

LINGUISTIC DEVIATION IN SURAH NUH OF AL-QUR'AN

TRANSLATION BY ABDULLAH YUSUF ALI (1968)

A GRADUATING PAPER

Submitted in Partial Fulfilment of the Requirements for Gaining
the Bachelor's Degree in English Department



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A FINAL PROJECT STATEMENT

I certify that this graduate paper is definitely my own work. I am completely responsible for the content of this graduation paper. Other researchers' opinions or findings included in this research are quoted or cited in accordance with ethical standards.

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kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang munaqosyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami mengucapkan terima kasih.

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MOTTO

Time is an illusion that helps things make sense, so we're always living in the present tense.

“Will happen, happening, happened”



DEDICATION

The researcher dedicates this graduating paper to:

1. Myself, someone who has kept growing until now—and hopefully will continue to grow in the future.
2. My mother who always supports me financially, spiritually, and mentally.



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ABSTRACT

Language functions for expressing thought, emotion, and cultural identity, and its complexity often reflects human creativity and spiritual expression. In the context of translation, particularly sacred texts, stylistics provides the tools to examine how language operates beyond standard norms, creating emphasis and aesthetic effect through deviation. This study aims first to identify and classify the types of linguistic deviations found in Abdullah Yusuf Ali's English version of the Qur'an, focusing on Surah Nuh (71), using Geoffrey Leech's framework of deviation. Secondly, it analyzes how such deviations function stylistically in order to reveal their role in shaping the sacred, poetic, and rhetorical features of the text. Employing a descriptive qualitative method with an inductive analysis, the study documents and interprets instances of non-standard linguistic patterns. The findings reveal 156 total cases of deviation: 85 graphological, 35 semantic, 18 grammatical, and 18 historical. Each type serves a stylistic function, such as intensifying sacred meaning, reinforcing liturgical rhythm, or maintaining traditional expressions. The study concludes that linguistic deviations in Yusuf Ali's translation are deliberate strategies that enrich the solemnity, authority, and poetic resonance of the text. These results highlight the central role of deviation in foregrounding religious style and in preserving the Qur'an's reverent tone in the English version.

Keywords: *Deviation, Surah Nuh, Yusuf Ali, stylistic*

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ABSTRAK

Bahasa berfungsi untuk mengekspresikan pikiran, emosi, dan identitas budaya, serta kompleksitasnya sering kali mencerminkan kreativitas manusia dan ekspresi spiritual. Dalam konteks terjemahan, terutama teks suci, stilistika menyediakan alat untuk menganalisis bagaimana bahasa beroperasi di luar norma standar, menciptakan penekanan dan efek estetika melalui deviasi. Penelitian ini bertujuan pertama untuk mengidentifikasi dan mengklasifikasikan jenis-jenis deviasi linguistik yang ditemukan dalam terjemahan Al-Qur'an berbahasa Inggris karya Abdullah Yusuf Ali, dengan fokus pada Surah Nuh (71), menggunakan kerangka kerja penyimpangan karya Geoffrey Leech. Kedua, penelitian ini menganalisis bagaimana deviasi tersebut berfungsi secara stilistik untuk mengungkapkan perannya dalam membentuk fitur-fitur suci, puitis, dan retorik teks. Menggunakan metode kualitatif deskriptif dengan analisis induktif, studi ini mendokumentasikan dan menafsirkan contoh-contoh pola linguistik non-standar. Temuan menunjukkan 156 kasus deviasi total: 85 grafologis, 35 semantik, 18 gramatikal, dan 18 historis. Setiap jenis memiliki fungsi stilistik, seperti memperkuat makna suci, memperkuat ritme liturgi, atau mempertahankan ekspresi tradisional. Studi ini menyimpulkan bahwa deviasi linguistik dalam terjemahan Yusuf Ali merupakan strategi sengaja yang memperkaya kesakralan, otoritas, dan resonansi puitis teks. Hasil ini menyoroti peran sentral deviasi dalam menonjolkan gaya keagamaan dan menjaga nada hormat Al-Qur'an dalam versi bahasa Inggris.

