



Stylistics of Theistic Communication Through Cataphora in Qur'an: Meaning and Effect *Ḍamīr Sya'n* in *Al-Mufassal* Chapters

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ABSTRACT

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This article examines the phenomenon of theistic communication in the Qur'an, focusing on how cataphora, particularly the use of *ḍamīr sya'n* (DS), functions in the *Al-Mufassal* chapters. The study finds 24 instances of DS in 11 surahs using a descriptive qualitative method with systematic stylistic content analysis at the syntactic level. These pronouns can be divided into three groups: detached, attached, and omitted. The study reveals that four main semantic functions are presented: glorification, emphasis, criticism and ridicule, and explanation. The results show that DS is not just a grammatical phenomenon; it is a deliberate rhetorical device that makes communication between believers stronger, makes the text more cohesive, and makes the Qur'anic message more emotionally and spiritually powerful. The results help us better understand how the Qur'an sends divine messages through complex language and style choices.

1. INTRODUCTION

The Qur'an, which the Angel Jibril gave to the Prophet Muhammad, is the best example of how to communicate with God. It is praised not only for its deep theological content but also for its literary and linguistic skill. People worship it by preserving it and reciting it (Rahman, 2019; Fakhroh, 2020; Thobib & Amirudin, 2023). Its complicated structure, deep meaning, and high style have inspired generations of scholarly research (Suhaimi, 2019; Sopian, 2020; Jannah, 2021). The Qur'an is a sacred text that serves as both a source of divine guidance and a way for Allah to talk to people through a variety of linguistic and rhetorical strategies (Ibrahim, 2005; Turner, 2022).

One of the most challenging things about studying the Qur'an is figuring out what Arabic pronouns (ḍamīr) mean, especially when you look at them through the lens of languages with different grammatical systems. People often misunderstand things because they do not know the subtleties of Arabic grammar and how it differs from other languages, like Indonesian. This can cause significant changes in the meaning of Qur'anic verses (Al'Alawiyy, 2013; Hidayatullah, 2016). This issue is critical because the Qur'an is the basis for Islamic law, theology, and education, where understanding is fundamental.

The shorter surahs from Qāf to an-Nās that make up the Al-Mufassal chapters of the Qur'an are complete of stylistic devices like DS. These chapters have short verses and use basmalāh a lot. They use different grammatical structures to make key points more straightforward and more important. This makes them a good place to look into how cataphoric pronouns help with effective theistic communication (Channa & Hidayat, 2015).

Stylistics is an important field for both linguistic and literary analysis because it looks at how language choices affect meaning and help people communicate. Leech and Short (2024) say that stylistics helps us understand how writers use language on purpose and in patterns to create meaning in their works. The Arabic word *uslūb* means "the intentional choice of expressions and structures." This shows how important stylistic analysis is in religious discourse (Sopian, 2017; Ilmi, 2021; Gunarti, 2021; Muzakki, 2018; Hizkil & Qalyubi, 2021). In this context, DS, a definite pronoun that comes at the start of a sentence without referring to a noun that came before it and whose meaning is made clear by the following clause, becomes an important part of Qur'anic style. Its purpose goes beyond grammar; it can be used to highlight, glorify, or emphasise the subject, and it often marks the beginning of divine speech or important theological statements (Yaqut, 1997; Indarwati, Rahman, & Athens, 2022).

The use of DS is not only a sign of Qur'anic style, but it is also a point of disagreement in Arabic linguistic traditions. While Basrah scholars use the term DS, Kufah scholars call it *ḍamīr majhūl*. Some researchers also make a difference between masculine and feminine forms (Febriyanti et al., 2023; Yaqut, 1997; Al-Khawali, 1998; Al-Ziyad, 2006; Muafa, 2016). It can be hard for beginners to understand DS because it is used in both the Qur'an and classical texts, including those taught in Islamic boarding schools. This is especially true when regional languages like Sundanese and Javanese translate these pronouns as "behaviour" or "actions," which may make it harder to see how they work grammatically (Al-Makki, 2011; Al-Khatslani,

2012).

