



## Symbols of Femininity in Arabic Grammatical Studies

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### Abstract

This study aims to provide an overview and examine the concept of muannats in Arabic grammatical studies. The method used for this research is the library research method, with primary data sources in the form of classical books and secondary data sources in the form of journals, books, and articles related to the titles. From the research results, it is found that muannats has a sign to show its femininity in both isim and fi'il. Muannats, according to its authenticity, is divided into two, namely muannats haqiqi and muannats ghair haqiqi. The sign of ta'nits that appears most often is ta'; ta' itself has many functions besides gender distinction. Muannats in general has fifteen signs; in isim, there are eight signs fi'il there are four signs, and object, there are three signs. Finally, there are two alifs that function as a sign of muannats, namely alif maqshurah and alif mamdudah. The ta'nits marked by alif ta'nits maqshurah can follow the wazan فُعَلَى while the sign of alif ta'nits mamdudah follows the wazan "أفعلاء".

**Keywords:** Symbol of Feminitas, Grammatical, Arabic

### Abstrak

Penelitian ini bertujuan untuk memberikan gambaran dan bahan pembelajaran dalam mengkaji simbol muannats pada kajian gramatikal bahasa arab. Metode yang digunakan untuk penelitian ini adalah metode penelitian studi pustaka, dengan sumber data primer berupa kitab klasik dan sumber data sekunder berupa jurnal, buku, artikel yang berkaitan dengan judul terkait. Dari hasil penelitian didapat hasil bahwa muannats memiliki tanda untuk menunjukkan simbol kefeminimannya baik isim maupun fi'il. Muannats menurut keasliannya terbagi menjadi dua, yakni muannats haqiqi dan muannats ghair haqiqi. Tanda ta'nits yang paling sering muncul adalah ta', ta' sendiri memiliki banyak sekali fungsi selain sebagai pembeda gender. Muannats pada umumnya memiliki lima belas tanda, pada isim terdapat delapan tanda, fiil memiliki empat tanda dan objek tiga tanda. Terakhir, alif yang berfungsi untuk menjadi tanda muannats ada dua, yaitu alif maqshurah dan alif mamdudah. Adapun ta'nits yang ditandai dengan alif ta'nits maqshurah dapat mengikuti wazan فُعَلَى sedangkan tanda alif ta'nits mamdudah adalah mengikuti wazan "أفعلاء".

**Kata Kunci:** Simbol Feminitas, Gramatikal, Bahasa Arab

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## Introduction

Arabic is one of the languages used as a means of communication in various countries, although its position is below that of English. Arabic also exhibits many differences compared to other languages (Eltahir, 2021). In Arabic language learning, there are four skills and three language components. The four skills are listening, speaking, reading, and writing (Acep Hermawan, 2011). The three components consist of phonology, vocabulary, and syntax (Solyman, 2021). Each of these skills and components has its own level of difficulty.

Tarkib refers to the linguistic elements encompassing grammar (Nahwu) and morphology (Sharaf), both of which are inseparable from the Arabic language because of their close relationship with the four language skills (Mannaa, 2022). For instance, writing skills without good mastery of tarkib will not result in good writing, since correct and proper tarkib affects the understanding of meaning. Therefore, mastering Arabic syntax is crucial (Hallberg, 2021). Changes in sentence structure can influence the meaning conveyed. Mistakes in tarkib can lead to differences in interpretation or even misinterpretation (Walfajri, 2018). For example, the distinction between tarkib idhafah (construct phrase) and tarkib sifat wa mawsuf (adjective and noun) results in different meanings.

Arabic grammar imposes strict rules in nahwu and sharaf that must be adhered to in order to ensure accurate meaning (Zulfikri, Uyuni, and Ubaidillah, 2021). For instance, changes in the vowel markings (harakat) in nominal and verbal sentences will alter syntactic functions and meanings (Ababou, 2023). If tarkib does not follow the grammatical rules, the intended message may become ambiguous or misinterpreted. In reading Arabic texts, understanding tarkib is critical to correctly interpreting Qur'anic verses, hadiths, or other academic texts (Agussalim et al., 2023). Errors in tarkib can lead to misunderstandings in the study of Islamic Jurisprudence (Fiqh), Exegesis (Tafsir), or Arabic Literature.

