Iltifat, Grammatical Person Shift and Cohesion in the Holy Quran

Dr. Keivan Zahedi[1], Dr. Mahinnaz Mirdehghan[2] and Mrs. Fatemeh Nasiri[3]

[1] Shahid Beheshti University

Abstract

While discourse analyses go back to the second half of 1950s, related researches in the rhetoric field represent initiative interests? centuries before by Islamic rhetoricians. Among the topics ?Iltifat? as the ?grammatical person shift in one or a sequence of sentences? has been quite controversial within the area; which considers the discourse participant shift among the speaker, addressee and absentee. Following a brief introduction to the topic of Iltifat, the present paper is aimed to present its common categories and sub-categories, and its importance from the point of discourse analysis, which is then followed by the consideration of possible defective results of the grammatical person shift on cohesiveness of Quran. In preparing the research 20 surahs of the holy book have been randomly selected, which have been analyzed on the basis of the application of an integrative approach of Halliday and Hasan (1976) and De Beaugrande and Dressler (1981) towards cohesion. As a result the research demonstrates 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. 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.

Index terms— Rhetoric, Grammatical person shift/Iltifat, Cohesion, Reference, Antecedent, Participants.

1 INTRODUCTION

he frequently observed occurrence of unexpected shifts from one pronoun to the other might be considered as a disconcerting feature within the Qur'?nic 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

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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.

5   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 Ahzab, Ya seen, Az Zumar, Al Fath, Al Hujraat, At 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. 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.

b) The Approach of De Beaugrande and Dressler ??1981) 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 f

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Iltifat, Grammatical Person Shift and Cohesion in the Holy Quran 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 contentcarrying 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,i 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 worldii, disjunction links-with alternative status of which only one can be true in the textual worldiii, contrajunctionhaving the same status but appearing incongruous or incompatible in the textual worldiv, and subordinationwhen the status of one depends on that of the otherv.

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.

7 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: ?

8 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. ???? ? ???? ??? ??? ? ? ???? ??? ? ???? ? ??? ? ???? ?????? ??? ???? ? ??? ? ??? â??" ??? ? ? ??ï»?"? ??? ??? ? ? ??ï»?"? ??? ? ???? ??? ? ??? ? ???? ? ??? ? ???? ???? ??? ????? ??? ? ??? 2 nd , M, PL â??" 2 nd , M, SG prn ?"?"? â??" prn " ? ?"

9 ?????

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.

Iltifat, Grammatical Person Shift and Cohesion in the Holy Quran -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:" ? ????? ???? ??? ?????? ?ï»?"? ? ????? ????? ?ï»?"? ? ???? ???? ? ??? ? ???? ? ??? ? ???? ??? ??? ? ??? ??? ??? ? ??? ? ???? ???? ??? ? ???? ? ???? ???? ???? ? ??? ? ???? ? ???? ??? ??? ???? ??? ? ??? ? ? ??? ?

????? ??? ?? ?"?? (Allah says: 'do not take to yourself two gods. he (3 rd , SG, M) is only one god; so have awe of me (1 st , SG).')-An Nahl: 51. b) Reproach:? ??? ? ??? ? ??? ? ??? ? ????? ???? ??? ? ???? ? ???? ??? ? ??? ? ??? . ? ???? ? ???? ??? ? ???? ? ??? ? ???? ??? ? ??? ???? ???? ???? ???? ???? ??? ? ??? ? ??? ? ???? ??? ? ???? ?ï»?"? ? ????? ?ï»?"? ?????? ???? ???? ???? ???? ??? ? ??? ??? ??? ? ??? ? ???? ??? ? ??? ? ??? ? ?"?? ????? ? ???? ??? ? ???? "

