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The Morphological Analysis of the Quranic Texts

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الخلاصة

هذا البحث يدرس النظام الصرفي، أي نظام بناء الكلمات، الذي يدرس المورفيم، أو الوحدة الصرفية، وأنواعها، وأسباب وجود هذه الوحدات الصرفية في اللغات. كما يدرس أهمية علم الصرف ووظيفته وقواعده. وفي الجانب العملي، تبين هذه الدراسة التحليل الصرفي للنص القرآني، من خلال بعض النماذج، وهو ما يساعد القراء غير العرب لهذا النص المقدس. يأمل الباحثون أن تكون هناك دراسات أخرى لكشف المعجزات البلاغية للقرآن العظيم. هدف هذه الدراسة هو مساعدة القراء في فهم النصوص القرآنية بوضوح. أثناء تنفيذ هذا البحث، كانت هناك بعض المشاكل والمصاعب، أهمها نقص المراجع.

Abstract

This research studies what morphology is, namely the study of word formation. It talks about the morpheme and the types of morpheme. It also considers the reasons why languages have morphemes. It also studies the importance of morphology, its function and rules. Furthermore, this study discovers the morphological analysis of the Quranic text that may help the non-Arab readers of the holy text. There could be more coming studies to reveal the rhetoric miracles of the Glorious Quran. The objective of this study is to help the reader understand the Quranic texts very clearly. Among the most important difficulties that faced this study was the lack of references.

Keywords: morphology, Arabic, English, meaning, morpheme, language, Quran, surat, affix, prefix, suffix, knowledge

1.0 Introduction

Morphology, the most important level of linguistic analysis, plays a significant role in producing and building thousands of English words. A huge number of words develop day-to-day foundation from all the languages of the world and morphology provides us a knowledge around the source of the words through instructions and protocols on how new words. The human mind is automatic to product hundreds and millions of

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words, phrases, and clauses, boundless and unstated, and novel sentences. "language creates unreal worlds and allows us to talk about non-existing things" (Mhamad, 2013).

Even a child might utter a sentence that has never been understood before, it appears difficult for somebody to recognize, create, and use the purpose of all words because, apart from the words that a person knows and are well-guarded in his/her intellectual lexicon, there might be words that have never been received before by the same person. Language is a subject and is one process of constantly replaced. "language is infinitely modifiable and extendable. Words go on changing meanings and new words continue to be added to language with the changing needs of the community using it" (Mahmad, 2013).

Morphology, the study of morpheme is subfield of linguistics that focuses on studying the smallest lexical units of meaning in language, which are the natural constituents parts of a word. These smallest lexical units of meaning are called morphemes.

The word *morphology* is generally credited to the German poet, novelist, playwright, and philosopher Johann Wolfgang von Goethe (1749 - 1832), who created it early in the nineteenth century in a biological context. Its etymology is Greek: morph which means 'shape/form'. Morphology is the study of form or forms. In biology, morphology talks about the study of the form and structure of organisms, and in geology it talks about the study of the formation and development of land forms. In linguistics, it is about the intellectual system involved in the word formation or to the division of linguistics that deals with words, their internal structure, and how they are formed (Aronof and Fudeman, N.D, p. 1).

Morphology is the study of word formation, containing the ways new words are mixed depending on how they are used in sentences. As a native speaker of your language, we have natural information how to produce new words, and every day we know and understand new words that you've received before (Lieber, 2009, p. 2).

1.1 Functions of Morphology

The function of morphology is to classify singular morphemes, which may be words or may be parts of words, and investigate their meanings and lexical functions. To explain, the function of morphology is to classify the component parts of words. Morphology purposes to recognize the innards component parts of words, to recognize morpheme relationships, and in so doing, to recognize how a language structure relays to words component parts their morphemes (Hardison, 2012).

1.2 Morpheme

Morpheme is the smallest meaningful unit of form. Unlike a word, it has certain sound-form morphemes that occur in speech only as constituent parts of words, not independently, although a word may consist of single morpheme. A major way in which morphologists investigate words, their internal structure and how they are formed is through the identification and study of morphemes, often defined as the smallest linguistic pieces with a grammatical function. This does not mean to include all morpheme, but it is the usual one and a good starting point (Aronoff and Fudeman, N.D, p. 1).

A morpheme may involve a word, such as *hand*, or a meaningful piece of a word, such as the *-ed* of looked, that cannot be divided into smaller meaningful parts.



Another way in which morphemes have been defined is as a combination between sound and meaning. We have expressly selected not to use this meaning. Some morphemes have no concrete form or no constant form, as we will see, and some do not have meanings in the conformist sense of the term. You may also run across the term *morph*. The term 'morph' is sometimes used to refer specifically to the phonological realization of a morpheme. For example, the English past tense morpheme that we spell -ed has various morphs. It is realized as {t} after the voiceless {p} of jump (jumped), as {d} after the voiced {l} of repel (repelled), and as {ɒd} after the voiceless {t} of root or the voiced {d} of wed (rooted and wedded). We can also call these morphs *allomorphs* or *variants*. The appearance of one morph over another in this case is determined by voicing and the place of articulation of the final consonant of the verb stem.