Nahwu is a crucial field of study for anyone seeking to understand Islamic teachings and read classical texts properly (Wahba, 2022). Nahwu addresses grammatical rules such as sentence structure, i'rab (case endings), and sentence forms (Anggraini, 2016), where any mistakes can result in misunderstandings of meaning.

Originally, nahwu emerged to minimize language errors but over time evolved

into an independent and complex discipline due to its in-depth treatment of grammar, which distinguishes Arabic from other languages (Al-Qayyam, 2024). Arabic is influenced by Arab culture, which consistently differentiates between genders (Aldzakhiroh et al., 2024; Muhamad Dimas Prakoso, 2024). Accordingly, Arabic grammar has special forms for masculine and feminine expressions.

In the context of the Arabic language, femininity holds a specific conceptual framework that can only be fully grasped by those who have studied Arabic in depth. Arabic is a comprehensive and richly expressive language (Fassberg, 2022). In addition to its vast vocabulary, one of its distinguishing features is the strong application of gender distinctions in its grammatical system. Almost every word class or morphological form in Arabic includes a feminine version, referred to in Arabic as *muannats* (Drozdík, 2023). This concept contrasts with other languages, such as Indonesian. For instance, in Indonesian, the word for the color “*kuning*” is used the same way for both masculine and feminine contexts. However, in Arabic, the word takes two distinct gendered forms: masculine and feminine (البصري, ١٩٨٥; أبو البركات الأنباري, ١٩٩٦). This phenomenon illustrates Arabic’s complexity in distinguishing gender in word usage, thus requiring deep understanding to avoid mistakes.

The application of the *muannats* concept in Arabic extends beyond nouns (*isim*) to verbs (*fi’il*), adjectives (*sifat*), and pronouns (*dhamir*), each with its specific rules. Every sentence in Arabic adheres to gender rules, unlike Indonesian, which is not bound by such distinctions (Rizki, 2025). For example, in Indonesian, “*merah*” is used universally, but in Arabic, “*merah*” for a masculine object is “*ahmar*” and for a feminine object is “*hamraa*” (عبد الرحمن الخليل بن أحمد بن عمرو بن تميم الفراهيدي البصري, ١٩٨٥). Moreover, the feminine form in Arabic applies not only to animate beings but also to inanimate objects, as previously exemplified.

For many learners, mastering the concept of *muannats* poses a significant challenge. Even slight errors in its use reveal a speaker's or writer's lack of proficiency in Arabic (Sibileau, 2025). For example, “he worked” is expressed with the verb فعل (fa’ala), while “she worked” requires فعلت (fa’alat) with the addition of the ta’ ta’nits to indicate femininity (Jamaluddin Muhammad, 2019). The gender concept in Arabic goes beyond verb changes and extends into many other grammatical structures, which remain difficult for Arabic learners to master.

Several studies have addressed the topic of *muannats* (feminine forms), including the research conducted by Muhammad Roihan Daulay (Daulay and Padangsidimpuan, 2018), which examines Islamic perspectives on gender. The study asserts that Islam does not differentiate between men and women based on biological sex, but rather on the basis of roles that align with their respective natural dispositions (Bahl, 2025). It highlights equality in terms of spirituality and good deeds, while also addressing conceptual challenges related to the notion of gender from an Islamic viewpoint.

Yusuf Haikal (Haikal, 2021), in his research, discusses the concepts of *mudhakkar* and *muannats* in the book *Al-Mufasssal* by Az-Zamakhsyari, emphasizing the differences in feminine and masculine markers in the Arabic language. This study offers an explanation of how grammatical gender is applied in the context of Arabic.

The study conducted by Nilna Aldzakhiroh et al (Aldzakhiroh et al., 2024) analyzes gender bias and identity in the textbook *Al-'Arabiyyah li al-Indunisiyyīn*. The research found that the dominance of male roles in Arabic texts represents a clear form of gender bias and identified that the Arabic language also reflects religious, cultural, and national identities. Language not only reflects but also constructs and sustains gender divisions, as manifested in the grammatical structure of Arabic.

The study conducted by Amjad Talafha and Abdulhamid Alaqtash on the concept of *ism muannats* and *mudhakkar* in Arabic—viewed from the perspective of learning difficulties—reveals that one of the factors causing students to struggle in learning Arabic is the difference in the usage of *ism muannats* (feminine nouns) and *mudhakkar* (masculine nouns) in *nahwu* (Arabic grammar), which must be thoroughly mastered in order to use the Arabic language correctly and effectively.

