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**| RESEARCH ARTICLE**

## **A Contrastive Stylistic Study of Lexicalization in Two English and Arabic prayers**

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**| ABSTRACT**

Lexicalization is a process of employing vocabulary for specific purposes. The great majority of words refer to things and experiences in the outside world and come under the category of lexical meaning, typically nouns, verbs, and adjectives. This study seeks to attempt to contrast the lexicalization of two English and Arabic prayers stylistically. The study adopts an eclectic model that integrates two approaches, one of them is Keshavarz's five contrastive analysis steps (2012), on which the study draws in analyzing the data contrastively. The second one is Leech and Short's lexical categories (2007), on which the study draws in analyzing the data stylistically. The study seeks to answer the questions of how English and Arabic prayers employ lexical categories and what lexical categories are most and least employed. In this regard, the study aims at exploring how English and Arabic prayers employ the lexical categories and accounting the most and the least employed categories. The study concludes that each prayer has its own tendency for stylistic language. English prayer depends on focusing on verbs, while Arabic prayer depends on focusing on nouns.

**| KEYWORDS**

Contrastive analysis, lexicalization, stylistics, lexical categories, comparison, and description

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**1. Introduction**

In the theoretical background, the study tackles the main topics, which are at the core of the study, such as contrastive analysis, stylistics, and lexicalization. The methodology section contains an explanation of the way in which the study follows to perform its purposes and the model of analysis. The practical part of the study contains the data analysis section, results, discussions and comparisons, findings and prediction, and conclusion and verification.

The study tries to discover answers to the following questions:

1. How do English and Arabic prayers employ lexical categories?
2. Which lexical category is the most employed, and which one is the least employed, in the two English and Arabic prayers?

The study aims at revealing the following points:

1. Investigating how lexical categories are employed in English and Arabic prayers.
2. Accounting for the most and the least employed categories in English and Arabic prayers.

## **2. Theoretical Background**

### **2.1 Contrastive Linguistics**

Contrastive linguistics is a branch or topic of the study of languages (Contrastive Analysis). As its name suggests, contrastive linguistics (henceforth, CA) deals with contrast or comparison. Comparison is a key technique for learning new things and studying since, as the saying goes, "only by comparison can one recognize" (Ke, 2019: 4). Similarly, Jems (1980:3) claims that CA is a linguistic effort with the goal of producing inverted two-valued typologies. It is typically interested in two languages that could be contrasted based on their respective languages.

### **2.2 Stylistics**

It is simply known as the study of language style and is typically done to describe how language is used rather than for its own sake. Typically, we study style in order to directly or covertly explain literary stylistics in general. Style can overstate the degree to which a person is being attentive (Colston, 2015: 178). The aim of describing the relationship between language and aesthetic function (Leech and Short: 2007:11).

Stylisticians have engaged in discussions with linguists as well as literary critics, cultural theorists, philosophers, poets, novelists, and playwrights. Stylistics is the discipline that has brought various fields together. It is said that literary analysis and the rigorous analytical methods it offers cannot be utilized in the artistic endeavor of literature and that descriptive linguistics cannot be used to examine artificial texts and reader interpretations. For one group, stylistic analysis breaks down its target simply and reductively; for the other, the object simply cannot be explained in a transparent and scientifically verifiable manner (Aarts and McMahon, 2006: 742).

### **2.3 Lexicalization**

It is the process of coming up with words for fresh concepts. The vast majority of words fall into the lexical meaning category (usually nouns, verbs, and adjectives), which refers to things and experiences in the outside world. Words that are seen to be the "same word" and are cited as such in a lexicon might take on a variety of forms. The lexeme laugh comes in the forms of laughed, laughed, and laughing (Wales, 2011:249). The topic of lexical substitution belongs to the domain of stylistics. It has an obvious semantic basis and is most deserving of systematic study (Dixon, 2005: 71). Creativity of lexicalization, we mean the variety of creative processes that are wrought upon words and phrases as new items become integrated into the language (Renouf 2004, cited in Munat, 2007: 61)

## **3. Methodology**

Any practicable method of stylistic analysis must select some features for analysis and ignore others. It is clear, in fact, that stylistic analysis must be very selective indeed: some studies concentrate on just one feature, and others on a mere handful of features (Leech and Short, 2007: 55).

