

Methods of Verbs Negation in Standard Arabic and Dialects: Statistical Applications in Analyzing Morphological and Syntactic Changes

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Abstract: This study probes the “methods of negation of verbs sentences” in Standard Arabic, and compares them to the method of negation in contemporary Modern Arabic dialects. While the SA system uses eight original syntactic forms to negate verbs; the Modern Arabic dialects have developed these eight forms into approximately Forty-four forms prevailing throughout all Arab countries. The research assumes that this development in the forms of negation in relation to dialects is due to morphological and grammatical reasons related to the desire to use simpler grammatical restrictions, and semantic reasons related to the procedures in the context of actual face-to-face communication. To test this assumption, the research works to analyze each of the eight constructions and link it to the constructions that branched from it from Among the Forty-four, the research confirms that some of the eight constructions were partially changed, and some were completely eliminated, such as the construction (will not\ *lan- ya-fal-a* \ *لن يفعل*), which operates in a very restricted future tense. It was replaced by the construction (he will not go\ *mā-rah-yiruh* \ *ما رح يروح*) which operates in the past tense. And present and future. The research adopts an analytical approach by comparing the use of the “eight structures” and their corresponding syntactic forms in dialects. Also will provides a statistical readings that describe the development of negation, specifying this development according to dialects throughout the Arab countries. Among the results of the research is that the reason behind the development of the eight forms of negation structure to more than Forty-four structures is due to structural reasons related to facilitating the pronunciation of negative utterances, and semantic reasons related to the context of actual communication

Keywords: Negation Method, Morpheme, Dialects, Verb Negation, Syntax, Statistical

1 Introduction

Arab grammarians study the structure of negation methods in Standard Arabic (henceforth: **SA**) through formal and semantic standards that describe the method of using the “negation function” in linguistic use. Among these standards are: that the meaning of (Affirmation) and the meaning of (Negation) are expressed using a (common temporal) form, meaning that every verb (affirmative) in which the past tense is used, it must be accompanied by a verb (negation) of the same past tense. There is another criterion that can be cited, which is the use of the article (will\ *Sawfa*)¹ in affirmative verbs. It is an important grammatical criterion for the use of the article (will not\ *lan*) in negation, as the article (will not\ *lan*) negates affirmative verbs in which (will\ *Sawfa*) is used [21]. So (will not\ *lan*) negates the future tense because the opposite of (will\ *Sawfa*) indicates the future tense. Sibawayh drew attention to the formal and functional standards of the negation method in SA. He divided the forms of affirmation and negation according to considerations of “the form of the formula,” “it’s temporal function,” and “the type of negation Particles.

In this research, we made two tables that illustrate Sibawayh’s perception, see [Table 2](#) and [Table 3](#). And for syntax examples, we have adopted IPA writing to show syntax glossing, all syntax examples (1) to (20) have been numbered sequentially according to their appearance in this research.

According to Sibawayh’s perceptions, the Arabic system uses **4 methods** of affirmation in the (**past tense**) form, corresponding to 4 methods of negation that use the same form (past). We indicated the affirmative forms (past forms) in Table 2 with symbols. A1-4, and the forms of negation are marked with symbols B1-4. As well as the formulas in the (**present tense**), they are **4 methods** of proof that we have indicated in Table 3 with symbols A5-8, corresponding to 4 methods of negation that we have indicated with symbols B5-8. The methods of negation in SA and Modern Arabic

¹ Arabic words and Syntax examples written according to the International Phonetic Alphabet (IPA). https://en.wikipedia.org/wiki/International_Phonetic_Alphabet

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Dialects (Henceforth: **MADs**) will be analyzed, relying mainly on the division of Sibawayh according to Tables 2 and 3. In this research, we have placed each form of affirmation against its specific form of negation, as in Tables 2 and 3, so that the reader can understand the relationship between Affirmation and Negation in SA and MADs.

Sibawayh says: "If he said: *He did* \ **A1** *faʿal-a*, then his negation" *did not do* \ **B1** *lam yafaʿal-0*, And if he said: *He has done* \ **A2** *qad faʿal-a*, then his negation is *He did not yet* \ **B2** *lamma yafaʿal-0*, and if he said: *He has certainly done* \ **A3** *laqad faʿal-a* then his negation is *He has never done* \ **B3** *mā faʿal-a*, and if he said: *By God, He has certainly done*, **A4** *wallahi laqad faʿal-a* then his negation is *By God, He has not done* \ **B4** *wallahi mā faʿal-a*, and if He said *He is doing* \ **A5** *yafaʿal-u* and he is in the state of action, then his negation is *He is not doing* \ **B5** *mā yafaʿal-u*, and if he says *He does or he will do* and the action does not happen **A6** *ya-fʿal-u* then he denies that *He does not* \ **B6** *lā yafaʿal-u*, and if he says *He is going to do* \ **A7** *la- yafaʿala-nna²* then negation is *He is not going to do* \ **B7** *lā yafaʿal-u*, and if he says *He will do* \ **A8** *Sawfa- ya-fʿal-u* then negation is *He will not do* \ **B8** *lan- ya-fʿal-a* [21].

Despite the accuracy of the formal standards adopted by ancient grammarians in establishing a link in the temporal function between (forms of affirmation) and (forms of negation), according to Sibawayh's perceptions, the usage aspect of the language may lead to different results. The affirmative form in the past tense is "gone" as well. In example (1: a), it is negated according to the SA system in example (2: a), and as for the affirmative form in the present tense (go \ *yaḏhaba*), as in examples (1: b), it is valid to negate it in the two forms (2: b-c). This leniency in usage, Sibawayh did not talk about it. Rather, Sibawayh's perceptions indicate that the Arabic system definitively determined the forms that are correct to use in exchange for other forms, just as in Tables No. 2 and 3, which will come later.

(1)

a.	<i>ḏhab-a</i>	<i>Aḥmad</i>	<i>ilā</i>	<i>Al-Madrasat-i</i>
	<i>Go.PAST-Parsing Sing</i>	<i>Subject.NOM</i>	<i>to</i>	<i>School-NOM- GEN</i>
	<i>Ahmed is going to school</i>			
b.	<i>y-aḏhab-u</i>	<i>Aḥmad</i>	<i>ilā</i>	<i>AlMadrasat-i</i>
	<i>PREX-Go.PRS-Parsing Sing</i>	<i>Subject.NOM</i>	<i>to</i>	<i>School-NOM- GEN</i>
	<i>Ahmed is going to school</i>			

(2)

a.	<i>lam</i>	<i>y-aḏhab-0</i>	<i>Aḥmad</i>	<i>ilā</i>	<i>AlMadrasat-i</i>
	<i>NEG</i>	<i>PREX-Go. PRS-JUSS</i>	<i>Subject.NOM</i>	<i>to</i>	<i>School-NOM- GEN</i>
	<i>Ahmed shall not go to school</i>				
b.	<i>lan</i>	<i>y-aḏhab-a</i>	<i>Aḥmad</i>	<i>ilā</i>	<i>AlMadrasat-i</i>
	<i>NEG</i>	<i>PREX-Go.PRS-ACC</i>	<i>Subject.NOM</i>	<i>to</i>	<i>School-NOM- GEN</i>
	<i>Ahmed did not go to school.</i>				
c.	<i>lā</i>	<i>y-aḏhab-u</i>	<i>Aḥmad</i>	<i>elā</i>	<i>AlMadrasat-i</i>
	<i>NEG</i>	<i>PREX-Go.PRS-parsing sing</i>	<i>Subject.NOM</i>	<i>to</i>	<i>School-NOM-GEN</i>
	<i>Ahmed does not go to school.</i>				

Examples (2: a,b and c) are very common syntactical in SA

As for SA, the negation in each of the previous examples is different in terms of time and significance. The SA system distinguishes between these constructions precisely, and from the formal aspect, syntactic and grammatical changes are made. Syntactic changes are represented by replacing the particle of negation, and grammatical changes are in changing the vowel of the final verb. See Table No. 1 which shows the Parsing vowels and its function in Present Tenses. If we follow the structure of the grammatical and functional structure of the negation method in SA, we will see many standard restrictions that may conflict with the actual use of the language, and many problems will appear that require reconsideration, as became clear by comparing (affirmation and negation) in the previous examples.

