Comparison between the Characteristics of Inflectional Systems in Arabic and English Languages

Saleh Ahmed Saif Abdulmughni[1]

[1]Department of English And Literature, College of Arts and Science, Wadi-Ad- Dawasir, Prince Sattam bin Abdul-Aziz University, Riyadh, Kingdom of Saudi Arabia

Correspondence: Saleh Ahmed Saif Abdulmughni, Department of English And Literature, College of Arts and Science, Wadi-Ad- Dawasir, Prince Sattam bin Abdul-Aziz University, P. O. Box 54, Riyadh 11991, Kingdom of Saudi Arabia. E-mail: salehsaif55@yahoo.com

Abstract

The study has contributed to compare the characteristics of the inflectional system of nouns in Arabic and English Language for pedagogical orientation. The main objective was to develop an overview of the two languages system for evaluating the pedagogical significance in Arabic and English. A qualitative research design has been implemented to introduce the nature of two languages and the anticipated difficulties that have been encountered by the learners of the Arabic and English languages. The classification of the nouns and the inflectional system of the two languages have been contrasted through the analysis. It has been observed that the Arab learners of English delete some letters while writing but have proper pronunciation because they have the habit of pronouncing two elements represented in one grapheme.

1. Introduction

Linguistic refers to the study of language as a procedure of human communication (Ryding, 2014). It is firmly believed in the advocacy of contrastive linguistic value, validity and importance for syllabus designers that teaching materials and linguistics are considered important by language studies. It has also been suggested that it exist as the scientific study of language (Ali, 2013). The comparison between the languages is an applied as well as theoretical perspective and it is also significant for the study of individual language and the understanding of different languages (Grabe & Kaplan, 2014). Contrastive linguistics (CL) is basically the Contrastive Analysis that is the systematic comparison of two or more languages, with the aim of defining the differences and similarities of two or more languages (Romero-Trillo, 2014).

It has been claimed that Contrastive Linguistics (CL) is unproductive about its glow and significance and has continuously become pale in the realm of applied linguistics and processing. Contrastive Linguistics can refine the study in the fields such as individual learner differences; focus on form and cross-linguistic analysis (Tyler, 2012). However, the classroom objective experimentation and the observations of detached teachers might not be avoided. Concluding the importance of contrastive linguistics, it has not been considered unproven allegation on the foundation of the outcome of a verifiable, valid and objective experimentation. However, it appears on the basis of highly subjective and impressionistic conclusions on the shortcomings of a continuously changing nature and theorization of the school of thought (TGG).

A profound and comprehensive concept of varieties of obstacles that are encountered by students and characterized by spectrum features has confirmed that the validity, reliability, and value of contrastive linguistics for the pedagogical purpose are still unambiguous. The classroom observations revealed that the mother tongue interferes negatively or positively in a comparative degree according to the level. Therefore, no teacher can do without finding himself forced to resort to the system of L_1, to explain the grammatical structures or expressions of the target language for explaining some difficult points. This is because of all languages, though choose different parameters of conveying the message, and principally share common characteristics (Abuhakema et al., 2008).

It has been believed that mother tongue improves the target language learning (ATETWE, 2015) when there are

similar linguistic elements present in both the target language and the native language. Although, there is a difference between the difficulties created in learning the target language (Grami & Alzughaibi, 2012). This idea is also referred to the contrastive analysis. It describes the structural comparison between the two languages and also explains it in terms of syntax, morphology, lexicon and phonology (Lewandowska-Tomaszczyk & Wilson, 2014).

There are some problems that Arab students usually face in their attempt to achieve a satisfactory level of proficiency in English. There is literature that documents the examples of Arabic interference in the course of phonology (Abu-Rabia & Taha, 2006), syntax (Deacon, 2015), grammar and idiomatic use of language (Mahmoud, 2015). It is logical to expect from teachers to have an awareness of the errors related to the courses and explain them to the learners. Students must also be aware of the issues regarding the languages and must take required steps to avoid the errors (Dickins, Hervey, & Higgins, 2013). Accordingly, contrasting a well-known system with other unknown systems that have the same functions and principles would no doubt guarantee a better understanding of the unknown system by the learner. This conclusion has been established on the tenets of most modern theorization of linguistics. Hence, any statements contrary to this conclusion would mean the questioning of the validity and reliability of the core of tenets of X-bar theory.

1.1 Objective of the Study

The study aimed to briefly display the salient features of the inflectional systems of the noun in English and Arabic. Concerning the objective of the study, it has been found necessary to start with the core issues of the article including the universality of language because the logic dictates the fundamentality of the two inferences.

2. Method

The qualitative research design has been implicated to evaluate the comparison of the Inflectional Systems in Arabic and English. The data regarding the morphology and morpheme in two languages, the pedagogical significance and inferences have been focused using different past studies. The data has been gathered through different search engines including Google Scholar, ProQuest, Science Direct, etc. The data collected was limited to the Arabic and English languages only. The qualitative research design was used to analyze the subjective systematic approach used to explain the inflectional systems in Arabic and English language and give them meaning. This design has assisted in exploring the complexity, depth and richness of the phenomenon involved in the inflectional systems in Arabic and English. An overview has been included to contrast the two systems in accordance with their pedagogical significance. This study began by a brief introduction discussing the background of the study; the aim of the study was to contrastively demonstrate the notion of morphology and morpheme in the two languages. The study has examined the uniqueness of the languages using past studies, which were based on the Arabic and English language. The qualitative research design has helped to explore the sufficient and necessary constituents of the experience involved in the study of languages. Different studies presented the classification and identity of the Arabic and English languages and the inflectional system. This has made the research much effective to contrast the inflectional systems in Arabic and English.

3. Results

The Arabic language is a fore grounded member of the proto-semantic family, which is manifested in its highly measurable derivational forms of the same root. As a result of which the lexemes naturally tolerates the contiguity of vast words; for example, the verbs أنزل /nəzələ/ (came down, got down, dismounted, descended, revealed, etc) are represented by vast equivalents in the compared counterpart language with consistent preservation. The tri-consonantal root of the verb كتب /k-t-b/ (wrote) has more than thirteen potentially derived forms in which the root /k-t-b/ remains constantly fixed and the vowel phonemes infix is permutable to change the word into another grammatical status. The bestowed Arabic words with a syntagmatic and paradigmatic dependence are irrespective of the transformational factors that are not operative; whereas, English language is operative. In other words, Arabic liberates itself of the fixity of position and the collocation with a limited range of words lacking the power of amplitude of juxtaposition as can be easily substantiated in the respective section. On the contrary, English is a descendant of a proto-Indo-European family of languages. There was also a Great Vowel Shift process by which it changed into analytical language instead of preserving the heritage of its ancestral characteristics synthetic language like Arabic (Bauer, 1983).

Recalling the above-stated facts, it can affirm that the glaring differences between the two languages are clearly depicted in the morphological systems, the parameters of which are completely different in the two languages. The only common shared morphological traits between the two respective languages are represented by universal "Principles" (a rigid and fixed set of predetermined universal properties for language or the representations that are specific to language) (Weber, 2014). Namely, both the morphological systems avail

themselves of word projection by means of a well-known process of word formation (inflection and derivation). In spite of the considerable differences in the two systems, once the general domed to anticipate the particular, the turn of the later is embarked on here under (Crystal, 1994).

The morpheme is generally defined as "the smallest distinctive unit that has a meaning or a grammatical function." Accordingly, this definition implies that there are two discrete types of morphemes, viz. one could be the smallest distinguishing unit of meaning i.e., a morpheme that stands detached (free) from any other congruity and still has to mean, and if contextualized, it would certainly have a grammatical function. This type is generally known as a "free morpheme," such as "book" (root/stem). The second category is that morpheme, which does not have meaning or specific grammatical function and only when it engages with the previous type, it would have a grammatical function, such as "s" in "books." The later one principally attaches itself to the initial, medial or final position of a word root depending on the parametric variation of each language.

