#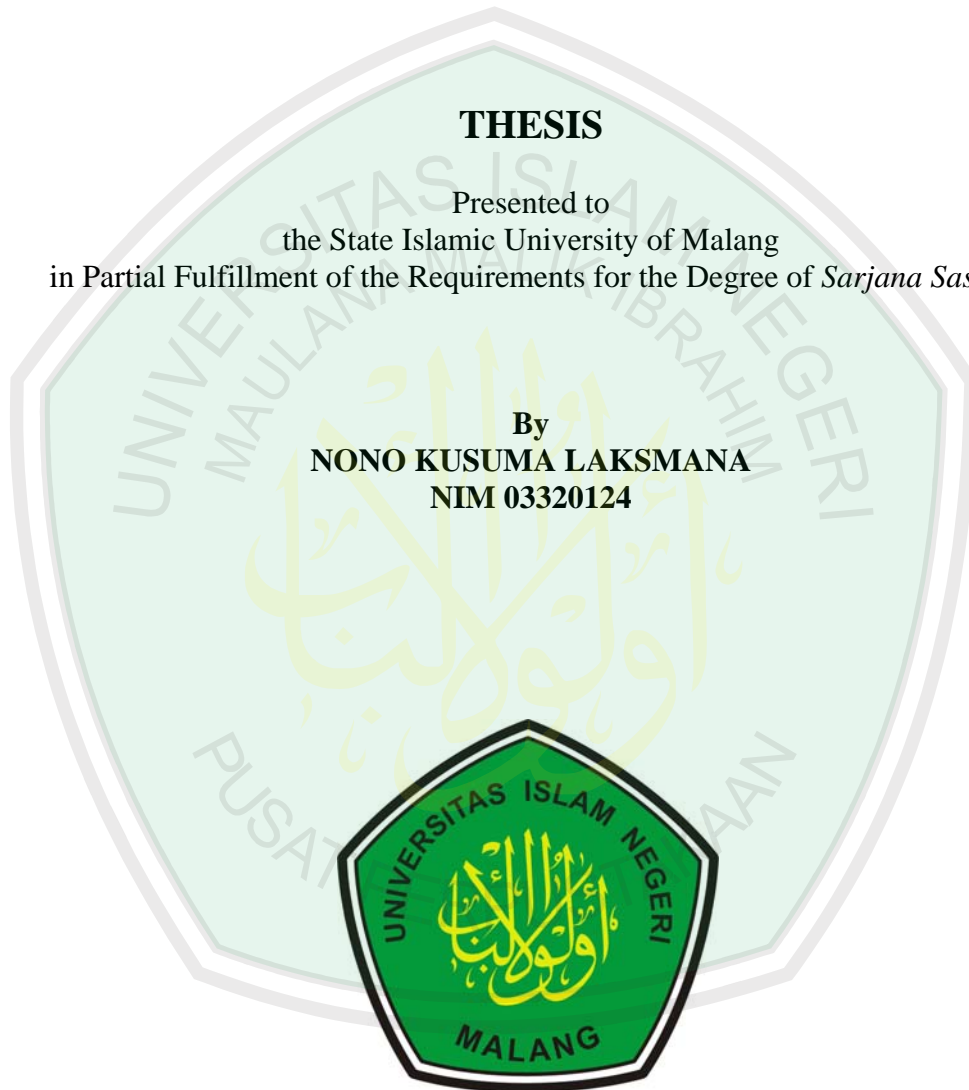 SYNTACTIC ANALYSIS OF ARABIC AND ENGLISH NEGATION ON THE MEANING OF THE GLORIOUS QUR'AN OF SURAH AL-BAQARAH BY USING GRAMMAR TRANSFORMATIONAL GENERATIVE (GTG) METHOD

THESIS

Presented to
the State Islamic University of Malang
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra*

By
NONO KUSUMA LAKSMANA
NIM 03320124

ENGLISH LETTERS AND LANGUAGE DEPARTMENT
HUMANITY AND CULTURE FACULTY
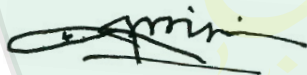**THE STATE ISLAMIC UNIVERSITY OF MALANG**
2008

APPROVAL SHEET

This is to certify that the *Sarjana* Thesis, entitled "Syntactic Analysis of Arabic and English Negation on the Meaning of the Glorious Qur'an of Surah Al-Baqarah by Using GTG Method" written by Nono Kusuma Laksmana, has been approved by the advisor for further approval by the Board of Examiners.
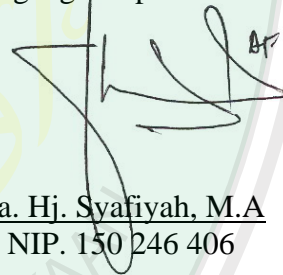
Malang, 28th March 2008

Approved by
Advisor

Acknowledged by
the Head of English Letters and
Language Department

Drs. H. Dimjati Achmadin, M.Pd
NIP. 150 035 072

Dra. Hj. Syafiyah, M.A
NIP. 150 246 406

The Dean of the Faculty of Humanity and Culture

Drs. H. Dimjati Achmadin, M.Pd
NIP. 150 035 072

ii

LEGITIMATION SHEET

This is to certify that the *Sarjana* thesis, entitled "Syntactic Analysis of Arabic and English Negation on the Meaning of the Glorious Qur'an of Surah Al-Baqarah by Using GTG Method" written by Nono Kusuma Laksmana, has been approved by the Board of the Examiners as one of the requirements for the Degree of *Sarjana Sastra* in English Letters and Language Department, Faculty of Humanity and Culture at the State Islamic University of Malang.

The Board of Examiners: Signatures

1. <u>Rina Sari, M.Pd</u>   (Chairman)
   NIP. 150 377 937   ………………..

2. <u>Rohmani Nur Indah, M.Pd</u>   (Main Examiner)
   NIP. 150 327 258   ………………..

3. <u>Drs. H. DimjatiAchmadin M.Pd</u>   (Advisor)
   NIP. 150 035 072   ………………..

Approved by,
The Dean of the Faculty of Humanity and Culture

<u>Drs. H. DimjatiAchmadin M.Pd</u>
NIP. 150 035 072

STATEMENT OF AUTHORSHIP

       I hereby state that this thesis is truly my original work. The references and materials used in this thesis are clearly indicated throughout the thesis and in the bibliography.

Malang, 28th March 2008

Nono Kusuma Laksmana

MOTTO

"Knowledge is Power,
The More Knowledge We Have
The More Power We Have"
(Adapted from Sir Francis Bacon)

"Give the Stick to the Blind
Give Live On to the Hungry
Give the Clothes to the Naked
Give the Shadow to the Rained"
(Raden Qasim Sunan Drajad)

DEDICATION

This work is proudly dedicated to:

➤ My beloved father and mother, thank you very much for the great affection, endless love, care, and prayers. May God bless you forever.

➤ My wife who is always in my heart, thank you very much for keeping me in a good spirit, and giving me support, care, and love. Seeing you is full of inspiration.

Special thanks to:

➤ Drs. H. DimjatiAchmadin M.Pd who has given me an invaluable guidance, correction, and patience, so I am finally able to finish this thesis. I could give you nothing except praying.

➤ All friends at the Persatuan Mahasiswa Darussalam (PERMADA) for assistance, help and familiarityand always supporting me in finishing this thesis.

ACKNOWLEDGMENT

In the name of Allah, the Most Gracious and the Most Merciful, praise be to Allah, that if all of the trees in the world become pen, and the sea become ink to write God's Science, it is the true that it will not spend out God's science. Our expectation, may *shalawat* and *salam* always be presented to our Prophet Muhammad SAW, the last messenger who has become the felicity of the world.

This thesis, entitled *"Syntactic Analysis of Arabic and English Negation on the Meaning of the Glorious Qur'an of Surah Al-Baqarah by Using GTG Method"*, is intended to fulfill one of the requirements for achieving the degree of *Sarjana Sastra* at the State Islamic University (UIN) Malang. This thesis would not be completed without some contributions and supports from many people. Thus I want to express my deepest gratitude to my advisor Drs. H. DimjatiAchmadin M.Pd, who has given me his invaluable guidance, correction, and patience, which finally enabled me to finish writing this thesis. Furthermore, I also want to express my sincerely thanks to:

1. The Rector of UIN Malang, Prof, Dr. H. Imam Suprayogo who has allowed me to study in this University to improve my skills and knowledge.
2. The Dean of the Faculty of Humanity and Culture of UIN Malang, Drs. H. Dimjati Acmadin, M. Pd.
3. The Head of English Letters and Language Department, Dra. Hj. Syafiyah, MA.
4. My teachers who have taught me until I graduate from this University, hopefully I can apply all invaluable lessons given.
5. My beloved Mom and Dad for their sincere love and prayers that they have given to me so far. Their love and prayers will always be my inspiration to do the best for the shake of Allah, His messenger, and my religion. I love you.

6. My wife who is always in my heart. Thank you very much for keeping me in a good spirit, and giving me support, care, and love. Seeing you is full of inspiration.

7. All friends at the Persatuan Mahasiswa Darussalam (PERMADA) for assistance, help and familiarity.

8. All friends in English Letters and Language Department especially Makbul and Dedy for the discussion to finish the thesis.

9. People whom I can not mention one by one, Thank you very much for everything.

I realize that there are still many weaknesses in this thesis because no body is perfect, but I hope this thesis can be useful for the one who needs. Finally, I wish God bless us.

Malang, 28th March, 2008

Nono Kusumalaksmana

ABSTRACT

The main function of negation is to deny or to disavow statement(s) of addressee or addresser considered wrong by the addresser. Experts state that although negation is universal and the universality of negation indicates that in any language its existence plays an important role, the application of negation theory in some languages in the world shows that there are differences in both the expression system of negation and the grammatical unit used to express the negation. In Arabic and in English, negation is also expressed differently not only in terms of negative devices used to express the negation but also their distribution in sentences. Besides, English and Arabic are among the foreign languages which are taught at schools in Indonesia. The Qur'an is believed to be the most authentic and the earliest surviving document of written Arabic. In this Holy Book, as in natural language, negation also plays a very important role and has relatively the same function. This is in accordance with the main function of this Holy Book for Muslims, that is as the guidance to distinguish the right and the wrong ways. However, among the studies on the language of the Holy Qur'an, none of them is analyzing the syntactic aspect.

Hence, this study is aimed at describing the syntactic characteristics of Arabic and English negation in the Qur'an and its translation in English by Mohammed Marmaduke Pickthall. It is directed to be able to find out the syntactic patterns of Arabic and English negation in the Qur'an and its English translation as well as to describe the semantic implication of each syntactic pattern. After employing Transformational Generative Grammar as an approach and being directed into standard negation, relation between negation and quantity, and negation and adverb as proposed by Payne (1985), this study finds that: (1) The Arabic negative devices used in the Qur'an are *la, ma, lam, laysa* (all of them mean 'non'), and the English negative devices are *not, no, never, almost not, cease not* and *hardly.* These words are expressed in not less than 18 different sentence patterns in standard negation, 3 in negation and quantity, and 9 in negation and adverb, besides three pairs of phrasal negation *ma-min, ma-bi,* and *laysa-bi which work as* single negative devices and are equivalent to *not no.* The Arabic negative devices occur in preverbal position, whereas the English negative devices occur in post-verbal position. In Arabic sentences the subject may be either free-standing *or* indicated in the verb, while in English the subject is always free-standing; (2) Semantically, the same negative device in different sentence pattern may negate different element in the sentence, although they commonly negate the whole proposition. This propositional negation frequently shows up syntactically in the Arabic sentences but not in the English translation. (3) There

are three pairs of double negation *in la illa* and *ma-min illa* that only occurs in verbless construction and functions to express strong emphasis on a given proposition. In Pickthall's *the Meaning of the Glorious Qur'an illa* is equivalent to but, and both *ma-min illa* and *la-illa* are equivalent to *no save* or *no hut.* Such strong emphasis is also implied in the structure of the English translation.

   Based on the above findings, the researcher recommends the following suggestions: (1) The future researches are suggested to analyze negation in complex or compound sentences, as negative devices found in this study should have different syntactical characteristics when they are in those longer sentences. (2) Considering that significant problem, translation of the Holy Qur'an into other languages should be attached with the original text. This is undoubtedly in line with what has been previously suggested by Islamic scholars; (3) For translation teachers, they can use Pickthall's translation of the Qur'an to demonstrate the translation procedures applied in an Arabic-English translation, but they should be sure not to present the parts translated incorrectly unless they explain the mistakes.

TABLE OF CONTENT

ABBREVIATIONS

The following are a few abbreviation which mainly appear in the gloss lines of example sentences in this study.

ACC   : accusative case

1   : first person

2   : second person

3   : third person

f   : feminine

GEN   : genitive case

IMP   : imperfective verb, referring to imperfect class of verb or *fi'lun*

        mudari'un which includes present, future or progressive.

JUSS   : jussive case

m   : masculine

NEG   : negative

NOM   : nominative case

OBJ   : objective case, which refers to the object of preposition

PAST   : past perfect verb or *fi'lun madiy*

pl   : plural

Quant : quantifier

sg   : singular

CHAPTER I
INTRODUCTION

This chapter is devoted to discuss the Introduction that related with Arabic negation in Qur'an of Surah Al-Baqarah and English negation in its translation in English done by Marmaduke Pickthall. The discussion is divided into six sections, the first is about Background if the Study, the second is Problems of the Study, the third is about Objectives of the Study, the fourth is about Significance of the Study, the fifth is about Limitation of the Study and the last section is about the Definition of Key Terms.

1.1 Background of the Study

Related to the function of language as a means of communication in any language, negation plays a very important role. The main function of negation is to deny or to disavow statement(s) of addressee or addresser considered wrong by the addresser. In verbal communication, people use negative devices as the most common means to express denial or disavowal. The occurrence of a negative device in a sentence changes the meaning of the former sentence-the sentence without negation. The change of meaning which is caused by the occurrence of the negative device has significant implication, since it may mean cancellation, denial, or negation, all of which will determine the follow up of the communication being done. In view of the urgency of negation toward the follow-up of the communication, negation becomes center of attraction in forming and understanding the meaning of utterances.

Further, Sudaryono (1992:1) states that such linguists as Lehnman (1973), Bloomfield (1993), Greenberg (1963), Langaker (1972), and Payne (1985) propose that negation is universal. The universality of negation shows that, in any language, its existence plays an important role. Nevertheless, according to Sudaryono (1992:22), the application of negation theory in some languages in the world shows that there are differences in both the expression system of negation and the grammatical unit used to express the negation.

In Arabic and in English, negation is also expressed differently. Belonging to different language families - Arabic belongs to a group of languages collectively known as the Semitic languages (Versteegh, 19979) and English is an Indo-European language (Parera, 1987:120-121), Arabic and English have different systems of negation, not only in terms of negative devices used to express the negation but also their distribution in sentences. Arabic has many negative devices that can be in the form of verbs, nouns, or particles, each of which has certain distribution and special function. Certain negative devices can only negate and precede certain kinds of words. This means that the use of negative device may become a parameter in classifying words, though it is not the main and the most representative parameter (Al-Ghulayaini, 1991:13).

Besides, in the Holy Qur'an, as in natural language, negation also plays a very important role and has relatively the same function. This is in accordance with the main function of this Holy Book for Moslems, that is as the guidance for them to distinguish the right and the wrong ways. In terms of belief, negation may mean emphasis, which is used to ensure the truth of a given idea. In dealing with

laws, negation is one way to state prohibition. These two aspects (belief or *'aqidah* and law of *syari'ah)* are the chief content of the Qur'an. Qur'an is also considered as opened for any interpretation.

In addition to such a unique language of Pickthall in his translation, this study of describing syntactically Arabic negation in the Qur'an and English negation in its translation, followed by analyzing the semantic implication, is interesting as it can be an attempt to compare syntactically negative expressions in Arabic and in the English translation. The attempt to compare languages is as old as language itself. This attempt is unavoidable since the interaction between one language and another always invites people's attention to compare aspects of the languages (Ibrahim, 1985:9). There are many aspects of language that can be compared, namely the sound system (phonology), the word formation (morphology), and the phrase, clause or sentence structures (syntax). Comparing languages syntactically, that is in terms of the word order, the meanings given by different word order arrangements and how different words are combined and distributed, has not been developed well (Parera, 1987:108). Lehmann (1978) in his book *Syntactic Typology, Studies in the Phenomenology of Language* proposes thirty points of subject matters that can adequately be objects of research and are necessary to be elaborated. One of the subject matters is negative expressions.

1.2 Problems of the Study

In compliance with the background above, this study is intended to describe the syntactic characteristics of negation in the verses of the Holy Qur'an

on Surah Al-baqarah and their English translations by Mohammed Marmaduke Pickthall . Thus, the questions to be answered in this study are:

1. What are the syntactic patterns of Arabic negation in the Qur'an on Surah Al-Baqarah in the English translation of the Qur'an by M. M. Pickthall?

2. What is the semantic implication of each syntactic pattern of Arabic negation in the Qur'an on Surah Al-Baqarah in the English translation of the Qur'an by M.M. Pickthall?

1.3 Objectives of the Study

In line with the research problems, this study is aimed at describing the syntactic characteristics of Arabic negation in Qur'an and English negation of the English translation of the Qur'an on Surah Al Baqarah by Mohammed Marmaduke Pickthall. Specifically, the objectives of the present study are:

1. To find out the syntactic patterns of Arabic negation in the Qur'an on Surah Al-Baqarah in its English translation by M. M. Pickthall.

2. To find out the semantic implication of each syntactic pattern of Arabic negation in the Qur'an on Surah Al-Baqarah of each syntactic pattern of English negation in its English translation by M.M. Pickthall.

1.4 Significance of the Study

By analyzing and comparing syntactically and semantically Arabic negation in Qur'an on Surah Al-Baqarah and the different versions of its translation in English, this study is expected to provide both theoretical and

practical significance. Theoretically, this study is expected to be able to present an obvious description about syntactic analysis on Arabic and English negation, and generate specific applied syntactic theory for translating Arabic negation into English. This might be valuable for those who want to deepen their knowledge in syntax and translation, specifically in translating the Holy Qur'an into their mother tongue, as well as for those who want to improve their comprehension on the content of the Holy Qur'an.

For the practical use, this study can, hopefully, give contribution to the learners of Arabic, particularly the Holy Qur'an, as well as to language teaching. It is by providing students with an example of the application of the theories of negation, syntax and semantics in analyzing a classical written text and its translation.

1.5 Limitation of the Study

This study is limited to investigate the syntactic aspect of Arabic negation in the Holy Qur'an and English negation in the English translation of the Holy Book on Surah Al-Baqarah by Muhammed Marmaduke Pickthall. Therefore, it would only deal with negation which is expressed with negative devices. Besides, the present study is focused on the analysis of simple sentences, i.e. those containing only a main verb, a subject, and a complement.

1.6 Definition of Key Terms

Negation   : an expression of denial, cancellation, disavowal or

prohibition.

Negative devices   : words or phrases that are used to express negation.

