CHAPTER 5
CHAPTER 5

THE STYLISTIC ANALYSIS OF EXEMPLARY SURAH (B): AL-MURSALAT

5.1 THE SEVENTY-SEVENTH SURAH, AL-URSALAT (THOSE SENT FORTH) BY MUHAMMAD ASAD

This surah was revealed in the fourth year before the Prophet’s migration. This is a Meccan surah. The theme of this surah denounces the horrors of the Day of Judgement for those who reject the Truth or God’s message.

IN THE NAME OF GOD, THE MOST GRACIOUS,

THE DISPENSER OF GRACE:

(1) CONSIDER these [messages] sent forth in waves

(2) and then storming on with a tempest’s force!

(3) consider these [messages] that spread [the truth] far and wide,

(4) thus separating [right and wrong] with all clarity,

(5) and then giving forth a reminder,
(6) [promising] freedom from blame or [offering] a warning!

(7) BEHOLD, all that you are told to expect will surely come to pass.

(8) Thus, [it will come to pass] when the stars are effaced,

(9) and when the sky is rent asunder,

(10) and when the mountains are scattered like dust,

(11) and when all the apostles are called together at a time appointed....

(12) For what day has the term [of all this] been set?

(13) For the Day of Distinction [between the true and the false]!

(14) And what could make thee conceive what that Day of Distinction will be?

(15) Woe on that Day unto those who give the lie to the truth!

(16) Did We not destroy [so many of] those [sinners] of olden days? (17) And We shall let them be followed by those of later times: (18) [for] thus do We deal with such as are lost in sin.
(19) Woe on that Day unto those who give lie to the truth!

(20) Did We not create you out of a humble fluid, (21) Which We then let remain in [the womb’s] firm keeping (22) for a term pre-ordained?

(23) Thus have We determined [the native of man’s creation] : and excellent indeed is our power to determine [what is to be]!

(24) Woe on that Day unto those who give the lie to the truth!

(25) Have We not caused the earth to hold within itself (26) the living and the dead? - (27) And have We not set on it proud, firm mountains, and given you sweet water to drink?

(28) Woe on that Day unto those who give the lie to the truth!

(29) GO ON towards that [resurrection] which you were wont to call a lie!

(30) Go on towards the threefold shadow (31) that will offer no [cooling] shade and will be of no avail against the flame (32) which - behold! - will throw
up sparks like burning logs, (33) like giant fiery ropes! (34) Woe on that Day unto those who give the lie to the truth (35) that Day on which they will not be able to] utter a word (36) nor be allowed to proffer excuses!

(37) Woe on that Day unto those who give the lie to the truth- (38) that Day of Distinction [between the true and the false, when they will be told]: “We have brought you together with those [sinners] of olden times; (39) and if you [think that you] have a subterfuge left, try to outwit Me!”

(40) Woe on that Day unto those who give the lie to the truth!

(41) [AS AGAINST this,] behold, the God-conscious shall dwell amidst [cooling] shades and springs (42) and [partake of] whatever fruit they may desire; (43) [and they will be told:] “Eat and drink in good cheer in return for what you did [in life]!” (44) Thus, behold, do We reward the doers of good; (45) [but] woe on that Day unto those who give the lie to the truth!
(46) EAT [your fill] and enjoy your life for a little while, O you who are lost in sin! (47) [But] woe on that Day unto those who give the lie to the truth, (48) and when they are told, "Bow down [before God]", do not bow down: (49) Woe on that Day unto those who give the lie to the truth! (50) In what other tiding, then, will they, after this, believe? (Asad, 1980:919).
5.2 STYLISTIC ANALYSIS OF THE SEVENTY-SEVENTH SURAH, AL-MURSALAT (VERSES 1-50) BY MUHAMMAD ASAD

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

(1) CONSIDER these [messages] sent forth in waves

(2) and then storming on with a tempest’s force!

Analysis: The first word “CONSIDER” is capitalized to mark the beginning of the surah. The word, “[messages]” refers to the revelations of the Quran that are sent through the Apostles step-by-step and gradually—“sent forth in waves”. Verse two is a continuation of verse one joined cohesively with the conjunction “and then” followed by a metaphor—“storming on with a tempest’s force”. This metaphor seems to suggest the loudness and the clarity of these messages to guide one to the right path. By contrast, verse two relates to the impact of the Quran as a whole.

(3) Consider these [messages] that spread [the

truth] far and wide,

(4) thus separating [right and wrong] with all

clarity,

(5) and then giving forth a reminder,
Verses three to six is a long sentence. In fact, the sentence runs through until verse six. The conjunctions to cohesively link this long sentence are “thus” in verse four and “and then” in verse five. There is parallelism and repetition in verses one to two with verses three to six. Verses three to six seem to be clarifying verses one and two in meaning. Verse one, “Consider these [messages] sent forth in waves” is parallel in meaning to verses three and four, “Consider these [messages] that spread [the truth] far and wide, thus separating [right and wrong] with all clarity,”. Verse two, “and then storming on with a tempest’s force!” is parallel in meaning to verses five and six, “and then giving forth a reminder, [promising] freedom from blame or [offering] a warning!” “[Promising]” and “[offering]” provide internal rhyme. In fact, there are several words in verses one to six that are in the continuous tense that can provide internal rhymes - storming, separating, giving, promising, offering, warning. The tense of verses one to six is the present tense which is timeless and universal. The clarity of these messages makes one know how to distinguish the right from the wrong, showing what leads to freedom from blame. In other words, these messages carry the principles of right conduct and what is ethically reprehensible and to be avoided. Between verses six and
seven is a large line gap. The first word “BEHOLD” is capitalized to indicate a new section.

(6) [promising] freedom from blame or [offering]

a warning!

(7) BEHOLD, all that you are told to expect will surely come to pass.

Analysis: One is to expect what one is promised, that is, the Day of Judgement, is bound to come. In other words, what one is promised is resurrection to bear witness for or against those to whom God’s message was conveyed.

(8) Thus, [it will come to pass] when the stars are effaced,

Analysis: Verse eight starts off with the conjunction “thus” “[it will come to pass]” is repeated in verse seven. “It” is an anaphoric pronoun referring to the Day of Judgement. Verse eight is the beginning of a series of descriptions that marks the Day of Judgement. Verses eight to eleven tell:

(8) Thus, [it will come to pass] when the stars are effaced,

(9) and when the sky is rent asunder,

(10) and when the mountains are scattered like dust,
(11) and when all the apostles are called together

at a time appointed......