For example: the word *reconsideration* can be divided into three morphemes: *re-*, *consider*, and *-ation*. *Consider* is called the stem. A stem is a base morpheme to which another morphological piece is attached. The stem can be *simple*, made up of only one part, or *complex*, itself made up of more than one piece. Here it is best to consider *consider* a simple stem. Although it consists historically of more than one part, most present-day speakers would treat it as an unanalyzable form. We could also call *consider* the root. A *root* is like a *stem* in creating the center of the word to which other pieces attach, but the term refers only to morphologically simple units. For example, *disagree* is the stem of *disagreement*, because it is the base to which *-ment* attaches, but *agree* is the root. Taking *disagree* now, *agree* is both the stem to which *dis-* attaches and the root of the entire word. Returning now to *reconsideration*, *re-* and *-ation* are both *affixes*, which means that they are attached to the stem. Affixes like *re-* that go before the stem are *prefixes*, and those like *-ation* that go after are *suffixes* (Aronoff and Fudeman, p. 2).

1.3 Types of Morphemes

Morphemes may be classified from the semantic point of view and the structural point of view. Semantically morphemes fall into root morpheme (roots, non-root (affixes) and affixation morphemes. Structurally morphemes fall into free if it may stand alone without changing its meaning bound morphemes are always parts, they never occur alone. Morphemes are comprised of two separate classes called "a" bases (or roots) and "b" affixes. A "base" or "root" is a morpheme in a word that gives the word its principle meaning. An example of a "free base" morpheme is woman in the word womanly. An example of a "bound base" morpheme is sent in the word dissent.

Affixes:

An *affix* is a bound morpheme that occurs before or after a base. An affix that comes before a base is called a *prefix*. An "affix" that comes after a base is called a *suffix*.

1.4 Inflectional Morphology in Arabic and English

1.4.1 Inflectional Morphology

Inflectional affixes are those which are affixed to words to indicate grammatical function (Spencer, 1991, p. 21). Inflectional operations leave untouched the syntactic category of the base, but too add extra elements. These are elements of meaning (for example, tense, aspect mood and so on) and also grammatical function.

The grammatical function of a word in sentence manifests itself clearly in terms of either word inflectional ending as in Arabic or word position in a sentence as in English. Thakur (1997, p. 86) refers that:

the syntactic relationship that a word has with other word in the sentence manifests itself in its inflectional endings and not in the place that sentence. Arabic language is one of the inflectional languages, whereas, English shows only a few features of these languages.

1.4.2 Modern Standard Arabic

There is a little difference between Classical Arabic (CA) and Modern Standard Arabic (MSA). CA is the language of the Holy Quran and we will use some verses of Holy Quran to explain that in this study. MSA is currently used in the Arab world. Ryding (2005, p. 4) says "In terms of linguistic structure, CA and MSA are largely but not completely similar." Though, there are different dialects of Arabic that are used in Arabic country, MSA is the official language that they use them also it is the language of literature, media and education.

1.4.3 Contrastive Analysis

Fisiak (1981, p. 1) defines contrastive analysis (CA) as a linguistic discipline that is concerned with comparing two or more systems of language to know what similarities and differences are between them. CA helps the teacher to know the interlingua errors that made by the students from their first language (mother tongue) and to find the solutions to these problems before they occur.

1.4.4 Objectives of the Study

This study aims to comparing and contrasting English and Arabic morphology to determine the points where they differ by doing morphological analysis for both languages which help the Muslim or non-Muslim readers to understand the meaning of Holy Qur`an.

1.4.5 Limitation of the Study

This research study is limited to the morphological analysis of the texts of the Holy Quran.

1.4.6 Methodology

This study is largely a theoretical study. Different books on standard Arabic and English morphology and syntax have been utilized. Then, a descriptive method has been used to describe the data using the principles of contrastive linguistics.

2.0 The Function of Morphology

Languages are different from each other. You might be thinking, "of course they do". But we mean this in a very special way. Some linguists are usually searching for ways that languages are the same, and sometimes the researchers do that too. But they believe that if the researchers focus only on the similarities among languages, they will miss out all of the interesting ways in which they differ. What`s more, they may find parallels and similarities where none really exist. The researchers attempt to approach linguistic analysis as open a mind as possible, and to this, it is first needed to savor the uniqueness and verity of the world`s languages (Aronoff and Fudeman, N.D, p. 9).



There are two functions of morphology; the first is forming words and the second is spelling out the right form of a word in a specific syntactic context, suppose that splinch is a verb that means "step on broken glass; what is its past tense? Speakers of English use the suffixes (-ize) (-ise) (crystallize or crystallise) and -ify (codify) to form verbs that means 'do something the way e.g. Prime Minister Tony Blair does it; which suffix would you use? How about a verb meaning 'do something the way: President Bill Clinton does it? It's probable to rewash or reheat something. Is it possible to *relove*, *reexplode*, *rewiggle* something?

The morphological element of a language allows for the creation of new words on the basis of existing ones. Because speakers of the same language join the morphological element, (most) people can generally understand new words rather quickly.

