THE IMPLICATURE OF GLORIFICATION IN THE TRANSLATION OF REFERENCE SWITCHING (ILTIFĀT) FROM THIRD TO FIRST PERSON PRONOUN IN SŪRAT AL-BAQARAH

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ABSTRACT

Iltifāt or reference switching from the third person pronoun to the first person pronoun is one of the remarkable styles of the holy Qur‘ān and is used to serve various pragmatic functions. Reference switching in the holy Qur‘ān does not occur haphazardly or randomly. Rather, it creates some special effect that encourages the reader to search for some kind of implicature. Glorification is one of the implicatures of iltifāt from the third person singular pronoun to the first person plural pronoun which is one of the remarkable styles of the holy Qur‘ān. There are other implicatures behind the switch from the third person singular pronoun to the first person plural pronoun. However, the implicature of glorification is the most prominent as it exists in most of verses in sūrat al-Baqarah. This study attempts to investigate the implicature of glorification and its transference in Yūsuf Ali’s translation and the strategies Yūsuf Ali opts for in his translation of this implicature in sūrat al-Baqarah. The study reveals that this implicature is not shown to the target readers in Yūsuf Ali’s translation. Translating implicature in iltifāt requires intertextual cross checking from exegeses in order to attain the meaning of iltifāt lost in translation.

Key words: Iltifāt, implicature, glorification, personal reference switching, pragmatics, translation.

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INTRODUCTION

Reference switching (Iltifāt) is one of the popular styles in the Qur‘ān. In reference switching or iltifāt, there is a sudden transition and change in person or addressee during the discourse. 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 pronoun to the first person pronoun in sūrat al-Baqarah will be focused. Reference switching from the third to the first person pronoun serves various pragmatic functions. Some scholars have referred to the pragmatic functions of reference-switching or Iltifāt. For instance, Abdul-Roaf (2001) states that the semantic embellishment of shifting or reference-switching (Iltifāt) takes different forms with a major pragmatic function to achieve heightened vividness and stylistic diversity. This study seeks to investigate one of the themes of the implicatures of reference switching from the third person pronoun into the first person pronoun in the source text sūrat al-Baqarah with reference to a number of Qur‘ānic exegeses. According to Grice (1975), what the speaker means or implies rather than what s/he literally says is called implicature. Implicatures are the pragmatic inferences that are over and above the literal meaning of an utterance (Baker 2011). According to Vivanco (2006), the surface meaning (morphologically explicit: semantic level) and deep meaning (morphologically non-existent: pragmatic level) can be related. In the case of reference switching, the surface meaning is clearly explicit in the text by the switch from one pronoun into another. The deep meaning has to be guessed by means of pragmatics through eliciting implicature (implied meaning) from intertextual texts such as exegeses. There are other implicature of reference switching from the third person pronoun into the first person pronoun. However, in this study only one of the themes of the implicature which is the theme of glorification will be investigated.

A number of studies such as Druakovic (2007), Al-Quran & Al-Azzam (2009), and Al-Badani, et al (2014) have been conducted on the function of iltifāt or reference switching. For instance, Durakovic (2007) aims at analyzing the concept of iltifāt “twist” and its main function in the Qur‘ān especially in the verses of al-Fāṭihah, the first sūrah of the Qur‘ān. Another study is that of Al-Quran & Al-Azzam (2009) that discusses iltifāt in Qur‘ānic discourse. In Al-Quran & Al-Azzam’s study, iltifāt is called apostrophe. Apostrophe is labeled as a rhetorical device that has various functions such as creating terror within or shock to the addressee exclusive of the doer of an action.
The study identified that apostrophe has various functions that cannot be easily grasped by ordinary readers of the Qurʾān. This study argues that unlike an ordinary transcript, the Qurʾānic text is rhetorical, requiring deep contemplation of the religious document in order to have enough understanding of the various textual implications. The study assumes that understanding apostrophe is problematic as translations of the source text collide with many linguistic and extra-linguistic complications that cannot be resolved without exerting different types of efforts that can help to preserve the feature in the target language. Al-Badani et al. (2014) investigated the implicature of reference switching (iltifāt) from the second person to the third person in the translation of sūrat al-Baqarah. Another study of Sharifabad and Hazbavi (2011) investigated translation strategies with regard to translating implicature in the story of the Prophet Joseph in the holy Qurʾān. The study concluded that if translators of the Holy Qurʾān studied some useful exegeses of the Holy Qurʾān 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 Qurʾān enables translators to enjoy a wealthy background of the text type of the Holy Qurʾān 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-Fātiha and other sūrat s of the holy Qurʾān. These kinds of studies have implications for iltifāt and its translation. However, little research has been carried out on implicature of glorification of iltifāt in sūrat al-Baqarah, and its translation into English by Yūsuf Ali. For this reason, this paper aims to present and discuss the pragmatics and implicature of reference switching (iltifāt) in sūrat al-Baqarah. In other words, this study provides a deeper understanding of reference switching from the third person pronoun into the first person pronoun by investigating one of the themes of the implicatures which is glorification. 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 Qurʾān into English.

