

CHAPTER IV

ANALYSIS

It has been mentioned in Chapter I that this analysis is aimed to describe the system of Arabic negation, especially which uses negative constituents that belong to /harfu an-nafyi/, namely /lā an-nafyi/, /mā/, /lan/, /lam/, /lammā/, /in/ and /lāta/, and those that belong to /harfu an-nahyi/, that is /lā an-nahyi/. The underlying theories for this analysis are negation theory, particularly which is proposed by Payne (1985), and the second generation of Chomsky's TG Grammar (1965). The reason for the taking of those theories has also been explained in 1.6.

Considering the classification of negation introduced by Payne (1985), research on negation should be directed to (1) standard negation, (2) relationship between negation and quantity, and (3) relationship between negation and adverbs (Sudaryono, 1993:5). Based on this suggestion, the following analysis in this chapter will be divided according to these three points. Each point is going to discuss how to form a negative construction with a negative constituent. It will reveal some transformational

rules which denote the patterns of negative transformations in Arabic. Then, the deep meaning of the negative construction will be discussed through the description of the negating scope of the negative constituent under the subpoint "The Negating Scope". Analyzing the negating scope is done by broadening the negative sentences with certain constituents. This method of analysis is in accordance with Horn's suggestion (1978:136).

4.1. STANDARD NEGATION

As having been explained in Chapter II, standard negation is a type of negation which can be applied in a base sentence or minimal sentence, such as a sentence containing one clause or one predicate. In standard negation, negative constituents stand beside verbs (Payne, 1985:198). In this case, Givon (1984:336) states that negative constituents, universally, stand beside verbs, either before or after. It depends on the type of a given language. Arabic is a type of language language in which verbs may occur either in the beginning of a sentence (*V-first languages*), (*VSO, VOS*) —named /jumlatun fi'liyatun/ or verbal sentence — or in the middle of a sentence (*verb-middle languages*) (*SVO*) —named /jumlatun ismiyatun/ or nominal sentence.

As either V-first language or V-middle language, negative constituents in Arabic standard negation occur before negated constituents, in the beginning or in the middle of sentences. Arabic constituents of standard negation are /lā an-nafyi/, /lā an-nahyi/, /mā/, /lam/, /lammā/, /in/, and /lāta/.

The discussion below consists of two subpoints. The first will analyze these constituent when they are followed by /fi'lun/ or verbs, and the second when they are followed by /ismun/.

4.1.1. Preceding /fi'lun/

The constituents used to negative /fi'lun/ are /lā an-nafyi/, /mā/, /lā an-nahyi/, /lan/, /lam/, and /lammā/.

1) /lā an-nafyi and /mā/

/lā/ and /mā/ are the most generalized negative constituents in Arabic. In terms of the verb follows and the influence of /lā/ toward the verb, there are two types of /lā/: (1) that is the member of /ḥarfū an-nafyi/ and called /lā an-nafyi/, and (2) that belongs to /ḥarfū an-nahyi/ and named /lā an-nahyi/. When preceding /fi'lun madiyahun/ and /fi'lun mudḥirun/, /lā an-nafyi/ and /mā/ are able to be used by turns (paralelly distributed). The existence of /lā an-nafyi/ or /mā/ before those two sorts

of verbs does not make change either the construction or the case. For examples:

(1)a. $\left\{ \begin{array}{l} /l\bar{a}/ \\ /m\bar{a}/ \end{array} \right\} /yaktubu\ ahmad/$
 not write Ahmad
 Hnf FMu Fa
 'Ahmad does not write'

(2)a. $\left\{ \begin{array}{l} /l\bar{a}/ \\ /m\bar{a}/ \end{array} \right\} /yaftahu\ ahmad\ al-baba/$
 not open Ahmad the door
 Hnf FMu Fa Maf
 'Ahmad does not open the door'

(3)a. $\left\{ \begin{array}{l} /l\bar{a}/ \\ /m\bar{a}/ \end{array} \right\} /kataba\ ahmad/$
 not wrote Ahmad
 Hnf FMa Fa
 'Ahmad did not write'

(4)a. $\left\{ \begin{array}{l} /l\bar{a}/ \\ /m\bar{a}/ \end{array} \right\} /fataha\ ahmad\ al-baba/$
 not opened Ahmad the door
 Hnf FMa Fa Maf
 'Ahmad did not open the door'

(Hnf=/ḥarfu an-nāfyi; FMu=/fi'ḷun mudṣri'ūn/; FMa=/fī'ḷun māḍiy/; Fa=/fa'ḷilun/; Maf=/maf'ūḷun bihi/)

In sentences begin with verbs or /jumlatun fi'liyatun/ as (1)a, (2)a, (3)a, and (4)a, /lā/ and /mā/ are in the beginning of the sentences. The position of /lā/ and /mā/ moves to the middle in /jumlatun ismiyatun/, after the doer

which is in or before the verb. Those negative sentences are equivalent with these ones in the meaning:

- (1)b.
- | | | | | |
|--------|---|----------|---|----------|
| /ahmad | { | lā
mā | } | yaktubu/ |
| Mub | | HNf | | FMu |
- (2)b.
- | | | | | | | | | |
|--------|-----|----------|---|---|----|----|-----|-----|
| /ahmad | { | lā
mā | } | yaftahu al-bāba/ | | | | |
| Mub | | HNf | | <table style="margin: 0 auto; border-collapse: collapse;"> <tr> <td style="text-align: center; padding: 0 10px;">Kh</td> <td style="text-align: center; padding: 0 10px;">Ma</td> </tr> <tr> <td style="border-top: 1px solid black; text-align: center; padding-top: 5px;">FMu</td> <td style="border-top: 1px solid black; text-align: center; padding-top: 5px;">Maf</td> </tr> </table> | Kh | Ma | FMu | Maf |
| Kh | Ma | | | | | | | |
| FMu | Maf | | | | | | | |
- (3)b.
- | | | | | |
|--------|---|----------|---|---------|
| /ahmad | { | lā
mā | } | kataba/ |
| Mub | | HNf | | Kh |
- (4)b.
- | | | | | | | | | |
|--------|-----|----------|---|---|----|----|-----|-----|
| /ahmad | { | lā
mā | } | fataha al-bāba/ | | | | |
| Mub | | HNf | | <table style="margin: 0 auto; border-collapse: collapse;"> <tr> <td style="text-align: center; padding: 0 10px;">Kh</td> <td style="text-align: center; padding: 0 10px;">Ma</td> </tr> <tr> <td style="border-top: 1px solid black; text-align: center; padding-top: 5px;">FMa</td> <td style="border-top: 1px solid black; text-align: center; padding-top: 5px;">Maf</td> </tr> </table> | Kh | Ma | FMa | Maf |
| Kh | Ma | | | | | | | |
| FMa | Maf | | | | | | | |

