Iltifat, Grammatical Person Shift and Cohesion in the Holy Quran

By Dr. Mahinnaz Mirdehghan, Dr. Keivan Zahedi, Mrs. Fatemeh Nasiri

Department of Linguistics, Shahid Beheshti University

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**Keywords**: Rhetoric, Grammatical person shift/Iltifat, Cohesion, Reference, Antecedent, Participants.

1. **Introduction**

The frequently observed occurrence of unexpected shifts from one pronoun to the other might be considered as a disconcerting feature within the Qur’anic style. The matter has been regarded as solecisms or simply been ignored by some scholars (e.g. Noldeke among others); while in Arabic rhetoric, Muslim specialists (e.g. Siuty 1363) refer to the phenomenon as Iltifat – literally known as ‘conversion’, or ‘turning one’s face to’; i.e. “the change of speech from one mode to the other, for the sake of freshness, variety, causing interest, renewing mater and avoiding boredom for the listener ”. The word came to be used for turning the speech matter to talk about something before continuing with the original subject.

II. **Background: Types and Conditions of Iltifat**

Consideration of Iltifat has resulted into different typical classifications, among which Abdel Halim (1992) notifies the following types of Iltifat:

- **Grammatical Persian change**, among 1st, 2nd and 3rd person; which can be considered as the most common form of Iltifat, and itself is divided into six kinds usually:
  1. Transition from 3rd to 1st person: وَإِلَّا ﺛَمَّ ﻧُوجَﻩُ ﻓِي ﻲَـنُ ٍ ﻰَ ﻲُنُ ْ ﺪَوُ ﻲُ ﻰَ لِ ﻲُ ﻰَ لِ ﻰَ ﻲُ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ L
  2. Transition from 1st to 3rd person: Fِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ لِ ﻰَ L
  3. Transition from 3rd to 2nd person: ﻰَ L
  4. Transition from 2nd to 3rd person: ﻰَ L
  5. Transition from 1st to 2nd person: 
  6. Transition from 2nd to 1st person: 
  7. Change in number, between singular, dual and plural: (O prophet, if you divorce your wives)- At Talagh: 1
  8. Change in addressee.
  9. Change in the verbal tense.
  10. Change in case markers.

**Author**: Department of Linguistics, Shahid Beheshti University, G.C., Evin, Tehran, 1983963113, Iran. (Telephone: +98-21-29902469; E-mail: M. Mirdehghan@sbu.ac.ir)
**Author**: Department of Linguistics, Shahid Beheshti University, G.C., Evin, Tehran. E-mail: KZahedi@sbu.ac.ir
**Author**: M.A in Linguistics, Shahid Beheshti University, E-mail: fatemehnasiri1384@yahoo.com
The point notified in the classification number I. is the most commonly known and called Iltifat prior to the other types. In fact a departure from the normally expected usage of language in a particular context for a particular rhetorical purpose is observed in all these classifications. As of to the first three types the focus of the present research is on grammatical person shift.

Matter has also been discussed in regard to the conditions on Iltifat. Two conditions have been considered: the first condition notifies that the pronoun turns to refer to the same person/thing from which it turned. The other suggested condition stipulates that the transition should be between two independent sentences. This perhaps resulted from the observation of a limited number of examples, and was thus rightly refuted by reference to many other examples that do not involve two independent sentences

III. Method

In rejecting Iltifat as an incohesive marking factor in the text of Quran, the present research is aimed to investigate cohesion in the Holy book. In preparing the research the following 20 surahs have been randomly selected: Al Anfal, Hud, Ar Ra’d, An Nahl, Ta ha, Al Anhab, Ya seen, Az Zumar, Al Fath, Al Fath, Al Hujraat, An Tur, Al Hadid, As Saff, At Talaq, Al Muzzammil, Al Qiyama, Al Insan, Al Fajr, Al Bayyina and At Takathur. Within the process of investigation and for the sake of cohesion explanation matter within the corpus, the approach of Halliday and Hasan (1976) has been examined together with De Beaugrande and Dressler’s (1981) approach. The study results in a selection of an integrated approach of both the above, which has been described in detail within the present paper.

By the application of the integrative approach, the research moves towards investigating cohesion with the focus of Iltifat in the corpus. To analyze the gathered patterns within the surahs, the research presents the data within tables. Among the 20 surahs in the corpus, 19 included Iltifat while the point was missing in one surah (Al Bayyina). To represent the gathered data 2 tables have been shown for each surah. Among the 2 tables representing the data analysis of each surah, the first illustrates the verse numbers including Iltifat (the shift being shown by underlying the related elements), together with their translations.

