THE MANIFESTATIONS OF GENDER THEORY IN SEMITIC LANGUAGES

[1]Asst. Lect. Ikhlass Jaber Issa; [2]Prof. Dr. Saher Hussein

[1,2] University of Thi-Qar / College of Education for Human Sciences/ Dept. of Arabic

[1]ikhlassj2@gmail.com , [2]dr.sahir.hussein.nasir@utq.edu.iq

ABSTRACT

Gender is an old concept in a modern way. Genderists have attempted to demand women's rights in all its forms, including language rights, claiming that language oppresses women alongside society. They argued that language is the basis of injustice and oppression for woman, so it was necessary to search for the origins of languages to know the gender origin of women's rights. The search for the origins of Semitic languages is to find out the real presence of women in the language and whether they were actually oppressed and marginalized linguistically or not. That is why we started studying and researching Semitic languages because they are the basis of the Arabic and Hebrew languages that are still in use. We searched for the origins of masculinity and femininity from the very beginning of human creation until the completeness of the image of language and its arrival to us as it is.The research focuses on the issue of masculinity and femininity in all its linguistic forms and social dimensions. In truth, we did not find any gender for the linguistic rights of the feminine. Rather, the feminine is distinct and has a clear entity and deep significance in Semitic languages in particular.

Introduction

Linguistically, gender has a modern concept where its old content is western nationality and eastern features. Philosophers and sociologists have previously discussed the concept of gender and the role and status of both women and men and their characteristics, and the societal view towards them. (Qarammi, 2007) As a result of the absence of serious recent studies looking into this term, it led to a blurring

vision and confusion at the level of terminology and trends. Some researchers in the field of feminist language tried to find out how the advantages of men were manifested in language, where they even included their sexual ideas as a means of organizing their dominance (Qarammi, 2007)

The issue of woman was originating out of religion and the heavenly books, as the woman gender put pressure on the church and changed the Old and New Testaments. Language is a purely social element that exists with the need to find solutions and ways to obtain the basic needs of life. Since man is created to be social, there must be a means of friendly communication to obtain his purposes. Language, in its fullest sense, results from social friction. It had to be one of the strongest means of communication and linking between groups, which was the birth of language, or the means of communication language or speech in groups that understand each other according to their own verbal symbols. (Barhouma,2002) The expressions differ from one society to another because the total meaning does not depend on the linguistic meaning only, but is associated with the cultural and social meaning. (Shuraidah, 1982)

First: Masculine and feminine terms in Semitics

The idea of masculinity and femininity is rejected in all creatures of animals and plants, and is not limited to humans only. The impact of the issue of gender was not limited to one language without the other, but on the contrary, the effect of this issue pervaded most of the languages of the world, with the difference in the view of the diversity of names that fell under the masculine and feminine gender. Semites classified gender according to two parts: masculine and feminine, which is consistent with the duality of existence, but the interpretations varied in the reason that prompted the Semites to this classification. (Draghmah, 2012) The dual division in Semitics goes back to the Semite's view of things as a personified living. Therefore, he classifies all things into two sexes, as is the case with living things, where there are two genders. (Wafi, 1957)

Second: The gender classes in Semitics

It was famous among the Semites to divide the language into masculine and feminine only, so there was no neutral. Lewis Gray argues that there are only two types of sex throughout the Semitic epoch. (Louis, n.d.) In most cases, the males of living beings are active, and the things that the innate mind considers are masculine. If we postulate that language is distributed according to activity, not all females are inactive, and not all males are active (Cowely, 1910) The most common is that the woman's life activity in her field is more and wider than the activity of the man in his field. Orientalists had different opinions when they discussed the reasons for the attribution of intangible things to masculine and feminine. Albrecht believes that the reminder is applied in Hebrew and other languages to everything dangerous, savage, brave, respectable, great, powerful and powerful. The feminine refers to what is maternal, productive, ruddy, gentle, and weak. This means that the issue of masculinity and femininity, according to Albrecht, is based on the principle of strength, weakness, muscular and psychological qualities of the sexes, which is

unreasonable and illogical. If this is the principle, then what do you say about the feminization of the burning sun, the harsh land with its mountains and deserts, strong winds, and great ships? Are all of these things disrespectful in his opinion!! Or it's pink, delicate, nice, and weak!! Albrecht's point of view and of those who followed and agreed with his opinion also suggests that feminization is subject to the inferior view of women and the lofty view of men. So how were women and feminine suffixes associated with less value and the pre-Islamic Arabs belonged to tribes named after feminine names, and indeed many of their gods were feminine Laat, Uzza and Manat. (Barhoumah, 2002)