(Henceforth, the construction of sentences (2)b. and (4)b. will be written "Mub + HNf + FMa + Maf")

/lā/ and /mā/ before /fi'lu mudōri'un/ as in (1)a, (2)a, (1)b, and (2)b, are general negations and may refer to any time (English: present tense). While /lā/ and /mā/ in front of /fi'lun mādiyun/ as in the other sentences refers to the

past time only.

a. The Transformational Rules

Analyzing both the deep structure of those constructions, it will be found that there is not any transformational rule needed to make negative /jumlatun fi'lyatun/ or /jumlatun ismiyatun/ with /lā an-nafyi/ or /mā/ from affirmative ones, except the addition of the negative constituents before the verbs. In writing the deep structure of a negative sentence, Klima (in Parera, 1991:98) proposes that the position of negative is in front of the structure. So, the forming of each of those negative sentences can be described as follows :

(1)a1. DS: Neg. FMu + Fa (/yaktubu ahmad/)

Tprocess : Tadd \longrightarrow

SS: $\left\{ \begin{array}{l} /lā/ \\ /mā/ \end{array} \right\} + \text{FMu} + \text{Fa} \quad \begin{array}{l} (/lā \text{ yaktubu ahmad}/) \\ (/mā \text{ yaktubu ahmad}/) \end{array}$

(1)b1. DS: Neg. Mub + Kha (/ahmad yaktubu/)

Tprocess : Tadd \longrightarrow

SS: Mub + $\left\{ \begin{array}{l} /lā/ \\ /mā/ \end{array} \right\} + \text{Kha} \quad \begin{array}{l} (/ahmad \text{ lā yaktubu}/) \\ (/ahmad \text{ mā yaktubu}/) \end{array}$

The step in formulating the other negative sentences given above is exactly the same with (1)a1 (for sentences in the form of /jumlatun fi'liyatun/) and (1)b1 (for /jumlatun ismiyatun/).

b. The Negating Scope

Essentially, /lā/ and /mā/ function as standard negation such as occur before /fi'lun/ in /jumlatun fi'liyatun/ (sentences (1)a and (3)a) and /jumlatun ismiyatun/ (sentences (2)a. and (4)a) are negating the statement mentioned in the sentences. Hence, in certain contexts, they may be denying one aspect in the statement.

In sentences whose verbs are followed by other constituents as in (1)a, (3)a, (1)b, and (3)b, /lā/ or /mā/ is only negating /yaktubu/. It can be seen in this test ((1)a2. for (1)a and (1)b2 for (1)b.):

(1)a2. $\left\{ \begin{array}{l} /lā/ \\ /mā/ \end{array} \right\} /yaktubu\ ahmad,\ lākin\ yaqrā'u/$

'Ahmad does not write, but reads'

(1)b2. $/ahmad\ \left\{ \begin{array}{l} lā \\ mā \end{array} \right\}\ yaktubu,\ lākin\ yaqrā'u/$

'Ahmad did not write, but read'

Through examining sentences (1)a and (1)b, it is known that /lā/ and /mā/ is negating /yaktubu/, since /lā yaktubu/ and /mā yaktubu/ in these sentences are in contrary with /yaqrā'u/. While, Ahmad, the doer or the /fā'ilun/ is not in the negating scope of /lā/ and /mā/ in those sentences, since the relevant test on this assumption shows unacceptable result, for example:

(1)a3. */lā yaktubu ahmad, lākin ali/

'Ahmad does not write, but Ali'

Sentence (2)a, (4)a, (2)b, and (4)b, in which the verbs followed by objects, /lā/ and /mā/ may be denying either the /fi'lun/ or the /maf'ūlun bihi/ (object). The test by broadening one of those constructions will prove this statement:

(2)a1. $\left\{ \begin{array}{l} /lā/ \\ /mā/ \end{array} \right\} /yaftahu ahmad al-bāba, lākin yughliquhu/$

'Ahmad does not open the door, but (he) closes it'

(2)a2. $\left\{ \begin{array}{l} /lā/ \\ /mā/ \end{array} \right\} /yaftahu ahmad al-bāba, lākin an-nāfidhata/$

