REFERENCE SWITCHING (*ILTIFĀT*) IN ARABIC AND ITS TRANSLATION INTO ENGLISH: AN INTERTEXTUAL ANALYSIS

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ABSTRACT

One of the remarkable styles in the Arabic language especially in Qur'ānic discourse is reference switching (iltifāt). There are many types of reference switching (iltifāt) such as tense, number, gender, and case. However, the focus of this paper is on one personal reference switching which is the switch from the third person pronoun to the second person pronoun. The data is taken from sūrah al-Baqarah as the source text and its English translation by Ali (2008). This paper is concerned with applying the textual analysis approach which can provide valuable insights on reference switching (iltifāt) in the Qur'ānic discourse, its meaning and its translation into English by Ali. The paper will explore the strategies Ali used in his translation for reference switching from the third to the second person pronoun. In this study, it was found that the English translation is bound to miss important elements of meaning. The study also reveals that intertexuality 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. So in order to fully understand the Qur'ānic verse containing reference switching and render it accurately as possible into English, it is necessary to go through intertextual texts namely, exegeses that refer back to these reference switches like those by Al-Zamakhsharī , Abū-Suᶜūd , Al-Alūsī and others.

Keywords: *Iltifāt*, Reference switching, Textual analysis, Intertextuality, Personal reference switching, Translation.

Contribution/ Originality

This study is one of the few studies which investigated the importance of intertextual analysis for translators in attainting the meanings of reference switching (*iltifāt)* in Qur'anic discourse. This study is focusing on one personal reference switching which is the switch from the third person pronoun to the second person pronoun in *sūrah al-Baqarah.*

1. INTRODUCTION

Intertextuality refers to the relationship between a certain text and other texts which share characteristics with it. According to Neubert and Shreve (1992), intertextuality is a property of "being like other texts of this kind" which the readers attribute to texts. Intertextuality is defined by Neubert and Shreve (1992) as the relationship between a given text and other relevant texts encountered in prior experience. According to Beaugrande and Dressler (1981), intertextuality is proposed as the final determinant of textuality. In terms of translation, intertextuality may be the most important aspect of textuality for the translator (Neubert and Shreve, 1992). It is a global pattern which the reader compares to pre-existing cognitive templates abstracted from experience. It is a property of "being like other texts of this kind" (117) which readers attribute to texts. Beaugrande and Dressler cited in Neubert and Shreve (1992) suggest that " the whole notion of textuality may depend upon exploring the influence of intertextuality as a procedural control upon communicative activities at large."(118)

Every translation, as mentioned by Neubert and Shreve (1992), is seen as having a double intertextuality. The source text has intertextual relationship with other source-language texts. The translation will establish new relationship with existing L2 texts. The translator cannot ignore the relationship between target text and original text. Confronted with this double intertextuality, the translator must act in favor of the target text world. Even in resistive translation, the translator is not free to ignore intertextuality; source-centered translation simply uses source-text intertextuality as its procedure control. As illustrated more by Neubert and Shreve (1992), the L2 community demands translation because it has a need for it. The L2 community needs access to the information in L1 texts. Translators meet this demand by mediating source text and target text intertextuality. Such a translation might be said to have mediated intertextuality.

It is mentioned in Fawzi (2010) that " intertextuality plays a vital role in supplying the translator with the information necessary for understanding the textual constituent that intertextualizes with another text or event, a case which helps him convey the message appropriately and properly to the target language (TL)". Intertextuality, therefore, embraces any element that enables readers to 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. So in order to fully understand the Qur'ānic verse containing reference switching and render it as accurately as possible into English, it is necessary to go through exegeses that refers back to these reference switches like those by Al-Zamakhsharī , Abū-Suᶜūd , Al-Alūsī and others.

In this study reference switching from the third person pronoun into the second person pronoun will be discussed. The third person pronoun is called by Arab grammarians the absent pronoun in the sense that the person (s) or individuals(s) being talked about are not present in the

communicative act. This pronoun is neither a speaker nor an addressee. This can be illustrated in the following verse:

قال تعالى: " وما بكم من نعمة فمن **الله**، ثم إذا مسكم الضر **فأليه** تجئرون"(النحل : 53)

Translation: Muhsin Khan: And whatever of blessings and good things you have, it is from **Allah**. Then, when harm touches you, unto **Him** you cry aloud for help" (An-Nahl: 53)

In the above verse, the pronoun (him) is in the third person pronoun (absence form).

