

Translation Assessment of Arabic Implicit Negation into English

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Received: January 26, 2013 Accepted: February 26, 2013 Online Published: March 25, 2013

doi:10.5539/ijel.v3n2p129

URL: <http://dx.doi.org/10.5539/ijel.v3n2p129>

Abstract

Unlike explicit negation, which is grammatically or morphologically signalled, implicit negation is a syntactico-semantic concept referring to those sentences that are semantically negated by the presence of some adverbials, quantifiers, conjunctions, particles, etc. The present study is concerned with assessing the English translations of implicit negatives as found in Qura'nic ayas and Arabic literary texts to uncover whether or not the translations of this type of negation are accurately produced. It is hypothesized that inaccuracies in the translation of implicit negation seem to be more recurrent than the accurate renditions as far as the linguistic area under study is concerned. The assessment of the translated texts has proved that translation of implicit negatives is difficult to process and convey from Arabic into English due basically to the linguistic differences between both languages. This sometimes has led to translate Arabic implicit negatives into English explicit negatives.

Keywords: ayas, explicit, implicit, negation, particles, quantifiers and shortening

1. Implicit Negation in Arabic: A Preliminary (Note 1)

As defined by Arab grammarians (e.g., al-Makhzumi, 2005, p. 265), negation is a linguistic category which is opposite to affirmation and intended to disprove or deny the truth value of a proposition. Negation is of two types: explicit and implicit. The former is signalled by particles such as: lan لن mā لا, lam لم etc., and it is possible to negate the whole sentence (whether nominal or verbal) by placing the particle at its beginning. Some particles are exclusively used to negate sentences whose tense is past and the same holds true of those sentences whose tense is present (cf. Nahr, 2004, p. 267-302).

1. ما حضر محمدٌ *Mā ḥadara Muhammadun* (Note 2). Muhammad did not attend.

2. لن يحضر محمدٌ *Len yaḥdar Muhammadun* (Note 3). Muhammad does not/shall not attend.

As for implicit negation, it is one of the subtypes of negation that is not referred to by negative particles but it can be understood from the linguistic context of the sentence or the context of situation. It can be carried out by interrogatives and conditionals that imply the negative sense. Moreover, this type of negation expresses some sense of brevity in the Arabic sentence without which verbosity may come to the fore. (Nahr, 2004, p. 303)

3. من قال انّ الإنسان معصوم؟ *Man qāla inna al-insān ma'suum.*

Who said that Man is perfect? Definitely, such a sayer is absent.

The interrogative sentence above carries the sense that no one has said so.

4. لو زارني محمد لأكرمته *Law zārani Muhammad la?kramtuh.*

Had Muhammad visited me, I would have rewarded him.

The conditional sentence above expresses the sense that Mohammad did not pay a visit to me and accordingly I did not reward him (Atyia, 2007, p. 211f).

1.1 Grammatical Devices of Implicit Negation

As mentioned in 1 above, implicit negation can be signalled by interrogative particles, conditionals, adverbials and shortening. Such devices will be introduced below.

1.1.1 Interrogative Particles Implying Negation

Arab grammarians hold a consensus that there are four interrogative particles that can be used in disaffirming the truth value of a sentence. Firstly, besides its primary use for forming yes-no questions, the interrogative particle

"هل: Hêl" has the sense of negation in that the linguistic context clearly indicates the meaning concerned. In raising questions by the use of this particle, what is intended by the speaker is not to know a piece of information that he is not familiar with, but to negate or disprove the statement he is introducing. e.g.,

5. هل يستطيع الطفل ان يرفع الحافلة؟ *Hêl yastaytu alṭifl an yarfa'a alḥāfila.*

Is the child able to pick up the track?

The above example clearly shows that the implied negative sense is there [al-Hirawy (Note 4), 1971, p. 218; see al-Awsy, 1988, p. 371f; al-Makḥzumi, 2005, p. 273]. Secondly, the interrogative particle "من: mēn" whose meaning is "who" can be contextually used to reflect the sense under study. e.g.,

6. من أنكر ان الشمس أكبر من الأرض؟ *Men ?nnkara anna alShams? kbar min al?rdh*

Who denied that the sun is larger than the earth?

Ibn Faris (1977, p. 243) adds that the interrogative particle "كيف: kaif, what or how" has an extra-meaning to exhibit negation. Since the particle expresses the sense concerned, it can collocate with the exceptive particle "إلا: illa, except", e.g.,

7. كيف أعطيك هدية الفائز وأنت لم تشترك في السباق؟

Kaifa ?u "ḥika hadyaten wa?nta lem tashtarik fi alsibāq?

How could I give you a medal and you did not partake in the race?

8. كيف جزت أمتحان الكفاءة في اللغة الإنجليزية لغة أجنبية بهذا المستوى الركيك إلا ان تكون قد غششت؟

Kaifa jizta ?mtiḥān alkfā'a fi alughah al?injlyziah lughatan ajnabiah biḥādā almustawa alrakyk illa en takuna qad ghashshat ?

How had you passed the TOEFL with such a weak level unless you already cheated?

Finally, the glottal stop (الهمزة: hamza) is a widely used as an interrogative particle to denote negation since it serves the sense of denial.

9. أمثل حاتم الطائي يتهم بالبخل؟ *?mith Ḥātam al-Ṭā'y yutaham bialbukh.*

Is Ḥātam al-Ṭā'y (Note 5) accused of miserliness?

1.1.2 Conditionals

There are three particles carrying the implicit negative sense and they introduce conditional constructions. These conditionals are usually of two parts; the first involving the verb of the condition and the second the answer of the condition. The first particle *لو: lou* is a non-jussive conditional particle which is used for exhibiting the non-fulfillment of an action due to the non-fulfillment of the condition (see 1. above) (Ibn Faris, 1977, p. 252).

10. لو جاء بكل المستندات للتعيينه لحفظ حقه أسوة بأقرانه.

Lou jā'a bikul almustanadāt liltā 'yynhi laḥafīda ḥaqahu ?swatan bi?qranihi

If he had brought all the credentials for employment, he would have kept his rights as his peers.

It is quite clear that the sense of negation is there in the above sentence.

Al-Maliqy (2002, p. 362) speaks of the second non-jussive conditional particle *لولا: loula* that it indicates the non-occurrence of an action in the *if-clause*, and consequently the action in the main clause was not fulfilled.

11. لولا الحياء لعادني استعمار ولزرت قبرك والحبيب يزار.

