

The Implicature of Reference Switching (*iltifāt*) from Second Person to Third Person in the Translation of *Sūrat Al-Baqarah*

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Abstract

The notion of *iltifāt* or reference switching from second person pronoun to third person pronoun is one of the remarkable styles of the Holy Qur'ān. Reference switching from second to third person pronoun is part of pronominal/personal reference switching (*iltifāt*). There are other kinds of reference switching such as number, tense, gender and case but personal reference switching is the most commonly known. Reference switching from second person to third person has a tremendous effect as with other types of reference switching and is used in the Holy Qur'ān to serve various pragmatic functions. Reference switching in the Holy Qur'ān does not occur haphazardly or randomly. Rather, it creates some special effect that encourages the reader to search for some kind of implicature. This study attempts to uncover the pragmatic functions or implicatures of reference switching from second person to third person in the source text chapter of the Holy Qur'ān called *sūrat al-Baqarah* with reference to a number of Qur'ānic exegeses. Specifically, how implicatures that are obvious in *sūrat al-Baqarah* are presented to the target readers in Yūsuf Ali's translation (1998). The analysis reveals that there are a number of implicatures of reference switching from second person to third person that are elicited from exegeses. However, these implicatures are not shown to the target readers in Yūsuf Ali's translation. Translating implicature in reference switching requires intertextual cross checking from exegeses in order to attain the meaning of reference switching lost in translation.

Key words: *iltifāt*, implicature, personal reference switching, pragmatics, translation.

Introduction

Recently, implicature has become one of the most important notions that has emerged in text studies. According to Grice (1975), what the speaker means or implies rather than what s/he literally says is called implicature. Implicatures are the pragmatic inferences that are over and above the literal meaning of an utterance (Baker, 2011). 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 reference switching, the surface meaning is clearly explicit in the text by the switch from one pronoun into another. The deep meaning has to be guessed by means of pragmatics through eliciting implicature (implied meaning) from intertextual texts such as exegeses. Different scholars have referred to the pragmatic functions of reference-switching or *iltifāt*. For instance, Abdul-Roaf (2001) states that the semantic embellishment of shifting or reference-switching (*iltifāt*) takes different forms with a major pragmatic function to achieve heightened vividness and stylistic diversity. Similarly, Jaffer (2009, p. 246) says, "As a means of communication, this linguistic deviation has a tremendous impact." In addition, Ibn-Athīr explains that the shift from one form to another is only done for various general reasons that necessitate a shift. With every switch or *iltifāt*, it is only natural to question the reason for such departure from the norm. Hatim and Mason (1997, p. 114) assert that within pronominal reference switching, rhetoricians have identified various functions. These functions were said to:

1. Relay a more supportive attitude and thus establish intimacy by, for example, involving the receiver in the communicative act.
2. Underscore and specify certain concepts.
3. Scold.
4. Exaggerate the wonder of the situation in which the addressee finds himself.

In the grammar of Arabic usage, reference switching of this kind is deemed to be rule-defying which an Arab rhetorician allows only under certain strict conditions of usage. These include restrictions such as the need to motivate such a shift, for example, having a 'noteworthy' rhetorical purpose to attend to. To provide an example from a widely discussed domain of discourse, the Qur'ānic text admits the use of *iltifāt* in the service of a variety of implicit rhetorical aims. Hatim gives an example taken from *sūrat al-Fātiḥa* that to distinguish 'mere praise' (*al-Ḥamd*) from 'genuine worship of God only' (*al-ibādah*), an interesting shift from third person to second person is opted for (Smart, 1996). The worshippers in this verse are turning to Allah in request (Robinson, 2003).

قال تعالى: "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ." (الفاتحة: 1-4)

Translation: Allah says, "Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Owner of the day of Judgment, Thee (alone) we worship; Thee (alone) we ask for help" (Pickthall, 1969).

