

# opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,  
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, Abril 2019 N°

88

Revista de Ciencias Humanas y Sociales

ISSN 1012.1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia  
Facultad Experimental de Ciencias  
Departamento de Ciencias Humanas  
Maracaibo - Venezuela



## **Reminder And Femininity In The Arabic Language – A Through Study In The Arab Heritage**

**Assit. Prof. Dr. Mousa Jaafar Fadhil Hrkane**

**Department of Arabic Language/ Faculty of Education/ Mustansiri-  
yah University**

### **Abstract**

The linguistic sex is important because of its importance in linguistics, it was a source of interest of Arab scientists, they wrote books in an attempt to break the confusion in it, and clarify the purpose of speech, as this phenomenon is widespread in grammar, It is worth mentioning that many languages around the globe distinguish between masculine and feminine sexes linguists, as well as in Arabic, which is considered to remember the origin of strength and rigidity in what is considered femininity branch, and perhaps the reason of this hypothesis origin The branch of linguistic sex is due to things (577 AH): ((The idea of sex or feminization and remembrance has retained elements that are not made of mental reasoning; because of some religious factors and others are reviewed by traditions and general beliefs. )). If we interpret this statement, we find it clear in Arabic. The harsh Bedouin life that casts its burden upon the man in everything has made him at the forefront of the board and in the arena of war or the applicants. When he leaves, he is the only one to bow down. The woman is behind him in the convoy. Wars, from here the reminder was the original and feminine branch came upon it.

## **Recordatorio y feminidad en el idioma árabe - A a través del estudio de la herencia árabe**

El sexo lingüístico es importante debido a su importancia en la lingüística, fue una fuente de interés para los científicos árabes, escribieron libros en un intento de romper la confusión y aclarar el propósito del discurso, ya que este fenómeno está muy extendido en la gramática, Vale la pena mencionar que muchos idiomas en todo el mundo distinguen entre lingüistas de sexos masculinos y femeninos, así como en árabe, que se considera que recuerda el origen de la fuerza y la rigidez en lo que se considera la rama de la feminidad, y tal vez la razón del origen de esta hipótesis. La rama del sexo lingüístico se debe a las cosas (577 AH): ((La idea del sexo o la feminización y el recuerdo ha retenido elementos que no están hechos de razonamiento mental; debido a algunos factores religiosos y otros son revisados por tradiciones y creencias generales.)). Si interpretamos esta afirmación, la encontramos clara en árabe. La dura vida beduina que carga al hombre en todo lo ha puesto a la vanguardia de la junta y en el ámbito de la guerra o de los solicitantes. Cuando se va, él es el único que se inclina. La mujer está detrás de él en el convoy. Guerras, desde aquí el recordatorio fue que la rama original y femenina se le ocurrió.

This issue is not fixed, but was and is still in the process of evolution, has left this phenomenon three sections in the Arabic speech, some feminine and the other common male, but we find that the language tended to separate in everything that is stuck between them in terms of use, and this The evidence of the growth of language and its vitality, we say dead and dead, while the use of a common death between masculine and feminine ((but the language in the development needed to distinguish between masculine and feminine, we see a friend and old).1)

The research has been divided into luminous axes that are of great importance in clarifying confusion in the case of recall and feminization. We have presented in these themes the signs of recall and feminization in Arabic, taking into consideration the scientific and linguistic aspect and the stability of these signs in Arabic. The third axis came in what was an effective description of femininity, and then we introduced the phenomenon of recall and femininity in the consciences, and we implicated the contents of this phenomenon in the Holy Quran, and reviewed what came from them in the letters also, and we separated the saying in a reminder And The feminization of the issue, and then presented to some differences

of Arab tribes in the use of the issue of linguistic sex on her tongue, and the conclusion came to shed light on important insights in the issue of recall and femininity in the Arabic language system and in the dialects and languages of the old Semitic.

