

The Transfer of the Implicatures of *Iltifāt* from Arabic to English

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ABSTRACT

Translation of *iltifāt* is a major challenge for Qur'ān translators and has attracted the attention of translation researchers and linguists, alike. *Iltifāt* with its first- to third-person shifts in deictic reference is a remarkable style of the Holy Qur'ān and is used to serve various pragmatic functions, such as implicatures. The aim of this paper is to examine the translation of the implicatures of *iltifāt* from Arabic to English. To achieve this aim, the implicatures of *iltifāt* shifts from first- to the third-person reference were extracted from the source text, the chapter of the Qur'ān named *sūrah al-Baqarah*, with reference to a number of Qur'ānic exegeses. In addition, the study attempted to identify the strategies used in the translation of Yūsuf Ali (2008) for *iltifāt* in *sūrah al-Baqarah*. The analysis revealed that there are a number of implicatures of *iltifāt* from first- to the third-person reference which can be found in exegeses. However, these implicatures are not represented in the text for the readers of Yūsuf Ali's translation. Translating implicatures from *iltifāt* requires intertextual cross checking from exegeses in order to attain the meanings of *iltifāt* that would otherwise be lost in translation.

Keywords: *Iltifāt*, personal *Iltifāt*, *Qur'ān*, *Sūrah Al-Baqarah*, implicature, pragmatics, translation

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INTRODUCTION

Implicatures are what the speaker means or implies rather than what he explicitly says (Baker 2011). Readers of the Holy Qur'ān, particularly in the English language, need to know the implicatures of *iltifāt* and its tremendous impact as a means of communication in the text. As Islam is not meant only for Arabs, the need for translating the Qur'ān as a main text into

the English language is evident (Mohaghegh & Pirnajuddin 2013, p.57). It is quite important, not only for readers, but also for researchers to know the implied meanings of *iltifāt*. Awareness of the shifts in person reference makes the reader of the verses containing these switches ponder upon their meanings and purpose. Considering only their surface meanings and not the underlying reasons for them is to see only part of the picture.

According to Vivanco (2006), the surface meaning (morphologically explicit: semantic level) and deep meaning (morphologically non-existent: pragmatic level) can be related. In the case of *iltifāt*, the surface meaning is clearly explicit in the text by the switch from one pronoun to another. The deep meaning has to be guessed by means of pragmatics through eliciting the implicature (implied meaning) from exegeses as intertextual texts.

Therefore, this study identified the meanings implied by the first- to third-person shifts in reference of *iltifāt* based on the three basic exegeses selected for this study i.e. al-Zamakhshari (1143), Abū al-Saʿūd (1544) and al-Alūsī (1853).

Iltifāt is a popular style of the Holy Qurʾān. However, this stylistic feature poses certain problems for the translator and the receptor of the message. In *iltifāt*, there is a sudden transition and change in person or addressee during the discourse. Moreover, *iltifāt* is considered to be problematic in translation due to the differences between the two languages and is more problematic when it takes place in a sacred text such

as the Holy Qurʾān. In this study, *iltifāt* reference shifts from the first person to the third person were examined from Yūsuf Ali's translation to determine if the implicatures of *iltifāt* are conveyed to the target readers.

LITERATURE REVIEW

A number of studies, such as Druakovic (2007) and al-Quran and al-Azzam (2009), have been conducted on the function of *iltifāt*. Druakovic's (2007) study aimed at analysing the concept of *iltifāt* (twist) and its main function in the Qurʾān especially in the verses of *al-Fātihah*, the first *sūrah* of the Qurʾān. The researcher reached two conclusions. First, there are significant differences between *iltifāt* in the sacred text and its equivalents that are offered in the European literature: European terms such as rhetorical deixis, apostrophe, phantasm and the like do not entirely cover the meaning and function of *iltifāt* in the text of the Qurʾān, in which this figure of speech has considerably more nuances. The second conclusion he came to was that the sacred text gives grounds for extending the interpretation of *iltifāt* in traditional Arabic stylistics itself. In other words, *iltifāt* does not remain only on the level of the sudden change of persons and rhetorical perspective; instead, the Qurʾān develops and grades it in such richness that it can be concluded that *iltifāt*, besides denoting a sudden change of persons, also includes a sudden change of tenses as well as active and passive forms.

