

## Expansion Strategy in the Translation of *Iltifāt in Sūrat Al-Baqarah*

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### Abstract

This study examines the application of expansion strategy in translating *iltifāt in Sūrat al-Baqarah*. *Iltifāt* is one of the styles of the holy Qur'ān and it represents the switch from one mode to another including pronouns, tenses, and gender, and this study focuses on translating *iltifāt* in pronouns. To explore the usage of expansion strategy in translating *iltifāt*, the latter was examined in *Sūrat al-Baqarah* and its translation by Ali (2008). Creating a faithful translation via expansion or explicitation is a challenging task for the translator. Data were selected from specific *iltifāts* in *Sūrat al-Baqarah*, namely those in which expansion strategy had been used. The selected data were then classified on the basis of reasons for which expansion strategy was used and the effectiveness of expansion strategy in translating *iltifāt* in pronouns was described and discussed.

**Key words:** expansion, explicitation, translation strategy, personal *iltifāt*, styles of the Qur'ān

## 1. Introduction

In translation, one of the most challenging tasks translators find is the conveyance of Qur'ānic messages to target readers. This study deals with the difficulties while transferring *iltifāt* from one language to another, particularly when working with Qur'ānic texts. The objective of the study is to examine the usage of expansion strategy by Ali (2008) in translating *iltifāt* from Arabic to English. Venuti (1998) indicates that translation strategy "involves the basic tasks of choosing the foreign text to be translated and developing a method to translate it" (p.240). Expansion is one of the translation strategies that has been used by the translator, Ali (2008) in translating *iltifāt*. Expansion, which is sometimes referred to as addition is a translation strategy that causes the translation to be longer than the original (Dastjerdi & Rahekhoda, 2010, p.8). Melkumyan & Dabaghi (2011) assert that by using this strategy, the translator is adding new information- word or phrase, in order to make the text serve its purpose better. Nida (1964) indicates that one of the techniques of adjustment used in translation is addition. In addition, Chesterman (1997) lists expanding, which is another term for expansion among the semantic production strategies applied in the process of translation.

English and Arabic belong to two different language families. Arabic language originates from the Semitic language family, in contrast to the Germanic language family for English. Consequently, the system of the two languages differs. This could cause problems in translation as Baker (1992) claims that the differences in the grammatical structures of the source and target languages often result in some changes in the information content of the message during the process of translation. These changes may take the form of adding to the target text information which is not expressed in the source text. Accordingly, the more divergent the languages are, the more additions and explications are used in translating from one language into another.

This study involves contrastive analysis in analyzing the translation of *iltifāt* from the source text into the target text. A contrastive approach as mentioned by Williams and Chesterman (2002) does not only focus on texts but also on grammatical structures, looking for equivalence rules for translating certain structure between a given pair of languages, as Arabic and English language. This analysis helps us to describe the translation product and its relation with the source text (the Holy Qur'ān). In this study, the source text (ST) used is *Sūrat al-Baqarah* because it has the highest number of *iltifāts* compared to other *sūrahs* of the Qur'ān (see Methodology).

As for the target text (TT), the translation of Ali's (2008) *The Meaning of the Holy Qur'ān* is used because it is the most widely read translation of the Qur'ān in English. Ali was one of the few Muslims who enjoyed excellent command of the English language. This is obviously reflected in his translation. Although his translation of the Qur'ān is more of a paraphrase than a literal one, it faithfully represents the sense of the original as stated by Hannouna (2010).