Based on the hints referred to by different scholars regarding the pragmatic function of reference switching (*iltifāt*), this study seeks to find the pragmatic functions and implicatures of reference switching in the source text *sūrat al-Baqarah* with reference to a number of Qur'ānic exegeses. The readers of the target text need to know about the pragmatic functions and the implicature of

iltifāt and its tremendous impact as a means of communication in the Holy Qur'ān. As Islam is not meant only for the 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 interesting not only for readers but also for researchers to know the implied meanings of reference switching. Having a look at the switches in persons, numbers, tenses and the like, make the reader of the verses containing switches ponder upon these switches. To stop at the switch and not look at the reason is to see only part of the picture. In fact, in *balāghah* (the science of rhetoric), departure from the normal without benefit is forbidden and inadmissible (*mumtāni*). In other words, departure from what is expected is done because the situation requires such departure to meet a consideration more subtle than is normally expected. As mentioned by Abdel Haleem (1999), Ibn al-Athīr explains that the shift from one form to another is only done for a particular special reason that requires a shift.

It is worth mentioning that non-Muslim scholars have tended to consider reference switches (*iltifāt*) or shifts as solecisms (digressions from the normal), or they ignore them. On the contrary, scholars of Arabic rhetoric admire reference switches and call them the audacity of the Arabic language (*Shajā'at al-'arabiyyah*) in attempting to explain the purposes of various types of shifts (Robinson, 1996). Robinson (1996) explains that sudden pronominal shifts are characteristic of the Qur'ānic discourse and although they sometimes strain the rules of syntax to the limit, these shifts are very effective rhetorical devices. Therefore, this study will identify and elicit the pragmatic functions and the implied meanings of *iltifāt* or reference switching, from second person to third person with reference to the three basic exegeses selected for this study namely, Al-Zamakhshari (1143), Abū-Su'ūd (1544), and Al-Alūsī (1853).

Reference switching (*iltifāt*) is a popular style of the Qur'ān. However, this stylistic feature poses certain problems for the translator and the receptor of the message. This is mainly due to its spoken style. Ahmed (2004, p. 24) says, "The Qur'ān performs the function of a speaker who addresses different people all over the world." In reference switching or *iltifāt*, there is a sudden transition and change in person or addressee during the discourse. Moreover, reference switching 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 sensitive text such as the Holy Qur'ān. Hatim and Mason (1997) indicate that in the rhetoric of a number of languages including Arabic, reference switching involves a sudden and unexpected shift from the use of one form, a particular tense or pronominal reference, to another form within the same set. In the area of pronominal reference, this sudden shift may be illustrated by the switch from the first person, which may be the norm and therefore the expected option in a given co-text, to the second person that in the co-text constitutes a departure from the norm. Shifts of reference can also occur in the area of tenses (i.e. from an unexpected past tense to an unexpected present tense or vice-versa), in number (e.g. singular instead of plural), and /or gender (e.g. masculine to feminine). In addition to shifts in addressee, shifts in the case marker are mentioned by Abdel Haleem (1992). In this study, reference switching from second person to third person will be examined in Ali's translation to see how the implicature and impeded meaning of reference switching is conveyed to the target readers. The problem here for the translator as asserted by Abdellah (2004), is how to convey these implicatures into another language that uses very different linguistic and non-linguistic devices for conveying the same meaning. Because implicature in the Qur'ān is mainly concerned with indirect meaning, it has a great influence on the way the divine message is interpreted. In this process a translation of the implied meanings plays a very important role (Sharifabad & Hazbavi, 2011).

