

# Arabic Personal Pronouns as Word, Clitic, and Affix

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**Abstract:** Arabic personal pronouns are of various forms. Besides they resemble persons, genders, and numbers, they can be in the forms of words, clitics, or affixes. As words, they constitute a free morpheme. As a clitic or an affix, they attach to a host and their existence depends on it.

This paper tries to discuss Arabic personal pronouns in their forms of word, clitic, and affix. Between a word and an affix there is a clitic, whose characteristics represent both the characteristics of a word and an affix. Arabic pronouns can demonstrate the characteristics of the three forms.

**Keywords:** clitics, affixes, words, personal pronouns,

### 1. INTRODUCTION

The category of English words falls into two classes, which are then classified into twelve word classes (Quirk, Randolph, et.al: 67). They are open and closed classes. The open class includes nouns, adjectives, full verbs, and adverbs. The closed class covers prepositions, pronouns, determiners, conjunctions, modals, primary verbs and two lesser categories numerals, and interjections. The above mentioned classification is based on their presence in dictionaries. The first class belongs to those words followed by their inflectional or derivative forms in their same entry while the others belong to those words having no derivative or inflectional forms in their entries. The word *house*, for example, has its inflectional form *houses*, the word *write* has a derivative form *writer*, the word *slow* has its inflectional form *slower*, and the adverb *slowly* also is derived from *slow*.

Arabic has long practiced such a classification. Arabic words fall into three main classes (Uroosa, Izzath, 2010:31). They are verbs or *fi'āl* (فعل), nouns, adjectives, and adverb called *ism* (اسم), and other than those words under the name *harf* (حرف). The first two classes are content or lexical words and the third class is called functional or grammatical words. The verbs belong to inflectional words called *tashrif* (تصرف) or conjugation where the subject of a sentence conjugates with the verb. The nouns together with adjectives and adverbs belong to both inflectional and derivational words called *muṣrab* (معرب). Very few of them belong to unchanged words called *mabniy* (مبنى). The third class belongs to the unchanged words.

The word classification in Arabic seems simple but it is very rich with morphological processes involving affixation, which includes prefixation, infixation, and suffixation (Elgibali, Alaa, 2005:35). This is due to the status of Arabic as an infixing language where morphological processes involve the roots in the forms of consonants as templates. Elgibali (ibid: 36) calls them radicals. The word *kataba*, for example, can be derived into *kutiba*, *kitābun*, *kātibun*, which mean *being written*, *writing (collection) or book*, and *writer*. The consonants *k*, *t*, *b*, retain in the derived and inflected words. The following example is taken from Structure and Function of Arabic Verbs (Bahloul, Maher, 2008:32)

(1) *Kutibat?a r-risālatu*

كتبت الرسالة

- written - letter

‘The letter is written.’

(2) *Ruqīsha fī l-baiti*

- dance - in – house

‘It is danced in the house.’

In the above mentioned examples, the words *kutibat* and *ruqisha* have the affixes of the first and second vowels *-u-i-*. The affix *-u-i-* indicates the passive form. The suffix *-un* in *kitābun* and *kātibun* indicates *ism*. In addition the infix *-i-ā-* indicates the thing or the noun, and the infix *-ā-i-* indicates the performer. The following example of *-ā-i-* infix is taken from Modern Arabic, Structures, Functions, and Varieties (Hole, Clive, 2004:164).

(3) *Naxnukātibūnahādzihi r-risāla.*

نحن كاتبون هذه الرسالة

- we - writer - this – letter

‘We are the writers of this letter.’

The infix *-ā-i-* in the word *kātibūna* indicates the performer and the suffix *-ūna* is the plural marker. All the above examples show that Arabic is very rich with affixes with templates.

Among the rich word formation, Arabic personal pronouns show special characteristics. They can appear in free morphemes or detached pronouns and bound morphemes or attached pronouns (Uroosa, Izzath, op.cit:51). The following part describes Arabic pronouns in different forms.