In Indonesian grammar, endophoric and cataphoric references work like DS, which are pronouns that point to things that will be talked about later in the text (Pramujiono, 2011; Hajar, 2019; Rosita, 2022). Cataphora is a linguistic tool that points to a later expression with a pronoun or other reference. It is an important stylistic feature in many texts, including the Qur'an. People know this tool for its ability to build suspense and draw attention to certain parts by making the reader look forward to what will happen next (Bordas, 2023; Pavlič & Stepanov, 2023)

Cataphoric references, such as substitution, ellipsis, conjunctions, and anaphora, are essential for keeping the text coherent and helping the reader understand it. For example, cataphoric reference is used in political speeches like Prabowo's campaign ad to give them context and make them flow (Anjani, 2013; Ahmadi & Mahardika, 2016; Wiyanti & Dinihari, 2017; Partiningsih, 2018).

Even though more and more scholars are looking at referential devices in the Qur'an, most of the research has been on broader stylistic features or anaphoric reference. Cataphoric pronouns, especially DS in the Al-Mufassal chapters, have not been studied as much (Indarwati, Rahman, & Athens, 2022; Rashid & Lodhi, 2019; Walidah et al., 2020; Lestari, 2019). In order to fill in this gap, this study looks at the different types, where they are found, and what they do in the Al-Mufassal chapters. By doing this, it hopes to help people understand theistic communication in the Qur'an in a more nuanced way, giving insights that are useful for both linguistic theory and the study of holy texts (Anggraini et al., 2023).

2. METHODS

This study uses a descriptive qualitative approach with stylistic content analysis at the syntactic level. This method is well-known for being good at looking at theistic communication and stylistic phenomena in sacred texts like the Qur'an (Arafat, 2018). Content analysis was chosen so that linguistic features could be examined systematically and objectively. The Al-Mufassal chapters were the focus, and the textual data were closely examined to identify stylistic devices, crucial cataphoric reference, and DS.

Data Collection

The primary data set is made up of Qur'anic verses from the Al-Mufassal chapters. The Al-Mufassal chapters were chosen because they have short, dense verses and a wide range of syntactic structures. These features make them very good for studying stylistic phenomena, especially the use of *ḍamīr sya'n* in religious communication. These chapters are also often used in Islamic education and memorisation, which makes them even more helpful for stylistic analysis (Channa & Hidayat, 2015).

Secondary Data: Authoritative tafsīr literature and linguistic works, like *Al-Nahwu lil-Ta'limi wa al-Tathbiqi fi Al-Qur'anil Karimi*, *Tafsīr Jalalain*, *Tafsīr Al-Muyassar*, *Tafsīr Ibn Kathir*, *Tafsīr Al-Marāghy*, and *Al-Munīr*, are examples of secondary sources.

Data Analysis

The analysis went through these steps: Identification: Finding all the verses in the Al-Mufassal chapters that might have DS; Categorisation: Putting each instance of a pronoun into one of three groups: detached (*munfaṣil*), attached (*muttashil*), or omitted (*mahzūf*); and Interpretation: By examining the meaning and style of each instance, utilizing both classical and modern *tafsīr*, we aim to understand its impact on theistic communication and textual cohesion (Indarwati et al., 2022).

The verses were chosen based on Mahmud Sulaiman Yaqut's rules for identifying DS (Yaqut, 1997): DS must be in the position of *mubtada'*, or its original position is *mubtada* that is entered by a *nawasikh* عامل, and sometimes the *dhomir sya'n* is connected to the عامل that enters the *mubtada* and *khabar*; The DS must be singular (*mufrad*) whether it is masculine (هو - ه) or feminine (هي - ها); The DS must be accompanied by a sentence that clarifies its meaning and purpose; The DS must come before the *mufassirah* (the clarifying phrase), because the *mufassir* (the phrase) cannot come before the *mufassar* (the pronoun of the matter); and the DS must be clear when it is the object of a *nawasikh* verb that takes two objects.