Negative sentences   : sentences which contain negative devices.

Scope of negation   : the elements to which the negative element is applying

the ability of a negative constituent to negate other

constituents in a certain construction .

Semantic implication: the meaning of a sentence in which a negative device

occurs. In this study, semantic implication is directed

to the scope of negation.

Syntactic analysis   : an analysis of the principles and processes by which

sentences are constructed. This study focuses the

analysis on simple negative sentences.

Syntactic patterns of negation : the patterns of the position of negative device

in sentence and the combination of negative

device with other words.

CHAPTER II
REVIEW OF RELATED LITERATURE

This chapter is devoted to discuss the related theories and concepts which are needed to analyze Arabic negation in Qur'an of Surah Al-Baqarah and English negation in its translation in English done by Marmaduke Pickthall. The discussion is divided into three sections, the first is about theories of negation in English, the second is dealing with negation in Arabic, and the last section is about the Transformational Generative Grammar.

2.1 Theories of Negation in English

There are many concepts of negation, which rise dialectically and complete each other (Sudaryono, 1993:22). The appearance of those concepts starts from the difference of both the basis of analysis and the application result of the concepts towards languages. This fact shows not only the big interest of the experts in negation but also the big complexity or the discussion dealing with negation.

Further, Sudaryono (1993:3) states that the concepts or negation can be classified into two groups. The first group is formulating negation by using logical terminology, which is the system of opposition to state untruth. This logical principle, which is proposed by Aristotles and some other experts turns out not to be appropriate to be applied in linguistic research about negation. Indeed, Giron (1970) one expert who has researched negation suggests that linguistic study of negation needs special basic frame which does not have something to do with

logic. Jespersen another linguist realizes that negation concept should he determined linguistically, that is based on the new meaning caused by the presence of negative constituent in a sentence. This second concept is then completed by other linguists: Atlas (1977), Kempson (1979) and Lyons (1977) who formulate negation from semantic point of view: Givon (1979), who uses pragmatics as the basis to analyze negation: and Klima (1984) and Payne (1985), who combine syntax and semantic in studies

This section is dealing with the development of negation theory in general, starting from Aristotle, Jespersen, Klima, Payne and Givon.

2.1.1 Aristotle

Aristotle studied the problem of negation by using logical terms. Logically Aristotle formulated negation as a system of opposition (in Horn 1978:131) The opposition itself covers four points, those are (as quoted by Horn, 1986:6):

- Correlation (between two relatives), e.g., double vs half.

- Contrariety (between two contraries), e.g. good vs bad.

- Privation (private to positive), e.g. blind vs sighted.

- Contradiction (affirmative to negative), e.g. He sits vs He does not sit.

  From these tour points, contrariety and contradiction are the essence of negation. In other words, Aristotle distinguishes contrary negation from contradictory negation.

  Furthermore, Aristotle explained that contrary and contradictory negations were determined by the basis of the truth value. He used law of contradiction and

lave of the excluded middle to explain contradictory and contrary negation. Contradictory negation bellows the law of contradict, while contrary negation follows the law of the excluded middle. About the law of contradiction (LC) and the law of the excluded middle (LEM), it is stated (Horn, 1989:18): LC (it is impossible to be and not to be the same time) and LEM (in every case we must either affirm or deny). In another version, Lukasiewicz (1922, in Horn, 1989:20) translates these two laws into:

a. Two contradictory sentences are not true together

b. Two contradictory sentences are not false together.

2.1.2 Jespersen (1917)

At the beginning of twentieth century some opinions appeared to perfect Aristotle's theory. If Aristotle formulated the concept of negation with logical terminology, that is negation as a means to express an un-truth, various opinions on negation at the beginning of twentieth century are based on linguistic viewpoint. Jespersen (1917, 1927), for example, started to use meaning rather than logic as the basis to formulate negation. He still used Aristotle's dichotomy of negation (contrary and contradictory), not as the form of negative constituent but as the meaning of negation. He (1917:4) stated: the chief use of negation sentence is to contradict and to point a contrast. Therefore, Jespersen distinguishes negation into (1) *special negation,* and (2) *nexal negation.* About these two types of negation, he said *(1917:42-43):*

.... special negation may be expressed either b some modifications of

word, generally a prefix, as in

never	disorder
unhappy	non-beligerent

impossible, inhuman, incompetent

or else by the addition of not (not happy) or no (no longer)

…... A simple example of negated nexus is he doesn't come: it is the

combinations-of the two positive ideas he and coming which is negated.

Concerning negation meaning, it is stated that negative constructions

contain meaning spread into various possibilities, depending on what is expected

and the thinking direction. For this, Jespersen (1917:82) provides an example:

He doesn't spend $ 200 a year means less than. He can not live on $200 a

year means 'more than': because in the former case we expect an

indication of a maximum, and in the latter of a minimum.

The concept of negation proposed by Jespersen is useful without any

shortcomings.

2.1.3 E. Klima (1964)

The next expert who analyzed negation is Klima (1964. in Sudaryono,

1993:15). Analyzing negation in English, Klima proposed a concept of negation

different from one proposed by his predecessors. In identifying negative

constituent Klima states:

... a more explicit basis for classification in the form of a criterion where by

grammatical elements are classified, let's say, as negative if the result in

sentences that are semantically equivalent to, or imply, otherwise identical sentences containing *not*. (By this criterion, for example, *im-* would be negative in "This is impossible" because it implies "This isn't possible." This quotation shows that Klima uses semantic and syntactic basis to classify negative constituents in English.

Based on the negating scope, Klima classifies negation into *constituent negation and sentential negation.* The interpretation of these two terms is not too different from *special negation* and *nexal negation* of Jespersen. For *special negation,* Jespersen states that it may be expressed either by *some* modifications of word, generally a prefix, as in *never, unhappy, impossible,* etc or else by the addition of not *(not happy)* or no *(no longer).* This definition of special negation has the same meaning with that of *constituent negation* proposed by Klima. Similarly, Klima provides *He doesn't come,* which is a combination of the two positive ideas he and *coming which is* negated, for an example of *nexal negation. This is not different* from Klima's *sentence negation.* The difference is on the fact that Klima uses syntactic test to identify *sentential negation, while* Jespersen identified*, special negation* and *nexal negation* on the basis of the negating scope of a negative constituent in a sentence (Sudaryono, 1993:16).

2.1.4 Talmy Givon (1984).

According to Givon (1984:322), negation is a complex functional domain, drawing on three distinct though partially interdependent components:

a) Propositional semantics : The reversal of the proposition's truth value;

b) Subjective certainty   :   a mid-level certainty speaker may

assign to his assertion that an event/

state did not take place;

c)   Discourse-pragmatics :   the speech-act of denial, performed

under well-defined sub-clauses of

communicative contract.

Givon (1984:324) states that a NEG-declarative speech act normally does not add new information about the verb, subject, object (s) or other participants in the state event. At another place Givon (1984:323) adds that in declarative sentences the negative variant is used to convey new information of a very different sort than the corresponding affirmative. In relation to presupposition Givon (1984:325) states:

One consequence of these facts concerning the normal distribution of information in sentences in discourse is that in common use or negation in natural language, only the asserted portion of the corresponding affirmative is denied, while the presupposition remains outside the negative scope.

2.1.5 John R. Payne (1985)

According to Payne (1985:198), the concept of negation proposed by Klima has been examined in some languages other than English. Based on the result the examination, Payne needs to broaden Klima's concept on the types of negative constituent into five types, although not all languages have these five types. The five types are *(i) standard negation, (ii) negated quantifier,*

(iii) inhenrently negative quantifier, (iv) negated adverbial, and inherently

negated adverbs.

2.2 Negation in Arabic

Arabic belongs to the language family commonly called Semitic and it is able to exist in our choice by the way of citation that makes Arabic to he well maintained. Moreover, Arabic is protected by the existence of the earliest surviving document of written Arabic namely the Qur'an (Islam's sacred book which was revealed to the Prophet Muhammad in the early years of the seventh century) and the Hadith (Muhammad's talk, action and agreement) as well as the works told by the trustworthy people (Ghulayaini, 1994: Beeston, 1970).

Givon (1984:335) states that negative constituents, universally, stand beside verbs, either before or after. It depends on the type of a given language. Grammatically speaking, a sentence in written Arabic consists of a subject and a predicate. The subject (=S) may be free-standing. i.e. a noun/independent pronoun, or dependent, i.e. consisting of one or more bound morphemes which form part of the verb (=V) (if there is one) and which indicate the person, number and gender of the subject. The predicate may or may not contain a verb. If it does contain one the subject may or may not be free-standing; if it does not, the sentence subject must be free-standing.

2.2.1 Standard Negation.

a. Preceding Verb

In Arabic, the negative constituents which precede verb are *la, ma, la, lam, and lamma.* (Ghulayaini, 1994:69, 193-186.292-297)

b. Preceding Noun

Negation preceding noun occurs in *jumlatun ismiyatun* or nominal sentences (verbless construction). In Arabic grammar, subject and predicate of affirmative sentence is respectively called *ism* or 'noun'*and khabar* or 'predicate' of negative device in negative sentence. This rule is for any nominal sentence that is preceded by any negative device. The negative devices which occur before noun in nominal sentence are *laysa, ma, in and lata* (Ghulayaini, 1994 292).

2.2.2 Negation and Quantity

Negation has relation with quantity when it serves to differentiate the relative scope of quantifier (Payne, 1985:2(3-4). In Arabic, it is found both negated quantifier and inherently negated quantifier (toyyibah, 1996:6). The negative device usually used to express these two types negation is *la*.

a. Negated quantifier

There are three forms *of ism* or 'noun' in Arabic, namely *mufrodun* or 'singular', *muthanna* or dual, and *jama'* or plural. It means that the form of *ism* can automatically show the quantity.

b. Inherently negated quantifier

Arabic's inherently negated quantifier is *la* followed immediately by *ism with* certain special requirements: (1) the *ism* is in the form of *nakiroh* or indefinite and the case of accusative which loses nunation, or ending with *fathah* (ˊ): (2) there N not other constituent between *la:* and the *ism* (Ghulayaini, 1994:328-331). It means that *la* which functions as inherently negated quantifier is the one which occurs in nominal sentence.

2.2.3 Negation and Adverb

Adverb is a word whose most frequent function is to specify the mode action of a verb (Christal in Bright, 1992). There are a few adverbs in Arabic; mostly forms preposition. Some of Arabic adverbs constitute a combination of certain verbs and negative constituents. The verbs *are ala* 'cease' and *kada* 'almost' and their variants. All negative devices are possible to precede *ala and kada,* except *lata* and *in* which only negate *ism* or noun.

2.3 Grammar Transformational Generative

The starting point of the second stage of GTG is the publication of the book of Avram Noam Chomsky in 1965. There are three postulates in this book: (Parera, 1991: 87), those are:

1. The distinction between competence and performance, namely the knowledge of language and the actual use of language.

2. The distinction between deep structure and surface structure. Such distinction results in that grammar is based on three components: Syntactic components, containing basic transformational components; phonological components; phonological components and semantic components.

3. The creative aspects of the language or dynamicity of language.

The overall model of grammar transformational generative grammar can be schematically illustrated in Figure 2.1. By being able to match any given deep-structure surface-structure pairing with both a semantic and a phonetic representation, a generative grammar provides a characterization of the essence of knowledge of a language the ability to relate particular strings of sounds with particular meanings, and vice versa (Kenstowicz and Kisseberth. 1979, 6-7).

CHAPTER III
RESEARCH METHOD

This chapter covers the discussion of research design, source of the data, research instrument, techniques of data collection, techniques of data analysis, and data validation.

3.1 Research Design

The present study uses descriptive-qualitative design because it fulfills the characteristics of qualitative research, which are focused on describing and explain the phenomenon of Arabic and English Negation.

From the view point of the source of data, this research can be categorized as a content analysis study in which the writer analyses the syntactic characteristics of negation in the verses of the Holy Qur'an on Surah Al-Baqarah and their translation in English. According to Fraenkel and Wallen (2003:482), content analysis is a method that qualitative researchers use to collect and analyze data, of which the analysis of documents is a major part. In other words, Sadiman (1994: 48) defines content analysis as every systematic procedure that is designed to investigate the recorded data.

3.2 Source of the Data

Among sources of data which can be used by a language researcher is textual data (Cron, 2003:28-29). There are two groups of data in this study, those are Arabic and English. The Arabic data were taken from the original text of the

Holy Qur'an on Surah Al-baqarah, while the English data were taken from the English translation of the Holy Qur'an on Surah Al-Baqarah in *The Meaning of the Glorious Koran.*

There are many versions of English translation of the Holy Qur'an. The choosing of the translation of Muhammed Marmaduke Pickthall as the source of data in this research is based on the following reasons:

1. Pickthall is a muslim Englishman, a literary man of standing, and an Arabic scholar (Ali, 1989:XX). Before publication, Pickthall's work has been scrutinized word by word and thoroughly revised in Egypt with the help of one whose mother-tongue is Arabic (Pickthall, 1960:VII).
2. The English translation of the Holy Qur'an by M.M. Pickthall is the most widely read by muslims in the world and used in the writings of English Islamic studies.

3.3 Research Instrument

As a descriptive-qualitative research, the key instrument of the present study is the researcher himself. Such study as syntax and translation as well as the Glorious Qur'an demand particular knowledge of syntax, translation and the Glorious Qur'an spends a great deal of his time reading and understanding the itself. He therefore, related theories and concepts before collecting and analyzing the data. Thus, she acts as an instrument and a data collector at the same time.

3.4 Data Collection

To collect the data, the researcher does the steps as follows:

1. Reading the original text of the Holy Qur'an on Surah Al-Baqarah and inventorying negation in Arabic.

2. Classifying the Arabic negation based on the types. The researcher reads the text of the Holy Qur'an on Surah Al-Baqarah until he finds sufficient data which represents all the types of negation and negative devices.

3. Finding English negation in the English translation of the obtained Arabic data in Pickthall's *The Meaning of the Glorious Qur'an.*

3.5 Data Analysis

   One feature of qualitative research is that collecting and analyzing data are done simultaneously. In line with this, the data of this study is analyzed by applying the procedure proposed by Miles and Hubertnan (1984) in which data collection, data reduction, data display, and conclusion drawing take place interactively.

   Data reduction is a form of analysis that sharpens, sorts, focuses, discards, and organizes data in such a way that final conclusions can be drawn and verified. In the present study, while reading the verses of the Holy Qur'an on Surah Al-Baqarah to collect the data, the researcher identifies and inventories the sentences or clauses containing negative constituents, and then classifies the Arabic data based on the types of the existing negative constituent. To obtain the English data, the researcher then finds the translation which is relevant to the Arabic data in

Pickthall's *The Meaning of the Glorious Qur'an.*

The next procedure is data display, which is a form of analysis that describes what is happening in the natural setting such that it can finally help the researcher draw the final conclusion. In this study, after the data are selected and organized or classified based on the types, they are displayed according to the formulated research problems, those are the syntactic patterns of Arabic and English negation, followed by the analysis of semantic implication, or the scope of negation, of each pattern. To provide a clear description of the data analysis, *glossing lines,* tree diagrams and figures are used besides narrative illustration. Besides, the Arabic data in this study is transcribed using *General English Transliteration System,* a system of transcription that is frequently used in English language publication and in many institutions in the Anglo-Saxon world (Heijer, 1992).

In this last procedure of data analysis, that is conclusion drawing; the researcher decides what things mean and notes regularities, patterns, explanations, possible configurations, causal flows, and propositions until she can gain a final conclusion. In this stage, the researcher of the present study tries to formulate the generalization(s) over the classified data (Arabic and English) in terms of the patterns of the distribution of negation and the semantic implication of each pattern.

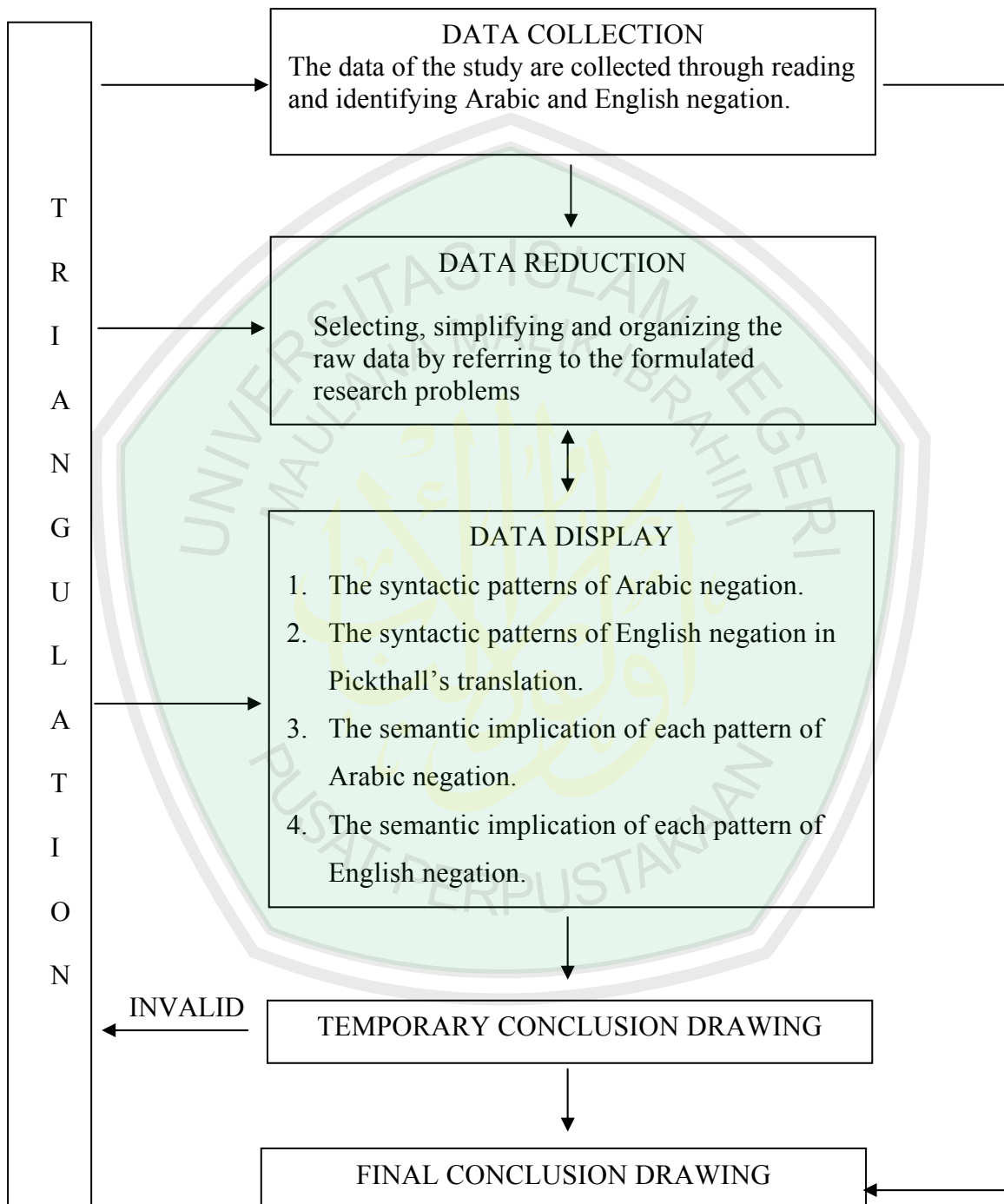This process of data analysis can be illustrated in the following chart:

Figure 3.1 A modified version of the data analysis (Interactive Model) proposed

by Miles and lubennan (1984:23)

3.6 The Trustworthiness of the Study

To reduce the researcher's biases and prejudices, the trustworthiness of the results of data analysis needs to be checked. In this study, the researcher employs triangulation to check the trustworthiness of the data analysis.