Every analysis of style is an attempt to find the artistic principles underlying a writer's choice of language. All writers, and for that matter, all texts, have individual qualities. Therefore, the features which call themselves to our attention in one text will not necessarily be important in another text by the same or a different author. There is no infallible technique for selecting what is significant. We have to make ourselves newly aware, for each text, of the artistic effect of the whole and the way linguistic details fit into this whole (Leech and Short, 2007: 60). Leech and Short have proposed four general headings under which there are many categories.

The study adopts an eclectic model consisting of Keshavarz (2012) for the contrastive analysis and Leech and Short (2007) as an analytical stylistic model that its categories and features were the bases of this contrastive study. It comprises most of the stylistic devices under the categories of lexical, grammatical, figures of speech and context and cohesion. The current study is a selective one and concerns the main topic of the study, which is lexicalization; therefore, lexical categories are selected to be applied to the data and exclude the rest of other categories. The study is limited to analysing ten lines of two English and Arabic prayers qualitatively, and at the end, there was a statistical analysis to account for which feature is the most employed and the least employed one in each prayer. The study excludes the auxiliary and modal verbs from the analysis because they are not of lexical categories.

### **3.1 The Eclectic Model**

The present study adopts integrating two models according to its purpose. The first one is Keshavarz's five contrastive steps (2012). These steps will be the base on which the study draws in analyzing the data contrastively. The second one is Leech and Short's lexical categories (2007). These categories will be the base on which the study draws in analyzing the data stylistically. The model will be as follows:

#### **3.1.1 Five Contrastive Analysis Steps of Keshavarz (2012)**

##### **3.1.1.1 Selection**

The analyst should choose what to compare with during the selection procedure. Additionally, the components contrasted and compared in the two languages ought to share some characteristics. In this regard, the study opines selecting sixteen lines for each English and Arabic prayer to be analyzed stylistically.

### 3.1.1.2 Description

The linguist should explicitly describe the two languages in question after choosing particular linguistic objects, structures, or norms. Contrastive analysis has been based on the scientific description. It is assumed by the term "parallel description" that the two languages ought to be defined using the same linguistic model or framework.

Considering the current study, the data analysis section reveals the description of the two prayers, which are to be contrasted. The study adopts Leech and Short's lexical categories (1996) as an analytical stylistic model on which the contrast is based.

### 3.1.1.2 Comparison

The analyst's task is to compare and contrast the two languages by putting features of the two languages side by side in order to uncover similarities and contrasts between them when the description of the two languages is complete.

In this regard, the section of comparison is tackled in the discussion section according to the tropes selected in the stylistic model that is employed in the two prayers.

### 3.1.1.3 Prediction

The analyst can forecast potential challenges second-language learners may experience by describing and comparing specific aspects across languages. The study's findings are relevant to this stage.

The current study considers the potential interferences between the two English and Arabic languages that cause learning difficulties.

### 3.1.1.4 Verification

Verification is the last stage of contrastive analysis. The analyst must now determine whether or not the forecasted errors and challenges actually occur (Keshavarz, 2012:14-16).

## 3.1.2 Leech and Short (2007) Model

### 3.1.2.1 Lexical Categories

#### a. General:

Dealing with vocabularies, whether simple or complex; formal or colloquial; descriptive or evaluative; general or specific.

#### b. Nouns:

Dealing with nouns, are they abstract or concrete; what kinds of them: refer to events; perceptions; processes; or qualities?

#### c. Adjectives:

Dealing with adjectives, are they physical; visual; referential; social; psychological; emotive; or evaluative?

#### d. Verbs:

Dealing with verbs, do the verbs carry an important part of the meaning? Are they stative (referring to states) or dynamic (referring to actions, events, etc.)? Do they 'refer' to movements, physical acts, speech acts, psychological states or activities, perceptions, etc.? Are they transitive, intransitive, linking (intensive), etc.? Are they factive or non-factive.

#### e. Adverbs:

They perform (manner, place, direction, time, degree, etc.). Their significant use in the sentence is to conjunct such as *so, therefore, however*; disjunct such as *certainly, obviously, frankly*.

