

A STYLISTIC ANALYSIS OF SPEECHES OF WOMEN TOWARDS PROPHETS IN THE HOLY QURAN

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Abstract

This study is a stylistic analysis of selected speeches of women towards prophets in the holy Quran. The study attempts focuses on the stylistics of some selected speeches of women towards prophets. The objectives are; identify and explain the use of figurative language in some selected speeches of women, provide a stylistic analysis of these speeches. The study tries to identify the lexical and syntactic structures of sentences that used figurative language. A stylistic analysis of the selected speeches is carried out. Findings show the use of many Stylistic devices, such as: allegory, allusion, anaphora, climax, deviation, foregrounding, metaphor, etc

Keywords: Ayah (Verse); Ayat (verses); Figures of Speech; The holy Quran; Stylistic Analysis; Speeches of Women.

1. INTRODUCTION

Language plays a crucial role in establishing cultures to convey and receive all sorts of messages. Using language, everyone wants to connect with the people around him or her. People may express their feelings, opinions, ideas, and thoughts by using language. Furthermore, in the spoken and written forms, language forms can be realized for immediate daily conversation interactions. The spoken form tends to be used in news reports or speeches, while other forms are usually recognized.

Stylistics is a branch of applied linguistics, concerns studying styles in the texts such as literary works (Simpson, 2004). While literature is the chosen subject of Study concerning stylistics, many other modes of expression, such as advertisement, journalism, popular music, or speeches, also exhibit a high degree of stylistic dexterity. According to Mills (1995), stylistic analysis techniques are to scrutinize the linguistic structure and function to help understand literary texts and other forms of discourse. In the mid-20th century, stylistics evolved from a text-immanent analysis into a method of study. With the advent of pragmatics, critical linguistics, and discourse analysis, it now offers some significance to context beyond the sentence level (Ibid). This allows stylistics, including a feminist perspective, to embrace various aims and approaches in the Study of texts. Feminist stylistics provides an avenue in patriarchal societies and in some works of art to explore and expose the realities of social injustice against women.

In human development, women have always played a vital role, but a role that has largely been unsung and unrecognized. Women have been recognized in very few cultures, until relatively recently, as having an equal role with men and as having equal rights to engage in all social spheres. So, this study will be confined to stylistic text analysis of women's speeches in the Holy Quran.

The present study is an attempt to answer the following questions:

1. What do the concepts style and stylistics mean?
2. What theoretical framework will the researcher depend upon to perform the analytical approach?
3. What are the selected speeches of women, and why does the researcher specifically choose them?
4. What does analysis reveal about key stylistic features?

This Study was conceptualized with the following objectives:

1. To present Stylistic devices in some selected speeches of women towards prophets.
2. To modify the lexical and syntactic structures of sentences in which the figurative language is used in some selected speeches of women towards prophets in the holy Quran.

To achieve the objectives of the study, the following procedures will be followed:

1. Presenting a brief theoretical survey of style and stylistics,
2. Presenting the study's methodology by presenting a stylistic analysis of some selected speeches of women towards prophets in the holy Quran.
3. Analyzing the data under Study according to the model used for analysis.
4. Presenting conclusions for the Study based on the analyzed data.

The study's significance makes it useful for both researchers and students interested in linguistic, stylistic studies as it may provide a comprehensive analysis of the stylistic analysis of women's speeches towards prophets in the holy Quran. The findings of the study may be beneficial for pedagogical and scientific purposes. The Study forms a milestone for full-length linguistic description in terms of statistical analysis in some Quranic verses.

1.1. The problem of the Study:

In human development, women have always played a vital role, but a role that has largely been unsung and unrecognized. Women have been recognized in very few cultures, until relatively recently, as having an equal role with men and as having equal rights to engage in all social spheres. Women's speeches towards Prophets are immanent in the Holy Quran. They carry strong messages and values in their folds; these values range from stylistic, linguistic values to intellectual, religious ones. This study will be confined to stylistic text analysis of the woman's speeches in the Holly Quran.

1.2. Importance of the Study:

Speaking a certain language makes a person almost unconsciously understand what is meant by a particular message. However, when reading a complicated text such as the Holy Quran, there are many stylistic that should be kept in mind to comprehend what is exactly intended

beyond the obvious. In linguistics, many stylistic tools and devices can help analyze a text to attain the intended original message of the text under focus.

