



Phenomenon of Masculinity and Femininity: An Etymological Study

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Abstract

The classification of human beings, animals, and inanimate objects into masculine and feminine is quite important. As language is deemed a vivid picture of life and the society we live in, we have found it influenced by this classification. When we consider the history of the Indo-European, the Semitic and Hamitic languages, we usually find a distinction between masculine and feminine nouns. However, some languages provided a detailed picture of nouns' gender as they classified nouns into masculine, feminine, and neuter or more. Generally speaking, most common languages classified nouns into Masculine and feminine. Thus, this study was conducted so as to deeply and completely understand this linguistic phenomenon. Moreover, the study focused on noun gender classification in Arabic and investigated the concept of "*Al-Asalah*" (Etymology). Furthermore, the study showed that ancient Arab linguists were greatly interested in this phenomenon. As part of their interests, Arab linguists wrote various books that pinpointed the need to differentiate between masculine and feminine nouns. Additionally, this study investigated the grammatical categories and their relations to femininity and masculinity. After that, the study linked between Femininity and perceptions then explained types of feminine nouns in Arabic and their morphological markers compared with other Semitic languages.

Key words: Masculinity; Femininity; Arabic; Etymology; Linguistics

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1. NOUN GENDER IN LANGUAGE

In semantics, masculinity and femininity indicate whether a noun is male or female. This does not mean that one should not investigate them in other linguistics fields such as syntax. In syntax, for example, there are many issues that rely on whether the noun is masculine or feminine, mainly when it goes to masculinizing or femininizing the verb using a feminine marker either obligatory or optionally. Languages in general tend to differentiate between masculine and feminine by adding morphological markers to the word to indicate that a word is feminine. For example, Arabic uses Taa'u t-a'niith Al-marbuta" the -t of feminine gender and other markers to refer to a feminine noun as in: tālibun "male-student" tālibatun "female-student". Likewise, English utilizes such markers to refer to some feminine nouns like Hero-heroine, actor-actress. On the other hand, some languages employ other markers such as demonstrative pronouns, personal pronouns, and other morphological units. However, the pronoun in Arabic has been widely used since it is used with nouns and verbs together. Such pronouns are suffixes attached to the nouns as in the following example:

Eg. Nouns kitābun "a book" – kitābuhā "her book" kitābuhunna "their book".

Regarding using pronouns with the verbs, we always notice the existence of the present tense letters "Huroofu Al-Mudara't" (na,>a,ta,ya) as we use "Ya" for the third person singular masculine noun as in Yaktubu "he is writing" whereas we use Ta' for third person singular feminine as in taktubu "she is writing." Moreover, the

third person feminine t-suffix “Ta’u Al-ta’neeth Al-sakinah” is added to the past simple form of the verb (Al-Fi’lu al-Madi” to indicate femininity as in katabat “she wrote.” Thus, a speaker should know how to use the personal, demonstrative, and relative pronouns properly taking into account the nature of the noun whether it is masculine or feminine.

Hence, many languages take into consideration this kind of usage to differentiate between masculine and feminine nouns. This was not only peculiar to the Semitic languages, but it was found in various languages such as the Indo-European languages. For example, English takes into account the subject of masculinity and femininity as it seeks to create gender agreement between the pronouns and the nouns. Consequently, a pronoun (feminine or masculine) might be first person, second person, or third person. Accordingly, English pays attention to the importance of context and agreement between those different forms and verbs “to be” and “to have”. As a result, English classifies pronouns into:

Table 1
English Pronouns

Nominative (subject)	First	Second	Third
Accusative (object)	I, we	You	He, she, it, they
Genitive (attributive) (pred)	Me, us My, our Mine, ours	You your yours	Him, her, it, them His, her, its, their His, hers, its, theirs

2. ETYMOLOGICAL VIEW

Early linguists argued that a masculine noun is the original/base while the feminine is a derivative. From the researcher’s viewpoint, there are many reasons that led to suggest such a viewpoint. One of the reasons is the story of creation which indicates that Eve was created from one of Adam’s ribs; therefore masculinity preceded femininity. In this regard, Sibawayh (1988) states that “masculine is lighter than feminine because the masculine is prior and has greater capability. Feminization is derived from the masculinization. Do not you see that the thing exists with all that is reported about it before it is known whether it is male or female” (Vol.1/22) Ibn Al-Anbari (1970) suggests that “the masculine ,which is free from both, feminine form and signification markers, is the origin of the feminine.” (p.63) Thus, he indicates that even if the word does not have a feminine marker but feminine in signification, it is still derived from masculine words that are free from masculine markers. Abu Ali Al-Farisi (1980) indicates that “the origin of nouns is masculinization and feminization is the second.”(p.105) On the other hand, the researcher supports early linguists’ opinions. This came from the fact that a feminine noun in Arabic needs feminine markers so as to distinguish it whereas masculine nouns ,which are free from any masculine

markers, do not. Thus, a feminine noun needs special markers, unless, a noun is feminine in signification such as hā>idun , nafāsun “menstruating, postpartum”. (This is applicable to prefixes or suffixes of nouns and verbs).