The Theme of Glorification in Reference Switching

Glorification and expressing His majesty and omnipotence as the implicature of reference switching from the third to the first person pronoun show the power, the highness of Allah, the Almighty through the switch from the 3rd person (He) into the 1st plural pronoun ‘We’ (we). In both the English and Arabic languages, the plural pronoun ‘We’ or ‘الن (we) is generally used to refer to a group of people including the speaker as a representative of the group. For instance, in the English language “We are pilots” refer to a group of pilots. The 1st person plural pronoun ‘we’ is used as ‘a royal we’ by kings and queens. In addition, it is used as ‘editorial or authorial we’ by writers. Al-Saif (2008) points out that the two languages expose similar demonstrations in terms of the use of the ‘royal we’ and ‘authorial or editorial we’. In both languages, the plural form is used by a single person as the royal ‘we’ to establish a social distance and status between the speaker or writer and the audience or reader. For example: The Basic Law of the Sultanate of Oman opens with:

“On the Issue of the Basic Law of the State We, Qaboos bin Said, Sultan of Oman” (Wikipedia 2009)

It is also noted by Bean (1970: 564) that “In English an individual of very high rank sometimes speaks in the 1st person plural (e.g the royal “We”). The speaker makes himself symbolically plural, precluding dyadic relationships and establishing distance between himself and his audience. In this way, he indicates that deference is expected” (cited in Al-Saif 2008:108).

The use of editorial and authorial ‘we’ in both languages shows similarity as they are used to avoid self-focalization and egotisticalness. As an example, researchers often write “in the next chapter, we will describe the methodology used” to avoid self-focalization and sounding egotistical.

The plural pronoun ‘We’ can also refer to a single person who glorifies and elevates himself, particularly in the religious text as the holy Qurʾān in which it can be employed to refer to God. Yūsuf Ali (2008:26) indicates that Allah speaks of Himself usually in the 1st person plural ‘We’, it is the plural of respect and honour and is used in human language in royal proclamations and decrees. For instance, in this verse,

قَالَ تَعَالَى: "فَلَنَا اهْبَطْنَا مِنْهَا جَمِيعًا... " (البقرة: 38)

Transliteration: qulnā Ihbitū minhā Jami’an
Gloss: said (we)/ get down (you plural)/ from here/ all/
Translation: We said “Get down all from here…” (the Qurʾān)…”
The attached pronoun (is used to glorify Allah, the Almighty. In Arabic language, when the first person plural is used by a single speaker to refer to himself exclusively, this expresses a higher position or rank. In this case, the speaker makes himself superior to others. In other words, he is elevating and heightening himself. It is also worth noting that Arabs are frequently used to addressing the singular with the plural as a mark of respect and glorification al-Taftazani (in Ibraheem et al. 2010: 117).

The Translation of Reference Switching (Itifāt)

Reference switching (Itifāt) is stylistic feature in the Qurʾān that poses certain problems for the translator and the receptor of the message. This is mainly due to its spoken style. Ahmed (2004: 24) says, "The Qurʾān performs the function of a speaker who addresses different people all over the world". In reference switching or Itifāt, there is a sudden transition and change in person or addressee during the discourse. Moreover, reference switching is considered to be problematic in translation due to the differences between the two languages and is more problematic when it takes place in a sensitive text such as the Holy Qurʾān.