Dr. Issa Barhouma sees that the Semites initially put one name for both sexes, the camel for the masculine and the feminine, the barren for the masculine and the feminine, and the child for the masculine and the feminine; but after their lives advanced and their horizons expanded, they began to differentiate between masculine and feminine in the language not by a grammatical means, but by a masculine word and another for the feminine. (Barhoumah, 2002) In this view, there is a point of view that approaches the reality of things, which depends in its development from the simple to the complex. Things start simple and then develop upward mostly towards complexity and breadth, which is the case of language being an active and unstable social aspect.

Third: Signs of femininity in Semitics

In Semitic languages, we find that the feminine vocabulary contained feminine words without signs, which was confirmed by Dr. Ramadan Abdul-Tawab by saying "Semitic languages contain many feminine words without feminine signs, which is what is called the auditory feminine, such as: An eye, ear, elbow, shoulder, arm, foot, hand, nail, wing, liver, rib, heel, bucket, market, rabbit, sandal, hyena, and many others in Arabic." (Abdul-Tawab, 1982)

Dr. Ismail Amayreh mentioned in a table containing a set of vocabulary in different Semitic languages to show the differences of femininity between Arabic and its Semitic sibilants in some words.

Arabic Abyssinian	Aramaic	Hebrew	Akkadian	Standard Arabic
Emm	Emma	Em	Ummu	Mother
Aab	Aba	aab	Abu	Father
Dkr	Dehra	zahar	Zikar	Male

We also find in Semitic languages many feminine nouns corresponding to different masculine nouns in structure and form, but each of them indicates its gender as shown in the table below: (Amayra, 1993)

Hebrew feminine	Hebrew masculine	Arabic feminine	Arabic masculine

Aym "mother	Ef "father	Um "mother	Aab "father
Naqa "she-camel	Kaml "he-camel	Naqa "she-camel	Jaml "he-camel
Atun "she-donkies	Hummu "donkeys	Attan "he-donkey	Himarr "he-donkey
Lafi "she-lions	Araya "lions	Labua "she-lion	Assad "he-lion
Kifsa "ewes	Kaffis "sheep	Naaja "ewe	Kabish "he-sheep
Bara "cow	Shuur "oxen	Baqara "she-cow	Thaur "ox
Anz "she-goat	Taes "he-goats	Anz "goat	Taes "male goat

The Semitic languages were characterized by the presence of the (feminizing ta'a ت) sign and its use in languages and conversations, which is what we see now in the remaining languages derived from the Semitic mother, such as Arabic and Hebrew, in addition to what was transmitted to us from the Akkadian, Babylonian and Assyrian. (Atta-Allah, 2018) "Ta'a ت" is the only feminine sign in all Semitic writings, so feminine nouns were written such as aunt, Waelah, Ghazala, Malika, Raifa. She was written in Semitic languages like this is Khalt, Wailt, Ghazal, Malakt, Reift. The feminizing Ta'a ت " remained the same in the Assyrian and Abyssinian states in the cases of connection and break. In Arabic, it is converted to "ha'a هـ" in the case of break. ((Abdul-Tawab, 1982) These words were written with "ta' on the intention of connecting, and with "ha'a هـ" on the intention of break. Writing it with (Ta'a ت) when adding to complete what follows in recitation, it is an art, and a nice behavior. In the event that it was not added, it was written (Ha'a هـ) for the permissibility of standing on it. (Belfaol, 2016)

"Ta'a ت " in Semitic languages is one of the most famous signs of femininity as in Arabic. The motion of "sukkon" is used before it in Ethiopic. This is what we found in Arabic from the pre-ta' sukoon in "Akht "sister", Bint "daughter", and wahunat "became fabled"." Such item is embodied in Abyssia, where there are vocabulary such as "aunt" in Arabic, and its equivalent in the Abyssia "haltu" or "haltu" and from it also the word "date". In Arabic and its equivalent in Abyssinian "tamart", it means a palm tree. (Abdul-Tawab, 1982) In the Akkadian language, the noun is divided into masculine and feminine, and the masculine noun has no sign of its own, while the feminine noun is affixed to the feminizing "ta'a ت", which is added to the stem of the masculine noun before the movement of the expression, just as is the case in the Arabic. One of the signs of femininity in Semitic languages is "aa أ" just like Arabic, so it is shortened and extended in spite its lack in Hebrew, Aramaic and Akkadian language. It is one of the signs of femininity in ancient languages, where orientalists pointed out the scarcity of its presence in ancient Semitic languages. It is often used in Arabic to stand for feminine, in Aramaic we find it in the word "wahid "one" we find it in the lexicon under the triple article "wahd. "Make one" It came in ancient Aramaic with its dual origin "hadd" meaning "one," and its feminine form with "aa أ" as in Arabic "hada," meaning: "one". (Brajestrasser, 1994)