- Prove tools for description of new languages.
- Explain (cross) linguistic patterns in morphology.
- Provide models of the morphological component (Goethe, 2014, p. 5).

The beauty of learning morphology is that even as a beginning student you can look around you and bring new facts to bear on our study. From this point, you have started keeping road of interesting cases of new words that you meeting in your life outside this class keep track of every word you hear before. You might meet words when listening to the radio, watching TV, or reading or someone you`re talking to might slip one in. Writing those new words down, take note of where and when you heard /read/produce them and write down what do you think they mean. What you write down may or may not be certainly fresh new words. They just have to be new to you. We`ll be precedes and putting them under the microscope (Lieber, 2009, p. 20).

Knowledge of the morphology of a language allows a speaker to understand and create new words consist of familiar pieces. For example, even if one has never heard the word *un freezable*, its meaning can be inferred from the meaning and functions of its component morpheme: freeze is a verb which mean to become congealed into ice by cold. The suffix {-able} changes this verb into an adjective meaning "able to be frozen". The prefix {un-} cancel the adjective, creating a word which means "not able to be frozen". It is possible that they knowledge of the functions and meanings of these parts is derived from the knowledge of the many other words which contain them. The same knowledge that allows speakers to understand new words like *un freezable* can also bound them from building unnecessary extra words, such as *openness* or *darkify* when opacity and darken are already known. It also provides speakers with the knowledge that *darkable*, *happiment* and *ment* happy are not grammatical words in English (Melinger, N.D, p. 12).

2.1 The Rules of Morphology

Morphology contains the rules that allow the speaker to increase his\her linguistic ability through their application. But it only contains those regular processes which introduce the working of the system as cohesive and non-arbitrary device. Linguists, psychologists and teachers are interested in morphology because they expect it to be a good means to lexical capacity. In some circumstances the speakers in their daily life have to coin new words which they use to express their thoughts.



Word formation is merely episodic in language, but the formation of new lexical units using sources of language, its morphology, is taking place continually. We try to captivate the underling knowledge which allows native speakers to form new lexical units by using such language devices as derivation and composition.

The knowledge of morphology is necessary in order to know the way the human brain works and processes language. It will help you to produce new options to learn languages, which are more saving in time and effort than those we are using now and it will permit its application to artificial intelligence (Dominguez, 1991, p. 37).

2.2 Why do Languages have Morphemes?

A native speaker of a language uses morphology for different reasons. We will go into both the functions of morphology and means of forming new words in great depth. One reason for having morphology is to form new lexemes from old ones. We will refer to this as lexeme formation, (Many linguists use the term word formation, in this particular sense, but this usage can be confusing, at all of morphology is sometimes referred to in a larger sense as "word formation"). Lexeme formation can do one of three things. It can change the part of category or speech of a word, for example: turning verbs into nouns or adjectives, or nouns into adjectives; as you can see in the examples:

1. Category changing lexeme formation (Dominguez,1991, p. 37)
V → N: amuse → amusement.
V → A: impress → impressive.
N → A: monster → monstrous.
2. Meaning changing lexeme formation.
Happy → unhappy
Orphan → orphanage
Wash → rewash
3. Both category and meaning changing lexeme formation.
Wash → washable
Louse → delouse

2.3 The Rules of Lexeme Formation

Imagine what it would be like to have to invent a wholly new word to express every single new concept. For example, if you wanted to talk about the process or result of amusing someone, you couldn't use amusement, but would have to have a term like Zorach instead. In addition, if you wanted to talk about the process or result of resenting someone, you couldn't use resentment, but would have to have something like plitz instead, and so on. As you can see, rules of lexeme formation allow for a measure of economy in our mental lexicons, we can recycle parts as it were, to come up with new words. It is probably safe to say that all languages have same ways of forming new lexemes, although, as we'll see those ways might be quite different from the means we use in English. On the other hand, we sometimes use morphology even when we do not need new lexemes. For example, we saw that each lexeme can have a number of word forms.

The lexeme walk has forms like walk, walks walked, walking that can be used in different grammatical contexts. When we change that form of a word so that it fits



in a particular grammatical context, we are concerned with what linguists call inflection. Inflectional word formation is word formation that expresses grammatical distinctions like number (singular vs. plural); tense (present vs. past); person (first, second, or third); and case (subject, object, possessive), among others it does not result in the creation of new lexemes, but merely changes the grammatical form of lexemes to fit into different grammatical contexts (Lieber, 2009, p. 6).

Same goes, morphology is a study of forms. In biology and other streams. That said, linguistic morphology by the same definition implies that it deals with words, their origins-how they're formed and their internal structures. So, what we are looking at is basically trying to trace back a word's lineage.

Morphemes: consider the word consideration. We can break it into three morphemes: re-consider-ation. Consider is called stem. A stem is a base morpheme to which another morphological piece is attached. The stem can be simple, made up of more than one piece. Although it consists of more than one part, most present-day speakers would treat it as an unanalyzable form. We could also call consider the root. A root is like a stem in making the substance of the word to which the parts attach, but the term refers only to morphologically simple units (Ibid, p. 6).