The readers of the target text need to know about the pragmatic functions and the implicature of itifāt especially glorification and its tremendous impact as a means of communication in the holy Qurʾān. As Islam is not meant only for the Arabs, the need for translating the Qurʾān as a main text into the English language is evident (Mohaghegh & Pirnajuddin 2013:57). It is quite interesting not only for readers but also for researchers to know the implied meanings of reference switching. Having a look at the switch from third person pronoun into first person pronoun makes the reader of the verses containing switches ponder upon these switches. Therefore, this study will investigate one of the implied meanings of itifāt or reference switching, from third person pronoun to first person pronoun with reference to the three basic exegeses selected for this study namely, Al-Zamakhshari (1143), Abū-Ṣuʿūd (1544), and Al-Alūsī (1853).

In this study, reference switching from third person to first person will be examined in Ali’s translation to see how the implicature and impeded meaning of glorification of reference switching is conveyed to the target readers. The problem here for the translator as asserted by Abdellah (2004), is how to convey these implicatures into another language that uses very different linguistic and no-linguistic devices for conveying the same meaning. This is because implicature in the Qurʾān is mainly concerned with indirect meaning and it has a great influence on the way the divine message is interpreted. Therefore, the translation of the implied meanings plays a very important role (Sharifabad & Hazbavi 2011).

THEORETICAL FRAMEWORK

The investigators adopt the framework of text-linguistics in order to attain a comprehensive analysis of reference switching in the translation of sūrat al-Baqarah by Yusuf Ali. In translation, the textual model focuses on the source and the target texts. The text is a set of mutually relevant communicative functions that hang together and are constructed in such a way so as to respond to a particular context and in order to achieve the overall rhetorical purpose (Hatim and Mason 1997). The translator (communicator) is the one who tries to communicate concepts of the source to the target. The inclusion of textual, pragmatic and communicative models of translation would pave the way for a more open and realistic approach to equivalence (Hatim and Mason 1997, Neubert and Shreve 1992).

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

In Neubert and Shreve’s model, there are seven standards of textuality: the intentionality, acceptability, situationality, informativity, cohesion, coherence, and intertextuality. From a textuality point of view, a text is “a communicative occurrence which meets seven standards of textuality. If any of these standards is not considered to have been satisfied, the text will not be communicative” (Beaugrand and Dressler 1981:3) cited in Abdul-Raof (2001:108). Therefore, for the purpose of this study not all standards of textuality will be examined. Only three out of seven standards will be examined. The three standards are intentionality, situationality, 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 Yusuf Ali’s translation. However, two others are included for the sake of reiteration and verification.
Baker’s model of implicature proves to be interlinked with the intentionality, situationality and intertextuality of Neubert and Shreve (1992). Baker’s model of implicature is not about what is explicitly said but what is implied. Similarly, for intentionality, a competent translator has to identify implicated meanings, that is, the intention of the author, in selecting this form or structure rather than another. The intention of switching the reference from one pronoun into another in the text is of paramount significance in inferring what is conveyed. Likewise, in the translation of reference switching and in order to gain the intention of the switch, there is a need to return to intertextual texts such as exegeses so that for each switch, there is a situation. Baker’s implicature can be understood better by referring to the three standards of textuality by Neubert and Shreve (1992). Therefore, for the purpose of this study, the two models of implicature, Neubert and Shreve (1992) and Baker will be merged in the translation of reference switching in order to investigate the pragmatic functions and the implied meaning of reference switches in the texts.

In this study, Newmark’s translation strategies will be adopted as a basis of measurement; reference switching in sûrat al-Baqarah and Yûsuf Ali’s rendering are analyzed to explore the translation strategies applied by Ali.

METHOD

In order to identify and explore the translation of the implicature of glorification in the switch from third person pronoun into first person pronoun sûrat al-Baqarah, this study will make use of the following source and target text and a number of other references. Sûrat al-Baqarah is chosen to be the corpus of this study. Only one chapter (sûrat) sûrat al-Baqarah was chosen because it has the highest number of reference switching compared to other sûrat s of the holy Qur’ân.