## 2. Literature Review

In recent years, there have been a few studies on *iltifāt* in Qur'ānic translations. However, the translation of *iltifāt* has not matched its prevalence in literature. Hatim and Mason (1997), Bushaqoor (2008), Majed Al-Quran & Bakri Al-Azzam (2009), Ibrahim & Al-Bagoa (2010) investigate *iltifāt* in a number of Qur'ānic translations. For example, Hatim and Mason (1997) referred to *iltifāt* as reference switching in a number of languages like Arabic as compared to

other languages where *iltifāt* does not exist in English. They point out that translating *iltifāt* is problematic especially when different translators deal with the related verses. Moreover, Bushaqoor (2008) discusses the translation of *iltifāt* into French and his study was carried out in Arabic language. He selects three translations of *iltifāt* by Abu Bakr Hamza (1994), Muḥammad Hamidullah (1989), and Denise Masson (1967). He chooses a translation by an Arab Muslim, a non-Arab Muslim, and a non-Arab and non-Muslim translator. Bushaqoor devotes two types of *iltifāt* mentioned by Al-Ṭabl (1998) to each translation. He also finds out that all those translators failed to translate *iltifāt* into French because of a typical equivalent of *iltifāt* does not exist in French. There is however, the trope near to *iltifāt* in that language called *enlague* which represents only one aspect of the Arabic language. Abu Bakr Hamza (1994) focuses on the meaning of the Qur'ānic verse in his translation and neglects its style and structure. For Hamidullah's translation of *iltifāt* in pronouns and prepositions, Bushaqoor notices that the translator's instruction in French and Arabic is weak. In addition, Hamidullah (1989) is highly careful in rendering *iltifāt* literally but neglected its meaning. As for Denise Masson (1967)'s translation for *iltifāt*, it does not serve perfectly the meaning contained in the original text.

In addition, Majed Al-Quran and Bakri Al-Azzam (2009) discuss the translation of *iltifāt* in Qur'ānic discourse. In the study, *iltifāt* is called apostrophe. A number of examples from the whole Holy Qur'ān are selected, analysed and discussed. The study assumes that the understanding of *iltifāt* is problematic in the source text, its translation collides with many linguistic and extra-linguistic complications that cannot be resolved without exerting different types of efforts that can help in preserving the feature in the target language. Furthermore, Ibraheem and Al-Bagoa (2010) have investigated *iltifāt* in a number of translations namely Hilali and Khan (1997), Arberry (2003), and Dawood (1981). Six verses covering different types of grammatical shifts or *iltifāt* are chosen to evaluate the strategies adopted by the translators. These six verses are taken from different chapters of the Holy Qur'ān namely Yūnis (2 verses), al-A<sup>ḥ</sup>rāf, āl-Imrān, al-Māidah, and al-A<sup>ḥ</sup>adiyāt. It is pointed out that identifying the proper reference of pronouns posed serious problems to translators and it is suggested that translators especially Qur'ān translators need not be well-versed only in linguistic knowledge be it in Arabic or English, but also an advanced knowledge in Arabic rhetoric to be able to translate *iltifāt*. It is proposed in the paper of Ibraheem and Al-Bagoa (2010) that the application of Nida's (1964) dynamic equivalence as a more effective procedure in the translation of *iltifāt*.

It is clear from previous research that the translation of *iltifāt* in Qur'ānic discourse has been tackled by some researchers and all stress that translating *iltifāt* is problematic and most translators failed in translating it to the target readers.

In terms of translation strategies used in translating *iltifāt*, some studies have proposed certain approaches and strategies to translate *iltifāt*. For instance, Al-Badani et al. (2014 a) investigates the textual analysis approach in providing valuable insights on *iltifāt* in the Qur'anic discourse, its meaning and its translation into English. The paper focuses on the strategies used in translating *iltifāt* from the third person to the second person pronoun. The study explores that the English translation is bound to miss important elements of meaning. The study reveals that intertextuality helps translators identify and derive meaning from the surface features of the text in question by reference to other texts or text features they have previously come across.

Al-Badani et al. (2014 b) tackles the translation of reference switching in *Sūrat al-*

*Baqarah* and focuses on the translation strategies used in translating reference switching. The study reveals five strategies that are used in translating reference switching. They are literal, expansion, free translation, compensation and a dual strategy of transposition and footnote. However, the study reveals that these translation strategies are inapplicable in conveying the meaning of reference switching. Therefore, the researchers propose using two translation strategies that can reflect reference switching for the target readers which are literal and footnote.