148 (or, do they (3 rd , PL, M) have a ladder on which they listen? Then let any of them that has listened bring
149 a clear authority. Or, has he daughters, and you (2 nd , PL, M) sons?)-At Tur: 38-39. c) Reminding majesty
150 and power: ???? ?ï»?"? (we (1 st , PL) created them, and we strengthened their joints, but, when we will, we
151 shall indeed exchange their likes. This is indeed a reminder, so that he who will, takes a path to his lord. **??** ?
152 ???? ? ??? ? ???? ? ???? ????? ????? ??? ? ???? ???? ? ??? ? ??? ? ???? ???? ??? ???? ????? ?ï»?"? ? ???
153 ? ???? ??? ? ???? ???? ??? ? ??? ???? ???? ??? ? ??? ????? ??? ? ? ???? ? ??? ? ???? ??? ? ???? ???? ???
154 ???? ??? ??? ?"??? ??"? ??? ???? ??? ? ????? ??? ??? ??? ??? ??? ???? ???? ? ??? ? ??? ? ??? ? ??? ?
155 ??? ???? ??? ???? ? ??? ? ??? ? ???? ?ï»?"? (it? ??? ? ???? ??? ? ??? ? ??ïº?"? ???? ????? ??? ?????? ??? ?
156 ??? ???? ??? ? ???? ??? ? ??? ? ????? ??? ? ??? ? ???? ????? ???? ?ï»?"? " ? ???? ???? ? ??? ? ???? ???
157 ????? ??? ? ???? ?????? ??? ??? ???? ? ????? ??? ? ??? ? ? ???? ???? ??? ???? ? ??? ???? ??? ? ??? ???
158 ???? ? ??? ??? ????? ?ï»?"? ??? ? ??? ? ???? ??? ? ??? ? ???? ???? ??? ? ??? ? ??? ??? "
159 (so it tasted the mischief of its (3 rd , SG, F) action, and the end of its matter was loss. Allah has prepared
160 a severe punishment for them (3 rd , PL, M). So those possessing understanding fear Allah. believers, Allah has
161 sent this down for you as a reminder,)-At Talagh: 9-10 5. Addressee shift : which goes under three categories;
162 a) Fixed pronoun: apparently there is no shift in the referential pronouns, but contemplating the meaning it is
163 understood that the antecedents are different.? ???? ???? ?ï»?"? ? ???? ??? ??? ??? ? ??? ? ???? ??? ? ???
164 ??? ??? ??? ? ??? ? ??? ? ? ??? ? ??? ? ??? ? ??? ? ??? ? ??? ? ???? ? ??? ??? ? ??? ??? ??? ? ??? ? ????
165 ? ???? ???? ????? ?ï»?"? ? ??? ? ??? ? ??? ? ????? ???? ? ???? ???? ???? ??? ?
166 ??? ??? ??? ??? ? ???? ?ï»?"? " ?????? ???? ???? ???? ??? ???? ???? ? ?("??but if they do not answer you
167 (2 nd , PL, M), know that it has been sent down with the knowledge of Allah, and that there is no god except
168 he. So, have you (2 nd , PL, M) surrendered?)-Hud: 14 b) Changing pronoun: both pronoun and the antecedent
169 shift.? ???? ? ???? ???? ???? ??? ? ??? ? ???? ????? ???? ??? ? ??? ? ??? ??? ??? ? ??? ???? ? ???? ???
170 ????? ???? ???.?? ????? ???? ??? ? ??? ???? ??? ??? ???? ??? ? ??? ? ??? ???? ???? ????? ??? ? ????? ???
171 ? ???? ??? ???? ? ??? ??? ??? ??? ? ?"?? " ? ???? ? ??? ? ??? ? ??? ? ??ïº?"? ??? ? ???? ??? ? ???? ? ????
172 ??? ? ???? ??? ? ??? ? ???? ? ??? ??? ??? ? ???? ??? ? ??? (we have sent you (2 nd , SG, M),
173 (prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that you (2 nd , PL, M),
174 believe in Allah and his messenger and that you f support him, revere him (prophet Muhammad), and exalt him
175 (Allah), at the dawn and in the evening.)-Al Fath: 8-9 c) Change in addressee : in a sequence of a surah the
176 addressees shifts from time to time." ????? ???? ???? ? ???? ? ????? " ? " ??????? ????? ? ???? ????? ????
177 ???? " ? " ? ???? ? ????? ?????? ???? "
178 are mentioned in Surah Al Ahzab. 6. Function shift : the structure of sentence changes from active voice to
179 the passive voice or vice versa.? ???? ??? ? ??? ? ??? ???? ? ??? ? ???? ?????? ??? ? ??? ??? ? ???? ??? ?
