

The Real Verbal Feminine does not Need Signs of Femininity

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Introduction

The aim of the research is to prove that the masculine and feminine in the Arabic language are organized into linguistic laws. The research method is the descriptive and analytical method that collects and classifies data and proposes alternatives and solutions. The study dealt with a number of topics such as: masculine and feminine in the Arabic language, signs of feminization, the origin of masculinity and femininity, and linguistic reality. The necessity and importance of the research comes from the fact that it is an attempt to address the confusion found in grammarians' interpretations of grammatical phenomena related to masculinity and femininity and to provide correct explanations for these phenomena. The research prompts to answer these questions:

1. How can the view of the true masculine and feminine be unified?
2. Why can't we consider the short ta' (ha) and the shortened and extended alifs in the real feminine as signs of feminization?
3. Why cannot we accept the iron rule that grammarians and linguists took from Sibawayh, which states that the masculine is a root and the feminine is a branch of it?
4. How did Arabic behave with regard to the standard feminine forms, which are governed by their own rules?

Many studies (excluding books) have dealt with the phenomenon of masculinity and femininity in Arabic and have saturated it with research covering multiple aspects of it, such as:

- Ibrahim Al-Samarrai, Return to Masculinity and Femininity and Its Summons, Journal of the Jordanian Arabic Language Academy, Issue 34 (1988), Pages: 27-52. The most important thing Al-Samarrai addressed in his research is the issue of masculinity and femininity in the past. One of the most important results is the issue of not considering the Alif; and its two types, shortened and extended, as a sign of feminization.

Materials & Methods

Grammar books stipulate that the masculine does not need a verbal sign to be added to its form, because what indicates its remembrance is fame and widespread use. There are two main types of masculine: real and metaphorical. The real is what has a feminine gender of its kind, and the metaphorical is what does not have a feminine gender of its kind. There are two types of masculine: that which has an external existence and which has an abstract mental meaning. The feminine needs a sign to be added to its form to indicate its feminization and the feminization of its owner, which is the vowelized feminine ta', or the feminine alif, with its two types: short and elongated. The feminine has two main types: real and metaphorical, and each of them is divided into verbal and non-verbal. The verbal real is what has a masculine gender and is accompanied by one of the feminine signs, and the non-verbal real is what has a masculine gender and is devoid of feminine signs. The verbal metaphor is that which does not have a masculine gender and is accompanied by one of the feminine signs. The non-verbal metaphor is that which does not have a masculine gender and is devoid of feminine signs. There is a fifth type, which is the verbal feminine, which is masculine in its meaning. The most famous signs of feminization that are attached to feminine nouns are the short ta', shortened alif, and extended alif.

Research findings

The look at the true masculine and feminine must be unified, so that the creation is what differentiates them, and commonness is the sign that indicates them both, so they do not need any other sign. As for the letters that grammarians considered as signs of feminization, such as: Fatima, Laila, Isra, they are, in fact, parts of the word and are not superfluous to it, meaning that the true feminine does not need a sign of feminization, and what is indicated by it is the commonness; Just like the masculine. Also, if we considered the masculine as the original and the feminine as a branch of it and wanted to apply it to the real masculine and feminine, it would not be valid. Even if we take out the incorporeal feminine, even though it occupies a large area of the real feminine, what remains of the feminine does not measure well for the most part, as there are nouns that end with a ta or ha and do not have a masculine form in their formation, such as: Fatima, Sarah, in addition to the nouns that end in With both types of alif: shortened and extended, that is, we cannot delete the feminine sign because it is from the root of the word. As for the figurative feminine, it is limited to listening, as there is no law governing it.

Results, Discussion, and Conclusion

If we extrapolate the true masculine and feminine in Arabic, we would find that what indicates the masculinity or femininity of a word is not the sign, but rather the creation and nothing else, as the language selected words and made them masculine and selected others and made them feminine. If the masculine does not need a verbal sign to be added to its form, to indicate its remembrance, so why do we see the ta or ha (which is the first sign of feminization) in names specific to males? If the feminine needs a clear verbal sign to be added to its form, to indicate its feminization, which is the ta', or the two types of alif: the shortened and the extended, then why did we exclude the non-verbal feminine from that law and add a restriction? Alternatively, he says: Or is the feminine sign noticeable in two ways: the first is its appearance when it is diminutive, and the second is the pronoun referring to it, describing it, or referring to it? How do we know that the word Uyaynah is a masculine name despite it being a diminutive of the feminine word Ayn, or that the meaning of the word Asmaa is masculine (Asmaa bin Kharijah) or feminine (Asmaa bint Umayy)? Why do we limit ourselves to the common sense in explaining the masculine masculinity and resort to signs to explain the feminine masculinity? Why is commonness limited to the masculine and not the feminine? Did words such as "Zeinab, Ilham, and Suad," need signs to distinguish them from the masculine, or did words like "an ass, a mare, a camel," and the like need those signs?

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