Denzin (1978) proposes that triangulation techniques include (1) sources of data triangulation, (2) investigator triangulation, (3) theory triangulation, and (4) methodological triangulation. Triangulation techniques which are applied in the present study are investigator triangulation and theory triangulation.

In applying investigator triangulation, the researcher consults experts of both Arabic and English grammar to validate his data and analysis.

Strategies of using theories in triangulating data are classified into three types (Denzin, 1978), namely (1) multiple perspective theories that are used to formulate hypotheses, and the data are collected in order to assess the power and the utility of the hypotheses; (2) theories which are relevant to research problems are selected and then used to make senses of the problems being investigated; and (3) a theory that is used as the base of additional formulation of another theory, which is called 'middle-range' theory that only pertains to the data under analysis. In this study, the researcher uses the second type.

In Janesick's terms (in Denzin, 1994: 290) this study employs interdiciplinary triangulation as it uses two disciplines, those are syntax and semantics as well as translation, to study the phenomenon being investigated, Arabic and English negation.

CHAPTER IV
FINDING AND DISCUSSION

The discussion in this chapter would be divided into three sections; those are standard negation, negation and quantity, and negation and adverb. This is in accordance with the suggestion of Payne (1985) that research on negation should be directed to standard negation, relationship between negation and quantity, and relationship between negation and adverb.

Related with the purpose of the present study, each section of the discussion contains the description of syntactic distribution of each Arabic and English negative device which is found in the Holy Qur'an of Surah Al-Baqarah and its English translation by Muhammad Marmaduke Pickthall, followed by the illustration of the semantic implication of each distribution of the negative devices in these two languages.

The syntactic distribution is discussed by describing the position of a negative device in a certain construction and the influence of the negative device on another word in the construction. In Arabic, the influence manifests itself in 'case endings', i.e. a difference in the ending of the words caused by a difference in the governing word (Versteegh, 1997:75). It is the case ending of a word which determine the syntactic function of the word in a construction. This syntactic distribution is illustrated with glossing lines and tree diagrams.

Tree diagrams would be employed to describe this syntactic distribution. as Veil as to show the scope of negation of a negative device in a certain pattern of sentence. In certain cases in which a negative device negates a certain aspect of

a sentence, the scope of negation will be described by extending the sentence, that is presenting the next part of the verse. This is in line with Kempson's suggestion (1977:133-34) that the variations of scope of negation can be illustrated through the extension of a negative sentence in a context finding out this scope of negation is needed to describe the semantic implication of each syntactic pattern of sentences in which a negative occurs.

The discussion is firstly divided according to the type of negation, followed by the negative device, and then the sentence patterns. The next sub-chapter will be about double negation in the Surah Al-Baqarah. Finally, this chapter will end with the discussion of pedagogical implication of this study.

4.1 Standard Negation

As having been explained in Chapter II, standard negation is a type of negation which can be applied in a basic sentence or minimal sentence, such as a sentence containing one clause or one predicate. In standard negation, negative device stands 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.

Negative devices which function as standard negation in the Qur'an are la, lan, lamma, lam, in and laysa. As the there are two basic types of sentence in Arabic, those are 'verbal sentence' (*jumlah fi'liyah*) and 'nominal sentence' (*jumlah ismiyah*) the negative devices do not always stand beside verb.

4.1.1 La

La is the most commonly used negative device in the Qur'an. *La* which functions as standard negation is distributed variously. la may stand before nouns or before verbs, especially imperfect verbs *(fi'il mudari').* The occurrence of *la* in different constructions has different effects on the word which follows. Functioning as standard negation, *la* does not change the ending of the word following, except when it is used for negative imperative.

a. S + La + V-Impf

Standing before imperfect verbs, *la* does not affect the case ending of the verb. The verb has nominative case, whether or not it is preceded by negative *la.* In the Qur'an, *la* that stands before imperfect verbs may be either preceded by a noun *(ism)* which functions as the subject of the sentence or by conjunction and a question word. The sentence below that is taken from Al-Baqarah: 17 is an example of la which occurs between a free-standing subject and an imperfect verb.

1. *Fa   hum   la   yarji' un*
    Conj. they-NOM   NEG return-3mpl-NOM
    'And they return not'

Although this sentence contains a verb, it is basically a 'nominal sentence' that consists of two noun phrases. The first noun phrase is the subject and the second noun phrase functions as the complement. The complement in this sentence is in the form of verbal sentence that contains a negative and a verb in which the agent is indicated in the first consonant y and the long vowel of the

final syillable *un*. As the agent is bound morpheme attached in the verb, in the tree

diagram it is put in brackets. In this type of Arabic construction, the agent of the

verb refers to the subject of the sentence. Hence, the subject always agrees with

the verb, and this agreement is morphologically explicit. In sentence 1 the

agreement between the subject *hum* and the verb *yurji'un* manifests itself in the

consonant of the first syllable and the long vowel of the final syllable of *yarji'un*,

which comes from the root r-j-'. Diagram la below represents this illustration of

the structure as well as the scope of negation of sentence 1 above. The scope of

negation is indicated with the thick line.

1a. La
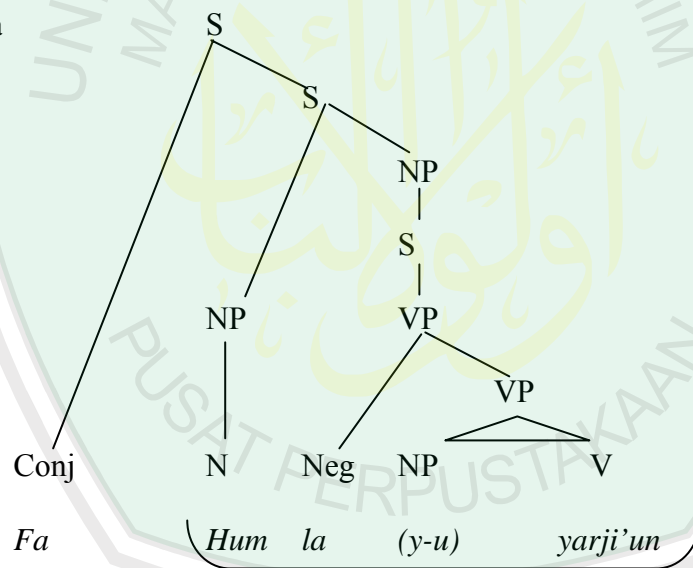
From the diagram, it can be seen that la in this sentence pattern negates

syntactically the verb *yarji'`un, in* which the agent *hum* is directed. However, as a

standard negation *la* in this sentence negates not only the VP but the whole

proposition. The meaning of the sentence *hum la yarji''un* is contradictory with

the meaning of the negation *la, hum yurji'un.* The conjunction fa is for relating

this sentence without sentence with the previous one.

Pickthall translates this part of Qur'an verse into *And they return not.* The negative not is positioned after the main verb *return.* As an auxiliary, *not* should originate in front of the main verb. This can be illustrated with the following tree diagram

1b.
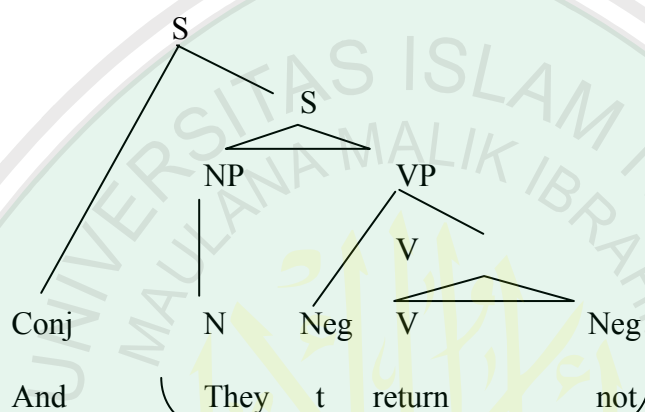
Having similar constructions, the Arabic and English sentences are different in the position of negative devices and the agreement between subject and verb. In the Arabic sentence, la occurs before verb and the agreement between the subject and the verb is morphologically explicit, while in the English translation *not* which originally occurs before verb moves to the end of the sentence, and the agreement between subject and verb is not morphologically explicit. However, the scope of negation in the Arabic sentence and the English translation are semantically not different, that is the whole proposition is negated.

b. la + V-Impf + Comp + S

Another distribution of negative la in the Qur'an is that it negates and initiates a VOS sentence. This sentence taken from Al-Baqarah 174 is an example

of *la* which occurs in this construction.

Wa	la	yukallimu	-hum	Allahu
Conj	Neg	Speak-3msg-IMPF	them-3msg-ACC	Allah-NOM

'Allah will not speak to them'

       Tree diagrams 3a. and 3b. below describe successively the constructions of that Arabic sentence and the English translation.

2a.

2b.
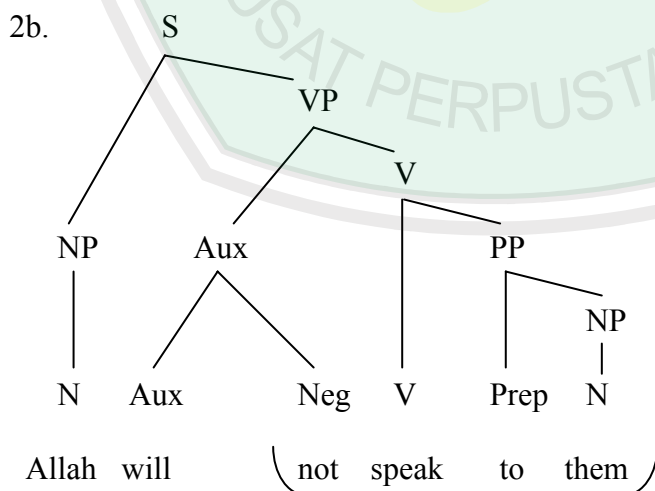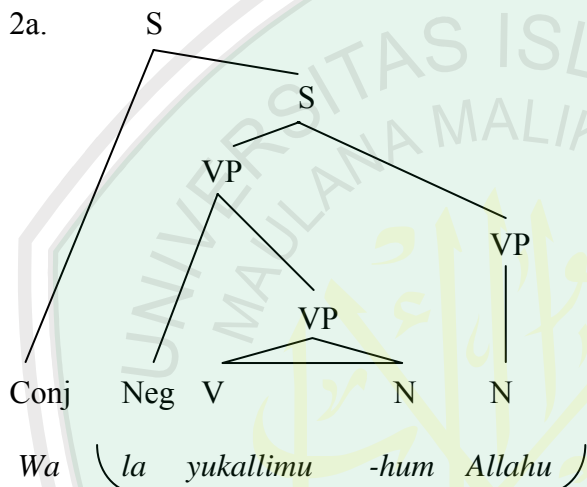
The chief difference between these two constructions is in the type of the sentence pattern. The Arabic sentence is a VOS pattern. Whereas the English takes an SVO one, each of which reflects the syntactic typology of each language. In addition, the auxiliary will need to cover the future meaning implied in the verb *yukallimu* which is in the form imperfect (Fi'il Mudari'). Although the imperfect form of Arabic verb may mean present, progressive, or future, the context in this sentence shows clearly that this sentence has future meaning.

Furthermore, the diagram shows that, syntactically, the scope of negation in the Arabic sentence is broader than that of the English translation. In 2a, the whole sentence is syntactically negated, or in other words, the propotional negation fully shows up syntactically. On the other hand, diagram 2b tells us that the negative not does not negate the whole sentence or, syntactically, the proportional negation fully shows up. Anyhow, these two constructions express approximately the same message. Such different structure is needed to adjust the grammar of the source language (Arabic) to the target language (English).

c. La + V impf + Comp

Negative la is also used to negate sentences with dependent subject, or the subject is indicated by the verbal inflection, either with or without complement. Sentence 3 that is taken from Al-Baqarah 12: is an example of la in front of a sentence consisting of a verb without complement.

Wa lakin la   yash'urun
Conj   Neg   perceive-3mpl- NOM
'But they perceive not'

3a.

```
                    S
              ┌──────┴──┐
                        S
                        │
                        VP
                   ┌────┴───┐
                            VP
                         ┌──┴──┐
                        /_____\
Conj          Neg    NP          V
```

Wa lakin   *la*   *(y – u)*   *yash'urun*

3b.

```
              S
         ┌────┴──┐
                 S
            ┌────┴───┐
                     VP
                 ┌───┴──┐
            NP          V
            │        ┌──┴──┐
                              /___\
Conj        N     Neg   V      Neg
```

But   they   t   perceive   not
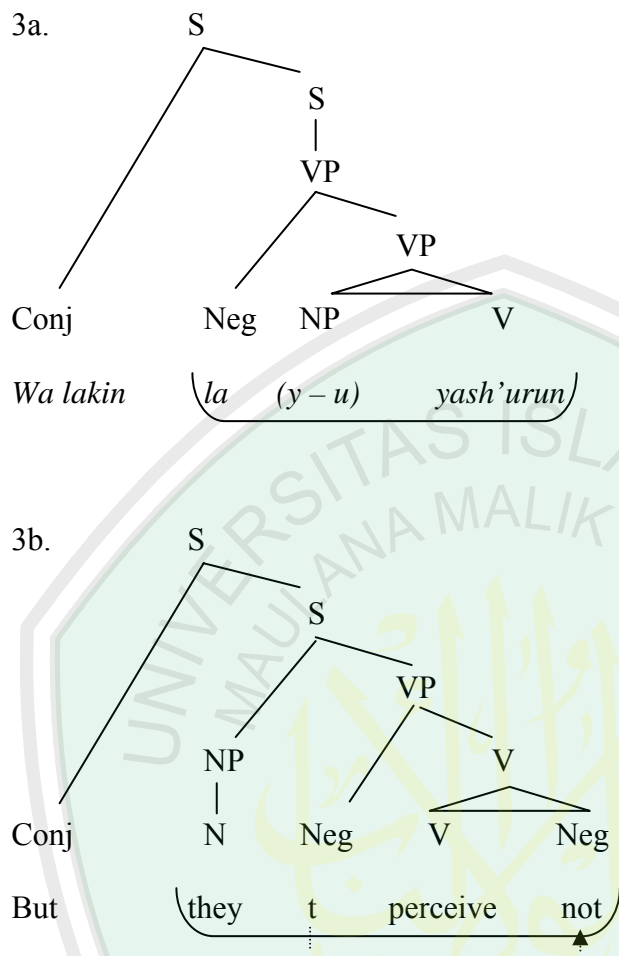
The subject of sentence 3 is attached in the verb and manifests itself in the consonant of the first syllable y and the long vowel of the final syllable un in the verb *yash`urun,* whose root is *sh-'-r.* The bound morpheme subject refers to third person masculine singular or hum. Meanwhile, in the English translation, in line with English syntactic typology, the subject is a free morpheme initiating the sentence. This different construction governs the different scope of negation in the Arabic sentence and the English translation syntactically. The negative la negates directly the whole sentence (S) whereas the negative *not* only negates the VP. The subject of the sentence is not included in the scope of negation. Nevertheless, the

negation in those two sentences are propositional negation, although in the English sentence this does not fully show up syntactically.

Negative la in this construction is sometimes preceded with a question ward a and conjunction fa or wa as in fa la ta'qilun or 'have ye then no sense' Al-Baqarah : 44, or a *wa la ya'lamuna anna* …."Are they then unaware that …." Al-Baqarah : 77)

In addition, the sentence negated by la might also contain a complement. This construction is commonly in the form of passive as in the following example taken from al_Bagarah: 119)

4. | *Wa* | *la* | *tus'alu* | | *an* | *ashabi* | *al-jahim* |
    |------|------|-----------|--|------|----------|-----------|
    | Conj | Neg | ask-2msg-IMP-PASS | | about | owner-pl-OBJ | det-hell-fire-GEN |

'And thou will not be asked about te owners of hell-fire'

4a.

4b.


```
4b.     S
        |\
        | \
        |  S
        |  |\
        |  | \
        |  |  VP
        |  |  |\
        |  |  | \
        |  |  |  VP
        |  |  |  |\
        |  |  |  | \
        |  |  |  |  PP
        |  |  |  |  |\
        |  |  |  |  | \
        |  NP Aux |  |  NP
        |  |      |  |   △
       Conj N  Aux NEG Aux V  Prep
       And  you will not be asked about the owner of hell-fire
```
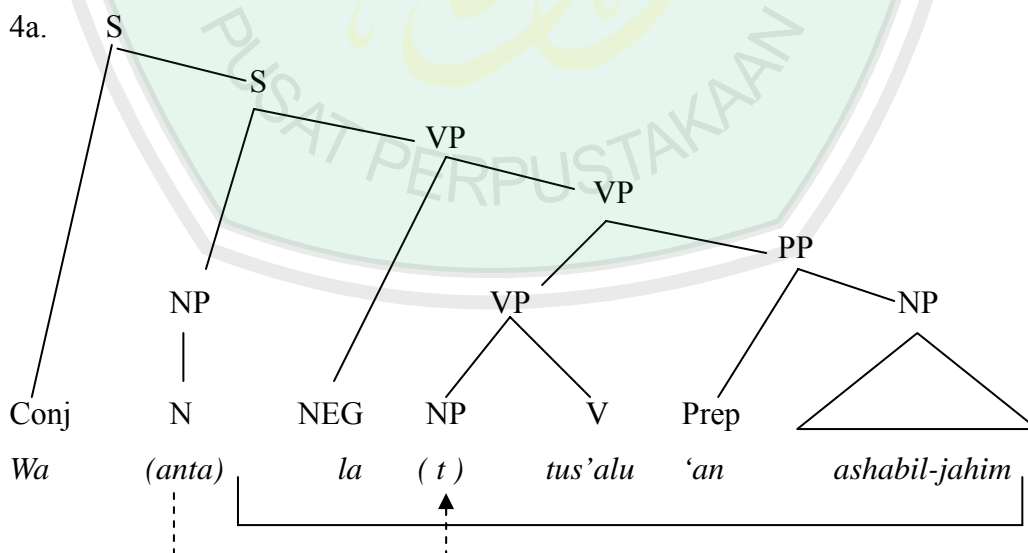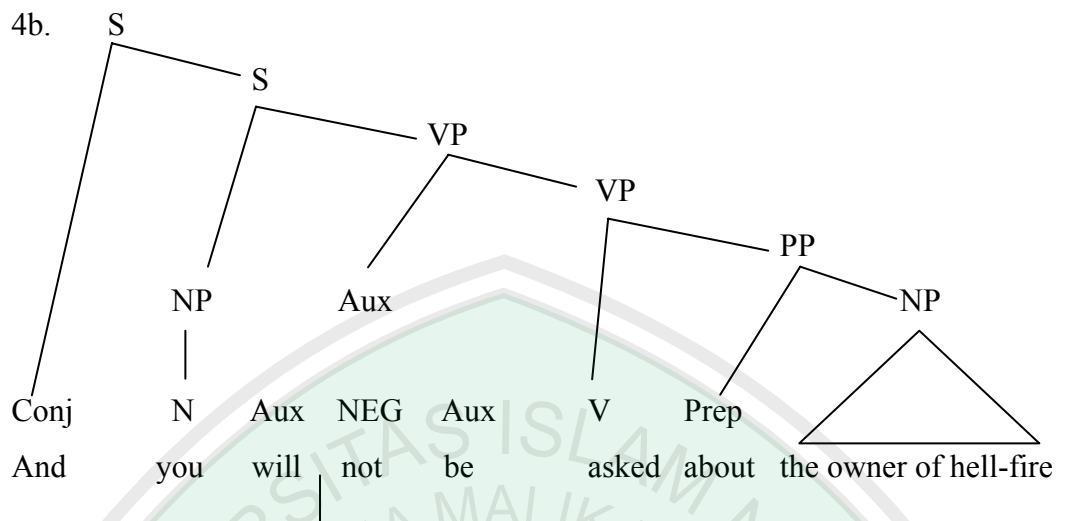
To avoid Illegitimate diagram, the agent *anta* (second person masculine singular) *indicated in the verb in the form of the first consonant t is put as the subject of the* sentence which originally occurs before the negative. The scope of negation of la and not in this sentence is not different from that in sentence 4. la negates the whole sentence, included the subject which is attached in the verb, whereas *not* negates the VP although semantically both of them negate the whole proposition.

d. La + V-JUSS + Comp

Furthermore, *la* is the only negative device in Arabic employed in negative imperative sentences. For this function, the occurrence of la changes the case ending of the verb immediately follows into jussive. Pickthall translates this type of sentence into three different structures. The first structure is using auxiliary do followed by *not in* front of the sentence. Notice the following data (taken from al-Baqarah:22).

