

## **Stylistics analysis of the two translated versions of the Holy Quran with special reference of Surah Al-Noor**

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### **Abstract**

The divine message of the Holy Quran is very unique for its universality and finality. It should be effectively communicated to the whole world. The current study tries a blending of linguistics Stylistics and the Quranic translations into English, relatively an unattended area of research. This unique relation between the two is very important for more comprehensive translations of the Quran. In this study the two selected English translated versions of Surah An-Noor, verses (1-34) are stylistically analyzed on five levels i.e. Lexical, Syntactic, Figures of speech, Context and Cohesion. The methodology of the research is qualitative. The primary data is taken from translations by Abdullah Yusuf Ali and M.M. Pickthall. It may however, be pointed out that it is very difficult to analyze in entirety, the thematic, stylistic and rhetorical standards of a Divine revelation. However, to achieve the purpose, the findings show that most of the stylistic devices are used very beautifully in the translations. Selection of the words makes each translation different from that of other. Second Translation (T2) is easier as compared to first Translation (T1) because of the utilization of the available language recourses. The main reason is that T1 remains confined to word for word translation whereas T2 focuses on conveying the message properly. The work will certainly encourage further studies in the field of the Quranic translations and comparative linguistics.

*Keywords:* Quran, Stylistics, Devices, Lexical, Syntactic, Context, Cohesion

This article can be cited as:

Rashid H., Arfan M., (2019). Stylistics analysis of the two translated versions of the Holy Quran with special reference of Surah Al-Noor, Journal of Arts and Social Sciences, VI (2), 88-110.

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### **1.1 Introduction**

The Holy Quran is the most authentic and matchless divine book for Muslims of the world. It was sent down on Prophet Muhammad (PBUH), the messenger of Allah. It conveys message of Allah to all mankind. It has no spatial boundaries. But the major problem is that all people don't know

Arabic language, the language of the Quran. So the only way to achieve this purpose is to adopt the medium of translation. Translation can be defined as a process of communicating message across linguistic and cultural boundaries. The Universal message of the Quran cannot be thoroughly conveyed through the translation in only one language. As AL. Tabawi (1964) says; “Every translation of the Quran proclaims its own inadequacy”.

The stylistic approach in the field of The Quranic research is relatively an ignored area. It can be applied for effective comprehension and communication of the style and meanings of the text. The current study is focused to get a deep understanding of the styles of translated versions of Surah An-Noor. Although there is no denying the fact that style of the Quran is unique and incomparable. So, any translated version of the Surah, containing all linguistics merits, cannot compete to the level of rhythm, style and beauty of original Arabic text.

## **1.2 Research Questions**

Research questions can be seen as a milestone in the whole research process as they are a source of continuous direction in the field of research. They are really supportive in shaping the pros and cons of the study and also provide evidence on sound basis for the research. The questions of the research are very important as they make sure for the researcher that no extra accompaniments are added and nothing within the purview of the study, is left ignored.

The key research questions investigated in the current study are as follows:

1. What stylistic features are found in English translations of Surah An-Noor?
2. What type of lexical properties is used in English translated version of Surah An-Noor?
3. Which kinds of syntactic and semantic features are used most frequently in English translated version?
4. How context and cohesion work in translation of the Surah?

### **1.3 Significance of the study**

This research is very important as it is need of the time and also a novel addition to the world of stylistic research on Quranic text. It is very important to conduct such type of studies. The Quranic text is the foundation of Islamic teaching. Orientalists, in the modern world, are always trying to portray a negative, disintegrated and false picture of Islam, to the world. They keep themselves always busy to prove that Quranic text is faulty and unauthentic text. Further more they are trying to create doubts that Quranic verses are stylistically full of deficiencies and lack coherence and cohesion. The most prominent orientalist among this group are Noldcke (1836-1930) and Tisdall (1859-1929). The modern followers of this school are Crone and Power. Therefore, there is a dire need to research in this field and to bring a bright and flawless picture to the world, to remit all doubts regarding Quranic text and its stylistic features.

