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RESEARCH ARTICLE

BIBLICAL AND QUR'ANIC DISCOURSAL SHIFTS: GENERATING FREE MODES OF SPEECH AND THOUGHT PRESENTATION VIA 'ILTIFAT'.

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Abstract

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Introduction:-

English linguistic research has identified four free modes of speech and thought presentation: free direct speech (FDS), free indirect speech (FIS), free direct thought (FDT), and free indirect thought (FIT). The absence of the reporting clauses in the free constructions is the most important linguistic indicator which differentiates these free modes from their corresponding modes of presentation (direct speech, indirect speech, direct thought, and indirect thought) (see for instance, Leech and Short (1981, 2007); Quirk et al. (1985); Huddleston and Pullum (2002) ; Semino and Short (2004)).

However, the Arabic theory of الالفتات 'al-iltifat' 'discoursal shift' is assumed by the present study to explain the linguistic 'environment' which is required to form the free modes of speech and thought presentation; a free mode of speech or thought is generated by means of a discoursal shift from one type of discourse into another. This linguistic phenomenon is assumed to be universal as far as the Biblical and Qur'anic discourses are concerned.

Free Modes of Speech and Thought Presentation in English:-

In English linguistic research, the stylistic and syntactic accounts have identified four free modes of speech and thought presentation:

Free Direct Speech:-

According to Leech and Short (2007:258), free direct speech (FDS) is "a more direct form than DS". For Semino and Short (2004:11), writers make use of free direct speech by removing one or both of the most indicators of the reporter's presence in direct speech form: the reporting clause, and quotation marks.

Free direct speech differs syntactically from direct speech in one main point, which is the absence of 'reporting clause', hence "the act of communication is signalled by, for example, shifts in the tense forms of verbs." The reporting clauses and quotation marks of free direct speech are often omitted, particularly in fiction writing "when the identity of the speakers is obvious from the context" (Quirk et al., 1985:1021-2).

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By free direct speech, the character interacts ‘immediately’ with readers without ‘interference’ of narrator. In narrative, this mode may “portray the quick to-and-fro” conversation between characters. Long conversations in novels may be constructed in this form because it is intended to express an “extra faithfulness” by providing the original words and grammatical structures. Its main effects are mainly those “vividness and dramatization” (Semino and Short, 2004:12). Sentences of free direct speech are employed “for purposes of textual economy as in ellipsis cohesion.” Sequences of this mode can be used to produce “metronomic speech”, where a speaker changes and labour of his identification is on the part of the reader (Toolan, 2009:1033).

Free Indirect Speech:-

According to Leech and Short (2007:261-4), free indirect speech (FIS) is a mixture of direct speech and indirect speech. In this mode, most typically, there is an omission of the reporting clause, but the main features of indirect speech, particularly backshift are returned.

Quirk et al. (1985:1032) point out that free indirect speech differs from direct speech in the following points: (a) the omission of the reporting clause, (b) the potentialities of direct speech sentence structure are retained (for example, direct questions and exclamations, vocatives, tag questions, and interjections), (c) it is similar to indirect speech in the “backshift of the verb, together with equivalent shifts in personal pronouns, demonstratives, and time and place references, that signals the fact that the words are being reported, rather than being in direct speech. Toolan (2009:1034) argues that preposed reported clauses, i.e., those in which the reported clause precedes the reporting one, are instances of free indirect speech. Such constructions have some features of direct speech (direct question, and exclamation, respectively), and ‘indirect discourse’ (ID) (backshift, tense, and distal or narratorial deictic).

In Huddleston and Pullum’s (2002:1029) viewpoint, the absence of the reporting frame of indirect speech alone reduces it into ‘free indirect discourse’. However, Toolan (2009:1034, 1039) notes that the most prominent linguistic feature in FIS is ‘modality’, saying:

FIS is marked by frequent use of modal verbs (must, should, had to, could, might, would) and sentence adverbials (certainly, perhaps, maybe, surely, of course, etc.) expressing judgments about the likelihood or necessity or desirability of some action or state transpiring.

Leech and Short (2007:268) concentrate on the “ironic effect” of FIS, which is viewed to be the result of intervening of reporter between character and reader. Thus, “FIS is used as a vehicle for irony”, because of its ability to express two points of view: the narrator’s and the characters’. Declerck (2006:553) raises an important issue concerning this construction; free indirect speech is the acceptable report in the future.

Free Direct Thought:-

Leech and Short (2007:270) point out that the presentation of thought is concerned with “the portrayal of internal speech”. That is to say, “the flow of thought through a character’s mind”, or what is known as “stream of consciousness.” The modes of speech and thought presentation are similar in their formal features. By the same token, Quirk et al. (1985) consider all modes of reporting thoughts as types of reported speech. They (ibid:1021) observe the report to be “a representation of mental activity (internal communication), which by its nature is unspoken”. They (ibid) consider free direct thought and free indirect thought as types of free direct speech and free indirect speech respectively. Similarly, Huddleston and Pullum (2002:1029) generalize the syntactic structure of free direct speech to free direct thought (see also Trauth and Kazzazi (2006:318)).

Greenbaum (1996:362) also considers free direct thought and free indirect thought as forms of free direct speech and free indirect speech respectively. He (ibid) states that in free direct speech, in addition to the omission of the reporting clause, present tense is used where appropriate, similar to direct speech (see also (Quirk et al., 1985:1032-3); (Declerck, 2006:812)) .

Leech and Short (2007:271, 4) state that modes of thought presentation allow reader to “see things from that character’s point of view.” The employment of thought presentation modes involves the presence of an ‘omniscient narrator’. As in speech presentation, direct thought and free direct thought give the impression that there is little intervention of the narrator. In extreme forms of free direct thought, associated with the absence of reporting clause and truncated sentences, a character may show reader how thoughts of a character may go by rapidly. Direct thought

is often used in the form of “the dramatic mode of soliloquy”, in an “attempt to make character’s thought more actual.” (ibid:275).

Free Indirect Thought:-

Leech and Short (2007:271, 278) note that free indirect speech distances readers somewhat from the characters production of the speech. This is not the case with free indirect thought, which “has the opposite effect.” It puts readers “directly inside the character’s mind.” Free indirect thought is a development of direct thought. It keeps the vividness of direct thought and avoids the “artificiality” of soliloquy, that is “speaking to oneself”. Similar to speech presentations, writers can use thought presentation modes “strategically” in order to control their readers’ “sympathies”. This is done by giving extensive account of a character’s (who is wanted to be sympathised with) thoughts in the form of free indirect thought. Characters who are not intended to be sympathised with are distanced by never shown their minds.

