The Rhetorical Function of *Iltifāt* in the Qur'ān

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A thesis submitted in partial fulfilment of

the requirements for the degree of

Masters of Arts

(Islamic Studies)

at the

International Open University

January 2026

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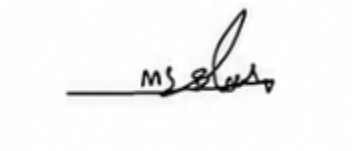

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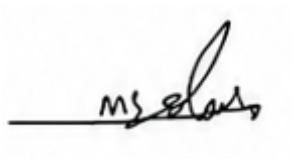

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Declaration

I hereby declare that this thesis is my own original work and has been carried out entirely by me. It has not been submitted, either in whole or in part, for the award of any degree or diploma at this or any other institution. All sources of information used in this thesis have been properly acknowledged and referenced.

Name: Farrah Noreen Afzal

Date: 08 January, 2026

Dedication

With sincere gratitude, I dedicate this work to my parents, whose boundless love, sacrifices, guidance, and unwavering prayers have been my greatest support; to my all teachers, from whom I have learned immensely throughout my journey in Qur'ānic and Islamic studies; and to International Open University for nurturing my growth by providing the knowledge and opportunities that made this research possible.

Acknowledgement

I would like to thank my supervisor, Dr. Salama, and my course teacher, Dr. Anwar, for their guidance and support. I am also thankful to the scholars who compiled and published classical Arabic works, as well as to all those who have made these works available in the present century through online platforms. I would like to extend my appreciation to my friend Rukhsana Wagely for her moral support, and to my children, Rayan Ubaid and ‘Adn Ubaid, for their assistance with formatting.

Abstract

The Qur'ān is divine speech, at the pinnacle of eloquence and a true linguistic miracle. Its structure sometimes differs from ordinary Arabic because it is not bound by basic grammatical patterns. People who fail to grasp its depth sometimes claim that there are grammatical mistakes in the Qur'ān. In fact, many rhetorical devices are deliberately used in it as part of its linguistic eloquence and as evidence of its miraculous nature. One of them is the rhetorical function of *iltifāt*, which is a sudden grammatical shift in speech from one linguistic form to another. *Iltifāt* has various types and is used in the context appropriate to it, to enhance linguistic eloquence and add depth to the message. This is not just a grammatical shift but a semantic transition that demands deep understanding and awareness. Scholars have shown interest in the study of various Qur'ānic sciences throughout history. However, *iltifāt* is one of the unique rhetorical functions that has not received due attention; it appears only in scattered discussions across scholarly works.

This study aims to fill this gap and to clarify how this rhetorical function is used in the Qur'ānic text and to reveal hidden secrets of this stylistic shift. This study focuses on the interpretation of selected instances of various types of *iltifāt* in the Qur'ān to highlight the intentional use of this rhetorical device and to explain its rhetorical purposes. After the introduction, literature review, and discussion of historical development, the next three chapters are devoted to a detailed analysis of the various types of *iltifāt* to reveal some of the wisdom and secrets behind its use. The findings of the study indicate that the rhetorical function of *iltifāt* has several layers and produces multiple effects after catching the audience's attention. One should therefore understand its various aspects to fully grasp and appreciate this stylistic shift in the Qur'ānic verses.

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Chapter 1: The Introduction

The Qur'ān is the greatest miracle of Allāh (*subḥānahu-wa-ta'ālá*) and a book of guidance for human beings. Its message is eternal, and it is presented in eloquent language with beautiful rhythm. Its words contain many layers of meaning for anyone who contemplates them. Some of its verses are simple, while others contain various rhetorical devices. Even the most gifted speakers of classical Arabic are amazed by its linguistic beauty. The Qur'ānic language is at the pinnacle of Arabic eloquence, which is why neither Arabs nor non-Arabs have been able to produce anything like it. Its rhetorical style is one of the reasons that the Qur'ān is inimitable and mesmerizing to its readers. The beauty and secrets of its rhetorical devices are still being uncovered. The more a person contemplates them, the more amazing things they notice. Many Arab and non-Arab scholars throughout generations have dedicated their lives to analyzing it and have continually discovered new insights (Khalifat, 2019).

Rhetoric is the science of eloquence and a literary art that conveys the message effectively through proper lexical construction. Since the Qur'ān's main goal is to change human character through psychological impact and to correct their perception of right and wrong, it contains many rhetorical devices, such as *iltifāt*, which is one of the most frequently used rhetorical devices in the Qur'ān. *Iltifāt* is an established phenomenon of the eloquence of the Arabic language, which includes sudden grammatical shifts, such as a shift in pronouns, numbers, genders, and verbs (Mutter, 2022), making speech pleasant and stimulating listeners' and readers' interest (Asnawi, 2017). After attracting the audience, it serves various purposes, including exalting the addressee, enhancing the text's meaning, and conveying deep messages concisely, ultimately appreciating the Creator (Abdel Haleem, 1992). *Iltifāt* has been used in pre-Islamic literature, but its use in the Qur'ān is much more diverse than in Arabic literature. Some rhetoricians consider it a branch of semantics and rhetoric, while others view it as a figure of speech to enhance emotional impact by shifting from the standard rules of Arabic grammar (Yulianti, 2021).

Even though *iltifāt* is frequently used in Qur'ānic verses and has its roots in Arabic rhetoric, there are misunderstandings about its terminology, concepts (Maghawy, 2020), and its use in the Qur'ān. This study aims to clarify this confusion by analyzing specific verses in their contexts, which reveals the rhetorical purposes and wisdom, and ultimately helps readers appreciate the unique Qur'ānic linguistic beauty.

1.1. Significance of the Study

The Qur'ān is the words of Allāh (*subḥānahu-wa-ta'ālá*) revealed to guide humanity. Its literal meanings alone are not enough to fully express its comprehensive message. It is important to focus on its linguistic aspects and rhetorical functions to understand it properly; ignoring these unique features diminishes the impact of Qur'ānic linguistic style to an ordinary form of communication. Unfortunately, a special feature, *iltifāt*, has been overlooked in English Qur'ānic literature (Abdel Haleem, 2020). Some studies have found that grammatical shifts are not accurately represented in English translations, which means that the original meaning and rhetorical impact of this significant feature are not fully conveyed (Tabassum, 2021). These studies emphasize the importance of further research on this rhetorical function of Qur'ānic eloquence.

As mentioned above, the grammatical phenomenon *iltifāt* contains various rhetorical functions after capturing the listener's attention. It emphasizes the message, sometimes by warning and rebuking the addressee, and at other times by showing closeness and compassion. It also creates intellectual engagement and enhances the meaning and impact of the text (Al-Haamḍi, 2019). The rhetorical function of *iltifāt* in the Qur'ān has not received the scholarly attention it deserves. There is a need for thorough studies that can contribute to Qur'ānic sciences in English by explaining the meanings and wisdom behind this stylistic shift to eliminate confusion about it and benefit both current and future generations.

1.2. Statement of the problem

The Qur'ānic linguistic style is very powerful. Unlike any ordinary speech, the Qur'ānic text uses many rhetorical devices to enhance its effect, such as *iltifāt*. It is a unique feature of the Arabic language that frequently appears in the Qur'ān. As mentioned earlier, the rhetorical function of *iltifāt* is an intentional stylistic shift from ordinary Arabic grammatical rules, which is used to evoke the emotions of the audience and convey deeper meanings, along with various other purposes. Many verses containing *iltifāt* cannot be fully understood by reading just their literal meanings because the effects that these shifts bring, such as emphasis, warning, honouring, rebuking, glorification, attracting attention, etc. are missing in translations. Lack of knowledge about these effects prevent readers from understanding important details and appreciating beauty of the Qur'ānic text (Al-Haamḍi, 2019). Many studies have found that there are several linguistic challenges in translating the effects of *iltifāt* from the source text (Al-Quran & Al-Azzam, 2009). These challenges are related to the effects and emotions that these shifts bring, which is why many translators find them difficult to express fully in Qur'ānic translations (Al-Badani et al., 2016). As a

result, several implicatures of *iltifāt* found in exegetical works, as well as the special effects produced by shifts in pronouns, numbers, and tense forms, etc., are often lost in Qur'ānic translations.

Since most non-Arab readers rely on the available translations of the Qur'ān to understand its message, they are unable to understand the hidden meanings behind these rhetorical shifts. Therefore, to accurately understand the Qur'ānic message, only reading translations of the verses containing this rhetorical function is not enough. A thorough study of these verses is needed to understand the hidden meanings of *iltifāt*. Shallow knowledge about the linguistic style of the Qur'ān sometimes leads readers to think it is ill-structured and lacks coherence. Some Western scholars and orientalists, such as Theodor Nöldeke, considered these grammatical shifts in the Qur'ān to be mistakes and claimed them to be awkward in style. He was a renowned German scholar and an orientalist who ridiculed these shifts by describing them as unusual and inconsistent (Abdel Haleem, 1992). He was one of the founders of the field of Qur'ānic studies and developed one of his famous works, Nöldeke's Chronological classification of Qur'ānic *Sūrahs*, in which he arranged the *Sūrahs* of the Qur'ān in the order he believed they were revealed. Despite being a scholar, he did not recognize the rhetorical secrets behind these shifts. These misunderstandings often occurred because people studied the Qur'ān using language rules that were different from traditional Arabic rhetorical styles. What may seem irregular to them is, in fact, a powerful and artistic twist that enriches the meanings of the text and captures the audience's attention. It is crucial to conduct systematic studies to explain why these shifts exist and what secrets and effects they imply. A lot of work is needed to explain and understand the correct meaning of the Qur'ān.

Although *iltifāt* is a frequently used rhetorical function in the Qur'ān, there is a scarcity of specialized and systematic studies on this rhetorical function both in contemporary and classical scholarship, especially those that focus on careful analysis and interpretation of relevant Qur'ānic verses to extract the secrets and wisdom hidden in these shifts. Because of this scarcity, this amazing phenomenon is misinterpreted and does not do justice to the divine and miraculous nature of the Qur'ān and its message. It is important to resolve this problem to preserve the intended meaning for non-Arab readers. A lot of work is needed to explain and understand the correct meaning of the Qur'ān. The objective of this study is to clarify that *iltifāt* is not an error but a deliberate stylistic choice that enhances the Qur'ānic message and ultimately leads to appreciation of these Divine words.

1.3. Research Questions

Based on the above-mentioned problems, the research questions of this study are as follows:

1. What is the meaning of the term *iltifāt*, its types, conditions, and related concepts*?*
2. What is the historical development of this phenomenon and its role in Qur'ānic rhetoric?
3. How is this grammatical shift used in the Qur'ānic eloquence?
4. How can the interpretation of relevant verses determine that *iltifāt* is an intentional and meaningful technique of the Qur'ānic text?

1.4. Research Objectives

To answer the research questions, the aims of this study are:

1. To define the meaning of *iltifāt* and examine its types, conditions, and the concepts related to it.
2. To explore its historical development and its role in Qur'ānic rhetoric.
3. To analyze the purpose of this rhetorical function and related grammatical shifts in Qur'ānic verses.
4. To explain the relevant verses to reveal that *iltifāt* is a strategic and intentional part of the Qur'ānic style to make the message more powerful.

1.5. Methodology

Considering the nature of this thesis, this study uses a qualitative-analytical method. It is based on reviewing contemporary and classical literature on the rhetorical function of *iltifāt* in the Qur'ān, understanding its special features, and carefully analyzing specific verses to grasp their meanings and overall impact. The primary data consists of selected Qur'ānic verses observed during comprehensive Qur'ānic studies sessions on *tajwīd* (proper Qur'ānic recitation), *taḥfīẓ* (memorization), and *tafsīr* (exegesis), in addition to those mentioned in the contemporary scholarly works. The secondary sources include contemporary works on the topic of *iltifāt*, classical literature on Qur'ānic exegesis (*tafāsīr*), and Arabic rhetoric. Since the Qur'ānic text contains various instances of different types of the rhetorical function of *iltifāt*, discussing all verses is beyond the scope of this research. Therefore, the verses selected are mainly those discussed by Dr. Ḥassan Ṭabl and Ismā‘īl Sibukar.

This thesis includes a brief introduction, significance, linguistic and technical definitions of *iltifāt*, historical development, its conditions, and types before interpreting the Qur'ānic verses. To convey the accurate meaning of the original Arabic text as clearly as possible, this study utilizes various English translations of the Qur'ān, namely, Saheeh International, M.A.S. Abdel Haleem, A. Yusuf Ali, and Dr. Shaikh and Ms. Khatri. In some cases, these translations are combined to achieve a more appropriate meaning. All translations are used only for understanding, while the Arabic text is the primary reference. In the introduction chapter and for general information, page numbers are not included in in-text citations, following general APA recommendations. However, for the explanation of the verses and other sensitive information, volume and page numbers are included.

This study uses the term 'listener' when discussing the rhetorical impact of the Qur'ānic verses, because the Qur'ān was revealed orally, and its first audience was native speakers and experts in the Arabic language who fully perceived its effects through listening. Unlike its first audience, later readers cannot fully perceive the same effects through reading alone unless they engage with the text attentively and reflectively. Occasionally, the terms 'audience' and 'listener and reader' are also used. Likewise, the English terms 'perfect verb', 'imperfect verb', and 'imperative verb' are used instead of 'past tense', 'present tense', and 'command tense' for the verb forms الفعل الماضي (*al-fi'l al-māḍī*), الفعل المضارع (*al-fi'l al-muḍāri'*), and الفعل الأمر (*al-fi'l al-amr*), respectively. As in the verses under study, these forms are used as the actual verb forms for their rhetorical functions, rather than for indicating grammatical tense, which refers specifically to the time of the action. Furthermore, الفعل المضارع is usually translated as the present tense, but this is not entirely accurate, since it is used to express both present and future actions depending on the context; this is why the term imperfect verb is used here.

For the sake of brevity, sometimes only the portion of the verse containing *iltifāt* is written using dots (….) to indicate the omitted parts. Words representing *iltifāt* are highlighted in bold in English translation. In some cases, this rhetorical feature appears only in the Arabic wording of the verse and is not reflected in the translation. However, bold formatting is intentionally avoided in the Arabic verses so as not to alter the Qur'ānic text in any way. Moreover, regarding certain verses where scholars have a variety of opinions, at times, these opinions are mentioned; while at other times, the analysis focuses on the interpretation that appears more appropriate in the light of context.

1.6. Originality and Significance

There are only a few studies that specifically examined relevant verses to discover the intended meanings and wisdom behind each shift. Many studies, such as Zebiri (2003) and Sardaraz & Naz (2019), have emphasized the need to study the rhetorical devices used in the Qur'ān, as many important topics like *iltifāt* have not been fully addressed in contemporary works. The literature review reveals that English sources are limited to a few articles that discussed only some aspects of *iltifāt* in a handful of verses. The same is the case with most Arabic resources, except Dr. Ṭalb's book '*uslūb-ul-iltifāt fī al-balāgha al-Qur'āniyyah*' and the master's thesis of Ismā'īl Sibukar. Abdel Haleem (1992) noted that even in the classical scholars' work, only a very small number of verses are mentioned and explained; the actual number of verses of *iltifāt* is much more than those discussed. Furthermore, classical scholars suggested that grammatical shifts occur only because of specific situations, but Abdel Haleem (1992) disagrees with this view.

As mentioned earlier, the lack of attention to this rhetorical function of *iltifāt,* especially in English, has led critics to undermine the significance and beauty of the Qur'ānic language. It has also made it challenging for many non-Arab readers to understand the Qur'ānic message completely. This research aims to produce a work that fills this gap, enabling both Muslims and non-Muslims to appreciate the use of this rhetorical function in the Qur'ānic verses and understand the hidden gems it contains.

Chapter 2: The Literature Review

There are only two contemporary Arabic works[1] that focus on the interpretations of selected verses of the rhetorical function of *iltifāt*; other studies are limited to a few articles that address some aspects of *iltifāt* and mention only a handful of verses. In classical scholarship, the concept is found scattered in the Qur'ānic exegesis (*tafāsīr*), Qur'ānic sciences *(ʻulūm al-Qur'ān*), and Arabic rhetoric (*al-balāgha*). English sources are even more limited and consist of only a few articles.

2.1. Arabic Sources

2.1.1. Contemporary Sources

Dr. Ḥasan Ṭabl thoroughly presents the rhetorical function of *iltifāt* in his book *uslūb-ul-iltifāt fī al-balāgha al-Qur'āniyyah* (1998). He covers the terminology and phenomena in rhetorical heritage, discusses *iltifāt* in the science of rhetoric, and examines its various forms in the Qur'ān. He also explains some verses to explore the rhetorical significance of these shifts. He points out that shifts in pronouns are not limited to the three types of pronouns as restricted by many rhetoricians; rather, it also includes shifts between implicit and explicit pronouns and between feminine and masculine pronouns in this category. He also discusses shifts in morphological forms, particles, numbers, syntactic structures, and lexical meanings. Finally, he lists all the verses he identifies containing grammatical shifts.

Mokhtar (2006) discussed the most common type of *iltifāt:* shifts from third to first person only in *Sūrah Luqmān* and *Sūrah al-Ḥadīd*, arguing that examining the implication of *iltifāt* across an entire *Sūrah* leads to a new vision, rather than focusing on individual verses. The Master's thesis of Ismāʻīl Sibukar (2008) explores the development of *uslūb-ul-iltifāt* from the beginning of second century up to the eighth-century AH rhetoricians' work, discussing their views regarding its nature and classifications. He examines *iltifāt* in both directions between the three types of pronouns only, i.e., between first and second person pronouns, between second and third person pronouns, and between first and third person pronouns, resulting in six categories. He explains relevant verses revealing the rhetorical and miraculous purposes.

Asnawi (2017) briefly explained seven selected verses from the 30th *Juz*. Then he listed an additional twenty-two verses from the same *Juz* without any explanation. Al-

[1] to the best of the researcher's search and knowledge. (Dr. Ḥasan Ṭabl's book and The Master's thesis of Ismāʻīl Sibukar).

Ḥāmiḍī (2019) stated the conditions, types, and benefits of *iltifāt* after defining terms. Khalifat (2019) listed the most well-known classical linguists and grammarians who generally discussed *uslūb-ul-iltifāt* in their works. Noor & Bahri (2020) observed that there is considerable variation in the definition, terminology, and scope of the *iltifāt* between classical and contemporary scholars. The latter have departed from the general terminology proposed by the classical scholars, expanding the scope of *iltifāt* by developing various new types.

2.1.1.1. Qur'ānic Sciences

A twentieth century work in the field of Qur'ānic sciences is Dr. Ṣubḥī Ṣāliḥ's *Mabāḥith fī ʿUlūm al-Qur'ān*, published in 1958. It provides a detailed overview of various studies on the Qur'an. It discusses many topics such as different ways of Qur'ānic revelation, its secrets and reasons for revelation, orthography, the seven recitations, the openings of the *Sūrahs*, ambiguous verses, explicit and implicit meanings, the origin and development of interpretations, and the miraculous nature of the Qur'ān. It also discusses linguistic and rhetorical features of the Qur'ān, including similes, metaphors, and metonymy, but it does not mention anything related to the rhetorical function of *iltifāt*.

2.1.2. Classical Sources

The rhetorical function of *iltifāt* is found in various classical works on Qur'ānic exegesis, Qur'ānic sciences, and Arabic rhetoric.

2.1.2.1. Qur'ānic Exegesis

Classical works on the exegesis of the Qur'ān show a clear development in Qur'ānic linguistic analysis and rhetorical features over the centuries. Fakhr al-Dīn al-Rāzī's *Mafātīḥ al-Ghayb* (published 1981), a late twelfth to early thirteenth-century work, combines theological issues with linguistic and rhetorical analysis. Al-Rāzī interprets each verse by systematically addressing all points related to the various sciences of Qur'ān that the verse encompasses. Aḥmad al-Gharnāṭī's *Malāk al-ta'wīl al-qāṭi'* (published 1982), a fourteenth-century work, focuses on clarifying ambiguity and explaining words, expressions, and structures that are vague and difficult to understand due to unusual construction, which includes many rhetorical shifts. *Al-Kashshāf* by al-Zamakhsharī (published 1998), a twelfth-century scholar, is one of the most significant works that includes discussions on Arabic rhetoric and stylistic devices and explains verses containing *iltifāt*, specifically labelling the term.

Al-Khaṭīb Al-Iskāfī's *Durrat al-Tanzīl wa-Ghurrat al-Ta'wīl* (published 2001), an eleventh-century work, is one of the earliest works relevant to this thesis. It focuses on explaining and interpreting the meanings of similar and ambiguous verses, many of which help explain the rhetorical shifts. A relatively recent, nineteenth-century work is Maḥmūd al-Ālūsī's thirty-volume compilation, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān* (published 2010). It combines linguistic, rhetorical, and theological traditions and the dominant opinions of earlier scholars. This work covers a wide range of topics in advanced linguistic study and explores many stylistic aspects of the verses, including *iltifāt*. Abū Ḥayyān al-Gharnāṭī al-Andalusī's *Al-Baḥr al-Muḥīṭ fī al-Tafsīr* (published 2015) is a detailed commentary written in the late thirteenth and early fourteenth centuries. He pays great attention to the details of grammatical structure, pronoun shifts, and modes of address in a more developed way. Another remarkable work, *Irshād al-Aql al-Salīm* (published 2021), is a sixteenth-century classical *tafsīr* of Abū al-Su'ūd. It has several volumes covering linguistic, rhetorical, and interpretive understandings with references to earlier *tafsīr*. This work highlights the eloquence and miraculous nature of the Qur'ān by discussing the meaning, stylistic and syntactic features, and the wisdom behind these features, especially *iltifāt*.

2.1.2.2. Qur'ānic Sciences

The theoretical foundations of Qur'ānic linguistic style and rhetorical features are explained in works of *'ulūm al-Qur'ān*. One of the most significant works in this field is *Al-Burhān fī 'Ulūm-al-Qur'ān* [n.d.] by Badr-al-Dīn al-Zarkashī, a fourteenth-century scholar, which systematically compiles encyclopaedic works, formalizing various rhetorical devices under each chapter, including *iltifāt*. He dedicates a full chapter to describing the purpose behind this rhetorical function.

2.1.2.3. Arabic Rhetoric

Ibn al-Athīr's work *Al-Mathal al-Sā'ir* (published 1894) is a thirteenth-century rhetorical work on Arabic literature and rhetoric that deals with prose and poetry, stylistic norms, and literary criticism. Abū-Ya'qūb al-Sakkākī's *Miftāḥ al-'Ulūm* (published 1900), a thirteenth-century comprehensive work, covers morphology, syntax, and rhetoric. Its third section focuses particularly on rhetorical devices in Arabic rhetoric (*balāghah*).

Together, these works display a continuous classical scholarly engagement with Qur'ānic language to understand meanings and explanation. These provide a foundation for understanding the Qur'ānic linguistic style related to the rhetorical function of *iltifāt*. However, they are sparingly used in various exegetical works, Qur'ānic sciences, and

Arabic rhetoric, which highlights the need for a compilation dedicated specifically to the verses containing the rhetorical function of *iltifāt*.

2.2. English Sources

The most famous English work on this topic is the article "*Grammatical Shift for Rhetorical Purposes*" of Abdel Haleem (1992), in which he defended *iltifāt* against Western critics, especially Nöldeke, who mentioned Qur'ānic grammatical style of shifting as unappealing and unusual. Abdel Haleem referred to the works of classical scholars: *Ibn al-Athīr*, *al-Suyūṭī*, and *al-Zarkashī*. He noted that they pointed out only 20, 35, and 50 verses respectively, and argued that this feature appears much more frequently in the Qur'ān than presented by the above-mentioned scholars, so their work doesn't represent the complete picture. He vaguely mentions different types of *iltifāt* and other rhetorical features that involve grammatical shifts but are generally not labelled as *iltifāt;* he argues that those also come under the umbrella term *iltifāt* because of their common features. This study will cover all those as he suggested.

