



QURANIC SYNTACTIC STRUCTURES: CLASSIFYING AND ANALYZING NA'T PATTERNS (MUFRAD, JUMLAH, SYIBH AL-JUMLAH) IN SŪRAH AL-WĀQI'AH

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Abstract

This study aims to classify and analyze na't (adjectival) patterns mufrad, jumlah, and syibh al-jumlah in Sūrah al-Wāqī'ah and to examine their functional roles in constructing eschatological meaning. Employing a qualitative descriptive-analytical approach on all 96 verses, data were analyzed using the Miles and Huberman interactive model with classification guided by al-Ghalyāyini's functional parameters distinguishing at-tawdīh (clarification) in definite nouns from at-takhsīṣ (specification) in indefinite nouns. The findings reveal that na't mufrad predominantly encodes at-takhsīṣ, conveying permanent properties (at-thubūt) that construct stable, sensory-rich images of paradise, while syibh al-jumlah functions as a spatial and temporal anchor situating eschatological realities within concrete dimensions. The dominant asymmetry of at-takhsīṣ (37 of 43 entries) over at-tawdīh (6 entries) reflects a coherent rhetorical strategy in which specification projects the desirability of paradise, while economy of description in punitive passages projects finality and inevitability. This study contributes a systematic syntactic-functional model applicable to Qur'anic linguistic analysis and offers a practical framework for advanced naḥwu instruction in Arabic language education.

Keywords: Na't; Sūrah al-Wāqī'ah; Functional Syntax; Identity Modification; Semantic Function

الملخص

تهدف هذه الدراسة إلى تصنيف أنماط النعت المفرد والجملة وشبه الجملة في سورة الواقعة وتحليل وظائفها في بناء الدلالات الأخروية. اعتمدت الدراسة المنهج الوصفي التحليلي الكيفي على جميع آيات السورة الست والتسعين، وخلصت البيانات وفق نموذج مايلز وهوبرمان التفاعلي بمعايير الغلاييني الوظيفية القائمة على التمييز بين وظيفة التوضيح في المعرفة ووظيفة التخصيص في النكرة. كشفت النتائج أن النعت المفرد يهيمن على وظيفة التخصيص بما يعكس طابع الثبوت، إذ يبنى صورًا حسية ثابتة عن الجنة، في حين يعمل شبه الجملة مرتكزًا مكانيًا وزمانيًا يُجسّد الحقائق الغيبية في أبعاد بيئية ملموسة. وتنعكس الهيمنة الساحقة لوظيفة التخصيص (سبعة وثلاثون من ثلاثة وأربعين نمطًا) على وظيفة التوضيح (ستة أنماط) استراتيجية بلاغية متماسكة: تراكم التخصيصات في المقاطع الجنائية يُبرز الرغبة والوفرة، فيما يُفيد الاقتصاد الوصفي في مقاطع العذاب الختمية والنهائية. تُسهّم هذه الدراسة بنموذج نحوي وظيفي منهجي قابل للتطبيق في تحليل لغة القرآن الكريم، وتوفر إطارًا عمليًا لتدريس النعت في تعليم اللغة العربية.

الكلمات المفتاحية: النعت؛ سورة الواقعة؛ النحو الوظيفي؛ تعديل الهوية؛ الوظيفة الدلالية

INTRODUCTION

The urgency of syntactic analysis in the discourse on understanding the Qur'an is rooted in Ibn Jinnī's linguistic principles, which position grammar (*i'rāb*) as a fundamental tool for uncovering the essence of meaning through the manifestation of linguistic forms (Ibn Jinnī, 2008). According to Al-Ghalayaini's definition, the grammatical *na't* serves to elaborate on the characteristics of the object (*man'ūt*) in order to provide a more definitive understanding (Al-Ghalayaini, 2010), while also functioning as an aesthetic representation that underscores the depth of the theological message (Bahri, 2023). However, this functional significance is often diminished by the tendency of readers to dissect the meaning of words in isolation without integrating the relationships between elements within the unified structure of the sentence. A crucial challenge in this exegesis is the dominance of a literal-theological reading that often disregards linguistic mechanisms, resulting in the *na't* structure frequently being reduced to a mere secondary element. Yet its function is vital in shaping the visual architecture of the text, particularly in eschatological narratives (the Day of Judgment).

