*Corresponding author:

Saja Mohammed Magrood

Directorate of Education Thi Qar
Email:
alialhilaly123alialhilaly@gmail.com

A R T I C L E   I N F O

Negative Concord in Some Selected Quranic Verses: A Contrastive Study

A B S T R U C T

Because it compares Negative concord in Arabic and English to determine the similarities and differences between the two languages, the current study is a descriptive, analytical, and contrastive one. Since negative concord is a phenomenon that has garnered a lot of interest in recent research, the study attempts to describe, analyze, and compare negative concord in English and Arabic. Two or more syntactic negations that are in agreement semantically are referred to as negative concord. In order to demonstrate how Negative concord is dialectal in English and how it occurs in both standard and non-standard Arabic, this study compares the occurrence of Negative concord in vernacular or non-standard English to that of Modern Standard Arabic (MSA) and vernacular varieties in Arabic.

الطباق السلبي في بعض الآيات القرآنية المختارة: دراسة مقارنة

سجى محمد مكرود /وزارة التربية العراقية/ مديرية تربية ذي قار

الخلاصة:

تعد الدراسة الحالية دراسة وصفية وتحليلية ومقارنة لأنها تقارن الطباق السلبي باللغتين العربية والإنجليزية لتحديد أوجه التشابه والاختلاف بين اللغتين. وبما أن الطباق السلبي ظاهرة حظيت باهتمام كبير في الأبحاث الحديثة، تحاول الدراسة وصف وتحليل ومقارنة الطباق السلبي باللغتين الإنجليزية والعربية. من أجل توضيح كيف أن الطباق السلبي هو لهجة في اللغة الإنجليزية وكيف يحدث في كل من اللغة العربية الفصحى وغير الفصحى، تقارن هذه الدراسة حدوث الطباق السلبي في اللغة الإنجليزية العامية أو غير القياسية مع حدوثه في اللغة العربية الفصحى الحديثة واللهجات العامية.

الكلمات المفتاحية: مقارنة، اللهجات، الطباق السلبي، آيات مختارة، عامي

1. Introduction

In syntactic and semantic theories, negation has established itself as one of the central concepts. It is intriguing because it exists in every language in the world, exhibits a wide range of variation in terms of how it can be expressed or interpreted, interacts with a number of other phenomena in natural language, and, lastly, because of its central position in the functional domain, provides insight into a number of syntactic and semantic mechanisms and the relationships between these various grammatical components. Multiple negative elements occurring in a sentence that is only perceived as being negated once is a phenomenon known as negative concord, often known as double negatives. The phrase "negative concord" is used to describe situations in which there are several occurrences of negative elements that indicate a single denial. Baker coined the phrase first (1970). It is also cited by Labov (1972) in his study of African American English. Since then, the phrase has appeared in numerous languages to refer to similar situations.

This study uses a contrastive analysis to look at the Arabic and English languages' systems of negative concord. The goal of the study is to highlight the parallels and contrasts between the two languages in this area. The goal of the study is to examine how negative particles behave syntactically and semantically in the languages of Arabic and English and how these particles exhibit concord. In order to support this aim, Quranic texts and their translations are analyzed using Giannakidou 2000, Anderwald 2002 and Nevalainen 2006 as models. It is hypothesized that the negation systems of the two languages are similar in some ways but different in others.

2. Issues in the Study of Negation

2.1 Sentential negation's syntactical expression

Sentential negation is expressed in the majority of languages using a specific negative marker. However, there are synchronic and diachronic differences between languages in terms of the quantity, location within a sentence, and significance of these negative signals. To convey sentential negation, Italian speakers use a preverbal negative marker.

