

CHAPTER III

GENERAL DESCRIPTION

3.1. INTRODUCTION

Arabic belongs to the language family commonly called semitic (Beeston, 1970) and it is able to exist in our choice by way of citation that makes Arabic to be well maintained. Moreover, it is protected by the existence of the earliest surviving document of written Arabic namely the Qur'an (Islam sacred's book which was revealed to the Prophet Muhammad in the early years of the seventh century) and the Hadist (Muhammad's talk, action, and agreement) as well as the works told by the trustworthy persons (Ghulayaini, 1991, ;Beeston, 1970).

This chapter will describe Arabic in some points which is required to make the discussion easy to follow . In discussing the system of Arabic negation, there are three important subjects that have close association : (1) Arabic parts of speech, since certain negative constituents can only negate or be followed by certain class of words; (2) The basic pattern of Arabic kernel sentence, in order to know the structure of sentence being analyzed; (3) /i'r.b/ or the change of final syllable of Arabic word,

because the presence of a negative constituent will influence the final syllable of the word(s) following. In addition, another important point to know is that Arabic is written and read from right to left.

Considering that the researcher does not find the direct English translation for some Arabic terms, they will be put in slashes mark //.

3.2. PARTS OF SPEECH IN ARABIC

It has traditionally been recognized that there are three lexical classes (parts of speech) in Arabic. These are : /ismun/, /fi'lun/ and /ḥarfun/ (Ghulayaini, 1992:15).

3.2.1. /ismun/

/ismun/ is defined as a word which denotes a person, an animal, a plant or any animate thing; or modifies or refers to any of them (Al-Jarim, Abdul-Rauf). The term /ismun/ is regarded as noun in English, includes and applies to the pronouns, the adjectives, the adverbs. The pronouns, however, cover the relative pronoun, the demonstrative pronoun, the relative pronoun, and the interrogative pronoun.

3.2.2. /fi'lun/

/fi'lun/ or verb is a word that denotes the meaning towards itself with the existence of tense. Its constituent syllables denote an action; and its pattern denotes a time. In other words, the verb denotes an action and its time.

The arabic verb has three divisions. It is either indicative or imperative. The indicative may indicate an action that took place and was completed before the time of speaking, or an action which occurs after or at the time of speaking.

- (1). **أَلْفِعْلُ الْمَاضِي** /al-fi'lun al-mādi/ or the past tense, that is a verb that indicates an action in the past. English authors call it "Perfect" because the action indicated is finished before the time of speaking. Therefore, this division covers the English simple Past Tense, the Perfect Past and Present Tenses.
- (2). **أَلْفِعْلُ الْمُضَارِعِ** /al-fi'lun al-muḍāri'ū/ is the verb which indicates an action which occurs after or at the time of speaking. English authors call it "Imperfect", because at the time of speaking the action indicated is not completed or may not even been started. Therefore, this division covers the English Present, Continuous, and the Future Tenses. The specific time of

this type of verb may be indicated by the such of words as /al-ān/ 'now', /ghōdan/ 'tomorrow', /sa/ or /saufa/ each of which means 'will' or 'shall'.

- (3). **فَعْلُ أَمْرٍ** /fi'lu al-amri/ or the imperative is a verb which indicates a command. Unlike the other sort of verbs which own fourteen forms (in accordance with the personal pronouns), the imperative has six forms only, those are the second male and female person (singular, dual and plural).

3.2.3. /ḥarfun/

/ḥarfun/ or particle is a word that will have meaning if it meets another word. It is divided into two :

- (1). /ḥarfun mabniyun/. It is the same as the range of consonants in alphabetical system in Arabic and does not have meaning.
- (2). /ḥarfun ma'āniyun/. It is a /ḥarfun/ that has meaning. It is also divided into two: /ḥafrun 'āmilun/ which causes the change of final syllable of the following word and /ḥarfun 'āṭilun/ which does not cause the final syllable of the following word.

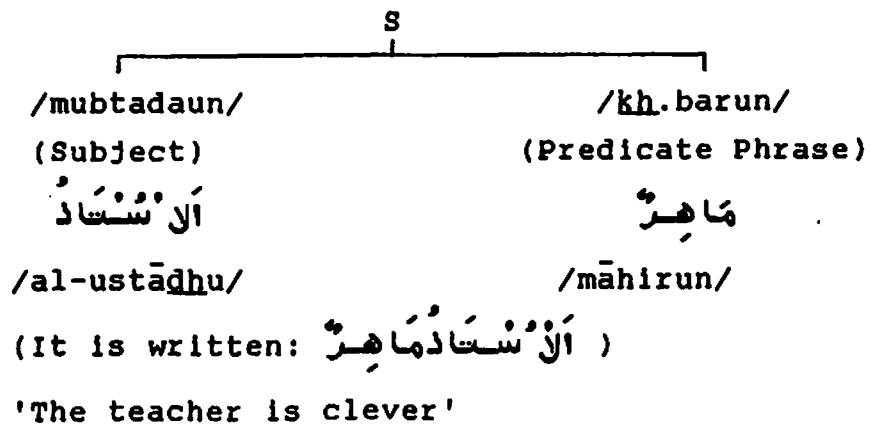
In this research, we will deal only with the second kind of /ḥarfun/.

