

Marked and Unmarked Mood of Verbs in English and Arabic: A Semo-Grammatical Study of Modal Auxiliaries in English and Arabic

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I. Introduction

Mood is the verbal property that indicates whether a certain item in the sentence structure is governed or not. A modal verb is, therefore, a type of verb used to indicate modality, such as likelihood, ability, permission and obligation. The current study gives a detailed semantic analysis about modal auxiliary verbs in English and Arabic. However, it is known that the semantic system of modal auxiliary verbs in English is well organized, whereas the system of these verbs is not. Accordingly, this study comes against the long-adopted view that marginalize modal auxiliary verbs in Arabic. It is palpable that Arabs and Arabists have been fairly cautious in the treatment of Arabic moods. They have not investigated the semantic ranges of Arabic verb moods, though their works are devoted to the treatment of tense and the historical evolution of the Arabic verb. They survey, in few pages, the verb-tense and verb moods with almost no semantic signification. In addition, they did not explore the intricate of relations that connect words together. Not only this, but most of them have even gone as far as to deny the existence of a system of moods in Arabic. In his book *The Syntax of Modern Arabic Prose* (1975:77), Cantarino claims that "Arabic has never developed a full system of moods". In fact, the Arabic modal system is not grammatical, rather it is mostly lexical. Therefore, any lexical unit that expresses a modal meaning can be part of the system regardless of its grammatical category. The study tries to list the modal auxiliary verbs in English and Arabic and the particles behaving like modal auxiliaries. It also

proves that certain particles, e.g. *على*, can be used independently of verbs realizing the meaning of obligation (cf. 1:B below).

The list of Arabic verbs presented is composed of modal auxiliary verbs and particles behaving like modal auxiliaries. It, therefore, categorizes some modals as particles and others as auxiliary verbs. Consider the following pair of examples:

1. A: چت ت ت ٹے ٹچ (1)
B: چھ ے ے ے اٹ اٹچ (2)

In (1:A-B) above, the items underlined belong to different parts of speech. Thus, in (1:A), the verb اكاد belongs to the category of verbs and realizes the meaning of nearness or proximity, while the particle على in (1:B) belongs to the category of prepositions and realizes the meaning of obligation.

It is noteworthy that the particle *على* in (1:B) above is used independently of verbs realizing the meaning of obligation. This particle is used to co-occur with the verb *يجب* in Classical Arabic (henceforth CA), but in Modern Standard Arabic (henceforth MSA), the particle *على* is used independently of the verb *يجب* to convey the meaning of obligation. In CA, the particles that have modal functions in the sentence are not formally classified as modal. In other words, they are not allocated as separate grammatical category based on their modal meaning, rather they are explained alongside other particles which do not denote modal meanings but which the traditional grammarians (cf. Sibawayhi 1988

(1) "Verily, the Hour is coming– and I am almost hiding it from Myself" (Tâ-Hâ:15/Al-Hilâlî and Khân, 1419:415).

(2) "... their punishment is half that for free women" (An-Nisâ:25/Al-Hilâlî and Khân, 1419:111).

and Ibn Faris 1997) used to cluster them together as part of the linguistic tradition of the language.

For the purpose of this study, the analysis carried out in this study is (i) semantic, because it describes modal auxiliaries in terms of their semantic functions, such as permission, possibility, necessity, obligation, ability, and (i) grammatical, because it helps make the list of modal auxiliaries closed, since semantics covers an open-ended list of modal utterances including non-modal verbs, adjectives, adverbs, or nouns, such as I think/ believe; it is possible/ probable; possibly/ probably; certainty/ possibility. The terminology adopted in explaining these categories is drawn from the classical description of these categories in Arabic. The study intends to find out how much of the overall meaning of an utterance has to be ascribed to the verbal mood, taking into consideration the affinity between the lexical meaning of the verb form and the implication designated by the whole utterance, particularly to the speaker's attitude.