2.2 Multiple negation's interpretation

The interpretation of phrases that appear to have several negative elements is another conundrum. Two negative parts rarely cancel each other out in many languages (including

Italian), leaving only one meaning negation (3). This phenomenon is referred to as Negative Concord (NC). Since not every pair of unfavorable elements can have a specific NC meaning, the class of NC languages is not uniform. Different NC languages provide for the possibility of a negative subject followed by a negative marker in an NC reading. (Proefschrift, 2004: 1-4)

3. Negative concord in English

Negative concord is a phenomenon which is very common across languages. It is expressed when two or more negative elements occur in a sentence. The sentence can be interpreted as a negative one. It is also defined as "the use of two or more negative morphemes in a clause to convey a single negation. It is typically realized by a sentential negator (not) followed by a negative indefinite pronoun", for instance :

1- God ain't never given me nothing.

In example No.(1) The use of "nothing" and the negator (not/n't) negate the phrase. Negative concord occurs in many languages like Non-standard English, Afrikaans, West Flemish, Romance, Greek, Slavic, Hungarian and it attracted a lot of interest in both generative and pre-generative literature. Negative concord characterizes vernacular languages. This means it is used in the language's non-standard variants. It has already been existed in early modern English as well as late middle English. According to prescriptive grammarians, negative concord is an inappropriate language use sinc the sentence's components do not agree syntactically, so that negative concord is viewed as "a marker feature of language use". Negative concord was not only accepted during the Middle English era but was an obligatory phenomenon. Although this disappearance of negative concord in recent research, it can be accounted for natural linguistics. Negative concord in the 18th and 19th centuries became "a stigmatized feature" of unconventional speech because it is only used by speakers of lower social status. Anderwald (2002: 102-104; Nevalainen, 1998; 2006: 264 and Giannakidou, 2000: 457).

According to Trabajo (2016: 12) negative concord is divided into two subtypes: i-Dependent negative concord In the dependent subtype of negative concord, the negative forms take a single negative meaning, for instance:

2- You've never seen nothing like it.

Example No.(2) shows a prototypical case of the dependent negative concord since the sentence is negated by the use of "never" and the word "nothing" which can be replaced by the non-assertive "anything". ii- Independent negative concord In this subtype of negative concord, the negative forms show an independent negative force, as in:

3- Won't eat any Veggies, you know, none.

Negative forms in example No.(3) are independent because they cannot be replaced by the non-assertive forms, so that negative concord in this example shows an emphatic effect.

3.1 Types of negative concord

Negative concord can take two forms:

1-Negative Spread: Within its range, the negative element is distributed or "spread" over indefinite expressions, for instance:

4- Nobody said nothing to anybody.

In this example the negation of the indeterminate expressions is "morphophonologically" marked.

2-Negative doubling which refers to the co-occurrence of a negative element with a negative expression, as in:

5-I didn't see anybody.

In the above example, the negative marker "not" and the negative quantifier together yield a semantic negation.) (Swart, 2010: 203 and Wouden, and Zwarts, 1993: 202).

3.2 Classification of Negative Concord

Negative concord is classified into two forms Strict Negative Concord and Non-strict Negative Concord.

1- Strict Negative Concord

It means the obligatory co-occurrence of a negative marker with the negative indefinites regardless of where the negative indefinite is positioned. Strict NC is more familiar than non-strict one, because it is "a simple system" and the doubling is independent of word order. Strict NC occurs in many different languages like (Czech, French etc.) and in these languages the negative element lacks semantic contents. Depending on functional grounds, in strict NC languages the negative element may be left out when it is preceded by a negative expression, as in "Greek" with "oute kan" ("even"). If "oute kan" preceds the negativemarker "dhen" ("doesn't"), the latter may be leftout, but if "dhen" follows "oute kan" it cannot be removed.) (Deprez and Espinal, 2020: 113-115 and Zeijlstra, 2008: 22-23).

2- Non-strict Negative Concord

In non-strict NC languages like (English, Spanish etc.) the negative expressionsare not usually marked with a negative indicator, for instance Italian displays the non-strict variety of negative concord (6-a) and (6-b) as in:

6- a- Nessuno (*non) è venuto. Nobody (*NM) is came. "Nobody came"

b- Nessuno (*non) ha visto nessuno nobody (*NM) has seen nobody.