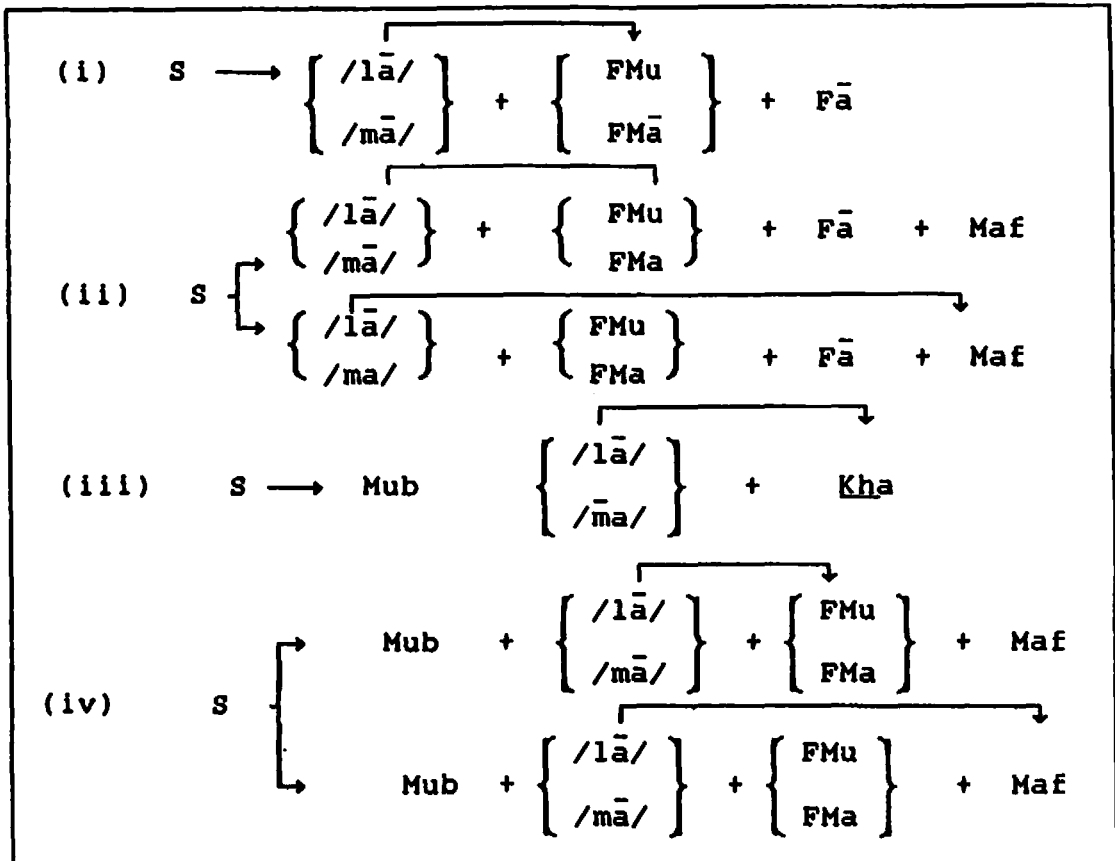
'Ahmad does not open the door, but the window'

(2)a1. exhibit that /lā/ and /mā/ are negating the verb, since /lā yaftahu/ and /mā yaftahu/ are in contrary with /yughliq/, while (2)a2. shows that they are denying the object, because /al-bāba/ is in contrary with /an-nāfidhata/. This test can also be applied in the other sentences to find the same conclusion.

In brief, the negating scope of /lā/ and /mā/ which occur before /fi'lun muḍḍarri'un/ and /fi'lun māḍiy/ can be described as follows:

SCHEME 1: THE POSITION AND THE NEGATING SCOPE OF /lā/ AND

/mā/ BEFORE /fi'lun mud'ri'un/ AND /fi'lun mādiy/



2) /lā an-nahyi/

It is different from English in which both affirmative and negative imperative are expressed by using infinitive verbs, those two commands are expressed differently in Arabic. In this language, positive or affirmative is stated by a special sort of verb named /fi'lun al-amri/ (see Chapter III for the context), while negative imperative is conveyed by /fi'lun an-nahyi/

preceded by /lā/. This /lā/ is called /lā an-nahyi/

/fi'lun an-nahyi/ is actually not a separate sort of verb. It is a name for /fi'lun mud̄ri'un/ whose final sound is changed into /jazmun/ or jussive because of the present of /lā an-nahyi/. Since imperative is usually referred to the second persons or /mukh̄ōt̄ob/, /fi'lun an-nahyi/ has only six forms (Male: singular, dual, plural; Female: singular, dual, plural).

a. The Transformational Rule

The following points are in close association with /lā an-nahyi/ which is used to express negative imperative:

(1) It is meant to prohibit someone (the second person) from doing an action in the future time; (2) The second person must be in the form of /d̄m̄irun mustatirun/ or implied pronoun. (3) It occurs in the beginning of sentence; (4) The verb follows must be in the form of /fi'lun mud̄riun/ that refers to future time; and (4) It modifies the final sound of the verb become /jazmun/, or changes the /fi'lun mud̄ri'un/ into /fi'lu an-nahyi/.

Notice these examples:

(5)a. /lā tadhhab/
 not go
 HNh FN

'Don't (you, male) go!'

(6)a. /lā taqr̄ū ar-risālata/

not read the letter
HNh FN Maf

'Don't (you,males) read the letter'

(HNh=/harfu an-nahyi/; FN=/fi'lu an-nahyi/)

These negative sentences come from the following affirmative ones:

(5)b. /tadhhabu/

FMu

'You (male) will go'

(6)b. /taqrūna ar-risālata/

FMu

Maf

'You (males) will read the letter'

/lā an-nahyi/ in the beginning of those negative sentences change /tadhhabu/ and /taqrūna/ to /tadhhab/ (deleting /u/ sound) and /taqr u/ (deleting the sound /na/).

In short, the rules of transformational process required to form a negative imperative can be stated with :

(i) DS: Neg. FMu (/tadhhabu/)

Tprocess: Tadd → Tmod

SS: /lā/ + FN (/lā tadhhab/)

(ii) DS: Neg. FMu + Maf (/taqrūna ar-risālata/)

Tprocess: Tadd → Tmod

SS: /lā/ + FN + Maf (/lā taqrū ar-risālata/)

b. The Negating Scope

In terms of the negating scope, this negative

constituent may deny either the verb follows or other constituent occur behind the verb. The broadened constituent of (6)a can be an example for this context:

(6)c. /lā taqr ū ar-risālata, lākin uktubūha/

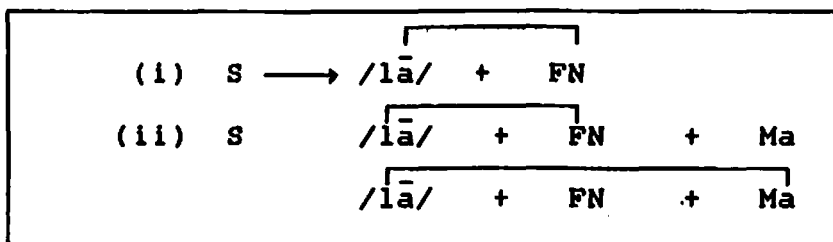
'Don't (you,males) read the letter, but write it'

(6)d. /lā taqr ū ar-risālata, lākin ad-darsa/

'Don't (you,males) read the letter, but the lesson'

(6)c. shows that /lā an-nahyi/ is negating the verb (/taqr.ū/), and (6)d. provide the test for /lā an-nahyi/ which is denying the object (/ar-risālata/).