The target text of this study is Abdullah Yûsuf Ali’s (2008) English translation of the Qur’ân because it is the most important, authoritative and most popular translated version of the holy Qur’ân (Khan 1997). 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’ân (Khan1997). Additionally, this translation is best known to scholars for its relative accuracy (Kidwai, 1998; Saab, 2002). Kidwai (1998) also reviewed Yûsuf Ali’s translation and concluded that it represents a sense of the original. In this study, three main exegeses of the Qur’ân will be consulted namely, Tafsîr Al-Zamakhshari (1143), Al-Alüsi (1853), and Abû-Su’ûd (1544). The three selected exegeses (tâfasîr) are among the most widely used exegeses as far as reference switching (îltîfât) is concerned. These exegeses were selected for eliciting the meaning (implicature) of îltîfât in sûrat al-Baqarah. Some other exegeses are used for additional clarification of the implicature of reference switching.

DATA ANALYSIS AND DISCUSSION

In terms of the analysis of the data, a total of 3 instances of reference switches from the third person pronoun into the first person pronoun were detected from sûrat al-Baqarah in the works of Abdel Haleem (1999) and Al-Banânî (1993). Abdel Haleem indicated the number of reference switches in the whole holy Qur’ân while Al-Banânî indicated reference switches in the first half of the holy Qur’ân. This study focuses only on one type of reference switching, from the third person to the first person pronoun because it occurs throughout the holy Qur’ân. This paper will investigate the implicature of reference switching from the third person to the first person pronoun in sûrat al-Baqarah and discuss how this implicature is conveyed to the target readers in Yûsuf Ali’s translation. In this step, identifying the impeded meaning of reference switching occurs by referring to the three exegeses, Al-Zamakhshari, Al-Alüsi and Abû-Su’ûd that are frequently used in this step.

This study was also carried out to find out whether the implicature of glorification is reflected in the target language as it is discovered in the source language meaning. If the implied meaning of the switch occurs in Yûsuf Ali’s translation by compensation, a footnote or any strategy that could be used to disclose the implied meaning, then it has been successfully conveyed to the target readers. If neither implicature nor the form of the switch is clarified by the translator as if it does not exist, then it is obvious that the meaning is not conveyed to the target readers.

Based on the data obtained from sûrat al-Baqarah, the switch from the 3rd person singular into the 1st person plural shows Allah’s greatness and highness as shown in the examples below. Hence, the first implicature for îltîfât from the 3rd person singular pronoun (Allah) into the 1st person plural pronoun (We) is glorification with reference to a number of exegeses. There are three verses that illustrated the theme of glorification. The following section is the discussion on the implicature of glorification and showing God’s omnipotence in three verses:

1. The first verse on reference switching that exemplifies the theme of glorification:
The Quran and Alī who are unfamiliar with the Arabic language in general and Qur’
power. Robinson also adds that the implied speaker
stresses that the Holy Qur’
that He employs the
person singular pronoun into the 1st person plural pronoun as shown in
Table 1.1:

<table>
<thead>
<tr>
<th>Ittifāt</th>
<th>Source Text</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 3rd person singular pronoun (He)</td>
<td>ربككُمُ</td>
<td>your lord (absence form)</td>
</tr>
<tr>
<td>The 1st person plural pronoun (We)</td>
<td>أنتُونَا</td>
<td>We have revealed (speaking form)</td>
</tr>
</tbody>
</table>

Ittifāt in this verse glorifies the sender of the Qur’ān (Allah the Almighty) or the receiver of the Qur’ān (the Prophet Muhammad (pbuh)). As indicated by Abu-Hayan (754 H/1353), glorification can not be expressed if there is no ittifāt and only the third person pronoun is used all along the verse. The shift into the first person plural is often used when Allah speaks about His power, Majesty, glory and great deeds. The verse, if without the switch would