For example, disagree is the stem of disagreement, because it is the base to which -ment attaches, but agree is the root. Taking disagree now, agree is both the stem to which dis-attaches and the root entire word. Returning now to reconsideration, re-and-ation are both affixes, which means that they are attached to the stem. Affixes like re- that go before the stem are prefixes, and those like -ation that go after -er suffixes. Now, consider the English words lovely and quickly. They both end with the suffix-ly. But is it the same in both word? No, when we add -ly to the adjective quick, we create an adverb that describes how fast someone does something. But when we add-ly to the noun love, we create an adjective, what on the surface appears to be a single morpheme turns out to be two. One attaches to adjectives and create adverbs; the other attaches to nouns and creates adjectives.

Morphemes help us precisely in categorizing a word, they are defined as smallest linguistics pieces with grammatical function. A morpheme is composed of phoneme the smallest linguistically distinctive units of sound in spoken language, and of grapheme the smallest units of written language in written language.

2.4 Importance of Morphology

Morphology must have an overall purpose which would be the understanding of all a language person. One of such purposes is the creation of words and another is the modification of the existing ones. It is greatly helpful for teachers because, when words have identifiable parts (such as prefixes or suffixes), they can be predictable at some extent. In context, therefore, morphological analysis can help anybody to infer the meaning of some words, and, at the same time, to learn new words easier than without it. Whether they are words we see in signs on the street, or read in a written text, or hear in spoken messages. Knowing the terminations of the words and its meanings can come in handy for English teachers – and for students – when we do not know exactly the meaning of some words or when we do not have a dictionary at hand. Hence, the importance of being used to prefixes and suffixes and the role they play in words –it helps us see the flexibility of language. With morphological knowledge, students can take the nation of the meaning in the word "like" and



transform it into a number of possibilities (unlike, likely, unlikeness) to express their message more accurately and precisely. Eventually, morphological awareness can help language students to familiarize with lexical derivations and with the meaning or morphemes. They will be able to distinguish, for instance, that the suffixes "-ment" or "-ness" form a noun, or that the suffix "-ly" forms an adverb (Miecoloes, 2014).

Ultimately, they will be able to realize that, at some extent, the English language has a certain morphological logic people follow to know and produce new words. These new words, remind us of what we could call, in Chomsky`s words, the transformational –generative morphology, on the ability that we humans would have to perfectly produce and understand word we`ve never hear before if we already understand the root. Broadly speaking, morphological competence is also one of the essential elements that determine a higher level of proficiency in ESL or EFL. That is one of reasons why word-formation exercises (which work on derivational morphology) and conjugation exercises (which word on inflectional morphology) are very used in advanced levels and often incorporated in English international examinations. Another utility of morphology is that it helps us to have better writing skills. Being aware that there are certain morphological irregularities in English language is important to speak the language properly; in addition, it may even have a beneficial effect in auditory skills insofar as the phonological aspect is related with morphology in spoken language. The relation between morphology with syntax and phonology is so strong that it led the renowned linguist (Ibid).

Another aspect (often diminished by some people, but very interesting for language students and linguists), is that the study of morphology helps us see the relation that English has with other languages. When we talk about the roots, for example, we can notice that some words have their origin in Latin, German and French language and understand now this affected the pragmatic aspects of words, in regard to their degree of formality and informality. In conclusion, the study of morphology is not only an option but a "must" for any language student, provided that it is indispensable to fulfill adequate abilities to understand the target language, and to be able to communicate successfully (Ibid).

2.5 Morphological Analysis in Arabic

Although there are similarities between different languages, as they are tools to express meanings, there are many differences between the grammatical rules of these languages.

2.5.1 Arabic grammar

Arabic grammar has two categories, morphology and syntax. Morphology studies the forms of words and their transformations to intended meanings. Syntax studies the case ending of words and their positions in the sentence. An Arabic sentence consists of words. The word may be a particle, noun or a verb (Ibid).

2.5.2 Particles

Particles are sometimes called *letters of significance*. They present special meanings when they come with nouns or verbs particles may consist actually more than one letter. Particles are used in meanings of the following types: introduction, exclusions, future, selection, variability, definition, wish, answer, rejection, condition,



surprise, call or originality. These particles are used in sentence construction. The use of these particles may affect the words following them.

Example:

The article {ال} which means "The" (definite article).

Sentences: اهدنا الصراط المستقيم - أرنا الطريق المستقيم

Transliteration : ('arinaã al-.tarēqa al-mustaqēma) (Ibid).

English meaning: show us the straight path.

Notice that the article (al) is in both (al-.tarēqa) {الطريق} and (al-mustaqēma) {المستقيم}.

2.5.3 Nouns

A noun is a token that has a meaning in itself without being connected with time. Nouns are divided into two kinds: variable and invariable. Variable nouns are those that can be pulled to dull, plural, the diminutive and relative. Invariable nouns include personal nouns, demonstrative nouns, interrogative nouns, conditional nouns, conjunctive nouns, allusive nouns, circumstantial nouns, verbal nouns, numeral nouns (Ibid).

2.5.4 Verbs

The verb is a token that indicates a state or a fact happening in the past, present, or future. The verb is either complete or deficient (Ibid).