## 2. ARABIC PERSONAL PRONOUNS

Personal pronouns in some languages can appear in a weak and strong pronoun (Movrogiorgos, Marios, 2010:6). As a strong or detached pronoun or in Arabic *ḍamāʾirmunfaʾilah* (ضماء رمذ فصلة), the pronoun stands alone as a word and as a weak or attached pronoun *ḍamāʾirmuttaʾilah* (ضماء متصل), it attaches to a word or a host. In other words, Arabic personal pronouns can appear in a bound morpheme as in an infix or in a clitic, or as an independent word. Holes (2004, 177) says:

...there are two sets of pronominal forms: a set of free morphemes that are written as separate words and that generally occur only in the position of grammatical subject (but may be used appositionally in other than subject position) and a set of bound pronominal clitic that can be suffixed to verbs, nouns, prepositions, and particles of various types and that may function as the grammatical object, indirect object, or possessor of the word to which they are suffixed.

### 2.1. Arabic Strong Pronouns

Arabic strong pronouns or Arabic detached pronouns as independent words have no function other than nominative case (Abu-Cakra, Farouk, 2007:87). This can be associated the subjective function. In a nominal sentence (الجملة النسمية) the subject takes the first position. The strong pronouns can take the position of a subject. The following sentences show the case.

(4) *Al-bintulaḥḥfatun.* (Abu-Cakra, Farouk, 2007:87)

البنت لطيفة

girl kind

‘The girl is kind.’

(5) *Hiyalaḥḥfatun.* (Abu-Cakra, Farouk, 2007:87)

هي لطيفة

she kind

‘She is kind.’

In (5) the detached pronoun *hiya* functions the same function as *al-bintu* in (4). They both function as a subject of the respective sentence.

Apart from the subjective function, Arabic detached pronouns sometimes function as an appositive to give a special emphasis. The emphasis is also given to a detached pronoun preceding a verb (Abu-Cakra, Farouk, 2007:88). It is known that Arabic sentence patterns follow a VSO

pattern. When a detached pronoun comes before a verb, it is a pattern that gives an emphasis to the subject of the sentence. The sentences with given emphases using a detached pronoun can be seen in the followings:

(6) *Marartu bi=ka?anta..*

مررت بك أنت

(I) passed by you, you

'You are the one I passed.'

(7) *?anauxibu=ki.*

أنا أحبك

I love you

'I certainly love you.'

In (6) the preposition *bi* is followed by the accusative attached pronoun *ka*, which means *you*. This pronoun is repeated or given an appositive form *?anta* to show an emphasis. In (7) the emphasis is given by fronting the subject. It is a matter of fact that an Arabic verb has already contained a pronoun in an affix form (this matter is discussed in the next part). When somebody wants to give an emphasis on it the pronouns is mentioned before the verbas found in (7).

The Arabic complete personal pronouns as detached pronouns with their characteristics can be seen in the following table.

**Table1.** Arabic Strong Pronouns (modified from Holes, 2004:178)

| Person                        | Singular                 | Dual                             | Plural                         |
|-------------------------------|--------------------------|----------------------------------|--------------------------------|
| 1 <sup>st</sup> Masc.<br>Fem. | ?ana(أنا)<br>?ana(أنا)   | naxnu(نحن)<br>naxnu(نحن)         | naxnu(نحن)<br>naxnu(نحن)       |
| 2 <sup>nd</sup> Masc.<br>Fem. | ?anta(أنت)<br>?anti(أنت) | ?antumā(انتما)<br>?antumā(انتما) | ?antum(انتم)<br>?antunna(انتن) |
| 3 <sup>rd</sup> Masc.<br>Fem. | huwa(هو)<br>hiya(هي)     | humā(هما)<br>humā(هما)           | hum(هم)<br>hunna(هن)           |

The Arabic strong pronouns carry the information of persons, gender and number markers. Concerning these things Arabic pronouns know two kinds of gender namely the masculine and feminine known as *mudzakar* (مذكر) and *mu?anats* (مؤنثة). For example:

(8) *Huwamujtahidun.*

(Buchori, Imam, 1973:16)

هو مجتهد

- he - diligent

'He is diligent.'