SCHEME 2: THE NEGATING SCOPE OF /la an-nahyi/



3) /lan/

/lan/ is another Arabic negative constituent that may occur either in /jumlatun fi'liyatun/ or in /jumlatun ismiyatun/, before /fi'lun mudōriun/. It is used to express negation of an action will be done in the next time of speaking or means 'will not'. As /lā an-nahyi/, /lan/ also influence the final sound of the /fi'lun/ by changing it

become /nasbun/. The word /akdhiba/ and /yadriba/ in these negative sentences:

(7)a. /lan yakdhiba al-muslimu/
 not lie the moslem
 HNF FMu.n Fa

'The moslem will not lie'

(8)a. /lan yadriba ali al-hirṣ/
 not strike Ali the cat
 HNF FMu.n Fa Maf

'Ali will not strike the cat'

(FMu.n= /fi'lun mudṣri'un/ with /nasbun/ ending)

are from /akdhibu/ and /yadribu/ in affirmative ones. The sign of /nasbun/ is in the form of /fathatun/ that is /a/ in the last sound (the complete forms of this change will be presented in appendices).

Besides entering /jumlatun fi'liyatun/ as in those examples, /lan/ is also possible to occur in /jumlatun ismiyatun/:

(9)b. /al-muslimu lan yakdhiba/
 Mub HNF Khṣ.n

(10)b. /ali lan yadriba al-hirṣ/
 Mub HNF FMu.n Maf

(Khṣ.n=/khṣbarun/ with /nasbun/ ending)

The meaning of (7)a. is equivalent with (9)a. and (8)a. is with (10)a.

a. The Transformational Rule

From the above discussion, it can be stated that it needs two transformational rules to compose a negative sentence with /lan/ from an affirmative: (1) The addition of /lan/ in front of /fi'lan mud̄ōri'un/; (2) The change of the final syllable into /nasbun/. This process can be presented as follows:

- (i) DS: Neg. FMu + Fa (/yakdhibu al-muslimu/)
 Tprocess: Tadd → Tmod
 SS: /lan/ + FMu.n + Fa (/lan yakdhiba al-muslimu/)
- (ii) DS: Neg. FMu + Fa + Maf (/yadribu ali al-hirra/)
 Tprocess: Tadd → Tmod
 SS: /lan/ + FMu.n + Fa + Maf
 (lan yadriba ali al-hirra./)
- (iii) DS: Neg. Mub + Kh. (/al-muslimu yakdhibu/)
 Tprocess: Tadd → Tmod
 SS: Mub + /lan/ + Kh.n
 (/al-muslimu lan yakdhiba/)
- (iv) DS: Neg. Mub + FMu + Maf (/ali yadribu al-hirra/)
 Tprocess: Tadd → Tmod
 SS: Mub + /lan/ + FMu + Maf
 (/ali lan yadriba al-hirra/)

b. The Negating Scope

Whether in /jumlatun fi'liyatun/ or in /jumlatun ismiyatun/, /lan/ may negate either the verb following or

other constituent behind , besides negate the statement in the affirmative. In sentence (7)a and (9)a, for examples, /lan/ is denying /yakdhiba/, since /yadriba/ is in contrary with /yasduqu/ in the extended construction of (7)a below:

(7)b. /lan yakdhiba al-muslimu, lākin yasduqu/

'The moslem will not lie, but (he) will be honest'

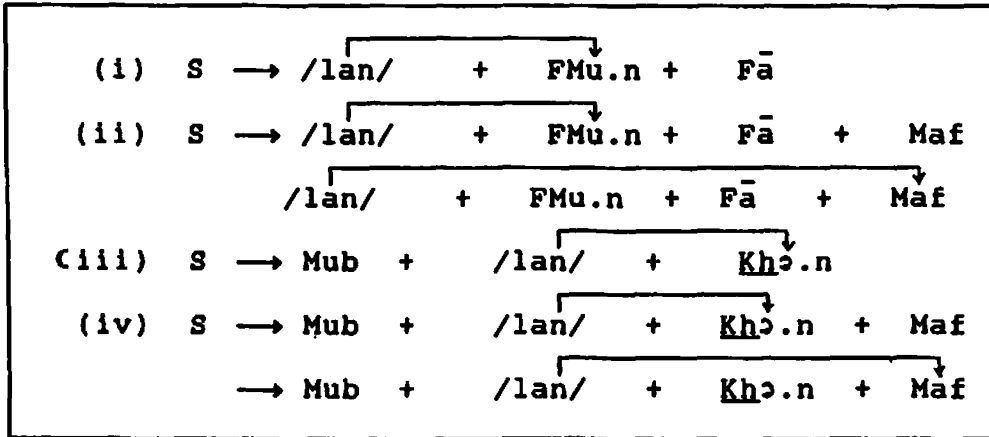
In sentence whose verb is followed by other constituent(s) as (8)a. and (10)a., /lan/ may also deny the object or the other constituent(s) behind the verb, or the verb itself. The extention of (10)b. below will provide an example of /lan/ denying constituent behind the verb:

(10)c. /ali lan yadriba al-hirra, lākin al-kalba/

'Ali will not strike the cat, but the dog'

In this sentence, /al-hirra/ is in contrary with /al-kalba/. The following scheme is exhibiting the position and the negating scope of /lan/ systematically.

SCHEME 3: THE POSITION AND THE NEGATING SCOPE OF /LAN/



4). /lam/ and /lammā/

Both /lam/ and /lammā/ precede /fi'ḷun mudḡri'un/ in either /jumlatun fi'ḷiyatun/ or /jumlatun ismiyatun/, and have the same influence toward the /fi'ḷun/. Just like /lā an-naḡyi/, they change the final sound of the /fi'ḷun mudḡri'un/ follows into /jazmun/.