The application of the aforementioned measures on the notion of a morpheme in English and Arabic would reveal certain facts. The notion of the morpheme in English almost fulfills all the above-stated conditions except for slight deviation, which is represented by the lack of infixes in English. It has a kind of mutation of some plural markers inside the root, such as the change of "an" in "man" into "e" in "men" to indicate the change of the noun in number. Again, all the bound morphemes that occur in root initially are supposed to have the derivational function but not inflectional function. Unlike its English counterpart, the morphological unit in Arabic is defined as the smallest unit in the formation of a word that does not have meaning or grammatical function without being combined with another morphological unit. It is divided into three main categories according to its form: Consists of one sound and one syllable, and consists of a number of syllables.

The morphological unit that consists of one sound, such as, the /dəmməh/ ضمه, the nominative case marker sounded as /u/ in هم /hum/ (they). For example:

وقف التلميذ

təlmi:ðu əl wəqəfə

Pupil the stood

The pupil stood.

This short ضمه /dəmməh (ُ) is given different names according to sciences of linguistic in which it may occur:

A)

1) In the notional criterion المعيار أدلالي /əl mi ɣˤiær əddəlæli/. It is called الإسناد

/ əl esnæd/ (annexation/Structure/ attribution).

2) In the morphological criterion, /əl mi ɣˤiær əsˤsˤərfi/ it is called /addam/ الضم Sounding /u/ at the end of a noun.

3) In the functional criterion علم النحؤ (syntax) /ˤɣe lm ənnəh w/, it is called a noun in the nominative case.

4) The ضمة /dəmməh /of prolongation which expresses the annexation if the المضاف اليه /mudæf eləih/ (a noun to which another expression is added) is one of the five nouns, such as,

حضر أخوك

əxu:kə hə dərə/

Your brother came

Your brother has come.

5) The /kəsrəh /كسره represented by oblique stroke under a letter sound as / i / in بِهِ

/bihi/

6) The quiescence noon which is called تنوين /tənwi: n/ (nu: nation) indicating non-definiteness.

It is represented by two small oblique strokes. The vowel is pronounced as if it is followed by /nan/ as in حظر رجلاً

/hədərə rəjulan/

Aman has come.

7) The letter ت /tæ/ in جأت /jæ'ət/ (She has come.) This indicates the performance of an action by a third person singular feminine.

It was previously proved that a morpheme cannot have meaning unless it is associated with a bound morpheme (Quark et al., 1994). Moreover, it cannot be said that a bound morpheme is found in Arabic as is the case of English bound morpheme. Generally, the bound morpheme is intermixed with the components of the root. For example, the word اليمنيون /əliəməniu:n/ consists of three morphemes: يمن /iəmən/ (Yemen), the free morpheme, (iæənnəsəb/ /i/ ي ياءا لنسب) an inflection refers to the place of origin, and /u:n/ əljəm/ الجمع المرفوع /ə ؟ əl-mərfu: ؟ / the plural in the nominative case to conclude, unlike the general definition stated above, a morpheme in Arabic is defined as the smallest distinctive unit that has no meaning or grammatical function if separated from another morpheme since the bound morpheme interpenetrates the root by dividing itself among the elements of the root. Morphenees in the Arabic language words are discontinuous (Shamsan & Attayib, 2015). For example, كتاب /kitæb/ (a book) comprises two morphemes; one of which is the root consisting of /k+t+b/ which are separated by /i/ and /æ/ as can be easily observed in the cited example. As far as the change of vowels inside the root is bound to result in a change of the word into another, such as كاتب/kætib/ (writer), then the vowels are another morpheme because the changeability that took place must be assigned to the vowels since they are distinctive features. The juxtaposition of the two words would speak louder than the prolixity of explanation:

كتاب /kitæb/ (book)

كاتب /kætib/ (writer)

Thus, following interferences have been concluded:

1. A morpheme in Arabic can be defined as the smallest distinctive unit that has no meaning and no grammatical function even if contextualized since the free morpheme (i.e., the root has no meaning) is entirely different from its counterpart in English and the disengagement of one of the morphemes, in the above-stipulated example from another would result in the **remainanse** of a group of consonant phonemes: /k⌗ t⌗ b/ which are crystal clear have no meaning.

2. The notion of a free and bound morpheme in Arabic is in complementary distribution, whereas a free morpheme is in free variation in English.

3. Hence, a word in Arabic has at least two morphemes since the replacement of the infixes vowels in /kitæb/ (book) by other produces two different words. Contrarily, English word may comprise one morpheme or two or three etc.

B) The morpheme that is composed of one syllable.

These are من /min/ (from), عن / ؟ən / (about) في/fi:/ (in) or ما /mæ/ (no), لم /læm/ (did not) and لا /læ/ (do not).

C) Those morphemes that are composed of several syllables.

These include the expressions that indicate the stability of something from some place into another, الهمزه /əlhəmzəh/ and ت /tæ/ which indicates the infinitive and all the defective verbs.

4) The Arabic bound morpheme is distributed among components of the other morpheme i.e., they interpolate in the stem since the consonant patterns of a syllable in Arabic generally rejects clustering of consonants; consequently.

5) Arabic morphemes are discontinuous i.e., the combination of a morpheme is intersected by elements of the other morphemes, as can be seen in this example.

رحيم/rəhi:m/ merciful

رهيم/rəhi:m/ drizzling

لعبه /li ؟bəh/ game

لاعب /læ ؟ib/ player

This means that the sequence of morphemes in an Arabic word construction amazingly echoes the syntactic formation on account of the syntheticity of the two levels of the same language, viz. the morphology and syntax, which does not mandate order bound of words in a sentence, as is the case in English, but the words in Arabic are self-dependent in respect of case, as can be seen in this sentence:

نما يخشى الله من عباده العلماء

innəmæ iəxʃə əllæhə min ʕibædihi əlʕuləmæu

The subject can be in place of the object without affecting the meaning of the sentence for this reason.

6) A noun, in Arabic, in the subjective case can be found before the object or after it.

7) A noun, in Arabic, can be initially prefixed, medially infixed or finally suffixed.

<u>Stem</u>	<u>initial prefix</u>	<u>medial infix</u>	<u>final suffix</u>
/K t b/	/<u>bi</u>kitæbin/	/k<u>utu</u>bun/	/kitæb<u>əin</u>/
كَ ت بَبِكناب		كتبكتاباني	
	Preposition	plural infix	dual suffix
Wrote	With a book	books	two books

8) The inseparability of a free and bound morpheme is owing to the parameters of Arabic morpho-phone-graphic intricacies of inter relationship are very important factors in the complexity of the morphological system of Arabic. While the word كتاب kitæb (book) with two morphemes is derived from the verb كتب /kətəbə/ which is called a trilateral verb on the account of the existence of the three consonants only and the negligence of the vowel morpheme which is not graph logically represented, as can be seen in كتب k t b the free morpheme, the complement of which is represented by diacritics other than the graphemes of the word. The root/consonant graphemes claim the monopoly on word representation. It is only rarely an overt representation of the vowels is available though it is necessitated by the phonemic factors of a native speaker's articulation of the words. The replacement of any diacritic by another would certainly change the meaning, as can be seen in this example:

قبِلَ /qəbilə/ he accepted

قَبَّلَ /qəbbələ/ he kissed

قبل /qubeil/ before

قبل /qəbl/ prior to

قبل /qibəl/ in front of

قبل /qubel/ he is accepted

This state of affairs in the Arabic morphology makes it difficult for Arab learners to learn English writing, pronunciation, spelling systems and vice-versa. As a result, Arab learners of English deleted some letters in writing, but do not completed the same in pronunciation because they have the habit of pronouncing two elements represented in one grapheme. These facts rightly concretize the real problem encountered by the Arab learners who do not find it easy to master English writing system especially at the earlier stages of their learning process (Quick et al., 1973). Therefore, a brief contrastive illustration of the two systems would draw the syllabus designers and teachers attention to the differences, which would contribute to a speedy insight into the nature of the difficulties encountered by learners.