180 ??? ? ??? ???? ? ???? ??? ???? ??? ? ??? ? ????? ? ??? ??? ? ???? ???? ???? ???? ???? ? ??? ???? ??? ?
181 ????? ??? ?? ?"?? ?????? ???? ???? ??? ????? ? ????? ? ??? ? ??? ??? ??? ???? ??? ? ???? ??? ? ????? ???
182 ? ??? ??? ???? ????? ??? ? ???? ???? ???? ??? ? ??? ? ???? ???? ???? ? ??? ? ???? ??? ? ????? ? ????? ???
183 ???? ??? ? ????? ??? ???? ??? ? ??? ? ??? ? ??? ? ??? ? ??? ? ??? ? ???? ??? ????? ???? ??? ??? ? ??? ?
184 ??? ? ??? ? ???? ???? ??? ? ???? ?ï»?"? ? ???? ????? ??? ? ???? ???? ??? ? ??? ? ???? ??? ? ??? ??? ???
185 ? ??? ? ???? ???? ??? ? ??? ???? ? ??? ????? ???? ??? ? ??? ??? ??? ? ??? ?????? ???? ????? ??? ? ????
186 ????? ??? ????? ? ???? ??? ??? ? ??? ? ??? ? ???? ??? ? ???? ? ????? ????? ??? ? ??? ??? ??? ??? ??? ???
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188 ???? ??? ? ????? ??? ? ??? ?????? ???? ??? ??? ??? ??? ??? ??? ???? ???? ??? ? ???? ??? ??? ??? ? ??? ?
189 ???? ???? ???? ??? ? ???? ???? ??? ? ??? ? ??? ? ??? ? ??? ? ???? ???? ??? ???? ??? ??? ??? ? ??? ? ??? ?
190 ??? ??? "
191 (And it was said (3 rd , SG, M, Passive): 'earth, swallow up your waters. heaven, cease! 'The water subsided
192 and the matter was accomplished. And the ark came to rest upon (the mountain of) aljudi, and it was said (3 rd
193 , SG, M, Passive): 'be gone, evildoing nation! '?he said (3 rd (those who believe, and whose hearts find comfort
194 in the remembrance of Allah (3 rd , SG, M). is it not with the remembrance of Allah that hearts are satisfied? as
195 such, we (1 st , PL) have sent you forth to a nation before whom others have passed away in order that you recite
196 to them what we have revealed to you. yet they disbelieve the merciful (3 rd , SG, M). say: 'he is my lord. there
197 is no god except he. in him I have put my trust, and to him I turn. '?other messengers were mocked before you
198 but I respited the unbelievers, then I seized them. And how was my retribution! What, he who stands over every
199 soul for what it has earned, yet they made partners for Allah (3 rd , SG, M). Say: 'name them. Or would you
200 tell him of that which is unknown in the earth to him? Or in outward speech only? 'Indeed, their devising seems
201 fair to the unbelievers, for they are barred from the right way. None can guide those whom Allah leads astray.
202 The likeness of paradise which the righteous have been promised (3 rd , SG, M, Passive) beneath it rivers flow,
203 its produce and shade are eternal. Such is the payment of the righteous. But the payment of the unbelievers is
204 the fire.)-Ar Ra'd: 28-34 This type is also divided into two categories; a) Linear : Iltifat (the sending down of the
205 mighty, the most merciful (3 rd , SG, M) ? we (1 st , PL) have bound their necks with fetters up to their chin,
206 so that their heads are raised and cannot be lowered? you only warn he who follows the remembrance and fears
207 the merciful (3 rd , SG, M) in the unseen. Give to him glad tidings of forgiveness and a generous wage? surely,
208 it is we **??** (3 rd , PL, M) who believe and do good deeds from the darkness into the light. Who ever believes
209 in Allah and does good deeds he (3 rd , SG, F) will admit to gardens underneath which rivers flow where they
210 shall live for ever and ever. for those (3 rd , PL, M), Allah has made a goodly provision.)-At Talagh: 11 V.