5.   *Fa*   *la*   *taj'alu*   *li-Ilahi*   *andada*
     Conj   NEG   set up-2mpl-JUSS   to Allah-OBJ   rival-ACC
     'Do not set up rival to Allah'

Tree diagrams 5a. and 5b. below illustrate respectively the structures of sentence

5. and the English translation.

5a.

5b.

In the Arabic sentence, the subject second person plural is indicated in the

verb and manifests itself in the first consonant t and the long vowel of the final

syllable u. Differently, in the English sentence the verb form and the auxiliary used do not indicate the subject in terms of number and gender. Dealing with person, it is clear that the subject of imperative sentence is second person. Again, although the negation in those two sentences are propositional negation, the negative scope of la is syntactically different from that of *not*. Diagram 5a, tells us that la negates the whole sentence so that the subject is included in the scope, and diagram 5b. Shows that *not* negates the VP.

The second structure of the English translation of Arabic negative imperative in the Qur'an is *not* is put immediately after the verb, without being preceded by any auxiliary, as in the data below (al-Baqarah: 42).
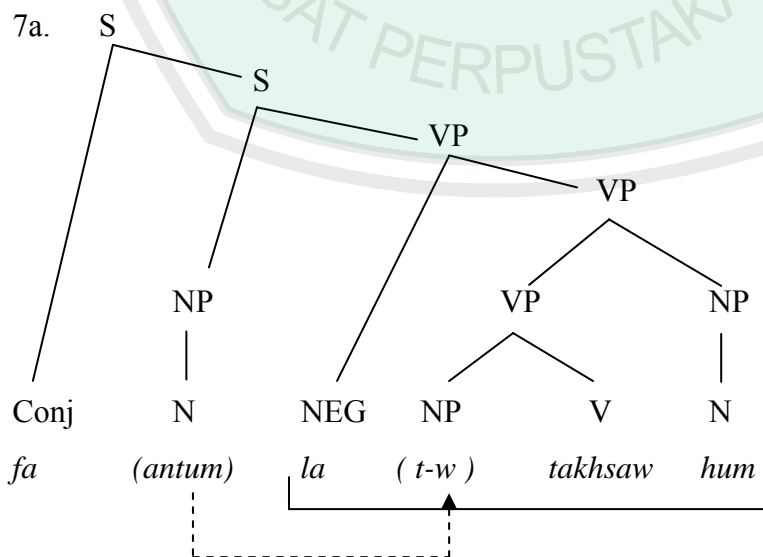
6. *Wa   la   talbisu   al-haqqa   bil-batil*
   Conj   NEG   confound-2mpl-JUSS the – truth   with-falsehood
   'Confound not truth with falsehood'

6a.

6b.

```
                    S
                   / \
                  /   VP
                 /   /  \
                /   /    VP
               /   /    /  \
              /   /    /    NP
             /   /    /    /  \
           NP   /    V    N    PP
            |  /    / \   |   /  \
            N NEG  V  NEG N  Prep N
         (you)  t confound (not) truth with falsehood
```
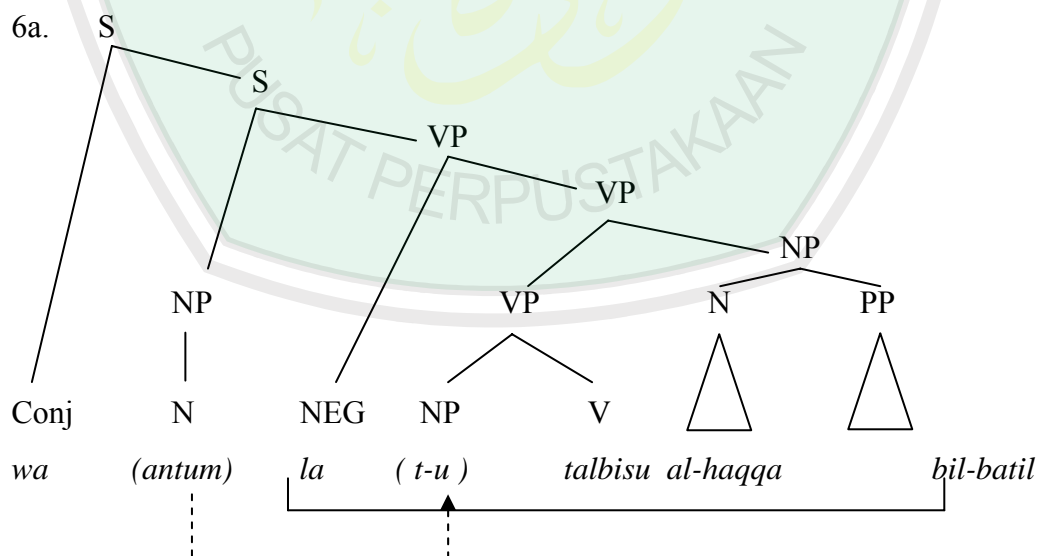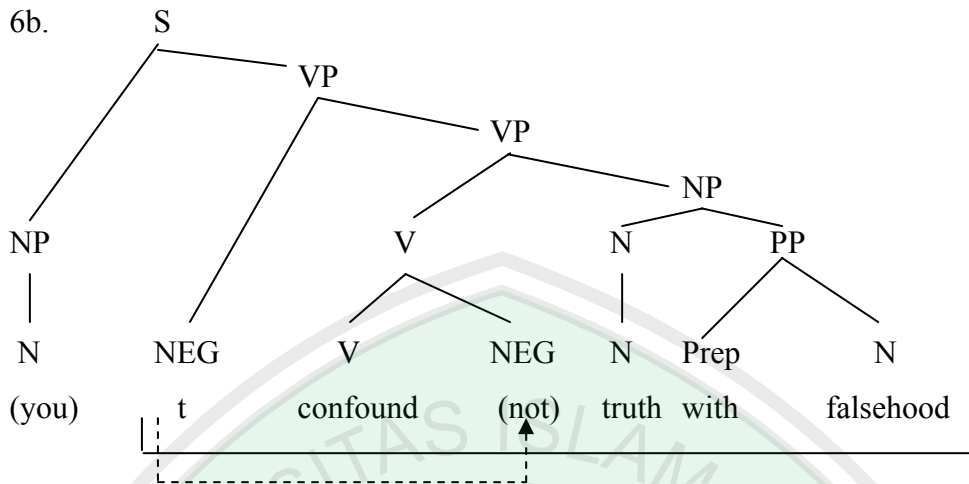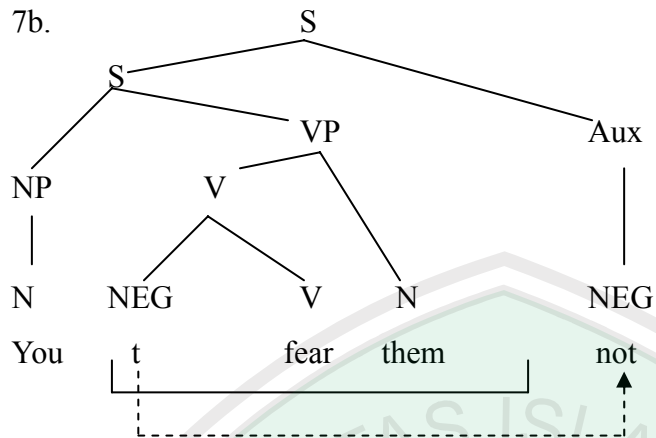
When the complement is a pronoun, in the English translation, not occurs behind the complement. This can be seen in the following data (al-Baqarah: 154) and the tree diagrams of the structures of both the source language and the target language.

7. *Fa   la   takhshaw   -hum*

  Conj.   NEG   fear-2mpl-JUSS   them-ACC

  'Fear them not'

7a.

```
      S
     / \
    /   S
   /   / \
  /   /   VP
 /   /   /  \
/   /   /    VP
|   /   /    / \
|  NP  /   VP   NP
|   |  /  /  \   |
Conj N NEG NP  V  N
fa (antum) la (t-w) takhsaw hum
```

7b.

```
                              S
          S
                    VP              Aux
   NP         V
    |     
    N      NEG      V      N        NEG
   You      t           fear   them        not
```

However, the next part of the verse suggests that la in this construction negates the specific element, which is the complement.

Fa	*la*	*takhsaw*	*-hum*	*wa*	*Ikhshawn*	*-iy*
Conj	Neg	fear-2mpl-JUSS	them-ACC	conj.	Fear-2mpl-Impf	Me

'Fear them not, but fear Me'

The first clause contains prohibition of fearing *hum* 'them', while the second contains command to fear -iy 'Me'. It means that la in this construction specifically *negates the* complement. Accordingly, the negative not in the translation specifically negates the noun *them.*
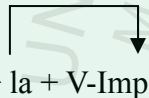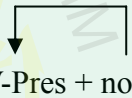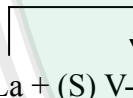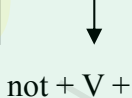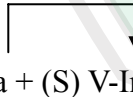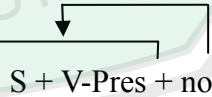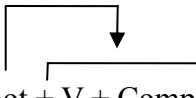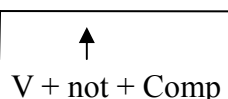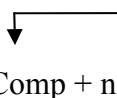
In addition, Pickthall's translation of this negative imperative construction seems not exactly the same with that in Shakespearean English, particularly in the position of negative *not* in sentences with transitive verbs. In this construction Pickthall put *not* after the object, while in Shakespearian English (Radford, 1997:116) *not* occurs before the object or immediately after the verb Notice the examples below.

1. My sister seeks not me (Speed, Two Gentlemen of Verona I..i)

2. He loves not you (Lysander, Midsummer Night Dream, III.ii)

According to Radford, in negative sentences of Shakespearian English verb is originally behind not, or it is verb, not not, which moves. Therefore, the tree diagram of sentence 1 is:

If Radford's suggestion is applied in this analysis, there would be two constituents move, those are the verb and the object. Therefore, this study uses different concept of movement, that is *not* originally occurs before verb, or it is not. Not verb which moves.

Figure 4.1 The distribution and the scope of negation of *la* as standard negation and the equivalent in English can be summarized in the following chart.

a. S + la + V-Imp	a. S + V-Pres + not
b. La + (S) V-Imp + Comp + S	b. S + will not + V + Comp
c. La + (S) V-Imp	c. S + V-Pres + not
d. La + (S) V-JUSS + Comp La + (S) V-JUSS + Comp	d. Do + not + V + Comp V + not + Comp V + Comp + not

4.1.2. *Ma*

Another negative device which is frequently used, either in verbal or verbless construction is *ma.* In Arabic, *ma* may mean two different things 'not' and 'something'. It is the context, including the construction, which guide us to know the appropriate meaning. There are four basic constructions of the sentences using negative *ma.* First, *ma* precedes imperfect verb. Second, *ma* is followed by a perfect verb and a complement. Third, *ma* precedes a perfect verb with a free-standing subject, and fourth *ma* occurs before subject in a verbless construction. Like *la,* the occurrence of *ma,* before either verb or noun, does not influence the case ending of the following word.

a. *ma* + V-Imp

Besides *la, ma* is also used to negate imperfect verb, without followed by a free-standing subject or a complement. The subject third person plural masculine *(hum)* manifests itself in the first consonant *y* and the long vowel *u* of the final syllable in the verb *yash 'urun.* Sentence 8. below is an example of negative *ma* in this construction, and diagram 8a. describes the structure.

8.   *Wa   ma   yash'urun*
        Conj   Neg   perceive-3mpl-IMPF
        'And they perceive not'
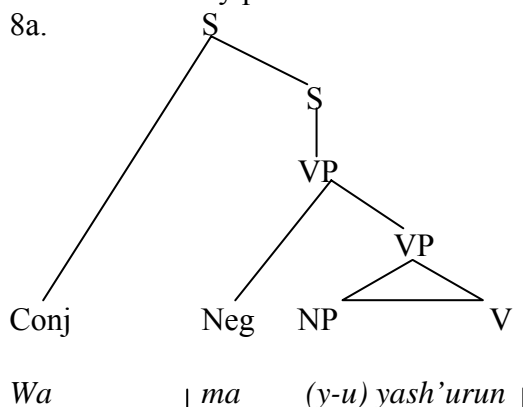
8a.

The diagram shows that *ma* negates the whole sentence, and that there is not any movement. It means that the propositional negation in this construction is syntactically explicit. This is different from the structure of the English translation in *which* negative *not* negates VP as illustrated in diagram 8b below.
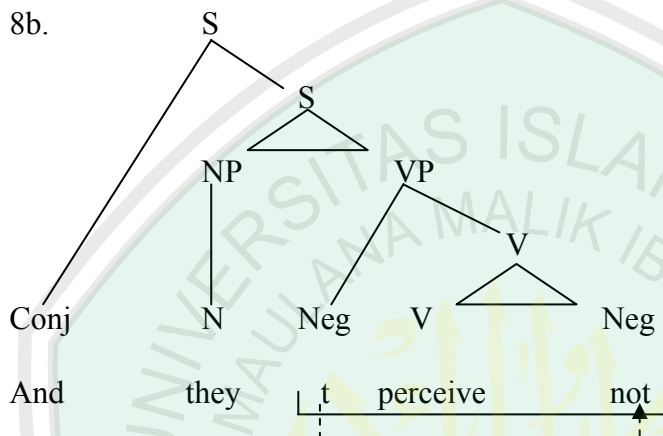
8b.

The diagram shows that *ma* negates the whole sentence, and that there is not any movement. It means that the propositional negation in this construction is syntactically explicit. This is different from the structure of the English translation in *which* negative *not* negates VP as illustrated in diagram 9b below.

The subject which is free-standing and occurs in front of VP is not negated. However, *not* in this construction semantically negates the whole sentence. In other words, the propositional negation in this English sentence does not show up syntactically.

b. *ma* + V-Perf + Comp

Another distribution of *ma* is that it occurs before perfect verb or *fi'lun Madiy* in which the subject is directed. The verb is then followed by complement. Notice the following example (taken from al-Baqarah: 57)

Wa	*ma*	*dhalamu*	*-na*
Conj	Neg	Wrong-3mpl-Perf	us_ACC

'And they wronged us not'

Pickthall translates this part of verse into "And we wronged them not". Referring to the words of the source language, this is a wrong translation. The glossing shows clearly that the subject directed in the verb is third person masculine plural, which is indicated in the long vowel of the final syllable u. The equivalent English word for this meaning is "they", not "we" as in Pickthall's translation. Besides, the object in this sentence is *na,* first person plural in the case of accusative, or "us" in English. Thus, considering the structure commonly used by Pickthall, the translation of sentence 9 should be "And they wronged us not," and the structure of sentence 9 and the English translation can be described as follows.

9a.

Fa	*(hum)*	*ma*	*(u)*	*dhalamu*	*-na*

9b.
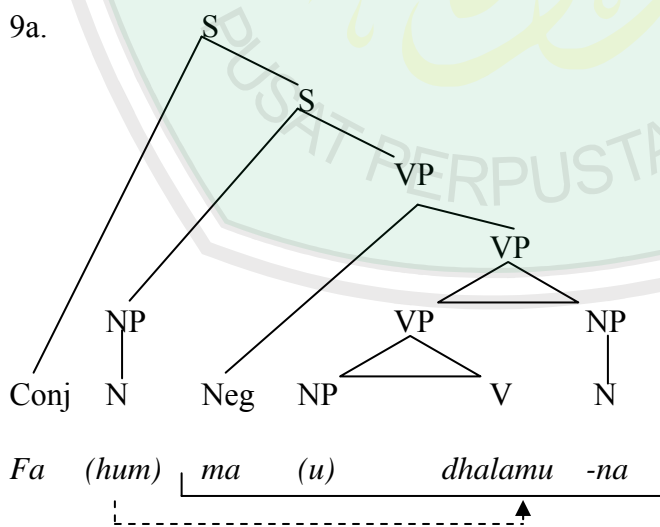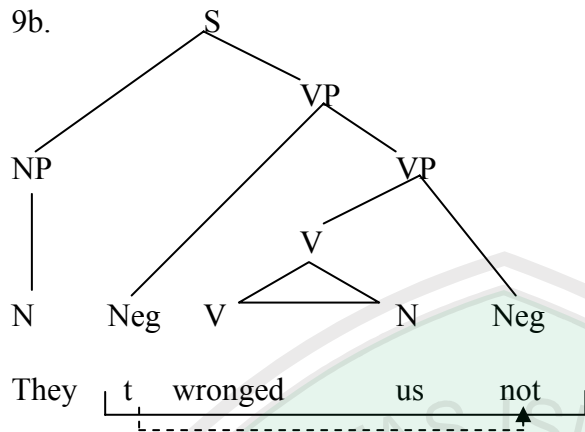
The diagrams show that these two constructions different syntactically in terms of the subject and the scope of negation. In the Arabic the subject is in the form of bound morpheme which is attached in the verb and manifests itself in the long vowel of the final syllable of the verb *dhalamu* The subject is syntactically included in the scope of negation in the Arabic, or *ma* negates the whole sentence. Differently, in the translation, the subject which is free-standing is not included in the scope of negation However, referring to the context in which this sentence occurs, both ma and *not* in these constructions semantically negates the specific element, that is the complement.