3. EVIDENCE FROM LANGUAGE USE

First: If we consider the structure of the sentence, we will notice that a verb needs a feminine marker to indicate that the doer is feminine. However, if the doer is masculine it does not need a marker. Consequently, the doer that does not need a marker added to its verb to identify its gender must be the original.

Second: When we use a personal pronoun to address a male, we say >anta “you” that is marked with the inflection “fatha” (the short vowel /a/). However, in case of addressing a female, we say >anti “you” that is marked with the inflection “kasra” (the short vowel /I/) which indicates that the noun is feminine. Moreover, we know that Arabs tend to use al-fatih “/a/” because it is the lightest among Harakat (inflections). So, if they want to differentiate between masculine and feminine nouns when using that pronoun, they choose another feminine marker that is Kasra”(I/).

Third: Regarding sound masculine plurals (jam’u almuthaker assalim a wāw and nūn suffix is added to the end of its single form when it is in the nominative case. On the other hand, a yā’ and nūn is added to the end of the word when it is in the accusative or genitive cases. However, in case of feminine sound plural “jam’u almu’anath assalim”, a speaker drops the feminine marker of the singular. For example, if one wants to pluralize mu<alimatun “a female teacher”, he/she makes it mu<alimātun “female-teachers”. Thus, the t-of feminine suffix of the singular is dropped then the morpheme (āt) is added. As a result, a noun whose singular form does not need a change to be pluralized has to be the original.

Early scholars explain why masculine is the first and the feminine is the second and give many reasons for such a claim. One of the reasons is that every noun, either masculine or feminine, can be called šay>un “the thing” and this word refers to a male. Thus, this word has combined masculine and feminine signification. Some linguists argue that they were influenced by Sharia Law provisions which stipulate that in the distribution of inheritance, a portion equal to that of two females is given to the male. So, men are the protectors and maintainers of women in various aspects of life and this opinion was indicated frankly by Ibn Ya’eesh.

He/she who looks deep into this semantic field will notice that the distinction between real masculine and feminine nouns was not based on the masculine and feminine markers as in tawīlun, tawīlatunn “a tall man/ a tall woman”. However, the base of making a distinction relied on pronunciation such as >abun, >ummun “father,

mother". This is also found in other Semitic languages such as:

Ummu	abu	in the Akkadian language
ēm	āb	in the Aramaic

This also exists in some of the Indo-European languages such as Dutch and English which use different words to differentiate between both sexes. Yet, in Arabic we still find many Arabic lexis that have different spelling and signal difference in sex such as nāḳatun "she-camel" and Jamalun "he-camel", and kabṣun "ram" and na<jatun "ewe". Those examples were indicated to by early linguists as they state "the female is different in pronunciation from the male of the same kind and it is formed to be feminine. They say: jadyun "he -goat" and <anāḳun "she-goat", hamalun "lamb" and raḥlun "she-lamb", himārun "jackass" and >atānun "jennets". Thus, this feminine, which is different from the masculine in pronunciation, became sufficient without a feminine marker. In addition, they may have tended to not confuse the hearer so they introduced the hā>un into the feminine whose pronunciation is different from the masculine. For example they say: šayḥatun and <ajūzun "old woman". Thus, they introduced the / hā>un/ to the words so as not to create confusion. In their speech it is mostly common to say<ajūzun without /ha'/, but this was done so as to make difference between the masculine and feminine in pronunciation. (Al-Anbari, 1981, pp.2-53)

4. PROBLEM OF THE PHENOMENON

Many studies were conducted to investigate masculinity and femininity in various languages especially in Arabic. This phenomenon drew the attention of early linguists and drove them to conduct various studies to investigate it. Including but not limited, the following are some of ancient studies conducted on this phenomenon:

- a) Abi Zakareya Al-Fara' (204 H) Al-muthakar wal Mu'anath (the masculine and the feminine). This scholar is considered the first linguist among those who addressed this phenomenon
- b) Al-Asma'i, Abi Saeed Abdulmalik Ibn Qareeb (216 H)
- c) Ibn Salam Abi Obaid Al-Qasem (224 H), Al-Muthakar wal Mu'annath)
- d) Ibn Al-Sakeet, Abi Yousef Ya'qoob Ibn Ishaq (244 H)
- e) Abi Aseda, Ahmad Ibn Obaid Naseh (270 H), Al-muthakar Wal mu'anath
- f) Al-mubred, Abi Al-Abbas Mohammad Ibn Yazeed (285H) Al-Muthakar wal Mu'annath)
- g) Al-Anbari, Abi Mohammad Al-Qasem Ibn Mohammad Ibn Bashar (304 H) Al-Muthakar wal Mu'annath)
- h) Ibn Shuqayr, Abi Bakr Ahmad Ibn Al-Hassan Ibn Al-Abbas Ibn Al-Farah (315 H) Al-Muthakar wal Mu'annath)