The alternation between "aa أ" and "Ta'a ت" occurred in Aramaic with regard to numbers, as is the case in Arabic. Numbers such as one, three, six and eight were feminized with "aa أ" in Aramaic. While the numbers, four, five, seven, nine and ten

were feminized with "ha'a ـه", which is "ta'a ت" when added in case it is connected as in Arabic and Hebrew.

Among the examples of feminine in the extended "aa أ " in Akkadian language is the word "Balka" is used in Akkadic to denote the broad and wide. It is "al-Balqa": to be deserted from the earth in Arabic. (Amayra, 1993)

Fourth: The feminizing "Ta'a ت" in Semitics

The use of the feminizing "ta'a ت" is one of the most popular feminizing tools for nouns in Arabic. What precedes it is to be constructed with "Fatha ́". Al-Serafy said: The extra feminizing "ta'a ت" requires what is before it to be with "Fatha ́".In Semitics, it bears the same characteristics as the Arabic feminizing "taa ت ". In Hebrew, it requires what is before it to be in "Fatha ́", and in Akkadian, the same is applied.In Akkadian, we find that the word "dann – um" means strong. (Sibawayh, 1988) The word strong is masculine which has its root from "dann." As for "um," they are dammah (ُ) and meem (م), and they correspond to the nunnation in Arabic. When it is feminized, it is added by adding "Fatha ́"and "ta'a ت" to the mentioned word, so "dann at um" means "strong" (Amayra, 1993).The femininizing "ta'a ت" in the Akkadian in its linguistic situation is drawn open to the inclusion, such as the word "meet" which means the number "100" which is written in Arabic as "miaah" hundred", and it is abundantly found in Qur'an. (Muhamed, 2014) In Akkadian language, "bukurat" indicates the first birth is a girl, and "bukur" if the first birth is a male.If you were compared to Arabic, you would find that "albikr" means the woman who gives birth once, and her firstborn is her child and the male and female are the same. The same is true of the firstborn from (Ala).In Akkadian, "kibarat" is a feminine noun form, masculine "kibr" meaning "wide and wide". "Sakhertu" means "witch".We note that there is an interchange of letters between Arabic and Akkadian language, so that the two words have the same significance. In the Akkadian language "I ate" for the meal, mentioning it "eat", in Arabic "I ate one meal" that is, a morsel. In the Akkadian language, it was said " khitut "I made a mistake" in the sense of "a sin", and its masculine: "a line" or "a line". It is equivalent in Arabic to a guilt, error, or sin. (Manzour, 1999)

In Hebrew also, the pre-constructed "ta'a ت" with "Fatha ́"before it is used for the feminine, such as the word "sinat" indicating a short map or sleep, and it may be " ha'a ـه" not "ta'a ت, and the constructed "ha' by "Fatha ́"before it such as the word yaldah meaning delivers birth. Its root is "yald" meaning "boy." When feminizing to "girl," the "ha'a ـه" constructed with "Fatha ́"before it, was added. (Amayra, 1993)

The result is that the feminine in Semitic languages is old, and the feminine has taken its right to the language without gender, and the language did not tend only to masculinity, but the feminine has a strong presence in the language throughout the ages and linguistic times. "Ta'a ت" in Semitic languages does not indicate femininity only, but it may be other than that, as in Arabic, such as Talha, Urwa and Khalifa, they are masculine names, but they end with "ta'a ت" that are not feminine. (Abdu-Altawab, 1982) Like this we find it in Hebrew also such as the word "laylah" which means "night" and it is masculine in Hebrew, yet it ends with the feminine "ha'a ـه".