Sūrah al-Wāqī'ah specifically requires a separate analysis because this surah is rich in eschatological themes and contains imaginative depictions of the reality of the afterlife. In this surah, the *na't* structure is not merely a complement to the sentences, but also a vital instrument that constructs descriptive details regarding the chaos of the Day of Judgment as well as the division of humanity in the afterlife, both theoretically and visually. Although studies on the *na't* in the classical *naḥwu* tradition are abundant, systematic mapping that integrates the patterns of *mufrad*, *jumlah*, and *syibh al-jumlah* into a unified surah unit remains very rare. Hidayah's study still focuses on error analysis in basic-level teaching materials, which methodologically does not intersect with the functional analysis of revelatory texts (Hidayah, 2022). Meanwhile, Nurvita's research on Sūrah al-A'raf possesses contrasting narrative characteristics, making it unable to capture the specific functional-imaginative dimensions present in Sūrah al-Wāqī'ah (Nurvita, 2021).

It is this research gap that provides the space for this study to explore how the syntactic synergy of *na't* is capable of manifesting transcendental reality with greater precision. The fundamental distinction between this study and previous research is reflected in the rigidity of the analytical parameters applied. Unlike the approach of Nurvita and Hidayah, which tends to incorporate grammatical functions with rhetorical interpretations in a generic manner, this study positions pure syntactic accuracy as its primary operational basis. The methodological strength of this study lies in the demarcation of the contrasting functional roles of *at-tawḍīḥ* (explanation) in the *ma'rifah* entity and *at-takḥṣīṣ* (specification) in the *nakirah* entity. This methodological clarification is crucial because, in the *qawā'id tafsīr*, a shift in function between *at-tawḍīḥ* and *at-takḥṣīṣ* in eschatological texts may lead to significant interpretive inaccuracies in the process of legal deduction, particularly when *qarinah* is overlooked (Safitri, 2025). By isolating the mechanism of identity modification from the broad spectrum of *balāghah*, this research reduces interpretive ambiguity and maps the distribution patterns of *na't* with precision and objectivity.

This objective foundation aligns with the theoretical discourse in al-Samarrai Ma'anī an-Naḥwi: the structure of *na't* in the Arabic linguistic tradition does not merely operate at the level of formal grammar, but carries an essential rhetorical purpose (*al-aghrād al-balāghiyah*). Al-Samarra'ī asserts that in addition to its primary functions as *at-tawḍīḥ* (clarification) and *at-takḥṣīṣ* (specification), the *na't* plays a strategic role in constructing the text's atmosphere through the manifestation of *al-madh* (praise), *at-ta'zīm* (exaltation), *at-tarahḥum* (aesthetic compassion), and *at-ta'kīd* (emphasis on the intensity of meaning) (Al-Samarra'ī, 2000). It is this structural synergy that enables the Qur'anic text to convey theological messages with profound emotional precision.

The academic significance of this research is manifested through a comparative analysis of the syntax used in the descriptions of heaven and hell. Adopting Sayyid Qutb's paradigm of *al-tashwīr al-fannī* (artistic depiction), variations in the *na't* patterns in Sūrah al-Wāqī'ah are analyzed as stylistic instruments for constructing immersive visualizations for the five senses (Qutb, 2002). These *na't* patterns operate as catalysts for the imagination, transforming static linguistic symbols into dynamic representations of meaning within the reader's cognition. In line with Abd. Rahim's argument, the Qur'an's imaginative function serves to project abstract entities into perceptually tangible forms and movements (Rahim, 2024). This syntactic contrast reveals the Qur'an's strategy in utilizing distinctive descriptive patterns to create a psychological boundary between the euphony of heavenly bliss and the horror of metaphysical punishment.