Kata Kunci: *deviasi, Surah Nuh, Yusuf Ali, stilistika*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Language is one of the most powerful tools to express not only rational thought but also deep emotion and cultural identity (Halawa et al., 2022). All over the world, the way to connect people is through language; by using language, people can also convey their ideas and goals to each other—the complexity of the language used depends on how far humans have come since they are both interconnected (Sunani, 2019, p. 1). Therefore, as long as language exists, communication will continue, so linguistics will never disappear as one of the most studied disciplines (Sunani, 2019, pp. 1-2). Since the 18th century, people have recognized a word that is often refined as entertainment or a form of self-expression until today, namely “literature” which is the same as the word “bell’s letter” used to refer to subtle writing or fictional writing, poetry, prose, drama, and other imaginative writing—as explained earlier, the function of literature, other than as entertainment, is as motivation, a form of self-expression, and can affect humans in several aspects, especially in expressing feelings, attitudes, and behavior (Kurniyati, 2019, p. 1).

Moreover, literature can also be based on facts or events that have happened in life or that have been experienced (Kurniyati, 2019, p. 2). This has similarities with the Qur'an, especially in Surah Nuh, which tells about the history of events that have been experienced by previous people. Furthermore, Language operates on multiple levels, aiming to inspire reverence, contemplation, and submission; precisely, in the original language form of the Qur'an, it is regarded not merely as a religious scripture but as a linguistic and literary miracle, exhibiting unparalleled

rhetorical and poetic force (Chaer et al., 2022). Moreover, to analyze the English version of a religious text that is not a former language presents not only theological but also linguistic challenges, particularly in preserving its spiritual, rhetorical, and aesthetic dimensions (Almahameed, 2020). Among the most influential and stylistically distinctive English renderings of the Qur'an is the English version by Abdullah Yusuf Ali (1968).

His work has remained one of the most widely read and quoted English versions globally, emphasizing that the English version was not merely a lexical substitution but an interpretive and poetic undertaking (Qadri & Shah, 2021). Yusuf Ali (1968) notes that he aimed to express "not a mere substitution of one word for another, but the best expression given to the fullest meaning" (Ali, 1968, p. xii). He envisioned his project as an effort to capture the Qur'an's rhythm, majesty, and spiritual resonance. This is evident when he recalls being drawn to the Qur'an's "rhythm and music" since the age of four (Ali, 1968, p. x). His rendering attempts to preserve the sacred tone and poetic grandeur of the original Arabic through what he terms "rhythmic prose, or free verse" (Ali, 1968, p. xii).

While Yusuf Ali's (1968) English version is celebrated for its poetic quality and spiritual depth, some scholars and readers have critiqued it as being linguistically archaic and less accessible compared to more modern versions (Qadri & Shah, 2021, pp. 17-18). The other English versions, such as Saheeh International, QuranEnc.com, and Hilali & Khan commentary, aim for greater clarity in the register realm.

In contrast, Yusuf Ali's continued use of archaisms and elevated diction

may present challenges for contemporary readers (Qadri & Shah, 2021, p. 18). Nevertheless, in stylistic terms, his work displays not only historical deviation but also instances of mild register deviation that contrast with the more literal and structurally neutral style found in such English versions that were mentioned earlier (Qadri & Shah, 2021, pp. 5-18). These stylistic differences underscore the importance of analyzing Yusuf Ali's English version through the lens of linguistic deviation.

