

## **Linguistic rooting of the principle of masculine and figurative femininity in Arabic.**

**By**

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### **Abstract**

The research dealt with an issue in linguistic rooting, namely Arabic and the principle of mnemonic and real and figurative femininity, trying to read, the reasons for masculine and feminine and their justification, familiarizing with what the ancients and modernists wrote in the discussion of this issue, indicating the stages it went through, highlighting the evidence with the intention of reaching its knowledge, and the consequences It has effects and differences in the use of words and structures; Because its lack of knowledge and neglect makes speech disorder, as it is one of the means that helps to clarify the intended meaning, and to strengthen the link between the two corners of the sentence, and it is an aspect of conformity and homogeneity in Arabic.

### **Introduction**

The phenomenon of masculinity and femininity is one of the many linguistic phenomena that calls for attention and consideration, research and investigation, with the aim of reaching the accuracy of its knowledge, and the resulting differences in the use of apparent words, as the speaker, listener and reader often get confused when looking at these names. Is it male or female? Because of the inaccuracy of knowing the connotations of these names and their uses, the speaker stumbles to include them with his words. It is a linguistic issue that has accompanied the Arabic language, and its speakers, since the beginning of linguistic research among the Arabs. However, they were not able to pronounce on her the final ruling that the Arab's mentality is reassured by. Masculine and femininity are among the thorny issues in which mistakes are frequent, especially among writers. Therefore, Arab scholars have taken great care in the phenomenon of feminine masculinity. The studies that I have dealt with are not few. Scholars have been aware of it from an early age, but this issue remained thorny, until some researchers described it. (Bergatrasr, 1981; Al-Smarrai, 1985; Al-Sharifi,20001; Ghazi, 2011), It is one of the most difficult things that a linguistic researcher faces, despite the efforts that have been made in this field, but the field of research in it is still fertile. Ibn Wahb stated that the issue of masculine and feminine is confused, for not subject to specific rules, and improved evidence, he said: " The knowledge of the masculine and the feminine cannot be reached from this chapter except by listening without analogy, Ibn Al-Tastari explained the difficulty and the hiddenness of the phenomenon of masculine and femininity, by saying:" Nor do they have a door that limits them, as some people claim." (Ibn Al-Tastari,1983,p.47) From here the research will come to address an issue in linguistic rooting, namely Arabic and the principle of masculine, feminine and figurative, trying to read the reasons for masculine and feminine and their justification, familiarizing with what the ancients and moderns wrote in the discussion of this issue, showing the stages it went through, highlighting the evidence with the intention of reaching its knowledge, In order for this research to be in a specific circle; I have tried to identify one of the parts of this phenomenon, which is the figurative masculine and femininity, and linking this to the characteristics of motherhood and paternity, and to the

conceptual dimension of the group speaking the language, so that this research becomes clear in the phenomenon of masculine. Clarifying the intended meaning, and documenting the link between the two corners of the sentence, which is an aspect of conformity and homogeneity in Arabic, as expressive accuracy represents one of the important functions performed by the process of feminine reminders in linguistic systems. The higher the levels of masculine and feminine in a language, the higher the degree of accuracy of its expression in this area. It is from the complete eloquence of speech for the listener that the speaker or writer pay attention to the issue of masculine and femininity in order to make his words and phrases fulfill the intended purpose, by choosing what suits the situation from the elements related to masculine and feminine such as pronouns, descriptive nouns, relative nouns, and descriptions, when speaking or writing, as he must take into account the situation. The syntax for what he speaks or writes, as well as his observance of the place and the necessities of the situation in terms of the eloquence of the word or phrase, Abu Bakr Muhammad Ibn Al-Anbari said: "From the complete study of grammar and syntax is knowledge of the masculine and feminine, because whoever mentions a feminine, or a masculine feminine, the fault is it is necessary, The defect was necessary to him, such as his imposition of a raised or lowered position". (Ibn Al-Anbari , d.328 AH., investigation: Al-Janabi,1970 :87) Despite what the predecessors wrote and filled their books with, they did not come up with the final say on this issue. Because masculine and feminine are among the most closed doors of grammar, and their problems are many (Bergatrasr, 1981, p:112), Perhaps the association of the issue of masculine and femininity with ambiguity lies in the most important reasons: the connection of masculine and feminine with linguistic history, the emergence of language, and the development that occurred in the course of our Arabic language. (Barhouma, 2002, p:47) . The masculine and feminine are phenomena that people circulate, and the problem takes an important aspect of the students' interest due to the confusion of a large number of the Arabic language to make this word masculine or feminine, especially the words that do not have the feminine sign attached to it, which calls for shedding light on this phenomenon.

I think that the Arabs initially put one name for both genders, masculine and feminine, but after their lives advanced and their horizons expanded, they began to differentiate between masculine and feminine in pronunciation, not by grammatical means, and this is what we will know later when talking about Arabic and the principle of masculine and feminine.

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## **Arabic and the Principle of Masculine and Feminization**

The phenomenon of (masculine and femininity) is one of the linguistic phenomena that all human languages have in common, but the treatment of gender differs from one language to another. There is no doubt that this difference in gender necessitates different expressions for both male and female, which is a clear phenomenon in all languages of the world, but here we will focus on it in our Arabic language.

Among the established rules in Arabic, the name is divided in terms of gender into two parts: masculine and feminine, a division known to man at an early age and confirmed by all religions. The Almighty said: (And that he created the two pairs, the male and the female) (Surat An-Najm, verse: 45).