Loula alḥayā'u la 'ādany ist'bāru walazirtu qabraki walḥabybybu yuzāru

If Shyness had been absent, oh my wife, I would have visited your grave.

The same view is adhered to by al-Murādy (1992, pp. 597-599) in that he confirms the idea that this particle shows the correspondence of the non-fulfillment of both actions in the two parts of the conditional clause involving the particle concerned. It is worth noticing that the particle *لولا: loula* indicates implicit negation in the past (see al-Hirawy, 1971, p. 178; al-Rumāny, 2008, p. 139; Ibn Faris, 1977, p. 254).

Finally, the third non-jussive conditional particle *لوما: loma* has the same role to play in exhibiting the implied negative sense.

12. لوما القراءة المتواصلة لعجزت عن مناظرة المختصين.

loma alqirā'ah almutawaṣṣa la 'ajazta 'an munādarat almukḥtaṣyn.

You would have proved unable to hold debate with specialists if you had not kept a non-stop reading.

1.1.3 Shortening

Shortening is a rhetorical term referring to the attribution of a given merit or an act to a particular person or an object; and denying its access to others (al-Sakāky, 2011, p. 400; also see al-Hāshimy, 1998, p. 117). Al-Makhzumi, (1966, p. 210) states the following:

القصر طريقة من طرائق التوكيد , يهدف بها المتكلم الى تثبيت غرضه في ذهن السامع وإزالة ما في نفسه من شك فيه والتوكيد بالقصر أقوى طرائق التوكيد وأدلها على ما يراد تثبيته أو تقريره.

Alqasr ʔaryqa min ʔarāʔq altawkyd, yahdif biha almutakalim ila tathbyṭ għarādihi fy zihn alsāmi', waʔzalat mafy nafsihi min shak fiḥ waltawkyd bialqasr aqwa ʔarāʔq altawkyd waʔdalaha ala maurād tathbyṭih aw taqyrih.

Shortening is a method of emphaticness, by means of which the speaker aims to enhance his purpose in the listener's mind, and removes the latter's doubt or suspicion of a particular issue. Shortening is the best means of emphasizing what one wants to keep in the other party's mind.

There are four methods for shortening: coordination, negation and exception, the use of the shortening particle *innamā* and topicalization (Note 6). The present study is concerned with the third method of shortening. al-Sakāky (2011, p. 401f) states that the use of the shortening particle *innamā* has its own manifestation in that it is used for emphasizing that a given act or merit is merely true of a particular entity, person or object; and this act or merit is neither done nor shared by others (see al-Qizwyny, 2004, p. 121). al-Sakāky (p. 403f) adds that shortening occurs between topic and comment, verb and subject, subject and object.

13. *innamā alshā'r Zaidun.* The only one who is the poet is Zaid.

Sentence (13) removes doubt from the addressee's mind of who is the poet in that it underlines that Zaid (no any other person) is the poet. This is topic-comment shortening.

14. *innamā yastajyb allazyna yasma'wn.* It is only those who listen... Will respond (Note 7).

This is verb-subject shortening where the act of responding is exclusively confined to those who listen (unlike the deaf who are not able to respond to what they listen).

15. *innamā altufāḥtu aklutu.* It is the only apple I have eaten.

Sentence (15) shows subject-object shortening where the particle used indicates that the apple (not the orange, for example) that the doer of the action has eaten.

In a word, shortening is considered by Arab grammarians to be one of the grammatical means of reflecting the sense of implicit negation.

1.1.4 Verbs Exhibiting Implicit Negative Sense

As in any other language, verbs in Arabic receive different categorizations. Such categorizations are either morphologically or semantically based. Arab grammarians found out that some verbs carry the sense of negation, denial or prohibition as they disprove the truth value of the whole sentence. Shlāsh et al. (1989, p. 237) listed the majority of these verbs [أَبَى: ʔbā, refused, جَمَحَ: jamaḥa, became uncontrolled, نَفَرَ, nafara; became disinterested, فَرَّ: farra, escaped, شَمَسَ, Shamasa: refused to be ridden (for a mare), عَانَدَ: ʔānada; became obstinate, حَجَمَ; ḥajama, refused to talk, عَزَفَ: ʔazafa, rejected, نَشَزَت, nashazat, (for a woman) refused to have sexual intercourse with her husband, عَثَرَ; ʔthara (for a horse) did not stop from running, حَدَّ ḥadda; (for a woman) did not put make-up, حَجَبَ; ḥajaba: prevented something from being seen, فَطَمَ, faṭama: did not feed a child with milk].

Al-Obeidi (1994, p. 126, p. 137) adds that one can find more verbs implying the negative sense (جَحَدَ: jaḥada, did not admit, حَجَرَ; ḥajara, prevented the idiot to deal with his money, كَطَمَ; kaṭama, did not openly show one's anger, etc.).

It is to be noted that the researcher translated the meanings of the above verbs as they negate the whole sentence. One should notice that verbs in Arabic-Arabic dictionaries appear in their perfect forms (e.g., كَتَبَ; kataba, wrote).

1.1.5 Lexical Devices of Implicit Negation

There are some lexical items (e.g., adverbs, exceptive particles, etc.) in Arabic that involve the sense of implicit negation. al-Sāmarāy (2003, p. 183) confirms that the adverb "قَلَمًا" *qallamā*, when used in a sentence, serves the sense that an action is, mainly, not done, e.g.,

16. قلما أزور صديقي يوم الأحد *qallamā ?zoor Ṣadyqy yawm al?ḥad*. I rarely visit my friend on Sunday.

Ibn Faris (1977, p. 268) holds the view that the rectification particle "لكن" *"lākinna: but* follows either a negative sentence or a sentence expressing denial. The particle in question intervenes between two opposing clauses where the speaker rectifies what is negated by an affirmative sentence or he does the reverse (al-Rrumāny, 2008, p. 148f; see Nahr, 2004, p. 306). He (p. 307) adds that exceptive particles imply the negative sense because the relationship holding between exception and negation is a part-whole relation. e.g.,

17. حضر العمال كلهم للاجتماع الا المرضى *Ḥadara al'umāl Kulhum lil?jtimd' illa almarḏā*.

All workers attended the meeting apart from the sick ones.

The above example proves the part-whole relation which holds between negation and exception in that the sick workers are part of the whole workers where the latter attended but the sick did not.

18. "لَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ" الأَنْفَالُ/17 *falem taqtuluhum walakinna Allah qatalhum*.