The use of poetic and non-standard structures in Yusuf Ali's English version naturally invites investigation through the lens of stylistics, which offers tools for analyzing language use in literary contexts, since it has transferred language features (Hashem & Muhi, 2021, pp. 130-131). Stylistics is the field that examines the expressive and aesthetic aspects of language (Leech & Short, 2007). According to Leech (1969, p. 5), deviation in language is a major mechanism through which poetic foregrounding is achieved. It refers to deliberate deviations from linguistic norms in order to produce emphasis, surprise, or aesthetic intensity (Almahmeed, 2020). Leech (1969, p. 42) identifies various categories of deviation: graphological, grammatical, lexical, semantic, and historical. Each category allows for a focused exploration of how language operates creatively (Egamnazarova, 2023, pp. 271-274).

Furthermore, to explore these categories, this study focuses on Surah Nuh (71) as a representative sample for stylistic analysis across different thematic and structural contexts within the Qur'an. Recalling the sacred characteristic of the Qur'an and the unique stylistic strategies used by Abdullah Yusuf Ali, this study

needs to narrow its focus to several categories, where some deviations are particularly prominent and relevant in the context of a cross-cultural sentence in a particular region, such as sacred text (Hashem & Muhi, 2021, p. 132). The selection of linguistic deviation is based on both the visibility of these features in the English version text and their significance in shaping the poetic and spiritual atmosphere of the text (Egamnazarova, 2023, pp. 271-275).

1.2 Research Question

The direction of this research is summarized in several academic questions as follows:

1. What types of linguistic deviations are found in the English version of the Qur'an by Abdullah Yusuf Ali?
2. How do these deviations contribute to the stylistic and rhetorical effects of the English version?

1.3 Objective of Study

This study aimed to achieve several academic objectives in line with the research questions:

1. This study aims to identify and classify the types of linguistic deviations found in the English version of the Qur'an by Abdullah Yusuf Ali. The focus lies on recognizing deviations from standard language norms across several linguistic levels. These deviations will be examined using Geoffrey Leech's framework of linguistic deviation. By systematically analyzing these patterns, the study intends to reveal the stylistic strategies in rendering the sacred text.

2. To analyze how these deviations work stylistically in the text. Beyond just highlighting how non-standard linguistic forms serve particular functions in the context of religious and literary translation, this research examines their purpose. For example, graphological deviations can shape visual rhythm, grammatical ones may create a prayer tone, or semantic and historical shifts can heighten the text's meaning or keep traditional religious expressions, adding to its sacred feel.

1.4 Significance of Study

The significance of this research lies in its interdisciplinary contribution to linguistics, literature, and religion.

1. First, this study adds to the richness of research on stylistics, particularly by applying Geoffrey Leech's (1969) deviation framework to religious texts, not just literary works. It also strengthens the theoretical understanding of how foregrounding and stylistic variation function in English versions of scripture.
2. This study provides a nuanced assessment of Abdullah Yusuf Ali's (1968) English version through an analytical lens rarely applied to his work: a systematic stylistic categorization of language deviations. Although the English version has been widely cited and circulated, there are few studies that analyze it based on the theory of language deviation. Therefore, this study fills a significant gap in the evaluation of stylistic interpretations.
3. For practitioners, this study offers insights into how language choices affect acceptability, clarity, and emotional emphasis. Understanding the stylistic

mechanisms behind Yusuf Ali's decisions can inform future interpreters who aim to balance authenticity to the sacred source with accessibility for modern readers.

Finally, this study demonstrates the value of integrating linguistic theory with literary and theological issues. It confirms that stylistic deviations are not a disadvantage, but are intentional artistic and spiritual choices that shape how texts are received, remembered, and honored (Yagoub & Sais, 2023).

1.5 Scope of Study

Given Indonesia's majority Muslim population and its Islamic-based academic setting, studying the English version of the Qur'an feels both relevant and meaningful. It not only fits the religious and cultural context of the researcher but also opens up valuable academic insight, especially when the English version being studied, Yusuf Ali's version, is widely referenced in the global scholarly scope.