2.5.5 Sentences

An Arabic sentence may be either nominal sentence starts basically with a noun and the verbal sentence starts with a verb (Ibid).

Example:

Sentence: باسم نشيط صباحا

Transliteration: (bāsimun na[^]sē.tun .sabaã.han)

English meaning: Baasem (is) active in the morning.

Sentence: حضر باسم الى المدرسة مسرعا

Transliteration: (ha.dara bāsimun 'ilaã al-madrasati musri`an)

English meaning: Baasem came to the school in a hurry (Ibid).

2.6 Singular, Dual, and Plural

In addition to singular and plural of the number feature, Arabic has a representation of dual objects, for example a book in English is (kitāb) {كتاب} in Arabic. The Arabic word for Books is (kutub) {كتب} and for two books is (kitābān) {كتابان} or (kitābayn) {كتابين} depending on its role. The Arabic word for instructor is (mudarris) {مدرس}, for instructors is (mudarrisēna) {مدرسين} or (mudarrisūna) {مدرسون}, and for two instructors is (mudarrisān) {مدرسان} or (mudarrisayyn) {مدرسين} (Muhtaseb and Mellish, 1996. p. 10).

Morphemes are the minimal units of meaning. And suffixes usually have special requirements for the sort of bases they can attach to. Some of these requirements concern the phonology (sounds) of their bases, and others concern the semantics (meaning) of their bases, but the most basic requirements are often the syntactic part of speech or category of their bases. For example, the suffix -ness attaches to adjective, but not to verbs or nouns. -ness on adjectives: redness, happiness, wholeness, communeness, niceness. The prefix un- attaches to adjectives (where it means 'not') and to verbs (where it means 'reverse action'), but not to nouns: (Ibid, p. 10).



Un- on adjectives: unhappy, uncommon, unkind, unserious.

Un- on verbs: untwist, undress. So, the rule for –ness: -ness attaches to adjectives and produces nouns meaning, the quality of. Rule for un-: un- attaches to adjectives and produces adjective meaning 'not': un- attaches to verbs to and produces verbs meaning 'reverse action' (Lieber, 2009, p. 35).

Thousands of English adjectives begin with un- that the prefix un- means 'not', as further shown in the following pairs of words:

A	B
desirable	undesirable
likely	unlikely
inspired	uninspired
happy	unhappy
developed	undeveloped
sophisticated	unsophisticated

If we assume that the most basic unit of meaning is the word, what do we say about parts of words, like un-, which has a fixed meaning. In all the words in the "B" column, un- means the same thing 'not'. Undesirable means 'not desirable', unlikely means 'not likely', and so on. All the words in column "B" consist of at least two meaningful units: un + desirable, un + likely, un + inspired, and so on (Aristophanes, 2013, p. 37).

2.7 Arabic Number Morphology

Arabic has three forms of number: singular, dual and plural. Singular denotes only one, dual denotes two individuals of a class or a pair of anything and plural denotes three or more. Nouns, adjectives, verbs, pronouns and demonstrative are marked for number. The definite article is not marked for number. In Arabic, the classes noun and adjective are associated with an inflectional category number. A dual suffix and plural suffix are added to the base form which is singular to convert it to dual and plural. The dual suffix has few allomorphs: the plural suffix has a large number of allomorphs. The dual morpheme has a number of variants. The distribution of the dual morpheme and its variants is as follows: \-aani\ is added to the singular base form of nouns and adjectives in the nominative case; \-aan\ is added to the base form in the nominative case, before a pause; \-aa\ is added before another opposite noun; \-anni\ and \-ayn\ are added to the base form of noun in the oblique (accusative or genitive) case as in (Ibid, p. 37)

ولدين, ولدان, ولد

خبيرتين, خبيرتان, خبيرة

Changes ة to ت before the dual suffix, if the singular base form ends ة :

طالبات, طالبتان, طالبة

W is deleted before the dual suffix in nouns like:

أخ, أخوين, إخوان

Some nouns occur only in the dual and have no singular base form:

اثنتان, اثنتان, اثنتان



Plural forms may be sound or broken. Sound plural forms are either masculine or feminine. The plural morpheme has a large number of varies. Their distribution is as follows: \-uuna\, \-unn\, \-uu\, \iina\, \iin\, \ii\, Ex: معلمين, معلمون, معلم

Some nouns ending in the plural suffix –uun, or –iin are plural in form, but have a singular meaning: زيثون, ياسمين

The feminine plural suffix \-aat\ is added to the singular base form of the feminine noun or adjective to convert it to plural,

Example: بنات كبيرات, بنت كبيرة

Broken plurals are unlike sound masculine and feminine plurals, broken plurals are not formed by the addition of a plural suffix. They are formed by many **suppletive** allomorphs which involve some internal change such as the addition or deletion of a consonant or by a change of vowels. Both masculine and feminine singular nouns may have broken plural forms, Ex: طلاب, تحف

Some nouns have an invariable broken plural form. They have no singular form: أباييل, آلاء أنعام (Jarf, 2009).