However, in free indirect thought no reporting verb is used, hence there is no overt signal that the character’s rather than the author’s view or thought is being portrayed (Downing and Locke, 2006:308).

Free Modes of Speech and Thought Presentation in Arabic:-

To the researchers’ best knowledge, Arab scholars, grammarians and rhetoricians, whether early or contemporary, have identified only the direct and indirect forms of *speech* presentation under the concept of *حكاية القول* ‘reported speech’. These are called *حكاية لفظ*, and *حكاية معنى*, respectively. However, they are aware of the existence of most of the modes of speech presentation. They discuss these modes under different grammatical and rhetorical labels. Discussions of omitted reporting clauses of *حكاية القول* ‘reported speech’ construction are not uncommon as they are considered as types of **ellipsis**.

According to الجرجاني d. 471 A.H. (1978:112), Arabic generally tends to adopt ‘ellipsis’ when it is appropriate to achieve eloquence because ellipsis is effective in producing concise speech and focusing meaning. Ellipsis ultimately aids the addressee concentrating on particular elements within the clause structure. Similarly, ابن هشام d. 761 A.H. (2005: Vol.2: 410) maintains that the reported speech may be used with an omitted reporting clause: (1) "وَأِدُّ يَرْفَعُ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ" [البقرة: 127]

“Thus Abraham along with Ishmael laid the foundations for the House: ‘our Lord, accept this from us! Indeed You are the Alert, the Aware!’” (Irving, 2011:20).

The omitted verb in this text is supposed to be ‘و إسماعيل [يقول]’, and Ishmael [was saying]’ (ابن هشام d.761 A.H., 2005:Vol.2:410).

Contemporarily, الحمور (1984:587-95) suggests that the main purposes of using such type of ellipsis are rhetorical and contextual; it is employed in points of stylistic shifts from the discourse of *الغيبية* ‘absentee’ to that of *الخطاب* ‘addressing’, or from *التكلم* ‘speaking’ to *الخطاب* ‘addressing’. This aspect is called in Arabic rhetoric ‘*الالتفات*’, *al-iltifat*, and has already been referred to by الجوارى (1974:39), who considers such ellipsis as a type of *التفات* ‘shift’, which is that change of speech from narration to reporting, or the reverse. The shift may be from *الأنشاء* ‘constative’ to *الخير* ‘performative’, or the reverse. He (ibid) puts it in the following way:

ولعل من أهم ما يلاحظ في هذا الأسلوب أنه ضرب مما يعرف عند أهل البلاغة بالالتفات، وهو التفات ينتقل فيه الكلام من الخطاب الى الغيبية أو من الغيبية الى الخطاب أو ينتقل من الخير الى الإنشاء أو من الإنشاء الى الخير.

‘Perhaps the most important noticeable thing concerning this style is that it is a sort of what is called by rhetoricians ‘*al-iltifat*’, which is a process by which the speech shifts from addressing discourse into the absentee or the reverse of this, or a shift from constative into performative or the reverse of this.’

However, most Arab scholars limit the discussion of the aspect of ‘*al-iltifat*’ to pronouns shifts; they seldom refer to shifts between constatives and performatives. Similarly, functions of the aspect of shift have not been systematically characterized either. Accordingly, to the researchers’ best knowledge, this could be a modest attempt to characterize the free types of speech and thought presentation according to the Arabic rhetoric perspective of ‘*al-iltifat*’ ‘discoursal shift’.

The Arabic Theory of *Al-iltifat* ‘Discoursal Shift’:-

Lexically, the term *iltifat* التفتات is derived from the verbal form لَفَتَ *lafata*, which may be used as a transitive phrasal verb عَنْ لَفَتَ, to mean ‘to turn one’s face off from looking at somebody or something into another direction’. The term *iltifat* is used more generally to refer to that sudden abandonment of doing something (see ابن منظور d. 711 A.H. (2009, Vol. 2:95-7), and الرازي d. 666 A.H. (1983: 600-1)).

As a rhetorical term, the concept *iltifat* is defined by مطلوب (1987:294) as in the following:

الالتفات اصطلاحاً: التعبير عن معنى بطريق من الطرق الثلاث التي هي: التكلم والخطاب والغيبة, بعد التعبير عن ذلك المعنى بطريق آخر من الطرق الثلاث بشرط أن يكون التعبير الثاني على خلاف ما يقتضيه الظاهر ويترقبه السامع.

‘*Al-iltifat* in terminology is that expressing of meaning by three ways: speaker discourse, addressing discourse, and absentee discourse, after expressing that meaning by a different way from these three ones, providing that the second expression will be deviant from what is apparently required discourse, and from what is anticipated by hearer.’

According to درويش (2011:7), *al-iltifat* is one of the rhetorical aspects dealt with by early Arab rhetoricians. It mainly refers to that sudden alternative shift among pronouns, as in from using third person narrative into addressing discourse, or the reverse. The shift may be from addressing discourse into narrative discourse of speaking personal pronouns. Writers employ such shifts mainly in order to gain their readers’ involvement and to avoid monotony which may result from keeping to one style.

However, the term الالتفات is no longer used to refer to that shift in the use of personal pronouns which ultimately affects the nature of discourse. According to the present study, the man who gave such issue its discoursal flavour is ابن حيان d.745 A.H. (1999, Vol.1:24) who identifies a new shift which can be considered as pragmatic. He calls it ‘a shift from declarative into imperative’. This type is viewed by the present study as a shift from ‘constative’ into ‘performative’:(2)

”قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ” [الأعراف : 29]

“SAY: ‘My Lord has ordered me to play fair. Keep your faces set towards every place of prayer and appeal to Him sincerely; religion belongs to Him. Even as He started you off, so will you return’” (Irving, 2011:153).

ابن حيان d.745 A.H. (1999, Vol.1:24) argues that this text starts with a declarative (constative) in the past tense, and shifts into imperative (performative). He refers to two main additional types of shift:

(1) Shifting from absentee discourse into speaker one and the reverse. He (ibid) calls such shift “الرجوع من الغيبة الى

(3): التكلم ومن التكلم للغيبة”

”فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ”

[فصلت : 12]

“He determined there should be seven heavens [constructed] within two days, and inspired its own order in each heaven. We have beautified the lowest heaven with lamps and a safeguard. Such is the design of the Powerful, the Aware” (Irving, 2011:478).

