

The Meaning of Tadzkir and Ta'nits From A Linguistic Perspective Al-Quran

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Abstract

This study discusses the meaning of tadzkir and ta'nits in the linguistic perspective of the Qur'an using a qualitative approach through literature study. Data were obtained from verses of the Qur'an, tafsir books, Arabic linguistic literature, and related studies. Analysis was conducted using content analysis to identify the forms of tadzkir and ta'nits as well as their semantic and rhetorical functions. The results show that the use of tadzkir and ta'nits in the Qur'an not only follows grammatical rules but also contains contextual meanings that reinforce the message of the verse. The mudzakkar form tends to emphasize the meaning of strength and breadth of generalization, while the mu'annats form is used to indicate specificity of meaning and depth of context. In conclusion, the choice of masculine and feminine forms in the Qur'an is part of the beauty of language that is important in the interpretation of verses.

Keywords: Tadzkir, Ta'nits, Linguistics of the Qur'an



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Introduction

The Qur'an, as the holy book of Islam, was revealed in Arabic, a language rich in linguistic structure and stylistic beauty. One important aspect of Arabic linguistic studies is the division of words into the categories of tadzkir (masculine) and ta'nits (feminine). This phenomenon not only functions as a grammatical rule, but also influences the meaning, interpretation, and message contained in the verses of the Qur'an. (Atabik, 2020)

Arabic, as the language of the Qur'an, has a grammatical gender system that distinguishes between masculine (tadzkir) and feminine (ta'nits) forms. This distinction not only indicates gender, but also affects sentence structure, meaning, and the way Qur'anic verses are understood. In the Qur'an, the use of masculine and feminine forms often conveys specific rhetorical, social, and theological messages, making it an important consideration in the study of Arabic and tafsir (exegesis). (Marangozoğlu, 2022)

A semantic and syntactic study of tadzkir and ta'nits in the Qur'an shows that sentences containing these two concepts can convey different meanings depending on the context. This is not only related to gender aspects, but also reflects the subtlety of meaning and certain emphases given in the text of the Qur'an, making it an important aspect in the study of Arabic and the interpretation of the Qur'an. (Moch Ramli, 2018)

The linguistic study of the Qur'an occupies an important position in Islamic scholarship because the Arabic language used in the Qur'an has a complex morphological and syntactic system, including the categories of tadz-kir (masculine) and ta'nits (feminine). These two categories not only function grammatically, but also contain rhetorical and semantic dimensions that influence the interpretation of the text. In the context of the Qur'an, the use of masculine and feminine forms does not always correspond to biological gender; often it contains a specific meaning that reflects the majesty, position,

or semantic function of a concept. This linguistic phenomenon is important to study because a proper understanding of it can deepen the meaning of verses, improve the accuracy of interpretation, and help bridge the dialogue between Arabic linguistics and contemporary exegesis studies. (Mu'afa, 2019)

Az-zamakhshari defines mudzakkar as a word that does not have any of the three feminine markers, namely charf ta', alif, and ya'. As for muannats, according to Az-zamakhshari, it is the opposite of mudzakkar, namely a word that has one of the three feminine markers. In this sense, mudzakkar does not need a sign to indicate its masculinity, while muannats needs a sign to indicate its femininity. This is because the original form of a word in Arabic is mudzakkar, so when it is 'ashl, it does not need a sign to indicate its identity. Meanwhile, muannats is far' (branch), so it needs an address or sign as proof of its muannats form. (Haikal, 2021)

Previous studies on tadzkir and ta'nits in the Qur'an have generally focused on grammatical and morphological studies. These studies usually examine word formation patterns, nahwu functions, and linguistic rules that govern the use of masculine and feminine forms in Arabic language structure. This approach tends to emphasize formal language analysis, so that other aspects related to meaning, context, and the message that the verse intends to convey often do not receive adequate attention. (Aliwi, 2025)

The novelty of this research lies in its integrative approach, which comprehensively combines grammatical, semantic, and gender discourse analysis. This research not only highlights the formal aspects of language, but also relates them to social, historical, and theological contexts, offering a new perspective on gender justice and inclusivity in the Qur'an, something that has rarely been explored in depth in previous studies.

