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Implications on Implied Negation

In English and Arabic

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Abstract

This study sheds light on a certain grammatical and lexical phenomenon in both English and Arabic. It tackles implied negative process of some forms. Lexically, some nouns, verbs, adjectives and adverbs in both languages approach clearly the concept of implied negation. Grammatically speaking, some aspects related to questions, exceptions, conditional clauses and exclamatory wishes tend in certain occasions to behave in a way that captures the sense of intended negation. This study shows a clear aim represented by how this grammatical and lexical phenomenon is viewed in the languages concerned. So, certain points about the structure and meaning of this sort of negation are clearly underlined. The study continues to maintain the main objectives like relating aspects of implied negation in both languages and pointing out the interwoven orientation understudy.

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الاثار المترتبة على النفي الضمني باللغتين الإنجليزية والعربية

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المخلص: تسلط هذه الدراسة الضوء على ظاهره نحويه مفرداتيه في كل من اللغتين الانكليزيه والعرييه. ومن هذا الباب فإنها تتناول عمليه النفي الضمني لبعض الاشكال اللغويه. من الناحيه المفرداتيه المعجميه هنالك اسماء وافعال وصفات وظروف في اللغتين الانكليزيه والعرييه تتناول بشكل واضح مفهوم النفي الضمني. من الناحيه النحويه فإن بعض انواع النفي والاستفهام والجمل الشرطيه والتعجبيه تميل في بعض الحالات الى التصرف بطريقتيه تدل على هذا النوع من النفي. **الكلمات الدالة:** الاشكال اللغويه، النفي الضمني، المفرداتيه المعجميه.

1. Introduction

Negation is a linguistic category that contradicts affirmation as it maintains denying the truth of proposition. This study consolidates the concept of implied negation in English and Arabic and it sheds light on the fact that both languages tackle such a linguistic concept with various implicational tendencies. This special issue has its origin in certain orientations as far as the two languages are concerned. This sort of negation is distinguished from clear negation where it has peculiarities and restrictions related to the appearance of this grammatical trend, i.e., its emergence as a concept of negation needs some kind of efforts to determine its presence.

2. Lexical Semantic Negation

2. 1. Nouns

There are certain nouns that hold implied negation. Such nouns are numerous in English and encountered in various occasions. Ding (2013: 1203) refers to words like 'ignorance', 'refusal', 'reluctance', 'absence', 'shortage', 'lack', 'failure', 'reluctance', 'loss' and 'denial' as in:

1. He feels awkward about her refusal to any sign of emotion.

(Biber et al,1999 17)

Thus, the indication of negation carried by 'refusal', in this instance, is clear through the appearance of the non-assertive form 'any'. In the same concern, Biber et al,

(1999: 1033) declares that the word ‘absence’ is the opposite of ‘presence’ and ‘success’ is the opposite of ‘failure’ where it is an indication to the fact that the appearance of oppositeness tends to create the sense of contradiction that ultimately leads to an unseen negation as seen below:

2. Its absence was a factor to be taken into consideration.

(Biber et al, *ibid*:632)

3. I lacked the courage to be alone.

Concerning Arabic, it abounds with nouns that focus on implied negation. Al-Samarra’i (2003, IV: 2003: 83) states that Arabic has expressions indicating rarity *alqillah* maintaining that such words capture the sense of rarity of occurrence; and this permits the concept indicated to be viewed.

Ash Shar’ah (2017: 81) comments on the lexical item *baraa?ah* ‘non-accusation’ within implied negation process and mentions an example from the Glorious Qur’an:

4. (بِرَاءَةٌ مِنْ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ)

baraa?atun min Allahi warasuulihi ? ila alladhiin 9aahattum minal mushrikiin.

(At-Taubah:1)

Freedom from obligations (is declared) to those of the disbelievers, with whom You made a treaty.

Abdul Raof (2006: 133) tackles the lexical item *ghayr* ‘other than’ which acts as *al musnad ?ilayh* as hidden negation carrier. He (*ibid*) consolidates that by providing certain incidents as in :

5. *ghayruka yastaHiqqu al Tard.*

Someone else other than you deserved to be expelled.