"Nobody saw anybody" In non-strict NC languages, the negative expression preceding the verb is opposite to the negative marker and is able to license NC with other negative expressions, so that the negative concord constrictions of this type are called "negative spread" (Iordâchioaia, 2010: 70). Although, strict NC is "a simple system" but non-strict NC lacks this simplicity so that it has been argued to be functionally motived too. Standardly, strict and non-strict parameter is applied to negative concord and applies to negative quantification too. This is explained in Dutch and English languages. In Dutch, the indefinite expression in strict NC is negative and occurs both before and after the finite verb and there is no standard negator, whereas in English it is non-strict although these options occur but it has a word order dependent alternative, for instance:

7- Nobody believes him.

8-*Anybody didn't see me.

9- I believe nobody.

10-I don't see anybody. (Deprez and Espinal, 2020: 113-115).

3.3 Negative Concord Vs. Negative Doubling

In both written and spoken English, double negation is employed mostly for emphatic purposes (Johnson, 2013). Double negation means the opposite of what is being said. negative+ negative = positive (WordReference.com, 2012). However, it may be unclear to the listener as to whether the speaker intended to emphasize a point or only give a basic negation. Additionally, as they are frequently used in informal English, it could contain grammatical expressions.

Negative concord has been defined as a phenomenon by which one or more negative elements occur in the sentence in order to convey a single negation. However, the terms "multiple negation" and "double negation" are interchangeable by Quirk et al (1985: 799). According to Tieken-Boon Van Ostate (1994: 358) and Tottie (1991: 453) double negation and multiple negation are differentiated, they only allow two negators to be used in a sentence, which is known as double negation (e.g., ne… not in older English).

The word "double negation" is used to describe a variety of situations in its conventional sense, as "not uncommon" which means "two negatives make an affirmative". In a double negation, each negator often maintains its identity, annulling rather than supporting the other. (Fisiak and krygier, 1996: 266) Negative concord characterizes the use of two or more syntactic negations to transmit a single semantic one " I ate nothing " which is reading of "I didn't eat nothing". However, in double negation each negation takes part to the semantic one (e. g" It is not the case that I ate nothing "). In negative concord reading a pair of grammatical negations (n't and nothing) in the following example convey a single negation:

11- Mary didn't eat nothing today.

The negator (not) and the negative element in this example are syntactic negations and they act to provide one semantic negativity this reading is a Negative Concord reading. However, forming double negation reading in the previous example each negation makes a unique semantic contribution. Both NC and DN can be interpreted as the following:

 1- NC: Maria ate nothing today =(alt: Maria didn't eat anything today)

2- DN: It is not the case that Maria ate nothing today = (she ate something.) Both paraphrases pertain to two distinct English grammatical types since negative concord is related to non-standard English whereas double negation is connected to native speakers of standard English.(Blanchette, Nadeu Yeaton and Deprez, 2018: 1).

Driven and Radden (1982: 166) distinguishes between Negative concord and Double negation in the "non-standard Negro English" shows an explanation of how "intra- and interlanguage" variation interrelate. He disproves the criticism which is made by "nonstandard Negro English speakers" that sentences such as (e.g "He don't know nothing " are illogical sentences, so that he differentiated between "standard and non-standard Negro English "Labov concludes that the dialect difference like most differences between the standard and non-standard forms is one on the surface form and has nothing to do with the underlying logic of the sentence. When a single negative is found in the deep structure, standard English converts (something) to the indefinite (anything). Non-standard Negro English converts it to (nothing) when speakers want to single the presence of two negatives they do it in the same way."

4. Negative concord in Arabic

Negative concord "is expressed when two negative constituents, a negative particle and a negative element contribute negation only once". Negative concord is a phenomenon which is fairly widespread between languages. The fundamental principle of negative concord is that a negation is conveyed by two components, a negative marker and an indefinite expression, which together form a single negation.(Al-Anazi, 2013: 21-23).