Analysis: Muhammad Asad writes in his footnotes that his translated descriptions from verses eight to eleven are allusions. According to Oxford dictionary, an allusion is a reference briefly mentioned especially a covert, passing or indirect one. This writer tends to feel that the descriptions in verses eight to eleven can be considered symbols because these descriptions (that are bound to happen) also signify the Day of Judgement.(See 3.8) "(8)..... the stars are effaced," (9) ...... the sky is rent asunder," ","(10).....the mountains are scattered like dust," , "(11).....all the apostles are called together at a time appointed...." Verses nine to eleven are joined cohesively with the conjunction "and". In verses eight to eleven, "when" is repeated followed by the descriptions that mark the Day of Judgement. In verses eight to eleven, "the" definite article is repeated - the stars, the sky, the mountains, the apostles. In verse eight, "the stars are effaced" wiped out and disappear. The stars that one knows to be up above shining every night are going to be wiped out. In verse nine, "the sky is rent asunder". The sky is torn into bits and pieces as if after an explosion. In verse ten, "the mountains are scattered like dust". One can picture those huge masses of sand scattering like dust. In verse eleven, "all the apostles are called together at a time appointed." The apostles who
have lived and died at different times will be called altogether at one
appointed time-on the Day of Judgement.

(11) and when all the apostles are called together

at a time appointed .......

Analysis: The dots after the word “appointed……” in verse eleven tells one that
there is more that is to happen that marks the Day of Judgement. Verse
twelve asks and verse thirteen answers.

(12) For what day has the term [of all this] been

set?

(13) For the Day of Distinction [between the true

and the false]!

Analysis: The “For” conjunction is used to begin both question in verse twelve
and answer in verse thirteen. Day of Judgement is termed as “Day of
Distinction”. There is /d/ alliteration in Day of Distinction. Throughout
the Quran, the Day of Judgement has been given other descriptive
names which all carry the same meaning. It is often repeated in the
Quran that on resurrection, man will gain a perfect, unfailing insight
into himself and the innermost motivation of his past attitudes and
actions. Verse fourteen asks:

(14) And what could make thee conceive what

that Day of Distinction will be?

Analysis: In other words, verse fourteen is asking one what else could make one
believe what the Day of Judgement would be like after the descriptions
in verses eight to eleven. "And" conjunction begins the question in verse fourteen.

(15) Woe on that Day unto those who give the lie
to the truth!

Analysis: Verse fifteen warns the disbelievers. "...those who give lie to the truth!" are those who disbelieve. This warning is repeated ten times throughout this surah.

(16) Did We not destroy [so many of] those
[sinners] of olden days? (17)And We shall let them
be followed by those of later times: (18) [for] thus
do We deal with such as are lost in sin.

Analysis: Verses sixteen to eighteen are put together to form one paragraph. These verses explain the punishment that awaits sinners in the Day of Judgement-destruction. Verse sixteen questions and verses seventeen and eighteen answers verse sixteen. Verse seventeen begins with the conjunction "And" and is in the future tense and verse eighteen begins with the conjunction [for] followed by "thus" and is in the present tense. Verse seventeen implies that suffering in the hereafter is bound to befall the sinners of later times even if God wills to spare them in this world. "We" is used to refer to God in these verses. These verses show the timelessness, universality and unchanging laws of God - for the past, present and future - sinners are destroyed.
(19) Woe on that Day unto those who give lie to the truth!

**Analysis:** Verse nineteen warns the disbelievers for the second time. The whole surah carries this warning ten times.

(20) Did We not create you out of a humble fluid, (21) which We then let remain in [the womb's] firm keeping (22) for a term pre-ordained?

**Analysis:** Verses twenty to twenty-two describe the process of man coming into being - from the time of conception to the growth in the womb for nine months and ten days to the day of delivery - that God has created. The process of man's coming into being clearly points out God's creative activity and thus the lack of gratitude on man's part amounts to what the Quran describe as "giving lie to the truth." This underlines the main message of the surah and of the ten times of repeated warning. Verses twenty to twenty-two make one question. The tense of these verses is the past tense. "We" is used to refer to God.

(23) Thus have We determine [the nature of man's creation]: and excellent indeed is Our power to determine [what is to be]!

**Analysis:** Verse twenty-three begins with the conjunction "thus" to provide cohesion. "We" is used to refer to God. The word "determine" is used twice in this verse but in different forms - "determined" and "determine".

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(24) Woe on that Day unto those who give the lie to the truth!

Analysis: This warning to the disbelievers is repeated for the third time. This warning is repeated ten times throughout the surah.

(25) Have We not caused the earth to hold within itself (26) the living and the dead? (27) and have We not set on it proud, firm mountains, and given you sweet water to drink?

Analysis: Verses twenty-five to twenty-seven further points out God's creative activity and hence, to His existence. Verses twenty-five and twenty-six make one question. Joined by the conjunction "and", verse twenty-seven forms another question. The metaphoric description of proud, firm mountains seem to suggest high altitude - proud and solid - firm mountains. These mountains have given man sweet, delicious water to drink in the form of rivers and springs. This verse refers not merely to the fact that the earth is an abode or place for both the living and the dead human beings and animals, but also points out the cycle of recurrence of birth, growth, decay and death which further points out God's existence. His existence brings forth the living out of which is dead and brings forth the dead out of which is alive.
(28) Woe on that Day unto those who give the lie to the truth!

Analysis: This warning to the disbelievers is repeated for the fourth time in verse twenty-eight.

(29) GO ON towards that [resurrection] which you were wont to call a lie!

(30) Go on towards the threefold shadow(31) that will offer no [cooling] shade and will be of no avail against the flame(32) which - behold! - will throw up sparks like [burning] logs, (33) like giant fiery ropes!