Hussein Abdul-Raof (2006) explained the architectural aspect of the linguistic beauty, whose unique constructions are intentional and aimed at affecting the audience. In this work, he investigated how Qur'ānic sentence structures and rhetorical techniques work together to make it a distinct feature of Qur'ānic discourse. Al-Quran and Al-Azzam (2009) referred to *iltifāt* as an apostrophe. They chose nine verses and analysed their linguistic effects and translation. They argued that the English translation of the apostrophe in the Qur'ān can be very difficult to handle. So, they consulted several *tafāsīr* as examples to demonstrate some important meanings that were lost in translation, and even in some *tafāsīr*. In a brief paper, Mirdehghan et al. (2012) outlined *iltifāt* and considered shifts between first, second, and third persons as common categories and grammatical person shift, number shift, person and number shift, number and gender shift, shift in the addressee, and grammatical forms shifts as subcategories. The research also identifies five rhetorical functions behind the use of *iltifāt*: exaggeration, reproach, majesty and power, upbraiding, and annunciation. However, the study just lists the verses and their translations, pointing out each category without providing an interpretation or explanation of the verse. Al-Badani et al. (2015) examined four verses of S*ūrah al-Baqarah* featuring a shift from first to third person, analyzing the implicatures of *iltifāt* in Yūsuf Ali's translation and in the exegetical classical works of *al-Zamakhsharī*, *Abū al-Saūd*, and *al-Ālūsī*. The analysis reveals that there are several implicatures of *iltifāt* found in exegetical works that were not present in Yūsuf Ali's translation. The next year, Al-Badani et al. (2016) examined the

expansion strategy of Yūsuf Ali's translation and concluded that this technique was able to transfer the grammatical shift. But the study analysed only a few verses and only one type of *iltifāt,* i.e., shifts in pronouns.

In Chapter 20 of *The Oxford Handbook of Qur'anic Studies*, Abdel Haleem (2020) stated that many scholars have been inspired by the Qur'ānic linguistic style and explored different aspects of it, but *balāghah* (rhetoric), including *iltifāt,* and some other linguistic aspects, have not received enough attention. Because of this neglect, some critics questioned the Qur'ānic rhetorical function of *iltifāt*, as exemplified in Theodor Nöldeke's *Geschichte des Qorâns* (History of the Qur'ān, even though he is considered a towering figure and a distinguished scholar of Qur'ānic Studies. Tabassum (2021) claimed to explore the messages and ethos in twelve verses of S*ūrah al-Baqarah,* focusing only on the categories of grammatical shift between first, second, and third person. However, the analysis provides only a shallow and superficial treatment of both message and ethos. Mutter (2022) explored *iltifāt* in three Qur'ānic narratives in S*ūrah Maryam,* S*ūrah Ṭā-Hā,* and *Sūrah al-Qaṣaṣ*. She selected *tafāsīr* of medieval Muslim scholars to analyse *iltifāt* and its implications for the structure of the Qur'ān. She focuses only on the shift between first-person plural and first-person singular in narrative voice. In another recent article, Alhaj et al. (2022) conclude that translators face problems when it comes to translating *iltifāt.* They mentioned that numerous translators agreed that it cannot be accurately translated into English.

Chapter 3: The History, Related Terms, and Definition of *Iltifāt*

3.1. Historical Works on the Development of *Iltifāt*

The earliest reference to the term *iltifāt* can be traced back to the second century AH, although the concept at that time differed from how it is understood today. Sometimes, it aligns with the rhetorical phenomenon it intends to describe, while at other times it refers to different rhetorical phenomena. Even when it corresponds to the intended phenomenon, its scope is sometimes too broad or too narrow to encompass all the details that this concept entails (Ṭabl, 1998, p. 12).

Both classical and contemporary scholars have talked about the rhetorical function of *iltifāt* in the Qur'ān. The earliest is Abū-'Ubaydah Maʿmar ibn al-Muthannā (d. 210 AH), who referred to it in his book "*Majāz al-Qur'ān,*" though without identifying it by name. He illustrated it with several examples from the Qur'ān and Arabic poetry. His approach was later adopted by al-Farra' (d. 207AH), who followed Abū-'Ubaydah's method without contributing further elaboration. Among the early scholars, al-Aṣma'ī (d. 216 AH) is credited as the first to use the term *iltifāt,* which eventually became an established rhetorical concept. However, he did not delve deeper into the secrets of this rhetorical shift, nor did he precisely define or classify its various forms (Sibukar, 2008, p. ج). Subsequently, influenced by Abū-'Ubaydah and al-Farra', Ibn Qutaybah (d. 276 AH) continued their work without introducing any new perspective; he merely added further examples to those already cited by his predecessors. Following him, al-Mubarrad (d. 285 AH), also drew inspiration from Abū-'Ubaydah. Like Ibn Qutaybah, he did not explain the wisdom behind these shifts; instead, he pointed out some functions of *iltifāt* and commented, "the Arabs do that" (Sibukar, 2008, pp. ج -ه).

Ibn al-Mu'tazz (d. 296 AH) then marked the beginning of a new phase distinguished by systematic and organized work on the subject. In his influential work *al-Badī'*, he established two divisions of *iltifāt,* a contribution regarded as a significant milestone in the history of Arabic rhetorical and critical studies. He divided *iltifāt* into two types:

1. *Al- Iltifāt* (الالتفات): the shift between the first, second, and third person pronouns, which most scholars later recognized as *iltifāt.*
2. *Al- Inṣirāf* (الانصراف): the shift from one meaning to another.

However, like his predecessors, he did not deeply explore the wisdom behind these shifts (Sibukar, 2008, p. د). Building on this foundation, Qudāmah ibn Ja'far (d. 337 AH) expanded the concept of *iltifāt* beyond pronouns by including shifts in both style and meaning. Around the same time, al-Qāḍī 'Abdul-'Azīz al-Jurjānī (d. 336 AH), inspired by the work of the early rhetoricians, introduced a new perspective on the topic of *iltifāt.* He restricted its use only when required by the context for a rhetorical purpose to enhance the beauty and eloquence.

Later, Ibn Jinnī (d. 392 AH) discussed *iltifāt* in depth and revealed some of its rhetorical secrets, and described it as a form of expansion (*tawassu'*) in the language. He laid down the rhetorical foundations for later scholars, and his profound linguistic insights and analytical methods helped succeeding studies on grammatical shifts (Sibukar, 2008, p. د). Then, Abū Hilāl al-'Askarī (d. 395 AH) made no significant addition to what had already been stated by Ibn al-Muʿtazz, al-Asma'ī, and Qudāmah. However, Qāḍī Abū Bakr al-Bāqillānī (d. 403 AH) acknowledged the rhetorical value of *iltifāt* and its proper use, referring to this as something to be used delicately, but he did not clearly elaborate on this important point. In the following generation, Ibn Rashīq (d. 463 AH) compiled the opinions and statements of earlier scholars in his book *Al-'Umda*. He presented many examples and differentiated between *iltifāt* and other related rhetorical forms. He also explained the secrets and its eloquence value, stating that it occurs spontaneously and naturally (Sibukar, 2008, p. ه).

Al-Zamakhsharī (d. 538 AH) discussed both general and specific rhetorical benefits of *iltifāt* in his *Al-Kashshāf*. His detailed analysis of this artistic shift reveals significant insight into its beauty. He had profound knowledge of the secret of its eloquence, both from the viewpoint of the speaker and the listener, as well as regarding the partial benefit of its functions and other subtle rhetorical nuances. Ibn Fāris (d. 539 AH) discussed many examples of *iltifāt* in his book *Al-Ṣāḥibī fī Fiqh ul-Lughah*. He explained that such shifts are part of the Arabic linguistic traditions. He tried to adapt some of them to conform to familiar styles. Ibn Fāris cited many diverse examples from the Qur'ān, Arabic poetry, prose, and the Arabic proverbs; however, he neither used the term *iltifāt* explicitly nor explored the rhetorical secrets behind this phenomenon (Sibukar, 2008, p. ه).

Thereafter, the concept of *iltifāt* remained the subject of discussion among rhetoricians; they pondered upon it deeply and expressed their opinions about it. This development culminated with al-Sakkākī (d. 626 AH), whose influence on the art of *iltifāt* is evident in his book *Miftāḥul-'Ulūm*. He defined its terminology and outlined its six

forms, i.e., shifts between first, second, and third persons pronouns. He also noted that each change possesses both general and specific rhetorical benefits, relying on literary analyses; ultimately, this approach evolved into a distinct school of thought associated with his name (Sibukar, 2008, p. ه,و).

Then, Ḍiyā' ad-Dīn Ibn al-Athīr (d. 637 AH) broadened the scope of *iltifāt* and elaborated the rhetorical nuances in great detail. He defined it as a type of expression involving a transition from one linguistic mode to another, such as a shift from second to third person, from third to second person, from perfect verb to imperfect verb, from imperfect verb to perfect verb, etc. Ibn al-Athīr categorized *iltifāt* into three types:

1. Shifts from one pronoun to another. He pointed out five forms in this category and explained their distinct rhetorical purposes.
2. Shifts between the verb forms. He explained that such transitions are not merely a stylistic phenomenon but serve a contextual purpose.
3. The use of the perfect verb to express a future action, or the imperfect verb to refer to a past event.

Ibn al-Athīr collected numerous issues discussed by the earlier scholars, including examples and rhetorical benefits that had a profound influence on the rhetoricians who came after him. His perspective did not align fully with all of them, as many rhetoricians defined *iltifāt* in its six forms, i.e., shifts between pronouns only, and distinguished it from other similar rhetorical phenomena. However, Ibn al-Athīr discussed many of these phenomena under the title *iltifāt* (Sibukar, 2008, pp. ه-و). Jalāl al-Dīn al-Qazwīnī (d. 739 AH) and Yahyā ibn-Ḥamza al-'Alawī (d. 749 AH) are the prominent scholars who continued this work after him, in the eighth century.

3.2. Rhetorical Terms Related to *Iltifāt*

This study aims to identify, examine, and explain the rhetorical function of *iltifāt* in the eloquent and miraculous language of the Qur'ān, following Ibn al-Athīr's view, and discussing all other similar rhetorical phenomena under the umbrella term *iltifāt*. Hence, it is important to know other terms that represent the phenomena of various grammatical shifts in the Arabic rhetorical and classical scholarship. According to Ṭabl (1998, p. 11), these terms are:

- الصَرْف (*al-ṣarf*): Turning away
- الإنْصِرَاف (*al-inṣirāf*): Diversion

- العَدُول (*al-ʿadūl*): Rhetorical deviation
- اِنْحِرَاف (*inḥirāf*): Deviation
- اَلتَّلُون *(al-talawūn):* Variation in style or expression
- مُخَالَفَة مُقْتَضَى الظَّاهِر (*mukhālafat muqtaḍā az-ẓāhir*): contradiction to what is apparent.

Abdel Haleem (1992, p. 11) also affirmed that due to the widespread occurrence of the term *iltifāt* in the rhetorical tradition and its application in various contexts, it has become the most established and widely recognized title for all stylistic grammatical shifts, and the aforementioned terms have become obsolete. This preference of adoption of the term *iltifāt* for all grammatical shifts is based on several reasons, including the usage of this word and its role in literary and rhetorical discussion across different historical eras. The term has come to symbolize the phenomenon due to its rhetorical implications, as evident by its lexical analysis (Ṭabl, 1998, p. 11).

3.3. Definition of *Iltifāt*

3.3.1. Linguistic Meaning

The rhetorical term *iltifāt* (التفات) is derived from *la-fa-ta* (لفت). According to Ibn Manẓūr (1985, vol. 2, p. 84), this root conveys the meaning of "turning aside." He explained it as:

- turning one's face away from the people
- to divert or turn around
- turning one's face toward something

According to Al-Baʻlabakkī (1995, p. 923), the meanings of the root *la-fa-ta* (لفت) include:

- turn, bend, or incline
- turn (away or aside) from
- divert or dissuade from
- call or draw someone's attention to
- bring to someone's attention
- point out or indicate

And the meaning of the noun التِفات in Al-Baʻlabakkī (1995, p. 157) is:

- turning around, turn, looking around

- attention, notice, heed, consideration, regard, care

The Almaany Dictionary (n.d.) described التفات as:

- advertence, attentiveness, heed
- attention, notice, consideration, regard, care
- turning around, turn, looking around

3.3.2. Qur'ānic Meaning

Three words in the Qur'ān are derived from the root *la-fa-ta* (لفت) in the following verses:

- Sūrah Yūnus (10:78)

﴿ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا.... ﴾

"*Have you come to us to **turn us away** from what we found our fathers upon?*"

It refers to the story of Prophet Mūsá *('alayhi-salām)* when Allāh *(subḥānahu wa taʿālá)* sent him to Pharaoh (*Fir'aun*), and his chiefs. Even after witnessing clear signs and the truth, they denied him. The message of Mūsá *('alayhi-salām)* was to lead the people of Egypt out of the darkness of *shirk* (polytheism) and guide them to the light of monotheism (*tawḥīd*). They felt that it was a danger to their leadership, they said, "You want us to turn away from the ways of our forefathers" (Maudūdī, 1971, vol. 2, pp. 302-304). So here, "turning away" signifies a complete diversion from something. It can also mean directing something to one's side, as in:

- Sūrah Hūd (11:81)

﴿.... وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ.... ﴾

"*….and let not any of you turn around except your wife*…."

- Sūrah al-Ḥijr (15:65)

﴿ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ.... ﴾

"*So set out with your family during a portion of the night and follow them and do not **look back**, anyone among you*…."

The two above-mentioned verses refer to Prophet Lūt *('alayhi-salām),* who was commanded to leave his people and set out with his family during the night. The punishment was then to befall his nation. He and his followers were ordered not to turn

around to look at them when they heard the sounds of torment and the cries of the people (Ibn Kathīr, 2003, vol. 5, pp. 92, 405).

Thus, the linguistic and lexical meaning of the word *iltifāt* revolves around a single semantic axis, which is a shift or deviation from the norm. This explains why this title is given preference for this phenomenon, which is characterized by stylistic shifts and unexpected changes from a usual linguistic pattern (Ṭabl, 1998, p. 11).

3.3.3. Rhetorical Definition of *Iltifāt*

Iltifāt is one of the most significant forms of Arabic rhetoric. Rhetoricians have regarded it as one of the beauties of expression and stylistic elegance. It has been recognized by both classical and modern scholars, who have defined its categories and types, sometimes in broad terms and at other times restricted (Sibuker, 2008, p. 11). Al-Zarkashī stated in *Al-Burhān fī ʻUlūm ul-Qur'ān* that it is the transfer of speech from one style to another to soften and attract the listener, renew his energy, and protect the mind from boredom and weariness by keeping the same style in his ears. He added that there are positions for first, second-, and third-persons pronouns, and the well-known view is that *iltifāt* is shifting from one to the other after expressing the first, or expressing in one of them that should be expressed with something else (Al-Zarkashī, n.d., vol. 3, pp. 314-315).

Ibn al-Athīr provides following two definitions of *iltifāt*:

1. The first is given by the scholars of semantics, who state: "*Iltifāt* is one of the features of semantics alone. It occurs when the speaker is engaged with a particular meaning and faces doubt about it, or assumes that someone is questioning him about its cause. Consequently, he turns toward it and mentions the cause or refutes the argument using expressions other than those initially employed for that meaning."
2. The second is from the scholars of rhetoric, who state: "*Iltifāt*, in its specific rhetorical sense, is when the speaker introduces a general proposition that is not foreign to the overall statement; rather, the original statement is encompassed within it and returns to it with emphasis and reinforcement" (Sibuker, 2008, p.14).

3.4. *Shajā'ah al-'Arabiyyah* (شَجَاعَة العَرَبِيَّة)

The rhetorical function of *iltifāt* also referred as *Shajāʿah al-ʿArabiyyah* (شَجَاعَة العَرَبِيَّة), which means "the courage of the Arabic language." The term indicates that *iltifāt* represents the courage of the Arabic language to have this rhetorical shift mechanism in it. According to Ṭabl (1998, p. 44), it is a bold step to turn away from the norms of the

language by shifting from its ordinary grammatical structure. In doing so, the speaker also needs courage as he takes a risk by leaving the ordinary linguistic pattern to achieve a powerful rhetorical effect with his words. Yulianti (2021, p. 35) adds that Arabic-speaking rhetoricians who possess this expressive courage are confident that it will make the speech more effective and persuasive through their bold and creative literary style. Furthermore, they can surprise the audience by shifting between the modes of speech to achieve specific rhetorical purposes and emphasize certain points.

3.5. Conditions of *Iltifāt*

Iltifāt is a sudden shift in the grammatical structure of a text or speech; however, not all shifts fall under the category of *iltifāt*. The following conditions must be fulfilled for a shift to be considered an instance of *iltifāt*.

1. The shifts must be contrary to the expected continuation of speech, meaning a shift in the wording that context would normally lead the reader or listener to expect, but the text deliberately switches to another. For example, a meaning first expresses in one grammatical form, then suddenly shifts to another form that breaks the expected flow. This unexpected shift creates a rhetorical effect (Sibukar, 2008, p. 126).
2. The intended meaning must remain the same for the shift to count as *iltifāt.* Only the form of expression, like pronouns, verbs, number, or morphological forms, changes, but the subject matter and intended meaning should remain unchanged. If those change, then it is not *iltifāt* but a normal linguistic change, not a rhetorical function. Thus, *iltifāt* occurs only when the change is in linguistic form, not in meaning (Ṭabl, 1998, p. 127).
3. The referent must remain the same for a rhetorical shift to count as *iltifāt*. Again, only the expression changes, not the subject being spoken about. For example, in the shift in the verse إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِين, even though the verses do not explicitly name Allāh (*subḥānahu-wa-ta'ālá*), the entire passage is directed toward Him in meaning. Everything said is from the servant addressing Allāh (*subḥānahu-wa-ta'ālá*), so the addressee remains the same throughout. If the shift changes the referent, then it is not *iltifāt* but a normal linguistic change (Ṭabl, 1998, pp. 127-128).

Some rhetoricians added another condition that the *iltifāt* must occur between two separate statements and not within a single one. However, this is not correct, as there are many examples in the Qur'ān where the *iltifāt* appears in one statement; sometimes within one verse and sometimes in a few connective verses. Al-Zamakhsharī and al-Sakkākī also did not consider this a requirement (Sibukar, 2008, p. 124).

3.6. Types of *Iltifāt*

The rhetorical function of *iltifāt* is one of the most commonly used and widespread literary styles in the Qur'ānic language. As mentioned earlier, this style is not just about the shift from one pronoun to another; rather, it is a concept that encompasses various shifts and distinctions in the pattern of expression that does not change its core structure, but rather enhances its deep meanings. In light of this broad concept of *iltifāt*, Ṭabl (1998, p. 55) considers the most prominent types of *iltifāt* in the Qur'ān between the following:

1. Pronouns (الضمائر)
2. Numbers (العدد)
3. Particles (الحروف)
4. Morphological Forms (الصيغة)
5. Syntactic Structures (البناء النحوى)
6. Lexical Meanings (المعجم)

Having outlined the major types of *iltifāt,* the next chapter discusses some of the general purposes of this rhetorical function in the Qur'ān. It explores the hidden meanings and secrets behind this stylistic shift. The following three chapters then discuss all the above-mentioned types of *iltifāt* in Qur'ānic verses in detail by interpreting verses and considering the contextual evidence of each verse to support the analysis.

Chapter 4: The Rhetorical Purposes of *Iltifāt*

The verses of the Qur'ān differ from ordinary speech; they contain multiple statements and various recipients, such as the Prophet, the believers and non-believers, and sometimes even inanimate objects. Allāh (*subḥnahu-wa-ta'ālá*) is always central, speaking about different people and things from multiple aspects of divinity and divergent perspectives. Furthermore, He (*subḥānahu-wa-ta'ālá*) expresses approval or disapproval, offers advice, commands, forbids, inspires, scolds, or warns, while addressing matters related to both this life and the afterlife. The rhetorical function of *iltifāt* is used to achieve these purposes concisely. It is generally used to capture the listeners' interest and contains many benefits in specific contexts. It has been widely utilized in Qur'ānic eloquence for general and particular benefits (Abdel Haleem, 1992). Some of the rhetorical benefits of *iltifāt* are as follows:

4.1 Exalting the Status of the Addressee (تعظيم شأن المخاطب)
4.2 Gentle Warning (التنبيه اللطيف)
4.3 Completion of the Meaning (المعنى تتميم)
4.4 Rhetorical Effect of Intensification (المبالغة)
4.5 Indication of Exclusiveness (الدلالة على الاختصاص)
4.6 Purpose of Emphasis (قصد الاهتمام)
4.7 Purpose of Rebuking (قصد التوبيخ)
4.8 Purpose of Condemnation (قصد التقبيح)

4.1. Exalting the Status of the Addressee (تعظيم شأن المخاطب)

One of the specific rhetorical purposes of *iltifāt* is to magnify the status of the addressee by initially referring to Him in the third person and then turning to direct address in the second person. This is evident in the first four verses of Sūrah al-Fātiḥah:

﴿ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٢ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٣ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٤ ﴾

"*All praise be to **Allāh**, the Lord of the worlds. The most Gracious, the most Merciful. Master of the Day of Judgment. **You** alone we worship and **You** alone we ask for help.*"

The *Sūrah* begins with statement of thanks and praise, ٱلۡحَمۡدُ لِلَّهِ, accepting Allāh's (*subḥnahu-wa-ta'ālá*) exclusive right to be praised, and it continues with رَبِّ ٱلۡعَٰلَمِين, acknowledging His Lordship over all creation. Next, His attributes ٱلرَّحۡمَٰنِ ٱلرَّحِيم highlight His mercy. Finally, the next verse مَٰلِكِ يَوۡمِ ٱلدِّين recognizes His complete authority on the Day of Judgment. The speech then shifts to the second-person pronoun in إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ

نَسْتَعِين, talking directly to Allāh (*subḥānahu-wa-ta'ālá*) with complete submission in worship and asking His help in all matters. This *iltifāt* demonstrates that He alone is worthy of worship and reliance; thus, it exalts His status by shifting from a general description in third person to a direct conversation in second person. The former establishes His greatness, while the latter magnifies His status.

Moreover, *iltifāt* here indicates that worship is of a higher level of respect because of its representation in the direct address, rather than praising and acknowledging attributes in the third person. It also teaches proper etiquette toward the Lord of the worlds (Al-Zarkashī, n.d., vol. 3, pp. 326-327).

4.2. Gentle Warning (التنبيه اللطيف)

The rhetorical function of *iltifāt* also serves to warn the addressees politely, as in Sūrah Yāsīn (36:22):

﴿ وَمَا لِيَ لَآ أَعْبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ﴾

"*And why should **I** not worship He who created me, and to Him **you** will be returned*."

A righteous man is addressing his people in this verse. The normal pattern suggests that it should have been said: "What is the matter with **you** that **you** do not worship the one who created you?" Instead, he begins by talking about himself in the first person, advising himself while he intends to advise them. His purpose was to warn them gently and to show them that he only wanted for them what he wanted for himself. This shift shows the gentleness of the believing man towards his people, as his speech is to apparently advise himself, but he wanted to advise them. This represents the purity of advice, as he does not want for them anything except what he wants for himself (Tabl, 1998, p. 117). A strong warning to his people and a reminder that this life is temporary, and eventually they will return to Allāh *(subḥānahu-wa-ta'ālá*), so it is better to submit to Him, just like he himself did. By using the rhetorical function of *iltifāt*, he shifts to address them directly with وَإِلَيْهِ تُرْجَعُون to alert them to this vital matter. In the following verses, he resumes the speech again in the first person, continuing to speak about himself while conveying a gentle warning to his people (Al-Zarkashī, n.d., vol. 3, p. 328).

4.3. Completion of the Meaning (تتميم المعنى)

Among the purposes of *iltifāt* is to complete the meaning intended by the speaker, as in Sūrah Ad-Dukhān (44:4-6):

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦﴾ ﴾

"*In it (night) is made distinct every affair of wisdom. A command **from Us**., indeed, **We** (ever) sending. A mercy from **your Lord**, indeed **He**, **He** is the All-Hearing, the All-Knowing*."

In these verses *iltifāt* occurs twice, the first shift is from first-person plural pronouns in verse 5, أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِين, to the explicit third-person noun in verse 6, رَحْمَةً مِّن رَّبِّكَ, then another shift is back to the pronoun in the same verse in إِنَّهُۥ هُوَ.

The pronouns in إِنَّا كُنَّا مُرْسِلِين refer to the sending of everything, Prophets, divine books, and all decrees of *Qadr* (divine decree). Instead of continuing with the same pronoun in the next verse, saying "mercy from **Us**," it shifts to a noun رَّبّ in the possessive construction in رَحْمَةً مِّن رَّبِّكَ to highlight several meanings. It could be that Lordship necessitates mercy for those under His care due to His power over them, to single out Prophet Muḥammad (*ṣallá-Allāhu 'alayhi-wa-sallam*), or to indicate that the book is specifically revealed to Him and no one else. Then, the shift back to the pronoun in إِنَّهُۥ هُوَ refers to the Lord (Al-Zarkashī, n.d., vol. 3, p. 329). Through these shifts, the intended purpose that divine actions are universal, mercy is particular, and everything occurs under the knowledge and authority of Allāh (*subḥānahu-wa-ta'ālá)* is fully achieved. *Iltifāt* here completes the intended meaning while emphasizing specificity, authority, and divine wisdom.