The phenomenon of negative concord is wide-spread in Modern standard Arabic (MSA) and Arabic dialects. Negative concord in modern standard Arabic (MSA) is a strict negative language, requiring that negative expressions be followed by negative markers. Standard English Non-standard English (Positive) "He knows something, He know something" (Negative) "He doesn't know anythin, He don't know nothing" (DN) "He doesn't know nothin, He don't know nothing" to yield only one semantic negation ((rather than, making negation on, their own in fragment answers)) (Alsarayreh, 2018: 1).

The—distribution--of negative ((words)) seems to be similar in both Arabic strict NC patterns and certain Slavic language patterns (e. g Polish and Russian). The occurrence of the negative expression within the negative particle never show the double negation interpretation. In the NC

languages, negation of the sentence is explained by the negative particle and the negative expressions are failed to express negation of the sentence, they are "not semantically active". The negative expressions in MSA never fail to express negation or cause double negation. Semantically, they make a significant amount of negation clear and they strengthen the semantic meaning of negation when they occur with it. (Al-Anazi, 2013: 42).

There is a number of negative expressions which are used in MSA like (?abadan (never) (by any/no means) (not at all), mutlaqan (never) (by any/no means) (not at all), batatan (never), qatt? Yyan, qattu, and ba?du (not yet) for instance:

12- Mary doesn't eat an apple at all. Maryamu la ta?kulu tufaaha ?abadan.

13- Kareem doesn't speak English at all.

Kareemun la yatakalamu alingliiziyyata mutlaqan. Examples No.(12 and 13) show that the indefinite adverbs such as (?abadan, mutlaqan) are negative expressions in MSA and they are associated with a negative marker in order to convey a single negation in the sentence. The main idea of the use of negative expressions in MSA is to strengthen negation (Alsarayreh, 2018: 3-5).

Although NC is more familiar in MSA, it is also wide-spread in Arabic dialects. In Levantine Arabic, there is a set of negative expressions which are classified into three groups according to Hoyt (2010). The first group of negative expressions is (?abadan, bilmara (never)). The negative expressions of this group serves two functions in Levantine Arabic. Firstly, they are used to "express negation in a sentence fragment and the fail to express negation only when they are used in full clauses because they need to be licensed". The second group which is called" minimizers" like (hawa and qEˇsal (nothing)) are idiomatic expressions show "a lack of minimum quantity". whereas the last group is" a scalar focus particle that is negative (wala(not one)) which explains a non-strict NC since they are not required to have a negative particle license. (Alanazi, 2013: 32-33).

In Palestinian Arabic variety negative concord takes place with the use of the determiner "wÊla" "(not) even one". Negative concord in Palestinian dialect" is generally subject to strict locality constraints ", so that the phrases which are formed with" wÊla" are called "wÊla phrases" and they are interpreted either as polarity sensitive indefinites (NPI- wÊla) or as negative quantifiers (NQ-wÊla) for instance:

14- Not even one of them saw me.

WÊla hada fihum ša:fni The NQ-interpretation of "wla phrases" in this example comes before the finite verb (saw) Similarly, "wÊla phrases" also occurs in fragment answers, as in:

15- What did he say to you? Nothing at all.

Šu gal-lak? WÊla iši: Preceding a sentential negative element "wÊla phrases" make the sentence to have a double negation, for example:

16-"There wasn't one day the food didn't please me! " or "The food pleased me every day".

WÊla yo:m ma ?ajabni ?al?akil Otherwise, NQ wla doesn't fall under the purview of negation, although it does happen in post-verbal positions where the verb is "thematically entailed," as in:

17-He is nothing huwa wÊla iši:

In the NPI-interpretation, "wÊla phrases" have a time interpretation as in:

18-I didn't give anything at all to even one of them Ma-gult wÊla iši:

wÊla la-hada fi: fum) (Hoyt, 2006: 49-50). The negative word "wÊla" expresses negation when it precedes the verb, but if it follows the verb it expresses a negative polarity item, for example:

19-Not even one of them saw me WÊla hada fihum ša:fni:

In this example, "wÊla" expresses negation because it precedes the verb "saw" (ša:fni:).