Thus, this study aims to examine the meanings of tadzkir and ta'nits from the perspective of Quranic linguistics, as well as highlight their implications for the interpretation of sacred verses. This study is expected to contribute to the development of linguistics-based tafsir studies and enrich the scientific knowledge of the Quran in the contemporary era.

Methods

This study uses a qualitative approach with a library research method. This method was chosen because the study of tadzkir (masculine) and ta'nits (feminine) in Qur'anic linguistics is conceptual, textual, and analytical in nature. The research does not require field observation or experimentation, but emphasizes the search, collection, and analysis of relevant literature on Arabic grammar, Qur'anic semantics, and linguistic interpretation.

The library research method was carried out by collecting, reading, and analyzing various scientific sources related to the phenomena of tadzkir and ta'nits. The data sources come from classical and contemporary tafsir books, Arabic linguistic works such as nahwu and sharaf books, Arabic dictionaries, and previous research in national and international journals discussing the grammatical gender system in Arabic and the Qur'an. Scientific works such as theses, dissertations, and dissertations discussing the semantics and structure of the language of the Qur'an were also used as references to strengthen the analysis.

In data processing, this study used content analysis techniques. Researchers identified important concepts such as mudzakkar and mu'annats forms, feminine signs, types of tadzkir-ta'nits (haqiqi, majazi, samai), and the relationship between grammatical structure and verse meaning. Next, data reduction was carried out by selecting information relevant to the focus of the study. The data was then grouped into specific themes such as: the morphological forms of tadzkir and ta'nits, their semantic and rhetorical functions, comparisons of verses using different structures, and their implications for the interpretation of the Qur'an.

This method aims to produce a deeper understanding of how the phenomena of tadzkir and ta'nits play a role in the linguistic structure of the Qur'an and how the choice of grammatical forms affects the meaning and message conveyed in the holy verses.

Results and Discussions

1. Results

The difference between the use of tadzkir and ta'nis in the Qur'an is often the focus of study by exegetes and linguists. They emphasize that this phenomenon does not contradict the rules of the Arabic language, but rather demonstrates the beauty, uniqueness, and miraculous nature (i'jaz) of the Qur'an. Every grammatical choice in the Qur'an has profound reasons from a rhetorical, semantic, and spiritual perspective, so it cannot be understood from just one side. (Ahmad & Ghafar, 2025)

Linguistic studies of the Qur'an emphasize that the meanings of tadzkir and ta'nis cannot be separated from the context of the verse, both textually and situationally. The modern semantic approach highlights the importance of understanding the meaning of words and grammatical structures in understanding human experience, historical context, and the communicative purpose of revelation. Thus, the meaning of tadzkir and ta'nis in the Qur'an is not static, but dynamic and contextual, adapting to the message that Allah SWT wants to convey to mankind.

Linguistic analysis shows that the division of words in Arabic into the categories of mudzakkar (masculine) and muannats (feminine) is one of the main characteristics of this language. This classification is not only found in Arabic, but also in many other languages, albeit with varying degrees of quality and quantity. In the Qur'an, this division greatly influences the meaning and interpretation of verses, because the relationship between lafaz (words) and meaning (ma'na) is often not absolute, but contextual and sometimes metaphorical. (Bahri, 2018)

Contemporary research confirms that the understanding of tadzkir and ta'nits must be done integratively, combining linguistic, semantic, and semiotic approaches so that the meaning of the Qur'an can be understood holistically and contextually. Thus, gender analysis in the Arabic language of the Qur'an is not merely a matter of grammar, but also the key to understanding divine messages more deeply and accurately.