(11)a.	{	/lam/	}	/yahḡdur al-ustadḡhu/				
(12)a.	{	/lammā/	}					
		HNf		<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 5px; text-align: center;">present</td> <td style="padding: 5px; text-align: center;">the teacher</td> </tr> <tr> <td style="padding: 5px; text-align: center;">FMu.j</td> <td style="padding: 5px; text-align: center;">Fa</td> </tr> </table>	present	the teacher	FMu.j	Fa
present	the teacher							
FMu.j	Fa							

(13)a.	{	/lam/	}	/yahḡfaz muḡammad darsahu/						
(14)a.	{	/lammā/	}							
		HNf		<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 5px; text-align: center;">memorize</td> <td style="padding: 5px; text-align: center;">M</td> <td style="padding: 5px; text-align: center;">his lesson</td> </tr> <tr> <td style="padding: 5px; text-align: center;">FMu.j</td> <td style="padding: 5px; text-align: center;">Fa</td> <td style="padding: 5px; text-align: center;">Maḡ</td> </tr> </table>	memorize	M	his lesson	FMu.j	Fa	Maḡ
memorize	M	his lesson								
FMu.j	Fa	Maḡ								

Sentence (11)a. and (13)a. mean 'The teacher was not present' and 'Muhammad did not memorize his lesson', while (12)a. and (14)a mean 'The teacher has not yet been present' and 'Muhammad has not yet memorized his lesson'. Sentences (11)a. and (12)a come from:

(11)b. /yahduru al-ustādhu/

FMu Fa

'The teacher is/will be present'

While (13)a. and (14)a. are from :

(13)b /yahfazu muhammad darsahu/

FMu Fā Maʃ

whose meaning is 'Muhammad are memorizing his lesson' or 'Muhammad will memorize his lesson'. Comparing the meaning The time indication in the affirmative sentence (11)b. is changed when it is negated by /lam/ or /lammā/ as in (11)a. and (12)a.. It is the other special characteristics of /lam/ and /lammā/, that is denying an act done in the past time. They replace the time indicated by /fi'lun mudʿri'un/ —the present or the future— with that is indicated by /fi'lun māḍi/ —the past.

Anyhow, these two negative constituents are not exactly similar. /lam/ is used to express absolute negation of an act, while /lammā/ is to express the denial of an act which might be going to happen. So, sentence (12)a, for

example, Muhammad has not memorized his lesson, but he may be going to memorize it, after the time of speaking.

Just like /la an-nafyi/, /mā/ and /lan/, both /lam/ and /lammā/ may also be possible to occur before /jumlatun ismiyatun/ without changing the meaning. The sentences below show the position of /lam/ and /lamma/ in /jumlatun ismiyatun/ :

- (15)a. /al-ustādhu { lam } yahdur/
 (16)a. Mub { lammā } Khə.j
 HNF
- (17)a. /muhammad { lam } yahfaz darsahu/
 (18)a. Mub { lamma } FMu.j Maf
 HNF

The meaning of (15)a. is the same as (11)a., that of (16)a. is as (12)a, and that of (17)a. and (18)a are the same as (13)a. and (14)a. The last four sentences are from the affirmative ones:

- (15)b. /al-ustadhu yahduru/
 Mub Khə
- (17)b. /muhammad yahfazu darsahu/
 Mub FMu Maf

a. The Transformational Rule

So far, forming a negative sentence with /lam/ and /lammā/ from a positive one can be described the following

negative transformation:

(i) DS: Neg. FMu + Fa

Tprocess: Tadd → Tmod

SS: $\left\{ \begin{array}{l} /lam/ \\ /lammā/ \end{array} \right\} + FMu.j + Maf$

(ii). DS: Neg. FMu + Fa + Maf

Tprocess: Tadd → Tmod.

SS: $\left\{ \begin{array}{l} /lam/ \\ /lammā/ \end{array} \right\} + FMu.j + Fa + Maf$

(iii). DS: Neg. Mub + Kh

Tprocess: Tadd → Tmod

SS: $\left\{ \begin{array}{l} /lam/ \\ /lammā/ \end{array} \right\} + Mub + \underline{Kh}.j$

(iv). DS: Neg. Mub + FMu + Maf

Tprocess: Tadd → Tmod

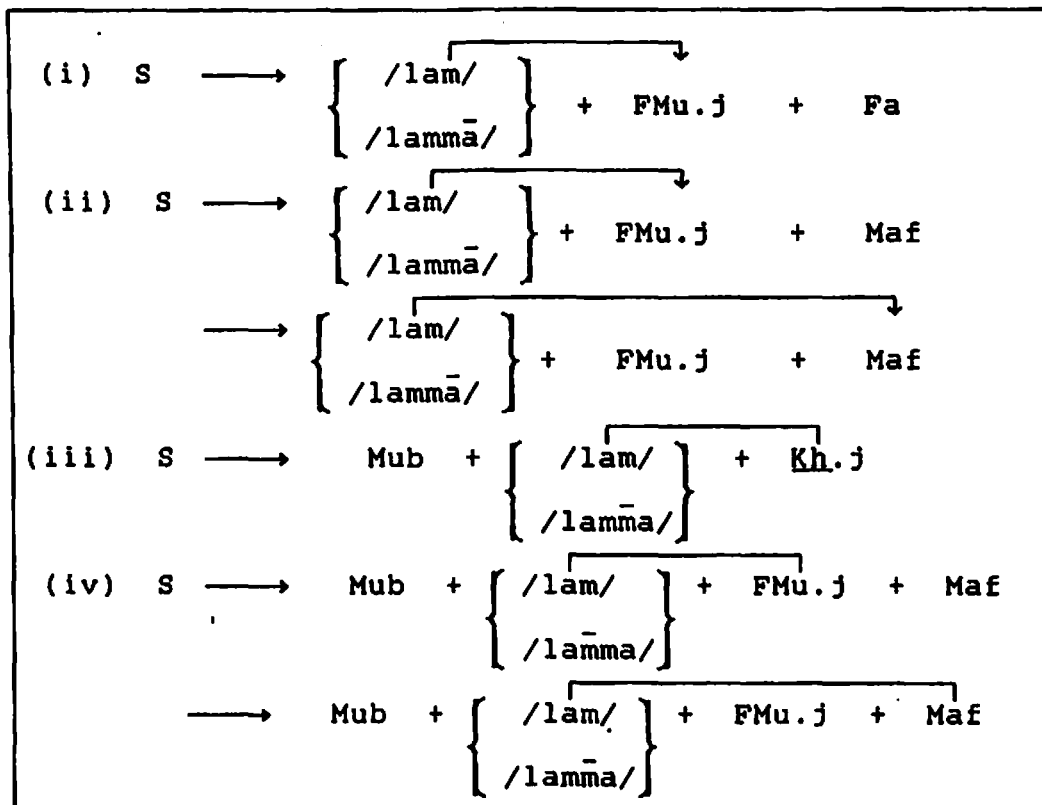
SS: Mub + $\left\{ \begin{array}{l} /lam/ \\ /lammā/ \end{array} \right\} + FMu.j + Maf$

