Iltifat, Grammatical Person Shift and Cohesion in the Holy Quran

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Abstract - While discourse analyses go back to the secondhalf 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 inone or a sequence of sentences" has been quite controversialwithin the area; which considers the discourse participant shiftamong the speaker, addressee and absentee. Following abrief introduction to the topic of Iltifat, the present paper isaimed to present its common categories and sub-categories,and its importance from the point of discourse analysis, whichis then followed by the consideration of possible defectiveresults of the grammatical person shift on cohesiveness ofQuran. In preparing the research 20 surahs of the holy bookhave been randomly selected, which have been analyzed onthe basis of the application of an integrative approach ofHalliday and Hasan (1976) and De Beaugrande and Dressler(1981) towards cohesion. As a result the researchdemonstrates 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, dualIltifat and finally sequential Iltifat.

ILTIFAT, GRAMMATICAL PERSON SHIFT AND COHESION IN THE HOLY QURAN

Strictly as per the compliance and regulations of:

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Dr. Mahinnaz Mirdehghan^α, Dr. Keivan Zahedi^Ω, Mrs. Fatemeh Nasiri^β

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.

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

I. Introduction

The frequently observed occurrence of unexpected shifts from one pronoun to the other might be considered as a disconcerting feature within the Qur'ānic 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.

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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: وَأَوْحَى فِي كُلِّ سَمَاء أَمْرَهَا وَزَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ (and he revealed to each heaven its commands. We decorated the lowest heaven with lamps and preserve them.)- Fussilat: 12

2. From 1st to 3rd person: قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ (say: My worshipers, who have sinned excessively against themselves, do not despair of the mercy of Allah)- Az Zumar: 53

3. From 3rd to 2nd person: وَسَقَاهُمْ رَبُّهُمْ شَرَابًا مَّشْكُورًا طَهُورًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاء وَكَانَ سَعْيُكُم (their lord will give them a pure beverage to drink. 'See, this is your recompense, your striving is thanked.')- Al Insan: 21-22

4. From 2nd to 3rd person: رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ إِنَّ اللّهَ لاَ يُخْلِفُ الْمِيعَادَ (Lord, you will surely gather all the people for a day that will come in which there is no doubt. 'Allah will not break his promise.)- Al-e-Imran: 9

5. From 1st to 2nd person: وَمَا لِي لاَ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (Why should I not worship him who has originated me and to whom you shall all be returned?)- YaSeen: 22

6. From 2nd to 1st person: وَاسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (ask the forgiveness of your lord and turn to him in repentance. indeed, my lord is the most merciful, lovi

➢ Change in number, between singular, dual and plural. "يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاء" (O prophet, if you divorce your wives)- At Talagh: 1

➢ Change in addressee.

➢ Change in the verbal tense.

➢ Change in case markers.

➢ Noun usage instead of pronouns.

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 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 fables 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.

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 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,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, contrajunction-having the same status but appearing incongruous or incompatible in the textual worldiv, and subordination-when 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.

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, metatensevi
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

verse number	Verse	Translation
14	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ	indeed, <u>your</u> lord is ever watchful. (2nd, SG, M) ↓ no! but <u>you</u> show no good to the orphan, (2nd, PL, M)
17	كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ	
20	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا	and <u>you</u> ardently love wealth. (2nd, PL, M) and <u>your</u> lord comes with the angels, rank upon
	وَجَاء رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا	
22		rank, (2nd, SG, M)
28	ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً	return to <u>your</u> lord wellpleased, wellpleasing. (3rd,SG ,M) ↓ join <u>my</u> worshipers . (1st, SG)
29	فَادْخُلِي فِي عِبَادِي	