² (*nna* = *نَّ*) Arabic uses the stressed *nūn* (a repeated *nūn* with a sharpness on top of it) to confirm the request to perform an action

Table 1: Short Vowels at the End of Present Tense Verb

Short Vowel\Arabic	Short Vowel	Function	Pronunciation
◌ُ	Damma	Nominative case: Confirmation / Verification & Continuity	u
◌َ	Fatha	Accusative: Questioning / Doubt	a
◌ِ	Sukūn\ Unvoiced	Jussive: Request	0 = Unvoiced

As for the MADs, they have waived many of those grammatical restrictions applicable in SA [24]. Arabic On the other hand, we will find that the MADs have developed the semantic function of some constructions of negation. If SA distinguishes between the uses of negation in contexts (verbal sentences) and contexts (nominal sentences), the MADs use negation as a communicative function without regard to formal grammatical distinctions. The MADs do not adhere to specific standard grammatical rules. Rather, almost every region or small group of people has different grammatical restrictions [24]. Even if they are slightly different from another group that lives with them in the same village or city. This difference in the grammatical systems of the dialects will lead to the existence of multiple patterns of dialects in phonetic, morphological, and grammatical use. This leniency in grammatical standards has led to the development of negation methods from eight in SA to more than Forty-four structures in MADs.

The importance of research into “the method of negation in verbal sentences” comes in order to provide logical analyzes that explain the development of negation from eight forms to more than Forty-four forms, as most of the previous studies did not examine the reasons that explain the development of the forms of negation structure from SA to MADs, but rather focused on all These researches aimed to make formal comparisons between the structure of negation in SA and the MADs in general, or they focused on studying the function of negation in daily pragmatic use in Arabic .Benmamoun is one of the important studies that addressed the subject of negation in MADs [12], the Moroccan, Levantine, Egyptian and Gulf dialects. He examined the forms of negation in the MADs by focusing on the morpheme (š) as in: I know (*bašrifī-š* \ يعرفش) (I do not know) as a prominent landmark in most MADs. He also studied the structural patterns of negation and how the grammatical structure changes in each dialect and compared it with other dialects.

As for the study of by Alluhaybi, 2019 [4] in his doctoral dissertation at the British University of SOAS, it is truly a comprehensive study of most MADs, in which he presented examples of the real use of the MADs, relying on sources that he collected himself and others that he took from sources of knowledge about those dialects. Alluhaybi [4] was able to provide great content about the use of the MADs. Negation in MADs. He also focused on dividing the use of forms of negation according to the basic differences between MADs, as it is known that the MADs are classified into 6 main dialects, as in the following map



Fig. 1: A map showing the division of Arabic dialects according to geographical regions

Moroccan dialects: Mauritania, Tunisia, Morocco, Libya, Algeria, Egyptian dialects, Levantine dialects: Syria, Palestine, Jordan, Lebanon, and Iraq, and Arabian Gulf dialects: Saudi Arabia, Kuwait, Emirates, Qatar, Bahrain, Oman, and Yemeni dialects.

However, these two studies and many others also did not make a comparison between (composition in SA) and (the combinations that branched out from it in dialects), which is what this study provides, which focuses on returning to linguistic usage in SA and then looks at those methods that branched out from it. It compares the two structures in an attempt to find out the reasons why dialects prefer one structure over another, or why they develop diacritics into new structures. This study provided morphological, grammatical, and semantic explanations by explaining the development made by dialects in the subject of using methods of negation.

The research follows an analytical approach that presents (the method of negation in SA) and presents its counterpart (the negation structures that branch out from it in MADs). This approach attempts to conduct morphological and grammatical analyzes with the aim of finding out the reasons that make dialects dispense with some SA combinations, and it also explains morphological changes (additions in The beginning, middle, or end of the structure that occurs in the structure. Finally, the research hopes to provide semantic explanations related to the use of negation and its elimination in MADs. The research (Examples of negation combinations) draws from personal knowledge, as the negation method is very widely known in MADs. Living in the Arabian Gulf region (multiple Arab nationalities) has allowed me to explore and test the uses in particular. I also conducted a questionnaire. Share there are 72 of my students whom I teach, and they are fourth-year students majoring in Arabic Language and Literature/AIWasl University, Dubai. In addition, I relied heavily on the doctoral thesis submitted by Alluhaybi [4] at SOAS University, in addition to some sources that I referred to in the appropriate place in the citation, which are sources that studied specific dialects of the dialects of Arab countries.

2. The eight methods of negation in SA

Returning to the ancient history of Classical Arabic and its connection to the mother Semitic language - before Islam - we will find that there are limited types of negation methods that were used in SA [14]. Most research indicates that the particle (**B6: $lā\ \text{لَا}$**) is the oldest in the Arabic language, and it was the only particle that It is used in verbal and nominal sentence patterns, and also in many Semitic languages with the exception of Ethiopian [19]. As for the SA language, there is no doubt that the particle ($lā\ \text{لَا}$) was inherited from the mother Semitic language. In addition to the use of the particle (**B6: $lā\ \text{لَا}$**), and with the passage of time, the Classical Arabic system was able to finding seven new particles to negate the verbal sentence, bringing the total number of particles used to negate verbs in SA to eight main particles, all of these new forms B1-B5 + B7 and B8 are branched from the original form **B7: $lā\ \text{لَا}$** , See Figure No.2

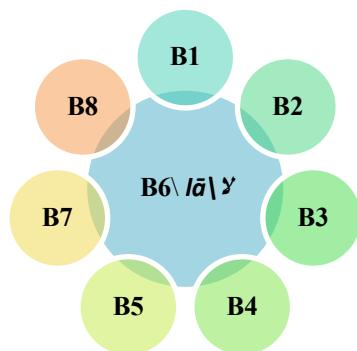


Fig. 2: the particle (B6: $lā\ \text{لَا}$) and its development to be B1-B2-B3-B4-B5-B7 and B8

The form (B7: $lā\ \text{لَا}$) represents a linguistic period that refers to around 600 years of pre-Islam, while the forms B1-B5 + B7 and B8 refer to 300 years of pre-Islam. This development can be justified by grammatical and semantics, and Sibawayh has presented this clearly when he linked every affirmative verb to its corresponding negative verb and he distinguished between the semantic situation or the special meaning in which a corresponding negation method must be used in, For example, the styles "*did not do\B1 lam yafaʿal-0*" is used to indicate the negation of the action that is claimed to have occurred in the past tense, This meaning cannot be applied through the style "*He does not \ B6 $lā\ yafaʿal-u$* ". Therefore, The SA was able to develop methods of negation in accordance with the development of the cognitive mind and linguistic use as we will search it through a focused study of these particles in the following pages of this research. At a later period, contemporary MADs were able to develop the eight forms of negation to become about Forty-four forms, as shown in the below chart No 1

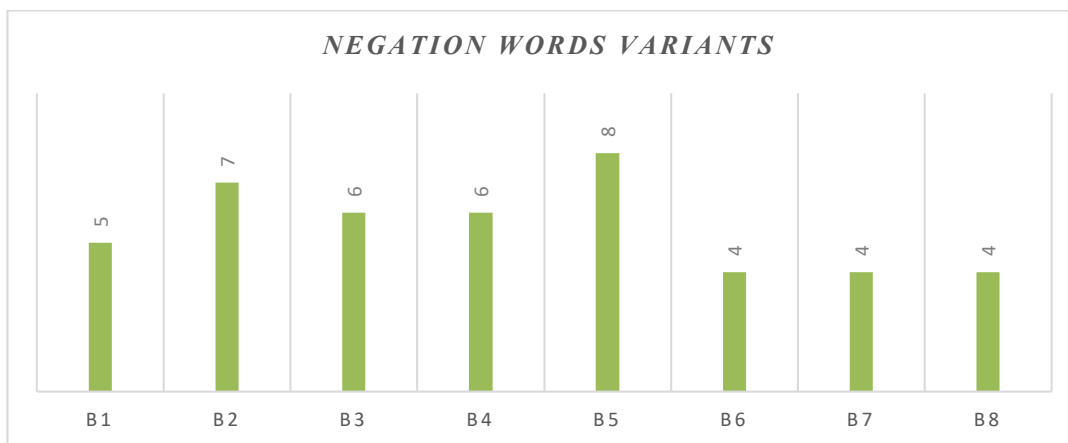


Chart 1: The number of variables of negation methods: each form and the number of its variables

But we do not yet have a serious study that explains how the Language System in both AS and the MADs was able to develop negation methods until they became eight in SA and about Forty-four in MADs. Regarding the method of negation in Arabic, we only have studies that were concerned with examining the relationship between the Semitic languages and SA [16] on a comparative and synchronic basis [14]. But not on a sequential historical basis. Sibawayh investigated the function of the “eight particles of negation” in the context of the verbal sentence [21], and confirmed that (the negation particle) works to determine the time of “negating the attribution” in the verb in accordance with determining the time of “confirmation of prediction,” using auxiliary linguistic and stylistic components. , such as: “The oath formula: “*Wallahi* \By God”, “Investigation particles: *May\I have*”, “Procrastination particle: “*Sawfa\Will*”. However, the interesting point in Sibawayh’s work is that he established correspondences between the assumption of “the occurrence of attributing the action” and the assumption He denied his chain of transmission, meaning that he specified (the appropriate form of negation according to the form of proof) as in Tables No. 2 and 3.