Analysis: There is a large line gap between verses twenty-eight and twenty-nine. The words “GO ON” are capitalized to indicate a new section. In verses twenty-nine and thirty, there is repetition in these words - Go on towards…….” “…..the threefold shadow” in verse thirty is a description of Hell. Verses thirty-one to thirty-three give a further description of Hell. Death, resurrection and God’s judgement - all three of which cast dark shadows over the sinners’ hearts. The metaphor “threelfold shadows” is explained by these dark shadows in Hell. Verse thirty-one explains that these shadows provide no shade.
Verses thirty-two and thirty-three describe the sparks of the flames in Hell - "like [burning] logs" and "like giant fiery ropes!" The idiom "throw up" gives further effect of bursting into the air. The metaphors "burning logs" and "giant fiery ropes" give the description of how great the fire is if the sparks are as big as logs which give one a picture of the yellowish colour of the burning logs. "Giant fiery ropes" again describes the greatness in size of the sparks - "giant", "fiery" - the yellowish colour, and "ropes" - the length and continuity. Verses thirty to thirty-three are in one paragraph and verses thirty-four to thirty-six are in the next.

(34) Woe on that Day unto those who give the lie
to the truth-(35) that Day on which they will not [be
able to] utter a word,(36) nor be allowed to proffer
excuses!

Analysis: Verse thirty-four is a warning for the disbelievers and this warning is repeated for the fifth time. Verses thirty-five and thirty-six further explains about the Day of Judgement. There is parallelism in meaning "not be able to utter a word" and "nor be allowed to proffer excuses". Verses thirty-five and thirty-six basically mean there is no more time to repent on the Day of Judgement. Verses thirty-five and thirty-six is cohesively joined by the conjunction "nor".
(37) Woe on that Day unto those who give the lie to the truth - (38) that Day of Distinction [between the true and the false, when they will be told]: “We have brought you together with those [sinners] of olden times; (39) and if you [think that you] have a subterfuge left, try to outwit Me!”

Analysis: Verses thirty-seven is a repetition of a warning to the disbelievers for the sixth time. Verses thirty-seven to thirty-nine are in one paragraph. Verse thirty-eight contains a speech which God directs to the disbelievers. “They” is used to refer to the (present) sinners of this day who will be brought together with the sinners of the past. Verse thirty-nine is a continuation of God’s speech which begins with the conjunction “and”. The vocabulary “subterfuge” is used to mean ill-intentioned plans. “…..try to outwit Me!” is a challenge for the disbelievers to try to plan against God. “Me” is used to refer to God.

(40) Woe on that Day unto those who give the lie to the truth!

Analysis: This warning to the disbelievers is repeated for the seventh time.

(40) Woe on that Day unto those who give the lie to the truth!

(41) [AS AGAINST this,] behold, the God-conscious shall dwell amidst [cooling] shades and springs, (42) and
[partake of] whatever fruit they may desire; (43)

[and they will be told:] “Eat and drink in good cheer

in return for what you did [in life]!”

Analysis: Verses forty-one to forty-three are in one paragraph. There is a line gap between verse forty to verse forty-one and the first two words of verse forty-one are capitalized, “AS AGAINST” to indicate a new section. Verses forty-one to forty-three are descriptions of Paradise. As opposed to the sinners, the God-conscious are promised “[cooling] shades and springs” in verse forty-one. Verse forty-two promises an abundance of fruits. Verse forty-three tells of God’s speech to the believers or the God-conscious. God directs His speech to the God-conscious to accept their reward in return for the good they have done during their lifetime. Verse forty-one begins with the conjunction “as”. Verses forty-two and forty-three begins with conjunction “and”.

(44) Thus, behold, do We reward the doers of
good; (45)[but] woe on that Day unto those who give

the lie to the truth!

Analysis: Verses forty-four and forty-five are in one paragraph. Verse forty-four underscores how “the doers of good” are rewarded as stated in verses forty-one to forty-three as a symbolism of the joys of Paradise. Verse forty-four begins with the conjunction “thus” and verse forty-five begins with the conjunction “but” to provide cohesion. Verse forty-five is a warning to the disbelievers for the eighth time.
(45) but woe on that Day unto those who give
the lie to the truth!

(46) EAT [your fill] and enjoy your life for a little while,
O you who are lost in sin!(47) [But] woe on that
Day unto those who give the lie to the truth, (48) and
when they are told, "Bow down [before God]", do
not bow down: (49) woe on that Day unto those who
give the lie to the truth!

Analysis: Verse forty-six marks a new section. There is a line gap between verse forty-five and verse forty-six and the first word in verse forty-six is capitalized. Verses forty-six to forty-nine are in one paragraph. Verse forty-six addresses the disbelievers as "O you who are lost in sin!" This verse tells the disbelievers to enjoy what they can for a little while because severe punishment awaits them. Verse forty-seven begins with the conjunction "[But]" followed by the warning to the disbelievers which is repeated for the ninth time. Verse forty-eight begins with the conjunction "and" followed by an order to prostrate before God but the disbelievers refuse to do so. Again, the warning to the disbelievers in verse forty-nine is repeated for the tenth and last time.
(50) In what other tiding, then, will they, after this believe?

Analysis: Verse fifty stands alone in a new paragraph and is the last verse in this surah. Verse fifty asks what else after this revelation or message do the disbelievers need to know in order to believe.

5.3 THE SEVENTY-SEVENTH SURAH, AL-MURSALAT (THOSE SENT FORTH) BY ABDULLAH YUSUF ALI

As was mentioned, surah Al-Mursalat is a Meccan surah. It’s theme denounces the horrors of the Day of Judgement for those who reject the truth. It also calls for them to believe. The time of revelation of this surah is the fourth year before the Prophet’s migration. The phrase, "Ah Woe, that Day to the Rejecters of Truth!" occurs ten times in this surah of fifty verses or on an average of once in every five verses. It indicates the warning and the calling out for humility and approach to sincere repentance towards Allah.

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

1. By the (Winds) Sent Forth
   One after another
   (To man’s profit);

2. Which then blow violently

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3. And scatter (things)
   Far and wide;

4. Then separate them,
   One from another,

5. Then spread abroad
   A reminder,

6. Whether of Justification
   Or of Warning;-

7. Assuredly, what ye are
   Promised must come to pass,

8. Then when the stars
   Become dim;

9. When the heaven
   Is cleft asunder;
10. When the mountains are
   Scattered (to the winds) as dust;

11. And when the messengers
    Are (all) appointed a time
    (To collect) :-

12. For what Day are these
    (Portents) deferred ?

13. For the Day of Sorting out.

15. Ah woe, that Day
    To the Rejecters of Truth !

16. Did We not destroy
    The men of old
    (For their evil) ?

17. So shall We make
    Later (generations)
    Follow them.
18. Thus do We deal
   With men of sin

19. Ah woe, that Day,
    To the Rejecters of Truth!

20. Have We not created
    You from a fluid
    (Held) despicable? -

21. The which We placed
    In a place of rest,
    Firmly fixed,

22. For a period (of gestation),
    Determined?

23. For We do determine
    For We
    Are the best to determine (things)
24. Ah woe, that Day!

   To the Rejecters of Truth!