3. RESULTS AND DISCUSSION

3.1 Results

The study's analysis was based on the stylistic impression of DS. After finding these central themes, the data were broken down into smaller groups of sub-themes, which were then put together to make broad conclusions. There were 24 instances of DS, which were put into three groups: *ḍamīr munfaṣil* (detached pronoun), *ḍamīr muttashil* (attached pronoun), and *ḍamīr mahzūf* (omitted pronoun). These events happen in 23 verses spread out over 11 *Al-Mufassal* chapters. These are the several types of DS in Table 3.1.

Table 3.1 Categories of DS Type in the *Al-Mufassal*

Surah/Verse	DS Type
Al-Q 68:51; Al-Jin 72:3; Al-Jin 72:19; Al-Muzzammil 73:20; Al-Insyiqaq 84:14; Al-Jin 72:1; Al-Jin 72:4; Al-Jin 72:6; At-Taghabun 64:6; & At-Takwir 81:19	Attached
Al-Buruj 85:21; Al-Ikhlās 112:1; Ath-Thariq 86:4; At-Takwir 81:25	Detached
An-Najm 53:38; An-Najm 53:39; Al-Jin 72:5; Al-Jin 72:12; Al-Jin 72:28; Al-Jin 72:7; Al-Balad 90:5; Al-Balad 90:7; Al-Jin 72:16	Omitted

Regarding its significance and purpose, DS is classified as follows:

Table 3.1 Categories of DS Meaning & Function in the *Al-Mufasssal*

Meaning	Primary Function	Surah/Verse
Glorification (<i>at-ta'dzim</i>)	Elevates the subject	Al-Mulk 67: 16; Al-Qalam 68:51; Al-Jin 72:3 & 19; Al-Buruj 85:21; & Al-Ikhlās 112:1
Emphasis (<i>at-ta'kīd</i>)	Stresses doctrinal points	An-Najm 53:38-39; Al-Jin 72:5, 12, & 28; Al-Muzzammil 73:20; & Ath-Thariq 86:4
Criticism/ridicule (<i>at-tahakum wa al-istihza'</i>)	Highlights the folly of disbelief	Al-Jin 72:7; Al-Insyiqāq 84:14; Al-Balad 90:5 & 7
Explanation (<i>at-tafsīr</i>)	Clarifies theological concepts	At-Taghabun 64:6; Al-Jin 72:1, 4, 6, & 16; & At-Takwir 81:19 & 25

3.2 Discussion

At-Ta'dzim (Glorification)

The use of DS as a stylistic device for glorification in the Qur'an shows a deep level of theistic communication through cataphora. This device works both grammatically and rhetorically to raise the subject matter—usually Allah or the Qur'an itself—drawing the reader's attention and respect.

The verse from QS. Al-Qalam (68):51 is a well-known example of how the pronoun *هو* (وإنه) can be used as a DS. It does not refer to any noun that came before it; instead, it points to *الذِّكْر* (the Reminder, or the Qur'an), which comes after it and is the subject of praise. Al-Marāghy (1946), Ibn Kathir (2000), Zuhaili (1991), and Al-Hilāl (2022), among others, support this interpretation. They point out that the DS's role is to elevate the status of the Qur'an and increase the reader's awareness of its spiritual power. DS precedes the referent to create sacred suspense and induce reverence before the revealed content unfolds.

In the same way, other verses not only fit with this use but also add to the stylistic purpose of DS in raising divine attributes: QS. Al-Jin (72):3. In this case, the pronoun *هو* (*huwa*) serves as a DS that highlights Allah's great majesty. The following clause explains and praises the divine attribute, which meets the DS requirement of providing new information rather than referring back to something that has already been stated. (Al-Hilāl, 2022; Ibn Kathir, 2000).

QS. Al-Jin (72):19 includes a subtle DS instance in which the pronoun *هو* attached to *يدعوه* emphasises the divine servant's prayer. The DS, which appears in the verb, emphasises the focus on divine support and protection, which is in line with the discourse's stylistic elevation (Zuhaili, 1991), and QS. Al-Buruj (85:21)—*بل هو قرآن مجيد*. The pronoun *هو* in this verse starts a cataphoric reference to the Qur'an, which is being raised in importance. Al-Marāghy (1946) and Al-Hilāl (2022) argue that this structure strongly praises the Qur'an by employing DS to emphasize its greatness and demand respect from the listener. The pronoun *هو* here works as a typical DS, standing alone before the theological statement that follows. Tafsīr like Al-Mahalli & As-Suyuti's Tafsīr Al-

Jalalain and Ibn Kathir (2000) state that the use of DS emphasizes the indivisible oneness of Allah, which makes the monotheistic creed stand out in a linguistically striking way.

