meaning of verses related to the use of the pronoun "We", then confirming its meaning using trusted commentaries. The data analysis used a presentation of language meaning by comparing the meaning of "We" in several verses then reducing it by sorting out the required data and then synchronizing it with the interpretation of the Qur'ān and then interpreting the data.

4. DISCUSSION

4.1 Oneness of Allāh

The oneness of Allāh the Almighty is confirmed in many verses in the Qur'ān and in the Ḥadīths of the Prophet Muhammad ﷺ. There is no dispute among scholars about the concept of the oneness of Allāh. In Sūrah *Al-Ikhlāṣ* whose meaning is equal to a third of the Qur'ān, it is stated:

"قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)"

"Say: He Allāh is One, Allāh is dependent, childless and not begotten, and there is no one equal to Him."

Ibnul Qayyim in *Asma 'Allāh Al-Ḥusnā* (2005:284-285) explained that Allāh is *Aḥad* (الأَحَدُ) which means "one" or *Wāḥid* (الْوَاحِدُ) which is a single number or *witr* (الْوِثْر). This needs to be emphasized because nothing is characterized by *Aḥad* (One) other than Allāh *the Almighty*. Therefore, in Arabic it is not permissible to have the sentence: رَجُلٌ أَحَدٌ, but the sentence is justified: رَجُلٌ وَاحِدٌ (one person). Then Ibn 'Abdul Muhsin (2012: 124-125) explains that the mention of *Al-Aḥad* (الأَحَدُ) as the name of Allāh in the Qur'ān is only mentioned once, namely in the first verse of Sūrah *Al-Ikhlāṣ*. While the mention of the word *Al-Wāḥid* (الْوَاحِدُ) as the name of Allāh in the Qur'ān can be found repeatedly. This is according to Ibnul Qayyim (2005: 285) because

Wāḥid (الوَاحِدُ) is used in mathematical calculations so it can be used for other things. While the word *Aḥad* (الْأَحَدُ) is used to express a unity that is not divided and is not composed of the elements that build it, both in its essence and its nature.

Regarding the difference on *Aḥad* (الْأَحَدُ) and *Wāḥid* (الوَاحِدُ), Ash-Syanqithi (1995: 9/147-148) explained that the word *Wāḥid* (الوَاحِدُ) entered into the meaning of *Aḥad* (الْأَحَدُ), but said *Aḥad* (الْأَحَدُ) does not fit into the meaning of *Wāḥid* (الوَاحِدُ). Word *Aḥad* (الْأَحَدُ) indicates the only meaning of "one is one", while the word *Wāḥid* (الوَاحِدُ) only means "one". So, the use of the word *Wāḥid* (الوَاحِدُ) in Arabic only in positive sentences, as in the word of Allāh the Almighty:

"قَالِ لَهُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا"

"Then your God of worship is one God, so only to Him you surrender!" (Sūrah al-Hajj: 34).

While the use of the word *Aḥad* (الْأَحَدُ) is generally used in negative sentences, as in the word of Allāh the Almighty:

"وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ"

"And there is no one equal to Him." (Sūrah Al-Ikhlās: 4)

Even so, sometimes it can also be used in positive sentences, but it is very rare, such as the word of Allāh the Almighty:

"أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ"

"Or one of you returns from the place of relieving oneself ..." (Sūrah al-Mā'idah: 6)

Despite all the differences in meaning above, Ibn Abdul Muhsin (2012:126-127) stated that *Al-Aḥad* (الْأَحَدُ) and *Al-Wāḥid* (الوَاحِدُ) in *Asma ul-Ḥusnā* gives the same meaning, namely the determination of the oneness of Allāh with absolute perfection in His essence, His

attributes and His actions. Man's obligation is to worship Allāh alone without associating with anything.

4.2 Refutation of One but Multiple Interpretations

Al-Qur'a'n and the Ḥadīths of the Prophet Muhammad ﷺ emphasized the principle of the oneness of Allāh as 'One is One' and does not say One but many understandings originated from the belief of some Jews who believe Uzayr or Ezra as the son of God. This understanding is followed by Christians who believe in Jesus as the son of God, as Allāh the Almighty says:

"وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَ قَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ"

"The Jews said: "Uzayr is the son of Allāh," and the Christians said: "Al-Masīh is the son of Allāh." Thus, the words spoken with their mouths, are similar to the words of the disbelievers before." (Qs. At-Tawbah: 30)

Then, the doctrine of Jesus as the son of God tapered off after the Council of Nicaea in 325 required Christians to recognize Jesus as the son of God or son of God and question Arius who opposed this understanding. The polemic gave rise to the name Athanasius who played a role in developing the understanding of God having children into the doctrine of the trinity, namely that God is one but three persons.