Compared to previous studies, this current research differs in its focus. It offers a more in-depth analysis specifically on the concept of *muannats*, collecting findings from a variety of classical and contemporary Arabic linguistic sources. In contrast, earlier studies tended to focus broadly on gender bias or limited their analysis to specific texts. This study aims to facilitate learners in understanding the characteristics of *muannats* thoroughly, without the need to consult multiple references, thus saving time and reducing misunderstandings in the use and understanding of the *muannats* concept in Arabic.

## Research Method

The method used in this study is library research with a qualitative approach. A qualitative approach, as outlined in research proposals, encompasses aspects such as tendencies, non-numerical measurements, situational description, in-depth interviews, content analysis, snowballing, and storytelling across the processes of planning, fieldwork, data analysis, and reporting (Sugiyono, 2018; Musianto, 2002). The data collected consists of both primary and secondary sources. Primary sources include several classical Arabic texts such as *Kitāb al-Balāghah fī al-Farq bayna al-Mudhakkar wa al-Muannats* and other contemporary Arabic books. Secondary sources comprise relevant articles and other scholarly books.

The researcher employed a performance analysis approach and reconstructed Arabic sentences (*jumlah*) by adjusting gender in accordance with semantic codes in order to understand meaning elements and draw conclusions based on the data findings. Sugiyono's *Educational Research Methods: Quantitative, Qualitative, and R&D Approaches* was also referenced for methodological grounding.

Furthermore, the data collected were analyzed qualitatively using each step of the case study method, which includes the following steps (Sugiyono, *Quantitative, Qualitative and R&D Research Methods, Second Edition*, Bandung: Alfabeta, 2020, pp. 322–324):

**Data Collection.** The core activity in every research project is data collection. At the initial stage, the researcher conducted a general exploration of the research object.

**Data Reduction.** This involves simplifying, categorizing, and discarding unnecessary data to yield meaningful information and facilitate conclusion-drawing. This step aims to compile the characteristics of *muannats* from various prepared sources.

**Data Presentation.** Data that has been reduced is organized and structured into patterns of relationships, enabling readers to easily comprehend the research findings. Data is presented in narrative descriptions, charts, categorical relationships, flowcharts, and other similar formats.

**Conclusion Drawing or Data Verification.** Preliminary conclusions are tentative and subject to change if strong supporting evidence is found in subsequent stages of data collection. This process of seeking further evidence is referred to as data verification. Data analysis in this study is based on Huberman's model of qualitative data analysis.

## Result and Discussion

Femininity in Arabic is referred to as *muannats*, derived from the root word – أَنْثُ – مُؤَنَّثُ – تَأْنِيثُ – مُؤَنِّثٌ, which means "to deal with what is weak" (UFA Official & Bekal Islam Team, n.d.). In this context, *muannats* is likened to something weak because femininity (associated with women) was often perceived as weak during the pre-Islamic era (Muhamad Dimas Prakoso, 2024). Arabic, with its highly detailed grammatical structure and rich vocabulary (*mufradāt*), is among the most capable languages in verbalizing human thoughts and emotions. The grammatical discussion of *muannats* in Arabic is particularly broad and complex, as it encompasses not only nouns but also verbs, adjectives, and the use of pronouns (*damīr*), both in the second and third person.

Sa'īd bin Ibrahim at-Tastari al-Kaatib argued that *mudhakkār* (masculine) and *muannats* (feminine) do not possess fixed or standardized criteria, contrary to what some may claim. According to these views, *muannats* is identified by three common markers: (1) the suffix *-ah* or *tā' marbūṭah*, as in *rākibah* (راكبة); (2) *alif mamdūdah*, as seen in *ḥamrā'* (حمراء); and (3) *alif maqṣūrah*, as in *ḥublā* (حبلی) (Sa'īd bin Ibrāhīm at-Tastari, *al-Mudhakkār wa al-Muannath*, p. 135). Generally, feminine nouns are marked by the *-ah* or *-at* suffix – such as in *ḥaqībah* (حقیبة), which ends in a *tā' marbūṭah* when unvowelized, and is thus considered feminine. Based on this, the concept of femininity in Arabic is not limited to rational beings; even inanimate objects can be classified as either *mudhakkār* or *muannats*.