Nothing is known to depart from this steady rule in Arabic. There is a third gender, the neuter gender <sup>(\*)</sup>. In some languages, the Arabic language dealt with him as masculine and feminine, and did not specify him with a treatment that distinguished him, and this is how it treated all other beings, as they are either masculine or feminine, even if they do not have a masculine of their gender, towards: the moon and stone, or figuratively feminine, towards: the sun, The eye, and this is what the Arabic language followed with the cosmic beings, they are either masculine or feminine<sup>(1)</sup>(Amayreh, 1992:17-18)

Among the grammarians, such as Abu Barakat Al-Anbari, who declared to link the significance of the feminine utterance to the feminine reality with its connotation of what has the feminine apparatus. And when this relationship ends, the meaning of the utterance goes out to the circle of metaphor, so the masculine and feminine in a circle other than the human or animal circle, i.e. (what does not give birth or ovulate, or what does not have a reproductive system) is a metaphor. (Al-Anbari, T 577 AH, investigation: Abdel-Tawab, 1970:63)

But the Arabs treated the figurative feminine as the real feminine, and his femininity is inferred: by the feminine pronoun and its signs, or by attaching the feminine t to the verb like the sun, and the earth is as we say: This sun I saw it rose, which has no distinction or control; Because it does not indicate a real or tangible subject, and is attached to the feminine as a metaphor, it is suspended on the terminology unlike the real feminine, as it is known in the language (Barhouma, 2002:56)

As for the figurative classification of masculine and feminine, it is an arbitrary matter that is not easily explained by a convincing explanation; Therefore, the ancient Arab scholars refused to delve into it, "The issue of dividing names in general on the basis of gender is originally a conceptual issue related to the developments in the awareness of speakers regarding these names, and linguistic analysis cannot predict or codify them" (Al-Sharboufi,2001 :16)

A single word moves from metaphor to reality; Because of his semantic transmission on the self; For example, the word (Sabah) is a masculine figurative masculine in the origin of its placement on time, but it may move to the scientific, so it is a real masculine if it is called masculine, and it is a real feminine if it is called a feminine.

The phenomenon of masculine and feminine in Arabic has gone through multiple stages, as it can be said that in the first stage, the distinction between masculine and feminine was not made through the linguistic sign (feminine sign) (Al-Farra :53) as in (Gamil), (Gamila), (Karim) and (Karima), rather the semantic criterion was the difference in the word (verbal disagreement) as a criterion for gender sorting, as in Ab=father and Om=mother, and because the idea of kinship; Any blood kinship affected the language. The Arab, as he cares about the idea of lineage, put it on the idea of language, so he showed two elements in the idea of lineage (father) and (mother), and all things in the universe must be aligned with (father) or (mother); This means that there are characteristics of her Arab being about motherhood that are biased towards the feminine, and there are characteristics of her Arab being about fatherhood, so she is aligned with the masculine (Al-Aqtash, 2005).

Blood kinship influenced language, so the Arab transferred the idea of lineage from his blood to his language. Distinguishing between masculine and feminine is possible through the

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\* The term neuter, a term used in other languages, parallel to the figurative masculine and feminine terms in Arabic.

<sup>1</sup> See: Amayreh, Ismail, Ahmed, Dhahirah, Femininity between Arabic and Semitic languages, an authentic linguistic study, Dar Hanin, Amman, 1992 AD, pp. 18, 17.

linguistic sign, but rather through a verbal violation between the masculine and feminine subject, by placing an expression for both masculine and feminine other than the other word, as in:

(Ab =Father) and (Om =mother), (Tees =goat) and (An'z =goat), (Himar = donkey) and (Atan = ass), (Aljadi = Capricorn) and (Enaq = hug), and others.

As a result, the vocabulary of the language has been greatly inflated. Which made her take another path that tends to ease, which is choosing a feminine tool that results in the difference between masculine and feminine.

Therefore, Arabic differentiated between the masculine and the feminine by leaving the masculine as it is, and placed for the feminine signs known by them, called the feminine signs. As for the reason for the Arabs to come up with these signs to differentiate between the masculine and the feminine, it was limited to their fear that the words would abound for them as we mentioned above; That is, the linguistic lexicon is enlarged, so they shorten it with these signs <sup>(\*)</sup> (Hind, Zainab and others).

As for the second stage, from the stages of masculine and feminine, it goes back to the fact that the Arab mentality is a masculine mentality (Al-Laqani,1990: 39-43) that does not need to distinguish the male, but rather needs to distinguish the female, so the feminine t'a was entered on the feminine nouns, and Sibawayh referred to this when describing the masculine with the priority characterized by lightness by saying And know that the masculine is lighter for them than the feminine, because the masculine comes first, and it is more powerful, and the feminine only comes out of the masculine (Sibawayh, 1:22), and he said in another place: things are the origin of masculine, then it is singled out after; Masculine is the first and it is more powerful, just as the indefinite is more capable of knowledge. Because things are nothing, and then they are defined. Masculine is the first and it is more powerful in their view (Sibawayh,3:241-242), and for this rooting, Al-Mubarrad went to root a partial rule by saying: "Everything that is not known is masculine or feminine, then its right is to be masculine, because feminization of non-animals is feminization with a sign, and if the sign is not the reminder is the origin." (Al-Mubarrad, investigation: Abdel-Tawab, & others,1996: 108). There is an allegation that this branching is a continuation of the religious heritage. Issa Barhouma says: "And from this division there are hidden secrets that transcend the limits of language, extending in its support to the beginning of formation and the first creation. The two sexes are not separate from the story of the creation of Adam, and the derivation of Eve from his rib, just as the male is the first and is the origin of creation, and the female is the second, derived from the man, so the masculine is the pillar, and the feminine is a branch, and it is carried on the masculine, so the feminine remained without the sign of femininity" (Barhouma, 2002:72-73). In another place, he confirms the authenticity of the masculine and the subordination of the feminine, citing the story of the first creation of Adam, the father of mankind, peace be upon him first, and the derivation of the female Eve from his rib, so they are from one soul (Barhouma, 2002:94), as stated in the Holy Qur'an, the Almighty said: (O people, fear your Lord who created you from a single soul. He created from her husband and spread from them many men and women) ( Surat An-Nisa, verse:1). For a year in which there is no distinction between male and female, when I wanted to distinguish the female, I inserted the feminine sign in the pronunciation.