The first axis: signs of feminization in Arabic as defined by the scholars A-T, Towards: List and Rider.

B - the outstretched millennium, towards: red, Khansaa.

C - thousand cabin, towards: pregnant, and drunk (2).

But we find some vocabulary feminine and does not bear the mark of femininity, and has returned the oldest of the signs used in the Semitic languages (3), which fluctuates in the endowment, and this is what most of the linguists went to, Sibweh (180 e): (4) Instead of the T, which gives birth to the name as your saying this Talha(5)

The narrator narrated a view in which he said: ((The distraction will be changed from the taciturn of femininity towards: Palm and fruit, but the original T, and distraction instead of the endowment)). (343), which is the oldest sign of femininity. In the Akkadian language, which is one of the ancient Semitic languages, there is male and female, and the sign of femininity is tithe or a thousand. Which is added to the origin of the name, such as: Belom -> Master (masculine) Beltom -> Lady (Female)

Madom -> (Son) Madthom -> Daughter (6)

And Dr. Ibrahim Anis goes on to say that: ((feminine names that end with the so-called tethered and not stopped on them as the prostitute thought, but delete the last and extends the soul before the voice is not short (opening) and imagine for the hearing that ends with distraction) (7).

Dr. Tariq al-Janabi said: ((that it is to the t)), citing evidence, including: ((The stability of the Semitic languages proves not to debate that the T or (is) is the distinguishing mark and observation of femininity, Stands on the absolute t) (8).

In Hebrew: ((the sign of femininity is (DD) to distinguish between masculine and feminine in the Semitic languages, about: 2 - Tadad good and good))).

The same is true of: ((Syriac language is usually feminine by increasing the feminization of the last name).

In Arabic, we find that T turned into E. in the Waqf, and what we see is that T is a prominent sign of femininity in the mother's mother, and moved in the languages that sprang from it, and remained a sign of femininity, that we do not reject the idea of the coming of T-names for non-feminization, (Arabic).

The second sign of femininity is the thousand cubicles, which are the long opening, as in the words: Laila, Grand, Zikra. This may be the distinguishing mark of the original femininity.

On the basis of this: A thousand compartment is located in the grand feminine major, which corresponds to the letter (ay) in Hebrew and Aramaic, towards: (saray) the name of science in Hebrew, which corresponds (ay) in Syriac in saying: (Tuyay) , And they exist in the form of a (actual) feminine feminine to indicate preference (9).

The grammarians differed as to the reason for its designation, especially the most recent of which is a thousand cubits. Some of them claimed that it was called “restricted” because it was limited to expressing, ie, forbidding it. While others believe that it is called a restricted because it is short of the purpose of the extension (10).

The third sign of femininity is the outstretched millennium, or “the long opening, after which there is a hummus such as red and ashura.” In the Arabic version, the verb “vala” is feminine, and feminine is the sign of colors and physical defects such as red red, Crooked (11).

And the follower of this sign, which is the millennium in Semitic languages such as Hebrew, finds that the outstretched millennium is of little use (12), and the author goes on to say that the outstretched millennium is not a science of femininity, but indicates a thousand femininity like those in a pregnant and drunk.

But Abu Bakr Ibn al-Anbari (577 AH) recognized the multiple signs of femininity in his talk about masculine and feminine. He mentioned fifteen signs to us, saying: “I know That the female has fifteen marks, eight of them in the names, four in the acts and three in the instruments (13).

Whatever the signs mentioned by Ibn al-Anbari (328 AH), but the most famous of what we mentioned, and remains what is kept in his own uses and useful, and these marks are the true measure of the distinction between masculine and feminine, the names may come to denote a feminine and without a sign, And another comes to indicate a masculine and bear the mark of femininity, the first as happy, and the second as a (14).

It is true that these three signs may be related to the masculine pronoun, towards Hamza and Talha, because the feminine is a branch of the masculine and lacks a mark. Therefore, if he joins feminism and scientific, he does not act towards Zaynab and Talha.