3.1 Noun Inflection in Arabic

The noun in Arabic is mainly inflected for case, gender, number and determination as can be demonstrated in the following tree diagram. A case is not an inherent characteristic of a noun. It is a circumstantially temporal status when interning the domain of syntax. It is the property of a noun or pronoun which varies according to the function of a substantive (noun/ phrase or pronoun. Arabic noun is inflected for three cases; namely,

حالة الرفع/ hæletərrəf? / (nominative/subjunctive case) with the suffix /-u/, /ـُ /

Singular مفرد /mufrəd/ -u/ ,/əddəmməh/ حضر الولدُ /ـُ

/wələd əlhədərə/

Boy the came

The boy came.

The boy, here, is the subject of the verb "came". It is observed that the subject is placed after the verb. The sentence is called a verbal sentence because it begins with the verb. However, the place can be exchanged between the verb and the noun because the order is not important as far as the sign of the subjunctive is the /-u/ (ـُ) at the end of the noun الولدُ the boy. Again the replacement of the verb and noun will make it necessary for us to rename the sentence. For example, in case of saying الولد حضر

/hədərəwələdəl/

Came boy the

The boy came.

The sentence is called nominal sentence but the function of its element will remain as they are.

Dual المثنى/**mu**θənnə / with ان/ /æn/ حضر الطالبان

/ əttælibæni ħədərə /

Students the came

The two students came.

Arab grammarian use ان / /æn/as an indicator of the subjunctive case instead of /əddəmməh /when the subject is dual.

Plural الجمع /əljəmʕ/is divided into two categories from the point of/ view of the indicators of subjunctive case; namely, the sound or regular or measurable plural and the broken or irregular plural or immeasurable plural

Sound plural is also divided into two types:

A) The subjunctive case in sound plural masculine nouns جمع المذكر السالم. This is expressed by و / **wə**w/ and ن /nun/ معلمون/mu?əlimun / instructors in حضر المعلمون

/ mu?əlimu:n əl hədərə/

Instructors the came

The instructors came.

B) The sound plural feminine noun, the subjective case جمع الاسم المذكر السالم

/jəm?ʕələsməlmuənə θ/ əssælim/ is indicated by the usual /demməh/, the sound/ u المسلمات حضرت

muslimæt they ħədər

Muslim women came.

3.1.1 Objective Case حالة النصب/ ħælətənnəsb/

The objective case refers to the grammatical status of a noun/s mandated by transitive verb as is the case of nouns in English. It also refers to the inflection that is attached to the end of a noun to indicate that the noun is in the objective case such as --- َ----/æ/ الفتحة/əlfəthəh at the end of a noun in the objective case.

Singular مفرد/**mufr**əd/ التفاحة أكل الطالب

tuffəhətə əl təlibəl əkəl

Apple the student the at

The student ate the apple.

The order of the words in the sentence is V + Subject + Object but Arabic is flexible with respect to word order since the case inflection is given the role of the word order.

3.1.2 The Accusative Case

The following instances will exemplify the uses of the accusative case.

A) The absolute accusative case المفعول المطلق /əl mafʕu: l əl mutˤlaq/ as ضرباً ضربت / dˤarbtu dˤarban / I beat a beating; where ضرباً /dˤarban / a beating is the accusative of the verbal noun, and is equivalent to an adverb, giving force to the expression. The adverbial is to be understood of the agent or subject, not the object inflected by the action.

B) The object of the action المفعول به /əl mafʕu:l bihi /,as ضربت زيداً /dˤarbtu zeidən I beat Zaid.

C) The time or place in which anything is done, المفعول فيه /əl mafʕu:l fihi / adverb of time or place e.g., سرت يوماً /sirtu iawman/I travelled one day.

D) The object for which the action is performed المفعول له /əl mafʕu:l lahu/, for example, ضربت زيداً تأديباً /dˤarbtu zeidən tad/i:ban / I have beaten Zaidan to give him instruction. Here the object is expressed by the verbal noun corresponding to our infinitive, of the derivative verb تأديبا/tadi:ban/ he is instructed.

E) The person or thing in whose company the action was performed المفعول معه/əl mafʕu:l maʕah/for example, استوي الماء والخشبة/əstəwəəlma: wəlxasʕabah/, the water was equal with the wood. The verb استوي / əstəwə/,

(It made itself equals to), is the eighth derivation of the root سَوَى /sawa:, it was worth or equivalent in such cases, and has the signification of مع /maʕa: /with the accusative case is also used to express the following:

F) The vocative المنادى/əlmunada:/ as يا زيد بن عمر / ia:zaidu bin amr/ Oh, Zaid , son of Amr. This only refers to a word in the vocative which governs a succeeding word in the construction as in the instances given بنson of governs /amru/عَمرو Amr in the oblique case; or to a vocative in which an absent person is addressed.

G) The accusative of exception, المستثنى/əlmustaθna/, example, قام القوم إلا زيد /qama əlqawm ela zaid/ the people stood except Zaid.

H) The state or condition الحال/əlħa:l/, example, /jʕa:a zaidun ra:kiban/

جَأ زيدٌ راكباً Zaid came riding.

I) The accusative of specification التمييز/attami:z/,example, طاب زيدَ نفساً

/ tˤa:ba zaidun nafsan/ Zaid's soul was cheerful (i.e., Zaid was cheerful as to the soul). "H" and "I" like "A" may be considered as adverbs formed from the accusative of the noun.

J) The accusative of metonymy (referring to the substantive of /li/لي (to me),

For example, كم لي أشجاراً؟ /kamli aʃja:ran /How many trees had I? عندي كذا و كذا ريالاً, I have such and such Ryal.

K) Number العدد/al ʕadad/, رأيت أحدى عشر رجلاً/raitu aħadaʕ/ʃar rajulan/ I saw eleven men.

L) Cautioning التحذير/attaħði:r/, for example, إياك السيارة/eia:k assaia:rah/ Take care of the car?

There are several verbs signifying "to be" to continue with an additional inherent sense relating to time or place which require adverbial accusative after them as the following:

1) Was كان ka:n; كان عليٌّ قائماً /ka:n ali qa:eim/ Ali was standing.

2) Someone passed the evening أمسيء amsa: : as أمسيء زيد باكياً/amsa: zaid ba:kian/ Zaid spent evening crying.

3) Someone passed the morning أصبح asbaħa/, أصبح ضاحكاً/asbaħa tˤa: hikan/ He passed the morning laughing.

4) To attain to noon-time أضحى/adˤħa/, أضحى علي جاعاً /adˤħa ali ja:əʕan / Ali was hungry at noon.

5) Someone continued to be through the whole day as, علي تاعبّا Ali ضل بات علي نادماً/dˤla alit a: ʕiban /Ali was fatigued through the whole day.

6) Someone passed the night repented the whole night.

7) Negation /not البيس/laisa/, ليس علي جاهلاً. / laisa ali ja:hilan/Ali is not ignorant .

8) became/was. صار/sˤa:ra as صار علي عالم /sˤa:raʕali ʕa:liman/ Ali was knowing.

9) Continued to be doing / someone failed not, مازال/ma:za:la/, as, مازال علي ساهراً / ma:zala aliun sa:hiran/ Ali is still awake.

10) Someone did not relax, ما انفك/ma:anfaka/, as, ما انفك عليَّ خاطباً/ma:anfaka ali xa: tˤiban/ /Ali continued preaching.

11) He /someone desisted not, as, مابرح عليَّ ماشياً/ma:bariħa ali ma:ʃian/ Ali continued walking.

12) He /someone ceased not, as, ماقتئ as, ماقتئ عليَّ ماشياً/ma:fatia ali ma:ʃian/ Ali continued walking

13) So long as مادام /ma:da:ma/, as, تعلم مادام العلم ممكن /taʕallam ma:da:ma al ʕilm mumkin/ learn as long as learning is possible.

In No.2-6 of the preceding examples, the verbs are of peculiar kinds, based upon nouns, as with us the verbs "to winter", "to sidle", "to church".

