CHAPTER 4
4.1 THE SIXTY-FIRST SURAH, AS-SAFF
(THE RANKS) BY MUHAMMAD ASAD

This surah was revealed towards the end of the third year or the beginning of
the fourth year after the Prophet’s migration. This is a Medinan surah. The subject-
matter is the need for discipline, practical work and self-sacrifice. Thus, it is
essentially a call for unity between professed belief and actual behaviour.

IN THE NAME OF GOD, THE MOST GRACIOUS,

THE DISPENSER OF GRACE:

(1) *ALL THAT IS in the heavens and all that is on
earth extols God’s limitless glory: for He alone is
almighty, truly wise!*

(2) *O YOU who have attained to faith! Why do you say
one thing and do another? (3) Most loathsome is it
in the sight of God that you say what you do not do!*

*(4) Verily, God loves [only] those who fight in His
cause in [solid] ranks, as though they were a
building firm and compact.*
(5) Now when Moses spoke to his people, [it was this same truth that he had in mind:] “O my people! Why do you cause me grief, the while you know that I am an apostle of God sent unto you?”

And so, when they swerved from the right way, God let their hearts swerve from the truth: for God does not bestow His guidance upon iniquitous folk.

(6) And [this happened, too,] when Jesus, the son of Mary, said: “O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever these still remains of the Torah, and to give [you] the glad tiding of an apostle who shall come after me, whose name shall be Ahmad.”

But when he [whose coming Jesus had foretold] came unto them with all evidence of the truth, they said: “This [alleged message of his] is [nothing but] spellbinding eloquence!”

(7) And who could be more wicked than one who invents [such] a lie about [a message from] God, seeing that he is [but] being called to self-surrender unto Him?

But God does not bestow His guidance upon evil-doing folk. (8) They aim to extinguish God’s
light with their utterances: but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth.

(9) He it is who has sent forth His Apostle with [the task of] spreading guidance and the religion of truth, to the end that He make it prevail over all [false] religion, however hateful this may be to those who ascribe divinity to aught but God.

(10) O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]?

(11) You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives: this is for your own good - if you but knew it!

(12) [If you do so,] He will forgive you your sin and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss: that [will be] the triumph supreme!

(13) And [withal, He will grant you] yet another thing that you dearly love: succour from God [in this world], and a victory soon to come: and
[thereof, O Prophet,] give thou a glad tiding to all who believe.

(14) O YOU who have attained to faith! Be helpers [in the cause of God - even as Jesus, the son of Mary, said unto the white-garbed ones, “Who will be my helpers in God’s cause?”] - whereupon the white-garbed [disciples] replied, “We shall be [thy] helpers [in the cause] of God!”

And so [it happened that] some of the children of Israel came to believe [in the apostleship of Jesus], whereas others denied the truth. But [now] We have given strength against their foes unto those who have [truly] attained to faith: and they have become the ones that shall prevail (Asad,1980:860).
4.2 STYLISTIC ANALYSIS OF THE SIXTY-FIRST
SURAH, AS-SAFFF (VERSES 1-14) BY
MUHAMMAD ASAD

IN THE NAME OF GOD, THE MOST
GRACIOUS, THE DISPENSER OF GRACE:

Analysis: The Muslims recite the above (in Arabic) before the recitation of any
revelation in the Quran. The Muslims are encouraged to recite the
above (in Arabic) before the beginning of anything they say or do. The
above is stating two other names or attributes of God (Allah). Allah
has 99 names which describe His attributes. "The Most Gracious" (Ar-
Rahman) denotes the type of tenderness which stimulates in one the
urge to show kindness to others. Its connotation is wide enough to
cover the qualities of love, compassion, benevolence and generosity.
Ar-Rahman means the Being overflowing with the quality of mercy
and always ready to pour it out on His creation. "The Dispenser of
Grace" (Ar-Rahim) touches upon grace again. God's grace is the grace
which is ever watchful over His creatures, protecting them, preserving
them, guiding them, and leading them to clearer light and higher life.
Dispenser is one who distributes. "The Most Gracious" is having that
quality of grace. "The Dispenser of Grace" is distributing, giving or
extending that quality of grace. Looking at "In the name of God, the
most gracious, the dispenser of grace" linguistically, one can see a /g/
alliteration in God, gracious, grace which binds the concepts of the
attributes and description of God. "The" (definite article) is repeated
three times, IN THE NAME OF GOD, THE MOST GRACIOUS, THE DISPENSER OF GRACE. All the words appear in capital letters and these words are repeated before each surah which defines its importance. Between the above and the first verse is a large line gap. The first few words of the first verse are also capitalized as if to indicate a new section.

IN THE NAME OF GOD, THE MOST GRACIOUS,

THE DISPENSER OF GRACE:

(1) ALL THAT IS in the heavens and all that is on earth extols God’s limitless glory: for He alone is almighty, truly wise!

Analysis: “All that is in the heavens and all that is on earth ……”. There is repetition and parallelism in this (partial) sentence. The two clauses are joined by the junction “and”. “All that is” is repeated. “…. In the heavens” and “… on earth” are viewed as equivalent in some way. They are both God’s creations. They can also be viewed as opposites in that “in the heavens” is what one will see after death and “on earth” is what one is seeing now while living. “On” and “in” are the prepositions used in “in the heavens” and “on earth”. A definite article “the” is used in “the heavens” to mean Paradise. As one goes on further to complete this first sentence of the surah: “All that is in the heavens and all that is on earth extols God’s limitless glory…”. There is /g/ alliteration in “God’s glory” which binds the concept of the
whole verse in that everything “in the heavens” and “on earth” is due to God’s glory. “Limitless” further describes unending in time and God’s everlasting existence.

(1) **ALL THAT IS in the heavens and all that is on earth extols God’s limitless glory: for He alone is almighty, truly wise!**

**Analysis:** “For” (conjunction) provides a cohesive link between the two clauses. “He” (pronoun) is used to refer to God in “for He alone ….” There is internal rhyme in “almighty” and “truly”. This whole verse is in the present tense but the present tense of this verse is universal and timeless. There is an extra space in between the last line of the first verse and the first line of the second verse as if to indicate a different section. The first two words of the second verse are capitalized.