The forming process needs not only the addition of the negatives but also the modification of the final sound of the /fi'lūn muḍḍri'un/. The position of /fi'lun muḍḍri'un/ is never filled by any other sort of word, since it may produce different meaning. For example, /lammā/ will mean 'when' if it is followed by /fi'lun mādi/, so it is not a negative constituent anymore.

b. The Negating Scope

The negating scope of /lam/ and /lammā/ which is identical with that of /lā an-nafyi/ and /mā/ preceding /fi'lun mud.ri'un/ can be described in Scheme 4. The test toward the negating scope is similar to these /la an-nafyi/ and /mā/

SCHEME 4: THE NEGATING SCOPE OF /LAM/ AND /LAMMA/



4.1.2. Negation Before /ismun/

Negation preceding /ismun/ occurs in /jumlatun ismiya-

tun/. In negative sentence, /mubtada'un/ and /kh.barun/ of affirmative sentence will function as /ismun/ and /kh.barun/ of negative constituent. This rule is for any /jumlatun ismiyatun/ which is preceded by any negative constituent.

1). /mā/ and /in/

Besides being able to negate /fi'lun muḍḍiri'un/ and /fi'lun mādiy/, /mā/ may occur before and deny /ismun/ too. In the later case, /mā/ is in paralelly distributed with /in/. Both of them means 'not' and do not refer to certain time. /mā/ and /in/ followed by /ismun/ and must occur in the beginning of sentence that own three possible constructions:

(19)a. $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\}$ /zaidūn qḍ'imān/

not zaidun who is standing
HNF Is Khḍ.n

(20)a. $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\}$ /qḍ'imun zaidun/

HNF Khḍ Is

(21)a. $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\}$ /zaidun al-qḍ'imu/

HNF Is def. Khḍ

(Is = /ismun/ ; def. Khḍ = /khḍbarun/ in the form of definite /ismun/).

(19)a and (20)a are different in the word order, but they refer to the same meaning: 'Zaidun is a man who is standing'. In (20)a. the /ismun/ or the /mubtada'un/ is placed last (named /mubtada'un mu'khkhrun/, and the /khbarun/ is placed first and (named /khbarun muq^oddamun/). Respectively, those negative sentences are formed from:

(19)b. /zaidun q^o'imun/

 Mub Kh

(20)b. /q^o'imun zaidun/

 Kh.M Mub.M

(21)b. /zaidun al-q^o'imu/

 Mub def.Kh

(Mub.M = /mubtada'un mu'akhkhrun/; Kh.M= /khbarun muq^oddamun).

We noticed that apart from the addition of negative constituent (/mā/ or /in/), there is not any transformational rule in forming sentences (20)a. and (21)a. from (20)b. and (21)b. On the other hand, to form (19)a, in which the /khbar/ is in the form of /ismun nakir^otun/ or indefinite /ismun/, the occurrence of /ma/ or /in/ change the case of the /khbar/ into /nashbun/ which is shown by /fathatain/ ($\frac{e}{-}$). This phenomena can be exemplified into the following rule:

(i). DS: Neg. Mub + Kh

Tprocess: Tadd → Tmod

SS: $\left\{ \begin{array}{l} /ma/ \\ /in/ \end{array} \right\} + Is + \underline{Kh}.n$

(ii). DS: Neg. Kh.M + Mub.M

Tprocess: Tadd →

SS: $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\} + \underline{KH} + Is$

(iii). DS: / Neg. Mub + Def.Kh

Tprocess: Tadd →

SS: $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\} + Is + \text{def.}\underline{Kh}$

The rules (19)c., (20)c. and (21)c. are able to represent the forming of any negative sentence with /mā/ and /in/.

Concerning the deep meaning, /mā/ and /in/ in sentence (19)a. and (20)a. denies the /khbar/, that is /q̄'imun/. It can be seen from this following step:

(19)d. $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\} /zaidun q̄'imān, bal q̄'idān/$

(20)d. $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\} /q̄'imun zaidun, bal q̄'idun/$

'Zaid is not a standing person, but a sitting one'

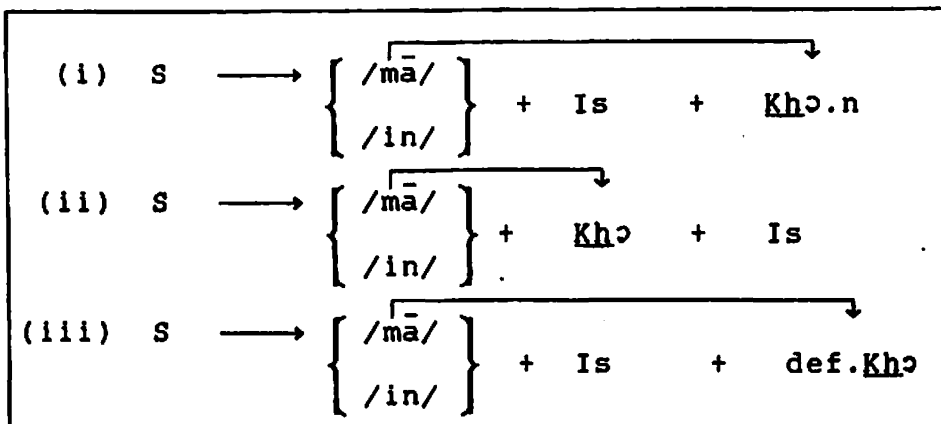
On the other hand, /mā/ and /in/ in sentence (21)a. is negating the /mubtada'un/, that is /zaidun/:

(21)d. $\left\{ \begin{array}{l} /mā/ \\ /in/ \end{array} \right\} /zaidun\ al-qō'imū, lākin\ ali/$

'The standing person is not Zaid, but Ali'

The Scheme 5 below is showing the negating scope of /mā/ and /in/ before /ismun/.