25. Have We not made

   The earth (as a place)

   To draw together

26. The living and the dead,

27. And made therein

   Mountains standing firm,

   Lofty (in stature);

   And provided for you

   Water sweet (and wholesome)?

28. Ah woe, that Day,

   To the Rejecters of Truth!

29. (It will be said :)

   "Depart ye to that

   Which ye used to reject"
As false!

30. "Depart ye to a shadow
(Of smoke ascending)
In three columns,

31. "(Which yields) no shade
of coolness, and is
Of no use against
The fierce Blaze.

32. "Indeed of throws about
Sparks (huge) as Forts,

33. "As if there were
(A string of) yellow camels
(Marching swiftly)."

34. Ah woe, that Day
To the Rejecters of Truth!

35. That will be a Day
When they shall not
Be able to speak,

36. Nor will it be
    Open to them
    To put forth pleas.

37. Ah woe, that Day,
    To the Rejecters of Truth!

38. That will be a Day
    Of Sorting out! We shall
    Gather you together
    And those before (you)!

39. Now, if ye have
    A trick (or plot),
    Use it against Me!

40. Ah woe, that day,
    To the Rejecters of Truth!

SECTION 2
41. *As to the Righteous,*

*They shall be amidst*

*(Cool) shades and springs*

*(Of water).*

42. *And (they shall have)*

*Fruits, - all they desire.*

43. *"Eat ye and drink ye*

*To your heart's content :*

*For that ye worked*

*(Righteousness).*

44. *Thus do We certainly*

*Reward the Doers of Good*

45. *Ah woe, that Day*

*To the Rejecters of Truth !*

46. *(O ye Unjust !)*
Eat ye and enjoy yourselves

(But) a little while,

For that ye are sinners.

47. Ah woe, that Day

To the Rejecters of Truth!

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

49. Ah woe, that Day,

To the Rejecters of Truth!

50. Then what Message,

After that,

Will they believe in?

(Abdullah, 1983:1870).
5.4 STYLISTIC ANALYSIS OF THE SEVENTY-SEVENTH SURAH, AL-MURSALAT (VERSES 1-50) BY ABDULLAH YUSUF ALI

In the name of Allah, Most Gracious, Most Merciful

1. By the (Winds) Sent Forth

One after another

(To man's profit);

Analysis: Verse one begins with the preposition “By”. Allah’s messages were spread via the Prophets. The (Winds) refer to the revelations that are spread through the Prophets. Thus, line one contains a metaphor. “The” definite article is used in “the (Winds)”. Line two is an idiom “one after another” that gives a continuity effect. Line three - “(To man’s profit)” - means the messages of Allah that the Prophets have brought are for man’s own good and one is asked to believe in them for man’s spiritual benefit. It is an appeal that the Day of Judgement is bound to come and we must prepare for it.

2. Which then blow violently

In tempestuous Gusts,

Analysis: “The Winds” from verse one become strong and violent as tornadoes - “Which then blow violently”. “In tempestuous Gusts” figuratively describes the violent strength of the wind. According to the Oxford dictionary, gust means a sudden, violent rush of wind. Thus, the effect
of the wind blowing violently and in sudden bursts is put forth. Verse two continues the metaphor describing the great disturbances the Prophets caused as they were at their mission of spreading God’s messages. They destroyed the evil to build a good foundation of belief through Allah’s messages. Metaphorically, these winds are instrumental in making Allah’s revelation accessible to listeners and we are asked to believe that His promise of mercy and justice in the Day of Judgement is indeed true.

3. And scatter (things)

Far and wide;

Analysis: The metaphor continues with verse three describing the action of “the winds” which were sent forth by Allah. Verse three begins with the conjunction “and”. The Prophets spread Allah’s messages far and wide. “Far and wide” is another idiom. This idiom further describes the strength and force of “the wind” to be able to “scatter (things) far and wide”. In other words, the Prophets proclaimed their truths (Allah’s messages) far and wide, without fear. They distribute Allah’s mercies as the winds metaphorically distribute good seeds.

4. Then separate them,

One from another,

Analysis: “The Winds” metaphorically continue their mission. The Prophets, while at their mission of spreading Allah’s messages, sorted out believers and rebels who were against Allah’s messages. Verse four
starts with the conjunction "then". "One from another" is an idiom which denotes the distinguishing of two things. In this case, the believers and the rebels or disbelievers. They sort out the good from the evil among men.

5. *Then spread abroad*

*Analysis:* After separating the believers from the disbelievers, a reminder is spread abroad. "Then" conjunction begins in verse five "Spread abroad" is an idiom which puts across the meaning of whether believers or disbelievers, all will receive a reminder. The Winds (Angels) are the agency through which Allah's messages and revelations are conveyed to the Prophets. In other words, the winds are powerful factors in the physical world, angels in the spiritual world and the Prophets in the human world connecting it with the spiritual world.

6. *Whether of Justification*

*Or of Warning* ; -

*Analysis:* Verse six then separates the believers and disbelievers in that the believers will receive a reminder of justification and the disbelievers will receive a reminder of warning. Justification refers to the reward for the believers and warning refers to the punishment for the disbelievers. Verse six begins with "whether" followed by introducing alternatives - Justification or Warning. Preposition "of" is repeated - of Justification or of Warning. Verses one to six are in the present tense
which is timeless and universal. Allah's messages were conveyed through which just men are justified through repentance and evil men are warned of their sins.

7. Assuredly, what ye are

Promised must come to pass.

Analysis: Verse seven prepares one for a day that is bound to come - the Day of Judgement. "Ye" is used to refer to both believers and disbelievers. Verse seven leads one to verses eight to eleven which describe the signs of the Day of Judgement. Resurrection will be established.

8. Then when the stars

Become dim;

Analysis: The first sign of the Day of Judgement described in this surah is in verse eight - "the stars become dim". "Then" conjunction begins in verse eight. The stars lose their shine or lustre. There is "the" definite article in "the stars".