The doctrine of the trinity is recognized by Christians as something that is difficult to understand but must be believed. There has been much debate among Christian scholars of various sects about their respective understandings and interpretations of the doctrine of the trinity. However, the trinity cannot be interpreted as tritheism because the doctrine of the trinity believes in three persons: the

Father, Jesus (Son), and Rūḥ al-Qudus who are united in one God, so worshipping God means worshipping His whole person. As explained by Ibn Abul 'Izz (1997:30) that all Christians agree that there is only one God so the trinity cannot be interpreted as the existence of three separate gods. However, they claim that the essence of God is one but consists of three inseparable persons, namely the Father, the Son and Rūḥ al-Qudus.

Although they believe in the doctrine of the trinity, Christians believe in their religion as monotheism. In this regard, the Qur'ān in Sūrah Al-Mā'idah: 73 states:

"أَفَذُكَّرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ"

"Indeed, those who say that Allāh is one of the three persons of God have disbelieved, even though there is no god worthy of worship except one deity."

The statement "*have disbelieved*" in the verse above proves that the Qur'ān rejects the concept of "*one*" as multiple. The disbelief here arises from the concept of '*shirk*'. In other words, the word '*one*' is not rejected, but it is highlighted as the '*only*' accepted belief since there is only '*one*' God and it is considered a shirk to Allāh if it is believed that there are multiple gods.

4.3 Use of Pronouns in the Qur'ān

Pronouns in Arabic are called *dhamīr* (الضمير). Al-Ahdal (2012) in *Sharah Al-Kawakib Ad-Duriyah* (1/46-49) explained that *dhamīr* is a noun that is used to replace the mention of the first person (*mutakallim*) like me and us, the second person (*mukhaṭab*) like you and you, and third person (*ghayb*) like him and them. *Dhamīr* based on its shape is divided into *mustatir* (المستتر) and *bāriz* (البارز). *Dhamīr mustatir* is a pronoun that cannot be seen in a sentence, such as قُمْ (stand up), تَقُومُ (you are standing), أَقُومُ (I am standing) and نَقُومُ (we are

standing). The *dhamīr bārīz* is a pronoun that has a visible form, whether it is a stand-alone (الْمُنْفَصِلُ) or those that are continued with the word in front of it (الْمُتَّصِلُ), example: قُمْتَ (you have stood), أَنَا قَائِمٌ (I am standing), نَحْنُ قَائِمُونَ (we are standing) and so on.

Use of pronouns for the pronunciation of Allāh with third person pronoun both *mustatir* and *bārīz* are often found in the Qur'añ, as the word of Allāh the Almighty:

"هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ"

"It is He who has sent His Messenger (with) guidance (the Qur'añ) and the true religion to win Him over all religions, even though the polytheists do not like it." (Sūrah At-Tawbah: 33)

But all pronouns for the pronunciation of Allāh use the third person pronoun in the Qur'añ are mentioned in the form of *mufrad* (one person), they will not be used in the form of *muthanna* (two persons) or plural (many persons). The lesson is that it cannot be used as a doubt to shake a Muslim's faith in the oneness of Allāh the Almighty.

Similarly, the use of pronouns for the pronunciation of Allāh with *dhamīr mukhaṭab* (second person pronoun) both *mustatir* and *bārīz* are often found in the Qur'añ, as the word of Allāh the Almighty:

"أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ"

"You are the One who leads us, so forgive us and give us mercy and You are the best forgiver." (Sūrah Al-A'raf: 155)

The use of pronouns for the pronunciation of Allāh with *dhamīr mukhaṭab* in the Qur'añ is only mentioned in the form of *mufrad* (one person), there will be no use in the form of *muthanna* (two persons) or plural (many persons).

The use of pronouns for the pronunciation of Allāh by using *dhamīr mutakallim* (first person pronoun) both *mustatīr* and *barīz* are also mentioned in the Qur'ān, as the word of Allāh the Almighty:

"إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي"

"Indeed, I am Allāh, there is none worthy of worship except Me, so worship Me and establish prayers in remembrance of Me." (QS. *Ṭā-Ha*: 14)

However, there are many uses of *dhamīr mutakallim* in the plural in the Qur'ān, as Allāh the Almighty says:

"إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ"

"Indeed, We are the ones who sent down the Adh-Dhikr (Al Qur'ān), and indeed We will take care of it." (Sūrah al-Ḥijr: 9)

This is often used by doubters to make Muslims doubt the teachings of monotheism. The use of the pronoun "We" is used as an excuse by them to justify the doctrine of the trinity or many persons.