Unlike conventional literary texts, research on linguistic deviation in the Qur'an's English version is still quite limited. By choosing this as the focus, the study aims to fill a gap in the literature, particularly in exploring the stylistic dimensions of religious discourse as an area that deserves more attention. By turning attention to a Surah that, although brief, offers a remarkably rich and coherent narrative structure. As the relatively latest Makkiyah, Surah Nuh (71) reflects the stylistic tendencies of that phase, language that is direct, compact, yet charged with rhetorical force.

With only 28 verses, Surah Nuh provides a focused and manageable corpus for close reading, allowing for detailed analysis of linguistic deviation within a

clearly defined scope. Its brevity does not compromise depth; rather, it enhances the precision with which stylistic patterns can be examined. The Surah moves through a complete arc—beginning with a call to faith, progressing through resistance and rejection, and ending in supplication and divine response. What further distinguishes Surah Nuh is its exclusive attention to the story of one prophet. Unlike Surah Muhammad, which blends commands and legal instruction, or Surah Ibrahim, which merges multiple speakers and shifting perspectives, Surah Nuh maintains a consistent monologic tone. It offers an example of a prophetic monologue that is sustained from beginning to end, making it an ideal text for examining how linguistic form is shaped by a single perspective.

Leech's (1969) theory of deviation, which looks at how writers use deliberate irregularities to make language stand out, is especially useful here. Yusuf Ali's English version often features older forms of English, inverted word order, and distinctive sentence patterns. These stylistic choices don't just reflect the sacred tone of the text—they also create a strong sense of foregrounding, which makes them highly relevant for stylistic analysis. This study concentrated on the identification and analysis of linguistic deviations in the English version of the Qur'an by Abdullah Yusuf Ali (1968), specifically focusing on Surah Nuh (71). This study uses Leech's (1969) typology, which examines four categories of deviations: grammatical, semantic, graphological, and historical.

Other types of deviation, such as register, phonological, or dialectal, were not included due to limited observations in the written text. Although lexical deviation is not included because archaisms in Yusuf Ali's English version are

included in the category of historical deviance due to their association with religious registers.

1.6 Literature Review

These studies confirm that linguistic deviation is a powerful stylistic mechanism, but remain limited to non-religious genres. The gap, therefore, lies in the absence of research applying Leech's categories of deviation to the language of the scriptural in the English version. This current study also contributes a theologically motivated selection framework.

Several recent studies have explored linguistic deviation as a key stylistic feature in literary texts, especially within the theoretical scope offered by Leech (1969). One of the most recent is the work of Hamadi (2024), who analyzed semantic deviation in selected poems of William Wordsworth (1770-1850). With reference to Leech's taxonomy, namely semantic strangeness, transference of meaning, and honest deception, Hamadi shows how semantic deviations enhance poetic resonance and amplify emotional and thematic elements. The focus is mainly on metaphor, simile, and hyperbole, especially in the Romantic literary tradition. It illustrates how semantic drift functions as a stylistic tool in secular and imaginative writing.

Although Hamadi's framework and Leech's use of theory align with this study, the object of analysis and the types of deviance differ significantly. This study focuses on Surah Nuh from Abdullah Yusuf Ali's English version of the Qur'an (1968), a religious text with formal stylistic concerns. While Hamadi limits the investigation to semantic deviations, this study broadens the lens to include

historical, grammatical, and graphological deviations, identifying how archaic syntax, non-standard typography, and outdated lexical forms contribute to religious aesthetics and slight interpretation.

In the other study, Halawa et al. (2022) conducted a stylistic examination of grammatical deviation within Rich Brian's rap lyrics, identifying various deviations such as omission, double negation, and prepositional irregularities. Their study, rooted in Leech's (1969) typology, emphasizes how nonstandard grammar functions as a stylistic choice to reflect urban identity, rhythm, and genre-specific expression. Their focus on syntactic and morphological deviation provides a useful precedent for analyzing creative manipulation of English grammar. While their object of study lies in contemporary rap music, the current research explores a markedly different domain: the stylistic features of a religious English version text—Surah Nuh in Abdullah Yusuf Ali's (1968) English Qur'an. Both studies rely on Leech's deviation framework, but this current study extends beyond grammar to include historical, graphological, and semantic deviation.