9. When the heaven

Is cleft asunder;

Analysis: "When" is repeated - "when the stars become dim" in verse eight and "when the heaven is cleft asunder" in verse nine. There is "the" definite article in "the heaven". "Cleft asunder" means torn to bits and pieces like in an explosion.
10. *When the mountains are*

*Scattered (to the winds) as dust;*

**Analysis:** Verse ten continues to show a sign of the Day of Judgement. "When" is repeated as in verses eight and nine. There is "the" definite article in "the mountains". The mountains will be uprooted and fly about in the wind like dust.

11. *And when the messengers*

*Are (all) appointed a time*

*(To collect); -*

**Analysis:** "And" conjunction begins in verse eleven. "When" is repeated in verses eight to eleven. There is "the" definite article in "the messengers". "The messengers" refer to the Prophets who have all lived and died at different times. One of the signs of the Day of Judgement is that all the Prophets will gather at the same time. Verses eight to eleven are in the present tense which is timeless and universal.

12. *For what Day are these*

*(Portents) deferred?*

**Analysis:** Verse twelve asks what these portents or signs in verses eight to eleven mark. The conjunction "For" is used to begin the question. The question in verse twelve leads one to the answer in verse thirteen.

13. *For the Day of Sorting out.*

**Analysis:** Verse thirteen answers verse twelve beginning with the conjunction "For" as well. "The Day of Sorting out" is equivalent in meaning as
the Day of Judgement. "Sorting out" is used mainly to denote that there will be a separation of good deeds and evil deeds, believers and disbelievers. The Day of Judgement or the Day of Decision is when the good will then be completely separated from evil.

**14. And what will explain**

*To thee what is*

**The Day of Sorting out?**

**Analysis:** With the conjunction "and", verse fourteen asks one what else could be told about the Day of Judgement - so much has been said so far already. "Thee" in line two is used to refer to both disbelievers and believers. The men who rejected the Truth and flourished on falsehood will find that in reality, they will be absolutely nowhere. They will be punished.

**15. Ah woe, that Day**

*To the Rejecters of Truth !*

**Analysis:** This is a warning to the disbelievers to remind them of the Day of Judgement and telling them to believe. It sounds like a dirge on sin.

**16. Did We not destroy**

*The men of old*

*(For their evil) ?*

**Analysis:** Verses sixteen to eighteen describe Allah's law which is timeless and universal - unchanging. Allah's law is that sin and corruption prepares
its own destruction. Verse sixteen tells one of those sinners who were
destroyed before. Verse sixteen is in the past tense.

17. So shall We make

Later (generations)

Follow them.

Analysis: Verse seventeen begins with the conjunction “So” and tells one that
sinners of the future will also be destroyed. “We” refers to Allah.
“Them” refers to the sinners of the past. Verse seventeen is in the
future tense.

18. Thus do We deal

With men of sin.

Analysis: Verse eighteen begins with the conjunction “thus” and tells one that the
sinners are presently destroyed in the same way. “We” refers to God.
Verse eighteen is in the present tense which is timeless and universal.

19. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the second time.
This warning is repeated ten times throughout this surah.

20. Have We not created

You from a fluid

(Held) despicable? -

Analysis: Verses twenty to twenty-two remind one of man’s beginning. Verse
twenty tells one of Allah’s creation of man at the time of conception.
"We" refers to God. "You" refers to all - man. It is a reminder of man's humble beginnings and not to be arrogant in life and neglectful of the future.

21. The which We placed

In a place of rest

Firmly fixed,

Analysis: From the time of conception in verse twenty, one is reminded of the time the foetus stays and grows in the womb in verse twenty-one. "A place of rest" is a metaphor to denote the warmth, comfort and silent growth in the womb. "Firmly fixed" in line three is a metaphor that denotes protected and unshaken until the correct determined time comes which leads one to verse twenty-two. The period of roughly nine months and ten days is the period of gestation. Throughout our prenatal as well as post-natal life, there are wonderful and nicely-balanced adjustments of which we are ourselves unconscious. We should therefore turn in love and gratitude to Allah.

22. For a period (of gestation)

Determined?

Analysis: The time in the womb is determined to be about nine months and ten days which then is the time when man faces the world. Verse twenty-two tells one of the determined period of gestation when man remains in the womb. Verses twenty to twenty-two are in the past tense.

23. For We do determine
For We

Are the Best to determine (things)

Analysis: The conjunction “For” is repeated twice in this verse. The word “determine” is also repeated twice. “We” which refers to Allah is also repeated twice. Verse twenty-three tells one that Allah determines man’s birth and He rightfully determines man’s death. Verse twenty-three is in the present tense which is timeless and universal. Perhaps the life in the womb, in relation to the life after birth is an allegory for our probationary life in relation to the eternal life to come.

24. Ah woe, that Day!

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the third time in verse twenty-four.

25. Have We not made

The earth (as a place)

To draw together

Analysis: Verses twenty-five to twenty-seven then take man to look at the earth as a place where life and death happens, one leading to the other as verse twenty-three suggests. Verses twenty-five to twenty-seven further point out Allah’s creative activity and hence, His existence. “The” definite article in “the earth” and “a” indefinite article in “a place”. Verses twenty-five to twenty-seven form one long question.

26. The living and the dead,
Analysis: Both life and death happen on earth. The earth is a place where death and life, decay and growth, corruption and purification jostle together—one often leading to the other. "The" definite article in "the living" and "the dead". Verse twenty-six leads one to verse twenty-seven which tells one how Allah creates it in such a way that something that is not alive is able to give something to someone who is alive.

27. And made therein

Mountains standing firm

Lofty (in stature);

And provided for you

Water sweet (and wholesome)?

Analysis: Verse twenty-seven tells one of Allah's creative activity and hence, His existence when it is evident that mountains-hard and solid, high in altitude - are able to distribute or provide man with pure delicious, sweet water in the form of rivers and springs. The conjunction "and" is used twice in lines one and four. The metaphor is describing the mountains as "standing firm, lofty (in stature)" suggests that these mountains are hard, solid and tall or high in altitude. The word, "wholesome", suggests pure and untouched by man. If the wisdom and power of Allah can do so much before our eyes, we therefore, cannot reject His teaching of a still more wonderful future life after death. Verses twenty-five to twenty-seven are in the past tense.

28. Ah woe, that Day,
To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the fourth time.

29. (It will be said:)

"Depart ye to that Which ye used to reject

As false!

Analysis: Verses twenty-nine to thirty-three are in speech form of Allah's speech telling man about Hell. Verses twenty-nine to thirty-three are descriptions of Hell. "Ye" is used to refer to the disbelievers - those who reject the truth are invited to go to Hell.