You killed them not, but Allāh killed them.

19. "وما أرسلناك إلا كافة للناس بشيرا ونذيرا ولكن أكثر الناس لا يعلمون" 28/سبأ

wamā?rsalnaka ila bashyran wanazyran walākinna ?kthara alnāsi lāya'lamwn

And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a Warner to all mankind, but most of men know not. (Hilālī and Khān, 1996, p. 597)

In addition to what has been said so far, some Arab scholars, (e.g., al-Hāshimy, 1998, p. 117), maintain that some other lexical units such as *فقط, وحده faqaṭ, waḥdih: only, alone* imply the negative sense. These lexis exhibit the meaning concerned very clearly and when deleted the implied sense is no longer there.

20. وصل بطرس لوحده *waṣala Puṭrus liwaḥdih*. Peter arrived alone (no one else).

21. زارني عمي فقط *zarany 'amy faqaṭ*. Only my uncle visited me (no one else).

2. Implicit Negation in English: A Brief Survey

"Negation is a semantic universal since every language has grammatical and lexical means for negating a given sentence" (Löber, 2002, p. 193). Accordingly, implicit negation in English can be signalled by the presence of particular lexis. There are some kinds of sentences in English which are affirmative in form but they are negative in meaning due to the involvement of implicit negative indicators in such sentences. Quantifiers (e.g., few, little, some), coordinators (e.g., but), adverbs (e.g., rarely, scarcely, seldom, barely, alone, rather), adjectives (e.g., mere, only, reluctant) or verbs (e.g., deny, refuse, ignore) are carriers of the sense of implicit negation. The following subsections will be concerned with the introduction of implicit negative indicators.

2.1 Implicit Negative Adverbs and Quantifiers

Although negative sentences-explicit or implicit- are pragmatically less favoured than positive ones because negatives are generally less informative than their positive counterparts (Leech, 1983, p. 100), there are several adverbs and determiners (quantifiers included) which are negative in meaning, but not in form (e.g., rarely, scarcely, seldom, barely, hardly, barely, few, little). They effect clause negation as they are followed by non-assertive forms, in addition, the sentences in which they appear generally require positive tag questions. These adverbs cannot co-occur with the negative particle "not", e.g.,

22. I *seldom* get any reward in turn of my hard work.

23. Brave soldiers *scarcely* seem to care for food, do they?

Negative adverbials normally cause subject-operator inversion when they are positioned initially (e.g., *rarely does he frequent this night club*). However, such subject-verb inversion becomes unnecessary when these negative adverbials are introduced by *It is* or *It was*. The word *only* which can be used as an adjective and adverb is to some extent capable of negating a sentence implicitly where it can be followed by nonassertive item such as *any*. (Quirk et al., 1985, p. 780f)

24. It was *barely* for David to reconsider the membership fees because he had already received a ministerial decree to stop doing so.

25. Only two officers had any experience in swimming. (also see Graver, 1968, p. 170; Biber et al., 1999, p. 915ff)

Dixon (2005, p. 443) speaks of the inherent negative meaning of those adverbs (e.g., *hardly*) and it is by virtue of this that they may be used initially. In addition, the degree adverb "too" is an indicator of implicit negation in

that it signals the negation of the infinitive in its scope (e.g., He is *too young to marry* means he is not mature enough to shoulder marriage responsibilities). One should notice that non-gradable adjectives (e.g., dead, alive, single, married) cannot normally follow the degree adverb "too", e.g.,

26.* Jane is too dead to speak with.

Two quantifiers i.e., *few* and *little* are indicators of implicit negation corresponding to *many* and *much*. The two collocate with count and non-count nouns, respectively.

27. I have *few* (it means not enough) sources to write my research. I need more to do so.

28. Mary has *little* (it means not enough) tea. She has to buy more to prepare three cups. (Grozdanova, 1976, p. 146)

Finally, some adjectives in English show inherent negation of a following complement clause (e.g., *reluctant* equivalent to *eager not to*, *mere*, equivalent to *no more than*, *only* equivalent to *nothing else or no one else*).

2.2 Inherently Negative Verbs

A two-fold classification of verbs that carry the implicit negative sense can be made. The classification concerned is either meaning-based or prefix-based. Put differently, verbs such as *deny*, *refuse*, *ignore*, etc. imply the sense under study. Bybee (1985, p. 176) says that inflected verbs can also incorporate a negative meaning in lexical expressions (e.g., *disbelieve*, *mismanage*, and *unfreeze*). This is not only true of English; rather, Korean, *silta* "to dislike" Maasai, Pawnee and Zapotec contain verbs inflected for negation. This is called affixal negation where negative prefixes are attached to verbs, nouns (e.g., inattention) and adjectives (e.g., incomplete). However, affixal negation falls outside the domain of the present study. There are inherently negative verbs as they require *any* rather than *some* in certain environments. Such verbs can be classed into two types; those which involve inherent negation of the complement clause, e.g.,

29. They *forbade* the tourists to take *any* photos.

Other inherently negative verbs of this type include *deny that* (equivalent to *say/state that not*), *doubt that* (equivalent to *think that not*), *dissuade from* (equivalent to *persuade not to*), *ignore* (equivalent to *pay no attention to*). The other type involves inherent negation of the main clause verb, e.g.,

30. They *rejected* the idea that the tourists had taken *any* photos.

The verb *reject* is like *not to accept* in taking *any*. Further examples of this type include *forget* (equivalent to *not to remember*). (Dixon, 2005, p. 441).

2.3 Conditional Clauses Expressing Implicit Negation

Open and hypothetical conditional clauses can easily reflect the sense of implicit negation owing to the fact that open conditional clauses are neutral in that the fulfillment or non-fulfillment of the condition is left unresolved.

31. If Douglas arrives at Baghdad, he is unquestionably staying at the Bright Star Hotel.

The above sentence leaves unresolved whether Douglas arrives to Baghdad, and hence it leaves unresolved his staying at the Bright Star Hotel.

Open conditional clauses are sometimes labelled 'probable', but it is important to note that the probability of the condition being fulfilled often exists in the speaker's mind (Graver, 1986, p. 90).