Table 2 for each surah indicates the verse numbers, Iltifat (person, gender, number changes), the element being shifted, the cohesive element (with different possible parts of speech; verb, noun, adjective, pronoun …), cohesive type (as defined in section 3.3) and the presupposition indicating the reference point.

a) The Approach of Halliday and Hasan (1976) towards Cohesion

Halliday and Hasan (1976) describe grammatical, conjunctional and lexical strategies as the cohesive ties used by speakers in showing the text connectedness.

Within this classification, the grammatical factors include: reference, substitution and ellipsis (Ibid: page number); among which referential ties are created when an item in one sentence refers to an item in another one, for interpreting of which the sentential reference is required. Pronouns are considered as the main referring resources in texts. Substitutional cohesive ties within the grammatical factors are created by the usage of words or phrases that are substituted in the same grammatical slots, as of items elsewhere in the text; e.g., one, so, and do are such examples in English. Ellipsis creates cohesiveness via omission; that is interpreting elliptical forms require moving elsewhere within the text or discourse context for filling the blanks.

Conjunctional strategies explicitly tie the meanings of utterances, by coordinating or subordinating the meanings of sentences together. Halliday and Hasan notify four categories of conjunctions, as follows: additives (and, or, in addition…), adversatives (but, however, nevertheless…), causals (so, consequently, for this reason…) and temporals (then, after, finally…).

Lexical factors are notified as containing recurrence and collocation. Among which recurrence uses the repetition of words, or pointing of words to each other in various ways. Synonymy, antonymy, hyponymy and metonymy can be notified as recurrence strategies. On the other hand, collocation and the tendency of words occurring together is also considered a lexical strategy.


De Beaugrande and Dressler (1981) discuss cohesion basically on the base of syntax as a system that imposes organizational patterns upon the surface text, by using devices for showing how already used patterns can be reused, modified, or compacted (p. ??); i.e., an emphasis on the function of syntax in communication. Due to the grammatical dependencies of usually nonadjacent elements, syntax is to provide the patterns into which current materials fit. Hence, the major units of syntax can be considered as patterns of well-marked dependencies in closely-knit patterns, as follows: phrase (a head with at least one dependent element), clause (a unit with at least one noun and agreeing verb), and sentence (a bounded unit with at least one non-dependent clause). They also define the coherence in the above units as being able to be utilized in a short span of time as patterns of knowledge in regard to current processing tasks. For long-range stretches of text, the re-using, modifying, or compacting devices are notified, that are considered in regard to stability and economy in respect to both materials and processing matters. The re-using patterns are defined (Ibid) in the forms of recurrence, as the straightforward or partial repetition of elements/patterns; parallelism, as repeating a structure while with new elements; and paraphrase in repeating the content but conveying it
with different expressions. Compacting patterns include pro-forms are seen to be used to replace content-carrying elements by short placeholders with no independent content, and ellipsis with omitting some surface constitutes of the structure. Signaling relations in displaying text cohesion may be reflected in the tense/aspect ordering influences in usage, as well as junction among events and situations. The junctive expressions are seen in four major types of: conjunction links- with the same status in the textual world, disjunction links- with alternative status of which only one can be true in the textual world, contrajunction - having the same status but appearing incongruous or incompatible in the textual world, and subordination- when the status of one depends on that of the other.

De Beaugrande and Dressler (1981) further discuss the functional sentence perspective as the ordering of expressions to show the importance or newness of their content yields in demonstrating cohesion. The mere placement of materials in the earlier or later stretches of clauses and sentences suggests the relative priorities and degrees of informativity of underlying content. Intonation within the spoken texts is also considered as a way in signaling importance or newness of content and cohesion.

c) The Integrative Approach

As mentioned earlier, the cohesive ties are divided by Halliday and Hasan (1976) into grammatical, conjunctive and lexical types. To simplify the matter, the present research classifies the conjunctive ties under the grammatical ones and therefore cohesion falls into two general types of grammatical and lexical ones. De Beaugrande and Dressler's (1981) cohesive devices too come under this categorization. Each of the two types, include subdivisions as notified below. Due to the fact that Arabic language is the matter of analysis here and the importance of derivative words within it, derivation is added as a lexical factor in the approach. Furthermore, the research points repetition as constituting of both grammatical and lexical factors. Hence, in the case of repetition of a sentence, clause or grammatical structure, the matter is considered a grammatical tie. On the other hand, using the same word or verb inflections are considered as lexical cohesions. Accordingly, the integrative approach selected within the research can be summarized as below:

- **Grammatical cohesion**
  1. Reference: personal, definite, relative, demonstrative
  2. Ellipsis: nominal, verbal, prepositional, clausal
  3. Substitution: nominal, verbal, clausal
  4. Conjunction: additive, adversative, temporal, subordinate
  5. Parallelism
  6. Tense: past, present, imperative, metatense
  7. Functional Sentence Perspective
  8. Repetition

- **Lexical Cohesion**
  1. Synonymy
  2. Hyponymy
  3. Antonymy
  4. Derivation
  5. Collocation
  6. Lexical Repetition

### IV. Data Analysis

In order to clarify the process of analysis, one surah (Fajr) is analyzed as an example which is illustrated in two sample charts here. The first chart shows verses including Iltifat, and the second one demonstrates the Iltifat Cases and Cohesive Elements in this surah.