In addition, the second person pronoun refers to the person who is addressed. It is called the pronoun of presence since the producer of the pronoun must be present.

قال تعالى:" **أأنت** فعلت هذا بآلهتنا يا إبراهيم"(الانبياء :62)

Translation: Muhsin Khan: They said: "Are **you** the one who has done this to our God, O Ibrahim (Abraham)?"(Al-'Anbyā':62)

The pronoun (آنت you) shows the addressed person in the second person singular pronoun (present). Here the speech is addressed to someone present. The plural can be addressed as in the following verse:

قال تعالى:" **أفرأيتم** ما تمنون أأنتم تخلقونه أم نحن الخالقون" الواقعه : 58-59

Translation: Muhsin Khan: Then **tell** (about) the human semen that **you** emit. Is it **you** who create it (make this semen into a perfect human being), or we the creator?(Alwaqi'h: 58-59)

It is worth mentioning that non-Muslim scholars have tended either to regard reference switches as solecisms (flaws) or simply to ignore them. Orientalists in the past such as Noldeke (cited in (Abdel Haleem, 1992)) stated that some of reference switches in person and number occur abruptedly and they refer to these switches in Qur'ān as peculiarities in the language of the Qur'ān. They may find this type of shift 'offending' because it defies the principle of consistency in the use of the first, second, or third persons which is the principle normally adhered by the speakers of Arabic (Zubir, 2008). 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/ 2003). Robinson (1996/ 2003) 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 meanings of *iltifāt* or reference switching, from the third person to the second person pronoun with reference to the three basic exegeses selected for this study namely, Al-Zamakhsharī (1143), Abū-Suᶜūd (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) 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 the Holy Qur'ān. Hatim and Mason (1997) indicate that in

the rhetorics 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 this study, reference switching from the third person to the second person will be examined in Ali's translation to see how reference switching is conveyed to the target readers. The problem for the translator is how reference switching is translated into another language that uses very different linguistic and non-linguistic devices for conveying the same meaning.

2. LITERATURE REVIEW

A number of studies as Al-Badani *et al.* (2014), Durakovic (2008) and Al-Quran and Al-Azzam (2009) have been conducted on the function of *iltifāt* or reference switching. For instance, Al-Badani *et al.* (2014) investigated the implicature of reference switching (*iltifāt*) from second person to third person in the translation of *sūrah al-Baqarah*. Durakovic (2008) 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. In Al-Quran & Al-Azzam's study in the Qur'ānic discourse, *iltifāt* is called apostrophe. *Iltifāt* is 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 *Iltifāt* 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 *Iltifāt* is problematic as translations of the source text collide with many linguistic and extra-linguistic complications that 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 intertextual analysis of *iltifāt* in *sūrah al-Baqarah,* and its translation into English by Ali. For this reason, this paper aims to contribute to the literature of intertexutality and translation of reference switching (*iltifāt*) in *sūrah al-Baqarah* because it has the highest number of reference switching compared to other *sūrah*s of the holy Qur'ān. In other words, this study provides a deeper understanding of reference switching by investigating its translation by using intertextuality namely, exegesis. 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.

3. THEORETICAL FRAMEWORK

The investigators adopt the framework of text-linguistics in order to attain a comprehensive analysis of reference switching in the translation of *sūrah al-Baqarah* by 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 (Neubert and Shreve, 1992; Hatim and Mason, 1997).

Adopting Neubert and Shreve's standards of textuality, enables the researcher to utilize this theoretical framework for the analysis of the data to be obtained. 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" Beaugrande and Dressler (1981) cited in Abdul-Raof (2001). Therefore, for the purpose of this study not all standards of textuality will be examined. Only one out of seven standards will be examined which is the standard of 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 Ali's translation.

4. METHOD

In order to identify and explore the translation of reference switching in *sūrah 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*) *sūrah al-Baqarah* was chosen because it has the highest number of reference switching compared to other *sūrah*s of the holy Qur'ān. Abdel Haleem (1999) lists the numbers of reference switches in all *sūrahs* of the Holy Qur'ān. The researchers compared the numbers of reference switches in all the *sūrahs* and found out that *sūrah al-Baqarah* has the highest number of reference switching.

The target text of this study was based on Ali (2008) 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).

