
A Syntactic O- Semantic Study of Negative Particles in Arabic Literary Discourse With Reference to Translation

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Doi:10.33850/ajahs.2019.52211

القبول : ٢٠١٩/٩ / ٣٠

الاستلام : ٢٠١٩/٩ / ٥

ABSTRACT:

Purpose: This study aims to investigate the negative particles that are used in Arabic literary discourse to provide additional support for linguistics and translation fields. It cares with how the meaningful learning activities benefit to formulate learners and translators to understand the form and function of negative particles.

Methodology: The present study used the descriptive methods by collecting the data for the from some Arabic poets and analyzed in terms of syntax and semantics. It is hypothesized that the whole Arabic sentence is affected though the negation processes in many cases when one of the negative particles is used. Consequently, students might be interrupted by interference of their native languages. The extracts have been selected and analyzed to detect the ability to distinguish negation particles.

Findings: The results of analysis indicate that Arabic and English languages are different completely in the way of using negative particles since the concentration in Arabic on (ma:) and (la:) which are used repeatedly by poets rather than other particles as (lam) and (lan) as well as both of (ma:) and (la:) are used in spoken language

whereas the latter are used rather in written and this appears apparently in informal Arabic usage.

Significance: The consequences of this paper will be valuable in increasing the provision and plan of future learning spaces and add worth to the present educational model. It is also constructive in controlling academics in formative the practical teaching and learning attitudes in the supple learning spaces. This type of research will help to improve the learners of both Arabic and English knowledge skills

Key words: preverbal, negation particles, syntax, semantics, scope, focus, poem

Introduction:

The study aims at illustration of the classification of negative particles; *la, lam, lan, and ma.* to elaborated in perfect and imperfect tense that are used in literary Arabic discourse in order to investigate the structure and the functions of these particles . The analysis of the data focus on the preverbal negation particles , the negative focus, and the particles with a tense . Also, in the beginning and the end of it. Thus, this paper is an effort to see the sights of the negative particles syntactically and semantically in Arabic Literary discourse to provide additional support for linguistics and translation fields. According to (Aziz,1989) any part of a sentence may be negated. The negation of clause in the two languages is different. For example the negation processes in English is by the operator whereas in Arabic, the negation is achieved by a means of certain particles which carries other semantic implications. (Aziz,1989:233).

Literature Review:

There are not too many studies have been showed about the negation in literary Arabic discourse . Some authors such (Al-Momani, 2011, Al-Omari 2008) among others made studies on standard and a dialect of Arabic negation. For example, Al-

Momani points out different aspects of negation by presentation how negation works with negative particles. Al-Omari gives a clear idea to display the similarities of etymology and forms of standard and dialect. Arabic in the negation processes . In the same way, Alsharif and Sadler (2009) have shown a study about various particles to precise negations by the uses of particles such as *ma:*, *la:*, *lam*, *lan* and *laysa*. These particles are said to be followed by verbs or nouns according to their study the abutment requirement is based to the fact that particles are non- prominent words affixed to the verb. The negative particle 'laysa' is regarded as entirely verbal constituent and taking place only with present tense.

Negative Particles in Arabic

The negation process is a universal phenomenon and differs from language to another. Some languages are negated with two particles such West Flemish. English and Arabic sentences are negated with one particle. (Haegeman, 1995, Belletti, 1990). The following particles are used to negate Arabic sentence " are *ma:*, *la:*, *lam* and *lan*" as a preverbal whereas the particle ' *laysa*' is regarded as a negative verb has concord. Consider the following example:

- (1) *ma:* akala Jasim taaman-n
Neg ate-3SgM Jasim food- ACC
"Jasim did not eat food".

It is very obvious to say that '*ma:*' negates the perfect tense.

- (2) *la:* yaakl-u Jasim taama-n
Neg eat-3SgM Jasim food- ACC
"Jasim is not eating food".

In (2) , the negative particle *la:* is engaged to negate the continuous tense.

Semantically the negative particles *ma:* and *la:* carry different meaning, based on their place in a sentence.