(2) **O YOU who have attained to faith! Why do you say one thing and do another? (3) Most loathsome is it in the sight of God that you say what you do not do!**

**Analysis:** The second verse addresses the believers who claim that they are willing to live up to anything for the sake of Islam and yet they fall short of this determination. In another broad sense, verse two is addressing all those who claim that they are willing to live up to anything that God declares to be desirable and then fall short of this determination. The third verse is a reminder that God is watching and how He dislikes those who do not perform corresponding to their assertions of faith. The pronoun “you” is repeated four times to refer to
the believers in verses two and three. The verbs “say” is repeated twice and “do” is repeated four times. Wh-words appear—who, why, what—three times.

(4) Verily, God loves [only] those who fight in

His cause in [solid] ranks, as though they were a

building firm and compact.

**Analysis:** After pointing out in the third verse who God loathes, the fourth verse talks about who God loves. This verse stresses on the importance of practising what one preaches or “to say and do the same thing” and not as the second verse puts it - “say one thing and do another”. The fourth verse describes the unity of deeds and assertions of faith as “solid ranks” and describing it further, as “a building firm and compact” as if to denote an altitude of strength. Two words in this verse appear in parentheses - [only] and [solid]. Both these words have the function of explaining the word after it more explicitly.

“[only] those”

“[solid] ranks”

**Analysis:** The word [only] explains that God loves only those and not others. The word [solid] explains the quality of strength that the ranks hold. In this verse, the conjunction “as though” is used. The tense of this verse is the present tense which is timeless and universal. This verse is saying that God loves those who are in unison with their deeds corresponding to their assertions of faith.
(5) Now when Moses spoke to his people, [it was this same truth that he had in mind:] "O my people! Why do you cause me grief, the while you know that I am an apostle of God sent unto you?"

Analysis: The fifth verse of this surah carries two paragraphs. The first paragraph of this verse further illustrates the moral necessity in the reference to Prophet Moses. The children of Israel caused Prophet Moses grief when their actions are contrary to their assertions of faith. The words, [it was this same truth that he had in mind] provides coherence in that it helps to link and explain this fifth verse in relation to the previous verses. The conjunction "while" is used. However, there is a linguistic deviation when "the" definite article appears before "while" - "the while...". "The" does not normally appear before a conjunction. This verse relates about Prophet Moses in the form of speech. Prophet Moses asked his people a question. The first paragraph of this verse is in the past tense. The question is put across to the children of Israel by Prophet Moses in other words, "By admitting that I speak in the name of God, you (the children of Israel) must not act contrary to this assertion."

And so, when they swerved from the right way,
God let their hearts swerve from the truth: for God does not bestow His guidance upon iniquitous folk.
Analysis: The above is the second paragraph of the fifth verse. The conjunction "And" links the first and second paragraphs. The pronoun "they" refers to the children of Israel from the preceding paragraph.

*And so, when they swerved from the right way,*

*God let their hearts swerve from the truth:*

Analysis: There is repetition and parallelism in the word "swerve" in these lines. The one in the first line is in the past tense and in the second line, the word "swerve" is in the present tense. Where meaning is concerned, "swerve" means to turn away. There is parallelism in meanings of "from the right way" and "from the truth". These are viewed as equivalents.

*And so, when they swerved from the right way,*

*God let their hearts swerve from the truth: for God does not bestow His guidance upon iniquitous folk.*

Analysis: The conjunction "for" provides a cohesive link to explain why "God let their hearts swerve from the truth." This second paragraph of verse five tells us that persistence in wrong actions is bound to react on man's beliefs as well.

*(6)And this happened, too, when Jesus the son of Mary, said: "O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tiding of an*
*apostle who shall come after me, whose name shall be Ahmad.*"

**Analysis:** Verse six has two paragraphs. The first paragraph contains the speech of Prophet Jesus to the children of Israel. Prophet Jesus’ speech carries several points:

i) That Prophet Jesus is an apostle of God

ii) that Prophet Jesus was sent to confirm the truth in the Torah which was revealed to Prophet Moses and

iii) that another apostle shall come after Prophet Jesus whose name was Ahmad which is another name for Prophet Muhammad.

*But when he [whose coming Jesus had foretold]*

*came unto them with all evidence of the truth, they said: “This [alleged message of his] is [nothing but]*

*spellbinding eloquence!”*

**Analysis:** The first paragraph of verse six begins with the conjunction "and". The second paragraph of verse six begins with the conjunction "but". The first paragraph contains the speech of Prophet Jesus and the second paragraph contains the speech of the children of Israel. The children of Israel considered Prophet Jesus’ message as “[nothing but] spellbinding eloquence! They did not believe Prophet Jesus. The tense of these paragraphs is the future time because this message is a message that Prophet Jesus had predicted and foretold to the children of Israel.
(7) And who could be more wicked than one who invents [such] a lie about [a message from] God, seeing that he is [but] being called to self-surrender unto Him?

Analysis: Verse seven begins with the conjunction “and”. This verse seven comments on what the children of Israel said about God’s message through Prophet Jesus. It describes the children of Israel to be wicked.

But God does not bestow His guidance upon evil-doing folk. (8) They aim to extinguish God’s light with their utterances: but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth.

Analysis: The last sentence of verse seven appears in the next paragraph beginning with the conjunction “but”. This line is a repetition of the last line of verse five.

For God does not bestow His guidance upon iniquitous folk.

Analysis: The above is the last line of verse five. The conjunction “for” is used here whereas the conjunction “but” is used in the last line of verse seven. Different expressions are used to describe the children of Israel. “Evil-doing folk” and “iniquitous folk” - both these expressions are synonyms. They describe the disbelieving children of Israel. "With their utterances" means "with their mouths", that is, by describing God's message as "nothing but spellbinding eloquence", on the part
about the prediction of the coming of Prophet Muhammad. Verse eight begins as the second sentence in the paragraph.

(8) They aim to extinguish God's light with their utterances:

Analysis: “They” refers to the evil-doing folk. “Extinguish” usually refers to putting out a big fire. Here, it describes putting out or diminishing God’s light - intense light. However, this intense light is not like the fire that destroys instead it is a light that helps one to see the right way. The children of Israel plan to extinguish God’s light with their utterances of disbelief towards God’s messages.

(8) They aim to extinguish God's light with their utterances: but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth.