30. "Depart ye to a shadow

(Of smoke ascending)

In three columns,

Analysis: Verses thirty to thirty three tells one what awaits in Hell. "three columns" suggests the smoke totally enveloping the sinners. The sinners, instead of reposing in cool shades, will only see the Blazing Fire and shadows of smoke in three columns-right, left and above.
31. (Which yields) no shade

Of coolness, and is

Of no use against

The fierce Blaze.

Analysis: Verse thirty-one tells one more about the Hell fire. Those “shadows of smoke” mentioned in verse thirty do not provide coolness. “The fierce Blaze” in line four is a metaphor suggesting the greatness and fearsome Hellfire. Indeed, there is no comfort or coolness.

32. “Indeed it throws about

Sparks (huge) as Forts,

Analysis: Verse thirty-two tells one that “the fierce Blaze” mentioned in verse thirty-one throws about sparks that are so huge. “Throws about” is an idiom. The metaphor “Sparks (huge) as Forts” suggests the sparks as huge as buildings being thrown about or bursting into air.

33. “As if there were

(A string of) yellow camels

(Marching swiftly).”

Analysis: Verse thirty-three is another metaphor describing the sparks mentioned in verse thirty-two of the “the fierce Blaze” mentioned in verse thirty-one. The sparks that are thrown about are as huge as buildings. They are also described as “a string of yellow camels marching swiftly”. “Yellow” describes the colour of the fire, “string” and “marching swiftly” describe the long length, continuity and unending. Thus, verse
thirty-three carries a metaphor indicating the colour and long, rapid succession of the sparks of Hellfire. Smoke with sparks may also assume fantastic shapes like long-necked camels. Verses twenty-nine to thirty-three are in the future tense.

34. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the fifth time.

35. That will be a Day

When they shall not

Be able to speak.

Analysis: Verse thirty-five further describes that on the Day of Judgement, “they” the disbelievers will not be able or allowed to speak. They will be dumbfounded and not in a position to put forward any valid defence or plea. Facts will speak too plainly against them.

36. Nor will it be

Open to them

To put forth pleas.

Analysis: Verse thirty-six begins with the conjunction “nor”. The disbelievers will not be allowed to speak as mentioned in verse thirty-five nor will they be allowed to make excuses for their wrong actions done before the Day of Judgement. The word “pleas” is often used the court of law. Thus, in this instance, Abullah Yusuf Ali has used the language of the law. Verses thirty-five and thirty-six are in the future tense.
37. *Ah woe, that Day,*

*To the Rejecters of Truth!*

**Analysis:** This warning to the disbelievers is repeated for the sixth time.

38. *That will be a Day*

*Of Sorting out! We shall*

*Gather you together*

*And those before (you)!*

**Analysis:** Verse thirty-eight tells that “We” or Allah will bring together all, and “those before you” meaning ancestors, on the Day of Judgement and the sinners are to receive punishment. You may use all your wisdom and that of your ancestors but you will not be able to defeat Allah and His plan.

39. *Now, if ye have*

*A trick (or plot),*

*Use it against Me!*

**Analysis:** Verse thirty-nine challenges all man’s wisdom and that of man’s ancestors as mentioned in verse thirty-eight, but no one will be able to defeat Allah and His wisdom. The plots against the Prophets were plots against Allah. Let them try to plot against Allah. They will only ruin themselves as their leaders did. Verses thirty-eight and thirty-nine are in the future tense.
40. Ah woe, that Day

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the seventh time.

SECTION 2

41. As to the Righteous

They shall be amidst

(Cool) shades and springs

(Of water).

Analysis: Verses forty-one to forty-three are descriptions of Paradise. Verse forty-one begins Section 2 of this surah. “They” refer to the believers or righteous and as opposed to the disbelievers, “they” shall be rewarded with “cool shades and springs of water”. This is in contrast to the triple shades of smoke for the sinners which neither give coolness or protection from the Blazing Fire.

42. And (they shall have)

Fruits, - all they desire.

Analysis: Verse forty-two begins with the conjunction “and” to continue the description of the reward for the believers. The believers will be rewarded with an abundance of fruits.
43. "Eat and drink ye

To your heart's content:

For that ye worked

(Righteousness).

**Analysis:** Verse forty-three is Allah's speech telling "Ye" the believers to eat the fruits mentioned in verse forty-two and drink the water from the springs mentioned in verse forty-one. The idiom "to your heart's content" in line two suggests all that one desires. The conjunction "For" is used followed by the work of righteousness being the reason for the reward mentioned in verses forty-one to forty-three. Verses forty-one to forty-three are in the future tense. The fruits of righteousness are contentment in this life and the supreme bliss in the next life.

**44. Thus do We certainly**

**Reward the Doers of Good.**

**Analysis:** Verse forty-four begins with the conjunction "thus" and this verse underscores the fact that verses forty-one to forty-three is the reward Allah will give to the believers. Verse forty-four is in the present tense which is timeless and universal.

**45. Ah woe, that Day,**

**To the Rejecters of Truth!**

**Analysis:** This warning to the disbelievers is repeated for the eighth time.
46. (O ye Unjust!)

Eat ye and enjoy yourselves

(But) a little while,

For that ye are sinners.

Analysis: Verse forty-six addresses the sinners to eat and enjoy themselves only for a little while on earth, that is, before the Day of Judgement. “Ye” refers to the sinners. The conjunctions “but” and “for” are used in lines three and four. The sinners are asked to believe and repent. But if they do not, even for the good things in this life will come to an evil end in the next life. Verse forty-six is in the present tense.

47. Ah Woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the ninth time.

48. And when it is said

To them, “Prostrate yourselves!”

They do not so.

Analysis: The conjunction “and” begins verse forty-eight. This verse contains a speech from Allah telling man to bow down to Him in humility - “prostrate yourselves!” But the disbelievers do not. “They” and “them” refer to the disbelievers. Prostration is a symbol of humility and a desire to get nearer to Allah by prayers. Verse forty-eight is in the present tense.
49. *Ah woe, that Day,*

*To the Rejecters of Truth!*

**Analysis:** This warning to the disbelievers is repeated for the tenth and last time in this surah.

50. *Then what Message*

*After that,*

*Will they believe in?*

**Analysis:** Verse fifty is the last verse in this surah. Verse fifty begins with the conjunction “then”. “That” in line two is an anaphoric pronoun referring to the message that has been given in this whole surah which is plain and clear Guidance that “they” the disbelievers refuse to accept. They refuse to believe in the Guidance of the Quran. Verse fifty ends with the question asking the disbelievers what else could make them believe or accept the Truth. Verse fifty is in the future tense.
5.5 SUMMARY

In essence, the seventy-seventh surah, Al-Mursalat (a Meccan 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.