The two negative particles '*lam ad lan*' are used especially for the negation of the imperfect tenses for actions will be occurred yet to

come. The negative item *lam* is used with the jussive imperfect to express negation in the past tense with or without preset relevance. (Aziz,1989:240). Examples bellow illustrates:

- (3) *lam* yadhab Jasim-un ila Baghdad-i
Neg go-3SgM Jasim- NOM to Baghdad-GEN
"Jasim has not gone to Baghdad yet".
- (4) *lam* tadrus al darsa
Neg study-3SgF the lesson- ACC
"She didn't / hasn't studied the lesson".

In example (3) shows that the activity of going will be take place in possibly in the future, without decision of time . contrastively example (4) there is intention of the action at the moment of speaking but may be latter . So, the negative particle *lam* designates an important meaning in a sentence where there is the opportunity of a certain activity going on latter.

On the other hand , *lan* conveys the different meaning. For example

- (5) *lan* yathaba Jasim ila Baghdadi:
Neg go- Jasim to Baghdad-GEN
"Jasim will not go to Baghdad".
- (6) *lan* tadhaba suha
Neg go-F Suha
"Suha will not go ."

Example(5) makes a sense that, it is incapable for Jasim to go is the case that it is impossible for Jasim ever to go to Baghdad. Similar to 5. In example (6) similar case takes place.

Scope and Focus of Negation in Arabic

"The scope of negation is the part of the sentence over which the power of negation extends. The scope of negation is marked by a heavy contrastive stress. Unlike English, the focus of negation may also affect the order of elements in the sentence. It is therefore

realized not only through stress and intonation only but also by means of syntactic changes as well." (Aziz:1989).

The scope Arabic negative particle *ma:* is consistently limited to the group closely following it:

(7) *ma:* Jasim qara a al-kita:ba

Neg Jasim read-3SgM the-book- ACC

"Jasim did not read the book".

Though the example above indicates that somebody may possibly read the book instead of Jasim. Moreover, the focus of negation is on Jasim. In contrast to the object of the sentence , the particle has to occur before it directly:

(8) *ma:* al-kita:ba qara-a Jasim

Neg the-book read-3SgM Jasim

"Jasim did not read the book."

The meaning of negation in Sentence 8 indicates that Jasim may possibly read another book. So, I this example the object is focused. The verb *qaraa* preceded by the negative particle *ma:* and this method negates the meaning of the whole . Consider the following sentence :

(9) *ma:* zara amjed al madiata

Neg visit-3SgM Amjed the-city ACC

"Amjed did not visit city".

Moreover, the following example carries the meaning of interrogatives:

(10) *ma:* madinata zara Amjed

NEG city- ACC visit Amjed

"Which book did Jasim read."

Consequently, *ma:* roles as significance focus and as an interrogative marker. In imperfect tense, *la:* is also working to stimulate a negative focus. The scope of *la:* is illustrated as:

(11) *la:* yakulu Amjed al-tufahat a

Neg eat-Amjed the-apple ACC

"Amjed does not eat the apple".

The Particle *ma:* in Imperfect Tense

The negative *ma:* can be used with perfect and imperfect tense. It comes with imperfect to refer to an interrogative particle. It negates perfective and imperfective verbs and does not carry tense. The following illustrate :

- (12) a. *ma:* *thahaa* Amjad-un
NEG traveled. Amjed-NOM
'Amjed did not go.'

According to Arab grammarians cited in (Aziz,1989), the negative *maa* is used with the imperfect to negate the present as in (13) in addition, it is used with the perfect to negate a verb in the past, sometimes with present relevance as in (14):

13. *maa adree*
NEG know.1st S.
" I don't know".
14. *maa raaita-hu al barih-a*
NEG saw 1st S – him the- Yesterday
" I didn't see him yesterday".

The negative particle *la:* is used with the indicative imperfect to express negation in the present or future. For example:

- La: aarif-u al masala*
NEG know-1Sg the matter
"I don't know the matter."