(2) Telling past events by future forms, and the reverse:

(4) a.

”وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثْبِرُ سَحَابًا فُسْقَتَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ” [فاطر : 9]

“God is the One Who sends the winds to blow the clouds along. We derive them on to a dead land, and revive the earth by means of them after it has died. Such is regeneration” (Irving, 2011:439).

b.

”وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ دَاخِرِينَ” [النمل : 87]

“Someday the Trumpet will be blown and startle whoever is in Heaven and whoever is on Earth, except for anyone God may wish. Everyone will come to Him abjectly” (Irving, 2011:384).

الأنشاء (2002:144-5), as well, discusses two additional types of such discourse: from الخبر ‘constatives’ into الإنشاء ‘performatives’, and the reverse of this. Although she did not call them *pragmatic*, they are clearly so. As such, the present study prefers the term discoursal shift, which is hoped to appropriately label such language aspect.

Discoursal Shift Perspectives in Arabic Rhetoric:-

In the history of Arabic rhetoric, two main fields have been concerned with discoursal shift: 'علم المعاني' 'The Science of Meaning', and 'علم البديع' 'The Science of Beautiful Speech'. According to الزمخشري d. 538 A.H. (2001:Vol.1:56), shifts from absentee into addressee, those from addressee to absentee, and the like, are natural phenomena in Arabic literature even before Islam, as in the following lines by Imru-alqayis:(5)

تَطَاوَلَ لَيْلِكَ بِالْأَثْمَدِ وَنَامَ الْخَلِيَّ وَلَمْ تَرْقُدِ
وَبَاتَتْ وَبَاتَتْ لَهُ لَيْلَةٌ كَلِيلَةَ ذِي الْعَانِرِ الْأَرْمَدِ
وَذَلِكَ مِنْ نَبَأِ جَانَنِي وَخَبْرَتُهُ عَنْ أَبِي الْأَسْوَدِ

According to ابن حيان , in درويش (2011:18), the first line opens with addressing discourse, the second shifts into absentee, and the third shifts into speaker discourse. The same shift and others are used in the Qur'an:

(6)

"هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ بَرِيحٍ طَيِّبَةٍ [..]" [يونس:22]

"He is the One Who sends you travelling along on land and at sea until when you are on board a ship, and sailing along under a fair wind [..]" (Irving, 2011:211).

Illustrating this, الزمخشري d. 538 A.H. (2001:Vol.1:56) thinks that such shifts attract the hearer's attention and stimulate him to listen more than a style that keeps to one discourse. This style may be intended to achieve some local (immediate) functions within the text.

Perspectives of discoursal shifts have been gradually established in Arabic Rhetoric; such shifts have been included within the domain of the Science of Meaning by Al-Sikaky d.626, with some references to it within the field of Beautiful Speech (مطلوب, 1987:Vol.1:298).

The aspect of discoursal shift is called by اليازجي (1945:83) "العدول عن مقتضى الظاهر", 'shift from what is apparently required [style]' whose main purpose is to hold the reader's attention.

درويش (2011:249-50) states that most of Arab scholars consider 'الانتقالات' 'discoursal shift' as an aspect which belongs to the Science of Beautiful Speech, hence it is viewed as 'تزيين أسلوبى', 'stylistic (aesthetic) modification, or manipulation'. However, he (ibid) adopts the opinion of السكاكي , who considers this aspect to belong to the Science of Meaning. This aspect is employed to achieve some intended meanings; when the shift is into addressing discourse, it is often intended to present the addressee to praise or rebuke him, and the like. Shifting into absentee discourse is often intended to present the absent person to praise or glorify him. He (ibid) believes that this aspect reflects the inimitable nature of the Qur'anic discourse.

It is noticed that Arab rhetoricians have not limited the process of discoursal shift to that between adjacent sentences; a large stretch of texts of a Qur'anic Sura may adopt one discourse, then a sudden shift happens, as in the Opening Sura, which opens with four texts of absentee discourse, then shifts into addressing discourse. (see ابن حيان d.745 A.H. (1999, Vol.1:24); حسان (2000:Vol.2:98-102)).

It is also noticed that this aspect of discoursal shifts has been considered by Arabic Rhetoric apart from discussions of 'حكاية القول' 'reported speech' perspectives. It seems that scholars have not been willing to discuss what they consider as grammar issues in rhetoric (similarly, grammarians have not referred to such shifts). Moreover, rhetoricians, whether early or contemporary have not referred to the possible effects of such discoursal shifts in generating what is called in modern terms free types of speech and thought presentation. Even when they identify some instances of such shifts that occasionally include reported speeches or thoughts, rhetoricians do not comment on the reported speech. Their efforts have mainly been concentrated on characterizing the shift to be belonging to a particular type, with occasionally some attempts to anticipate their functions.

Types of Discoursal Shift:-

Taking into account that types of discoursal shift are discussed by Arab scholars for other purposes apart from generating free types of reported discourse, each type is initiated by the available discussion offered by Arabic rhetoric, grammar, and interpretations of the Glorious Qur'an. This is done in order to identify the general intended functions of such shifts, and to discuss some misconceptions of those shifts and their meanings. Each section ends with an example of the way in which the shift generates a free type of reported speech. Instead of using the term

'pronoun', the study considers the use of first person pronouns as a type of **speaking discourse**; the use of second person pronouns as **addressing discourse**; and the use of third person pronouns as a type of **absentee discourse**.

Shift from Absentee into Addressing Discourse :-

An instance of this type is already referred to above, which is in the Opening Surah of the Glorious Qur'an:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)" (الفاتحة:1-7).

"[1] In the name of God, the Mercy-giving the Merciful [2] Praise be to God, Lord of the Universe, [3] the Mercy-giving, the Merciful [4] Ruler on the Day of Repayment! [5] You do we worship and You do we call on for help.[6] Guide us along the Straight Road, [7] the road of those whom You have favoured, with whom You are not angry, nor who are lost!" (Irving, 2011:1).

According to الخوني (2003:463), the Opening Surah of the Glorious Qur'an includes discursal shift; it starts with an absentee discourse until the fifth text where the shift into addressing discourse occurs. The shift is intended to express, in الخوني (ibid)'s words حضور العبد بين يدي ربه ويخاطبه فالعبد حاضر بين يدي ربه غير غائب عنه، 'the attendance of the servant [man] in the presence of his Lord [Almighty Allah]. The servant talks to Him, as he is present, not absent. الخوني (ibid) comments that Almighty Allah glorifies Himself in texts 1 to 4 using third person pronouns, then dictates His servants to recite text 5, that they will not worship or appeal to anyone, but only Him.