In addition, al-Quran and al-Azzam (2009) discuss *iltifāt* in Qur'ānic discourse. In the study, *iltifāt* is called apostrophe. A number of examples from the Holy Qur'ān are selected, analysed and discussed. *Iltifāt* was tackled as a rhetorical device that has various functions such as creating terror or shock on the addressee and exclusiveness of the doer of an action. The study found that *iltifāt* has various functions that cannot be easily grasped by ordinary readers of the Qur'ān. It was also found that, unlike an ordinary transcript, the Qur'ānic text is rhetorical, and this requires deep contemplation on the religious document so as to have enough understanding of the various textual implications. In addition, the study demonstrated that misapprehension of the rhetorical features of the Qur'ānic text may lead readers to consider it as poorly structured and lacking coherence and unity. Finally, the study assumed that understanding *iltifāt* is problematic in the source text; its translation collides with many linguistic and extra-linguistic complications, which cannot be resolved without exerting different types of effort that can help in preserving the features in the target language. Therefore, for purely theological and philological reasons, a number of Qur'ānic exegeses were consulted, and three authentic interpretations of the Qur'ān are exemplified to show some real translation losses in the target text or exegesis as it fails to illuminate the meaning either conveyed or reinforced by *iltifāt*. The three selected translations are Arberry (1980), Pickthall (2002) and Ali (2003). The

exegesis consulted are Ibn Kathīr (2003), al-Sabūnī (1981), al-Ṭabarānī (2008) and al-Zamakhsharī (2005).

Sharifabad and Hazbavi (2011) investigated translation strategies with regard to translating implicature in the story of the Prophet Joseph in the Holy Qur'ān. The authors compared and contrasted the conversational implicature and their related conversational maxims i.e. quality, quantity, relation, manner were analysed and explained in the target verses. The mechanisms and strategies of translating the related maxims and conversational implicatures in the analysed verses were investigated. In some verses, some of the translators could explicate the conversational implicatures and related maxims, while in some others; some translators could not translate conversational implicatures well. The English translators, in rendering the intended verses used four kinds of translation strategies: the use of footnotes, parentheses, brackets and no translation strategy. The study concluded that if the translators of the Holy Qur'ān before commencing to translate the Divine Book, studied some useful exegeses of the Holy Qur'ān, they would undoubtedly make more appropriate and natural translations of this Sacred Book.

Previous studies such as those just discussed provide a basis for this research because they give a useful picture of the functions of *iltifāt* in *al-Fāṭihah* and other *sūrah*s of the Holy Qur'ān. These kinds of study have implications for *iltifāt* and its translation. However, little research has

been carried out on implicature of *iltifāt* in *sūrah al-Baqarah*, and its translation into English by Yūsuf Ali. For this reason, this paper aims to contribute to the literature on the pragmatics and implicature of *iltifāt* in *sūrah al-Baqarah*. In other words, this study provides a deeper understanding of *iltifāt* by investigating its pragmatic functions and the implied meanings behind *iltifāt* without which the meaning will not be apparent to the target reader if there were a loss in translation. This study paves the way for further investigations on the translatability of different issues in Muslims' Holy Scripture, and it may also prove fruitful and beneficial for future translations of the Qur'ān into English.

THEORETICAL FRAMEWORK

The investigators adopted the framework of text-linguistics in order to attain a comprehensive analysis of *iltifāt* in the translation of *sūrah al-Baqarah* by Yūsuf Ali. Adopting Neubert and Shreve's (1992) standards of textuality, Baker's (2011) approach of implicature enabled the researcher to utilise this theoretical framework for the analysis of the data to be obtained. Neubert and Shreve's approach of textuality and Baker's approach of implicature were integrated in this study for the purpose of eliciting the implicatures/intended meanings of *iltifāt* in *sūrah al-Baqarah*.

In Neubert and Shreve's (1992) approach, there are seven standards of textuality: intentionality, acceptability, situationality, informativity, cohesion,

coherence and intertextuality. From a textuality point of view, a text is "a communicative occurrence which meets seven standards of textuality. If any of these standards is not considered to have been satisfied, the text will not be communicative" (Beaugrand & Dressler 1981, p. 3, cited in Abdul-Raof, 2001, p.108). Therefore, for the purpose of this study not all standards of textuality were examined. Only three out of seven standards were examined. The three standards were intentionality, situationality and intertextuality. If any of the seven standards proved not to have been satisfied, the text was considered as not being communicative. It could be enough to choose even one standard to judge the communicative effectiveness in Yūsuf Ali's translation. However, two others were included for the sake of reiteration and verification.