In contrast to the informal register of song lyrics, Yusuf Ali's use of archaisms and formal constructions reflects intentional deviation to maintain a sacred tone and literary solemnity. Therefore, although both works emphasize deviation as a stylistic device, this current study applies it to liturgical texts, revealing that deviation is not only artistic but can also signify the spiritual realm and interpretive reverence through higher form, layout, and diction.

Furthermore, the third study is related to graphological deviation, though often overlooked in stylistic research, plays a central role in shaping textual

expression, as explored in Anantha's (2014) analysis of Andre Raditya's *Life Signs*. Drawing on Leech's (1969) stylistic framework, Anantha emphasizes how unconventional capitalization, punctuation, italics, boldface, and even emoticons serve as expressive devices, intended to foreground specific meanings or emotional tones. While this study focuses on informal, motivational writing, it underscores the rhetorical potential of visual forms in textual interpretation. In contrast, the current study applies the same theoretical model to a sacred religious text—Surah Nuh from Abdullah Yusuf Ali's (1968) English version of the Qur'an—where visual deviation is not employed to entertain or personalize, but to reinforce spiritual solemnity and replicate the original's liturgical cadence. For instance, Yusuf Ali's deliberate use of capital pronouns ("His," "We") and rhythmic lineation elevates the tone of divine authority.

Both studies affirm that graphology can function beyond mere formatting, so it actively shapes rhyme and interpretive depth. However, while Anantha's analysis serves an audience-oriented, contemporary context, my work addresses the sacred stylistic tradition, highlighting graphological deviation as a marker of reverence rather than informality. This demonstrates the broader applicability of Leech's theory across divergent genres and communicative aims.

Lastly, Awe and Fanokun (2018) explored the use of archaic expressions in legal contracts and found that such forms are not merely outdated remnants but intentional stylistic devices meant to convey formality, clarity, and historical continuity within legal discourse. Drawing on register analysis and corpus linguistics, they classified these archaisms into structured categories, such as

“herein,” “thereof,” and “witnesseth,” and demonstrated their frequent and functional usage in contract language. Although their focus is on legal English, their findings bear relevance to the current research, which investigates historical deviation in Surah Nuh within Abdullah Yusuf Ali’s (1968) English Qur’an translation. Much like legal texts, Yusuf Ali’s rendering employs archaisms to elevate interpretation and evoke reverence.

However, unlike legal documents that aim for legal precision, Yusuf Ali’s stylistic choices serve to emulate the sacred rhythm and scriptural authority of the original language. While Awe and Fanokun frame archaism as a functional convention in legal writing, this study interprets it as a spiritual-literary device, situated within a broader stylistic analysis that also includes grammatical, semantic, and graphological deviation. Therefore, both works validate the rhetorical power of archaism, though they differ in communicative goals and legal clarity in one, and religious solemnity in the other. Although Awe and Fanokun (2018) do not directly adopt Leech’s stylistic framework, their categorization of archaisms in legal discourse parallels Leech’s (1969) concept of historical deviations. Their corpus-based approach highlights the enduring stylistic role of archaisms, a phenomenon that can also be observed in Yusuf Ali’s Qur’anic English version.

In conclusion, existing research on linguistic deviation, particularly through Geoffrey Leech’s (1969) framework, has largely centered on secular literary forms such as poetry, song lyrics, motivational prose, and law discourse. Each of these genres offers insight into how language can be manipulated artistically and functionally to achieve specific rhetorical goals. However, none of the studies that

have been reviewed apply deviation theory to sacred texts, such as the Qur'an, especially in the English version.