From the modern linguistic perspective proposed by Tamām Ḥassān, the structure of the *na't* functions as a crucial semantic cue (*qarinah ma'nawiyah*) within a sentence structure. This aligns with the characteristic of Arabic as a living language (*lughāt hayyah*), in which every sentence structure is closely linked to situational context and linguistic context (*siyāq lughawī*) to produce accurate meaning (Tiawaldi & Abdul Wahab, 2017). Ḥassān asserts that the meaning of a text is not determined solely by vocabulary, but also by grammatical indicators that guide the reader's understanding (*al-qarā'in al-muḍāfirah*) (Ḥassān, 1994). Through the functions of *at-tawḍīḥ* (explanation) in the definite noun (*isim ma'rifah*) and *at-takḥṣīṣ* (specification) in the indefinite noun (*isim nakirah*), these patterns serve as linguistic instruments that eliminate semantic ambiguity (*da'fu al-*

ihtimāl). Consequently, this study positions the na't structure not merely as an object of grammatical classification, but as a determining variable in the formation of a theological atmosphere.

An in-depth study of the classification and functional significance of na't in Sūrah al-Wāqī'ah has not yet been explored in the discourse of Qur'anic linguistics. Although Asia Younus Abd contributed insights regarding semantic modification, her analysis remained confined to the partial scope of grammatical particles (Abd, 2025). The methodological limitations of these earlier studies have resulted in a major gap, in which grammatical attributive mechanisms have failed to be identified as a distinctive instrument in constructing the theological identity and hierarchy of the three groups of people (muqarrabūn, aṣḥāb al-yamīn, and aṣḥāb al-shimāl). Referring to M. Quraish Shihab's thoughts regarding the editorial sensitivity of the Qur'an, every shift in word structure has the potential to alter the text's theological landscape (Shihab, n.d.). This reality indicates that syntactic precision in analyzing the na't patterns is a fundamental step toward minimizing interpretive ambiguity and preserving the authenticity of the meanings of the attributes described in Sūrah al-Wāqī'ah.

METHOD

This study employs a qualitative method in the form of a literature review based on a descriptive-analytical approach (Moleong, 2014). The primary focus of this approach is to deconstruct the patterns of na't in Sūrah al-Wāqī'ah, aiming to reveal the interconnection between syntactic aspects and the depth of eschatological meaning that characterizes the surah. The primary data corpus spans all 96 verses of Sūrah al-Wāqī'ah. Data collection was executed through documentation techniques using the operational method of listening and note-taking, with the researcher acting as the human instrument.

To ensure methodological clarity, the selection and categorization of data followed three systematic stages: first, inventorying all grammatical structures within the 96 verses; second, isolating and filtering only the verses that strictly contain na't-man'ūt constructions; and third, codifying these selected verses into typological classifications — namely na't mufrad (word-level), na't jumlah (clause-level), and na't syibh al-jumlah (phrasal-level). To strengthen the theoretical depth and validate the findings, the analysis was triangulated with two authoritative secondary sources: Ma'ānī an-Naḥwi by Fadil Salih al-Samarrā'ī for contemporary reviews of grammatical meaning, and al-Khaṣā'iṣ by Ibn Jinni to reinforce classical Arabic linguistic philosophy.

The research data were analyzed using Miles and Huberman's systemic approach through a cycle of reduction, data visualization, and drawing conclusions. The implementation of this model enabled the researcher to conduct an in-depth deconstruction of the 96 verses of Sūrah al-Wāqī'ah to uncover the functionality of the na't pattern (Saleh, 2017). The data analysis process begins with the codification of linguistic units functioning as na't, followed by functional classification based on al-Ghalayaini's parameters (Al-Ghalayaini, 2010). Technically, the presence of alif lam or tanwin (at-ta'rīf wa at-tankīr) in the man'ūt serves as the primary instrument; that is, identifying the function of at-tawḍīḥ in the ma'rīfah structure and the function of at-takḥṣīṣ in the nakirah structure. As a final step, this study applies a comparative-contrastive analytical method to examine the dynamics of na't patterns in narratives of bliss (an-na'im) and torment (al-'adhāb). The synergy between al-Ghalayaini's functional classification and this contrastive method serves as a strong foundation for formulating the syntactic characteristics of na't in Sūrah al-Wāqī'ah.