Finally, Al-Farisi (2014) discusses the speech act of *iltifāt* and its Indonesian translation problems. The study investigates the translation procedures, techniques and ideology required in dealing with *iltifāt* speech act. The data source for the study consist of Qur'ānic verses that contain *iltifāt* and their translation. Descriptive-evaluative method with content analysis method is used in the study. The results show that more than 60% of *iltifāt* speech act are translated using literal procedure. Transitional pronouns contained in the *iltifāt* speech act are translated in the form of description in parentheses and using explanation.

Through the review of related studies, very few studies have been conducted on the translation strategies used in translating *iltifāt*. Studies like Al-Badani et al. (2014 a), Al-Badani et al. (2014 b), and Al-Farisi (2014) have slightly touched upon the usage of expansion strategy in translating *iltifāt*. More indepth studies are required with regard to the application of expansion or explicitation as a strategy to translate *iltifāt*.

### 3. Theoretical Framework

Translation scholars propose many methods of translation. Different translation methods have been developed in order to get the most possible and appropriate translation in terms of accurate conveyance of message, faithfulness to the intended meaning by the original speaker/ author, and positive interaction by the receptors in the TL. In translating *iltifāt*, one of the most used translation strategies is expansion. A strategy is defined by Munday (2012) as “an overall orientation of the translator (i.e. towards ‘free’ or ‘literal’ translation, towards the TT or ST ” (p. 87). Therefore, the term strategy is used throughout this study. Newmark (1988) mentions the difference between translation methods and translation procedures. He writes that “while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language” (p.81). Expansion is one of the translation procedures suggested by Newmark (1991). Expansion which is another label for explicitation is rooted in the structural dissimilarities between languages, the SL and the TL as considered by Barkhudarov (1975). Vinay and Darbelnet (1958) introduce explicitation which is a sort of supplementary procedures, which they list in addition to their direct translation and oblique translation procedures. Like expansion, explicitation signifies information that is only implicitly mentioned in the source text (ST) (Munday, 2009, p.202). By using such a strategy, the translator fills out ST by including additional phrases, spelling out implicatures or adding connectives to help the logical flow of the text to increase readability. The strategy may be used by the translator to explain the meaning to the target readers. However, whatever the reason, the result is that “the translator simply expands the TL text, building into it a semantic redundancy absent in the original” (Blum-Kulka, 1986, p.21). In addition, Klaudy (2004) considers explicitation as the act of explicating the information in the target text, which is implicit in the source text (cited in Baker). Baker (1996, p.180) mentions that explicitation is “the tendency to spell things out in translation, including the practice of adding background information”. Furthermore, Pym (2005) considers explicitation as a universal reality in translation (cited in Karoly &Foris).

#### 4. Methodology

The present study uses descriptive-qualitative design because it fulfills the characteristics of qualitative research. Typically data analysis used contrastive-comparative method with content analysis model.

In this study, the source text (ST) used is *sūrat al-Baqarah* because it has the highest number of *iltifāts* compared to other *sūrahs* of the Qur'ān. Abdel Haleem (1992) has indicated the number of verses where *iltifāt* occurs in the whole Holy Qur'ān based on books on *balāghah* in Arabic like (Ibn al-Athīr, 637/1239; al-Suyūfī, 911/ 1505; and Badr al-Dīn al-Zarkashī ,794/ 1391). In addition to these books, he shows his own treatment which illustrates that *iltifāt* occurs much more extensively in the Qur'ān than even these figures suggest. Therefore, the researchers compare the number of *iltifāt* in all the *sūrahs* and found that *sūrat al-Baqarah* has the highest number of *iltifāt*.