SCHEME 5: THE POSITION AND THE NEGATING SCOPE OF /mā/ AND /in/ BEFORE /ismun/



2) /lāta/

/lāta/ is another negative constituent which must occur before /ismun/. Among the influences of /lāta/ toward sentence in which it occurs that is exactly the same as /mā/ and /in/ is modifying the case of the /kḥ̣̣barun/ from /raf'un/ or nominative to /nasbun/ or accusative. Besides that, /lāta/ owns two other characteristics:

(1) It is only used to negative /ismun az-zamani/ or the

adverb of time, such as:

22). /lāta sā'ata mandamin/

not a time for regret
 Hnf Kh^o
 'It is not a time for regret'

23). /lāta hīna manāšin/

not a time for escape
 Hnf Kh^o
 'It is not a time for escape'

(2) It requires the elimination of /ismun/. Sentence 1) and 2) are formed from:

22)a. /lāta as-sā'atu sā'ata mandamin/

23)a. /lāta al-hīnu hīna manāšin/

Neg. Is + Kh^o

Sentence (20)a. means 'The time is not a time for regret' and (23)a means 'The time is not a time for escape

Those negative sentences are formed from the following affirmative ones:

29)b. /as-sā'atu sā'ata mandamin/

the time a time for regret
 Mub Kh^o
 'The time is not a time for regret'

23)b. /al-hīnu hīna manāšin/

the time a time for escape
 Mub Kh^o
 'The time is not a time for escape'

In the affirmative sentences, /as-sā'atu/ and /al-hīnu/ are

/mubtada'un/, while /sā'ata mandamin/ and /ḥīna manāṣin/ are /khabarun/. When entered by /lāta/, the /mubtada'un/ is called /ismun/ of /lāta/ and those sentences become:

22)c. /lāta sā'ata mandamin/

23)c. /lāta ḥīna manāṣin/

 HNF Khᵛ.n

a. The Transformmational Rule

In complete, the transformation rules needed to form a negative sentence with /lāta/ from an affirmative one are:

(1) Addition

That is the addition of /lāta/ in front of a sentence begining with /ismun az-zamani/:

- /lāta as-sā'atu sā'atu mandamin/

- /lāta al-ḥīnu ḥīnu manāṣin/

 HNF Is Khᵛ

(2) The final sound modification

The case of /khabarun/ that is /marfū'un/ or nominative in affirmative sentence, become/mansubun/ or accusative because of the present of /lāta/. So, those two sentences become :

- /lāta as-sā'atu sā'ata mandamin/

- /lāta al-ḥīnu ḥīna manāṣin/

 HNF Is Khᵛ.n

(3) /ismun/ deletion

The /ismun/ of /lāta/ or the /mubtada'/ of the affirmative must be eliminated. The final result of this negative transformation is:

- /lāta sā'ata mandamin/ 'It is not a time for regret'

- /lāta h̄ina manāṣin/ 'It is not a time for escape'

HNf Khᵛ.n

Such forming of negative sentences with /lāta/ can be represented by the following negative transformational rule:

(i) SS: Neg. Mub + Khᵛ

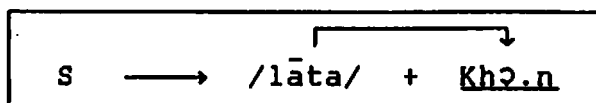
Tprocess: Tadd → Tdel → Tmod.

DS: /lāta/ + Khᵛ.n

b. The Negating Scope

In negative sentences, /lāta/ is negating the /kh. barun/. It can be known easily since there is not any other constituent occurs behind /lāta/ except the /khᵛ barun/ itself.

SCHEME 5: THE NEGATING SCOPE OF /lāta/



4.2. NEGATION AND QUANTITY

Negation has relation with quantity when it serves to

differentiate the relative scope of the quantifier. In the association with quantity, Payne (1985: 203-4) divides negation into 'negated quantifier' as not many, not every, and 'inherently negated quantifier', as nothing, nobody, or 'no' in 'no friend'.

In Arabic, it is found both negated quantifier and inherently negated. They are expressed by /lā/ followed by /ismun/ in the form of /nakiratun/ or indefinite.

4.2.1. Negated Quantifier

There are three forms of /ismun/, namely /mufr³ dun/ or 'singular', /muthanna/ 'dual', and /jama'/ 'plural'. In other words, the form of an /ismun/ can automatically show the quantity. For examples:

(24)a. /lā roj³ulun fīd-dāri/

not a man in the house
 HNF Is Kh³
 'There is not a man in the house'

(25)a. /lā roj³ulāni fid-dāri/

not two men in the house
 HNF Is Kh³
 'There are not two men in the house'

(26)a. /lā rijālu fid-dāri/

not men in the house
 HNF Is Kh³
 'There are not men in the house'

Respectively, those sentences are identical in the meaning with these ones:

(24)b. /lā fid-dāri rōjulun/

(25)b. /lā fid-dāri rōjulāni/

(26)b. /lā fid-dāri rijālun/
 Kh Is

a. The Transformational Rule

Noticing the discussion above, it is clear that the only transformational rule required in forming a negative sentence with /lā/ which negates /ismun nakir.tun/ is the addition of /lā/ constituent in front of an affirmative sentence. These formulation can represent those principles:

(i) DS: Neg. Mub + Kh

Tprocess: → Tadd

SS: /lā/ + Is + Kh

(ii) DS: Neg. Kh.M + Mub.M

Tprocess: → Tadd

SS: /lā/ + Kh + Is

b. The Negating Scope

Sentence (24)a. and (24)b means that there is not a man in the house, so, there may be two or more men. Thus, (24)a. can be broadened into:

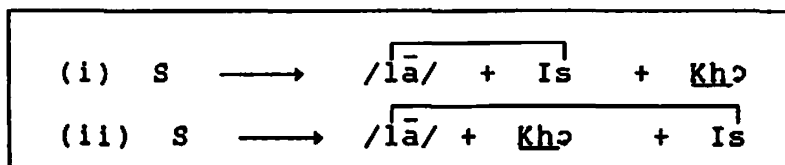
(24)c. /lā rōjulun fi ad-dāri, lākin rōjulāni aw rijālu/

'There is not a man in the house, but (there are)

two or many men'.