9c. *Wa ma dhalamu-na wa lakin kanu anfusahum yadhlimun*
   Conj Neg wrong us   conj   here-3mpl-perf themselves   wrong-3mpl-Imp
   'They wronged us not, , but they did wrong themselves'

Ma in the first clause specifically negates the complement which is in the form of bound morpheme na, since the second clause replaces this specific part with *unfusahum.* This replacement suggests that it is *anfusahum,* not *na, the* part who is wronged. The construction of the second clause in which the complement

in fronted also supports the emphasis. Accordingly, *not* in the translation specifically negates us, not the other element. In the English sentence, this emphasis is showed by the use of did before the verb wrong.

c. *ma* + V-Perf + S

In the Qur'an, negative *ma* also negates a construction consisting of a perfect verb and free-standing subject. This part of verse taken from Al-Baqarah: 102 is an example of this construction.

10.　*Wa　　ma　　kafara　　　　　　Sulaymanu*
　　　Conj　Neg　disbelieve-3msg-perf　Sulayman-NOM
　　　'Solomon disbelieved not'

In the Arabic sentence, the agreement between subject and verb is morphologically explicit, whereas in the English translation it is morphologically implicit. The verb *kafara* itself directs the agent in terms of all person, gender. and number, that is third person masculine singular. It is the case ending which suggests that *Sulaimanu* is the subject, not the complement, of the sentence. Meanwhile, the verb *disbelieved* does not show the agent. Dealing with the scope of negation, *ma* and not in this construction also has different scope. In the source language, *ma* negates the whole sentence. The agent which occurs behind the verb is icluded in the scope, while in the target language the agent is not included in the scope. In this English translation, not syntactically negates only the VP. This can be seen in diagrams 10a. and 10b. below.

10a.

```
                    S
                   / \
                  /   S
                 /   / \
                /   /   S
               /   /   /\
              /   /  VP  NP
             /   /   |    |
          Conj  Neg  V    N

          Wa    ma  kafara  Sulaimanu
```

10b.

```
                S
               / \
              /   VP
             /   / \
            NP  /   V
            |  /   / \
            N Neg  V   Neg
            |  |   |    |
        Solomon  t disbelieve  not
```
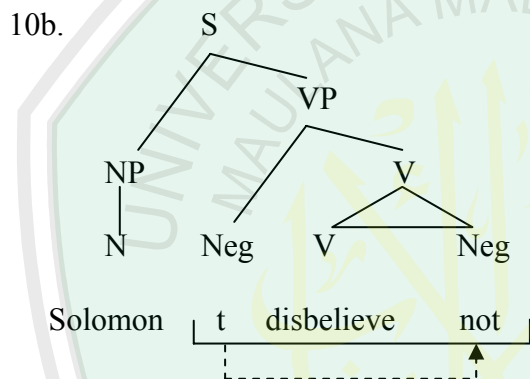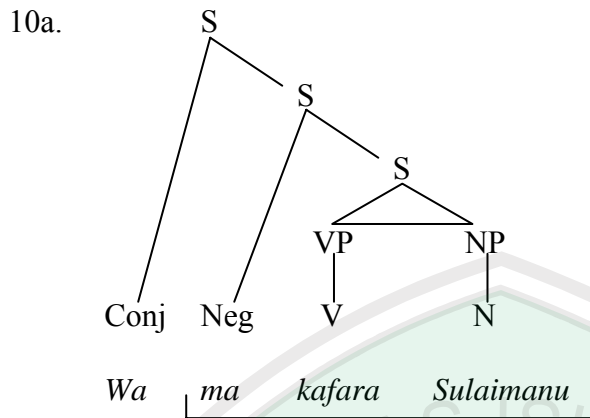
Considering the next part of this verse, it can be found that *ma* negates a specific element in this construction, that is the subject.

10c. *Wa*   *ma*   *kafara*   *Sulaymanu*
      Conj   Neg   disbelieve-msg-Perf   Solomon
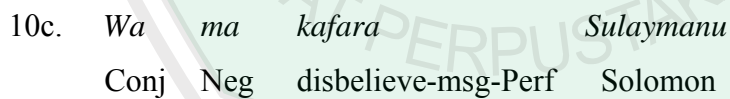
      Walakin   *al-shayatina*   *kafaru*
      Conj   def-devils   disbelieve-3mpl-Perf
      'Solomon disbelieve not; but the devils disbelieve'

In this Part of a long verse, the second clause revises the specific element of the first clause, that is the subject. This quotation tells that it is *al-syahatina*, not *Sulaymanu*, who disbelieve. In other words, *ma* in this construction

specifically negates the subject *Sulaymanu.* In accordance with the scope of negation of *ma, not* in the English construction specifically negates the subject *Solomon.*

d. *ma* + S + bi + Comp

Another function of *ma* is to negate verbless sentence. Ma in this construction occurs with pronominal subject and predicate introduced by preposition *bi,* and *ma* and bi are working together as a single negation. The case ending of noun after *bi* becomes objective. This phrasal negation *ma- bi* is equivalent to the English negation *not.* Sentence 11. (taken from al-Baqarah: 7) is an example of *ma* in this construction.

11. *Wa   ma   hum   bi   mu'minin*
    Conj   Neg   they-3mpl-NOM   prep   believer-mpl-OBJ
    'When they believe not'

In the Arabic sentence, the subject *hum* agrees with the complement *mu 'minin* in terms of both number and gender although there is a preposition *bi* between them. The translation of this verbless Arabic sentence in English is verbal sentence. The noun *mu 'minin* that is introduced *by bi* is rendered into the present verb *believe.* The difference of the structure of the source language and the target language requires this grammatical adjustment.

The scope of negation of *ma* and *not* in the sentences can be seen in diagram 11a. and 11b. below.

11a.

```
                    S
                   ╱│╲
                  ╱ │ S
                 ╱  │╱ ╲
                ╱   │   S
                ╱   │  ╱ ╲
                ╱   │ ╱   PP
                ╱   │╱   ╱  ╲
                ╱  NP  ╱    NP
                ╱  │  ╱      │
Conj   Neg   N   P        N

Wa  │ ma   hum   bi        mu'minin │
```

11b.

```
                S
               ╱ ╲
              ╱   S
             ╱   ╱ ╲
            ╱   ╱   VP
           ╱   ╱   ╱ ╲
          ╱  NP  ╱    V
          ╱  │  ╱    ╱╲
Conj    N  Neg  V      Neg

When  they │ t      believe      not │
           ┊_____▲┊
```
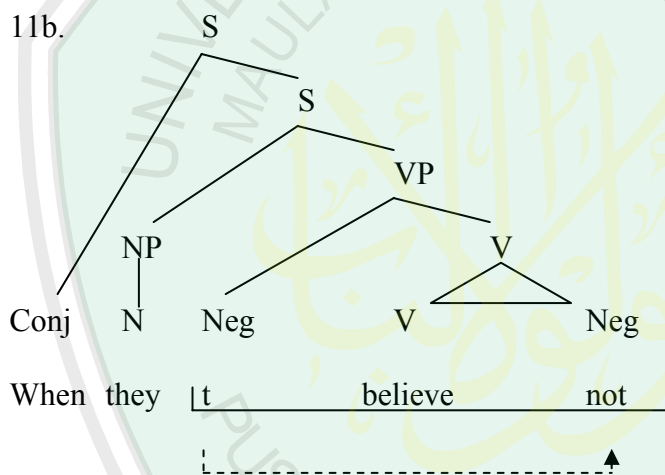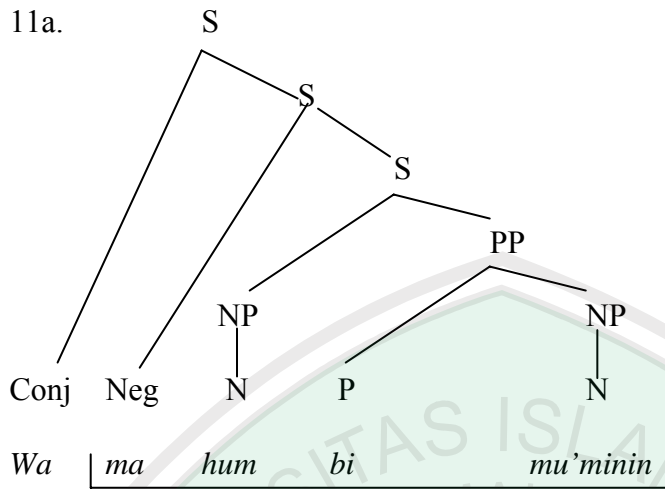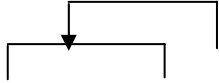
Diagram 11a. shows that *ma* negates the whole sentence, including the subject and the complement. Besides, there is not any movement in this negative sentence. Differently, *not* in its original position, that is in front of verb, negates the VP. The subject of the sentence is not included in the scope. Anyhow, both the phrasal negation ma *bi* and the word negation *not* in the two sentences semantically negate the whole proposition.

As a whole, the distribution and the scope of negation of *ma* as standard negation and the English translation can illustrated in the following chart.

Figure 4.2. The distribution and the scope of negation of *ma* as standard negation and the English translation

a. Ma + (S) V – Imp	a. S + V – Pres + not
b. Ma + (S) V-Pef + Comp	b. S + V – Past + Comp + not
c. Ma + V-Perf + S	c. S + V-Past + not
d. Ma + S + bi + Comp	d. S + V-Pres + not

4.1.3 *Lam*

Lam is a negative device which precedes an imperfect verb, either in an SVO or VSO constructions. Occurring before and negating an imperfect verb, *lam* hanges the case ending of the verb into jussive *(jazmun).* In Arabic grammar, *lam* is used to deny an act done in the past time, as it replaces the time indicated by imperfect verb *(fi'lun mudari'un)* with that which is indicated by past: perfect tense *(fi'il madiy).* Therefore, although the verb is in the form imperfect which

refers to the future/present time, lam + V-Imp-JUSS indicates past meaning, the writer taken example as in sentence 12 (taken from 2:33) because didn't found of Surah Al Baqarah. And, in some cases, lam indicates the meaning of absolute negation, as in sentence 13 (taken from 112:3) below.

12.   *A*   *lam*   *aqul*   *la*   *kum*
      Q   Neg   tell-1sg-JUSS   to   you-pl-OBJ
      'Did I not tell you'

13.   *lam*   *yalid*   *wa*   *lam*   *yulad*
      neg   beget-3msg-JUSS   Conj   Neg   be begotten-3msg-JUSS

In these two examples, the jussive case ending of the verb governed by *lam* manifests itself in the shortening of the middle vowel u and deletion of the final vowel *u in aqulu* (in sentence 12), and *in yalidu* and *yuladu* (in sentence 13). In these two sentences, the subject is attached in the verb. The subject of sentence 12 lies in the first vowel *a* (refers to first person singular) of the verb *aqul,* and that of sentence 13 in the first consonant y (refers to third person masculine singular) of the verb *yalid.* In the English translation of these sentences the subjects are free-standing and occur before the verb. Therefore, the scope of negation of *lam* in Arabic and *not* in English translation is syntactically different. In the Arabic sentence, the subject is included in the scope, whereas in the English version the subject is excluded in the scope. However, semantically, both *lam* and *not in* the examples above negate the whole proposition. "The structure and the scope of negation of *lam* and *not* in sentence 12 can be successively illustrated with diagram 12a and 12b".

12a.
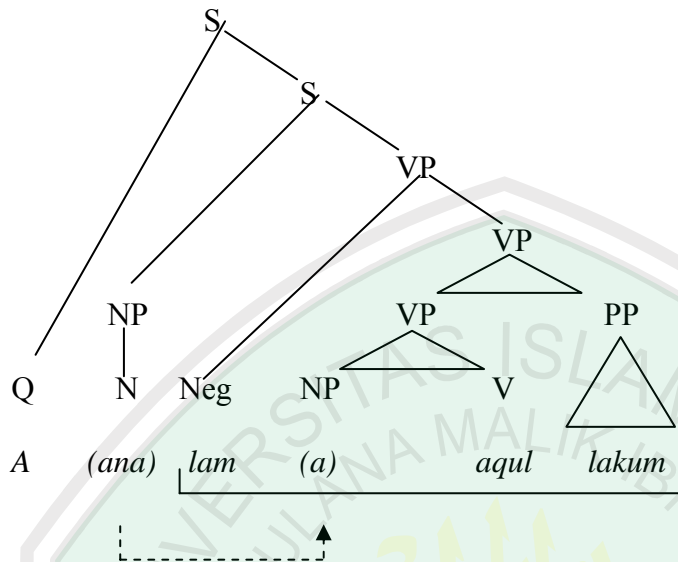
12b.
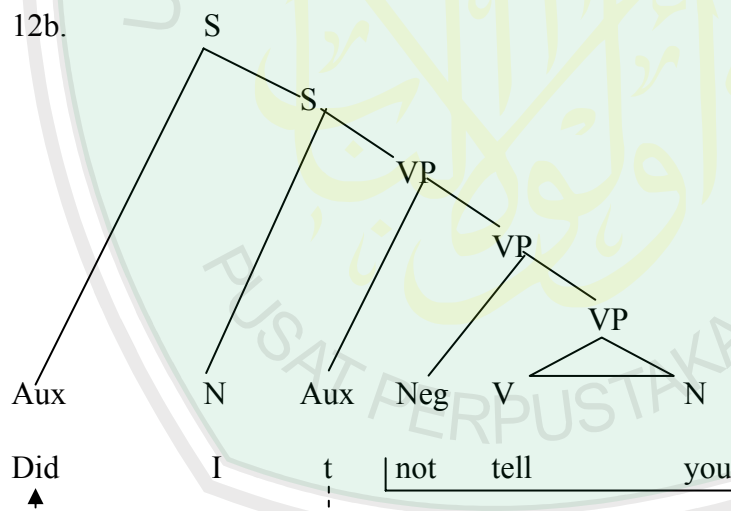
4.1.4 *Lamma*

In most places in the Qur'an, *lamma* refers to the relative pronoun of time when. The same with *lam*, *lamma* is followed an imperfect verb and makes the case ending of the verb change into jussive. However, these two negatives have different meaning. *Lamma* is used to convey the denial of an act which might be

going to happen, or, in English it is equivalent to 'not yet'. Sentence 14. below

(taken from Al-Baqarah : 214) is an example of a sentence containing *Lamma.*

Wa	*lamma*	*ya'ti*	*-kum*
Conj.	NEG	come-3msg-Imp-JUSS	you-ACC

mathalul	*ladhina*	*khalaw*	*min*	*qabli*	*-kum*
the like-NOM	those	pass away -3mpl-Perf	from	before	you

'While yet there hath not come unto you the like of those (that which came to)
those who passed away before you'

The passive case ending of the verb ya' manifest itself in the shortening of

the final of vowel. The subject of sentence, that is the noun phrase *mathalul*

ladhina khalaw min qablikum has behind the verb phrase *yu'tikum*. The English

translation of this sentence is in an inversion construction, in which the predicate,

is fronted and the subject is backed such that the subject also occurs behind the

verb. Therefore the scope of negation of both *lamma* in the Arabic and not in the

English version include the same element. Such structure and scope of negation of

the Arabic and the English translation are respectively illustrtrated by diagram 14a

and 16b in the following.

14a.

14b.


```
                        S
                 ┌──────┴──────┐
                 │             S
                 │        ┌────┴────┐
                 │        │         S
                 │        │    ┌────┴────┐
                 │        │    VP        │
                 │        │  ┌──┴──┐     │
                 │        │  │     V     │
                 │        │  │  ┌──┴──┐  │
                 │        │  Aux │   PP │
                 │        │ ┌─┴─┐ │  ┌─┴─┐│
Conj      Adv   Aux  NEG   V  Prep   N    NP
While yet there  have  not come unto you
                                        The like of those (that wich
                                        came to) those who passed
                                        away before you
```
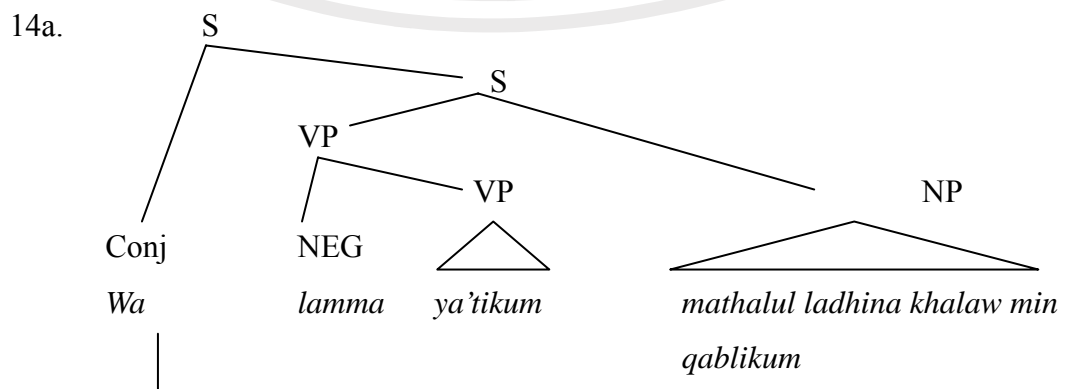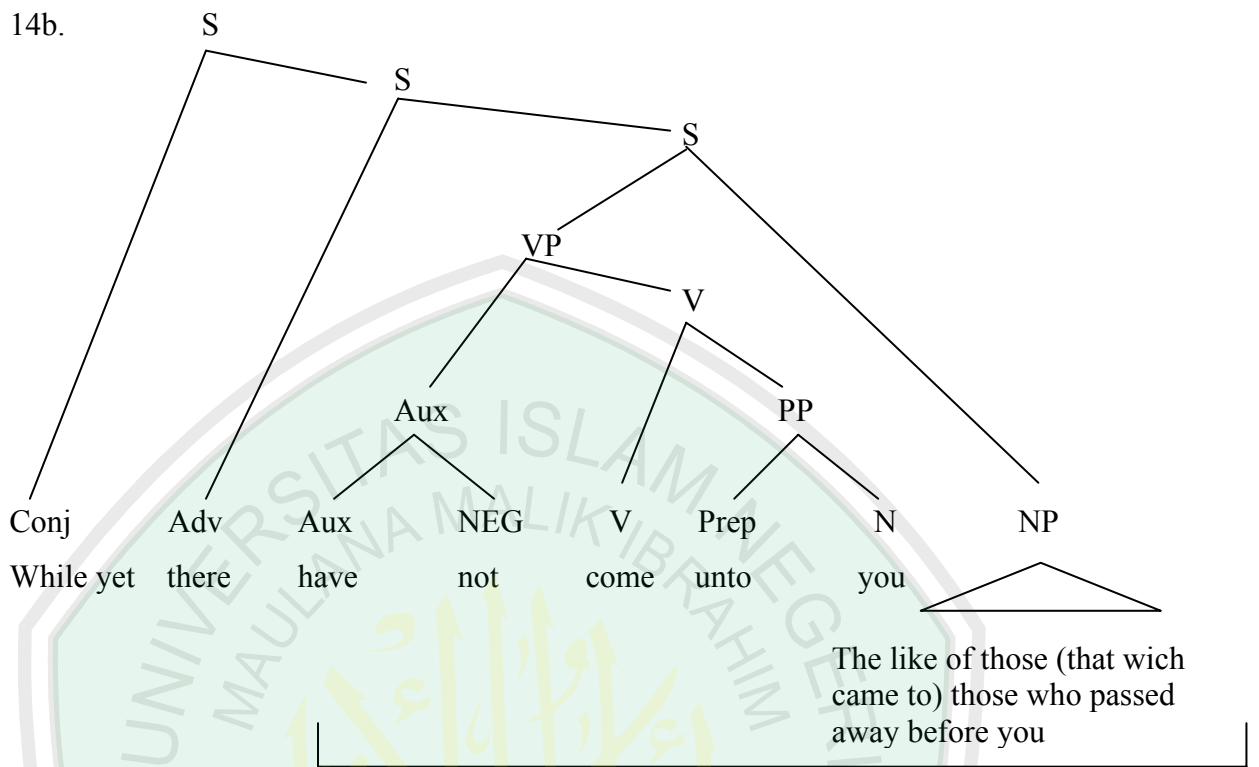
4.1.5 *lan*