Table 2: Sibawayh Classification: Affirmative Verbs (A1-A4) & Negative Verbs (B1-B4)

Group A 1-4 Past tenses/ Verb Occurrence	Group B 1-4 Past tenses/ Negative
A1: faʔal-a Did.PAST-ACC- SUP.NOM He did	B1: lam ya-fʔal-0 NEG-PREX.NOM-Do.PRES-JUSS. SUP.NOM* He did not
A2: qad faʔal-a ART.Confirmation-Did.PAST- ACC-SUP.NOM He has done	B2: lamma(ʕ) ya-fʔal-0 NEG.AD-PREX.NOM-Do.PAST- JUSS -SUP.NOM He did not yet
A3: la-qad faʔal-a PREF-ART.Confirmation-Did.PAST-ACC- SUP.NOM He has certainly done	B3: mā- faʔal-a NEG. Did. PAST-ACC-SUB.NOM He has never done
A4: Wallahi la-qad faʔal-a ByGod-PREF-ART.Confirmation-Did.PAST- ACC-SUP.NOM By God, He has certainly done	B4: Wallahi mā- faʔal-a ByGod-NEG-ART-Did.PAST- ACC- SUP.NOM By God, he has not done

Table No. 3 shows the glossing writing of Arabic negation syntax in past tenses, and also shows the classification of affirmative and negative verbal forms in the past tense. Sibawayh took into account two issues: the first, the tense of the form, and the second, and the semantic status of the form such that the function of negation is a semantic counterpart to the function of affirmation. We must take into account that the Arabic language system allows multiple choices in negation forms in exchange for one affirmative form.

* NEG-PREX.NOM-Do. PAST-SUP.NOM. the Arabic language system use the verb (Do) in past tense if the verb comes after the Article “Lam”

(3) The article Lamma is used in the Arabic language to provide two functions, first is negative, and the second is to confirm that the verb did not done until the talking moment

Table 3 Sibawayh Classification: Affirmative Verbs (A5-A8) & Negative Verbs (B5-B8)

Group A 5-8 Present tenses & Future / Verb Occurrence	Group B 5-8 Present & Future tenses/ Negative
A5: ya-fʔal-u PREX.NOM-Doing.PRES-Parsing -SUB.NOM He is doing	B5: mā:-ya-fʔal-u NEG-PREX.NOM-Doing.PRES.Parsing.SUB.NOM He is not doing
A6: ya-fʔal-u PREX.NOM-Doing.PRES-Parsing -SUB.NOM He does	B6: lā:-ya-fʔal-u NEG.PREX.NOM.Do- PRES Parsing-SUB.NOM He does not
A7: la-ya-fʔala-nn Confirm.PREX.Confirmation-PREX.NOM-Doing.PRES-SAFX.Confirmation-SUB.NOM He is going to do	B7: la:-ya-fʔal-u NEG.PREX.NOM.Do- PRES Parsing-SUB.NOM He is not going to do
A8: Sawfa ya-fʔal-u Will.FUT-Do.PRES-Parsing Sign-SUB.NOM He will do	B8: lan- ya-fʔal-a NEG.PREX.NOM.Do-ACC-SUB.NOM He won't do

Table No. 3 shows the glossing writing of Arabic negation syntax in present tenses, and also shows the classification of affirmative and negative verbal forms in the past tense. Sibawayh took into account two issues: the first, the tense of the form, and the second, and the semantic status of the form such that the function of negation is a semantic counterpart to the function of affirmation. We must take into account that the Arabic language system allows multiple choices in negative forms in exchange for one affirmative form.

By classifying the table 2 and 3 according to Sibawayh's perceptions, we find that he examined the eight patterns of negation in a precise manner, and Sibawayh distinguished between each use of negation according to the function of the particle. However, Sibawayh's classification of the relationship between "confirmation of the verb" and "negation of the verb" was based on a hypothetical perception. Sibawayh did not indicate a practical procedure that proves, for example, that the affirmative form in (he did\faʔala) is negated in the form (he did not do\ lam ya-fʔal-0), so we assume - at least - that Sibawayh's classification is still subject to criticism and needs applied scientific reviews, as in the actual use of SA it is not possible Simply knowing the validity of the interviews presented by Sibawayh.

3. Development in forms of negation from SA to MADs (8 forms to Forty-four forms)

In this section, we will carry out analytical procedures in order to link each of the eight structures in Tables 2 and 3 with the corresponding Forty-four structures that have evolved from it in the MADs. We will also divide the eight structures into two parts according to the chronological division of Sibawayh: the first section includes 4 Combinations for past tense verbs, as divided in Table 2, and the second section contains 4 compositions for the present and future tenses, as divided in Table 3. Each of these eight structures will be studied separately and we will link them with the Forty-four structures that evolved from them. This procedure seeks to provide formal and semantic analyzes about each structure in order to explain why and how the MADs developed these structures. We must draw attention to the fact that some of the Forty-four combinations developed by the MADs differ among themselves only in the grammatical aspect, such as the five forms: (*mā-rah*) and (*mā-rahi-š*) are used in most of the countries of the MADs), and (*mā-rah*○-šā: Egyptian dialects), and (*kulliš-mārah*: Iraq) and (*mā-qayes-yirouh*), Mauritania and the Hassani dialects.

But all of these constructions perform the same function of negation. There may be slight differences in function. On the other hand, we will also find that MADs speakers use the same method in many different situations without regard to tense or negative distinctions. In more precise words, the MADs do not care about morphological or grammatical standards in the function of negation or in other grammatical functions. Rather, they are concerned with searching for the simplest grammatical form, relying on actual face-to-face communication to make semantic distinctions, unlike SA, which has to rely on grammatical standards to make distinctions. Semantic. For example, SA differentiates on a grammatical and temporal basis between example, (He did not do) (*lam ya-fʔal-0*) [12], (He has never done) (*mā-faʔala*), and (He did not yet) (*Lamma-yafʔal-0*). While the MADs use the single form (*mā-rahi-š*) instead of all of these combinations. Due to the search for the simplest grammatical structure, some MADs are distinguished from others in that they continue to create new Negation forms, and this may be related to other semantic functions, which requires individual research to focus more closely. The following chart No.2 reveals the MADs and their ability to create new negative forms.