Where such an example could be interpreted as :

‘you do not deserve to be expelled but someone else does’

In the same concern, Abu Chacra (2007: 172) sticks to the same construction represented by *ghayr* ‘other than’ as a noun that is positioned before a noun in the genitive case or an indefinite adjective to show negation or contradiction. So it could be translated as ‘not’, ‘non-’, ‘un’, ‘in-’ and ‘dis-’. Thus, it occurs in the form of construct state, i.e., without article like *ghayr mawjuud* ‘unavailable’ or ‘not present’; sometimes, *ghayr* is attached to a pronoun as a suffix in the sense ‘other than’ such as *al mudiir waghayruh* ‘the director and other than him.’

Abu Chacra (2006: 173) tackles the word *9adam* treating it as a noun that is interpreted into English as ‘non-being’, ‘lack’ and ‘absence’. He states that this noun occurs without an article like *9adam al sam9* ‘lack of hearing’ and *9adam al ru?yah* ‘absence of vision’.

2.2 Verbs

English harbours the concept of such sort of negation through some types of verbs that usually inherently carry negative sense. Quirk et al, (1985) approach such sorts of verbs declaring their accompaniment with negative orientation like ‘stop’, ‘prevent’, ‘prohibit’, ‘fail’, ‘hate’, ‘forget’, ‘resent’, ‘object’, ‘ignore’, and ‘reject’. Such indication is clear in tangible evidences as the instance below states:

6. They can prevent any demonstration. (Quirk et al,1985: 785)

7. The government failed to make any progress. (it didn’t make any progress).

8. The students forgot to do their homework. (actually, they didn’t do)

Thus, in examples (6) and (7), there is an outstanding reference to negation owing to the existence of non assertion form ‘any’. Also, the verbs in the examples mentioned accept providing the opposite forms preceded by ‘never’. So, they enhance an interpretational relation ‘never allow’, ‘never succeed’, and ‘never remember’

respectively. Sometime, the non-assertive ‘ever’ accompanies certain verbs to indicate the negative sense:

9. He denies I ever told him. (Quirk et al, 1985:781)

10. She avoided ever speaking. (Quirk et al,ibid 781)

The two instance, as Quirk et al (ibid) state, hold negative sense and this is reinforced through the presence of the non- assertive form ‘ever’.

In the same process, Marsden and Whong (2017: 7) treat the verb ‘regret’ as a factive negative verb from the semantic denotation. They have asserted that it doesn’t indicate negation explicitly; yet, there is negation inference as in the following example:

11. John regrets that he ate anything at the party. (ibid)

Marsden and Whong (2017: 64) point out that the hidden interpretation is ‘John wishes that he hadn’t eaten anything at the party’.

Jespersen (2012: 64&89) tackles the verb ‘deny’ and ‘forget’ as words of implied negation. Miestamo (2007: 567) indicates that English harbours manifesting ‘negative factive verbs’ like ‘fail’, ‘lack’, ‘leave’ and ‘refuse’ which are identified as sources for negators. In addition, Foder and Garrett (1975: 515) indicate that implied negation appears in verbs like ‘forget’, ‘fail’ and ‘doubt’ as in :

12. I doubt that they will find anything.

Lansik (1972: 123) points out further that negation is inherent in verbs like ‘refrain’. Ding (2013:1203) mentions certain verbs of negative orientation such as ‘miss’, ‘resist’ and ‘neglect’ as in :

13. He missed the train. (He did not catch up with it)

Diem (2007: 98) talks about certain set of verbs holding negative emotions where the word ‘reproach’ is among them.