## 4. Data Analysis

### Arabic Prayer

دعاء عرفة للامام الحسين (عليه السلام)

Arafa Prayer for Imam Hussain (peace be upon him)

اللَّهُمَّ إِنِّي أَرْغَبُ إِلَيْكَ وَأَشْهَدُ بِالرُّبُوبِيَّةِ لَكَ،

O Allah, I desire you and certify your Lordship

In this line, the author uses the noun "اللهم" , as a vocative referring to Almighty Allah. The two transitive verbs "wish" " ارغب " and "certify" " اشهد " are used to express his state of wishing and certifying the servitude to Almighty Allah.

مُقَرَّباً يَا إِلَهَ رَبِّي، وَأَنَّ إِلَيْكَ مَرَدِّي،

Confessing that you are my Lord and that to you is my return

Here, the circumstantial "confessing" مقرا (adverb in English) is used to refer to the faith degree of the author. "my return " مرددي " is used as an abstract noun that shows the state of the author's perception of his acknowledgement and returning to Almighty Allah. The noun "my Lord" " ربي " is used to refer to Almighty Allah.

ابْتَدَأْتَنِي بِنِعْمَتِكَ قَبْلَ أَنْ أَكُونَ شَيْئاً مَذْكُوراً،

Initiate me in your grace before I was a mentioned thing.

The author here uses two actin verbs "create" "ابتدأ" and "is" "اكون". The verb "create" "ابتدأ" is a dynamic verb that refers to the event of creation, while the verb "is" "اكون" refers to human existence. The line consists of an adverb of the preposition "in your grace" " بنعمتك " to perform the manner of creation. "thing" " شيء " is used as a concrete noun and "mentioned" " مذكورا " which is an abstract genitive noun.

وَحَلَقْتَنِي مِنَ التُّرَابِ، ثُمَّ أَسَكَنْتَنِي الْأَصْلَابَ،

And you created me from the dust, then resided me in the Predecessors

There are two past verbs and two nouns in this line. The verbs "created" "خلقنتني" and "resided" "اسكنتني" are dynamic that indicate the process of creation. The adverb of the preposition "from the dust" " من التراب " is used to refer to the manner of the creation. "Predecessors" " الاصلاب " is a simple and concrete noun that implies the simplicity and triviality of human beings.

أَمِناً لِرَيْبِ الْمُتُونِ، وَاخْتِلَافِ الدُّهُورِ وَالسِّنِينَ،

Saved from the change of eras, the different periods and years

This sentence consists of five nouns, "saved" " امن ", "eras" " المنون ", "difference" " اختلاف ", "periods" " الدهور " and "years" " السنين ", all are abstract nouns. The adverb "from the change" " لريب " is used to refer to the change of time.

فَلَمْ أَزَلْ طَاعِناً مِنْ صُلْبِ إِلَى رَحِمِ، فِي تَقَادُمِ الْأَيَّامِ الْمَاضِيَةِ

So I am still travelling from Predecessor to womb, in progressing of old days

There are verbs, two nouns, three adverbs of preposition and an adjective in this line. The verb "still" "ازل" is the important part that carries important meaning; it refers to movement through eras. The two nouns "traveling" " طاعن " which is an abstract complex noun, and "days" " الايام " is an abstract noun. The adjective 'past' "الماضية" is used to refer to the past eras. The adverbs "from Predecessor" " من صلب " and "to womb" " الى رحم " and "in progression" " في تقادم " are used to indicate a change of time.

وَالْقُرُونِ الْخَالِيَةِ، لَمْ تُخْرِجْنِي لِرَأْفَتِكَ يَ، وَلُطْفِكَ لِي، وَإِحْسَانِكَ إِلَيَّ، فِي دَوْلَةِ أُمَّةِ الْكُفْرِ،

And the past centuries, you did not raise me in faithless leaders country because of your mercy, kindness and charity to me

In this line, there are four nouns and verbs, "centuries," "القرون", "infidelity" "الكفر", "country" "دولة", "leaders". The adverbs of preposition "إحسان" "احسان", "لطف" "kindness", "رأفة" "mercy", "لِرَأْفَتِكَ يَ، وَلُطْفِكَ لِي، وَإِحْسَانِكَ إِلَيَّ" are used to refer to the manner of Almighty Allah with his creatures. The verb "raise" " تخرجني " is used as a dynamic action. "Past" is used as an adjective to refer to the past era.