**Table 1**: Verses including Iltifat in Fajr Surah

<table>
<thead>
<tr>
<th>verse number</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>إن رّكِب لِلْمُصْمَّدِ</td>
<td>indeed, your lord is ever watchful.</td>
</tr>
<tr>
<td></td>
<td>كَالَّا بِلَا لِلْكُرْمَانِ الْبَيْتِمَ</td>
<td>(2nd, SG, M)</td>
</tr>
<tr>
<td></td>
<td>↓</td>
<td>no! but you show no good to the orphan,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2nd, PL, M)</td>
</tr>
<tr>
<td>17</td>
<td>وَتَحْكَوْنُ أَلْفَ حَيَّةً جَامِعًا</td>
<td>and you ardently love wealth.</td>
</tr>
<tr>
<td></td>
<td>وَجَاهَ رّكِبَ وَالْبَيْتِمَ صَفًا صَفًا</td>
<td>(2nd, PL, M)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and your lord comes with the angels, rank upon</td>
</tr>
<tr>
<td>20</td>
<td>ارْجِعُ إِلَى رَبِّكَ رَاضِيٍّ حَرَصِيَّةً</td>
<td>return to your lord wellpleased, wellpleasing.</td>
</tr>
<tr>
<td></td>
<td>فَانَحْلِيَ فِي عِبَادِي</td>
<td>(3rd, SG, M)</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>↓ join my worshipers.</td>
</tr>
<tr>
<td>28</td>
<td></td>
<td>(1st, SG)</td>
</tr>
</tbody>
</table>
The research results illustrate the points summarized below:

- Importance of gender and dual number in the grammatical person shift in Arabic, which does not exist in English language, while play an important role in translating from English to Arabic.
- Al-Bayyina Surah, within the corpus showed no instances of exhibiting Iltifat.
- Existence of different kinds of reference within the verses containing Iltifat; with the exception of the second part of Taha surah-verse 49, in which no cohesive elements were observed at all.

### Table 2: Iltifat Cases and Cohesive Elements in Fajr Surah

<table>
<thead>
<tr>
<th>verse number</th>
<th>verse</th>
<th>Iltifat</th>
<th>shift</th>
<th>cohesive element</th>
<th>cohesion type</th>
<th>presupposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>إن رَبِّي أَنتِ لِيَمْسَدَدُ</td>
<td>2nd, M, SG</td>
<td>prn “كِ”</td>
<td>al tense</td>
<td>subordinate personal reference</td>
<td>previous verse</td>
</tr>
<tr>
<td>17</td>
<td>كِلَّا يَلَوْنَ الْيَتِيمِ</td>
<td>2nd, M, PL</td>
<td>prn “و”</td>
<td>كِلَّا</td>
<td>definite reference metatense</td>
<td>verse 5</td>
</tr>
<tr>
<td>20</td>
<td>وَحَلُونَ الْمَلَكُ جَالِماً</td>
<td>2nd, M, PL</td>
<td>prn “و”</td>
<td>جَالِماً</td>
<td>temporal conjunction adversative conjunction personal reference definite reference present tense</td>
<td>previous verse</td>
</tr>
<tr>
<td>22</td>
<td>وَجَاهِرُ رُكَبَةَ الْمَلَكَ صَفاً</td>
<td>2nd, M, SG</td>
<td>prn “كِ”</td>
<td>صَفاً</td>
<td>additive conjunction past tense nominal ellipsis personal reference definite reference lexical repetition</td>
<td>previous verse</td>
</tr>
<tr>
<td>28</td>
<td>ارْجِعِي إِلَى رَأْيِ زَاهِدِيَّةٍ مَرَضِيَّةٍ</td>
<td>2nd, F, SG</td>
<td>prn “ي”</td>
<td>مَرَضَيَّةٍ</td>
<td>imperative personal reference personal reference derivation</td>
<td>previous verse</td>
</tr>
<tr>
<td>29</td>
<td>فَانْخَلِي فِي عِبَادِي</td>
<td>1st, SG</td>
<td>prn “ي”</td>
<td>مَرَضَيَّةٍ</td>
<td>imperative personal reference pers ref</td>
<td>previous verse</td>
</tr>
</tbody>
</table>
Data analysis clarifies that the most and least cohesive devices to be used within the corpus are reference (specifically personal reference) and substitution, respectively, in grammatical person shifts. Moreover, the results show that in spite of the importance of co-reference in Iltifat, agreement in person, number and gender between pronoun and antecedent as an element of cohesion is contradicted.