Regarding Arabic, some verbs in certain occasions indicate a state of hidden negation where the concept referred to is evaluate through assimilating the intended sense. Arab scholars have referred to the fact that there are definite verbs that hold the sense of negation. Al Obeidi (1994: 126) stresses that there are verbs like *jaHad* ‘didn’t admit’ that could carry the concept of implied negation. In addition, Shlash et al (1989: 237) have added certain verbs that harbor negative sense. Such verbs are represented by? *abaa* ‘refused’, *farra* ‘escaped’ and *9azafa* ‘rejected’. Abu Chacra (2007: 293) on his part, points out that the verb *qalla* ‘can interpreted as ‘to be little’, ‘to diminish’ and ‘to be rare’. In the same concern, the sought out of this interpretation reflects a clear approach tonegation. Al Samarra’I (2003: 183) also, mentions that the verb *qalla* ‘became less’ is regarded as a verb of negative implication. Abdu Raof (2006: 161) extends that the meaning of the verb *fashila* ‘to fail’ catches negative inclination as he (ibid) exemplifies:

14. *Fashilat masaa9iik.*

Your efforts have failed.

So, this example is clearly indicating the negative aspect to that indication where it is interpreted as ‘you didn’t succeed’. Al samarra’I (2003: 250,I) deals with a specific sort of verbs called *af9aal almuqaarabah* ‘approximation verbs’. They are represented by *kaada* and *awshaka* where both hold the English equivalent ‘be about to’. As for the verb *kaada*, it comes closer to the precise degree of fulfilling the action but it didn’t take place (ibid). As seen below:

15. *kaada zaydu yaghraq.*

Zayd was about to drown.

Ibn Ya9ish (917, 11, cited in Al Samarra’I, I, 2003: 251) deals with such set of verbs especially *kaada* as he concentrates on the stated of no –existence of action though it has been so close to occur as in

16. *kaada zaydun yafgal.*

Zayd was about to do it.

Ibin Ya9ish (ibid) comments on the example above as pointing out that the whole sense captures the interpretation: 'he didn't do'.

In the same process, Al Nahhal (2007: 15) focuses on approximation as it is a term that moves towards negation. Such a thing is consolidated by the example he mentions:

17. *kaada Zaydun yabki.*

Zayd was about to cry.

In this instance, the typical sense of 'crying' has not taken place in spite of the fact that the approximative process of 'crying' is definite. The following instance clarifies to some extent:

18. (ولولا أن نَبَتْنَاكَ لَفَدَّ كِدْتَنُكَ إِلَيْهِمْ شَيْئًا قَلِيلًا).

18. *wa lawlaa ?an thabbatnaka laqad kidta tarkunu ?ilayhim shay?an qaliila.*

(Al- Isra: 74)

And had We not made you stand firm, you would nearly have inclined to them a little.

Where the true sense is that *lam tarkun*. Furthermore the dictionary sense of tackles *al kawd* 'approximation as man9' 'prevention as *kaada* predicts the negation of the action (Al Nahhal, 2007:15).

Abu Chacra (2007: 292) deals with *kaada* as an auxiliary that is rendered into English as 'be about to', 'almost' and 'nearly'. He (2007: 292) maintains that it could be followed by the imperfect indicative as a main verb as in :

19. *kidtu ?amuuta minal ?alam.*

I almost died of pain.

Or it could be alternatively followed by the imperfect subjunctive after *?in* as in:

20. *kidtu ?an ?amuuta minal ?alam.*

I was almost going to die of pain.

Where in both (19 & 20), the death act has not taken place.

Al Shatibi (206,I, cited in Al Samarra'I, I, 2003: 257) goes through one of the approximation verbs stating its approach to touch the sense of hidden negation. This verb is represented by *yuushik* 'be about to'. Alshatibi (ibid) provides the following example:

21. *yuushiku Zaydun ?an yaHij.*

Zayd is about to make a pilgrimage .

As the instance above points out, according to Al Shatibi (ibid), 'he didn't move out of his country'. Al Shar'ah (2017:11) goes approximation verbs like *kaada*, *awshaka* 'be about to' and *karub* 'be close to' as including the denotative sense of negation. Al Nahhal (2007:29) on his part, renders a verb like *?abaa* 'refused' which carries negation as in:

22. (.....فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ.....)

...*fasajaduu ?llaa ?ibliisa ?abaa wastakbara.....* (Al-Baqarah: 34)

And they prostrated except Iblis (Satan), he refused and was proud...