الَّذِينَ تَقَضُّوا عَهْدَكَ، وَكَذَّبُوا رُسُلَكَ،

Those who broke your covenant and denied your messengers,

Here, there are three nouns and two verbs. "Those" "الذين" as connected nouns and "messengers" "رسل" are concrete nouns referring to humans, "promise" "عهد" is an abstract noun. The stative verbs "broke," "نقضوا" and "denied" "كذبوا" are used to refer to the state of people.

لَكِنَّكَ أَخْرَجْتَنِي لِلَّذِي سَبَقَ لِي مِنَ الْهُدَى الَّذِي يَسِّرْتَنِي وَفِيهِ أَنْشَأْتَنِي،

But, you brought me out for the previous guidance that you made easiness to me and in which you brought me up

The author, in this line, uses four verbs and one noun. The verbs "brought me out" "اخرجتني", "made easiness to me" "يسرتني" and "brought me up" "انشأتني" are used as dynamic verbs, referring to actions. The verb "preceded" "سبق" refers to the previous era. The noun "guidance" "الهدى" is an abstract that refers to the perception of the faith.

وَمِنْ قَبْلِ ذَلِكَ رُؤْفَتِي بِي بِجَمِيلِ صُنْعِكَ، وَسَوَابِغِ نِعْمَتِكَ،

And before that, you sympathized with me within lovely work and your permanent grace,

The verb "sympathized" "رُؤْفَتِي" is used as a stative verb, referring to the state of Almighty Allah's mercy. The adverbs of the preposition "in lovely" "بِجَمِيلِ" and the adjective "permanent" "سَوَابِغِ" are employed as performing manners, glorifying Almighty Allah. There are also two nouns, "making" "صُنْعِكَ" and "grace" "نِعْمَتِكَ" are used as concrete nouns, referring to Almighty Allah's qualities.

## 5. Results

### 5.1 Quantitative Analysis

Table (1) below shows the frequencies of the categories selected in the Leech and Short model that are employed in Arabic prayer:

Arabic prayer					
Noun		Verb		Adjective	Adverb
Abstract	Concrete	Stative	dynamic		
12	11	5	9	2	10

Table (1)

Table (1) shows that the noun is employed (23) times distributed as (12) for the abstract nouns and (11) times for the concrete nouns. The verb is employed (14) times distributed as (5) for stative verbs and (9) for dynamic verbs. The adjective is employed twice, and the adverb is employed ten times.

### English Prayer

#### Stand strong in you by (Wendy Blight)

Dear Lord

I don't know who or what will cross my path today.

The author uses two verbs, "know" and "cross", to refer to his state and action, respectively. A simple noun also is used, "path," which is concrete. The adverb of time, "today," is used for a specific time.

But I do know that You are my Rock and my Fortress.

In this line, the author uses one verb, "know", that carries an important meaning, implying the confidence of the author in Almighty Allah. Two nouns, "Rock" and "Fortress", are also employed as simple, concrete, and descriptive.

You are my Shield and my Strong Tower.

Here, the author uses two nouns and one adjective. The nouns "shield" and "tower" are used descriptively as concrete nouns, referring to Allah's support. He uses the adjective "strong" to refer to the Almighty Allah's strength.

Help me to anchor myself to You today.

The verb "help" is used here as a direct speech act. The verb "anchor" is used as transitive dynamic verb action. The adverb "today" is used to indicate a specific time.

Teach me how to stand strong in You and choose only Your way today.

The author, in this line, uses the verb "teach" as a direct speech act. The verb "stand" is used to refer to physical action. The verb "choose" is used here as an abstract state. He employed the adjective "strong" to refer to the strength of the faith in Almighty Allah. He also uses simple, specific abstract noun "way". The adverb "today" is used to indicate a specific time.

Help me walk by Your truth and not my feelings.

The author uses the verb "help" as a direct speech act, and the verb "walk" cries important meaning, referring to his state of requesting the truth. The two nouns "truth" and "feelings" are used as abstract nouns.

Help me to embrace anything that comes my way as an opportunity to see You at work and as an opportunity to point others to You.