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1.3. Objectives of Study:

The present study was conceptualized with the following objectives:

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1.4. The procedure of the Study:

To achieve the aims of the study, the following procedures will be followed:

1. Presenting a brief theoretical survey of style and stylistics,
2. Presenting the study's methodology by presenting a stylistic analysis of some selected woman's speeches towards prophets in the Holy Quran.
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2. STYLE

Leech and Short (1981, 52) define the word style in terms of the field of language use, e.g., what decisions are taken by a certain writer, in a certain genre, or a certain text. When people say the style is how language is used, it is part of Ferdinand de Saussure's linguistic definition of language and language. According to Chapman, style is the extensive adoption of a register by various people in a certain repeated situation (1973). The result of a social situation is one of the styles: a reciprocal relationship among language users. Therefore, each type is used for communicating within a group, large or small, close-knit, or scattered, with features that members of the group known as communicative. It is possible to assign the concept of style to individuals, times or, languages to genres, according to Lehman (1996). It is possible to define the style for the time of revival and the other for the enlightenment. In verse and prose, style is considered the expression feature, how particular writers say things (Zeru: 1996).

3. STYLISTICS

Short (1996) introduces stylistics as an approach to the Study of literary texts and linguistic detail. The boundaries of the two subjects, literature and linguistics, are spanned by stylistics. Consequently, based on where the individual is standing when he looks at it, stylistics will also look like either linguistics or literary critique. Stylistics describes all variants of language use in various text types, including non-literary texts or literary texts. Verdonk (2002) explains that language style is used to express the use of language with its intentions and implications. Advertising texts, for example, must have certain styles of fonts or phrases that are adequately captivating to encourage readers to choose the targeted products.

Simpson (2004) explains that stylistics is a textual analysis system in which language is given the importance of place. The different patterns, forms, and stages that characterize the linguistic system are essential factors that make stylistic language prominent. It is remarkable that within the general framework of every language, numerous systems of expression exist. He (2002) also explains that doing stylistics changes how people think of language and gives a thorough understanding of literary texts.

Additionally, the stylistic Study of a text must be more objective. Stylistics strives to be more objective when the linguistic details in a text are known. Contextual linguistics and the general world are related by stylistics. In analyzing some kind of text from its textual characteristics, stylistic devices play a prominent role. In the sum of aesthetic interest in writings, linguistic characteristics attribute a considerable portion (Leech and Short, 2007).

Then, Simpson (2004) indicates that the stylistic activity is to explore language and, more precisely, explore imagination in the use of language and its approach to building meaning. Stylistics talks of language "rules," It also explores texts where these rules are generalized or extended to a breaking point. Therefore, stylistic analysis enriches people's ways of thinking about language, and exploring language provides a significant purchase of literary texts for people to learn.

Short (1996) notes that the relation between language and the esthetic role is defined through stylistics. The Study of the style is an effort to explore or extract the artistic elements based on the writer's choice of language so that each text is conscious of the artistic impact of the whole and how to consider fitting specifics into the whole.

Stylistics is the description and analysis of the variability of linguistic forms in actual language use. Stylistics is the branch of Linguistics that primarily studies the style of writers and the way they try to convey their message. There are multiple tools through which everyone analyzes and evaluates the writing of different genres of literature. Our primary focus was to elaborate on those tools, levels, and methods that stylistically analyze a text.

4. STYLISTIC DEVICES

Literary devices are techniques of writers used to engage their readers beyond the literal meaning of the text. Any of these most significant and commonly used devices are going to be listed by the researcher.

a. Allegory: It is the representation of ideas through a character or an event. It can convey hidden meaning through symbolic figures and imagery, and the best example for allegory is *Animal Farm* by the novelist George Orwell. It is an autobiographical novel (Lancing: 2003).

b. Allusion: is an explicit reference to a person, an event, or a concept of a certain cultural, historical, or literary meaning by clearly passing comments such as avoiding behaving in front of her like Romeo. (A reference to Shakespeare's Romeo, Juliet's passionate lover, is provided) (Hinds, 1998).