As for the predominance of masculine over femininity among Arabs, it depends on the matter of rooting and branching. If the word denotes a plural in which males and females are

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\* Arabic contains words that bear the characteristic of femininity, which is a note, towards Talha, Muawiyah and others, and other words that do not carry the characteristic of femininity and are feminine, towards Hind, Zainab and others.

combined, then the masculine will prevail over the feminine. Sibawayh said: “And we say this is the eleventh if there are ten women with a man, because the masculine prevails over the feminine” (Sibawayh,3/561). And we say: the man and the woman got up and sat down, and it is not permissible to say: they got up and sat down, and likewise if the speech comes in general for the masculine and the feminine, then it is in the masculine wording, so we find in the Holy Qur’an, for example, the Almighty’s saying: (Read in the name of your Lord who created) (Surat Al-Alaq,verse:1), and the Almighty’s saying: The believers have succeeded) (Surah Al-Muminoon, verse:1), and God Almighty says: (God loves those who repent and love those who purify themselves) (Surat Al-Baqarah, verse 222) .And the Almighty’s saying: (Establish prayer at the dawn of the sun until the dusk of the night) (Surat Al-Isra, verse 78), and the Almighty’s saying: (Establish prayer, and pay zakat) (Surat Al-Baqarah, verse:43,83, An-Nisa, verse:77, An-Nur, verse:56. Al-Muzammil, verse:20)... And all of it is a masculine discourse, whether it is singular or plural, and the feminine is actually included in it, and it does not need duality in the speech, but rather the method of masculine primacy of the masculine over the feminine, and it was reported from the Arabs that the masculine aspect is given priority over the feminine in the speech, the Arabs said: the two moons (of the sun and the moon) (Al-Qalqashandi, investigation: Al-Din & others,1987,vol:1/61), Predominance of the masculine moon over the feminine sun, and they said: the fathers (for the father and the mother) (Al-Azhari, 1976: 325), giving priority to the side of the father over the mother. And from that, the Almighty’s saying: “O you who believe...” (Surat Al-Baqarah verses: 104,153,172,178,183,208,254,264,267,278, 282; Surat Al Imran verses:118,130,149,156,200; Surat An-Nisa verses:29,43,59, 71,94,135,136,144). In all places of the Noble Qur’an, the discourse may be directed in the masculine form without specifying the gender, as in the Almighty’s saying: (O man, what has deceived you about your Generous Lord) (Surat Al-Infjar, verse:6), this question is directed to the human race in general, masculine and feminine, and the discourse to gender in general is By masculine, but the feminine may be mentioned, and the masculine feminine takes on the meaning, so the meaning goes to a masculine she is mentioned, and if the meaning goes to a feminine she is a feminine, and this is a lot in Arabic. Sibawayh cites a number of testimonies on this phenomenon, including the saying of a man from Banu Kilab.

And Kilaban are ten Abton (braces), and you are free from their ten tribes.  
The female word Abtonan, as it means the tribes ((Sibawayh, 3/565)

In many places in his book (The Masculine and The Feminine), Al-Fara’ explained the meanings of the vocabulary whose rulings he mentions in terms of masculine and feminine, towards his saying: The tongue mentions, and perhaps feminine if they mean by the tongue the meaning of the message or poem (Fur: 79).

Al-Sijistani mentioned, in many places in the chapters of his book (The Masculine and The Feminine), he carried the words between masculine and femininity on the pronunciation once and on the meaning once. And most people said three souls, as much as men, carrying meaning, and that is the most talk (Al-Sijistani:106; Lisan Al-Arab)

Al-Zubaidi has devoted a chapter entitled: “The chapter on what is mentioned, and if you want something other than that meaning, then it is feminine. It came in it: "Albaten is masculine, so if you want the tribe to be female, then...” (Al-Zubaidi,1985:23)

Ibn Jinni represented in his book (Al-Khassess), the interpretation on the meaning, and the intent with which the saying falls in one way rather than another, what came in the famous tale of Al-Asma’i on the authority of Abu Amr that he heard a Bedouin from the people of

Yemen, saying: So-and-so, my book came to him. So he despised it, and said to him: Do you say: (Jaa'tho Kitabi?) My book came to him? Al-Arabi said: Yes, is it not a newspaper? I said: What is language? He said: The fool (Ibn Jinni, 2/411, 412; Lisan Al-Arab). His answer indicates that the meaning in his mind is the newspaper, and not the common meaning of the word "book", for the feminine verb, you meant by the feminine word a masculine meaning, so he remembered the verb with it, and the meaning was interpreted, so the meaning was interpreted.

And from masculine the feminine... God Almighty says: (And we revived with it a dead town) (Surah Qas:verse:11) Where "town" is described as a feminine epithet with the masculine epithet "dead"; Because "town" in the sense of country and place. And the meaning: and we revealed it to a dead place, carrying on the meaning (Ashour,p.294)

The most important thing is to mention the feminine. Because he returned the branch to the original, as Sibawayh explained previously (Sibawayh, 3/241-242., and reminding the feminine is easier than feminizing the masculine; For the power of the masculine and its originality on the feminine.