This writer feels that for the undergraduate level, it is necessary to remind these young students of the importance of abiding by the spiritual Islamic rules for fear of the punishment that awaits them on the Day of Judgement.

The whole surah was presented at the beginning and before each analysis. This gives the reader the opportunity to enjoy a continued and smooth flow of the surah. While reading, the reader can also notice the linguistic features present in the verses. The seventy-seventh surah, Al-Mursalat, has altogether 50 verses.

5.5.1 THE SEVENTY-SEVENTH SURAH, AL-MURSALAT (B) BY MUHAMMAD ASAD: LINGUISTIC FEATURES

In Chapter 5, one Meccan surah was selected from The Message of the Quran - English language translation of the meaning of the Quran by Muhammad Asad. The Meccan surah selected was the seventy-seventh surah, Al-Mursalat.

For surah Al-Mursalat 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 five sections. Again 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 seven 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 six and the first line of verse seven is larger.

(6) [promising] freedom from blame or [offering]

a warning!

(7) BEHOLD, all that you are told to expect will surely

come to pass.

The five sections found in this surah are:

i) Verses one to six

ii) Verses seven to twenty-eight

iii) Verses twenty-nine to forty

iv) Verses forty-one to forty-five

v) Verses forty-six to fifty

Each of the five sections of this 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:

(2) and then storming on with a tempest's force!

In verse two, there is a metaphor. Verse two begins with the conjunction “and then”, followed by a metaphor - “Storming on with a tempest’s force”. This metaphor seems to suggest the loudness and clarity of these messages to guide one to the right path.
23) Thus have we determined [the nature of man's creation]: and excellent indeed is our power to determine [what is to be]!

In verse twenty-three, there is repetition of a word but in different forms. Verse twenty-three begins with the conjunction "thus". The word "determine" is repeated but in different forms - "determined" and determine". One in the past tense and the other in the present tense.

(40) Woe on that Day into those give the lie to the truth!

Verse forty is a repetition of a warning to the disbelievers to believe in the Day of Judgement. This warning to the disbelievers is repeated for the seventh time in verse forty. This warning is repeated ten times in the whole surah to define the importance of its message.

(43)[and they will be told:] "Eat and drink in good cheer in return for what you did [in life]!"

Verse forty-three is God’s speech to the believers. God directs the speech to the God-conscious to accept their reward in return for what they did in life during their lifetime.

(46) EAT [your fill] and enjoy life for a little while, O you who are lost in sin!

Conversely, verse forty-six addresses the disbelievers. Verse forty-six addresses the disbelievers as "O you who are lost in sin!" This verse tells the
disbelievers to enjoy what they can for a little while because severe punishment awaits them.

5.5.2 STYLE VARIATION OF MUHAMMAD ASAD

For the seventy-seventh surah, Al-Mursalat, taken from the translated version by Muhammad Asad, it is noticeable in arrangement that the whole surah is broken into five sections or parts: a) verses 1-6, b) verses 7-28, c) verses 29-40, d) verses 41-45 and e) verses 46-50. Each part was analysed separately.

With regard to language and style variation of the first section (verses 1-6), the language is Modern English, adult, religious-class, educated language. The medium is written language. The tenor is formal. The domain is the language of instruction telling the readers about the Day of Judgement. For example, in verses one to six,

(1) CONSIDER these [messages] sent forth in waves

(2) and then storming on with a tempest's force!

(3) consider these [messages] that spread [the truth] far and wide,

(4) thus separating [right and wrong] with all clarity,

(5) and then giving forth a reminder,

(6) [promising] freedom from blame or [offering] a warning!

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With regard to language and style variation of the second section (verses 7-28), the language is Modern English, adult, religious-class, educated language. The medium is written language. The tenor is formal. The domain is the language of instruction, almost scaring the readers with the repetitions of the warning to those who do not believe in the Day of Judgement. For example, in verses fifteen, nineteen, twenty-four and twenty-eight,

(15) Woe on that Day unto those who give the lie
to the truth!

(19) Woe on that Day unto those who give lie to
the truth!

(24) Woe on that Day unto those who give the lie
to the truth!

(28) Woe on that Day unto those who give the lie
to the truth!

With regard to language and style variation of the third section (verses 29-40), the language is Modern English, adult, religious-class, educated language. The medium is written language but contains God's speech. For example, in verses thirty-eight and thirty-nine,

(38) that Day of Distinction [between the true
and the false, when they will be told] : “We have

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brought you together with those [sinners] of olden times; (39) and if you [think that you] have a subterfuge left, try to outwit Me!"

The tenor is formal. The domain is the language of instruction almost scaring the readers with the repetitions of the warning to tell the readers to believe in the Day of Judgement. For example in verses thirty-four, thirty-seven and forty,

(34) Woe on that Day unto those who give the lie to the truth

(37) Woe on that Day unto those who give the lie to the truth-

(40) Woe on that Day unto those who give the lie to the truth!

There is accessibility in the language used in verses thirty to thirty-three when describing the sparks in Hell. "Like burning logs" and "like giant fiery ropes" are words that are familiar to the readers to help create a clear picture. For example, in verses thirty-one to thirty-three,
(31) that will offer no [cooling] shade and will be
of no avail against the flame (32) which - behold! -
will throw up sparks like [burning] logs, (33) like
giant fiery ropes!

With regard to language and style variation of the fourth section (verses 41-45),
the language is Modern English, adult, religious-class, educated language. The
medium is written language but contains the speech of God to the believers. For
example, in verse forty-three,

(43) [and they will be told:] “Eat and drink in
good cheer in return for what you did [in life]!”

The tenor is formal. The domain is the language of instruction telling the readers to
believe in the Day of Judgement with the repetition of the warning for the eighth time.
For example, in verse forty-five,

(45) [but] woe on that Day unto those who give
the lie to the truth!