This collection of examples makes it clear that DS does not serve as a grammatical formality or a generic pronoun referring to something already known. Instead, Yaqut (1997), Al-Hilāl (2022), and other exegetes say that DS is carefully put at the beginning of sentences for stylistic reasons: talk about the subject positively before you name it; make the subject's importance clear right away to have an emotional and spiritual effect; give a hint that important theological truths or divine attributes are about to be shown; and make the speech more cohesive and focused to get the audience's attention and make them think.

This understanding is quite different from pronouns like *هي* in the Quran. Al-Mulk (67):16, which scholars such as Yaqut (1997), Al-Marāghy (1946), Ibn Kathir (2000), and Zuhaili (1991) claim does not work as DS because it refers to something rather than pointing to it. The difference demonstrates how the actual DS in the Qur'an alters the text's theological and rhetorical authority by focusing on new, significant information rather than merely referencing prior points.

The use of DS as a sign of praise in the Qur'an is a complicated topic that shows how deep the Qur'an's theistic communication is through cataphora. This is especially clear when you look at verses like QS. Al-Mulk (67):16 and QS. Al-Qalam (68):51, which has been the subject of both classical and modern exegetical debate.

Some interpreters say that the pronoun *هي* (*hiya*) in QS. Al-Mulk:16) acts as a DS, making the dramatic upheaval of the Earth seem even bigger and more impressive. This reading suggests that the pronoun raises the story by stressing God's power and involvement. However, if you look more closely at classical and modern scholarship, you will see that there is a strong agreement against this reading. Yaqut (1997) says that *هي* in this case is not an actual DS because it refers directly to *al-ardh* (the Earth) and works as a standard referential pronoun instead of adding new or unclear information. Al-Marāghy (1946), Ibn Kathir (2000), and Zuhaili (1991) all support this view by making it clear that *هي* in this verse is referential and not cataphoric, and that it does not meet the grammatical or stylistic standards of DS.

Al-Hilāl (2022) adds to this by saying that DS is usually used to clear up confusion or add new information, not to refer back to a noun that has already been mentioned. Al-Mahalli and As-Suyuti (*Tafsīr Al-Jalalain*) and Al-Qarni (*Tafsīr Al-Muyassar*) all agree that *هي* in QS. Al-Mulk:16 is a regular pronoun with a clear antecedent. Al-Zamakhsyari (2009) also says that a real DS must stand on its own and not refer to any other word. So, the use of *هي* in this verse does not meet the grammatical or stylistic requirements for DS because it does not add any new information or make things unclear; it just serves as a reference.

This difference is significant in Qur'anic stylistics and theistic communication because it keeps DS's exact role as a way to clarify or emphasise new information instead of just referring to a known noun (Al-Hilāl, 2022; Al-Marāghy, 1946; Ibn Kathir, 2000; Zuhaili, 1991; Al-Mahalli & As-Suyuti, T.T.; Al-Qarni, 2013).

In contrast, QS. Al-Qalam (68):51 shows how DS can be used to show praise. Scholars from both the past and the present agree that the pronoun *هو* is an actual DS. It does not refer back to any previous noun; instead, it adds a clarifying clause—the Qur'an

itself—which is what is being praised. This construction is used on purpose as a stylistic device to raise the Qur'an's status and make the reader pay attention to how important it is (Al-Hilāl, 2022; Al-Marāghy, 1946). The strategic placement of DS, especially as a hidden or omitted pronoun (*damīr mahzūf*) after *takhfīf*, makes the reader pay attention to the next part, which is the reaction of the disbelievers to the Qur'an in this case. This style choice not only praises the Qur'an, but it also shows how different the reactions of believers and nonbelievers are, with the latter being shown as deeply disturbed by the power of revelation (Ibn Kathir, 2000; Zuhaili, 1991).