The current study consists of four sections. The first section is presented as an introduction to the present study. The second section investigates auxiliary verbs in Arabic and accounts for the meanings distinguished by them and this section is subdivided into three subsections: the first of which deals with the auxiliary verbs of appropinquation, the second subsection discusses the auxiliary verbs of esperance and the third subsection deals with the auxiliary verbs of inchoateness. The third section lists the particles that can function like auxiliary verbs and accounts for the meanings distinguished by them while the fourth section is dedicated to the main conclusions arrived at in this study.

2. Modal Auxiliaries in English

It is agreed upon that modal auxiliaries in English are "may, can, must, ought (to), will, shall, need, dare, might, could, would and should" as Palmer (2001:100) puts it. However, Quirk and Greenbaum (1973:37) state that "used to" is a marginal modal auxiliary verb that always takes the *to*-infinitive and occurs only in the past tense. Huddleston (1976) maintains that these modal auxiliaries have nice properties of their own which other verbs lack. These properties can be shown as follows:

- a) They do not co-occur: there is no **will can come*, **may shall be*.
- b) They have no *-s* forms for their third person singular: there is no **he oughts to come*. The form *wills* exists, but as a form of the lexical verb, as does, in entirely different senses. Also *dare* has forms with and without *-s*: *he dares to come*, or *dare he come*? This suggests that it functions both as a lexical verb and as a modal.
- c) They have no non-finite forms: there is no **to can*, **canning* or **I hope to can come tomorrow*.
- d) They have no imperatives: there is no **can be here!* or **must come now!*
- e) *Must* has no morphologically past tense form, although the others do (*could*, *should*, *might*); of those forms, only *could* is used to refer to past time; though all may occur in reported speech.

3. Classification of Modal Auxiliaries in English

Leech (1987:82) states that "an auxiliary verb is a verb used in combination with a main verb, to indicate the mood, tense, or aspect of the action denoted by the main verb. It has no complete meaning of itself". In view of that, English modal auxiliaries are divided according to the modal meaning they denote. The following discussion provides a detailed analysis about these verbs:

3.1 Can/ Could

Halliday (1970:320) states that the modal verb 'can' serves two meanings:

- I. Ability, e.g.
 2. He can speak Arabic, but he cannot speak English.
 - II. Permission, e.g.
 3. Can I go to the classroom with you?
- In addition to the functions distinguished above, 'can' denotes one more function which Quirk and Greenbaum (1973:53) call:
 - III. Theoretical possibility, e.g.
 4. The street can be blocked.

In (4) above, one can say that it is possible to block the street.

To greater extent, 'could' is similar to 'can', but the ability distinguished by 'could' is past and the permission is present as Leech (1971:207), e.g.

of the event denoted by *أولى* without the presence of the threat intended by *أولى*.

2. 1. 5 ألم (nearly be about to)

Most, if not all, traditional grammarians of Arabic did not categorize the verb *الم* under the class of the appropinquation verbs.

However, the verb *الم* can be used as a lexical and as an auxiliary verb. Being an auxiliary verb⁽⁷⁾, it distinguishes the meaning of proximity as in:

23. *الم الكاس ان يتدفق ماءً* (the glass was about to overflow).

In (12) above, *الم* is used to denote the meaning of nearness of event. Though it indicates proximity, the meaning conveyed by *الم* is still incomplete. Hence, *الكاس* does not in fact overflow. The event in (12) above is not achieved, because of the pretrial temporality explored by *الم* (cf. Al-Fairûz Âbadi, 1980:393).

2. 2 Verbs of Esperance

These include *عسى* and *اخلوق* which can be shown as follows:

2. 2. 1 عسى (might be)

Three meanings of this verb can be distinguished:

I. Volition, e.g.
24. *عسى عسى كذا وكذا*⁽⁸⁾

In this example, the verb *عسى* is used to indicate a looked-for need with a future conjecture. It is to be noted that this verb has also been used to indicate:

II. Possibility, e.g.
25. *عسى لو وكذا وكذا*⁽⁹⁾

In (14) above, the verse carries two possibilities: (i) it either achieves the wish intended as being

ومنها "الم" وقد ورد في الاثر: (لولا انه شيء قضاه الله 7)

Among the verbs of appropinquation is *الم* as best instantiated by Athar in: "if it were not Allah's (SWT) management, it would have taken his patience", and there is no need for using such verbs without the necessity, though they can be used.