In this study, three main exegeses of the Qur'ān were consulted namely, Tafsīr Al-Zamakhsharī (1143), Al-Alūsī (1853), and Abū-Su ͨ ūd (1544). The three selected exegeses (*tafasīr*) are among the most widely used exegeses as far as reference switching (*iltifāt*) is concerned. These exegeses were selected for showing how intertextuality plays a role in the translation of reference switching (*iltifāt)* in *sūrah al-Baqarah*. Some other exegeses are used for additional clarification of reference switching.

5. DATA ANALYSIS

In terms of the analysis of the data, a total of 51 reference switches were detected from *sūrah 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 the number of reference switches in *sūrah al-Baqarah,* this study refers to both studies for identifying the positions of reference switching *(iltifāt)* in *sūrah al-Baqarah*. After comparing, cross checking and excluding the shared numbers of reference switching from both studies of Abdel Haleem (1999) and Al-Banānī (1993), the researchers detected 51 reference switching in *sūrah al-Baqarah.* The 51 instances of reference switching are divided into 5 types specifically the switch from the third to the first person pronoun, the switch from the first to the third person pronoun, the switch from the third to the second person pronoun, the switch from the second to the third person pronoun, and the switch from the first to the second person pronoun. This study focuses only on one type of reference switching, from the third person to the second person pronoun because it occurs throughout the holy Qur'ān. The total number of reference switches from the third person pronoun to the second person pronoun in sūrah *al-Baqarah* is 8.

This paper will look at the translation of reference switching from the third to the second person pronoun in *sūrah al-Baqarah* and discuss how intertextuality provides better understanding of the Qur'ānic verse containing reference switching and render it accurately as possible into English. In this step, identifying the meanings of reference switching by referring to the three exegeses, Al-Zamakhshari, Al-Alūsī and Abū-Su ͨ ūd that are frequently used in this step.

This study was also carried out to find out the strategies Ali opted for in his translation for reference switching.

6. FINDINGS AND DISCUSSION

In the examples under this type, reference switching switches from the third person pronoun into the second person pronoun. The primary pronouns under this type are "they" and "you". The third and second person pronoun generally refers to people. They are employed as the subject of the verb as in "يَنْقُضُونَ**those who break**) and (تَكْفُرُونَ - **ye reject**) where the Arabic verbs contain the third person plural pronoun and second person subject. When the shift from the third person pronoun (absence form) to the second person pronoun (addressing form) occurs, it is a shift from cognitive communication to conative (Jakobson in (Robinson, 1996/ 2003)). It is apparent that the conative function of communication, a form of communication that place emphasis on the addressee is more substantially developed than the cognitive function. The predominant mode of

verbal communication is conative; a mode that focuses on the addressee. A number of exegetes have elaborated on this switch. Al-Zamakhsharī (1143) mentions that this is from *iltifāt* (reference switching) and it is an art of eloquent speech that motivates and moves the listener. As when you talk to a friend about a third person and then switches to address the third person, you attract his attention through switching towards him and you gained his listening to your instruction and this simply occurs through switching from a third pronoun to the second. This effect will not occur if you continue with the third person plural pronoun. According to Al-Zamakhsharī, this art in speech and switching from one to another let ears open for listening and tend souls and hearts for acceptance." يستفتح الاذان للاستماع ويستهش الانفس للقبول . It is noted that the source text (the Holy Qurʾān) has an intertextual relationship with other source language texts (exegeses) as it is clear in the following verse (27-28):

قال تعالى :الَّذِينَ **يَنقُضُونَ** عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ **وَيَقْطَعُونَ** مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ **وَيُفْسِدُونَ** فِي الأَرْضِ أُولَٰئِكَ **هُمُ الْخَاسِرُونَ** (27) كَيْفَ **تَكْفُرُونَ** بِاللَّهِ **وَكُنتُمْ** أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ **تُرْجَعُونَ**"**(28)**

Gloss: those /who break(plural)/ the covenant / of Allah/ after/ it is ratified/and **those who** sunder(plural) what Allah/ has ordered/to be joined/ and do mischief/on earth/ these are/ the **losers/** how/**can you reject faith(plural)** / in Allah/and/you were/dead/and he gave you(plural) life/ and/he cause you(plural) to die/ and **/ to him/ will return you (plural)**

Translation:[Ali 2:28]Those who break Allah's covenant after it is ratified, and **who sunder** what Allah has ordered to be joined, and **do mischief on earth**: **these cause loss(only) to themselves**. How can **ye reject** the faith in Allah seeing that **ye were** without life, and He gave you life? then will He cause you to die, and will again bring you to life; and again to **Him will ye return**.