Baker's (2011) approach of implicature proves to be interlinked with the intentionality, situationality and intertextuality of Neubert and Shreve (1992). Baker's (2011) approach of implicature is not about what is explicitly said, but what is implied. Similarly, for intentionality, a competent translator has to identify implicated meanings, that is, the intention of the author, in selecting one form or structure rather than another. The intention of switching the reference from one pronoun into another in the text is of paramount significance in inferring what is conveyed. Likewise, in the translation of *iltifāt* and in order to gain intention to the switch, there is a need to return to intertextual texts such as exegeses so that,

for each switch, there is a situation. Baker's (2011) implicature can be understood better by referring to the three standards of textuality by Neubert and Shreve (1992).

METHOD

In order to identify and explore the translation of *iltifāt* in *Sūrah al-Baqarah*, this study made use of the following source and target texts and a number of other references.

A specific *sūrah* was chosen to be the corpus of this study because searching the whole Qur'ān is a formidable task. Only one chapter (*sūrah*), *sūrah al-Baqarah*, was chosen because it has the highest number of *iltifāt* compared to other *sūrahs* of the Holy Qur'ān.

The target text of this study was based on Abdullah Yūsuf Ali's (2008) English translation of the Qur'ān as the most important, authoritative and most popular translated version of the holy Qur'ān. In this study, three main exegeses of the Holy Qur'ān were consulted: Tafsīr al-Zamakhshari (1143), al-Alūsī (1853) and Abū al-Sa'ūd (1544). The three selected exegeses (*tafasīr*) are among the most widely used exegeses as far as *iltifāt* is concerned. These exegeses were selected for eliciting the meanings (implicatures) of *iltifāt* in *sūrah al-Baqarah*. Some other exegeses were used for additional clarification of the implicature of *iltifāt*.

DATA ANALYSIS

In terms of data analysis, a total of 46 *iltifāts* were elicited from *sūrah al-Baqarah* in

the work of Abdel Haleem (1992) and al-Banānī (1993). The 46 instances of *iltifāt* were divided into four types based on both Abdel Haleem (1992) and al-Banānī, specifically *iltifāt* from the third-person to the first-person pronoun, *iltifāt* from the first- to the third-person pronoun, *iltifāt* from the third- to the second-person pronoun and *iltifāt* from the second- to the third-person pronoun. This study focuses only on one type of *iltifāt*, from the first-person to the third-person pronoun, because it occurs throughout the Holy Qur'ān and involves more implicatures in *sūrah al-Baqarah* compared to other personal *iltifāt*. The total number of *iltifāts* from the first to the third in *sūrah al-Baqarah* is four.

This paper will examine the implicatures of *iltifāt* from the first- person to the third-person pronoun in *sūrah al-Baqarah* and discuss how these implicatures are conveyed to the readers of Yūsuf Ali's translation. In this step, identifying the embedded meanings of *iltifāt* occurs by referring to the three exegeses, al-Zamakhshari, al-Alūsī and Abū al-Sa'ūd that are frequently used for this.

An important goal of this study was to determine whether the transferred meaning in the target language reflected the source language meaning and if this could be done through referring to the translation of *iltifāt* of each type. If the implied meaning of the switch occurs in Yūsuf Ali's translation by compensation, by a footnote or any strategy that could be used to expose the implied meaning, then it is successfully conveyed to the target readers. If neither

implicature nor the form of the switch is clarified by the translator, as if it does not exist, then it is obvious that the meaning is not conveyed to the target readers. This analysis allowed researchers to determine pragmatic functions of *iltifāt* in *sūrah al-Baqarah* and how these are conveyed in Yūsuf Ali's translation.