## **2. Literature Review**

### **2.1 Stylistics**

The study of style is called “Stylistic”. It is a modern approach in the field of Linguistics. Modern Stylistics is more formed and well organized discipline. The history of stylistics as a discipline is not too much old. It gained prominence in late 19<sup>th</sup> century. It is basically concerned with individual style and the way of expressing one’s internal feelings. There are a number of dimensions in which style can be defined. Crystal(2003) gives a comprehensive definition of stylistics: “A branch of linguistics which studies the features of situationally distinctive uses (varieties) of language, and tries to establish principles capable for accounting for the particular choices made by individual and social groups; ... literary stylistics deals with variation characteristic of literature as a genre and of the ‘style’ of individual authors”.

### **2.1.1 Definitions of style and stylistics**

In order to have a clear idea of what is style and stylistics, some significant pre-linguistic definitions of style are as followed with critical evaluation. In this regard F.L. Lucas (2012) gives a brief but compact definition: “Style is personality clothed in words, character embodied in speech”. Another definition is quoted in Khan (2015) “Style is the image of character (Gibbon)”. This definition by Gibbon holds the idea that style and character are two sides of one coin. Enkvist (1965) in “Linguistics and style” defines style in detail. He is of the view that differential stylistic features of a writer can be seen as ‘style marks’ which make him distinct from others.

According to Chaitra (2014) “Style is manner of writing, speaking or doing; collective characteristics of the writing or diction or artistic expression ... proper to a person or school or period or subject; and noticeable superior quality, (Oxford dictionary)”. This definition seems to have taken all crucial points into account that are discussed so far in above and other definitions.

## **2.2 Major Stylistic Approaches**

Major stylistic approaches are presented by H.C. Widdowson, M.A. Halliday, Sinclair Hockett and Geoffrey Leech.

### **2.2.1 Widdowson’s Approach**

Widdowson’s (1974) approach focuses mainly on readers. In other words, stylistic analysis is based on how the user utilizes the linguistic resources to communicate or comprehend the message effectively. In his point of view, the user of a language attains two different but inter-related kinds of knowledge (i) Knowing the grammatical code of a language to understand the message conveyed by it (ii) Knowing the conventions about these rules.

### **2.2.2 M.A. Halliday**

Halliday (1970) in his essay “Descriptive Linguistics in Literary Studies” states that any type of literary text can be analyzed by using descriptive linguistics methods and its various categories can be applied unto it. His approach is primarily concerned with interpretation of linguistic features. Thus, descriptive linguistics is his focus of interest. It is contrasted with historical linguistics and institutional linguistics.

### **2.2.3 J.Mc. Sinclair**

Sinclair’s (1966) approach is very much similar to that of M.A. Halliday. In the stylistic analysis of the poem “the first sight” he applied Halliday’s approach i.e. descriptive linguistic approach. The main stress of Sinclair’s approach is on grammatical interpretations. He lists two types of structural linguistic organization. (1) Release clause/ Phrase (2) arrest clause/ Phrase.

### **2.2.4 Style as a sign of variation**

According to Hockett (1958) two utterances in same language having same meaning, can obviously convey same piece of information but they can be said different, according to their different linguistic structure. It is style that varies one from another. Lyons (1970) believes that style is variation in the use of language.

### **2.2.5 Leech and Mick Short’s Stylistic Approach**

Leech and Short (2007) define features of style and stylistics in detail in 2<sup>nd</sup> edition of their book “Style in Fiction”. According to Leech the main focus of stylistic analysis is on the use of language. In chapter three of this book, there is a checklist of linguistic and stylistic categories; (1) Lexical categories (general, nouns, adjectives, verbs, adverbs, etc) (2) Syntactic or Grammatical Categories (refers to sentence type, sentence complexity, clause type, clause structure, noun phrase, verb phrases, word classes. etc) (3) Use of figures of speech (4) Context and Cohesion.

## **2.3 What is Translation?**

A specific branch of philology, applied linguistics and comparative literature is concerned with the study of 'translation'. In fact translation is the only common focus of all of the above mentioned disciplines. Significance of translation is undeniable as it is the process of conveying messages across linguistic and cultural boundaries. Translation is the activity that is done on both national and international level.

