Indirect Speech of Qur’anic Discourse

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Abstract
In Arabic linguistic research, the term ‘reporting speech’ covers two main uses: ُانية الغناط ‘direct speech’ and حكاية الغناط ‘indirect speech’. The reporter is assumed to be faithful to the original form and meaning when he adopts the former mode, while he is limited to the meaning when adopting the latter. As far as ‘indirect speech’ is concerned, Arab grammarians suggest some formal indicators of the occurrence of this mode, like pronouns and deictic expressions backshift, and the use of the ‘explanatory’ ًاننا. However, misconception of the real nature of indirect reported speech by Arab scholars is apparent since most of them consider the absence of such indicators as a sign of direct speech even when it reports speeches of plural subjects.

In addition reportive verbs of indirect speech have not been studied thoroughly either. The present study hypothesises that there are some linguistic indicators which precisely reveal the indirect nature of a reported speech in Arabic, and that this reportive mode employs a limited number of reportive verbs and reportive constructions in the Qur’anic discourse. In its theoretical account, the study characterizes the linguistic indicators of this mode in Arabic. The stylistic and statistical types of analysis validate the hypotheses of the study. They describe uses of this reportive mode, its speakers, and the reportive verbs adopted in the Qur’anic discourse.

Keywords: indirect reported speech, Qur’anic discourse, reportive verbs, reportive constructions, reportive mode.

1. Introduction

In Arabic linguistic research, the term ‘reporting speech’ covers two main uses: ُانية الغناط ‘direct speech’ and حكاية الغناط ‘indirect speech’. The reporter is assumed to be faithful to the original form and meaning when he adopts the former mode, while he is limited to the meaning when adopting the latter. As far as ‘indirect speech’ is concerned, Arab grammarians suggest some formal indicators of the occurrence of this mode, like pronouns and deictic expressions backshift, and the use of the ‘explanatory’ ًاننا. However, misconception of the real nature of indirect reported speech by Arab scholars is apparent since most of them consider the absence of such indicators as a sign of direct speech even when it reports speeches of plural subjects. In addition reportive verbs of indirect speech have not been studied thoroughly either. The present study hypothesises that there are some linguistic indicators which precisely reveal the indirect nature of a reported speech in Arabic, and that this reportive mode employs a number of ‘reportive verbs’ as well as ‘reportive clausal constructions’ in the Qur’anic discourse.

2. Stylistic Perspectives of Indirect Speech

The term حكاية الغناط ‘reporting speech’ had been in Arabic scholarly usage until the 10th Century, when it was replaced by the term ُانية الغناط ‘narrating speech’ (غريبال: Vol. 1, 1983: 830). This reflects the extent of ‘faithfulness’ to the original speech and the possible inclusion of indirect reported forms within the construction of ُانية الغناط ‘reporting speech’. حسن (1973: Vol.2: 53) states that in principle the reported sentence should be reported ‘verbatim’ as it was heard, without any change, as it was uttered by the original speaker. It is also possible to report a speech according to its meaning. As such, a wisdom by a wise man like ًاننا, literary ‘nations ethics’, could be narrated in Arabic in two main ways: (1) to quote the saying as it is without any change, preserving its grammatical structure, order, and case:

(1) ًاننا: ‘The wise man said, ‘Nations are ethics.’’ Or (2) to report it according to its meaning, preserving its meaning ‘faithfully’:

(2) حسن: ‘The wise man said that nations are nothing but ethics.’ Or:

(3) حسن: ‘The wise man said that nations are measured according to their people’s ethics.’

Similarly, when somebody says ًاننا, literary ‘the cold is severe/biting/cutting’.

This sentence could be reported in several ways:

(4) a. **Verbatim:** حسن: ‘The cold is severe.’

b. **In meaning:** حسن: ‘I am a writer,’ and the reporter addressed Zeinab with ‘انت شاعرة’.

Clearly, the options of reporting speech represent what is called in English direct and indirect speech, respectively. The latter differs not only in the degree of faithfulness but also in some changes in the deictic expressions, as in the changes of pronouns. Thus, حسن (ibid:53) adds that suppose that Fatima said ًاننا, ‘I am a writer’, and the reporter addressed Zeinab with ‘انت شاعرة’.
4) reporting speech of plural subjects, (5) the use of the subordinator

Thus, the use of the distant forms of the ‘pronouns of the absent addressee’, called in Arabic
‘third person’ is evidence that the speech is reported according to its meaning (i.e. according to the present study, indirect speech). In this form, it is not required to preserve the original speech grammatical or lexical form, i.e., nominal, verbal, case ends, etc. It is sufficient that the narrated sentence is ‘identical in meaning to the original, and not including any pronouncing mistake’ (ibid: Vol.2:54).