The second axis: What is mentioned and feminized in Arabic - a thorough study

The names are divided into two parts: masculine and feminine, and the

masculine divided into two parts (real and unreal, and real, which has a masculine meaning towards: man and camel, and is true except for the sign of femininity and femininity on two strikes real and unreal, A woman and a man, and the real meaning of the word only and did not have meaning to him towards: human (15).

It is worth mentioning that “the carrying of things on the masculine and the feminine is metaphorically linked to the perceptions of the people of these things” (16). That is to say that the nouns that carry in their content a feminine swab or not only related to the feminine, it treats the feminine, as well as the case with regard to the names in which the masculine masculine treat the treatment of the masculine, that what the Arab femininity may remember some dialects, , It is feminine to a majority of linguists, Fur said: ((female female and probably brought out any collection of the collection of the man went to the Mnaya)). It has been mentioned in the Holy Quran, the Almighty said: (or say a poet Ntrbz by the Lord Manon) (17). Abu Bakr al-Anbari and Ibn al-Tastari went on to say that it is feminine, namely death.

As for what he mentioned, he went to it forever, Abu Dhu’ayb al-Hudhali said:

The security of the mannered and its ribs are tormented and the age is not in the sense of fear (18)

This means that the vocabulary that is not true feminine, such as land, sun, manna, ear, etc., is what the Arabs used to call their voices in their writings. The third axis: Feminism in relation to the actor and description of the feminine

Feminism and femininity are not in a single pattern, and if they are not determined by a link or a scale, the three feminisms of tah and a thousand are extant in both masculine and feminine, such as leprosy, tahala and desert, and in feminine, (In Arabic), and this phenomenon exists in the Semitic languages as well, in which feminine words indicate the feminization without a mark, but in Assyria, it resorted to the mark of femininity even if there is no need for this (19), and differed in the term (menstruating) and (Tahir) And (pregnant) ... (20).

Said Sibuya: ((you say a woman menstruating and these are as they said a camel is a dwarf, described by the feminine is masculine, as the menstruating women and his brothers in their dispute as a thing and something masculine, as if they said this thing menstruating and then described by feminine.

If a masculine is called feminine, it is prescribed for him to refer to a man

as menstruating or menstruating, and he claims that he expels these traits because they are feminine, as is mentioned in the masculine.

((The masculine description of something like you say: This menstruating man, and then put the feminine as you say: This Bakr Dhamr, and then say: Naka Damer))). As well as formulas that do not enter T femininity and Istvih by the masculine and feminine verse: (and said old man) (21). It is a description shared by male and female.

(368 e), saying: ((The doctrine of Hebron and Sibioh in that the distraction fell because it did not drag on the act, but the difference between the feminine and the masculine is required while the act was underway; because the act must be feminized if the conscience of the feminine as your saying: India went (22) (23).

As for the descriptions in which the masculine and the feminine are involved, the scholars of Arabia have said that they are permissible in the following: Dr. Ramadan Al-Tawab comments on this rule or opinion that he puts these descriptions within the ((what Arab linguists call the linguistic groups) (24).

There are words in Arabic ending with T, which is from the origin of the word, but it is words that call on the masculine as we say: Talha and Hamza, and in descriptions like Klona: shrewd and gluttonous (25).

Dr. Ibrahim al-Samarrai believes that Arabic has been and continues to undergo stages of development over time (“Arab names that indicate feminization and recall at the same time, in which the language may treat him as masculine and feminine, tend to evolve in one way”). This means that what we are saying in our present time in an old and old word is a kind of development in this case and a tendency to separate everything that is common.

#### Axis 4: Recall and femininity in consciences

The pronouns, as Ibrahim Anis defines them: small words that replace languages with the repetition of the names of the names. This signifies a speaker as a person or an interlocutor like you or absent as he (26), (he knows the six knowledge,(27) Conscience is one of the terms of the visual school, while the Kufiyans call it the denominator, and there is no difference between them in terms of the term, but rather the difference in terms of naming only because the innate is the denominator.