Analysis: Verse eight contains two clauses. “But” conjunction cohesively links the first and second clauses of verse eight. Another conjunction “however” is used in the second clause of verse eight to provide further cohesive treatment. The second clause of verse eight is a relief for all believers that their (children of Israel) false utterances are to no avail. God’s light continues to shine as bright as ever. The tense of verse eight is the timeless and universal present tense. It is such that non-believers will not prevail in their disbelief.
(9) He it is who has sent forth His Apostle with 
[the task of] spreading guidance and the religion of 
truth, to the end that He make it prevail over all 
false religion, however hateful this may be to those 
who ascribe divinity to aught but God.

Analysis:

There is deviation via inversion in the first few words of verse nine. “He it is” is normally written as “It is he”. The word [false] clarifies that the only religion in the sight of God is man’s self-surrender unto Him. There is parallelism and repetition in “spread His light” in verse eight and “spreading guidance”. The word “spread” is repeated but in different forms-“spread” and “spreading”. “His light” and “guidance” are to be viewed the same way with the same meaning. In verse eight, “however hateful this may be to all who deny the truth” and in verse nine, “however hateful this may be to those who ascribe divinity to aught but God.” There is parallelism and repetition here as well. The words “however hateful this may be to” are repeated and the words that come after these words in verses eight and nine are to be viewed as parallel in meaning - “all who deny the truth” in verse eight and “those who ascribe divinity to aught but God” in verse nine. The tense is the timeless and universal present tense in verse nine.
(10) *O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]?

**Analysis:** Verse ten marks a new section. The first few letters of verse ten are capitalized. "O YOU who have attained to faith!" addresses the believers. The same way of address is a repetition in verse two. Verse ten carries and tells one of a bargain and what one must do for everlasting happiness and to save oneself from any kind of suffering.

(11) *You are to believe in God and His Apostle, and to strive hard in God’s cause with your possessions and your lives: this is for your own good - if you but knew it!*

**Analysis:** Verse eleven tells one several things one must do to save oneself from grievous suffering:

i) to believe in God and His Apostle,

ii) to strive hard in God’s cause with one’s possessions and one’s life.

The tense in verses ten and eleven is the present tense which is timeless and universal. The bargain mentioned in verse ten is a metaphor. God has bought from the believers their lives and possessions promising them paradise in return.
(12) If you do so, He will forgive you for your sins, and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss; that [will be] the triumph supreme!

Analysis: The conjunction “If” cohesively links what was told in verse eleven to the reward one gets after death if one does what is stated in verse twelve. Verse twelve gives one a picture of Paradise. The tense of verse twelve is the future time. Paradise is described in verse twelve as a promise of spiritual victory of the Quranic message.

(13) And [withal, He will grant you] yet another thing that you dearly love: succour from God [in this world], and a victory soon to come: and [therefore, O Prophet,] give thou a glad tiding to all who believe.

Analysis: The conjunction “and” links verse twelve to verse thirteen. Verse thirteen tells one of what one can get if one does what is stated in verse eleven, that is, one can get help and relief (succour) from God in time of need in this life. The tense of verse thirteen is in the present tense which is timeless and universal.
(14) O YOU who have attained to faith! Be helpers in the cause of God - even as Jesus, the son of Mary, said unto the white-garbed ones, "Who will be my helpers in God's cause? - whereupon the white-garbed [disciples] replied, "We shall be [thy] helpers in the cause] of God!"

Analysis: Verse fourteen marks a new section and the first few letters are capitalized. It carries two paragraphs and this verse is the last verse in this surah. "O YOU who have attained to faith!" is an address to the believers which is repeated for the third time in this surah. The first and second times were in verses two and ten which also marked new sections. This verse contains the speeches of Prophet Jesus and his disciples (also called the white-garbed ones). The last line of verse thirteen uses "thou" to address Prophet Jesus - God is addressing Prophet Jesus. In verse fourteen, the disciples use "thy" to address Prophet Jesus.

And so [it happened that] some of the children of Israel came to believe [in the apostleship of Jesus], whereas others denied the truth. But [now] we have given strength against their foes unto those who have [truly] attained to faith: and they have become the ones that shall prevail.

Analysis: The conjunction "And" links the first and second paragraphs of verse fourteen. The second paragraph tells one of Prophet Jesus' semi
success in convincing the children of Israel - some believed and others denied the truth. "But" conjunction helps to hold the paragraph together cohesively while sliding into "[now]" it is clear that Prophet Jesus was telling the truth, and those who did believe Prophet Jesus are the ones that shall prevail. "But" conjunction is between the sentence with the past tense and the sentence with the future tense. The tenses of verse fourteen are:

i) Past tense when recalling about Prophet Jesus. The children of Israel had disbelieved him in the prediction of the coming of Prophet Muhammad.

ii) "But [now] we have ......." marks the present tense and

iii) "they have become the ones that shall prevail" marks the future time.

ii) and iii) tell that all who truly believe in Prophet Jesus as God's Apostle and thus, as a Prophet who came before Prophet Muhammad. Prophet Muhammad's message confirms and expands the true message of Prophet Jesus.
As was mentioned, surah As-Saff is a Medinan surah. Its theme is on the need for unity between professed belief and actual behaviour. The time of revelation of this surah is about the third or fourth year after the Prophet’s migration. The need for discipline, practical work and self-sacrifice in Allah’s cause is the theme of this surah. In other words, unshaken belief, faith and discipline are needed if we are to receive the help of Allah.

*In the name of Allah, Most Gracious, Most Merciful.*

1. *Whatever is*

   *In the heavens and*

   *On earth, declares*

   *The Praises and Glory*

   *Of Allah: for He is*

   *The Exalted in Might,*

   *The Wise.*

2. *O ye who believe!*

   *Why say ye that*

   *Which ye do not?*

3. *Grievously hateful is it*

   *In the sight of Allah*
That ye say that
Which ye do not.

4. Truly Allah loves those
Who fight in His Cause
In battle array, as if
They were a solid
Cemented structure.

5. And remember, Moses said
To his people: "O my people!
Why do ye vex and insult
Me, though ye know
That I am the messenger
Of Allah (sent) to you?"
Then when they went wrong,
Allah let their hearts go wrong.
For Allah guides not those
Who are rebellious transgressors.