20-Not even one of them saw me Ma-šafuni:

wÊla hada fihum In example No.(20) wÊla is a negative polarity item because it follows the verb (saw) (šafuni:) However, Palestinian dialect has an ambiguity within the use of negative words because they have two interpretations either a negative existential quantifier or a polarity sensitive existential quantifier. At the same time, negative concord in Moroccan Arabic variety is expressed by the use of the determiner "hátta" (even), for example:

21-I didn't see even one person.

Ma-šáft hátta hada The negative words in Moroccan dialect are "uniformly interpreted as polarity sensitive existential ".

Negation in Moroccan dialect can be attached to the predicative stems or auxiliaries so that it is expressed as an" inflectional affix". The negative word "hatta" (even) doesn't express negation in its etymological history, for this reason it doesn't have a negative quantifier interpretation, it is developed from the "classical Arabic particle" hatta" which means "as far as" and developed other meanings like "in order to" and "even" " (Hoyt, 2005: 5- 6 and 21).

Hoyt (2010) compared the negative words of Moroccan dialect (hatta) (not even), (wæ:lu) (nothing), (wala) with the negative words of Levantine Arabic since they are similar and both of them express negation in sentence fragments.

In contrast, Jordanian dialect expresses both strict and non-strict negative concord patterns. The strict negative concord pattern is expressed by "negative words and yet phrases" and it needs to have a negative particle present along with the negative word and not with "yet phrases" for instance:

22- Mary doesn't eat apples at all.

Maryam mabtakil tuffh bilmarraThe negative word (bilmarra) with the negative particle (ma) in example No.(22) show a strict negative concord pattern. On one hand, the non-strict negative concord pattern is expressed by the use of the negative word "wala" because it is not required to be followed by a negative particle., for example:

23- No one came.

Wala wahad (*ma) d3a) (Alazani, 2013: 33-34).

5. An Analysis of Nagative Concord in Some Verses of the Holy Quran

Text 1

"قل إن كانت لكم الدار الآخرة عند الله خالصة من دون الناس فتمنوا الموت إن كنت صادقين * ولن يتمنوه أبداً بما قدمت أيديهم والله عليم بالظالمين)(البقرة: 94)

(Say if you had the hereafter with God purely without the people, then wish death if you are truthful * and they will never wish Him for what their hands offered, and God knows the wrongdoers)

She (Laen) came here as a tool for cutting and exile, so she wished for death on that. Abu Jaafar said: This verse , which protested by God to the Prophet Muhammad , peace be upon him to the Jews who were among the dorsolateral immigrant, And expose their rabbis and scholars. And that is because God, the Exalted be He, commanded His Prophet, may God bless him and grant him peace, to invite them to a just cause between him and them, as there was a disagreement between him and them. God also commanded him to invite the other group of Christians - as they disagreed with him in Jesus, may God's prayers be upon him, and argued about him - to a separation between him and them from the Mubahilah. (1)And he said to the group of Jews: If you are right, then you wish to die, then that is not harmful to you, if you are right in what you claim of faith and nearness to God. Rather, if you give your wish of death if you wish, then you will find relief from the tiredness of the world and its distraction and distress of its livelihood, and winning next to God in his paradise, if the matter is as you claim: that the hereafter is pure for you without us. And if you do not give it, people will know that you are invalid and we are right in our case, and our matter and your order are revealed to them. So the Jews refrained from answering the Prophet, may God's prayers and peace be upon him, knowing that she wished to die and perished, so her world was gone, and she became to eternal shame in her end. The group of Christians - who had argued with the Prophet, may God's prayers and peace be upon him, about Jesus, when they called for the Mubahala abstained from the Mubahila.