Thus, the meaning of *?abaa* here sticks to refusing and rejection which implies the intended concept. Moreover, Al Ghazalli (2013: 129) approaches certain verbs that indicate implicit negative sense such as *farra* 'escaped', *?abaa* 'refused', *nafara* 'became disinterested', *9azafa* 'refused to talk' *Hajaba* 'prevented something from being seen' and *faTama* 'did not feed a child with milk'. Cater (2007:33) adds that a word like *Hadhrak* 'be ware' indicates a negative meaning carrying the English equivalent 'do not approach'. Abu Chacra (2007: 193) extends his explanation of

words of negative sense by inserting the verb *qalla* providing its English equivalent as ‘to be little’, ‘to diminish’ and ‘to be rare’; so penetrating in the verb *qalla* would yield expressions like *tadhaa?al* ‘diminished’ and *nadura* ‘became less’. Such indication paves the way for underlining verbs of such sort under this set. In addition, Al Shar’ah (2017; 80) mentions the verb *baraa* ‘getting away’ to be implicit negation carrier as in :

23. (.....إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا.....)

?ið tabarra?a llaðiin ?uttubi9uu min llaðiin ?ittaba9uu... (Al Baqarah. 166)

When those who were followed disown those followed (them),....

Abdul Raof (2006: 245) goes through a definite set of verbs like *yasriq* ‘to steal’ and *yusii?* ‘to treat badly’ as inherently carrying negative features providing the following instance:

24. ?innahu yusii?u ?ilaa man ?Hsana ?ilayh.

He treats badly whoever does a favour to him.

2.3 Adjectives

There are some adjectives in English that hold the sense of negation and show negative features inherently. Quirk et al (1985) deals with certain adjectives as indicating such a concept like ‘few’ and ‘little’ (ibid: 392) which occur attributively as exemplified:

25. The little money we have spent. (not much)

26. The few friends I accompanied. (not many)

Quirk et al (1985: 138) add that comparative adjectives like ‘lower’ adhere to that implicit concept as in:

27. Standards are lower than they need be. (ibid)

They (1985:390 & 702) mention more adjectives such as ‘reluctant’, ‘hard’ ‘difficult’, and ‘worried’ then provide examples to make that clear:

28. John was reluctant to read any (of the) books. (ibid:390)

29. Ali was worried about the result. (the result worries him)

Some more adjectives are mentioned by Quirk et al (1985:785) which are like ‘doubtful’, ‘fuzzy’ and ‘puzzled’ as intrinsically negative. Ding ,2013:1204) approaches some sorts of adjectives as implicitly carriers of negation concept like ‘far from’, ‘free from’, ‘different from’, ‘alien to’, ‘foreign to’, ‘loath’ and ‘absent’ as seen below:

30. Loath to utter a word, Linda walked out of the room.

Lansik (1969: 80) indicates that the adjective ‘bad’ is equivalent to ‘not good’. In addition the word ‘less’ seemingly diminishes the its neighbouring in standard where it states inclination to the negative pole of the scheme of comparison as in the following example:

31. Rana is less in rank than Sara (is).

As for Arabic, many scholars interested in Arabic have provided tangible evidence about such a concept of negation. Wehr (1976: 262, 312, 368, 370, 377, 290 &413) shows many such words that declare that sort of negation like *khamil* ‘inactive’, *muðnib* ‘guilty’, *murii9* ‘terrible’, *murtab* ‘doubting’, *za9lan* ‘angry’, *zaa?if* ‘false’, *muzayyaf* ‘forged’ *sufalaa* and *?asfal* ‘lower’. Abu Chacra (2006: 173) is rooted in this field as he underlines the word *9adiim* ‘lacking’ as it could precede noun in the genitive construction stressing the sense ‘non-, in-, un-, dis-, less, lack of’ as in :

32. ?innahu 9adiim al Hayaa?.

He is shameless.

Farghal (2019: 12) deals with the word *qaliil* ‘little’ as carrying the concept of hidden negation:

33. *yuujad al qaliil min ATTaHiin.*

There is little flour.

Al Samarra'I (2003:183, iv) tackles words like *?aqal* 'less' assuring that words of this type come closer to the implication of 'rarity'. He points out, further, that these words show the rarity of the occurrence of the incident and they could carry negation, i. e. non-occurrence (ibid) and the example below indicates:

34. *?innahu ?aqalla rajulun fa9al 9alik.*

He is the least man who does that.