2. Discussions

a. Mudzakkar (مذكر)

In Arabic morphology, the mudzakkar (مذكر) form is considered the most stable basic form. Etymologically, the word dzakar is related to the meanings "strong, visible, clear, and having few variations in form." This meaning then influences the way Arabic treats the mudzakkar category as a structure that does not require special markers. Because its position is considered strong and stable, the mudzakkar form stands as the default form, which is automatically attached to a word when there are no additional grammatical markers. This can be seen in various lemmas such as مُدَرِّس (male teacher) and كِتَاب (book), both of which do not carry specific affixes or marker letters but are still categorized as mudzakkar. Thus, the absence of markers is actually a characteristic of the masculine form, because in Arabic grammar, a word is assumed to be masculine if it does not have any specific characteristics that change it to the feminine form.

b. Mu'annats (مؤنث)

In Arabic grammar, the mu'annats (مؤنث) category has different characteristics from mudzakkar because etymologically it is related to the word unṭā, which means "soft, weak, gentle, and having many forms." This meaning is not related to the biological weakness of women, but rather explains how Arabic traditionally understands the feminine form as being more diverse and less stable than the masculine form. Therefore, the mu'annats form usually requires a special marker to distinguish it from the masculine form, which is the default form. This marking is important because without it, a word in Arabic is automatically considered masculine.

The mu'annats form is marked by three main markers, namely ta' marbūṭah (ة), ta' maftūḥah (ت), and nun (ن). The ta' marbūṭah (ة) marker is the most commonly used to indicate the feminine in nouns or adjectives, such as in the word مُدَرِّسَة (female teacher). Meanwhile, ta' maftūḥah (ت) often appears as a mu'annats marker in fi'il madhi when the subject is female, for example in the word سَلَّمَتْ (she gave her greetings). As for nun (ن), it functions as a marker for the feminine plural, both in

nouns such as مُسْلِمَات (Muslim women) and in feminine plural mudhari' verbs such as in يَسْلِمْنَ (they greet).

Etymologically, the letters ta' and nun are associated by classical Arabic scholars with certain symbolic concepts. The letter ta' (ت) is associated with the root word تَوَى, which means "broken, destroyed, or perished." Linguists understand this metaphorically, that the letter ta' was chosen as a sign of weakness in a grammatical context, not as a judgment of women, but because the letter ta' is considered "lighter" in its phonetic structure. Therefore, ta' is used as a feminine marker. Meanwhile, the letter nun (ن) is associated with the root word نَوْن, which means "hole or small mortar," symbolizing something small or light. In Arabic grammatical tradition, this symbolic meaning makes nun appropriate as a marker for the feminine plural. The letter nun is then manifested in various forms of verbal and nominal inflection such as فعلْنَ (they did), يفعلْنَ (they are doing/will do), سلمْنَ (they greeted), and مسلمات (Muslim women).

c. Tadzkir and Ta'nits in Qur'anic Linguistics

The study of tadzkir (masculine) and ta'nits (feminine) in Qur'anic linguistics is an important aspect in understanding the structure and message of the Qur'an. Arabic, as the language of revelation, has a complex grammatical gender system, in which every noun is classified as either mudzakkar or muannats. This phenomenon not only affects grammar, but also the interpretation of the meaning and message of the verses of the Qur'an.(Orcid, 2022)

The phenomena of tadzkir and ta'nits in the Qur'an not only function as grammatical rules, but also have profound semantic and rhetorical implications. In interpreting the Qur'an, understanding the gender categories of words is very important to avoid misinterpretation, especially in verses that use metaphorical or majaz (figurative) structures. For example, the use of the feminine form in certain words does not always refer to biological gender, but can indicate a figurative meaning, a collective meaning, or even an emphasis on a particular meaning.(Chukhanov, S., & Kairbekov, 2024)