The study considers the following Qur'anic text as including a shift from absentee discourse into addressing one, and that shift generates free direct speech:(8)

"يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ" [آل عمران : 106]

"One day some faces will turn white while other faces will turn black. Those whose faces are blackened [will be asked]; 'Did you disbelieve after your [profession of] faith? Taste torment because you have disbelieved!'" (Irving, 2011:63).

This is also supported by حسن (1973:54-5) who states that there are some occasions on which "تقدير القول" 'the assumption of the occurrence of saying' is also possible. Cases in which the reporting sentence is elided, where the implicit verb of saying is understood to complete the meaning, as in the above mentioned Qur'anic text. He (ibid) maintains that the omission of the reporting sentence is frequent in Arabic since such clauses can be understood from the surrounding context of حكاية القول , 'reporting speech' which is in the above text "يوم تبيض وجوه وتسود وجوه", "One day some faces will turn white while other faces will turn black". The omitted clause can be "يقال لهم", 'they will be told/asked'.

Shift from Absentee into Speaking Discourse :-

الدرويش (1988:Vol.2:142) thinks that the following text includes such a shift: (9)

"فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنْثَىٰ ... " [آل عمران : 195]

"So their Lord responded to them; 'I shall never waste the work of any worker among you, whatever it is a man or woman [...]' (Irving, 2011:76).

However, this Text is considered by the present study as a type of indirect speech (IS). The reporting clause is "فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ", "So their Lord responded to them" while the reported one is "أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنْثَىٰ", "I shall never waste the work of any worker among you, whatever it is a man or woman". The reported clause is reported indirectly since it is initiated with the particle أَنَّ (see (عياد , 1988:114); (النحاس) d. 338 A.H. , 1977:Vol. 1.:494)).

The following text represents the shift from absentee discourse into speaking discourse in which a free direct speech is generated:(10)

"وَلْيَتَصَدَّقُوا بِالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلْيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ [113] أَفَغَيْرَ اللَّهِ أَبْتَغِي حِكْمًا .. [114]" (الأنعام: 113-114).

“Let the vital organs of those who do not believe in the Hereafter incline towards it, and let them feel satisfied with it and acquire whatever they may be acquiring. Should I crave someone besides God to settle matters? [..]” (Irving, 2011:142).

Shift from Addressing into Absentee Discourse:-

درويش (2011:168) thinks that the following text includes this type of shift: (11)
 "فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ وَإِنِّي أَعِيدُهَا بِكَ
 وَذَرِّيَّتًا مِنَ الشَّيْطَانِ الرَّجِيمِ" [آل عمران : 36]

“When she gave birth, she said: ‘My Lord, I have given birth to a daughter,’ – (God was quite Aware of what she had given birth to, for a male is not like a female) – ‘I have named her Mary, and You to protect her and her offspring from Satan the Outcast’ (Irving, 2011:54).

درويش (ibid) argues that the shift starts from *وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ*, which employs third person pronouns unlike *رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ*, which adopts addressing style. However, according to الطباطبائي (2006: Vol.3-4:129-30), both these sentences are *جملة اعتراضية* ‘parenthetical sentences’ by Almighty Allah to mean that ‘We know that she is a girl, but We want to achieve her mother’s will in another better and acceptable way. Had her mother known Our will, she would not have regretted having her a girl’.

The idea of discursal shift in the above text aids to identify the change of speaker. These comment clauses are inserted within a direct reported speech; the same quoted speech of the mother continues after them. As such, there should be a linguistic indicator to hold hearer’s (reader’s) awareness of that change of speaker. (The present study also considers such comment as ‘external evaluation’ since it is an apparent comment by The Narrator).

Another clear instance of a shift from addressing discourse into absentee one that produces free indirect speech is:(12)

"هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ" [ص : 59]

“Here comes a troop rushing at you! They have no welcome here, for they must roast in the Fire.” (Irving, 2011:456).

The report generated by this type of discursal shift is indirect reported speech since it is originally uttered by plural subjects (see (ابن عاشور, 1984:Vol.5:87)).

Shift from Addressing into Speaking Discourse:-

According to السيوطي (n.d.), in درويش (2011:210), this type of shift is not found in the Glorious Qur’an. However, نصر الله (2002:148) states that an instance of such a shift is found in the following verse:(13)
 "قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِمَا نَعْبُدُ رَبَّنَا عَلَىٰ أَنْ تُؤَمِّرَنَا مِنْ بَنَاتِنَا وَإِنِّي أُرِيدُ أَنْ نَمُنَّ بِمَا نَعْبُدُ رَبَّنَا عَلَىٰ أَنْ تُؤَمِّرَنَا مِنْ بَنَاتِنَا وَإِنِّي أُرِيدُ أَنْ نَمُنَّ بِمَا نَعْبُدُ رَبَّنَا عَلَىٰ أَنْ تُؤَمِّرَنَا مِنْ بَنَاتِنَا" [القصص : 27]

“He said: ‘I want to marry you to one of these daughters of mine, provided you hire yourself out to me eight seasons. If you should complete ten, then that will be your own affair. I do not want to be hard on you; you will find me an honorable man, if God so wishes’” (Irving, 2011:388).

According to الطبرسي d. 502 A.H. (2005: Vol.7: 431), the underlined speech of the above text is by Prophet Shu’ayb (PBUH). This supports the argument that the shift is from addressing into speaking.

Shift from Speaking into Addressing Discourse:-

نصر الله (2002:147) thinks that the following Qur’anic text represents this type of shift: (14)
 "فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا عَارِضٌ مُّمْطَرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ" [الأحقاف : 24]

“When they saw it as a disturbance advancing on their valleys, they said: ‘This is some storm which will bring us rain.’ Rather it was what you sought to hasten up for yourselves, a wind containing painful punishment,” (Irving, 2011:505).

However, according to the present study, the shift is from absentee discourse into addressing one; the text starts with direct speech which is as a whole put in third person pronouns. The shift happens after the reported clause: *بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ*. The shift is to indicate evaluation of those people’s speeches. Instead of interpreting shift

in terms of pronouns, considering the whole reported speech as a type of discourse provides a more objective interpretation of the shift.