Hamadi (2024), for example, analyzed semantic deviations in William Wordsworth's Romantic poetry, identifying devices such as metaphor, paradox, and hyperbole as key to the poetic foreground. Anantha (2014) focuses on graphological deviations in a motivational book, showing how typography and punctuation enhance emotional tone and reader engagement. Halawa et al. (2022) explored grammatical deviations in rap lyrics, where omissions and non-standard syntax help express identity and rhythm. On the other hand, Awe and Fanokun (2018) examined the function of archaisms in legal contracts, highlighting their role in formality and legal precision.

1.7 Theoretical Approach

This research adopts a stylistic framework that bridges linguistics with literary interpretation, emphasizing how language forms create meaning, structure, and aesthetic effects in written texts (Yagoub & Sais, 2023, pp. 1-3). Following Leech (1969), stylistics in this study serves not only to examine formal linguistic choices but also to explore their expressive and spiritual resonances, particularly in religious literature (Mhdi, 2021). Leech and Short (2007) define stylistics as the linguistic analysis of style, focusing on how choices in grammar, layout, or semantics produce literary impact, as seen as prominence after frequency is determined (Yagoub & Sais, 2023, pp. 1-45). Central to this analysis is Leech's theory of linguistic deviation, where intentional deviations from normative language are seen as stylistic devices that foreground meaning, emotion, or

rhetical emphasis (Mansoor & Salman, 2020). Moreover, Leech (1969) states that deviation has various categories: graphological, grammatical, semantic, and historical deviation.

Furthermore, this research found four types of deviations (graphological, grammatical, semantic, and historical) observed in the English version of Yusuf Ali's Nuh's verse (1968). These categories were examined because of their strong influence on writing style and interpretation, such as archaic syntax, unconventional punctuation, or figurative language.

1.8 Method of Research

1.8.1 Type of Research

This study uses a descriptive qualitative approach because it aims to understand stylistic phenomena in depth through interpretive reading of texts (Creswell & Creswell, 2018, pp. 109-180). This approach is suitable for exploring the meaning of language deviation in English religious texts. Therefore, the research design employed was a single-case study, focusing on Surah Nuh (71) in the English version by Abdullah Yusuf Ali (1968). A case study was chosen because it allows the researcher to examine a single object bound within a specific context in detail (Creswell & Creswell, 2018, pp. 128-180). Surah Nuh is treated as a case unit that has clear context and content boundaries. This method emphasizes collecting and analyzing data inductively to establish patterns, themes, and determine the interpretation of findings through the researcher's perspective.

This approach is reinforced by Leech and Short's (2007) stylistic analysis

method, which is used to identify linguistic deviations in the text, taking into consideration the poetic and spiritual functions of the language styles used.

1.8.2 Data Source

The object for this research is the English version of the Qur'an by Abdullah Yusuf Ali, 1968 edition that which was originally published in 1934. Yusuf Ali's work has undergone several reprintings, including the 1968 edition that this study used, and the focus will be narrowed down to Surah Nuh (Chapter 71), comprising 28 verses. However, the selection of this Surah is based on several considerations: Surahs is named after a prophet (Nuh/Noah), and also one of the five messengers traditionally categorized as Ulul Azmi, known for their perseverance and central roles in Islamic narratives, the Surah is categorized as a Makkiyah which placed in the last of the Qur'an. Moreover, the Surah exhibits a highly emotional emphasis and symbolic tone, marked by rhetorical appeals and narrative urgency that are relevant to the analysis of stylistic deviation.

Furthermore, the content of this Surah is objectively comprehensive, and it contains the story of Noah, when he was sent by God, until the punishment of the unbelieving people. Surah Nuh presents a single prophetic monologue without narrative interruptions or dialogue with others. This is different from Surah Muhammad, which contains a combination of war orders and judgments, or Surah Ibrahim, which contains prayer structures and narratives from various times and perspectives. Therefore, this monological condition facilitates the analysis of language style in a consistent register. Surah Nuh consists of only 28 verses but contains complete rhetorical elements: invitation, warning, complaint,

and prayer. Moreover, the objective is to explore in depth how stylistic deviations function within a single, stylistically rich English version, rather than to evaluate translational differences.