There may be a cultural dimension behind this linguistic phenomenon, which is represented in the (male authority) that gave stewardship to men even in the language, and there is a grammatical rule in support of this, which is that if the speech is directed to a group of men and women, the speech is in the masculine word even if it is the audience was a group of women, including one man (Sibawayh, 3/563)

There are adjectives that are for males and not for females, expressed by the language in the masculine form, considering that a special activity entrusted to males. : "Our ruler is a woman, the successor of the son of so-and-so is a woman, and the representative of So-and-so is a woman, so they did not include the sign of femininity in the description" (Al-Fara: 55; Al-Mufaddal:50 & Ibn Al-Anbari, 1/183), and he justified that by saying: "He only made them use this description by mentioning without femininity, that when they needed it in women they made it according to the majority without changing it." in pronunciation" (Fur:55). But these characteristics of males in the past do not require males alone today; Due to the large number of women practicing it, there is no privacy for males in it, as the Arabic Language Academy in Cairo has permitted us to say that it is a member (Intermediate Lexicon). We support this view that the argument on which it is necessary to remember (which is the predominance of assigning jobs to men) is no longer convincing with the spread of education among women and their crowding out of men in most jobs. In addition, the feminization of the jobs assigned to women is clearer and far from ambiguous and more in line with the rules of conformity in the Arabic language.

On the other hand, there are characteristics specific to females necessitated by their physiological and social nature, which came without a feminine sign, so that these traits are not considered a branch of male traits, and these characteristics are: menstruating, divorced, promiscuous, nagging ... and other characteristics such as milk that was singled out for her. Females without males, because the adjective is originally to be expressive of its description, so it matches it in its gender.

But the linguistic usage did not exclude this, as there are common characteristics between males and females that fall to the masculine and the feminine, such as our saying: Emraa sabour and shakour (patient and thankful woman), and man sabour and shakour (patient

and thankful man), and these common characteristics between males and females came on the following formulas and weights (Ibn Al-Shajari, Al-Hamalawy :137-138)

- What came on the weight of (faala) such as: Allama, we say: man allama and woman allama.
- What came on the weight of (Mef'aal) such as: Mef'dal, we say: man mef'dal, woman mef'dal and mehthar, and mea'tar (much perfumer), and an meq'wal (eloquent tongue), Hear: A woman of Miqaana: Be certain of everything she hears (Ibn Manzur)
- What came on the weight of (faoul) in the sense of a subject, and mentioned the described, towards: sabour = patient, ajouz = old, and hanoun = affectionate, we say: man sabour, and woman sabour, and this is man ajouz (old), and woman ajouz. The deletion of the descriptor was the feminine with the t: I met the suboura, alhanounah.
- What came on the weight of (faeel) if it was in the sense of the object and mentioned the described, towards: (jareeh = wounded), it says: man jareeh, woman jareeh. But if there is no description or presumption, then T enters to remove confusion. It says: There are six jarha (wounded) and qateelah (dead) in the field.

But the masculine may be sealed with a feminine sign because it is a feminine noun in the language in terms of pronunciation, such as: Talha is a name for a tree, then it was transferred to the male as Proper noun (Al-Hamalawy:136). Therefore, it is accompanied by femininity, as it is masculine in terms of the meaning and feminine in terms of the pronunciation, and this is what is known to the majority of grammarians as the verbal feminine, meaning the masculine whose word has a feminine sign Men.

The principle that we mean is that the masculine is called the male, and the feminine is called the female, but the language may contradict this established origin due to the breadth of its people in its use; This may be due to customary and social considerations, related to the mental and psychological perceptions of the speakers, as the dialectical diversity among the Arab tribes contributed to the permissibility of the diversity of opinions by remembering and feminizing words at the same time. What the tribe was accustomed to, the customs, traditions, and social norms that led to the difference in its dialects by reminding and feminizing words (Al-Sharifi: 156).

Femininity in Arabic is a necessity, and necessity is linked to a need. It is not permissible to feminize what does not need to be feminized, such as the characteristics that are unique to the female rather than the males, because if a sign of femininity is attached to her; They would have imagined that it has a masculine equivalent, Such as: haaed = menstruating, hamel =pregnant, kaaeb = performing, Nahid, taleq = divorced, faten = charming, mor'dea = breastfeeding, aaqer = menstruating, qaed =sterile, Kaa'ib, nashez= promiscuous and Nahid and other similar attributes that are specific to females, and they came without a sign indicating the feminine, they are in their origin masculine, treated as feminine; The female is not described by her alone, but if there is fear of confusion in the meaning, then we must violate the general rule, and add the sign of femininity, for example: the word (mor'dea =breastfeeding, mor'deaah).

It was mentioned in Lisan al-Arab by Ibn Manzur: “Al-Akhfash said: He inserted distraction in al mor'dea breastfeeding woman because he wanted the verb, and if he wanted the adjective, he would have said breastfeeding) and based on the Almighty’s saying: (On the day that every breastfeeding woman will be astonished at what she breastfed) Surat Al-Hajj, verse 2: If you describe her with an action that she does, you say “breastfeeding” in the sense of breastfeeding; That is, she has milk, even if she does not have a baby. (Ibn Manzur: Lisan Al-Arab)

Besides that, it was said that there is a divorced woman (Taleq), and Taleqah, and from that is the saying of Al-A'sha: (Al-Mubarrad:103)

Our neighborliness between me, for you are taleqah, as are the affairs of people, Ghad and Tariqah. Al-Mubarrad says: "Whatever is masculine is an adjective for a feminine, then it is your saying: " Taleq woman (divorced)," "Bekr Damer (promiscuous virgin)," and " Mordea breast-feeding." What you did not hear from this section came without a ha', so its metaphor is a metaphor of lineage. There is no word for femininity in it, so they are names for what they are called by" (Al-Mubarrad:102), and the analogous to that is what the masculine feminine is described by, "and that is as you say: Allama man (signer), Nassaba ( genealogist), Raweya (narrator) and so on, all of this prevents him from distraction from spending in knowledge") (Tahan,1972:225).