This supports Sa'īd bin Ibrāhīm's earlier assertion that there is no absolute standard for what constitutes *muannats* or *mudhakkār*; rather, identification is based on form and pronunciation. *Muannats* is considered a *far'* (derivative), and therefore it requires a marker or sign to indicate its feminine form (Jamaluddin Muhammad, *Sharḥ Ibn 'Aqīl 'Alā Alfiyyah*, Surabaya: Imaratullah, 2019, p. 4). The markers of feminine nouns are categorized into four types (Ibn al-Anbārī, *al-Mudhakkār wa al-Muannath*, Beirut: Dār al-Kutub al-'Ilmiyyah, 1990, p. 234):

1. Nouns that end in *tā' marbūṭah*, such as *Khadijah* (خديجة) and *Fāṭimah* (فاطمة);
2. Nouns that carry feminine meaning but lack feminine morphological markers, such as *Zaynab* (زينب);
3. Feminine forms that differ from *mudhakkār* even without clear morphological distinction;

4. Words exclusively used for females, such as *ḥā'id* (حائض – menstruating woman), which is inherently feminine though it lacks visible feminine markers.

More broadly, *muannats* (feminine) in Arabic is marked by fifteen indicators (Ibn al-Anbārī, p. 326): eight in nouns (*ism*), four in verbs (*fi 'l*), and three in objects.

#### **Feminine markers in nouns include:**

1. *Alif maqṣūrah* tilted toward the letter *yā'*, as in *Laylā* (ليلي), *Salmā* (سلمي);
2. *Alif mamdūdah*, as in *ḥamrā'* (حمراء), *ṣafrā'* (صفراء);
3. Final *tā'*, as in *ukht* (أخت – sister), *bint* (بنت – daughter);
4. *Alif* and *tā'* in the plural form, such as *muslimāt* (مسلمات);
5. *Nūn* in the feminine plural pronouns *hunna* (هنّ) and *antunna* (أنتنّ);
6. *Kasrah* in the second-person feminine pronoun *anti* (أنتِ);
7. *Yā'* in demonstratives like *hādhihi* (هذه) as in *hādhihi qāmat* (this woman stood);
8. The final *tā' marbūṭah*, as in *Fāṭimah* (فاطمة).

#### **Feminine markers in verbs include:**

1. The prefix *tā'*, as in *qa'adat* (قعدت – she sat), *taqūmu* (تقوم – she stands);
2. *Yā'*, as in *tadribīna Zaydan* (تضربين زيداً – you [fem.] hit Zayd), *wa-ḍribī Zaydan* (واضربي زيداً – and hit Zayd);
3. *Kasrah* in the pronoun attached to the verb, as in *qumti* (قمتِ – you [fem.] stood);
4. *Nūn* attached to the verb, as in *qumna* (قمنّ – they [fem.] stood).

#### **Feminine markers in objects include:**

A *kasrah* vowel on the object form of the attached pronoun, such as in *ḍaraba-ki* (ضربكِ – he hit you [fem.]). In Arabic, a sentence consists of a noun (*ism*), a verb (*fi 'l*), and a particle (*ḥarf*) (al-Ḥaṭṭāb ar-Ru'aynī, *Mutammimat al-Ājurrūmiyyah*, Surabaya: Harisma, 954; Ibn Hishām an-Naḥwī, *Awḍaḥ al-Masālik ilā Alfiyyat Ibn Mālik*, Beirut: Dār al-Fikr, p. 561). Apart from particles, both nouns and verbs have specific grammatical markers for identification. However, in this study, the researcher limits the scope to identifying *muannats* indicators found in both nouns and verbs only.

#### **Feminine Markers in *Ism* (Nouns)**

*Ism* refers to anything that denotes a name, whether it is a person's name – such as *Hind* (هند) – or other than that, including place names, adjectives, and anything in the universe that has a name. Thus, everything in existence – whether rational or irrational, animate or inanimate – is classified as a noun (*ism* or *nomina*) in Arabic. In Arabic, all nouns are categorized as either masculine (*mudhakkar*) or feminine (*mu'annath*). This section presents the markers of femininity (*mu'annath*) in nouns.