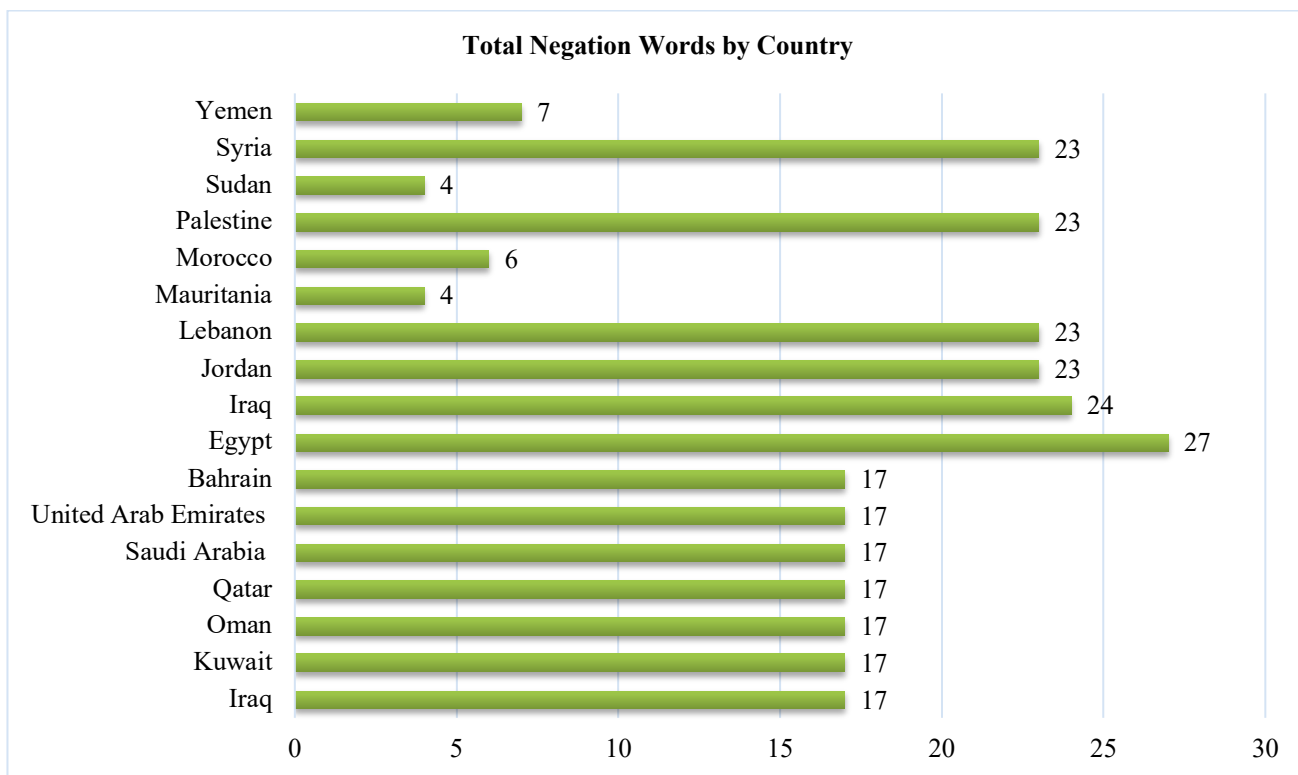


Chart 2: The chart reveals each dialect and its ability to create new negative forms

It appears that Egyptian dialects are more capable of creating new negation methods. This may be due to the population density and diversity of Egyptian geography. On the other hand, Egyptian dialects are the most influenced by the rest of the Arabic dialects. This is due to the same reason, which is the expansion of Egyptian geography, in addition to the fact that it is one of the countries that receives tourists from all countries of the Arab world. Then the Iraqi dialects come in second place, and this may be explained by the fact that the Iraqi dialects share part of their geography with the countries of the Levant and the Gulf countries as well, in addition to their independence in some dialect patterns. This is shown through the chart, as Iraq shares the same grammatical usage with the Levant countries

As for the Sudanese dialect, it seems to use fewer patterns. This can be explained by the fact that Sudan is an African country influenced by African languages, Therefore, it is possible that Sudanese dialects use new patterns of negation that do not belong to Arabic dialects, However, attention must be drawn to the fact that Sudanese dialects have created some negation particles that are not widespread in Arabic dialects like the particle (*mā -hum- ši*) (they are not), [9]. For the Yemeni dialect, which is considered one of the oldest Arabic dialects [22], dispenses with many new styles, but still clearly maintains the particles of use of classical Arabic.

The Moroccan dialects in general, as well as the Mauritania, have little use of new styles. This is an important point because the Moroccan dialects also use the Amazigh language, as well as parts of the Amazigh and Arabic languages. The Moroccan dialects may use negative forms of the Amazigh language. The Chart also shows that the Gulf dialects are equal and use the same methods of negations. The same idea applies to the Levantine dialects of Jordan, Syria, Palestine and Lebanon, as they are equal and use the same grammatical structure.

4. The first section: The development of the negative forms that are used in SA in the past tense

In this section, we will analyze the four methods used in the past tenses of verb negation sentences. These methods use negative Particles: B1 *lam yafaʕal-0*, B2 *lamma yafaʕal-0*, B3 *mā faʕala*, and B4 *wallahi mā faʕala*. This analysis mainly aims to answer the main question, which is: How did the MADs develop negation techniques, and why?

4.1. The structure of (did not) B1 *lam yafaʕal-0* in SA and its development in MADs

The MADs were able to replace the form (did not) *lam-yafʕal-0* into five new forms, as in the examples in Table 4

Table 4: (B1 lam yaḏhab-0) in SA and its Alternatives in MADs

Verb Occurrence. past	Arabic SA Negation Method	Arabic MADs Negation Method	Countries \ Regions
A1 faṣala Did. Past He did	B1 lam yaḏhab-0 NEG-Go.Present. 3msg-JUSS Did not do	mā- rah	Leva \ Iraq \ Eyg \ Sudan \ Moro
		mā- rahi-š	
		mā- rah○-ši	Eyg
		mākū -ahad rah	Iraq
		mā-qayes-yirouh	Morotania

We draw attention first to the fact that the form (*yaḏhab*) is used to indicate the present tense in SA. However, when it is used after the article (*lam*), it indicates the past tense. It does not refer at all after the article (*lam*) to the present tense. Grammarians, ancient and modern, have confirmed that This semantic contradiction between the verb form and the function of time is due to the function of the article (*lam*), as one of its characteristics is that it affects verbs that occur after their tense changes from (the present) to (the past). It will become clear from the notes that we add next that the MADs were able to deal with this form or that they got rid of it. Looking at Table No. 4, we present the following formal notes:

- The negative particle (*lam*) was completely changed in all MADs. The MADs used the particle (*mā*) instead. The reason for this is that the particle (*mā*) does not carry grammatical restrictions as in the particle (*lam*)
- As for the function of time in the verb form (to go = present in SA), it was replaced by the form (to go = past in MADs), meaning that the MADs rearranged the structure (*lam + yafʔal-0*) grammatically and changed it to become (*mā + faṣala*). All the MADs used the verb (*Rah*) with the function of indicating the past tense, with the exception of the Morotani dialect
- Precedents were added in the Iraqi and Mauritanian dialects. The Iraqi dialect added the phonetic syllable (*ko*) immediately after (*mā*), and the form of the negative article (*mā*) changed after adding to (*mako*). The ethnic dialect also preserved the use of the subject and its appearance in the structure, as it added the word (One) which refers to the subject. All of these formal changes do not affect the function of negation, meaning that the Iraqi dialect was not distinguished from others by these additions.
- The Morotani dialect added the active participle (*qayes*), which indicates the continuation of time from the past to the future or the future related to the moment of speaking at least. The Morotani dialect also preserved the tense form (he goes / present = he goes / present), as it used the structure (*mā-qayes-yirouh*). The structure (*mā-qayes-yirouh*) consists of (a negative article + a participle + a verb), and it can be said that the Morotani the MADs is the most an attempt to provide a composition consistent with SA. The changes that occurred in the MADs can be explained according to the following points:

A. We notice in SA that the structure of the negation method includes 4 components: (negation particle + verb + Parsing marker + subject) as in Example (3: a) Next, for SA, attention must be paid to the components and their realization when using negation, and all of them are very important. It contributes to changing the meaning of negation and its function. However, in MADs, this grammatical criterion related to achieving the four components has been abandoned, so the MADs have worked to reduce the components used and shorten them to the smallest possible number to become two components in most MADs, or 3 at the latest, as is clear in the example. (3: b, c) next. The suffixed the MADs also use (š) instead of the components (*lam + subject*), meaning that two components are abbreviated with the sound of the sound (š). As for the structure of the verb (to go) and other examples of usage, we notice that SA adheres to adding the prefixes (y-n-t-a) to the beginning of the verb. These prefixes are used obligatorily to determine the gender of the subject, its number, and distinguish whether it is the speaker\Subject or the one speaking about it.Object. That is, absent, because SA carefully determines the type and number of the subject. The prefix (y\ي) is added to the verb if the subject is singular and masculine, the prefix (n\ن) if the subject is plural for the masculine and feminine speaking, the prefix (t\ت) for the singular feminine subject spoken of, and the antecedent (a\أ) for the masculine or feminine singular speaker. These morphological distinctions related to subject/speaker morphology are not paid attention to in MADs

(3)

a.	<i>lam</i>	<i>Yaḏhab-0</i>	<i>Aḥmad</i>
	NEG	Go.IMP.3msg-JUSS	SUBJ.NOM
	<i>Ahmad did not do</i>		

b.	<i>mā</i>	<i>rahi</i>	Š
	NEG	Went.PRE.3msg	NEG
	<i>Ahmad did not go</i>		

e.g: a, b are Very common syntactical in SA

c.	<i>mā</i>	<i>Zāri</i>	Š	<i>el-batra</i>
	NEG	Went.PRE.3msg	NEG	DEF-Betra City
	<i>Did not visit the Betra City</i>			

Alqassas, [7]

Therefore, the MADs, at the very least, were able to use fewer component combinations, and the brevity in the construction is a clear advantage in the MADs. In addition, the topic of negation is very clear, especially through the use of the morpheme (š) [18] which is often used as a negation particle at the end of the construction [17]. In addition, brevity in structure is a common principle in international languages. [11].