For understanding reference switching and rendering it appropriately, reading exegeses is urgently needed. As for the above mentioned verse, exegeses commented on the use of reference switching and its meaning that expresses scolding or reprimanding and rebuking the unbelievers. Reference switching occurs in the above verse in the shift from the third person plural pronoun into the second person plural pronoun. Abū-Suᶜūd states that the use of reference switching here is an address to the transgressors indicated in the previous verse (2:27). Transgressors are those who spread mischief on earth. Mischief is caused by debasing the relationship between man and God and between man and man (Mawdūdī, 1988). This switch into addressing occurs in order to scold and reprimand the addressees (transgressors) for their denying (Abū-Suᶜūd, 1544). The meaning of scolding and reprimanding the transgressors is identified from the exegeses of the switch from the third person plural pronoun (they) into the second person plural pronoun (you). In the Arabic language, it is called *tawbīkh* (توبيخ). The word " توبيخ" is originated from the word " وبخ" which in Modern Written Arabic dictionary means "reprimand, rebuke, censure, reprove, scold, and chide" (Wehr, 1976). Scolding is defined in Oxford dictionary as "to speak angrily to somebody, because they have done something wrong". Allah, the Almighty directly addresses the transgressors in order to scold and reprimand them as directing the address to the addressees (in the second person pronoun 'you') has more effect than directing it to the absentees (Abū -Hāyan, 1353; Al-Alūsī 1853) and directing the speech to the addressee has a deeper and more fluent effect on the addressees. Al-Rāzī also adds that Allah, the Almighty first reminds the transgressors of His grace

in order to severely scold and reprimand them. The meaning of "كَيْفَ **تَكْفُرُونَ** بِاللَّهِ" (How can ye reject the faith in Allah), according to Al-Qurṭubī (1272) is " how you reject the grace of Allah and his power?".

Scolding comes in the form of a rhetorical question. Rhetorical questions are used extensively in the Qur'ān as a part of argumentation. They are employed in the Qur'ān for a variety of rhetorical purposes such as contempt, rebuke and astonishment, and the like (Abdul-Raof, 2001). In the above verse, the rhetorical question is employed for a purpose of rebuking or scolding as manifested in "How can **ye reject** the faith in Allah seeing that **ye were** without life, and He gave you life? Then will He cause you to die, and will again bring you to life; and again to **Him will ye return**". Some lexical items (**break** Allah's covenant, **who sunder** what Allah has ordered to be joined, **do mischief on earth**, **reject** the faith in Allah) have a negative connotation that express Allah, the Almighty's displeasure with the transgressors for what they have undertaken of holding fast to atheism and unbelief.

After mentioning all previous deeds and report the disbelief of the transgressors in the third person pronoun, the switch into second person plural pronoun is facing those who disbelieve by scolding and reprimanding them of their disbelief. It is also obvious that the shift into second person pronoun shortens the distance between the speaker and listeners and makes the connections more direct. The act of scolding and reprimanding the transgressor is helpful so these addressed persons may abandon their bad and ugly deeds and overcome their temptation (Al-Khalīlī, 1942). Besides, this reference switching occurs not only to face the transgressors for their denying but also to catch and hold the attention of the listeners and arouse and renew their interest (Al-Rāzī, 606 H/1209). These specific meanings cannot be achieved without the above-mentioned reference switching. The intertextuality between the Qur'ānic reference switching from the third person plural pronoun(they) into the second person plural pronoun (you) and the exegeses already mentioned is obvious.

In the translated version of the above mentioned verse (2:28), reference switching from the third person plural pronoun into the second person plural pronoun is translated literally. Literal translation appears in the literal transference of the switch from the third person plural pronoun in Those who break (الَّذِينَ يَنقُضُونَ), who sunder (وَيَقْطَعُونَ), do mischief on earth (وَيُفْسِدُونَ), these cause loss (only) to themselves (هُمُ الْخَاسِرُونَ) into the second person plural pronoun in ye reject (تَكْفُرُونَ), ye were dead (وَكُنتُمْ أَمْوَاتًا), Him will ye return (تُرْجَعُونَ). Literal translation provides to some extent an approximation to the original text in form where the switch in pronouns is declared in the translation. However this literal translation should be provided by an explanatory note elicited from exegeses explicating the meaning of the switch in pronouns and its implied meaning for the target readers and its significance. This certainly will enhance the view that what has been assumed to be bad grammar and 'offending' by some orientalists in the past such as Noldeke (Abdel Haleem, 1992) is in fact a well established and effective feature of Arabic literary writing.