Literature Review

A number of studies such as Druakovic (2007) and Al-Quran & Al-Azzam (2009) have been conducted on the function of *iltifāt* or reference switching. For instance, Durakovic (2007) aims at analyzing the concept of *iltifāt* “twist” and its main function in the Qur’ān especially in the verses of *al-Fātiḥa*, the first *sūrah* of the Qur’ān. Another study is that of Al-Quran & Al-Azzam (2009) that discusses *iltifāt* in Qur’ānic discourse. In Al-Quran & Al-Azzam’s study *iltifāt* is called apostrophe. The apostrophe is labeled as a rhetorical device that has various functions such as creating terror within or shock to the addressee exclusive of the doer of an action. The study identified that apostrophe has various functions that cannot be easily grasped by ordinary readers of the Qur’ān. This study argues that unlike an ordinary transcript, the Qur’ānic text is rhetorical, requiring deep contemplation of the religious document in order to have enough understanding of the various textual implications. The study assumes that understanding apostrophe is problematic as translations of the source text collide with many linguistic and extra-linguistic complications. Such implications cannot be resolved without exerting different types of efforts that can help to preserve the feature in the target language.

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 study concluded that if translators of the Holy Qur’ān studied some useful exegeses of the Holy Qur’ān before commencing to translate the Divine Book, these translators would undoubtedly make more appropriate and natural translations of this Sacred Book. Studying the exegeses of the Holy Qur’ān enables translators to enjoy a wealthy background of the text type of the Holy Qur’ān and its related problems so that these translators would be familiar with the language of revelation.

Previous studies such as those just discussed provide a basis for this research because they give a useful picture of the functions of *iltifāt* or reference switching in *al-Fātiḥah* and other *sūrahs* of the Holy Qur’ān. These kinds of studies have implications for *iltifāt* and its translation. However, little research has been carried out on implicature of *iltifāt* in *sūrat al-Baqarah*, and its translation into English by Yūsuf Ali. For this reason, this paper aims to contribute to the literature of pragmatics and implicature of reference switching (*iltifāt*) in *sūrat al-Baqarah*. In other words, this study provides a deeper understanding of reference switching by investigating its pragmatic function and the implied meanings behind reference switching without which the meaning will not be apparent to the target reader if there is 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 adopt the framework of text-linguistics in order to attain a comprehensive analysis of reference switching in the translation of *sūrat al-Baqarah* by Yūsuf Ali. In translation, the textual model focuses on the source and the target texts. The text is a set of mutually relevant communicative functions that hang together and are constructed in such a way so as to respond to a particular context and in order to achieve the overall rhetorical purpose (Hatim and Mason, 1997). The translator (communicator) is the one who tries to communicate concepts of the source to the target. The inclusion of textual, pragmatic and communicative models of translation would pave the way for a more open and realistic approach to equivalence (Hatim and Mason, 1997; Neubert and Shreve, 1992).

Adopting Neubert and Shreve's standards of textuality, Baker's (1995) model of implicature enables the researcher to utilize this theoretical framework for the analysis of the data to be obtained. Neubert and Shreve's model of textuality and Baker's model of implicature are integrated in this study for the purpose of eliciting the implicatures/intended meanings of reference switching in *sūrat al-Baqarah*.

In Neubert and Shreve's model, there are seven standards of textuality; the 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" (De Beaugrand and Dressler (1981, p. 3) cited in Abdul-Raof (2001, p. 108). Therefore, for the purpose of this study not all standards of textuality will be examined. Only three out of seven standards will be examined. The three standards are intentionality, situationality, and intertextuality. If any of the seven standards proves not to have been satisfied, the text will not be communicative. It could be enough to choose even one standard to judge the communicative effectiveness in Yūsuf Ali's translation. However, two others are included for the sake of reiteration and verification.

Baker's (2011) model of implicature proves to be interlinked with the intentionality, situationality and intertextuality of Neubert and Shreve (1992). Baker's model 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 this 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 reference switching and in order to gain the intention of 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 implicature can be understood better by referring to the three standards of textuality by Neubert and Shreve. Therefore, for the purpose of this study, the two models of implicature, Neubert and Shreve and Baker will be merged in the translation of reference switching in order to investigate the pragmatic functions and the implied meaning of reference switches in the texts.

Method

In order to identify and explore the translation of reference switching in *sūrat al-Baqarah*, this study will make use of the following source and target text and a number of other references.