- i) Ibn Keesan, Abi Al-Hassan Mohammad Ibn Ahmad Ibn Mohammad (320 H) Al-Muthakar wal Mu'annath)
- j) Al-Khazar, Abi Al-Hussein /Ibn Abdullah Ibn Mohammad (325 H) Al-Muthakar wal Mu'annath)
- k) Al-Ja'd Al-Shaybani, Abi Bakr Mohammad Ibn Othman (320 H) Al-Muthakar wal Mu'annath)
- l) Al-Arabi Al-Wesha' Abi Altayyeb Mohammad Ibn Ahmad Ibn Ishaq (325H), Al-Muthakar wal Mu'annath)
- m) Ibn Darstawayh, Abi Mohammad Abdullah Ibn Ja'far Ibn Mohammad (330 H) Al-Muthakar wal Mu'annath)
- n) Al-Attar, Abi Bakr ,Mohammad Ibn Al-Hassan Ibn Yaqoob (354 H) Al-Muthakar wal Mu'annath)
- o) Ibn Khalawayh, Abi Abdullah , Al-Hussein Ibn Ahmad (370 H) Al-Muthakar wal Mu'annath)
- p) Al-Shamshati Al-Adawi, Abi Al-Hassan, Ali Ibn Mohammad (380H) Al-Muthakar wal Mu'annath)
- q) Ibn Jenny, Abi Al-Fath Othman (392H) Al-Muthakar wal Mu'annath)
- r) Ibn Fares, Abi Al-Hussein Ahmad (395 H) Al-Muthakar wal Mu'annath)
- s) Al-Ajlani, Abi Al-Jood, Alqasem Ibn Mohammad Ibn Ramadan (400H) Al-Muthakar wal Mu'annath)

By considering the number of the books written by Arab linguists, we can notice how interested in this phenomenon they were. They wrote special books and chapters included within syntax books and dictionaries to address this phenomenon. On the other hand, modern linguists aimed to discuss this phenomenon by comparing it to other languages; namely, the Semitic languages. So, they focused on comparing and contrasting between those languages to find out the areas of similarities and differences in terms of nouns' gender. In their contrastive studies, they concentrated on the gender of nouns, whether masculine or feminine, and the feminine markers in a language. Masculinity and femininity phenomenon in Arabic was widely addressed after the expansion of the Islamic state and embracing non-Arabs to Islam. As non-Arabs converted to Islam, Al-Lahn "solecisms" Phenomenon (committing mistakes while speaking) appeared among them. This also affected the Arabs themselves so a need to curb such phenomenon showed up. Thus, Arab linguists started writing about this linguistic field, as they wrote about syntax before, to help differentiate between masculine and feminine. As a result, books addressing this phenomenon focused on which nouns accept the feminine markers and which nouns do not. In addition, they focused on what words can be made masculine or feminine by pronunciation but have different meanings. Moreover, they concentrated on which organs of human beings can be made masculine, what cannot be feminine, what can be made feminine but cannot be masculine. In addition, they considered what inanimate objects are feminine, what objects are masculine, what

objects are always masculine, and which objects are always feminine. Furthermore, they added more details and addressed agreement between masculine and feminine nouns with numbers and verbs.

5. SIGNIFICANCE OF DIFFERENTIATION BETWEEN MASCULINE AND FEMININE

Early linguists, showed interest in the importance of distinguishing between masculine and feminine in language. In his book *Al-insaf* Ibn Al-Anbari (2003) states that

understanding Syntax and I'raab (parsing) completely and fully means to understand masculine and feminine. He/she who masculinizes a feminine word or femininizes a masculine is attached to the fault exactly like that who mistakenly uses a word in the accusative case in the nominative, or uses it in the genitive case while it should be in the accusative. (Vol.1, p.11)

It seems that this strong need to distinguish between both sexes is related to us as human beings as we are subject to life and classified into males and females. Thus, Allah created us males and females and proliferation is done between a male and a female. Since language is part and parcel of the individual's life, rather it is a vivid picture of life, we found that language needs words related to a specific gender. Moreover, we found markers to make a distinction between both sexes because language expresses the life that is full of contrasts between sexes and creatures. In addition, linguists considered differentiation between words of the masculine and the feminine. The highest level of eloquence as Al-Sajistani (1997) states "the beginning of eloquence is specifying femininity and masculinity in nouns, verbs, and the adjectives either analogically and verbally. Thus, understanding masculinity and femininity is more important than understanding I'rab", but both are necessary to be understood... As for femininizing the masculine and masculinizing the feminine, it is considered lack of eloquence for both who understands I'raab (case) and who does not. (p.34)

6. GRAMMATICAL CATEGORIES AND MASCULINE AND FEMININE MARKERS

We mean by the grammatical categories the meanings that are expressed by Dawal Al-Nisbah (relation markers). Thus, gender, number, person, verb case and agreement, goal, and machine, which are referred to as morphemes, are all grammatical categories that Dawal Al-Nisbah seek to modify. The experiences of the mankind, who speak the language, proved that it is always a must to differentiate between both sexes; therefore languages distinguished between males and females. Grammatically speaking, the nouns that refer to females got different treatment unlike those which refer to males. Such a treatment may be apparent in

old linguistic elements such as personal pronouns, relative pronouns, demonstrative pronouns, and numbers. Further, it is apparent in verbs and adjectives as a feminine noun agrees with a pronoun that is different from the masculine pronoun and referred to by special demonstrative pronoun. (Anis, 1978, p.158)

Moreover, some linguists believe that the grammatical categories are considered a relative matter according to the language they belong to and to a certain point in this language's history (Vendreys, 1950, p.126). This means that the grammatical gender follows a certain system that does not maintain agreement with the actual gender. This is because of that the bases of such division vary from one language to another according to nations' perspectives towards the creatures of this universe through history. Furthermore, some languages do not deal with gender as part of grammar and replace it with other terms such as "Al-tabaka" which refers to the arrangement of things according to their significance depending on various bases (Al-Liqani, 1990, pp.25-26).