Text 2

(ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم قل إن هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير) (البقرة: 120)

(The Jews and the Christians will not be satisfied with you until you follow their religion, say that the guidance of God is the guidance, and if you follow their desires after the one who came to you of knowledge, you have no guardian or supporter from God)

And neither the Jews, O Muhammad, nor the Christians are satisfied with you at all, so leave the request for what pleases them and agree with them, and accept the request of God's pleasure in their supplication to the truth that God has sent you, because what you invite them to from that is

the way to meet with you on intimacy and the valuable religion . There is no way for you to satisfy them by following their religion, because Judaism is against Christianity, and Christianity is against Judaism, and Christianity and Judaism do not meet in one person in one case, and Jews and Christians do not meet to consent to you, except that you are a Christian Jew, and that is something that is never of you, because you are One person, and two opposing religions will not meet you in one case. And if there is no way for them to meet in you at the same time, you will not have a way to satisfy the two parties. And if you do not have a way to that, then you must guide the guidance of God who brings people together into familiarity with him.

Text 3

(لئن أتيت الذين أوتوا الكتاب بكل آية ما تبعوا قبلتك وما أنت بتابع قبلتهم وما بعضهم بتابع قبلة بعض ولئن اتبعت أهوائهم من بعد ما جاءك من العلم إنك إذا لمن الظالمين) (البقرة: 145)

(And if you came to those who gave the book with all the verses, they followed your kiss, and you did not follow their qiblah, and some of them followed the qiblah of others)

Say in the interpretation says: While I came those who were given the book each verse what followed your kiss nor are you accepted them and some poodle kiss some of Abu Jaafar said: I mean , so blessed Unnamed: While I come, O Muhammad, Jews and Christians, with all the proof and argument - a "verse " (89) that the right is what Jithm do, impose the transformation of a kiss in the holy house of prayer, to kiss the sacred mosque, which believed it, nor do they follow -With argument that they Bzlk- kiss Holtk it, namely , to go towards the sacred mosque.

Abu Jaafar said: And I answered " Lo " in the past from the verb, and her ruling is the answer to the future , analogous to her with "if" , so she replied with what she answered "if", To converge their meanings. &; The statement has passed away in the past. (90) And I answered "if" with the answer of faith. And the Arabs do not do that except in the case of punishment in particular, because the penalty is similar to an oath: that each one of them does not complete the first except for the last, and it does not take place on its own, and is not valid except with what is confirmed after it. When he began oath introducing a complimentary on the penalty, it became a "rallying" the first is like the right, and the second is like the answer to her, as it was said: "the age of Tqomn" It abounded "lam" from "your age" , until it became the character of the letters, was told as answered by faith, as The "lam" was a substitute for faith in the faith, excluding all

letters, other than the one by which the faith is most worthy. It indicates faith and does the work of answers, and all other answers of faith do not indicate faith for us. (91)She likened the " lam " in the answer to faith with faith, when he described us, and she answered her answer.

Text 4

(لا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ) (يس: 40)

And He - the Almighty - said:

(Neither the sun should be aware of the moon, nor the night before the day, and everyone in an orbit swimming)

is an indication of the accuracy of his order (Glory be to Him) in his being, and that this enormous universe proceeds in an order in the highest degrees of accuracy and good.

That is, it is neither right nor permissible for the sun to perceive the moon in its path and to meet with it at night.

Likewise, it is not correct or possible for the night to precede the day, as it crowds it out at its place or time, but every one of the sun and the moon, and the night and the day, walks in this universe with an exquisite system that God Almighty has determined for him, so that he does not precede others, or crowd them out in his course. .

Imam Ibn Katheer said: He   (the Most High) said: (The sun must not overtake the moon) Mujahid said: Each of them has a limit that does not count, and does not fall below it, if this authority comes, this is gone, and if this authority is gone, this authority comes. .

Ikrimah said: It means that each of them has authority, so that the sun should not rise at night.

And his saying: (And the night does not precede the day) he says: If the night is the night, it should not be another night, until the day is. .

And He (the Most High) said: (And everyone in an ark they swim) The Tanween in "each" is instead of the one added to it.