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

The target text of this study was based on Abdullah Yūsuf Ali's (1998) English translation of the Qur'ān as the most important, authoritative and most popular translated version of the Holy Qur'ān. Ali's translation was selected by a committee of scholars and specialists formed by the Amana Corporation, USA in cooperation with the International Institute of Islamic Thought (IIIT) to represent the most recognized, available and authentic English translation of the Qur'ān (Khan, 1997). Additionally, this translation is best known to scholars for its relative accuracy (Kidwai, 1998; Saab, 2002). Kidwai (1998) also reviewed Yūsuf Ali's translation and concluded that it represents a sense of the original.

In this study, three main exegeses of the Holy Qur'ān will be consulted namely, Tafsīr Al-Zamakhshari (1143), Al-Alūsi (1853), and Abū-Su'ūd (1544). The three selected exegeses (*tafsīr*) are among the most widely used exegeses as far as reference switching (*iltifāt*) is

concerned. These exegeses were selected for eliciting the meaning (implicature) of *iltifāt* in *sūrat al-Baqarah*. Some other exegeses are used for additional clarification of the implicature of reference switching.

Data Analysis

In terms of the analysis of the data, a total of 51 reference switches were detected from *sūrat al-Baqarah* in the works of Abdel Haleem (1999) and Al-Banānī (1993). Abdel Haleem indicated the number of reference switches in the whole Holy Qur'ān while Al-Banānī indicated reference switches in the first half of the Holy Qur'ān. Since both Abdel Haleem and Al-Banānī indicated a number of reference switches in *sūrat al-Baqarah*, this study refers to both studies for identifying the positions of reference switching (*iltifāt*) in *sūrat al-Baqarah*. The 51 instances of reference switching are divided into 5 types based on both Abdel Haleem and Al-Banānī specifically the switch from third person to first person pronoun, the switch from first to third person pronoun, the switch from third to second person pronoun, the switch from second to third person pronoun, and the switch from first to second person pronoun. This study, focuses only on one type of reference switching, from second person to third person pronoun because it occurs throughout the Holy Qur'ān and involves more implicatures in *sūrat al-Baqarah* compared to other personal reference switching. The total number of reference switches from second to third person in *sūrat Al-Baqarah* is 13.

This paper will elicit the implicatures of reference switching from second person to third person pronoun in *sūrat al-Baqarah* and discuss how these implicatures are conveyed to the target readers in Yūsuf Ali's translation. In this step, identifying the impeded meanings of reference switching occurs by referring to the three exegeses, Al-Zamakhshari, Al-Alūsī, and Abū-Su'ūd that are frequently used in this step.

This study was carried out to find out whether the transferred meaning in the target language reflects the source language meaning and if this can be done through referring to the translation of reference switching in 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 allows researchers to elicit pragmatic functions of reference switching in *sūrat al-Baqarah* and how these are conveyed in Yūsuf Ali's translation.

Findings and Discussion: the implicature of reference switching (second person to third person) and its translation into English

In general, this type of reference switching is found throughout the Holy Qur'ān that exegetes and rhetoricians have shed light upon this rhetorical device. For example, Ibn Jinni (392H/1001 cited in Al-Dailami, undated) indicated that reference switching from second person pronoun to third person pronoun is used for glorification. However, this could not be applied to all positions of reference switching as each reference switching has a definite purpose depending on its context and situation. Furthermore, their intentionality and implicatures differ. Some are used for reproach while others are for exclamation, and yet others are used for denials and other purposes that will be shown in *sūrat al-Baqarah*.

To elaborate on the different implicatures and intentionality of switching, the following example clarifies the first implicature of reference switching from second person to third in *sūrat al-Baqarah* that is intended, according to the exegeses, to warn. For instance, verse (2:57):

قال تعالى: “وَوَهَبْنَا عَلَىٰ آلِ عَادٍ الْقَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ” {57}

Gloss: And we gave/you /shade of clouds/and we sent down/ to you/man/and/salwa (quails). Eat/from/the good things/that/we have provided for you/and **they** didn't do any harm to us/ but/ they harmed their own.