(8) "So patience is more fitting (for me). May be Allah will bring them (back) all to me. Truly He!

useful or (ii) it realizes the second desirable possibility.

III. Intention, e.g.
26. *عسى لو وكذا وكذا*⁽¹⁰⁾

The verb *عسى* in this verse is used to indicate some intention which is often combined with the sense of prediction with the verb *لعل*.

2. 2. 2 اخلوق (might hopefully be)

Al-Awawda (2011:34) states that the meanings distinguished by *اخلوق* are:

I. Possibility, e.g.
27. *اخلوق السماء ان تمطر* (it might rain).

Sibawayhi (1988:157) mentions that the verb *اخلوق* in this example reflects the speaker's hopeful speculation of the action of raining. Mostly like *كاد*, the verb *اخلوق* can also be used hopefully to denote the meaning:

II. Proximity, e.g.
28. *اخلوق التلميذ ان يجتاز الامتحان* (the pupil might pass the exam).

In (17) above, Ibn Ausfoor (1972:99) and As-Samarrae (2000:273) writes that the verb *اخلوق* is often accompanied by the particle *ان* denoting the speaker's conjecture with the desirable proximity of the action.

2. 3 Verbs of Inchoateness

To begin with, verbs of inchoateness in Arabic denote an event in a pretrial form with a present indication. As-Samarrae (2000:283) states that:

"وهي الدالة على البدء بالفعل والقيام به، وهي: شرع وطفق وعلق".

As the title suggests, the verbs of inchoateness all have the meaning of instigating the action. Therefore, Ibn Faris (1972:125) states that these verbs are complementary to what comes next to them⁽¹¹⁾. In this respect, they trigger the starting

Only He is All-Knowing, All-Wise" (Yûsuf:83/Al-Hilâlî and Khân, 1419:315).

(9) "Make his stay comfortable, may be he will profit us or we shall adopt him as a son" (Yûsuf:21/Al-Hilâlî and Khân, 1419:306).

(10) "It may be that Allah will restrain the evil might of the disbelievers" (An-Nisâ:123/Al-Hilâlî and Khân, 1419:315).

(11) اما معنى هذه الافعال هو ان يناط الشيء بالشيء العالي 11
ثم يتسع الكلام فيه والمرجع كله الى الاصل.

point of the event subsequently following them. Al-Awawda (2011:35) mentions that افعال الشروع are best described by Hasan (1974:620):

"لما كانت هذه الافعال الماضية دالة على الشروع، كانت ماضية في الظاهر فقط، ولكن زمنها الحال، وزمن المضارع الواقع في خبرها مقصور على الحال ايضاً؛ ليتوافقا فيتلأئم معانها. ويقول النحاة: ان هذا هو السبب في عدم اقتران خبرها ((بان)) المصدرية؛ اذ ((ان)) المصدرية تخلص زمن المضارع للاستقبال، وافعال الشروع تدل على الزمن الحاضر فيقع التعارض بينهما".

These verbs are used pretrially to denote the meaning of starting the action in a perfect form with an imperfective denotation. Most Arabic grammarians mention that these verbs are not used with المصدرية (i.e. to-infinitive) because the use of ان المصدرية converts the present simple into a future temporality, while the so-called verbs of inchoateness serve current purposes. This can be illustrated as follows:

39. شرع المغني يجرب صوته وطفق يصلح كمانه وعلق
يوائم بين رنات هذا ونغمات ذلك
(the songster began trying his voice, repairing his violin and pertaining the tones of this and that instrument).