4.4. Rhetorical Effect of Intensification (المبالغة)

Another purpose of *iltifāt* is to intensify and exaggerate the message, as in Sūrah Yūnus (10:22):

﴿.... حَتَّىٰٓ إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم ....﴾

"*….until when **you** are in the ships and they sail with **them**….*"

This instance of *iltifāt* is in the context of its preceding and following verses, which describe the ungrateful attitude of human beings. Al-Zarkashī (n.d., vol. 3, p. 329) mentions that *iltifāt* here, from the second-person pronoun in كُنتُمْ to the third-person pronoun in بِهِمْ, is as if Allāh (*subḥānahu wa-ta'ālá*) is mentioning their condition to others to intensify the seriousness of their situation and behaviour and to draw attention to their absurdity, and ultimately calling for the denunciation and condemnation of their behaviour. This *iltifāt* by rhetorical intensification of the issue, indicates that what they relied on after being saved from disasters and their behaviour of transgression on the earth without any right is something that should be condemned and doomed.

4.5. Indication of Exclusiveness (الدلالة على الاختصاص)

The purpose to indicate exclusivity, as exemplified in Sūrah Fāṭir (35:9):

﴿ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَـٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَـٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾ ﴾

"*And **Allāh** is the One who sends the winds, so they raise up clouds*[2] *then **We** drive them to a dead land, then **We** revive the earth therewith after its death, thus will be the resurrection.*"

Here, the driving of the winds, the stirring up of the clouds, driving them to a dead land, and the reviving of earth after its death through rain all signify the dazzling power that none possesses except Allāh (*subḥānahu-wa-ta'ālá*). Thus, there is a shift from the third-person explicit noun to the first-person plural pronoun of majesty, because the latter one is more forceful, represents power, and is more indicative of exclusivity and emphasizes that only Allāh (*subḥānahu-wa-ta'ālá*) possesses the power to do so. This purpose is achieved after catching the attention of the listeners through the rhetorical function of *iltifāt*, as expressed in the first-person plural pronoun of majesty in فَسُقْنَـٰهُ and فَأَحْيَيْنَا (Al-Zarkashī, n.d., vol. 3, p. 329).

4.6. Purpose of Emphasis (قصد الاهتمام)

The rhetorical function of *iltifāt* also serves to emphasize and affirm the matter, as in Sūrah Fuṣṣilat (41:12):

﴿ فَقَضَىٰهُنَّ سَبْعَ سَمَـٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَـٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ ﴾

"*So, **He** completed them as seven heavens in two days and inspired in each heaven its command, and **We** adorned the nearest heaven with lamps, and as protection, that is the decree of the Exalted in Might, the Knowing.*"

In this verse, *iltifāt* is from the third-person implicit pronoun in فَقَضَىٰهُنَّ to the first-person explicit plural pronoun in وَزَيَّنَّا is for emphasis. There was a group that denied the fact that stars are located in the nearest heaven and are used as a protection against the devils,[3] so this shift in this verse to the first-person plural pronoun of majesty is to highlight

[2] I intentionally removed "the" as most translators mentioned it, because the Arabic word سَحَابًا is an indefinite noun and give the depth in its meaning.

[3] As in Surah Mulk (67:5).

and affirm this truth, as it is an important matter of belief, and it refutes those who denied it (Al-Zarkashī, n.d., vol. 3, p. 330).

4.7. Purpose of Rebuking (قصد التوبيخ)

Another purpose of *iltifāt* is to rebuke the defiant ones, as in Sūrah Maryam (19:88-89):

﴿ وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗا ٨٨ لَّقَدۡ جِئۡتُمۡ شَيۡـًٔا إِدّٗا ٨٩ ﴾

"*And **they** say, The Most Gracious has taken a son. Indeed, **you** have put forth an atrocious thing.*"

In these verses*, iltifāt* from the third-person pronoun in قَالُوا to the second-person pronoun in جِئْتُمْ indicates that someone who utters such a statement deserves to be rebuked and reprimanded. They are addressed directly in second person in لَقَدْ جِئْتُمْ شَيْئًا إِدًّا because Allāh (*subḥānahu-wa-ta'ālá*) is scolding them for their blasphemous claim. This direct address intensifies the rebuke as reproaching someone in their presence is more humiliating than in their absence (Al-Zarkashī, n.d., vol. 3, p. 330).

4.8. Purpose of Condemnation (قصد التقبيح)

The last purpose of *iltifāt* in this study is condemnation, as evident in Sūrah Al-Anbiyā' (21:92–93):

﴿ إِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ ٩٢ وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ كُلٌّ إِلَيۡنَا رَٰجِعُونَ ٩٣ ﴾

"*Indeed, this **your** community is one community, and I am **your** Lord, so worship Me. But **they** divided **their** affair among **themselves**; all will return to Us*."

In the first verse, the second-person pronouns أُمَّتُكُمْ and رَبُّكُمْ shift to third person in وَتَقَطَّعُوْا أَمْرَهُم بَيْنَهُم instead of continuing with second-person pronouns, directly scolding them by direct address: "you divided your affairs among yourselves," to condemn the previous nations (the Jews and Christians), who had corrupted their religious affairs and mixed them with other nations. So, *iltifāt* in these verses expresses disapproval and rejection of their actions, accompanied by rebuke and reproach. It is as if asking the audience, "Do you not see the enormity of what these people have committed against the religion of Allāh (*subḥānahu-wa-ta'ālá*)? They have fragmented the unity of their religion" (Al-Zarkashī, n.d., vol. 3, p. 330). This *iltifāt* represents that Allāh (*subḥānahu-wa-ta'ālá*) intensely disliked this act, and expresses His rejection and disapproval for what they have done to the extent that He (*subḥānahu-wa-ta'ālá*) did not even want to address them directly.

Chapter 5: The *Iltifāt* in Pronouns

This chapter explores the first type of rhetorical shift in pronouns in various Qur'ānic verses to reveal the wisdom and secrets behind it.

5.1. Pronouns (الضمائر)

Iltifāt in pronouns occurs when the speech begins with one type of pronoun and then shifts to the other. According to Ṭabl (1998, p. 103), this type of *iltifāt* is not limited to the shifts between the first, second, and third-person pronouns, as many rhetoricians restricted it; rather, it also includes shifting from implicit to explicit, and from the feminine to the masculine, and vice versa. His view is followed to discuss *iltifāt* between the following five categories of pronouns:

5.1.1. *Iltifāt* between the Third and the Second Person
5.1.2. *Iltifāt* between the Third and the First Person
5.1.3. *Iltifāt* between the First and the Second Person
5.1.4. *Iltifāt* between the Implicit and the Explicit
5.1.5. *Iltifāt* between the Masculine and the Feminine

In all the above types, *iltifāt* occurs in both directions; therefore, each type is further divided into two sub-categories and discussed below:

5.1.1. *Iltifāt* between the Third and the Second Person

This type first discusses the sub-category of *iltifāt* from the third to the second person.

5.1.1.1. *Iltifāt* from the Third to the Second Person

This type of *iltifāt* is very common in Qur'ānic verses. Some examples are:

- **Sūrah al-Fātiḥah (1:1-4)**

﴿ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٢ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٣ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٤ ﴾

"*All praise be to **Allāh**, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment. **You** alone we worship, and **You** alone we ask for help.*"

This *Sūrah* starts by referring to a third person in the first three verses, starting with a third-person noun in ٱلۡحَمۡدُ لِلَّه, and then shifts to a second-person pronoun in إِيَّاكَ the fourth verse. This shift has caught the attention of many scholars, and they have explained the deep wisdom and insight behind it. Al-Zamakhsharī (1998, vol. 1, pp. 118, 120) explicitly

mentions that this shift is what is known as iltifāt; further stating that it can occur between any pronouns. In this instance, *iltifāt* conveys unique rhetorical benefits that are specific to this opening *Sūrah* of the Qur'ān. When the One worthy of praise is mentioned with exalted attributes, it is emphasized that He (*subḥānahu-wa-ta'ālá*) is the highest being. The one and only Lord of all creation deserves praise, worship, utmost submission, and reliance in all matters. After mentioning Him in the third person along with His distinct attributes, the speaker then turns to address Him directly in a second-person pronoun in إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِين, feeling Him near and present. It is as if the speaker is saying, "O You who possesses these magnificent qualities, we choose only You to worship and to seek help from." This rhetorical shift represents that worship should be devoted exclusively to the Lord of the worlds because of His perfect and unique attributes.

Abū al-Su'ūd (2021, vol. 1, p. 41) adds that this shift from the third to the second person represents a transformation in the worshipper from thinking about his Lord to actually feeling His presence. It demonstrates a change from merely knowing about Him to actually perceiving him by understanding how great He (*subḥānahu-wa-ta'ālá*) is, that results him to feel His presence with reverence and humility and saying, "O You whose essence and attributes are these as described, we worship You alone and seek help only from You; everything besides You is not even worthy of existence, let alone of being worshipped or relied upon." Abū al-Su'ūd further states that this Sūrah is a believer's personal conversation with his Lord and an expression of complete devotion to Him (*subḥānahu-wa-ta'ālá*). Perhaps this is the reason that it has this special status and is obligatory to recite in every *rak'ah* of prayer.

Ḥasan Ṭabl (1998, pp. 106-107) supplements that when a servant begins to pray, he intends to attain closeness to Allāh (*subḥānahu-wa-ta'ālá*). Therefore, he praises Him in various ways, as in the first three verses, all of which call for a response from Him (*subḥānahu-wa-ta'ālá*), enabling the worshipper to move from a state of absence to a state of presence. At the beginning of the prayer, the person praying is still a stranger, which is why he praises Allāh (*subḥānahu-wa-ta'ālá*) in the third-person form. After hearing these praises, it is as if the Almighty responds: "You have praised Me and acknowledged that I am your Rabb, a Merciful Lord, Master of the Day of Judgment. What an excellent servant you are, from whom We have lifted the veil, now speak in direct address," and the worshipper then speaks in second-person form, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِين.

- **Sūrah Maryam (19:70-71)**

﴿ ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ﴾

"*Then, surely We know best **those who** are most worthy of being burned therein. And there is none of **you** except he will come to it, this is upon your Lord an inevitability decreed*."

In these verses, the third-person pronoun in أَوْلَىٰ هُمْ shifts to the second-person in وَإِن مِّنكُم. Apparently, it might seem a flaw to many because of their shallow knowledge of the language; to understand the wisdom behind this shift, its full context must be considered. The preceding verses (19:66-69) speak about those defiant human beings who deny the Resurrection and deny being brought back to life after death. They are being reminded that Allāh (*subḥānahu-wa-ta'ālá*) created them when they were nothing; therefore, it is not hard for Him to recreate them, further affirming that He (*subḥānahu-wa-ta'ālá*) will surely gather them and the devils who are misleading them around Hell. Then, the first batch to be cast into the Hellfire will be extracted from every group, who were the worst in rebellious obstinacy against Allāh (*subḥānahu-wa-ta'ālá*). Verse (19:70) states that He (*subḥānahu-wa-ta'ālá*) knows who deserves the most of being burned in that fire. Then, the next verse shifts to the second-person, وَإِن مِّنكُمْ إِلَّا وَارِدُهَا, stating that "every one of you will be brought to Hell."

According to some scholars, the disbelievers mentioned in the previous verses are first referred to metaphorically in the third-person pronoun, then addressed directly in the second-person pronoun. This group believes that believers would never enter the Fire. However, the majority of scholars mentioned that this second-person pronoun is general for all human beings, as supported by the next verse (19:72):

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا.... ﴾

"*Then We will save those who feared Allah*."

It is clearly mentioned here that the righteous ones will be saved, and the word وَارِد means 'approaching'[4] (Al-Rāzī, 1981, vol. 21, pp. 243-244). Therefore, here وَارِد means passing over Hell without actually entering it. This view is further confirmed by a *ḥadīth* that on the day of Judgement, everyone will have to cross the bridge (*al-Ṣirāṭ*) that is placed over Hell, and the believers will cross it safely (Ṣaḥīḥ al-Bukhārī, 2440). The believers will be given light according to their good deeds and righteousness to cross the bridge, and they will pass over it without being harmed by the heat of the fire. Based on their light, believers will cross with different speeds; some as fast as lightning, others like a passing breeze or a flying bird, others at the swiftness of a runner, and some will cross by crawling, while the non-believers will fall into Hell (Riyāḍ al-Ṣāliḥīn, 201).

[4] See the meaning of وَارِد in the verses, Yusuf 12:19, al-Qasas 28:23

The specific purpose of *iltifāt* here is to catch listeners' attention, so they pay special attention to the content of the speech (Sibukar, 2008, p. 135), and to warn everybody regarding the severity of this issue. Immediately after mentioning those who will receive severe punishment in the Hellfire, it addresses all human beings, so they may save themselves from the torment of that great day.

- **Sūrah an-Naml (27:90)**

﴿ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ ﴾

"*And **whoever** comes with an evil deed, **their** faces will be overturned into the Fire, are **you** recompensed except for what you used to do?*"

Sibukar (2008, p. 136) mentions that this verse contains *iltifāt* from the third-person pronoun in وُجُوهُهُم to the second-person pronoun in تُجْزَوْن. Since the verse is talking about the third-person plural, the question that follows is supposed to be asked to them in a third-person pronoun, rather than addressing them in a second-person pronoun. He considers this shift an elegant rhetorical style, narrating the fate of those who commit evil by associating partners with Allāh (*subḥānahu-wa-ta'ālá*), they will be thrown down into Hellfire on their faces, which means upside down. The phrase فَكُبَّتْ وُجُوهُهُم is a metaphor used to represent their extreme disgrace.

Abū al-Su'ūd explains that this is an emphatic shift intended to convey the warning in a striking way to alert the listeners in this life before it is too late. Additionally, there is *ḥadhf* (الحذف)[5] of an implied statement, "it will be said to them" before هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُون (Abū al-Su'ūd, 2021, vol. 6, p. 490). So, according to this interpretation, the meaning of the verse is that whoever comes on the day of judgement with evil deeds, their faces will be overturned into the Fire, and it will be said to them, are you recompensed except for what you used to do?

- **Sūrah al-Rūm (30:34)**

﴿ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ ﴾

"*So that **they** deny what We have granted **them**, so **you** enjoy, soon **you** will know*."

The verse begins with the third-person pronoun in لِيَكْفُرُوا and هُمْ, then it suddenly shifts to the second-person pronoun in فَتَمَتَّعُوا and تَعْلَمُون. In the preceding verse (30:33), Allāh (*subḥānahu-wa-ta'ālá*) speaks about the ungrateful behaviour of human beings: when they are afflicted by hardship, they call upon Him, but when He grants them His

[5] It is another rhetorical style of the language, omission of part or all speech because of specific purposes.

mercy and removes their suffering, a group of them begins associating partners with Him (*subḥānahu-wa-ta'ālá*). This implies that they deny His blessings by attributing them to others instead of acknowledging Allāh (*subḥānahu-wa-ta'ālá*). Therefore, this verse is revealed with a stylistic shift for a forceful impact by shifting from the third person to the second-person pronoun to warn and threaten them directly for their ingratitude and denial.

According to Abū al-Su'ūd (2021, vol. 6, p. 605), the rhetorical purpose of *iltifāt* here is exaggeration in meaning, while Sibukar (2008, p. 137) views it as mocking and ridiculing the disbelievers, as well as warning and threatening them with a severe outcome.

- **Sūrah al-Aḥzāb (33:55)**

﴿ لَّا جُنَاحَ عَلَيْهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَانِهِنَّ وَلَآ أَبْنَآءِ إِخْوَانِهِنَّ وَلَآ أَبْنَآءِ أَخَوَاتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّۚ وَاتَّقِينَ ٱللَّهَۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ ﴾

"*There is no blame upon **them** concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess, and (**you**) fear Allah. Indeed, Allah is, over all things, a Witness.*"

The verse addresses women's covering (حِجَاب) in the presence of men. It begins by referring to women using the third-person pronoun عَلَيْهِنَّ, then shifts to the second-person in وَاتَّقِينَ ٱللَّهَ.

After the revelation of the verse of *ḥijāb* (حِجَاب) in Sūrah al-Aḥzāb (33:53):

﴿ ...وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَاب .... ﴾

"*....and when you ask them for something, ask them from behind a screen (ḥijāb)....*"

Many Companions asked Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) whether this ruling also applied to interactions with close blood relatives. In response, Allāh (*subḥānahu-wa-ta'ālá*) revealed the categories of relatives who are exempted and presented the ruling delicately and elegantly. The verse initially speaks in the third-person, informing the Companions about the ruling, and then shifts to directly addressing women in وَاتَّقِينَ ٱللَّهَ. The rhetorical function of *iltifāt* here is for emphasis, as it directly addresses the women to fear Allāh (*subḥānahu-wa-ta'ālá*). It conveys that although women are exempt from fully covering in the presence of certain relatives, they must remain mindful of divine limits and preserve them by being modest and following the path of piety (Al-Zamakhsharī, 1998, vol. 5, pp. 91-92).

5.1.1.2. *Iltifāt* from the Second to the Third person.

In this sub-category, *iltifāt* occurs in the reverse order of the previous one, i.e., from the second person to the third person, as in the following verses:

- **Sūrah Āl ʻImrān (3:9)**

﴿ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾ ﴾

"*Our Lord, surely **You** will gather mankind for a Day, there is no doubt in it. Indeed, **Allāh** never breaks the promise.*"

This verse begins with a second-person pronoun in إِنَّكَ, directly addressing Allāh (*subḥānahu-wa-taʻālá*), then it shifts to the third-person noun, *lafẓ-al-Jalālah* (لفظ الجلالة)[6]. This verse is a continuation of the words of those people who are firmly grounded in knowledge mentioned in preceding verses (3:7-8). Those people asked Allāh (*subḥānahu-wa-taʻālá*) to protect them from deviation and to guide them with His mercy. Their request is not for the fleeting worldly life but is focused on the Hereafter. As if they are saying, "O our God, we know that surely You will gather mankind for recompense on the Day of Resurrection, You never go against Your promise, and Your words are always true. Those whose hearts deviate in this world, they will suffer in torment forever, but those You help, guide, and have mercy on and make them true believers will remain there in happiness and honour for eternity" (Al-Rāzī, 1981, vol. 7, pp. 196-197).

This shift from the second-person pronoun to the mentioning of Allāh's (*subḥānahu-wa-taʻālá*) personal name adds rhetorical depth and gravity in their supplication, as it magnifies and glorifies Allāh (*subḥānahu-wa-taʻālá*), emphasising awe and reverence (Al-Gharnāṭī al-Andalusī, 2015, vol. 5, pp. 115, 198). Furthermore, this *iltifāt* represents that the speaker acknowledges that only Allāh (*subḥānahu-wa-taʻālá*) is capable of always fulfilling the covenant and promises, unlike human beings, who have limited capacity.

- **Sūrah Yūnus (10:22)**

﴿ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم .... ﴾

[6] *Lafẓ-al-Jalālah* means 'the word of Majesty.' It refers specifically to the name of Allāh (*subḥānahu-wa-taʻālá*) (الله) the unique, personal name of God in Arabic. Out of reverence, this expression is used in place of directly saying Allāh, when discussing grammatical features of this word.

"*It is He who enables **you** to travel on land and sea, until when **you** are in the ships, and they sail with **them**….*"

The verse begins addressing the second-person plural in يُسَيِّرُكُم, and كُنتُم, reminding the blessings that Allāh (*subḥānahu-wa-ta'ālá*) has bestowed upon His servants by subjecting the earth and sea for them, then shifting to the third-person in وَجَرَيْنَ بِهِم while speaking about their rides upon ships sailing on the ocean.

The wisdom behind this shift can only be understood by understanding the context of this verse. In the preceding verses (10:12) and (10:21), Allāh (*subḥānahu-wa-ta'ālá*) mentions that when people are afflicted with harm, they turn to Him, but when He grants them by His mercy, they revert to their old ways of neglecting Him and plotting against His signs. These two verses contain a general principle, and the verse under discussion (10:22) clarifies this general principle with a clear example that reveals its true meaning, in which a person's hope is severed from everything connected to him except Allāh (*subḥānahu-wa-ta'ālá*). Therefore, he dedicated his supplication to Him alone for the removal of the calamity, which no other could remove except Allāh (*subḥānahu-wa-ta'ālá*). Then, after this calamity was removed, he returned to his habit of transgressing and associating partners with Him (*subḥānahu-wa-ta'ālá*) (Al-Gharnāṭī al-Andalusī, 2015, vol. 12, pp. 49-50). Therefore, the shift from addressing them directly in, كُنتُم, to mentioning them in the third-person in جَرَيْنَ بِهِم, is for the condemnation of their actions, their disbelief, and to intensify the seriousness of their misguidance. As Al-Zarkashī (n.d., vol. 3, p. 329) states, it is as if after reminding them of His blessings, Allāh (*subḥānahu-wa-ta'ālá*) mentions their condition to others and to call upon them to further denounce and condemn them with loathing and abhorrence[7].

There are many other interpretations regarding *iltifāt* in this verse. According to Al-Gharnāṭī al-Andalusī (2015, vol. 12, p. 52), the second-person plural pronoun in the first part of the verse addresses everyone, both believers and disbelievers; if it had continued with second-person, the blame in the next verse would have been directed at everyone, but that defiance is not the believers' attitude. Therefore, this *iltifāt* is from addressing everyone to a specific audience to indicate that the blame is only for those whose situation has been described in the next verse, and righteous believers are excluded. Abdel Haleem (1992, pp. 419-420) notes that in the beginning of verse they are being addressed directly with the second-person because the they were on land at that time when Allāh (*subḥānahu-wa-ta'ālá*) reminds them of His favours, saying يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْر, then shifting to the third-

[7] This point is further explained in the chapter 7.

person when they ride ships and go far away in the ocean. Professor Abdel Haleem mentions a fine point here in that *iltifāt* in this verse indicates the fact that the sea travellers are distant from the land, all surrounded by water, seem so helpless as they are cut off from anyone who can help them, except Allāh (*subḥānahu-wa-ta'ālá*). This subtle point would have been lost if the verse had continued in the second-person pronoun, as that would give the impression of being present close by. This is evident in the next verse (10:23), when they are saved and are back on land, they are again addressed directly in the second person. The verse (10:23) carries the opposite shift from third to second-person as they were far in the ocean first, and then came closer while back on the earth. The same idea about sailors and their behaviour that mentioned in the beginning of this discussion, is also found in Sūrah Luqmān (31:31-32), using the same type of *iltifāt*, which represents the same meaning. Ibn al-Athīr (894, p. 168) mentions that this is not hidden from the rhetoricians that if this verse had continued by addressing them directly till the end of the verse, the rhetorical benefit produced by this shift to the third-person pronoun would have been lost.

- **Sūrah an-Nisā' (4:64)**

﴿ ....وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ ﴾

"*....and if, when they wronged themselves, they had come to* ***you****, [O Muhammad], and asked forgiveness of Allah, and the* ***Messenger*** *had asked forgiveness for them, they would have found Allāh ever-accepting of repentance and most-merciful.*"

In this part of the verse, *iltifāt* is from the direct conversing with the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) in جَاءُوكَ to the third-person explicit noun, الرَّسُولُ.

The verse speaks about the hypocrites and the vast mercy of Allāh (*subḥānahu-wa-ta'ālá*) towards His servants. Despite committing a great sin by disobeying His Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*), if they were to realize their mistake and come to the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) to repent, abandon their wrongdoing, sincerely seek Allāh's (*subḥānahu-wa-ta'ālá*) forgiveness, and if the Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*) were to forgive them and ask for their forgiveness as well, Allāh (*subḥānahu-wa-ta'ālá*) would have surely accepted their repentance and forgiven them. Although the verse is addressing the Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*), it did not say, 'you ask forgiveness for them, instead, it shifts and uses a proper noun, saying الرَّسُولُ asks forgiveness for them. *Iltifāt* here magnifies the status (شَأْن) of the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), and indicates the significance of his

intercession by asking forgiveness for others. Furthermore, scholars agree that using an attribute as a proper noun adds a rhetorical effect that goes beyond the typical *iltifāt* between pronouns (Al-Zamakhsharī, 1998, vol. 2, p. 100).