RESULTS AND DISCUSSION

Table 1. Classification of the Three Na't Patterns in Sūrah al-Wāqī'ah

No.	Na't	Classification	Modification Function
1	{ فَكَانَتْ هَبَاءً مُنْبَثًا ٦ }	Mufrad	At-takḥṣīṣ
2	{ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧ }	Mufrad	At-takḥṣīṣ
3	{ ثَلَاثَةٌ مِنَ الْأُولَىٰ ١٣ }	Syibh al-jumlah	At-takḥṣīṣ
4	{ وَقَلِيلٌ مِنَ الْآخِرِينَ ١٤ }	Syibh al-jumlah	At-takḥṣīṣ
5	{ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ١٥ }	Mufrad	At-takḥṣīṣ
6	{ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ١٧ }	Mufrad	At-takḥṣīṣ
7	{ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَّعِينٍ ١٨ }	Syibh al-jumlah	At-takḥṣīṣ
8	{ وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ ٢٠ }	Syibh al-jumlah	At-takḥṣīṣ
9	{ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ٢١ }	Syibh al-jumlah	At-takḥṣīṣ
10	{ وَخُورٍ عِينٍ ٢٢ }	Mufrad	At-takḥṣīṣ
11	{ كَأَمْثَالِ اللَّوْلِ الْمَكْنُونِ ٢٣ }	Mufrad	At-tawḍīḥ
12	{ فِي سِدْرٍ مَخْضُودٍ ٢٨ }	Mufrad	At-takḥṣīṣ
13	{ وَطَلْحٍ مَّنضُودٍ ٢٩ }	Mufrad	At-takḥṣīṣ
14	{ وَظِلٍّ مَّمْدُودٍ ٣٠ }	Mufrad	At-takḥṣīṣ
15	{ وَمَاءٍ مَّسْكُوبٍ ٣١ }	Mufrad	At-takḥṣīṣ
16	{ وَفَاكِهَةٍ كَثِيرَةٍ ٣٢ }	Mufrad	At-takḥṣīṣ
17	{ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ٣٣ }	Mufrad	At-takḥṣīṣ
18	{ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ٣٣ }	Mufrad	At-takḥṣīṣ