Translation: [Yūsuf Ali 2:57] 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.

Itifāt (reference switching) in this verse is shown in the second part of the verse, “to us they did no harm, but they harmed their own souls.” This verse is turned from the addressing to absence. The second person pronoun (addressing form) is switched into third person pronoun (absence form). Therefore, the verse starts to address the people of Moses and then turns to be changed into absence. Allah, the Almighty, has made the speech about them in the absence form in order to warn them of His anger due to their numerous sins despite Allah’s forgiveness several times, so they have distanced from His mercy and gained His anger. In their denial of Allah’s grace, they have harmed themselves (Abū-Su‘ūd, 1544). Therefore, Allah has deprived them from the status of presence and made these people a lesson that serves to warn others. This should not be understood as a source of a Qur’ānic shortcoming, but rather as a source of rhetoric and inimitability. The intended meaning of the switch here is expressed through intertextuality that has been described by Hatim (1997, p. 29) as an “all pervasive textual phenomenon” and a “precondition for the intelligibility of texts” (Hatim and Mason, 1997, p. 219). It is essentially a mechanism through which a text refers backward or forward to previous texts. In order to retrieve the full range of intended meaning in a given text, readers need to be able to recognize and understand these kinds of intertextual references. Failure to do so will result in partial understanding or incomplete retrieval of the intended meaning of the text concerned.

In the target text, references including reference switching where the second person pronoun is used are translated literally by the translator. Towards the middle of the verse are two additions in the target text that is the word (saying), and before the switch into the third person plural pronoun, the translator expands the text by adding the clause, “But they rebelled.” This addition could have been added by the translator, by referring to the exegesis in order to facilitate grasping the verse by the target readers. However, the translator Yūsuf Ali did not provide any extra information about the shift of pronouns and its implicature shown above.

Another implicature appears in the following verse (2:87-88). Here the implicature of the switch from addressing into absence is a demonstration of expelling disbelievers (Bani Israel, the people of Israel) from Allah’s mercy and distancing them from the status of addressing to the status of absence for the sake of degrading and humiliating those people as shown in the following verse (2:87-88):

قال تعالى: "وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ {87} وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ {88}"

Gloss: We gave/ Moses/ the Book/ and followed/ after him/ with succession of Messengers/ we gave/ Jesus/ the son of Mary/ clear (signs)/ and strengthen him/ with the Holy spirit/ is it that whenever there comes to you / a Messenger/ with what you yourselves desire not/ you are puffed up with pride/ Some you called impostors/ and others you slay that whenever there comes to you a messenger/ they said/ our hearts/ are wrappings/ Nay/ Allah's curse on them/ for their blasphemy/ little/ what / they believe.

Translation: Yūsus Ali [2:78-88] We gave Moses the Book and followed him up with a succession of Messengers; we gave Jesus the son of Mary clear (signs) and strengthened him with the Holy spirit. Is it that whenever there comes to **you** a Messenger with what **you yourselves** desire not, **you** are puffed up with pride? Some **you** called impostors, and others **you** slay! (87) **They** say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on **them** for their blasphemy: Little is it **they** believe (88).