(9) *Hiyamujtahidatun*

هي مجتهدة

- she - diligent

'She is diligent.'

(10) *?anamujtahidun*

أنا مجتهد

- I - diligent

'I am diligent.'

(11) *?anamujtahidatun*

أنا مجتهدة

- I - diligent

'I am diligent.'

(12) *Naxnumujtahidūna*

نحن مجتهدون

- we - diligent

'We are diligent.'

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The pronouns in the above sentences are *huwa*, *hiya*, and *ana*. The third person singular pronoun *huwa* refers to masculine gender as found in (8) and the third person singular pronoun *hiya* refers to feminine gender as found in (9). This is seen in the agreement with the complement *mujatahidun* and *mujtahidatun* where the first is masculine and the second is feminine. The pronoun for the first person singular *ana*(أنا) applies both to masculine and feminine. The case is clearly exemplified in sentences (10) and (11). The same case applies to the first person dual and plural pronoun *na* (نحن) where it refers to both masculine and feminine as found in (12).

As Arabic nouns fall into three categories namely singular *mufrad* (مفرد), dual *mutsanna* (مثنى), and plural *jama'* (جمع), the pronouns also represent these things. The second person pronouns singular *anta* refers to masculine and *anti* refers to feminine while the second person dual pronoun *antumā* refers to both feminine and masculine. The second person pronoun plural *antum* and *antunna* refer to masculine and feminine. These things are exemplified in the following sentence:

(13) *antamujtahidun*

(Buchori, Imam, 1973:16)

أنت مجتهد

- you - diligent

'You (sing.masc.) are diligent.'

(14) *antimujtahidatun*

أنت مجتهدة

- you - diligent

'You (sing.fem.) are diligent.'

(15) *antumāmujtahidāni*

أنتما مجتهدة

- you - diligent

'You (du.masc./fem.) are diligent.'

(16) *antummuhtahidūna*

أنتم مجتهدون

- you - diligent

'You (plur.masc.) are diligent.'

(17) *antunnamujtahidunna*

أنتن مجتهدن

- you - diligent

'You (plur.fem.) are diligent.'

Sentence (13) and (14) treat singular different pronouns for masculine and feminine. Though the spellings are the same the pronunciation of the two are different. They pronounced as *anta* and *anti*. The dual pronoun *antumā* in (15) is for dual masculine and feminine. The plural pronoun

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*ʔantum* and *ʔantunna* in (16) and (17) are used to refer to plural masculine and plural feminine respectively.

Apart from the singular third person pronouns in sentences (8) and (9) there are also dual and plural third person pronouns, which also reflect genders. Those pronouns are found in the followings:

- (18) *Humāmujtahidāni /mujtahidatāni.* (Buchori, Imam, 1973:16)

هما مجتهدان/ مجتهدتان

- they - diligent

‘They (du.masc./fem.) are diligent.’

- (19) *Hum mujtahidūna*

هم مجتهدون

- they - diligent

‘They (plu.masc.) are diligent.’

- (20) *Hunnamujtahidunna*

هن مجتهدن

- they - diligent

‘They (plu.fem.) are diligent.’

Here the dual pronoun is used for both masculine and feminine as found in (18). The plural third person pronouns show different forms for masculine and feminine as found in (19) and (20).

## 2.2. Arabic Weak Pronouns

Arabic weak pronouns or attached pronouns or in Arabic term *ḍamā ʔirmuttasīlah* (ضمائر متصلة) include a clitic and an affix. A clitic is a bound morpheme which is not an affix but which, nevertheless, occurs as part of a word (Katamba, Francis.:108). In another fashion Gerlach (2002:2) says: “A clitic is generally understood to be a word that cannot stand on its own and ‘leans’ on a host word.” Thus, a clitic has the characteristics of a word. In most cases a clitic has its free and bound forms.