5.1.2. *Iltifāt* between the Third and the First person

This type of *iltifāt* is further divided into the following two categories:

5.1.2.1. *Iltifāt* from the Third to the First person

This type of shift appears in many verses; we will discuss just a few following verses:

- **Sūrah Fāṭir (35:9)**

﴿ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَـٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾ ﴾

"*And **Allāh** is He who sends the winds, then they stir up clouds, then **We** drive them to a dead land, then **We** give life thereby to the earth after its lifelessness. Thus is the resurrection.*"

The verse begins with *lafẓ-al-Jalālah* (لفظ الجلالة), a third-person explicit noun, as a doer of the verb أَرْسَلَ. It shifts to the first-person pronoun in فَسُقْنَـٰهُ and فَأَحْيَيْنَا for the acts of driving of the clouds and the revival of the earth, instead of continuing with the third-person pronoun (Sibukar, 2008, p.118). Some scholars are of the view that the reason for this shift is that driving the clouds and reviving the earth are manifestations of overwhelming power; Allāh (*subḥānahu-wa-ta'ālá*) preferred to use the plural pronoun of majesty for these two actions, shifting from the third-person noun to a form that is more specific and indicative of divine authority.

Ṭabl (1998, p. 113), however, disagrees that this is the primary reason for the shift to the first-person pronoun. Rather, he argues that *iltifāt* from the personal name of Allāh (*subḥānahu-wa-ta'ālá*) to the pronoun of majesty is related to the distinction between unseen and observable phenomena. The act of sending the winds and their stirring of the clouds is not directly visible to the eyes, but the movement of the clouds and the revival of the earth—covered with greenery and adorned with plants after having been dead and inert—are visible. Accordingly, the unseen acts are attributed to Allāh (*subḥānahu-wa-ta'ālá*) using an explicit third-person noun, and the observable acts of driving the clouds and reviving the earth are expressed through the first-person pronoun.

Sūrah al-A'rāf (7:57) explains the same phenomenon and the same type of *iltifāt.* The third-person pronoun is used for the act of sending the winds, while the first-person

plural pronoun is for the visible activities, namely, driving the clouds, sending down rain, and producing crops from the land. These two verses are intended to assert the reality of resurrection, which atheists have denied, ruling out the possibility of the re-creation of bones that have decayed and scattered after death. Accordingly, resurrection is linked in both verses to those phenomena that begin with the sending of winds and culminate in the revival of the earth—phenomena that are first expressed through the third person and then shift to the first person. In both cases, there is a clear confirmation of the reality of resurrection and a refutation of those who deny it. If such phenomena, in which the tangible emerges from the intangible and life from death, cannot be denied, nor can their attribution to the Creator of the universe and the Originator of life be disputed, then the same reasoning applies to resurrection (Ṭabl, 1998, p. 114).

- **Sūrah al-Isrā' (17:1)**

﴿ سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِي بَٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١ ﴾

"*Glory to **Him** who took His servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings **We** have blessed, to show him some of our signs, indeed He is all-Hearing, all-Seeing*."

The verse begins with the third-person address in the expression سُبۡحَٰنَ ٱلَّذِي, then shifts to the first-person plural pronoun of majesty in بَٰرَكۡنَا instead of continuing with the third-person pronoun as expected (Sibukar, 2008, p. 118).

This verse refers to the event of *al-Isrā' wa-al-Mi'rāj* (الإسراء والمعراج), the Prophet Muḥammad's (*ṣallá-Allāhu-'alayhi-wa-sallam*) night journey from al-Masjid al-Ḥarām (Makkah) to al-Masjid al-Aqṣā (Jerusalem). Allāh (*subḥānahu-wa-ta'ālá*) intended to show His Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*) some of His signs. Angel Gabriel (*'alayhi-as-salām*) carried him on Al-Burāq (البُراق)[8]. The Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) led all previous Prophets *('alayhum-as-salām)* in prayer at al-Masjid al-Aqṣā, then he ascended through the heavens where he met several prophets at different levels of the seven heavens. He was shown scenes of Paradise and Hell, and he also received the gift of the five daily prayers during this journey. This extraordinary supernatural event is a sign of the unlimited power of Allāh (*subḥānahu-wa-ta'ālá*) (Al-Maudūdī, 1971, vol. 2, pp. 588-589). Accordingly, this verse begins with سُبۡحَٰنَ ٱلَّذِي, glorifying the Lord who did all this, affirming that His transcendence is above any similarity or comparison. *Iltifāt* here,

[8] *Al-Burāq* (البُراق) is the miraculous mount which carried Prophet Muḥammad during *al-Isrāʾ wa-al-Miʿrāj*.

from the third person to the first-person plural in بَٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآ is to magnify the blessings, divine signs, and miracles of this journey (Abū al-Su‘ūd, 2021, vol. 5, p. 304).

- **Sūrah an-Naḥl (16:51)**

﴿ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّٰيَ فَٱرۡهَبُونِ ٥١ ﴾

"*And Allāh said, don't take two gods, indeed,* ***He*** *is One God, so, only fear* ***Me****.*"

The verse forbids worshipping two gods as the true God is only one, unique, single, self-sufficient Allāh (*subḥānahu-wa-ta‘ālá*), and it further says, فَٱرۡهَبُونِ "only fear Me," meaning other than worshipping, the only true God deserves to be feared (Al-Ṣābūnī, 1986, vol. 2, p. 130). The verse is calling to monotheism and forbidding polytheism. Allāh (*subḥānahu-wa-ta‘ālá*) presented it with a rhetorical function of *iltifāt* from the third-person pronoun in هُوَ إِلَٰهٞ وَٰحِدٞ, then shifting to the first-person pronoun in فَإِيَّٰيَ فَٱرۡهَبُونِ (Sibukar, 2008, p. 162).

This verse starts with قَالَ ٱللَّهُ, which is used just a few times in the Qur'ān, in Sūrah Āl-‘Imrān (3:55), Sūrah al-Mā‘idah (5:12), (5:110), (5:116), (5:119). Although the full Qur'ān is the words of Allāh (*subḥānahu-wa-ta‘ālá*), when He specifically mentions قَالَ ٱللَّهُ, it emphasizes the importance of that instruction.

It is also important to note that the prohibition in this verse is not intended to mean that what is forbidden is literally taking two gods and abandoning one of them. Furthermore, the mention of the number in ٱثۡنَيۡنِ, although the dual إِلَٰهَيۡنِ alone would have been enough, indicates that the context of the prohibition is even duality, lest multiplicity, as it contradicts divinity, and not even a single thing should be associated with Allah. As for divinity, its existence is a fact, as in His saying, هُوَ إِلَٰهٞ وَٰحِدٞ, which shows that oneness is intended as a necessary attribute of divinity, while His existence as the true deity is already established and not in need of proof.

The *iltifāt* from the third-person pronoun to the first-person pronoun in the فَإِيَّٰيَ فَٱرۡهَبُونِ is to cultivate awe and instil fear in the hearts of the listeners. It is evident by the use of the first-person pronoun twice: first explicitly in فَإِيَّٰيَ and then implicitly by the attachment object pronoun ن with the verb فَٱرۡهَبُونِ. The intended meaning is: "*If you fear anything, then fear Me alone*," because He is the One to whom all that is in the heavens and the earth prostrates, as mentioned in the preceding two verses (16:49-50) (Abū al-Su‘ūd, 2021, vol. 5, p. 235). This verse contains a vital message that should be the primary focus of everyone; that is why it is delivered with emphasis through *iltifāt,* drawing attention to the fact that Allāh (*subḥānahu-wa-ta‘ālá*) is the One true God, and therefore

only He deserves to be worshipped and feared, and that associating partners with Him must be avoided.

5.1.2.2. *Iltifāt* from the First to the Third person

Some instances of *iltifāt* from the first person to the third person are evident in the following verses:

- **Sūrah al-Kawthar (108:1-2)**

﴿ إِنَّا أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ ﴾

"*Indeed, **We** have granted you al-Kawthar. So, pray to **your Lord** and sacrifice.*"

In these two verses, Allāh (*subḥānahu-wa-ta'ālá*) addresses Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) and refers to Himself using the first-person plural pronoun of majesty in إِنَّا أَعْطَيْنَٰكَ. In the following verse, there is a shift to the third-person explicit noun رَبّ in لِرَبِّكَ. If the speech had continued without *iltifāt*, the same first-person plural pronoun of majesty could have been maintained. However, associating prayer and sacrifice with the Lord (رَبّ) produces a distinct rhetorical effect while conveying the same meaning (Sibukar, 2008, p. 118).

In the first verse, Allāh (*subḥānahu-wa-ta'ālá*) gives glad tidings to Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) of al-Kawthar (ٱلْكَوْثَر), which is a river in Paradise, sweeter than honey and whiter than milk (Jami' at-Tirmidhi, 2542). The following verse begins with a particle ف[9], which shows that the command to pray and sacrifice is a consequence of the blessing mentioned in the previous verse. Since Allāh (*subḥānahu-wa-ta'ālá*) granted him the special gift, which He did not and will not give to anyone else, it necessitates gratitude to that Lord who bestowed this blessing. This gratitude is manifested by performing prayer sincerely for His sake alone, in fulfilment of the rights of thankfulness, as prayer encompasses all forms of gratitude (Abū al-Su'ūd, 2021, vol. 8, pp. 607-608).

Furthermore, since the grammatical construction of لِرَبِّكَ is an *iḍāfah* (الإضافة) construction[10], it creates a double emphasis. For this reason, the verse shifts to the third-person noun and says لِرَبِّكَ, which strengthens the sense of thankfulness and respect, which would not be possible if the first-person pronoun had been used here.

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[9] فَ in this verse is فَاء السَّبَبِيَّة that indicates a direct consequence of the previously mentioned thing or act, means 'as a result'.

[10] In an *iḍāfah* construction, the first noun (مُضَاف) is attached to the second noun (مُضَاف إليه) to indicate possession or relation. Here it says that the Lord is yours, for the feeling of awe and reverence.

- **Sūrah al-Baqarah (2:253)**

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَـٰتِ وَأَيَّدْنَـٰهُ بِرُوحِ ٱلْقُدُسِ.... ﴾

"*Those messengers, **We** preferred some of them over others, among them were those to whom* **Allāh** *spoke, and He raised some of them in rank, and **We** gave Jesus, the son of Mary, clear proofs, and **We** supported him with the Holy Spirit (i.e., Angel Gabriel)....*"

This part of the verse contains instances of *iltifāt* twice, between the first and the third person, beginning with the first-person in فَضَّلْنَا, then shifting to the third-person noun, *lafẓ-al-Jalālah,* in كَلَّمَ اللهُ, followed by another shift from that third-person noun to the first-person pronoun in ءَاتَيْنَا and أَيَّدْنَـٰهُ.

This verse highlights the superiority of some messengers over others in terms of Allāh's (*subḥānahu-wa-ta'ālá*) blessings over each, Allāh (*subḥānahu-wa-ta'ālá*). Some were blessed with distinct miracles, and Allāh (*subḥānahu-wa-ta'ālá*) spoke to some[11]. The verse continues to mention the circumstances of their nations, despite having the Prophets, who showed them clear signs of Allāh (*subḥānahu-wa-ta'ālá*), their entire nations did not submit to monotheism. While some people supported their prophets, others opposed them (Shafi', 2005, p. 630), as mentioned in the continuation of this verse. This information served to provide relief and support to the Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*), who faced the strongest opposition after affirming in the preceding verse (2:252) that surely, he is Allāh's (*subḥānahu-wa-ta'ālá*) messenger, saying, وَإِنَّكَ لَمِنَ الْمُرْسَلِيْنَ, regardless of whether the people of Makkah submitted to his message or not.

A first-person plural pronoun in فَضَّلْنَا is used to mention their varying degrees of positions, then shifting to the personal name of Allāh (*subḥānahu-wa-ta'ālá*) through *iltifāt* highlights the distinction between those with whom He directly conversed and those who were elevated in other ways, giving clear signs to Prophet 'Isá (*'alayhi-as-salām*) and supporting him with Angel Jibrīl (*'alayhi-as-salām*)[12]" (Abū al-Su'ūd, 2021, vol. 1, p. 551).

- **Sūrah al-A'rāf (7:158)**

﴿ قُلْ يَـٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلْأُمِّيِّ .... ﴾

[11] Allāh (*subḥānahu-wa-ta'ālá*) spoke to Prophet Adam (*'alayhi-as-salām*), Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), and Prophet Mūsá (*'alayhi-as-salām*), but Prophet Mūsá (*'alayhi-as-salām*) is the only one to whom He (*subḥānahu-wa-ta'ālá*) spoke directly in this world.

[12] It probably refers to him being raised alive.

"*Say, O mankind, indeed **I am** the Messenger of Allāh to you all, to Whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death, so believe in Allāh and **His Messenger**; the unlettered prophet*…."

The verse starts with the declaration of Prophethood (*ṣallá-Allāhu-'alayhi-wa-sallam*) using the first-person pronoun in إِنِّي رَسُولُ ٱللَّهِ, then it shifts to his explicit title, the third-person noun in فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ. If the verse had continued in normal style, it would have said, فَـَٔامِنُواْ بِٱللَّهِ وبِي (Ṭabl, 1998, p. 109).

In this verse, Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) is ordered to inform his people that he is the Messenger of Allāh *(subḥānahu-wa-ta'ālá),* following His introduction, to Whom belongs the dominion of the heavens and the earth, He gives life and causes death. Therefore, everyone should believe in Allāh (*subḥānahu-wata'ālá*), the One and only God, and in His Messenger, who is an unlettered Prophet and conveying His message to the people for their guidance (Wajdī, 1948, p. 225). *Iltifāt* here from first to the third-person is to deflect accusations against Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), and to indicate that he does not call to *Islam* for his own sake, but rather to follow him as a Messenger of Allāh (*subḥānahu-wa-ta'ālá*) who has chosen him to convey His message. So, *iltifāt* from a personal pronoun to his title of *iḍāfah* (الإضافة) construction, 'Messenger of Allāh', is to emphasize the obligation to obey his commands and to avoid the accusation of nepotism towards him because of his association with Allāh (*subḥānahu-wa-ta'ālá*). If people reflect, it would be enough for them to realize the truthfulness of the Prophet Muḥammad *(ṣallá-Allāhu-'alayhi-wa-sallam)* and the religion of Islam (Ibn al-Athīr, 1894, p. 168).

5.1.3. *Iltifāt* between the First and the Second person

Iltifāt between the first and the second-person pronoun is very rare; only one instance for each shift has been found in the Quran[13]. Its further two divisions are as follows:

5.1.3.1. *Iltifāt* from the First to the Second person

The *iltifāt* from the first-person pronoun to the second-person pronoun is very rare and only found in one verse in the Qur'ān on the tongue of the believing man who came to advise his people after they denied the messengers, in:

[13] Sibukar (2008) mentioned 3 verses, but, in fact, *iltifāt* is only in one of those verses.

- **Sūrah Yā-Sīn (36:22)**

﴿ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴿٢٢﴾ ﴾

"*And why should **I** not worship He who created me, and to Him **you** will be returned*."

Iltifāt in this verse is from speaking about himself in the first-person pronoun in وَمَا لِيَ, to the third person in تُرْجَعُون, addressing those whom he calls to worship Allāh (*subḥānahu-wa-ta'ālá*). The rhetorical function of *iltifāt* here contains several wisdoms, which will be evident after understanding the context of the verse.

Allāh (*subḥānahu-wa-ta'ālá*) sent three messengers to the village of Antioch in northern Syria, calling its people to monotheism (*tawḥīd*), but they refused to respond to them and accused them of lying. There was a man in a faraway town who believed in the call of the messengers and rushed to his people to call to them not to refuse to worship Allāh *(subḥānahu-wa-ta'ālá*). This righteous man is addressing those who refused to worship Allāh (*subḥānahu-wa-ta'ālá*). He gently started with himself and attributed the abandonment of worship to himself, subtly implying to them that what could make them not worship their Creator? By this subtle implication, he suggests that he desires for them only what he desires for himself, and that whatever consequences they face for abandoning worship, and whatever is incumbent upon them for abandoning it, would also be incumbent upon him for abandoning it, should he himself abandon worship. This is a form of gentle persuasion in speech, so that the message becomes more impactful and more readily accepted, rather than confronting them with: "Why do you not worship the One who created you?", which could make them more intolerant or rigid in their opposition to him. So, he did not attribute the abandonment of worship to them, but rather wanted to tell them: what results from their abandoning worship will also result for him if he abandons worship (Sibukar, 2008, pp. 116-117). His shifts to address them directly in وَإِلَيْهِ تُرْجَعُون, is to alert them to this vital matter that that this life is temporary, and eventually they will return to Allāh *(subḥānahu-wa-ta'ālá*), so it is better to submit to Him, listen and follow His Prophets.

5.1.3.2. *Iltifāt* from the Second to the First Person

The shift from the second person to the first person is apparent in the following verses:

- **Sūrah Hūd (11:90)**

﴿ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ﴿٩٠﴾ ﴾

"*And ask forgiveness of **your** Lord, then repent to Him. indeed, **my** Lord is Merciful and Affectionate.*"

The beginning of the verse, وَٱسْتَغْفِرُوا۟ رَبَّكُم, is the second-person address, then it shifts by attaching a noun, رَب with the first-person pronoun in إِنَّ رَبِّى by *iḍāfah* (الإضافة) construction, instead of attaching it to the second-person pronoun as in first رَبَّكُمْ (Sibukar, 2008, p. 115).

This verse is the gentle advice of Prophet Shu'aib (*'alayhi-salām*) to his people, when Allāh (*subḥānahu-wa-ta'ālá*) sent him to Madyan, and he called them to worship Allāh (*subḥānahu-wa-ta'ālá*) alone and to leave their bad habits of cheating in measure and balance, and warned them that if they didn't obey him and worship Allāh *(subḥānahu-wa-ta'ālá)*, the same punishment could befall on them as on the previous nations. Instead of listening to him, his people started to blame him (Shafi', 2005, vol. 4, pp. 665-666). Even then, he hoped that they would turn away from their heedless transgression. He asked them to seek forgiveness from their Lord for their sins and transgression and repent to Him. Next, instead of saying رَبَّكُمْ means, 'your Lord is merciful', he said رَبِّى, that my Lord is merciful, because they were polytheists, not accepting Allāh (*subḥānahu-wa-ta'ālá*) as their Lord, rather they consider many other deities as their god. So, the true Lord, who is merciful, that is only Allāh (*subḥānahu-wa-ta'ālá*), Prophet Shu'aib's (*'alayhi-salām*) Lord, not theirs' false deities. Since his people were transgressors, he shifts from the second person to the first person to show them that he is calling them to a very merciful Lord who is extremely kind towards those who repents and He loves those who turn to Him.

5.1.4. *Iltifāt* between the Implicit and the Explicit

This type of *iltifāt* is also termed مُخَالَفَة مُقْتَضَى الظَّاهِر (*mukhālafah muqtaḍá az-ẓāhir*), which means 'contradiction of what is apparent.' It involves shifts between implicit and explicit pronouns. Based on the rhetoricians' discussion, Ḥassan Ṭabl divides it into the following three categories:

5.1.4.1. Explicit Pronoun in Place of the Noun

In a normal grammatical structure, a sentence or speech usually begins with a noun, after which pronouns are used to refer back to that noun. However, in this type of *iltifāt*, an explicit pronoun is used at the beginning instead of starting with a noun, as evident in the following verses:

- **Sūrah al-Ikhlāṣ (112:1)**

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ ﴾

"*Say, **He** is **Allāh**, the One.*"

- **Sūrah al-Ḥajj (22:46)**

﴿ ....فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ ﴾

"*…. for indeed, **it** is not the **eyes** that are blind, but blind are the hearts which are in the breasts.*"

- **Sūrah al-Baqarah (2:97)**

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ ﴾

"*Say, whoever is an enemy to Gabriel, then indeed **it**, he has brought **it** down upon your heart by Allāh's permission, confirming that which was before it and as guidance and good tidings for the believers.*"

In all three verses, the relevant pronouns appear without any explicit antecedent. There is no explicit noun preceding هُوَ, the pronoun of honour (ضَمِيرُ الشَّأْن)[14] in the first verse, nor before فَإِنَّهَا, the pronoun referring to a situation (ضَمِيرُ القِصَّة)[15] in the second verse, nor before the pronoun ـهُ in فَإِنَّهُ in the third verse. In Arabic grammar, pronouns usually refer back to a previously mentioned noun, so this kind of usage is an unusual shift from the norms of the language (Ṭabl, 1998, p. 119). This intentional *iltifāt* from a normal sentence pattern grabs the listener's attention, as typically a noun comes first, followed by a pronoun referring back to it. By placing the pronoun at the beginning, the listener wonders who or what it refers to, which highlights the importance and greatness of the subject while conveying the message concisely. Consequently, this stylistic *iltifāt* in this type strengthens the overall impact of the message.

5.1.4.2. Repetition of a Word

In this type, a word is repeated after having been mentioned earlier, as exemplified in the following verses:

- **Sūrah al-Baqarah (2:59)**

﴿ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾ ﴾

[14] Introductory pronoun that is used to introduce an something honourable without referring back to any specific noun.

[15] Introductory pronoun that is used to introduce an event without referring back to any story.

"*But those who **transgressed** changed the word other than that which was said to them, so We sent upon those who **transgressed** a plague from the sky, because they were defiantly disobeying*."

- **Sūrah al-Isra' (17:105)**

﴿ وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ.... ﴾

"*And **with the truth** We sent it down, and **with the truth** it has come down*…."

- **Sūrah al-Mujadilah (58:22)**

﴿ ....أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾ ﴾

"*....those are the **party of Allāh,** unquestionably, the **party of Allāh,** they are the successful*."

In these verses, the words ظَلَمُوا , بِٱلْحَقِّ, and حِزْب ٱللَّه are deliberately repeated. According to normal linguistic style, third-person pronouns could have been used to complete the sentence instead of repeating these words (Ṭabl, 1998, p. 119). This repetition also serves a rhetorical purpose, as seen in the previous type: to emphasize and reinforce the meaning. In the first verse, it criticizes and belittles the transgressors, and in the last two verses, it highlights the importance of the Qur'ān and honours the true believers, respectively.

5.1.4.3. Explicit Noun after Implicit Pronoun

In this type, the verse first mentions the referents indirectly using an implicit pronoun (ضمیر مستتر)[16], and then names them explicitly in the same verse, as in the following verses:

- **Sūrah al-Tawbah (9:12)**

﴿ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ.... ﴾

"*And if **they** break their oaths after their covenant and attack your religion, then fight the **leaders** of disbelief....*"

- **Sūrah Ṣād (38:4)**

﴿ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ ﴾

[16] It means hidden pronoun, and that is implied pronoun which is not explicitly mentioned but is understood from the verb form.

"*And **they** wonder that a warner has come to them from among themselves, and the **disbelievers** say, this is a magician and a liar.*"

At the beginning of these two verses, the third-person plural pronoun 'they' is implied in the words نَّكَثُوٓا and وَعَجِبُوٓا. Accordingly, the apparent grammatical structure expects to continue with a pronoun. In the first verse, it would appear as فَقَاتِلُوهم, and in the second, as وَقَالُوا (Ṭabl, 1998, p. 127)[17]. Instead, the implicit pronouns are replaced by the explicit nouns in فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلْكُفْر and وَقَالَ ٱلْكَٰفِرُون. This shift explicitly mentions exposing them and highlights their actions.

5.1.5. *Iltifāt* between the Masculine and the Feminine Pronouns

The last type of *iltifāt* in pronouns is the shift between masculine and feminine pronouns. This type of shift is considered *iltifāt* only if the referent of both the masculine and feminine pronouns is the same. Additionally, the referent of the two pronouns is something that cannot be literally masculine or feminine; its femininity is metaphorical rather than literal (Ṭabl, 1998, p. 127).

5.1.5.1. *Iltifāt* from the Masculine Pronoun to the Feminine Pronoun

The first category in this type, from the masculine pronoun to the feminine, is evident in the following verse:

- **Sūrah al-Zumar (39:49)**

﴿ فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ ﴾

"*So when adversity touches man, he calls upon Us; then when We bestow on him a blessing from Us, he says, "I have only been given **it** because of knowledge." Rather, **it** is a trial, but most of them do not know.*"

The first pronoun ه ُin أُوتِيتُه ُis masculine, then it shifts to the feminine in بَلْ هِى. The masculine pronoun refers to نِعْمَة ً, but according to normal grammatical rules, it is supposed to be feminine, as the following feminine pronoun confirms. After reflecting deeply on the verse, it becomes clear that the masculine pronoun in أُوتِيتُه ُrefers to the specific thing (that the man asked for) from the blessings of Allāh (*subḥānahu-wa-ta'ālá*). Since a thing (شيء) is masculine in the Arabic grammar, a masculine pronoun is used to refer to it. The

[17] After this discussion Ḥassan Ṭabl (1998) views only last type as a form of iltifāt, while above two are just a shift in the normal Arabic linguistic rules. I prefer to mention discuss all here as classical scholars consider all as a shift.

subsequent feminine pronoun also refers to نِّعْمَة, and the predicate فِتْنَةٌ is also a feminine noun.