B. A change in the focus of speech/subject or issue

Comparing SA with MADs, we find that there is a difference in the focus on the focus of speech in the negative method. For SA, the (subject) is the focus of speech in the negative method, meaning that SA is concerned with showing in the structure, as in example (2: a) previously. Of course, it is possible to delete the subject from the structure in SA, but this is very rare. As for MADs, they have replaced the main axis in speech. Instead of the main axis being the subject, the main axis has become the object, that is, the thing that the subject did not do. The word (شيء \ شيء) has great importance in the use of negation in MADs. The word (thing) is the object that was not performed by the subject, and in examples of negation in MADs, the object appears through the extra (š), which is a shortened sound from the word (something), so the MADs began to pronounce it only with the sound (š). Compare the following combinations (4: a, b)

(4)

a.	<i>lam</i>	<i>y-afʿal-0</i>	<i>Aḥmad</i>	<i>Shayʿā</i>
	NEG	PREX.NOM- Do.3msg-JUSS	SUBJ	Thing.OBJ
	<i>Ahmad did not do anythin</i>			

b.	<i>mā</i>	ʿImili- š
	NEG	Do.PRF.3msg-NEG
	<i>Ahmad did not do anythin</i>	

C. Investing the article (ma) in the MADs to use it in negation and questioning at the same time

Through historical linguistic research in SA, it appears that the article (*mā* \ ما) was first used in interrogatives. However, it is also used in negatives on a regular basis [19], but its use in interrogatives appears in a more regular and widespread manner. The reason behind its more regularity in interrogatives is the article (*lā* \ لا) is a strong competitor to the article (*mā*) in the subject of negation. Arabic uses the article (*lā*) as the first option in negation, and we have previously referred to some historical studies indicating that the article (*lā*) is the oldest in use, and Al-Mutawakkil presented a deep concept. Through his research on all negation particles, he confirmed that the particle (not) is distinguished in providing the function of negation in multiple contexts, such as the nominal sentence and the verbal sentence. It can also negate the entire sentence

or dominate only one element of the sentence

However, the article (*mā*) still maintains its function and form in SA in both the negative and interrogative methods [9], and grammar takes care of (grammatical distinctions + grammatical and orthographic rules of writing) to show the differences between (*mā*) which is for negation and (*mā*) which is for questioning [5] As in the following examples (5: a, b)

(5)

a. *mā Ismu-ka?*

Qu. Your name.GEN.NOM-?

What is your name?

b. *mā -ḍhab-a-Aḥmad*

NEG. Went.PRE.3msg-ACC-SUBJ.NOM

Ahmad Didi not go

As for MADs, this characteristic (indicating negation and interrogatives) was invested in the particle (*mā*) and made it the first preferred particle in most uses of negation. The MADs were able to produce 5 combinations as in Table No. 4 above, and at a later stage the MADs used the same combinations in interrogatives as well. , and the context of posture + intonation is invested to make the distinctions between them. That is, the MADs use the same combinations with the same particle in two different situations: (negation + interrogative). The distinction between them is done simply by activating the context face-to-face speech.

4.2. The structure (He did not yet \ B2 lamma yafaʕal-0) in SA and its development in MADs.

The MADs were able to replace the construction (*lamma yafaʕal-0*) with a group of new constructions, as shown in Table 5 below:

Table 5: (B2 lamma yafaʕal-0) in SA and its Alternatives in MADs

Verb Occurrence. past	Arabic SA Negation Method	Arabic MADs Negation Method	Countries \ Regions
A2 qadfaʕal-a ART.Confirmation- Did.PAST He has done	B2 lamma yafaʕal-0 NEG-Go.Present. 3msg.JUSS Did not do	<i>mā- rah</i>	Leva \ Iraq \ Eyg \ Sudan \ Moro
		<i>lissa mā- rah</i>	
		<i>LissaMā- rah</i> ◦ -ṣi	Eyg
		<i>Zamanuh-Rayeh</i>	
		<i>Adah + mā- rah</i>	Gulf
		<i>mā- qad- rah</i>	Yamen
		<i>mā qayes-yirouh</i>	Mauritania

Referring to Table No. 2 Above, we will see that SA specifies the article (*lamma*) to negate the evidential form (*He has done \ qadfaʕal-a*), and in Arabic grammar there is a great belief that the article (*may*) confirms the meaning and increases its strength [20]. So it is considered one of the particle that form Semantic pressure on the recipient. According to Sibawayh, he believes that this pressure focused on the recipient was addressed in SA through the form of negation designated for that, which is (*lamma yafaʕal-0*). The form of (*He has done*) in the negative is the opposite of the form (*he did*) in the affirmative, and is used Arabic (when he does) In contexts in which the recipient is hesitant to deny the action, or has doubts that the action will be done soon if it has not already occurred, of course, Sibawayh’s designation of the article (*lamma*) to be the counterpart of the construction (*He did not yet*) is Specification is not consistent, as Arabic uses (*lamma*) with evidential structures that do not contain the article (*qād*), as in Examples 6: A, B.

We draw attention to the fact that the pressure focused on the recipient is linked to the grammatical and semantic function of the particle (*lamma*). The particle (*lamma*) is considered one of the most difficult negation devices in SA. This particle works with high sensitivity to link two verbs: the first verb is the affirmative verb, which is claimed to be it occurred, as in the sentence, “*The bedouins say: "We believe"*” in Example (6: a). The second verb is the one that comes after (*lamma*) and is in the negative until the moment of speaking only, as in the sentence (*for Faith has not yet entered your hearts*) from

Example 6: a, so the article is (*lamma*) does not negate the verb in the future at all, but rather provides the function of negation at the moment of speaking only. Because of this great scrutiny of the function of negation in the article (*lamma*), we find it used very little in some verses of the Qur'an or ancient Arabic poetry, as in Examples (6: a, b)

(6)

قال تعالى: "قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ"

a. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts"

Holy Quraan: Al-Hujurat: 14\ page 517

يَتَذَامُرُونَ كَرَرْتُ غَيْرَ مُدْمِمٍ

لَمَّا رَأَيْتُ الْقَوْمَ اقْتَبَلَ جَمْعُهُمْ

b. When I saw the advance of the adversaries, and heard them urge one another to fight the good fight; I unhesitatingly charged onward

Antarah ibn Shaddad al-'Absi (525-608 CE)

Pre-Islamic Arabic Poetry - 6th Century CE

Therefore, the MADs developed the article (*lamma*) into multiple patterns, as in: (*mā-rah*), (*lissa mā-rah*), (*lissa mā-rah*○-*ši*). (His time has gone), (It has passed + has not gone), (It has not gone), and (What is measured is gone)

To explain these changes, we would first make the following observations:

- The structure (*mā-rah*) is rarely used as an alternative to the form (*lamma*), as the structure (*mā-rah*) is considered the weakest and least used structure if it is a substitute for (*lamma*)
- Classical Arabic uses the article (*lamma*) in a clear and specific way. Referring to the structure of the method (he did), we find that it is a structure to which the article (*qād*) is added, which increases the emphasis of the verb. Therefore, SA used the article (*lamma*) as a semantic equivalent to the article (May). As we explained above; the MADs operated according to the same law applied in SA. In verbs whose occurrence is confirmed, the MADs use morphological additions (*Lessa*: the Levant), (after him: the Levant, the Gulf, Iraq, Yemen, and Morocco), (his time: the Egyptian dialects), (his number: the Gulf), see Table No. 5: All of these additions function in an equivalent way to the article (*lamma*). These additions indicate confirmation of the negation of the verb at the moment of completion only, that is, they do not indicate the negation of the verb in the future. For the Egyptian dialect, a word was literally used to indicate time, and it is derived from the word time (*Zamanuh*), as In (His Time Is Going), it indicates that the action has not been completed yet, but it is expected to happen in the very near future. The Gulf dialects, including Yemen, they added the word (*ṣadah*), which is a phonetic form of the word (*baṣduh*), without changes in the semantic function. The Yemeni dialect and some Gulf dialects, such as in Saudi Arabia, are unique in recovering the word (*qad*) with a complete change in its function, as the word (*qad*) is used. In the method of (*qad faṣal-a*) for emphasis, while it was used in the Gulf and Yemeni dialects to indicate time only, without any hints of emphasis, as in (*qad-rah*). The Morotani dialect added the active participle (*qayis*), which means (he walked / went), and preserved the form of the verb as it is in Classical (I mean, it preserved the morphological form of the verb) through the structure (*mā-qayes-yirouh*)

Through the previous analyses, it appears that the MADs abandoned the grammatical form used in SA, but maintained the semantic level without major changes.