Structures of Negation Particles

Arabic negative particles ***la:***, ***lam***, ***lan***, ***lammaa***, ***laysa***, and ***ma:*** are tacked by some linguists such as (Fassi Fehri 1993, Benmamoun 2000, Al-Tamari 2001, among others as (al-Faraaheedi, 8th Century, 1998 ,, also see Wright 1896). They classify these particles into classes. Originally, *Laysa* exhibits two main syntactic functions to express negation: (i) The first function is by means of

negative auxiliary verb; (ii) the second one is via functioning as just a negative particle. The intent of the next subsection is to explain the properties of these two functions. In its main function as a negative verb, *laysa* occurs with nonverbal predicates (NP, AdjP, advP, PP) and imperfective verbs as shown respectively in (9) and (10) below. Thus, *laysais* neither compatible with future tense interpretations, nor with verbs inflected for past tense, (Fassi Fehri 1993: 208, n. 25).

Laysa, in its second function as a negative particle functioning as a particle occurs in two different constructions: (i) stripping constructions and (ii) negative-contrast constructions. In both constructions, the particle *laysa* behaves like a focusing adverb. *laysa* is the only verbal negative element in Arabic. It is inflected for agreement. *This* particle is a verb and only occurs with imperfective verbs. (Ouhalla, 1990, Al- Horais, 2017). Although Standard Arabic has a complex syntactic system of negation, To negate a verb, Arabic employs a negative particle followed by the imperfect form of the verb. This negative particle differs in accord with the time reference of the verb. So, three negative particles are commonly used: /lam/ for past time reference, /la:/ for present time reference and /lan/ for future time reference. The use of these particles is accompanied by a change in the mood of the verb. The jussive is used after /lam/; the indicative after /la:/:

- a. lam ya-ktub-Ø id-dars
not impf.3msg-write-juss the-lesso
“He did not write the lesson”.
- b. la: ya-ktub-u d-dars(-a)
not impf.3msg-write-indic the-lesson(-Acc)
“He does not write the lesson”.
- c. lan ya-ktub-a d-dars(-a)
not impf.3msg-write-subj the-lesson(-Acc)
“He will not write the lesson”.

To negate the predication of existence, Arabic employs the particle of absolute negation /laa/ ‘no’:

- a. la: rijaal-a fi-l-madiin-at(-i)
no men-Acc in the city(-Gen)
“There are no men in the city”.

To negate personal pronouns and particles, Arabic uses the negative particle /maa/:

- a. maa huwa bi-thaahib
“He is not going”.
b. maa maaii qalam-un
“I don’t have a pen”.

The negative particle laysa is used to negate nouns, adjectives (including adverbs):

laysa sayarat-hu
“It is not his car”.

It is worth mentioning to state that the negative particle lam is used twice after the connective word wa:

lam ya-akul wa lam ya-shrab(-Ø)
not impf.3msg-eat and not impf.3msg-drink(-juss)
“He neither ate nor drank”.

lan ya-qra-a wa lan ya-ktub(-a)
not impf.3msg-read-subj and not impf.3msg-write(-subj)
“He will neither read nor write”.

laa ya-sma-u wa laa yu-bsir-u
not impf.3msg-hear-indic and not see(-indic)
“He neither hears nor sees”. (Gadalla. 2000)

METHODOLOGY

The data are collected randomly from several poetries written by most known Arabic poets. However, the researchers collected samples are chosen from different poetries and most of these poetries are romantic. Consequently, the following poets are depended in our research: Mansour Al Halaj – Baha’a AlDiin

Zuhair – Ibrahim Ahmad Al Waffi – Abu Tamam – Abd Al Aziz Juaida – Al Ahwas Al Ansarri.

DISCUSSION ND RESULTS

In this section, the researchers discuss the practical part of the study showing the role of syntax and semantics of particles to see how Arabic one distincts from that of English in order to see the differences and similarities between these two unrelated languages. The following Arabic extract poems are used by the researchers to be as a case of the present study . Moreover, the data that are used are hypothesized to be useful for the relevant study because of containing the particles in different perspectives.

Extract 1:

W Allahi ma tala-at shamsun wala gab-at illa wa thikruk-i
makrunun bi anfas-i

By Allah no rose- Fem. sun nor set-Fem. Till and mention-You in
breath-my

"I swear to Allah; the sun has never risen or set Without your love
being entwined with my breath".