Where t instance (34) above is inherently interpreted as

ma rajulun yaf9ala 9alik.

No man does that.

Al Dabbagh and Nayif (2018: 64) go through the word *qaliil* 'little' stating thatb it is an adjective which carries a negative sense as seen in the following example:

35. *taSaddaq biSadaqatin qaliilah* (ibid)

Give a few charity.

Al Shar'ah (2017: 34) stresses that negation is beyond discussion with *?aqal* 'less' as far as lexicality is concerned. In addition, the word *mulaTTakhah* 'stained' is mixed with negative connotation and sticks evil doers who practice killing, so their hands are stained with blood of victims (Abdul Raof, 2006:64). Al Qassas (2018: 108), on his part, renders the word *nadir* 'rare' as carrying a negative implication by showing the following example:

36. *nadir maa yu9Ti ra?yuh*

It is rare for him to give his opinion.

In example (36) above, it appears that the word *nadir* is completely equivalent to the English word 'rare'. Farghal and Mu'min (2016: 162) incline to underline various adjective orientations including the verb *muthqal* 'worried' or 'concerned' that seems to hold a negative tendency. Rusim (: 69) renders the word *fasiq* 'disobedient' as of negative connotation as in :

37. *Zaydun fasiq* (ibid)

Zayd is disobedient.

Also, Abdu Raof (2006: 245& 247) covers the words *fasiq* 'defiantly disobedient', *jaahil* 'ignorant' and *ghabi* 'stupid'and he (20006:151) continues to pass through dispraise characterization by providing *bi?sa* 'bad' as being of negative orientation as in:

38. *bi?sa aTTaliba saliim.*

What a bad student Saleem is.

2. 4 Adverbs and Quantifiers

English possesses several adverbs that have negative tendency apart from of negation. Many scholars have assured this domain in English such as Quirk et al (1985), Dixon (2005),Ding (2013) Marsden &Whong (2017), Penka &Zeijlstra (2010). Thus, Quirk et al (1985: 780) mention several adverbs like 'seldom', 'rarely', 'scarcely', 'hardly' and 'barely'; then they add that such adverbs have negative implication as they are "words negative in meaning but not inform" 9ibid) as exemplified:

39. Suha hardly understands the lesson. (in fact, she doesn't understand)

40. I can barely remember his words. (in fact, I don't remember)

Quirk et al (1985: 599) add that a definite label to name such adverbs calling them 'negative minimizers'. Leech (1983: 100) states that there are certain adverbs that hold the negative meaning disregarding the form like 'barely', 'rarely' and 'scarcely' as they are followed by non-assertive forms and require negative tag-questions:

41. This student barely wrote any answer, didn't he?

Lansik (1969: 350) points out that ‘seldom’ and ‘rarely’ are regarded as inherently negative adverbs. Furthermore, Clark (1976) says that implicit negation stick to expressions like ‘hardly’, ‘scarcely’, ‘seldom’, ‘few’ and ‘little’.

Regarding ‘few’ and ‘little’, they are treated as quantifiers, so Quirk et al (1985: 263) declares that the quantifier ‘little’ in the sense ‘not much’ is distinguished from the homonymous adjective ‘little’. In this concern, ‘few’ and ‘little’ don’t carry the morphological negation but they are negative in meaning and syntactic behavior as in :

42. There are few policemen at the site. (not many)

43. There was little inclination for the demonstrators. (not much)

Moreover, Ding (2013: 1202) labels ‘few’ and ‘little’ as quasi-negatives. Quirk et al (1985: 589) add further that ‘little’ could occur as a minimizing adverb as seen below:

44. They little realize that.

There are other adverbs that usually limit the realization of their denotation such as ‘just’, ‘alone’, ‘exclusively’, ‘merely’, ‘only’, ‘purely’ and ‘simply’. Such words restrict sense and exclude any other feature ; therefore, they are referred to as restrictive exclusives (Quirk et al ,1985: 604), i. e. they restrict the orientation of the utterance and make it exclusive to point focused on as seen:

45. Saleem could only notice Rana from the doorway. (he couldn’t talk to her)

46. Lana obtained A grade just for ticking that answer.

Arabic is abundant with such sorts of words and expression that tend to make that concept obvious. Al Samarra’I (2003:13,iv) adheres to word of rarity implication like *qallama* ‘rarely’. This word captures the limitation of the incident occurrence and it could be used for negation, i. e. non-existence of action (ibid) as the following example shows:

47. *qallama* “*araahu fil nahar*.