Similarily, intertextuality appears between another Qur'ānic reference switching from the third person to the second person in verse (272) in *sūrah al-Baqarah* and exegeses. A number of exegetes comment on the use of reference switch and its meaning which show motivation. This

switch is used to affect and attract the feelings of those who are in charge to comply with the orders of Allah as so to motivate them. This is obvious in verse (2:272) shown below:

قال تعالى: "أَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اَللَّه يَهْدِي مَن يَشَاءُ وَمَا **تُنْفِقُواْ** مِنْ خَيْرٍ فَلأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلاَّ اَبْتِغَاءَ وَجْهِ اَللَّهِ وَمَا تُنْفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُون(272)

Gloss: It is not /for you/ to guide them/ but/ Allah /guides /whom He wills/ and whatever /good you spend /is for yourselves/ and you shall only do so /seeking/ the face of Allah/ whatever / of good you give/ shall be rendered back/ to you/ and you shall not be dealt/ with unjustly.

Translation: Ali [2:272] It is not required of thee (O Messenger), to set **them** on the right path. But Allah sets on the right path whom He pleaseth. Whatever of good **ye give benefits** your own souls, and **ye** shall only do so seeking the " Face" of Allah. Whatever good **ye** give shall be rendered back to **you**, and **ye** shall not be dealt with unjustly.

To clearly understand the switch in reference from the third person plural pronoun into the second person plural pronoun, it is necessary to go through exegeses for more explication. The verse starts with a third person plural pronoun that refers to the believers as mentioned by Al-Zamakhsharī, and then it shifts into the use of second person plural pronoun. The verse " ليس عليك هداهم" (It is not required of thee (O Messenger) to set **them** on the right path) in the absence form switches into "وما تنفقوا من خير فلأنفسكم " (Whatever of good **ye give** benefits your own souls) in the addressing form.

The context can be continued using the third person plural pronoun in the absence form up to the end of the verse but it shifts to address the people because this shift serves a rhetorical meaning among which is the creativity in addressing. Abū-Suᶜūd (1544) mentions this reference switching from the third person plural pronoun (they) to the second person plural pronoun(you) as an address to those who are responsible and authorized (مكلفين) to raise their agitation and increase their willingness (هزهم)to obey and comply with Allah's orders. The lexical item (to motivate) in Arabic (hafazza) is defined in Modern Written Arabic dictionary (Wehr, 1976) as to incite, instigate, urge, prompt, induce , to prepare , get ready, be ready. The word "motivation" is to be followed by reward. Motivation is generally understood to denote the strength of a person's desire to attain a goal. People will be rewarded by Allah the Almighty for whatever help they render to needy persons for the sake of Allah. Reward is noticed throughout the verse as "وَمَا تُنْفِقُواْ مِنْ خَيْرٍ **ye** shall (Whatever of good **ye give benefits** your own souls); "وَمَا تُنْفِقُونَ إِلاَّ اَبْتِغَاءَ وَجْهِ اَللَّهِ" "فَلأَنْفُسِكُمْ only do so seeking the "Face" of Allah); "وَمَا تُنْفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ" (Whatever good **ye** give shall be rendered back to **you); "**وَأَنْتُمْ لاَ تُظْلَمُون"** (and **ye** shall not be dealt with unjustly). People will be rewarded for the charity they spend in their life. Whatever they spend for the sake of Allah will be returned to them in the hereafter. The use of an explicit (direct) pronoun urges and motivates Muslims to spend good things which signify the charity in the cause of Allah.

In the translated version of Ali for reference switching from the third person plural pronoun into the second person plural pronoun for the above verses, literal translation is used in verse (272). The switch is transferred literally from the third person plural pronoun in هُدَاهُمْ (**guide them**) into second person plural pronoun in تُنْفِقُواْ (**ye give**). Furthermore, the English translation of Ali does not mark the meaning of the switch from one pronoun into another that is mentioned by exegeses.