4.4 Is it True that the Pronoun "We" indicates that there are Many Gods?

Understanding Arabic texts, especially the verses of the Qur'ān and the Ḥadīths of the Prophet Muhammad ﷺ requires good knowledge of Arabic. Mastery of vocabulary (*mufradat*) is not sufficient to interpret a word or sentence in the Qur'ān and Ḥadīth properly and correctly. Therefore, during the reign of Ali bin Abu Ṭalib – may Allāh be pleased with him, he ordered Abul Aswad Ad-Duali to compose the science of *Nahw*. According to Abdul Hamid (1997: 7), the purpose of the preparation of *Nahw* science is to protect the tongue

from errors in Arabic speech and from mistakes in understanding the Qur'añ and Ḥadīth.

The spread of Islam during the time of the Companions of the Prophet Muhammad ﷺ so quickly covered a wide area reaching various countries, both in Asia and Africa. Another impact is that the use of Arabic as the language of instruction extends to various regions outside the Arabian Peninsula. This creates its own problems, such as the mixing of Arabic with other languages, both in terms of speech and understanding. This phenomenon motivated the rise of the scholars of Arabic linguistics to compile various disciplines. The science of *Nahw* is structured to maintain Arabic grammar, the science of *Sharaf* is structured to maintain the forms of words and their changes, the science of *matn lughah* (lexicology) is arranged to maintain the depth of the meaning of words in Arabic, and the science of *balāghah* which is structured to maintain a correct understanding of the style of language used in the Qur'añ and Ḥadīth (GARB5543:22-23). So, interpreting a word in Arabic relying solely on its literal meaning often leads to misunderstanding and misguidance.

Like understanding words *تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا* in the *Sūrah Al-Qadr*: 4) which literally can be interpreted as spirit (life). Based on this, some Ṣufī followers interpreted it as the descending spirits of the dead who visit their families on the night of *laylatul qadar*. Judging from the interpretation of the Qur'añ, then this opinion is the weakest opinion. The commentators explained in *At-Tafsīr Al-Muyassar* (2009: 598) and *Al-Mukhtasar fi Tafsīr Al-Qur'añ* (2015) that the word spirit in this verse means Jibrīl – peace be upon him. If the interpretation of some Ṣufī adherents was correct, the word used should not be *الرُّوحُ* but *الأرواحُ* because the number of souls is many, more than one. Moreover, the addition “the” (الْ) showed the

meaning of *ma'rifat* (definitive). So, understanding the meaning of a word in Arabic must be adjusted to the rules and Arabic grammar.

A similar incident is the pronunciation of *salām* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ which still uses the editorial of the sentence. The pronunciation of *salām* according to An-Nawawī (631-676 AH) in *Riyādh As-Ṣaliḥīn* (1991: 290) is the same even though the person who is greeted is only 1 (one) or 2 (two) male or female, even though the pronoun كُمْ its original usage was for the plural (many persons) of the male type, the use of plural pronouns in greeting has the meaning of glorifying the person.

Likewise, the pronoun نَحْنُ (We) is used for the pronunciation of Allāh in the Qur'ān. Its *dhamīr* نَحْنُ (We) original use is for *mutakallim* for more than 1 (one) person. However, in practice, *dhamīr* نَحْنُ (We) can be used for 1 (one) person only if you intend to glorify. This is in line with what was mentioned by Abdul Hamid (1997: 85) and reinforced by Arabic dictionaries, such as *Al-Mu'jam Al-Wasīṭ* (1-2/947). So that the use of the pronoun "We" by Allāh the Almighty in the Qur'ān does not indicate that Allāh is "one but multiperson".

4.5 Argumentative Evidence

In addition to the testimony of Arabic linguists, the use of the pronoun "we" in the Qur'ān still indicates the oneness of God with evidence will not be found in the Qur'ān using *dhamīr* (pronoun) *mukhaṭab* or *ghayb* by Allāh the Almighty which is plural, all must be in the form of *mufrad* (singular). This proves the oneness of Allāh the Almighty.

