Analysis of Muzakkar and Muannath in Kawniyyat Words: Sura At-Takwir

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Abstract

The usage of gender, or muzakkar and muannath, in the Al-Quran is still one of the active discussions nowadays. However, there are still no available studies or analysis being conducted for muzakkar and muannath in sura at-Takwir. Therefore, this study is designed to analyse the categories of muzakkar and muannath of kawniyyat words in sura at-Takwir. Sura at-Takwir, which contains 139 words, is analysed qualitatively by using content analysis and categorising the kawniyyat words into four categories: muzakkar haqiqiy, muzakkar majaziyy, muannath haqiqiyyy and muannath majaziyy. It has been found that there is a total of 79 nouns in sura at-Takwir, with 20 of them are kawniyyat words. Among these 20 kawniyyat words, one word is categorised as muzakkar haqiqiy, 6 words categorised as muzakkar majaziyy, 3 words in muannath haqiqiyyy, and 10 words are categorised as muannath majaziyy. It is observed that the first half of the sura, from verses 1 until 15, consist of muannath kawniyyat words and the latter half from verses 17 until 29 consist of muzakkar kawniyyat words. All in all, this study is expected to increase the understanding and knowledge in linguistic studies in the Al-Quran.

Keywords: Muzakkar, Muannath, Kawniyyat, Sura At-Takwir, Genius INAQ

1. INTRODUCTION

The Holy Quran is a book of guidance given to the Prophet Muhammad PBUH. It contains an amazing usage of Arabic literature. Therefore, to understand the Al-Quran, one must first understand the Arabic language and its components. One of the components studied by scholars nowadays is the usage of genders in the Al-Quran, which are known as muzakkar (masculine) and muannath (feminine). In this study, the researcher will focus on analysing the categories of genders of nouns in one of the sura (chapter) of the Al-Quran, which is sura At-Takwir.

1.1 Muzakkar and Muannath

Muzakkar is the Arabic word for masculine, also known as at-tazkir. The word muzakkar is the al-maf’ul (object) for the verb zakkara. The word muzakkar carries many meanings, such as beauty, or refers to the sharpness of a knife or sword. The word muzakkar also contrasts with the word muannath (Syarifuddin, 2015). Nahu (syntactics) scholars have not discussed much on determining muzakkar as its origin and muannath branches. Therefore, as muzakkar is the origin, it would not need any specific signs, whereas muannath words have their signs that show that they are muannath (Desa, 2001).

In the Arabic language, the feminine is called muannath, which is also known as at-ta’nith. The word muannath is the al-maf’ul (object) for the verb annatha. The word muannath indicates something that shows femininity or has a relationship with the feminine. In contrast with the word muzakkar, muannath can be referred to as a blunt sword. Men that resemble women or act like women can also be defined as muannath (Syarifuddin, 2015). As muannath branches from muzakkar, therefore the words have their signs. The three main signs of muannath nouns are ta’ marbutah, alif maqsurat and alif mamdudat (Desa, 2001).
1.2 Kawniyyat

Kawniyyat is derived from the word kawn, derived from the word kana and carries the meaning of the universe. On the other hand, the jama’ (plural) for kawn is akwan. Therefore, all types of creations like the sky, earth, mountains, seas, animals, plants, humans and others are considered as kawn (Ahmad Hilmi, 2014).

2. PROBLEM STATEMENT

Indeed, scholars have agreed on the fact that the language of the Al-Quran is an unrivalled language. To understand the Al-Quran and its language, high knowledge of different Arabic language components is needed, such as in the phonology, morphology, syntactics and semantics of the Arabic language to avoid any mistakes error in understanding the contents of the Al-Quran.

Arabic linguistics scholars are still discussing topics regarding the usage of genders in the Arabic language, which are muzakkar and muannath. As all nouns and verbs in the Arabic language can be sorted into either muzakkar or muannath; and this proves the importance of the discussions of the genders in the language.

Thus, it is not surprising that commoners and students are facing difficulties in differentiating between muzakkar and muannath words. This is due to some of the traits and characteristics of the words in the Arabic language that differs from the methods stated by linguists. For example, some Arabic language words are seen as muzakkar because they do not contain any muannath signs. However, words such as Zainab (a girl’s name), bintun (a daughter) and rihi (stormy winds) are muannath though they can be mistaken as muzakkar from the spellings (Syarifuddin, 2015).

All verses in sura at-Takwir contains nouns, but only 21 verses contain kawniyyat words. The first verse triggered the researcher’s mind where the word al-Shams, which means the sun is followed by a muannath verb. However, the sun does not have any specific gender and seemed to be muzakkar because the word did not have any muannath signs. The same pattern is repeated throughout the first half of the sura, where the kawniyyat words are almost always followed by muannath verbs.

Thus, a question is raised from this issue. How can the kawniyyat words in sura at-Takwir be categorised into muzakkar and muannath?

3. OBJECTIVES

The objective of this study is to analyse and determine the categories of nouns of either muzakkar and muannath of the kawniyyat words in sura at-Takwir, as a scarce number of studies were done regarding muzakkar and muannath in the Al-Quran, and even scarcer studies regarding sura at-Takwir.

4. METHODOLOGY

This study is designed qualitatively by using content analysis as the main methodology to categorise the nouns in sura at-Takwir. The research sample is the whole sura at-Takwir with 29 verses.