And the pronouns are divided according to their work to the continuum and separate and to the phenomenon and disguised, has left the grammar in their books these divisions and the terms of work of each of these sections (28), and what concerns us what we mentioned is the conscience of the

masculine and the female connected and separated and how to deal with the issue of linguistic sex, Adopting the individual system Then comes the conscience whether the male singular is open or the feminine singular is broken:

Book + as a single masculine

Book + as Single Female (19)

In this sense, Bergstrasher says that in some Semitic languages we find the masculine conscience of the separate individual, which combines the two connected consciences. It is in Akkadian (ʾnak :) :) its origin (an + oc + k)) and in Arabic (ʾnkiki) Al-Wakma in Akkadian is equivalent to what is found in Arabic and Hebrew.

It seems that the languages did not distinguish between masculine and feminine, singular or collective, except for some of the Hadramian languages, which are characterized by a unique phenomenon, is the distinction between the conscience of the speaker: ana (masculine), and the conscience of the speaker: ʾni (feminine).

As well as the case in the separate conscience, the Arabic, Akkadian and Hebrew distinguish between the masculine and feminine addresses through conquest and breaking, while the conscience of the absence of the masculine and feminine, his rule, says Brockelman, through the extrapolation of the books of Arab heritage, saying: (It is not consciences originally) The conscience of the speaker and the communicator, but conscience is originally a name of the sign but entered into a certain relationship with the conscience of the speaker and the addresser, yet it still retains its original function as well).

Through the above, we find that Arabic has dealt with consciences more accurately than other Semitic languages, since they tend to separate male and female in everything that is common to each other.

Fifth axis: Recall and femininity in the Holy Quran

The Koran is the best language text invoked, has been addressed the issue of recall and femininity in it through the use of words and things that were the subject of the research of linguists, saying: (and knows you may be close) (30), he mentioned a close one and talk about the hour of the calculation of the other, (Interpretation of the meaning): “And I will leave Paradise to the righteous, not far away” (31), and in the description of Paradise, the text may come: far away. Fur sees that: ((Whoever said by raising and mentioning did not gather soon and did not dissuade him, and he said that Afraq you close or distant, and the collection and praise))). And Allaah says (interpretation of the meaning): “And let her be a conscious ear” (32),

the ear is a metaphorical feminine in which it is permissible to recall and feminize, and as Allaah says (interpretation of the meaning):

It is mentioned in the reminder of the act and its femininity in the Holy Quran, saying: (And take those who wronged the shout and became in their homes Jathmin) (33), as stated in the verse: (and took those who wronged the shout and became in their homes Jathmin).

We find that the act (taking) came once associated with the tattoos of femininity, and once again not associated with it, it may be remembered and delayed; Allaah says (interpretation of the meaning): “And what was their prayer at the house?”

We observe that the female actor with the act that did not feminize, and because his femininity is metaphorical and not the truth, and it is a single and not a collective, as it is unreasonable to be the actor in this case a real individual feminine, so it can be recalled and femininity.

And there is a lot of these verses that are mentioned in these formulas in terms of reminding and feminization of the act, the act of feminization is the act, and the intention of the femininity of the actor towards: Hind, The fluctuation in the waqf towards: Hind and India took place, and if the name was followed towards: list and base, replace them with distraction in the waqf (34).

Sixth Axis: The act must be reminded

And that there is a reminder of the act with the male actor at all, saying: (and the good country leaves his plant with the permission of his Lord)). Or something about the saying: (O Prophet, what is revealed to you). As well as with the masculine combination of the past peace towards the saying: (said the Apostles we are supporters of God) (), the reminder here is a duty as illustrated by the verses and many examples are generous.