6. And remember, Jesus,
The son of Mary, said:
O children of Israel!

I am the messenger of Allah
(Sent) to you, confirming
The Taurat (which came)
Before me, and giving
Glad Tidings of a messenger
To come after me,
Whose name shall be Ahmad."
But when he came to them
With clear signs,
They said, "This is
Evident sorcery!"

7. Who doth greater wrong
Than one who forges
Falsehood against Allah
Even as he is being invited
To Islam? And Allah
Guides not those
Who do wrong.
8. Their intention is

To extinguish Allah’s Light

(By blowing) with their mouths:

But Allah will complete

His light,

Even though the Unbelievers

May detest (it).

9. It is He who has sent

His Messenger with Guidance

And the Religion of Truth.

That He make it prevail

Over all religion,

Even though the Pagans

May detest (it)

SECTION 2

10. O ye who believe!

Shall I lead you

To a bargain that will
Save you from

A grievous chastisement?

11. That ye believe in Allah

And His Messenger, and that

Ye stive (your utmost)

In the Cause of Allah,

With your wealth

And your persons:

That will be best for you,

If ye but knew!

12. He will forgive you

Your sins, and admit you

To Gardens beneath which

Rivers flow, and to beautiful

Mansions in Gardens

Of Eternity: that is indeed

The supreme Triumph.

13. And another (favour

Will He bestow), which ye
And a speedy victory.

Do love, - help from Allah

So give the Glad tidings

To the Believers.

14. O ye who believe!

Be ye helpers of Allah:

As said Jesus the son of Mary

To the Disciples, “Who will be

My helpers to (the work

of) Allah?” Said the Disciples,

“We are Allah’s helpers!”

Then a portion of the children

Of Israel believed, and

A portion disbelieved:

But We gave power

To those who believed

Against their enemies,

And they became

The ones that prevailed.

(Abdullah, 1983: 1736)
4.4 STYLISTIC ANALYSIS OF THE SIXTY-FIRST SURAH, AS-SAFF (VERSES 1-14) BY ABDULLAH YUSUF ALI

*In the name of Allah, Most Gracious, Most Merciful.*

1. *Whatever is*

*In the heavens and*

*On earth, declares*

*The Praises and Glory*

*Of Allah: for He is*

*The Exalted in Might*

*The Wise.*

**Analysis:** Verse one contains praises towards Allah which illustrates the theme further of the need for unshaken belief. The prepositions used are “in” and “on” in lines two and three. The use of “in” for “in the heavens” signifies the position on a surface with an enclosure. One often reads as the heavens having gates for the God-conscious who will enter. The use of “on” for “on earth” however signifies the position on a surface with no enclosure. One hardly hears of “the gates of earth”. The conjunctions used are “and” and “for” to provide cohesion. “The” definite article is used four times - “the heavens”, “The Praises and Glory of Allah”, “The Exalted in Might”, and “The Wise” to underscore The One and Only who is worshipped. “He” in line five is referring to Allah.
2. *O ye who believe!*

*Why say ye that*

*Which ye do not?*

Analysis: "Ye" is used in verse two to refer to the believers which makes it Classical English. There are two Wh - words used to form one question - "Why" and "which" - "Why say ye that which ye do not?" This question seems to carry a disappointed tone. When there is disobedience towards Allah, there is therefore a breach of discipline. In other words, people had talked much but had failed to back up their words with the firmness of action towards the cause of Allah.

3. *Grievously hateful is it*

*In the sight of Allah*

*That ye say that*

*Which ye do not.*

Analysis: Verse three explains that if men's words do not measure up to their conduct, it is hateful in the sight of Allah. "Ye" is used to refer to the believers which puts forth the Classical effect. There is deviation via inversion in line one -"Grievously hateful is it in the sight of Allah". It normally appears as "It is grievously hateful in the sight of Allah". This verse carries the tone of a sad reminder. In all instances, when men's deeds do not measure up to their words, their conduct is hateful in the sight of Allah and these men are headed for disaster and destruction.

74
4. Truly Allah loves those
Who fight in His Cause
In battle array, as if
They were a solid
Cemented structure.

**Analysis:** In verse four, the title of this surah is touched upon - Battle array- in line three. What is meant by a battle array is an arrangement of soldiers in warfare in which a large number of men or soldiers stand, march or hold together against assault as if they were a solid wall. This is a show of order, discipline, cohesion and courage. The words “battle array” are followed by a metaphor “as if they were a solid cemented structure”. “Solid cemented structure” gives one a picture of something strong and hard and in one piece - united. “They” is used to refer to the fighters of Allah. The words “those” in line one and “Cause” in line two rhyme. Verses one to four are in the present tense which is timeless and universal.

5. And remember, Moses said
To his people: “O my people!
Why do ye vex and insult
Me, though ye know
That I am the messenger
Of Allah (sent) to you?”
Then when they went wrong,
Verse five recalls when Prophet Moses speaks to his people who were the children of Israel. Prophet Moses asked, “O my people! Why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?” Prophet Moses used “ye” to refer to his people throughout his speech except for the last word in his speech - he used “you”. It seems like Prophet Moses had separated himself from his people when he used “you” after mentioning that he was the messenger of Allah. The people of Prophet Moses often rebelled against him not through ignorance but from a selfish, perverse and rebellious spirit for which they received punishment. Thus, believers should let this serve as a reminder and should avoid any deviation from the teachings of Allah. In line seven, the conjunction “then” is used. In lines seven and eight, there is repetition and parallelism - “Then when they went wrong, Allah let their hearts go wrong”. Lines seven and eight explain that the sinner’s own will deviates from the right path and does wrong. Allah then withdraws from protecting the sinners. When Allah withdraws His Grace from protecting the sinners their hearts are tainted and there will be disease in their hearts and their spiritual state is ruined. Allah’s guidance is withdrawn from the sinners. Line nine has deviation via inversion - “For Allah guides not those”. It usually appears as for Allah does not guide those”. The conjunction, “For” is
used in line nine. There is rhyme in “those” in line nine and “transgressors” in line ten. Verse five is in the past tense until line eight when it changes from the past to the present tense when Allah’s law is mentioned which is timeless and universal — “Allah let their hearts go wrong. For Allah guides not those who are rebellions transgressors.”