On the other hand, a hypothetical conditional clause conveys the speaker's belief that the condition will not be fulfilled (for future conditions), is not fulfilled (for present conditions) or was not fulfilled (for past conditions), e.g.,

32. If he read well, he'd get high marks.

33. They would arrive on time if they caught the train.

34. If you had worked hard, you would not have failed the exam.

The conditional clauses in these sentences convey the following implications:

32a. He very probably won't read well. (future reference contrary to expectation)

33a. They presumably don't catch the train. (present reference contrary to present assumption)

34a. You certainly didn't work hard. (past reference contrary to fact)

Conditional clauses— particularly introduced by *if*, *in case*, *in the event* that are like questions in being generally either neutral in their expectations of an answer or biased toward a negative response. Accordingly, they tend to

admit nonassertive forms, e.g.,

35. If you had *ever* worked hard, you would not have failed *any* exam. (Quirk et al., 1985, p. 1091f).

Graver (1986, p. 100) maintains that the conjunction *unless* is more emphatic in expressing a negative condition.

36. Unless Mary had invited Jack to attend her graduation party, he would have remained unknown for his relatives.

The negative sense in sentence (36) is attributed to the fact that Jack would not have met his relatives without Mary's invitation.

2.4 Exception

Exception and condition (see 2.3 above) are bended by the use of several subordinators. Clauses of exception are introduced by some subordinators such as *except* (that), *excepting* (that), *save that* (formal) and *but that*. The latter requires that the matrix clause precede it be negative. *Only* can express the meaning of exception while *unless*, though restricted to informal style, combines condition with the exception (*except if*), hence the negative meaning. There are some prepositions or prepositional phrases used for denoting exception such as; *except for*, *with the exception of*, *apart from*, *aside from* (Am. E.), *excluding* (Quirk et al., 1985, p. 707, p. 1102f).

2.5 Implicit Negation and Presupposition

Semanticists and language philosophers concomitantly discuss the relationship holding between negation (the implicit one is involved) and presupposition in that first of all, they draw a distinction between presupposition and entailment since both are interrelated to each other and to negation as well. Bates (1996, p. 99) underlines that "negation is a separate kind of performative in which the speaker denies a given presupposition attributed to the listener". As defined by Crystal (1997, p. 136, p. 306), entailment "refers to a relation between a pair of sentences such as the truth of the second sentence necessarily follows the truth of the first. Entailment has come to be contrasted with presupposition, on the grounds that different consequences follow from either of the sentences being false", e.g.,

37. "I can see a dog" entails "I can see an animal"

38. "The president of Spain is brave" presupposes that "There is a president of Spain"

Kempson (1977, p. 142) adds that for S1 to presuppose S2, the truth of S2 must follow from the truth of S1, but if S2 is false, then S1 will have no truth value. Accordingly, the truth or falsity of sentence (38 above) can be assumed with reference to the existence of the president of Spain; and by assessing on the basis of this assumption whether or not he is brave. If there is no president of Spain, then the statement of *The president of Spain is brave* is neither true nor false.

Having introduced these two notions, the researcher has concluded that both can be applied to implicit negation especially as far as implicit negative verbs, adjectives and quantifiers are concerned (see 2.1 & 2.2 above).

39. Mary is reluctant to partake in the symposium on linguistics and translation. Entails that she is unwilling to do so.

40. Jack is blind. Entails he is unable to see.

41. Up-to date sources are not enough to write my research. Presupposes that the up-to-date sources I have are few in number.

3. Contrastive Analysis Findings

On the basis of the two theoretical surveys concerning implicit negation in both languages, one can draw the following findings which are of some value in the practical part of the present study in that some translation difficulties involved in rendering Arabic implicit negatives into English can be attributed to the differences between the two languages. As for similarities, first of all, linguistic context plays a significant part in determining implicitly negative constructions in both languages. Secondly, conditional clauses are able to exhibit implicit negation in both languages. Thirdly, both languages involve inherently negative verbs which are capable of turning the sense of the whole sentence implicitly negative. Fourthly, implicit negative adverbs are found in both languages. Fifthly, the employment of exception for expressing implicit negatives holds true of the two languages. As far as differences between the both languages are concerned, one can notice that interrogative particles in Arabic can be used to exhibit implicit negation whereas this is not found in English. The grammatical device of shortening in Arabic can show implicitly negative structures while such a device is absent in English. Nevertheless, English can express the same senses of shortening by the use of clefting. Affixal negation [where negative prefixes are attached to verbs [e.g., distrust, nouns (e.g., inattention) and adjectives (e.g., incomplete)] is

an English morphological device employed for signalling negation. However, it is not present in Arabic as far as verbs, adjectives and nouns are concerned.

4. Translation Assessment

Much has been theorized about translation assessment or evaluation. Scholars have designed a variety of models for assessing translations of various text-types. They are famous for their dichotomies: Nida (1964) formal vs. dynamic equivalence, Catford (1965) formal correspondence vs. textual equivalence, House (1979) overt vs. covert translation, and Newmark (1981) semantic vs. communicative translation. The researcher relies to some extent on Reiss's (1971) model for translation assessment in designing his own model because it is thought to be more suitable in serving the purpose of the present study in that it covers the semantic-grammatical and orthographic aspects of the texts under assessment. Reiss's (1971) model consists of two parts; the first is concerned with linguistic determinants (e.g., lexical, grammatical, idiomatic, stylistic, etc.) in terms of which a comparison is drawn between the original and the target text to measure the translation adequacy. Non-linguistic determinants (e.g., subject matter, time factor, etc.), on the other hand, are complementary to the linguistic determinants to assess the quality of translation.