When examined in depth, Allāh's use of *dhamīr mutakallim* in the Qur'ān, sometimes using the pronoun "I" and sometimes using the pronoun "We" turns out to have a number of scientific reasons. When Allāh the Almighty performs an action Himself, then Allāh

uses the pronoun "I", as Allāh the Almighty said when rebuking the Iblis who did not want to prostrate to pay respect to Prophet Ādam – peace be upon him:

"قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي"

Allāh said: O Devil, what prevents you from prostrating to pay homage to Ādam, whom I have created with My two hands? (Sūrah *Sad*: 75)

The creation of Ādam – peace be upon him – did not go through the process of using an intermediary or with the sentence '*kun fa yakun*', but was created directly with the hands of Allāh, the Most Holy. That is why Allāh uses the pronoun "I", not "We".

Likewise, when mentioning Allāh's right to be worshipped, Allāh uses the pronoun "I", as He says:

"وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ"

"And I did not create the jinn and mankind except that they worship Me." (Sūrah *Adh-Dhāriyat*: 56)

When Allāh does something by sending an angel, the pronoun "We" is used, as in Allāh said:

"وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَ حَبَّ الْحَصِيدِ"

"And We send down from the sky blessed water and then, We grow with it gardens and the seeds of the grained plant." (QS. *Qaṭ*: 9)

Allāh sends down rainwater and grows plants by sending the angel of *Mikāʾīl* so that a hydrological cycle occurs which has an impact on the growth of plants, rice fields, gardens, and fields.

"وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ"

"And We have sent down to you the *Kitāb* (the Qur'aṅ) as an explanation of all things, guidance, and mercy for those who submit." (Sūrah An-Nahl: 89).

Allāh the Almighty sent down (reveal) the Qur'aṅ through the angel of *Jibrīl*, so that the pronoun "We" was used instead of "I". And there are many other verses of the Qur'aṅ. Among the many arguments, the most complete argument to explain this problem is Sūrah Al-Anbiya' verse 25:

"وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ"

"And We did not send any messenger before you but We revealed to him: "There is no god worthy of worship but Me, so worship all of you of Me!"

In the verse above there is an *iltifaṭ*, which is a change in the use of the pronoun from "We" at the beginning of the verse to "I" at the end of the verse. Among the benefits of the occurrence of *iltifaṭ* according to Ibn 'Uthaymīn (2001: 60) was an invitation to pay attention and reflect on the causes of changes in the use of pronouns because every change in speaking style must have a purpose and purpose.

Iltifaṭ in Sūrah Al-Anbiya' verse 25 implies that when Allāh does something through a messenger, he must use the pronoun "We", such as the act of conveying the revelation mentioned at the beginning and middle of the verse. But when God is doing it Himself or something is only related to God's rights, the pronoun "I" must be used.

Likewise, the mention of the pronoun "I" at the end of the verse above. All of that is included in *idhmar fi maudhi 'izhar* or using pronouns in positions that should be *ism zahir*. Because the standard sentence is: *"And We did not send a messenger before you but We revealed to him: That there is no god worthy of worship but Allāh, so worship Allāh!"* But the pronunciation of Allāh which should be mentioned at the end of the verse is replaced by the *dhamīr* "I". Even though the sentence feels non-standard, it has a number of reasons. According to Ibn 'Uthaymīn, it shows the legal reasons for the words at the beginning of a sentence or verse. So, it can be understood that God is one, not affected by the use of the pronoun "We" because when God uses the pronoun "We" it means that God does not do it Himself.

5. CONCLUSION

The use of pronouns (*dhamīr*) is often found in the Qur'ān, including the pronoun "We" for the word Allāh which is an opening for people who want to spread doubts that Allāh is not one but multiperson. Even though the pronoun "We" can be used according to Arabic experts, it can be interpreted as many or one *mutakallim* to glorify oneself. The proof that the use of the pronoun "We" in the word Allāh still shows the infinite oneness of Allāh is the absence of a second- or third-person pronoun for the plural word Allāh. All second and third-person pronouns are *mufrad* (singular). If we examine all the verses that mention the pronoun "We" for Allāh's words, it will be seen that the purpose of using the pronoun "We" is that Allāh does not act directly but through a process or messenger of the angels. If Allāh performs His actions directly or the verse is related to Allāh's rights alone, the pronoun used is "I". As this proof is clearly seen in the *iltifāt* contained in *Sūrah Al-Anbiya'* verse 25.

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