An affix carrying personal pronouns in Arabic can be a prefix, an infix, or a suffix. It can show person, gender, and number. Arabic personal pronouns as clitics and affix are described below.

### 2.2.1. Arabic Pronouns as Clitics

The distinction of detached and attached pronouns is that the former involve syntax i.e. how they are combined with other words and the latter concerns with how they attach to different hosts of different words. The following part discusses the Arabic attached personal pronouns as clitics.

- Characteristics of Clitics

The discussion of clitics takes a special position in linguistics. It involves both morphology and syntax. Since clitics attach to words or hosts they belong to the study of morphology. As their origin is a free form and they are capable of attaching to different words they show the characteristics of free morphemes. Thus, they show syntactic matters. In other words, clitics become a part of morphology and a part of syntax.

The special characteristics of clitics have been described by many linguists especially by Zwicky and Pullum. Those characteristics can be summarized in the followings:

A clitic originates from a word that loses its syllable or its stress and then it attaches to the nearby word. Booij says: “This is essentially phonological understanding, on which a (pro- or en-) clitic is a stressless ‘little’ word that lack independent accent, and that (as a result) depends prosodically on an adjacent word.” The pronoun *naxnu* (نحن) for example, consists of two syllable *nax* and *nu*. The pronoun gets a stress on the first syllable. When it loses its stress and its second

syllable the remaining part is *nā*, it becomes an enclitic because it attaches to the end of a word *kitābu=nā*.

There is another kind of clitic, which is neither a loss of stress nor a loss of syllable but it is a variant of free morpheme. "a clitic is a bound form that is a variant of a free morpheme." A clitic of this kind is best illustrated in English. The use of an apostrophe *s* in the following sentences may illustrate the case.

(21) Jane's finished her work.

(22) Jane's work has finished.

In (21) the apostrophe *s* is known as a contraction of the word *has* because the past participle verb *finished* requires the presence of that word. In (22) the same apostrophe *s* is not the result of such a contraction but it is a variant of the expression *the work of Jane*.

Besides a loss of stress and syllable and a variant of another free morpheme, a clitic can show its characteristic of being able to combine with different kinds of words. *Clitics can exhibit a low degree of selection with respect to their host, while affixes exhibit a high degree of selection with respect to their stem. Clitics are more restricted in their distribution.* This characteristic shows a characteristic of free morpheme.

The characteristics of clitic, therefore, resemble that of the characteristics of both a word and an affix.

- Various Forms of Arabic Pronominal Clitics

The following part describes different forms of Arabic pronominal clitics. As clitics are reduced forms of a word there must be some syllable reduction from the strong pronouns. The basic syllables in Arabic cover CV, CVV, and CVC where a vowel never appears at the beginning (Watson, Jenet, C.E.,:56). Concerning the first person singular pronoun *ʔana*, it consists of two syllable *ʔa-na* and the second syllable is deleted in the weak form remaining the syllable *ʔa*. This is no longer a free form and must be attached to its host at the end to form an enclitic. As a clitic must not get a stress, the glottal sound /ʔ/ weakens and merges with the vowel /a/ to form / ī / . Thus, the weak form =ī belongs to a clitic for the first person singular. The word *kitāb=ī* (كتبي), for example, consists of a free morpheme, the word *kitāb* (كتاب), which means *a book* and the clitic =ī (ي), which shows a possession of the first person or *my*. So the word means *my book*. Besides the clitic attaches to a noun as shown in the example, it can also attach to a preposition such as *kitābu=ī*, which means *book of mine*. As a clitic having the characteristics of a word, it can attach to different kinds of word.