There is accessibility in the language used in verses forty-one and forty-two when
describing Paradise. The words used—cooling shades and springs, fruits—are familiar
for the readers to imagine vividly. For example, in verses forty-one and forty-two,

(41) [AS AGAINST this,] behold, the God-conscious
shall dwell amidst [cooling] shades and springs
(42) and [partake of] whatever fruit they may desire;

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With regard to language and style variation of the last section (verses 46-50), the language is Modern English, adult, religious-class, educated language. The medium is written language but contains the speech of God to the disbelievers. For example, in verse forty-eight,

(48) and when they are told, "Bow down [before God]", do not bow down:

The tenor is generally formal except for verse forty-eight (above) when the disbelievers were commanded to bow down but they disobeyed. Their disobedience seems an impolite gesture to be silently disrespectful towards God which makes the tenor informal in this instance.

The domain in verse forty-eight (above) in between of verses forty-seven and forty-nine (below), is an order or command which is a slightly different form of a language of instruction.

The domain is the language of instruction in telling the readers to believe in the Day of Judgement with the repetitions of the same warning ten times. For example in verses forty-seven and forty-nine,

(47) [But] woe on that Day unto those who give the lie to the truth,

(49) Woe on that Day unto those who give the lie to the truth!
5.5.3 THE SEVENTY-SEVENTH SURAH, AL- MURSALAT (B) BY ABDULLAH YUSUF ALI: LINGUISTIC FEATURES

In Chapter 5, one Meccan surah was selected from The Holy Quran-English language translation of the meaning of the Quran by Abdullah Yusuf Ali. The Meccan surah selected was the seventy-seventh surah, Al-Mursalat.

For surah Al-Mursalat 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 forty-one marks the beginning of SECTION 2. It is clearly stated SECTION 2 just before verse forty-one. Each line of the verse begins with a capital letter.

SECTION 2

41. As to the Righteous

They shall be amidst

(Cool) shades and springs

(Of water).

The two sections found in this surah are:

i) Verses one to forty

ii) Verses forty-one to fifty
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:

16. Did we not destroy

The men of old

(For their evil) ?

17. So shall We make

Later (generations)

Follow them

18. Thus do we deal

With men of sin.

19. Ah woe, that Day,

To the Rejecters of Truth !

Verses sixteen to eighteen describe Allah’s law which is timeless and universal-unchanging. Allah’s law is that sin and corruption prepares its own destruction. Verse sixteen tells one of the sinners of the past who Allah had destroyed. Verse sixteen is in the past tense. Verse seventeen tells one of the sinners of the future who Allah will destroy. Verse seventeen is in the future tense. Verse eighteen tells one of the sinners of today who are also destroyed by Allah. Verse
eighteen is in the present tense which is timeless and universal. In the three verses, “We” is used to refer to Allah. Verse nineteen is a warning to the disbelievers. This warning is repeated for the second time in this verse and it is repeated ten times in the whole surah which defines the importance of its message.

14. And what will explain

To thee what is

The Day of Sorting out?

29 (It will be said:)

“Depart ye to that

Which ye used to reject

As false!

5.5.4 STYLE VARIATION OF ABDULLAH YUSUF ALI

For the seventy-seventh surah, Al-Mursalat, taken from the translated version by Abdullah Yusuf Ali, the whole surah is arranged in 2 sections: a) verses 1-40 and b) verses 41-50. Each section is analysed separately.

With regard to language and style variation of the first section (verses 1-40), the language appears to be Classical English, adult, religious-class, educated language. The word "ye" instead of you gives the Classical English effect. For example in verse seven,
7. Assuredly, what ye are

Promised must come to pass,

The medium is written language but contains the speeches of Allah to the disbelievers. For example, in verses twenty-nine to thirty-three,

29. (It will be said :)

"Depart ye to that

Which ye used to reject

As false!

30. "Depart ye to a shadow

(Of smoke ascending)

In three columns,

31. "(Which yields) no shade

Of coolness, and is

Of no use against

The fierce Blaze.

32. "Indeed of throws about

Sparks (huge) as Forts,
33. "As if there were

(A string of) yellow camels

(Marching swiftly)."

The tenor is formal. For example, verses twenty to twenty-two carries the description of conception, pregnancy and birth all described in the most polite language.

20. Have We not created

You from a fluid

(Held) despicable? -

21. The which We placed

In a place of rest,

Firmly fixed,

22. For a period (of gestation),

Determined?

The domain is the language of instruction to believe in Allah and the Day of Judgement. For example, in verses fifteen, nineteen, twenty-four, twenty-eight, thirty-four, thirty-seven and forty,

15. Ah woe, that Day

To the Rejecters of Truth!

19. Ah woe, that Day,

To the Rejecters of Truth!
24. *Ah woe, that Day!

*To the Rejecters of Truth!

28. *Ah woe, that Day,

*To the Rejecters of Truth!

34. *Ah woe, that Day

*To the Rejecters of Truth!

40. *Ah woe, that day,

*To the Rejecters of Truth!

In verse thirty-six, the domain is language of the law with the use of the word “pleas”. For example, in verse thirty-six,

36. *Nor will it be

*Open to them

*To put forth pleas.

There is accessibility in the description of the sparks of the Hellfire—"Sparks as huge as Forts" and "A string of yellow camels marching swiftly". Readers are familiar with the words like forts and camels to provide a vivid picture. For example, in verses thirty-two and thirty-three,
32. "Indeed of throws about

Sparks (huge) as Forts,

33. "As if there were

(A string of) yellow camels

(Marching swiftly)."

With regard to language and style variation of the second section (verses 41-50), the language is Classical English, adult, religious-class, educated language. The word "ye" instead of you gives that Classical English effect. For example, in verse forty-three,

43. "Eat ye and drink ye

To your heart's content:

For that ye worked

(Righteousness).

The medium is written but contains the speech of Allah to the disbelievers. For example, in verse forty-eight when Allah commanded them to prostrate but they do not.

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

The tenor is formal except for verse forty-eight (above), when the disbelievers disobeyed Allah by not prostrating before Allah. This disobedience makes the tenor impolite, informal. In verse forty-eight (above), is an order or command, a slightly
different form of language of instruction. The domain is the language of instruction to believe in Allah and the Day of Judgement with the repetitions of the same warning ten times throughout the surah. For example, in verses forty-five, forty-seven and forty-nine,

45. Ah woe, that Day

To the Rejecters of Truth!

47. Ah woe, that Day

To the Rejecters of Truth!

49. Ah woe, that Day

To the Rejecters of Truth!