It is quite clear from the above examples that translating reference switching requires possessing a working linguistic-exegetical background without which the results will be unsatisfactory and misrepresenting. This can be supported by what was indicated by Sharifabad and Hazbavi (2011) that:

> If the translators of the Holy Qur'ān, before commencing to translate the Divine Book, study some useful exegeses of the Holy Qur'ān, they would undoubtedly make more appropriate and natural translations of this Sacred Book. Studying the exegeses of the Holy Qur'ān causes translators to enjoy a wealthy background of the text type of the Holy Qur'ān and its related problems.

They also added that there is some hidden information especially in the Holy Qur'ān for which translators' knowledge can help them make the implicated meaning explicit, and consequently produce an appropriate translation of the conversational implicatures in the Holy Qur'ān (ibid). They also try to emphasize that the translators of the Holy Qur'ān should know the language of revelation very well. By studying the exegeses of the Holy Qur'ān, they would be familiar with the language of revelation.

Likewise, intertexuality appears between another Qur'ānic reference switching from the third person pronoun into the second person pronoun in verse (20-21) in *sūrah al-Baqarah* and exegeses who comment on the use of reference switching in this verse as a general reminder as shown in the following:

قال تعالى :يَكَادُ الْبَرْقُ يَخْطَفُ **أَبْصَارَهُمْ** كُلَّمَاأَضَاء **لَهُم مَّشَوْا** فِيهِ وَإِذَا أَظْلَمَ **عَلَيْهِمْ قَامُواْ** وَلَوْ شَاء اللّهُ لَذَهَبَ **بِسَمْعِهِمْ وَأَبْصَارِهِمْ** إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ(20) **يَا أَيُّهَا النَّاسُ** اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ" (21)

Gloss: The lightening almost/ snatches away/ their sight/ whenever it shines /on them/ they walk/ in it/ and when/ it becomes dark/ for them/ they would stand still/ if Allah willed/ He could take away /their hearing /and their sights/certainly Allah/ has power over all things/ you people/ worship/ your Lord/the One/ who created you/and/ those who came before you/you may/ be righteousness.

Translation: Ali [2:21] The lightning all but snatches away **their** sight; every time the light (Helps) **them, they** walk therein, and when the darkness grows on **them, they** stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.**O ye people!** Adore your Guardian-Lord, who created you and those who came before you, that ye may become righteous.

In this verse, reference switching is manifested in the shift from the third person plural pronoun which exists in verse (20) to the second person plural pronoun in verse (21) which appears in the form of imperative (calling). This imperative is obvious in the word (Adore) in (Adore your Guardian-Lord, who created you and those who came before you Allah, the Almighty). Allah, the Almighty through this imperative (Adore) commands people to worship him. The situation in the

above verse is tense and it requires reminding. Allah, the Almighty, through switching from the third person plural pronoun to the second person plural pronoun addresses his people everywhere and at all times up to the resurrection day including believers, disbelievers and hypocrites particularly when this calling is relevant to the matter of worship. This calling could be a general reminder to all the people of worshiping him. The second person pronoun is to generalize this calling to all the people everywhere and all the times. The act of reminding is emphasized by the use of the phrasal tie. This type of Qur'ānic tie occurs at structure-initial position such as (**يَا أَيُّهَا** **النَّاسُ- O ye people!**) in the above mentioned verse. Abū-Suᶜūd indicates that this *iltifāt* is used as a reminder as what comes after is a serious matter that's why the context requires exaggeration, emphasis in reminding and awareness to all the people. The same implicature of *iltifāt* is also indicated by Al-Alūsī (1853), Al-Baidāwī (1286), Abū -Hāyan (1353).

Al-Rāzī (606 H/1209) adds a very interesting explanation for *iltifāt* in this verse that can be summarized in two points. Firstly, Al-Rāzī mentioned in this *iltifāt* as if Allah, the Almighty says: I have made the messenger a mediation between me and you first and now I increase your honour and your closeness by addressing you without mediation so you can get the reminder, have the honour of addressing, and calling. Secondly, in verse (20) the story of their affairs was narrated. However in verse (21), the matter changes to an order and a commission in which hard work and a responsibility is required. Therefore, Allah the Almighty is addressing the people directly by Himself in order to remind them of the importance of worshipping Him, who created them and those who came before them.