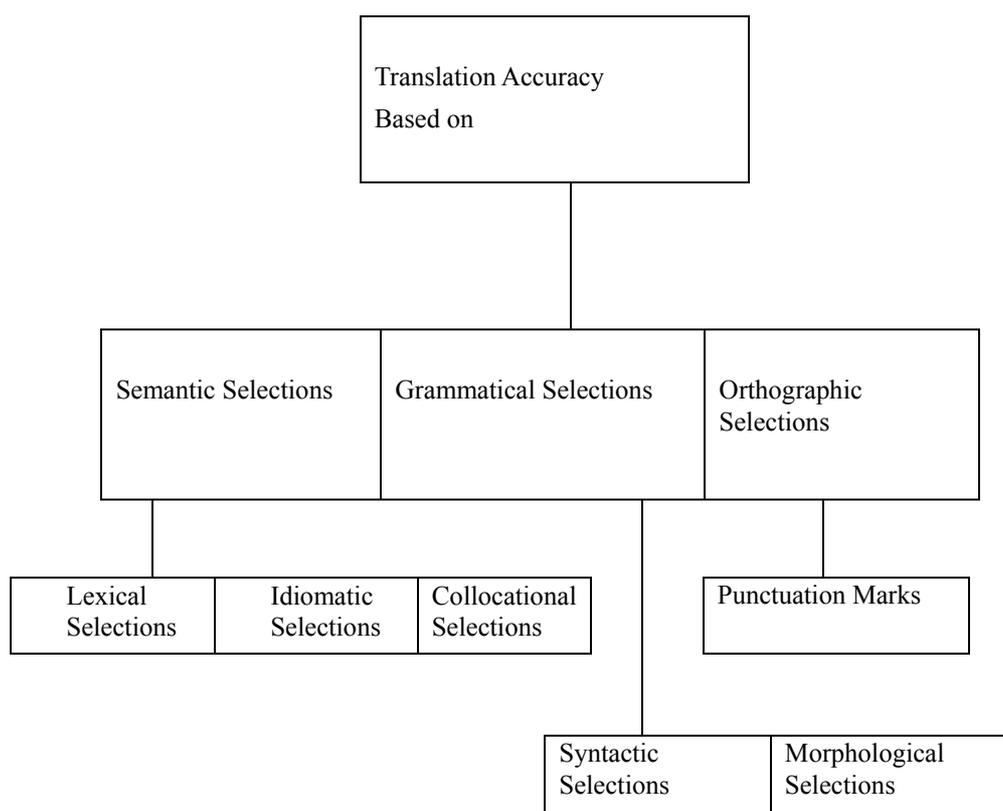


Figure 1. A Model of translation assessment of Arabic implicit Negation into English

5. The Translation of Implicit Negation

5.1 Qur'anic Ayas (Note 8)

The present subsection is devoted to the assessment of the translations of Qur'anic ayas involving implicit negatives. The assessment concerned will be carried out in the light of the proposed model. In addition, the theoretical surveys in 1 and 2 above will be of help in passing judgments over the quality of the translations produced. The results of contrastive analysis of the research will be utilized in figuring out the translation difficulty involved in transferring the meaning intended. Alternative translations will be introduced in case the translations produced have proved failure in conveying the sense of implicit negation involved in the ayas under study. To serve this purpose, six published translations of the Qur'ân will be consulted, rendered by:

1. Ali, A. Y (1934)
2. Arberry, Arthur (2003)
3. Al-Hilali, M. and Khan, M. M. (1996)
4. Irving, T. B. (2003)
5. Pickthall, M. M. (1930)
6. Shaker, M. H. (2003)

The above – mentioned translators' names are, respectively, abbreviated as follows: Ali, Arb. , Hi. – Kh., Ivg. , Pick. and Sh.

42. البقرة /64 (فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ)

Faloula fadhlu Allāhi 'alaykum waraḥmatuhu lakuntum min alkhāsiryin. The cow/64

Ali. (p. 10) Had it not been for the Grace and Mercy of Allah to you, you had been surely among the lost.

Arb. (p. 20) and but for the bounty and mercy of God, you had been of the losers.

Hi. – Kh. (p. 13) Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

Ivg. (p. 10) and if God's bounty and His mercy had not [rested] upon you, you would have turned out to be losers!

Pick. (p. 10) and if it had not been for the grace of Allah and His mercy, ye had been among losers.

Sh. (p. 40) so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

The implicit negation in the above ayah signalled by the non-jussive conditional particle (*Faloula* فَلَوْلَا) was translated into explicit negatives by the involvement of *not*. The translations do not contain (a) lexically selected item(s) that signal the sense of the implicit negation. Accordingly, the alternative translation could be: If Allāh's Grace and Mercy had been prevented from you by Him; you would have been among losers.

43. يونس/98 (فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ)

Faloula kānat qaryatan āmanat fanafa'ahā ?ymānuhā ?illa qawm Yunis. Jonah/98

Ali. (p. 214) If only there had been a single township (among those We warned), which believed, -so its Faith should have profited it, except the people of Jonah?

Arb. (p. 285) Why was there never a city that believed, and its belief profited it? Except the people of Jonah.

Hi. – Kh. (p. 284) Was there any town (community) that believed (after seeing the punishment), and its Faith (at the moment) saved it (from the punishment)? (The answer is none) – except the people of Yūnus (Jonah).

Ivg. (p. 220) If only there had been a town which believed and whose faith had benefited it besides Jonah's people.

Pick. (p. 220) If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah!

Sh. (p. 268) And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus?

One translation (i.e., Ali's) of the above ayah is accurate because it comprises the syntactic collocation *if only* plus the third type of conditional clauses to indicate the sense of the implicit negation involved. The rest are inadequate either due to the involvement of the negative particle *not* or the absence of accurately selected lexis to convey the sense referred to.

44. الحشر /21 (لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ)

Lou ?nzalnā hāzā alQur'ān 'ala jabalin lar?aytahu khāsh'an mmutasadi'an mmin khashiat Allah. The Gathering/21

Ali. (p. 514) Had We sent down this Qur'ān on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah.

Arb. (p. 728) If We had sent down this Koran upon a mountain, thou wouldst have seen it humbled, split asunder out of fear of God.

Hi-Kh. (p. 756) Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh.

Ivg. (p. 548) If We had sent this Qur'an down on a mountain, you would have seen it solemnly splitting open out of awe for God.

Pick. (p. 548) If We had caused this Qur'ân to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah.

Sh. (p. 633) Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because the fear of Allah.

The translations of the sense of implicit negation present in the above ayah have proved accurate because all the renditions involved the use of the third type of conditional clauses which refers to the non-fulfillment of both actions in the *if-clause* and the main clause of the conditional.

45. ق/30 (يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ)

Yawma naqulu lijahannam hel ?mtala?ti wataqul hel min mmazyd.Qâf/30

Ali. (p. 510) The Day We will ask Hell, "Art thou filled to the full? "It will say, "Are there any more (to come)?"

Arb. (p. 686) Upon the day We shall say unto Gehenna (Hell), "Art thou filled?" And it shall say, Are there any more to come?

Hi-Kh. (p. 707) On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"

Ivg. (p. 519) On the day We shall say to Hell: "Are you filled up?", it will say: "Are there any more to be added?"

Pick. (p. 519) On the day when We say unto hell: Art thou filled? and saith: can there be more to come?

Sh. (p. 597) On the day that We will say to hell: Are you filled up? And it will say: Are there any more?