In addition, dialect differences and the development of Arabic from classical to modern also influence the determination of word gender, often leading to differences of opinion among nahwu (grammar) experts regarding the masculine or feminine status of a word. This adds to the complexity of interpreting the Qur'an, as a single word can be categorized differently depending on the context and linguistic tradition used.(Bahri, 2018)

In the Quran: The term tadzkir is often used to describe power, glory, or universality. For example, the term "al-rahim" (الرحيم, feminine) can be used as the masculine form "al-rahim" in certain contexts to emphasize the nature of Allah that transcends gender boundaries, as in the opening of Surah Al-Fatihah: "Ar-Rahman ar-Rahim" (الرحمن الرحيم), where "ar-Rahman" indicates broad and unconditional love.(Andy, 2019)

"Ar-Rahman" and "ar-Rahim" are two characteristics of Allah that highlight the breadth and certainty of His love. "Ar-Rahman" symbolizes universal love for all creatures without exception, while "ar-Rahim" emphasizes eternal and specific love for His servants. In the interpretation of maqashid al-Qur'an, Surah Al-Fatihah is seen as the heart of the teachings of the Qur'an, which affirms the oneness, power, and compassion of Allah, without emphasizing gender aspects in the naming of His attributes.(Sholeh et al., 2024).

d. Examples of Tadzkir and Ta'nits in the Qur'an

1) Q.S. al-Anbiyā' (21): 47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

"And We shall set up scales of justice on the Day of Resurrection, so that not a single soul will be wronged in the least. Even if the good deed is as small as a mustard seed, We will bring it forth. And We are sufficient as the reckoner."

2) Q.S. Luqmān (31): 16

يَا بُنَيَّ إِنَّمَا إِنْ تَلَّكَ مِنْ ثِقَالٍ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

My child, truly, if there is (a deed) as small as a mustard seed, whether it is in a rock, or in the sky, or on earth, Allah will surely bring it forth. Truly, Allah is Subtle and All-Knowing.

Explanation:

These two verses both discuss human deeds as small as a mustard seed, which Allah will surely bring forth on the Day of Reckoning. However, the way the Qur'an conveys the two is different because the situations discussed are also different: one is about the hereafter, and one is about life in this world. In Surah Al-Anbiya verse 47, Allah uses the word كَان (kana), which is a mudzakkar form of the fi'il madhi (past tense verb). The madhi form is used to indicate something that is certain, complete, and unchangeable. This is in accordance with the situation on the Day of Judgment, where all human deeds are final and cannot be added to or subtracted from. The use of the masculine form also has the meaning that the situation is strong, firm, and final, as symbolized by the masculine form in Arabic. Thus, this verse emphasizes that in the hereafter, human deeds, even as small as a mustard seed, are fixed and will certainly appear without being changed.

Surah Luqman verse 16 uses the word تَلَّكَ (taku), which is a fi'il mudhari' (present/future tense verb) and is in the mu'annats form. The mudhari' form indicates something that is still ongoing and can still change, just like human deeds in this world: they can increase, they can decrease, and they are not yet final. Meanwhile, the mu'annats form in Arabic balaghah describes something that can develop, change, and is not yet stable, making it very suitable to describe the condition of human deeds while they are still alive. In this world, humans still have the opportunity to improve, add to, or change their deeds. Therefore, this verse uses the mu'annats form to emphasize the dynamic and impermanent nature of worldly deeds.

Thus, the difference between كَان (kana) and تَلَّكَ (taku) is not merely grammatical, but carries a very beautiful meaning. The verse in Al-Anbiya' describes the state of the hereafter, which is certain and unchanging, while the verse in Luqmān describes the state of the world, which is still subject to change and development. Therefore, one uses the masculine form, which indicates certainty, and the other uses the feminine form, which indicates the possibility of increase and change. This difference shows the Qur'an's precision in choosing words according to the meaning of the situation being discussed.