FINDINGS AND DISCUSSION

The Implicature of 'Iltifāt' (First Person to Third Person) and Its Translation into English

All the examples of *iltifāt* of this type in *Sūrah al-Baqarah* refer to Allah, the Almighty. In these examples, references refer to Allah, the Almighty, in the first-person plural pronoun (We) in the speaking form, switching into the third-person singular pronoun (absence form), as in Allah (Lord). From the data of *iltifāt*, two main themes of the implicatures were identified. They were:

1. Instilling fear and sublimity
2. Providing guidance

Instilling fear and sublimity

In Arabic, "إدخال الروعة وتربية المهابة" literally means "instilling fear and nurturing sublimity". This implicature of the switch from the first-person pronoun to the third-person pronoun shows a close relation of the lexical items fear (الروعة) and sublimity (المهابة). Some languages connect between sublimity and the words of fear. In Arabic, for example, the lexical item "روعة" means "الفرع" in the *Lisān al-Arab* dictionary

(Ibn-Manzūr 1956), which is translated in the Modern Written Arabic dictionary as "fear, fright, terror" (Wehr, 1976, p. 711). The lexical item "مهابه" is derived from the verb "هاب" that is translated in the AlMaany dictionary as "to be afraid/scared". In the *Lisān al-Arab* dictionary, "مهابه" means "الأجلال والمخافة". In the AlMaany Dictionary, the translation of the word "مهابه" is "sublimity, Majesty, awe". In other words, sublimity reflects fear and awe in the hearts of the listeners/readers. The lexical items "fear" and "sublimity" are interconnected. In most instances of this type, *iltifāt* from the first-person pronoun (speaking form) to the third-person (absence form) expresses fear and sublimity in the heart of the listeners (Abū al-Sa'ūd, 951 H/1544; al-Alūsī, 1270 H/1853).

The following is the first example on *iltifāt* that exemplifies the theme of instilling fear and sublimity in the hearts of the listeners in verse (2: 106):

قال تعالى: " مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ "

(106)

Translation [Yūsuf Ali]: *None of Our revelations do **We** abrogate or cause to be forgotten, but **We** substitute something better or similar: Knowest thou not that **Allah** hath power over all things?*

Iltifāt appears in the above verse in the change from the first-person plural pronoun to the third-person singular pronoun as

shown in Table 1. *Iltifāt* into the third-person singular pronoun (absence form) represented in Allah’s name is to instil sublimity “المهابة” (Abū al-Sa‘ūd 951H/1544; al-Alūsī 1270H/1853). It is the name of Allah that combines all the attributes of the Almighty, among which is the attribute of ability. The use of the proper name “Allah” is more eloquent in ascribing ability to Him than the first person-plural pronoun (We) (al-Alūsī 1270 H/1853). Some of Allah’s attributes carry powerful and threatening meanings such as “قدير”. The lexical item “قدير” means that Allah is able and capable of doing anything. Thus, using Allah’s attribute at the end of the verse is more rhetorical than mentioning any kind of punishment. Moreover, not mentioning the penalty scares and frightens the addressee even more.

Al-Zamakhsharī (538 H/1143) pointed out that the reason behind the revelation of this verse is that the disbelievers and Jews accused the Prophet Muhammad (Pbuh) to be the narrator of the Holy Qur’ān. Therefore, Allah, the Almighty, revealed this verse to prove to them that He Himself, and not the Prophet, was the producer of the Holy Qur’ān by starting the verse with the first-person plural pronoun, We. In the above

verse, the three verbs **نَسَخَ** (abrogate), **نَسِيَهَا** (cause to be forgotten) and **نَأْت** (substitute), have been attached with the stress initial ن (We) that precedes the verb. This signifies certainty, in that the semantic features of the verb will be carried out by the subject of the verb. Attaching the pronoun (We) to the verbs supports the argument and disperses doubt in the minds of the listeners that the producer of the Holy Qur’ān is Allah, the Almighty, and not the Prophet.

However, this has been misunderstood by non-believers, and they may have ascribed the first-person plural pronoun to the Prophet Muhammad (Pbuh). Therefore, Allah, the Almighty, reiterated that He Himself, was the producer of the Holy Qur’ān by using His name at the end of the verse. According to Abū al-Sa‘ūd (951 H/1544) and al-Alūsī (1270 H/1853), this *iltifāt* from the pronoun (We) to using the noun (Allah) is to display sublimity and is a notification of Allah’s thorough ability for all things, which is one of the rules of divinity. It is crystal clear and it leaves no doubt that this *iltifāt* has cut all the ways of doubt and ascribes the action to Allah, the Almighty, alone as has also been indicated by al-Banānī (1414H/1993).