Examples of the feminization of the act mentioned in the Holy Quran is that it must feminize the act with its true female actor, as the Almighty says: “Women said Imran, Lord, I have vowed to you.”

As well as the act of feminization in the singular and the Muthanna and the combination, the Almighty said: (I deprived you mothers) (35).

As for the permissibility of reminding and feminizing the act as the Almighty says: “They say that the bad deeds have gone out from}”.

As for the feminization of the act with the masculine actor, if the person is collecting a cracker or a collection name, Allaah says (interpretation of the meaning):

Seventh axis: recall and femininity in the letters

The real masculine and true feminine, like us: man and woman, contained

all that is not real under these two sections, was a masculine masculine and figurative feminine, and the letters were part of it, where the memory and recall femininity.

Ibn 'Asfour (669 AH) went on to say: "As for the letters, then remember and do not menstruate. If you go to the letter, you are mentioned, and if the word is gone, you are female, and most of them are feminized."

The letters do not indicate meaning in themselves, but the meaning comes in the name and the verb. It appreciates the part of the name and the verb and the part of the thing does not feminine. It has three letters: No, and then and God.

Eighth axis: Reminder and femininity of the issue

According to the linguistic rule, the number is in excess of the number of three to ten, if the number is mentioned, the number of the number is fixed, even if the number is feminine, the distraction fell with the number. And four, if one woman is feminine, remove the distraction, and that you say three daughters and four women (36)), and the problem of attaching or distraction in the masculine lies in that the masculine is lighter than the feminine; The increase and the femininity can explain the sign of its weight.

As for the fact that it is lighter than the first ten, it says: I have eleven men and eleven are running. It says: Twelve men and twelve are going on, and the numbers from eleven to nineteen are based on Fatihah. The two parts are not narrated in the case of lifting, placing and traction, because they made one name but twelve, it expresses the expression of Muthanna, and the numbers from twenty to ninety are in one word for male and female, says ninety men and twenty women, as well as one hundred and a thousand, : One hundred men and a thousand women, and the Arabs present the masculine on the feminine in everything except in DD month, the nights ahead of the days, so the night's first month.

The ninth axis: recall and femininity in dialects

The subject of recall and feminization of the subjects that occupied the minds of scientists Arabs and orientalists, has written many of the literature looking for the reasons for the obscurity of this phenomenon in the language, and even find that this phenomenon is mysterious in all languages, we do not know the reasons for recall and femininity, Which led the Orientalist German (Bergstrasher) to say: ((and reminders and femininity of the closure of the doors of the grammar and many issues and the problem)), some of the causes of social and some religious priest ongoing in the depth of the human mind, we also see that this difference exists in the dialects of one language; For different customs, traditions and beliefs, we

note This is evident in the Arabic dialects. We find the phenomenon of changing the sexual characteristics of the dialects of the same language, as we note that in the dialects of the ancient Arabic Hijaz, they differed in the sexual character of a range of names, so the mascot succeeded in this community to recall, while Hijaz tended to feminize In which)

Perhaps the follower of this phenomenon in our dialects in the modern era finds clear, some names that are a note in Arabic are found feminine on the tongue of the sons of some countries, the word (belly) note in Arabic, while women in the people of Iraq and Egypt, this prompted many of the scholars To say that the issue of sex is not based on something of the mind, as it is often based on doctrines and impressions of unspecified and ideas in the foot of the foot can not learn the language of language, for example says: is the way is the way, which is the way, The masculine masculine in the language Tamim and feminine in the language of Hijaz, Ibn al-Tastari and K. (Peace and blessings of Allaah be upon him) said: “This is a valid guidance, Huda Allah guide him who he wants} (37), and there are many words that differed Arab tribes in remembrance and femininity are not mentioned but refer to some of them here for clarification as stated above.