As for the TT, the translation of Ali's (2008) *The Meaning of the Holy Qur'ān* is used because it is the most widely read translation of the Qur'ān in English. His translation has been selected by a committee of scholars and specialists formed by Amana Corporation USA, in cooperation with the International Institute of Islamic Thought (IIIT), to represent the most recognized and authentic available English translation of the Qur'ān.

There are two major phases that are followed to analyze the data of this study. In the first phase, the researcher reads the target text (the translated version of *Sūrat al-Baqarah* by Ali) and identifies the *iltifāts* in the ST. Referring to some recognized tafsirs is important in this process.

The *iltifāts* that have been identified in the ST in the first phase are compared with their renditions in the translation of Ali (2008). The researcher goes through *iltifāts* in *Sūrat al-Baqarah* and their translations to investigate the expansion cases occurred during the procedure of translation. This step of analysis requires the researcher to show the pronouns in the target text and how the transition from one pronoun to another is reflected and conveyed in the translation of Ali (2008).

#### 5. Findings and Discussions

It is found that one of the strategies Ali uses in translating *iltifāt* in *sūrat al-Baqarah* is expansion. In this paper, four instances are provided for the usage of expansion strategy to translate *iltifāt* in *sūrat al-Baqarah* :

1. The first verse on *iltifāt* that shows the usage of expansion strategy by the translator Ali is Verse (2:83):

قال تعالى:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهََ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

**Translation [Ali]:** And remember **We took** a covenant from the Children of Israel (to this effect): Worship none but **Allah**; treat with kindness your parents and kindred, and orphans and

those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

This verse contains *iltifāt* from the first person plural pronoun (We) into third person singular (Allah) in which the both lexical items refers to same entity: Allah the Almighty. *Iltifāt* occurs in the same co-text in the source but in the translated version, the verse is divided into two parts separated by a colon (:) as in:

Figure 1.1 *Expansion Strategy in Translating Iltifāt in Verse (2:83)*

### Qur'ānic Text

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ

**English Translation** :( And remember We took a covenant from the Children of Israel **(to this effect): Worship** none but Allah).

↖ ↗  
(Addition)

This colon functions as a borderline between the first part which is in the 3<sup>rd</sup> person plural pronoun (absence form) and the second part of the verse which is in the 2<sup>nd</sup> person plural pronoun (addressing form). However, the 3<sup>rd</sup> person plural pronoun (absence form) and the 2<sup>nd</sup> person plural pronoun (addressing form) are mentioned in one co-text in the source text. In addition to using a colon, before the switch to the 2<sup>nd</sup> person pronoun (you), there is an addition as in (to this effect). The researchers could infer that the use of the expansion strategy (addition) exactly before the switch happens because of the difficulty in displaying the switch in *iltifāt* without any facilitation. This addition may work as a preface for the target readers before the sudden switch from one pronoun to another. By using expansion strategy, target readers are drawn attention towards the switch from one pronoun to another. However, in terms of *iltifāt's* meaning, the expansion strategy alone is not much of a help as no explanation for the occurrence of *iltifāt* is provided. If the target readers read the verse in a contemplative manner, they would stop at the switch and ponder over the switch from the people of Israel at the beginning of the verse in the absence form using the 3<sup>rd</sup> person plural pronoun, and then it alters to address them in the presence form in the 2<sup>nd</sup> person plural pronoun. In the original text, the exegete as Abū Al-Sa'ūd (951 H/1544) explains that this is *iltifāt* and illustrates its meaning. Though, in the translated version, nothing of this sort is being indicated by the translator which causes confusion among the target readers who could be unfamiliar with the phenomenon of *iltifāt* in the Arabic language and its significance in the Holy Qur'ān.

Using expansion strategy reflects the difficulty faced in displaying *iltifāt*. It may also be used due to the grammatical and syntactical differences between Arabic and English language. Expansion strategy is helpful to draw the reader's attention towards the switch in pronouns but it does not convey the effective meaning of *iltifāt*. It can be concluded that using expansion is helpful in attaining transference but not in conveying the meaning of *iltifāt*. Therefore, it is proposed using explanatory notes.