6. And remember, Jesus,

The son of Mary, said:

“O children of Israel!

I am the messenger of Allah

(Sent) to you, confirming

The Taurat (which came)

Before me, and giving

Glad Tidings of a messenger

To come after me,

Whose name shall be Ahmad.”

But when he came to them

With clear signs,

They said, “This is

Evident sorcery!”

Analysis: Verse six recalls about Prophet Jesus who addresses his people who were the children of Israel. This verse contains the speeches of Prophet Jesus and his people. Prophet Jesus uses “you” to refer to his people. Prophet Jesus tells his people of the coming of “Ahmad” who is
Prophet Muhammad. Prophet Jesus was accused of lying. His people called the message that Prophet Jesus had brought as "Evident sorcery" which the last line of this verse states. The last two lines used "They" to refer to the children of Israel who did not believe Prophet Jesus. "This", in the second last line is an exophoric pronoun referring to the message of Allah that Prophet Jesus brought. Verse six is in the past tense. Prophet Muhammad was foretold in many ways. He came and showed forth many Clear Signs:

i) His whole life from beginning to end was one vast miracle.

ii) He fought and won against odds.

iii) Without learning from men, he taught the highest wisdom.

iv) He melted hearts that were hard.

v) He strengthened hearts that were tender and needed support.

Yet, the disbelievers called it all "evident sorcery!"

7. **Who doth greater wrong**

    Than one who forges

    Falsehood against Allah,

    Even as he is being invited

    To Islam? And Allah

    Guides not those

    Who do wrong.

**Analysis:** Verse seven starts off with a question using "Who". The disbelievers is described as "one who forges falsehood against Allah". The conjunction "and" follows right after the question. There is deviation
via inversion in lines five to seven - “and Allah guides not those who do wrong.” It usually appears as “And Allah does not guide those who do wrong”. There is repetition and parallelism in lines five to seven of verse seven and lines nine and ten of verse five. Lines five to seven of verse seven states, “And Allah guides not those who do wrong” and lines nine and ten of verse five states, “For Allah guides not those who are rebellious transgressors.” Conjunction “and” and “for” are used to provide cohesion. The words “Allah guides not those” are repeated. “who do wrong” and “who are rebellious transgressors” are viewed to be equivalent in meaning. Verse seven is in the present tense which is timeless and universal. Allah sends His guidance freely, but withdraws His grace from those who wilfully do wrong.

8. Their intention is

To extinguish Allah’s light

(By blowing) with their mouths:

But Allah will complete

His Light,

Even though the unbelievers

May detest (it).

Analysis: This verse tells one of the disbelievers’ intention of trying to “extinguish Allah’s Light”. Lines two and three contain a metaphor. The word “extinguish” usually describes the putting out of a great fire. Thus, in this verse, the word “extinguish” describes the intensity and greatness of Allah’s Light. And Allah’s Light cannot be extinguished
merely "by blowing with their mouths". "Mouths" is used to imply untruths or falsehoods that comes out from the mouth. "By blowing with their mouths" depicts the ability of putting out little flames of candles. Thus, it is making a comparison of the inability of "blowing" out Allah's intense Light. Line four begins with the conjunction "But" followed by another metaphor "Allah will complete His Light" which carries the meaning that Allah's Light shines clearer and keeps on shining "even though the Unbelievers may detest it". Line six begins with the conjunction "even though". Rhyme occurs with the words - "Light" in line two, "complete" in line four, "Light" in line five and "it" in line seven. Verse eight is in the present tense which is timeless and universal. God's light is unquenchable and the more the disbelievers try to quench God's Light, the clearer it shines to shame them.

9. *It is He who has sent*

   *His Messenger with Guidance*

   *And the Religion of Truth*

   *That He make it prevail*

   *Over all religion,*

   *Even though the Pagans*

   *May detest (it).*

**Analysis:** "He" in lines one and four refer to Allah. "The Religion of Truth" refers to Islam. Rhyme occurs in these words - "Guidance" in line two and "Pagans" in line six. "It" in line four is an exophoric pronoun
referring to the Religion of Truth and “it” in line seven is an exophoric pronoun also referring to the Religion of Truth. Line six begins with the conjunction “even though”. There is repetition and parallelism in lines six and seven in verse nine and lines six and seven in verse eight. Lines six and seven in verse eight state, “Even though the unbelievers may detest it” and lines six and seven in verse nine state, “Even though the Pagans may detest it”. The only word that is not repeated is in line six of verses eight and nine - “unbelievers” and “Pagans” which are viewed as equivalent in meaning. Verse nine is in the present tense which is timeless and universal. There is only one true religion, the religion preached by all the Prophets (by whatever name it may be called). People corrupt that pure light and call their religions by different names. But Truth (Islam) must prevail over all religions.

SECTION 2

10. O ye who believe!
Shall I lead you
To a bargain that will
Save you from
A grievous Chastisement?

Analysis: Verse ten marks the beginning of Section 2 of this surah. Line one addresses the believers the same way as line one in verse two. Verse ten asks the believers if they want to know of a wonderful bargain that asks for so little and gives so much more in return. The word
"grievous" in line five is used again in line one of verse three but in a different form. Lines one and two in verse three state, "Grievously hateful is it in the sight of Allah." Verse ten leads one to verse eleven which tells one exactly what the "bargain" is.

11. That ye believe in Allah
   And His Messenger, and that
   Ye strive (your utmost)
   In the Cause of Allah,
   With your wealth
   And your persons:
   That will be best for you,
   If ye but knew!

Analysis: Verse eleven tells one:

i) To believe in Allah and His Messenger and

ii) To strive hard in Allah's Cause with everything one owns.

"Ye" is used throughout to refer to the believers except in line seven where "you" is used to refer to the believers. After the mention of "your persons" which means those whom you are responsible for, "ye" becomes "you". It seems to make a distinction between the leader and his followers. He uses "ye" again in the very next line to include all again- the leader and his followers. It would indeed be a great and wonderful bargain to give so little and get so much in return, if only we knew and understood the comparative value of things. Verse eleven

82
leads one to verse twelve which tells one about the reward of doing what verse eleven says.