Discussing the indirect type of ‘حَكاَيَة المنى’ the speech can be paraphrased, as in paraphrasing a nominal sentence into a verbal form, or doing the reverse of this. Words can be replaced by some semantic equivalences, providing that the new paraphrased version preserves the original meaning. However, according to d. 669 (1982:Vol.2:461), Arab scholars agree upon the possibility of reporting the well formed grammatical speeches in the form of ‘حَكاَيَة المَعْنِى’ ‘direct speech’, or ‘حَكاَيَة المنى’ ‘indirect speech’. They, however, disagree upon the way of reporting the ungrammatical speeches. They prefer reporting such language forms indirectly. (1973:Vol.2:54) states that to narrate a speech that includes a grammatical mistake, one has two options: to narrate such speech by its meaning in order to avoid such mistake, which is the preferable choice; or to intentionally narrate it as if it is including those mistakes, when there is a reason to do so, as in the intention to highlight that mistake (see instances of the latter choice by d. 255 A.H. (n.d.Vol.2:210-24)).

3. Syntax of Indirect Speech
This section involves two main points: the syntactic indicators of indirect reported speech, and its reportive verbs.

3.1. Syntactic Indicators of Indirect Speech
Scattered in different works of ancient and modern Arab scholars, grammarians, and linguists, the syntactic indicators of indirect speech can be reduced to seven main forms: (1) pronoun backshift, (2) the use of the particle ‘أنْ’, (3) the use of the particle ‘أنْ’ (4) reporting speech of plural subjects, (5) the use of the subordinator ‘إن inna’, (6) using translated forms, and (7) demonstrative backshift. Some of these indicators are matters of debate.

(i) Pronoun Backshift
Second person pronouns of direct speech are changed into third person pronouns in their indirect versions. These changes are called ‘الانتقال’ from second person pronouns to first person possessive pronouns:

Tell those who disbelieve that anything they have done in the past will be forgiven once they stop [doing so], while if they should ever do it over again, the precedent with the earliest men has already been set.” (Irving, 2011:181). The verb in the form ‘تَنَبَوْا’ is حَكاَيَة المنى of the verbatim form ‘يَنَبَوْا’ (ibid).

First person pronouns of direct speech, as well, are changed into third person pronouns in the indirect versions: ‘أَنْ’ ‘called’, etc. (1988:114):
On account of that, We prescribed with the Children of Israel that anyone who kills any person without another soul being involved or for causing mischief in the land, acts as if he had killed all mankind. Anyone who spares life acts as if he had granted life to all mankind” (Irving, 2011:113).

The reported speech in this text is by its meaning ‘indirect speech’ because it is initiated by the particle أن (the nasal) (d. 338 A.H., 1977: Vol. 1:494).

(iii) The Use of the Particle أن

According to Ibn Hajar d. 761 A.H. (2005:Vol.1:74), this particle is called ‘explanatory an’, and is often used in the sense of ‘that is’.

Most Arab scholars agree on the conditions according to which this particle initiates indirect speech (see, for instance, d. 180 A.H., 2015: Vol.1:479-82; (2) the nasal (the nasal) (d. 338 A.H., 1977:Vol.3: 795-7)). The conditions can be put in modern linguistic terms, as in the following: (1) The reporting clause should include any verb of speaking except the verb ‘ قال’ ‘say’. (2) The reporting clause should be an independent sentence of a complete meaning. (3) The reporting clause should precede a syntactically independent reported sentence that reflects or includes the meaning of the reporting one. (4) The reporting clause should not be prefixed by an explicit or implicit preposition.

In this respect, (1984:Vol. 5:87) means some examples of such use of the particle أن:

a. 


b. “when We revealed whatever was revealed to your mother. ‘Cast him into the chest. [...]” (Irving, 2011:314).


The reported speech in this text is by its meaning ‘indirect speech’ because it is initiated by the particle أن (the nasal) (d. 338 A.H., 1977: Vol. 1:494).