I rarely see him during the day.

Such example could mean either that the action merely happens or it might not be done. Al Samarra’I (ibid) adds further that *qallama* is the negation of *kathura ma* ‘repeatedly done’. Abu Chacra (2007: 293) maintains that *qallama* is equivalent to ‘seldom’ which puts to be a word of negative implication as in :

48. *qallama naltaqi*. (ibid)

We seldom meet. (ibid)

In addition, the meaning concerned appears in the word *faqaT* ‘only’ or ‘solely’ that is regarded as a degree adverb indicating the expression of limitation (Ryding, 2005; 277) , and such an adverb is positioned usually at the end of the clause as in the instance below:

49. *ta9allama jumalan ma9duudatan faqaT*.

He only learned limited sentences

3. Grammatical Devices of Implied Negation

3. 1. Questions

In certain situations, positive questions carry negative orientation. Such an occurrence is clear in some stylistic ways where the sense doesn’t seem as it is created. Quirk et al (1985: 808) clearly assure such sort of grammatical phenomenon as exemplified:

50. Do you really want to leave now? (ibid)

Quirk et al (ibid) comment on example (50) and indicate that the intended sense is ‘surely you don’t want to...’. in the same trend, Quirk (1973: 200) indicates that there is a sort of questions referred to as ‘rhetorical questions’ where such questions carry

the function of a forceful statement. Thus, the positive tendency of such questions looks like a strong negative assertion:

51. Can anyone doubt the wisdom of this action? (ibid)
(surely no one can doubt...)

Rhetorical questions reach the scope of wh-questions that in some occasions seem to be equivalent to a statement where the question element could be replaced by a negative trend. See:

52. Who knows? (Nobody knows) (ibid)

When approaching Arabic, interrogatives can be seen as viewing implied negative sense. Thus, interrogative particles are applied to disaffirm the truth value of an expression letting the real sense function as an interrogative device. *man* 'who' is one of the interrogative particles that could occur in some contexts to imply negative orientation (Al Gazalli, 2013: 130).look:

53. *man ?ankara Haqqakum ?*

Who denied your rights ?

Wa?in yakhḍulkum faman ḍallaḍi yanSurukum min ba9d. (Imran: 160)

hal is a particle that usually raises questions and it usually has the negative denotation in certain linguistic contexts as seen:

54. *hal tastaTii9 ?an tuuqifa qiTaara ?*

Can you stop a train?

55. (...هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ...)

...*hal yastawi ?al ?a9maa walbaSiir*.....

(Al An'am: 50)

"Are the blind and the one who sees equal?

- 56 (فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيهِ)

fahal taraa lahum min baqiyah.

(Al Haqqah: 8)

Do you see any remnants of them?

In these instances, the role played by the tone is clear in determining the real sense of the expression as these are indicated as implicitly negative. It stresses further *kayfa* 'what' and 'how' as an interrogative particle might capture some additional denotations to approach negation (Ibn Faris: 1977: 243) as the instance below indicates:

57. *kayfa ?ahdiik ?ajmal ḍikra min waalidti ?*

How can I gift you the best memory from my mother?

- 58 (كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ)

kayfa yahdi Allahu qawman kafaruu ba9da ?iimanihim.... (Al-Imran: 86)

How shall Allah guide a people who disbelieved after their belief ?

In addition, *al hamzah* is used as a particle to assure negation as it requires denying inclination:

59. *?amithlu Salima yuhaan ?*

Is Salim to be humiliated?

- 60 (...أَتَجَادِلُونََنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ...)

...*?atujadiluunani fii ?asma?in sammaytumuuha ?antum wa ?aabaa?ukum*.....