12. *He will forgive you*

*Your sins, and admit you*

*To Gardens beneath which*

*Rivers flow, and to beautiful*

*Mansions in Gardens*

*Of Eternity: that is indeed*

*The supreme Triumph.*

**Analysis:** Verse twelve is what awaits the believers. Verse twelve is a picture of Paradise. "The supreme Triumph" is the entry to Paradise which is the ultimate goal of Muslims. Lines three to six is a description of Paradise. The word "Eternity" is used to encourage one to strive hard to be able to enter Paradise forever. "You" is used to refer to the believers. The preposition used in this verse is "beneath" which gives one the picture of an uneven piece of surface to carry those flowing rivers. Verse twelve is in the future tense. The supreme Triumph is so easy to achieve and in exchange for so little to get so much in return the sacrifice of our wealth and possessions for Allah's forgiveness, His love and eternal bliss.

13. *And another (favour)*

*Will He bestow), which ye*

*do love, - help from Allah*
And a speedy victory

So give the Glad Tidings

To the Believers.

Analysis: Verse thirteen tells one that there is more that awaits the believers. Verse thirteen begins with the conjunction “and”. Verse thirteen tells one of something which everyone wants and hopes for, that is, one gets Allah’s help however much the odds are against one, that one is sure of victory. “Ye” is used to refer to the believers in line two and “He” is used to refer to Allah. Verse twelve tells one of the rewards one will receive after death and verse thirteen tells one of the rewards one will receive while living. The conjunction “So” is used in line five to provide cohesion. Verse thirteen is in the present tense which is timeless and universal. For all striving in Allah's righteous cause, the reward is Allah's help and the assurance of victory.

14. O ye who believe!

Be ye helpers of Allah :

As said Jesus the son of Mary

To the Disciples, “Who will be

My helpers to (the work

Of) Allah?” Said the Disciples,

“We are Allah’s helpers!”

Then a portion of the children

Of Israel believed, and
A portion disbelieved:

But We gave power

To those who believed

Against their enemies,

And they became

The ones that prevailed.

Analysis: Verse fourteen is the last verse of this surah and it begins with the same way of addressing the believers as in verses two and ten. This verse contains the speeches of Prophet Jesus and his disciples. Prophet Jesus was able to convince only a portion of the children of Israel to believe in Allah's messages. "Ye" is used to refer to the believers. "We" in line seven is used to refer to the disciples when it is in speech form. However, when it is not in speech form, "We" in line eleven is used to refer to Allah. "They" in line fourteen is used to refer to the ones who believed Prophet Jesus and "they became the ones that prevailed". The conjunctions used in this verse are - "As" in line three, "Then" in line eight, "But" in line eleven, "And" in line fourteen, all having the function of providing cohesion. Verse fourteen recalls about Prophet Jesus and is in the past tense. If we seek Allah's help, we must first dedicate ourselves to Him entirely. This was also the teaching of Prophet Jesus. A portion of the children of Israel - the ones who really cared for Truth, believed in Prophet Jesus and followed his guidance. But a greater portion of the children of Israel were hard-hearted.
However, it is promised to the Muslims that the Muslims must prevail if they adhere to the Truth (Islam).

4.5 SUMMARY

In essence, the sixty-first surah, As-Saff (a Medinan surah) taken from both translated versions- The Message of the Quran and The Holy Quran by Muhammad Asad and Abdullah Yusuf Ali respectively, were analysed stylistically.

For the undergraduate student, much is to be achieved. For example, each student hopes to score good grades, understand and absorb what has been taught to them, make friends and acquaintances while abiding by the rules of the institution. This will undoubtedly mean the need for discipline and sacrifice which is what this surah is about.

The whole surah was presented at the beginning before each analysis. It is necessary for the reader to first skim through a continued flow of the whole surah and to notice the types of linguistic features that can be discerned. The sixty-first surah, As-Saff, has altogether 14 verses.
4.5.1 THE SIXTY-FIRST SURAH, AS-SAFF (A) BY MUHAMMAD ASAD: LINGUISTIC FEATURES

In Chapter 4, one Medinan surah was selected from The Message of the Quran - English language translation of the meaning of the Quran by Muhammad Asad. The Medinan surah selected was the sixty-first surah, As-Saff.

For surah As-Saff taken from the translated version by Muhammad Asad, the distinctive features that were discerned about this particular surah is that this surah is divided into four sections. The beginning of each section is characterized by the capitalizing of the first few letters or words of the verse and also the line gap between the last line of a verse of a section and the first line of a new section is larger. For example, verse ten marks the beginning of a new section. The first few letters of this verse are capitalized and the line gap between the last line of verse nine and the first line of verse ten is larger.

(9) He it is who has sent forth His Apostle with [the task of] spreading guidance and the religion of truth, to the end that He make it prevail over all [false] religion, however hateful this may be to those who ascribe divinity to aught but God.

(10) O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]?
The four sections found in this surah are:

i) Verse one

ii) Verses two to nine

iii) Verses ten to thirteen

iv) Verse fourteen

Each of the four sections of this surah was examined closely to detect the linguistic features that were present through a stylistic analysis. A variety of different linguistic features were found. Some examples of linguistic features found in this surah are as follows:

(1) **ALL THAT IS in the heavens and all that is on earth extols God's limitless glory:** ..........

In verse one, there is repetition and parallelism. The two clauses are joined by the conjunction "and". "All that is" is repeated. "... In the heavens" and ".... On earth" are viewed as equivalents in some way. They are both God's creations.

In verse five, there is a linguistic deviation when "the" definite article appears before "while" -"the while......". "The" does not normally appear before a conjunction. For example, in verse five,

(5) *Now when Moses spoke to his people, [it was this same truth that he had in mind:] "O my people! Why do you cause me grief, the while you know that I am an apostle of God sent unto you?"*
And so, when they swerved from the right way,

God let their hearts swerve from the truth: for

God does not bestow His guidance upon

iniquitous folk.

Different expressions are used to describe the disbelieving children of Israel. “Evil-doing folk” and “iniquitous folk” — both these expressions are synonymous. For example, in verse five and seven,

(5) Now when Moses spoke to his people, [it was
this same truth that he had in mind:] “O my people!
Why do you cause me grief, the while you know that
I am an apostle of God sent unto you?”

And so, when they swerved from the right way,

God let their hearts swerve from the truth: for God
does not bestow His guidance upon iniquitous folk.