The pronunciation taleq, haed, mordea' and other similar adjectives, came without a feminine sign to describe the female alone. Therefore, the feminine ta' was introduced at a later stage, so the Arab had the idea of femininity, he distinguished a verbal lexicographical meaning of the word on masculine or feminine, and distinguished morphological (Omar, 1996:59) carrying a morphological connotation related to the structure of the word by increasing the feminine sign and taking it as a sign that distinguishes the feminine from the masculine, and Ahmed Mukhtar showed Omar in the language's separation between neutrality and masculinity bias, that most languages that differentiate between masculine and feminine with an additional suffix take the masculine form originally, and from the feminine form a branch, is a linguistic trick apparent wisdom whose goal is to shorten words (Language and Gender Difference,1996:59; Barhouma,2002:94). The addition of the feminine sign to the word masculine does not indicate a sexist bias (Amayra,41-42); Rather, it indicates that the discourse is originally general in which there is no distinction between male and female; When I wanted to distinguish the female in discourse, I made the distinctive sign, so the feminine word became a sign, and perhaps the desire to expel the rule, is what made the linguistic use tend to introduce the feminine sign on many feminine words, feminine by listening; Any feminine without a feminine sign; Therefore, the feminine sign was added to the nouns that do not meet the masculine in one derivation, towards: (•) (Fur:73),

Asad (lion) Laboah (lioness)

Thawr (ox), Baqarah (cow)

Kab'sh (ram), Na'jah (ewe)

The desire to expel the rule alone is a justification for entering the feminine t's on these and similar terms (Ibn Al-Anbari,1970:89). or, as Ibn Al-Anbari Abu Bakr Muhammad bin Qasim sees, "it is for authentication and removal of doubt". The feminine criterion was collected with the (t)', and it included the ancient attributes, in which masculine and feminine are equal, so it was said: aaqer and aaqerah (barren), sabour and sabourah (patient), taleq and taleqah (divorced), and others.

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\* Note: The feminine taa' serves several purposes, the first of which is femininity, when it enters into the attributes, to differentiate between masculine and feminine, such as: a virtuous seller. The second purpose of the t is its benefit of unity: the t is attached to the names of the natural races, such as: trees, fruits and dates.. to differentiate between one and the plural. The third purpose of the t is its exaggeration when the adjectives are attached: such as: You are a narrator, but your brother is a narrator, the child is a genius and his brother is a narrator. Likewise, the bound feminine taa enters the most derived nouns: such as a scientist, a scientist, a writer and a writer, a poet and poet, and a saying and a saying, and a beloved and beloved, and easy and affordable, and does not enter on the static nouns: as a man, a mare, a lion, and a boy.



## **The phenomenon of masculinity and figurative feminization was influenced by peoples' perceptions**

The semantic approach to masculine and feminine was affected by its first idea, with the linguistic development that led to the emergence of many vocabulary, which require classification and distinction between masculine and feminine, and do not carry the characteristics of masculine and true feminine, and they are called figurative masculine and feminine, the Arab deliberately measured feminine words figuratively feminine on the origin, and the cause of her femininity was derived from the idea of natural femininity, which is synonymous with beauty, warmth, fertilization, tenderness, calmness, containment, ease, softness, and other natural characteristics that characterize the real female, and the masculine words derive the reason for her masculine from the idea of true masculinity synonymous with strength. Severity, cruelty, nose, arrogance, and loftiness, and this is consistent with the definition of masculinity and femininity from a linguistic point of view. Masculine in the language is taken from intensity. And a male saying: *Salb matten* (solid), and the feminine is taken from the soft, it is said that it is feminine in the matter: because it was not hard, and the feminine is not rigid, and the feminine place is: *Sahl Menbat* (easy and fertile) (Ibn Manzur *Lisan Al-Arab*).

The meaning of this is that masculine in Arabic means strength, courage, pride, and toughness, while feminization means ease, softness, and germination, since “*Al-Anith*” means softness; That is, the Arab called the female what he believed was easy, soft, and fertile, so the Arab likened the fertile land to the woman, so he called it the feminine, and this indicates that the methodology of fertilization, germination and development is what governed the thinking of the Arab since ancient times in his harsh desert environment (Nour El-Din,1988:353)

This means that there are characteristics that the Arab created about motherhood that sided with the feminine, and there are characteristics of the Arab being about patriarchy that he took off on paternity, so she aligned with the masculine, that is, that blood kinship affected the language, so the Arab transferred the idea of lineage from his blood to his language, what approached in form, description, or presumption Connecting him to the mother (the real female) they made him feminine, and what came close in form and qualities to the father in their minds they treated him as a true masculine.

And if we assume something of that, it may be present in the early eras of some names, but it cannot cover all the feminine or figurative notes that the language abounds in, although this saying is true in the feminization of some metaphorical names, such as *Alar'd* (earth), *Alsamaa* (sky), *Alshams* (sun), and *Alyad* (hand), *Al-ain* (eye), *Albe'ar* (well)... and others.