In every language, the percentage of nouns that either have real masculinity or femininity signification is low, but with great importance. Yet, language contains a great number of nouns that refer to animals and human beings who have control over the universe and try to subject its objects to their power. Accordingly, unlike other creatures, it is basic to note that gender classification is obvious in what people own since they are the language owners and without whom there is no language at all (Fadil, 1999, p.82).

It is dangerous to judge the mentality of Umma "Nation" by looking at the grammatical categories of its language. It is unsafe because there are languages that still have such categories for a long time while they have no significance, but they are still considered grammatical categories (Vendreys, 1950, p.147). Sometimes, it is possible to leave such linguistic categories unused and change them while others are made up. For example, indo-European languages have never had the infinitive form save in later periods in history. Thus, the infinitive which was made up in those languages did a big step in terms of Abstraction "Altajreed". However, some languages, such as the Modern Greek language, lost that Masdar "the infinitive". Accordingly, as languages sometimes keep unused grammatical categories, they are able to create new categories when there is a need to. Moreover, grammatical categories' importance varies from one language to another since morphology can only include a limited number of those categories which suggest themselves and be apparent. In addition, there are other systems in every language which overlap to represent a fruitful period of the language. On the other hand, we may find other categories declining or going to be created (Vendreys, 1950, p.5).

Ibrahim Anis (1978) believes that the development of Masculinity and femininity phenomenon, in the majority of languages, is on its way towards a logical mental relation between nouns and their significations (p.161).

Moreover, Arabic nouns that refer to both genders at the same time, may be dealt with as masculine and feminine but they are on their way to have only one specific gender which is the masculine such as: *ṭarīkun* “road” *ḍab<un* “hyena”, (*>*)*arrū u* “the soul”, and (*>*)*asalu* “honey”. In addition, he adds that Arabic dictionaries mentioned the controversy among Arab tribes regarding masculinizing some words such as: *kitābun* “a book”. Yemen tribes for example, consider that noun feminine and Tihamah people consider (*>*)*al<adud/ (>)al< ajuz* “the upper Arm” masculine. On the other hand, Al-Hejaz people consider, *ṭarīkun*, *Sirātun* “path”, *Sūkun* “market”, and *ziḳāḳun* “Alley”, feminine. However, Bani Tamim “tamim tribe” make all of those nouns masculine” (Anis, 1978, p.120).

Linguists believe that *Jam<u Al-jinisi* (plural generic noun); *bakarun* “Cows”, *ša<irun* “barely”, *tamrun* “dates, are masculinized and femininized. This was mentioned in The Holy Qur’aan, as the following verses indicate:

Masculine:

a) (من الشجر الأخضر نارا)

“The same Who produces for you *fire out of the green tree*, when behold! ye kindle therewith (your own fires)!

b) (جراد منتشر)

They will come forth,- their eyes humbled - from (their) graves, (torpid) *like locusts scattered abroad*.

c) (أعجاز نخل منقعر)

Plucking out men as if they were *roots of palm-trees* torn up (from the ground).

d) (يزجي السحاب ثم يولف بينه)

Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass.

Feminine:

e) (أعجاز نخل خاوية)

As they had been *roots of hollow palm-trees tumbled down!*

f) (ينشئ السحاب الثقال)

He Who doth *raise up the clouds, heavy with (fertilising) rain!*

If we consider the examples above, we will notice that the word *Sahāb* “clouds” once was mentioned as a feminine (example f) and once as a masculine (example d).

Anis (1978) emphasizes that masculinity and femininity have mixed with elements that are not logical because “so, we observe Arab grammarians classify femininity into real and unreal feminine and each one has its own linguistics rules that have something in common and contradict each other in some points. Therefore, we find language accepts sentences like: “(*>*)*almar>atulkā<ib*, (*>*)*annā<isu*, (*>*)*alhāmīlu*, (*>*)*almurd<u*, (*>*)*a>aymu*, (*>*)*al<āḳīlu*, (*>*)*alḳāridu*, (*>*)*aldabyatu*, (*>*)*al<ātīfu*”(p.111)

The role of morphology is to “classify these categories and uncover its nature since this is the base of the general view of language’s development and creation” (Al-Sa’ran n.d., p.53)

6.1 Types of Feminine Nouns

Language deals with the feminine in a way that is different from the masculine. It strives to find out the markers that signify it. As a result, there are four types of feminine nouns in Arabic:

- Existence of a marker that signifies a feminine noun and differentiate it from the masculine such as *amzatu*, *alima*, “*Sājidtu*”. As can be noted from the examples, the Taa’ (t-of feminine gender) is a feminine marker.
- Feminine nouns that do not contain a feminine marker such as (*zaynabu*), (*hindu*), and (*mahā*). The marker of such nouns is language use and the agreement of the speakers.
- A feminine noun that is different in vocalization from the masculine of its kind such as *imārun/ “jackass*) and */>atānun/ (jenni)*, *>asadun* “lion) and *labu>atun* (lioness).
- The word has a feminine marker but signifies masculine and feminine such as: *na<<āmatun/ (an ostrich)*, */baḳaratun/ (a cow)* and */jaradah/ (locust)*. (Ibn Al-Anbari, 1981, p.115)

6.2 Feminine Markers in Arabic

Arabic utilizes a number of feminine markers. Early linguists indicated that there are approximately fifteen feminine markers and we may notice how some markers are more commonly used than the others. This kind of usage resulted from the fact that language unifies the markers gradually as part of its linguistic development. Thus, it is mostly common to hear a woman using the masculine form to talk about herself as in the following examples:

Eg. */<atšānu/* instead of */<atšānatun/* “I am thirsty”
/bardānu/ instead of */bardānatun/* “I feel cold”.

In this regard, Ibn Al-Anbari (1981) states that” know that the feminine has fifteen markers. Eight of which are found in nouns, four in verbs, and three found in articles. (No 2/244) Those which are found in nouns are: AL-Alif Al-Maqsura that resembles the yaa’ such as: *Laylā*, *salmā*, and *sa>dā*. AL-Alif Almammodah such as: *hamrā>u’*, *safrā>u’*, and (*>*)*asarrā>u* and (*>*)*addarā>u* (prosperity, adversity). The (Taa) such as: *>uḥtun* (sister) and *bintun* (a girl). The Haa’ (H) such as *tal a*, (*hamza*), *ḳā>imatun* (standing), and *ḳā<idatun* (a base). It is noteworthy that the Taa’ is pronounced Haa’ when pausing. AL-Alif and the Taa’ in the plural such as: AL-musalimātu (axiom), *Asalihāt* “righteous deeds”, “*sāli ātu*, *hindātu*”. The noon such as: *hunna* and *>antunna*. The Kasra /i/ such as: *anti* “you” and *Alyaa’* such as: *hāṭī ḳāmat* “she stood up). Regarding those markers of the verb, they are: *Altaa’* such as *ḳāmat*

wa *qa*>adat, the Kasra/i/ in the letter that is mixed with the verb and became as if it were on body with the verb such as”, (*ḳumti*, *qa*<adti, >a<ṭayti, >a santi, >ajmalti). This is because linguists call *ḳumti* and *qa*<adti and *bi*<ti trilateral verbs because the Taa’ was merged with it and it became three- letter verb. Those linguists call *ḳumti*, *qa*<adti,>a<ṭayti,>a santi quadrilateral because the Taa’ was merged with it and became part of it as in “*ḳumna*, *qa*<adna”.

Regarding the markers found in the articles, they are the Taa’ such as: *rubat rajulin* “*ḳumti*, *thummta*, *qa*<adti, *rubbata rajulin ḍarabti*”..., the Haa’ such as when pausing on *hayhāti* to be *hayhāh*. For example, Issa ibn Omar and Abu Amr ibn Al-Ala’ used to stop and say *hayhāh*. Moreover, in *lāta hīna manās*. Al-kisa’i used to pronounce it *walāh*. Finally, The Haa’ and the Alif such as: >innahā *ḳāmat hind*, >inahā *jalasat Jumlung*, “1” *Juml sat down*, *Hind stood up* (AL-Farra, n.d., pp.176-181).

Those markers are considered prefixes and suffixes either in nouns, verbs, or articles. With regard to nouns, they rely on the suffixes and they are of two patterns, huroof (letters) or Harakaat (diacritics). The following examples illustrate feminine markers in nouns:

Fisrt: The letters (Huroof): The letters are feminine markers

- Al-Alif Al-Maksura: *huda*, *salma*, *taḳwā*.
- Al-Alif Al-MAmrodah: *šifa*>‘, *hayfa*>‘, <alya>‘.
- Al-Taa’ Al-Maftuha >uḥtun, *bintun*.
- Al-taa’ Al-Marbutah: <ā>išatu, *fāṭimatu*.
- Al-noon (this is in the third person pronoun of the feminine plural: *hunna*. It is noteworthy that the pronoun is considered a noun in Arabic.
- Al-Yaa’: (we will discuss it later).
- Al-Alif and the Taa’, which are found in the feminine sound plural: *mu*<alimāt, *muzāri*<āt.

Second: Letters that indicate the feminine

- Annoon: the noon will be a feminine marker that is affixed to nouns and verbs.

Regarding verbs, they are of three forms:

Past: (>)aṭālibātu *katabna*.

Present: (>)aṭālibātu *yaktubna*.

Imperative: >ayatuha (>)aṭālibātu >uktubna.