Content analysis involves the classification, tabulation and evaluation of key symbols or themes of a material such as books (Krippendorf, 2009). The success of a content analysis depends greatly on the coding process. The basic coding process in content analysis is to organise large quantities of text into much fewer content categories and classify written materials into smaller data categories.
4.1 Materials

These materials were used throughout the study:

i. Ruh Ma’ani
ii. Tafsir al-Kashaf
iii. Tafsir
iv. The Quranic Arabic Corpus
v. Other references related to the study

5. FINDINGS

Table 1: Categories of Nouns in *Sura At-Takwir*

<table>
<thead>
<tr>
<th>Categories of Nouns</th>
<th>Words</th>
<th>Reasons</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Muzakkar haqiqiy</strong></td>
<td>رسول</td>
<td>It refers to a male and can be differentiated from a female. The word Rasu:1 is followed by the word kari:m, which refers to muzakkar. If Rasu:1 is muannath, then it will be followed by the word kari:mah, added with ta’marbutah, which is one of muannath signs.</td>
<td>19</td>
</tr>
<tr>
<td><strong>Muzakkar majaziyy</strong></td>
<td>البخ</td>
<td>The word al-Layf is muzakkar as it does not show any muannath signs. The word is also followed by the verb ‘as’asa, which is muzakkar.</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>الأول</td>
<td>The word as-Subh is muzakkar as it does not show any muannath signs. The word is also followed by the verb tanaffasa, which is muzakkar.</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>المستحيل</td>
<td>The word al-‘Arny is muzakkar as it does not show any muannath signs. The word is also followed by the word maki:n, which is muzakkar.</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>العق</td>
<td>The word al-Ufug is muzakkar as it does not show any muannath signs. The word is also followed by the word al-mubin, which is muzakkar.</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>الألف</td>
<td>The word al-‘A:lam is muzakkar as it is the jama’ (plural) of the word al-‘A:lam.</td>
<td>27, 29</td>
</tr>
<tr>
<td></td>
<td>المعلم</td>
<td>The word Shuya:n is muzakkar as it does not show any muannath signs. The word is also followed by the word raji:m, which is muzakkar.</td>
<td>25</td>
</tr>
<tr>
<td><strong>Muannath haqiqiy</strong></td>
<td>الشمس</td>
<td>As seen from the construction of the word, the word al-Shams seems to be categorised as muzakkar as there are no muannath signs at the word. As al-Shams means the Sun, it is considered as muannath as said by various scholars.</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>النجوم</td>
<td>The word al-Nujum is the jama’ taksir (plural) of the word an-Najm. It is considered muannath as it is followed by the verb inkadarat, which is muannath.</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>الأجنحة</td>
<td>The word al-Jiba:l is the jama’ taksir (plural) of the word al-Jabal. It is considered muannath as it is followed by the verb suyyirat, which is muannath.</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>البحار</td>
<td>The word al-Biha:r is the jama’ taksir (plural) of the word al-Bahr. It is considered muannath as it is followed by the verb sujjirat, which is muannath.</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>السماء</td>
<td>The word al-Sama: ‘ can be considered as both muzakkar and muannath according to their meanings. However, in sura al-Takwir, al-Sama’ here is categorised as muannath as it is followed by the muannath verb, kusyi:hat.</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>الجليم</td>
<td>The word al-Jahm is considered as muannath as it is followed by the muannath verb, su’irat</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>الجنة</td>
<td>The word al-Jannatu is muannath, as it has one of muannath signs, which is ta’ marbutah at the end of the word. The verb uzlifat also shows that al-Jannatu is muannath.</td>
<td>13</td>
</tr>
</tbody>
</table>
The word al-Nufus is the jama’ taksir (plural) of the word al-Nafs. It is considered muannath as the word al-Nafs means spirit. Therefore, it is muannath. This is also supported by the verb zuwwijat, which is muannath.

The word nafs can be either muzakkar or muannath according to its meaning. In sura at-Takwir, it means spirit, therefore categorised as muannath. The presence of the verbs ‘alimat and ahdarat also shows that the word nafs is indeed muannath.

The word al-Khunnas is categorised as muannath as it carries the meaning of the retreating planets and is also defined as a moving star that is not stationary.

Based on the results collected, there are four categories of nouns in sura at-Takwir, which are muzakkar haqiqiyy, muzakkar majaziyy, muannath haqiqiyy and muannath majaziyy. These words are categorised syntactically and lexicologically by viewing their signs and meanings.

From the total of 20 kawniyyat words, one of the words, which is rasu’l is categorised as muzakkar haqiqiyy; 6 of the words, which are al-Layl, as-Subh, al-’Arsy, al-Ufuq, al-’A:lami:n and Shayta:n are categorised as muzakkar majaziyy; 3 of the words, which are al-’Isya:r, al-Wuhusy, al-Mau’udatu are categorised as muannath haqiqiyy; and lastly 10 of the words, al-Shams, an-Nuju:m, al-Jiba:l, al-Biha:r, al-Sama:’, al-Jahi:m, al-Jannatu, al-Nufu:s, nafs and al-Khunnas are categorised as muannath majaziyy.

It is also observed that the kawniyyat words from verses 1 until 15, which is the first half of sura at-Takwir, consist of muannath kawniyyat words, which is muannath haqiqiyy and muannath majaziyy. Meanwhile, the second half of the sura consisted of muzakkar kawniyyat words, which is muzakkar haqiqiyy and muzakkar majaziyy.

6. CONCLUSION

This study is expected to help in increasing the understanding and knowledge in linguistics studies of the Arabic language in the Al-Quran, in terms of the categories of muzakkar and muannath, which is still a problem facing by global scholars nowadays. However, the number of studies conducted on muzakkar and muannath is still scarce. With the new knowledge and discoveries on the topic, this study will greatly benefit the Muslim community and help disseminate Islam all around the world.

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