In this verse, *iltifāt* is shown by using the absence form after addressing them in the previous verse (2:87). In verse (2:88), the addressing forms and the use of second person plural pronoun is shifted into the use of absence and the third person plural pronoun as in "They say," "them," "their," and "they" consecutively. This shift from the addressing to the absence is a kind of *iltifāt* (Abū-Su'ūd 1544; Al-Alūsī, 1853). Abū-Su'ūd indicated that this *iltifāt* is a demonstration of another art of reproach to the people of Israel that appears through switching or *iltifāt* into absence. This is a notification of their being expelled from the status of addressing into absence. This happens because of their disgraceful acts that obligates avoiding them, narrating their stories to all those who understand the people who are truthful and just for the purpose of warning. So Allah has expelled them from His mercy because of their disbelief. Ibn-^cAshūr (1973) adds that the intentionality of *iltifāt* here is to show that the addressees with the qualities of weakness and disgrace must be expelled from the mind and from thinking. This can be done by addressing the disgraced (the people of Israel) via the address of remoteness. This is clearly shown in verse (2:87) where, Allah, the Almighty is addressing the people of Israel wherein the second verse (2:88) there is a transition in the use of addressing into absence. He addressed them in the affairs of their Prophets. However, the addressing becomes absence in the verse (Ibn-^cAshūr, 1973; Al-Khalīlī, 1942) in the case of talking about their abstaining from the Prophet Muhammad. In the translation of this verse, the meaning and implicature of the above reference switching is not shown in Ali's translation. Literal translation is simply used to translate this reference switching.

In addition to the above mentioned detected implicatures with reference to the intertextual texts like exegeses, a variety of other implicatures are to be detected that differ according to their situationality serving different intentionality. A very interesting implicature is exposed through the switch from addressing to absence in verse (2:146-197):

قال تعالى: "وَلَيْنَ أَتَيْنَتِ الدِّينَ أَوْثُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبَلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبَلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ (145) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (146)"

Gloss: even if/ you were to bring/ to the people of the book/ all the signs/ they would not follow/ your Qibla/ nor /you / are going to follow/ their Qibla/ nor they will follow /each other's Qibla /if you were to follow/ their desires/ after what has reached you/ of knowledge/ you are indeed/ from *Dhalimeen* / other/Qibla/ those/whom the book is given/they know this/as /they know/their own sons/ but some of them/conceal/the truth/and they themselves know.

Translation: [Yūṣuf Ali 2:145-146] Even if **you** were to bring to the people of the Book all the Signs (together), they would not follow **your** Qibla; nor are **you** going to follow their Qibla; nor indeed will they follow each other's Qibla. If **you** after the knowledge had reached **you**, were to follow their (vain) desires, then were **you** indeed (clearly) in the wrong. The people of the Book know **this** as they know their own sons; but some of them conceal the truth that they themselves know.

In the above verse, the occurrence of *iltifāt* is in the word “*ya’arifūnahu*,” “they know this” which refers to the Prophet Muhammad. It occurs in the absence form or third person singular pronoun. This absence form occurs after addressing him in the previous verse (145) “ولئن أتيت ولن أتيت” “الذين أوتوا الكتاب بكل آية ما تبعوا قبلك” “Even if **you** were to bring to the people of the Book all the signs (together), they would not follow **your** “Qibla.” It could have happened that the context continues with this address and the pronoun (you) in “they know you,” is used instead of “this” in, “they know this” but Allah, the Almighty uses the absence form for a purpose and an implicature. The process of *Idmār* (using a pronoun instead of a noun) is allowed here as the speech refers back to the Prophet and the listener will not get confused (Al-Zamakhsharī, p. 1143). The term *idmār* and its derivatives (*mudhmar*, *dhamir*) are key words in the linguistic theory that underlies Sībawayhi’s analysis of speech. They are very frequent terms in *kitāb sībawayhi*. *idmār* indicates the ellipted elements that are needed to explain the surface form of the sentence in one hand. On the other hand, the anaphoric pronouns that are called *الأسماء التي هي علامة المضمرة* (nouns that are indicators of *mudhmar*) (Versteegh, 1993, p. 47). In *idmār* or ellipsis, the speaker leaves out parts of the message which are nevertheless essential both for the understanding and the explanation of the surface (ibid, p. 149). Here in this verse, the pronoun (هـ) in (يعرفونه) is used instead of a noun (the Prophet Muhammad). This is allowed here even if the Prophet’s name is not clearly stated in the previous verse (2:145). Such an ellipsis has a glorification and a notification that it is he, the Prophet Muhammad due to his reputation as a celebrity, a well-known person (Al-Rāzī, 1209). It has been argued that the pronoun ‘this’ in يعرفونه (they know this) could refer to the Qibla, or Qur’ān. However, the pronoun ‘this’ referring to the Prophet Muhammad (peace be upon him) is supported by Allah the Almighty saying: كما يعرفون أبناءهم” (as they know their own sons). In other words, it means that the people of the scripture know the person described in their book that is the Prophet Muhammad by his attributes written in their book and they know him as they know their own sons (Al-Alūsī, 1853; Abū-Su’ūd, 1544).