The usage of Iltifat in the Holy Quran can be explained as demonstrating the 5 following matters, on the basis of analyzing the research data:

a) Exaggeration:

21-22. (He) created them, and we strengthened their joints, but, when we will, we shall indeed exchange their likes. This is indeed a reminder, so that he who will, takes a path to his lord. (3rd, SG, M).- Al Insan: 28-29

b) Reproach:

2nd, P, M) show no good to the orphan) - Al Insan: 28-29

3rd, SG, M) is only one god; so have awe of me fear Allah.)- Az Zumar: 23.

3rd, SG, F) action, respect for Allah, (prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that you believe in Allah and his messenger and that you surrender?)- Hud: 14

3rd, SG, F) who comes with the truth, and who has made for you the earth a cradle and threaded roads for you and sends down water from the sky with which we created them, and we strengthened their joints, but, when we will, we shall indeed exchange their likes. This is indeed a reminder, so that he who will, takes a path to his lord. (3rd, SG, M).- Al Insan: 28-29

4) Number and gender shift : number and gender both shift.

5. Addressee shift: which goes under three categories;

a) Fixed pronoun: apparently there is no shift in the referential pronouns, but contemplating the meaning it is understood that the antecedents are different.

So those possessing understanding fear Allah. (3rd, SG, M), know that it has been sent down with the knowledge of Allah, and that there is no god except he. So, have you (2nd, PL, M) surrendered?)- Hud: 14

b) Changing pronoun: both pronoun and the antecedent shift.

(we have sent you (2nd, SG, M), (prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that you (2nd, PL, M), believe in Allah and his messenger and that you support him, revere him (prophet Muhammad), and exalt him (Allah), at the dawn and in the evening.)- Al Fath: 8-9

c) Change in addressee: in a sequence of a surah the addressees shifts from time to time. (3rd, SG, M) are mentioned in Surah Al Ahzab.

6. Function shift: the structure of sentence changes from active voice to the passive voice or vice versa.

1. Grammatical person shift : person shifts without any change in number

(1st, SG, M) lord is ever watchful… no! So those possessing understanding fear Allah. (3rd, SG, M), know that it has been sent down with the knowledge of Allah, and that there is no god except he. So, have you (2nd, PL, M) surrendered?)- Hud: 14

(or, do they (3rd, PL, M) have a ladder on which they listen? Then let any of them that has listened bring a clear authority. Or, has he daughters, and you (2nd, PL, M) sons?)- At Tur: 38-39.
7. Dual shift: in one verse or a sequence of verses two types of Iltifat exist.

(We (1st, PL) have sent you (2nd, SG, M) (prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that you (2nd, PL, M) (believe in Allah and his messenger and that you support him, revere him (prophet Muhammad), and exalt him (3rd, SG, M) (Allah), at the dawn and in the evening.) - Al Fath: 8-9

8. Serial shift: in sequence of verses persons shift continuously and different kinds of Iltifat follow each other.

(And it was said (3rd, SG, M, Passive): ‘earth, swallow up your waters, heaven, cease! The water subsided and the matter was accomplished. And the ark came to rest upon (the mountain of) aljuid, and it was said (3rd, SG, M, Passive): ‘be gone, evildoing nation!’... he said (3rd, SG, M, Active): ‘Noah, he is not of your family. It is not a good deed. punishment.’) - Hud: 44, 46, 48

This type is also divided into two categories;

a) Linear: Iltifat begins from a person and after shifts in sequence of verses, ends in a person other than the person it started.

b) Sequential: Iltifat begins from a person and after shifts in sequence of verses, ends in the person it first started.

V. Conclusion

To conclude the paper with a short summary, the research has demonstrated the holy book’s cohesiveness and the high Quranic usage of reference and specifically personal reference within the grammatical person shift amongst all the cohesive elements that are studied in detail in the paper, on the basis of the integrated approach. The matter is presented together with the 8 resulted subdivisions of Iltifat in Quran on the basis of the research, as follows: grammatical person shift, number shift, person and number shift, number and gender shift, shift in the addressee, function shift, dual Iltifat and finally sequential Iltifat. The research also results in notifying exaggeration, reproach, reminding majesty and power, upbraiding, and annunciation as the explaining matters of the usage of Iltifat in the holy book.
REFERENCES


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i As an instance, Hebrew obtains a sequence of tenses that are to be used consecutively.

ii E.g., moreover, also, in addition, besides, furthermore…

iii E.g., either -or, whether or not…

iv E.g., however, yet, nevertheless…

v E.g., because, since, as, thus, while, therefore…

vi The verbless sentences which contain the time of past, present and future altogether.