TABLE 1
Iltifāt from First to Third in Verse (2:106)

<i>Iltifāt</i>	Source Text	Target Text
First-person plural pronoun (We)	مَا نَسَخَ أَوْ نَسِيَهَا نَأْت	We abrogate or cause to be forgotten, but we substitute
Third-person singular pronoun (He)	اللَّهِ	Allah

Moreover, the above implicature of sublimity and fear is emphasised by the use of a rhetorical question. The Qur’ān abounds with interrogative statements that are not meant to seek answers or information, but to attain particular rhetorical effects. One important characteristic of rhetorical questions is that they are context-based. Thus, an adequate understanding of the various purposes and denotations of rhetorical questions depends mainly on the context of situation. Ateeq (in al-Abbasi, 2006) emphasised the significant role of context in disambiguating the metaphorical meanings contained in the rhetorical questions. He identifies several rhetorical denotations intended by rhetorical questions: negation, surprise, hope, confirmation, veneration, denial, condemnation, rebuke, sarcasm, warning, hyperbole, attraction and the like. The clause in the above mentioned verse (أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) - Knowest thou not that **Allah** Hath power over all things?) is a rhetorical question for the purpose of veneration or sublimity. This rhetorical question confirms the previous implicature and proves to the disbelievers and the Jews that the only producer of the Holy Qur’ān is Allah the Almighty because He has power over all things.

The second verse on *iltifāt* that exemplifies the theme of instilling fear and sublimity in the hearts of the listeners/readers:

قال تعالى: وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عِبَادِنَا فَآتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Translation [Yūsuf Ali]: *And if ye are in doubt as to what **We** have revealed from time to time to Our servant, then produce a sūrah like thereunto; and call your witnesses or helpers (If there are any) besides **Allah**, if your (doubts) are true.*

Itifāt is switched from the first-person plural pronoun to the third person singular pronoun, as clarified in Table 2.

It is noted in this example that the person involved in *iltifāt* is Allah. In the first part of the verse, Allah speaks in the first-person plural. In the other part of the transition, He speaks in the third-person singular. The switch is manifested here in the change from speaking (presence) as in (**We** have revealed) that refers to Allah, the Almighty, and its corresponding possessive adjective (**Our** servant) to the third-person

TABLE 2
Itifāt from First to Third in Verse (2:23)

<i>Itifāt</i>	Source Text	Target Text
First-person plural pronoun (We,our)	مِمَّا نَزَّلْنَا عَلَىٰ عِبَادِنَا	We have revealed from time to time to Our servant,
Third-person singular pronoun (He)	مِّن دُونِ اللَّهِ	besides Allah

singular form (the absence form) as in (besides **Allah**). The switch to “مِنْ دُونِ اللَّهِ” (besides Allah) would have conventionally been read as “من دوننا” (besides us). The verse starts with the speaker Allah, the Almighty, to refer to his Majesty and it is followed by the phrase (our servant) to clarify the relation of Prophet Muhammad (Pbuh) to his Lord and emphasises his complete worship and surrender to Allah, the Almighty. Then the verse turns to using the name of Allah in the third person (absence form) to emphasise that the owner of the previous pronoun (**We**) in “**We** have revealed” is Allah, with His divinity upon the whole of creation.

In the use of *iltifāt* in this verse, Abū al-Sa‘ūd (951 H/1544) in his exegesis mentioned two pragmatic meanings of *iltifāt*:

- a. To display fear and sublimity
- b. To ensure the absurdity of those who worship others other than Allah who has all the attributes of perfection and divinity.

In the above verses (22-23), in Makkah, opponents had often been challenged to produce anything of comparable merit if they believed the Qur’ān to be the work of a human being. Al-Zamakhsharī (538 H/1143) mentioned that the lexical item “*Tanzīl*” (sending down in a gradual way) rather than “*Inzāl*” (sending down all at once) is used by Allah, the Almighty, because what was intended was sending down in a gradual way (*Tanzīl*), that is, in separate portions, which is an even greater challenge. This signifies that the Holy Qur’ān is sublime and it can

never be produced by anyone except Allah, the Almighty. Furthermore, this proves the absurdity of those who worship others other than Allah, who has all the attributes of perfection and divinity. Allah, the Almighty, is challenging them and all their supporters to produce just a *sūrah* like it.