This is what was previously mentioned, which proves that "ta'a ت" is referring to femininity only, but this feminization stand for the circle of accusation that it includes all things that have no address and are inanimate, the intruder and others.(Ameyerah, 1993)

Fifthly: The "ta'a ت" of the words "okhutt" sister and "bent"a girl in Semitics

In Semitic languages, "ta'a" is considered "okhutt" sister and "binit" a girl" for femininity and is not a substitute for others. If it was a substitute of as it is understood in Arabic, why did it not compensate for the omitted "waw و" in "aakh" brother, "abb" father and "ibn" son" in Arabic, but for feminine, so we find the "Ta'a ت" in these names despite the "sukkon " of what preceded it, it remained feminine. (Amayerah, 1993)

It is noted that the "hamza (ء) in constructed with "Fatha٫"in "Akh" was included after adding the feminizing "ta'a ت" in Arabic, so it became "Akht "sister", while in Hebrew, it was constructed with "Fatha٫"despite the entry of the "ta'a ت and became "Akht". The ta'a ت" in "Akht" and "Bint" in Hebrew does not change in the break as "ha'a هـ . As for the Ethiopic, it breaks the hamza (ء) to become "Akht "sister", similar to the "bint". "Bint" in the Ethiopic word is the same in Arabic as well, so it is said in the Ethiopic "Bint".

Sixth: Feminization of adjectives in Semitic languages

Semitic languages were characterized by feminization in different forms, including what was semantically feminine and without a feminine tool, like ("ard" the earth), ("shams" the sun) and ("nafs" the soul), and what was feminine with tools such as Fatima, Duha and Alia. If we want to describe it, then the adjectives of all feminine nouns are feminized with feminine signs, whether they show feminine signs or not. (Ameyerah, 1993)This is in all Semitic languages and not only Arabic. In Arabic, it is said (ard khasiba "fertile land), (shams mushriqa" shining sun), (nafs mutmayinatun, "a reassuring soul), and (wafatimat muminatun "Fatima is a believer), and (aealya' ealima "Alia is a scholar). We notice here all the feminine adjectives using the "ta'a, whether they ta'a ت " ascribe the rational or the unreasonable of the feminine nouns, real or figuratively. Even in the Assyrian language the earth is feminine without a feminine sign, and if you describe it in Assyrian, then its adjective is feminine with a feminine sign. It is said ((Araa Rabta)) and this "aa أ" in (Araa), which means the earth, is opposite to (ال the) in Arabic and is not a (aa أ) of feminine, while ("aa ا) in Rabba, which means wide, is feminine. (Amayerah, 1993)

Like the above in Assyrian, it is also found in Hebrew when translating "alarid alwasiea "the wide land" to it, so we say "'iris rihaba "a wide land".

Seventh: Pronouns in Semitics

The terms did not differ between Arabic and Hebrew in terms of significance about the pronoun. In Arabic, it is called "the pronoun or metonymy." Ibn Manzur defines it as: "The secret you hide in yourself like when you say "I kept something in myself, and the singular is "pronoun" and plural is "pronouns". In Hebrew, it is called

the term (semhagguf), and sem) which means a noun, while (hagguf) means the hollow. Thus, the meaning is the hollow name, which is a connotation close to the Arabic connotation. In Assyrian, the pronoun is called (helafsema), meaning "behind the name" or "alternative to the name." In Assyrian, it means "the successor of" or "alternative to." (Ibn-Manzoor, 1999) As for sema, it means the noun, meaning that the pronoun in Assyrian left behind. We find that there is gender discrimination in the pronouns. Both sexes have their own pronouns, as in Arabic. There is no common pronoun between the sexes except rarely.

First person

Semantically, it is noticeable that Semitic languages have only one pronoun for masculine and feminine. The pronoun "I" means masculine and feminine, as well as the plural. The pronoun "we" denotes the masculine and feminine, unlike other pronouns of discourse and the third persons "anta" You" referring to 2nd masculine person, "antun" you" referring to 2nd feminine person, "antum "you "2nd masculine plural person, "antun" you"2nd referring feminine plural ones", "hua "he, "hiya "she, "hum" they "3rd persons referring to masculine plural ones", "hun" they "3rd person referring to feminine plural ones", and the pronoun "nahnu "we" in Arabic is equal in the dual and plural, and masculine and feminine. The presumption of witnessing and attending dispenses with a sign indicating each of these meanings. (Brockelmann, 1977)

Separate pronouns in Semitics

Dr. Ismail Ahmed Amayreh draws a table showing the separate pronouns in Semitic languages for the two pronouns (("anta "you "and "anti "you)), explaining the clear difference between most of them: (Brockelmann, 1977)