Note: MADs were able to make radical changes in the function of (*lamma*). MADs use the particle (*lamma*) to provide the function of (comment) or link the fulfillment of one verb to another verb, which is a temporal circumstantial function, as in the following examples (7: a, b, c)

(7)

a.	<i>Lamma tirjʕ</i>	<i>li</i>	<i>Al-Bayet</i>	<i>Ibqa qulli</i>
	<i>when Come back.IMP.3msg</i>	<i>to</i>	<i>DEF-Home</i>	<i>Tell me</i>
	<i>When come back to your home please tell me</i>			

(Egyptian dialect)

b.	<i>Lamma tirjʕ</i>	<i>li</i>	<i>Al-Bayet</i>	<i>ihkajli</i>
	<i>when Come back.IMP.3msg</i>	<i>to</i>	<i>DEF-Home</i>	<i>Tell me</i>
	<i>When come back to your home please tell me</i>			

(Levantine dialects)

c.	<i>Lamma tirjʕ</i>	<i>li</i>	<i>Al-Bayet</i>	<i>xabirni</i>
	<i>when Come back.IMP.3msg</i>	<i>to</i>	<i>DEF-Home</i>	<i>Tell me</i>
	<i>When come back to your home please tell me</i>			

(Iraq, Yemeni dialect and some Gulf dialects)

The examples (7: a, b, and c) provide one meaning, and they are a comment on one action on another that will occur very soon. The article (lamma) in MADs (7: a.b.c) can be replaced by the article (when) in SA, which indicates to the function of time, as in the following example (8)

(8)

<i>ʕindam</i>	<i>taʕud-u</i>	<i>ilā</i>	<i>al-bayet</i>	<i>axbirn-i</i>
<i>when</i>	<i>Come back.IMP.3msg- PRES-Parsing</i>	<i>to</i>	<i>DEF-Home</i>	<i>tell-me.OBJ</i>
	<i>When you come back to your home please tell me</i>			

4.3. The structure (He has never done \ B3 mā faʕal-a) in SA and its development in MADs.

Referring to [Table No. 2](#), we find that SA uses the letter (*La*) in evidential forms with the article (*qad*) to become the article (*Laqad*), and Arabic uses the article (*Laqad*) to increase emphasis at a higher rate than (*qad*). As for Sibawayh, he created the formula (**B3 mā faʕal-a** \ He has never done) as opposed to the form (**A3 laqad faʕal-a** \ He has certainly done). Although a distinction is made on a grammatical basis between the two particles (*qad*) and (*Laqad*), there are no clear explanations through which they can be considered two particles that provide different semantic functions. Most likely, one will be reassured that the particle (*qad*) is another form that is functionally identical to the particle. (*Laqad*). As for the Arabic MADs, they do not use either of the two articles (*qad*) and (*qad*) in daily use, neither in the form of negation nor otherwise. The exception to this is some of the Gulf dialects and Yemeni dialects, as they use (*qad*) clearly to emphasize the performance of the action. Looking at Table No. 6 related to the description of the structure (*he did not do* \ *mā- faʕala*), we will find that the MADs developed this structure into 6 structures, as shown in the table 6

Table 6: (B3 mā faʕal-a) in SA and its Alternatives in MADs

Verb Occurrence. past	Arabic SA Negation Method	Arabic (DA) Negation Method	Countries \ Regions
A3 faʕala Did.PAST He did	B3 mā aḏhab NEG-Go.Present. 3msg Did not go	<i>mā - rah</i> <i>mā- rah- š</i>	Iraq \ Gulf + Leva \ Eyg
		<i>mū - rayih</i>	Leva\Iraq
		<i>mā - rah○-ši</i>	Eyg
		<i>mā - Qad- rah</i>	Yamen
		<i>mā - qayes-yirouh</i>	Morotania

In Table No. 6, attention can only be paid to the structure (*mu rayeh*), while the rest of the structures are repeated and have been treated as an alternative to the form (*lamma*) in SA. We will treat the structure (*mu rayeh*) on a phonetic and grammatical basis only, as it is a new single form, which is used this formula is in the Levant [13], and Iraq [1]. As in example 9: a, where (*mā*) is changed to (*mū*) on a phonetic basis. As for the Iraqi dialects, the use of (*mū*) is very frequent [2], and it is usually used instead of (*mā*). For the Levant (self-identified and famous), this change has to do with improving the pronunciation of the dialect, where (*mū*) becomes a sign of civilization, sophistication, and prosperity.

There is another grammatical change, as in example (9: b), which is the replacement of the verb (*rayeh*) with the active participle (*rayeh*). Often this substitution is obligatory with the use of the article (*mū*), meaning that once (*mu*) is used, it is necessary to use (*raha*) as the active participle instead of (*rayeh*). The verb “rah” is rarely used. However, we find little use combining “ma” with “rayeh” in some MADs. Through my long-term interaction with Egyptians, I noticed that they use “*mā rayeh*” only when they start talking to non-Egyptian Arabs, meaning that the compound “*mā rayeh*” is a temporary installation for Egyptians.

(9)

a. *mū mən zamān šəfto*
 NEG. Prop. Long time. Seen. 3msg
 Not long ago I saw him

Cowell, M. W. (2005) [13]

b. *mū rāyeh* *al-yum* *ilā -almdrasah*
 NEG. verb+subj.3msg. *today* *to-the school*
I am not going to the school

4.4. The structure of (*By God, He has not done*\B4 *wallahi mā faʿal-a*) in SA and its development in MADs

Classical Arabic uses the word (Wallahi) mainly in cases of both affirmation and negation, as shown in the syntactic structure (*Wallahi mā.-faʿal*). The word (*God*) has great meaning in the Islamic, Jewish and Christian cultures that live in the Arab region. It has become a central point that serves as conclusive evidence of truthfulness, whether confirming or denying [23]. In other words, the speaker of the language considers himself honest if he says (*By God*), so the word (*By God*) (Wallahi) is a very widespread word even during simple, ordinary communication that does not require an oath [3], or the section (two alliances), the word God operates at the same semantic level among Jews and Christians who speak Arabic [15] and as in Table No. 7, the MADs were not able to make noticeable grammatical changes in the form (*By God, He did not do that*)

Table 7: (*B4 wallahi mā faʿal-a*) in SA and its Alternatives in MADs

Verb Occurrence. past	Arabic SA Negation Method	Arabic (DA) Negation Method	Countries \ Regions
A4 wallahi laqad faʿal-a ByGod-PREF-ART.Confirmation- Did.PAST- SUP.NOM By God, He has certainly done	B4 wallahi mā faʿal-a	<i>Wallahi- mā - rah</i>	Iraq \ Gulf + Leva \ Eyg
		<i>Wallahi- mā - rah- š</i>	
		<i>Wallahi mu- rayih</i>	Leva\Iraq
		<i>Wallahi -mā -rah○-ši</i>	Eyg
		<i>Wallahi mā - qad- rah</i>	Yamen
		<i>Wallahi mā- qayes-yirouh</i>	Morotania

From a syntactic standpoint, we find that the structure (*wallahi mā faʿal-a*) in SA consists of the following three components:

<i>Wallahi</i>	<i>mā</i>	<i>faʔal</i>
<i>By Gad</i>	<i>NEG</i>	<i>Did</i>
<i>By Gad</i>	<i>Did not</i>	<i>Do</i>

It is clearly shown in Table 7 that the MADs were not able to make changes in the first and second sections. As for the first section, this appears to be due to the influence of the semantic inheritance of the word (*God*). The MADs did not abandon the meaning of the word (*Allah*) and its function in using negation. As for the third section (the verb) the negative suffix (*š*) was added to it as a preferred morpheme, and accordingly we find that the compounding of negation in some MADs has become as follows:

(10)

<i>Wallahi</i>	<i>mā</i>	<i>rah</i>	<i>š</i>
<i>By God</i>	<i>NEG</i>	<i>Went.3msg</i>	<i>NEG</i>
<i>By God, He has not gone</i>			

It can now be said that the syntactic combinations (*and God + He did not*) in MADs are completely identical to the syntactic combinations (*and By God + He did not*) in SA.