Shift from Constatives into Performatives:-

According to جمال الدين (1980:258), one way of classifying Arabic sentences is that of خبرية 'constatives', and إنشائية 'performatives'. The former refers to that type of sentences which reveals or expresses already existed facts, as in مطرت السماء 'It rained', ستمطر السماء 'It will rain', and السماء ماطرة 'It is raining'. These sentences describe facts that happened, are happening, or will happen. They can be described as true or false. The latter creates new states, i.e., such performative sentences do not reveal already existed states and cannot be described as true or false, because it is not possible to measure the new state according to an already existed one. Example of such performative sentences is أكتب الدرس 'Write the homework'. He (ibid:263) prefers this criterion of distinguishing constatives from performatives. However, Arab scholars enumerate instances of performatives and classify them into two main types: (a) الإنشاء الطلبي 'requesting performative', which includes الأمر '(positive) order', النهي 'negative order', الاستفهام 'question', التمني 'wish', and النداء 'vocative', and (b) الإنشاء غير الطلبي 'non-requesting performative', like الترجي 'hope', القسم 'vow', المدح 'praise', الذم 'dispraise', and the like. (see also الخليفة (2007)).

A shift from constative into performative may produce a free mode of speech or thought presentation, as in the following text in which the constative is underlined, while the performative is marked in bold type: (15)

"ويوم يُعرضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ... " [الأحقاف : 34]

"Some day when those who disbelieve are exposed to the Fire [and asked]: '**Is this not real?**'; [...]" (Irving, 2011:506).

The elided form in the above verse, according to (الطوسي d.460 A.H. (2010:Vol.9:227) يقال لهم 'they will be told'.

Shift from Performatives into Constatives:-

Shifts of this type may generate free type of speech or thought presentation, too: (16)

"قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ " [يس : 52]

"They will say: 'It is too bad for us! **Whoever has raised us up from our sleeping quarters?** This is what the Mercy-giving has promised; the emissaries have been telling the truth'" (Irving, 2011:443).

Shift from performative into constative produced that free direct speech of the disbelievers, which is at the same time a unique type of speech representation characteristic of Qur'anic discourse. It quotes speeches that will be uttered in the Day of Judgement (about the argument in the field of interpreting the Glorious Qur'an concerning the speakers of the above verse, see (الطوسي d.460 A.H. (2010:Vol.8:353-4)).

To sum up, the following table shows the discursial shifts in Arabic that generate free modes of discourse.

Table (1):-Types of the Arabic الالتفات 'Discursial Shift' that Generate Free Modes of Discourse

Previous Discourse	Shift into	Free Modes
غيبة Absentee	→	خطاب Addressing
غيبة Absentee	→	تكلم Speaking
خطاب Addressing	→	غيبة Absentee
خطاب Addressing	→	تكلم Speaking
تكلم Speaking	→	خطاب Addressing
خبر Constative	→	إنشاء Performative
إنشاء Performative	→	خبر Constative

The study assumes that discursial shifts that generate free types of discourse are limited to the above mentioned seven types of shifts (Table 1). To test the validity of this hypothesis, some representative texts from the Qur'an and Matthew Version of the Gospel of the New Testament are going to be analysed.

The Model of Analysis:-

The study adopts an eclectic discursal model to analyse the targeted religious discourses. The model aims to identify the discursal shifts associated with the free modes of speech and thought presentation within the Biblical and Qur'anic narrative contexts. It involves two main steps:

1. Identifying some representative extracts which include free modes of speech and thought presentation. The targeted free modes include 'free direct speech', 'free indirect speech', 'free direct thought', and 'free indirect thought'. These extracts are identified according to the English and Arabic accounts of the study in its theoretical part, particularly according to Leech and Short's (1981), and Semino and Short's (2004) stylistic models of speech and thought presentation.
2. The Arabic theory of '*al-iltifat*' is applied to the identified extracts to characterise the discursal shifts associated with the free modes of speech or thought presentation. The study considers the use of first person pronouns as a type of speaking discourse; the use of second person pronouns as addressing discourse; and the use of third person pronouns as a type of absentee discourse. In addition shifts from constatives into performatives, and the reverse which associate the free modes are also considered. The pragmatic nature of the utterance in the latter types of shifts are decided according to the related findings of the English Speech Act Theory, and the Arabic perspectives of الإنشاء 'constative', and الخبر 'performative'.

The findings of the analysis of the 'representative extracts' is supported by a wider statistical account of the targeted uses of the free modes and the discursal shifts in the Biblical and Qur'anic discourses.

Data Analysis:-**Analysis of English Data:-**

The study has identified only free direct speeches in Matthew Version of the New Testament (The Gospel Part). The following is an analysis of four representative Biblical extracts in terms of the Arabic theory of *al-iltifat*.

Extract (1):

“3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 3:11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 3:12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him” (Matt.3[10-13]).

Texts 3:11-12 form a new 'quotative mode' of speech presentation, which is a free direct speech. It is a free direct speech of John since it offers a direct speech of him without a reporting clause, and without being subordinated or coordinated to the preceding reported clauses of the preceding direct speech. It employs first and second person pronouns. It is put in the form of some linked reported clauses. It seems that in presenting a long direct speech of John, the narrator unconsciously employs what is called in Arabic '*al-iltifat*', which is that discursal shift from one type of discourse into another. This technique is required in producing free types of speech and thought presentation. In this extract, the last coordinated 'reported clause' of the direct speech referred to in Text 3:10 can be seen as a kind of 'absentee discourse': "therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire". Although it is part of John's speech, he in that very clause sets a general statement using third person pronouns. Then in Text 3:11, John shifts into a 'speaking discourse': "I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I", producing a free direct speech.

Extract (2):-

“8:1 When he was come down from the mountain, great multitudes followed him. 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 8:3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.[...]" (Matt. 8[1-3]).

Text 8:3 also involves a use of free direct speech, 'be thou clean'. It is free since no reporting clause is used. The direct nature of the speech is obvious from the second person pronoun used and the form of the imperative. The technique of *iltifat* 'discursal shift' is adopted to highlight the mode and attract the reader's attention and stimulate his involvement. The preceding direct speech identified in Text 8[3], 'I will' can be considered as a speaking discourse. It shifts into addressing discourse in the free direct speech, 'be thou clean'. The shift is also from constative into performative.

Extract (3):-

“9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 9:5 Forwhether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 9:7 And he arose, and departed to his house” (Matt. 9[2-7]).

Part of Text 9[6] also quotes a Jesus’ speech. However, it is a direct speech without a reporting clause, hence its characterization as a free direct speech. The direct speech in Texts 9 [4-5] is at the same time an addressing discourse. Jesus is quoted to directly address some present addressees. Then, he shifts from one type of addressee (non-faithful people) into another type (the sick man). As a result, the process of discursal shift is employed:

Extract (4):-

“26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 26:66 What think ye? They answered and said, He is guilty of death” (Matt. 26[64-66]).