The clitic =ī under certain condition changes its form into =nī and ya. They are allomorphs to the clitic =ī. They are found in the following sentences.

(23) *Iyyā=ya tanšuru* (Buchori, Imam, 1973:16)

إياي تنصر

- only – me – (you) help

‘You only helped me’

(24) *Innā=nī min l-muslimīna*

انانى من المسلمين

- surely – me - in - muslims

‘Surely, in me are muslims (characteristics)’

The pronoun =ya in (20) which is a clitic attached to the *ʔarf* or preposition *iyyā* is an allomorph of the clitic =ī. Because of its phonological environment the clitic becomes =ya. In (21) the clitic =nī is an allomorph of the clitic =ī. Again because of the phonological surrounding the clitic becomes =nī.

The strong pronoun of first person dual and plural *naḥmu* consists of two syllable *naḥ-nu*. The second syllable is also deleted remaining the syllable *naḥ*. When it gets no stress the final

consonant weakens into a vowel resulting in a clitic=*nā*. The word *kitābu=nā*, which means *our book* consists of a free morpheme *kitābu* and a clitic =*nā*. The ability of the clitic =*nā* to attach to a verb *anfusa=na*, which means *forgiveme*, shows its status as a clitic.

The strong pronouns of second person singular *ʔanta* and *ʔanti* apply to a masculine and feminine form. Both pronouns consist of two syllables as seen in *ʔan=ta* and *ʔan=ti*. In this case the first syllables are omitted resulting in *-ta* and *=ti*. The consonant /t/ weakens to become /k/. Thus, the clitics=*ka* and *=ki* represent the second person singular masculine and feminine pronouns. The words *kitābu=ka* and *kitābu=ki*, which mean *your book* (masc.) and *your book* (fem.) are good examples.

A different treatment should be done in breaking down the second person dual for masculine and feminine pronoun, which is the same form *ʔantumā* and the second person plurals for masculine and feminine pronouns *ʔantum*, and *ʔantunna*. The first pronoun follows the principle CVC-CV-CVV *ʔan-tu-mā*, where C refers to a consonant and V refers to a vowel. The second pronoun follows CVC-CVC *ʔan-tum* and the third pronoun follows CVC-CVC-CV *ʔan-tun-na*. The first syllable is omitted resulting in *-tumā*, *-tum* and *-tunna*. Like in the case of the second person singular the sound /t/ is converted into /k/ to form the clitics =*kumā*, =*kum*, =*kunna*. The words *kitābu=kumā*, *kitābu=kum* and *kitābu=kunna*, which mean *your book* (dual masc. /fem), *your book* (plur.masc.) and *your book* (plur.fem), are good examples.

The strong pronouns of third person singular cover the masculine *huwa* and the feminine *hiya*. Both pronouns can be decomposed into syllabic forms CV-CV *hu-wa* and *hi-ya*. In this case the second syllable is omitted and the remaining syllables are *hu* and *hi* where the second changes into *ha*. Thus, =*hu* and =*ha* become the Arabic clitics of the third person singular forms. Those clitics are exemplified in the words *kitābu=hu* and *kitābu=ha*, which mean *his book* and *her book*. The first has an allomorph =*hi* while the second has no allomorph. In its genitive form the word *kitābu=hu* becomes *kitābi=hi* while the word *kitābu=ha* becomes *kitābi=ha*, where the clitic=*ha* remains the same.

The third person dual strong pronouns *humā* is used for both masculine and feminine while *hum* and *hunna* are the third person plural strong pronouns for the respective genders. These three strong pronouns take same forms as the weak pronouns or clitics. The only difference is their spelling. As clitics, they are attached to their hosts.