The interrogative particle found in the above aya is intended to refer to implicit negative sense (see 1.1.1 above) since it contextually indicates that Hell due to its vastness, (according to Islamic theology), will not be filled with disbelievers, pagans polytheists, idolaters and atheists. All the above renditions of the sense of the interrogative have not successfully reflected it accurately because it has been translated as an ordinary interrogative. Therefore, it is thought that the sense can be orthographically translated as: On the Day We will say to Hell "Are you filled up!!!?"

46. الانعام/50 (هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ)

Hel yastawy al? 'maâ walbaṣyr. Livestock/50

Ali. (p. 135) "Can the blind be held equal to the seeing?"

Arb. (p. 176) Are the blind and seeing man equal?

Hi-Kh. (p. 176) "Are the blind and the one who sees equal?"

Ivg. (p. 133) "Are the blind and the sighted man equal?"

Pick. (p. 133) Are the blind and the seer equal?

Sh. (p. 176) Are the blind and the seeing one alike?

47. الزمر/9 (هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ)

Hel yastawy alziyna ya 'lamuwn waalziyna lā ya 'lamuwn. The companies/9

Ali. (p. 452) "Are those equal, those who know and those who do not know?"

Arb. (p. 606) "Are those equal- those who know and those who know not?"

Hi-Kh. (p. 621) "Are those who know equal to those who know not?"

Ivg. (p. 459) "Are those who know, to be considered equal to those who do not know?"

Pick. (p. 459) Are those who know equal to those who know not?

Sh. (p. 531) Are those who know and those who do not know alike?

48. التوبة/7 (كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ)

Keifa yakunu lilmushrikyn 'ahdun 'ind Allâh wa 'inda rasuwlihi ?la alziyna 'âhaddtum. The repentance/7

Ali. (p. 186) How can there be a covenant before Allāh and His Messenger with the pagans, except those with whom ye made a treaty.

Arb. (p. 426) How should the idolaters have a covenant with God and His messenger? – except those with whom you made a covenant.

Hi-Kh. (p. 244) How can there be a covenant with Allāh and His Messenger... for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant.

Ivg. (p. 188) How can there be any treaty with associators on the part of God and his Messenger, except for those with whom you ratified one.

Pick. (p. 188) How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty.

Sh. (p. 237) How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement.

49. (كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ) عمران 86

Keifa yahdy Allāh qawman kafarw ba'da iymānihin. The Family of Imran/86

Ali. (p. 64) How shall Allah guide those who reject Faith after they accepted it.

Arb. (p. 84) How shall God guide a people who have disbelieved after they believed.

Hi-Kh. (p. 85) How shall Allāh guide a people who disbelieved after their belief.

Ivg. (p. 61) How should God guide a folk who disbelieve following their[profession of] faith.

Pick. (p. 61) How shall Allah guide a people who disbelieved after their belief.

Sh. (p. 95) How shall Allah guide a people who disbelieved after their believing.

50. (أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا) الإسراء 40

?faṣṣakum rabbukam bilbanyn wa'ttakhāza min almalā'ati in'āthā. The Night Journey/40

Ali. (p. 279) Has then your Lord, (O pagans!) preferred for you sons, and taken for Himself daughters among angels?

Arb. (p. 372) What, has your Lord favoured you with sons and taken to Himself from the angels females?

Hi-Kh. (p. 373) Has then your Lord (O pagans of Makka!) preferred for you sons, and taken for Himself from among the angels daughters?

Ivg. (p. 286) Has your Lord singled you out to have sons, while He has accepted daughters from among the angels[for Himself]

Pick. (p. 286) Hath your Lord then distinguished you (O men of Mecca) by giving you sons, and then hath chosen for Himself females from among the angels?

Sh. (p. 339) What! Has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels?

51. (يونس) 59 (عَلَى اللَّهِ تَفَتُّونَ) يونس 59

? Allāh ?zina lakum ?m 'ala Allāh taftaruwn. Jonah/59

Ali. (p. 210) Hath Allah indeed permitted you, or do ye forge (things) to attribute to Allah?

Arb. (p. 279) Has God given you leave? Or do you forge to God?

Hi-Kh. (p. 278) "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

Ivg. (p. 215) "Has God allowed you it or are you inventing something about you?"

Pick. (p. 215) Hath Allah permitted you, or do ye invent a lie concerning Allah?

Sh. (p. 263) Has Allah commanded you, or do you forge a lie against Allah?

52. (وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ) عمران 135

Wamen yaghfiru alzinwb illa Allāh. The Family of Imran/135

Ali. (p. 70) and Who can forgive sins except Allah?

Arb. (p. 92) And who shall forgive sins but God?

Hi-Kh. (p. 93) and none can forgive sins but Allāh.

Ivg. (p. 67) for who forgives offences besides God?

Pick. (p. 67) Who forgiveth sins save Allah only?

Sh. (p. 102) And who forgives the faults but Allah.

The sense behind the use of the interrogative particle in example (52) was accurately rendered by Sh. because he has made a lexical precise selection of the coordinator *but* to signal the sense of implicit negation involved. The same is true of Arb. The coordinator *but* can express some senses; one of which is implicit negation.

53. النساء/87 (وَمِنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا)

Wamen ?sdaqumina Allāh ḥadythā. Women/87

Ali. (p. 95) And whose word can be truer than Allah's?

Arb. (p. 123) And who is truer in tidings than God?

Hi-Kh. (p. 122) and who is truer in statement than Allāh?

Ivg. (p. 92) Who is more reliable than God as a Narrator?

Pick. (p. 92) Who is more true in statement than Allah?

Sh. (p. 129) Who is more true in word Allah?

What has been said about the interrogative particle in Qurānic example (45) holds true of examples (46, 47, 48, 49, 50, 51, and 53) because all these ayas involve the particle concerned to implicitly negate the whole sentences involved. As to their renditions, they are all translated as ordinary interrogatives without giving sound syntactic or lexical indications to convey the meaning intended. The suggested translations will be introduced, respectively:

- "Are the blind and the one who sees equal? Definitely, this is untrue."
- Are those who know and those who do not know alike? Impossible!
- How can there be a covenant with Allāh and His Messenger (of course there will be a non-covenant) for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant.
- How shall Allāh guide a people who disbelieved after their belief? Definitely, He should not.
- Has then your Lord (O pagans of Makka!) preferred for you sons, and taken for Himself from among the angels daughters? This is impossible due to pagans' misconceptions.
- "Has Allāh permitted you to do so (which is untrue), or do you invent a lie against Allāh?"
- And who is truer in statement than Allāh? It is too clear to raise a question in this regard.