The original sense is almost ignored, and they are treated as meaning simply "was" in a continuous state.

3.1.3 Of the Objective Case

When two nouns follow each other, the second being the dependant or oblique (i.e., genitive, dative, ablative) case, the latter is made ablative مجرور/majru:r/ attended by two factors: the prepositions which require the oblique, equivalent to genitive, dative, ablative case after them. They are called حرف الجر / ħarf jar/ particles of alteration and the words which follow them are said to be مجرور altercated and is marked with /əlkəsrəh/ represented by a stroke under a letter, as in, من رجلٍ/minrəjulin/ from a man. The following is a list of preposition:

تَ (only by conjuring), as تالله /talla:h/ by God,

وِ(only in conjuring) as, والله/walla:h/ by God.

لِ to, for

كَ like, as,

بِ like, in with,

These five particles are prefixed inseparably to the words they govern. When لِ precedes the article the, one of the letters is omitted, thus للرجلِ /lirrəjuli/ **to the man.**

3.2 Case in English

By contrast, there are three cases for a noun, and three cases of a pronoun in English, namely, the nominative case, the objective case, and the genitive case.

1) The nominative case is used for the subject of the verb. For example, "The girl ran". The noun phrase "the girl" is said to be in the nominative case.

2) The objective case (accusative case) is used for the object of the verb. For example, "Ali saw Omar". The nouns phrase "Omar" is said to be in the nominative case.

3) The possessive case is the possessive forms of nouns and pronouns identify persons or things by indicating possession. The possessive form of a substantive is said to constitute the possessive case of a substantive. For example, the noun "Ali's in the sentence" "Ali's book is very expensive" is said to be in the possessive case.

3.3 The Comparison of Case in Arabic and English

As was previously stated Arabic has three cases represented by nouns, pronouns, and adjective. By contrast, English has two cases for nouns, three for pronouns and no case for adjectives. For example, in the following sentence, there are six examples of cases shared equally by nouns and adjectives.

أخذ أتلميذُ الصغيُر الكتابَ الكبيرَ إلى المكتبةِ العامةِ

axaða attalmiðu asˤaɣi:ru alkita:ba alkabi:ra ila almaktabati alˤa:mah

The English counterpart has a single case for the common case for the underlined nouns as can be observed in the following sentence: The small pupil took the big book to the public library.

The case maker is significantly important in Arabic for determining the grammatical functions of a noun. The case distinction in Arabic is drawn on the basis of the noun inflection that distinguished the subjective case from the objective case. حضرَ أحمدُ /həd̪ərə əhmedu / Ahmed came is the subjective case because the nominative case marker /u/is obvious at the end of the noun subject, and رأيتُ أحمدَ /rə'əituəhmedə/ "I saw Ahmed" is in the objective case because of the objective case marker/ ə / is obvious at the end noun object. However, there is no reason why a distinction should be drawn between a subjective case and the objective case in English since in both the cases the noun is the same i.e., without case marker (morphological marker) to justify the case distinction .The case inflection marker in English is compensated for by the word order in Arabic. So, in general, Arabic has three cases that are demonstrated by nouns, pronouns and adjectives.

3.3.1 Pedagogical Inferences

At the beginning of English learning, Arab learners find it difficult to construct sentences. This is because of the case differences in the two constructed systems. Arabic language avail two systems, which are the system of word order and case inflection; whereas, English counterpart constantly follows word orders (Saeed & Fatihi, 2011). This makes it difficult for Arab learner to easily generalize the rules and utilize the interference of the mother tongue. Therefore, it becomes very necessary to acquaint the learners with the similarities and differences in the two languages in a very brief and simple way. The idea of a noun at the beginning of a sentence followed by a verb and sometimes a complement is mandatory. The pattern S+linking +N

+adj

+adv

All the patterns should be taught to the learners. English always follows SVO and the previous patterns that should be repetitively emphasized. Learners should be clearly told that a subject is placed at the beginning of a sentence and must be followed by a verb and complement if needed. English has two cases; the first is the common case such as "The student passed the exam" and "I saw the student". The student in the former sentence is traditionally called the subjective case and in the later the objective case. The second is called the genitive case, such as "this is the student's bag".

3.3.2 Number in Arabic

Number as the term suggests, pertains to the number of persons or things named or indicated by the noun or pronoun. Numerical status in standard Arabic is tripartite: singularity referring to one individual, duality, alluding to two individuals, and plurality which always implies more than two. In substantives, numerical status is marked by an extension of the word-stem in case of duals and some type of plural which can therefore, be called "external". The contrast in such cases is between an unmarked singular and marked dual and plural, as in مجرمٌ /mujrim/a /one mujrim (criminal), /mujrimu/i:na, مجرمينِ مجرمٌ؛criminal, several criminals. مجرمَ

Internal plural pattern shows great variety, as in, خندق / xandaq/ خنادق /xana: deq/, مسجد/ /masjid/, مساجد/masa: jid/ فارس/fa: res, فوارس /fawa: res?

The dual is formed by adding to the singular إن, ani,/ an in the nominative case and اين /aini/ (ain) in the other cases.

The plural is either regular or irregular. The regular plural is that which ends with ون /una//un in the nominative case and ينaina in the other cases. The regular feminine form is made by adding ت̃at. The irregular plural (broken plural), such as قلم /qalam/ pen أقلام/aqla:m / pens are not formed by the addition of ينand ونand are so extremely numerous and various, that no rules can greatly assess the memory to recall them. They must be acquired by practice. The dictionaries specify the irregular plural. Examples of irregular plural: مصباح/misba:ħ/ /masa:bI: ħ/ مصا بيح

Nominative

Singular   Dual   Plural

كاتبٌ /kæteb**un**/ ♀♀♀كاتبانِ/kæteb**ani**   كاتبونَ /kæteb**una**/

A writer (One who is writing)   two writers (masculine)   Writers (more than two, masculine)

Oblique

كاتبٍ/kætib**in**/ كاتبينِ/kætib**eini**/   كاتبينَ /kætib**inə**/

Writer   two writers   writers

Accusative

كاتباً/kætib**an**/ كاتبينَة/kætib**ain**/كاتبينَة/kætib**i:nə**/

Nominative case Feminine

كتبةٌ/kætib**atun**/كَتِبَتانِ/kætib**atæn**i   كاتبات/kætib**ætun**/

A writer feminine   two writers (feminine)   more than two writers feminine

كاتبة /kætib**atin**/ كاتبتينِ /kætib**atin**i /   كاتبات/kætib**ætin**/

A writer feminine   two writers feminine   more than two writers feminine

Nominative Case

بيتٌ /beitun? بيتانِ/beit**æn**/   بيوت /biiu:t/

A hose   two houses   more than two houses

Oblique Case

بيت /beitin/   بيتينِ /beitini/   بيوتن /biutin/

a house   two houses   more than two house

Accusative Case

بيت /beitin/   بيتين /beiteini/   بيوتاً /buiutan/

A house   two houses   more than two house

Infliction of every word in Arabic is modeled on a fixed standard of construction or measurement. This standard or measurement is afforded by the word /fə?ʕələ/ فَعَلَ "he did something" which the grammarian had chosen for the purpose and its various forms, yield example for accidence. In the following list, the plurals are formed according to the varieties specified in the row on the left hand. The final vowel is omitted according to the custom.