Thus, When we attach the verb to this noon, noon *al-niswa*(noon of the feminine), the motion of the *binaa’* (Harakat Al-binaa’) in the past changes. The verb becomes *Mabniyy ala As-sukuun* (uninflected) and the noon is a marker indicates the feminine as its name signifies (noon *Al-niswa*).

Regarding the nouns that the noon is added to as a feminine marker, this is when the noon is added to the 3rd person feminine pronoun *hunna*. Some linguists indicated that the pronoun is the Haa’ but the noon was added to mark the feminine so it became *hunn*. This word consists of one syllable that ends with a letter marked with *sukuun* therefore another noon, that is marked with *fatha*, was

added to make it easier to pronounce and consist of two syllables:

Thus, the first noon which is marked with *sukuun* met the second noon which is marked with *fatha*. As they are the same letter that are immediately linked to each other, the first is marked with *sukuun* and the other marked with *fatha*, it was necessary to assimilate them (>idgāmun) so the final word was *hunna*.

- Alyaa’:** The Yaa’ is a feminine marker when it comes to the female second person pronoun (Yaa’ Al-Mukhataba) as in: *taktubīna*, and in >uktubī in the imperative. Arabic linguists noticed that Al-Kasra, which signifies the feminine, is part of this Yaa’ (Sibawayh, 1988, p.272, 115, 397) argues that Al-Kasra /i/ is part of the Yaa’ l. Moreover, we notice that the Yaa’ is a feminine marker that is found in the demonstrative pronoun as we say: *dā* (masculine) and *dī* (feminine).
- The Taa’:** It is the most common feminine markers in terms of nouns and verbs even in Semitic languages. This marker has three forms in Arabic that are:
 - Al-taa’ Al-marbuta which is linked to the singular noun to identify its feminine gender: *mu*<alimatun *mu*<alemun (male-teacher, female-teacher), *muzāri*<un’ (male-farmer), *muzāri*<atun (female-farmer).
 - taa’ Al-ta’neeth Al-sakinnah (the t-of the feminine gender) which is linked to the verb and marked with *sukuun*: *kālarrajulu*, *ḳālatilmar*>tu.” the man said, the woman said”. Thus, the morpheme that is added to the verb *ḳāla*, signifies femininity and refers to Al-taa’ marbuta of the word (>)imra>atun (a woman).

This Taa’ was addressed by early linguists as they pinpointed to the conversion of Taa’ into Haa’. This means that when we carry on speaking after the word *mu*<alimatun we pronounce the final consonant as Taa’. On the other hand, if we stop at the end of the noun *mu*<alim(t), we pronounce it as Haa’.

Eg. *Mu*<alimatulmadrasati *mu*<alimah

Moreover, the matter extends to create a dispute between Basra and Kufa’s grammarians as which one is the original. Thus, some grammarians call the Haa’ of feminine *haa’ Al-ta’neeth Al-Mutaharika* (the final marked ta’ of the feminine). Anyways, whatever both parties call it, the name is controversial and they argue upon it. It is worth to mention that the Haa’ of the feminine that is attached to the nouns is pronounced Haa’ but written as Taa’ marbuta such as: *ṭayyiba*, *ḥabīṭah* (Zakareyah, 2001, p.245).

On the other hand, Basra’s grammarians argue that the Taa’ is the original and the Haa’ is a reflection of it. Such substitution occurs to differentiate between the Taa’ of the noun and the taa’ of the verb. However, Kufa’s grammarians believe that the Haa’ came to differentiate

between the masculine and the feminine as the examples below indicate: (fulān,fulānah), (ḵā>imun, ḵā>imatun), (ṭal atu), (amzatu), (tamārah). If we pause at the end of one the nouns above, the taa' is pronounced Haa' but written as Taa'. Moreover, it accepts the taa' while carrying on speaking because if it was left as it is, Haa', one may add tanween to it and pronounce it like: ra>aytu šajarahā (I saw a tree). It is noteworthy that the Tanween is converted into Alif, as in zaydan, in case of stopping at it. Thus, when pausing at the end, there will be confusion in this Haa' so it was converted into taa' in case of carrying on speaking. Consequently, when pausing occurred it returned to its origin which is the Haa' (Nour AL-Aldein, 1988, p.149).