2. The second verse on *iltifāt* that shows the usage of expansion strategy by the translator Ali is Verse (2:57):

قال تعالى:

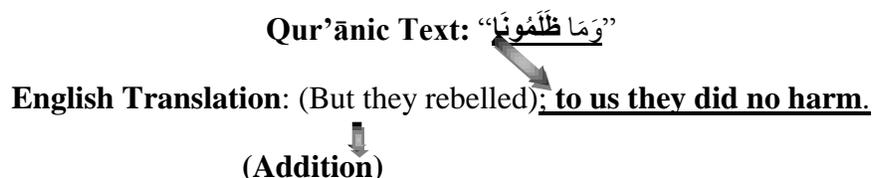
وَوَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

**Translation [Ali]:** And We gave you the shade of clouds and sent down to you Manna and quails, saying: "**Eat** of the good things We have provided for you:" **(But they rebelled); to us they did no harm, but they harmed their own souls.**

In this verse, *iltifāt* shifts from the second person plural pronoun (you) to the third person plural pronoun (they) in which both pronouns refer to the same entity: the people of Israel. In the source text, *iltifāt* from one pronoun to another occurs in the same co-text which is noticed by the researcher to be the most problematic for translators. In the target text, references including *iltifāt* where the 2<sup>nd</sup> person pronoun used are translated literally by the translator. Ali translated the first part of *iltifāt* from the 2<sup>nd</sup> person plural pronoun literally as shown here **وَوَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ** (And We gave you the shade of clouds and sent down to you Manna and quails, saying: "**Eat** of the good things We have provided for you:").

Towards the middle of the verse where *iltifāt* to the 3<sup>rd</sup> person plural pronoun occurs, there is an addition. The translator Ali used expansion where the translator expands the text by adding the clause (But they rebelled) as shown in Figure 1.2:

Figure 1.2 Expansion in Translating *Iltifāt* in Verse (2:57)



It is clearly noticed that the expanded part "**(But they rebelled)** only exists in the translated version. In the source text, before the switch to the 3<sup>rd</sup> person plural pronoun, there is an ellipsis. Ellipsis is about "something left unsaid" (Halliday and Hasan, 1976, p.142). Ellipted elements are implicitly understood from the context as in **كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا** (Eat of the good things **We have provided for you:**" **(But they rebelled); to us they did no harm.**). Here the ellipted clause as mentioned by (Al-Qurṭubī 671H /1272) and (Abū Al-Sa'ūd 951 H/1544) **فَظَلَمُوا بِأَن كَفَرُوا تِلْكَ النِّعَمَ الْجَلِيلَةَ** is literally (But they harmed as they disbelieved in those great graces). This ellipted clause which is "a natural outcome of rhetorical brevity in the Qur'ān" (Ali cited in Abdul-Raof, 2001, p. 128) is inserted in Ali's translation (But they rebelled).

In terms of translation, ellipted items in the source language can cause misunderstanding and misrepresentation of the meaning of Qur'ānic texture, unless a footnote is provided or the

source language ellipted element themselves are added by the translator. Ali refers to the ellipted clause explicitly. This addition is added by the translator by referring to the exegesis like Al-Qurṭubī (671H/1272) in order to facilitate understanding of the verse for the target readers. The translation has accurately opted for inclusion of the ellipted clause in brackets, thus maintaining source text rhetorical and syntactic texture and meaning. However, Ali did not provide any extra information about the shift of pronoun and to whom 'they' in the 3<sup>rd</sup> person plural pronoun (absence form) refers to. In the sentence 'To us they did no harm, but they harmed their own souls', 'To us' refers to Allah, the Almighty. 'They' according to the exegesis refers to the people of Israel. Without clear explanation from the translator, the translated text seems ambiguous in terms of *iltifāt*. In Ali's translation, it is ambiguous in understanding the reference of the pronouns for the target readers. Target readers may perceive the pronoun shift as a shortcoming of the translated version as the translator has not provided helpful information for his translation that can explain *iltifāt* as a rhetorical feature of the Qur'ān. In this verse, it appears that the translator refers to exegesis in adding to the target text but *iltifāt* and its form and meaning are not made explicit in the translation. Therefore, it could be argued that using expansion strategy can be effective by way of providing information of pronoun in brackets or parentheses or adding explanations.