The above mentioned clitics can be summarized in the following table:

**Table2.** Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Clitics (32)

|       | Singular<br>D <sub>12</sub> hed / Attached           | Dual<br>Detached / Attached               | Plural<br>Detached / Attached                  |
|-------|--|---|--|
| 3 m.  | <i>huwa</i> / = <i>hu</i> , = <i>hi</i>              | <i>humā</i> / = <i>humā</i> , <i>himā</i> | <i>hum</i> / = <i>hum</i> , = <i>him</i>       |
| 3 f.  | <i>hiya</i> / = <i>ha</i>                            | <i>humā</i> / = <i>humā</i> , <i>himā</i> | <i>hunna</i> / = <i>hunna</i> , = <i>hinna</i> |
| 2 m.  | <i>ʔanta</i> / = <i>ka</i>                           | <i>ʔantumā</i> / = <i>kumā</i>            | <i>ʔantum</i> / = <i>kum</i>                   |
| 2 f.  | <i>ʔanti</i> / = <i>ki</i>                           | <i>ʔantumā</i> / = <i>kumā</i>            | <i>ʔantunna</i> / = <i>kunna</i>               |
| 1m.f. | <i>ʔana</i> / = <i>ī</i> , = <i>nī</i> , = <i>ya</i> | -   | <i>na ʔnu</i> / = <i>nā</i>                    |

### 2.2.2. Arabic Pronouns as Affix

Besides Arabic attached pronouns appear in a clitic, they can also appear in an affix. Arabic verbs do not only show verbal entity, but they also show pronominal entity. The verb *katabtu* (كُتِبْتُ), for example, represents the verb in the third person masculine singular form, which means *Iwrote*. Thus, the subjective pronoun *he* has been conjugated with the verb. Conjugation is common in western languages particularly in Spanish (Schmidt, 2008:35). When the verb conjugates with the first person plural pronoun the same verb becomes *katabna* (نُكْتُبُ) which means *Wewrote*.

The third person masculine singular form of verb is considered to be the stem form nevertheless the vowel /a/ functions as a suffix. Thus, the real stem form is *katab*. The following table shows the Arabic pronominal suffixes in the perfective indicative forms together with their respective detached pronouns.



**Table3.** Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Suffix

|              | Singular<br>Detached / Attached                               | Dual<br>Detached / Attached  | Plural<br>Detached / Attached  |
|--------------|---|--|--|
| 3 m.<br>3 f. | <i>huwa / <u>kataba</u></i><br><i>hiya / <u>kabat</u></i>     | <i>humā / <u>katabā</u></i><br><i>humā / <u>kabatā</u></i>           | <i>hum / <u>katabū</u></i><br><i>hunna / <u>katabna</u></i>          |
| 2 m.<br>2 f. | <i>ʔanta / <u>katabta</u></i><br><i>ʔanti / <u>kabati</u></i> | <i>ʔantumā / <u>kabatumā</u></i><br><i>ʔantumā / <u>kabatumā</u></i> | <i>ʔantum / <u>kabatum</u></i><br><i>ʔantunna / <u>kabatumna</u></i> |
| 1m.f.        | <i>ʔana / <u>kabatu</u></i>                                   | -  | <i>na ʔnu/ <u>kabna</u></i>  |

In the above mentioned table the suffixes are underlined.

The Arabic verbs in the stem form are of three form distinguished by the second vowel of the verb in their perfective form. Those vowels are /a/, /i/, and /u/. Therefore, the verbs can follow the pattern *faʕala*, *faʕila*, and *faʕula*. In the imperfective form, the pattern *faʕala* inflects in three form, the pattern *faʕila* inflects in two forms, and the pattern *faʕula* inflects in one form. The Arabic perfective indicative verbs conjugate with the pronouns in the forms of suffix whereas the imperfective indicative verbs conjugate with the pronouns in the form of confix. Thus, all standard Arabic dictionaries normally list an entry of perfective form with its imperfective counterpart i.e. *kataba – yaktubu* etc. The following table shows the three stem forms of the perfective Arabic verbs with their six inflected forms in imperfective.