Lan is an Arabic negative device that is specifically used to express

negation or an act will be done in the future time. Being preceded by *lan*, the case

ending of the imperfect verb (fi'lun mudari'un) that occurs immediately behind

lan changes into accusaative (*nasbun*) The subject of the sentence can be already

directed in the verb as in sentence 15 (taken from al-Baqarah. 24) or free-standing

and followed by object as in sentence 16. (taken from al-Baqarah: 80)

Wa   lan   taf'alu
Conj.   NEG   do-2mpl-IMP-ACC
'You can never do it'

In sentence 15, the subject *antum* is indicated in the consonant of the first

syllable (*t*) and the long vowel of the final syllable (*u*). Pickthall translates *lan* in

this part of verse into *can never*, which expresses the negation of ability in the

present and future time. The accusative case ending of the verb manifests itself in the deletion of *na*. The equivalent form of the subject directed in the verb, that is second person masculine plural, is a free morpheme *you*. In addition to that the verb *taf'alu* is translated into do it, a verb followed by an object. This grammatical adjustment is required as in English *do* is transitive, whereas *taf'alu* whose root is 1-'-1 in Arabic is intransitive. The scope of negation of *lan* and the translation in English is illustrated in diagrams 15a, and 15b. respectively.

15a.

```
                        S
                              S
                                         VP
                  NP                            VP
         Conj     N         NEG     NP          VP
         Wa      (antum)    lan    (t-u)      (taf'alu)
```

15b.

```
         S
              S
                        VP
                    V
           NP      Aux          NP

Conj       N    Aux    NEG   V    N
And        you  can   never  do   it
```
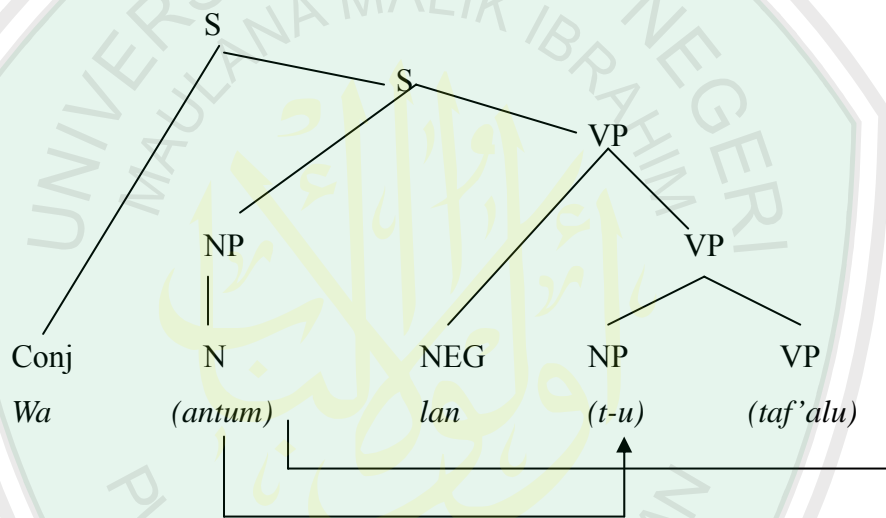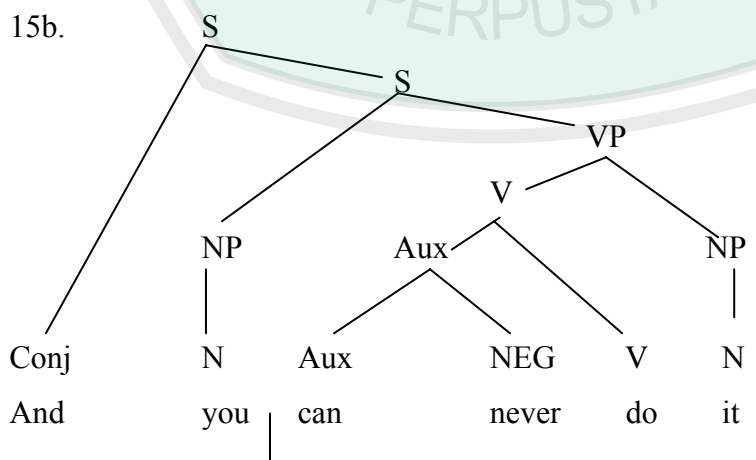
It can be clearly seen that the negating scope of *lan* is the whole sentence, including the subject which is directed in the verb and the verb itself. On the other hand, *can never*, negates the VP only, excluding the subject. However, semantically, never in this construction negates the whole proposition, and the translation of sentence 16 in other words is it is not true that they can ever do it.

16. *Fa   lan   yukhlifa   Allahu   -ahda   -hu*
     Conj. NEG   break-3msg-IMP -ACC Allah-NOM covenant-ACC his
     'And Allah will not break his covenant'

Sentence 16, is another construction in which negative *lan* occurs. In this sentence, the accusative case ending of the verb *yukhlifu* is in the form of the final vowel a. The subject *Allahu* which is free-standing occurs immediately behind the verb, followed by the object *'ahdahu*. In the Arabic sentence, the agreement between the verb and the subject is morphologically explicit, whereas in the English translation it is not. The negative *lan* is rendered into *will not*, an English phrase to express negation of an act in the future time. The future meaning are explicitly stated in either the source or the target language.

Initiating the sentence, *lan* in sentence 16. negates both the tree-standing subject and the object, or negates the whole sentence, as illustrated in diagram 16a. Differently, diagram 16b. shows that the scope of negation of not is narrower, that is it negates the VP, including the object but excluding the subject, as described in diagram 16b.

16a.

```
                        S
                         \
                          S
                          VP
                      VP
                  VP
Conj        NEG        V        NP              NP
Fa          lan      yukhlifa   Allahu          ahdahu
```

16b.

```
        S
          S
            VP
              VP
                VP
                                          NP
Conj    N       aux      NEG       V       his convenant
And     Allah   will     not       break
```
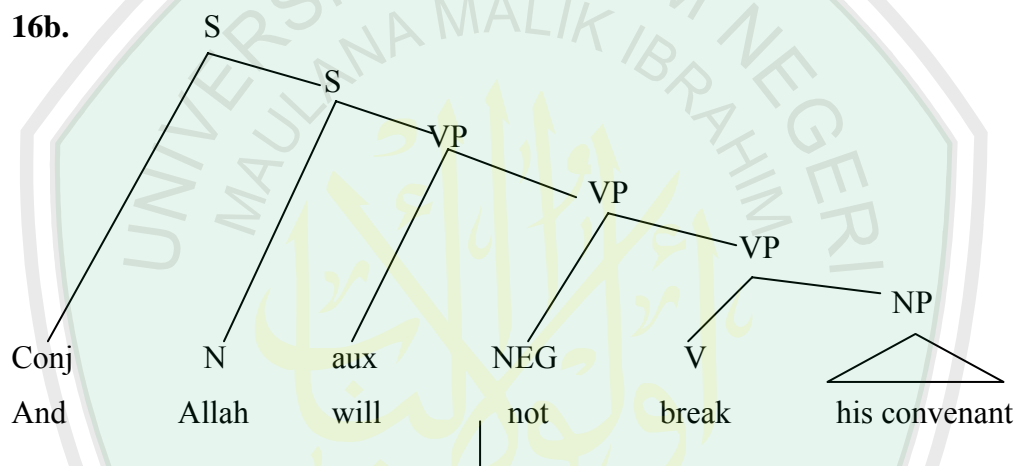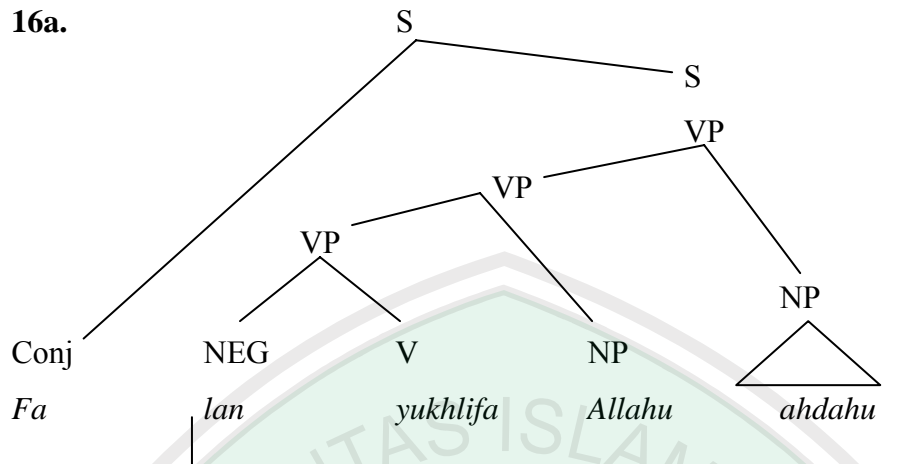
4.1.6 *Laysa*

   Both morphologically and syntactically *laysa* is a verb, but only has perfect forms althought it does not refer to complete action. Principally, the main functions of *laysa* in sentence are to negate an adjectival attribute ('X is not (a) Y') and to negate the existence of something ('there is not ……'). *Laysa* may also be used to negate the whole of proposition, or an adverb which stands, and is equivalent to 'it is not the case that …… '(Holes, 195-196).

   Laysa found in this Surah is also used to negate the whole of a proposition. The part of the verse of al-Baqarah:177 below is an example of *laysa* for this function.

Laysa   *al-birra*   *an-tuwallu*   *wujuha*   *kum*
NEG-3msg   def-righteousness-ACC   to-turn-2mpl   faces-ACC   your-GEN

qibala al-mashriqi   wa   al-maghribi
to   def-east-OBJ   and   def-west

'It is not righteousness that ye turn your faces to the East and the West'

17a.

```
            S
            |
            VP
              _____
                        NP
      _____          /    _____
     VP       NP              PP
    /  \       |            /\
  NP    V      N           /  \
  Laysa     al-birra      an tuwallu wujuhakum
```

17b.

```
        S
       /  \
      NP   VP
      |   /  \
      N  V    \
         |     NP
            /\
  N   aux   NEG
  It   is   not   righteousness that
```
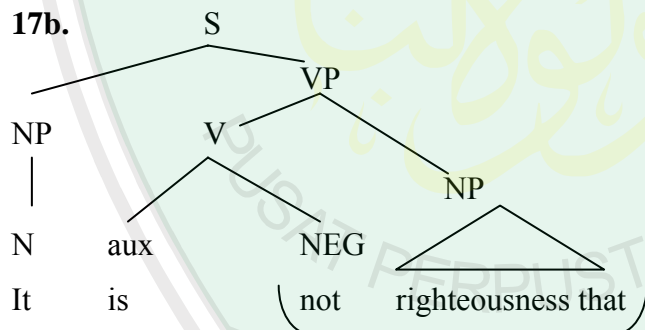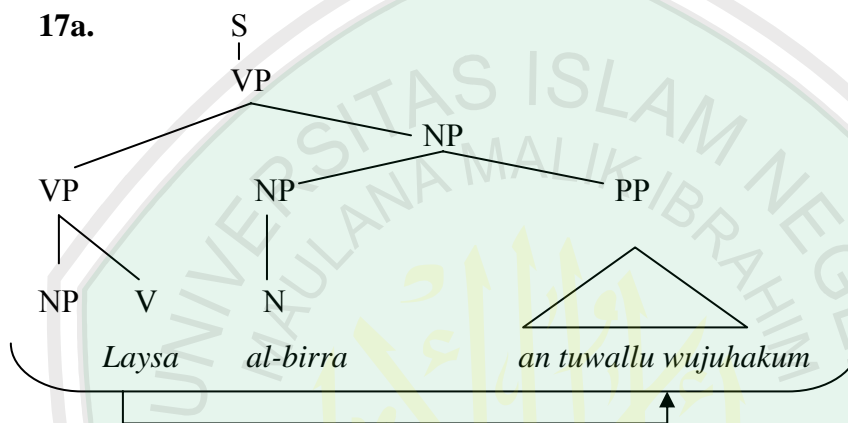
in sentence 17, the subject of the verb *laysa,* which functions as a negative device, is the prepositional phrase that originally occurs immediately behind the verb. In diagram 17a. the PP which is originally at preverbal position and functions as NP is symbolized with O.

In short, the distribution and the scope of negation of *laysa* as standard negation and the translation in English can be illustrated in the chart below.

Figure 4.3. The distribution and the scope of negation of laysa as standard

negation and the translation in English

a. Laysa + S-ACC + Comp	a. It + be not + NP
b. Laysa + S-NOM + bi Comp	b. S + be not + Comp
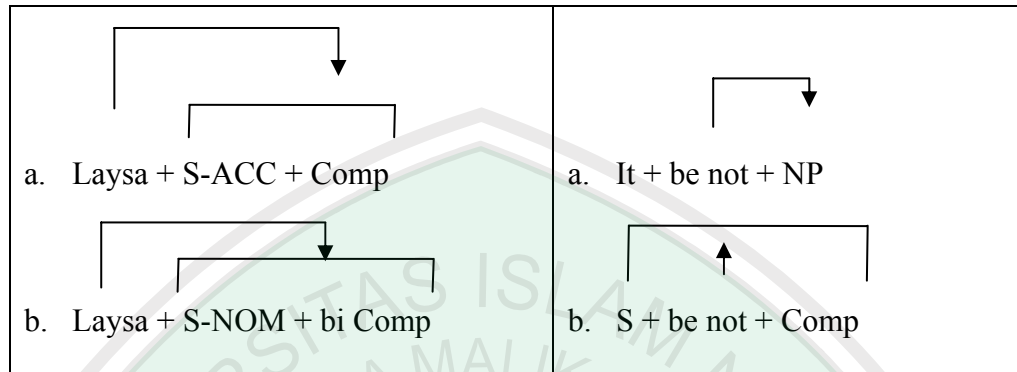
4.2 Negation and Quantity

Negation has relation with quantity when it serves to differentiate the relative scope of the quantifier. In 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 the Qur'an, negative devices which are used to negate quantity are *lam* and *la*.

4.2.1 *lam*

In negating quantity, *lam* is followed by the imperfect/present verb *yakunu*, which becomes jussive because of the occurrence of *lam*. *Lam* is never followed by the perfect/past form kana, since it specifically negates future time. As a verb, *Yakunu* indicates the noun in terms of all person, number and gender, A sentence taken from al-Baqarah: 282 below is an example of *lam* with this function.

Fa	*in*	*lam*	*yakuna*	*rajulaini*	*fa*	*rajulun*
Conj	if	NEG	there-2md-JUSS	two men-ACC		

wamra' atani

and two women

'And if two men be not (at hand) then a man and two women'

Being followed by a dual masculine noun, the form of the verb *yakunu* agrees with the noun and becomes *yakunani.* The jussive case ending of the verb *yakunani* in this sentence manifests itself in the deletion of the final syllable *ni,* and becomes *yakuna.*

It is clear that *lam* in this construction negates the number which is indicated in the noun *rajulaini* ('two men'), as it is then stated that the two men can be replaced by *one* man and two women, *fa rajulun wamra'atani* From this illustration. it can be said that *lam* followed by verb *yakunu* or its variants is negated quantifier.

4.2.2 *La*

When *la* initiates a verbless construction, it functions as negated quantifier. It may not influence the case ending of the following noun or change the case ending into accusative. In these two constructions. *La* negates absolutely the noun.

a. la + S-NOM + Comp

The occurrence of *la* in this position can actually be categorized as standard negation when it does not influence the case ending of the noun immediately follows. However, since la specifically serves to negate the quantity of the negated noun, *la* in this construction also function as negated quantifier and is equivalent to *no + now* The following clause which is taken from al-Baqarah: 62 is one example of *la* in this distribution.

La   khawun   'alay   -him
NEG   fear-sg-NOM   upon   them-mpl-OBJ
'Shall no fear come upon them'

There are two possible structures of this Arabic sentence, each of which reflects different interpretation of the sentence because different scope of negation of *la*. First, *la* negates NP of the subject of the sentence as illustrated in diagram 18a. The second possible structure of the sentence is illustrated in diagram 18b, which describes an interpretation that *la* negates both the subject and the complement, or negates the whole sentence. In other words, diagram 18a shows that the sentence contains lexical negation, whereas 18b propositional negation.