Similarly, /la/ in (25)a. only deny that there are two men in the house, but it is still possible that there may be a man or more than two men in the house. One more important point in this case is the /ismun/ negated by /lā/ must be in the form of /ismun nakir^otun/. In short, the negating scope of /lā/ that occurs in /jumlatun ismiyyatun/ can be described as follows:

SCHEME 6: THE NEGATING SCOPE OF /lā/ IN /jumlatun ismiyyatun/



4.2.2. Inherently Negated Quantifier

Arabic 'inherently negated quantifier' is /lā an-nafyi/ followed immediately by /ismun/ with certain special requirements: (1) The /ismun/ is in the form of /nakir tun/ 'indefinite' and in the case of accusative which loses nunation, or ending with /fathatun/ (—); (2) There is not other constituent between /lā/ and the /ismun/. It means that /lā/ which functions as 'inherently negated quantifier' is that only occurs in 'Mub + Kha'

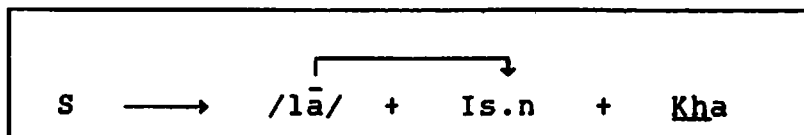
sentence pattern. For instances:

(26)a. /lā rɔʃula fid-dāri/ 'No man is in the house'

(27)a. /lā tilmīḏha hādirun/ 'No student is present'

In those sentences, /lā/ is negating the quality of the /ismun/, /rɔʃula/ and /tilmīḏha/, absolutely. So, it is clear enough that /lā/ which occurs in /jumlatun ismiyyatun/ and fulfill the above requirements, that is /lā/ which functions as 'inherently negated quantifier', is negating the /ismun/ immediately follows. Scheme 7 is describing this conclusion:

SCHEME 7: THE NEGATING SCOPE OF /lā/ WHICH FUNCTIONS AS
'INHERENTLY NEGATED QUANTIFIER'



It can also be known from the discussion above that the transformational rules which describe the forming process of negative sentence with /lā/ which negates quantifier inherently is:

DS: Neg. Mub + Kha

Tprocess: Tadd \longrightarrow Tmod.

SS: /lā/ + Is.n + Kha

4.3. NEGATION AND ADVERBS

Adverb is a word whose most frequent function is to specify the mode action of a verb (D. Crystal in W. Bright, 1992). There are a few adverb in Arabic, mostly by-forms preposition. Some of Arabic adverbs constitute a combination of certain verbs and negative constituents. The verbs are /zāla/ 'cease' and /kāda/ 'scarcely' and their variants. While the negative constituents might be any constituent which belongs to either /ḥarfu an-nahyi/ or /ḥarfu an-nafyi/, except /lāta/ and /in/ which only negates /ismun/. That is why, this point will not discuss the transformational process or rule anymore, since it is identical with that of negative constituent preceding /zāla/ or /kāda/, each of which has been discussed in the previous point.

4.3.1. /zāla/

/zala/ is a verb belongs to /fi'lun māḍiy/ with 'he' personal pronoun. Its form in /fi'lun muḍḍarri'un/ is /yazālu/. One of the original meaning of /zāla/-/yazālu/ and its variation forms is 'cease' or 'stop'. /zāla/ will be able to be used to express adverb when it is preceded by a negative constituent and the meaning become 'always'. For instances:

(28)a. $\left\{ \begin{array}{l} /mā/ \\ /lā/ \end{array} \right\} /zāla \ yaqūlu/$

'He did not cease talking = He was always talking'

(29)a. $\left\{ \begin{array}{l} /lā/ \\ /mā/ \end{array} \right\} /yazālu \ yarkabu/$ 'He is always riding'

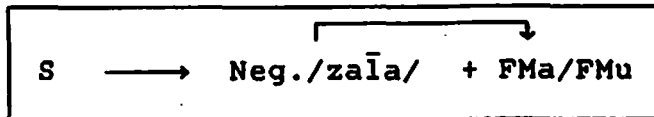
/la an-nahyi/ may also precede /zāla/:

(30)a. /lā tazal dhākir al-mauti/

'Don't stop remembering death' = 'Always remember death'

It is an obligatory to put /harfu an-nahyi/ before /zāla/ as (28)a. and (29)a. or /harfu an-nahyi/ as (30)a. to make an adverb. That is why, it is not wrong to say that, actually, the occurrence of negative constituent in front of /zāla/, does not function to deny any constituent behind. /zāla/ followed by a negative is just like a compound. Both /zāla/ or its variation forms preceded by a negative are together negating /fi'lun/ following, without accounting for whether or not there is other constituent behind the /fi'lun/. That is why, the Scheme 8 below presents the minimal sentence only.

**SCHEME 8: THE NEGATING SCOPE OF /zāla/ PRECEDED BY A
NEGATIVE**



4.3.2. /kāda/

Without a negative, it means 'almost'. Anyhow, it is put into the class of verb, since it has all characteristics of verb. The present form of /kāda/ is /yakādu/. /kāda/ with a negative is an adverb of verb, so it is always followed by the other verb. The form of the later verb is suitable for the form of /kāda/.

(31)a. /lā yakādu yataḥarrōku/ 'He scarcely moves'

(32)a. /mā kādū yafqōhūna/ 'They scarcely understood'

Just like /zāla/ with a negative, /kāda/ with a negative denotes a compound, and negating the /fi'lun/ immediately follows.

**SCHEME 9: THE NEGATING SCOPE OF /kada/ PRECEDED BY A
NEGATIVE:**