Forms of irregular or broken plural model of the noun

The standard /criterion

Singular   Plural

أفِعال /fiʕæl/   جَبَل /jəbəl/   جِبال /jibæl/

Mountain   Mountains

فَعول /fəʔul/   أَسَد /əsəd/   أسُود /usu:d/

Lion   lions

آفْعُل /əfʔəl/   رجل /rejl/   آَرجل /ərjul/

Leg   legs

فواعل / fəwæʔil /   مسجد /məsjid/   مساجد/məsæid/

mosque   mosques

فُعُل /fuʔəl/   كتاب /kitæb/   كُتُب /kutub/

book   books

3.3.3 Number in English

Languages differ in the way of collecting and amalgamating things. In Arabic, for example, the notion of number is divided into

1) singular (one)قِطّة /qitˤtˤah/ cat;

2) dual (two)قِطتان/ qitˤtˤata:n/(two cats) and

3) plural (above two) قطط / qitˤatˤ /(more than two cats)

Whereas, the English counterpart refers to one singular and more than one plural. On the basis of these two numbers, nouns are categorized into two main classes namely, variable and invariable. The former has singular and plural distinctions such as cat; cats door; doors whereas the later has no number distinctions i.e., they are either singular such as music, information, news, gold or plural such as pants, scissors cattle. The variable is further divided into the regular and irregular plural. The regular is pluralized by the addition of "s" as an inflectional suffix, whereas, the irregular plural is not measured by a specific criterion. Each one follows its own plural such as child; children, criterion; criteria, foot; feet. Hereunder are the subclasses of variable nouns and invariable nouns (Wright, 1979).

A) Variable nouns are divided, as previously stated, into singular and plural. The plural is subdivided into regular which is formed by adding "s" to the singular one as in dog; dogs and irregular plural which are made by different means. These are

1) Changing the vowels inside the words (mutation) such as man; men, goose; geese, louse; lice, mouse; mice,

2) Zero plural such as sheep; sheep

3) Plural ends in "en" such as child; children, brother; brethren, ox; oxen

4) Foreign plural such as criterion; criteria, cherub; cherubim, tempo; tempi, tableau; tableaux, basis; bases, stimulus; stimuli, curriculum; curricula, index; indices

B) Invariable nouns:

Singular

1) Concrete mass nouns e.g., sand, water, sugar

2) Abstract mass nouns e.g., love, happiness, freedom courage,

3) Singular noun ending in "s" e.g., linguistics, news

4) Proper noun e.g., Sana'a, Wadi Ad-Dawasir,

Plural

1) Summation plurals are those things that are made of two parts such as trousers, scissors bellows.

2) Plural nouns ending in "s" such as contents goods annals

3) Some proper nouns such as The Netherlands, The Highlands, The Midlands

4) Collective nouns are nouns that name a group such as a committee, class, audience, crowd, group squad, team,

and band.

Collective nouns are either plural or singular according to the opinion of the speaker if the speaker thought of the members of a collective noun as functioning as a unit ,then the collective noun is singular but if the members of collective noun are thought of as functioning as individuals then the collective nouns is plural.

3.3.4 Gender

Gender pertains to the sex of the person or thing named or indicated by the noun or pronoun in the outside world, animate has sex whereas the inanimate is sexless. Every substantive has a grammatical gender, masculine or feminine though there are a few instances of common gender, i.e., the potentiality of treating the words as masculine or feminine at the speaker's discretion. Male persons are always grammatically masculine, and females are feminine, but non-person may be either, and the only certain way of determining the gender of a substantive describing of non-person by the nature of pronoun that refers to it. There is indeed a morpheme a characteristic of feminine that the Arab grammarians call it a feminine marker yet not every feminine substantive is so marked, nor the mark guarantee the feminist of the substantive (it is found in a few words denoting male persons, which are necessarily masculine). This so-called feminine marker is added after the word-stem, and in the singular -a in prepausal position -at v in pre juncture position. In the dual, -at- serves as stem base for the addition dual morpheme described above. The external masculine plural morpheme is used only for male persons. A muscular substantive denoting a non-person, unless it has internal plural pattern, must use the external feminine plural marker "bas" "bus" has plural /ba:sa:t/.

There are two genders مذكر/muðakkar masculine and مؤنث /muannaθ/ feminine. Nouns are feminine either by signification or by termination:

Signification

1) Names of a woman and female appellative, as مريم /mriam/ Mary أم /oma/ and /omm/ mother of بنت /bint/ daughter of, girl أخت /awxt /sister of

2) Double member of the body يد/iad/ the hand, عين / ʕain/ the eye, كتف/katif/ the shoulder.

3) Name of countries and cities /town

Termination

1) in ة, as جنّة/jənnəh/ a garden , ظلمة/dˤulməh/ darkness

2) I servile as بيضاء /beidˤæ/ white

3) in ى servile, pronounced like a, as ذكرى/θikra/ remembrance, أولى/awla:/ first.

There are a few words which are to be learnt by practice and observation, being used as feminine neither by signification nor by termination; such as ارض/ərdˤ/ the earth, خمر /xamr/ wine, حرب /ħərb/ "war" نار/nær/ fire, ريح /ri:h/ wind, شمس /ʃəms/ sun (it must be remembered by the English speaker of Arabic that the correct pronunciation of this word is شمس /ʃəms/, but not / ʃəmz/ as English tongue might call it and so with similar instances of final s. All other words are masculine. Feminine are formed chiefly by the addition of ة as طَيِّب /tˤəib/ "good" from طَيِّبة /tˤi:bəh/ "goodness", مكتوب/məktu:b/

"written" masculine from مكتوبة/məktu:bəh/ written' feminine, ملك /məlik/ "a king" from ملكة/məlikəh/ "queen".

θ/ /g/ قغ/ɣ/ ذ /ð/ صۡ/sˤ/ z ظ/zˤ/ح/h/ ħ//tˤ/ط /j/ə/ a: a/ /u/ x/خ fihi ælet/ʃ

3.3.5 English Gender

Languages differ in the number of genders they recognize. English has four types of gender. These are the following four types.

1) Masculine (A noun or pronoun which names or indicates a person or animal of the male sex is of masculine gender),

2) Feminine (A noun or pronoun which names or indicates a person or animal of the female sex is of feminine gender),

3) Neuter (A noun or pronoun which names or indicates a thing which does not have sex is of neuter gender)

4) Common (A noun or pronoun which names or indicates a person or animal without showing sex is of common gender).

Gender in English is a category of nouns only by substitution that is only when nouns are substituted by pronouns one will be able to know whether a noun is a masculine or feminine because only some English nouns

indicate gender such as hero; heroin, king; queen, god; goddess. Gender appears only when the noun is substituted by a pronoun such as a man replaced by he and a woman by she.

The previous four main genders of English might be subdivided further on the basis of personal pronouns (he, she, it, who which, that) and non-personal pronouns. It is worth mentioning that gender in English is not a purely grammatical category. Additionally, there are a number of psychological factors involve in the usage of gender. Therefore, people sometimes use two types of gender for the same noun depending on whether the speaker is emotive or neuter such as the reference to the ship as she and the child as it.

3.3.6 Comparison of Gender in Arabic and English

Arabic has two genders masculine and feminine. The former refers to male creature. Those formerly unmarked nouns usually refer to inanimate things. The later ones refer to a female creature and formerly unmarked nouns referring to inanimate things. Contrarily, English has four genders masculine, feminine, neuter and common gender that corresponds to male person nouns, female person nouns, and non-personal and inanimate nouns. The majority of nouns in Arabic are marked for gender as it is the case with the verb, adjective and pronouns. Contrarily, English has very few nouns marked for gender. Hence, gender is related to pronouns in English because verb and adjectives do not have gender agreement.

The gender of a noun is comparatively stable in Arabic. It is not affected by the emotive factors of the speaker, who has no scope to use different pronouns interchangeably. By contrast, the speaker in English can use different pronouns interchangeably i.e., one can use he or it to refer to small child. Common gender in English is specified, in Arabic, as a masculine or feminine by morphological marker or by pronoun e.g., مدَرِّسة/mudərrisəh/ female teacher (she مدرس) /mudərris/ male teacher (he), طفل male baby (هو/he) طفلة/tˁiflah/ female baby (she), Common and collective gender nouns in English usually correspond to single gender nouns in Arabic such as baby (he, she it), the team (they or it). In fact, this is also true with English counterpart as stated that if the group named by the collective noun is thought of as functioning as a unit, the collective noun is singular, and if the group thought of as functioning as individuals, the collective noun is plural.