### **2.3.1 Background of Surah AL Noor and its Subject Matters**

This is a Madni Surah and contains 64 verses in total. In fact, the Surah takes its name from verse 35, a description of Allah as Noor (light). This Surah was sent down after the campaign against Bani Mustaliq. This took place in 6 A.H, at the occasion of "Slander" against Hazrat Ayesha (RA), the wife of Prophet Muhammad (PBUH). In fact, this Surah reveals conflict between Muslims and disbelievers of Islam. When Muslims defeated disbelievers in the battle of Badar and became stronger. The enemies of Islam planned to attack Muslims on moral grounds. They deliberately accused Hazrat Ayesha to create conflict among Muslims. This was very critical issue for Muslims, so Allah vindicated her in some verses of Surah An-Noor. The subject matters of the Surah are (1) Punishment of rape and bearing false witness (2) Vindication of Hazrat Ayesha (RA) (3) The description of the fact that Allah created all living creatures from water (4) A number of social reforms.

### **3. Methodology**

It is quiet pertinent to mention here the methodology and resources that had been employed by the researcher in the current study of the two translated versions of the Holy Quran with special reference of Surah An-Noor, the way the researcher analyzed the style and stylistic devices used in these translations. Dealing with the Quranic text as miraculous and classical text, various literary and linguistic aspects are investigated in the current study.

The research followed one of the most frequently used research designs, the qualitative research design which is exploratory in nature. Two most authentic English translated versions are selected as population of the study and purposive sampling is used to select first 34 verses of Surah An-Noor as data of the research. All the major aspects i.e. grammar, lexicography and content is analyzed on five levels. These are very vast and multi-dimensional fields of research and thousands of pages can be written in this regard. Two most renowned translations one by Yusuf Ali and the other is by Pickthall are selected. Although the researcher have benefited from these two translations mainly, it is also notable that the researcher also investigated other translations where it was necessary.

The current research is descriptive one and both translations of selected Surah are used as primary data. The past researches, expert opinions and other commentaries served as secondary data. The study proceeds through five major levels i.e. Lexical, Syntactic, Figures of speech, Context and Cohesion. Each of these categories is explored in every selected verse. The researcher gives interpretation of all these properties and also discussed ratio of similarities and differences by using pie-graph. It used Geoffrey Leech's stylistic model as framework of the research. Below is the framework of the study. The findings of data analysis are used to explore the answers of the research questions.

### 3.1 Framework of the Research - Table 1

Categories	Sub-categories	Further Types
<b>Lexical Categories</b>	<b>Noun</b>	Abstract, concrete, proper, collective
	<b>Adjective</b>	Quality, Quality, Demonstrative, Possessive
	<b>Verb</b>	Transitive, intransitive, linking
	<b>Adverb</b>	Manner, place, time, degree

<b>Syntactic Categories</b>	<b>Sentence Types</b>	Declarative, commands, Conditional, interrogative
	<b>Sentence complexity</b>	Simple, Compound, complex, Compound complex
	<b>Clause types</b>	Dependent, independent
	<b>Word classes</b>	Preposition, Conjunctions, auxiliaries
<b>Figures of speech</b>	<b>Rhetorical questions</b>	Basic, multiple
	<b>Imagery</b>	Visual, auditory, tactile, olfactory, gustatory(taste)
	<b>Ellipsis</b>	Nominal, verbal, clausal
	<b>Repetition</b>	Repetition of words or complete sentence
<b>Context</b>	<b>Direct Speech</b>	Writer addresses directly to readers
	<b>Indirect Speech</b>	Use of fictional character to address to readers
<b>Cohesion</b>	<b>Low cohesion</b>	Coincidental, logical, Temporal
	<b>Moderate cohesion</b>	Procedural, Communicational
	<b>High cohesion</b>	Functional cohesion

### 3.2 Narrative Description of the Framework

The research procedure has been divided into five categories as mentioned in framework. The selected first thirty four verses of the Surah have been analyzed on five stylistic levels i.e.: Lexical, Syntactic, Figures of speech, Context and Cohesion etc. Further types of stylistic devices are explored in all selected verses one by one. And a comprehensive description of each stylistic feature, found in these translations, is given. Then similarities and differences are also explored and shown by using tables along with pie graphs. To sum up, each and every thing is worked on



remaining within the limits of framework in this research. It helped to show how one translation differs from other.