Allah, the Almighty uses the switch from the second person pronoun to the third person pronoun in order to declare that the meaning is not to know the Prophet Muhammad through his identity or his family but through his being mentioned in their book by giving several special attributes (Abū-Su’ūd, 1544). One of his attributes is being truthful and honest (Ibn-^cAshūr, 1973). In terms of translation, the switch into the third person in “يعرفونه” can be translated literally as, “they know him.” However, in Yūṣuf Ali’s translation, the demonstrative pronoun (this) is used instead of him. The demonstrative pronoun “his,” cannot reflect the reference that refers to the Prophet. The target readers may comprehend that the demonstrative “this” can refer

to the scripture not the Prophet. Ali tries to avoid this problem by writing an explanatory note explaining the translation of the verse and highlighting the use of the demonstrative pronoun “this” as cited in Ali (1998, p. 57).

The people of the Book should have known all **this** as well as “they knew their own sons,” as their past traditions and teaching should have made them receptive of the new message. Some commentators construe the demonstrative pronoun ‘this’ to refer to the Prophet. In that case the interpretation would be: the People of the Book know Muhammad as well as they know their own sons: they know him to be true and upright. They know him to be in the line of Abraham: they know him to correspond to the description of the Prophet foretold among themselves, but selfishness induces some of them to act against their own knowledge and conceal the truth.

What is realized from the above mentioned quotation is that Yūsuf Ali uses a footnote to explicate the use of the pronoun “this” in place of “him” in his translation but neither reference switching (*iltifāt*) from the second person pronoun “you” into the third person pronoun “him” nor is its implicature are mentioned in his footnote. Look at the following verse (2:170):

قال تعالى: يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالاً طَيِّباً وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (168) إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169) وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلُوا كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئاً وَلَا يَهْتَدُونَ (170)

Gloss: You people/eat (plural)/what is on earth/lawful/and good; and not/ follow (plural)/the steps/of Satan/he is to you/an enemy/an avowed. But/he orders you/to do evil and shameful/and to say (plural) to Allah /what you don't know. When it is said to them/follow /what Allah sends/they said /we shall follow the ways of our step fathers/what even though/their fathers were void of wisdom and guidance.

Translation: [Yūsuf Ali 2:168-170] **O you people!** Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy. For he commands you what is evil and shameful, and that **you** should say of Allah that of which ye have no knowledge. When it is said to **them**. Follow what Allah hath revealed: **They say:** "Nay! we shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance.

This verse starts with a direct address from Allah, the Almighty to people starting by “O You people...and that you should say of Allah that of which you have no knowledge.” In the following verse Allah, the Almighty switches to the use of absence form saying: “When it is said to them.” This shift from addressing or using the second person plural pronoun “You” to absence, or using the third person plural pronoun “them” has a rhetorical meaning and an implicature.