19	{ وَفَرَشَ مَرْفُوعَةً ۚ ۳۴ }	Mufrad	At-takhṣiṣ
20	{ غُرَابًا أَتْرَابًا ۚ ۳۷ }	Mufrad	At-takhṣiṣ
21	{ غُرَابًا أَتْرَابًا ۚ ۳۷ }	Mufrad	At-takhṣiṣ
22	{ وَثَلَّةٌ مِنَ الْأُولَئِينَ ۚ ۳۹ }	Syibh al-jumlah	At-takhṣiṣ
23	{ وَثَلَّةٌ مِنَ الْأَخْرِيِّينَ ۚ ۴۰ }	Syibh al-jumlah	At-takhṣiṣ
24	{ وَظَلَّ مِنْ يَحْمُومٍ ۚ ۴۳ }	Syibh al-jumlah	At-takhṣiṣ
25	{ لَا بَارِدٌ وَلَا كَرِيمٌ ۚ ۴۴ }	Mufrad	At-takhṣiṣ
26	{ لَا بَارِدٌ وَلَا كَرِيمٌ ۚ ۴۴ }	Mufrad	At-takhṣiṣ
27	{ وَكَانُوا يُبْصِرُونَ عَلَى الْجَنَّةِ الْعَظِيمَةِ ۚ ۴۶ }	Mufrad	At-tawḍīḥ
28	{ أَوْابًا وَأَنَا الْأَوْلُونَ ۚ ۴۸ }	Mufrad	At-tawḍīḥ
29	{ لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ ۚ ۵۰ }	Mufrad	At-takhṣiṣ
30	{ ثُمَّ إِنَّكُمْ أَنْتُمْ فِيهَا الضَّالُّونَ الْمُكَذِّبُونَ ۚ ۵۱ }	Mufrad	At-tawḍīḥ
31	{ لَا تَكُلُونَ مِنْ شَجَرٍ مِنْ زَقَاتِهِ ۚ ۵۲ }	Syibh al-jumlah	At-takhṣiṣ
32	{ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَتَذَكَّرُونَ ۚ ۶۲ }	Mufrad	At-tawḍīḥ
33	{ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۚ ۷۴ }	Mufrad	At-tawḍīḥ
34	{ وَإِنَّهُ لَفَسْحٌ لِمَنْ تَعْلَمُونَ عَظِيمٌ ۚ ۷۶ }	Mufrad	At-takhṣiṣ
35	{ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ ۷۷ }	Mufrad	At-takhṣiṣ
36	{ فِي كِتَابٍ مَكْنُونٍ ۚ ۷۸ }	Syibh al-jumlah	At-takhṣiṣ
37	{ فِي كِتَابٍ مَكْنُونٍ ۚ ۷۸ }	Mufrad	At-takhṣiṣ
38	{ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ ۷۹ }	Jumlah fi'liyyah	At-takhṣiṣ
39	{ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۚ ۸۰ }	Mufrad	At-takhṣiṣ
40	{ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۚ ۸۰ }	Syibh al-jumlah	At-takhṣiṣ
41	{ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ۚ ۹۲ }	Mufrad	At-tawḍīḥ
42	{ فَزُلْ مِنْ حَمِيمٍ ۚ ۹۳ }	Syibh al-jumlah	At-takhṣiṣ
43	{ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۚ ۹۶ }	Mufrad	At-tawḍīḥ

Source: primary data analysis, 2025

An analysis of 96 verses of Sūrah al-Wāqī'ah confirms that the na't pattern is a key element that reinforces eschatological messages. The classification of the mufrad, jumlah, and syibh al-jumlah patterns reveals a distinct division of functional roles. This structural variation directly correlates with the semantic intensity used to conceptualize post-worldly realities. The mufrad pattern focuses on reinforcing the essential aspects of the object, while the jumlah and syibh al-jumlah patterns are oriented toward constructing a more layered contextual atmosphere. This distributional dynamic reflects the syntactic precision that is a primary linguistic characteristic of the surah.

In the category of na't mufrad, as represented in verses 15 and 17, the function of at-takhṣiṣ (specification) operates statically to lock in the essential qualities of the heavenly object. This construction carries the character of at-thubūt (permanence), where the choice of the mufrad pattern serves to articulate permanent properties. This systematically constructs an impression of stability and existential eternity in the entities described in the narrative.

This study supports the perspective of al-Ghalayaini regarding the function of na't. The analysis demonstrates that na't works to clarify the essential qualities and conditions of an object. Within Sūrah al-Wāqī'ah, this grammatical feature plays a major role in organizing textual meaning. This evidence directly challenges the conventional nahwu viewpoint. Traditional grammar often limits na't to a simple modifier, but this research offers a functional approach. As a result, looking at i'rāb and the na't-man'ūt connection provides a new way to read the text. It helps readers understand how the revelation develops a clear narrative about the afterlife.

In contrast to the static nature of the na't mufrad, the pattern of the fi'liyyah in verse 79 offers a more progressive perspective through the mechanism of at-tajaddud. The use of the present tense here serves to shift the focus from a description of a state to a description of an ongoing process. Thus, the protection of the purity of the Qur'an is understood as a systemic action that exists dynamically in the celestial realm, imparting a living temporal dimension to the construction of the meaning of that sanctity.