(Al- A'raf : 71)

Dispute you with me over names which you have named – you and your fathers.....?

3. 2. Exception

There are several conjunction words in English that usually tackle the implied sense of negation like 'except (that)', 'but', 'but now', 'save that', 'excepting that' and 'but that' (Quirk et al, 1985: 707, 708 & 11020) which is clear in:

61. Finally, the workers have packed everything (but/except) the barrel.

Thomson and Martinet (1986) comment on the conjunctions words like ‘but’ and ‘except’ as implicating the sense of negation. Sometimes, exception is expressed through prepositions and prepositional phrases like ‘except for’, ‘with the exception of’, ‘apart from’ and ‘aside from’:

62. With the exception of Saleem, all the students have passed the exam. Also, there are some (ing) prepositions such as ‘excepting’ and ‘excluding’ that hold the same function:

63. All excepting the driver were in good condition. Exception in Arabic is dealt with by particles like *?illa*, *ghayr*, *siwa*, *9adaa* and *maa 9adaa* where these are met with ‘except (for)’, ‘excepting’, ‘with the exception of’, ‘apart from’, ‘barring’ and ‘excluding’ as their counterparts (Abu Chacra, 2007: 282). The most common particle is *?illa* ‘except’ which usually occurs in positive accusative case as in:

64. *kharaja ?a9Daa?ul barlamaani ?illa waHidan.*

All members of the parliament went out except one.

The particle *?illa* and the accusative *ghayr* ‘but’ could be followed by the conjunction word *?anna* ‘that’. In this connection, such exception words could gain ‘except that’ and ‘but’ as their English counterparts (Abu Chacra, 2007: 283):

65. *HaDarat laanah ghayra ?annahaa rafaDat al musharakah.*

Lana came but she refused to participate.

Ryding (2005: 651) declares that *?illa* ‘except’, ‘but’, ‘but for’ is an exceptive frequent word used in Arabic to cover exception. Al Ghazalli (2013: 132) assures that *?illa* sticks to exception and gets closer part-whole relation that relates exception to negation as in the following example:

66. *HaDara ATTulaabu ?illa Ahmed.*

The students came except Ahmed.

67. (وما أرسلناك إلا كافة للناس بشيراً ونذيراً ولكن أكثر الناس لا يعلمون.)

wamaa ?arsalnaaka ?illa kaffatan llinnasi bashiiran wa naðiiran

walaakinna ?kthara nnasi laa ya9lamuun.

(saba’: 28)

And We have not sent you except as a giver of glad tidings and a warner to all mankind but most of them know not.

Thus, the particle *?illa* syntactically restricts the meaning of the words that come after it (Abdul Raof, 2006: 28) as seen:

68. (كُلُّ الطَّعَامِ كَانَ حَلَّالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ.....)

kulla T Ta9aami kaan Hillan libanii ?isra?iila ?illa maa Harrama ?israa?illu

9alaa nafsihi.....

(Al-Imran: 93)

All food was lawful to the children of Israel, except what Israel made unlawful for himself.....

?innama ‘but’ is, also, regarded as an exception particle which could be seen clearly in the following:

69. *?innama hiya murabbiyah.*

She is but a babysitter.

70. *?innama al ?ummu raHmah.*

The mother is but a mercy.

Where the words *murabbiyah* and *raHmah* in (69 & 70) respectively are regarded as ‘restricted to’ accompanying the exception restrictor mentioned.

3.3 Conditionals

It should be mentioned that conditional clauses obviously carry the sense of implicit negation as such clauses in certain occasions leave the fulfillment of the condition unresolved, i. e. neutral fulfillment of the condition. The conditional process is

achieved by certain coordinators like ‘if’, ‘only if’, ‘if and only if’ (Quirk , 1972: 324). Quirk et al (1985: 1092) state that conditional clauses are usually introduced by ‘if’, ‘in case’ and ‘in the event that’. Such clauses behave like questions approaching a negative response in their expectation. Thus, like questions, they harbor admitting non-assertive forms :

71. If you ever mention that again, I’ll leave soon. (don’t mention that again)
‘but for’ and ‘except for’ are , sometimes, used to indicate the conditional meaning apart from exception sense (Quirk et al, 1985:709) as in example (72) :

72. But for Saleem, we would have lost the match.

(If it had not been for Saleem,.....)