#### **4. Data Analysis**

The focus of the analysis is on analyzing and interpreting both writer's unique style and the devices that they used in translation. Each verse is analyzed on various levels. As the data is taken from two translated versions of the holy Quran, so both translations and their verses are codified. The first translation by M.M. Pickthall is given the code T1 and second translation by Abdullah Yusuf Ali (1983) is codified as T2. Similarly the code assigned by the researcher for verses is V1, V2 and so on.

## 4.1 Lexical Categories

### 4.1.1 Nouns- Table 2

Frequency	Abstract	Concrete	Common	Proper	Total
T1	35	15	31	21	102
T2	48	17	40	21	126

There is a tendency to use abstract nouns in both translations as shown in Table 2. However, T2 uses (48) more abstract nouns as compared to T1 (35). Again T2 used more concrete and common nouns than T1. Then there are common and proper nouns. Common nouns are much more than proper nouns in both translations but style is totally different in utilizing them by each of the translator. For instance, in T1, verse no 2 the common nouns “**The adulterer**” and “**the adulteress**” are used as follows;

*“The adulterer and the adulteress”*

In T2, the common nouns are replaced by

*“The woman and man guilty of adultery or fornication”*

The number of proper nouns is same as there is repetition of the same proper noun “Allah”. This analysis shows that creator is more interested in abstract nouns so are the translators.

### 4.1.2 Verbs- Table 3

Frequency	Transitive	Intransitive	Linking	Total
T1	63	21	34	118
T2	86	25	24	135

Table 3 makes it crystal clear that in T1 there is frequent use of transitive verbs (63). But T2 has an unusually large number of transitive verbs (86) in these verses. It uses them very expertly. Moreover, there is also very impressive use of linking verbs (34), when linking some unique and

extra-ordinary qualities to “Allah Almighty”. For instance, “Allah is forgiving” “Allah is aware” and so on. But the intransitive verbs are (21) less in number in T1 as compared to intransitive verbs in T2 (25). It would be pertinent to mention here that there are also some old forms of verb in these translations, such as “speakth, knowth, commandth, admonisheth, encompasseth” etc. Such verbs give a special classic effect to these translations as they are not in use in modern English. They are (6) in T1 and only (2) in T2.

#### 4.1.3 Adverbs- Table 4

Frequency	Manner	Time	Place	Degree	Total
T1	11	02	12	03	28
T2	11	02	09	06	28

Adverbs are used in these translations to create a special effect as shown in Table 4. Mostly they are modifying the main verbs in both translations. Firstly, the adverbs of manner are surprisingly same in numbers in T1 (11) and T2 (11) but not same in the choice of words. This is because choice of words makes a writer’s style unique. Secondly, T1 uses adverbs of time for two times ‘before’ and ‘afterwards’. But in T2 the adverbs of time are ‘after’ and ‘already’. Thus the choice is again different. Thirdly, there comes use of adverb of place. T1 used 12 while T2 uses only 9 adverbs of place. In T1, the translator uses traditional adverbs of place most of the time.

#### 4.1.4 Adjectives - Table 5

Frequency	Quality	Quantity	Demonstrative	Possessive	Total
T1	41	07	07	17	72
T2	40	07	13	12	72

The analysis given at Table 5 shows that adjectives of quality are most favored. They are forty-one in T1 and in T2 we have forty adjectives of manner. But it is notable how T2 replaces the adjectives of quality which are used in T1. For example in verse 26 there are totally different

adjectives of quality “vile”, “good” and “bountiful” while T2 translates the same nouns as “impure”, “purity” and “honorable”. Then there are adjectives of quantity. These are same in number, seven in each one of the translation. Moreover, there are seven demonstrative adjectives in T1 but it is less as compared to T2, because T2 used thirteen such adjectives. In contrast to this, the possessive adjectives are more frequently used in T1 (17) than in T2 (12).