In (18) above, the use of شرع denotes an immediacy function, while the verbs طفق and علق denote the meaning of continuity. In addition, the events resulted in using these verbs, unlike esperance and appropinquation verbs, shall truly be accomplished. So شرع المغني يجرب صوته means that the songster has already began singing. Hence, As-Samarrae (2000:283) writes:

"ان الفاعل ابتداء في التجربة فعلا وبأشراً اولها حقيقة ومرجع هذا الفهم يدل على سبب تسمية النحاة لـ((فعل الشروع)) بريدون: انه الفعل الذي يدل معناه على اول الدخول في الشيء وبدء التلبس به وبمباشرة"

Indeed, the doer has already initiated the action. Thus, the necessity instigating grammarians to call such verb as فعل الشروع is that they believe that this verb displays the doer's involvement inchoateness in the action.

3. Particles Behaving like Auxiliary Verbs

Ibn Faris (1997:50) states that a particle is a part of speech which is neither a noun nor a verb but is nonetheless meaningful. According to the Arabic traditional grammarians, a particle can be defined as follows:

"وحرف جاء لمعنى ليس باسم ولا فعل" (Sibawayhi, 1988:12).

"What comes for a meaning yet is neither a noun nor a verb"

"ما لم يحسن له الفعل ولا الصفة ولا التثنية ولا الجمع ولم يجز ان يتصرف فهو حرف".

Ibn Faris (1997:50) writes that Al-Akhfash mentions that particle "is neither a subject to a verb nor an adjective, neither can it be dual nor plural and nor can it be conjugated— then it is the particle".

To sum up, an Arabic particle is presented as a grammatical component that has a meaning in the sentence in which it occurs, yet it is neither a verb for it has no time reference nor a noun as it does not denote any abstract or concrete entity.

3. 1 Particles Denoting Emphasis

There are two particles that assign the emphatic function in the sentence. These are ان and قد plus the perfective verb.

3. 1. 1 The Particle ان (truly)

Cantarino (1975:227) defines ان as a demonstrative component with "an emphatic interjectional character". He maintains that this particle is used "to direct the mind of the listener toward a specific noun in the accusative case on which they exert their governing emphatic influence". Ibn Faris (1997:91) writes:

30. "المعنى في ان زيد قائم ثبت عندي هذا الحديث".

In this example, the particle ان is inserted in the nominal clause so as to denote a sense of confirmation to what has been mentioned previously.

Besides, Ibn Faris compares the particle ان with the verb 'confirm'. So, if someone tells: ان زيد قائم this means it is confirmed to the listener that 'Zaid is standing'.

Emphasis in Arabic can be defined as follows:

"التوكيد هو تثبيت الشيء في النفس وتقوية امره والغرض منه ازالة ما علق في نفس المخاطب من شكوك واماطة ما خالجه من شبهات" (Al-Antaki, 1969:264).

"Emphasis is, therefore, the confirmation of something in one's self and support its case in order to eradicate doubts in the addressee's mind

and remove confusion in his thoughts" (see also Hasan, 1974:631 and Bloch, 1986:102).

3. 1. 2 The Particle قد + perfective verb⁽¹²⁾

The particle قد has an emphatic effect on the utterance it precedes. Ibn Faris states that قد is a predictable answer and this is why it often appears at the beginning⁽¹³⁾.

Ibn Hisham mentions that the particle قد is used to: (i) confirm the realization of an action expected for a particular time. The best example used is:

31. قد قامت الصلاة قد قامت الصلاة (the prayer has been commenced).

In this example, people are expecting that the prayer shall be due soon⁽¹⁴⁾. The second meaning which Ibn Hisham conveys is to (ii) to denote the immediacy of accomplishing an action in question, as in:

32. سأل هل قد رأى احدا (he asked him if he has seen someone).

To conclude, the use of the particle قد in this example serves to confirm the verbal action with a pretrial value as having been accomplished at the time of speaking. This is advocated by Ryding (2005: 450) who mentions that the use

(12) Haywood and Nahmad (1965:100) state that "the particle قد is used before the perfect verb. It is a confirmatory particle, which may make the verb definitely past perfect. However, this particle may also make the verb pluperfect according to context".