Occasionally, ‘or’ and ‘and’ as conjunction words capture the negative sense of condition which is seen in instances (73 & 74) below:

73. Send me the report or (else), I’ll reveal the secret.

74. Make a move, and I’ll stab.

Where sentence (73) shows that the implied sense is ‘ if you don’t send me the report, I’ll.....’, and sentence (74) means ‘ don’t make a move so as not to stab you’. Ryding (2005: 671) stresses that, though some conditional forms come true, other never occur, i.e., contrary to fact conditions.

As far as Arabic is concerned, conditional particles related to concept concerned are frequent. They are like *?in*, *?iða*, law ‘if’ and *lawla* & *lwama* ‘if not’. Some of these particles carry the implicit meaning of negation as they occur initially in conditional constructions (Abu Chacra, 2007) :

75. *law kaana 9indi malan laHajjat.*

If I had money, I would have gone to pilgrim.

The instance above shows unreal condition where it tackles the perfect and indicates past unfulfilled condition. Atiya (2007: 211) that condition negation is clear with *law* as both conditions are negated. See the example below:

76. *law zaarani Mohammad la?hdaytahu hadiyah.*

Had Mohammad visited me, I would have give him a gift.

Thus, example (76) makes it clear that ‘Mohammad didn’t visit and no reward is granted’. It could be said that *law*, sometimes, expresses prevention in the past where its condition never happens before that time as in:

77. *(ولو جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ.)*

wlaw ja9alnahu malakan laja9alnahu rajulan walalabisna 9alyhim

mayalbisuun.

(Al An’am: 9)

And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused.

regarding *lawla* ‘if not’, it is usually followed by a nominal predicate and it could be attached to a suffixed pronoun (Abu Chacra, 2007: 311) as exemplified:

78. *lawla al 9amal aljaad lafashila mas9ana.*

If it had not been for the hard work, our effort would have failed.

3. 4. Exclamation with ‘Wish’

A sort of exclamatory ‘wish’ is expresses in English through infinitive clauses introduced by ‘oh’, as such an occurrence carries literary style (Quirk et al, 1985: 842) as in example (79) below:

79. Oh to be home! (i. e. I wish I were at home)

As such, this example states a wish that is contrary to fact, i. e., a negative sense is apparent. Moreover, exclamatory ‘wish’ could occur after verbs like ‘wish’ and ‘suppose’ in nominal clauses”

80. I wish It was over now. (Greenbaum, 1996: 151)

81. I suppose everyone was to donate all his wealth.

The hypothetical unreal subjunctive ‘were’ could also be tackled to show wish through conjunction words like ‘if’ or ‘if only’ that seems to be closer to conditional clauses as seen:

82. If only I’d told the truth. (I wish had told the truth).

In Arabic, the most common grammatical device referring to the sense of hidden negation is *layta* (Al Baqir, 1999: 217) as in:

83. (قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ)

qiila udkhuli ajjanata qaala yalayta qawmii ya9lamuun. (Ya-Sin: 26)

It was said: “Enter paradise.” He said: “Would that my people know.”

It could be said that some wishing particles convey, in some situations and styles the meaning of ‘wish’ to implicit negation (Al Shar’ah, 2017:22):

84. (.....يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً)

yaalaytani kuntu ma9ahum fa?fuuzafawzan 9adhiima. (Al Nisa’: 73)

“O! I wish I had been with them, then I would have achieved a great success.”

5. Conclusion

This study has shown that English and Arabic clearly share common linguistic phenomenon of a definite topic represented by implicit negation. Such a concept has been seen as inherent in many lexical forms especially from the semantic point of view where it captures certain denotations that are understood from the sense, and in some occasions, the constructional form. Rhetorical behaviour of some items intervenes to this sort of negation to make it outstanding. Conjunction words could multiply be used in different positions to show different grammatical functions of such a concept. Style has its own presence to express the notion of the tendency aimed at in this orientation.

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