3.0 The Morphological Analysis of Quranic Texts

Arabic refers to a group of languages or dialects used in many countries around the world such as Saudi Arabia, Egypt, Libya, Iraq and Morocco. Classical Arabic is the language of the Quran, the Holy Book of Islam. Modern standard Arabic is considered the lingua franca in many Arabic-speaking nations. It is used in current Arabic publications and spoken in Arabic media and understood by many varieties of Arabic dialects used in every day exchanges. Many English speakers find Arabic difficult to learn. The many differences they have play a large part in this difficulty. Aside from their roots, they have numerous differences in grammar, sounds, and writing system. While English is one of the west Germanic languages, the Arabic language, on the other hand, is a Semitic language.

English has 26 letters while Arabic has 28. The Arabic scripts are written and read from right to left and written in cursive. They have no lower or upper case and the rules in using punctuation are not as strict as that in English (Howard, N.D, p. 23).

Qur'an is the final revealed book that contains the message of guidance from Allah for all human kind. According to language, the salvation as well as worldly welfare of the entire humanity depends upon following the guidance ordained in this divine Book. In other words, success in this world as well as the hereafter for human kind is treasured in this great book. Therefore, there is an endless need to compile Quranic expositions, while calling people towards understanding its eternal message (Parek, N.D, p. 8).

The Holy Qur'an is the religious text of more than 1.5 billion Muslims everywhere the world who are talking in dissimilar languages. Even though Muslims use the Arabic text of Holy Quran for reading, it can be helpful to have its translation and well-formed interpretation in each nation's mother tongue or a universally studied language like English for producing a better understanding of the Quran. Furthermore, non-Muslims can have the ability to understand the holy Quran using its careful translations which provide them to have a fair view of Islam. It is not to forget the obligation of resistance against serious attempts for constructing an incorrect view of Muslims' believes (Tabrizi and Mahmud, N.D, p. 2).



Quran consists of 114 surats (as chapters), which have obvious boundaries in text. In general, the longer surats appear earlier in the Quran, while the shorter ones appear later. Each surat is formed from several ayats or verses.

Arabic language of Quran differs from Modern Standard Arabic (MSA), which is used in writing and formal speaking. The main difference is in syntax and lexicon. Based on this difference, it would be arguable that even the methods and tools for analyzing Arabic modern text may be need to change for the Quranic discourse analysis (Ibid, p. 2).

3.1 Quran divisions

The Holy Qur`an consists of 30 parts and each of them is divided into two sections called Hizb i.e. *one sixtieth*. The whole Quran is divided into four sections named Ruba i.e. *a quarter*. It is also divided into 114 chapters i.e. *surat* or *surat* which each contains number of verses i.e. *ayaat*. Qur`an consists of 114 surats or chapters, which have obvious boundaries in text. In general, the longer surats appear earlier in the Qur`an, while the shorter ones appear later. Each surat is formed from several ayats or verses.

The signs and this division came after the death of the prophet, (May Peace be Upon Him), and his successors. The purpose of these divisions is not to sort the text according to revelation time but to facilitate the search and access to the content of the Quran. A verse is the smallest part that can be read in the Holy Quran, for example; surat 108 Al-kawthar (A river in paradise). There are some verses that consist of only two or three letters; these are special verses that comes in the beginning of their surats and are also called as myster letters (Al-Rehaili, 2012, p. 12).

Numbering is a way to facilitate access to particular parts of the Quranic text. There are 6236 verses in the Holy Quran distributed in 114 surats. These surats are not the same length; shorter chapter, for example, Surat No. 108 (Al-Kawthar) has only three verses, while the longest surat, No. 2, namely, Al-Baqarh, has 286 verses (Ibid, p. 12).

3.2 Models of the Morphological Analysis of the Quranic Texts

This part is devoted for the morphological analysis of some Quranic texts; starting from Al-Qadr; i.e. Surat No. 108 to Al-Nas; i.e. No. 114, excluding some surats.

1. Surat Al-kawthar (A River in Paradise) سورة الكوثر

إنا	Two morphemes: (إن) a free morpheme; accusative particle that means <i>Indeed, We</i> . (ا) a bound morpheme; 1 st person plural object pronoun.
أعطيناك	Four morphemes: (أ) a bounds morpheme; a subject pronoun (عطى) a free morpheme; 1 st person plural perfect verb that means <i>We have given you</i> . (ن) a bound morpheme; a subject pronoun (ك) a bound morpheme; an object pronoun
الكوثر	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (كوثر) a free morpheme; an accusative masculine noun that means <i>Al-</i>



	<i>Kauthar.</i>
فصل	Two morphemes: (ف) a bound morpheme; a resumption particle. (صل) a free morpheme; an imperative verb that means <i>So pray</i> .
لربك	Three morphemes: (ل) a bound morpheme; a preposition that means <i>to</i> . (رب) a free morpheme; i.e. God or Lord. (ك) a bound morpheme; a singular possessive pronoun that means <i>you</i> .
و	A bound morpheme; a connector that means <i>and</i> .
انحر	A free morpheme; an imperative verb that means <i>sacrifice</i> .
إن	A free morpheme; an accusative particle that means <i>Indeed</i> .
شأنك	Two morphemes: (شأن) a free morpheme; an accusative masculine active participle that means <i>enemy</i> . (ك) a bound morpheme; a singular possessive pronoun that means <i>your</i> .
هو	A free morpheme; a singular personal pronoun that means <i>he (is)</i> .
الأبتر	Two morphemes: (الـ): a bound morpheme; the Arabic definite article that means <i>The</i> . (أبتر) a free morpheme; a nominative masculine noun which means <i>one cut off</i> .