The Qur’ān is inimitable, and the effect of the recitation of the Qur’ān is overwhelming and terrifying. The effect of Qur’ānic recitation is described by the Qur’ān itself: “as

قال تعالى: ” اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا
مُتَشَابِهًا مَثَابِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى
ذِكْرِ اللَّهِ“
(الزمر: 23)

Translation: *God has sent down the fairest discourse as a book, consistent in itself, whereat shiver the skins of those who fear their lord; then their skins and their hearts soften at the remembrance of God.*

This shows that the rhetorical effect of the Qur’ān was first and foremost due to its recitation. It has to be recited and heard to achieve this effect. The rhetorical effect is caused less by the beauty of the text than by its awe-inspiring majesty and its message, which made listeners “shiver” (Wild, cited in Leaman, 2006, p. 295). The Qur’ān also has a strong aesthetic dimension. The inimitability of the Qur’ān as far as this is connected to aesthetics lays thus more in its overwhelming and frightening power. Wild

(in Leaman, 2006) mentions that Arabic and Islamic culture holds the style of the Qur'ān in highest esteem, with listeners to Qur'ānic recitation reported to have died under the overwhelming effect of the recitation. In other words, *iltifāt* from the use of the first-person plural pronoun (We) into the third-person plural pronoun (He) shows the great effect of the Qur'ān on listeners. The Qur'ān's inimitability and its overwhelming effect bring sublimity and fear in the hearts of the listeners through its recitation, and this undoubtedly ensures the absurdity of those who think they can produce something like the Qur'ān.

The meaning of fear and sublimity is emphasised further by the use of the conditional sentence *وإن كنتم في ريب مما نزلنا* – “And if ye are in doubt as to what We have revealed from time to time to Our servant” followed by its apodosis *فأتوا بسورة من مثله وادعوا شهداءكم من دون الله* – then produce a *sūrah* like thereunto; and call your witnesses or helpers (If there are any) besides Allah”. Conditional sentences consist of two parts. The first part is called protasis (*fi'el al-shart*), and the second part is called apodosis (*jawab al-shart*). Semantically, the apodosis is dependent upon the protasis. The two clauses are semantically joined by the conditional particle *إن*– if. In other words, the action of the state expressed by the verb in apodosis will not take place if the action or state expressed by protasis has not taken place. In the above verse, the protasis is *وإن كنتم* – “And if ye are in doubt as to what We have revealed from

time to time to Our servant ” and the apodosis is *فأتوا بسورة من مثله وادعوا شهداءكم من دون الله* – then produce a *sūrah* like thereunto; and call your witnesses or helpers (If there are any) besides Allah”. Thus, having any doubt as to what was revealed to the Prophet Muhammad (Pbuh) would not take place unless a *sūrah* like thereunto is produced. This indicates the impossibility and uncertainty of producing a *sūrah* like thereunto. The use of the particle *إن*– if alludes to uncertainty and non-affirmation. The conditional particle *إن*– if signifies that the action denoted by the verb is not certain to take place and cannot be affirmed. In other words, *إن*– if denotes “a sense of skepticism in the communicator’s mind” (Abdul-Raof, 2006, p. 164).

To relate the use of a conditional sentence to the implicature of fear and sublimity, al Masa'eed (2009) dealt with the pragmatic functions of the conditionals in the Holy Qur'ān and showed that the conditionals in the Holy Qur'ān could convey the following pragmatic functions: challenging, rebuking, threatening, investigating for the truth, frightening, prohibition, giving instructions, reminding, ridiculing and expressing impossibility. In addition, Traugott *et al.* (1986, p.197) denoted that conditional speech acts can be utilised to represent threats. Most of the pragmatic functions behind conditional sentences mentioned by al Masa'eed (2009) and Traugott *et al.* (1986), mentioned above, denote fear and sublimity. In the above verse, Allah is challenging opponents to produce anything of comparable merit to the Holy Qur'an, but

that is impossible. This impossibility is due to the inimitability of the Holy Qur’ān since Allah, the Almighty Himself, challenged the polytheists of Makkah to produce one *sūrah* as miraculous as those of the Holy Qur’ān. The Holy Qur’ān’s inimitability and its overwhelming effect is enough to instil fear and sublimity in the hearts of listeners through its recitation.