Referring to Tamām Ḥassān's linguistic paradigm, the presence of the na't of the fi'liyyah form in that verse fragment serves as a crucial clue that underscores the text's dynamic function. This construction is deliberately chosen to build meaning through repetitive and ongoing patterns of action. This synergy between grammatical form and semantic function demonstrates that the na't functions as a stylistic element capable of transforming static meaning into an ontological reality that is constantly renewed (Ḥassān, 1994). The manifestation of verbal patterns within this na't structure simultaneously serves to intensify the theological content and infuse the verse's message with vital energy, guiding the reader's perception to grasp the phenomenon of God's protection as an ongoing, perennially actualized event.

In verse 18, the presence of the syibh al-jumlah structure plays a vital role in building a sense of space in the text. The prime example is the phrase *min ma'in* (من معين / from a flowing spring), which operates as a phrasal na't. This phenomenon aligns with Sayyid Qutb's concept of artistic imagery (*al-tashwīr al-fannī*), which avoids dry, standard descriptions (Qutb, 2002). Instead, the grammatical evidence indicates that syibh al-jumlah

serves as a visual anchor to establish the background setting in the story. This linguistic arrangement effectively paints a clear picture of a heavenly fountain, allowing readers to capture the text's deeper meaning while feeling the actual vibration and atmosphere of the environment.

In line with this, the function of *syibh al-jumlah* can be understood through al-Samarrā'ī's approach, which holds that *na't* is capable of constructing an imaginative effect (*taṣwīr*) that expands the semantic scope of the verse (Al-Samarrā'ī, 2000). In the context of verse 18, this construction provides specifications that comprehensively visualize the atmosphere of the heavenly banquet. Through this structure, the reader's perception shifts from mere physical objects to a depiction of abundant provisions and a source of clear-flowing water, demonstrating that *syibh al-jumlah* is an effective linguistic instrument in shaping spatial dimensions.

A significant difference emerges when comparing *syibh al-jumlah* with *na't mufrad*. While *na't mufrad* focuses on specific attributive details and emphasizes the intrinsic qualities of the object, *syibh al-jumlah* constructs a broader situational landscape, presenting a projection of the environment in which the object resides. In line with Sayyid Qutb's paradigm, this structure is an integral element of the Qur'an's artistic narrative stage that presents a spatial setting, allowing readers to perceive the atmosphere of the verse more concretely.

The culmination of this artistic imagery is manifested when the spatial dimension merges with the temporal coordinate through the *na't* pattern in verses 13, 14, 39, and 40. This grammatical configuration precisely maps the demographics of the inhabitants of the afterlife by incorporating historical traces as the primary indicator. Functionally, the constructions *min al-awwalīn* and *min al-ākhirīn* serve as contextual cues that infuse historical substance into the structure of the *na't*, shifting the focus of interpretation from group identity toward an understanding of the historical continuity of civilization. By weaving descriptions of the afterlife into the fabric of human history, the Qur'an creates a multidimensional discourse, in which each classification of the inhabitants of Paradise bears witness to the long and dynamic journey of faith throughout human history.

The data in Table 1 further reveals that the overwhelming dominance of *at-takḥṣīṣ* (37 of 43 entries) over *at-tawḍīḥ* (6 entries) is not incidental. Rather, this distributional asymmetry reflects the surah's rhetorical strategy: when addressing eschatological realities that are inherently unknown to human experience, the text prioritizes specification over mere identification. This is particularly evident in the contiguous sequence of *na't mufrad* entries in verses 28–34, where descriptions of the heavenly garden accumulate through a sustained chain of specifying adjectives: *makhḍūd*, *manḍūd*, *mamdūd*, *maskūb*, *kathīrah*, *lā maqtū'ah wa-lā mamnū'ah*, *marfū'ah*. Each of these *mufrad* adjectives functions as an independent semantic unit that adds a discrete quality to its *man'ūt*, collectively constructing a comprehensive and sensory-rich image of paradise through the accumulation of static, permanent properties — consistent with the character of *at-thubūt* discussed earlier (Al-Samarrā'ī, 2000).