In the translation of the above-mentioned verse, a literal translation is simply used to translate the switch from the third person plural pronoun "أَبْصَارَهُمْ ، لَهُم ، مَّشَوْا ،عَلَيْهِمْ قَامُواْ ، بِسَمْعِهِمْ وَأَبْصَارِهِمْ" (their sight; them, they walk, on them, they stand still) to the second person plural pronoun " يَا أَيُّهَا النَّاسُ" (O ye people). Transferring this meaning properly, the translator of the holy Qur'ān should study exegeses. When the translator finds it impossible to render the message accurately, footnotes are considered and indispensible part of the translation process. As for the above mentioned verse, exegeses comment on the use of reference switching and its meaning that expresses a general reminder. The intertextuality between the Qur'ānic reference switching from the third person plural pronoun (they) into the second person plural pronoun (**ye**) and the exegeses already mentioned is obvious. The exegetes Abū-Suᶜūd, Al-Alūsī, Abū-Hāyan, Al-Rāzī and Al-Baidawi explain reference switching and its meaning in the verse. It is mentioned in Fawzi (2010) that " intertextuality plays a vital role in supplying the translator with the information necessary for understanding the textual constituent that intertextualizes with another text or event, a case which helps him convey the message appropriately and properly to the target language (TL)".

Moreover, intertextuality also appears between the Qur'ānic reference switching from the third person singular pronoun into second person singular pronoun in verse 2:213-214 and the exegeses which comment on its meaning which is aimed at keeping the Prophet Muhammad and the believers steadfast and patient at the time of hardships as is shown in details in the following,

قال تعالى: " **كَانَ ٱلنَّاسُ أُمَّةً وُحِدَةً** فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُواْ فِيهِ وَمَا ٱخْتَلَفَ فِيهِ إِلاَّ ٱلَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَتُ بَغْياً بَيْنَهُمْ فَهَدَى ٱللَّهُ ٱلَّذِينَ آمَنُواْ لِمَا ٱخْتَلَفُواْ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِ وَٱللَّهُ يَهْدِي

مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ(213) **أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ** وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاء وَالضَّرَّاء وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُواْ مَعَهُ مَتَى نَصْرُ اللّهِ أَلا إِنَّ نَصْرَ اللّهِ قَرِيبٌ (214)"

Gloss: **Mankind was/ one single nation/** then Allah /sent the messengers/ with glad tidings/ and warnings/ and sent down/ with them/ the book in truth/ to judge/ between the people/ wherein they differed/ And none differed/ over the book/ except those who were given it/ after clear proof/ came to them/ Allah by His grace/ guided the believers to the truth/ concerning that wherein they differed/ For Allah guided whom He will/ to a straight path/ or **do you think/** that you will enter paradise/ without such trials / as came to those who passed away before you/ they encountered suffering and adversity/ and were so shaken in spirit/ that even the Messenger / and those of faith/ who were with him/cried/ when is the help of Allah/ unquestionably/ the help of Allah is near/

Translation: **Ali [2:213-214]** **Mankind was one single nation**, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight. **Or do ye think that ye shall enter** the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!

The switch here is turned from the third person plural pronoun (absence form) which appears at the beginning of the verse in which Allah says "كَانَ ٱلنَّاسُ" (Mankind was one single nation) into second person plural pronoun in "أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ" "do ye think that ye shall enter the Garden (of Bliss)". The address is directed to the believers in particular or to the Prophet and the believers (Al-Alūsī 1853). The switch into second person plural pronoun is displayed/ exposed to encourage the Prophet Muhammad and the believers to remain steadfast on the disservice of polytheists. When saying "أَمْ حَسِبْتُمْ" (do you think), it is a switch from third person plural pronoun (absence form) into second person plural pronoun (addressing form) which has a meaning. The point emphasized here is that whenever the Prophets came into the world, they and their followers were confronted with severe resistance from those in rebellion against Allah, the Almighty. Therefore, the switch from third person into second person is aimed at motivating the Prophet Muhammad and the believers to keep steadfast and patient at the time of hardships.

In the above verse, a rhetorical question is used to emphasis the meaning behind reference switching. Rhetorical questions are employed in the holy Qur'ān for a variety of purposes. In the above verse, the rhetorical question in (أَمْ حَسِبْتُمْ - do you think) encourages the Prophet and his followers to remain steadfast and patient in front of hardships because it is not easy to attain one's goal and no gains without pains. To follow this religion has never been easy; it is not merely a matter of declaring one's faith and then sitting back in ease and comfort. On the contrary, the profession of faith has always demanded that one should strive to establish the religion, which one has adopted as one's faith as a living reality.