3.3.7 Inferences and Pedagogical Significance

On the basis of the above discussion and comparison of the two counterparts systems, it could be easily predicted that the learners would encounter some difficulties in learning and using the gender system in English. This is because very few English nouns are marked for gender while the Arab learners of English are familiar with a comparatively perfect system of gender. This is the case where almost all the nouns are marked for gender except for few cases. However, unlike some languages, gender in English corresponds perfectly well to the sex and because of this Arabic learner of English will be able to overcome the problems. Systematic and clear presentation of the teaching materials will be of great help. Neuter gender should be given special focus by the teachers and syllabus designers since the neuter gender does not correspond to the sex in the outside world. The same effort has to be exerted in teaching the common gender.

Personal nouns and pronouns are replaced by relative pronouns. Here, many students confuse in using the appropriate pronoun. For example, Collective noun may be viewed as personal or non-personal. If they are considered personal, they are treated as plural nouns and "who" is used, but if they are considered non-personal, then are singular and accordingly "it" and "which" are used. Since gender in English is not purely grammatical, a speaker may emotively use two types of gender for the same noun. Hence, syllabus designer and teacher should explain this point and provide the reason for using the two genders interchangeably. Adjectives in English are free from the restriction of number and gender but Arabic adjective completely agrees in number and gender with the modified noun. This fact should be considered by the syllabus designers and teachers of the two language specially the teachers of Arabic language to non-Arab speakers.

A word, in Arabic grammar, is named after the number of letters it contains, such as a trilateral noun, trilateral verb or quadrilateral noun, quadrilateral verb etc. This calculation does not take the morphemes that are not overtly presented by graphs; that is the bound morphemes are not counted. As, the morphemes in Arabic are discontinuous that is the elements of a morpheme are intersected and interpenetrated by the element of other morphemes; for example, كَتَبَ/kətəbə/ wrote has two morphemes, **free** /k, t, b/, and **bound** /ə+ə+ə/. So, it is obvious that the morphemes are synthesized. The division of the Arabic words into the trilateral nouns or verbs is important for Arabic grammar because on the basis of this division the rules were formulated. The concept of classifying the words according to the number of their letters does not exist in English. Again the morphemes in English are continuous i.e., they occur one after another on a continuum scale of the word.

Devoting the previous discussion to the establishment morpheme's notion in general as reference criterion on

which basis the Arabic and English are going to be compared and contrasted, and in pursuit of the other elements of the subject, advancements in classification of nouns is intended in English and Arabic.

3.3.8 Classification of Nouns in English

Different criteria might be used in the classification of English nouns: morphological criterion, syntactic criterion and semantic criterion. However, the usual classification is hereinafter. **Common Nouns** are either **countable** (count) or **non- /uncountable** (mass). The first has a number contrast: cat /cats, building / buildings etc. They can be preceded by determiners that distinguish numbers. These are; a, one, every, either, this /car, two, several few, many, these cars, whereas the later do not have a number contrast i.e., plural form except for those that are converted into count nouns to refer to a kind of quantity: Scotch wines, two coffees (two cups of coffee). They indicate uncountable entities. They are singular in form and are treated singular for subject verb agreement. They are introduced by a restricted set of determiners: the, this, some, any, no/information.

Countable and uncountable distinction correlates with the distinction between concrete and the abstract noun. Concrete nouns refer to entities that are perceptible and tangible. Contrarily, abstract nouns refer to those that are not perceptible and tangible such as qualities, states of mind and events: morality, happiness, belief, disgust, pursuit. When concrete nouns are non-countable, the entities they refer to are viewed as an undifferentiated mass: furniture, bread, cheese, coffee, whisky.

Count ability can be done with uncountable nouns through partitive expressions: a piece of /pieces of and a bit of /bits of:

a piece of /a bit of /some pieces of /two pieces of/bread / sugar /cheese /information / advice /evidence /news. Some partitive expression that go only with some countable nouns, such as slices of bread/cheese /cake/ meat; a lump of sugar/coal/; a bar of chocolate /soap/gold; a glass of /cups of. Measurements can also be used, such as pound of, a ton of, a litter of etc.

Proper nouns name, specific people, animals, institutions, places, time etc. They have a unique reference.

3.3.9 Arabic Classification of Nouns

Similarly, Arabic nouns can be categorized into the same classes in English, namely, /ʕələm/ ʔl esm/ اسم العلم proper nouns and اسم الجنس /esm əljens/ common nouns. A distinction is also can be drawn between countable المعدود /ʔl məʕdu:d/ and uncountable غير المعدود /xeir əl məʕdu:d/. However, this distinction is not significant since both the categories can accept the definite determiner. Arabic noun is also classified into سم عينا /esm ʕəin / concrete noun اسم معنى/əsm məʕnə/ abstract noun.

Nouns are also categorized into two categories according to the changeability of its ending which could either be inflected مبني /mabni / in which the case of the end of the noun continuously changing conformable to the factors that affect it. These factors could be the case, prepositions or prosthesis (attribution where other nouns co-occur with it) or معرب /muʕrəb/ non-inflected that is the termination of the end of a noun remains static not affected by any factors.

Noun

Non-inflected	Inflected
Has one of four cases	Has four cases
	Zaid is Sub. ''زيدٌ
	Zaidun came. (حضر زيدٌ)
/kəsra/ /fətha/ /dəmməh/ /suku:n	I saw Zaidan. (رأيت زيداً) object
fəthə	I passed by Zaidin (Zaid is i
ِ_ ٍ_ َ_ ُ_	in genitive case

Another classification is based on the basis of derivation.

Noun

Primitive(جامد)	verbal(مشتق من فَعَل)	derivative
/jæmId/	/muʃtəq min fəʕl/	مشتق/mUʃtəq/

1) The primitive noun which is called by Arab grammarians الاسم الجامد/əl-esm əl- jæmId/ nonderivative noun i.e., name of a substantive, such as رجلٌ /rəjulun/, man فرسٌ/fərəsun/ a horse, كتفٌ /kətIfun/ shoulder. These nouns

generally consist of three-four, or five radical letters are added. No noun can comprise more than four servile letters, nor can the aggregate number of radicals and servile exceed seven.

2) The infinitive or verbal noun is called by Arab Grammarians المصدر /əl-məsˤdər/, the source because according to some of them the source of the derivative of infinitive verb, participles and derivative nouns. The infinitive nouns are derived nouns. The infinitive nouns are derived from a prescribed and defined standard form. For example, the standard of noun إفتعال/eftIˤæl/ fabrication is derived from the Verbإفتعلَ /eftəˤələ/ fabricated. The Verb the infinitive of فعّلَ ۶ /əˤlə/ activated is sometimes formed on the standard of تفعيله /təfˤI:ləh/ activation; as, /jarrəbə/ جَرَّبَ from تَجْربه təjribəh /experimentation the infinitive of these measures come generally from the defective verb as تسميه naming /təsmIəh/, from سمَّ /sammə/ he named, təqwIəh تَقْويه strengthening from قَوَّى /qəwwæ/ strengthen. The form of the infinitive of the trilateral Verb being undefined, they can only be ascertained by consulting a dictionary.

The noun is divided into primitive جامد /jæmed/, verbal /infinitive مصدر/məsˤdər/ and derivative مشتق/muʃtəq/. The later can be classified into:

One: participles. The nouns of agent and objects:

1) Active participle

2) Passive participle

Two: Simple attributive adjective (الصفة ألمشبهه/ əsˤsˤifətu əlmuʃəbbəhəh /

Three: Nouns of Superiority: (اسم التفضيل /esmu əttəfdˤI:l/), adjective of comparative and superlative degree.

Four: Names of time and place ظرف الزمان و المكان /dˤərf əzzəmæn/ adverb of time and place.

Five: Name of instrument اسم الإله /əsm əlæləh/

These six classes of nouns are termed by Arab grammarians with general denomination of (الصفه ألمشبهه / əsˤsˤifəh əlmuʃəbbəhəh /), the adjective or the attributive nouns in contradistinction to the substantive and verbal noun, which are called the noun الاسم/ələsm /

Note: The term noun الاسم / ələsm /, which is applied to nouns, is contradiction both to verbs and participles and sometimes to nouns not signifying any attributive quantity. The derivative nouns in Arabic are of six kinds s above stated.