54. سبأ/28 (وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

wamā ?rsalnāka illā kāffatan lilnās bashyran wanaẓyran walakinna ?kthara alnnās la ya'lamuwn. Sheba/28

Ali. (p. 422) We have not sent thee but as a (Messenger) to all mankind, giving them glad tidings, and warning them (against sin), but most men know not.

Arb. (p. 566) We have sent thee not, except to mankind entire, good tidings to bear, and warning; but most men do not know it

Hi-Kh. (p. 579) And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

Ivg. (p. 431) We have not sent you [Muhammad] except as a news bearer and a warner to every single human being, even though most men do not realize it.

Pick. (p.431) And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.

Sh. (p. 496) And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.

The rectification particle "لكن" *lākinna*: follows either a negative or a sentence expressing denial (see 1.1.5 above). It is found in the above ayah to implicitly disprove the truth value of the ayah that a few know the truth of the Prophet's task as a bearer of good news and a Warner to all mankind. As far as its renditions are concerned, they

all contain the phrase “*most men (mankind)*” preceded by *but* which implicitly means that not all men or mankind know the Prophet’s task.

55. "القصص" /80 "تَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا إِلَّا الصَّابِرُونَ"

Thawab Allâh khayrun limen âmana wa’amila ṣâlihan walayulaqqâhâ illâ Aṣṣâbiruwn The Stories/80

Ali. (p. 388) The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good).

Arb. (p. 519) The reward of God is better for him who believes, and works rightness; and none shall receive it except the steadfast.

Hi-Kh. (p. 528) The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sâbirûn (the patient in following the truth).

Ivg. (p. 395) "God’s recompense is better for anyone who believes and acts honorably. Yet only the patient will encounter it"

Pick. (p. 395) The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it.

Sh. (p. 459) Allah’s reward is better for him who believes and does good, and none is made to receive this except the patient.

The above ayah contains the exceptive particle (لَّا) which is used here for expressing the sense of shortening (see 1.1.3 above). Negation and exception collaborate to exhibit the sense of shortening. Accordingly, the Qurânic ayah involves the sense of implicit negation as shown by shortening. As to its translations, they contain the preposition *except* which denotes exception (see 2.4 above). It is thought that Ivg.’s rendering is more appropriate to reflect the sense concerned because it involves the adjective *only* which is employed to indicate the implicit negative meaning.

5.2 Literary Texts

An Arabic literary text (i.e., an anecdote narrating one’s biography) (Falih, 2012, pp. 20-44) involving a variety of implicit negative constructions was chosen and handed to ten professional Arabic-speaking translators (M. A. and PhD holders) to render it to English. The text is one page size and comprises eight implicit negatives realized by different structures as introduced in the Arabic theoretical framework of the present paper (see 1, 1.1, 1.2, and 1.3 above). Each structure will be introduced with the renditions produced by translators:

56. قال كامل "محفوظ أنت، لولا مجيئك المبكر اليوم، لتوجب عليك الانتظار لموسم العمل في الصيف القادم".

Qâla Kâmil "loula maji?aka almubakir alyawm, latawajaba ‘alayka alintidhâ limawsim al’amal fy alṣayf alqâdim

Due to the presence of the non-jussive conditional particle *لولا* *loula*, the underlined construction conveys the implicit negative sense because this Arabic conditional sentence describes an action that did not take place in the past. Translators produced a variety of renditions in that they used the third type of conditional clauses with the involvement of the negative particle *not*. Therefore, the implicit Arabic negative here was translated as an English explicit negative. For instance, such translations were worked out "How lucky you are, had it not been for your early arrival, you would have waited the work season next summer." Six translations out of ten were so while four were translated as an implicit negative using the same type of conditional clauses i.e., without the use of *not*. However, the latter were not accurate in structure. Instances such as "you are lucky. If you had come late, you would have been to wait till next work season in Summer" were in evidence. It is thought that the implicit Arabic negative should be translated into an implicit English negative and the alternative translation could be: you are lucky. If you had come late, you would have waited till the next work season in Summer.

57. قال الشاب فارس "الولا توفيق لله ورحمته، لفقدت فرصة العمل".

Qâla alshâb Fâris "louma tawfiq Allâh warahmatih, lafaqadtu furṣata al’amal

This Arabic sentence contains the non-jussive conditional particle *لولا* *loula* (see 1.1.2 above) where the implicit negative sense is involved here. Five translations were explicit negatives while five were implicit. For instance, renditions such as: "Had it not been success and mercy granted by Allah Almighty, I would have lost the work opportunity". One implicit negative translation of the above sentence runs as follows: "It is the good fortune and mercy granted by Allah; otherwise I have lost this working opportunity". The latter translation is considered appropriate to convey the sense involved in the Arabic structure.

58. فخطبه أحدهم "إنما العامل المخلص أنت".

Fakhaṭabahu aḥaduhum Qāl?lan "innamā al'āmil almukhlis?nt

The above original sentence contains the rhetorical device of shortening which is one of the means for expressing the implicit negative sense (see 1.1.3 above). This is signalled by the presence of the shortening particle *إنما* *innamā*. Translations such as "What a devoted worker you are. The honest worker is you. Verily, you are a loyal worker, etc." were given. All the renditions failed to convey the sense in question. Therefore, it is better to translate it as: It is only you who is faithful among workers.

59. عبدالله مخاطبا فارس ذات يوم "قلما أراك يوم الجمعة وهو يوم عطلة".

Abdullah mukhāṭban Faris thata yawm "qallamā?rāk fy yawm aljumu'a wahwa yawm 'uḫlah.

The above Arabic original was accurately translated into English by the ten translators in that they either involve the adverb *rarely*, *seldom* or *hardly* in their translations. For example, one translator rendered it to: *Abdullah said to Faris "I rarely see you on Fridays and they are holidays"*. The rest roughly translated it the same way. This accuracy in translation can be attributed to fact that translation courses at the BA level in Iraqi universities have kept telling EFLs that the words *قلما* *qallamā* and *بالكاد* *bilkād* should be translated by using equivalents such as *rarely*, *seldom*, *hardly* or *barely*. Moreover, the two languages exhibit convergence as far as the two lexis are concerned in that the latter express the same sense of implicit negation in both languages.

60. فرد فارس "لأنني أعمل بتتقية الحبوب بالغربال وبالكاد أصل مبكرا لأزورك".