## 4.2. Syntactic Level

### 4.2.1 Sentence Type- Table 6

Frequency	Declarative	Interrogative	Commanding	Conditional	Total
T1	11	05	12	06	34
T2	11	05	12	06	34

Table 6 indicates that Declarative sentences are used very impressively, as they are usually applied to draw the attention of the listeners. The number of the declarative sentences in T1 is same as in T2. Secondly, there are (12) commanding sentences in each of these translations. The most important thing is that the command is not harsh. The words are gentle but the command is quite clear, leaving no ambiguity at all. Some commanding sentences are also without subject, starting with a verb. “Say to the believing men that they should lower their gaze and guard their modesty.” (V 30, T2). Thirdly, there are (6) conditional sentences in T1 as well as in T2. “Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.” (V 17, T2). The number of interrogative sentences is also same in both translations.

### 4.2.2 Sentence Complexity - Table 7

Frequency	Simple	Compound	Complex	Compound Complex	Total
T1	0	2	14	18	34

<b>T2</b>	0	2	14	18	34
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The Holy Quran is unique in its way of constructing sentences. In these verses, the analysis given at Table 7 shows that majority of the sentences are compound complex. There are 18 compound complex sentences in each translation. It is notable that both translators translated these verses in same sentence structure. Then complex sentences are 14 in each of the translation. Here is an example of a complex sentence; **“Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.” (V 17, T2)**. Compound sentence is only one in the selected 34 verses of the Surah. Here is that only sentence. **“And He expoundeth unto you the revelations. Allah is knower, Wise.”**

#### 4.2.3 Clause Complexity - Table 8

<b>Frequency</b>	<b>Independent Clauses</b>	<b>Dependent Clauses</b>	<b>Total</b>
<b>T1</b>	69	77	146
<b>T2</b>	67	89	156

The Holy Quran is the beautiful example of clause complex, as clauses are connected one by one in it to make a complete sentence. The analysis given at Table 8 shows that the translations of these verses contain more dependent clause than independent ones. In fact most of the verses are a chain of clauses, one independent and four or five dependent clauses. T1 contains (64) independent clauses while T2 owns (60). It shows that dependent clauses are more favored in T2 (79) than T1 which uses only (69) dependent clauses. Following is translation of verse 11 to show, how one independent clause follows a series of dependent clauses in it: **“Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for**

you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.” (V11, T1)

#### 4.2.4 Word Classes - Table 9

Frequency	Preposition	Conjunctions	Auxiliaries	Total
T1	72	55	35	162
T2	92	77	46	215

The translations of the verses have an unusually large number of prepositions that is (72) in T1 and (92) in T2 as shown in above Table 9. The analysis shows that the syntactic complexity of the verses lies in the special use of prepositions and prepositional phrases. Here the role of “of” is very special as it connects two noun-expressions together. Secondly, there is another word class “conjunction” used most frequently as compared to other classes. Again T2 (77) is more fond of using conjunctions in translation than T1 (55). From all the conjunctions the conjunction “and” is used in almost all the verses. Thirdly, there is the occurrence of auxiliaries both in using past and present tense. Surprisingly here again T2 (46) used some more auxiliaries than T1 (35). The use of “have” and “may” is very effective to attain the purpose of possibility.

### 4.3. Figures of speech

#### 4.3.1 Rhetorical Questions

Questions are believed to be one of the most effective techniques to draw the attention of the listeners and readers of the text. The effect of this tool gets deeper when the questions are unanswered. There are three verses in both translations which are example of rhetorical questions but they are different in choice of words and also in the style. For example: here is translation of verse no 14 from both translations: “Had it not been for the grace of Allah and His mercy unto you

in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.” (V14, T1). Selection of the words is different in the same verse’s translation in T2 “Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.” (V14, T2), its significance lies mainly in the fact that it compels the reader to contemplate on the question’s train of thought. The effect gets deeper when ‘awful doom’ is replaced with ‘grievous penalty’ in T2.

#### 4.3.2 Imagery

Imagery often motivates human psychology and feelings and results in emotional response of the reader. As far as the use of imagery is concerned, the Holy Quran uses visual imagery. In some verses the Quranic text also makes use of non-visual imagery which also has very profound effect. Furthermore, the image of “Qayamat” (the Day of Judgment) is very profound in Surah An-Noor. Allah says: **“Lo! As for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom.”**(V 23, T1). Here the organic imagery is implied, which is the most difficult type of imagery.