According to exegetes, there have been arguments among the reference of the pronoun ‘they’ (لهم) in (وإذا قيل لهم اتبعوا). Al-Zamakhsharī, Al-Rāzī, Abū-Hāyan and Abū -Su‘ūd, mention that the pronoun “they” refers to a group of Jewish people that the Prophet Muhammad (peace be upon him) called to Islam. Though, they refused by saying “بل نتبع ما الفينا عليه ءاباءنا” (Nay! we shall follow the ways of our fathers) as they considered their fathers better and more knowledgeable than they are and these people are among the best followers for their ancestors (Abū-Hāyan, 1353). According to Al-Rāzī, Abū-Su‘ūd and Al-Alūsī, another reference for the

pronoun “they” is “مشركو مكة” (the polytheists of Makkah) or the polytheists of Arabs (Abū-Hāyan, 1353) because this was their description as the followers of their ancestors.

The third reference mentioned by most exegetes, discloses *iltifāt* and its implied meaning. The pronoun “لهم” (for them) in the absence refers to people as mentioned by Al-Zamakhsharī, Al-Rāzī, Abū -Su‘ūd, Al-Alūsī, Abū-Hāyan, Al-Baidāwī and others. They mentioned that this *iltifāt* from addressing to absence is used for demonstrating and calling upon their aberrance and deviating from the right path as the Almighty wants to tell their wise people, “look at what these selfish people say” (Al-Zamakhsharī, 1143; Al-Rāzī, 1209; Al-Baidāwī, 1286). Abū-Hāyan (1353) elaborates on the implied meaning of this reference switching and mentions that these people are shown in the absence form in which their actions are not explained and when they are called upon to follow the legislation of Allah, His guidance, and His light, they answered that they only follow their fathers’ legislation. Here there is an indication of the vilification of imitation, which is the acceptance of the thing without evidence or proof that they accepted their parents’ religion without thinking. Al-Alūsī (1853) also adds that the switch into absence form addressing is a reminder that these people are not worth addressing due to their excessive selfishness and ignorance. However, their wise people should be addressed instead.

In short, this *iltifāt* from the second person pronoun to the third person pronoun gives details of those people who the Prophet called for Islam and who said “Nay! We shall follow the ways of our fathers.” This shift is used to call upon their straying, because the worst aberrance is imitation by others. This shift narrates the details of those who have gone astray from the wise ones. Instead of addressing them, and due to their selfishness and ignorance, they do not deserve to be addressed. Rather it is better to address those who have wisdom and sense.

In terms of translation, it is argued that the implicature of the above reference switching from second person to third person identified through exegeses is not conveyed in the translation of Yūsuf Ali to the target reader. In other words, the implicature was totally neglected and this may lead translations problems or misunderstanding by the target readers of the translated texts. As mentioned by Emara (2013) that kind of negligence on the part of the translator with regard to such pragmatic notions may lead to translation problems.

Conclusion

Based on the findings of the study, there are a number of significant implicatures behind reference switches from second person to third person in different contexts and situationalities in *sūrah al-Baqarah*. These were elicited through reading the exegeses. It is argued in this study that none of the implicatures of reference switching extracted from exegeses are conveyed in the translation of Yūsuf Ali. After scrutinizing the embedded messages and the implicatures behind reference switching, the researchers found that this meaning has to be delivered and conveyed to the target readers for the sake of exposing these switches and their significance in the verses. If translators render reference switching without paying attention to the switch in pronouns, the implied meanings shown above are likely not to be transferred, as a result of the translator’s failure to acknowledge the switch in pronouns. These will be entirely missed by the majority of the TL readers. Consequently, the translation will be ineffective. Hence, readers of the Holy Qur’ān will miss the meaning of reference switching. In addition, readers may be puzzled over the switch and the change of pronouns from the second person to the third person. Therefore, cross checking exegeses and possessing a working linguistic-exegetical background that refers to reference switching would help in understanding the meaning of reference switching lost in Ali’s translation. Had the translator of reference switching in the Holy Qur’ān studied useful exegeses

of the Holy Qur'ān, the translator would certainly make appropriate and natural translations of reference switching. The translator's knowledge of reference switching (*iltifāt*) can help retain and make the implicated meaning in reference switching explicit and consequently produce an appropriate translation for the implicature of *sūrat al-Baqarah*.

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