The rhetorical function of this shift lies in the fact that the use of the masculine pronoun in man's speech highlights his self-centred attitude and negligence in appreciating the One who has bestowed the blessing. This reflects the contrast between his behaviour when he is afflicted with harm and when he is blessed. In the first state, he hastens to invoke and cling to Allāh (*subḥānahu-wa-ta'ālá*), as mentioned at the beginning of the verse. After that, when He (*subḥānahu-wa-ta'ālá*) bestows a blessing upon him, he begins enjoying it, forgetting that it is a blessing from Allāh (*subḥānahu-wa-ta'ālá*) and attributing it to himself by boasting of his own abilities. Such behaviour represents ingratitude and the limitations of his own intellect, as he fails to reflect deeply and to realise the true source of that blessing.

Next, the feminine pronoun is used in the statement of Allāh (*subḥānahu-wa-ta'ālá*), which shows that all blessings are, in fact, trials. It draws one's attention to the truth that he had overlooked: the thing he had obtained, and that aroused his self-admiration, is nothing but a blessing from Allāh (*subḥānahu-wa-ta'ālá*), who bestowed it upon him as a favour, and at the same time, as a test. Will he recognize His Lord and be grateful to Him, ultimately elevating himself in obedience and righteousness, or will he lead himself in downfall by being arrogant, forgetting Allāh (*subḥānahu-wa-ta'ālá*), and attributing that blessing to himself? (Ṭabl, 1998, pp. 128-129)

5.1.5.2. *Iltifāt* from the Feminine Pronoun to the Masculine Pronoun

The shift from the feminine pronoun to the masculine is exemplified in the following two verses:

- **Sūrah Fāṭir (35:2)**

﴿ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ ﴾

"*Whatever Allāh grants to people from mercy, then none can withhold **it**, and whatever He withholds, then none can release **it** thereafter, and He is the Almighty, the All-Wise.*"

In this verse, the feminine pronoun هَا is used in لَهَا مُمْسِكَ, while the masculine pronoun ُه appears in فَلَا مُرْسِلَ لَهُ. The feminine pronoun هَا refers back to رَّحْمَة, According to Arabic grammatical norms and our limited understanding, the next pronoun would also be expected to be feminine, since it seems to refer back to the same noun, رَّحْمَة, but that is not the case here.

The scholars have mentioned several explanations for the preference of the masculine pronoun in this verse. The most appropriate view is that the masculine pronoun functions in an absolute sense, encompassing everything that Allāh (*subḥānahu-wa-ta'ālá*) withholds, whether from His mercy or His wrath. Accordingly, the feminine pronoun is used specifically for mercy, while the masculine pronoun has a broader scope. This also indicates that Allāh's (*subḥānahu-wa-ta'ālá*) mercy precedes His wrath (Al-Ālūsī, 2010, vol. 22, pp. 157-158), as the feminine pronoun refers specifically to mercy and is mentioned first in the verse. Whereas the shift to the masculine pronoun is for general reference, and includes wrath implicitly. This interpretation is further supported by the lexical shift from يَفْتَح to مُرْسِل, as the former refers specifically to blessings, and the latter applies to both beloved and disliked matters, as noted by Al-Iṣfahānī (n.d., p. 195).

- **Sūrah 'Abasa (80:11-12)**

﴿ كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُ ﴿١٢﴾ ﴾

"*Nay! indeed, **it** is a reminder. So, whoever wills may remember **it**.*"

There is a feminine pronoun in إِنَّهَا in the first verse, then it shifts to the masculine pronoun in ذَكَرَهُ in the following verse. Apparently, these two pronouns seem to refer back to the same thing, as it appears in Sūrah al-Muddaththir (74:54-55):

﴿ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُ ﴿٥٥﴾ ﴾

The scholars have various opinions regarding the use of the feminine pronoun in the first verse. According to Al-Gharnāṭī al-Andalusī (2015, vol. 21, p. 231), the feminine pronoun إِنَّهَا refers to the chapters (سور)[18] or verses (آيات) of the Qur'ān, which constitute reminders (تَذْكِرَة) containing many lessons and admonitions. All these words are considered feminine in the Arabic language. In the following verse, the pronoun shifts to the masculine because التَذْكِرَة functions as الذِّكر, and the masculine pronoun reflects its general applicability: whoever wills may benefit from these reminders. Al-Rāzī (1981, pp. 127-128) also holds the same opinion that the feminine pronoun refers to the verses or chapters of the Qur'ān, while the masculine pronoun in the فَمَن شَآءَ ذَكَرَهُ refers to the التَذْكِرَة in the meaning of admonition (الذِّكر and وعظ). Al-Kirmānī (n.d., p. 242) further restricts it and states that the feminine pronoun in Sūrah 'Abasa does not refer to all verses of the Qur'ān, but specifically to the verses immediately preceding it. Ṭabl (1998, p. 131) adds that the

[18] سور is plural of سورة, which is feminine in Arabic as it end with *tā' marbūṭah* (ة - تاء مربوطة).

reminder may be directed to the story of the blind man and the verses revealed in that context, serving for guidance and educating believers.

The Qur'ān, as a book, is masculine, except when it is referred to as تَذْكِرَة (as in the verse under-discussion). So, the masculine form is used in Sūrah al-Muddaththir (74:54-55) referring to the full Qur'ān as apparent by the context of those verses that relate to the aversion of disbelievers, who claimed that the Qur'ān is a speech of a human being, and they turned away from it as stated in verses (74:23) and (74:49), respectively. As for the context of the preceding verses of Sūrah ‘Abasa, it is regarding the aversion of Prophet Muḥammad (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) from a blind companion, ‘Abdullāh ibn-Umm-Maktūm (*raḍī-Allāhu-ʻnhu*). When he entered the Masjid and called him repeatedly while Prophet Muḥammad (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) was preaching to the leaders of Quraysh. Being blind, he was unable to see the surroundings and did not realize that Prophet Muḥammad (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) was occupied with others. The Prophet (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) disliked his behaviour and turned aside from him, thinking he could attend to him later since he was already a committed Muslim, while hoping that the Quraysh leaders, who were present at that moment, might accept Islam if he continued preaching them. Allāh (*subḥānahu-wa-taʻālá*) did not like this aversion of the Prophet (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) with a believer and revealed these verses and to give guidance for the future that when one faces these types of two situations, teaching a Muslim and guiding non-Muslims at the same time, priority should be given to educating and reforming Muslims rather than exerting efforts on defiant non-Muslims (Shafi‘, 2005, vol. 8, pp. 705-708).

Thus, pronouns in both chapters refer to the Qur'ān; the feminine form in Sūrah ‘Abasa refers to the verses of the Qur'ān, which serve as reminders, while the masculine form in Sūrah Al-Muddaththir refers to the Qur'ān in its entirety.

Chapter 6: The *Iltifāt* in Numbers and Particles

After analyzing *iltifāt* in the pronouns, this chapter further explores the next two types of the rhetorical function of *iltifāt*, namely, *iltifāt* in numbers and *iltifāt* in particles.

6.1. *Iltifāt* in Numbers

The first type in this chapter is *iltifāt* in numbers; it discusses the three forms of rhetorical shifts in numbers, between the singular, dual, and plural, as follows:

6.1.1. *Iltifāt* between the Singular and the Plural.
6.1.2. *Iltifāt* between the Dual and the Singular.
6.1.3. *Iltifāt* between the Dual and the Plural.

Each category of shifts between numbers is further discussed in detail, exploring the rhetorical function of *iltifāt* along with its wisdom among all these forms of numbers.

6.1.1. *Iltifāt* between the Singular and the Plural

This type is further divided into two subtypes, as *iltifāt* occurs in both directions between singular and plural.

6.1.1.1. *Iltifāt* from the Singular to the Plural

This type of shift is evident in the following verse:

- **Sūrah Muḥammad (47:14)**

﴿ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾ ﴾

"*Is one who is upon a clear proof from **his** Lord like one who (**his**) evil deeds are made attractive to **him** and **they** follow **their** desires*?"

In this verse, *iltifāt* is from the singular pronouns in لَهُ and عَمَلِهِ to the implicit plural pronoun in وَاتَّبَعُوا and explicit plural pronoun in أَهْوَاءَهُم.

This verse is speaking about the contrast between two different types of personalities. The first is the one who is on the right path by following the guidance from Allāh (*subḥānahu-wa-ta'ālá*). The second is misguided and one whose evil deeds are made alluring to him because of his persistent disobedience and living in doubt regarding the religion of Islam and accountability on the day of Judgement. His attitude is contrary to that of one who accepts the clear proofs and submits.

In its specific context, the first one refers to the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), and the second category is the disbelievers. It also highlights the

implicit meaning of the victory of the Prophet (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) and the destruction of the disbelievers. Additionally, عَلَىٰ بَيِّنَةٍ represents the distinguishing factors: one who submits to clear and undeniable evidence versus one who speaks without proof and follows his own desires. Thus, the Prophet (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) and the believer are on one side, while the disbelievers are on the other. The disbelievers have doubts regarding Allāh (*subḥānahu-wa-taʻālá*), which is why they follow their desires.

The singular form in لَهُ and عَمَلِهِ is based on the immediate grammatical form of the word مَنْ, which is singular in wording and also in accordance with the first part of the verse that contextually talks about the only one person, the Prophet (*ṣallá-Allāhu-ʻalayhi-wa-sallam*), whereas the *iltifāt* to the plural pronoun in وَاتَّبَعُوا أَهْوَاءَهُمْ occurs due to its general meaning, as it refers to all those who follow their own desires. Since desires are multiple and vary from person to person, the plural is used to fulfil a broader purpose in a few words by reflecting the intended meaning. It includes all those who share this behaviour rather than remaining confined to one individual. This shift also emphasizes the collective nature of misguidance represented in plural, in contrast to the unity of guidance and monotheism (*tawḥīd)*, which is based on clear evidence, thus represented in singular (Al-Rāzī, 1981, vol. 28, pp. 52-53). The above-mentioned explanations are the views regarding the use of singular and plural forms in this verse. As for the rhetorical purpose, this shift has a powerful impact to warn the listener. This entire *Sūrah* has a beautiful and soothing rhythm throughout its verses; moreover, this rhetorical function of *iltifāt* adds reinforcement here, further alerting the listener and urging reflection and heedfulness.

6.1.1.2. *Iltifāt* from the Plural to the Singular

Iltifāt from the plural to the singular are exemplified in the following verses:

- **Sūrah al-Ḥajj (22:5)**

﴿ .... وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا.... ﴾

"*.... and We settle in the wombs whom We will for a specified term, then We bring* ***you (all)*** *out as* ***a child****....*"

- **Sūrah Ghāfir (40:67)**

﴿ هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا.... ﴾

"*It is He who created* ***you (all)*** *from dust, then from a sperm-drop, then from a clinging clot, then brings* ***you (all)*** *out as* ***a child****....*"

In both of these verses, the word طِفْلًا is used in the singular form instead of the plural form أَطْفَالًا, even though it is referring to the plural pronoun in نُخْرِجُكُمْ, which requires it to be plural. One view of the scholars is that it is used as a generic noun (اسم جنس)[19] here. Another view is that the word طِفْلًا is originally a verbal noun (مصدر), so it does not have a plural form, and the third opinion is that here it means each one of you, as a child. All these views present only grammatical and linguistic explanations, without exploring the wisdom and rhetorical secret behind using the singular form (Ṭabl, 1998, pp. 92-93). Ibn Jinnī pointed out that the use of the singular form here is for belittling human beings and diminishing their importance. Therefore, the singular is mentioned, due to its limitations compared to the plural (Ibn Jinnī, 1986, vol. 2, p. 267), so they may ponder on the reality of their existence and their origin and ultimately humble themselves in front of Allāh (*subḥānahu-wa-ta'ālá*) as the context of both verses suggests.

Ibn Jinnī's view is also supported by the use of this word in other verses. Different forms of the word ٱلطِّفْل are used in only four verses, and in three out of these four verses, it is used in the singular form and only once in the plural form. Other than the verses under discussion, the other singular form is in Sūrah an-Nūr (24:31):

﴿ ....أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُواْ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ.... ﴾

"*....or children who are not yet aware of the private aspects of women....*"

and the plural form is in Sūrah al-Nūr (24:59):

﴿ وَإِذَا بَلَغَ ٱلْأَطْفَالُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ .... ﴾

"*And when the children among you reach puberty, let them ask permission as those before them asked permission....*"

So, the intended meaning of the word طِفْلًا in the first verse is used in the singular form for those who are actually young. As for the second verse, the plural form is used to refer to those who have passed that stage and have reached puberty, so they must ask permission before entering in adult's rooms (Ṭabl, 1998, p. 93).

- **Sūrah al-Baqarah (2:7)**

﴿ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ ﴾

[19] اسم جنس is a noun that represents a category as a whole, and it is usually used in the singular form to convey a general meaning that can include plural as well.

"*Allāh has set a seal upon their **hearts** and upon their **hearing**, and over their **visions** is a veil, and for them is a great punishment*."

There are two shifts in this verse, the first shift is from the plural word قُلُوبِهِمْ to the singular word سَمْعِهِمْ, and then another shift is from the singular word سَمْعِهِمْ to the plural word أَبْصَٰرِهِمْ. So, the word سَمْع in سَمْعِهِمْ is in singular between two plurals in قُلُوبِهِمْ and أَبْصَٰرِهِمْ. The word for hearing appears many times in the Qur'ān, it is always used in the singular form and never in the plural, which indicates that there must be a deep wisdom behind it.

Ḥasan Ṭabl collected some views of scholars stating that Al-Zamakhsharī explained the secret behind the singularization of hearing is that hearing is a verbal noun (مصدر) and verbal nouns are not pluralized. Abduh mentioned in *Tafsīr al-Manār* that the heart (قُلُب) and sight (بَصَر) deal with many perceptions, so it is as if they have many aspects, thus combined, unlike hearing, which perceives only one thing at a time, which is sound; therefore, it is mentioned in the singular form. Ḥasan Ṭabl did not agree with these and argued that auditory perceptions also received various aspects of the sound, just like visual perception, e.g., different pitch, loudness, and letters' characteristics, etc. He argued that the singular form of سَمْع and the plural form of بَصَر in the Qur'ānic verses do not refer to the unity of the perceptions of hearing and the multiplicity of the perceptions of sight, but because of the singularity of the physical system used for hearing, and the variety of the physical system used in vision to make it happen.

Anatomy and physiology have proved that hearing is transmitted through a single cranial nerve, which is called the eighth cranial nerve, that transmits the sound to the brain. As for vision, several nerves work together to make it happen. The optic nerve, also called the second cranial nerve, sends signals from the retina to the visual centre in the brain. Eye movement is controlled by the fourth and sixth cranial nerves, and the entry of light into the eye is the responsibility of the third cranial nerve, which adjusts the pupil and the shape of the lens according to the type of vision. Thus, the Qur'ānic use of singular for سَمْع and plural for بَصَر shows subtlety in how these senses actually work. We hear through one channel, while many different nerves are involved in making our vision possible. Therefore, the secret behind the use of the singular form of hearing and plural form of sight in the Qur'ānic verses is not regarding the difference in perception of one's hearing or seeing, but rather about the reality of the auditory or visual system (Ṭabl, 1998, pp. 88-91), and the same is true for the use of plural for the heart.

6.1.2. *Iltifāt* between the Dual and the Singular

This category is further divided into the following two types:

6.1.2.1. *Iltifāt* from the Dual to the Singular

The use of singular pronoun where context required it to be dual is evident in:

- **Sūrah al-Tawbah (9:62)**

﴿ يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ ۖ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ ﴾

"*They swear to you by Allāh to please you, but **Allāh and His Messenger** deserve more that they please **Him**, if they are believers.*"

The verse begins by talking about the hypocrites who swear by Allāh (*subḥānahu-wa-ta'ālá*) to please believers who are surrounding them, and they are their fellows in worldly affairs while hurting Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), as mentioned in the preceding verse (9:61):

﴿ وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِيَّ.... ﴾

"*And among them are those who hurt the Prophet….*"

The verse (9:62) continues telling them, after the preceding verse, that they should not try to please their fellow human beings, but they should strive to please Allāh (*subḥānahu-wa-ta'ālá*) and His Messenger (*ṣallá-Allāhu-'alayhi-wa-sallam*) as they are more deserving of it, and it is, in fact, more beneficial to themselves. Instead of using the dual pronoun as expected after mentioning two of them, there is a shift, and the singular pronoun ـُهُ is used in يُرْضُوه.

Scholars have different opinions regarding it; some are of the view that it refers to both Allāh (*subḥānahu-wa-ta'ālá*) and His Messenger (*ṣallá-Allāhu-'alayhi-wa-sallam*). Others' view is that it refers to the Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*) only, because the previous verse is talking about harming him (*ṣallá-Allāhu-'alayhi-wa-sallam*), so this verse is about pleasing him (*ṣallá-Allāhu-'alayhi-wa-sallam*). It has also been said that it refers to Allāh (*subḥānahu-wa-ta'ālá*) only, and it means that He (*subḥānahu-wa-ta'ālá*) is more deserving that they should please Him (Ṭabl, 1998, p. 94).

The first opinion seems to be the correct one; the pronoun in يُرْضُوه refers to Allāh (*subḥānahu-wa-ta'ālá*) and the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), because pleasing one of them is ultimately pleasing the other. In terms of obedience, it is explicitly mentioned in Sūrah an-Nisā' (4:80):

﴿ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.... ﴾

"*Whoever obeys the Messenger, then surely he obeyed Allāh….*"

This view is further affirmed by a phrase from the verse, which is used for both the hypocrites and the believers in two verses of Sūrah An-Nūr (24:48) and (24:51) respectively:

﴿ …. إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ..... ﴾

"*….when they are called to Allāh and His Messenger so that **he judges** between them….*"

In this part of the verse, the implicit pronoun is singular in the verb لِيَحۡكُمَ, instead of the expected dual form as per general grammatical rules. It refers back to both Allāh (*subḥānahu-wa-ta'ālá*) and the Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*). This use of the singular form instead of the dual in these verses has great wisdom. Other than catching listeners' attention, it indicates the unity of both Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) and Allāh (*subḥānahu-wa-ta'ālá*). Consequently, it gives glad tidings to the believers in (24:51), showing that through the Prophet (*ṣallá-Allāhu-'alayhi-wa-sallam*), they are obeying and pleasing Allāh (*subḥānahu-wa-ta'ālá*), while simultaneously serving as a warning to the hypocrites. Furthermore, it provides support, solace, and relief for the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) regarding the harm he endured from the hypocrites and disbelievers (Ṭabl, 1998, pp. 94-95).

Furthermore, the use of a singular pronoun indicates the time when hypocrites were directly interacting with the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), as he was physically present in front of them, so apparently, they can only interact and obey and please him, and by pleasing him is implied to ultimately pleasing Allah. Moreover, this verse tells the hypocrites that he (*ṣallá-Allāhu-'alayhi-wa-sallam*) is appointed by Allah on this mission. They can please Allah only through him (*ṣallá-Allāhu-'alayhi-wa-sallam*). This is also evident in the previous verse (9:61), where the word ٱلنَّبِيَّ is used when talking about the hypocrites who hurt him (*ṣallá-Allāhu-'alayhi-wa-sallam*). Next when, Allāh (*subḥānahu-wa-ta'ālá*) warns them of the punishment, He mentions رَسُولَ ٱللَّهِ, associating him (*ṣallá-Allāhu-'alayhi-wa-sallam*) with Himself, and the same possessive construction is also used in the verse under-discussion (9:62) in رَسُولُه.

- **Sūrah al-Shu'arā' (26:16)**

﴿ فَأۡتِيَا فِرۡعَوۡنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلۡعَٰلَمِينَ ١٦ ﴾

"*So **both** go to Pharaoh, and **both** of you say, indeed we are **a messenger** of the Lord of the worlds.*"

In the above-mentioned verse, after using the dual form in فَأْتِيَا and فَقُولَا, it shifts to the singular word رَسُول, although the apparent context requires it to be dual as in Sūrah Tā-Hā (20:47):

﴿ فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ.... ﴾

"*So **both** go to him, and **both** say, indeed we are **two messengers** of your Lord....*"

Scholars have different views regarding the reason for the use of the singular form رَسُول in Sūrah al-Shu'arā' and the dual form in Sūrah Tā-Hā. Al-Kirmānī (n.d., p. 176) and many other scholars mention that the word رَسُول is both a verbal noun (مصدر), then it means 'message', and a noun (إسم) then it 'messenger'. Aḥmad Al-Gharnāṭī (1982, p. 681) states that in the first verse, the command to go to Pharaoh (Fir'aun), is given to Prophet Mūsá (*'alayhi-as-salām*) only, separately from his brother, during his communication with Allāh (*subḥānahu-wa-ta'ālá*), while in the second verse, the addressees are both. Furthermore, the reason for this difference in both verses are specific to their contexts.

Ḥasan Ṭabl is of the view that the use of the words رَسُول and رَسُولَا in both verses means the person who is being sent as the messenger, hence he disagrees with the first explanation. He continues Aḥmad al-Gharnāṭī's view that the dual form in the verse of Sūrah Tā-Hā and its singular form in the verse of Sūrah al-Shu'arā' is due to the difference in the context. He adds that both verses precede in their contexts regarding the fear of Pharaoh's brutality and tyranny. In Sūrah Tā-Hā, both Prophet Mūsá and Hārūn (*'alayhuma-as-salām*) expressed their fear in the verse (20:45), so the word رَسُولَا came in dual form to instil confidence and remove the fear of both of them. As in the Sūrah al-Shu'arā', the fear of Pharaoh is mentioned by Prophet Mūsá (*'alayhi-as-salām*) alone in the verses (26:12-16), hence, the singular word رَسُول is used there to calm and reassure him only (Ṭabl, 1998, pp. 96-97).

Aḥmad al-Gharnāṭī and Ḥasan Ṭabl focus on the context of these verses; they did not clarify the rhetorical significance of *iltifāt* from the dual to the singular form, nor do they mention why the dual forms فَأْتِيَا and فَقُولَا are used in Sūrah al-Shu'arā' if the verse is only talking to Mūsá (*'alayhi-as-salām*). Just as in Sūrah az-Zukhruf (43:46), the verse is purely talking about Prophet Mūsá (*'alayhi-as-salām*), all in singular form:

﴿ .... فَقَالَ إِنِّي رَسُولُ رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٦﴾ ﴾

"*....so, he said, 'Indeed, I am a messenger of the Lord of the worlds*."

In my view, in Sūrah al-Shu'arā' (26:10-13), when Prophet Mūsá (*'alayhi-as-salām*) was commanded to go to Pharaoh, he expressed his fear and asked for assistance through

his brother Hārūn (*'alayhi-as-salām*). The dual form فَأْتِيَا and فَقُوْلَا indicate that Allāh (*subḥānahu-wa-ta'ālá*) accepted his request to send Hārūn (*'alayhi-as-salām*) with him. However, as Prophet Mūsá (*'alayhi-as-salām*) was the primary messenger to carry out the mission and address Pharaoh, the singular noun رَسُول subtly indicates that he alone would speak and represent himself as the messenger of the Lord of the worlds. This is further evident in the following verses (26:17-35), where Pharaoh's responses are in singular form, referring to Prophet Mūsá (*'alayhi-as-salām*) alone. For example, in (Ash-Shu'arā', 26:27):

﴿ قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ ﴾

"*He (Pharaoh) said, indeed, your messenger, who has been sent to you, is surely mad.*"

The singular words رَسُول and الَّذِي indicate that Prophet Mūsá (*'alayhi-as-salām*) alone was confronting Pharaoh, even though Prophet Hārūn (*'alayhi-as-salām*) was with him; however, he did not participate at that time and served only as moral support. Therefore, the dual forms are used in the verse: فَأْتِيَا is meant to reassure him that both of them would go together, and فَقُوْلَا is mentioned in Sūrah al-Shu'arā' because Prophet Mūsá (*'alayhi-as-salām*) had just mentioned his difficulty in speech, so it was said, فَقُوْلَا, "both of you say." The rhetorical function of *iltifāt* here draws listeners' attention and prepares them for the coming conversation between Prophet Mūsá (*'alayhi-as-salām*) and Pharaoh, which contains deep wisdom and important lessons.