c. Anaphora: At the beginning of sentences or in the middle, it is the recursive use of repetition of certain words to highlight them. It is the oldest device, maybe. Its roots belong to the Bilabial Psalms that the romantic poets showed later took to the public. Like: In a difficult situation like this, who is to blame, who is to look at, who is to turn to (Kulas and Hintika, 1929)

d. Climax: Arranging of text activities in a manner that increases step by step and challenges, such as, he was not a bad listener, a good speaker, and an amazing performer (Ibid).

e. Deviation: It is a stylistic notion, a means of constructing the foreground. The notion of variance is fundamental because it generates irregular language patterns to reflect a fact that is different from the existing norm. This approach contributes to foregrounding and the knowledge of the reader. It should be remembered that even in ordinary speeches, there can be a deviation. Poetry is distinguished by distancing itself from language's usual use (Paul Simpson, 2004).

f. Foregrounding: It is a "form of textual patterning" discovered in 1930 by the Prague School, which, relative to every level, is advocated for practically esthetic purposes. It typically entails a stylistic distortion either by a case that deviates from the norm or a text condition carried forth by repetition or parallelism. It comes as a deviation from the norm or something similar. It is a sort of defamiliarization (Simpson: 2004).

g. Metaphor: It seems like an indirect definition to a speech figure that compares something or someone with another without using words like or identical to that. It is a "mapping process between two distinct domains of concepts"(Simpson, 2004). The target domain indicates the thoughts from which you plan to build the metaphorical construction. She typically blew her cover in the following word, the fundamental realm is our perception of the concept of rage, and it is the one we strive to explain in the metaphor.

h. Parallelism: This occurs as words or structures are re-used in a given text in various ways to establish continuity of context. Thus, Parallelism is the usual patterning of additional language components. They become regular as such items are contained in a text, and their extra use occurs outside the usual use of the language. The variation can make standard language unusual, but highly regular patterns are generated by parallelism. In parallel, the

writer's linguistic preference is unique to those language characteristics, which are therefore called a kind of foreground (Leech: 1969). For literary works alone, it is not a quality. It takes place in public speeches every day in our conversation, such as political speeches, oral histories, nursery rhymes, ads that can profoundly impact. It arranges a sentence in such a way that it has a parallel structure.

i. Personification: speaking of non-human terms as though they were real or attaching the non-human to human characteristics. The symbolic use of language is commonly used to enrich it: The rundown house appears depressed. By being depressed, the house is given human worth (Paxson, 1994).

j. Synecdoche: For example, if anyone says, when a section is used to function for the whole, check out my new wheels. (Wheels) refers to the vehicle here. The vehicle is part of it (Simpson: 2004).

5. COMMUNITY AND SAMPLE OF THE STUDY

The study community consists of fourteen selected speeches of women towards the prophets in the holy Quran.

5.1. Instrument of the Study

The paper is theoretical and analytical, so the researcher will apply a suitable theoretical framework by witnessing which stylistic features best match the selected verses. The researcher will make use of literary criticism to enhance meaning. Later the result will reveal how stylistic features are significant or distinctive in conveying subject matters and implementing the artistic function in an effective way like the idea of death or the idea of racism, illness, etc., by using different stylistic features.

5.2. Analyzed Text is:

Before analyzing stylistics in some selected women's speeches towards prophets in the holy Quran, it seems that it is necessary to provide the reader with some details about these women and their speeches. Women in the Holy Quran are important characters and subjects of discussion in Islam's stories and morals.

Some of them are portrayed in a positive light, while others are condemned for their actions. Mary (Maryam) is the only woman mentioned in the Holy Quran by name. The others' names come from different traditions. Most women in the holy Quran are represented as either the mothers or wives of leaders or prophets.

5.3. Stylistic Analysis of Some Quranic Verses (Ayat)

First: Wife of Moses

Moses' wife, called Safura, was the daughter of a Midyanite flock herder whom Moses met before becoming a prophet. The Midyanite flock herder allowed Moses and his daughter to wed in exchange for Moses performing eight to ten years of work.