(iv) Reporting Speech of Plural Subjects

Some Arab scholars think that the use of plural subject in the reporting clause indicates that the reported speech is by its meaning. In such case, the form of the reporting clause used is ‘ قالوا ‘they said’. This construction often reflects the indirect nature of the reported speech (d. 1137 A.H., 1989:Vol.1:213), and (d. 180 A.H., 1984:Vol. 5:87):

وَقَالَ ﷲُ أَنَّ أَخَذَ اللَّهُ ذَٰلِكَ الوُلُودَ [...] (الإّفطار 116 :12)

They say: ‘God has adopted a son!’ [...]” (Irving, 2011:18).

Tannen (1989:113, 118), in Metzger and Bahn (2004:133), for instance, maintains that reports of plural speakers (as well as non-human speakers) are indirect forms of reported speech. This is because it is difficult to find “choral dialogue”, that is “a group of people uttering an identical sentence simultaneously”.

(v) The Use of the Subordinator أن inna

Ryding (2005:425) argues that the “subordinating ‘inna ‘that’” is one of the indicators of indirect speech in Arabic; “as a subordinating conjunction, it is used exclusively after the verb قال ‘to say’:

a. ‘He said that he had discussed this topic.’

b. ‘The coach said that he was satisfied.’

c. ‘He said that the politicians use religious terminology.’

However, Ryding’s (ibid) opinion is rejected when considering argument of d.180 A.H. (2015:Vol.1:62) that when the reporting verb قال ‘said’ is used, the reported sentence (clause) in this form of the construction must be independent; expressing complete sense. It could be removed from the whole structure of saying and yet preserving its grammatical and semantic acceptability. As such, he (ibid) limits the reported speech in Arabic to what is contemporarily called direct speech. He (ibid) appeals to the following Quranic text in which the reported clause is initiated by not أن (not, if, unless): "And فاتت الملاءكة بما مرت بهم ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ "Thus the angels said ‘Mary, God announces word to you about someone whose name will be Christ Jesus, the son of Mary, [who is] well regarded in this world and the Hereafter, and one of those drawn near [to God]’“ (Irving, 2011:55).

Therefore, initiating the reported clause with the particle أن is an indicator of the presence of originally emphasized direct speech rather than indirect one.
(vi) Translated Reported Speeches

Dickins et al. (2002:9) refer to what they believe to be a universal language phenomenon in respect to indirect reported speech, which is that all translated forms are indirect forms of reported speech. They (ibid) put it in the following way:

“All translation might be regarded as a form of indirect speech, inasmuch as it does not repeat the ST, but reformulates it. [...] Most translations [...] mask the fact that they are indirect speech by omitting such markers as ‘The author says that ...’ or modulation of point of view (as in substituting ‘we’ for ‘you’, or ‘he’ for ‘it’).

(vii) Demonstrative Backshift

Khalil (1999:283-4) states that in indirect speech, “the demonstrative pronouns change from near forms to the distant ones”, e.g., “this” changes into “that”, and “these” into “those”.

(viii) Tense Backshift

Khalil (ibid:282-3) remarks that Arabic does not require a tense backshift in reporting speech, thus a direct speech like “I will travel tomorrow” may be reported as “Abu Talib said that he would travel the following day”.

3.2. Reportive Verbs

According to Khalil (1999:283-4), the grammatical and semantic account of the verb ‘قَالَ’ ‘say’ in the construction of the ‘reporting speech’ can be generated to other verbs which include the meaning of uttering speech, like ‘أَوْهَى’ ‘inspired/revealed; أَنْصَحَ’ ’recommended; أَرْوَى’ ‘advised, etc. These verbs are similar to the verb ‘قَالَ’ ‘say’ in the sense that they occur in the reporting part of the construction, and also require one or two objects in terms of transitivity, as in the following three texts:

(15) a. “آيُّوكَانَى يَا مَالِكُ يَقِلُUBُوُّ! قَالَ أَكْثَمُ مَا كُتِبَ” [الزُّرَعِ: 47]  “They will cry out: “Master, have your Lord put an end to us!” He will say: “You must stay on here!” (Irving, 2011:495).

b. “فَدَعِيْتُ رَبِّيِّي الَّذِي مَعَنَّا فَانْثِرْ” [الف: 10]  “He appealed to his Lord: ‘I have been overpowered, so support [me].’” (Irving, 2011:529).


In such cases, there is no need to suppose that there is a use of the verb ‘قَالَ’ ‘say’, since the meaning of speech is evident and the structural acceptability is preserved (ibid).