(وليس من الوجه الابتداء بها الا ان تكون جوابا للمتوقع، 13) وقوله عز وجل: جاء ب بچ على هذا المعنى، لان القوم توقعوا علم حالهم عند الله تبارك اسمه فقبل لهم: جاء ب بچ والحقيقة (Ibn Faris, 1997:114).

It is inappropriate to start with قد unless it is used as an answer for something mentioned previously. Allah (SWT) said: "Successful are indeed the believers" (Al-Muaminûn:1/Al-Hilâlî and Khân, 1419:315) as those concerned anticipated to be informed about their situation by Allah (SWT), so they were told: the believers prevailed.

(من معاني قد التوقع، قال الخليل: "قد فعل" لقوم ينتظرون 14) الخبر وههنا قول المؤمن "قد قامت الصلاة، قد قامت الصلاة" لان الجماعة منتظرون لذلك، وقد تقول: "قد ركب الامير" لمن ينتظر ركوبه (Ibn Hisham, 1999: 674).

Among the meanings of قد is expectation. Al-Khalil said: it might be said "he has done" to

of the particle قد "serves to confirm the meaning of the past tense by emphasizing that the action did indeed happen" (cf. Haywood and Nahmad, 1965:100).

3. 2 Particles Denoting Possibility

These include such particles as لعل، ربما and قد plus the imperfective verb form.

3. 2. 1 لعل

According to Ibn Hisham (1999:416), the verb لعل is used to denote either a hope for something optimistic or waiting something which one is afraid of. Regarding the definition of لعل, Arab traditional grammarians make a clear-cut distinction between hoping for something and wishing it to happen, as this verb is used to denote the former but not the latter⁽¹⁵⁾. Ibn Aqeel mentions that hoping for something comes only with things that can really happen, while wishing for something to happen can be used for what can/cannot happen in reality⁽¹⁶⁾.

Besides, Ryding (2005:428) states that the particle لعل is one of ان's sisters whose meaning is similar to ربما. He says that the meaning of this verb can translated into English as 'perhaps'. Cantarino (1975:238) describes لعل as "a particle

people waiting such news, likewise the call to prayer "the prayer has been commenced" because the Muslims concerned are waiting for that. Besides, you might say: "the emir has mounted" to those who were waiting the emir's mounting.

(ولعل للترجي في المحبوب وللإشفاق في المحذور ولا 15) يمكن ان تدخل الا على الممكن فلا يقال: "لعل الشباب يعود يوما".

The verb لعل is used to indicate desirably hoping for something that can be achieved. In addition, it cannot be used with cases that are impossible to happen, thus one cannot say: "if only could the youth come back again". (Al-Andalusi, 1998:1240)

(ولعل للترجي والإشفاق، والفرق بين الترجي والتمني هو 16) ان التمني يكون في الممكن نحو: "ليت زيدا قائم" وفي غير الممكن مثل قول ابي العتاهية (1960:50) "فيا ليت السباب يعود يوما". واما الترجي لا يكون الا في الممكن وههنا لا يمكن ان نقول: "لعل الشباب يعود يوما" والفرق بين الترجي والإشفاق هو ان يكون الترجي في المحبوب مثل قولك: "لعل الله يرحمنا" (Ibn Aqeel, 1980:318) والإشفاق في المكروه نحو قولنا: "لعل العدو يقدم".

of emphatic uncertainty". However, it is to be noted that the particle *لعل* undergoes a considerable semantic alteration in MSA and especially in journalistic style. The following article is a case in point:

ان وجود اميركا في ديارنا حدثا لم يكن عابرا ابدا فالحشود التي نزلت الى شوارع نيويورك لشهور مضت كانت تقول شيئا. *لعل* صوت تلك الحشود لم يصل الى هنا رغم الشاشات الكبيرة ورغم العناوين العريضة التي نشرتها اغلب الصحف (الجزيرة: 2016/5/22).