**Table4.** The Perfective Arabic Stem Forms with Their Imperfective Forms

| No. | Perfective    | Imperfective   | Gloss | Perfective    | Imperfective   | Gloss    |
|-----|---------------|----------------|-------|---------------|----------------|----------|
| 1   | <i>faʕala</i> | <i>jafʕulu</i> | work  | <i>kataba</i> | <i>jaktubu</i> | write    |
| 2   | <i>faʕala</i> | <i>jafʕilu</i> | work  | <i>ʕalasa</i> | <i>jaʕlisu</i> | sit      |
| 3   | <i>faʕala</i> | <i>jafʕalu</i> | work  | <i>qaraʔa</i> | <i>jaqraʔu</i> | read     |
| 4   | <i>faʕila</i> | <i>jafʕalu</i> | work  | <i>fahima</i> | <i>jafhamu</i> | know     |
| 5   | <i>faʕila</i> | <i>jafʕilu</i> | work  | <i>ʕasiba</i> | <i>jaʕsibu</i> | consider |
| 6   | <i>faʕula</i> | <i>jafʕulu</i> | work  | <i>ʕasuna</i> | <i>jaʕsunu</i> | be good  |

The Arabic confixes showing conjugation of different pronouns can be found in the following table and the succeeding table shows the verb *ʕalasa* which means *sit* with its conjugations in imperfective form.

**Table5.** Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Confix

|              | Singular<br>Detached / Attached                    | Dual<br>Detached / Attached                              | Plural<br>Detached / Attached                           |
|--------------|--|--|---|
| 3 m.<br>3 f. | <i>huwa / ja----u</i><br><i>hiya / ta----u</i>     | <i>humā / ja----āni</i><br><i>humā / ta----āni</i>       | <i>hum / ja----ūna</i><br><i>hunna / ja----na</i>       |
| 2 m.<br>2 f. | <i>ʔanta / ta----u</i><br><i>ʔanti / ta----ina</i> | <i>ʔantumā / ta----āni</i><br><i>ʔantumā / ta----āni</i> | <i>ʔantum / ta----ūna</i><br><i>ʔantunna / ta----na</i> |
| 1m.f.        | <i>ʔana / ʔa----u</i>                              | -  | <i>na ʔnu/ na----u</i>                                  |

**Table6.** Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Confix

|              | Singular<br>Detached / Attached                                  | Dual<br>Detached / Attached  | Plural<br>Detached / Attached   |
|--------------|--|--|---|
| 3 m.<br>3 f. | <i>huwa / <u>jaʕlisu</u></i><br><i>hiya / <u>taʕlisu</u></i>     | <i>humā / <u>jaʕlisāni</u></i><br><i>humā / <u>taʕlisāni</u></i>       | <i>hum / <u>jaʕlisūna</u></i><br><i>hunna / <u>jaʕlisna</u></i>       |
| 2 m.<br>2 f. | <i>ʔanta / <u>taʕlisu</u></i><br><i>ʔanti / <u>taʕlisina</u></i> | <i>ʔantumā / <u>taʕlisāni</u></i><br><i>ʔantumā / <u>taʕlisāni</u></i> | <i>ʔantum / <u>taʕlisūna</u></i><br><i>ʔantunna / <u>taʕlisna</u></i> |
| 1m.f.        | <i>ʔana / <u>ʔaʕlisu</u></i>                                     | -  | <i>na ʔnu/ <u>naʕlisu</u></i>   |

In the above mentioned table the confixes are underlined.

**3. CONCLUSION**

From the brief discussion above, it can be concluded that Arabic pronouns exhibits gender i.e. masculine and feminine, number, i.e. singular, dual, and plural, and person, i.e. first, second and

thirds person. The pronoun can be in the form of word or detached pronoun, clitic, suffix, or confix. The suffix and confix appear in conjugation. Arabic verbs show six kinds in their conjugations.

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# Arabic Personal Pronouns as Word, Clitic, and Affix

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