Speakers employ verbs like ‘قَالَ’ ‘say’, ‘أَوْهَى’, ‘أَنْصَحَ’ ‘recommended’, ‘أَرْوَى’, ‘recommended’, ‘أَرْوَى’, ‘advised’, etc., which convey the meaning of speaking. They do so to add some semantic and rhetorical meanings to the construction of the ‘reporting speech’ (see d. 175 A.H. (IRV:150)).

The verb زَعْمُ ‘certainty’, as in the following verse which is delivered by Abu Talib, addressing the Prophet (PBUHP):

(16) دعوتني وزعتم آله متأذى، وقد مسحت، وكتبت في نفسي  “They witheld the prayer and Hervey: ‘I have been honest, and been loyal’.

This line may be put as ‘Invited me, and assured [literary ‘claimed’] that you were advising, and you have been honest, and been loyal’.

(ii) The, the, an opinion without evidence:


In the above example, the verb زَعْمُ is used in the sense of ‘lie’ (ibid). According to Abd El Hadi d. 761 A.H. (2005:Vol.2:65-6), it is possible to report the verb قال or one of its synonyms, like ‘أَنْصَحَ’ ‘recommended’, ‘أَرْوَى’ ‘advised’, ‘أَوْهَى’ ‘inspired’ or ‘أَدلَّ’ ‘supplied’.

4. Data Analysis

Two types of analysis are adopted: stylistic and statistical. The former concentrates on some representative extracts from the narrative Qur’anic discourse. It is intended to highlight uses of the indirect reported speeches in their real contexts. The latter covers the whole uses of this mode in the Qur’anic discourse.

4.1. Stylistic Analysis

Extract (1):

“أَوَّلَتِ اللَّهُ لَهُمْ نَعْمَةً مَّثْلَ نَعْمَةِ الْأَقْرَارِ وَأَحْصَفَكُمُ اللَّهُ وِضْعُوكُمُ عَلَى نَاسِكَةِ الْعَالَمِينَ (42) يَا مَزُّوَّنَ أَقْرَرْنَ أَوْهَى لَكُمْ وَأَتِمْيَذُنَّ وَأَرْكَعُنَّ عَلَى الْإِكْرَمِينَ” [الرَّمَسِ: 42-44].

“[42]V so the angels said: “Mary, God has selected you and purified you. He has selected you over all the women in the Universe.” [43] Mary devote yourself to your Lord; fall down on your knees and bow alongside those who so bow down.” [44] Such is some information about Unseen We have revealed to you. You were not in their presence as they cast [lots with] their pens [to see] which of them would be entrusted with Mary. You
were not in their presence while they were so disputing” (Irving, 2011:55-6).

The underlined form of Extract (1) is an indirect reported speech. The reporting clause of this mode is “ قالت ‘الملائكة’ ‘the angels’ said. It includes the reportive verb ‘قال’ ‘said’, and the subject ‘الملائكة’ ‘the angels’. As such, the mode is indirect in spite of its apparently direct indicators of the reported clause, like the use of the vocative, direct imperatives, and the particle ‘أني’. The criterion adopted in this study is that when the speakers are more than one, a mode is indirect unless it is proved to be chorally or simultaneously uttered by the speakers in the same form.

Extract (2):
َلا تؤخزني، نحن جنود الله، ولا تؤخزني، نحن جنود الله، ولا تؤخزني، نحن جنود الله

The reported clause of this indirect speech is “Some one called out to her from below where she was”. The reportive verb used in the reporting clause is ‘كأن’ ‘called’, which is usually employed in indirect constructions. The subject is the subjective ‘dummy’ pronoun ‘هو’ which refers to that newly born infant, Jesus. The optional addressee of the speech is also mentioned, which is the suffixed pronoun in the objective case, ‘هرها’, which refers to Mary. The mode includes several connected reported clauses. The form ‘كأن’ is one of the syntactic indicators of the indirect nature of the report. It is formed by the incorporation of the explanatory ‘أن’ with the negator ‘لا’. The reported clauses are mainly coordinated by the coordinators ‘ف’ ‘and’, ‘و’ ‘or’, ‘ف’ ‘and’. The explanatory ‘كأن’ is also used in the form ‘كأنما’ which is a matter of incorporation of the coordinator ‘ف’ the explanatory ‘كأنما’ and the dummy ‘هو’ (see (d) 548, 2005;vol.6:412-13); and (d) 1390 A.H. (2009:vol.5:10-11)).