(7) And who could be more wicked than one who
invents [such] a lie about [a message from] God,
seeing that he is [but] being called to self-surrender
unto Him?

But God does not bestow His guidance upon
evil-doing folk.
(9) He it is who has sent forth His Apostle with
[the task of] spreading guidance and the religion of
truth, .......

In verse nine, there is deviation via inversion. "He it is" - the first few words
of verse nine - is normally written as "It is he". In verse ten, the same way
of addressing the believers as in verse two is repeated.

(10) O YOU who have attained to faith! .......

In verse fourteen, the same way of addressing the believers as in verses two and ten is
repeated for the third time.

The conjunction, "and", links the first and second paragraphs of verse
fourteen. The conjunction, "but", helps to hold the second paragraph together
cohesively when "[now]" it is clear that Prophet Jesus was telling the truth and those
who did believe Prophet Jesus are the ones that prevailed. For example, in verse
fourteen,

(14) O YOU who have attained to faith! Be helpers [in
the cause of God - even as Jesus, the son of Mary,
said unto the white-garbed ones, “Who will be my
helpers in God's cause?” - whereupon the white-
garbed [disciples] replied, “We shall be [thy] helpers
[in the cause] of God!”

And so [it happened that] some of the children
of Israel came to believe [in the apostleship of
Jesus], whereas others denied the truth. But [now]
We have given strength against their foes unto those
who have [truly] attained to faith: and they have
become the ones that shall prevail.

4.5.2 STYLE VARIATION OF MUHAMMAD ASAD

For the sixty-first surah, As-Saff, taken from the translated version by Muhammad Asad, it is noticeable in arrangement that the whole surah is broken into four sections or parts: a)verse 1, b) verses 2-9, c) verses 10-13 and d) verse 14. Each part was analysed separately.

With regard to language and style variation of the first section (verse 1), the language is Modern English, adult, religious-class, educated language. The medium is written language. The tenor is formal. The domain is language of instruction telling readers to believe in God and His existence. For example, in verse one,

(1) **ALL THAT IS in the heavens and all that is on
earth extols God's limitless glory: for He alone is
almighty, truly wise!**

With regard to language and style variation of the second section (verses 2-9), the language is Modern English, adult, religious-class, educated language. The medium is written language but there is a representation of spoken language in the speeches between Prophet Moses and the children of Israel and also the speeches of Prophet Jesus and the children of Israel. For example in verse five,

(5) **Now when Moses spoke to his people, [it was
this same truth that he had in mind:] “O my people!
Why do you cause me grief, the while you know that
I am an apostle of God sent unto you?”**
The tenor is informal and impolite in the speech of the children of Israel showing disbelief in the message brought by Prophet Jesus. For example in verse six,

.....But when he [whose coming Jesus had foretold] came unto them with all evidence of the truth, they said: “This [alleged message of his] is [nothing but] spellbinding eloquence!”

The domain is the language of instruction telling readers to believe in God and His Messengers. For example in verses seven and eight,

.....But God does not bestow His guidance upon evil-doing folk. (8) They aim to extinguish God’s light with their utterances: but God has willed to spread His light in all its fulness, however hateful this may be to all who deny the truth.

With regard to language and style variation of the third section (verses 10-13), the language is Modern English, adult, religious-class, educated language. The medium is written language but suggests a closer relationship when these verses address the readers with "you". For example, in verse thirteen,

(13) And [withstanding, He will grant you] yet another thing that you dearly love: succour from God.....

Verse thirteen suggests that God knows what I dearly love, that is, succour from Him. The Quranic message will spread among people who had not previously understood it which leads to the promise of victory in the conquest of the Muslims against the disbelievers. The tenor is formal. The domain is the language of instruction teaching the readers one way to get to Paradise. For example, in verse eleven:
(11) You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives: this is for your own good- if you but knew it!

There is accessibility in the language used when describing Paradise in verse twelve-He will admit you into gardens through which running waters flow, and into goodly mansions in those gardens of perpetual bliss. The words used-running waters, mansions, gardens are all familiar to readers to be able to imagine. For example, in verse twelve,

(12) [If you do so,] He will forgive you your sin and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss: that [will be] the triumph supreme!

With regard to language and style variation of the last section (verse 14), the language is Modern English, adult, religious-class, educated language. The medium is written language but contains the speeches of Prophet Jesus and his disciples. His disciples used "thy" instead of "your" in their speech in verse fourteen-"We shall be [thy] helpers [in the cause] of God!"-which gives a Classical English effect. In Classical English, "thy" can be used to address someone who is respected and loved dearly. The believers loved and respected Prophet Jesus dearly. The tenor is formal. The domain is the language of instruction telling readers to believe in God and His Messengers. For example in verse fourteen,
And so [it happened that] some of the children of Israel came to believe [in the apostleship of Jesus], whereas others denied the truth. But [now] We have given strength against their foes unto those who have [truly] attained to faith: and they have become the ones that shall prevail.
4.5.3 THE SIXTY-FIRST SURAH, AS-SAFF (A) BY ABDULLAH YUSUF ALI: LINGUISTIC FEATURES

In Chapter 4, one Medinan surah was selected from The Holy Quran-English language translation of the meaning of the Quran by Abdullah Yusuf Ali. The Medinan surah selected was the sixty-first surah, As-Saff.

For surah As-Saff taken from the translated version by Abdullah Yusuf Ali, the distinctive features that were discerned about this particular surah is that this surah is divided into two sections. The beginning of the second section is clearly stated - SECTION 2. Each verse is numbered one after another and every line begins with a capital letter.

For example, verse ten marks the beginning of SECTION 2. It is clearly stated - SECTION 2 just before verse ten. Each line of the verse begins with a capital letter.

SECTION 2

10. O ye who believe!

Shall I lead you

To a bargain that will

Save you from

A grievous Chastisement?

The two sections found in this surah are:

i) Verses one to nine

ii) Verses ten to fourteen

95
Each of the two sections of this surah was examined closely to detect the linguistic features that were present through a stylistic analysis. A variety of different linguistic features were found. Some examples of linguistic features found in this surah are as follows:

3. **Grievously hateful is it**

   *In the sight of Allah*

   *That ye say that*

   *Which ye do not.*

In verse three, there is deviation via inversion. There is deviation via inversion in line one of verse three - “Grievously hateful is it in the sight of Allah”. It normally appears as “It is grievously hateful in the sight of Allah.”