- **Sūrah Ṭā Hā (20:117)**

﴿ فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾ ﴾

"*Then We said, O Adam! Verily, this is an enemy to you and to your wife, so let him not expel*[20] ***you both*** *from Paradise, then* ***you*** *would suffer.*"

The word فَتَشْقَى contains a singular implicit pronoun, informing Prophet Ādam (*'alayhi-as-salām*) that he would suffer. Although the verse speaks of both him and his wife, the preceding phrase يُخْرِجَنَّكُمَا directly addresses them in dual form. This constitutes an *iltifāt* from the dual pronoun that is required by the apparent context to the singular.

After the creation of Prophet Ādam (*'alayhi-as-salām*), when Allāh (*subḥānahu-wa-ta'ālá*) ordered all the angels to prostrate to him, everyone did except *Shayṭān* (Iblīs). Then, Allāh (*subḥānahu-wa-ta'ālá*) informed him that Iblīs is his and his wife's enemy, and he will strive to mislead them, so they should not fall for his temptations, as that would

[20] Even though the One who would expel them was Allāh (*subḥānahu wa-ta'ālā*), the expulsion is attributed to *Shayṭān* because it would occur as a result of his whispering.

cause them to be expelled from *Jannah*. Then, He (*subḥānahu-wa-ta'ālá*) continued that if it happened, and *Shayṭān* succeeded in his evil plan, then he would suffer. The suffering is attributed to him alone, even though he and his wife would both be expelled. Some scholars mention regarding this *iltifāt* that the sufferings of the family are the suffering of a man, who is the guardian and leader of his family, just as his happiness is tied to their happiness. Therefore, this is attributed to him alone, while maintaining the rhythmic scheme of the Sūrah. Another opinion is that, since the verse started with فَقُلْنَا يَا آدَم, he is the direct recipient of the statement, so فَتَشْقَى is mentioned in singular form only for him. It is also said that the meaning of suffering here is the fatigue in seeking sustenance, and this is the responsibility of the man and not the woman (Al-Gharnāṭī al-Andalusī, 2015, vol. 15, p. 152). In *Jannah,* they receive food without any effort, but in this world, humans must work for it.

Ṭabl (1998, p. 98) agrees with the last view as it is evident that sustenance and shelter are the main focus in the story of Prophet Ādam (*'alayhi-as-salām*). Those were among the blessings that Allāh (*subḥānahu-wa-ta'ālá*) bestowed upon him, providing those in *Jannah* and sparing him from the effort and hardship of obtaining those, as stated in Sūrah Ṭāhā (20:118-119):

﴿ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ ﴾

"*You will neither go hungry therein nor naked, nor thirst therein nor get sick.*"

6.1.2.2. *Iltifāt* from the Singular to the Dual

The shift from singular to the dual form is apparent in the following verses:

- **Sūrah al-Mā'idah (5:64)**

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ.... ﴾

"*The Jews said, "the **hand** of Allāh is chained, chained are their hands, and cursed are they for what they said, rather, His **both hands** are extended....*"

The shift is from the singular form for a hand, يَد, uttered by the Jews in their saying, يَدُ اللَّهِ مَغْلُولَة, to the dual form word يَدَاه, instead of the continuation of the singular hand as a response to the accusation of the Jews.

The terms, chained and extension of the hand are metaphors in the Arabic language for stinginess and extravagance, as evident in Sūrah al-Isrā' (17:29):

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ ﴾

"*And do not keep your hand tied to your neck, nor extend it completely, lest you sit blameworthy and regretful.*"

The verse does not intend to physically close and extend a hand, but it is used metaphorically (Al-Zamakhsharī, 1998, vol. 2, p. 265) as both stinginess and extravagance will lead to regret later. It is narrated that Allāh (*subḥānahu-wa-ta'ālá*) bestowed abundant blessings upon the Jews until they were among the wealthiest people. But, when they disobeyed Him regarding Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) and rejected him, Allāh (*subḥānahu-wa-ta'ālá*) withheld the abundance that He had bestowed upon them. At that point, Jews said يَدُ اللَّهِ مَغْلُولَة(Al-Zamakhsharī, 1998, vol. 2, p. 267).

The mainstream Sunni Muslim believes that Allāh (*subḥānahu-wa-ta'ālá*) neither has a body like human beings nor has limbs. He does not resemble anything in His creation. The majority of scholars believe that the Jews' statement, يَدُ اللَّهِ مَغْلُولَة, is a metaphor, as they meant to associate miserliness with Allāh (*subḥānahu-wa-ta'ālá*), but He (*subḥānahu-wa-ta'ālá*) is far above that. They were answered in accordance with their words, that is, by way of metaphor. It is said, بَلْ يَدَاهُ مَبْسُوطَتَان, using the dual form يَدَاه, to refute their slander, thereby making the denial more eloquent and intensifying the expression of utmost generosity (Al-Gharnāṭī al-Andalusī, 2015, vol. 8, pp. 301-305). Giving wealth with both hands represents the ultimate act of generosity.

6.1.3. *Iltifāt* between the Dual and the Plural

This category is further divided into the following two types:

6.1.3.1. *Iltifāt* from the Plural to the Dual

This type of *iltifāt* is exemplified in the following verse:

- **Sūrah Ṣād (38:22)**

﴿ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَى بَعْضٍ فَٱحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ ﴾

"*When **they entered** upon David, then he got terrified of **them**. They said, fear not, [we are] **two disputants**, one of us has wronged the other, so judge between us with truth, and do not be unjust and guide us to the right path.*"

This verse is regarding Prophet Dāwūd (*'alayhi-as-salām*), who was a righteous and devout worshipper. Allāh *(subḥānahu-wa-ta'ālá)* blessed him with kingship, wisdom, and sound judgment. It is reported from Ibn Abbas (*raḍī-Allāhu-'nhu*) that Prophet Dāwūd (*'alayhi-as-salām*) dedicated his days to worship, judging people's disputes, for his private

affairs, and preaching.[21] One day, while he was worshipping in seclusion, a group of people climbed over the wall and entered his private chamber. *Iltifāt* in this verse is from the plural دَخَلُوا and مِنْهُم to the dual word خَصْمَان, as the context required it to be plural instead of the singular.

Al-Zamakhsharī explained that the meaning of خَصْمَان here is 'two groups of disputants', as apparent by the next phrase, بَغَىٰ بَعْضُنَا عَلَى بَعْض, meaning some individuals from one group transgressed on those from the other, because each of them had companions and helpers who supported them in their dispute against the other (Al-Zamakhsharī, 1998, vol. 5, pp. 253-254). So, this dual form goes well with the context of the verse, as they were in two groups. Additionally, *iltifāt* from the plural to the dual reflects their desire to calm Prophet Dāwūd (*'alayhi-as-salām*) as he (*'alayhi-as-salām*) was startled because of their sudden entry, and they realized that he might fear his day of worship would be consumed by settling disputes. Thus, the shift to the dual خَصْمَان serves to reassure as if they were saying to him: "Do not fear that your day will be wasted; all these people have come for one single case" (Ṭabl, 1998, p. 101).

6.1.3.2. *Iltifāt* from the Dual to the Plural

This type of *iltifāt* is evident in the following verses:

- **Sūrah al-Ḥujurāt (49:9)**

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا.... ﴾

"*And if **two groups** of the believers **fight**, then make peace between both of them*…."

Iltifāt in this verse is from the dual طَائِفَتَان to the plural اقْتَتَلُوا, then another shift from the plural اقْتَتَلُوا to the dual فَأَصْلِحُوا بَيْنَهُمَا. These two shifts are of great significance and convey deep wisdom. These represent that people come together when there is peace and split apart during conflict. When talking about fighting, the word is used in plural form (اقْتَتَلُوا) even though there are only two groups (طَائِفَتَان) involved. When the verse talks about reconciliation, it returns to the dual form (بَيْنَهُمَا), as reconciliation brings internal peace among group members. When fighting occurs, turmoil arises, and individuals within each group act separately; therefore, the plural form is used. But when seeking a settlement by reconciling between them, the people within each group return to agreement and unity; otherwise, peace would not be possible. Thus, the dual form بَيْنَهُمَا is used, because at the

[21] I did not find any authentic hadeeth regarding this but it is frequently used almost by all scholars in their commentaries on these verses. See (Al-Zamakhsharī, 1998, vol. 5, p. 254) and (Ṭabl, 1998, p. 101).

moment of settlement, the two groups are internally united again (Al-Rāzī, 1981, vol. 28, pp. 127-128).

- **Sūrah Fuṣṣilat (41:11)**

﴿ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ ﴾

"*Then He directed Himself to heaven while it was smoke and said to it and to the earth,* ***you two come****, willingly or unwillingly,* ***both said****, We have come in* ***obedience***."

In this verse, *iltifāt* is from the dual forms ائْتِيَا and قَالَتَا to the masculine plural form طَائِعِين. Grammatically, the dual form طَائِعَتَيْن or a feminine plural form would be expected طَائِعَات, since both السَّمَاء and أَرْض are considered feminine. However, this shift is a rhetorical choice, not a grammatical mistake. Al-Zamakhsharī explains that the sky and the earth are treated as rational beings: they are addressed, respond, and are commanded to come willingly or unwillingly;[22] hence, it is expressed by the use of masculine plural form (Al-Zamakhsharī, 1998, vol. 5, p. 372).

In Arabic grammar, the masculine plural is used for rational beings, whereas the dual and plural feminine forms are used for inanimate nouns as well as for female human beings. So, the *iltifāt* from dual or plural feminine forms to the masculine plural form represents the obedience of the sky and earth and raises them to the status of rational beings. Additionally, the rhetorical effect of this *iltifāt* is highlighted in the verse's context. The beginning of the *Sūrah* (41:4-9) talks about the disbelievers' disbelief and polytheism, and the following verse (41:13) warns the disbelievers of the consequences of their persistent misguidance. This verse (41:11) in between these represents the obedience of the heavens and earth, contrasting it with the disbelievers' obstinacy. Thus, this *iltifāt* demonstrates a clear contrast: the inanimate heavens and earth submit fully and obediently to Allāh (*subḥānahu-wa-ta'ālá*), while the disbelievers, blinded by arrogance and polytheism, turn away from His signs and His guidance (Ṭabl, 1998, pp. 102-103).

6.2. *Iltifāt* between Particles

Another type of the rhetorical function *iltifāt* occurs in the particles. Particles (الحروف) are words that do not carry a complete meaning by themselves and only give meaning when used with other words. *Iltifāt* in particles is achieved in the following two ways:

[22] In Arabic, masculine plural is used for rational being, so here it means that sky and earth were being elevated to the category of rational being.

6.2.1. *Iltifāt* between Different Particles

This type of *iltifāt* occurs in a single sentence, maintaining the same context by shifting from one particle to another similar in its general meaning but different in its specific role, as in the following verses:

- **Sūrah al-Tawbah (9:60)**

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ ﴾

"*Alms are **for** the poor and the needy, and those who are employed for it, and bringing hearts together, and **for** freeing captives/slaves, and those in debt, and for the cause of Allāh, and for the wayfarer - an obligation from Allāh. And Allāh is All-Knowing and All-Wise.*"

In this verse, the preposition لِ at the beginning of لِلْفُقَرَاءِ is shifted to the preposition فِي with الرِّقَاب and سَبِيلِ الله. Each particle is preferred in its particular position because each conveys a specific meaning that the other does not possess. The first one, لِ, indicates ownership, while the second one, فِي, indicates circumstance or context.

The verse indicates the obligation to distribute alms (*zakāt*) to the eight specified categories. The recipients fall into two types:

1. Specific entitlement (ownership-based): Those who deserve *zakāt* because of the condition that necessitates ownership. This is expressed by the possessive preposition لِ in لِلْفُقَرَاءِ and continued for وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُم. This category includes:
    - The poor and needy, who are entitled because of their poverty.
    - Those employed to collect or manage zakat who are entitled due to their work, even if they are otherwise wealthy.
2. General, social, and collective interest: This category is not intended for specific individuals; that is why it is expressed by the preposition فِي, as in وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ. This includes:
    - Freeing captives and slaves are for a general societal interest rather than individual ownership.
    - Supporting debtors, where the money is directed to creditors to settle debts, not for the debtor's personal possession.

- Expenditures in the cause of Allāh, which include all general religious and public interests, as those are foundational to the affairs of religion and the state (Abduh, 1947, vol. 10, pp. 570, 586-587).

Thus, the first four categories, لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُم, receive and own the *zakāt* amount, and the last four, فِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ, do not own what is spent; but the amount is directed to the others. For example, money spent on freeing slaves goes to the masters involved in manumission contracts; likewise, the share for debtors goes to their creditors to settle debts. As for the expenditures in the cause of Allāh, it is clear that they are allocated for general religious purposes (Ṭabl, 1998, p. 133). Similarly, spending on the wayfarer is intended to facilitate his return journey and to cover necessary travel expenses.

- **Sūrah Saba' (34:24)**

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ ﴾

"*Say, who provides for you from the heavens and the earth? Say, 'Allāh', and indeed, we or you are either* ***upon*** *guidance or* ***in*** *clear erro*r."

Iltifāt in this verse occurs between two prepositions, عَلَى and فِي, each of which is used based on its specific function to highlight the clear contrast between guidance and misguidance. The verse questions the polytheists about their distorted approach to belief and restrains them with decisive proof that misguidance applies to them, not to the believers. Thus, the shift between the two prepositions serves a clear rhetorical purpose, indicating that their deviation from guidance by worshipping others besides Allāh *(subḥānahu-wa-ta'ālá)* is deliberate rather than the result of ignorance or confusion (Ṭabl, 1998, pp. 133-134).

Accordingly, among these two groups are the monotheists, who affirm that only Allāh *(subḥānahu-wa-ta'ālá)* is their provider and therefore the only One worthy of worship, and the polytheists, who associate powerless beings with Him; only one group is upon guidance, while the other is in clear error. This rhetorical function, following the preceding eloquent statement questioning who truly provides sustenance, is more forceful than a direct assertion, as it takes the form of a just argument that silences the opposition. Thus, the preposition عَلَى is used with guidance to convey its elevation and superiority, whereas فِي is used with misguidance to indicate immersion and confinement. One who is blessed with guidance is like a person standing at a height and able to observe clearly, or like a rider who controls his mount and directs it wherever he wishes. In contrast, one who

is misguided is like the one immersed in darkness, imprisoned in a confined space, confused and unable to perceive the truth (Al-Bayḍāwī, 1997, vol. 4, p. 247). Perhaps this is why misguidance is described as ضَلَٰلٍ مُّبِين, indicating that polytheists consciously and defiantly deviated from the path of guidance.

- **Sūrah al-A'rāf (7:131)**

﴿ فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓ.... ﴾

"*So **when** good came to them, they said, this is ours,' and **if** evil struck them, they saw an evil omen in Moses and those with him….*"

This verse describes the attitude of the people of Pharaoh. When they did not listen to their Prophet, Allāh (*subḥānahu-wa-ta'ālá*), then afflicted them with a variety of punishments as warnings, as mentioned in the preceding verse, Sūrah al-A'rāf (7:130). Despite receiving those warnings, they began to blame Prophet Mūsá (*'alayhi-as-salām*) and his followers.

The shift here is between the two conditional particles[23] إِذَا and إِن, which are similar in general meaning, as both convey a conditional sense related to the future; however, each of them has its own specificity in conveying its meaning. إِذَا is used for a condition that is expected and almost certain to occur, whereas إِن indicates a condition that is possible but doubtful. For this reason, إِذَا is often used with the perfect verb because it represents actions that have been completed and thus conveys a sense of certainty, while إِن normally appears with the imperfect verb, which suggests uncertainty (Al-Sakkākī, 1900, pp. 104-105).

The *iltifāt* from إِذَا to إِن in this verse plays the role of demonstrating the contrast in the state of the people of Pharaoh. When they are blessed with prosperity, fertility, and ease, they feel satisfied and protected, assuming that such goodness is their right due to their own efforts. In contrast, when drought, famine, and hardship befall them, their anxiety intensifies, and they hasten to attribute these calamities to Prophet Mūsá (*'alayhi-as-salām*) and those with him, regarding them as a source of misfortune that transformed their condition from prosperity to misery. To highlight this paradox, the two different conditional particles are used: إِذَا with ٱلْحَسَنَةُ (goodness) to indicate the abundance and repeated occurrence of blessings, and reflects their heedlessness and ingratitude. On the other hand, إِن is used with سَيِّئَةٌ (hardships) to suggest that what they fear and are anxious about is nothing but a rare occurrence (Ṭabl, 1998, pp. 134-135).

[23] Conditional particles (حروف الشرط/*ḥurūf al-sharṭ*) are words that introduce a condition clause, indicating that one action or state depends on the other.

6.2.2. *Iltifāt* between the Omission and Mention of Particles

In this type of *iltifāt,* the required particle is omitted and not mentioned in the first part of the statement, but then mentioned in the following part, and vice versa, for its specific rhetorical effects that are required by the context. It is exemplified in the following verses:

- **Sūrah al-Zumar (39:71 and 73)**

﴿ وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتۡ أَبۡوَٰبُهَا.... ﴾

"*And those who disbelieved will be driven to Hell in groups until, when they reach it,* ***its*** *gates are opened*...."

﴿ وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَا سَلَٰمٌ عَلَيۡكُمۡ طِبۡتُمۡ فَٱدۡخُلُوهَا خَٰلِدِينَ ٧٣ ﴾

"*And those who feared their Lord will be driven to Paradise in groups until, when they reach it,* ***and its*** *gates are opened, and its keepers will say to them, peace be upon you, you have been good, so enter it to abide eternally therein.*"

The verb فُتِحَتْ appears without particle و in the first verse, while it appears with و in the second verse. The opening of the gates (فُتِحَتْ أَبْوَٰبُهَا) is apodosis (*Jawāb-e-shart*) [24], the answer to the conditional clause, إِذَا جَآءُوهَا. However, in the second verse, the scholars differed regarding its meaning, depending on the type of واو they consider in their interpretation. It can be either *wāw* of conjunction (الواو العطف), which means 'and,' that connects two words or clauses, or it is *wāw* of state and estimation (الواو الحال والتقدير), which describes the state while the answer of the main clause is omitted because that is understood by estimation. If it is considered the first one, then the verb فُتِحَتْ after it is either conjoined with the omitted apodosis of the conditional sentence, and the implied meaning is "until they came to it and it was opened", or it is conjoined to the verb of the conditional sentence, and the apodosis is implied after that, meaning, "until they came to it and its gates were opened, and its keepers say the greeting and give them glad tidings to enter it and abide eternally, enjoying happiness and security because they had done good in this life" (Aḥmad al-Gharnāṭī, 1982, pp. 833-834). For the second one, i.e., circumstance and estimation *waw* (الواو الحال والتقدير), the implied meaning is "until they come to it and its gates have been opened". As for the apodosis of the conditional clause, it is omitted to indicate that what

[24] *Jawāb al-shart* (جواب الشرط)is the part of the conditional sentence that states the result of the condition.

has been prepared for these righteous people of various kinds of bliss is beyond description and cannot be encompassed by expression (Al-Zamakhsharī, 1998, vol. 5, p. 325).

Therefore, the secret behind mentioning و in the second verse and not the first is to highlight the difference between opening the gates of Hell and opening the gates of Paradise. The gates of Hell remain closed until the arrival of the group of disbelievers, while the gates of Paradise are opened in advance for the righteous. This interpretation is supported by the real-life examples: those who are punished are humiliated by being closed in the prisons, whereas those whoare blessed are honoured by opening the gates before their arrivals, as in Sūrah Ṣād (38:49-50):

﴿ هَٰذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ ﴾

"*This is a reminder, and indeed, for the righteous there is an excellent place of return: Gardens of Eden, whose gates are open for them*."

The accusative case of مُّفَتَّحَةً in the second verse is the circumstantial clause, which serves as a restriction of what precedes it. Furthermore, a ḥadīth narrated by Anas (*raḍī-Allāhu-'nhu*) states that Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) said that he would be the first one to enter Paradise. He will knock on the gate, and it will be said: "Who is this?" After he mentions his name, the gate will be opened for him, and he will be welcomed. This hadith is another piece of evidence that the righteous who enter Paradise after Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) will find its gates already open (Al-Zarkashī, n.d., vol. 3, pp. 189-190).

- **Sūrah al-Mu'minūn (23:15-16)**

﴿ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾ ﴾

"*Then indeed, after that, you will **die**. Then indeed, on the Day of Resurrection, you will be **resurrected***."

The preceding three verses (23:12-14) describe the creation of human beings, and then these under-discussion verses speak about death and resurrection. In these verses, Allāh (*subḥānahu-wa-ta'ālá*) informs the listeners that after living in this temporary world for some time, everyone must inevitably face death, which cannot be avoided. After death, people will be brought back to life on the Day of Judgment for accountability of their deeds. In the first verse, the particle of emphasis ل (لام التوكيد) is attached to the word for death in لَمَيِّتُون, while it is not used with resurrection in تُبْعَثُون. At first glance, it seems that it should be the opposite, because emphasis should occur where there is denial, and disbelievers used

to deny resurrection, not death. However, there are several aspects behind the preference for using a particle with مَيِّتُون and omitting it in تُبْعَثُون

One aspect is that conclusive proofs for resurrection have already been established in the Qur'ān; therefore, it does not require additional emphasis. As for death, although people generally acknowledge it, their behaviour in life suggests otherwise. They persist in heedlessness, turn away from preparing for it, and remain preoccupied with worldly life. Death is therefore emphasized here to awaken them. Additionally, the inclusion of the lam ل with مَيِّتُون emphasizes death and refutes the materialist's claim that the human race will remain generation after generation. As for the resurrection which the disbelievers used to deny, it is not emphasized with the particle ل in this verse because enough clear and convincing evidence has been mentioned in the Qur'ān.

Additionally, مَيِّتُون is expressed in noun form for further emphasis and not stated in the verb form تَمُوتُون,[25] as death is stillness or immobility, which is suitable for the affirmative in noun form, whereas the imperfect verb form is used for تُبْعَثُون, as resurrection is movement and life, which are appropriate for the occurrence and renewal in verb form. Al-Zarkashī added a fine point that the grammatical structure necessitates the omission of the preposition ل in تبعثون, because the preposition ل restricts the imperfect verb for the present; it is not brought with تبعثون, as that will be on the Day of Resurrection in the future (Al-Zarkashī, n.d., vol. 3, pp. 87-88). Additionally, in reference to the context of these verses about the stages of human life, death is a part of the apparent life in this world, so it is emphasized as the next stage in continuation of the previous verses.

[25] As seen previously, verbs generally suggest renewal, occurrence, and time-restricted actions, while nouns represent stability, continuity, and certainty. So, مَيِّتُون is stronger in affirming inevitability, while تَمُوتُون highlights the event of dying.

Chapter 7: The *Iltifāt* in Morphological Forms, Syntactic Structures, and Lexical Meanings

This chapter focuses on next three types of the rhetorical function of *iltifāt*, namely, *iltifāt* in morphological forms, *iltifāt* in syntactic structures, and *iltifāt* in lexical meanings. These types involve shifting in the forms of the words used, with shifts from the original usage and from what is normally expected to be used.

7.1. *Iltifāt* in the Morphological Forms

The rhetorical function of *iltifāt* in the morphological forms (الصيغة) occurs between different forms of the words, i.e., shifts from one form of a word to another form of the same root word. Such shifts do not usually appear in ordinary language, except for rhetorical purposes and subtle meaning that would be lacking if this *iltifāt* did not occur (Ṭabl, 1998, p. 55). *Iltifāt* in morphological forms is divided into following four categories:

7.1.1. *Iltifāt* between the Forms of the Verbs
7.1.2. *Iltifāt* between the Forms of the Nouns
7.1.3. *Iltifāt* between the Verb Forms
7.1.4. *Iltifāt* between the Nouns and the Verbs

Some Qur'ānic verses are analyzed here to uncover the beauty and wisdom of *iltifāt* in each of the above-mentioned categories:

7.1.1. *Iltifāt* between the Forms of the Verbs

In this category, the shift occurs between different morphological forms of the same verb. There are many examples under this category in the Qur'ān; however, only two are discussed here:

7.1.1.1. *Iltifāt* between نَزَّلَ and أَنْزَلَ

In the following verses, two words, نَزَّل and أَنْزَل, of the same root letters ن ز ل have been used for the revelation of divine books.