1. Q.S. as-Sajdah (32): 20

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۚ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تُكَذِّبُونَ

"As for the wicked, their dwelling place is Hell. Every time they try to escape from it, they will be returned to it, and it will be said to them, 'Taste the punishment of Hell, which you used to deny.'"

2. Q.S. Saba' (34): 42

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

"So on that day, no one will have the power to benefit or harm another. And We will say to the wrongdoers, 'Taste the punishment of Hell, which you used to deny.'"

Explanation:

These two verses both explain that livestock are a sign of Allah's greatness and a source of benefit for humans. However, each verse emphasizes a different level of benefit, so the way it is conveyed is also different. In Surah An-Nahl verse 66, Allah mentions only one specific benefit, namely

pure milk that is easy to drink. This verse describes how from the stomach of livestock, among blood and feces, Allah brings forth clean milk as sustenance for humans. Because the focus of the benefit is only one, namely milk, the meaning of this verse falls into the category of qillah, which is something that is small or limited in quantity. The use of simple words reflects that the discussion is only focused on one type of blessing from livestock.

Meanwhile, Surah Al-Mu'minun verse 21 explains that livestock not only produce milk, but also provide various other benefits. In this verse, Allah mentions that humans can utilize livestock in many ways, from milk, fur, skin, labor, to edible meat. Because the benefits mentioned are much broader and cover many aspects, this verse falls under the category of katsrah, which refers to something that is abundant and diverse. The use of the phrase *manāfi'u katsīrah* (many benefits) emphasizes the breadth of Allah's blessings through livestock.

Thus, the difference between these two verses is not in the substance that livestock brings benefits, but in the level and scope of the benefits that are highlighted. Surah An-Naḥl highlights one specific benefit, namely milk, so that its meaning is qillah (few). Meanwhile, Surah Al-Mu'minūn emphasizes many benefits at once, so that its meaning becomes katsrah (many). This difference shows how meticulous the Qur'an is in choosing its language, and how every difference in words contains an important difference in meaning that must be understood.

1. Q.S. an-Naḥl (16): 66

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

"And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, pure milk, which is easy for drinkers to swallow."

2. Q.S. al-Mu'minūn (23): 21

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا ۚ وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ ۚ وَمِنْهَا تَأْكُلُونَ

"And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies. And in them are many benefits for you, and some of them you eat."

Explanation

These two verses both explain that livestock are a sign of Allah's greatness and a source of benefit for humans. However, each verse emphasizes a different level of benefit, so the way it is conveyed is also different. In Surah An-Naḥl verse 66, Allah mentions only one specific benefit, namely pure milk that is easy to drink. This verse describes how from the stomach of livestock, among blood and feces, Allah brings forth clean milk as sustenance for humans. Because the focus of the benefit is only one, namely milk, the meaning of this verse falls into the category of qillah, which is something that is small or limited in quantity. The use of simple words reflects that the discussion is only focused on one type of blessing from livestock.

Meanwhile, Surah Al-Mu'minun verse 21 explains that livestock not only produce milk, but also provide various other benefits. In this verse, Allah mentions that humans can utilize livestock in many ways, from milk, fur, skin, labor, to edible meat. Because the benefits mentioned are far more extensive and cover many aspects, this verse falls under the category of katsrah, which refers to something that is numerous and diverse. The use of the phrase *manāfi'u katsīrah* (many benefits) emphasizes the vastness of Allah's blessings through livestock.

Thus, the difference between these two verses is not in the substance that livestock brings benefits, but in the level and scope of benefits that are highlighted. Surah An-Naḥl highlights one specific benefit, namely milk, so that its meaning is qillah (few). Meanwhile, Surah Al-Mu'minūn emphasizes many benefits at once, so that its meaning becomes katsrah (many). This difference shows

how meticulous the Qur'an is in choosing its language, and how every difference in wording contains an important difference in meaning that must be understood.