7. **Who doth greater wrong**

   *Than one who forges*

   *Falsehood against Allah*

   *Even as he is being invited*

   *To Islam? And Allah*

   *Guides not those*

   *Who do wrong.*

There is another deviation via inversion in verse seven. “And Allah guides not those who do wrong”. It normally appears as “And Allah does not guide those who do wrong.”

In verse four, the words, “battle array” are followed by a metaphor, “as if they were a solid cemented structure.” The metaphor gives one a picture of something so strong and hard and in one piece - united. For example, in verse four,
4. *Truly Allah loves those*

*Who fight in His Cause*

*In battle array, as if*

*They were a solid*

*Cemented structure.*

There is rhyme in the words "those" and "cause" in lines one and two of verse four. For example, in verse four,

4. *Truly Allah loves those*

*Who fight in His Cause*

......

In verses five and seven, there is repetition and parallelism. The words, "For Allah guides not those..." are repeated; "who do wrong" and "who are rebellious transgressors" are viewed as equivalent. For example, in verses five and seven,

5. *And remember, Moses said*

*To his people: "O my people!*

*Why do ye vex and insult*

*Me, though ye know*

*That I am the messenger*

*Of Allah (sent) to you?*

*Then when they went wrong,*

*Allah let their hearts go wrong.*
For Allah guides not those
Who are rebellious transgressors.

7. Who doth greater wrong
Than one who forges
Falsehood against Allah
Even as he is being invited
To Islam? And Allah
Guides not those
Who do wrong.
4.5.4 STYLE VARIATION OF ABDULLAH YUSUF ALI

For the sixty-first surah, As-Saff, taken from the translated version by Abdullah Yusuf Ali, it is noticeable in arrangement that the whole surah is broken into 2 sections: a) verses 1-9 and b) verses 10-14. Each section was analysed separately.

With regard to language and style variation of Section 1 (verses 1-9), the language is Classical English, religious-class, adult, educated language. The words which give the Classical English effect include “ye” instead of you, “doth” instead of does. For example, in verses two and seven,

2. O ye who believe!
   Why say ye that
   Which ye do not?

7. Who doth greater wrong
   Than one who forges
   Falsehood against Allah
   Even as he is being invited
   To Islam? And Allah
   Guides not those
   Who do wrong.

The change of “ye” to “you”- the shift from Classical to Modern English seems to have a purpose. The shift occurs to mark the act of differentiating a leader from his followers. In verse five, Prophet Moses is the leader. For example, in verse five,
5. And remember, Moses said
   To his people: "O my people!
   Why do ye vex and insult
   Me, though ye know
   That I am the messenger
   Of Allah (sent) to you?"
   Then when they went wrong,
   Allah let their hearts go wrong.
   For Allah guides not those
   Who are rebellious transgressors.

This particular type of shift happens again in verse six when Prophet Jesus separates himself from his people (the children of Israel) after the mentioning of "I am the messenger of Allah (sent) to you........" For example, in verse six,

6. And remember, Jesus,
   The son of Mary, said:
   "O children of Israel!
   I am the messenger of Allah
   (Sent) to you, confirming
   The Taurat (which came)
   Before me, and giving
   Glad Tidings of a messenger
   To come after me,
   Whose name shall be Ahmad."
But when he came to them

With clear signs,

They said, “This is

Evident sorcery!”

The medium is written language but these verses also contain the speeches of Prophet Moses and the children of Israel and the speeches of Prophet Jesus and the children of Israel. For example in verse five,

5. **And remember, Moses said**

To his people: “O my people!

Why do ye vex and insult

Me, though ye know

That I am the messenger

Of Allah (sent) to you?”

Then when they went wrong,

Allah let their hearts go wrong.

For Allah guides not those

Who are rebellious transgressors.

The tenor of verses two and three seems to reflect a disappointed address (in verse two), leading to a sad but firm reminder (in verse three). For example, in verses two and three,

3. **Grievously hateful is it**

In the sight of Allah

That ye say that
Which ye do not.

The tenor is generally formal but becomes informal and impolite in verse six when the children of Israel called Allah's words "evident sorcery". For example, in verse six,

6. And remember, Jesus,

The son of Mary, said:

"O children of Israel!

I am the messenger of Allah

(Sent) to you, confirming

The Taurat (which came)

Before me, and giving

Glad Tidings of a messenger

To come after me,

Whose name shall be Ahmad."

But when he came to them

With clear signs,

They said, "This is

Evident sorcery!"

The domain is the language of instruction telling one to believe in Allah and His Messengers. For example, in verse eight,

8. Their intention is

To extinguish Allah's Light

(By blowing) with their mouths:
But Allah will complete
His light,
Even though the Unbelievers
May detest (it).

However, in verse three, in the form of a sad but firm reminder, the verse sounds more like an appeal than the language of instruction. For example, in verse three,

3. Grievously hateful is it
In the sight of Allah
That ye say that
Which ye do not.

With regard to language and style variation of Section 2 (verses 10-14), the language is Classical English, adult, religious-class, educated language. The medium is written language but contains the speeches of Prophet Jesus and his disciples. For example, in verse fourteen,

14. O ye who believe!
Be ye helpers of Allah:
As said Jesus the son of Mary
To the Disciples, “Who will be
My helpers to (the work
of) Allah?” Said the Disciples,
“We are Allah’s helpers!”
Then a portion of the children
Of Israel believed, and
A portion disbelieved:
But We gave power
To those who believed
Against their enemies,
And they became
The ones that prevailed.

The tenor is formal. The domain is the language of instruction telling one to believe in Allah and His Messengers. For example, in verse eleven,

11. That ye believe in Allah
And His Messenger, and that
Ye stive (your utmost)
In the Cause of Allah,
With your wealth
And your persons:
That will be best for you,
If ye but knew!

There is accessibility in the language used to describe Paradise in verse twelve. The words used- gardens, rivers and mansions-are familiar to all to help create a clear picture. For example, in verse twelve,

12. He will forgive you
Your sins, and admit you
To Gardens beneath which
Rivers flow, and to beautiful

Mansions in Gardens

Of Eternity: that is indeed

The supreme Triumph.