### ***Mu'annath* by Essence**

According to its essence, *mu'annath* is divided into two categories: true feminine (*ḥaqīqī*) and metaphorical feminine (*ghayr ḥaqīqī*) (Ibn Ya'īsh, 2001; Abū al-Barakāt al-Anbārī, 1996).

1. True feminine (*mu'annath ḥaqīqī*) refers to words whose form and meaning both indicate femininity. For example, the word *al-mar'ah* (المرأة - the woman) is feminine in form due to the *tā' marbūṭah* ending and is feminine in meaning because it refers to an actual female person.
2. Metaphorical feminine (*mu'annath ghayr ḥaqīqī*) refers to words that are feminine in grammatical attribution but not necessarily in form. For instance, *an-nār* (النار - fire) does not show any apparent feminine marker in its form but is grammatically treated as feminine.

### **Subcategories of *Mu'annath Ghayr Ḥaqīqī***

*Mu'annath ghayr ḥaqīqī* is further divided into:

1. Analogical metaphorical feminine, which includes nouns that carry a feminine marker in form. These markers are typically:
  - *Alif maqṣūrah*, as in *ḥublā* (حبلی - pregnant),
  - *Alif mamdūdah*, as in *ṣaḥrā'* (صحراء - desert),
  - *Tā' marbūṭah*, as in *ḍaribah* (ضاربة - one who hits [fem.]).

There are also instances where a noun lacks a visible feminine marker but is commonly understood to refer to females, such as *Zaynab* (زينب), a name typically used for women. Therefore, it is classified as feminine.

Conversely, some nouns appear feminine in form but are actually masculine, such as *Ḥamzah* (حمزة), which ends with a *tā' marbūṭah* but refers to a male (the Prophet's uncle),

and thus is masculine.

2. Non-analogical metaphorical feminine, which refers to nouns that have no visible feminine marker in their form but are understood – by convention or grammatical assignment – to be feminine, such as *as-samā'* (السماء – the sky).

### **Feminine Noun Forms Marked by Alif Tā'nīth Maqṣūrah**

Grammatical scholars ('ulamā' naḥw) agree that an ism maqṣūr is any noun that ends in an alif – whether it is an additional (zā'idah) or original (aṣliyyah) alif – and that it may or may not accept tanwīn (nunation) (Ibn Walād, *al-Maqṣūr wa al-Mamdūd*, Cairo: Leiden, 1900, p. 135). Feminine forms marked by alif tā'nīth maqṣūrah are often written using the yā' character, such as in the examples: *hawā al-nafs* (هوى النفس – desire of the soul), *al-karā* (الكرى – drowsiness), and *al-adha* (الأذى – harm); or written with the alif itself as in *'aṣā* (عصا – stick) and *shajar al-ghaḍā* (شجر الغضا – a type of tree) (Abū 'Umar al-Zāhid al-Muṭarriz, *al-Maqṣūr wa al-Mamdūd*, Saudi Arabia: Journal of the Institute of Arabic Manuscripts, vol. 20, pp. 22–26).

Thus, any noun ending in alif tā'nīth maqṣūrah is grammatically considered feminine (*mu'annath*), even if this marker is not immediately apparent – particularly for those unfamiliar with the broader indicators of tā'nīth, which go beyond the more obvious tā' marbūṭah suffix.

A common morphological pattern (*wazn*) for this form is *fu'lā* (فُغْلَى), as seen in *ḥublā* (حَبْلَى – pregnant) and *arbā* (أَرْبَى – richer) (Jamaluddin Muhammad, *Sharḥ Ibn 'Aqīl 'Alā Alfiyyah*, p. 170). This pattern often appears in adjectives or verbal nouns (*maṣḍar*). The richness of Arabic grammar lies in its depth and intricacy, which leads classical and contemporary grammarians alike to explore and debate even the nuances of alif usage across various texts, offering readers diverse insights and perspectives. Despite the repeated themes across grammar books, each work presents unique interpretations and emphases.