3. The third verse on *iltifāt* that shows the usage of expansion strategy by the translator Ali is Verse (2:93):

قال تعالى: وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِنَسَمَا يَا مُرُكُم بِهِ إِيْمَانِكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

**Translation [Ali]:** And remember **We** took your covenant and **We** raised above you (the towering height) of Mount (Sinai): **(Saying): "Hold** firmly to what We have given you, and hearken (to the Law)": They said: " We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

Here in this verse, expansion strategy is shown in the usage of the word (saying) before the switch which can drag the attention of the readers of this change from one pronoun into another, from speaking to addressing which has an embedded message. *Itifāt* is translated literally here. In addition, the translator goes back to exegeses for adding the word (saying) which is omitted in the source text for a purpose. However, this translation may be less acceptable and even cause confusion to the readers who do not understand the intended meaning of *iltifāt*.

4. The fourth verse on *iltifāt* that shows the usage of expansion strategy by the translator Ali is Verse (2:229):

قال تعالى: الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٣٣٤﴾

**Translation [Ali]:** A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for **you, (Men)**, to take back any of **your** gifts (from your wives), except when **both parties** fear that they would be unable to keep the limits ordained by Allah. If **ye (judges)** do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on **either of them** if **she** give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (**Themselves as well as others**).

Here in this *iltifāt*, the addressing at the beginning of the verse is directed to all husbands as in *ولا يحل لكم* (It is not lawful for you, Men). However, this switches to the third person dual pronoun as in *الا ان يخافا* (except when both parties fear) that refers to either one of the spouses or both of them.

It is noticed that expansion strategy is used so abundantly in this verse especially after references because misunderstanding and misinterpretation of references (pronouns) could significantly undermine the translated text and affect the inference that can be drawn by the target text readers as compared to the source text readers. This verse is overloaded with references and readers may get confused if these references are not clarified in brackets which are inserted due to the difficulty the translator faces in displaying *iltifāt*. It is obvious that the translator goes back to exegeses for eliciting the referents of these references. There are four references that are made clear by the translator Ali by adding their referents in brackets. As far as *iltifāt* is concerned, the switch from the second person pronoun as in *أن تأخذوا* (It is not lawful for you, (Men), the word *men* is added in brackets to explicate the reference (you). The other part of the switch (*الا ان يخافا*) (except when both parties fear), it is made clear by the translator that it refers to dual by adding the word (both) and (parties) which are reflected in one word (*يخافا*). Expansion strategy in this example made references clearer. However, *iltifāt* is not clearly reflected in the translation.

## 6. Conclusion

It is revealed that translating *iltifāt* is a challenging task especially for Qur'anic translators because of discrepancies between languages. Moreover, it is one of the Qur'anic styles that carries magnificent meanings in the verses. Therefore, it has to be given considerable attention by the translators in carrying out translation. The study also revealed that Ali tended to use expansion strategy in translating *iltifāt* in *sūrat al-Baqarah* due to two reasons. The first reason is due to the difficulty in displaying *iltifāt*. The second reason is due to the grammatical and syntactical differences between Arabic and English language. Therefore, expansion was used

for the purpose of explication and reducing the shock effect of the sudden *iltifāt* switch from one pronoun to another. In short, expansion strategy can be effective with the provision of information of pronouns in brackets or adding explanations.

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