

## CHAPTER II

### LITERATURE REVIEW

In order to provide a clear understanding of the plural form in Arabic, I will discuss it further in this chapter. First, the discussion goes to the etymological explanation of the plural form. Moreover, the discussion in this chapter will be divided into two parts, which are the general form of the plural and the particular plural form of Arabic.

#### 2.1 The Definition of the Plural Form

The “plural” is defined as a word that came from Arabic which means multiple (Sukanto, Imaduddin & Akhmad Munawari, 2005:08). This is used to show something which is counted as many. Therefore, a word which means “many” can be defined as “plural”. Plural is indicated either through endings (the so-called sound plural) or internal modification (the so-called broken plural).

Worrell (2001:179) says:

There are no rules for the formation of Arabic plurals, in the sense that we have them for Turkish, Hebrew, Greek, Latin, or even German. The grammars, native and European, give lists of plurals that usually go with certain singulars; but the plural form is, except in a few cases, unpredictable; and it remains a matter for the dictionary, that is, for the memory.

The definition of “plural” in Arabic is a word which means more than two things. It is because in Arabic, the word which shows “two” is called *muthana*. Moreover, all words that show something more than two can be called as “plural form”. In the other hand, single words in Arabic are identified as *mufrad*.

The examples which show the difference between *muthana* (dual), *mufrad* (singular) and *jama'* (plural) will be laid below:

Table 1

No.	Form	Group		
		A	B	C
1.	Singular! = !!!!!	رجل	مسلم	!!!!!!
2.	Dual = مثني	رجلان	مسلمان	مسلمتان
3.	Plural = جمع	رجال	مسلمون	مسلمات

Explanation:

Group A:

1. A man
2. Two men
3. More than two men

Group B:

1. A male Muslim
2. Two male Muslims
3. More than two male Muslims

## Group C:

1. A female Muslim
2. Two female Muslims
3. More than two female Muslims

Based on the explanation above, the examples and their meaning lead the writer to draw several conclusions as stated in the following:

1. Every form above has different characteristics and signs which will create different meaning.
2. The formation of every form above is determined by the existing law which will be discussed later in Chapter IV.
3. The formation of *muthana* (dual) and the plural form are determined by its *mufrad* (singular).

As the example, the word !!! (*muslimuna*) is the *mudhakar* plural form which is outlined from its *mufrad*, !!! (*muslim*) It also happens to the word !!!! (*muslimaat*) which the *muannath* plural form is originally taken from its *mufrad muannath*, which is !!!! (*muslimat*). Moreover, the word !Š! (*rojul*) is the *takthir* plural form which is formed from its *mufrad*. The word !Š! which has its own rule, does not follow the rules of *mudhakar* plural and *muannath* plural. It can be concluded that *mudhakar* plural or

!!!!!! is formed by *mufrad muannath!!!!!!* Also on *muannath salim*

*plural* or مسلمات is formed by *mufrad mudhakar مسلم*.

## 2.2 Related Studies

The focus of the study here is about Arabic plural system. This is based on the assumption that many students get the difficulties to find the plural form and the incomplete categorization of the plural form in Arabic. The Arabic plural system is one of the most problematic parts of the language for the non-native students of Arabic. That case was taken from “Modern Arabic Grammar” written by Hussein Maxos on test edition, Damascus 2000. He talks a lot about the difficulties of Arabic plural for the non-native students of Arabic. He also tries to help those students to solve their problem. Based on his paper, the Arab students learn most about plural system from their spoken Arabic which they learn spontaneously as they grow up and expand their vocabulary in schools where also they learn passively how to use written Arabic in speaking. On the other hand, grammar books are not much help for students because they are completely based on medieval- classical grammar books which did not pay enough attention to the plural system. Maxos found two reasons, first, the system was well known to almost every Arab and probably looked natural. Second, that means it was not controversial part of the language or the grammar, and classical books cared most about literary controversies, language and dialectical debates particularly concerning poetry and Islamic heritage.

In order to make it easy for non-native students to command that system in short time, he had to rely on his own efforts to a great extent and work hard to collect thousands of words in order to find out, classify, put together and systemize the rules of the ‘irregular plurals’ and support them with long lists in which they become clear and easily accessible, putting into consideration the development of Modern Standard Arabic (M.S.A) in vocabulary. As for the regular plural, which is the easy part, paradoxically, it occupies remarkable space in Arabic grammar references and that makes the two suffixes “ون and ين” known by everyone as masculine plural. Maxos explains that the students still keep making mistakes including the highly educated people about which suffix to choose, because that depends on the plural syntactic position if it is nominative, accusative or genitive. Feminine plural is very similar case but its problem is invisible, because the difference between nominative, accusative and genitive is only in the final short vowel, and short vowels are not written in normal texts. Spoken Arabic solved the problem of masculine plural by using one suffix ين for all cases: nominative, accusative and genitive.

The other study is from the revised and updated edition of Modern Arabic takes this authoritative, summarizing linguistic description of the structure and use of modern Arabic to an invaluable new level written by Clive Holes. Holes explain the structural characteristics of phonology, morphology, syntax, semantics, and lexical and stylistic developments that the majority of the dialects share, as distinguished from Modern Standard Arabic. He also shows how native speakers use both types of Arabic for different purposes, with MSA being the

language of power and control as used on television and in political speeches, and the dialects serving as the language of intimacy and domesticity. He further shows how MSA and spoken dialects are not as compartmentalized as one might be led to believe.

There are three number categories for Arabic nouns: singular (*mufrad*), dual (*muthana*) and plural (*jam'*). When we talk about Arabic plural it is also included Arabic Broken Plural System. Based on "The Arabic Noun System Generation" written by Abdelhadi Souidi, Violette Cavalli-Sforza and Abderrahim Jamari, The Arabic Broken plural system is highly allomorphic: for a given singular pattern, two different plural forms may be equally frequent, and there may be no way to predict which of the two a particular singular will take. The plural is further divided into sound (*al-jam' salim*), the use of which is practically limited to (at least in the masculine) to participles and nouns indicating profession and habit, and broken (*al-jam' mukassar*) types.

In that paper the writers that the multiple-stem approach to nouns with a broken plural pattern allows for greater generalizations to be stated in the morphological system. Such an approach dispenses with deleting rules and other complex rules that are necessary to account for the highly allomorphic broken plural system. It is related with my thesis that deals with Arabic plural and also helps me to list the possible patterns of the broken plural and then try to determine which singular patterns are mostly usually associated with each. For each plural pattern, they list a series of possible singular forms (sources "causes" (*'ilal*) and

conditions (syuruwth) which determine or limit the association of plural forms with particular singular forms.