The active and passive participles in Arabic are of twofold nature .Sometimes they are used as verbs governing their objects in accusative case as, زيدٌ قاتلٌ عمراً zaid qa:til ˤumar, Zaid is killing Omar.; and sometimes they used as participial adjectives and nouns of agency, as رجل فاضلٌ rejulun fædilun/ a learned man, جاء كاتبٌ jæ' e kætibun/, a writer came. As already stated, the active participle of the primitive trilateral verbs is formed according to the measure of فاعل / fa:ˤilis, ضارب/dærib/ from ضَرَبَ/dˤerəbə /and نصَر /nesˤərə/ from ناصر/næsˤər/ and passive participle according to the measure of مفْعُول/mafˤu:l/, as مَضْرُوبٌ/ mədˤru:b// from ضَرَبَ /dˤərəbə.

If it has not, as from يَسْتَخْرِجُ/iestəxrij/, from مُسْتَخْرجٌ /mustəxrəj /, from يُكْرِم iəkrim from, مُكْرَم/mukrəm /, from يُخْرِج / iuxrij /, مخرج / muxrij /, and يَقْتُل / iaqtul / from يَقْتَل مُتَقْتِل then, it is a simple attributive or verbal adjective. The simple attributive adjective is derived chiefly from neuter verb and expresses a quality inherent or permanent in a person or thing. The form of this class of derivative nouns is unlimited. But the following are of general occurrence:

صَعْبٌ صُفْرٌ , صَعْبُجَسْنُخْشِئُ They are twenty-eight of this type.

Adjective with intensive significations, otherwise called اسم المبالغة/esm əlmubæləyəh / nouns of intensity and exaggeration. Intensity is expressed by the following measures: فَعِيل /faˤil / as عَلِيم /ˤali:m/ the most knowledgeable/ omniscient. Intensity is expressed by the following measures:

فَعِيل faˤil/ عليم / ˤali:m/ omniscient

فَعُول/faˤul/ as أكول /aku:l/ a great eater or glutton

فَعال faˤa:l كَذَّاب /kəða:b/ great liar; عالم / ˤa:lim/ very learned person.

As a general rule the nouns indicating professions and trades have usually the above form, as خباز /xəbbæz/ a baker from خَبَز xəbəza/, جَمَّالٌ/jəmmæl camel driver from جَمَلٌ jeməlun / a camel, خَيَّاط /xˤəiætˤ/ a tailor from خياط /xəiiætˤa/ saw (to sew).

Sometimes the terminatingة /h/ is added to give still greater force to the meaning, as عَلَّامة /ˤəllæməh/, exceedingly learned, as فَهَّامة/fəhæməh/ very quick in understanding,

Adjective in the comparative and superlative degree, otherwise called اسم التفضيل/esm ətəfdˤI:l/ the noun of favoritism.

3.3.10 Nouns of Superiority

In Arabic, the comparative and superlative degrees have the form أفعل /afˤəl/, from فُعْلى/fuˤla:/.

As from the active participle عالِم/ˤælim /, learned أَعلَم/ə ˤləm / more or most learned and from passive participle مَشْهُور /məʃhu:r/ famous/celebrated أَشهَر/əʃhər / more or most celebrated, from the simple attributive adjective عَظيم/ˤzˤ**i:m**/, great أَعْظَم/ə ˤzˤəm/ greater هُوَ الأعظم/ə ˤzˤəm, the greatest. The measure أفْعَلُ is used in the comparative as well as in the superlative for both the genders and in all numbers when a comparison is intended, it is followed by the participle من /min/ as زيّد أعظم من عمرُ/ zaid a ˤzˤam min ˤumar/ Zaid is greater than Omr زيّد أفضلُ القوم/zaidun afdˤlu alqawmi / Zaid is the best of all the tribe/people (regimen مضاف to those things or persons out of which the qualified noun is intended to be distinguished in the quality as Zaid is the best of people. The words خير/xair/ better, شّر /ʃar/worse are often used as a comparative and superlatives, as الصلاة خير من انوم/assalah xair min annawm/, prayer is better than sleeping. هذا خير الرجال/ha:ða xair arrija:l/ This is the best of men.

3.3.11 Nouns of Time and Place. اسم الزمان و المكان /esm azzama:n walmaka:n/ or اسم الظرف/esm azˤarf/

The noun of time and place express the place or time in which an action takes place, as مَقْتَلٌ /maqtal/, the place or time in which an act of slaying occurred. From verbs whose aorist have their medial radical moved with فتحة /fatħah/ or ضمة/dˤammah / and from those of the defective (ناقص /na:qes/) class, this noun is formed of the measure مَفْعَلْ/mafˤal/, as from سَمِعَ /sami ˤa/, he heard, (aorist يَسْمَعُ / iasm ˤ/) we get مَسْمَعٌ /masm ˤ/place or time of hearing; قَتَلَ/qatala/ he slew.

As exceptions to the above rule, there are several verbs which though they have the medial radicals of their aorist moved with dˤammah, from the time and place irregularly according to the measure مَفْعِلْ /mafˤil/ place of doing a thing, they are the following:

1) مَشْرِقٌ /maʃriqun/ is the place where the sun rises or east

2) مَغْرِبٌ/maɣribun/ is the place where the sun sets or west

3) مَجْزَرٌ/majzar/ is the place where a camel is slaughtered. There are 12 0f these

4) مأسدة /masadah/ is a place where lions are found in abundance from أسد lion

5) مَذْأَبةٌIs a place where wolves found in abundance from ئِب a wolf. These are measured regularly by مَفْعَلَةُ /mafˤalah/

3.3.12 Noun of instrument الأسماء لألة /asma: al a:lah/

Noun of the instrument is a noun indicating an instrument or means in performing an action.

It is formed only from the primitive trilateral verbs and has the measures مِفْعَلْ/**mif**ˤa:llun/, مِفْعَل, /**muf**ˤallun/, and مِفْعَلَة/ **mif**ˤalh / as مِفْتاحٌ/mifta:h/ key, مُفْتاحٌ/mifta:h / key, مَفْتَحَه / maftahah /opener an instrument of opening, or key from فَتَحَ /fataħa/, he opened.

3.3.13 The Relative Adjective الأسماء المنسوبة / ələsmæ əlmənsu:bəh

A sort of adjective corresponding in some respect to the English proper adjectives ending with -ly or -ic etc. are formed from nouns whether common or proper by adding the termination يُّ to the nouns from which they are derived, and denotes that a person or a thing belongs to or connected with the sense of the noun (in respect of family, birth, religion, sect, trade etc.) as هاشمي /ha:ʃimi/ related to the family of هاشم /ha:ʃim/ Hashim born or living in Makah, earthly /ərdˤi/ ارضي from earth ارض /ərdˤ/, علمي /ˤilmi / scientific, from عِلْم /ˤelm/ وثني /wəθeni/, one who worships وثن /wəθen/ idols. Such formation is called نسبه/nusbah/ relation, and the noun is called /mansu:b/منسوبrelated. On forming the adjective of this class, the primitive noun undergoes various changes, brief description which I now give:

1) On adding the termination يُّ, the final tanween as well as the feminine termination, and the termination of the dual and plural, are rejected as from مكة/makah/ the city makka from مكي/makki/

θ /g/ غ قﻍ /غ/ ذ/ð/ ص/sˤ/ ظ/zˤ ح/h/ ح/ħ//tˤ/طـ /j/ə/ a: a/ /u/ خ x fihi ælet/ʃə ʿ ʿələ

3.3.14 The Formation of the Diminutive Noun التصغير/attasˤɣi:r/

Sometimes a certain modification is made in the forms of nouns for the purpose of either indicating the diminutive size of an object or paucity of a number or of expressing contempt, affection or endearment to a person or thing. This modification is known in grammar by the name of التصغير/attasˤɣi:r/ the diminutive. The principle measures prescribed by the grammarians فُعَيْعِلٌ/**fu**ˤi:llun/, فُعَيل/**fa**ˤi:lu/**or** فُعَيْل/**fa**ˤi:lun) in which

there is no regard of radical or servile letters. Hence, مَحَيْرِيْبٌ is held to be in the measure of فُعَيْعِيْلٌ though the letter م which comes instead of the ف of the measure is a servile.