" (what He reaveled to his servant) but Allah, the Almighty switched from the third person (absence) into the first person (speaking) to glorify the sender, Allah, the Almighty or the recipient, the Prophet Muhammad particularly with the usage of the pronoun bīnā (we) that signifies a complete glorification and aggrandizement of the matter in order to raise the Prophet’s status (Al-Alūsī 1270 H/1853). It also shows the intimate relationship between Allah, the Almighty and the Prophet (pbuh). The switch into the 1st person plural also stresses that the Holy Qur’ān is revealed by Allah, the Almighty. Robinson (2003:245), in his general explanations for shifts from one pronoun into another, points out that there is the shock effect of the sudden shift from the third person discourse about ‘the Lord of the Worlds’ which makes Him seem distant and transcendent, to the immediacy with which He speaks in the first person. The fact that He employs the 1st person plural emphasizes His Majesty and power. Robinson also adds that the implied speaker shifts from ‘He’ to ‘We’ as a self-designation, in contexts where He wishes to express the plurality of His power or generosity (Robinson 2003: 302). Additionally, according to Al-Zamakhshari (in Al-Quran and Al-Azzam 2009), turning from one way of speech into another is a rhetorical feature that enhances the verse in hand with a linguistic power that can be thought of as a source of weakness by readers who are unfamiliar with the Arabic language in general and Qur’ānic text or discourse in our (cited in Al-

Quran and Al-Azzam 2009:14).

In terms of translation, ittifāt from the 3rd person singular (unto Allah) into the 1st person plural We have revealed) in the above verse (22-23) is translated literally by Yusuf Ali. The switch is very problematic. The 1st person plural does not imply plurality. It indicates the lofty status and mightiness of Allah. In English, there is a linguistic structure as the ‘royal we’. This use of ‘the royal we’ is different from the Qur’ānic use. The English use denotes a ‘royal we’ used by kings or queens speaking on behalf of their people. Therefore, the application of
the ‘royal we’ in translation as an equivalent to the plural pronoun used by the Qur’ān when referring to Allah may give the implication to the English reader that Allah is speaking on behalf of others. This issue is highly problematic; it touches upon the core message of Islam, monotheism (tawḥid). The translator was sincere in preserving the stylistic feature of the original text and maintained the switch. However, this was done at the expense of the stylistic features of the receptor’s language and hence caused the receptor to misunderstand the message. Although the translation version of the verse identifies the form of ittifāt from the 3rd person pronoun (He) into the 1st person plural pronoun (We), it does not mention the implied meaning of ittifāt. In this case, an explanatory footnote is a prerequisite to make the meaning as clear as possible. Therefore, it is recommended in the translation of the above ittifāt to refer to the switch from one pronoun into another and its meaning. This can be done by providing a footnote the compensate the implied meaning of ittifāt with reference to exegeses. To illustrate, in the last switch from the pronoun ‘we’ into ‘Allah’ in the above verse, the pronouns can be translated literally and providing a footnote to elaborate about the sudden switch from one pronoun into another. For instance, the footnote in the following verse elaborates more about the literal translation of ittifāt:

« And if ye are in doubt as to what We 1 Have revealed from time to time to Our servant, then produce a Sūrat like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true. »

2. The second verse on reference switching that exemplifies the theme of glorification:

قال تعالى: “وَأَذَّنَّ رَبِّي لِمُلْكَ الْأَرْضِ إِلَيْهِ جَابَلُ فِي الْأَرْضِ خَلْفَهَا ...وَعَلَّمَهُ الْأَسْمَاءَ كُلَّهَا...” (النَّاسِ) فأَصَابَهُ الْكَافِرُونَ (34)

Gloss: And (mention, O Muhammad) when / your lord/ said/ to the angels/ indeed/ I will make/ upon/ the earth/ a successive authority/... He taught/ Adam/ all the names/... They said/ exalted are you/ ... He said/ O Adam/... And (mention) when said (We)/ to the angels/ prostrate /before Adam/ so they prostrated/ except/ for Iblis/ he refused/ and was arrogant/ and became/ of the disbelievers

Translation: [Yūsuf Ali 2:30-34] Behold, your Lord said to the angels: "... And He taught Adam the names of all things ...They said: "Glory to you ... He said: "O Adam ... And behold, we said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

Iltifāt in the above mentioned verses changes from the 3rd person singular pronoun into the 1st person plural pronoun as illustrated in Table 1.2 below:

<table>
<thead>
<tr>
<th>Iltifāt</th>
<th>Source Text</th>
<th>Target Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third person singular pronoun (He)</td>
<td>وأذَّنَّ رَبِّي لِمُلْكَ الْأَرْضِ</td>
<td>your Lord said</td>
</tr>
<tr>
<td></td>
<td>وَعَلَّمَهُ الْأَسْمَاءَ كُلَّهَا</td>
<td>He taught</td>
</tr>
<tr>
<td>First person plural pronoun (We)</td>
<td>وأذَّنَّ رَبِّي لِمُلْكَ الْأَرْضِ</td>
<td>We said to the angels</td>
</tr>
</tbody>
</table>