The verb "help" is used here as a direct speech act, and the transitive verb "embrace" is used as an important verb that carries an important meaning. The verbs "comes", "see", and "point" are used to refer to actions that approach the author to Almighty Allah. The nouns "way", "work", and "opportunity" are used to indicate concrete ways to approach Almighty Allah.

Thank You that You love me, and nothing can ever take that away from me!

The verb "thank" expresses the state of praise and thanks of the author to Almighty Allah. He uses the transitive verb "love" to express the state of Almighty Allah in loving his creatures. The transitive verb "take" is used to refer to dynamic action.

Even if I fail today and fall short,

The verbs "fail" and "fall short" express the state of failure and loss that the author feels. The adverb "today" is used here to refer to a specific time.

You whisper Your unconditional love deep into my soul and remind me that Your mercies are new every morning.

The author uses a stative verbs of "whisper" and "remind" that carry an important meaning, which is the proximity of the Almighty Allah to his servant. He uses the adjectives "unconditional", "deep" and "new" that express his emotion towards Almighty Allah. There are also abstract nouns used "love", "soul" and "mercies". Furthermore, the adverb "every morning" is used to refer to a specific time.

**6. Result**

**6.1 Quantitative Analysis**

Table (2) below shows the frequencies of the categories selected in the Leech and Short model that are employed in English prayer:

English prayer						
Noun		Verb			Adjective	Adverb
Abstract	Concrete	Stative	dynamic	speech act		
6	8	10	7	4	5	5

Table (2)

Table (2) shows that the noun is employed (14) times distributed as (6) for the abstract nouns and (8) times for the concrete nouns. The verb is employed (21) times distributed as (10) for stative verbs, (7) for dynamic verbs and (4) for speech act verbs. An adjective is employed five times, and an adverb is employed five times as well.

**7. Discussions and Comparisons**

Statistical analysis asserts the following discussions and comparisons:

1. Arabic prayer tends to focus on nouns, whether abstract or concrete, rather than on verbs. In contrast, English prayer focuses on verbs rather than on nouns.
2. Arabic prayer employed speech act verbs, neither direct nor indirect. Thus, it tends to be more ethical and polite. On the contrary, English prayer employs speech act forms four times.
3. The Arabic prayer emphasizes adverbs more than emphasizing Adjectives, especially adverbs of a preposition. This is due to the fact that Arabs regard the adverb of a preposition as a semi-sentence. The adjectives and adverbs in the English prayer were employed with the same frequencies.
4. Arabic prayer tends to focus on dynamic verbs rather than focusing on stative ones to make its expressions more effective and influential. While English prayer tends to focus on stative ones, referring to states.

**8. Findings and Discussion**

Through descriptive and statistical analysis, the study finds that each prayer employs some lexical categories rather than others. Arabic prayer focuses on nouns in their abstract and concrete forms rather than on verbs. Adverbs are the most employed, whereas adjectives are the least employed.

English and Arabic are languages that differ in their aspects, especially in vocabulary. Thus, the overlap between the two languages is almost non-existent or may unnoticeable. Literary language involves some devices that make capturing the meaning more hard and difficult. Yet, the learners of the two languages might challenge some difficulties in dealing with literary texts from both languages. The two languages differ in using adjectives; where the Arabic language considers the adjectives as included within nouns, while in the English language, the adjectives are independent of the nouns. Furthermore, the Arabic language regards the prepositional phrase as semi sentence; therefore, Arabic prayer focuses on the adverb of preposition.

**9. Conclusions and Verification**

Contrastive analysis is the systematic study of a pair of languages with a view to identifying their structural differences and similarities. The current study has tried to shed light on the English and Arabic languages, contrasting their employment of lexical categories.

The study concludes that the two English and Arabic prayers employ the lexical categories in different ways according to the meanings intended to be conveyed. English prayer focuses on some lexical categories rather than others, in contrast with Arabic prayer, which focuses on other categories.

Arabic prayer focuses on employing nouns in their abstract and concrete form, in contrast with English prayer, which focuses on verbs in their stative and action form. Further, Arabic prayer employs adverbs rather than adjectives, whereas English prayer employs both with the same frequencies.

Concerning the last stage of contrastive analysis, which is verification, actually, there were some challenges faced by the researcher with the nouns, adverbs and adjectives in Arabic and English prayers where in the Arabic language, the adjectives are regarded as nouns.

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