

SECTION I
ANALYSIS OF LANGUAGE, TEXT, AND SPEECH

FEATURES OF FEMININE PRONOUNS IN THE ARABIC LANGUAGE

Ahmed Mahmoud Ahmed Mohamed¹, Hashem Ismail Hammam Aliy²

Abstract:

The research sheds light on the distinctive characteristics of feminization of words in the Arabic language compared to other languages. *Highlights:* The diversity of titles used to address women in the Arabic language, and how these titles change with the change in the social, cultural, historical context and cultural connotations. Titles carry deep cultural and social connotations, and reflect society's view of women and their role. And the status of women in the Arabic language that is ignored by some people. In general, this research is a good starting point for a deeper study of feminization in the Arabic language, and provides a strong theoretical framework for further research and scrutiny.

Key words: title, feminization of words, kasra, equality, woman

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Introduction: When addressing women in the Arabic language, we find that they have several pronouns specific to them. This is one of the things that the Arabic language is unique to and is not available in this way in other languages. We find that the multiplicity of titles and attributes used to address women is diverse. In the case of addressing a feminine singular, it is different from addressing a dual, unlike addressing a plural, and also addressing her on formal occasions is different from addressing her in a social gathering or family occasions. This is because they have social, cultural and historical connotations, and these titles change with the change of time, place and social status of women. In the studies of the Arabic language, we find that addressing women is one of the important linguistic and cultural issues that reflects society's view of women and their role. The titles used to address women differ from one language to another and from one culture to another, which reflects the cultural and social diversity among peoples.

In this research, we will shed light on the separation between titles used to address women in the Arabic language, especially from other languages, in order to stand on the distinction found in the Arabic language and other languages.

The Arabic language is characterized by the precision of expression in determining the appropriate word for the gender through the pronouns designated

¹ *Ahmed Mahmoud Ahmed Mohamed, SamDCHTI, xorijlik malakali mutaxassisi (Misr)*

² *Hashem Ismail Hammam Aliy, SamDCHTI, xorijlik malakali mutaxassisi (Misr)*

for each gender in the singular, dual or plural, which makes it a rich and diverse language.

and from it the saying of Majnun Layla:

عَينَاهَا وَجِيدٌ حَبِيْبٌ

خلى إن عظم الساق منش دقيق

And its translation: Her eyes are beautiful and her body is so perfect that her leg bone is thin.

Comparing titles used to address women in Arabic with titles used in other languages.

For example, we find that titles used to address women differ from one language to another, such as:

اللغة	الألقاب الشائعة	الدلالات الثقافية
العربية	يا سيدتي، يا آنسة، يا بنت فلان، يا أم فلان	Reflects respect, kinship, social status.
الإنجليزية	Madam, Miss, Mrs.	Reflects marital status (married, single).
الفرنسية	Madame, Mademoiselle	Similar to English, with some nuances.
الألمانية	Frau, Fräulein	Similar to English and French.

European languages:

European languages have witnessed changes in the terms used to address women, as there were disagreements over titles that express subordination and changed to titles that express independence and equality.

Asian languages: The situation in Asian languages varies greatly, as some languages continue to maintain their traditions in addressing women, and other languages have been influenced by Western cultures.

Contemporary challenges in the issue of feminization become clear when discussing the issue of gender equality. Feminist movements seek to achieve gender equality, which requires reconsidering some titles that carry discriminatory connotations.

Titles used to address women: Titles that indicate kinship: such as "my mother", "my sister", "my daughter". Social titles: such as "Mrs". "Miss". "Wife". Professional titles: such as "Doctor", "Engineer", "Lawyer". Metaphorical titles: such as "Moon", "Rose", "Eyes".

Titles' connotations: The connotations of titles used to address women vary according to the social and cultural context. Some titles carry connotations of respect and appreciation, while others carry emotional or metaphorical connotations.

(According to the oldest grammatical records and Arabic dialects that existed at that time, the Arabs most likely distinguished between the absent male and female in terms of masculinity and femininity by using the kasra, whether in the separate pronoun or in the attached pronoun.

“The Arabic arrangement is to say ‘he and she’ because we prefer the masculine pronoun to the feminine pronoun and there is no need to change this style.”) The most prominent image in which women appeared in the era before writing women’s writing (is the image of (Scheherazade), the heroine of (One Thousand and One Nights), where she was not only narrating and speaking, that is, composing, but she

was also confronting men, and with him facing death on the one hand, and defending her moral and ethical value on the other hand.

Ibn Ya'ish states: Know that the formula (Fa'al) is one of the feminine forms.

This is if we exclude from that what came in the masculine form such as: Rabab, Sahab and Jamal, and four types of nouns come in this formula.

"It is an established fact that Arabic, Hebrew and Syriac were in ancient times one language, as were the languages of the Arabs of the Levant, Egypt, Iraq and the Hijaz in the early days of Islam. When the Semitic people dispersed, the language of each tribe began to diversify with growth and renewal according to the requirements of its circumstances, and many languages were born from it, the most famous of which today are Arabic, Hebrew and Syriac, just as the Arabic of Quraysh branched out after Islam into the languages of the Levant, Egypt, Iraq and the Hijaz and others, but the difference between the branches of the Semitic language is greater than between the branches of the Arabic language due to the latter's adherence to the Qur'an and language books.