5. The second section: The development of the forms of negation that are used in SA in the present tense

In this section, we will analyze the four methods used in the present tense for verb negation sentences. These methods use negative devices: (*He is not doing* \ **B5** *mā yafaʔal-u*), (*He does not* \ **B6** *lā yafaʔal-u*), (**B7** *lā yafaʔal-u*) and (*He will not do* \ **B8** *lan- ya-fʔal-a*).

5.1. structures of (**B5** *mā yafaʔal-u* & **B6** *lā yafaʔal-u*) in SA and their development in MADs

At this point, we address the two forms (**B5** *mā yafaʔal-u* & **B6** *lā yafaʔal-u*) together. As for SA, it uses the forms (*mā*) and (*lā*) with differences in function. Sibawayh confirmed that the form (**B5** *mā yafaʔal-u*) is used to negate verbs that are in the case of action now [21], meaning that the subject is actually performing the action now, then the speaker comes to deny that he is performing the action, as Sibawayh confirmed that the formula (**B6** *lā yafaʔal-u*) works to negate the actions that are claimed to be taking place now. Although they have not yet occurred, that is, they are in fact hypothetical actions. This difference between (**B5** *mā yafaʔal-u*) and (**B6** *lā yafaʔal-u*) is a very precise difference, so much so that in the use of SA it requires in-depth studies. See the affirmative verbs and their corresponding negative verbs in Table 8 below.

Recently, Al-Mutawakkil [6] tried to explore the function of the article (*mā*) and its relationship to the components that follow it (Verb), for example, or (Noun), and why in SA it is less used in the negative, while in MADs it is considered the first choice. For the Al-Mutawakkil, the article (*lam*) does not work in a verb whose direction is incomplete, that is, it is used only in verbs whose performance is very high. But this idea stated by Al-Mutawakkil is not necessarily correct. On the contrary, (*mā yafaʔal-u*) is one of the most commonly used formulas for general negation, that is, in actions that are expected or unexpected to occur.

Although SA distinguishes very precisely between the two forms (**B5** *mā yafaʔal-u*) and (**B6** *lā yafaʔal-u*), the MADs have abandoned this distinction completely, and have used only one form, which is (what + does) instead of two. MADs do not use the form (**B5** *mā yafaʔal-u*) at all. The form (**B6** *lā yafaʔal-u*) has disappeared from the MADs, and has been replaced by new forms that have introduced changes in the morphological structure according to the MADs, region, or country as in Table 8.

Table 8: (B5** *mā yafaʔal-u* & **B6** *lā yafaʔal-u*) in SA and its Alternatives in MADs**

Verb Occurrence	Arabic SA Negation Method	Arabic (DA) Negation Method	Countries \ Regions
A5 <i>yafaʕal-u</i> PREX.NOM-Doing.PRES-Parsing SUB.NOM He is doing & A6: <i>ya-fʔal-u</i> PREX.NOM-Doing.PRES-Parsing SUB.NOM He does	B5 <i>mā yafaʕal-u</i> & B6 <i>lā yafaʕal-u</i>	<i>mā- bi-ruh</i>	Iraq \ Gulf + Leva \ Eyg
		<i>mā - yi-ruh</i>	
		<i>mā - bi-ruh- š</i>	
		<i>mā - yi-ruh- š</i>	
		<i>mā - omruh-rah</i>	
		<i>mā - omruhuš-rah</i>	
		<i>bi-ruh- š</i>	
		<i>Abi-ruh- š</i>	
		<i>kuli- š – mā-yiruh</i>	Leva\Iraq
		<i>ma-bi -ruh○-ši</i>	Eyg
		<i>mā -qad- rah</i>	Yamen
		<i>mā-qayes-yirouh</i>	Morotania

We notice that there are 12 new constructions corresponding to the two constructions (B5 *mā yafaʕal-u*) and (B6 *lā yafaʕal-u*). All 12 constructions present the same semantic function, which is the negation of the verb without paying attention to time, that is, the negation of the verb in the past, present, and future.

From a morphological and grammatical point of view, we can talk about two syntactic stages: PERIOD 1 in which the use of the article (*mā*) was preserved without any morphological additions, as in the following combinations:

(*mā- bi-ruh*), (*mā - yi-ruh*), (*mā - qad- rah*), (*mā-qayes-yirouh*) (*mā -bi - ruh○- ši*)

And PERIOD 2 in which morphology morphemes were introduced in addition to the use of the article (*mā*), such as the negation morpheme (*š*) and the tense morpheme (negation using tense), such as the morpheme (*omruh* = **never**)⁴, as in the following combinations: (*mā - bi-ruh- š*), (*mā - yi-ruh- š*), (*mā - omruh-rah*), (*mā- omruhuš-rah*). In a final stage, the article (*mā*) was also eliminated and replaced with the negative morpheme (*š*), as in the following combinations: (*bi-ruh- š*) (*abi-ruh- š*), and It is possible to add the following explanations to justify the MADs use of the form (B5 *mā yafaʕal-u*)

- The form (B5 *mā yafaʕal-u*) in SA denies actions occurring now, while the form (B5 *lā yafaʕal-u*) in MADs works to negate the action in the present and future.
- The formula (B5 *mā yafaʕal-u*) is unique among other forms of negation in maintaining the syntactic and semantic level between SA and MADs. Thus, the formula (B5 *mā yafaʕal-u*) is considered the only formula that is used on a parallel level with SA. Note the examples of affirmation and negation [9]. In 11, 12, and 13. And 14

(11) SA arabic (**Occurrence**)

<i>Aš-shams-u</i>	<i>taðʕhar-u</i>	<i>fi</i>	<i>Asʕsʕabah</i>
DEF.Sun-Parsing sing	rises.3msg.	in	.DEF.morning
<i>The sun rises in the morning</i>			

(12) SA arabic (**Negation**)

<i>Aš -shams-u</i>	<i>mā-taðʕhar-u</i>	<i>fi</i>	<i>Asʕ-sʕabah</i>
DEF.Sun- Parsing sing	NEG- rises.3msg- Parsing sing	in	DEF.morning
<i>The sun does not rises in the morning</i>			

(13) MADs (**Occurrence**)

⁴ A word (*omruh*) in MADs indicates a meaning (**never**) in English

Aš-shams taðʕhar A s^c-s^uabuh
DEF.Sun rises.3msg DEF.morning
The sun rises in the morning

(14) MADs (Negation)

A-shams mā-tiðʕhar As^c-s^uabah
DEF.Sun. NEG-rises.3msg. DEF.morning
The sun does not rises in the morning

We note that the structure (*mā + present*) is preferred in MADs if it performs the same function as it does in SA. One of the most notable observations in this research is that the structure (*mā + verb*) is more widespread than any other structure in MADs. The MADs prefer to use this structure. Different from other constructions, this is due to the simplicity of the construction grammatically, in addition to the fact that it takes the past, present, and future tenses.