And an environment may that relishes a name from the masculine names, and another environment calls it on the feminine, so what came close in its form, or its character, to the natural female, they made it feminine, and what came close in their minds to the true masculine, they treated him as the true masculine, so those who called *Al-hayya* (snake), the word *Al-hayya*, may have sensed the disappearance in it. And concealment, which is an adjective that may be inclusive between it and the female. As for those who called it *Al-hayya*, they sensed the reminder in it that was confirmed by the addition of the alif and the nun, which is one of the signs of masculine, and on this we often call men and women by the same names, such as: *najah* (Success), *Sabah* and *Nihad*; Because customs, customs and traditions affect the language (*Amayrah*: 22-25).

It may be one of the most important factors in this difference and diversity; The transmission of the language from the ancestor to the back, and this historical corridor is enough to bring about a development in the word, as it was feminine at one time, then mentioned in another, and this is the meaning of the saying of Al-Fara: "The saa' is feminized by the people of Hijaz, Asad, and the people of Najd remember it, and perhaps some of Asad people have feminized it." (Fur :7). The saa', for example, has evolved from femininity in the Hejaz to being reminded of in the Najd and Asad tribes. Some of the literature included scattered and scattered references on the subject of dialectal diversity. Al- Farra (masculine and feminine), there are many indications related to this phenomenon, and the dialects of the different tribes were adopted, such as: "The road is feminized by the people of Hijaz, and the people of Najd mention it." (Fur: 87) Al-Suyuti held a chapter in (Al-Mizhar) to mention words in which the language of the Hijaz and the language of Tamim differed." (Al-Suyuti. Al Maaw;ah bel & others, 1986:2/225) (.Likewise, the word "Al-Sawa" was mentioned in the form of masculine and feminine, as it was mentioned in Surat Yusuf, peace be upon him, in the sense of the king's vessel. The Almighty said: (They said we lose the king's sewage, and for whoever brought it came a camel's load) (Surah Yusuf, verse: 72) (The pronoun "by" in the noble verse refers to the noun.

It was also reported on the authority of Al-Anbari that the saa' is feminized by the people of the Hijaz, and the lion. The people of Najd mention it, and perhaps some of Najd females it, but they combined the saa' into pieces if they mentioned it. Because they liken it to a garment, and put it together if they make it look better; Because they likened it to a house and gathered it together (Al-Anbar: 179), and they argued in the feminization of the Almighty's saying: (Then he extracted it from his brother's vessel) (Surah Yusuf, verse: 76)

We are in front of two languages of the Arabs that differ in masculine and feminine, and each of them may take a different approach than the second, so while we see that the people of Hijaz feminize some of the words and allow it to be mentioned, we see the people of Tamim and Najd mention it, and allow it to be feminized, so what opinion do we take? How do we explain this phenomenon? It is more likely that feminization is the language of the people of Hijaz, and masculinity is the language of Tamim, and both languages came in the Holy Qur'an. The Almighty said: (You remove the people as if they were hollowed-out palms) (Surat Al-Qamar, Verse: 22), and the Almighty said: (So you saw the people in it were slain, as if they were the spurs of empty palms) (Surat Al-Haqqah, verse: 7). Al-Mubarrad tried to explain this, so he said: The masculine noun is on the basis that the date palm is a genus, and from it its feminine, it is only a noun intended, but it is feminine according to its meaning, because "Nakh'al (palm)" is the plural of "Nakh'la tree" (Al-Mubarrad: 346), so the genus name falls on a few and a lot with one word.

The follower of the words of the Arabs notes that the Arab tribes did not all agree that the words ending in a denote both masculine and feminine, but that some of them have dropped the t to denote the masculine and kept the t to denote the feminine, and this step is a stage of the development of the language of great importance, because The Arabs express their purposes and needs, and this is the interpretation of the saying of the fur, "and perhaps the Arabs made the female at the place of need singular with distraction, and the male singular by subtracting distraction, so the male would be on the plural of that saying: I saw Jaradan ala Jaradah (locusts on a locust), and Hamamah ala hamamah (a pigeon on a pigeon), they want a male over a female." <sup>(2)</sup> (Fur: 9).

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<sup>2</sup> Fur, masculine and feminine, p . 9.

And if we review what is masculine and feminine from all other things, without the feminine characteristic “T” connected to it, we will realize how the language goes towards reminding everything that is not a real feminine, and is not connected to the feminine characteristic, Al-Farra said: “Arabs dare to remind the feminine if there is no feminine sign in it<sup>(3)</sup> (Fur: 17). Ibn Jinni said: The figurative feminine mnemonic is very broad (Ibn Jinni, 415), and Ibrahim Anis said: Evolution is moving in the direction of masculine (Anis,1972:161) , such statements we see who re-adopt them from among the modernists out of facilitation and facilitation for the users of Arabic, he says Ahmed Mukhtar Omar: “In order to facilitate language users, I suggest the following rule: Everything that was metaphorical for femininity without a sign may be remembered.” (Omar,76). Ibrahim Anis goes in a similar direction, as he sees that the words in which the two-sided narrations are mentioned ultimately tend to be stable. In one case, it is the reminder, as it happened in the words, towards: Altareeq (the way), Rooh (spirit) and Kham’r (wine) (Anis:161), and accordingly he advises everyone who meets a word without a feminine sign, and not with a true feminine, to treat him as a masculine (Anis:76) Ibrahim Anis considers this as a tendency to restore the “logical mental link between names and their meanings” (Anis: 161), and accordingly it is permissible to mention every name that does not bear a name. The feminine is in line with the evolutionary language approach. Everything that is not a real feminine, and does not carry the feminine characteristic is linguistically masculine, so if we want to feminize it, we include the feminine characteristic of it, as we say: This is a neck, and this is a neck, this is a well, and this is a well ... and others.