Furthermore, Ibn Al-Anbari (1981) suggests that "it as a distinguishing marker between the masculine and the feminine as in: ḵā>imun and ḵā>imatun, ṭal atu, hamzatu, and ṭamaratu. When pausing at it, it is pronounced Haa' but when carrying on speaking it is Taa'. However, they pronounced it Haa' so as to distinguish it from the taa' of the word as in: "(>)alkattu" and "(>)assabtu" and so on. They wrote it Haa' because writing is mabni ala Al-wakf while Taa' Atta'neeth (t-of the feminine gender) of nouns is that pronounced taa' in case of pausing or continuous speaking as in: bintun and >uhtun (Vol.1, p.199). Moreover, he adds that the original Taa' of a word must not be paused at and pronounced Haa'. This is an assertion that the Taa' of the feminine is not original as it signals femininity and this weakens it since it is converted into haa' at the time of pausing. On the other hand, Al-Faraa' indicates that Arabs did not stop at the taa' in >uhtun to be haa' for a another issue. He claims" they paused on the taa' in >uhtun and bintun but they did not stop at the haa' because the letter that precedes the taa' is sakin (stationary). Thus, every letter that is preceded by Sakin is thought to be the start of progress in speaking. As this meaning was implied to it, it was referred to its root because the Taa' is the original while the haa' is incorporated. The proof is that one may say: "ḵāmat, ḵa<adat". So ,we understand that this is the base relied on concerning "ḵā>imatun" and "ḵā<idatun". Also, you notice that the taa' is static in the origin while the haa' is static in the branch. So they paused on taa' in ">uhtun" as it was returned to its origin when the preceded letter was made sakin. Moreover, they stopped at the haa' in "ṭal atu" because ,when the preceded letter was made mutaharik ,it was a branch (Ibn Al-Anbari, 1981, p.199).

Regarding other Semitic languages, the taa' is a feminine marker. Al-Amayra indicates that" some of the feminine markers in Hebrew is that a word ends with taa' preceded by a letter marked with fatha such as: (Ṣenāt) which means sleep. Another marker is that a word ends with Haa' preceded by a letter marked with fatha such as: (yaldāh) wich means a girl" (Al-Amayrah, 1992, p.47). Furthermore, in the Akkadian language we find that taa' a

feminine marker as in (summatum) which means a pigeon, (>ašattu) which means a wife, and (dul atu) which means the first daughter" (Jasheem, 2005, pp.100-120).

Third: Al-Harakat (Diacritics)

Al-kasra marks the feminine in some words such as:

a) The personal pronoun

An example of this is the second person singular pronoun of the feminine ">anti". However, the second person pronoun of the masculine is referred to by anta

with fatha (an opening) placed on the pronoun. Among the pronouns that are inflected by kasra to indicate a feminine gender is the pronoun (biki). It is noteworthy that Arabic refers to the masculine when using that pronoun by saying bika.

Moreover, kasra is also used in >ismulfi<li literally "proper name of the verb" to signal the feminine as, (abāṭi, lakā<i, tarāki) respectively. It is mention worthy that a feminine is addressed as those words show: yā lāki<atu, yā ḥabīṭatu. Early Arab linguists indicated that "raḵāṣi, faṭāmi, ḥabāṭi, adā"are converted from " adīmatun, fāṭimatun, rākiṣatun". It might be possible to say that the t-of the feminine gender was deleted from the original bases- fāṭimatu-. Thus, the final syllable(tu), which is a feminine marker, was omitted so the noun became fāṭima. After that, the process of transferring occurred to make it faṭāma. Finally, kasra was added to mark the feminine so the final word produced was faṭāmi.

b) Kasra With Verbs

It goes without saying that the verb in Arabic cannot be inflected by Kasra (majroor). However, we observed that the verb is inflected by kasra to signify femininity. When it comes to make a command for the second person pronoun of the feminine, we say >uktubī. Thus, kasra that is found beneath the Baa' marks the feminine. This is rarely to be found; so we do not claim that this kasra is a case phoneme. However, we explain that the case morpheme is elision the nūn and that yā', which is attached to the verb, is the pronoun that signifies the feminine. In case of the absence of a feminine marker, some languages differentiate between masculine and feminine nouns through context. Accordingly, the reader distinguishes between the feminine and the masculine via personal and demonstrative pronouns' reference.

6.3 Femininity and Beliefs

The researcher believes that the concept of femininity among people in the past was linked to metaphysical and religious beliefs. This view had an influence on their language which is the mirror of life. Linguists' discussions, such as that of Abi Hayyan who discussed the reason behind considering the sun as feminine, might be evidence to have such beliefs regarding femininizing words. In addition, Miskayawah's answer to Abi Hayyan's question proves that considering the sun feminine is linked to metaphysical, mythical, and religious thoughts. Miskawayh states that" But grammarians do not explain

such issues but say that Arabs might have made a real masculine feminine and the real feminine masculine. An example of this is that the vagina, which is the reason behind feminizing what is already feminine, is considered masculine. On the other hand, the penis has feminine nouns. Regarding (>)al<uqābu (punishment), >annāru (fire) and various nouns which must be masculine, they are deemed feminine. Concerning the Sun, which was asked about, I think that the reason behind feminizing it by Arabs is that they used to believe that the noble planets are Allah's daughters, Glory to Him! He is high above all that they say! However, they worshipped everything that was deemed noble. They namely called the sun after the names of their "Gods". Thus Al-lat is one of its names so it might be feminized after that name and they believed it was one of the daughters and it is the greatest (AL-Tawheedi, n.d., pp.145-146).

Moreover, orientalis clarify this into two ways the first of which is that Arabs feminized inanimate objects that resemble the feminine in certain characteristics. Examples of such objects that might have certain feminine characteristics are: The millstone >arra ā which has a hole, a well bi>run which is deep, and the earth ((>) al>ardu) that is trodden. We also add to the nouns of inanimate objects that resemble the woman those objects which are high such as the sky. In addition, we add those which are glowing such as the sun, changing such as the wind (>)arrī u, burning such as the hell (>)alja īmu, and destroying such as the war (>)al arbu. On the other hand, the Arabs, similar to other nations, had been through a period that is called "umumah" which means that the mother was dominant over the family members. According to the researcher this is not true since such a belief came out from the orientalis' cultural background. (Al-Liqani, 1990, p.87).