Table 2 : Iltifat Cases and Cohesive Elements in Fajr Surah

verse number	verse	Iltifat	shift	cohesive element	cohesion type	presupposition
14	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ	2nd, M, SG	prn "كَ"	انّ prn "كَ" ال tense	subordinate personal reference definite reference metatense	previous verse previous verse مرصاد verse 5
17	كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ	↓ 2nd, M, PL	↓ prn "و"	كلّا بل prn "و" ال تكرمون	temporal conjunction adversative conjunction personal reference definite reference present tense	previous verse previous verse verse 14 يتيم verse 16
20	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا	2nd, M, PL	prn "و"	و prn "و" ال تحبّون حبّا	additive conjunction personal reference definite reference present tense derivation	previous verse previous verse مال previous verse تحبّون
22	وَجَاء رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا	↓ 2nd, M, SG	↓ prn "كَ"	و جاء "امر" محذوف prn "كَ" ال صفًا	additive conjunction past tense nominal ellipsis personal reference definite reference lexical repetition	previous verse previous verse ـــــــ verse 20 ملك صفًا
28	ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً	2nd, F, SG	prn "كِ"	ارجعى prn "ى" prn "كِ" مرضيّة	imperative personal reference personal reference derivation	
29	فَادْخُلِي فِي عِبَادِي	↓ 1st, SG	↓ prn "ى"	ف ادخلى prn "ى" prn "ى"	additive conjunction imperative personal reference pers ref	previous verse previous verse previous verse ربّ

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.

- Data analysis clarifies that the most and least cohesive devices to be used within the corpus are <u>reference</u> (specifically personal reference) and <u>substitution</u>, 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:

"و ۞قَالَ اللّهُ لاَ تَتَّخِذُواْ إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلهٌ وَاحِدٌ فَإيَّايَ فَارْهَبُونِ"

(Allah says: 'do not take to yourself two gods. <u>he</u> (3rd, SG, M) is only one god; so have awe of <u>me</u> (1st, SG).')- An Nahl: 51.

b) Reproach:

"أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُبِينٍ. أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ"

(or, do <u>they</u> (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 <u>you</u> (2nd, PL, M) sons?)- At Tur: 38-39.

c) Reminding majesty and power:

"الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ السَّمَاء مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى"

(it is <u>he</u> (3rd, SG, M) who has made for you the earth as a cradle and threaded roads for you and sends down water from the sky with which <u>we</u> (1st, PL) bring forth every kind of plant)- Taha: 53.

d) Upbraiding:

"إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ... كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ"

(indeed, <u>your</u> (2nd, SG, M) lord is ever watchful… no! but <u>you</u> (2nd, PL, M) show no good to the orphan) - Al Fajr: 14, 17.

e) Annunciation:

"عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا. إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا"

(upon <u>them</u> (3rd, PL, M) there will be garments of 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 <u>your</u> (2nd, PL, M) recompense, your striving is thanked.)- Al Insan: 21-22.

The research further demonstrates 8 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

"أَمْ لَهُ الْبَنَاتُ . أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُبِينٍ وَلَكُمُ الْبَنُونَ"

(or, do <u>they</u> (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 <u>you</u> (2nd, PL, M) sons?)- At Tur: 38-39.

2. Number shift : illustrating mere number shifts

"وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمُ الْمُتَّقُونَ":

(and <u>he</u> (3rd, SG, M) who comes with the truth, and confirms it, <u>those</u> (3rd, PL, M) are they who surely fear Allah.)- Az Zumar: 23.

3. Person and number shift : The shift occurs in both person and number.

" نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا. إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاء اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا "

(<u>we</u> (1st, PL) 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 <u>lord</u>. (3rd, SG, M))- Al Insan: 28-29

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

" فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا. أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُوْلِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا"

(so it tasted the mischief of <u>its</u> (3rd, SG, F) action, and the end of its matter was loss. Allah has prepared a severe punishment for <u>them</u> (3rd, PL, M). So those possessing understanding fear Allah. believers, Allah has sent this down for you as a reminder,)- At Talagh: 9-10

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.

"فَإِن لَّمْ يَسْتَجِيبُواْ لَكُمْ فَاعْلَمُواْ أَنَّمَا أُنزِلَ بِعِلْمِ اللّهِ وَأَن لاَّ إِلَهَ إِلاَّ هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ"(but if they do not answer <u>you</u> (2nd, PL, M), know that it has been sent down with the knowledge of Allah, and that there is no god except he. So, have <u>you</u> (2nd, PL, M) surrendered?)- Hud: 14

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

"إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا"

(we have sent <u>you</u> (2nd, SG, M), (prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that <u>you</u> (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. " يا ايّها النّبيّ" ،"يا ايّها الّذين امنوا"،"يا نساء النّبيّ" are mentioned in Surah Al Ahzab.