According to Abū-Hāyan (754 H/1353), this ittifāt is one type of al-bādi’ (embellishments). Al-bādi’ is one of the speech ornaments which has to do with words provided that it comes naturally or is contrived by someone with good knowledge of the gems of speech in a way which ensures that the meaning is correct and appropriate despite resorting to the style (Al-Zamakhshari 1987:3:360). In verses (30-33), the 3rd person singular pronoun (the absence form) is used and switches into the 1st person (speaking form) in verse (2:34). The 1st person pronoun (We) that signifies glorification, sublimity and superiority is shown in the plural form that reflects Allah, the Almighty’s numerous attributes and abundant abilities (Abū Hayān 754 H/1353). Abū-Su‘ūd (951 H/1544) mentions this reference switching as a shift into speaking displaying Majesty, highness, reverence, respect and raising sublimity.

1 The switch from the pronoun ‘we’ in the first person plural pronoun into the third person singular ‘Allah’ is called ittifāt and it is used to glorify the sender Allah, the Almighty and the receiver of the Qur’ān the prophet Muhammad peace be upon him Al-Allis 1270 H/1853).
In the verse, Allah, the Almighty commands angels to prostrate to Adam as an honour for him as a recognition of his grace as an educator and apologizing for anything coming from them that infuriates him. His order of prostration to Adam is considered a reverence to Adam and his status (Abū-Su'ūd 951 H/1544). In this verse, while mentioning prostration, the 1st person plural “We” which refers to His Majesty Allah, the Almighty is used. The act of prostration signals submission. Prostration is a command that glorifies the one who is prostrated for, Allah the Almighty alone. The order of prostration to Adam contradicts what is commonly practiced which is prostrating (in worship) to Allah the Almighty. Allah through his order to the angels to prostrate to someone other than himself is honouring Adam upon all the rest of creations, provided that Allah knows that Adam deserves this high status as mentioned in Abū-Hāyān (754 H/1353). Therefore, Allah, the Almighty uses ʿiltifāt in order to expose His Majesty and raising sublimity in this verse.

In terms of translation, reference switching from the 3rd person singular (He said) into the 1st person plural ( We said ) in the above-mentioned verse(30-34) is translated literally. The switch from one pronoun into another is translated literally. The literal translation for reference switching for the above two examples could neither reflect the form nor the meaning of the switch.

In addition, certain possible interpretation to the original that can be derived from the exegeses has been eliminated from the target text. The meaning of reference switching that is exposed through intertextual analysis with the exegeses is not shown in the translation of Yūsuf Ali to the target readers. In the above mentioned verses, the implicature of glorification and exposing His Majesty of switching from the 3rd person singular pronoun into the 1st person plural pronoun elicited from exegese is not realized by the target readers in the translation. The implicature of glorification can not be worked out without understanding the switch from the 3rd to 1st pronoun. Baker (1992:228) assumes that “ If we do not understand the meanings of words and structures used in a text, we can not work out its implied meanings”. So Baker (1992) suggests that the knowledge of the language system may be sufficient but it is essential if one is to understand what is going on in any verbal communication. In other words, it means that any mistranslation of words and structures in the source may well affect the calculability of implicatures in the target text (1992:228). Baker (1992:230) also asserts that problems arise in translation when the function of such pattern is not recognized and a literal or near literal transfer of form distorts the original implicatures. A literal translation of this type of pattern into English would no doubt confuse a reader and may encourage him / her to read more into the utterance than is intended.