For American troops to be on our doorstep is not an arbitrary event. The crowds that took to the streets of New York were saying something. Despite appearing on TVs and grabbing most of the headlines of newspapers, their calls did not reach here.

The text above explains the semantic transformation of the verb *لعل* in modern written Arabic. In his statement, the writer is absolutely not in a position to hope that the crowds' calls will neither be heard in his world nor is he assuming anything to take place in the future because he is undoubtedly talking about an obsolete event. In fact, Cantarino's (1975:239) term "emphatic uncertainty" hits the nail on the head, for it denotes a sort of logical conjecture from the preceding utterance as to what comes next. Pragmatically, there is more to the verb *لعل* than to the logic to convey of what is to be expected. To put the same thing in everyday terms, the writer is not directly deducing what will happen from what has been mentioned before. Rather, the writer expresses some certainty by means of a particle supposed to be used to explore uncertainty. Therefore, the writer is ironically emphasizing a particular

point that he wishes to tell throughout his so-called statement.

ربما 2. 3

Zayed (1983:150) states that *ربما* occurs before the perfective verb only, for it indicates reduction and one can know the point at which something is decreased when they are familiar with it and that is possible only for something perfective and not for a future event since no one is capable of predicting the future⁽¹⁷⁾.

Cantarino (1975:225) mentions that the particle *ربما* expresses an idea about an action that takes place in the past only. Besides, the pretrial meaning used is taken out of the perfect tense with which *ربما* is used. For Hasan (1974:525), the possibility for *ربما* to take place before the imperfective verb is entirely unaccepted, except when it expresses the denotation of the action being most certainly accomplished as if it had the meaning of the perfect tense⁽¹⁸⁾.

ايا تكن الجهة التي تقف وراء هذا التفجير – وقد يشار الى جهة محترقة، وربما الى تنظيم القاعدة – فان اللبنة الاساسية لتلك الهجمات المسلحة في العراق لا تزال تلك التي استطاع الرئيس السابق صدام حسين ان يحافظ عليها من بقايا نظامه الذي دمرته اميركا عام 2003. (الجزيرة: 2015/4/9).

Whatever the party in charge for this detonation – it might be a professional party, or may be Qaeda – the basic adobes of the armed attacks in Iraq remain the same as those maintained by the former president Saddam Hussein from the remnants of his government that was destroyed by America in 2003.

It is to be noted that the difference between *قد* and *ربما* is that the former precedes the

(واكثر ما تدخل "رب" على الفعل الماضي وذلك لان 17) التقليل والتكثير انما يكونان فيما عرف وحده والمستقبل مجهول ومن ثم قال ابن هشام في قوله تعالى: *چپ پ پ پ پ پ نچ* انما جاز لان المستقبل معلوم عند الله سبحانه وتعالى كما لو كان ماضيا (Ibn Hisham, 1999:444).

The particle *ربما* is mostly used before the perfect verb, for the decrease and increase of an action are possible only for something known and the future is unknown. Ibn Hisham then explained the Quranic verse "the infidels might want" (see also (Al-Hijr:2/Al-Hilâlî and Khân, 1419:338) as an appropriate verse since future and past are dealt with by Allah (SWT) as if they were one tense.

(ان دخول ربما على الفعل المضارع وعلى الجملة 18) الاسمية امر نادر لا يقاس عليه الا اذا كان معنى المضارع محقق

الوقوع قطعاً ولا شك في حصوله وكأنه بمنزلة الماضي من حيث حصول التحقق وصار امرا مسلماً بحصوله واما في غير ما سلف فهو امر لا يمكن التفكير به حتى. وههنا كان الاكثر لها ان تدخل على الفعل الماضي لانها دلت على معنى التقليل والتكثير ولا يمكن الحكم باحدهما الا على شيء قد عرف (Hasan, 1974:252).