The Qur'an's theistic communication is known for its deliberate use of DS in these kinds of praise-filled settings. It has both grammatical and rhetorical uses. It makes the divine message seem more holy and serious, and it makes sure that readers see the Qur'an as a source of guidance and a reminder of Allah's greatness. The repeated use of DS in these contexts is not just a linguistic ornament; it is a conscious stylistic choice that makes the text more emotional and spiritual, creating a strong connection between the reader and the divine message (Al-Hilāl, 2022; Al-Marāghy, 1946; Ibn Kathir, 2000; Zuhaili, 1991). DS operates as a cataphoric stylistic device that pre-elevates divine referents, induces reverence, and intensifies the ritual-psychological encounter with revelation. Its strategic placement produces cognitive anticipation, emotional humility, and theological clarity.

At-Ta'kīd (Emphasis)

In Qur'anic stylistics, the phenomenon of DS as a tool for emphasis (*At-Ta'kīd*) plays a key role in strengthening important doctrinal points. This is highlighted by careful grammatical and stylistic analysis, which distinguishes genuine DS instances from regular omitted pronouns.

Earlier, QS. An-Najm 53:38 (أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ) was cited as a clear example where the pronoun هـ (concealed DS) stands as the predicate of *Ism Anna*, emphasizing individual accountability before a clarifying clause that follows (Tafsīr Al-Jalalain; Tafsīr Al-Muyassar). This pronoun meets the essential criteria for DS outlined by Yaqut (1997), including singularity, location as *mubtada'* under the *nawasikh* particle, and preceding the clarifying phrase that explicates its meaning (Al-Mahalli & As-Suyuti, T.T.; Al-Qarni, 2013). The DS in this verse does not refer to a previous linguistic element; instead, it introduces a universal theological principle, foregrounding individual moral accountability before elaboration. It serves as an emphatic stylistic device that strengthens and prioritizes the doctrinal weight of personal responsibility.

In this QS. Al-Jin 72:5, the DS is omitted as هـ following the lightened particle *an*, linking the pronoun to the predicate *lan taqūl*. The DS here serves to reinforce the doctrinal assertion that neither jinn nor humans should attribute falsehood to Allah. This emphasis reiterates the gravity of belief and the rejection of blasphemy within the community (Ibn Kathir, 2000; Zuhaili, 1991).

Similarly, the DS in QS. Al-Jin 72:12, again hidden but implied as هـ, intensifies the certainty and commitment in the acknowledgment that neither humanity nor jinn can thwart God's will on Earth. The stylistic device here is consistent with emphasizing God's omnipotence (Al-Marāghy, 1946).

While the pronoun DS in QS. Al-Jin 72:28 is again omitted here; the context uses 'DS' to stress that messages from the Lord have been fully delivered and accounted for, thus reinforcing the completeness and divine thoroughness in sending revelation. This emphasis supports the Qur'an's role as the final and comprehensive guidance (Zuhaili, 1991).

The overt DS in QS. Al-Muzzammil 73:20 (إِنَّكَ) marks the subject *you* are addressing in the Prophet Muhammad's prayer and devotion. This pronoun strongly emphasizes the commitment and endurance required, contributing to a prominent rhetorical focus on the Prophet's exemplary spiritual effort (Al-Hilāl, 2022).

Though DS in QS. Ath-Thāriq 86:4 is omitted but understood (implied *o* after إِنَّ), the clause following the DS reveals the "piercing star," highlighting the divine nature of the Nightcomer. The DS's presence adds emphasis to the importance and mystery of the subject (Al-Marāghy, 1946).

The verses analyzed above clearly demonstrate the application of DS as an emphatic device, typically singular and in the position of *mubtada'* following *nawasikh* particles or as implied pronouns that precede explicative clauses. This careful grammatical arrangement serves to underline, glorify, and clarify important divine messages, enriching the Qur'an's rhetorical power and enhancing its theistic communication.