Al-Alousi said: The ark is the course of the planets, so called for its rotation, as the spindle washer, which is the round tree in the middle of it, and the ark of the tent, which is the round tree that is placed on the top of the pillar so that the tent is not torn apart.

That is, all of the sun and moon, night and day, in the midst of this universe, walk smoothly and easily, because the power of God - the Most High - prevents them from clashing, crowding or turbulence.

Text 5

(لا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ (الصافات: 47)

They have no orgasm, and they bleed from it)

And saying (not where Gul) says: not in this wine Gul, which is to assassinate their minds: says: Do not go this wine minds Harbhe as you go by the Wines people of this world if Cherboha Voktheroa of them, as the poet said ,

and is still the cup Tgtna

and go the first former was (2). And the

Arabs say: There is no foolishness, gossip, and idleness in it in one sense. The lifting of Gul did not focus without to enter a character trait between them and the Ghoul, as well as the Arabs do in exonerating if prevented between not name character from the qualities they raised the name did not Ansaboh, was likely to say (not where Gul) that interest him: it is not what upset them from the hated And that is because the Arabs say to a man who suffers an unpleasant matter, or attains a great intuition: So and so is a ghoul, and the people of interpretation differed in the interpretation of that, so some of them said: Its meaning: It does not contain a headache.
 Mentioned who said that:

Ali told me, he said: Abu Salih's supplication, he said: Tahani Muawiya, on the authority of Ali, on the authority of Ibn Abbas, his saying (there is no idleness in it) says: There is no headache. Others said: Rather, this means: there is no harm in it, so their stomachs complained of it.
 He said that as :

told me Mohammed bin Saad, said: bend my father, he said: discourage my uncle, he said: discourage my father, from his father, Ibn Abbas (not where Gul) said: wine is not a belly ache. Muhammad bin Amr told me, he said: Tna Abu Asim, he said: Tna Jesus; And Al-Harith told me, he said: Al-Hassan said: He said: We are all together, on the authority of Ibn Abi Najih, on the authority of Mujahid, who said : "There is no idolatrous in it .

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zaid said in his saying (There is no ghoul in it). He said: Ogre does not hurt the stomach, and the drinker of alcohol here complains about

his stomach.

A human being told us, he said: Thana Yazid. He said: Tana Saeed, on the authority

of Qatada (there is no idleness in it), he says: It does not have stomach ache, nor a headache.
Others said: This means: it does not fool their minds.

Text 6

(إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ) (البقرة: 6)

(For those who have disbelieved, either that you warn them or you did not warn them, they will not believe)

The Almighty says: (Those who disbelieve) that is, they cover the truth and cover it, and God Almighty has decreed that on them, whether they warn you or not, for they do not believe what you brought them to them, as the Almighty said: (Those who are rightfully attached to the word of your Lord will not believe even if every verse comes to them. So that they see the painful torment. " [Yunus: 96, 97] and He said concerning those who deny the people of the book: (And if you came to those who gave the book in every verse, they followed your kiss) verse [Al-Baqarah: 145] that is: For whoever God has written for misery will not be helped. And whoever misleads him, there is no guide for him, so do not dismiss yourself with regrets, and reach them with the message, so whoever answers to you will have the best luck, and whoever takes over, do not grieve for them and do not neglect you. (For you have to report, and we have the account) [Al-Raad: 40] , and (You are a harbinger, and God is the agent of everything) [Hood: 12]

6. Conclusions

1. The Similarities

1).Negative concord is found in both languages English and Arabic which shows that two or more syntactic negations convey a single semantic one.

2).Negative concord occurs in vernacular varieties in both languages.

3).Negative concord attracts a great deal of attention in recent researches as a prototypical phenomenon.

4).In both languages, negative concord is realized by the use of a negative particle and a negative indefinite pronoun.