Another Qur'ānic feature is the reference to parables of previous nations. The Qur'ān employs various literary devices to convey its message clearly and more comprehensively. The use of

parables in the Qur'ān is so unique that it attempts to instruct and preach through the method of narration or story-telling which is undoubtedly expressive, appealing and influential. The major communicative value of Qur'ānic parables is to learn their ethical lessons which can regulate our life (Abdul-Raof, 2001). The ethical lesson derived from this Qur'ānic parable is aimed at enhancing and keeping the believers steadfast and patient in front of hardships. The parable is as follows:

قال تعالى: " أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاء وَالضَّرَّاء وَزُلْزِلُواْ"

Translation: Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) **as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even**

The lesson of the parable is addressing the believers that it is not easy to enter the Paradise untouched by the suffering endured by men of faith (the Messenger and his people) who passed away before them.

The last Qur'ānic feature which is used to enhance the previous meaning behind reference switching is lexical repetition. Lexical repetition is a common feature of Qur'ānic discourse to have words repeated intra-sententially or inter-sententially. Repetition of lexical items is used as a cohesive device and can accomplish a communicative and rhetorical effect (Abdul-Raof, 2001). In the above verse, lexical repetition occurs intersententially as مَتَى نَصْرُ اللَّهِ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (When will come the **help** of Allah?" Ah! Verily, the **help** of Allah is (always) near!). The noun (نَصْرُ - help) is repeated twice. The lexical item (نَصْرُ) is in Lisaan Al-Arab dictionary (إعانة المظلوم نصَره) على عدوّه) literally means (supporting and helping the oppressed person upon his enemy). The lexical item (نَصْرُ) is translated in Modern Written Arabic dictionary as (help, aid, assistance, support, backing, victory (Wehr, 1976). To relate this to the above meaning, the Messenger Muhammad and his people ask Allah, the Almighty to provide them with his help and support to remain steadfast and patient in front of all the difficulties, hardships and they were assured that Allah's help is close by.

Al-Zamakhsharī (1143) mentioned that the last nations and the differences of Prophets were mentioned after the revelation of evidences as an encouragement to the Prophet Muhammad and his people to remain stable and patient among the disbelievers and the people of scripture and their denial to Allah's verses and their enmity. Therefore, Allah, the Almighty addresses them by the method of *Iltifāt* which is the most eloquent and rhetorical in the phrase "أَمْ حَسِبْتُمْ". The purpose of this shift is to face by this direct address the truth that should be exposed so it can play as a motivation for the believers. This direct address makes patience and steadfastness the only means to reach their ultimate end which is the satisfaction of Allah, the Almighty since confrontation المواجهة is the best way to achieve these purposes.

In the translation, there is no hint of this reference switching in Ali's translation so when it is read by the target readers, the sense of the original will not reach them. Without consulting the commentary by exegeses on reference switching, its meaning will not be understandable at all. For the sake of exposing the meaning of reference switching to the target readers, it is proposed for the translator to consult exegeses that refer to this phenomenon namely "*iltifāt*".

7. CONCLUSION

Based on the findings of the current study, it appears that the source text has intertextual relationship with other source-language texts. There is intertexuality between the Qur'ānic reference switching and the exegeses. *Iltifāt* or reference switching is considered one of Qur'ānic rhetorical styles and some Qur'ān exegetes/ commentators have tackled this feature due to its importance in communicating the meaning of the verses in a clear picture. However, in the English translation of reference switching by Ali, there is no hint of this reference switching in his translation so when it is read by the target readers, the sense of the original will not reach them. In addition, literal translation appears to be inappropriate in rendering the meaning of the switch from the third person pronoun into the second person pronoun. It is known that Ali makes explicit reference to works of exegeses and this can be seen in his footnotes. However, nothing is mentioned about reference switching as a linguistic phenomenon that deserves to be included in his footnotes. Therefore, it is realized that cross checking exegesis and possessing a working linguistic-exegetical background that refer to reference switching can help retain the meaning of reference switching lost in Ali's translation. The translator may have to intervene by inserting footnotes, providing translators notes, or creating explanatory paraphrases.

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