Assyrian	Aramaic	Hebrew	abyysia	Arabic	Kind of pronoun
Ata "you"	Anta "you"	Atta "you"	Antaa "you"	Anta "you"	Masculine Addressee
Ate "you"	Ata "you"	Atti "you"	Enti "you"	Enti "you"	Feminine addressee

Here, we notice the verbal discrimination between the sexes in Semitic languages, clearly, which supports the idea that there is no gender in both ancient and modern Semitic languages. Since ancient times, the Arabs have been concerned with the feminine linguistic entity in particular, and have not underestimated her linguistic right, as they claim. If we look at the table below, we will find two ways of differentiating between the feminine and the masculine address of the plural. In Arabic, we use the letter "mim م" with "you "anat" to refer to singular masculine pronoun, so it becomes "you 'antum" to denote the masculine plural pronoun, and we

use the letter "nun ن" with "you "antun" to denote the plural pronoun of the feminine; After adding Ta'a ت" from "you" in the two positions. (Brockelmann, 1977).

Addressee	Arabic	Ethiopic	Hebrew	Aramaic	Assyrian	Akkadian
Masculine	Antum "you	antemmu	Attem	antun	atton	attanu
Feminine	Antun "you	anten	atten	anten	atten	attina

In the first three Semitic languages, we find that the sign of distinguishing between the gender of the plurals of masculine and feminine pronouns is "mim م" for the masculine and "nn ن" for the feminine. (Abdul-Tawab, 1982) This was manifested in Arabic, Abyssinian and Hebrew, whereas in the last three Semitic languages, we find that the distinction mark relied on the vowels, not on the letters. The masculine and feminine have a fraction, unlike Arabic and Hebrew, which differentiate between them by letter, the "meem م" for the masculine and the "nn ن" for the feminine.(Al-Ishbili, 1996)

This proves the neutrality of Semitic languages and the lack of tendency towards masculinity since ancient times, and there is no linguistic gender at all.

Objective pronouns in Semitics

In Semitic languages, we find connected objective pronouns distinguishing between masculine and feminine, similar to Arabic. For the masculine or feminine addressee we use the pronoun "kaf, while changing the movement of the pronoun "kaf" between "Fatha´"for the masculine and the "kasrah" for the feminine, for the masculine "ka", and for the feminine "ka". As with the plural, we use the masculine "meem م" after the inclusive kaf, "qum" you," and the "nunن" for the feminine after the kaf, "kun "you"

The same rule applies to other Semitic languages, such as Abyssinian, Hebrew and Aramaic. Note the table below:

Addressee	Arabic	Ethiopic	Hebrew	Aramaic
Masculine	Objective pronoun "you" kum	kemmu	kem	kom
Feminine	Objective pronoun "you" kun	ken	ken	ken

We note in the Abyssinian, Hebrew and Aramaic languages that the distinction between feminine and masculine linguistic pronouns as in Arabic, the same letters are used in the three and fourth languages, Arabic, which is the "meem م" for the masculine and the "nun ن" for the feminine. We note that the "nunن" is inseparable

from the feminine in all of these languages. It is the equivalent of the "nun ن" of women in Arabic. If the "nun ن" of feminization is present in the ancient Semitic languages, where are the gendered linguistic rights of women!!!! So, gender is a product of social not linguistic imbalance. (Al-Ghedami, 1998)

Third person pronouns for the singular in Semitics

Sexual discrimination in backbiting pronouns is very clear, beyond doubt that the linguistic rights of women are clear, and this discrimination still exists so far, not only in the ancient Semitic languages.

See the table below how in the ancient and modern Semitic languages, there is both a feminine and a reminder. (Brockelmann, 1977)

Third person	Arabic	Hebrew	Aramaic	Assyrian	Akkadian
Masculine	"Hua" He	Hu	hu	hu	su
Feminine	"hia" She	Hi	hi	hi	si

Eighth: The plurals in Semitics

The plural signs are among the evidence of femininity and sexual discrimination between the male and female sexes. In Akkadian, for example, the word ended with the feminine tool, so it is pluralized with an added "aa أ" and "ta'a ت", such as the word "bussurtum" which means: "embassy", which is verbally feminine with the presence of the letter "t", and as for the two letters "um". What is the nunnation in Arabic? When pluralizing the word "safara "embassy" in Akkadian, it is done by adding the "aa " أand ta'a ت" as in Arabic for the feminine noun. After pluralizing, it becomes: "bussuratum", which means embassies.