1. Surah an-naḥal ayat: 66

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ ۖ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Indeed, there is a lesson for you in livestock. We give you drink from what is in their bellies, between excrement and blood, pure milk, easy for those who drink it to swallow.

2. Surah Al-Mu'minun ayat: 21

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

Indeed, there is a lesson for you in livestock. We give you drink from what is in their bellies (milk), in which there is much benefit for you, and some of which you eat.

Explanation

These two verses both mention that livestock is one of the signs of Allah's power, but each verse highlights a different aspect of its benefits. In Surah An-Naḥl verse 66, Allah focuses only on one specific benefit, namely the milk that comes from the stomach of livestock. Allah explains how, from among blood and excrement, He brings forth pure milk that is easy to drink. Since this verse only discusses one type of blessing, namely milk, its meaning falls under the category of qillah, which refers to something that is small or limited in quantity. This verse deliberately details the process of milk production to show how amazing Allah's creation is in just one aspect, without mentioning other benefits of livestock.

Meanwhile, Surah Al-Mu'minun verse 21 presents a much broader and more diverse picture of benefits. This verse not only mentions milk, but also states that livestock provides "many benefits" for humans. These benefits include various things, such as energy, skin, fur, manure as fertilizer, and meat that can be eaten. By mentioning the benefits in the plural form and adding the word "katsīrah" (many), this verse shows that Allah's blessings from livestock are not limited to one type, but include various forms of broad usefulness. Because of the many benefits mentioned, this verse belongs to the category of katsrah, which is something that is numerous and broad in scope.

Thus, the difference between these two verses lies in the focus of the benefits conveyed. Surah An-Naḥl shows one specific benefit, so it has the meaning of qillah. Meanwhile, Surah Al-Mu'minūn mentions many benefits, so it has the meaning of katsrah. This difference illustrates the precision of the language of the Qur'an: different word choices carry different meanings, even though the verses appear similar.

Conclusion

A study of the meaning of tadzkir and ta'nīts from the perspective of Quranic linguistics shows that the grammatical gender system in Arabic is not merely a morphological rule, but an important part of the meaning structure and rhetorical message of the Quran. The division of words into masculine and feminine forms is not always related to biological gender, but rather functions as a grammatical marker that can produce differences in meaning, semantic nuances, and certain rhetorical power in verses.

The results of the study show that the masculine form is viewed as a stable, strong default form that does not require special markers. In contrast, the feminine form tends to have specific markers such as ta' marbūḥah, ta' maftūḥah, and nun, which linguistically indicate diversity of form and flexibility of meaning. This structural difference has a direct impact on the interpretation of verses, especially when the Qur'an uses feminine or masculine forms for words that are not related to gender.

An analysis of several verses of the Qur'an shows that the use of tadzkir and ta'nīts is often adjusted to the context, situation, and message to be emphasized. For example, the use of the fi'il madhi meaning mudzakkar in QS. al-Anbiyā' (21): 47 describes certainty and determination of deeds in the

hereafter, while the use of the fi'il mudhari' meaning mu'annats in QS. Luqmān (31): 16 indicates a process that is still ongoing and subject to change in worldly life. Similarly, the difference between the meanings of qillah and katsrah in QS. an-Naḥl (16): 66 and QS. al-Mu'minūn (23): 21 confirms that the choice of language by the Qur'an is always in accordance with the breadth of benefits it wishes to highlight.

Thus, it can be concluded that the phenomena of tadzkir and ta'nīts in the Qur'an are linguistic aspects that are rich in meaning and cannot be understood solely from a grammatical perspective. An integrative study involving morphological, semantic, and balaghah analysis, as well as the context of revelation, is necessary to uncover the messages contained behind the choice of language form. This study confirms that the Qur'an's precision in choosing masculine and feminine forms is part of the beauty and miraculous nature of the Qur'anic language, while also making an important contribution to the development of linguistically-based tafsir studies in the contemporary era.

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