2. Surat Al-Nasr (The Help): سورة النصر or The Victory

إذا	A free morpheme; time adverb which means <i>When</i> .
جاء	free morpheme; a singular perfect verb that means <i>comes</i> .
نصر	A free morpheme; a nominative masculine noun that means <i>(the) Help</i> .
الله	One morpheme a free morpheme; i.e. God or Lord
و	A bound morpheme; a connector that means <i>and</i> .
الفتح	Two morphemes: (الـ): a bound morpheme; the Arabic definite article, that means <i>The</i> . (فتح) a free morpheme; a nominative masculine noun that means <i>Victory</i> .
و	A bound morpheme; a connector that means <i>and</i> .
رأيت	2 nd person masculine singular perfect verb that means <i>you see</i> Two morphemes: (رأى) a free morpheme (ت) a bound morpheme; a subject pronoun.
الناس	Two morphemes: (الـ): a bound morpheme; the Arabic definite article which means <i>the</i> . (ناس) A free morpheme; plural noun that means <i>people</i> .
يدخلون	Three morphemes: (يدخل) the origin of this morpheme is (دخل) in the present form. A free morpheme, both morphemes make one verb form which means <i>entering</i> (ون) a bound morpheme; a subject pronoun.
في	A free morpheme; a preposition that means <i>into</i> .
دين	A free morpheme; a genitive noun that means <i>(the) religion (of)</i> .
الله	One morpheme a free morpheme; i.e. God or Lord



أفواجا	A free morpheme; an accusative plural indefinite noun that means (<i>in</i>) <i>multitudes</i> .
فسبح	Two morphemes: (ف) a bound morpheme; prefixed result particle. (سبح) a free morpheme; a singular imperative verb that means <i>Then glorify</i> .
بحمد	Two morphemes: (ب) a bound morpheme; a preposition that means <i>by</i> . (حمد) a free morpheme; a genitive masculine noun which means <i>with (the) praises</i> .
ربك	Two morphemes: (رب) a free morpheme; i.e. God or Lord. (ك) a bound morpheme; 2 nd person masculine singular possessive pronoun that means (<i>of</i>) <i>your Lord</i> .
و	A bound morpheme; a connector that means <i>and</i> .
استغفره	(غفر) : the origin of the morpheme in the past form. A free morpheme, Three morphemes: (است) a bound morpheme; an imperative verb that means <i>and ask His forgiveness</i> (ه) a bound morpheme; a singular object pronoun which means <i>him</i> .
إنه	Two morphemes: (إن) a free morpheme; an accusative particle. (ه) a bound morpheme; a singular object pronoun.
كان	A free morpheme; a singular perfect verb that means <i>Is</i> .
توابا	two morphemes: (تواب) A free morpheme; an indefinite active participle that means <i>Oft-Returning</i> . (أ) a bound morpheme

3. Surat Al-Ikhlaṣ (Sincerity): سورة الإخلاص

قل	say, one free morpheme, an imperative for. i.e. 'Say'
هو	A free morpheme; a personal pronoun that means <i>He</i> .
الله	One morpheme, a free morpheme; i.e. <i>God or Lord</i>
أحد	A free morpheme; an indefinite noun that means <i>The One</i>
الله	One morpheme, a free morpheme; i.e. <i>God or Lord</i>
الصمد	Two morphemes: (ال) a bound morpheme; the Arabic definite article. (صمد) a free morpheme; a singular noun that means <i>the Eternal, the Absolute</i> .
لم	A free morpheme; a negative particle that means <i>not</i> .
يولد	A free morpheme; 3 rd person, a singular imperfect that means <i>He begets</i> .
و	A bound morpheme; a connector that means <i>and</i> .
لم	A free morpheme; a negative particle that means <i>not</i> .
يولد	A free morpheme; 3 rd person, a singular imperfect that means <i>He is begotten</i> .



و	A bound morpheme; a connector that means <i>and</i> .
لم	A free morpheme; a negative particle that means <i>not</i> .
يكن	A free morpheme; 3 rd person, singular imperfect verb that means <i>to be</i> .
له	Two morphemes: (ل) A bound morpheme; a preposition, a personal pronoun that means <i>for</i> (هـ) a bound morpheme; an object pronoun.
كفوا	A free morpheme; an accusative masculine indefinite noun that means <i>equivalent</i> .
أحد	A free morpheme; a nominative masculine indefinite noun that means <i>any [one]</i> .