Providing guidance

This implicature shows that guidance cannot be granted by anyone else except Allah, the Almighty.

The first verse on *iltifāt* that exemplifies the theme of provision of guidance, which cannot be granted by anyone else except Allah, the Almighty, is illustrated in verse (2:143) below:

قال تعالى: ”وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ إِنَّا اللَّهُ بِالنَّاسِ لَرُؤُوفٌ رَّحِيمٌ“
(143)

Translation [Yūsuf Ali]: *Thus, have **We made of you** an Ummat justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves; and **We appointed** the Qibla to which you were used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to **those guided by Allah. And never would Allah** make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.*

Iltifāt in this verse is shown in the shift from the first-person plural pronoun to the third-person singular as illustrated in Table 3.

In the switch into the third-person singular (هَدَى اللَّهُ), guidance is ascribed to Allah, the Almighty, and it is Allah who guided, and nobody could do this except Him, the Almighty God. According to Abū Ḥayyān (754 H/1353), the meaning of “هَدَى اللَّهُ” (Allah’s guidance) involves

TABLE 3
Iltifāt from First to Third in Verse (2:143)

<i>Iltifāt</i>	Source Text	Target Text
First-person plural pronoun (We)	وَمَا جَعَلْنَا	We appointed
Third-person singular pronoun (He)	إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ	except to those guided by Allah. And never would Allah

several related meanings: Allah's guidance for people to follow the Messenger; Allah created the guidance for them, which is the faith in their hearts; He guides them to see the truth and the right thing; and He set them on faith. In short, these meanings reflect the ascribing of guidance to Allah. Additionally, the people who face no difficulty should not attribute such happenings to themselves but merely a success (*Tawfiq*) from Allah, the Almighty, as He guides them to His guidance.

For more clarification, in the above verse, the three verbs “**جَعَلْنَاكُمْ** – have **We made of you**”, “**جَعَلْنَا** - **We appointed**” and “**لِنَعْلَمَ** – only to test”, have been attached with the stress initial “**نَ**” (We) that follow the verb. This signifies certainty e.g. the semantic features of the verb will be carried out by the subject of the verb. Attaching the pronoun (We) to the verbs supports the argument and disperses doubt in the minds of the listeners. Here, the act of provision is declared by attaching the first-person plural pronoun “**نا**” which refers to Allah, the Almighty, to the verb “**جعل** – make/ appoint”. In addition, the word “**اللَّهِ**” in “**وَمَا**”, “**هَدَى اللَّهُ**”, “**كَانَ اللَّهُ**” and “**إِنَّ اللَّهَ**” is repeated three times in the same co-text. Abdul-Raof (2001, p. 81) defined lexical repetition as “A common feature of Qur'ānic discourse to have words repeated intra-sententially or inter-sententially and repetition of lexical items is used as a cohesive device and can accomplish a communicative and rhetorical

effect”. The implicature of Allah, the Almighty's provision of guidance is reiterated further by both the stress initial “**نَ**” (We) and the lexical repetition of the word “Allah” three times, which ascribes the action to the Almighty, Himself.

In addition, the three lexical items “**جَعَلْنَاكُمْ**” – “have We **made** of you”, “**جَعَلْنَا**” – “We **appointed**”, “**هَدَى اللَّهُ**” – “those guided by Allah” give the sense of provision. The act of providing can only be bestowed by Allah, the Almighty.

The second verse on *iltifāt* that exemplifies the theme of the provision of guidance, which can be bestowed only by Allah, the Almighty, the only source of guidance, is in verse (2:3-5):

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation [Yūsuf Ali]: *Who believe in the Unseen, are steadfast in prayer, and spend out of what **We** have provided for them (3) And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter (4) They are on (true) guidance, from **their Lord**, and it is these who will prosper (5).*

Itifāt switches from the first-person plural pronoun to the third-person plural pronoun, as clarified in Table 4.