2. The Differences

1). English negative concord occurs only in non-standard variety, whereas in Arabic it occurs in both standard and non-standard varieties. In other words, the double negation is an unconventional form where we emphasize a word by using two negative particles. It can also be used to express positive because two negatives cancel each other out to produce positive. Double negation is most frequently used in informal Arabic.

2).English is a non-strict negative concord language, while Arabic is a strict negative concord one.

3).Negation in Arabic carries a rich set of negative structures, whereas in English it is far more simple it only needs a few particles like (not, no or neither).

4).Semantically, despite not being a language of negative concord, English is known as a double negation language because the presence of a negative particle and a negative word in a sentence conveys an affirmative meaning. However, some non-standard varieties of English also possess the ability to express negative concord. However, the negative expressions in Arabic never lead to double negation, they are used to strengthen the meaning of negation in the sentence.

References

-Alanazi, Muqbil K**.** (2013). Negative Polarity Items and Negative Concord in Modern Standard Arabic. Doctoral dissertation, university of Arizona.

-Alsarayreh, Atef A. (2018). Negative Concord in Modern Standard Arabic. In Jordan Journal of Humanities and Social Sciences. Vol. 33, No. 2. Mutah University: Jordan.

-Anderwald**,** Lieselotte**.** (2002). Negation in Non-Standard British English: Gaps, Regularisations and Asymetries. London: Routledge.

-Austin**.** Iordachioaia**,** G. (2010). Negative Concord with Negative Quantifiers: A Polyadic Quantifier Approach to Romanian Negative Concord. University of Tubingen: Tubingen.

-Blanchette, F, Marianna Nadeu, Jeremy Yeaton and Viviane Dépréz. (2018). English Negative Concord and Double Negation: The Division of Labor between Syntax and Pragmatics. In Proceedings of Linguistic Society of America 3 (1): 53. 1-15.

- De Swart, H. (2010). Expression and Interpretation of Negation. Dordrecht: Springes.

- Deprez,V and M. Teresa Espinal (eds.).(2020). The Oxford Handbook of Negation. Oxford University Press: Oxford.

- Driven, R and Gunter Radden (eds.). (1982). Issues in the Theory of Universal Grammar. Gunter Narrvelg Tubingen: Tubingen. Fisiak, J and Marcin Krygier. (1996). Advances in English Historical Linguistics. Mouton de Gruyter: Berlin, New York.

- Giannakidou, A. (2000). Negative.... Concord? Natural Language and -Linguistic Theory. 18: PP. 457-523. Kluwer Academic Publishers. Netherlands.

-Grado, T. (2016). A Corpus-Based Analysis of Negative Concord in English. University of Huleva: Huleva.

-Hoyt, F. M (2005). Negative Concord in Two Dialects of Arabic.
    University of Texas: Austin.

 ---------- (2006). Negative Concord and Restructuring in Palestinian Arabic: A Comparison of TAG and CCG Analysis. University of Texas. Austin.

---------- (2010). Negative Concord in Levantine Arabic. PhD dissertation. University of Texas.

-Quirk, R, Sidney Greenbaum, Geoffrey Leech and Jan Svartvik. (1985). A Comprehensive Grammar of the English Language. Longman: London.

- Nevalainen, T. (1998). Social Mobility and the Decline of Multiple-Negation in Early Modern English. In Advances in English Historical Linguistics (1996), edited by Fisiak, J and Krygier, M, pp. 263-291. Mouton de Gruyter: Berlin / New York.

-Nevalainen, T. (2006). Negative Concord as an English "Vernacular Universal". Social History and Linguistic Typology. Journal of English Linguistics, Vol. 34, No. 3, pp. 257-278.

Proefschrift, A. (2004). Sentential Negation and Negative Concord. Amsterdam: Meertens Instituut.

-Wouden, T and Frans Zwarts.(1993).' A Semantic Analysis of Negative Concord' Proceedings of SALT3, Department of Linguistics. Cornell University: Ithaca.

-Zeijlstra, H.(2008). Negative Concord as Syntactic Agreement. University of Amsterdam: Amsterdam.