Conclusion:

- 1 - The ancient and modern scholars of the language that the issue of recall and feminization of the issues are vague and still controversial.
- 2 - It is clear that there is a deep linguistic connection between Arab and her sisters by tracking the phenomenon of linguistic sex between them.
- 3- Femininity is a marked sign in the foot and is almost the first one that came after the other signs.
- 4 - The distinction between masculine and feminine was not a sign from the beginning, but was through the use of different words.
- 5 - the uniqueness of Arabic signs and a system of remembrance and femininity of other languages.
- 6- Arabic dialects are an important source of dialects of ancient and modern dialects, and much of what is common between masculine and feminine has been resolved.
7. There is no neutral element in Arabic or Arabic, as in Abyssinia and other languages.
- 8 - There are many signs of femininity in Arabic, but the most famous were these three signs (T, A thousand extended, and a thousand cabin).

Sources

- 1- Holy Quran.

- 2 - the language in the difference between masculine and feminine, Abu Barakat Anbari (v 577 e), the investigation of Dr. Ramadan Abdul Tawab, Dar al-Kuttab Press, 1970.
3. The Crown of the Bride, Al-Zubaidi, Al-Hayat Publications, Beirut, (DT).
- 4 - Fathi Ahmed Mustafa, Center for Scientific Research and Revival of Islamic Heritage, University of Umm al-Qura.
- 5 - Grammar development of the Arabic language, Bergstrasher, the achievement of Ramadan Abdul Tawab, the library of the Khanji, Cairo, i.
- 6 - supplement, Abu Ali al - Farsi (v. 733 e), the investigation of Dr. Kazem Bahr Al - Morgan, Baghdad, 1981.
- 7 - The sentences in grammar, Abu al-Qasim Abdul Rahman al-Zoghari (340 e), the investigation of Dr. Ali Tawfiq al-Hamad, 1, the institution of the message, Beirut, Dar al-Amal, Irbid-Jordan,
- 8 - Comparative linguistic studies, Dr. Ismail Ahmed Amayreh, Dar Wael Publishing House, 1, 2003.
- 9- Lessons in grammatical doctrines, Dr. Abdul-Rajhi, Dar al-Nahda al-Arabia, 1980.
- 10- The House of Lovers, National Publishing House, 1960, United Arab Republic.
- 11 - Explanation Ibn Aqeel, Ibn Aqeel Abdullah bin Abdul Rahman bin Abdullah bin Mohammed Al - Qurashi Hashemi, Bahaa al - Din (T 694 e), the investigation of Mohammed Mohiuddin Abdul Hamid, I 14, Press happiness, Egypt, 1964.
- 12- Explanation of the detailed, Ibn Yahya Abu al-staya live bin Ali bin Yahya bin Abi Saraya (d. 643 e), the management of the printing press, Cairo.
- 13- Explanation of the glass sentences, Ibn Asfour Abu Hassan Ali bin Muamen bin Mohammed bin Ali bin Ahmed al-Nahawi Hadrami Esbili (d. 669 e), the investigation of Dr. Abu Abu Jinnah, printing house books, University of Mosul, 1982.
- 14- Explanation of the dew diameter and the sound, Gamal al-Din ibn Hisham al-Ansari (761 e), I 11, Press happiness, Egypt, 1963 m.
- 15- The Phenomenon of Femininity between the Arabic Language and the Semitic Languages, An Empirical Study, Ismail Ahmed Amayreh, University of Jordan, II, Jordan, 1993.
- 16- Classical Arabic towards a new linguistic construction, Henri Fleisch, Arabization of Dr. Abdel Sabour Chahine, Orient House, Beirut, 1983.
- 17 - The grammar, Muhammad ibn Abdullah ibn al-Warraaq (v. 381 e), the