New linguists replied to that by explaining that most of the inanimate objects are not subject to the previously mentioned rule indicating that some of feminine inanimate objects have no aspects of the feminine such as (a stick) (>) al<asā, (>)alfa>su (an ax) and, dīrā<un (an arm). Moreover, some masculine words have no masculine characteristics and are considered feminine such as (>)alwādī (a valley), (>)algāru (the cave), and (>)aljubbu which is a synonym to bi>run (a well). In addition, if we look at femininity as a means to honor a woman as in the case of cardinal numbers and disagreement of gender such as sab<atu rijālun (seven men), the number is masculinized as well as in: sab<u ṭālibātin (seven female-students). Absolutely, this does not disparage women so orientalis' viewpoint is not logical. Further, in Latin languages inanimate nouns are masculinized and feminized. As a result, the matter of control has nothing to do with masculinizing or feminizing of words and this is applied to (Fadil, 1999, p.22).

7. ORIENTALISTS' OPINIONS

(a) W. Wright

Wright linked this phenomenon to the vivid imagination of the Semites that classified all words into feminine and masculine. Yet, they conceived all objects as endowed with life and personality. Then, they individualized the objects and visualized femininity and masculinity in them (Anis, 1978, p.148).

(b) Wensink

Wensink claims that adding taa' Al-ta'neeth to some nouns at the Semitic languages was affected by religious, customs, and general factors and thoughts. Those factors and thoughts made the Semites believe that women have special magic and mystery so they linked supernatural powers to them. Furthermore, they attached all natural phenomena that were hard to explain to women. As a result, those imaginary thoughts led to consider some nouns feminine as they express mysterious phenomena that are not easy to be interpreted therefore they became similar to what they have in minds regarding women's magic and superstition (Anis, 1978, p.149).

(c) H. Fleish

Fleish (1997, p.70) believes that this phenomenon is linked to the arrangement of classes according to their importance. He argues that the suffixes of the feminine (t- of the feminine gender, AL-alif almamduda, and the long kasra) take us back to one of the old cases of language. Those suffixes might be less important than others so they combined at one level and became distinguished. This may clarify different word classes it contains such as diminutive forms, disparagement, collective nouns, and the words of abstract nouns.

The researcher believes that considering the roots of Tathkeer and Ta'neeth "masculinity and femininity", as described in lexicographers in Arabic dictionaries, may lead us to understand some aspects of the fundamentals of this phenomenon. Thus, masculinity refers to strength, courage, dignity, and roughness while femininity indicates softness, fertility, and weakness. It is noteworthy that Arabs call a fertile land "Al-Aneeth".

8. VARIATIONS OF MASCULINITY AND FEMININITY IN DIFFERENT DIALECTS

This phenomenon has been ambiguous; therefore, many questions have been raised to explain it. We will discuss variations in the dialects of Arab tribes concerning this phenomenon. The Holy Qur'an is deemed the immortal register that gives a picture about the life of the Arabs as it was brought down having the same language of the Arabs. Moreover, the Qur'an represents, to some extent, the common language of the Arab tribes. Furthermore, Linguistics considers language a main part of society and the mirror of ancient Arabs' life. So, Arabic language

was the language that drew a picture to the Arabs prior to Islam and forward. Moreover, language is deemed a spring and a fertile land of the dialects of Arabs. In addition, we found variations between those dialects in different phonetic, morphological, and grammatical aspects. Yet, we came across variations in the concept of masculinity and femininity. Alfaraa' Alfaraa' indicated an aspect of this as he states "the people of Hijaz say: It is the palm tree "(>)annahlu" and it is the date "(>) albusru". It is the date and the barely ša<īrun. "The people of Hijaz feminize them. Maybe, they masculinize them while the feminine is dominant. In addition, the people of Najd masculinize those and maybe feminize them while the masculine is dominant" (AL-Farra, n.d., p.215).

CONCLUSION

The researcher believes that language development that affected Arabic in many aspects, has affected the subject of masculinity and femininity. So, what we find masculine in a tribe is considered feminine in another. This, in a way or another, might be caused by language development in a tribe unlike the other. In general, languages tend to be economic. An example of language economy is making use of the masculine and getting rid of the feminine. In this respect, in the colloquial Arabic we find that females use masculine words to talk about themselves such as: >anā<aṣṣānūn (I am thirsty), >anābardānūn (I feel cold) instead of <aṣṣānah, bardānah. Classifications of nouns into masculine and feminine are linked to religious thoughts and the story of creation which suggests that Adam was created before Eve thus the masculine preceded the feminine. Generally speaking, languages classify gender into masculine and feminine. (This is dominant in the majority of languages). Language consists of various feminine markers. Those markers were different in terms of number and form. Thus, we find them in Arabic around fifteen.

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