

**A COMPARAIVE STYLISTICS ANALYSIS OF
MAKI AND MADNI SURAHS OF HOLY
QURAN IN THE ENGLISH TRANSLATION OF
PICKTHALL AND ABDULLAH YUSUF ALI
(A.Y ALI)**

MUHAMMAD IMRAN SAEED

**ASIA e UNIVERSITY
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ABSTRACT

The present research investigates the stylistic analysis of English Quranic translations. The study fills a crucial gap in existing works by carrying out a systemic comparison of the linguistic and stylistic characteristics of translations, across the surahs of Maki and Madni, in genres that have otherwise been left out in comparative stylistic literature. Although the Quran is at the center of Islamic thought and the research in the translation, there has not been much interest in how the stylistic differences can illustrate the interpretive decisions of the translators and the consequences that it has on the understanding. In order to address this gap, this paper is dedicated to Surah Yaseen (Maki) and Surah Al-Ahzab (Madni) and studying their English versions by Pickthall (1930) and Abdullah Yusuf Ali (1934) who are two of the most frequently cited translators. By applying the integrated theory of stylistic analysis model by Leech & Short (2007) along with the thematic one by Braun & Clarke (2006), the work of the research examines certain features of language use including lexicon, morpho-syntactic patterns, clausal constructions, use of adverbs, and figures of speech. We can see in the analysis that both translators use literal interpretative approach, but Pickthall is more interested in linguistic faith and classical tone, and Yusuf Ali implements contemporary stylistics features to make the text more accessible. The significant stylistic patterns are the expressions of the variability of sentence intricacy, metaphorical language, and the treatment of the Quranic motifs. The results are important to the Quranic translation practice and Quranic studies as well. The study gives an understanding of the construction of linguistic form to create theology and culture interpretation through pointing out the conscious stylistic choices of the translators. Besides increasing knowledge on translatability of the Quran, this study provides a practical advice to future translators, academicians and educators desiring to ensure that form and content of sacred text is maintained in translation across languages.

Keywords: Stylistic analysis, Maki and Madni, Holy Quran, English translations

APPROVAL

This is to certify that this thesis conforms to acceptable standards of scholarly presentation and is fully adequate, in quality and scope, for the fulfilment of the requirements for the degree of Doctor of Philosophy.

The student has been supervised by: **Professor Dr Normaliza Abd Rahim**

The thesis has been examined and endorsed by:

Associate Professor Dr Zaitul Azma binti Zainon Hamzah,

Asia e University

Examiner 1

Dr Syed Nurulakla bin Syed Abdullah,

Universiti Putra Malaysia

Examiner 2

This thesis was submitted to Asia e University and is accepted as fulfilment of the requirements for the degree of Doctor of Philosophy.



Professor Dr Siow Heng Loke

Asia e University

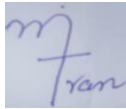
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DECLARATION

I hereby declare that the thesis submitted in fulfilment of the Degree of Doctor of Philosophy is my own work and that all contributions from any other persons or sources are properly and duly cited. I further declare that the material has not been submitted, either in whole or in part, for a degree at this or any other university. In making this declaration, I understand and acknowledge that any breaches in this declaration constitute academic misconduct, which may result in my expulsion from the programme and/or exclusion from the award of the degree.

Name: Muhammad Imran Saeed

A small, square image showing a handwritten signature in blue ink. The signature appears to be 'm' followed by 'ran'.

Signature of Student:

Date: 25 March 2025

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Commencing my PhD endeavour has been a crucial phase in both my scholarly and personal growth. It was a journey filled with challenges and milestones, made possible through the unwavering support, guidance, and inspiration of many who walked with me. In this moment of achievement, I take a minute to contemplate and convey my profound appreciation to those who have played a crucial role in my journey.

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CHAPTER 1

INTRODUCTION

1.0 Background of the Study

1.0.1 History of the Quran

The word Qur'an, which means "reading" or "recitation," refers to the divinely revealed scripture given to Muhammad. Because Muhammad is regarded as God's final prophet, the Qur'an is viewed as God's final revelation to humanity (Ringgren & Sinai, 2020). *"Verily, it is We Who have sent down the Quran, and surely, We will guard it (from corruption)."* (Quran 15:9). The holy Qur'an was revealed in the Arabic language fourteen hundred years ago. *"We have sent it down as an Arabic Qur'an, so that ye may learn wisdom. (Qur'an 12:2)."* The Holy Quran is the most extensively read book in human history (Stylist Team, 2014). As a guidebook for all aspects of daily life, from social and financial to religious, the Quran includes a wide range of topics and issues, including the existence of Allah, the Day of Judgment, and ethical and legal issues. It also contains stories of the early prophets, as well as historical events that took place during the time of Muhammad (PBUH), and verses referring to natural Phenomena (Al-Jarf, 2014; Kidwai; 2017; Farooq & Kanwal, 2019).