IS (3): Indirect speech (3) of Extract (2) represents Mary’s folk speech:
َلا تؤخزني، نحن جنود الله، ولا تؤخزني، نحن جنود الله، ولا تؤخزني، نحن جنود الله

The reported clause is in the form of direct question; yet it is semantically indirect because the subject is plural, and because the speech is not contextually understood to be chorally uttered.

Extract (3):
َلا تؤخزني، نحن جنود الله، ولا تؤخزني، نحن جنود الله، ولا تؤخزني، نحن جنود الله

[110] So God will say, “Jesus, son of Mary, remember My favour towards you and towards your mother when I assisted you with the Holy Spirit. You spoke to people from the cradle and as an infant when I taught you the
Book and wisdom, the Torah and the Gospel. So you created something out of clay looking like a bird with My permission; you breathed into it, and by My permission it became a bird! You cured anyone born blind, and the leper with my permission. So you brought forth the dead by My permission, and I fended off the Children of Israel from you, when you brought them explanations, so those among who disbelieved said: ’This is sheer magic!’ [111] When I inspired the disciples to believe in Me and in My messenger, they said: “We believe, so take witness that we are Muslims.” [112] When the disciples said: ‘Jesus, son of Mary, can your Lord send a Table down from Heaven for us?’, he said: ‘Heed God if you are believers!’ [113] They said: ‘We want to eat from it, and for our hearts to feel at rest, and so we know that you have told us the Truth, and that we should be witnesses for it.’” (Irving, 2011:126-7).

Extract (3) includes four indirect speeches:

**IS (1):**
The first indirect speech of Extract (3) is embedded within a direct speech of Almighty Allah of Text 110. The indirect speech is represented by “أَوْ ‘أَوْحَيْتُ إلى الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ’”, “فَقَالُ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ” ‘This is sheer magic’”. The reportive verb is ‘قَالَ ‘said’. The mode is indirect in spite of the use of the deictic of a near reference, because it is a speech of plural subjects. This is the faithful presentation of the content of those people’s speech.

**IS (2):**
The second indirect speech of Extract (3) is represented by the form “وَ ‘أَوْحَيْتُ إلى الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ’ ‘أَوْحَيْتُ إلى الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ’’. When I inspired the disciples to believe in Me and in My messenger’. The reportive verb is ‘أَوْحَيْتُ ‘inspired’, and the suffixed pronoun ‘إِنْ’ refers to the subject, Who is Almighty Allah. In addition to these obligatory elements, this indirect speech mentions the addressees of the speech. It is put in the form of the preposition ‘إِلَى’ ‘to’, and the noun it governs, ‘الَّذِينَ ‘the disciples’. Although the subject of the mode is singular; the mode is indirect because the reported clause is initiated by the explanatory ‘إِنْ’. The use of this particle is an indicator of the indirect nature of the mode, hence the speech is narrated by its meaning, not by its form.

**IS (3):**
The form “فَقَالُ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ” ‘they said: “We believe, so take witness that we are Muslims’ is the third indirect speech of the extract. The plural subject of the reporting clause indicates the indirect nature of the report, which includes two coordinated reported clauses.

**IS (4):**
This indirect speech is represented by “فَقَالُ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ’ ‘أَوْحَيْتُ إلى الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ’ ‘أَوْحَيْتُ إلى الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سُحُورٌ مِّينٌ’’. When the disciples said: ‘Jesus, son of Mary, can your Lord send a Table down from Heaven for us?’’. It is an indirect speech of the disciples asking Jesus about Allah’s ability to send them a Table from Heaven. The speech could be asked by different disciples since they are twelve, and probably formed in different forms. However, this is the faithful representation of the content of this request. As such, the direct form of the question does not affect its characterization as indirect speech.

4.2. Statistical Analysis
The statistical analysis is limited to speakers of indirect reported speeches of the Glorious Qur’an, and the reportive verbs employed in such a reportive mode of speech presentation.

(i) Speakers of Indirect Speech

Indirect speech has been used for 569 times in the Glorious Qur’an, 9.03% of the Qur’anic indirect speeches are of Almighty Allah. 51.6% of the indirect speeches are of Prophets (PBUUT): Muhammad, unspecified prophets, Adam, Moses and Aaron, Moses, Abraham, Jesus, Noah, Hud, Job, David and Solomon, Jonah, and Zachariah. Indirect speeches of believers (common, not prophets) form 19.94%. Those by unbelievers are 64.99%. Some of the indirect speeches are of people who are groups of believers and unbelievers, e.g., ‘مَعِشَرَ الْحَوَارِيْنِ’ and form 0.86% . Table (1) shows speakers of the indirect reported speech in the Qur’an, and Table (2) shows the prophets’ (PBUUT) uses of this reportive mode in the Qur’an.