As for Issa Al-Sharyoufi, he opposed the rule that leads to the permissibility of masculinity and femininity for every figurative feminine, by saying: The mentioned rule contains a clear defect because its practical application may lead to a linguistic product that is not consistent with the nature of language and its stable characteristics in the minds of the speakers (Al-Sharifi, 2001:10-16). He made it clear that the idea of permissibility it was influenced by a number of intertwined factors that stem from the strict normative nature of traditional study, and its indifference to the facts of linguistic development. As for the figurative classification into masculine and feminine, it is an arbitrary matter that is not easily explained with a convincing explanation. Therefore, I refuse to delve into it by the ancient Arab scholars; “The issue of dividing nouns in general on the basis of gender is originally a conceptual issue related to the (arbitrary) perceptions that settle in the awareness of speakers about these names, and linguistic analysis cannot predict or codify them” (Al-Sharifi:16). The duality of masculine and feminine is the result of various and intertwined influences, some of which are related to the conceptual dimension of the group speaking the language, which is affected by the prevailing social and cultural influences, and this phenomenon is also affected by the factors of linguistic change and dialectical variation (Amayra:21), as language is a means of transmitting the concepts and perceptions of the speaking community.

Whatever the factors causing the permissibility of masculine and feminine, the intent of the speaker to deepen the permissibility of masculine and feminine of some names is a conceptual issue related to what settles in the speakers’ awareness of perceptions about those names. The speaker is one of those meanings, which may be conflicting in terms of gender, such as the word “lisan” (tongue) which is mentioned if it is intended by itself, and feminine if the message is intended, which mentions that a Bedouin said: “So-and-so is ignorant, my book came to him, so he despised it. "book" ( Sibawayh: 241). What one tribe remembers may be feminized by another. It includes what is masculine, feminine, singular, and plural, with one

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<sup>3</sup> Masculine and feminine fur, p . 17.

word and different meanings (Al-Anbari: 225). An example of that is the astronomy, “So whoever mentions the ark goes to the meaning of the boat, and whoever mentions the ship goes to the meaning of the ship” (Al-Anbari: 228)

In the light of the previous presentation of the phenomenon of masculine and figurative femininity, we note that transposing things to figuratively feminine is dependent on people’s perceptions of these things. Feminine, and with the passage of time people differed in masculinity and femininity, so both aspects were permissible in it (Amayra: 21). Otherwise, how can we explain the many evidences in which the word is sometimes feminine and sometimes mentioned? From here it becomes clear to us that the feminine is not completely distinguished from the masculine by the sign, and the sign is nothing but something to the right of the name in a few words, and this catch-up occurred in a later period in the first case in which these structures did not know the sign. The duality of masculine and feminine is the result of various and intertwined influences, some of which are related to the conceptual dimension of the group speaking the language, which is affected by the prevailing social and cultural influences, and this phenomenon is also affected by the factors of linguistic change and dialectical variation. Likewise, the intention of the speaker to deepen the permissibility of masculine and feminine of some names is formed by what settles in the awareness of speakers of perceptions about those names, masculine or feminine.

## **Effects of Masculinity and Feminization**

The problem of masculine and feminization is one of the problems that students of the Arabic language face (Abu Hatim, 1997). Arabic divided the noun into masculine and feminine, whether it is singular, dual or plural, and the verb, predicate, adjective, adverb, number... and others were affected by that, and for each case the appropriate pronoun was placed for it, prominent or hidden, separate or connected, indicating what it expresses as a reminder. Or feminine, and this division extends to other things, such as denoting nouns, relative nouns, and pronouns. Does the pronoun refer to masculine or feminine? It also includes the number and the counted, matching the predicate and the predicate to it, matching the adjective and the participle in the masculine and feminine, as it extends to the congruence in the structure of the word in the morphology in the duality, the plural, the diminutive and the lineage, and between the epithet and Almot and others.

In the nouns of reference and discourse in linguistic structures, the singular masculine is referred to by a different word from the word referred to for the singular feminine, for example: that / that, as well as the dual, we say: these two / these, while the plural is a common sign (awlaa’) and the Faisal in that meaning Not the pronunciation, for in the singular denotation nouns, for example, we say: This is Muhammad (qadem) is coming, and this is Zainab (qademah) is coming. We refer to the pronunciation or to the meaning, so it must be taken into account the rules of number and counted in the masculine and feminine, Ibn Al-Tustari said: “The thousands of the number is male, adding three thousand. The thousand feminine is said in its plural three thousand (Abu Hatim, 1997).

The effect of the phenomenon of masculinity and femininity extends to include the components of speech, for example, the attribution is the grammatical relationship between the predicate and the predicate to, which in turn represents the grammatical structure of the sentence, which consists of two basic pillars: the subject and the predicate in the nominal sentence, and the verb and the subject in the actual sentence, Sibawayh says in the chapter The predicate and the ascribed to it: “And they are what one of them does not suffice for the other,

and the speaker does not find a beginning from it.” (Hamoudi, 2022). The most prominent relations between the predicate and the predicate are matching, and the match is represented in gender from masculine and feminine, and in number of singular, dual and plural. The grammarians stipulated matching between the subject and the predicate in gender; That is, masculine, feminine, and number, and they did not stipulate that in the definition and denunciation. Al-Damamini says: “It must be he, i.e. the predicate, according to the subject of masculine, feminine and plural. (Ibn Al-Tastari, 1983: 58)