Itifāt from the first-person plural pronoun (We) that refers to Allah to the third-person singular (their Lord) has an intended meaning. The noun “رب” – “Lord” has been attached to the third-person plural possessive adjective “ضمير الغائبين” (absence form) for the purpose of exposing His Majesty (Abū al-Sa‘ūd, 951 H/1544). The switch to “their lord” is mentioned to stress and emphasise that guidance can only be granted by Allah, the Almighty (al-Alūsī, 1270 H/1853). The lexical item *huda* (the guide) stems from the same root as the word *hidayet* (righteous guidance, or guidance), which means showing someone the right path and guiding him thereupon. The Qur’ān argues that guidance is bestowed only by Allah, the only source of guidance. Al-Zamakhsharī (538H/ 1143) in his exegesis explained “هُدًى مِّن رَّبِّهِمْ” – “(Guidance from their lord) as they have been provided and given ‘*Lutf*’, meaning “Allah’s kindness” and “*Tawfiq*” meaning “success”, which is that they depend on their good deeds and promotion from better to the best. The guidance of the pious is considered to be a gift from Allah, which is given for their piety and their belief. In the context, this guidance can only be provided to those who believe in the unseen, establish the prayers, spend

out of what Allah has provided them and believe in what has been revealed by God to His Prophets in the various ages and regions of the world, in the Book revealed to the Prophet Muhammad (Pbuh) as well as in those revealed to the other Prophets who preceded him and to those who believe in the afterlife. Thus, the reward should be equivalent to the deeds, and this guidance should be from Allah, the Almighty (al-Banānī, 1414 H/1993).

In the above verse, the lexical item “رَزَقْنَاهُمْ” – “**We** have provided for them” is attached to the pronoun “نا- We” that refers to Allah, the Almighty. This stresses the fact that sustenance is provided only by Allah. The Arabic lexical item *rizq* is derived from the verb *razaqa* (to provide with the means of subsistence). The verbal noun *rizq* in its Qur’ānic usage denotes anything given by God to man as a means of nourishment and sustenance, be it material or spiritual; it is thus often translated as ‘bounty’. One of God’s innumerable names is ‘*al-Razzāq*’ (the All-Provider), and every instance of the provision of bounties mentioned in the Qur’ān has God as its subject. Similarly is the lexical item guidance in “هُدًى مِّن رَّبِّهِمْ” – “They are on (true) guidance, from **their Lord**”, which is followed by a prepositional

TABE 4
Itifāt from the First to the Third in Verses (2:3-5)

<i>Itifāt</i>	Source Text	Target Text
The first-person plural pronoun (We)	رَزَقْنَاهُمْ	what We have provided for them
The third-person singular pronoun (He)	مِّن رَّبِّهِمْ هُدًى	They are on (true) guidance, from their lord

phrase “مِّن رَّبِّهِمْ” – “from their Lord”, which elucidates that the act of guidance can only be granted by Allah, the Almighty.

TRANSLATION STRATEGY

In terms of translation, the switch from the first-person pronoun to the third-person pronoun is translated literally by Yūsuf Ali. A literal translation of this switch in English would no doubt confuse the reader and may encourage him/her to read more into the utterance than is intended (Baker, 1992, p. 230), particularly when there are no hints of the sudden switch from one pronoun to another. The implicature of instilling fear and sublimity and providing guidance that are quite apparent in the explication of *iltifāt* in the intertextual texts of exegeses are not given enough or considerable attention by the translator, Yūsuf Ali.

CONCLUSION

There are two implicatures behind the switch from the first- to the third-person pronoun in *sūrah al-Baqarah* that are realised through reading the exegeses. None of the implicatures of *iltifāt* are conveyed in the translation of Yūsuf Ali. It can be argued that the transference of *iltifāt* for the target readers is significant for the sake of exposing the switches and their implicatures. In terms of translation from Arabic to English, literal strategy is the only translation strategy that is used by Yūsuf Ali in translating *iltifāt* from the first- to the third-person pronoun. Through literal translation, the switch that is obvious in the source text remained unexplained to

the target readers. This translation strategy used by Yūsuf Ali is not helpful in attaining transference and conveying the meaning of *iltifāt*. Thus, cross checking exegeses and possessing a working linguistic-exegetical background that refers to *iltifāt* would help in understanding the meaning of *iltifāt* lost in Ali's translation.

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