#### 4.3.3 Repetition (Takraar)

While reciting The Holy Quran, one comes across some verses which are repeated in the text but in different contexts. Same is the situation in Surah An-Noor, where we have a verse which is repeated many times but in different contexts. The message of Allah is communicated with emphasize by using this stylistic device. The verse 10 has been repeated many times; **“And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise.”** It is again repeated in verse no 20. This repetition is creating a rhythmic and stylistic beauty.

#### 4.3.4 Ellipsis (Hadhf)

Out of the all stylistic devices, it is very difficult to identify ellipsis in the text. One major reason is that it has become very common in modern languages and we hardly bother about it while reading the text. It is frequently employed in The Holy Quran. It can be either nominal (omission of the subject) or verbal (omission of the verb). It can also be ellipsis of a clause. An analysis of the T1 shows that it often omits the subject as compared to T2 while T2 covers the gape by using parenthesis. There are a number of examples of such ellipsis. There is also verbal and nominal ellipsis in these verse's translations. T1 omits the subject and auxiliary verb but T2 writes in brackets. For example: **“And yet a fifth, invoking the curse of Allah on him, if he is of those who lie”**. The same verse translation in T2: **“And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on them if they tell a lie.”**

#### **4.4. Context**

The context in which the text occurs is also very significant. The Language of the Holy Quran is neither prose nor poetry but in between these two. Its main topic is Man. The most remarkable characteristic of the Quranic language is that Allah spoke to all mankind directly and He does not uses any character as its spokesman. However, in some places Allah commands His prophet (PBUH) to say something to his followers; same is the case in these translations of the Surah. A large number of the sentences are subject less, as the typical structure of commanding sentences. Secondly, it is very unique that the attitude of the creator is very balanced indeed. When in some verses He announces His punishment for the evil doers, a sense of fear is created but is immediately followed by the description of His rewards and Mercy. This is because He loves his creatures.

#### **4.5. Cohesion**

These verses make conspicuous use of logical and referential links between sentences: for example, there is frequent use of linking and demonstrative adverbs. Here the use of definite article



is the mark of co-reference: for instance ‘the believers’ refer back to ‘the men and women who believe in Allah’ and so on. The continuity between the different verses of the Surah is obvious, as the first ten verses describe the commands and punishment related to the adulteresses and adulterers. The successive verses depict the vindication of Hazrat Ayesha (R.A). And the reader feels a strong continuity in these verses which give commands regarding the gangs who spread slanders among Muslims.

There is also another notable feature of cohesion in the verses that is lexical repetition. Some particular words and some sentences are also repeated. This creates a reinforcing effect on the mind of readers of the message.

## **5. Findings and Discussions**

There are a number of stylistic features used in these verses. Following the stylistic model of Geoffrey Leech the five categories i.e. lexical, syntactic, figures of speech and context and cohesion are analyzed. The findings show that these verses contain all the above mentioned categories both on Open class and close class levels. Moreover these translations are easy to understand because of the stylistic tools used in these verses. The researcher found that although the rhythmic beauty is lost but stylistic beauty is still there. Both the translators tried their best to communicate the original message of the verses but the fact remains that it is very difficult to translate a divine text. As B. S. Abdullah (2011) concludes in her research “To achieve total lexical or textual equivalence is not tenable in ordinary literary texts, let alone in a sacred text like the Quran or the Bible”.

There is a variety of lexical properties used very effectively in selected Data. Words can be divided into two most important classes (a) Open class words (b) Close class words. McIntyre (2012) states that “Open class words are those which carry the majority of meaning in a language(nouns,

verbs) as opposed to closed class (grammatical) words such as determiners (e.g. this, that, the) and prepositions (e.g. in, at, on)". Lexical analysis shows that mostly the abstract nouns are used and there is also a repetition in the use of proper noun "Allah". Secondly, verbs are favored in transitive form most of the time but there are also intransitive and linking verbs. There is a tendency to use Adverbs of manner and place in both translations. T2 used more adjectives as compared to T1. Adjectives of quality are used mostly for Allah Almighty.