4. Surat Al-Falaq (The Daybreak): سورة الفلق:

قل	قل say, one free morpheme, an imperative for. i.e. 'Say'
أعوذ	Two morphemes: (أ): for the 1 st singular person (I), for the present tense- a bound morpheme. (عوذ): the origin of this morpheme is (يعوذ) in the present form. A free morpheme, both morphemes make one verb form which means I seek shelter.
برب	Two morphemes: (بـ) a bound morpheme; a preposition that means by (رب) a free morpheme; i.e. God or Lord
الفلق	Two morphemes: (ال) a bound morpheme; the Arabic definite article. (فلق) a free morpheme; genitive masculine noun that means <i>daybreak</i> .
من	A free morpheme; a preposition that means <i>of</i> .
شر	A free morpheme; a singular noun that means <i>the evil</i> .
ما	A free morpheme; a relative pronoun that means <i>(of) what</i> .
خلق	A free morpheme; a singular perfect verb that means <i>He created</i> .
و	A bound morpheme; a connector that means <i>and</i> .
من	A free morpheme; a preposition that means <i>from</i> .
شر	A free morpheme; a singular noun that means <i>the evil</i> .
غاسق	A free morpheme; an indefinite active participle that means <i>(of) darkness</i> .
إذا	A free morpheme; a preposition that means <i>if</i> .
وقب	A free morpheme; a singular perfect verb that means <i>it spreads</i> .
و	A bound morpheme; a connector that means <i>and</i> .
من	A free morpheme; a preposition that means <i>from</i> .
شر	A free morpheme; a singular noun that means <i>the evil</i> .
النفاثات	Three morphemes: (ال) a bound morpheme; the Arabic definite article. (نفاث) a free morpheme; a genitive feminine plural noun that means <i>(of) the blowers</i> . (ات) a bound morpheme; for plural feminine.
في	A free morpheme; a preposition that means <i>in</i> .



العقد	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (عقد) a free morpheme; plural noun that means <i>the knots</i> .
و	A bound morpheme; a connector that means <i>and</i> .
من	A free morpheme; a preposition that means <i>from</i> .
شر	A free morpheme; a singular noun that means <i>the evil</i> .
حاسد	A free morpheme; an indefinite active participle that means <i>(of) an envier</i> .
إذا	A free morpheme; a preposition that means <i>if</i> .
حسد	A free morpheme; a singular perfect verb that means <i>he envies</i> .

5. Surat Al-Naas (Mankind): سورة الناس

قل	قال: say, one free morpheme, an imperative for. i.e. 'Say'
أعوذ	Two morphemes. (أ): for the 1 st singular person (I), for the present tense - a bound morpheme. (عوذ): the origin of this morpheme is (يعوذ) in the present form. A free morpheme, Both morphemes make one verb form which means <i>I seek shelter</i> .
برب	Two morphemes: (بـ) a bound morpheme; a preposition that means <i>by</i> . (رب) a free morpheme; i.e. <i>God or Lord</i> .
الناس	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (ناس) A free morpheme. It means <i>(of) mankind</i> .
ملك	A free morpheme. It means <i>the king</i> .
الناس	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (ناس) A free morpheme; plural noun that means <i>(of) mankind</i> .
الله	A free morpheme. i.e. <i>the God or Lord</i> .
الناس	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (ناس) A free morpheme; plural noun that means <i>(of) mankind</i> .
من	A free morpheme; a preposition that means <i>of</i> .
شر	A free morpheme; a singular noun that means <i>the evil</i> .
الوسوا س	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (وسواس) A free morpheme; a singular noun that means <i>(of) the whisperer</i> .
الخناس	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (خناس) a free morpheme. It means <i>the one who withdraws</i> .
الذي	A bound morpheme ; a relative pronoun that means <i>The one who</i> .
يوسوس	Two morphemes: (يـ) a bound morpheme; 3 rd masculine person (وسوس) a free morpheme; a singular imperfect verb that means <i>whispers</i>



في	A free morpheme; a preposition that means <i>in</i> .
صدور	A free morpheme; plural noun that means <i>(the) breasts</i> .
الناس	Two morphemes: (الـ) a bound morpheme; the Arabic definite article. (ناس) a free morpheme; plural noun that means <i>(of) mankind</i> .
من	A free morpheme; a preposition that means <i>of</i> .
الجِئَة	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (جِئَة) a free morpheme; a genitive feminine noun that means <i>the jinn</i> .
و	A bound morpheme; a connector that means <i>and</i> .
الناس	Two morphemes: (الـ): a bound morpheme; the Arabic definite article. (ناس) A free morpheme; plural noun that means <i>(of) mankind</i> .

4.0 Conclusion and Recommendations

4.1 Conclusions

This paper presents the morphological analysis of Quranic texts which shows the Arabic morphology for some surats from the Qur`an which help the reader to understand Qur`an clearly. Many English speakers find Arabic difficult to learn. The many differences they have play a large part in this difficulty. Aside from their roots they have numerous differences that are in grammar, sounds and writing system. Classical Arabic is the language of the Qur`an so there is "no" possible way that can completely understand the Qur`an without it. That is why it is important to care about the studies of Quranic texts in English language which help non-Arabic students to understand it carefully.

This present study also focuses on comparing and contrasting English and Arabic morphology to determine the points where they differ by doing morphological analysis for both languages which help the reader understand the meaning of that.

4.2. Recommendations

The study recommends to care about the morphological analysis of the Glorious Quran for the English translations so that they may help non-Arabic students and researchers to understand it carefully.

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