Qur'an (Arabic: Recitation), sometimes written as Quran and Koran, is Islam's sacred scripture. The Qur'an was revealed to the Prophet Muhammad (PBUH) by the angel Gabriel in the West Arabian towns of Mecca and Medina between 610 and 632 CE (Fred, 2010). It is divided into 114 chapter-like units known as "sūrah," a term used in the Quran to refer to unspecified length (Aldahesh, 2019). These 114 sūrah are divided into two groups (Maki and Madni). Among 114 sūrah, 86 are Maki, and 28 are Madni. The longest surah is (Albaqra)

with 286 verses, and (Alkhawter) with three verses, is the shortest surah (Al-A'zami, 2003, Al-Jarf, 2014). Similarly, there are 6236 Ayats in all, with 4725 Makki Ayats and 1511 Madani Ayats (Hixon, 2003). Surahs revealed before Hijrah are known as Makki, whereas those revealed after Hijrah are known as Madni. They don't imply that the ayahs (verses) were explicitly revealed at Makkah or Madinah. Suras from Mecca make up around two-thirds of the Prophet Mohammed's suras in Mecca, and suras from Medina make up the remaining one-third. When comparing the Meccan and Medinan suras, the Meccan suras are shorter, whereas the Medinan suras are longer. Allah discusses Tawheed and correcting people's beliefs in Makki Surahs, whereas Allah discusses instructions and one's relationships with his family, other people, and so on in Madni Surahs (Al-Dargazelli, 2004).

The belief in the unique nature of the Quran (also known as "I'jaz") is the notion that no human utterance can match the substance and form of the Quran. "If men and jinn banded together to produce the like of this Quran they would never produce it's like not though they backed one another" (Qur'an 17:88). Monotheism is the core idea of the Quran. Every human being is equal in their entire reliance on God, and their well-being is dependent on their realizing this fact and acting on it (Saeed, 2008). The message of the Quran is communicated using a variety of literary styles and approaches. The Suras and verses employ phonetic and thematic patterns to aid readers in recalling the Quranic discourse's message (Mir, 2006). "Rhyming prose" is used in the Holy Quran. While rhyming words can be found throughout the Quran, they are particularly prominent in many earlier Meccan suras. The relatively short verses draw attention to the rhyming words. Undoubtedly, these passages impacted the consciences of those who heard them, as is demonstrated in Sura 81, which is an example of how effective such a form can be. An abrupt change in

rhyme pattern from one set of verses to another frequently indicates a shift in the subject of discussion. Later sections maintain this structure, but the tone is more expository (Mir, 2006). There is no beginning, middle, or end to the Quran, which is nonlinear (Nasr, 2007). The arrangement of the Quranic text appears to lack coherence; there is no chronological or thematic order, and there is significant repetition (Brown, 1983-84 & Sells, 1999).

1.0.2 History of Quranic Translation

Non-Muslim Orientalists (Arabists), non-Arab Muslims, and Arab Muslims have all contributed to the translation of the Holy Quran. Other organizations that have translated it include the King Fahad Complex for Printing the Holy Quran in Madinah, Al-Azhar in Cairo, and the General Authority for Taking Care of The Printing and Publishing of The Noble Qur'an, The Sunnah and Their Sciences in Kuwait, among others (Al-Jarf, 2002). According to Fatani (2006), the Holy Quran has been translated into more than 100 different languages in Europe, Asia, and Africa. In 1936, translations of the Quran were available in 102 other languages.

Ananda., Nurhidayarnis, Afifah, Ramadhan, and Mahendra (2024) stated that the Quran contains Allah's everlasting supernatural messages, which provide guidance. While tafsir reading the Quran is beneficial, it cannot offer a comprehensive understanding of the message that the Al-Quran is attempting to convey. This is because the Quran covers a wide range of topics in each surah; consequently, in order to fully comprehend the book, readers must study relevant verses throughout the chapter. However, because the verses are so extensive and varied, it can be difficult and time-consuming to locate correct translations for each.

The Qur'an has been translated into many languages around the world, including English, Spanish, French, German, Urdu, Chinese, Malay, Vietnamese, and

others. It is important to note that while translations can be used to render or explain the Qur'an, only the original Arabic text is considered to be the Qur'an (Brackhw & Ismail 2014).

Translations of the Holy Quran are available in the following Asian languages: Awariah, Azeri, Bahasa Indonesia, Brahism, Bengali, Belushi, Bahasa Melayu, Burmese, Chinese, Duria, Farsi, Hebrew, Hindi, Iranon, Japanese, Turkish, Kyrgyz, Korean, Kannada, Koshur, Kurdish, Kurdish (Kurmanji), Lezgi Chal, Malayalam, Mandar, Nepali, Pashto, Qazaq, Russian, Sindhi, Tagalog, Tajik, Tamil, Telugu, Uzbek, Urdu, Uyghur, and Vietnamese(Khan, 2001; Fatani, 2006; Lynn, 2007; Dey, 2012; Al-Jarf, 2014 & Rahman 2021). Holy Quran is also translated into European languages like Albania, Bosnian, English, French, Hungarian, Greek, German, Italian, Latin, Macedonian, Portuguese, Romany, Spanish, Swedish, and Ukrainian (Fatani, 2006; Al-Jarf, 2014; Kidwai, 2015& 2018). The Holy Quran is translated into the following African languages: Afar, Basaa, Hausa, Diola, Dagbani, Kiswahili, Lingala, Mandinka, Malagasy, Nyanja, Somali, Yorùbá, Zulu are translated into Arabic script. Nko, Oromo and Tamazight are available in Latin Script (Fatani, 2006, Al-Jarf, 2014).

1.0.3 Stages of Quranic Translations

The Holy Quran's meanings have been translated via five stages in the past:

1. Translated from Arabic to Persian
2. Translated from Arabic into Latin
3. Translated Latin to European Languages
4. Non-Muslim Orientalists directly translated the Quran from Arabic into European languages (Arabists)