10 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. [1] [2] [3] [4]
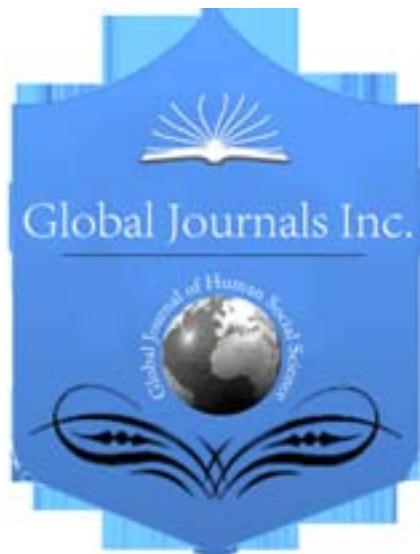
Figure 1:

1

verse? ????? ???? ???? ??? ? ???? ? ???? ??? 14 ? ??? ??? ??? ? ??? ???? ? ??? â??" 17 ????? ???? ??? ? ???? ????? ? ? ???? ? 20 ???? ??? ??? ? ? ???? ??? ? ???? ? ??? ? num-???? ?????? ??? ???? ? ??? ? ??? ??? ? ber ??? ? ???? ??? ??? ??? ???? ??? ??? ???? ??? Verse	and you ardently love wealth. (2 nd , PL, M) (2 nd , PL, M) indeed, your lord is ever watchful. (2 nd , SG, M) â??" no! but you show no good to the orphan, Translation	47 Global Journal of Human Social Science Volume XII Issue II Version I
â??" ??? ? ? ??ï»?"? ??? ??? ? ? ??ï»?"? ??? ? ???? ??? ? ??? ? ???? ? ??? ? ???? ???? ??? ????? ??? ? ???	â??" and your lord comes with the angels, rank upon	

Figure 2: Table 1 :

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[1] January

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[3] The verbless sentences which contain the time of past, present and future altogether.

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verse number	verse	Iltifat	shift	cohesive element	cohesion type	presupposition
14	? ????? ???? ???? ??? ? ???? ? ???? ??? ? ??? ??? ??? ? ??? ???? ? ???	2 nd , M, SG	prn " ? ?"??	????? prn " ? ?"??	subordinate personal	previous verse previous verse
				????	reference definite	
				tense	reference	???????
17	â??" ????? ???? ??? ? ???? ????? ? ? ??? ? ??? ? ??? ? ??? ??? ??? ???? ??? ??? ???? ???	â??" 2 nd , M, PL	â??" prn		metatense	verse 5
			?"?"?			
				? ????	temporal conjunction	previous verse
				????	adversative conjunction	previous verse
				prn ?"?"?	personal reference	verse 14
				????	definite	??????
				????????	reference present tense	verse 16
20						
22						

Figure 3: Table 2 :

2. Number shift : illustrating mere number shifts :" ????? ? ??? ??? ??? ? ??? ? ???? ? ???? ??? ? ???? ???? ??? ? ??? ? ??? ? ??? ? ??? ? ???? ??? ? ??? ? ??? ? ???? ??? ??? ??? ???? ??? ??? ???? ? ?"?? ????? ? ??? ???? ? (and he ? ?ïº?"? ? ???? ??? ? ???? ??? ? ???? ???? ??? ??? ??? ? ??? . ? ????? ???? ???? ??? ? ???? ??? ? ???? ? ???? ??? ? ??? ???? ??? ? ???? ???? ??? ???? ??? ? ???? ??? ??? ? ??? ? ??? ? ??? ? ???? ???? ???? ??? ? ??? ??? ? ???? ???? ???? ??? ? ???? ????? ??? ? ??? ? ??? ? ??? ???? ????? ??? " ??? ? " ? ???? ? ???? ??? ? ??? ??? ??? ? ??? ???? ??? ? ??? ? ???? ??? ??? ???? ????? ??? ??? ?

bring forth every kind of plant)-Taha: 53.

d) Upbraiding:

" ? ????? ???? ??? ? ???? ????? ? ??? ? ??? ? ???? ??? ??? ??? ???? ??? ??? ???? ??? ... ? ???? ? ??? ? but you (2 nd , PL, M) show no good to the orphan) -

Al Fajr: 14, 17.

e) Annunciation:

? ???? ????? ???? ??? ? ??? ? ??ïº?"? ???? ?ï»?"? ???? ??? ? ??? ? ????? ??? ? ??? ???? ??? ???? ??? ? green silk, rich brocade, and they will be adorned
with bracelets of silver. Their lord will give them a
pure beverage to drink? 'See, this is your (2 nd , PL,
M) recompense, your striving is thanked.)-Al Insan:
21-22.