18a.

```
                 S
        ┌────────┴────────┐
       NP                 PP
      ┌─┴─┐             ┌─┴─┐
    NEG    N          Prep    N
    La    khaufun     'alay   -him
```

18b.

```
        S
      ┌─┴──────┐
      │         S
      │     ┌───┴───┐
      │     NP      PP
      │     │     ┌─┴─┐
    NEG     N   Prep   N
    La   khaufun alay  -him
```
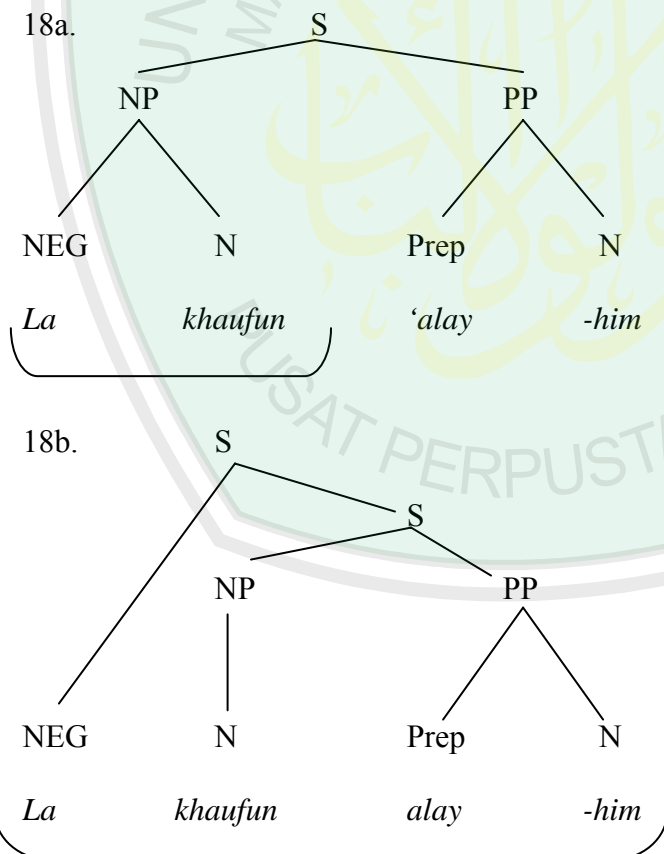
From those two possible structure, the first one is more appropriate, since the sentence has **S + Compl** construction. In Arabic grammar, the order of the

phrases (subject dan complement) in this construction is reversible. The order of the phrases in sentence 19 can be reserved to *alaihim la khawfun*. In this construction, *'alaihim* is a 'fronted complement' (*khabar muqaddam*) and *la khawfun* is 'a backed subject' (*mubtada' mu' akhkhar*). Thus, the structure of this reversed form is:

19.

Alayhim   la khaufun   t
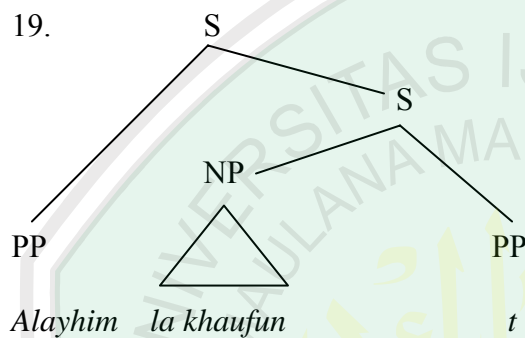
Pickthall translates this part of verse into "Shall no fear come upon them". The first thing can be discussed about the construction of both Arabic and the English translation is the change in sentence pattern. The verb less sentence *la khawfun 'alayhim* is translated into a verbal sentence. The prepositional phrase *'alayhim* becomes a verb phrase *come upon them.* This grammatical adjustment is an obligatory procedure for in English grammar a sentence requires a verb. A sentence without verb is grammatically incorrect. The second is the appearance of the word 'shall' in the English translation. The use of this modal makes 'promise' meaning stated explicitly. In the source language this meaning is stated implicitly, or it can be known from the context.

The structure of the English translation of this sentence can be described with the following diagram.

19a.   S

```
                    S
                          VP
            NP                      V
                  NP                      PP
Aux       NEG   N   Aux    V      Prep      N
Shall      no   fear  t    come    upon     them
```
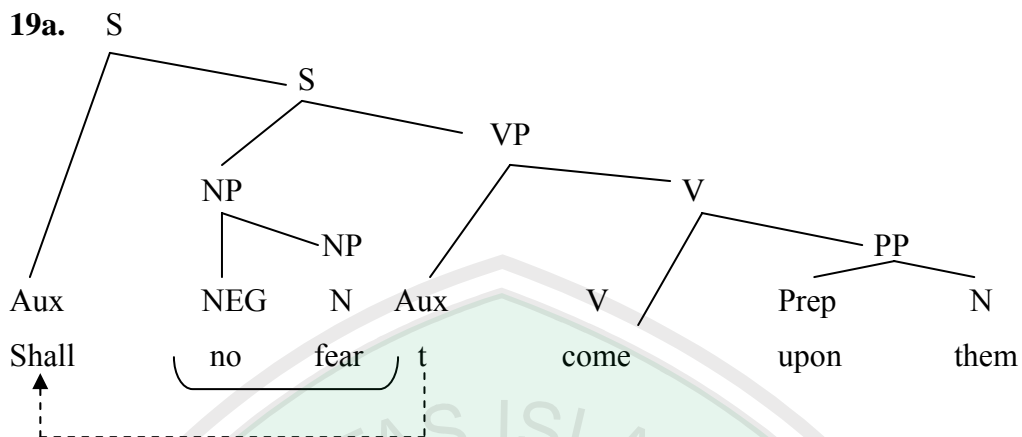
Although there is a change in form of sentence, this translation does not change

the scope of negation. Both *la* in Arabic and *no* in English negate the same

constituent, noun phrase.

b. La + S-ACC + Comp

In Arabic, *no + noun* or inherently negated quantifier is equivalent to *la +*

noun with some necessary conditions: the noun is indefinite (nakiratun); the noun

is in the case of accusative which loses nunation; there is not other constituent

between *la* and the noun. It means that *la* which functions as inherently negated

quantifier is only that occurs in Subject + Complement construction. This part

of al-Baqarah: 158 below is an example *la* of this kind of negation.

Fa	*la*	*junaha*	*alay*	*-him*
Conj.	NEG	sin-ACC	for	them-OBJ

The indenfinite noun *junaha* comes from *junahun*, wich changes to be

accusative *junahan* and loses the nunation. *La junaha* is equivalent to *no sin.* The

scope of negation of *la* in this construction and the English translation is described

in diagram 20a. and 20b. respectively.

20a

```
           S
          / \
         /   S
        /   / \
       /  NP    PP
      /  /  \   /  \
   Conj NEG  N Prep  N

   Fa   la  junaha alay  him
            └─────┘
```

20b.

```
              S
             / \
            /   S
           /   / \
          /  NP    VP
         /   |    /|\
        /    N  Aux Conj  NP
       /     |   |    |   / \
      /      |   |    | NP   PP
   Conj      N  Aux Conj / \  / \
             |   |    | NEG N Prep N

    t       it  is therefore no sin for   him
    └─ ─ ─ ─ ─ ─ ─ ─ ─ ─▲        └───┘
```
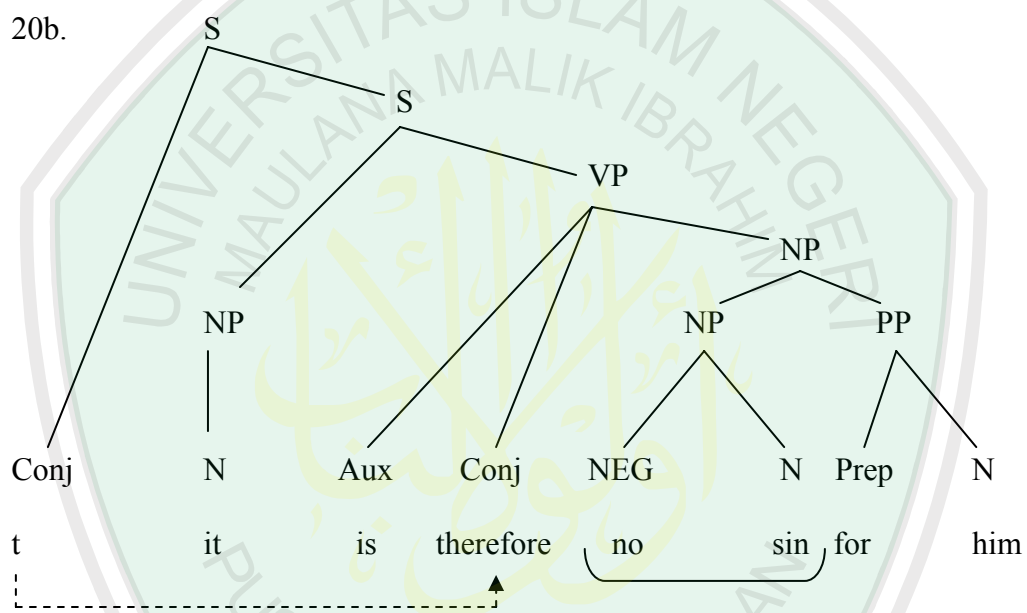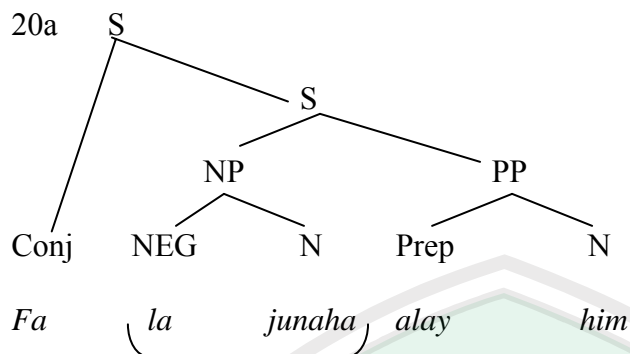
The diagram shows that *la* negates the noun *junaha,* not the sentence *junaha 'alaihim*. as the sentence comes from *'alayhim lu junaha*, in which *'alaihim* is a prepositional phrase that functions as subject and the noun phrase *la junaha* is the complement. In this sentence comes from the subject is backed and the complement is fronted. Similarly, *no* negates the noun *sin, not* the noun phrase *sin for him.*

4.3 Negation and Adverb

In Arabic, some adverbs constitute combination of negative devices and certain verbs. The verbs which collocate with negative to form adverbs are *zala* 'cease' and *kada* 'almost' and their variants. All negative devices are possible to precede *zala* and *kada*, except *lata* and *in* which only negate *ism* or noun. However, the function of *lata* is also related with adverb, that is specifically to negate adverb of time. Therefore, although it is only found in one place in the Qur'an, *lata* is discussed separately in one section.

4.3.1 Neg + Zala

Zala is a perfect/past verb or *fi'lun madiy* with 'he' personal pronoun. Its form in imperfect verb (fi'lun mudari'un) is yazalu. Preceded by a negative device, *zala* and its variants specify mode action of a verb. In the Qur'an, negative devices preceding *zala* which then function as adverb are *la* and *ma*.

Sometimes *la yazalu* is followed by a verb and a complement. The subject is attached in the verb, and the form of *yazalu* agrees with the verb and the subject. In this construction, the adverbial phrase *la yazalu* specify the mode action of the verb. The following sentence which is taken from al-Baqarah: 217 is an example of la *yazalu* in this construction.

21. *Wa   la   yazaluna   yuqatiluna   –kum*
     Conj   NEG   cease-3mpl-lmp   fight-3mpl-lmp   you-mpl-ACC
     They will not cease from lighting against you

a. ma + zala

The perfect verb *zala* and its variants preceded by negative *ma* functions as negated adverbial for past meaning. Like the subject in *yazalu.*that in *zala* may be indicated in the verb or free-standing. In the Qur'an, there is only one example for each of these constructions. The first is found in al-Mukmin 34 and the second is in al-Anbiya' at 5, each of which are presented respectively in sentence 22 and 23.

22. *Fa   ma   ziltum   fi shakkin*
    Conj NEG cease-2mpl-Perf in doubt -OBJ
    Yet ye ceased not to be in doubt

23. *Fa   ma   zalat   tilka   da'wa -hum hatta*
    Cond. NEG cease-3fsg-Pert that-fsg crying their till .
    And this their crying ceased not till

In sentence 22, the subject second person masculine singular, *antum* or you, is indicated in the verb *ziltum,* whereas in the English translation the subject is a free morpheme *you*. In sentence 23 the verb *zalat* agrees with the subject *tilka da'wa hum* in terms of person, gender and number. In the English translation of these two sentences, the verb does not indicate the subject, or the agreement between the verb and the subject is not morphologically explicit.

The scope of the phrasal negative *ma zalat* is not different from that of *la vazalu.* Negative *ma* negates the verb *zala.* And the phrase *muzalat modifies* the following element, including the subject which is directed in the verb. Differently the subject *you* in the English translation is included in the specification of the adverb phrase *ceased not.*

4.3.2 Neg + kada

Without a negative, *kada* means -almost, and when preceded by a negative. it means scarcely it is put into the class of verb since it has all characteristics of a verb. The imperfect form of *kala* is *yakudu kada* or its variants with a negative is an adverb of verb. In the Qur'an, negative devices preceding *kada* or its variants are *ma la* , and *lam,* each of which has different syntactic distribution. Sentence 33 (1:81), 34 (43:52), and 35 (24 :40) are respectively the examples of *ma, la,* and *lam* preceding the verb *kada* and function as adverb of the following verb.

24. *Wa ma kadu*   *yaf alun*
    Conj NEG almost-3 mpl-PERF-NOM   do-3mpl-IMPERF-NOM
    'They almost did not'

25. *Wa*   *la*   *yakadu*   *yubin*
    Conj. NEG almost-3msg-IMPERF-NOM   make plain-3msg-IMPERF
    And he can hardly make (his meaning) plain

26. *Lam yakad*   *yara*   *-ha*
    NEG almost-3msg-IMPERF-JUS   see-3msg-IMPERF   it
    'He scarce can see it'

As discussed in the previous sections, *ma-la,* and *lam* have different effect on the following element. Sentences 33 and 34 shows that both *ma* and *la* do not change the ease ending of *kada* and *yakadu,* while *lam* changes the case ending of *yakadu* into jussive, that manifests itself in the deletion of the final vowel *u* in *yakadu* such that becomes *yakad.* Pickthall translates *ma kadu* into almost *not yakadu* into *hardly, and lam yakad* into *scarce.* Moreover, the past

verb *kada* in sentence 24 is translate into past, although the main verb is present, since the time indicated in the whole sentence is past.

In all the sentences above, the subject is indicated in the verb *kada* (or its variants), and the verb behind the phrasal verb *neg kada* [or its variants] is the complement of the sentence. In sentence 24, the subject third person masculine plural *hum* manifests itself in the long vowel *u* of *kadu* whereas in sentences 25 and 26 the subject third person masculine singular *huwa* in the first consonant *y* of *yakadu* and *yakad*. In the English translation of these three sentences the subject is in free morpheme they in the translation of sentence 24 and *he* in that of sentences 25 and 26.

In addition, those three sentences also shows agreement between the verb *kada* which then functions as adverb and the main verb being modified. The agreement is in terms of all person, gender and number. However, sentence 24 shows that although *kadu* is a past verb, it is followed by imperfect verb. Or, there is not agreement in tense between *kada* and the following verb. It means that the phrase adverb *neg- kada* [or its variants] collocates with imperfect verbs. This agreement between both subject-verb and adverb-verb is not visible in the English translation, or the agreement is not morphologically explicit.

Moreover, the scope of negation of negatives *ma, la,* and *lam,* preceding *kada* [or its variants] which then function as adverbs of verb is not different from that of *ma* and *lla* before *zala* that also then function as adverbs. In sentences 24, *ma* negates *kadu* and the phrasal adverb *ma kadu.* specify the mode act of the verb *yakadu..* Similarly, *la* in sentence 25 and *lam* in 26 negate *yakudu,* and the phrasal

adverbs la *yakadu* and *lam yakad* successively specify the mode act of the verb

yubinu and *yara.* Accordingly, in the English translation, in sentence 24 *not*

negates *almost* and *almost not* specify the mode act of did, while *hardly* and

scarce in sentences 25 and 26 specify the mode act of *can make [his meaning]*

plain and *can see.* The diagram 24a and 24b below can represent the structure and

the scope of negation of sentence as well as sentences 25, and 26.

24a.
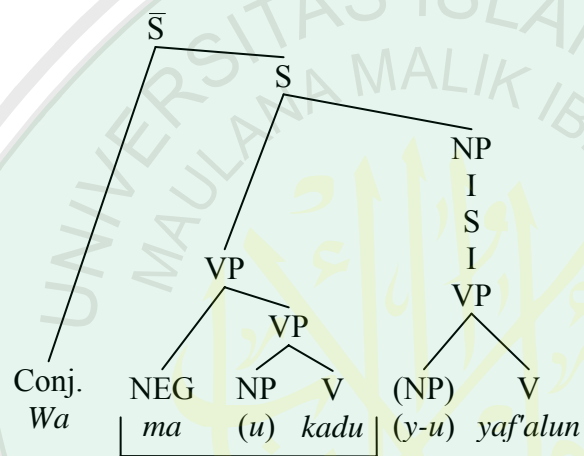
24b.
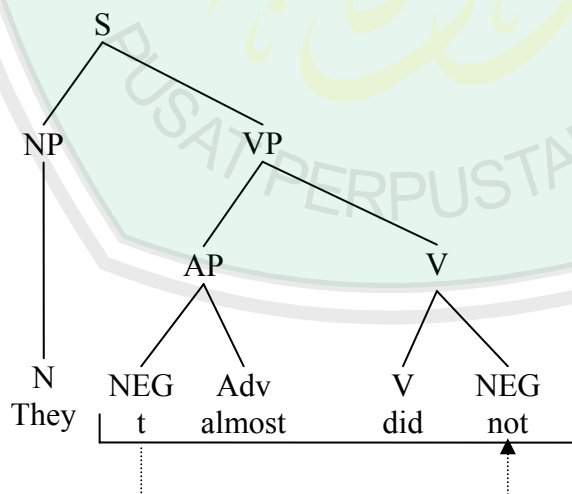
4.3.3 Lata

Lata is a negative particle specifically used to negate adverb of time. It is found in only one place in the Qur'an, that is in Shad:3. Sentence 27. below is a part *of this verse.*

27. *wa   lata   hina   manasin*

Conj. NEG   time-ACC   escape-GEN.

When it was no longer the time for escape'

The noun phrase *hina manasin* is the complement *(khabar)* of this sentence, while the *subject al-hinu* ('the time') is deleted. Lata then changes the case ending of the norm which is the head of the complement into accusative !he accusative ending manifests itself in the final vowel a such that it becomes *hina* So, the sentence is Originally *wa lata al-hinu hina manasin.* In the translation, the subject *al-hinu* is rendered into *it*, and the negative *lata* into *no longer*, a phrasal negative which reflects a negation of time.

The structures of sentence 27 and translation and the scope of negation of *lata* and no longer can be describe as follows

27a.