"The issue of the bias of the Arabic language against women may seem general and secondary in light of the daily violations that women experience in the Arab world."

The feminine gender of the sun is not a defect, nor is the masculine gender a source of pride for the crescent moon. Some have tried to undermine the Arabic language by calling for equality between the masculine and the feminine, similar to most international languages, thinking that they are raising the status of women. "For example, English, which is the most widespread language today, uses (He) for the masculine and (She) for the feminine, but it does not differentiate between verbs. It says (He Plays) as it says (She Plays) and does not differentiate between the masculine and feminine in the predicate. It says: (He is a teacher) as it says: (She is a teacher) nor in the adjective. It says: ... (Clever boy) and (Clever girl) and we lack the dual pronoun. If we reach the plural, we find one pronoun that indicates the masculine and feminine, which is (They) or (They). Demonstrative pronouns are also built on not distinguishing between Masculine and feminine, so (this = this or that) and (that = that or that) ... and so on.

But the Arabic language differs in its style from other languages in order to distinguish it and show its greatness among other languages. We find the Arab saying "he and she" because we present the masculine pronoun before the feminine pronoun and there is no need to change this style.

In terms of Arabic grammar, there are clear differences in addressing females and males. The Arabic language is distinguished by its linguistic richness, such as allocating pronouns used to address males and pronouns for females. These differences reflect the accuracy of the language in expression.

Such as separate pronouns (the first-person pronoun: male: I. Female: I. Here there is no difference in the first-person pronoun between males and females.

The second-person pronoun: (male: you, you two, you all. As for the female: you, you two, you all)

The pronoun connected to an imperative: Masculine: We put the letter "a" at the end of the word: -وا، -ا، -وا. Female: -ن، -ن، -ن. Example: Write (you), write (you), write (you plural), write (you plural), write (you plural) ...

Why are female pronouns broken? This question is somewhat new in its unconventional answer and requires both a linguistic and grammatical explanation.

The short answer: Not all female pronouns are broken, but there are specific cases in which the pronoun is broken. This is due to the rules of grammar in the Arabic language, where the vowel (fatha, kasra, damma) determines the function of the word in the sentence.

Details: In the cases of breaking for female pronouns: We find the accusative: When the pronoun is a direct object or an object complement, it is accusative and broken. Example: "I saw you", "your book". And the genitive: When the pronoun is genitive with a preposition, it is jussive and broken. Example: "to you", "from you". And some special cases: Others may have a broken pronoun, but they are related to specific grammar rules.

Gramming: As we mentioned, kasra is one of the grammar cases that indicate the function of the word in the sentence.

Fatha: Phonetic description: It is the pronunciation of the vowel (ا, و, ي) in its natural sound, i.e. without any constriction in the vocal outlet. The resulting sound is open and wide.

Effect on the word: Fatha gives the word an open and wide character, and affects the pronunciation of the letters that follow it.

Kasra: Phonetic description: It is the pronunciation of the vowel with a shortened sound, i.e. with a slight constriction in the vocal outlet. The resulting sound is slightly closed from the Fatha.

Effect on the word: Kasra gives the word a closed character, and affects the pronunciation of the letters that follow it.

Kasra: The lower jaw drops and the lips move forward to form a small opening, and the ring weakens and pushes the sound from the larynx slightly.

Therefore, I can ask this question: Why are the pronouns addressing females specifically broken, unlike the masculine? The answer to this question is that when we think carefully, we notice that addressing a male is different from addressing a female. Addressing a male, such as "you," can be accompanied by raising the voice and raising the voice, and this is appropriate and suitable for the nature of a man. It is well known that the male gender does not fear a loud voice and is not frightened when hearing it. Rather, it can be a warning to him and does not cause him any problems worth mentioning. On the contrary, we find that when addressing a female, a person must take care to lower the voice and not cause her to be frightened, and this is appropriate for the nature of a woman. Therefore, we notice that whispering or lowering the voice is supported by the female pronouns specific to her, which the Arabic language has designated for her and singled out for her alone without the masculine, as if the Arabic language places a woman in a great position, as if she is a queen, so no one dares to raise his voice or speak loudly in the presence of the queen; and this is what the Arabic language has imposed, especially when addressing a female. Kasra in phonetics: is the pronunciation of a vowel with a shortened sound, i.e. with a slight narrowing of the vocal outlet. This vocal narrowing leads to a slight reduction in the tone of the voice compared to the fatha.

Conclusion: Female pronouns in Arabic and other languages are a complex and multifaceted topic, which is discussed with some bias, ignoring the Arabic language's honoring of women's status and elevation.

In general, this research is a good starting point for a deeper study of the connotations and meanings of feminine words in Arabic, and provides a strong theoretical framework for further research and scrutiny.

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