1.8.3 Data Collection Technique

However, interviews and participant involvement were not required as the research was based on textual data through documentation (Creswell & Creswell, 2018, p. 276). Documentation, as the main method of data collection, allows for a structured analysis of the text while maintaining depth and sensitivity to linguistic and spiritual nuances (Creswell & Creswell, 2018, pp. 281-288). Moreover, the researcher used several digital and academic sources to support the analysis process, so that it could be presented in a comprehensive and structured process: the use of online dictionaries (Merriam-Webster and Cambridge Dictionary) as consultants on some vocabulary words, and Google Ngram Viewer which is used to detect and verify gaps in the frequency of each vocabulary. On the other hand, some of the contemporary online religious corpus (Saheeh International, The Noble Qur'an Encyclopedia, and Hilali & Khan) was used as a colloquial modern perspective that plays a role in obtaining the legitimate meaning of each interpretation. Several books, such as *A Brief History of English Syntax* by Fischer et al. (2017) to strengthen the grammatical analysis, *The Penguin Guide to Punctuation* by Trask (1999) to strengthen the analysis of graphology analysis, and *A dictionary of linguistics and phonetics* by Crystal and Crystal (2008) to broaden the view on each diction usage found. Therefore, these various sources will help provide actualization of interpretation on each

deviation category.

Moreover, Documentation presents the importance of fundamentals in qualitative research, since the data source is systematically attached (Creswell, 2023, p. 244). Nevertheless, the research method in this study is based on Leech and Short (2007), who associate frequency with inductive analysis as a prominence, in line with Leech's (1969) theory of deviation. The analysis begins by identifying verses that show deviation through stylistics, by marking each variable that belongs to the four categories of deviation (historical deviation, grammatical deviation, graphological deviation, and semantic deviation), and unmarking the words that are considered conventional.

For example, inversion will be marked as grammatical deviation, while unconventional line breaks will be marked as graphological deviation, archaic lexeme usage as historical deviation, and metaphor as semantic deviation. Furthermore, the grouping of these classifications on each verse is examined in terms of why such deviations may have been used and how they contribute to stylistic and spiritual interpretation. Nonetheless, all these processes require intensive close reading that must maintain sensitivity to literary and religious contexts.

1.8.4 Data Analysis Technique

By focusing on the English version of the Qur'an by Abdullah Yusuf Ali (1968), which is limited specifically to Surah Nuh (71). The approach used in the analysis of this research is inductive analysis and conducting textual qualitative descriptive (Creswell, 2023, p. 293). Organizing data, by highlighting

each variable in the verses using marked and unmarked techniques, close reading is a technique used by the researcher to explore the findings, and reading repeatedly, coding is a way for the researcher to determine the classification of the categories of deviation found (Creswell & Creswell, 2018, p. 289).

Furthermore, developing categories is the phase where the researcher begins to apply frequency to the findings by counting each type based on each deviation category finding (Creswell & Creswell, 2018, pp. 289-291). And the last phase is interpreting meaning by starting to discuss the results comprehensively, so each verse is interpreted through how the deviation contributes to the visualization of tone, emotional emphasis, or meaning in religious and poetic contexts (Creswell & Creswell, 2018, p. 291). In line with this, the verses in Surah Nuh are categorized into four categories, namely grammatical, graphological, historical, and semantic, based on Leech's (1969) theory of stylistic deviations.

1.9 Paper Organization

This study is conducting an analysis of linguistic deviation in writing and discussion, so this research is organized into several main sections, which aim to make the content of the writing easier to understand and deliver systematically. In the first part, this study elaborates the introduction that consists of the background of the problem study related to the style of language in religious texts, especially in the English version of Surah Nuh by Abdullah Yusuf Ali (1968). In addition, this section also includes the formulation of the problem, objectives, scope, a slight framework approach, and methods used in the research.