Farada Faris "lianny? 'mal bitanqiat alḥibwb bilḡhrbāl wabilkād?ṣil mubakiran l?azwrak

Accuracy in the translation of sentence (60) is there due to the same reason as in sentence (59) above. A variety of renditions produced as they involve either *barely*, *scarcely*, *hardly* to convey the sense of implicit negation which is very explicit in the above Arabic original due to the presence of the lexical item *بالكاد* *bilkād*. Translations such as the following were noticed: "That is because I work in grain refinement" replied Faris "I hardly come back early to visit you" or "I barely get home early to visit you" "I barely get in time to see you". However, two renderings involved the negative particle *not* i.e., they were explicit negatives.

61. فارس مخاطبا مضيئه "كل العمال يؤدون عملهم كما يجب إلا كبار السن".

Faris mukhāṭban muḏhayifah "kul al'umāl ywaddun 'amaluhum kamā yajib illā kibār alsin.

Sentence (61) contains the exceptive particle *إلا* *illā* which expresses the implicit negative sense (see 1.1.5 above) since exceptive particles in Arabic imply the negative sense; and the relationship holding between exception and negation is a part-whole relation. As to the translations given, they all involve the English preposition *except* which also shows the negative sense implicitly (see 2.4 above). As an example of the translations given, the researcher comes across the following: *Faris addressed his host "All workers do their job properly except the old ones" "except for the elders", "All work hard except the old men"*

62. "من قال إن المسنين قادرون على العمل؟".

Men qāla inna almusinyn qādirwna 'lā al'mal

63. "وهل ينكر أحد العوز الذي تعانيه الناس؟".

Wehel yankuru?ḥad al'awaz allazy tu'annyh alnās

The two originals above contain interrogative particles implying the negative sense due to the context in which these two sentences are used. As for sentence (62), it was translated as an ordinary interrogative without giving a lexical, syntactic or orthographic marker that indicates the sense implied. One comes across translations such as "Who said that the old workers are able to work? Who said the Old are capable of working? Whoever said that the elder ones are able to work?" However, one rendition involved affixal negation and it runs as follows: "Who said they can? They are powerless". Accordingly, overtranslation (Note 9) is inescapable when Arabic interrogatives expressing implicit negation are translated into English. The alternative translation would be: Who said that the old-aged people are capable of working appropriately?!

The last implicit negative found in the original (sentence 63) was rendered either as an explicit negative-interrogative or an ordinary interrogative. Renditions such as: *Can anybody deny the poverty and deprivation of which people suffer? Nobody denies the poverty people are suffering from? Who can deny or ignore the poverty of all?* were in evidence. Therefore, the suggested translation can be: Who can deny the poverty that people suffer from (definitely, such one is absent)?

6. Conclusions and Recommendations

The translation assessment of the Qurānic ayas and Arabic literary text has yielded the following conclusions and recommendations:

1. Arabic implicit negatives have proved quite difficult to translate into English (thirteen Arabic implicit negatives in Qurānic and literary texts out of twenty two were inaccurately translated into English). This is attributed to the linguistic differences between the two languages as far as the area under investigation is concerned.
2. Overtranslation is inescapable when Arabic interrogatives expressing implicit negation are translated into English. In both Arabic text-types (Qurānic ayas and the literary text), interrogatives expressing implicit negation were translated as normal interrogatives without giving any lexical, syntactic or orthographic indication to the sense concerned. Sometimes, explicit negatives or affixal negation is the only alternative.
3. Arabic texts involving lexis that indicate implicit negation were precisely rendered to English as implicit negatives. This is due to the similarity between both languages as far as lexis signalling the sense of implicit negation are concerned.
4. Arabic implicit negation as indicated by shortening has proved very difficult to render to English. However, it is recommended that it is better translated by using clefting proper in English.
5. Arabic implicit negatives as expressed by exception were easy to render to English. This is attributed to the fact that exception in both languages carries the sense of implicit negation.
6. Paying attention to the overall linguistic context, on the part of translators, is an essential prerequisite to accurately translate implicit negative constructions from Arabic into English. Otherwise, implicit negatives will be rendered to explicit ones.
7. Arabic conditional clauses showing implicit negation in literary texts were translated into the third type of English conditional clauses with the negative particle *not* in the *if clause*.

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Notes

Note 1. Thanks are due to Hussein K. Zanboor, a PhD researcher in Arabic Dept. of the Faculty of Arts, Al-Mustansiriya University, for providing me with Arabic sources.

Note 2. Apart from the Qurānic ayas, all the Arabic examples in the present paper are translated into English by the researcher. In addition, the examples in the theoretical part of the paper are the researcher's.

Note 3. Key of Transliteration Symbols of Arabic Letters (AlKhudary, 2004, p. 13)

a : ا b: ب t: ت th: ث j: ج z: ز kh: خ d: د ḏ: ذ r: ر z: ز s: س sh: ش ṣ: ص dh: ض ṭ: ط ḍ: ظ 6: ع gh: غ f: ف q: ق k: ك l: ل m: م n: ن h: ه w: و y: ي ؟: أ

Note 4. It is a tradition in Arabic linguistics that the death dates of ancient Arab traditional grammarians are

mentioned next to their names because such death dates enable readers (1) to know the school of grammar the scholar belongs to and (2) to familiarize them with the general trends of the school on the scholar's day. Accordingly, the death dates of scholars quoted throughout the present paper will be mentioned within the list of references.

Note 5. Ḥātam al-Ṭāʿy is a person who is a symbol of hospitality and generosity in Arabian Peninsula during the pre-Islamic period where he has been taken as an example of generosity even by present-day Arabs .

Note 6. Topicalization refers to the phenomenon in which some constituent of a sentence is singled out and moved to the front of the sentence to be its topic by the use of a marked construction (e.g., The orphan you have to take care of.) (Crystal, 1997, p. 392; Trask, 1993, p. 280).

Note 7. All the translations of the Quranic examples found in the Arabic theoretical part of the present paper are taken from Hi-Kh.'s Translation of the meanings of the Noble Qur'ān into the English Language (1996).

Note 8. Ayas is a term used in Qurāntistics (a calque used to refer to translation studies which are concerned with the translation of the Qurān into different languages) to refer to the parts of the Qurānic suras. Both terms i.e., ayas and suras have become part of Oxford Dictionary.

Note 9. Over-translation is a term used in translation studies to refer to the translators' tendency to introduce a very detailed explanation or paraphrasing in order to make target texts easy for their readers (Pym, 2010, p. 111)