Wa lammaa warada maaa'a Madyana wajada 'alaihi ummatam minannaasi yasqoona wa wajada min doonihimum ra ataini tazoodaani qaala maa khatubkumaa qaalataa laa nasqee hataa yusdirar ri'aaa'u wa aboonaa shaikhun kabeer"

Quran, Chapter 28 (Al-Qasas), Verse 23

And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them, he found two women who were keeping back (their flocks). He said: What is the matter with you? They said: We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

Quran, Chapter 28 (Al-Qasas), Verse 23

Analysis:

This is one of the selected speeches of women with the prophet in Quranic Verses in (Verse 23) which is happened between Moses' wife and the prophet Moses in Madyan place beside the well for watering since he asks and wants to help her and her sister without knowing whom they are, so women reply was such an allusion in which referring in an indirect to a person or a thing or an idea that has a certain cultural, historical or literary significance by just passing comment like, stop acting.

Accordingly, this event in such a situation with using one of the Stylistic devices as if it is mentioned above means that from women speech or reply they desire or like something hidden, consequently, this speech is known to the Prophet Moses at the same time the prophet's girls never be dummy they are believers truthful even in their emotions as it is pointed to the situation happened in Madyan place for watering.

Second: Aziz's Wife (Zulaykha) and the Ladies

The story of Yusuf and Zulaykha, wife of Joseph's (Yusuf) master the Aziz, is one of the most extensive depictions of women in the Quran. In chapter 12 (Yusuf), she appears as part of Joseph's chronological narrative shortly after he is sold into slavery in Egypt. In this narrative, Zulaykha attempts to seduce Joseph, at first outright and then using guile and wit.

Wa raawadat hul latee huwa fee baitihaa 'an nafsih ee wa ghallaqatil abwaaba wa qaalat haita lak; qaala ma'aazal laahi innahoo rabbee ahsana maswaay; innahoo laa yuflihuz-zaalimoon"

Quran, Chapter 12 (Yusuf), Verse 23

"But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors and said: Now come, thou (dear one)! He said: Allah forbade! Truly (thy husband) is my lord! Allah made my sojourn agreeable! Truly to no good come those who do wrong!"

Quran, Chapter 12 (Yusuf), Verse 23

Analysis:

In this (Verse 23), which is from chapter 12 (Yusuf), there is a discourse, and it is a special discourse between the prophet (Yusuf) and the queen (Zulaykha) since she is so admired him for he was so handsome and his handsomeness was never witnessed before. Therefore she loves him and has wanted to get him, so the analysis could be under the name of one of the Stylistic devices called allegory, which represents or a representation of ideas through a character or an event that happened in such a place with such a group to convey hidden meaning through symbolic figures and imagery and the best example for allegory is the situation between the Queen Zulaykha and the prophet Yusuf. Furthermore, through this discourse, there is another device called the anaphora device that deals with the recursive use of repetition of certain words at the beginning of sentences or in the middle to emphasize them. Respectively, it is mentioned, the word (He is the Al-Mighty God) that emphasizes the presence of Allah even if she is as a Queen, for she wants something wrong, and simultaneously the prophet refused. Thus, he is my master, who granted residence; wrongdoers will not succeed; this links between gratitude and avoiding temptations. Accordingly, the hidden meaning inside Zulaykha points for doing wrong with the prophet Yusuf since he has a higher rank and degree at that time besides his handsomeness, so she wants to deviate him, this could be called a deviation one of the stylistic devices which refer to distinct reality between the two and at the same time the awareness of the prophet (Yusuf), in such a situation for refusing her request by saying he has generously kept me.

*Wastabaqal baaba wa qaddat qameesahoo min duburinw wa alfayaa saiyidahaa ladal
baab; qaalat maa jazaaa'u man araada bi ahlika sooo'an illaaa any-yusjana aw
azaabun 'aleem"*

Quran, Chapter 12 (Yusuf), Verse 25

"So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

Quran, Chapter 12 (Yusuf), Verse 25

Analysis:

As it is clarified what is mentioned between the two brackets referring to the (Verse 25) from chapter 12 (Yusuf) concerned with the discourse that happened between the Queen and the prophet (Yusuf) since she closed the doors saying come! But the prophet (Yusuf) didn't agree and remembered the goodness of his master and would not think of sinning against him. When we sin, we let someone down (a human), and we essentially disregard all of Allah's blessings when we can't even obey Him in return for all of those. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment. One of the devices that clarified here is personification since it (the situation) personified the punishment either to be imprisoned or a too painful punishment. Moreover,

talking about non-human words as if they were alive or assigning human qualities to the nonhuman. So, the word (jazaaa') means the punishment referring to the personification.