27b.
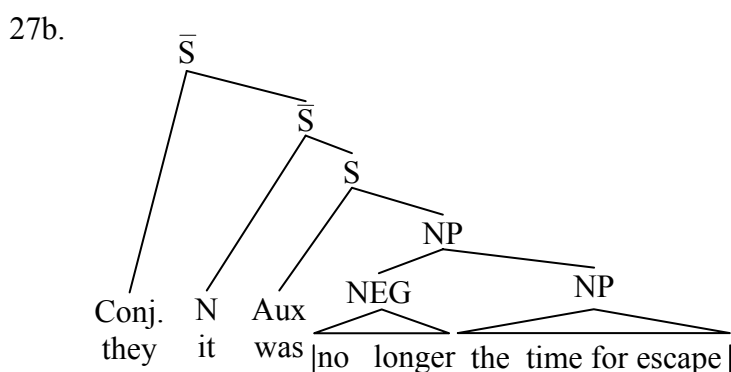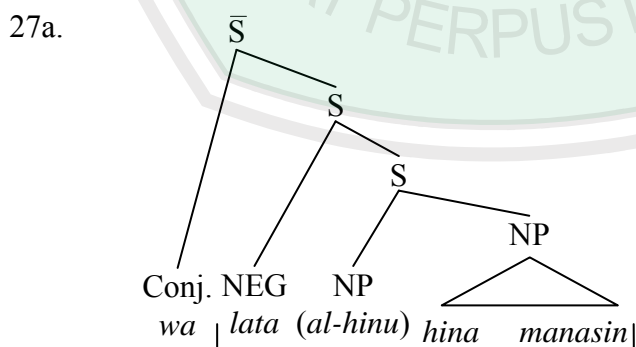
Basically, the scope of negation of both *lata* and *no longer* includes the same constituent, that is noun phrase. Yet in Arabic sentence *lata* negates the deleted subject *al-hinu*, whereas *no longer* in the English translation does not negates the subject *it* but the noun phrase the time for escape.

4.4. Double Negation

The previous sections is dealing with the using of negative devices singly. Although there are such negative devices consisting of two words as *ma-mun*, *ma-bi* and *laysa-bi* the are working together as a single negation. This section presents analysis of the using of two negative devices in one sentence, that is henceforth called double negation. In the Qur'an, there are three pairs of double negation, those are *in-la illa* and *ma-min* did, all of which are used separatedly.

4.4.1 *la-ilaa*

In Arabic, besides a negative device, in may also mean if in certain constructions. As a negative device, *in* initiates a subject-complement *(mubtada'-khabar)* construction. The complement can be either an imperfect verb or a noun phrase. In the Qur'an, the negative *in is* always followed by *illa,* which occurs behind the subject. Sentence 37. and sentence 38 are examples of *in* in constructions where the complement is a verb and a noun phrase successively.

28. *Wa   in   hum   illa   ya<u>dh</u>unnun*
    Conj.   NEG   they-NOM   conj.   guess-3mpl-IMPERF
    'They but guess'

29. *In   huwa   illa   nadhirun   mubin*

   NEG he   conj.   warner-msg   plain-msg

  'He is but a plain warner'

In Pickthall's translation of these verses of the Qur'an, the equivalence of the combination of negative *in and illa* is 'but'.

In sentence 28 agreement between subject and the complement, that is an imperfect verb, is morphologically stated, but not in the English translation. The subject *hum* ('they') is followed by *yadhunnun,* a form of imperfect verb for third person plural masculine. Meanwhile, the agreement between subject and complement in sentence 38 is morphologically stated in both the Arabic sentence and the English translation. Both the noun and the adjective which then form a noun phrase and function as the complement explicitly agree with the subject *huwa* in terms of person, number and gender. The noun *nadhirun* and the modifier *mubinun* are masculine singular. In the English sentence, the auxiliary *is* and the noun phrase a *plain warner* agree with the subject *he* in terms of person and number.

The double negative *in-ilia* in both sentence 28 and sentence 29. affects sentential category, whereas each of the word negatives *in* and *illu* affects phrasal category, as described in diagrams 37a. and 38a. below.

28a.

28b.

$$\overline{S}$$

```
              S̄
        ┌─────┴─────┐
       NP          NP
      ┌─┴──┐      ┌──┴──┐
      │   NP      │     VP
      │    │      │    ┌─┴─┐
  NEG x  N NEGy   N   Adj
    in  huwa illa nadhirun mubin
```

Differently, the subject and the auxiliary are not included in the scope of the
adverb *hut* in the English translation. *But* only modifies the verb *guess* in
sentence 28 and modifies the noun phrase *a plain warner* in sentence 29. This is
illustrated clearly in diagrams 28b and 29b.

28b.

```
             S̄
        ┌────┴────┐
       NP        VP
        │       ┌─┴─┐
        N      Adj   V
       they    but guess
```

29b.

```
          S̄
      ┌───┴───┐
     NP      VP
      │     ┌─┴──┐
      N     V   NP
      he   Aux ┌─┴──┐
           is Adv   NP
              but a plain warner
```

4.4.2 *La—illa*

   La -illa is the most frequently used double negation. It can be found in
many places in the Qur'an, one of which is in al-Baqarah:263.

30. *La ilaha   illa   illa   huwa*

NEGx   God-ACC   NEGy He-NOM

'There is no God save Him'

The same with *in,* negative *la* which is followed by *illa* occurs in verbless

construction. *La* is followed by a noun in the case of accusative that loses

nunation, while *illa* can be followed by either a noun or a noun phrase in the case

of nominative. Pickthall translates *la—illa* into *no—save,* with some grammatical

adjustment. Each single negation *Ia, illa no,* and *save* affects phrasal category,

while double negations *1a—illa* and *no--save* affect sentential category. This can

be illustrated with the following diagrams.

30a.

```
                    S
              ┌─────┴─────┐
             NP           VP
          ┌───┴───┐    ┌───┴───┐
        NEGx     N   NEGy     N
         La    illaha  illa   huwa
```
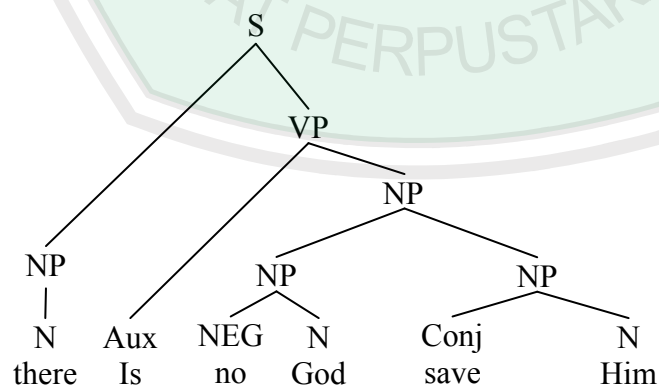
30b.

```
                   S
              ┌────┴────┐
                        VP
                  ┌─────┴─────┐
                              NP
                        ┌─────┴─────┐
         NP            NP          NP
         │          ┌──┴──┐     ┌──┴──┐
         N    Aux  NEG   N    Conj    N
       there   Is  no   God   save   Him
```
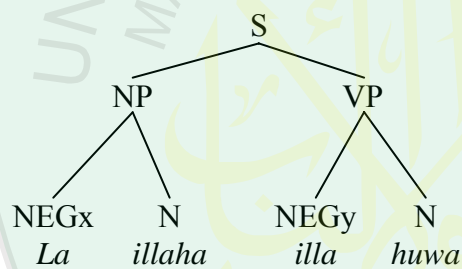
4.4.3 Semantic Implication

This using of double negation has a clear function or semantic effect. Horn (1989:296) states that one function of double negation is to form an affirmation, meaning that after a negative device negates a certain element, the element is then negated again such that an affirmation is formed. It means that negative devices used doubly 'are negated each other such that the affirmation is formed.

However. in Arabic especially the Qur'an, double negation is used to express an emphasis rather than simply to form an affirmation For example. the meaning Implied in sentence 28 *in hum illa yadhunnun* ('They but guess') is stronger than that In sentence without double negation *huwa yadhunniin (*'They guess'). The sentence with double negation *in- illa* implies emphasis meaning On the other hand, this emphasis is not found in the affirmative sentence or sentence without negation This different emphasis can also be seen in the English translation *He is a plain warner* implies emphasis, while *The guess* is just informative and does not implies emaphasis meaning.

Accordingly, this different implied meaning also happens to sentences with double negation *la illa* and *ma-min-illa,* and their affirmative forms. The affirmative form of sentence 30. *La illaha illa Huwa* ('There is no God save Him') is *ilahun Huwa* ('God is Him'). These two sentences, both the Arabic and the English translation, express very different sense. The first sentence implies an absolute negation of the existence of any other God. This strong emphasis is not expressed in the affirmative form or in the sentence without double negation. This double negation is used to negate absolutely the existence of something, referring

to Payne's terms, this double negation is related to inherently negated quantifier.

4.5 Pedagogical Implication

Formal language teaching had its origin in the teaching of the language of sacred book. It happens in the teaching of Hebrew in Judaism, Sanskrit in Hinduism, Latin and Latin versions of the Bible in the western Christian Church, in Greek and Old Church Slavonic and Armenian by the Eastern branches of the Church, and in the teaching of Classical Arabic in Islam. Islam continues to work to spread its beliefs and the Classical Arabic of its sacred texts to believers and non-believers. In all these cases, it was accepted as axiomatic that the language of the sacred text was the norm to be taught (Spolsky in Gass, 2002:41).

As in Islam the Holy Qur'an is the most sacred text in which the basic Islamic beliefs and laws are contained, teaching and learning the Classical Arabic used in the sacred book is an important part of teaching and learning Islamic teachings in general. Although this study of Qur'anic Arabic is not aimed at proving the *I'jaz.*: ('the ability to weaken its opponents') of the Qur'an, it can be one way to introduce a linguistic analysis on the language of the Qur'an, a kind of analysis that is rarely found. This analysis of both Arabic in the Qur'an and the English translation is expected to be helpful for deeper understanding of the structure of the verses of the Holy Qur'an, particularly for those who learn Arabic and English as well.

In addition, the current fact shows that both Arabic and English are two foreign languages taught in many institutions, not only formally in Islamic

universities but also informally in *pesantren.* Even in some Islamic universities and *pesantren,* students and *santri* (students learning in the *pesantren)* have to speak in either of these two international languages in their daily lives. Therefore, this Arabic and English study can provide a bridge for their knowledge of these two languages. More specifically, the result of this study is expected to be a valuable practical example of translation for the teaching of translation and that of structural analysis for the teaching of syntax. For the teaching of translation, it provides some grammatical adjustments required in the translation of Arabic into English, besides some cases of wrong translation. The grammatical adjustments are especially needed in the translation of Arabic 'nominal' sentences. Among the wrong translation unexpectedly found in this study is when Pickthall translates the sentence *wa ma dhalamuna* (see sentence 10.) into And we wronged them not'. For the teaching of syntax. the present study provides many examples of structural analysis of Arabic negative sentences and its translation in Shakespearean English, using the approach of transformational generative grammar. This pedagogical implication might be more meaningful for teaching and learning in Islamic universities or in other institutions where both Arabic and English are taught.

CHAPTER V
CONCLUSION AND SUGGESTIONS

This last chapter contains two parts, those are conclusion and suggestion. Conclusion is dealing with the summary of the answer of the formulated research problem. Some points of suggestions for other researchers, for translators of the Holy Qur'an as well as for teachers are then briefly presented in suggestions.

5.1. Conclusion

It has been mentioned in Chapter 1 that the general objective of this study is to describe the syntactic characteristics of Arabic and English negation in the Qur'an and its translation in English by M.M. Pickthall. Therefore, this study is more specifically aimed at finding out the syntactic patterns of Arabic and English negation in the Qur'an and its English translation as well as describing the semantic implication of each syntactic pattern.

This study finds that negative devices used in the Qur'an are *la, ma, lam, laysa* (all of them mean 'not') *lamma* ('not yet'), *lan* ('will not'), and *lata* ('no longer'). Besides, there are also three pairs of phrasal negation working as single negative devices, those are *ma-min, ma-bi,* and *laysa-bi,* and three pairs of double negation functioning to express strong emphasis, those are *in illa* ('but'), *La-Illa and ma-min illa* (both of them mean 'no-save/but'). Each of these negative devices has its own syntactic characteristics.

The complete syntactic patterns of standard negation, negation and quantity, and negation and adverb of Arabic in the Qur'an and the English

translation can be presented briefly in Figure 5 below

Figure 5.1 The Syntactic Patterns of Arabic and English Negation in the Qur'an Surah Al-Baqarah by M.M. Pickthall.

No.	Arabic in the Qur'an	The English Translation by Picthall
Standard Negation		
1.	La	
	a. S + la + V-Imp	a. S + V-Pres + not
	b. La + (S) V-Imp + Comp + S	b. S + will not + V + Comp
	c. La + (S) V-Imp	c. S + V-Pres + not
	d. La + (S) V-JUSS + Comp	d. 1. Do + not + V + Com 2. V + not + Comp 3. V + Comp + not
2.	Ma	
	a. Ma + (S) V – Imp	a. S + V – Pres + not
	b. Ma + (S) V-Pef + Comp	b. S + V – Past + Comp + not
	c. Ma + V-Perf + S	c. S + V-Past + not
	d. Ma + S + bi + Comp	d. S + V-Pres + not
3.	Lam	
	a. Lam + V-Imp-JUSS (S)	a. S + did not + V
4.	Laysa	
	a. Laysa + S-ACC + Comp	a. It + be not + NP
	b. Laysa + S-NOM + bi Comp	b. S + be not + Comp
5.	Negation and Quantity	
	a. la + S-NOM + Comp	a. Aux + no + N + VP
	b. La + S-ACC + Comp	c. It + be + no + N Comp

6.	Negation and Adverb	
	a. La + yazalu (S) + comp	a. S + cease not + V-ing
	b. Ma + kada + (S) + V-Imp	b. S + almost V-Past +not
	c. Lata + (S) + Comp	c. It + aux + no longer + Comp

This figure covers both the structure and, in the Arabic column, the influence of negative devices on the case ending of the words immediately occur behind them. In the table, the symbol S that is put between brackets shows that the subject is died in the verb. In Arabic verbal sentences the subject is frequently contained in the verb and is sometimes in the form of free morpheme, since Arabic is a language which is rich with inflection.

Semantically, the same negative device in different sentence pattern may vale different element in the sentence, although they commonly negate the whole proposition. In standard negation, both *la and not* in pattern 1a, 1b, 1c. and 1d negate the whole proposition, whereas *la* and *not* in pattern le may specifically negate the complement of the sentence. As in pattern lc and 1d the subject occurs behind *la,* the propositional negation of *la* in these patterns shows up syntactically, while that of *not* does not. *Ma* and *not* in patterns 2a. 2c and 2d negate the whole proposition. This propositional negation shows up syntactically in the Arabic sentences but not in the English translation. Differently. in pattern 2b ma and *not* specifically negate the complement, whereas in pattern 2b they specifically negate the subject of the sentence. All *lam, Lamma,* and *lan,* and their English equivalent negate the whole Proposition. The difference is that *lam* refers to the past time.

5.2 Suggestions

1. This study is limited on the analysis of negation in simple sentences. Other studies analyzing negation in complex or compound sentences in the Qur'an would be interesting. Negative devices found in this study should have different syntactic characterics when they are in those longer sentences. Besides, one negative device which is morphologically a combination of conjunction *in* and negative *la,* only occurs in complex or compound sentences.

2. Related to the unexpected result of this study that there are some wrong translations and problems in the numbering of verses, there should be deeper studies on Pick-thal's The Glorious Qur'an, especially in translation point of view.

3. Considering such significant problem, the researcher suggests that translation of the Holy Qur'an into other languages should be attached with the original text. This is undoubtedly in line with what has been previously suggested by Islamic scholars.

For translation teachers, they can use Pickthall's translation of the Qur'an to demonstrate the translation procedures applied in an Arabic-English translation, but they should be sure not to present the parts translated incorrectly unless they explain the mistake.

REFERENCES

Ahmadin, Dimjati. 2002. *Semantic Analysis on "The Meaning of the Glorious Koran" by Marmaduke Pickthall.* Unpublished thesis. Malang: Graduate Program of Malang State University.

Akmajian, Adrian and Heny, Frank. 1975. *An Introduction to the Principles of Transformational Syntax.* Cambridge: The MIT Press.

Asrori, Imam. 1998. *Penggunaan Gaya Bahasa Kias dalam Al-Qur'an.* Unpublished thesis. Malang: Graduate Program State University of Malang

Baker, Carl Lee. 1989, *English Syntax,* Cambridge: The MIT Press

_____ 1965 *Aspect of the Theory of Syntax.* Cambridge: The MIT Press.

Chomsky, Noam. 1957. *Syntaxtic Structures.* The Hague: Morton & Co.

Givon, Talmy. 1978. Negation in Langauge: Pragmatics, Function, Ontologi, in Peter Cole (ed.). *Syntax and Semantics, vol. 9. New York:* Academic Press.

Kempson, Ruth M. 1977. *Semantic Theory.* Cambridge: Cambridge University Press.

Muhadjir, Noeng. 1996. *Metodologi Penelitian Kualitatif, Pendekatan Positivistik, Rasionalistik Fenomenologik dan Realisme Metafisik Telaah Studi Teks dan Penelitian Agama.* Yogyakarta: Rake Sarasin.

Pickthall, Muhammed Marmaduke. *1960. The Meaning of the Glorious Koran.* NewYork: The New American Library of World Literature, Inc.

Sudaryono. 1993. *Negasi dalam Bahasa Indonesia atau Tinjauan Sintaktik dan Semantik.* Jakarta: Proyek Penelitian dan Pembinaan Bahasa Indonesia dan Daerah.

APPENDIXES

DEPARTEMENT AGAMA
UNIVERSITAS ISLAM NEGERI MALANG
FAKULTAS HUMANIORA DAN BUDAYA
JURUSAN BAHASA DAN SASTRA INGGRIS
JL. GAJAYANA 50 TELP. (0341) 551354 FAX. (0341) 547453

BUKTI KONSULTASI

Nama   : Nono Kusuma Laksmana
NIM   : 03320124
Pembimbing : Drs. H. Dimjati Achmadin, M.Pd
Judul Skripsi : *Syntactic Analysis of Arabic and English Negation on the*
                Meaning of the Glorious Qur'an of Surah Al- Baqarah by
                Using GTG Method

No	Tanggal	Materi Konsultasi	TTD Pembimbing	
1.	20 Maret 2007	Pengajuan Judul Skripsi	1.	
2.	27 April 2007	Seminar Proposal		2.
3.	07 Juni 2007	Bab I, II, III	3.	
4.	15 Juli 2007	Revisi Bab I, II, III		4.
5	11 Agustus 2008	Bab IV, V	5.	
6.	15 Maret 2008	Revisi Bab IV, V		6.
7.	29 Maret 2008	ACC Bab I, II, III, IV, V	7.	

Malang, 28 Maret 2008

Dekan Fakultas Humaniora dan Budaya

Drs. H. Dimjati Achmadin, M.P.d
NIP. 150 035 072

CURRICULUM VITAE

A. Identity

Name   : Nono Kusumalaksmana
Reg. No.   : 03320124
Date of Birth   : 09 August 1982
Place   : Malang
Sex   : Male
Religion   : Islam
Nationality   : Indonesian
Address   : Rt. 08/ Rw. 01 Jl. Klayatan II/261 A Sukun, Malang
Mobile   : 0341-801212

B. Education

1. Graduated from SDN 3 Bandungrejosari – Sukun - Malang 1994
2. Graduated from SMPN 9 Malang 1997
3. Graduated from Pondok Pesantren Gontor Ponorogo 2001
4. S1 Degree at State Islamic University of Malang (2003-2008)