Note that the plural has become a thousand and a t as in Arabic, and it is a feminine plural tool as it appears in some Semitic languages and not in Arabic in particular. Likewise in the Akkadian word: "sarratnm" which means "queen", and plural "sarraatum". After checking, we find that the plural sign for the feminine in Akkadian is "aa أ " and "ta'a ت", and that "ta'a ت" at the end of the word "malika" queen", which is the feminine tool, is deleted when plural and extends "aa أ ", so the t is added to indicate the plural. It is like what happens in Arabic, when the word "Fatima" is pluralized, for example, the "ta'a ت" of feminine is deleted and the "aa أ" and "ta'a ت " of the feminine plural are added and it becomes "Fatimat". The Akkadian language has other plural methods for the pluralizing masculine, meaning that the "aa أ"and ta'a ت" are not the only plural signs, but there are plural signs specific to the masculine. If we want to pluralize the word "sarra" which means "king" in Akkadian language, we add "nu" in the nominative case, and "ni" in both accusative and prepositional cases. This is evidence of the independence of femininity when plural, and that it is not linked to masculinity, and that the Akkadian language is homogenized and with sophisticated linguistic laws. In Arabic, we use "waw و" and

"nun ن" to pluralize the masculine sound in the nominative case, and the "yaa ي" and "nun ن" in the accusative and prepositional cases. The "yaa ي" and "waw و" represent the letters of the syllable with the stability of the "nun ن" despite their change in the different cases of the syllable. This is what happens with the Akkadian from the change of the vowels of the "nun ن" and the stability of the "nun ن". In Assyrian, we find that there are feminine vocabularies without a feminine sign, but it is pluralized with the addition of the "aa "أ " and "ta'a ت" as well, like: (Amayerah, 1993)

- ruha" means spirit and its plural is ruhata
- ayna" means water spring and its plural is aynata

We note here that the "aa أ" and "Ta'a ت" are the plural for the feminine in which there is no feminine instrument, which is very similar to Arabic. But this leads us to the fact that some of the nouns are attached to the feminine tools in Semitic languages as an indication of their femininity, and here such vocabulary is a feminine plural with "aa أ" and "ta'a ت".

In Akkadian language, there are also feminine words that are pluralized with the addition of a feminine and a feminine sign, although they do not end with a feminine sign, but are feminine in use and connotation, such as "ekallum" which means "palace" and it is feminine without a feminine in the Akkadian language, pluralized with an increase of the "aaأ" and ta'a ت" as in Arabic when pluralizing the feminine noun. So, it becomes "ekallatum", like the word "ellepum" which means ship, and it is pluralized as the previous one by adding an "aa أ" and "ta'a ت" to become "ellepatum".

Nouns may end with one of the letters that are used for feminine, but it may not denote the feminine, or the noun, despite being feminine with one of the feminine tools, but it may be pluralized in the masculine plural form. This is stated in Arabic like in the word "Sunnah" a short nap", for example, which is pluralized "Sunun", a feminine word in the meaning of the presence of the feminine ta'a ت", and it is one of the most powerful feminine tools in Arabic. Such a matter was manifested in non-Arabic Semitic languages, and we find it in Assyrian. For example:

- "Melta" means a word and its plural is "mele"
- "ganta" means "small paradise and its plural is "ganne"

Hebrew included such plurals. For example, we find the word "shanna" which means "sunnah" a short nap" and the word "asam" which means "greatness in Hebrew. In the table below we will notice that the feminine words in Hebrew are pluralized with the masculine plural. (Amayerah, 1993)

Plural	Meaning	Word
Shanim	Sina "sunna"	Shinna "sunna"
Baythem	Baytha "egg"	Baysaa "egg"
Nashim	Imraa "woman"	Esha "woman"

Kahlim	Jamra "cinder"	Kihlatt "cinder"
Btsim	Badha "egg"	Btsah "egg"

These vocabularies in the table are all feminine words that end in a feminine and are used feminine, though they are pluralized with masculine plurals in Hebrew. (Amayerah, 1993) While the words mentioned by use, connotation and construction are pluralized with the plural tools specific to the feminine in Hebrew, such as:

Word	Meaning	Plural
Uf	"father"	Uffutt
Makum	"place"	Makmuutt
Suud	"secret	Suduutt
Uur	"light"	Urrutt
Kuul	"sound"	Kuullutt
Lakkouh	"client	lakkoukutt
Kear	"wall"	Keroott
Atssar	"treasure"	Atssar
Mussad	"institution"	Musduutt
Ritson "wish'	Wish	Ritsonuutt