- **Sūrah Āl ʻImrān (3:3)**

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ ۝٣ ﴾

"*He has **sent down** to you, [O Muhammad], the Book in truth, confirming what was before it, and He **sent down** the Torah and the Gospel*."

- **Sūrah an-Nisā' (4:136)**

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ.... ﴾

"*O you who have believed, believe in Allāh and His Messenger and the Book which He **sent down** upon His Messenger and the Scripture which He **sent down** before*…."

In these two verses, the perfect verb form فَعَّلَ (*fa''ala*) is used for the revelation of the Qur'ān to Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*), and another, perfect verb form أَفْعَلَ (*af'ala*) is used for the revelation of the Torah and the Gospel to Prophet Mūsā and Prophet 'Īsā (*'alayhuma-as-salām*). This shift has drawn the attention of many scholars; most of them have concluded that the verb form فَعَّلَ (*fa''ala*) indicates emphasis and repetition. They are of the view that, because the Qur'ān was revealed gradually over a period of twenty-three years while the previous two scriptures were revealed all at once, the use of different forms of the verb for the two types of revelation is more suitable. For the Qur'ānic revelation, the verb form فَعَّلَ is used due to its gradual revelation, whereas the revelation of the Torah and the Gospel is expressed with the verb form أَفْعَلَ. Ḥasan Ṭabl argues that this common understanding is not necessarily true, as in other verses these words are used interchangeably; أَنْزَلَ (verb form أَفْعَلَ) is used for the revelation of the Qur'ān,[26] and نَزَّلَ (verb form فَعَّلَ) is used for the revelation of Torah,[27] depending on the context. Thus, by analyzing other contextual uses of these two forms of the verb, it seems that the stronger of the two morphological forms, فَعَّلَ, with *tashdīd* on the letter ع, is preferred in these particular verses to emphasize the importance of the Qur'ān, which faced widespread doubts and persistent objections. At the same time, this form conveys the sense of exaggeration and repetition, as what is revealed (its words) strikes the ears and is repeated on the tongues of its receivers.

It is noteworthy that in the Qur'ānic text, the verb form فَعَّلَ is particularly used for the revelation of the Qur'ān and is not used for the revelation of any other divine scripture (except in one verse[28]). This is probably because no other divine book was exposed to the same level of denial and rejection as the Qur'ān, and no Prophet faced the same levels of criticism regarding truthfulness as Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*). Consequently, this verb form is used to strengthen the heart of Prophet Muḥammad (*ṣallá-*

[26] See Sūrah an-Naḥl verses 44 and 89

[27] See Sūrah Āl 'Imrān verse 93

[28] That is Sūrah Āl 'Imrān verse 93 and the reason is same: the denial of the Torah by Jews in that verse.

Allāhu-ʻalayhi-wa-sallam) and the believers, as well as to counter the denial and obstinacy of the disbelievers (Ṭabl, 1998, pp. 56-57, 59).

7.1.1.2. *Iltifāt* from اِسْتَطَاع (Istaṭāʻ) to اِسْطَاع (Isṭāʻ)

The two forms of the word طَاع are used in the story of ذو القرنين (*Dhū-al-Qarnayn*) for building a dam for the people who sought his help against the oppression of tribes of يَأْجُوج وَمَأْجُوج (*Ya'jūj and Ma'jūj*)[29]. He built the dam of solid walls of immense height, such that the tribespeople would be unable to climb over it or create an opening in it until near the end of the world. It is mentioned in the following verse:

- **Sūrah al-Kahf (18:97)**

﴿ فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ ﴾

"*So they were not **able** to pass over it, and nor they **able** to penetrate it.*"

Many scholars have stated that using the different forms of the same word, اسْطَاعُوا and اسْتَطَاعُوا, is just for the ease of pronunciation. For example, Al-Bayḍāwī (1997, vol. 3, p. 293) mentions that because both letters ت and ط share the same articulation point, the letter ت is omitted in one of them (اسْطَاعُوا), to avoid the difficulty of pronouncing two similar sounds in the same verse, and there is no difference in the meaning of these two words forms. Similarly, al-Iskāfī (2001, vol. 3, p. 833) states that اسْتَطَاعُوا is used with a noun (نَقْبًا), which is why the full, heavier form appears here. In contrast, the lighter form اسْطَاعُوا is used when its object is a verbal phrase (أَنْ يَظْهَرُوه), so the letter ت is omitted to make pronunciation easier. Aḥmad al-Gharnāṭī (1982, vol. 2, p. 655) expresses a similar view, stating that اسْتَطَاعُوا is the original form, while اسْطَاعُوا is used for phonetic ease.

Ḥasan Ṭabl disagrees with the above-mentioned explanations because they fail to capture the beauty of the Qur'ānic text's miraculous eloquence. He explains that each word has its own delicacy and implications in its performance, which is why each is preferred in its specific place related to its context. Both share the same meaning of inability; اسْتَطَاعُوا relates to the inability to do something after struggling and exerting effort to achieve it, while اسْطَاعُوا represents the despairing inability that demoralizes one in obtaining it at the very beginning; he loses hope without exerting any effort to achieve it. Thus, the verb first appears in its abbreviated form, اسْطَاعُوا, representing their inability to climb over the walls. It shifts to another form of the verb اسْتَطَاعُوا when negating their ability to penetrate the walls. The word اسْطَاعُوا suggests that the dam *Dhū al-Qarnayn* built was exceptionally

[29] They are corrupt and destructive nations from the children of Adam (*ʻalayhi-as-salām*).

smooth and high, which caused the people of *Yājūj and Mājūj* to despair; they realized that they lacked the means to climb over it and abandoned their attempts in the very beginning. While the other form, اسْتَطَاعُوا, indicates that they endeavour to penetrate it with all their strength and whatever means are available to them. However, their attempts prove futile against the thickness and solidity of the walls (Ṭabl, 1998, pp. 64-66), and this point is also confirmed by a hadith (Sunnan Ibn-Mājah, 4080).

7.1.2. *Iltifāt* between the Forms of the Nouns

Iltifāt in this category occurs between different forms of a noun (الإسم). Two verses as examples of this type of shift are discussed here.

7.1.2.1. *Iltifāt* between ضَلَالَة and ضَلَال

When Prophet Nūh (*'alayhi-as-salām*) preached to his nation to worship only one God, Allāh (*subḥānahu-wa-ta'ālá*), they rejected him, and the chiefs among them went on to accuse him of being astray, using the word ضَلَال, but Prophet Nūh (*'alayhi-as-salām*) responded using a different form of the same noun, as mentioned in the following verses:

- **Sūrah al-A'rāf (7:60-61)**

﴿ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٦٠﴾ ﴾

"*The leaders of his people said, indeed, we see you are clearly **astray**.*"

﴿ قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَبِّ الْعَالَمِينَ ﴿٦١﴾ ﴾

"*He said, O my people, there is nothing **astray** about me, but I am a messenger from the Lord of the worlds*."

Apparently, it seems that Prophet Nūh (*'alayhi-as-salām*) could have denied the accusation by using the same word, ضَلَال, that his people used in their accusation. However, he chose the word ضَلَالَة, another form of the noun.

The reason for this rhetorical shift is that the word ضَلَال is a verbal noun (مصدر), which carries a broad and general meaning that can refer to any degree of misguidance, more or less. But Prophet Nūh (*'alayhi-as-salām*) responded with the word ضَلَالَة, which is a singulative noun (اسم مرّة), indicating only one act of misguidance. This shift serves to intensify the negation as negating the least or lower degree is more eloquent than negating the higher degree. Furthermore, it draws attention to the higher through the lower (Al-Zarkashī, n.d., vol. 3, p. 403). In other words, if a person is not even guilty of one single act of misguidance, then he is certainly free from all misguidance. Therefore, shifting from

the verbal noun form ضَلَال to the singulative noun form ضَلَالَة in the context of negation is more eloquent than just repeating the word used in the accusation.

Additionally, in their accusation, they stressed it by using نَرَاكَ, which conveys the meaning of certainty, and further emphasized by the use of two particles of emphasis, إِنَّ and لَ, followed by the preposition فِي, which conveys the meaning of full encompassment. This required that the denial of their accusation be expressed more emphatically and eloquently than their accusation. Thus, there is a deliberate *iltifāt* between two forms of the same noun (Ṭabl, 1998, pp. 71-72). Through this shift, he denied that even the slightest trace of being astray had ever been associated with him. The use of an indefinite noun (اسم نكرة) in the context of negation and the expression of a single instance of error further intensifies the emphasis, representing that he was as emphatic in his negation as they were in their affirmation. The placement of the preposition بِي before ضَلَالَة alludes to their error in accusing him. He then followed his denial of their accusation by affirming its opposite within the context of his mission, which requires being upon truth and guidance, by saying: وَلَٰكِنِّي رَسُولٌ مِّن رَبِّ الْعَالَمِين (Abduh, 1947, vol. 8, p. 493).

7.1.2.2. Iltifāt between شَاكِرًا and كَفُورًا

Iltifāt in these two forms of nouns appears in:

- **Sūrah al-Insān (76:3)**

﴿ إِنَّا هَدَيْنَاهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ ﴾

"*Indeed, We guided him to the way, be he **grateful** or be he **ungrateful**.*"

In this verse, an active participle form of a noun (صِيغَة اِسْم الفَاعِل)[30] is used to mention gratitude شَاكِرًا, then shifts to the exaggerated form (صِيغَة المُبالَغَة)[31] when expressing ungratefulness, كَفُورًا. Ṭabl (1998, p. 74) mentions that the shift here achieves two goals at once:

1. To maintain the rhythmic balance in the *Sūrah,* the pattern of the first six verses ends with the same rhythm of alternating last three letters, *waw* (و), followed by the letter *ra* with *tanween*, followed by the *alif* (ورًا), and the letter *ra* with *tanween,* followed by the *alif* (رًا). The preceding two verses end with مَذْكُورًا and بَصِيرًا, and the next two verses end on وَسَعِيرًا and كَافُورًا. So, the rhyming pattern of this verse calls for a word ending in

[30] This is noun form of the verb, representing the one who is performing the action.

[31] This form is used to indicate an intensified and exaggerated action.

(ورًا), so كَفُورًا is used, and because of this reason, it shifts from the active participle form of شَاكِرًا, since that does not rhyme with the verse's pattern.

2. The use of the exaggeration form for ungratefulness, كَفُورًا, shifting from the first noun form شَاكِرًا for gratitude, represents the vast difference between a human being's inclination to be grateful and to be ungrateful. It shows that they do not take a step on the path of gratitude without having already taken many steps on the path of ingratitude and denial. This human trait is also mentioned in other verses to establish it as part of human nature, such as in Sūrah Saba' (34:13):

﴿ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ ﴾

"*....and few of My servants are grateful*."

And in Sūrah Ibrāhīm (14:34):

﴿ إِنَّ ٱلْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ ﴾

"*….indeed, mankind is most unjust and ungrateful*."

Since gratitude is a quality that is possessed by only a few, the active participle form شَاكِرًا is used, and ingratitude is a trait found in many people and occurs frequently, so the noun form shifts to the exaggerated form, and the word كَفُورًا is used (Al-Gharnāṭī al-Andalusī, 2015, vol. 21, p. 138). Hence, the *iltifāt* in this verse indicates that human beings are often prone to ingratitude. Allāh (*subḥānahu-wa-ta'ālá*), in His vast mercy toward His servants, overlooks their minor ingratitude; however, their persistent and excessive behaviour can be subject to serious consequences (Ṭabl, 1998, p. 75). No matter how much we thank Allāh (*subḥānahu-wa-ta'ālá*), it can never equal the blessings He has granted us. Most of the time, our attitude is the opposite; we complain about tiny matters, petty issues, or things we perceive as lacking. This, in itself, is a form of ingratitude.

7.1.3. *Iltifāt* between the Verb Forms

Iltifāt in this category is related to the shifts between the three verb forms: the imperfect verb (الفعل المضارع), perfect verb (الفعل الماضي), and imperative or command verb (الفعل الأَمر). This type of *iltifāt* is further divided into three subtypes, as follows:

7.1.3.1. *Iltifāt* from the Perfect Verb to the Imperfect Verb

Many verses contain this type of *iltifāt*. Here, we will consider the following three verses:

- **Sūrah al-Ḥajj (22:65)**

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ...﴾

"*Have you not seen that Allāh has **subjected** to you whatever is on the earth and the ships that sail through the sea by His command, and He **holds back** the sky from falling upon the earth except by His permission...*"

- **Sūrah al-Ḥajj (22:63)**

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً....﴾

"*Have you not seen that Allāh **sends** down water from the sky, and the earth **becomes** green….*"

- **Sūrah az-Zumar (39:21)**

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا....﴾

"*Have you not seen that indeed Allāh **sends down** water from the sky then causes it to **flow** as springs in the earth, then He **produces** thereby vegetation of varying colours, then it **withers,** and you see it turn yellow; then He **makes** it debris….*"

In the above-mentioned verses, *iltifāt* from the perfect verb to the imperfect verb is evident in the words سَخَّر to يُمْسِك in the first verse, أَنزَل to فَتُصْبِح in the second verse, and from أَنزَل and فَسَلَكَه to يَهِيج, يُخْرِجُ, and يَجْعَلُه in the third verse, respectively. The use of these two different verb forms conveys a deep meaning in the Arabic language; the perfect verb is usually used to indicate the certainty of occurrence, whereas the imperfect verb indicates continuity or repetition of an action. Additionally, a rhetorical function of the latter form is special in conveying meaning and creating a picture in the listeners' minds (Ṭabl, 1998, p. 79).

These verses were revealed to encourage reflection on Allāh's (*subḥānahu-wa-ta'ālá*) magnificent creation and the natural phenomena of the universe. Each verse begins with the rhetorical question أَلَمْ تَرَ. Pondering on these signs helps us understand the reason for the variation in verb forms. The perfect verb is used in سَخَّرَ لَكُم مَّا فِي الْأَرْضِ, in أَنزَلَ مِنَ السَّمَاءِ مَاء, and in فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ, because these events themselves do not invite reflection; rather, it is their results and consequences that do so. In the first verse, the act of subjugation is not the focus of reflection, since it is not observable; rather, it is reflected in its consequences, because Allāh (*subḥānahu-wa-ta'ālá*) has made these things subservient to His servants for their benefit. Similarly, in the second and third verses, it is not the act of

rainfall or the flowing of the water; instead, it is the effects of the rainwater and the different forms of its flowing on the earth that provide lessons for contemplation. Likewise, in these three verses, the perfect verb shifts to the imperfect verb when the events occur in their actual forms, which are the focus of the lessons and contemplation. In the first verse, يُمْسِكُ السَّمَاءَ presents the sky being raised without pillars, preventing it from falling to the ground. فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً in the second verse shows the earth adorned with greenery, and in the third verse, ثُمَّ يُخْرِجُ بِهِ زَرْعًا depicts the plants flourishing with freshness, then eventually turning yellow and dry as mentioned in ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا. Thus, in describing all of these events, the imperfect verb is used so that a person may imagine and visualize the power of *Allāh* (*subḥānahu-wa-ta'ālá*) in the first two verses, and learn about the inevitable demise of worldly life in the third verse. All this leads a thoughtful and intelligent person to reflect deeply and draw lessons from these descriptions (Ṭabl, 1998, pp. 79-80). The representation of the plants growing, turning yellow, and eventually becoming dry and destroyed symbolizes the stages of life in this world and illustrates the fact that life in this world is temporary and will come to an end. Additionally, the perfect verb is used for the events whose occurrence is short and definite, but their effects continue, and the imperfect verb is used to indicate ongoing, continuous, or repeated consequences.

7.1.3.2. *Iltifāt* from the Imperfect Verb to the Perfect Verb

The shift from imperfect verb to perfect verb is exemplified in the following verses:

- **Sūrah al-Mumtaḥinah (60:2)**

﴿ إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ ﴾

"*If they gain dominance over you, they **will be** enemies to you and **stretch out** their hands and tongues against you with evil, and **they wish** you would disbelieve*."

In this verse, يَكُونُوا and يَبْسُطُوا occur in the imperfect verb form as apodosis (*jawāb-e-shart*) to the conditional clause إِن يَثْقَفُوكُمْ, then in the following conjoined part, it shifts to a perfect verb form in وَوَدُّوا.

The verse informs about the bitter feelings of the disbelievers towards the believers that they would use all means, like their hands and their tongues, to harm the believers, especially if they have authority over them. Their wish for believers to become disbelievers is mentioned in the perfect verb, وَوَدُّوا.

Al-Zamakhsharī explains that although the perfect verb functions the same as an imperfect verb in the apodosis in Arabic grammar, it still contains a purpose behind its usage. The perfect verb وَوَدُّوا in the verse (60:2) suggests that they wished disbelief and

apostasy for the believers before anything else. In other words, the disbelievers wanted to inflict harm upon the believers both in this world and hereafter, and turn them back into disbelievers. Reverting them to disbelief is the utmost harm they could have intended, because they knew that religion is more precious to believers than their own lives, for which they would readily sacrifice themselves. Thus, the disbelievers' primary aim is to target the most precious thing of the believers (Al-Zamakhsharī, 1998, vol. 6, p. 90).

Additionally, the use of the perfect verb for a future event conveys confirmation and certainty of its occurrence, whereas the imperfect verb does not. Therefore, the perfect verb is used in eloquent speech to indicate certainty. Their desire to turn Muslims into disbelievers reflects a stronger degree of yearning than their wish to overpower the believers as enemies and to attack them physically and verbally (Al-Sakkākī, 1900, p. 104). This view is further reinforced by the use of perfect verb in the previous verse of the same Sūrah (60:1):

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ ....﴾

"*O you who have believed, do not take My enemies and your enemies as allies,* ***offering*** *them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves because you believe in Allāh, your Lord, if you have come forth in My cause and seeking My pleasure,* ***you confide*** *to them affection...*"

These two verses were revealed to prohibit the believers from showing allegiance and affection to disbelievers, and to inform them of the true extent of the hatred and enmity these disbelievers harbour for them, and the harm and misguidance that they wish upon them (Al-Wāḥidī, 1897, pp. 315-317). In this verse, the believers' expression of affection towards the disbelievers is expressed in the imperfect verb twice: تُلْقُونَ and تُسِرُّونَ. However, in the verse (60:2), the disbelievers' wish regarding the believers is expressed in perfect verb, as وَدُّوا. In both verses, the Qur'ān highlights the paradoxical difference between the innocence of some believers in showing allegiance to disbelievers, while disbelievers conceal malice and envy towards them. The verse also emphasizes that the love and friendship that believers show toward these allies will not affect their hearts, as they are filled with enmity and are envious of the blessings of Islam on the believers (Ṭabl, 1998, p. 81).

- **Sūrah an-Naḥl (16:89)**

﴿ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ....﴾

"*And the day when **We will resurrect** among every nation a witness over them from themselves, and **We will bring** you [O Muḥammad], as a witness over these*…."

This verse is about the Day of Judgement when all Messengers will be witnesses over their nations, and the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) will be a witness over them. The *iltifāt* in this verse is from the imperfect verb نُبْعَثُ to the perfect verb in وَجِئْنَا. This perfect verb is used to denoting a future action. There is also a lexical shift from the verb بَعَثَ, used for all Messengers, to the verb جَاءَ, which is used especially for the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*). The verb بَعَثَ is used in an imperfect verb نُبْعَثُ, meaning 'We will resurrect' when referring to all the Messengers, and جَاءَ is in the perfect verb in جِئْنَا, meaning 'We brought.' Additionally, all other Messengers are not directly addressed but mentioned in the third person. In contrast, the Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) is addressed directly by a second-person pronoun in وَجِئْنَا بِكَ. After analyzing all these aspects, it is clear that the rhetorical function of *iltifāt* in this context, i.e., the shift from the imperfect verb to the perfect verb, is to indicate Prophet Muḥammad's (*ṣallá-Allāhu-'alayhi-wa-sallam*) superiority over all other Messengers and the superiority of his testimony on that Day.

It is important to note here that this verse refutes the view of some scholars that Prophet Muḥammad (*ṣallá-Allāhu-'alayhi-wa-sallam*) will bear witness only over his own nation (*ummah*). Their view is based only on the verses of Sūrah al-Baqarah (2:143) and Sūrah al- Ḥajj (22:78), while this verse has been overlooked. This verse explicitly mentions that he (*ṣallá-Allāhu-'alayhi-wa-sallam*) will bear witness over all previous nations as well (Ṭabl, 1998, pp. 82-83).

7.1.3.3. *Iltifāt* from the Imperfect Verb to the Imperative Verb

This category discusses an example of *iltifāt* involving a shift from the imperfect verb to the imperative verb in the following verse:

- **Sūrah Hūd (11:54)**

﴿ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّيَ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا أَنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ ﴾

"*We only say that some of our gods have possessed you with evil. He said, indeed, I call Allāh **to witness**, and **you bear witness** that I am free from whatever you associate with Him*."

The *iltifāt* in this verse is from imperfect verb in أُشْهِدُ ٱللَّهَ to imperative verb in وَٱشْهَدُوٓا. This verse mentions the statement of Prophet Hūd (*'alayhi-as-salām*) to his people, responding to their denial in the preceding verse (11:53), where they blamed him for not

bringing any clear sign; therefore, they would not leave their gods nor believe in him. Then, they continued to the extent of mocking their Prophet and claiming he was possessed by one of their gods, as stated at the beginning of this verse under-discussion. In this context, the *iltifāt* here from imperfect verb to imperative verb is to highlight the vast difference between the two testimonies. This is what Al-Zamakhsharī states: "if you ask, 'why he did not say أَشهدُ اللهَ وأُشهدُكم?' I would answer that the testimony of Allāh (*subḥānahu-wa-ta'ālá*) regarding his innocence from polytheism is sufficient and constitutes established testimony that affirms his adherence to monotheism. As for their testimony, it is worthless, and it disregards their religion. Therefore, the *iltifāt* from imperfect verb to imperative verb reflects this difference, which appears in the wording of the command to testify. It is similar to a man's saying to another after they have estranged, اشهدْ على أني لا أُحبُّك [(you) testify that I do not love you], implying mockery and belittlement" (Al-Zamakhsharī, 1998, vol. 3, p. 209). Thus, the rhetorical shift in Prophet Hūd's (*'alayhi-as-salām*) statement serves both to command them in a way that mocks them, and simultaneously challenging their determination in polytheism (Ṭabl, 1998, p. 83).

7.1.4. *Iltifāt* between the Noun and the Verb

In this category, *iltifāt* occurs between a noun (الْإِسْم) and a verb (الفعل). Each of them has its own distinctive characteristics in conveying meaning that distinguishes one from the other. Rhetoricians explain that the noun establishes a meaning without requiring its renewal, while the verb establishes the meaning gradually, renewing it bit by bit. In light of this distinction, certain rhetorical effects can be derived from this type of *iltifāt* in the Qur'ānic verses, as evident in the following verses:

- **Sūrah Āl 'Imrān (3:134)**

﴿ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَاظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

"*Those **who spend** during ease and hardship, and **who restrain anger** and **pardon** the people, and Allāh loves the doers of good*."

In this verse, the quality of spending يُنفِقُون is expressed in a verb form (الفعل المضارع), then, for describing the suppression of anger, it shifts to a noun (اسم الفاعل) in وَٱلْكَاظِمِينَ ٱلْغَيْظ and for forgiveness of people in وَٱلْعَافِين. This shift reflects the meaningful difference between the two forms, indicating the deep-rootedness of these qualities in the righteous person and the depiction of the ideal version of each trait. The ideal form of spending cannot be achieved except spending continuously in different circumstances, and that implication is conveyed by the use of a verb form. However, suppressing anger and forgiving others

are qualities that can only be fully achieved through steadfastness, and the one's persistence in maintaining them, which is expressed by the noun form. Thus, the use of the verbs and nouns in this verse indicates that these individuals, due to the firm establishment of piety in their hearts, have fulfilled all the qualities attributed to them to the highest degree of excellence (إِحْسَان), and that is why Allāh (*subḥānahu-wa-ta'ālá*) loves ٱلْمُحْسِنِين.

- **Sūrah an-Nisā' (4:142)**

﴿ إِنَّ ٱلْمُنَافِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ....﴾

"*Indeed, the hypocrites seek* ***to deceive*** *Allāh, but it is He who* ***deceives*** *them*…."