As for the actual sentence, the effect of masculine and feminine extends to include the congruence between the verb and the subject, or in total the plural of the masculine Salem, as well as if the subject is masculine, the description is mentioned to him, and if the subject is feminine, the description is given to him. The verb in Arabic is feminine with the subject of the singular, dual, or plural, by appending the static t in the end of its past, and introducing the moving t on the first present tense, towards:

Qarat altalebah (The female student read) / Qarat altalebatan (the two students read / Qarat altalebat / the female students read. (Past tense)

Taq'ra altalebah (The female student read) / Taq'ra altalebatan (the two students read / Taq'ra altalebat / the female students read. ( Present tense)

Among the effects of masculinity and feminization is the matching of the number to the numeral in terms of masculinity and femininity, as we find that the number matches its counted in the two numbers one and two, and we find something that contradicts its counted in numbers from (three to nine), so we say three men came, and three women came, and the complex numbers from (thirteen to nine) Nineteen) So the first part contradicts the counted, and the second part agrees with the counted in masculinity and femininity, and we find in Arabic what contradicts the singular counted, and matches it in a compound, which is the number ten, so we say: ten men came, ten women came, fourteen men came, and fourteen women came.

The effect of masculine and feminine extends to include multiple locations, among which we mention: the epithet. The epithet must match its epithet in its parsing, its masculine, its femininity, its number, its singular, its dual and its plural, and the reason for this congruence. That “the Alnaat (adjective) and the Almnout are like the same noun” (Sibawayh, 1/23), The masculine is not described by the feminine, nor vice versa, but each is described by what corresponds to it. The origin of the adjective is that it expresses its description, so it matches it in its gender, with the exception of words that require a single formula in masculine and feminine, towards the form: subject, in the sense of a subject, towards: sabour (patient), shakour (thankful )... and the like, and the superlative noun form I do towards: af'dal (better), aqdam (doing something), Ab'ad (farther), At'wal (longer), ... and the like.

With regard to the return of the pronoun to masculine or feminine, the pronoun may refer to a singular, dual, or plural, and each of them has different pronouns, which differ according to gender. Each pronoun must match a reference in gender and number. If the reference is singular and masculine, it must be The pronoun is singular masculine, and if the pronoun is feminine singular, then the pronoun must be feminine singular and so on, we say: the man met him, and the woman met her, but in Muthanna, we say: the two men left, and the two women left. The sound masculine is specific to the adjectives of the sane masculine, so it is combined with the addition of (waw) and (nun) in the nominative case, and (ya) and (nun) in the accusative and dative cases, so we say: the Zaydun came, and it is not permissible to say

came, and in the return of the pronoun to the plural of the sound masculine taking into account the word and meaning together.

Conformity in general, whether it is in the masculine and feminine or otherwise, is indispensable in the construction of the sentence; It is one of the means that helps to clarify the intended meaning in the absence of other clues, such as parsing, for example. It also gives the speaker and the originator a capacity for expression, especially when presenting and delaying, in addition to documenting the link between the two corners of the sentence, and it depends on its understanding of many grammatical and semantic provisions. It is an element of clarity in the sentence, and it is one of the formal and semantic enclosures that raise ambiguity and lead to security of confusion (Al-Damamini: 1/244), and matching is achieved in singular, dual, plural, reminder and femininity, definition and denial, between the parts of the sentence, in order to strengthen the connection between them. And feminine is one of the affixes that help to understand the meaning, and without those formal affixes that perform it, the sentence becomes loose, and compact words become isolated units, in addition to the inability to comprehend the semantic relations between identical ones.

As for the deviation of a section of the evidence from what the grammarians agreed on, from the matching of the predicate to the predicate, and the epithet to the predicate, in terms of masculine and feminine, if the ascribed to it is a real feminine or something like it, then the grammarians put appropriate explanations for it in order to organize the assets and rules, which they laid out regarding the matching between the predicate and the ascribed to it, in terms of masculine and femininity, which is an essential matter in linguistic performance, and neglecting it causes in speech a disturbance in understanding speech and performance together.

The Arabs made knowing the masculine and feminine of great importance parallel to the knowledge of syntax, because the first eloquence is to know masculine and feminine, and indeed from the complete knowledge of grammar and syntax is knowledge of masculine and feminine; Because whoever mentions a feminine or masculine feminine, the fault is necessary to him, as is the necessity of a predicate accusative or a lowered plural (Sibawayh: 1/421)

Neglecting the phenomenon of masculinity and femininity makes speech disorder, as it is one of the means that helps to clarify the intended meaning, and strengthens the link between the two corners of the sentence, and it is a manifestation of conformity and homogeneity in Arabic, as expressive accuracy represents one of the important functions performed by the process of mnemonic feminization in linguistic systems. The higher the levels of masculine and feminine in a language, the more accurately it expresses the specific meaning.

Finally, we say that the phenomenon of masculinity and figurative femininity in the Arabic language is one of the clearly problematic phenomena in the history of the linguistic lesson, because of its complexity and ambiguity, and interpretations and conclusions, which are sometimes absent from the precise and codified sorting of the linguistic material, and it is linked to the mental, psychological and semantic perceptions of its speakers, as it is built upon According to custom and convention, i.e. the terminology of the speaking group, and there is no evidence for this from the wide contradiction between different languages, and even in the different dialects in the same language, with regard to masculine and feminine, as things are mentioned in one language, and feminine in another, or vice versa, and Ibn Al-Tastari in the introduction to his book "Masculine and Feminine" where he said: "The matter of masculine and feminine does not take place on a steady analogy" (Ibn Jinni: 213), and Pragstrasser expressed a similar point of view, when he said: "Masculine and feminine are

among the most closed doors of grammar, and their issues are numerous and problematic” (Al-Anbari: 87)

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