- investigation of Dr. Mahmoud Jassim al-Darwish, Al-Rashid Library, i.
- 18- In *Recollection and Femininity, A Study of the Book of the Origins of Language*, Amin Al-Kholi, Cairo, 1969.
- 19- In the Arabic dialects, Dr. Ibrahim Anis, Press of the Committee of the Arab statement, I2, 1952.
- 20- *Jurisprudence of Semitic Languages*, Karl Brockelman, translation of Ramadan Abdul Tawab, Ain Shams University, 1977.
21. *Comparative Jurisprudence*, Ibrahim al-Samarrai, Dar al-Ilm for millions, I3, Beirut, 1983.
- 22- *Jurisprudence and Arabic Sermons*, Abu Mansour Abdul Malik bin Mohammed bin Ismail Al-Tha'ali (429 AH), Al-Istiqama Al-Kubra Press, Cairo.
- 23- *The Hebrew Grammar*, Abdul Raouf Awni, Ain Shams University, 1971.
- 24 - *The Case of Recollection and Femininity in the Arab Region*, by Dr. Abd Al-Awn Al-Janabi, Research Paper from the Iraqi Academy of Sciences, Vol.
- 25- In the Rules of Samiyat, Hebrew, Syriac and Habashiyah with Texts and Comparisons, Ramadan Abdul Tawab, Cairo Press, 1982.
- 26- The book, *Sebwayh Amr bin Othman bin Qanbar al-Harthy (180 AD)*, the investigation of Abdel Salam Harun, I 3, a scholar of books, Beirut, 1983.
- 27- *The Akkadian tongue*, Dr. Abdul Mari, Okaz Souk Library, (DT).
- 28- *The Applause of the Syriac Language*, Yusuf Dawood Iqlis, Mosul, 1986.
- 29- *Tameem's dialect and its impact on the unified Arabism*, Dr. Ghaleb Al-Mutlabi, Dar Al-Shaal Al-Khultia, Baghdad, 1978.
- 30 - *Introduction to Languages towards the Semitic High Comparative Language*, a group of researchers, translated by Dr. Mahdi Makhzoumi and Dr. Abdul-Jabbar Al-Mutlabi, World of Books, Beirut.
- 31- *The masculine and the feminine*, Ibn al-Tastari Abu al-Husayn Sa'id ibn Ibrahim al-Baghdadi al-Nasrani (361 AH), investigation by Ahmed Abdel-Hamid Haridi, 1, Al-Khanji Library, Cairo, 1983.
- 32 - *Male and Female*, Abu Bakr ibn al-Anbari Muhammad bin Qasim bin Mohammed bin Bashar (v 577 e), the investigation of Dr. Tariq Abdel-Awn al-Janabi, 2, Dar Al-Raed Al-Arabi, Beirut, 1985.
- 33- *Male and Female*, Abu al-Husayn Ahmad ibn Fares (d. 395 e) Investigation of Dr. Ramadan Abd al-Tawab, 2, Al-Khanji Press, Cairo.
- 34 - *Male and Female*, Abu Zakaria Yahya bin Ziad Fur (T 207A), the in-

vestigation of Dr. Ramadan Abdul Tawab, 1, Dar Heritage, Cairo.

35- Short, Abu Abbas Muhammad ibn Yazid ibn Abdul-Akbar al-Thamali al-Azmi known as the cooler (v. 285 AH), the realization of Mohammed Abdul Khaliq Azima, the world of books, Beirut.

36 - Language Secrets, Dr. Ibrahim Anis, I 3, The Anglo-Egyptian Library, 1966.

37- The Phonological Approach of the Arab Structure: A New Perspective in Arab Exchange, Dr. Abdul Sabour Shahin, Al-Resala Foundation, Beirut, 1980.



**UNIVERSIDAD  
DEL ZULIA**

---

# **opción**

Revista de Ciencias Humanas y Sociales

Año 35, N° 88, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.  
Maracaibo - Venezuela

[www.luz.edu.ve](http://www.luz.edu.ve)

[www.serbi.luz.edu.ve](http://www.serbi.luz.edu.ve)

[produccioncientifica.luz.edu.ve](http://produccioncientifica.luz.edu.ve)