Third: The Queen of Sheba (Bilqis)

The Quran speaks of the Queen of Sheba, also known as Bilqis. She was a sovereign ruler over her people who engaged in political negotiations set in the pre-Islamic period. Her story takes place in the Holy Quran, chapter 27 (Al-Naml): verses 22–44.

The hoopoe reported to Solomon of a Queen from Sheba who led her people in pagan rituals worshipping a Sun God instead of Allah.

Falammaa jaaa'at qeela ahaakaza 'arshuki qaalat kaanna hoo; wa ooteenal 'ilma min qablihaa wa kunnaa muslimheen"

Quran, Chapter 27 (An-Naml), Verse 42

"So when she arrived, she was asked, Is this thy throne?'She said, It was just like this, and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

Quran, Chapter 27 (An-Naml), Verse 42)

Analysis:

This is another selected speeches of women from Quran verse about the (Verse 42) between the queen of Sheba Bilqis with the prophet Suleiman and his minister Asef who had great knowledge at that time, as it is seen there is a metaphor which is a figure of speech by which something or someone is compared to another one. It is "a process of mapping between two different domains of concepts." The target domain means the ideas that you intend to create the metaphorical construction through. Respectively, Bilqis responded by saying (as if it were it), so this emphasized something compared with her throne, which was at Yemen's place. Hence, there is also a climax that means organizing the events of a text so that struggle and step-by-step rise, as it happened with Bilqis, the queen of Sheba. According to the analysis, it could be seen that might be more than one device in such a speech that happened in such a situation regardless of being from Quranic verse or not.

Qeela lahad khulis sarha falammaa ra at hu hasibat hu lujjatanw wa khashafat 'an saaqaihaa; qaala innahoo sarhum mumarradum min qawaareer; qaalat Rabbi innee zalamtu nafsee wa aslamtu ma'a Sulaimaana lillaahi Rabbil 'aalameen"

Quran, Chapter 27 (An-Naml), Verse 44

"She was asked to enter the lofty Palace: but when she saw it, she thought that it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: This is but a palace paved smooth with slabs of glass.'She said: O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."

Quran, Chapter 27 (An-Naml), Verse 44

Analysis:

The line is written above that selected from (Verse 44, chapter 27, An-Naml) refers to the discourse in such way after the past situation of her throne, so she becomes Muslim with Suleiman by declaring a certification of her Islam this is clarified by the word (led Islam), so the devices which can be said here is parallelism since it happens when words or structures are re-utilized in different forms in a given text to make meaning cohesion in such a situation with certain features thus considered a sort of foregrounding.

Thus, this could be spoken in such public speeches, like political speeches, which can create a strong effect. The speech is arranging a sentence in such a manner that it has a parallel structure to declare her Islam and be Muslim. Consequently, describing such a device in such a text might lead to another device found in these selected speeches.

Moreover, in this text, it might be found another device such as a synecdoche in which a part is used to act for the whole since it signifies the event or the situation speech, so by saying one word (led Islam) means the whole situation ends with her Islamic certification.

6. CONCLUSION

The selected verses for analysis are chosen from the holy Quran. The main concepts in this paper are defining style, stylistics, and the frameworks of stylistic analysis. The devices, especially the Stylistic devices used with any text, are so important in analyzing any text since they give the real and accurate meaning for any form of discourse, either spoken or written, as clarified in the selected Quranic verses texts under Study in this work.

Hence, more than one device can be deployed to analyze a text to emphasize its significance, which as a result, will enhance the understanding of the situation and message it intends to deliver. So, these devices surely help the researcher to know how to analyze the arguments understudy more accurately. Furthermore, master the knowledge acquired from using such devices in analyzing discourse material.

As such, discourse, either spoken or written with its analysis, is important for any researcher, especially when this discourse material is selected professionally and for the right event and precise objectives. Moreover, each of these devices deals with the text or speech understudy from a different perspective; each device has its elements in analyzing and appreciating discourse, regardless of its nature. Stylistic analysis is traditionally deployed to appreciate literary works or religious discourse. However, it can and is deployed in many non-literary fields for targeted recipients, such as in political speeches and debates, marketing, advertisements, social communication, and standup comedy.

DECLARATIONS

Competing interests

The author declares that he has no competing interests.

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