At-Tahakum wa Al-Istihza (Ridicule)

In the Qur'an, especially in the surahs of *Al-Mufassal*, the use of DS, a cataphoric pronoun often omitted, represents a highly sophisticated tool for theistic communication. This stylistic device not only serves grammatical functions but also heightens the emotive and persuasive quality of divine discourse.

QS. At-Taghābun 64:7 was discussed as a pivotal example where the omitted pronoun هـ (*huwa*) functions as DS within a *takhfif* context, stressing moral accountability by dramatizing the folly of disbelief. This usage aligns with classical and modern interpretative consensus (Al-Mahalli & As-Suyuti, T.T.; Al-Qarni, 2013; Zuhaili, 1991; Al-Hilāl, 2022), similarly, in QS. Al-Jin 72:7, the invisible pronoun هـ appears after the lightened *an*, marking a DS that effectively censures the arrogance of the jinn who denied resurrection. The cataphoric pronoun here functions not only as a grammatical tool but also as an instrument enhancing the rhetorical intensity of the divine message (Al-Mahalli & As-Suyuti, T.T.; Ibn Kathir, 2000; Zuhaili, 1991). At-Taghābun 64:7 and QS. Al-Jinn 72:7 demonstrates that *ḍamīr sya'n* in *Al-Mufassal* chapters is not merely a syntactic phenomenon, but a deliberate Qur'anic rhetorical strategy that advances theological persuasion and cognitive emphasis.

Building on this, the following verses also demonstrate DS's rhetorical power in conveying disbelief's folly and divine warnings:

QS. Al-Insyīqāq 84:14 (إِنَّه ظَنُّ أَنْ لَنْ يَحُورَ). Here, the overt DS pronoun إِنَّه marks a cataphoric reference to the disbeliever's erroneous assumption that they will never return to Allah. Classical tafsīr, such as that by Al-Marāghy (1946) and Ibn Kathir (2000), recognizes this device as a stylistic device that underscores the foolishness of such an assumption, heightening the emotional effect by placing the pronoun before the clarifying accusation.

QS. Al-Balad 90:5 (أَيَحْسَبُ أَنْ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ). The DS here, understood as an omitted —هـ, introduces a rhetorical question questioning whether man truly believes no one can control or influence him. This use of DS intensifies the thematic emphasis on human limitation and divine omnipotence. Tafsirs, including *Tafsīr Al-Jalalain* and *Tafsīr Al-Muyassar*, view this structure as a powerful tool for engaging the listener's reflection and humility (Al-Mahalli & As-Suyūṭī, T.T.; Al-Qarni, 2013).

QS. Al-Balad 90:7 (أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ). Similarly, the DS functions here, though omitted as a cataphoric pronoun that sets up a clause exposing man's presumptions of invisibility or escape from divine surveillance. This rhetorical positioning draws the audience's attention to the seriousness of man's predicament and invites contemplation on divine justice and accountability (Al-Hilāl, 2022).

These examples collectively illustrate how the strategically placed DS enhances Qur'anic rhetoric by introducing cataphoric pronouns that: precede critical theological or moral clarifications; intensify the emotional and spiritual engagement of the reader or listener; highlight the folly of disbelief and hubris through indirect but direct addressing of the subject; and amplify the impact of divine warnings and ethical exhortations.

Scholars such as Al-Hilāl (2022), Al-Marāghy (1946), Ibn Kathir (2000), Zuhaili (1991), Al-Mahalli & As-Suyuti (T.T.), and Al-Qarni (2013) consistently affirm that Ḍamīr Sya'n is more than a grammatical pronoun; it is a deliberate stylistic vehicle embedded in the Qur'an's theistic communication to enhance clarity, emphasis, and emotional depth.

At-Tafsīr (Explanation)

In the context of theistic communication through cataphora in the Qur'an, DS in QS. At-Taghābun illustrates the Qur'an's sophisticated use of DS as a cataphoric pronoun (Ḍamīr muttashil) following a nawasikh particle (*anna*), to introduce an important theological message. The pronoun —هـِ بِأَنَّهُ functions as the predicate (*ism anna*), singular (*mufrad*), masculine (*mudzakkar*), and it does not refer back to any previous noun. It leads into the explanatory clause "كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ," which makes the meaning clear and strong (Yaqut, 1997; Maḳmun, 2022).