### **Feminine Noun Forms Marked by Alif Tā'nīth Mamdūdah**

The *alif tā'nīth mamdūdah* can be found in verbal nouns (*maṣḍar*) whose initial root letter is vocalized with a ḍammah, such as *al-bukā'* (البكاء – crying), and occasionally in those with an initial kasrah, such as *al-nidā'* (النداء – calling) and *al-ghinā'* (الغناء – singing)

(Abū 'Alī al-Qālī, *al-Maqṣūr wa al-Mamdūd*, Cairo: Maktabat al-Khānjī, 1999, p. 305).

Similar to *alif maqṣūrah*, *alif tā'nīth mamdūdah* frequently appears in adjectives following specific morphological patterns (*awzān*). One of the most common is the pattern *fi 'lā'* (فعلاء), as in *ṣaḥrā'* (صحراء – desert). In adjectives whose masculine form follows the *af'al* (أفعل) pattern, the feminine counterpart typically follows *fi 'lā'*, for example: *aḥmar* (أحمر – red [masc.]) becomes *ḥamrā'* (حمراء – red [fem.]).

Other patterns associated with *alif mamdūdah* as a feminine marker include:

- *af'alā'* (أفعلاء), such as *arbi 'ā'* (أربعاء – Wednesday),
- *fi 'lalā'* (فعللاء), as in *'aqrabā'* (عقرباء – female scorpion),
- and other derived patterns including:
  - *fi 'ālā'* (فعالاء), e.g., *qiṣāṣā'* (قصاصاء),
  - *fu 'lulā'* (فُعْلَلَاء), e.g., *qarfuṣā'* (قرفصاء),
  - *fā 'ulā'* (فاعولاء), e.g., *'Ashūrā'* (عاشوراء),
  - *fā 'ilā'* (فاعلاء), e.g., *qāṣi 'ā'* (قاصعاء),
  - *fi 'liyā'* (فغلياء), e.g., *kibriyā'* (كبرياء),
  - *maf'ulā'* (مفعولاء), e.g., *mashyūkhā'* (مشيوخاء),
  - *fa 'alā'* (فَعْلَاء), e.g., *dabūqā'* (دبوقاء), *khuyalā'* (خيلاء – pride or arrogance).

(Jamaluddin Muhammad, *Sharḥ Ibn 'Aqīl 'Alā Alfīyah*, pp. 170–171)

### Nouns Considered Feminine (Muannats)

Linguistically, these nouns do not have explicit markers of femininity in their form, but their femininity is assumed. There are many nouns that are considered feminine, though not explicitly marked as such. One example is "السماء" (the sky), which is considered feminine because it encompasses the earth. This is confirmed by the Quranic verse "والسمااء وما بناها" (And the sky and what has built it), where the pronoun ها at the end refers to "هي" (she), which is used for feminine nouns. Therefore, it is clear that السماء is feminine because the pronoun refers back to the sky. Another example is "الأرض" (the earth), which is also considered feminine, as it is covered by the sky. This is supported by the Quranic verse "والأرض وما طحها" (And the earth and what has spread it), where the pronoun ها again shows that الأرض is feminine. The noun "النفس" (the soul) is also considered feminine, even though it does not explicitly show signs of femininity in its form. This is in line with the Quranic verse "أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَىٰ مَا فَرَّقْتُ فِي جَنبِ اللَّهِ" (And

when a soul says, "Oh, woe to me for what I neglected in the matter of Allah").

Other nouns that are considered feminine despite not having explicit markers of femininity include:

أذن (ear), الساق (calf), القدم (foot), الطير (bird), البئر (well), العير (camel), العنكبوت (spider), النمل (ant), الريح (wind), النار (fire), الإصبع (finger), الكف (palm), الذراع (arm), الكبد (liver), اليد (hand), الرَّجُل (leg), العَيْن (eye), اليمين (right), الشَّمال (left), الفَخْد (thigh), الورك (hip), الكَرش (belly), العَجْز (back), الصَّلَع (rib), الباع (arm), العَضد (elbow), الكَتِف (shoulder), and الكُرَاع (leg). As Abu al-Barkat al-Anbari stated in *al-Balaghah fi al-Farq bayna al-Mudhakkar wa al-Mu'annath* (The Eloquence in the Distinction Between Masculine and Feminine), these and many other words are considered feminine despite lacking explicit markers of femininity. Some, like أذن (ear) and عين (eye), are considered feminine because they refer to paired body parts, which are typically regarded as feminine.