<table>
<thead>
<tr>
<th>Speakers of Indirect Speech</th>
<th>Uses</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almighty Allah</td>
<td>63</td>
<td>9.03%</td>
</tr>
<tr>
<td>Prophets</td>
<td>36</td>
<td>5.16%</td>
</tr>
<tr>
<td>Believers</td>
<td>139</td>
<td>19.94%</td>
</tr>
<tr>
<td>Disbelievers</td>
<td>453</td>
<td>64.99%</td>
</tr>
<tr>
<td>Unspecified (believes and disbelievers)</td>
<td>6</td>
<td>0.86%</td>
</tr>
<tr>
<td>Total</td>
<td>697</td>
<td>99.98%</td>
</tr>
</tbody>
</table>
The following list where the verbs are put in the past forms and arranged according to their frequency of use:

There are forty-five reportive verbs and reportive clauses employed in the Qur’an to form indirect speech, as in (ii) Reportive Verbs and Other Reportive Constructions:

<table>
<thead>
<tr>
<th>No.</th>
<th>Prophet</th>
<th>Times of Iss</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Muhammad</td>
<td>13</td>
<td>36.11%</td>
</tr>
<tr>
<td>2</td>
<td>unspecified prophets</td>
<td>7</td>
<td>19.44%</td>
</tr>
<tr>
<td>3</td>
<td>Adam (+ Eve)</td>
<td>2</td>
<td>5.55%</td>
</tr>
<tr>
<td>4</td>
<td>Moses + Aaron</td>
<td>2</td>
<td>5.55%</td>
</tr>
<tr>
<td>5</td>
<td>Moses</td>
<td>2</td>
<td>5.55%</td>
</tr>
<tr>
<td>6</td>
<td>Abraham</td>
<td>2</td>
<td>5.55%</td>
</tr>
<tr>
<td>7</td>
<td>Jesus</td>
<td>2</td>
<td>5.55%</td>
</tr>
<tr>
<td>8</td>
<td>Noah</td>
<td>1</td>
<td>2.77%</td>
</tr>
<tr>
<td>9</td>
<td>Hud</td>
<td>1</td>
<td>2.77%</td>
</tr>
<tr>
<td>10</td>
<td>Job</td>
<td>1</td>
<td>2.77%</td>
</tr>
<tr>
<td>11</td>
<td>David and Solomon</td>
<td>1</td>
<td>2.77%</td>
</tr>
<tr>
<td>12</td>
<td>Jonathana</td>
<td>1</td>
<td>2.77%</td>
</tr>
<tr>
<td>13</td>
<td>Zachariah</td>
<td>1</td>
<td>2.77%</td>
</tr>
</tbody>
</table>

The verbs and phrases are used in different inflected forms, as in Table (3).

<table>
<thead>
<tr>
<th>No.</th>
<th>Reporitive V. /Phrase</th>
<th>Uses</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>قال (يقول + فعل جمع قبل قولوا)</td>
<td>527</td>
<td>75.60%</td>
</tr>
</tbody>
</table>

- 2.77% - 2.77% - 2.77% - 2.77% - 2.77%
5. Conclusion
To report speech indirectly in Arabic is to represent it in such a form which is faithful to its original meaning. Arab scholars, grammarians, and contemporary linguists limit the construction of حاكمة القول بالمعنى، which is equivalent to the linguistic term ‘indirect reported speech’, to include those reports which involve use of the particles ان ‘anna’, ان ‘an’, or ان ‘in’; those which include pronouns, deictic expressions and/or tense backshift; and those which use some specific reportive verbs, particularly those associated by one of the above mentioned particles. The impossibility of reporting ‘non-choral’ speech of plural subjects in a verbatim direct form has not been discussed by Arabic scholars, hence they consider any reported speech which does not include one of the above mentioned syntactic indicators as a direct one. Adopting modern linguistic viewpoints concerning the aspect, the study in its stylistic and statistical analyses has identified the Qur’anic uses of this reportive mode, its speakers, the reportive verbs and constructions employed, which validate its hypotheses.

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