Text 26 [65] narrates the high priest’s reaction to Jesus’ answer, and quotes his speech. The high priest announces that there is no need to other witnesses since Jesus has spoken blasphemy. His speech is reported by means of two quotative modes of speech presentation: first, the mode of direct speech is employed: “the high priest rent his clothes, saying, He hath spoken blasphemy;”. It includes a reporting clause, with its two obligatory elements: the subject ‘the high priest’, and the quotative verb (in its nominal form ‘saying’); and a reporting clause, which is the rest of the speech. The reported clause itself is constative in nature. It is at the same time an absentee discourse; using third person pronouns. The high priest’s direct speech continues, without being coordinated to the reported clause of the last one: “what further need have we of witnesses?”. The new utterance is performative in nature; it is a rhetorical question. It is at the same time an ‘addressing discourse’; using first person pronouns. The new quotative mode employed is free direct speech (1). The discourse shifts from constative to performative, and also from absentee discourse into addressing one. The priest’s free direct speech continues further, also without a reporting clause: “behold, now ye have heard his blasphemy.” The utterance is now a constative in nature, and also is an addressing discourse. This discursal shift produces another free direct speech (2). Finally, the priest’s speech shifts into performative: “What think ye?”, which means another third free direct speech (3). The employment of discursal shift spurs the narrator’s effort of repeating the reporting clauses of the direct speech. More importantly, it dramatises the speech and stimulates reader’s involvement to live the event.

The study has identified only direct speeches within the targeted version of the New Testament. This mode has been employed for eight times only (in Texts 3:10, 6:3, 9:6, 11:27, 11:28, 26:66). All these uses are types of discursal shift (Iltifat) of different forms.

Table (5) shows the types of discursal shift of FDS in Matthew Version of the New Testament.

Table (5):-Types of Discursal Shift ‘Iltifat’ in Free Direct Speech of Matthew Version of the New Testament

No.	Type of Discursal Shift ‘Iltifat’	Uses	Frequency
1	(‘speaking’ → ‘addressing’) ‘تكلّم’ → ‘خطاب’	3	37.5%
2	(‘absentee’ → ‘speaking’) ‘غيبية’ → ‘تكلّم’	1	12.5%
3	(‘addressing’ → ‘speaking’) ‘خطاب’ → ‘تكلّم’	1	12.5%
4	(‘absentee’ → ‘addressing’) ‘غيبية’ → ‘خطاب’	1	12.5%
5	(‘performative’ → ‘constative’) ‘أنشاء’ → خبر	1	12.5%
6	(‘constative’ → ‘performative’) خبر → ‘أنشاء’	1	12.5%
Total		6	100%

Analysis of Arabic Data:-**Discursal Shifts of Free Direct Speech :-**

The majority of the examples in the previous theoretical account of discursal shifts in Arabic are free direct speeches, with some instances of indirect speech. This is because in Arabic scholarly and linguistic research, discussion of *حكاية القول* ‘reported speech’ construction is limited to the direct and indirect reported speeches. However, two additional texts can be added.

Extract (1):-

"كهيصص (1) ذُكِرَ رَحْمَةً رَبِّكَ عَبْدَهُ زَكَرِيَّا (2) اذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (3) قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدَعَاكَ رَبِّ شَقِيًّا (4) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (5) يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (6) يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (7) قَالَ رَبِّ إِنِّي لَأَكْبَرُ عِتِيًّا (8) " (مریم: 1-8).

“[1] K.H.Y.E.S [2] (i) [This is] a Reminder of your Lord’s mercy towards his servant Zachariah [3] when he appealed to his Lord with a suppressed cry. [4] He said: “My Lord, my bones are tottering for me and my head is glistening with white hair, while I have never been grumbling in my appeal to you, my Lord! [5] Yet I fear for my heirs after me while my wife is barren, so grant me goodly an heir from Your presence. [6] who may inherit from me, and inherit from Jacob’s house. Make him someone we can approve of, my Lord!” [7] Zachariah, We bring you news about a boy whose name will be John. We have not given such a name to anyone before.” [8] He said: “My Lord, how will I have a boy while my wife is barren and I have reached such extreme old age?” (Irving, 2011:305-6).

Almighty Allah’s acceptance of Zachariah’s supplication is quoted in the form of free direct speech: “ يَا زَكَرِيَّا إِنَّا يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ”. According to الطباطبائي d. 1401 A.H. (2006: Vol.13-14:299), the text involves an ellipsis for the sake of conciseness, understood to be “... [يا زكريا إنا نبشرك ...]”; that is, ‘We accepted his supplication, and called him ‘Zachariah, We bring you news ...’. As such, the reporting clause is elided and the above form is the reported clauses of a free direct speech of Almighty Allah. The direct nature of the mode is indicated by the use of the first and second person pronouns of the speaker, ‘Almighty Allah’, which is put in the form of ‘we’ for glorification, and the addressee, ‘you’. A discursal shift ‘Iltifat’ is invested to generate this free direct speech. Zachariah’s direct speech in Texts 4-6 is a kind of ‘absentee discourse’. This is apparent from the use of the verb قَالَ. Text 7 shifts into خطاب ‘addressing’ discourse.

Extract (2):-

"قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكَ قَالَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (47) وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ (48) وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخَيِّبُ الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (49) " (آل عمران: 47-49).

“[47] She said: “My Lord, how can I have a child while no human being has ever touched me?” He said: “That is how God creates anything He wishes. Whenever He decides upon some matter, He merely tells it: Be!, and it is. [48] He will teach him the Book and wisdom, plus the Torah and Gospel [49] as a messenger to the Children of Israel: I have brought you a sign from your Lord. I shall create something in the shape of a bird for you out of clay, and blow into it so it will become a [real] bird with God’s permission. I shall cure those who are blind and lepers, and revive the dead with God’s permission. I shall announce to you what you may eat and what you should store up in your houses. That will serve as a sign for you if you are believers, [50] conforming what I have already [learned] from the Torah. I shall permit you some things which have been forbidden you. I have brought you a sign from your Lord, so heed God and obey me!” (Irving , 2011:55-6).