### Markers of Feminine in Verbs (Fi'il)

Just like in the Indonesian language, Arabic also has verbs, and in Indonesian, there are no specific rules distinguishing the form of a verb when used with a masculine or feminine pronoun. However, in Arabic, there are rules that must be followed when a verb is used with a feminine pronoun. The difference between a feminine noun and a verb that is linked with a moving, raised pronoun is in the structure of the sentence, as grammatical rules cover this distinction. For example, in the past tense (fi'il madhi) when it is linked with the feminine ta' (as-sakinah), like in "نِعِمَّتْ" (She was excellent) or "بُئِسَتْ" (She was awful)", the ta' sukun at the end indicates femininity, referring to a feminine pronoun in the third person. Similarly, the word "تَبَارَكْتَ" (You are blessed) ends with ta fathah, indicating a feminine second-person pronoun. For imperative verbs (fi'il amr), a feminine second-person pronoun is indicated by the final letter ya, as in "أُصْرِي" (Hit her!). In addition, a marker of femininity that pairs with a verb is the munfasil pronoun, such as "صَرَّتْكَ" (He hit you), where ka (ك) indicates a feminine second-person pronoun. For a third-person feminine pronoun, the munfasil pronoun ها is typically used, as in "أَصْرَهَا" (He helped her), where ha (ها) shows the third-person feminine pronoun.

Including the feminine marker in a verb linked to a pronoun is mandatory, and omitting this marker would cause confusion, as it would seem as if the verb lacks an appropriate subject. Therefore, we must say "جاءت هند" (Hind came), and it is incorrect to say "جاء هند"

because the verb is linked to a feminine pronoun, and omitting the feminine marker would cause ambiguity.

### Words Specific to Women such as "حائض"

In Arabic, there are certain words that are specifically associated with women, such as "حائض" (menstruating) or "حامل" (pregnant). Khalil bin Ahmad al-Farahidi stated that these words carry an inherent connection to women, implying a certain relationship when used. For example, when we say "حائض" (menstruating), it implicitly means "a menstruating woman." A second view, from Sibawayh, suggests that words specifically linked to women are often interpreted with the addition of the words "إنسان" (human) or "شيء" (thing) before them.

On the other hand, scholars from the Kufa school, like those from the Basra school, tend to agree that there is no need for a feminine marker in words specifically associated with women, as the inherent association with femininity is already understood. Therefore, they argue that there is no need to add a feminine marker to these words, as their identity as feminine is already established.

### Conclusion

Feminine markers in Arabic grammar can be viewed from several aspects. Based on their authenticity, femininity is divided into two categories: *mu'annats haqiqi* (real feminine) and *mu'annats ghair haqiqi* (non-real feminine). *Mu'annats haqiqi* is further divided into three types: the feminine marker with *alif maqshurah*, *alif mamdudah*, and the feminine marker indicated by *ta' marbutah*. Additionally, sometimes femininity is not marked by any specific sign, but the word refers to something inherently feminine, such as the name "زينب" (Zaynab).

On the other hand, *mu'annats ghair haqiqi* refers to nouns that do not have any explicit markers of femininity but are considered feminine, such as السماء (the sky) and the names of paired body parts, which are considered to be feminine as well. There are also many words that are considered feminine without any visible markers, but their femininity is inferred.

The feminine marker indicated by *alif ta'nits maqshurah* follows the pattern *فُعَلَى*, while the feminine marker indicated by *alif ta'nits mamdudah* follows the pattern *أَفْعَلَاء*.

أَفْعِلَاءَ, فَعْلَاءَ, فَعْلَلَاءَ, مَفْعُولَاءَ, فَعْلِيَاءَ, فَاعِلَاءَ, فَاعُولَاءَ, فُعْلَلَاءَ, فَعْلَاءَ, and أَفْعِلَاءَ.

There is also the feminine marker present in pronouns that are paired with verbs, such as a moving, raised, nominative pronoun تِ, which indicates the second-person feminine pronoun (mutaharrik marfu' akhiran), or ثِ, the third-person feminine pronoun (ghoibah mukhatabah). Additionally, the second-person feminine pronoun is often marked by كِ and can be seen in the separated form *munfasil*.

Moreover, there are words that are specifically for women, such as حائض (menstruating). Although the word does not show a formal feminine marker, it is still considered feminine because only women menstruate, making the term inherently feminine.

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