5.2. The structure of (He is not going to do\ B7 Wallahi-lā yafaʕal-u) in SA and its development in MADs

6. Table 9: (B7 Wallahi- lā yafaʕal-u) in SA and its Alternatives in MADs

Verb Occurrence)	Arabic SA Negation Method	Arabic (DA) Negation Method	Countries \ Regions
⁽⁵⁾ <i>la-Ya-Fʔala-nn</i> PREX.Confirmation-PREX.NOM-Doing.PRES-SAFX.Confirmation He is going to do	B7 Wallahi lā yafaʕal-u NEG.PREX.NOM.Do-Parsing-SUB.NOM He is not going to do	<i>Wallahi-mā- rah -yeruh</i> <i>Wallahi- mā bi-ruh</i> <i>Wallahi- mā -hyi-ruh</i> <i>Wallahi- mā -yi-ruh</i>	Iraq \ Gulf + Leva \ Eyg-morocon Eyg Yamen - Gulf

We draw attention to the form of the verb in the affirmative, preceded by the morpheme of emphasis (*l*: *L* of emphasis) as a prefix added to the verb, also preceded by the morpheme of emphasis (*nn*) as a suffix added to the end of the Verb, so the structure of affirmative contain three components: (*lā + yafaʕalu + nn*), in addition to the grammatical precedent (oath morpheme\ *Wallahi*), This structure expresses an additional feeling that the action will be done, so the speaker emphasizes the need to carry out the action [10].

As for SA, it added the word (*Wallahi*) as a response to the morpheme (*l*: *lam* emphasis), which for emphasis. It was previously shown how the word God works in the context of discourse in Arab [23]. Christian, and Jewish culture among those who live in the Middle East. The word God represents a morpheme. Additional to increase the feeling of the state of the action, so the word “God” with the negative indicates a refusal to perform the action or at least clarify that the action will not be performed in accordance with the confirmation of its performance.

As for the MADs, they also continued to use the morpheme of the word (Allah) without any changes. As for the article (*lā*), it was replaced by the article (*mā*), with the addition of new morphemes, all of which serve to confirm, that is, to confirm the negation. The structure (*Wallahi-mā- rah -yeruh*) is commonly used. In the Levant, the Gulf, Egypt, and the Maghreb countries, it is a structure consisting of: (the word *Wallahi*) + (*mā*) + (*rah*), a morpheme that indicates the affirmation of negation + (the verb). In the Egyptian dialect, a similar morpheme is added without any changes in meaning, and it is the morpheme (*hay = will*)⁶. It is: By God, it will not go. By God, it will not go. It is the phone. My voice is nothing more than any of the forms of pronunciation of this morpheme in the MADs.

6.1. The structure of (He will not do\ B8 lan- ya-fʔal-a) in SA and its development in MADs

Table 10: (B8 lan- ya-fʔal-a) in SA and its Alternatives in MADs

⁽⁵⁾ The morpheme (*la*) is used to be highly confident in the act, that meant the act should be done⁶ The morpheme (*hay*) in MADs mean the (will) in English

Verb Occurrence)	Arabic SA Negation Method	Arabic (DA) Negation Method	Countries \ Regions
A8 SawfaYa-Fʔal-u Will.FUT-Do.PRES-Parsing Sign-SUB.NOM He will do	B8 lan- ya-fʔal-a NEG.PREX.NOM.Do-Parsing Sign-SUB.NOM He won't do	<i>Wallahi-mā- rah -yeruh</i>	Iraq \ Gulf + Leva \ Eyg
		<i>Wallahi-mā- bi-ruh</i>	Leva\Iraq
		<i>Wallahi-mā- yi-ruh</i>	Eyg
		<i>Wallahi-mā- yi-ruh</i>	Yamen
			Morotania

Classical Arabic uses articles as antecedents (*Sawfa* سوف) in affirmative forms. These particles are designated in the Arabic language to indicate the future [8], as Arabic uses the article (*Sawfa*) as a tense, although it cannot alone indicate a specific time at all, but rather (*Sawfa* \will) always needs another constraint to specify the time, as in examples: 15 and 16

(15)

<i>Sawfa</i>	<i>ʔltaqi</i>	<i>bi-ka</i>
<i>Will.FUT</i>	<i>meet. 3msg.</i>	<i>with-you</i>
<i>I will meet you</i>		

(16)

<i>Sawfa</i>	<i>ʔltaqi</i>	<i>bi-ka</i>	<i>gadan</i>
<i>Will.FUT</i>	<i>meet. 3msg</i>	<i>with-you</i>	<i>tommorrow</i>
<i>I will meet you tomorrow</i>			

The particle (*Sawfa*) is also considered one of the added particles that weaken the possibility of the action occurring. In the SA system, if the particle (*Sawfa*) is used without specific time restrictions, it is considered evidence of procrastination or laxity in carrying out the action. In some combinations, the particle (*Sawfa*) is considered evidence of openness. The future tense, so that the action is pending its occurrence over a long period of time.

Sibawayh created the form of negation (**B8 lan- ya-fʔal-a**) corresponding to the form of (**A8 Sawfa- ya-fʔal-u**); because (**B8 lan- ya-fʔal-a**) contains an article that is semantically identical to will, so (*Sawfa*) indicates the expectation of the action, and (*lan*) indicates the negation of the expectation.

As for the MADs, they have completely abandoned the use of the particle (*Sawfa*), as it is one of the particles accepted by MADs. In contrast, the MADs have also completely abandoned the use of the negative particle (*lan*). As for the two particles (*Sawfa*) and (*lan*), they have been replaced in the MADs by two particles. Two new ones to provide the same function. The article (*Sawfa*) is replaced by the morpheme (*rah*) and the article (*lan*) is replaced by the article (*mā*) as in examples (17) and (18) in SA, and (19) and (20) in MADs:

(17)

<i>Sawfa</i>	<i>ʔazuru-ka</i>	<i>gadan</i>	<i>Affirmation</i>
<i>Will.FUT</i>	<i>Visit.3msg -you</i>	<i>tommorrow</i>	
<i>I will visit you tomorrow</i>			

(18)

<i>Lan</i>	<i>ʔazuru-ka</i>	<i>gadan</i>	<i>Negation</i>
<i>NEG.FUT.</i>	<i>visit. 3msg-you</i>	<i>Tomomrrow</i>	
<i>I will not visit you tomorrow</i>			

(19)

<i>rah</i>	<i>ʔazuru-ka</i>	<i>bukrah</i>	<i>Affirmation</i>
NEG.FUT.	visit. 3msg-you	Tomomrrow	
<i>I will visit you tomorrow</i>			

(20)

<i>mā-rah</i>	<i>ʔazuru-ka</i>	<i>bukrah</i>	<i>Negation</i>
NEG.FUT-will	visit. 3msg-you	Tomomrrow	
<i>I will not visit you tomorrow</i>			

6. Results and Conclusion

This study discussed the syntactic and functional development of the eight negation methods used by SA in the structure of the verbal sentence, and it was explained how the MADs were able to develop these methods into more than Forty-four syntactic forms, and the following results were achieved:

1. The classification presented by Sibawayh needs scientific reviews, as it linked to a specific method of affirmation and to a specific method of negation. The analysis has shown that linguistic usage in Arabic works in a more extensive way than what Sibawayh specified. The form of proof in the present tense is (goes), as in the examples (1: b) It is valid to negate it in the two forms (2: b-c).
2. The reality of the use of negative particles confirms that the recipient plays a major role in determining the appropriate negative particle, and Sibawayh's concepts cannot be adopted as final rules describing the structure of the composition of affirmation and negation in the Arabic language system.
1. The colloquial Arabic system replaces the negative article (*mā*) with the article (*will not do* \ B8 *lan- ya-fʔal-a*), and replaces the article (*rah* \ *will*) with the article (*Sawfa* \ *will*).
3. MADs develop many forms of negation in order to achieve the easiest possible pronunciation.
4. MADs work to get rid of the time restrictions applied in SA.
5. MADs work to provide the function of negation in a clear and direct manner without complications, as is the case in SA.
6. MADs combined the interrogative method with the negative method into one method, using the particle (*mā*), and relied on intonation (vocal pronunciation and context of the situation) to differentiate between the two methods.
7. MADs combined three methods: (*did not do* \ B1 *lam yafaʕal-0*), (*He is not doing* \ B5 *mā yafaʕal-u*) and (*He does not* \ B6 *lā yafaʕal-u*) into one method, which (*He has never done* \ B3 *mā faʕal-a*).
2. MADs have completely eliminated the form (*He will not do* \ B8 *lan- ya-fʔal-a*) because it serves to set the tense for the future, while the form (*he will not* \ *mā-rah*) allows the verb to occur at any future moment.
8. It is expected that negation methods will be developed in a much greater number than currently exist

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