Moreover, many syntactic and semantic features are found in both translations. Here is a summary of the features used by the translators. Firstly, T1 uses simple declarative sentences most of the time while T2 uses exclamations to emphasize the effect of declaration. Secondly, commanding sentences are most favored in both translations but the choice of the words is totally different. Thirdly, there is a tendency to use dependent clauses, so the structure of most of the sentences is compound complex. Lastly, some word classes are more favored than others, so these verses contain an unusually large number of prepositions that is (72) in T1 and (92) in T2. To sum up, T2 utilizes minor word classes over and over again than T1.

On semantic level the researcher concludes that there are also many figures of speech used in these translated versions. For instance, Rhetorical questions are used to draw the attention as well as to create a special effect but T2 focuses only on literal translation while translating these questions, however T1 gives it a special stylistic effect by selecting more attractive words. T1 often implies nominal ellipsis while T2 used parenthesis to fill the gap. There is repetition of some verses which add more charm to these translations. Both translations used organic imagery to create the deeper effect which makes the translation unique. This is what Almenoar (2010) discusses in detail, when analyzing all the stylistic features of translation of Quranic verses in "An introduction of Literary Quranic Stylistics" throws light on the way the Quranic style is different from other literature.

The context is very important indeed. It is also analyzed in detail. The analysis proved that the Language of Surah is neither prose nor poetry but in between these two. The addressor of the verses directly speaks to the addressees. The words are not harsh even when punishment is announced for evil doers, in some verses. They are balanced by a description of Allah's mercy. These verses make conspicuous use of logical and referential links between sentences. There is also a most notable feature of cohesion in these verses which is lexical repetition of some particular words and sentences.

### **5.1. Conclusion**

Stylistic analysis of the two English translated versions of the Holy Quran with special reference of Surah An-Noor (1-34) is a research that is very vast in scope. The research findings show that both of the English translations are stylistically rich. There are a number of stylistic devices used in these translations. The selected first thirty four verses of the Surah have been analyzed on five stylistic levels i.e.: Lexical, Syntactic, Figures of speech, Context and Cohesion etc. Further types of stylistic devices are explored in verses one by one. And a comprehensive description of each stylistic feature, found in these translations, is given. Then similarities and differences are also explored and shown by using tables along with pie graphs. The style of the Surah is unique; especially the use of rhetoric questions, ellipsis, repetition and cohesion is superb and incomparable. Even Arabic grammar used in Arabic classic literature can never present a piece of literature of this caliber. Most of the times verses seem simple and very easy to understand but these contain a complete background as well as deeper meanings in them, which is very important and necessary to understand these verses. All these stylistic tools not only add charm and beauty to the English translations but also open the mind of the reader. It is important to note here that these tools do not add complexity rather it makes the translations easy, for the readers for a better

understanding of the text. To sum up, T2 is easier as its translator also keeps in mind the meanings of the text, uses stylistic devices and tries to convey the message successfully to the readers. While T1 focuses on word for word translation, without aiming the communication of the universal message. This finding is also proved by the results of another research conducted by Moradi (2014) who concluded after a deep analysis that “literal translation is the preferred strategy by Abdullah Yusuf Ali. He uses 77% literal translation while M. M. Pickthall utilized only 61% literal translation”.

## **5.2 Recommendations**

It is believed that every research opens new perspectives for other researchers. It helps them to find out new dimensions of research. So they can follow the lines and may precede it. This research can be a guideline for the researchers as it opens up following areas for the upcoming researchers.

- 1 Next research should be on complete Surah as this research analyzed only 34 verses because of the time limitation. The analysis of complete Surah will be more beneficial for the students interested in Islamic research.
- 2 Other Surahs should also be analyzed stylistically. This practice will be helpful to give a better picture of the stylistically enriched text of the Holy Quran to the Muslims as well as to the non-Muslims.
- 3 Further work on the context of the verses is recommended. This is because the knowledge of context is very necessary for better perceptive and comprehension of the Divine message of The Quran.
- 4 For the other researchers, this research may be used as a reference to analyze the lexical, syntactic and semantic feature, especially when comparing different English translations.

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