The research demonstrates further the
subdivisions of the grammatical person shift according
to the verses analyzed, as presented below:

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

" ? (or, do they (3 rd , 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 (2 nd ,
PL, M) sons?)-At Tur: 38-39.

[Note: ???? ? ???? ??? ? ???? ? ??? ? ???? ??? ? ??? ???? ???? ???? ???? ???? ??? ? ??? ? ??? ? ???? ??? ? ???? ?ï»?"? ? ????? ?ï»?"? ?????? ????? ???? ???? ???? ??? ? ??? ??? ???? ??? ? ???? ??? ? ??? ? ??? ? ?.?? ? ????? ???? ??? ? ???? ? ???? ??? ? ??? ? ?"?? ????? ? ???? ??? ?]

Figure 4:

Do not ask me about things of which you have no
knowledge. I reproach you lest you become among
the ignorant. '?it was said (3 rd , SG, M, Passive): 'o
Noah, descend with peace from us and blessings
on you and on the nations of those with you; and
nations we shall give them enjoyment, and then
from us they shall be visited with a painful
punishment.')-Hud: 44, 46, 48
7. Dual shift : in one verse or a sequence of verses two
types of Iltifat exist.
? ????? ???? ???? ???? ??? ? ??? ? ???? ????? ???? ??? ? ??? ? ??? ??? ???
? ??? ?????? ?????? ???? ??? ???.? ????? ???? ??? ? ??? ??? ? ??? ??? ????
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? ??? ? ???? ? ??? ? ??? ? ??? ? ??ï°?"? ??? ? " ???? ??? ? ??? (We (1 st ,
PL) have sent you (2 nd , SG, M) (prophet
Muhammad) as a witness and as a bearer of glad
tidings and warning, so that you (2 nd , PL, M) (believe
in Allah and his messenger and that you support
him, revere him (prophet Muhammad), and exalt
him (3 rd , 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.
... ? ???? ? ??? ? ??? ? ???? ???? ? ??? ? ??? ? ???? ??? ? ? ??? ? ??? ?
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?ï»?"? ? ???? ? ??? ? ???? ???? ???? ??? ???? ??? ???? ? ??? ? ? ??? ? ??? ?
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???? ??? ? ?.?? ? ??? ? ???? ??? ? ??? ? ???? ?ï»?"? ? ???? ???? ???? ???
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8

in sequence of verses, ends in a person other than
the person it started. ? ????? ???? ????? ? ???? ? ???? ??? ? ???? ? ???? ?
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Figure 6:

??? ? ???? ???? ??? ???? ???? ???? ? ??? ? ??? ? ??? ? ???? ??? ? ??? ? ???
??? ??? ? ??? ???? ??? ? ???? ??? ??? ? ??? ? ?"??

Figure 7:

10   CONCLUSION

.1 This page is intentionally left blank

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[Halliday and Hasan ()] , M A K Halliday , R Hasan . *Cohesion in English* 1976. Longman.

[Robinson ()] *Discovering the Quran: A Contemporary Approach to a Valid Text*, Neal Robinson . 2004.

[Haleem ()] *Grammatical Shift for the rhetorical purposes: Iltifat and related features in the Qur'?n*, Abdel Haleem , MA S . `www.islamic-awareness.org` 1992.

[De Beaugrande and Dressler ()] *Introduction to Text Linguistics*, R De Beaugrande , W U Dressler . 1981. London: Longman.

[Welchsler and Zlati ()] *net 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*, S Welchsler , L Zlati . `http://jouitteau.samizdat.` 1998. (Agreement in Discourse. nevert heless? v E.g., because, since, as, thus, while, therefore?)

[Saifullah] *Sudden Changes in Person and Number: Neal Robinson on Iltifat*, M S M Saifullah . `www.islamic-awareness.org`