It is got in the trilateral nouns by changing its ordinary form into the measure of فُعَيْل /fuʕil/ as from رَجُل/rajul/ a man a little man رجيل /rujail/ a servant/slave عبد / ʕəbd / a little servant/a little slave عبيد /ʕubaid/ dog كلب/kelb/ a little dog كليب /kuleib/And in the nouns composed of four letters by changing into the measure of فُعَيْلِلٌ as عقرب /ʕaqrəb/ a scorpion عُقَيْرِبُ /ʕuqəiri:b/ a little scorpion. When the noun consists of five letters, but the fourth letter is infirm one, in diminutive, it assumes the form of فُعَيْعِيل as عصفور /ʕusfu:r / a sparrow, عصيفير / ʕuseifi:r/ a little sparrow, but when the fourth letter is a strong one or the noun consists of more letters than five, the diminutive فَعَيْعِلِل is formed from the first four, and the rest are rejected as سَفَرجَلٌ /sufərjəl/ a quince سَفَيرِج /sufəiri:j/ a little quince, عَنْدَ لِيب /ʕndlI:b/a nightingale, عُنَيْدِيل / ʕuneidi:l/ a little nightingale. Sometimes, the fifth letter in the former is retained as سَفَيْرجَلٌ

3.3.15 Arabic Sounds

The symbols enclosed in each box in the table are identical and used interchangeably throughout the article.

IPA+O	Arabic	IPA+O	Arabic	IPA	Arabic	IPA	Arabic
/θ/	ث	/g/,/q/	ق	/ɣ/,/ˤɣ /	غ ق Kuwait	/n/	ن
/ð/	ذ	/k/	ك	/ h/	ه	/sˤ/,/s̲/	ص
/zˤ/,/z̲/	ظ	/ʔ/,/ʔ/	(hamza)	/ħ/	ح	/s/	س
/d̲/	ض	/q/	ق	/ ʕ/, /ˤ/ , /ʕ/	ع	/ʃ/,/ʃ /	ش
/b/	ب	/ʧ/	ك	/l/	ل	/r/	ر
/t/	ت	/ jʤ/	ج	/lˤ/	ل	/w/	و
/tˤ/ /t̲ /	ط	/f/	ف	/z/	ز	/j/,	ي ج Kuwait) ق
/d/	د	/x/	خ	/m/	م		
/i/	Short ي	/i:/	long يي	/ej/ or /aj/			
		/a:/, /æ/		/aw/			
/u/		/u:/					
/ə/,/a/		/e:/,/ ə:/					
		/o:/					
/p/		/ʒ/					
/v/		/ŋ/					

4. Conclusion

The study has briefly displayed the salient features of the inflectional systems of the noun in English and Arabic languages. Concerning the objective, it is necessary to start with the core issues including the universality of language because the logic dictates the fundamentality of the two inferences. In order to include the descriptive presentation, it is self-evident to draw a multifaceted comparison between the general descriptive traits of the targeted linguistic systems under investigation of the core issues targeted by this article. It has further shown that the Arab learners of the English language skip or delete the letters while writing English; whereas, they pronounce it in a proper way as they have the habit of pronouncing the elements in one grapheme. Moreover, syllabus designers and teachers would anticipate that the fresh learners of English would encounter some difficulties in constructing the English counterparts of Arabic words on the basis of the above contrastive analysis of the two radically different derivational and inflectional systems of both languages. This is because of the notion regarding derivational and inflectional paradigm of the words and lexemes in the two languages are different. Arabic speakers can derive up to fourteen derivational forms (words) from the same root, whereas, English does not have this flexibility of its Arabic counterpart. Unlike Arabic, English has no derivational infixes that enable it to increase its expressivity in the manner that Arabic has. This fact necessitates the creation of the Arab learners' awareness to methods of expressivity between the two language systems. Again one of the most glaring differences is the concept of the morpheme which is synthetic, i.e., interwoven among the consonants of the root in Arabic, such as, kataba, where the three vowels morpheme are separated; whereas, the same is analytical in English, i.e., the morphemes are sequenced independently one after another in English word such as, un + condition + al + ly.

Acknowledgments

References

Abuhakema, G., Faraj, R., Feldman, A., & Fitzpatrick, E. (2008). Annotating an Arabic Learner Corpus for Error. *International Conference on Language Resources & Evaluation, 24*(1), 1347-1350.

Abu-Rabia, S., & Taha, H. (2006). Phonological errors predominate in Arabic spelling across grades 1-9. *Journal of Psycholinguistic Research, 35*(2), 167-188. https://doi.org/10.1007/s10936-005-9010-7

Ali, Y. M. H. (2013). *Text Grammar in Modern Arabic Poetry* (Doctoral dissertation, Freie Universität Berlin).

ATETWE, J. A. (2015). *Analysis of the Influence of Mother Tongue on Students' Performance in English in KCSE in Public Day Secondary Schools in Gatundu District, Kiambu County, Kenya* (Doctoral dissertation).

Bauer, L. (1983). *English Word Formation*. Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9781139165846

Crystal, D. (1994). *The Cambridge Encyclopedia of the English Language*. Cambridge: Cambridge University Press.

Deacon, R. (2015). Arabic ESL Orthographic errors in English: Production difficulty in comparison to Korean ESL performance. *International Journal of Language and Applied Linguistics, 1*(2), 42-48.

Dickins, J., Hervey, S., & Higgins, I. (2013). *Thinking Arabic translation: A course in translation method: Arabic to English*. New York: Routledge.

Grabe, W., & Kaplan, R. B. (2014). *Theory and practice of writing: An applied linguistic perspective*. New York: Routledge.

Grami, G. M. A., & Alzughaibi, M. G. (2012). L1 transfer among Arab ESL learners: theoretical framework and practical implications for ESL teaching. *Theory and Practice in Language Studies, 2*(8), 1552. https://doi.org/10.4304/tpls.2.8.1552-1560

Lewandowska-Tomaszczyk, B., & Wilson, P. A. (2014). Self-conscious emotions in collectivistic and individualistic cultures: a contrastive linguistic perspective. *Yearbook of Corpus Linguistics and Pragmatics 2014* (pp. 123-148). New York: Springer International Publishing.

Mahmoud, A. (2015). Under-representation of phrasal verbs in EFL university students' free writing. *International Journal of English and Education, 4*(1), 261-268.

Quark, G. S., Leech, G., & Svartvik, J. (1994). *A Comprehensive Grammar of the English Language*. London: & New York: Longman.

Romero-Trillo, J. (Ed.). (2014). *Yearbook of corpus linguistics and pragmatics 2014: New empirical and theoretical paradigms* (Vol. 2). New York: Springer. https://doi.org/10.1007/978-3-319-06007-1

Ryding, K. C. (2014). *Arabic: A linguistic introduction*. Cambridge: Cambridge University Press.

Saeed, G. M., & Fatihi, A. R. (2011). A Contrastive Analysis of Inflectional Affixes in English and Arabic. *Language in India, 11*(5).

Shamsan, M. A. H. A., & Attayib, A. M. (2015). Inflectional Morphology in Arabic and English: A Contrastive Study. *International Journal of English Linguistics, 5*(2), 139. https://doi.org/10.5539/ijel.v5n2p139

Tyler, A. (2012). *Cognitive linguistics and second language learning: Theoretical basics and experimental evidence*. New York: Routledge.

Weber, T. (2014). *Principles in the emergence and evolution of linguistic features in World Englishes*. Anchor Academic Publishing (aap_verlag).

Wright, W. (1979). *A Grammar of Arabic Language*. Cambridge: Cambridge University Press.

Copyrights