In other words, the translator has displayed the overall meaning of the verses. However, Ali does not communicate the meaning of the linguistic phenomenon under this study which is called reference switching. The implicature of glorification of this reference switching in the above verses is not conveyed to the target readers by the translator Yūsuf Ali. Hence, when it is read by the target readers, the sense of the original will not reach them and this switch remains unnoticed by the target readers of the translated version. Therefore, readers of the Holy Qurʾān will miss the implicature of reference switching. In addition, they may get puzzled over the switch and the change of pronouns from the 3rd singular pronoun to the 1st person plural pronoun. Moreover, they may perceive the pronoun shift from the 3rd person singular pronoun "He" to the 1st person plural pronoun "We" as a shortcoming of the translated version particularly when both pronouns refer to the same subject “Allah, the Almighty” as the doer of the action. Without illustrating the reason behind such a switch with a footnote, it may expose lack of cohesion in the translated version. Therefore, it is recommended in the translation of the above switch to provide a footnote as:

... He 2 said: "O Adam ... And behold, We said to the angels

3. The third verse on reference switching that exemplify the theme of glorification:

قال تعالى: " تلك آيات الله تتلوها عليك بالحق و ما تأدركم المرسلين " (252)

Gloss: These are / the signs/ of Allah/ we/ rehearse them/ to you/ in truth/ and you are/ one of / the messengers

Translation: Yūsuf Ali [2:252] These are the Signs of Allah: We rehearse them to thee in truth: verily thou art one of the messengers

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2 The switch from the third person singular pronoun “He” in to the first person plural pronoun “We” is called an ʿiltifāt and it is used for glorification.
The same theme of glorification mentioned previously is also used in verse (2:252-253). However, َِّتَيْفِعُتُ in this verse is employed to glorify the signs of Allah. Mawdūdī elaborates on the meaning of the signs of Allah in the following:

Āyāt is the plural of āyāh which means a ‘sign’ or ‘token’ which directs one to something important. In the Qur’ān this word is used in four different senses. Sometimes it denotes a sign or indication. In certain other places the phenomena of the universe are called the āyāt (signs) of God, for the reality to which the phenomena point is hidden behind the veil of appearances. At times the miracles performed by the Prophets are also termed āyāt since they show that the Prophets are envos of the sovereign of the universe. Lastly, individual units of the Book of God are also called āyāt because they point to the ultimate reality, and because the substantive contents of the Book of God, its phraseology, its style, its inimitable literary excellence are clear tokens of the attributes of the author of the Book. (cited in Mawdūdī 1988:67)

In the researcher’s view, in verse (2:252), the signs of Allah refer to the individual units of the Book of God which are called āyāt. The َِّتَيْفِعُتُ (rehearse or recite) is attached to and collocates with the individual units of the book of God (āyāt). In verse (252), َِّتَيْفِعُتُ is from the 3rd person singular pronoun to the 1st person plural pronoun. It shifts from using the 3rd person singular pronoun as in َِّتَيْفِعُتُ (rehearse) to the 1st person plural as َِّتَيْفِعُتُ (We rehearse) them. This َِّتَيْفِعُتُ from the 3rd person (absence) to the 1st person (speaking) has a purpose which is glorifying the signs of Allah as indicated by Abū-Ḥāyān (754 H/1353) even though the recitation of these signs of Allah is done through the angel Gabriel. By assigning and attaching the verb (rehearse / recite) to the pronoun َِّتَيْفِعُتُ or (We) that refers to Allah as in َِّتَيْفِعُتُ (We rehearse) them, the Almighty glorifies the signs of Allah that He revealed through his angel Gabriel (Al-Rāzī 606 H). Allah, the Almighty is emphasizing reading and reciting the signs of Allah for their great effect on the heart to reform and their high position in this life and hereafter. This theme that Allah, the Almighty refers to is a great example for all people.

In terms of translation, another strategy is used by Yūsuf Ali in translating verse (2:252) which is compensation particularly compensation by splitting. Compensation by splitting. According to Hervey and Higgins (1992:34-40), compensation by splitting occurs where the meaning of the source text word has to be expanded into a longer stretch of the target text.

Using compensation as a strategy for translating reference switching from the 3rd person singular to the 1st person pronoun is illustrated in verse (252):

قول تعالى: “َِّتَيْفِعُتُ اللهُ ﷺ ِ(product) ِّتَيْفِعُتُ وأنَّكَ ﷺ لَهُ ﷺ ِّتَيْفِعُتُ بنَبِيَّتِهِ ﷺ ِّتَيْفِعُتُ ِّيِّفِعُتُ” (252)