3.2. THE BASIC PATTERNS OF ARABIC SENTENCES.

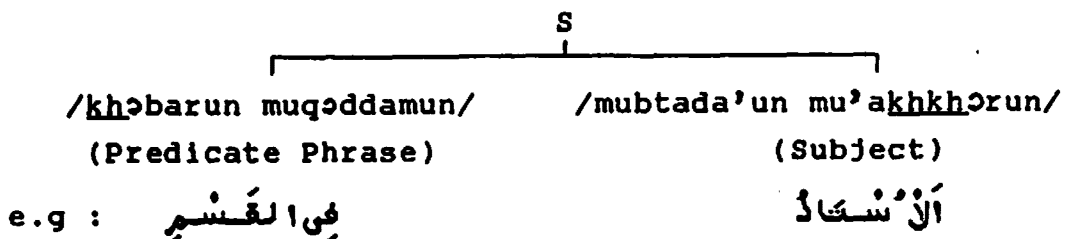
The Arab grammarians divide /jumlatun/ or 'sentence', from the point of view of the word beginning, into /ismiyatun/ which begins with an /ismun/ which has function as /mubtada'un/ 'subject' and is followed by /kḥabarun/ 'predicate phrase'; and /fi'liyatun/ which begins with a /fi'lun/ 'verb' which followed by /fā'ilun/ 'the doer' and /maf'ūlun bihi/ the 'object'. Generally, the basic patterns of Arabic sentences are as follows:

(1) /jumlatun ismiyatun/

Pattern 1):



Pattern 2):



Pattern 4)

e.g.
$$\begin{array}{c} \text{S} \\ | \\ /fi'lun + f\bar{a}'ilun + maf'\bar{u}lun bihi/ \\ \text{فَتَحَهُ} \\ /fatahahu/ \\ \text{(He) opened it} \end{array}$$

Pattern 5)

e.g.
$$\begin{array}{c} \text{S} \\ \hline /fi'lun + fa'ilun/ \quad /z.rfun/ \\ \text{(with joined subject)} \quad \text{(adverb of time)} \\ \text{ذَهَبَ} \quad \text{رَمَضَانَ} \\ /dhahaba/ \quad /r\text{ʔ}mad\bar{a}na/ \\ \text{(ذَهَبَ رَمَضَانَ)} \\ \text{'He went in the time of Ramadan'}$$

3.3. THE CHANGE OF FINAL SYLLABLE

In Arabic, the final syllable of a word can be changed in certain conditions. It may be influenced by the case of the word or the presence of certain constituent before the word. This change, which is usually called /i'raḅ/, is a crucial aspect in Arabic grammar. That is why, it is studied deeply in a special branch of Arabic knowledge named /'ilmu an-nahwi/. However, this point will not discuss this topic in detail.

There are four forms of /i'rɔb/, namely /rɔf'un/, /nasbun/ /jarrun/ and /jazmun/, each of which has special signs. The signs might be in the form of /harɔkatun/ or vowel, /harfun/ or letter, or deletion of the final /harfun/.

3.3.1. /rɔf'un/

The main sign of /rɔf'un/ is /dammatur/ () as in : **يَقُومُ مُحَمَّدٌ** /yaqūmu muhammadun/ 'Muhammad is standing'. The other signs are:

- (1) /wawu/ و like in **جَاءَ الْمُسْلِمُونَ** /jā'a al-muslimūna/ 'The moslem came'.
- (2) /ālifun/ ا, as in **الْكِتَابَانِ صَغِيرَانِ** /al-kitābāni ṣaghīrāni/ 'The two books are small'.
- (3) /nun/ ن, as in **يَكْتُبَانِ** /yaktubāni/ 'They (dual, male) are writing'.

3.3.2. /nasbun/

/fathatur/ () is the main sign of /nasbun/, as in the final /har.katur/ of the word of /yaktuba/ in **يَكْتُبُ** **أَنْ** /an yaktuba/ 'He will write'. The original form of /yaktuba/ is **يَكْتُبُ** /yaktubu/. It is changed because preceded by **أَنْ** /an/. The other signs of /nasbun/ are:

- (1) /ālifun/ ا like in **رَأَيْتُ أَخَاكَ** /rɔ'aitu akhāka/ 'I saw

becomes **تَرْمِي** /tarmi/ in **لَا تَرْمِي** /lā tarmi/ 'Don't (sing.male) throw' since it is preceded by **لَا** /lā/.

- (2) The deletion of /nūn/ **ن**, such as in **تَكْتُبَانِي** /taktubāni/ 'You (dual male/female) are writing' becomes **تَكْتُبَا** /taktuba/ because of the presence of **لَا** /lā/ in **لَا تَكْتُبَا** /lā taktubā/ 'Don't write'.