Syntactically, the negative particles ma: and la: are followed by perfect verb (past tense of the verb) respectively. In both cases the verbs after them were negated and that is what is seen in translated text above by the words (never and without) respectively too. Moreover, focus here is on the verbs not any element else (i.e. on rising and setting of the sun exactly). Semantically, to assert his love for his lover, the poet uses focus as a tool of asserting.

Extract 2:

La: yaarif-u al shawka illa man yukabiduh-u Wa la al sababata illa
man yu anih-a

Not know-3rd sing. NOM the longing except who feel –NOM and nor
romance except who suffer-ACC

"No one knows that extent of longing saves he who has felt its twinges;
Nor the meaning of romance expect the love stricken".

Similar to *ma:* first particle *la:* here negates the imperfect progressive tense of the verb whereas the second use of *la:* precedes a noun with a definite article (*al*). In both cases. It is obvious that the negative meaning focus still appears on the following elements. Thus, the first negative particle *ma:* focuses the verb (*ya'arifu*) and the second one focuses the nominal element i.e. Object (*al sababata*). As a result, the negative particle *la:* is translated into English by the words *no, nor* respectively which is an equivalent negative particle in English.

Extract 3 :

Fatint-u min-ki bi-awsaf-in mujaradat-in fi il kalb-i minha ma'an-in ma laha suar

Fascinate- I NOM your-Fem with- description-GEN abstract-GEN in heart-GEN has meaning without pictures

"Your abstract depictive portraits have fascinated me their formless meanings adorn my heart".

It is well known that *ma:* is used to negate verb after it, especially the perfect one, but here *ma:* is used to negate nominal sentence and it has no any effect on the sentence after it as well as it gives the same meaning as *laysa*. Furthermore, it is used here to negate a pronoun. Semantically speaking, the scope of negation is on the meaning of portraits, so the word *laha* which is a possessive pronoun of the word (*ma'anin*) focused completely. Finally, the negative particle here is translated to *less* which is a type of negation in English.

Extract 4 :

Ana sirab-un wa hub-i maznat-an wakafat lam tahgib-i il shams-a aw tastajmi u il sahab-a

I mirage-NOM and love-me cloud-NOM no hidden-GEN except the sun-ACC. Or gathering the clouds-ACC

"Mirage am I; my love a cloud static hiding no sun and gathering no clouds".

Crucially, the sentence after *lam* is imperfect one, but the reference of the activity to the future. Thus, semantically speaking, the activity of blocking of the sun has not been going on in the past or in the present, but it may be taken place in the future. Summing up, the time of the action is not decided at all. Concerning focus, as we said before, it doesn't effect on *lam* since focusing in Arabic needs to the changing of the order of the sentence and doesn't be affected by intonation as in English. Consequently, we couldn't say *lam al shamsa tahgibu**..... because it will be meaningless. Following these observations, the verb after *lam* is in jussive case since this negative particle *lam* is affected by the mood.

Extract 5:

Ra'ait-u biha badr-an ala al-ard-i mashiy-an wa lam ara badr-an kat-an yamshi ala alard-i

Saw- NOM with her moon-ACC on the earth-GEN walking-ACC and no see moon-ACC never-ACC walking on the earth-GEN

" A full moon walking on earth I have seen and no such a moon walking was seen."

As we mentioned previously, *lam* negates the verb in the past tense although there is no activity at all happened in the past, or it may be impossible to see a moon walking on the earth in the past or in the present but this activity may be happened in the future since the poet compares the moon by his lover. (i.e) by moon, the poet means his lover-this is rhetorical meaning- and in this case only the activity will take place. Concerning focus, it will be mistaken, if we say '*lam badran ara.....*' It is unacceptable at all since focus effects on the change of the sentence order in Arabic and that is different from English which may be affected by intonation and stress alone. (i.e.) focusing is never workable with *lam* because it involves changing of the order of the elements of the sentence.

Extract 6:

Yaa hub-an lan yukhlak-a abad-an ashawk-i nar-un laa tahda

Oh love-ACC no create-ACC never-ACC longing- me fire-ACC
no calm

"Oh! Love it will never create twice My longing is as fire as,
can't be getting calm".