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

"و ۞قِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ وَيَا سَمَاء أَقْلِعِي وَغِيضَ الْمَاء وَقُضِيَ الأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ قَالَ يَا نُوحُ ...الأَمْرُ وَاسْتَوَتْ ... إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلاَ تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ... أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ قِيلَ يَا نُوحُ اهْبِطْ بِسَلاَمٍ مِّنَّا وَبَركَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ"

(And <u>it was said</u> (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) aljudi, and <u>it was said</u> (3rd, SG, M, Passive): 'be gone, evildoing nation! '…<u>he said</u> (3rd, SG, M, Active): 'Noah, he is not of your family. It is not a good deed. Do not ask me about things of which you have no knowledge. <u>I</u> reproach you lest you become among the ignorant. '…<u>it was said</u> (3rd, 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.

" إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. لِتُؤْمِنوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا"

(<u>We</u> (1st, PL) have sent <u>you</u> (2nd, SG, M) (prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that <u>you</u> (2nd, PL, M) (believe in Allah and his messenger and that you support him, revere him (prophet Muhammad), and exalt <u>him</u> (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.

" الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ... كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لَّتَتْلُوَ عَلَيْهِمُ الَّذِيَ أَوْحَيْنَا وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَن لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ... أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُواْ لِلّهِ شُرَكَاء قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لاَ يَعْلَمُ فِي الأَرْضِ أَم بِظَاهِرٍ مِّنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ وَصُدُّواْ عَنِ السَّبِيلِ وَمَن يُضْلِلِ اللّهُ فَمَا لَهُ مِنْ هَادٍ ... مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ أُكُلُهَا دَآئِمٌ وِظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَواْ وَّعُقْبَى الْكَافِرِينَ النَّارُ"

(those who believe, and whose hearts find comfort in the remembrance of <u>Allah</u> (3rd, SG, M). is it not with the remembrance of Allah that hearts are satisfied… as such, <u>we</u> (1st, PL) have sent you forth to a nation before whom others have passed away in order that you recite to them what we have revealed to you. yet they disbelieve <u>the merciful</u> (3rd, SG, M). say: 'he is my lord. there is no god except he. in him I have put my trust, and to him I turn. '…other messengers were mocked before you but <u>I</u> respited the unbelievers, then <u>I</u> seized them. And how was my retribution! What, he who stands over every soul for what it has earned, yet they made partners for <u>Allah</u> (3rd, SG, M). Say: 'name them. Or would you tell him of that which is unknown in the earth to him? Or in outward speech only? 'Indeed, their devising seems fair to the unbelievers, for they are barred from the right way. None can guide those whom Allah leads astray. The likeness of paradise which the righteous <u>have been promised</u> (3rd, SG, M, Passive) beneath it rivers flow, its produce and shade are eternal. Such is the payment of the righteous. But the payment of the unbelievers is the fire.)- Ar Ra'd: 28-34

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. فِي إِنَّا جَعَلْنَا * " تَنزِيلَ الْعَزِيزِ الرَّحِيمِ * إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ * أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ وَخَشِيَ الرَّحْمَن بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ * إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ" (the sending down of the mighty, <u>the most merciful</u> (3rd, SG, M) … <u>we</u> (1st, PL) have bound their necks with fetters up to their chin, so that their heads are raised and cannot be lowered… you only warn <u>he who</u> follows the remembrance and fears <u>the merciful</u> (3rd, SG, M) in the unseen. Give to him glad tidings of forgiveness and a generous wage… surely, it is <u>we</u> (1st, PL) who revive the dead and write down what they have forwarded and what they have left behind; we have counted everything in a clear book.)-Ya Seen: 5, 8, 11, 12

b) *Sequential :* Iltifat begins from a person and after shifts in sequence of verses, ends in the person it first started. "وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا" (<u>Those</u> (3rd, PL, M) who believe and do good deeds from the darkness into the light. <u>Who ever</u> believes in Allah and does good deeds <u>he</u> (3rd, SG, F) will admit to gardens underneath which rivers flow where they shall live for ever and ever. for <u>those</u> (3rd, PL, M), Allah has made a goodly provision.)- At Talagh: 11

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.

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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, nevert   heless…

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

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

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