The angel’s speech, as an internal narrator, addressing Mary (PBUH) ends in Text 48, and Almighty Allah’s speech, as the Omniscient Narrator of the Qur’an, continues in the form of pure narrative “ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ”. This form belongs to the absentee discourse. Then, there is a shift into تكلم ‘speaking discourse’. This discursal shift produces a free indirect speech in Text 49. From this to the end of the extract, Jesus (PBUH) talks about himself without using a reporting clause. This encourages the reader’s (hearer’s) involvement. The content of Jesus’ speech is faithfully reported. However, the speech is not verbatim. This is expressed by the use of the particle أَنَّ, which is called explanatory and used with the indirect types of reported speech in Arabic. The use of this particle recurs another time in “ اني اخلق .. ”. However, this cannot be taken as a start of another free indirect speech because the new clause is an opposition in respect to what precedes “ آية من ربكم ” (about the use of أَنَّ in this text, see الطبرسي d. 548, 2005:Vol.2:296-7).¹

¹ However, Text 49 embodies another ‘reportive mode’ of speech presentation which is a ‘narrative report of speech act’: “ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ”. It is the announcement to the Jews what they store up in their houses. The ‘reportive verb’ used is “نبا” ‘announced’, and the mode is in the form of a finite clause suitable to construct such a mode. The quotative and reportive modes are evaluated by that explicit comment of the Narrator: “ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ ”. “توجيه إليك”.

The total number of FDSs in the Qur'an is 45. All FDSs in the Qur'an are forms of 'Iltifat', i.e., 'discoursal shift':

1. 44.44% of the Qur'anic FDSs are forms of discoursal shifts 'Iltifat' from 'خطاب' 'addressing discourse' into 'غيبية' 'absentee discourse'.
2. 26.66% of the FDSs are forms of discoursal shifts from 'غيبية' 'absentee discourse' into 'خطاب' 'addressing discourse'.
3. 13.33% of the Qur'anic FDs are formed by means of discoursal shifts from 'تكلم' 'speaking' into 'خطاب' 'addressing'.
4. 6.66% of the Qur'anic FDSs are shifts from 'غيبية' 'absentee' into 'تكلم' 'speaking' discourses.
5. 4.44% of the Qur'anic FDSs are forms of shifts from 'خطاب' 'addressing' into 'تكلم' 'speaking' discourses.
6. 4.44% distinctive uses of FDSs in the Qur'an are: (a) a shift from 'خطاب من قبل متكلمين متعددين' 'speaking discourse of plural subjects' into 'خطاب من قبل متكلم واحد' 'speaking of a singular one', (b) a shift from 'خطاب لشخص ما' 'addressing one person' into 'خطاب لشخص مختلف' 'addressing another one'.

Table (2) shows FDSs in the Qur'an.

Table (2):-Discoursal Shifts of the Qur'anic Free Direct Speech

No.	Type of Discoursal Shift 'Iltifat'			Uses	Per.	
1	'خطاب'	→	'غيبية'	('addressing' → 'absentee')	20	44.44%
2	'غيبية'	→	'خطاب'	('absentee' → 'addressing')	12	26.66%
3	'تكلم'	→	'خطاب'	('speaking' → 'addressing')	6	13.33%
4	'غيبية'	→	'تكلم'	('absentee' → 'speaking')	3	6.66%
5	'خطاب'	→	'تكلم'	('addressing' → 'speaking')	2	4.44%
6	'خطاب متكلمين متعددين' → 'خطاب متكلم واحد'			('speaking of plural subjects' → 'speaking of a singular one')	1	2.22%
7	'خطاب لشخص ما' → 'خطاب لشخص مختلف'			('addressing one person' → 'addressing another one')	1	2.22%
Total	7				45	99.97%

Discoursal Shifts of Free Indirect Speech:-

Extract (3):

"فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ (52) رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (53) وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (54)" (آل عمران: 52-54).

"[52] When Jesus sensed disbelief among them, he said: "Who will be my Supporters in the cause of God?" The disciples said: "We are God's supporters! We believe in God; take note we are Muslims. [53] Our Lord, we believe in what You have sent down and [thus] have followed the Messenger, so enrol use among the witnesses." [54] They plotted, while God plotted; however God is the best plotter!" (Irving, 2011: 56-8).

The disciples' speech starts in Text 52 and continues in Text 53 without any type of coordination: "رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ" and "وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ". Instead of addressing Jesus, the disciples now address Almighty Allah. There is a discoursal shift from 'addressing one particular addressee' into 'addressing another addressee'. This shift of discourse from 'خطاب لمخاطب ما' into 'خطاب لمخاطب مختلف', together with the absence of the reporting clause of the mode has provided the required discoursal environment of producing a free type of speech presentation, which is in this instance a free indirect speech. The above text is a matter of three reported clauses reported in the form of free indirect speech: "فَاكْتُبْنَا مَعَ الشَّاهِدِينَ" , "وَاتَّبَعْنَا الرَّسُولَ" , "رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ". These clauses are coordinated.²

² The first clause of this free indirect speech involves an embedded 'narrative report of thought act'; the disciples report their own thought act of belief in Almighty Allah, which is beyond the limits of the present study.

Extract (4):-

"وَأِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (127) رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ (128) رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (129)" (البقرة: 127-129).

“[127] Thus Abraham along with Ishmael laid the foundations for the House: “Our Lord, accept this from us! Indeed You are the Alert, the Aware! [128] Our Lord, leave us peacefully committed to You, and make our offspring into a nation which is at peace with You. Show us our ceremonies and turn towards us. You are so Relenting, the Merciful! [129] Our Lord, send a messenger in among them from among themselves who will recite Your verses to them and teach them the Book and wisdom! He will purify them, for You are the Powerful, the Wise!” (Irving, 2011:20-1).

Extract (4) is prefaced by Almighty Allah’s narrative discourse speaking in the third person pronouns about Abraham and his son, Ismael (PBUT), as they are laying the foundations of the House. The discourse is *غيبية* ‘absentee discourse’. While they are doing so, they appeal to Allah. Their speech is reported in the form of three connected utterances. Each part is initiated by the vocative *ربنا*. These parts are connected by means of repetition of this vocative form. All these three utterances belong to the same discourse which is addressing discourse by the same speakers, hence they belong to one mode of speech representation, which is free indirect speech. It is an indirect report of speech since it is uttered by dual subject (about the argument whether the speech is by Ishmael alone or by him and his father, see *الطبرسي* d.548 A.H (2005:Vol.1:387)).