These previously mentioned vocabularies in the table are vocabularies that are noteworthy in significance and usage in the Hebrew language, but they are pluralized by using the feminine plural. They are so numerous that it is difficult to state that they are irregular. We note here arbitrariness in the use of the plurals of the masculine and feminine in the Hebrew language. This arbitrariness and proof of a special law means that the process of using plurals in this language is not subject to a fixed linguistic law. Rather, it is a process that indicates that this noun is in the case of the plural to indicate the plurality rather than the individuals, and the plural tools used depend on the ease of pronunciation and do not have a specific rule. (Atta-Allah, 2018)

When grammarians approved the denotation of plurals for masculine or feminine, they were forced to interpret the differences to homosexuality. This is why Dr. Elias Atallah tends to state that these marks were not specific to a particular gender in the origin of the language. The attempt of penetrated complexity by the abundance of the abnormal was stated late (Atta-Allah, 2018). Ancient Hebrew has an Aramaic heritage in the plural where both of them are Semitic languages and share unified morphological structures in terms of plural with the addition of "yaa ي" and "nun ن" as in Arabic, such as in the table below:

Hebrew Feminine plural	Hebrew Masculine plural	Common masculine plural : Aramaic & Hebrew	Meaning	Word

=	=	Tabeen	Drop	Tabaa
muhuutt	Muhaeem	muheen	Main	Muuh
nazzkuutt	Nazzkeem	nazzkeen	Damage	Nazzek
Aulumatt	Auluuom	aulumeen	Scholar	Aulum

Note that there is an inherited similarity between Aramaic and Hebrew in terms of the use of suffixes in the plural, which is "ya ي" and "nun ن" to denote the masculine alike in both languages, and it is the same in Arabic. The masculine plural tools "yaaي" and "nun ن" in Arabic are used in the feminine plural such as: "erth "land, erthain "two lands" and "sunnah" a short nap" and others. This similarity is due to the linguistic and grammatical unity in the use of the Semitic mother tongue. (Atta-Allah, 2018)

If we go back to this "meem م" used in the plural in the Hebrew language, we will find the equivalent in Arabic, which is the letter "nun ن". (AL-Rahib, 2010) Thus, the plural in Hebrew becomes the same as "yaa ي" and "nun ن" instead of "yaa ي" and "meem م", and it is the same tool used in the Aramaic language, and the same in Arabic in the accusative and prepositional cases. So the issue here is a linguistic substitution and not a difference in the tools between the Semitic languages. (Abdul-Tawab, 1982)

Results and discussion

1- Semitic languages are among the most common used in the Arab countries, from which Arabic split and reached us in its integrated form without defects or linguistic errors.

2- The signs of femininity are what embody the feminine linguistic presence in Arabic and elsewhere. This negates the issue of gendering women's linguistic rights in ancient and modern languages and societies.

3- We find a difference in the nomenclature and terminology used on the signs of femininity if they are not in place of femininity, and this disagreement is what led to the belief that there is a linguistic gender against women when things that do not belong to femininity are attributed to them.

4- Semitic languages were characterized by the presence of the feminizing "ta'a ت" sign and its use in languages and conversations, and it remains in languages derived from the Semitic mother tongue, such as Arabic and Hebrew, in addition to Akkadian, Babylonian and Assyrian.

5- The Semites were famous for dividing language into masculine and feminine only, so they are not neutral, because they seem to see things that are either masculine or feminine.

6- The use of the feminizing "ta'a ت" is one of the most famous feminine tools for nouns in Semitic languages, which bear the same specifications as the feminizing ta'a ت" in Arabic.

7- In the Akkadian language, the name is divided into masculine and feminine, and the masculine noun does not have its own sign, while the masculine noun stem is attached to the t before the movement of the expression to turn into a feminine, just like Arabic.

8- The feminist discourse exists and is distinguished by fixed and clear linguistic rules that do not hide it.

9- The feminine is addressed with its own pronouns without linguistic participation with the masculine, which proves the neutrality of Semitic languages and the lack of tendency like masculinity since ancient times.

10- Feminization is as old as the languages whose written and transmitted traces have reached us.

11- Women have an ancient linguistic presence with the signs that exist so far.

12- Feminization is not necessary for Semitic languages.

13- There is no linguistic gender in Semitic languages for women at all, at all semantic, grammatical, morphological and phonetic levels.