Transliteration: Tilka āyātu Allahi natlīhā َِّتَيْفِعُتُ al-bilhaqi wa-īnāka lamin almsalān. Gloss: These are / the signs/ of Allah/ we/ rehearse them/ to you/ in truth/ and you are/ one of / the messengers
Translation: Yūsuf Ali [2:252] These are the signs of Allah: We rehearse them to thee in truth: verily Thou art one of the messengers

The above mentioned reference switching is translated by Yūsuf Ali using compensation by splitting. Here, compensation in splitting is used by Yūsuf Ali in one rare instance of reference switching (third person pronoun to first person pronoun). Compensation by splitting according to Hervey and Higgins (1992:34-40) occurs where the meaning of the source text word has to be expanded into a longer stretch of the target text. This translation strategy is used to reduce the loss of meaning that may occur when mentioning one pronoun after another without a break. Wilss (in Harvey 1995:69) points out that “the range of practicable compensation strategies in any instance varies from language pair to language pair”. In other words, this claim clearly ties compensation to the problem of a systemic mismatch between source and target language. Here the compensation strategy is used by the translator in order to be faithful to the semantics of the source text. Reference switching in this verse shifts from the 3rd person singular pronoun to 1st person plural pronoun. It shifts from using the 3rd person singular pronoun that refers to Allah as in “َِّتَيْفِعُتُ (These are the Signs of Allah) into the 1st person plural as in “َِّتَيْفِعُتُ” (We rehearse). Both references refer to Allah, the Almighty. In between the switch, the translator compensates the loss of meaning that may occur because of using one pronoun after another, by inserting and adding a colon as a breaker between the two references. This punctuation is intended to remove any confusion that may be caused by using one pronoun after another. To avoid putting one pronoun after another, the translator splits them by using a colon that separates the
utterance ‘Allah’ (in the third person singular pronoun) from ‘We’ (in the first person singular pronoun). Both references Allah and We refer to Allah, the Almighty. Here reference switching occurs in the same co-text and Yūsuf Ali splits them by using a colon. This can also be supported by providing an explanatory note that this style is called an itifāt and it has a meaning as in the following:

“These are the signs of Allah: We rehearse them to thee....”

Shifting from one pronoun into another has an implied meaning that needs to be indicated by the translator for better understanding of the verse. However, in Yūsuf Ali’s translation, it was totally ignored in the translated version. This translation did not convey the real intended meaning of reference switching as a rhetorical style of the Qur’ān. When the target readers come across this verse, they might get confused if the occurrence of “We” as well as “Allah” in the same context. As far as the form of reference switching, the switch is apparent in the literal translation of Yūsuf Ali, however, it is not referred to by the translator as a reference switching.

**CONCLUSIONS**

Based on the findings of the study, the implicature of glorification behind reference switches from third into first person pronoun is significant in different contexts and situationalities in sūrat al-Baqarah. This implicature is elicited through reading the exegeses. It is argued in this study that the implicature of glorification of reference switching extracted from exegeses is not conveyed in the translation of Yūsuf Ali. It is found out that Yūsuf opted for two translation strategies in the translation of glorification of reference switching from first to third person pronoun. These strategies are literal translation and compensation. The two strategies proved to be unapplicable in conveying the implicature of glorification in the translation of Yusuf Ali. If translators render reference switching without paying attention to the switch in pronouns, this implied meaning shown above is likely not to be transferred, as a result of the translator’s failure to acknowledge the switch in pronouns. The implicature will be entirely missed by the majority of the TL readers. Consequently, the translation will be ineffective. Hence, readers of the holy Qur’ān will miss the meaning of reference switching. In addition, readers may be puzzled over the switch and the change of pronouns from the third person to the first person. Therefore, cross checking exegeses and possessing a working linguistic-exegetical background that refers to reference switching would help in understanding the meaning of reference switching lost in Ali’s translation. Had the translator of reference switching in the holy Qur’ān studied useful exegeses of the Holy Qur’ān, the translator would certainly make appropriate and natural translations of reference switching. The translator’s knowledge of reference switching (iltifāt) can help retain and make the implicated meaning in reference switching explicit and consequently produce an appropriate translation for the implicature of glorification in sūrat al-Baqarah.

**REFERENCES**


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3 The switch from the third person singular ‘Allah’ into first person plural pronoun ‘we’ is called itīfāt and in the above verse it is employed to glorify the signs of Allah.