The Qur’anic free indirect speeches are produced by five forms of *‘Iltifaat’* ‘discoursal shifts’:

70% of the free indirect speeches are forms of shifts from absentee into addressing discourses. 13.33% of the Qur’anic free indirect speeches are forms of shifts from constatives into performatives. One instant of FIS is by means of a shift from speaking into absentee discourses. There are 6.66% forms of FISs produced by shifts from speaking into addressing discourses. 6.66% other FISs are produced by shifts from addressing into absentee discourses.

Table (3) shows free indirect speeches in the Qur’an.

Table (3):-Discoursal Shifts of the Qur’anic Free Indirect Speech

No.	Type of Discoursal Shift ‘Iltifat’			Uses	Per.	
1	‘غيبية’	→	‘خطاب’	(‘absentee’ → ‘addressing’)	21	70.00%
2	خبر	→	أنشاء	(‘constative’ → ‘performative’)	4	13.33%
3	‘خطاب’	→	‘غيبية’	(‘addressing’ → ‘absentee’)	2	6.66%
4	‘تكلم’	→	‘خطاب’	(‘speaking’ → ‘addressing’)	2	6.66%
5	تكلم	→	غيبية	(‘speaking’ → ‘absentee’)	1	3.33%
Total	5			30	99.99%	

Discoursal Shifts of Free Direct Thought:-

Free direct thought (FDT) is characterized by the absence of the reporting clause, and that the thought is not addressed to any specific addressee:

Extract (5):-

[25 : الذاريات] "إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ"

“when they entered his home and said: ‘Peace [be upon you]!’? He said: ‘On you be] peace!’ [even though] they were people he did not know” (Irving, 2011:521).

The underlined text is an inner thought, because Ibrahim (PBUH) said it “في نفسه من غير ان يشعرهم بذلك” ‘to himself, in such a way that visitors could not notice his feeling’ (البروسي d.1137 A.H., 1989:Vol.4:148). This is also supported by الطباطبائي d. 1401 A.H. (2006:Vol. 17-18), who states that the text *قَوْمٌ مُنْكَرُونَ* is “حكاية قول ابراهيم في نفسه”, that is a report of Ibrahim’s (PBUH) inner speech. This mode is associated by a discoursal shift from addressing one particular addressee into addressing oneself. The form “قوم منكرون” ‘people whom I do not know’ attracts reader’s attention because it could not be used and audibly addressed within an answer of greeting.

Discoursal Shifts of Free Indirect Thought :-

Free indirect thought (FIT) is also characterized by the absence of reporting clause. It shares some features with indirect thought, and direct thought like backshift of pronouns, and direct questions, exclamations, repetitions:

Extract (6):-

"وإذا بشر أحدكم بالأنتى ظل وجهه مسوداً وهو كظيم [58] يتواري من القوم من سوء ما بشر به أيمسكه على هون أم يدسه في التراب إلا ساء ما يحكمون [59]" (النحل: 58-59).

"Yet whenever one of them receives word he has had a daughter, his face becomes black with gloom and he feels like choking. He hides from folk because of the bad news that he has just received. Will he hold on to her and feel disgraced, or bury her in the dust? Whatever they decide is evil" Irving, 2011:273).

The underlined text above is an indirect report of thought. This is supported by interpretations of the Glorious Qur'an. The context represented by the preceding clause 'يتواري من القوم' proves that the underlined text is an inner thought. It is a free indirect thought because no reporting clause of thought is used, and because it employs third person pronouns.

In addition to the above text, free indirect thought is used two more times in the Glorious Qur'an:

"أمن الرسول بما أنزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله لا تفرق بين أحد من رسله وقالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير" [البقرة : 285]

"The Messenger believes in what has been sent down to him from his Lord, and [so do] believers; everyone believes in God and His angels, His books and His messengers. We do not differentiate between any of His messengers. They say: 'we have heard and obey; [we beg] Your pardon, our Lord! Toward You lies the Goal!" (Irving, 2011:49).

"الذين يذكرون الله قياماً وقعوداً وعلى جنوبهم ويتفكرون في خلق السموات والأرض ربنا ما خلقت هذا باطلاً سبحانه فقنا عذاب النار" [آل عمران : 191]

"Who remember God while standing, sitting and [lying] on their sides, and mediate on the creation: of Heaven and Earth [by saying]: 'Our Lord, You have not created this in vain! Glory be to You! Shield us from the torment of Fire!" (Irving, 2011:75).

The identified three uses of indirect thought in the Qur'an involve discursal shifts. The first one is a form of shift from absentee discourse into speaking one. The second free indirect thought is a kind of shift from absentee discourse into addressing one, which is obviously at the same time a shift from constative into performative. The third free indirect thought is a form of shift from constative into performative.

Table (4) shows free indirect thoughts in the Qur'an.

Table (4):-Free Indirect Thoughts in the Qur'an

No.	Type of Discursal Shift 'Iltifat'			Uses	Frequency
1	'غيبية'	→	'تكلم'	('absentee' → 'speaking')	1 33.33%
2	غيبية	→	خطاب	('absentee' → 'addressing')	1 33.33%
3	'خبر'	→	'إنشاء'	('constative' → 'performative')	1 33.33%
Total				3	99.99%

Conclusion:-

It is concluded that the identified Biblical and Qur'anic free modes of speech and thought presentation are always associated by some types of discursal shifts. The free modes of presentation in the Biblical discourse (Matthew Version of the Gospel) are limited to 'free direct speeches'. They are associated by six types of discursal shifts: 'speaking' into 'addressing', 'absentee' into 'speaking', 'addressing' into 'speaking', 'absentee into addressing', 'performative' into 'constative', and 'constative' into 'performative'. The first type among these is the most frequently biblical discursal shift. The Qur'anic discourse, on the other hand, employs all types of free modes of presentation: free direct speech, free indirect speech, free direct thought, and free indirect thought. All the theoretically identified seven types of discursal shifts are employed in the Qur'anic discourse to generate these free modes of speech and thought presentation. Analysis of the Qur'anic free direct speech has revealed two additional types of discursal shifts: 'speaking of plural subjects' into 'speaking of a singular one' and 'addressing one person' into 'addressing another person'. Analysis of the Qur'anic 'free indirect speech' uncovers an additional type of discursal shift which is 'speaking' into 'absentee'. The Qur'anic free modes of thought presentation are rare, and the analysis of the free direct thought has added a new type of discursal shift which is 'addressing a particular

address' into 'addressing oneself'. The identified Biblical and Qur'anic discursal shifts are employed in some climatic moments of narrative contexts. They are often intended to dramatise the narrated events and stimulate readers' interest and involvement.

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