Through our data collection, we came cross to *Lan* which is another preverbal negative particle that shows an impossibility of the action also in the past, in the present and even in the future. Moreover, *lan* negates the verb from the time of uttering a sentence to the future. Semantically speaking, this means the impossibility of creating his love again in the future. Focus, on the other hand, does not effect on *lan*, because *lan* must precede verbs only. As a result, we can't say, for example, *ya huban lan Abadan yukhlaka** since it will be without meaning.

Extract 7:

La: tahsib-u il majjd-a tamr-un, anta aakilah-u Lan tabligh-u il
majjd-a hata tala'q-a il sabr-a

Not think-NOM the glory-ACC date-NOM you eat-NOM not get-
NOM the glory-ACC until lap the patience-ACC

"Don't think that glory is as date as which you can eat it rapidly
You will never get the glory if you don't wait for a long time."

Here we have two particles *la:* and *lan* and each of the particles negate the verbs in the present tense, but the reference is different. Thus, the reference of the particle *la:* is for the present moment (progressive imperfect) whereas the reference of *lan* is for future and imperfect too but without identifying the exact time of negation. Moreover, semantically speaking, *lan* refers to the impossibility of getting a glory in future but with one exception, which is patient. As for focus, negative focus appears with *la:* apparently and effect on the element following it immediately. Thus the focus here is on the activity, but if we want to focus another element as the word *tamr-an*, it will be possible. On the other hand, focus meaning does not workable with *lan* since we

can't say *lan al majjda tabligu* as well as *lan* negates the verbs only and not nouns.

Extract 8:

Wa kad kadat fua'ad-i fi hawaha f tata'-a laha al fua'ad-u wa ma asaha

And may led heart-my in love-ACC then obeyed-ACC to her the heart-NOM and not disobeyed

"She led my heart into my love and my heart willingly obeyed".

The negative particle *ma:* negates the perfect tense as illustrated above. As for focus, the activity here is negated and no other part of a sentence since *ma:* is followed immediately by the verb *asaha*) but *ma:* can precede the subject or the object by saying *ma: al fua'du asaha* As the activity is negated here, so, the whole sentence is absolutely negated. Semantically, it means that the heart which obeyed her and not any other part of the body. Thus, the focus is on the activity of the heart which is obedience.

Extract 9:

Wakaft-u laha kalb-i wa hub-i wa sabwat-i F-ma hafidht-i hub-i gadat-a giab-i

Stopped-NOM to her heart.my and love.my and youth.my so no save-you love-my while absent-my

"To her I devoted my heart, love and youth yet, she betrayed my love while I was away."

Ma: here is also followed by a verb in the past. So, it is perfect one but the reference may be extended to the present and future. Moreover, the focus here is also on the activity which is stressed by the translator who translated the expression *ma: hafidht* into betrayed. Thus, the focus is not on the subject 'she' which is implicit in the sentence and can be understood only by the context but on her action.

The result of the practical part of this study has shown that Arabic and English languages are different completely in the way of using negative particles since the concentration in Arabic on (*ma:*) and

(la:) which are used repeatedly by poets rather than other particles as (lam) and (lan) as well as both of (ma:) and (la:) are used in spoken language whereas the latter are used rather in written and this appears apparently in informal Arabic usage.

CONCLUSION

The study tackled a account of the Syntax and semantics of Arabic negative particles with a reference to English in literary discourse by using the data from a corpus. The results show there are four negative particles and one verbal negative morpheme. The negative particle (ma:) is used widely by the selected Arabic poets and they focus on this particle. Contrary to the other particles such as (lam) and (lan). Furthermore, the researcher point out that the negative particle (la) is widely used through the focus and scope of the processes of negation in literary discourse. The study concludes that Arabic and English languages are different completely in the way of using negative particles from syntax and semantics interference. The concentration in Arabic on (ma:) and (la:) which are used repeatedly by poets rather than other particles as (lam) and (lan) as well as both of (ma:) and (la:) are used in spoken language whereas the latter are used rather in written and this appears apparently in informal Arabic usage. The researchers recommend for further studies to deal with the role of negative particles in modern Iraqi popular poems.

ACKNOLEDMENT

We would like to thank the staff of the department of English in college of education at the university of Al Hamdaniya for their valuable remarks during the preparation of this paper.

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