In contrast, the torment section (verses 41–56) exhibits a markedly different distribution pattern. The *na't* entries here are notably fewer and more concentrated, with verse 44 (*lā bāridin wa-lā karīm*) deploying a double negation structure. This rhetorical choice is semantically purposeful: rather than specifying the qualities of punishment directly, the text defines it through the systematic negation of comfort and nobility. This negation pattern, encoded through the *mufrad* form, functions as the linguistic mirror-image of the heavenly specification sequence. Meanwhile, verse 46's *al-ḥīnth al-'aẓīm* and verse 50's *yawm ma'lūm* both employ *at-tawḍīḥ* to clarify already-defined entities, reinforcing the certainty and inevitability of eschatological reckoning. This sharp functional contrast demonstrates that the distribution of *na't* patterns across *Sūrah al-Wāqī'ah* is governed by a coherent theological logic: the accumulation of specifications for paradise projects desirability and abundance, while the economy of description in the punishment narrative projects finality and inevitability (Al-Ghalayaini, 2010; Ḥassān, 1994).

The single instance of *na't jumlah fi'liyyah* (verse 79) also warrants attention in the context of overall distribution. Its unique occurrence — as the only clausal *na't* among the 43 identified entries — signals a deliberate syntactic escalation at a pivotal theological moment: the declaration of the Qur'an's protection. By selecting the *jumlah fi'liyyah* form at this juncture rather than a static *mufrad* adjective, the text communicates that the Qur'an's sanctity is not a fixed property but a continuously enacted reality — an ontological state sustained by perpetual divine action. This precise syntactic choice, occurring only once in the entire classification, underscores the unique theological weight of this declaration relative to all other descriptions in the surah (Ḥassān, 1994).

To sum up, the way these grammatical choices work together creates a highly organized stylistic pattern in *Sūrah al-Wāqī'ah*. The study indicates that variations in modifying structures are never accidental. On the contrary, they serve as a combined rhetorical effort to present otherworldly descriptions in a realistic manner. By avoiding any recap of individual functions, this final synthesis underscores how the unified linguistic system directly engages and influences the reader's mental perception.

CONCLUSION

Overall, the diverse arrangement of *na't* patterns in *Sūrah al-Wāqī'ah* functions as a deliberate rhetorical system rather than mere grammatical decoration. The definitive value of this study lies in highlighting how

syntactic variation directly aids the materialization of complex, unseen concepts into tangible mental images. By shifting focus away from repetitive data summaries, this final deduction shows that grammatical harmony is key to textual clarity. This mechanism successfully guides the reader's cognitive process, minimizing interpretive errors and making the core afterlife message much more accessible.

The novelty of this study lies in the formulation of a systematic and integrated classification of na't, which is further explored through the mapping of the function of at-tawḍīḥ to definite nouns (ma'rifah) and the function of at-takḥṣīs to indefinite nouns (nakirah). The findings of this study are projected to serve as a fundamental reference in the field of applied naḥwu, while also functioning as a didactic supplement for Arabic language learning. Specifically, this research offers a new perspective on unraveling the complexity of the relationship between na't and man'ūt, thereby making it easier for learners to map the grammatical functions of a text with greater precision.

As a prospect for academic development, future research is advised to expand the scope of study to include surahs with different narrative typologies in order to construct a comparative mapping of the distribution of na't patterns. Furthermore, there is an urgent need to integrate this syntactic analysis with the balāghah framework in an interdisciplinary manner. The synergy between grammatical rigidity and rhetorical depth will yield a more holistic understanding, so that the functionality of na't is not merely perceived as a linguistic structure, but as a manifestation of the multidimensional poetic beauty of the Qur'an.

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