

## **Eltifat in the Holy Qur'an at the level of listening, speaking and speaking: case study, Nasser Makarem Shirazi's translation**

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### **Introduction**

Discourse Analysis (DA) examines how language constructs meaning within social, political, and cultural contexts. It explores power dynamics, ideologies, and textual strategies in communication. Critical Discourse Analysis (CDA), a prominent approach, investigates how discourse reinforces or challenges societal structures. Quranic Discourse Analysis applies DA principles to the Quran, focusing on its linguistic, rhetorical, and pragmatic dimensions. The Quran employs unique discursive features, such as intertextuality, repetition, and shifts in voice, to convey divine messages. Its discourse blends argumentation, narrative, and legislation, often addressing multiple audiences simultaneously. A key aspect is dialogism, where the Quran engages with opposing viewpoints, reflecting a dynamic interaction with its socio-historical context. The use of rhetorical questions, analogies, and performative speech acts (e.g., commandments) underscores its persuasive and authoritative nature. Additionally, lexical choices and semantic fields reinforce theological concepts, such as tawhid (monotheism) and accountability. Analyzing Quranic discourse also involves cohesion and coherence mechanisms, where verses are interlinked through thematic unity despite nonlinear structures. This reflects the Quran's self-referentiality and holistic worldview. Modern applications include comparing its discourse with pre-Islamic texts or examining its reinterpretation in contemporary political discourses.

### **Methodology**

The study adopts a descriptive-analytical approach, combining semantic and rhetorical analysis. Qur'anic verses exhibiting Eltefat are classified based on speech act components, with a focus on shifts in pronouns (e.g., third to first person), verb tenses, grammatical numbers (singular, dual, plural), and referential modes (e.g., implicit to explicit). Makarem Shirazi's translations are evaluated for fidelity to the original rhetorical structure and contextual meaning.

Frequency of Components: The speaker level (e.g., shifts in divine pronouns from third to first person) emerges as the most frequent, reflecting the Qur'an's dynamic engagement with its audience. The utterance level (e.g., shifts in verb tense or grammatical case) is the least frequent but significant for emphasizing theological or dramatic points.

Translation Strategies: Makarem Shirazi predominantly translates Eltefat literally, preserving word-for-word correspondence. However, he occasionally avoids replicating the rhetorical shift to maintain clarity in Persian. Examples of divergence include translating past-tense verbs as present perfect (e.g. "خَلَقَ" as "has created") or altering grammatical number (e.g., singular "سَمِعَ" to plural "سَمِعُوا").

In some cases, shifts in grammatical case (e.g., nominative to accusative) are not fully conveyed, potentially diluting rhetorical emphasis.

## Discussion and Results

The Qur'an's use of Eltefat enhances its persuasive and aesthetic impact by dynamically shifting perspectives, addressing diverse audiences, and underscoring theological themes. Makarem Shirazi's translation, while generally faithful, occasionally prioritizes linguistic simplicity over rhetorical precision. This highlights the challenge of balancing semantic accuracy with readability in translating stylistically complex texts.

This study underscores the centrality of Eltefat in Qur'anic rhetoric and its role in shaping divine-human communication. It calls for further research on translational strategies for rhetorical devices in sacred texts, particularly in non-Arabic contexts where linguistic and cultural nuances may require adaptive approaches.

## Conclusion

Based on the analysis of Qur'anic verses, the following conclusions are drawn regarding Eltefat (rhetorical shifts). At the Addressee Level (Listener). Most Frequent: Shifts in person (e.g., transitions between first, second, and third person pronouns). Least Frequent: Shifts in type/nature (e.g., addressing non-human entities or abstract concepts).

At the Speaker Level: Most Frequent: Shifts in referencing the speaker (e.g., alternating between divine pronouns like "We" and "He"). Least Frequent: Shifts in type/nature (e.g., changes in the ontological status of the speaker) and numerical shifts (e.g., singular to plural).

At the Utterance Level: Most Frequent: Shifts in verb tense/mood (e.g., past to present tense for dramatic immediacy). Least Frequent: Shifts in grammatical logic (e.g., altering syntactic structures or grammatical cases)

Overall Comparison of Speech Act Components: The speaker level exhibits the highest frequency of Eltefat, reflecting the Qur'an's dynamic divine voice. The utterance level shows the lowest frequency, highlighting

its role in specific rhetorical or theological emphasis. This hierarchical distribution underscores Eltefat's strategic role in Qur'anic discourse, prioritizing divine authority and audience engagement while balancing grammatical and stylistic complexity.

Nasser Makarem Shirazi's translation of Qur'anic verses exhibiting Eltefat (rhetorical shifts) largely adheres to a word-for-word approach, striving to preserve the original structure and rhetorical style.

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