Classical tafsīr, such as *Tafsīr Al-Jalalain*, interprets this DS as an expression of "explanation," equating it with faith (*al-īmān*). Researchers such as Al-Mahalli & As-Suyuti (T.T.) and Al-Qarni (2013) emphasize that this construction employs a Qur'anic style to clarify the main point and make it easier for the reader to understand. Al-Hilāl (2022) and Al-Marāghy (1946) both say that DS is a deliberate stylistic device that draws attention to important content, making it more central and powerful.

In the same way, the following verses from Al-Jin and At-Takwīr show how DS is still used in similar ways, which makes the text more stylistically and theologically robust:

The use of the attached pronoun —هُنَّ in QS. Al-Jin 72:1 acts as DS, emphasizing the extraordinary nature of the jinn's recognition of the Qur'an. This DS precedes the clarifying clause about the jinn's reaction, which heightens the awe and reverence surrounding the Qur'an (Al-Hilāl, 2022; Ibn Kathir, 2000).

The DS —هُنَّ in QS. Al-Jin 72:4 introduces an affirmation of Allah's exclusive knowledge and His role as an accepted intercessor, preparing the reader for a consequential theological assertion (Al-Marāghy, 1946; Zuhaili, 1991).

In QS. Al-Jin 72:6 DS is again employed as ^{عنه}أنه, setting the stage for the description of interactions between humans and jinn. It enhances the narrative's clarity and theological depth (Al-Mahalli & As-Suyuti, T.T.).

The pronoun "DS" in QS. Al-Jin 72:16 introduces a conditional statement, emphasizing God's mercy and provision, with the attached "أَنَّ" particle marking its thematic prominence (Al-Hilāl, 2022).

The DS إنه in QS. At-Takwir 81:19 marks the introduction of a noble and authoritative statement attributed to the Messenger. This cataphoric pronoun accentuates the importance of divine revelation (Ibn Kathir, 2000; Al-Marāghy, 1946).

The detached DS pronoun هو in QS. At-Takwir 81:25 functions as a *mubtada'*, emphasizing that the Qur'an is not a creation of Satan but a divine message. This strong categorical affirmation is stylistically heightened through the DS structure to ensure the reader's absolute focus and acceptance (Zuhaili, 1991; Al-Hilāl, 2022).

This cluster of verses demonstrates a consistent pattern: DS is used as an attached pronoun following particles like *anna* or *inna*, or as an independent pronoun acting as *mubtada'*; The pronouns are always singular (*mufrad*) and mainly masculine (*mudzakkar*), meeting Yaqut's (1997) grammatical criteria; The DS invariably precedes a clarifying phrase (*jumlah mufassirah*) that explicates the meaning, ensuring no antecedent exists before the DS; and this stylistic design gives each verse rhetorical power, focusing the reader's attention on important theological statements whether about divine majesty, intercession, faith, or the authenticity of revelation.

The employment of DS as a cataphoric feature thus enhances Qur'anic theistic communication by making divine discourse more vivid, persuasive, and emotionally engaging (Al-Hilāl, 2022; Makmun, 2022).

4. CONCLUSION

The study shows that theistic communication in the Qur'an, primarily through the use of DS as a cataphoric device in the *Al-Mufassal* chapters, is a planned and complex stylistic choice. DS is more than just a grammatical element; it has many semantic functions, such as glorification, emphasis, criticism, ridicule, and explanation. These functions help to reinforce the divine message, improve the text's coherence, and deepen the emotional and spiritual resonance of the Qur'an. By using it as a detached, attached, or omitted pronoun, it brings important theological points to the front and invites readers to have a conversation with the divine.

Precise grammatical analysis is necessary to distinguish between actual DS and referential pronouns by examining 24 examples of DS in 11 surahs. This method helps us learn more about the language of the Qur'an by showing how complicated linguistic and rhetorical choices can make divine guidance clearer and stronger, and DS becomes a strong way for theistic communication, making the message of the Qur'an easier to understand, more convincing, and more spiritually powerful for its readers.

5. REFERENCES

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