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 s*ura 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 haqiqiyy*, *muzakkar majaziyy*, *muannath haqiqiyyy* and *muannath majaziy*. 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 haqiqiyy*, 6 words categorised as *muzakkar majaziyy*, 3 words in *muannath haqiqiyy*, 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 *riih* (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*

Categories of Nouns	Words	Reasons	Verses
Muzakkar haqiqiyy	رسول	It refers to a male and can be differentiated from a female. The word *Rasu:l* is followed by the word *kari:m*, which refers to *muzakkar*. If *Rasu:l* is *muannath*, then it will be followed by the word *kari:mah*, added with *ta' marbutah*, which is one of *muannath* signs.	19
Muzakkar majaziyy	اليل	The word *al-Layl* is *muzakkar* as it does not show any *muannath* signs. The word is also followed by the verb *'as'asa*, which is *muzakkar*.	17
	الصبح	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*.	18
	العرش	The word *al-'Arsy* is *muzakkar* as it does not show any *muannath* signs. The word is also followed by the word *maki:n*, which is *muzakkar*.	20
	الأفق	The word *al-Ufuq* is *muzakkar* as it does not show any *muannath* signs. The word is also followed by the word *al-mubin*, which is *muzakkar*.	23
	العلمين	The word *al-'A:lami:n* is *muzakkar* as it is the *jama'* (plural) of the word *al-'A:lam*.	27, 29
	شيطان	The word *Shayta:n* is *muzakkar* as it does not show any *muannath* signs. The word is also followed by the word *raji:m*, which is *muzakkar*.	25
Muannath haqiqiyy	العشار	The word *al-'Isya:r* is considered as *muannath* as it means pregnant camels. It is followed by the verb *'utthilat*, which is a *muannath* verb	4
	الوحوش	The word *al-Wuhusy* is considered as *muannath* as it means wild beasts. It is followed by the verb *husyirat*, which is a *muannath* verb	5
	الموءدة	The word *al-Mau'udatu* is considered as *muannath* as it means a female infant. It is followed by the verb *su'ilat*, which is a *muannath* verb	8
Muannath majaziyy	الشمس	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.	1
	النجوم	The word *al-Nuju:m* 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*.	2
	الجبال	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*.	3
	البحار	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*.	6
	السماء	The word *al-Sama:'* can be considered as both *muzakkar* and *muannath* according to their meanings. However, in *sura at-Takwir*, *al-Sama'* here is categorised as *muannath* as it is followed by the *muannath* verb, *kusyithat*.	11
	الجحيم	The word *al-Jahi:m* is considered as *muannath* as it is followed by the *muannath* verb, *su'irat*	12
	الجنة	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*.	13

النفوس	The word *al-Nufu:s* 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*.	7
نفس	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*.	14
الخنس	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.	15

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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