The second chapter discusses the theoretical framework for the analysis, aimed comprehensively at the object of study. However, this study outlines Geoffrey Leech's theory of language deviations (historical, grammatical, graphological, and semantic deviations), as well as the stylistic approach used in examining the English version of the Qur'an. Furthermore, the third chapter presents the findings and data analysis, so that the researcher explains the verses, focusing on the stylistic deviation, and describes the stylistic function through the deviation in depth. Finally, the fourth chapter summarizes the results of the analysis and provides conclusions relevant to the research objectives.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter presents the conclusions of the previous chapters that have been discussed in depth. Moreover, the conclusion in this chapter contains several statements that have a connection with the previous two research questions. Furthermore, by the complete investigation of deviation in a religious text, some suggestions can be attached in this chapter that are expected to help future researchers.

1.10 Conclusion

This study highlights that the English version of Surah Nuh by Abdullah Yusuf Ali (1968) exhibits a wide variety of linguistic deviations that align with Geoffrey Leech's (1969) stylistic framework. The researcher identified four prominent types of deviation: graphological (85 instances), semantic (35), grammatical (18), and historical (18). Each of these forms exhibits deviation from standard modern English, but in ways that are contextually meaningful and stylistically functional in religious texts.

These deviations are not random, but deliberately used to evoke sacredness, solemnity, and poetic nuance. Graphological deviations, such as unusual capitalization, line breaks, and punctuation, serve to highlight divine influence and emotional tone. Semantic deviations, including metaphors which are symbolism or semantic abstractions, intensify spiritual meaning and interpretive depth. Grammatical deviations such as inversions and ellipsis create liturgical rhythm and prayerful tone, while historical deviations such as archaic pronouns or verbs

reinforce the timeless nature of the religious text.

In summary, these findings confirm that the linguistic deviations in this English version are a deliberate stylistic and rhetorical device. Instead of hindering the meaning, these deviations enrich the sacred list and poetic texture of the English version. Linguistic deviations are therefore crucial in shaping how religious texts such as the Qur'an are understood and interpreted in the English version, especially when they aim to maintain the reverence, rhythm, and authority of scripture.

1.11 Suggestion

The conducting and writing in the current research, the author is aware that the current research still lacks completeness or needs to be improved; hence, various suggestions will be accepted from readers to add insight for current or future researchers. Moreover, since this research discusses stylistics in religious texts, the author suggests some suggestions for future research in order to fill the gap and achieve a comprehensive result.

1. Since the researcher had collected other data through other Surahs, precisely Surahs with the names of Ulul Azmi prophets, before deciding to only use Surah Nuh, the researcher slightly realized that there were stylistic differences for some verses in other Surahs, so this would result in differences in frequency and complexity of discussion. Therefore, the researcher suggests that the scope of the study should go further, to discuss other Surahs in the Qur'an or to discuss a series of Surahs with the Prophet's names. In addition, the focus of the theoretical framework, according to the researcher, also needs to be considered in using one of the deviation

categories. For example, the researcher does not recommend investigating using the deviation category as a whole, but rather choosing one or two categories.

2. Nevertheless, the use of some terms used by the researcher as types in some deviation categories (such as Redundancy, Line breaks, Metaphor, Ellipsis, inversion) is suggested by the researcher for future research by more breaking down the types, because some of these types are quite complicated and have various usage that discussed in Leech's book (1969) or some previous literature. The researcher includes and generalizes some of these types based on personal understanding after reading several sources to be conducted in the research, so that the research can be presented comprehensively.
3. Furthermore, the researcher does not limit future research to follow this study in terms of documentation collection technique. The researcher suggests future research to discuss more about pragmatics, which can be slightly explained in the first table, which explains the level of style, more precisely in the semantic or cognitive category. Therefore, the research focusing on reader response requires interviews or other sources that can be further constructed.

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