Ṭabl (1998, pp. 86-87) explains that the shift here is from the verb يُخَٰدِعُون to the noun خَٰدِعُهُم, and it plays its role in rebuking those hypocrites who are afflicted with the disease of hypocrisy. They imagine that their false outward declaration of faith deceives the believers and Allāh (*subḥānahu-wa-ta'ālá*), and that their disbelief will remain concealed and safe from exposure, unaware that Allāh (*subḥānahu-wa-ta'ālá*) is fully aware of their inner selves. Moreover, the believers are commanded not to kill or harm the hypocrites, based on their outward expression of Islam, and He thereby grants them respite. This respite is not a favour, but a form of trial as it allows them to continue in their wrongdoing, which only increases their arrogance and spiritual blindness. Thus, those hypocrites who persist in their attempts at deception are the ones who are being deceived. That meaning is confirmed by another verse regarding these hypocrites in Sūrah al-Baqarah (2:9):

﴿.... وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ ﴾

"*….and not they deceive except themselves, and they don't realize it*."

- **Sūrah Ṣād (38:18-19)**

﴿ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾ وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾ ﴾

"*Indeed, We subjected the mountains with him, to* ***glorify*** *[Allāh] in the evening and at sunrise. And the birds* ***gathered together****, all with him repeatedly turning*."

In these above verses, يُسَبِّحْن is a verb, then it changes to a noun مَحْشُورَة in the second verse. The choice of choosing the verb form for يُسَبِّحْن has a reason and that is to convey continuous, gradual, repeated glorification from the mountains, moment by moment, which could not be achieved by using the noun form. Similarly, the shift to the noun form for word مَحْشُورَة has a reason; if it would appear as verb form, it would not reflect the powerful impact that is intended in this verse. The act of gathering here does not intend to depict

continuous, successive action, which is why it is brought as a noun and not as a verb. Allāh (*subḥānahu-wa-ta'ālá*) is the one who gathers these birds in a flock, and rhetorical intention here by the use of a noun is that gathering them all at once is stronger indication of the power of the Lord of the worlds (Al-Zamakhsharī, 1998, vol. 5, p. 250). Al-Bayḍāwī (1997, vol. 5, p. 26) adds that these two verses are intended to highlight two blessings that Allāh (*subḥānahu-wa-ta'ālá*) bestowed upon His Prophet Dāwūd (*'alayhi-as-salām*). The use of the verb form is to express the first blessing and the noun form to express the second. This shift reveals the greatness of these two blessings on the one hand and their specificity to Prophet Dāwūd (*'alayhi-as-salām*), on the other.

Hence, the preference for the verb form in يُسَبِّحْنَ conveys the meaning of renewals, indicating that the glorification intended by the mountains is not a permanent glorification, but rather a glorification specific to the Prophet Dāwūd (*'alayhi-as-salām*), that is renewed with the renewal of his glorification. This indication is supported by the indication of the adverbial phrase مَعَهُۥ, and its presentation before the verb يُسَبِّحْنَ in the first verse. Likewise, it is the nature of birds to move quickly from place to place. Therefore, the preference for the noun form مَحْشُورَةً in expressing their gathering indicates that when they are assembled to respond to the glorification تسبيح of Dāwūd (*'alayhi-as-salām*), they leave from their original dwelling and remain humbly at the place of their gathering (Ṭabl, 1998, p. 87).

7.2. *Iltifāt* in the Syntactic Structures

Iltifāt in syntactic structure is a shift in the pattern of how words in a sentence first appeared. This includes shifting the verb from an active participle to a passive participle, from transitive to intransitive, or from a verbal sentence to a nominal sentence. These unusual shifts attract the thoughtful listener and reader to prompt them to reflect on their hidden message and the lessons they conveyed (Ṭabl, 1998, p. 146). This type of *iltifāt* is exemplified in the following verses:

- **Sūrah al-A'rāf (7:44)**

﴿ وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗا.... ﴾

"*And the companions of Paradise will call out to the companions of the Fire, We have certainly found what our Lord* ***promised us*** *to be true, have you found what* ***your Lord promised*** *to be true*…."

Once those destined for Paradise arrive there and those meant for Hell descend into Hell, the believers will talk to the people of Hell[32]. and will say that they have found what their Lord promised them regarding their reward to be true. They will then ask the inhabitants of Hell: have you found what your Lord promised you of punishment to be true? The purpose of this question is to show that the believers have reached complete happiness and to instil sadness in the hearts of their enemies.

In this verse, the object of the promise is explicitly mentioned in وَعَدَنَا رَبُّنَا, but it is deleted in وَعَدَ رَبُّكُمْ. If the verse had followed a single pattern, it would have been said, وعدكم ربكم. Al-Bayḍāwī states regarding this that the difference between the promise to the people of Paradise and the promise to the people of Hell and the omission of the object in the latter is because that promise includes everything that Allāh (*subḥānahu-wa-ta'ālá*) promised human beings in general regarding resurrection, accountability, reward, punishment, and all the circumstances of the Day of Judgment. Therefore, it is not a promise specific to the disbelievers but for everyone. As for the first promise, it is the promise of the bliss of Paradise specifically for the believers (Al-Bayḍāwī, 1997, vol. 3, p. 14). Al-Zamakhsharī states that the object كم is removed from the second promise just for brevity and conciseness, while Al-Rāzī argues that this *iltifāt* is to highlight the contrast between the honour that will be given to the believers and the humiliation that the disbelievers will face. In وَعَدَنَا رَبُّنَا, the wording indicates that the believers were directly addressed by Allāh (*subḥānahu-wa-ta'ālá*), which is honourable for them. As for the disbelievers, they are not worthy of being directly addressed by Him, so the omitted object indicates that He (*subḥānahu-wa-ta'ālá*) did not address them directly (Al-Rāzī, 1981, vol. 14, pp. 88-89).

Ḥasan Ṭabl adds that there is a vast difference between the believers' reception of Allāh's (*subḥānahu-wa-ta'ālá*) promise in this world and that of the disbelievers. The believers received this promise with attentive hearts and conscious minds, so they hastened to believe in it and to do good deeds for His sake. In contrast, the deletion of the object in the second promise indicates the fact that the disbelievers turned a deaf ear to hearing it and obscured their minds from comprehending and accepting it (Ṭabl, 1998, pp. 146-147). Additionally, this omission implies that Allāh (*subḥānahu-wa-ta'ālá*) did not like to attach Himself to the disobedient people of Hell since they did not acknowledge Him as their Lord in this world; rather, they followed others besides Him. Thus, the omission of the possessive pronoun indicates His disassociation as an expression of disdain towards them.

[32] Although these two places will be far apart from each other, many verses in the Qur'ān say that there will be spots where people can see and talk to each other between the two places.

- **Sūrah Maryam (19:6)**

Another example is in Sūrah Maryam (19:6) on the tongue of Prophet Zakariyyā (*‘alayhi-as-salām*) when he asked for a son and then said:

﴿يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَٱجْعَلْهُ رَبِّ رَضِيًّا ۝٦﴾

"*Who will **inherit me** and **inherit from** the family of Jacob; and make him, my Lord, pleasing (to you).*"

In this verse, *iltifāt* appears in the usage of the verb يَرِثُ. The first verb يَرِثُنِي contains a direct object (مَفْعُول بِه) as an attached pronoun, while the second is constructed with a preposition in يَرِثُ مِن. If the context had followed a single pattern, it would have been: يَرِثُنِي وَيَرِثُ آل يعقوب.

Ṭabl (1998, pp. 146-147) explains that the preposition مِن is for specification (تبعيض), because among the family of Prophet Ya‘qūb (*‘alayhi-as-salām*), not all were prophets or scholars. Prophet Zakariyyā (*‘alayhi-as-salām*) desired a successor who would inherit from him righteousness, religious knowledge, prophethood, and continue the legacy of the righteous people from the descendants of Prophet Ya‘qūb (*‘alayhi-as-salām*). He feared that there was no one in his extended family, the *Banī Isrā‘īl* (بني اسرائيل), who was righteous enough to continue his mission to call people to monotheism (*tawḥīd*). So, the shift from نِي to مِن is an indication of his desire and the ideal image of a son he sought from Allāh (*subḥānahu-wa-ta‘ālá*), which would make that son worthy of carrying his message after him and among the righteous and pious ones from the family of Prophet Ya‘qūb (*‘alayhi-as-salām*). Due to his prayers and desire, Allāh (*subḥānahu-wa-ta‘ālá*) gave him the glad tiding of such a righteous son in Sūrah Al-‘Imrān (3:39):

﴿....أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ۝٣٩﴾

"*…. Indeed,* Allāh *gives you good tidings of Yaḥyá, confirming a word from* Allāh *and a noble and chaste and a prophet from among the righteous*."

- **Sūrah al-Jinn (72:10)**

﴿وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝١٠﴾

"*And that, we do not know whether evil **is intended** for those on earth or whether their Lord **intends for them** a right course.*"

These are the words of a group of Jinn who listened to the Qur'ān from the Prophet Muḥammad (*ṣallá-Allāhu-‘alayhi-wa-sallam*), then returned to their people and informed them that they had heard a wondrous Qur'ān, guiding them to the path of righteousness.

They believed in it, refrained from associating anything with their Lord, as mentioned in the first two verses of the same *Sūrah*, and then they began to preach to their community. In the two preceding verses (72:8-9), they described how they had touched the sky and found it strongly guarded by meteors. They used to sit in places there, which were free of guards, listening to what the angels spoke regarding affairs on the earth. They continued that whoever among them now dares to listen, he finds a shooting star lying in wait for him, falling upon him and destroying him (Wajdī, 1948, pp. 763-764).

In the verse under discussion, they further added that they do not know whether these matters indicate good or evil. *Iltifāt* here occurs in the verb of will (أَرَاد), which shifts from the passive perfect verb أُرِيد (used with evil) to the active perfect verb أَرَاد (used with good). In this *iltifāt*, there is an indication that those whose hearts have been touched by the sweetness of faith have refrained from attaching any evil event to Allāh (*subḥānahu-wa-ta'ālá*). The jinn display good manners by omitting the doer (فاعل), Allāh (*subḥānahu-wa-ta'ālá*), and using the passive perfect verb when referring to the will for evil, while they explicitly mention His name when referring to good and righteousness. In this way, they combine sound belief with good manners (Ṭabl, 1998, p. 148).

- **Sūrah al-Kahf (18:79, 81-82)**

These three verses relate to the story of Prophet Mūsá and al-Khiḍr (*'alayhuma as-salām*), in which al-Khiḍr explains the wisdom behind his actions, over which Prophet Mūsá could not restrain himself without interrupting, concerning the damaging of a ship, the killing of a boy, and repairing a wall, respectively.

﴿ أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا....﴾

"As for the ship, it belonged to poor people working at sea, so ***I intended*** *that I cause defect in it....*

﴿ فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ ﴾

"*So,* ***we intended*** *that their Lord should substitute for them one better than him in purity and nearer in affection.*"

﴿ .... فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا..... ﴾

"*.... So, your* ***Lord intended*** *that they reach maturity and extract their treasure....*"

In these verses, different forms of the verb أَرَاد have been used. In the first verse, it is attributed to the first-person singular pronoun in فَأَرَدتُّ, then to the first-person plural pronoun in فَأَرَدْنَا, and to the apparent noun رَبّ in the third, فَأَرَادَ رَبُّك.

When al-Khiḍr (*‘alayhui-as-salām*) mentioned the damaging ship, he attributed it to his own will. When he mentioned the killing of a boy, he expressed himself in the plural form, indicating that he was one of those who were blessed with wisdom and therefore used a plural pronoun of honour for himself. Next, when he mentioned the care of the orphans for the sake of their father’s righteousness, he attributed it to Allāh (*subḥānahu-wa-ta‘ālá*), because the One who takes care of the children’s interests to uphold the rights of the parents is none other than Allāh (*subḥānahu-wa-ta‘ālá*). Additionally, the first two actions were only to ward off evil acts, which were the unjust king's seizure of the ship of the poor and the killing of the boy by anticipation of his transgression and disbelief, respectively. For the third, the building of the wall, it was to bring good to the two orphans who inherited it from their righteous father (Ṭabl, 1998, pp. 148-150), so he attributed the act of apparent corruption to himself in singular form, and the act of pure favour to *Allāh (subḥānahu-wa-ta‘ālá)*. Al-Nīsābūrī (1996, vol. 4, p. 453) differs with Ḥasan Ṭabl regarding the use of the plural pronoun for the killing of a boy in the second verse. He believes that, since it is a combination of corruption in the act of killing and favour in terms of substitution, thus, the two matters expressed in the plural form, referring to the act of killing done by al-Khiḍr, and taking and replacement of the soul in the form of another child, is from Allāh (*subḥānahu-wa-ta‘ālá*).

7.3. *Iltifāt* in the Lexical Meanings

In this last type of *iltifāt* in our study, the shift does not involve a shift in grammatical structure but in word choice. In this category, the shift occurs between words that have the same apparent lexical meaning to highlight differences in their subtle semantic distinctions and other unique features that are specific to each. The significance of the difference between them lies in their suitability to the context in which they are used in the speech (Ṭabl, 1998, p. 159). This type of *iltifāt* is evident in the following verses:

- **Sūrah al-‘Ankabūt (29:14)**

﴿ وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا خَمۡسِينَ عَامٗا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمۡ ظَٰلِمُونَ ١٤ ﴾

“*And certainly, We sent Noah to his people, and he remained among them a thousand **years** minus fifty **years**, then the flood seized them while they were wrongdoers.*”

In this verse, there is a shift from the word سَنَة to the word عَامًا. Both words have the same meaning: a year; the exception is specified by the word عَامًا. Many scholars stated that this shift is to avoid repetition of the word سَنَة, but this view does not seem sufficient, as if the purpose were only to avoid repetition, there would be no need to use a different word.

It would have been sufficient to say, فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ, and this would complete the meaning. Therefore, that justification is not enough; there must be a wisdom behind this choice of words. There is always wisdom in the Qur'ān in the use of each and every word and behind every shift.

To understand the secret behind the use of these two different words with the same meaning, it is useful to examine their usage elsewhere. The word سِنَة appears in the following ḥadīth of the Prophet Muḥammad (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) in his supplication against the Quraysh:

اَللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُف

"*O Allah, be hard on the tribe of Mudar. O Allah, send on them (famine-drought)* ***years*** *like the (famine-drought) years of (the Prophet) Yusuf*." (Ṣaḥīḥ al-Bukhārī, 6200).

And the word عَامًا appears in Sūrah Yūsuf (12:49):

﴿ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ﴿٤٩﴾ ﴾

"*Then will come after that* ***a year*** *in which people will be given rain and in which they will press [wine/grapes]*."

Based on the above uses, the word السِنَة is associated with years of hardship and distress, while the word عَامًا represents the years of ease and prosperity. So, *iltifāt* here, from the word السِنَة to عَامًا in the verse, conveys that Prophet Nūh (*ʻalayhi-as-salām*) suffered hardships and rejection at the hands of his people during nine hundred and fifty years of his mission. The excluded period, however, represents the transition to relief and prosperity, as he and the believers were saved from the punishment of drowning and thereafter the righteous lived alone. Thus, this instance of *iltifāt* here in the lexicon adds a subtle semantic depth to the story of Prophet Nūh's (*ʻalayhi-as-salām*) by highlighting the difference between his period of trial with his people and the period of prosperity after their destruction. Furthermore, this subtle semantic use helps to console and strengthen the heart of our Prophet Muḥammad (*ṣallá-Allāhu-ʻalayhi-wa-sallam*) during the extreme circumstances he faced, while he was experiencing oppression from the disbelievers and polytheists during the Meccan period (Ṭabl, 1998, pp. 159-160).

- **Sūrah al-Mā'idah (5:3)**

﴿ ... ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي.... ﴾ .

"*....this day I have* ***perfected*** *for you your religion and* ***completed*** *My favour upon you....*"

The shift in this verse is from the word أَكْمَلْتُ to the word أَتْمَمْتُ. Lexically, both words convey the same meaning of perfection, completeness, and accomplishment (Almaany Dictionary, n.d., pp. 368, 901), and it implies that this perfection is achieved through the removal of any deficiency. Scholars have explained that the word أَتْمَامٌ is used for the completion of something that has a deficiency in its essence, and its completion removes that deficiency. While أَكْمَالٌ is used for something whose essence is already complete, but other associated aspects, such as application, manifestation, or clarification, are not fully realized yet. Based on this subtle distinction, it is remarkable that أَكْمَلْتُ is used with religion, indicating that the essence of this religion, Islam, was never deficient in its origin; rather, it has had a fixed foundation from the very beginning (Ṭabl, 1998, p. 161). Accordingly, the perfection of the religion on that day signifies that all its rulings, limits, obligations, lawful, and unlawful matters were fully revealed and clarified. After this point, there would be no addition or removal from its religious matters (al-Ālūsī, 2010, vol. 7, p. 34).

As for the use of أَتْمَمْتُ with the blessing (نِعْمَة), it refers to the blessing of guidance, religious stability, protection, and the triumph of Islam through the victory of the Muslims over their enemies. This verse was revealed during the Farewell Hajj (*Ḥajj al-widā'*) after the conquest of Makkah when Islam was fully established. All these blessings were granted gradually and therefore required actual completion. Hence, the choice of the word أَتْمَمْتُ instead of using أَكْمَلْتُ reflects the blessings regarding the rulings of Islam and learning about how to live to please Allāh (*subḥānahu-wa-ta'ālá*), which the Muslims attained gradually until they reached its completion at the time of the revelation of this verse. Furthermore, the *iltifāt* from أَكْمَلْتُ to أَتْمَمْتُ in the statement وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى is a reminder for the Muslims to recognise the favour of Allāh (*subḥānahu-wa-ta'ālá*) in this decisive victory, which they attained after it had been wished for and hoped for in their hearts and yearned for in their souls (Ṭabl, 1998, p. 162).

The previous three chapters examined the various types of *iltifāt* in specific Qur'ānic verses and analyzed their linguistic, stylistic, and contextual functions. It thus becomes evident that these shifts serve both specific and general rhetorical purposes. It is intentionally used to attract listeners, enhance meaning, and convey strong messages. The next chapter explores the rhetorical purposes of *iltifāt*, which appear commonly in various Qur'ānic verses.

Chapter 8: Conclusion

The rhetorical function of *iltifāt* is a well-established and recognized technique of *balāghah* (Arabic rhetoric), one of the miraculous aspects of the Qur'ān, which is full of wisdom and benefit. *Iltifāt* is a deliberate shift from the ordinary grammatical sentence structures to achieve a more artistic and persuasive effect that is complex than regular conversation. It is not a new phenomenon; it has its roots in classical Qur'ānic exegesis and in Arabic rhetoric. The concept of *iltifāt* began to emerge in scholarly works at the beginning of the second century AH. It became organized and solidified up to the eighth century AH through the works of prominent scholars of rhetoric, such as al-Sakkākī and Ibn al-Athīr. After that, a significant gap is observed, especially in recent times. Despite its existence for centuries, it is a shortcoming on the part of Muslims and a result of the negligence of Muslim scholarship not to give due attention to this stylistic feature of the Qur'ānic sciences. This scholarly negligence has caused a lack of awareness and confusion among the masses regarding this stylistic shift, and has led to criticism of this eloquent phenomenon in the Qur'ān.

The verses containing rhetorical function of *iltifāt* continuously offers new insights to its readers. Historically, several other terms have been used to describe the phenomenon of grammatical and stylistic shifts, which have become obsolete and merged into *iltifāt*. These shifts are employed where the context and situation demand it to intensify the message. There is always a reason for adopting this rhetorical function, even if it is not immediately apparent to the reader. *Iltifāt* is one of the most complex types of rhetorical device. Its understanding requires a high level of familiarity with Arabic language and rhetoric, as its effects are not always immediately apparent. *Iltifāt* in eloquent speech is not only about pondering apparent changes in grammatical structures, but also requires consideration of what the speaker wants to achieve with it by attracting the audience's attention after emphasizing particular words or sentences by shifting. Ṭabl (1998) beautifully explains that in *iltifāt* is done by altering the normal sentence structure in Arabic rhetoric, just as one does by raising the volume or varying the tones in public speaking, or by making letters bigger, changing their text colour, or underlining words in writing.

This study discusses various verses under different types of *iltifāt* and shows how this rhetorical function enhances the meaning related to the particular context of each verse. All of these types of shifts are not accidental; rather, they are intentional, representing the miraculous eloquence of the Qur'ānic language and making it wonderfully expressive by capturing attention and stimulating listeners' interest. The interpretation of the relevant

verses reveal that it is an intentional technique which is carefully used to enhance the meaning and eloquence of the Qur'ānic text. It contains a general and specific purpose behind its application. Generally, it inspires and attracts the listener and reader due to its unique style, clarifies ideas, gives depth to its message, and enhances and beautifies the flow of the speech that features smooth rhythm and rhyme. The specific benefits vary depending on the type of *iltifāt*, speaker's aim and the context of the speech.

The most prominent types of *iltifāt* in the Qur'ān are between pronouns, numbers, particles, morphological forms, syntactic structures, and lexical meanings. *Iltifāt* between pronouns, whether first, second, or third person, represents an interactions between the speaker (Allāh *subḥānahu-wa-ta'ālá*), the audience, and the message. Sometimes, it represents closeness and honour, while at other times it represents warning and reprehension. Moreover, it helps to convey a strong message in gentle and kind manner, depending on the context and the type of *iltifāt*. Similarly, *iltifāt* between the morphological forms of verbs and nouns conveys important details about the actions and their meanings. All these subtle implications would have never been achieved if the verses had followed the ordinary grammatical pattern, and many more words would have needed to be added to convey the same depth of message that the rhetorical function of *iltifāt* achieves in a few words.

This study illustrates that, after pondering and gaining a deeper understanding of this stylistic shift, it becomes evident that it offers a different perspective than what critics have understood and stated, due to their shallow knowledge and a lack of understanding. Since Allāh (*subḥānahu-wa-ta'ālá*) is the All-Wise (الحكيم), His speech is always free from errors; these shifts do have great wisdom and secrets behind their usage. Whoever can comprehend those will see the beauty and miracles of the Qur'ānic language by understanding these matters deeply, and whoever fails, he should attribute the failure to their own limitation of his perception rather than attributing any fault to the speech of Allāh (*subḥānahu-wa-ta'ālá*).

This study further reveals how the rhetorical function of *iltifāt* expresses hidden meanings and messages, which enhances our appreciation for the Qur'ānic message, and demonstrates the richness of the Arabic language. Additionally, it emphasizes the need to study and understand Qur'ānic verses in their original Arabic text, because their rhetorical effects, especially those produced by *iltifāt*, are missing in translations. This supports the inevitability of combining linguistic knowledge with the analytical methods to reveal the secrets of the rhetorical language used in the Qur'ān. Research should continue to interpret

more verses to uncover the wisdom and secrets of *iltifāt* in the relevant verses. Additionally, it has been noticed that *iltifāt* in the pronouns is not strictly restricted to shifting from one type (first, second, or third person) of pronoun to another; rather, it includes shifts from pronoun to the explicit noun as well, or in other words, shifting to a noun where apparently a pronoun would be expected. Following earlier scholarly works, in this study, all such cases are covered under the general category "*Iltifāt* in the Pronouns." For future studies, a sub-category could be made specifically for "*Iltifāt* from the Pronoun to the Noun and Vice Versa."

In short, *iltifāt* is not just a stylistic shift; it is an important linguistic feature to express hidden meanings and convey powerful messages in a few words. Understanding *iltifāt* is essential to appreciating the eloquence and miraculous linguistic style of the Qur'ān. The careful and deliberate utilization of the words in the Qur'ān has multiple layers of meaning, where even a slight variation in expression and wording carries an ocean of wisdom and contributes to its theological and rhetorical power. As this study shows, the sudden shifts in the rhetorical function of *iltifāt* grab the audience's attention, emphasize key points, and create a lasting impact. Exploring the wisdom behind the stylistic and intentional shifts in *iltifāt* not only deepens our understanding of Qur'ānic rhetoric, but also affirms that these are divine words, thus negating the accusation that the Qur'ān is the speech of a human being. Undoubtedly, its linguistic eloquence is one of the reasons why no one, not even experts in the language, could accept the challenge of producing anything like it.

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Appendix: Transliteration Chart

Arabic Letters	Transliteration
ا	a
آ	Ā / ā
ب	b
ت	t
ة	h
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	Ṭ / ṭ
ظ	dḥ
ع	‘
غ	gh
ف	f
ق	q
ك	k

ل	l
م	m
ن	n
ه	h
و	w
و (vowel/ *madd*)	ū
ي	y
ي (vowel / *madd*)	ī
ء	'
ى (*alif maqṣūrah*) like in موسى	á