Reference

1-   Gray, L . H. (n.d.) *An Introduction to Semitic Comparative Linguistics.*
2-   Khushaim, A. F. (n.d.) *Arabic Akkadian: A Comparative Dictionary and Introduction* – Cairo. The Center of Arab Civilization.
3-   Daraghmeh, M. N. H. (2012). *Social life and its impact on the examples of grammarians and their evidence in the era of protest* - (Master's thesis) - An-Najah National University - Nablus – Palestine.
4-   Rahib, S. (2010) *Meem and Nunn in the Ugaritic language - a comparative study with the Arabic language in the light of Semitic languages* - Damascus University Journal - Volume 26 - Issue 3.
5-   Salman, A. (1985) *The linguistic heritage - a chapter from the book Civilization of Iraq.* Dar Al-Hurriya for printing, Baghdad.
6-   Sibawayh, A. O. (1988) *The book*, investigated by Abdel Salam Muhammad Harun - 3rd edition - Al-Khanji Library – Cairo.
7-   Sherida, S. M. (n.d.) The relationship between language and society - *Journal of the Iraqi Scientific Academy*. Baghdad. Iraq
8-   Abdul Tawab, R. (1982) *On the Grammar of Semites - Hebrew, Assyrian and Abyssinian with Texts and Comparisons* - 2nd Edition - Al-Khanji Library – Cairo.
9-   Abdul Tawab, R. (1982) *Introduction to Linguistics and Linguistic Research Methods*. Al-Khanji Library – Cairo.
10- Ataa-Allah, E. (2018) *Femininity and Remembrance in the Arabic Language between Gender Neutrality and the Feminist Movement*. 1st Edition - Dar Al Maha Publishing and Translation.
11- Amayra, I. A. & Ismail, H. (2013) Footnotes on Pronouns: A Comparative Study. College of Arts - University of Jordan - *Journal of the Islamic University for Human Research* - Volume Twenty-first - Issue One.

12- Cowley A. E. (1910) *Hebrew Grammar*. Oxford. Oxford University.

13- Amayra, I. A. (1993) *The phenomenon of femininity between Arabic and Semitic languages - an authentic linguistic study* . 2nd edition - Dar Hanin – Jordan.

14- Al-Ghadami, A. (1988) *The Culture of Illusion: Approaches to Women, Body and Language* - Arab Cultural Center - Beirut.

15- Qarammy, A. (2007) *Difference in the Arab-Islamic culture: a gender study*, - Edition 1, Dar Al-Madar Al-Islami, Beirut.

16- Kamal, R. (1978) *Hebrew language lessons* - Dar Al-Nahda – Peru.

17- Muhammad, I. (2014) Open and Closed Femininity Taa between Authenticity and Casualty in Arab Languages - (Research) - *The University Journal - Issue Sixteen* - Volume 4.

18- Al-Nahawy, I. Y. (2013) *Explanation of the Mufassal* - Investigation: Dr. Ibrahim Muhammad Abdullah - 1st floor - Dar Saad Eddin – Cairo.

19- Wafi, A. W. (1975) *Linguistics*. Al-Nahda Library – Cairo.

20- Ibn Manzur. (1999) *Lisan Al-Arab - Ibn Manzur* . Corrected by Amin Muhammad Abd al-Wahhab and Muhammad al-Sadiq al-Obaids - 3rd Edition - House of Revival of Arab Heritage – Beirut.

21- Al-Ishbili, I. (1996) *Al-Mumti` Al-Kabeer fi Al-Tasrif* .Investigated by Fakhr El-Din Qabawa - Lebanon Library for Publishers - Beirut – Lebanon.

22- Pragstrasser. (1994) *Grammatical Development. E*dited and corrected by: Dr. Ramadan Abdel Tawab. Library – Cairo.

23- Barhouma: Dr. Issa. (2002) *Language and Gender in Linguistic Gaps in Masculinity and Femininity* - Dar Al-Shorouk - Amman.

24- Brockelmann, B. (1997) *Jurisprudence of Semitic Languages* .Translated by: Dr. Ramadan Abdel-Tawab - University of Riyadh.

25- Belfoul, S. (2016) *The indication of the multiplicity of the ta'a for the same word in the Holy Qur'an* (Master's Thesis). Ministry of Higher Education - Algeria.

26- Hussein, A. (n.d) *Evidence of Quranic drawing*. Bejaia University - platform.almanhal.com.