The particle *ربما* is rarely inserted in the imperfective tense and the nominal clause, except when the meaning of the imperfect tense is undoubtedly achieved as if it were past that takes place in the past and becomes a fact. Other than what was mentioned, *ربما* can be inserted in the perfect tense since it denotes decrease and increase and specifying either of these is probable for what is known.

(قال تعالى: چڱو ڳوٺ ۾ ڳوٺ جو ڄاڻو ۽ چڱو ڄاڻو ۾ ڄاڻو) (هشام 1999:274): اي ان ما يڪون عليه الناس هو اقل معلومات الخالق سبحانه وتعالى.

Allah said: "To Allah belongs all that is in the heavens and the earth. He best knows what is

your situation" (An-Nûr:64/Al-Hilâlî and Khân, 1419:478), i.e., their situation of the people is what the most High Allah (SWT) best knows the least.

imperfective verb. According to Cantarino (1974:70), قد is used in this sense to "emphasize the verbal action as being incomplete and consequently, uncertain. This, in turn, leads to its use as a definite expression of uncertainty".

Ryding (2005:451) writes that when "used with the indicative present tense, قد implies possibility", translating it into English as 'may' or 'might'. For example:

34. A: قد تكون أكثر أهمية (it might be of greater importance).

B: قد تتخذ اشكالا مختلفة (they may adopt different shapes).

Ryding's قد as 'may' or 'might' above is a good example of the inconsistency about the use of قد in MSA. There is no specific assumption that Ryding bases his argument on that قد can stand for both 'may' and 'might', nor does it seem to be a reliable assumption since 'may' and 'might' denote different modal meanings especially when tense reflections are not an issue. Hence, قد denotes a lesser degree of possibility than the English modal 'may' and, thus, it is closer to 'might' in that sense.

3. 3 Particles Denoting Obligation

The classical grammarians have no specific class to put the particles denoting obligation apart from other grammatical classes according to their meanings. The main lexical units that belong to this category are يجب and على.

3. 3. 1 يجب (must)

There are no classical accounts in Arabic that explain the meaning and uses of the verb يجب due to the fact that this verb is classed as a main verb regardless of its modal meaning. However, there is a recent account that sheds some light on the uses of verbs, prepositions and other modalized expressions with comparison to the English corresponding modal auxiliaries.

However, Abdel-Fattah's (2005:46) study is as an important step towards a better understanding

(20) Abdel-Fattah claims that يجب resembles the English 'have to' in that the deontic meaning expressed is 'external'; the speaker's involvement in the speech act is indirect in the sense that they are not the one laying the obligation

(21) Zayed (1983:117) states that each of the above examples is interpretable as expressing

of such Arabic modals and expressions. He describes the English 'must' as a verb that denotes subjective necessity or obligation and says that the particle يجب expresses that type of obligation⁽²⁰⁾. The extent to which the speaker is involved in what is called obligation can be illustrated as follows:

35. يجب ان ادرس والا سأرسل (I must study, otherwise I will fail).

36. يجب ان تقف عندما ترى الإشارة الحمراء (you must stop when you see the red light).

Example (24) above suggests that the obligation necessity of the proposition intended (i.e. the speaker's studying) arises from his wish to avoid the unpleasant result of not carrying out the action concerned⁽²¹⁾.

In example (25), a similar interpretation can be provided where the proposition meant to convey is necessitated by a desire to avoid having an accident which is provable by the context, depending on the speaker-listener's conversational co-operation and their knowledge of the world⁽²²⁾.

3. 3. 2 على (must)

على is not dealt with as a modal particle in the grammars of the CA. In CA, the particle على co-occurs with the verb يجب. In MSA, it occurs independently of the verb يجب to denote obligation. Abdel-Fattah (2005:41) states that the particle على can stand for both 'must' and 'should', though it lacks a sense of caution that can be denoted by the English 'must'.

The degree of obligation conveyed by على in MSA styles resembles that conveyed by the English 'should'. According to Groefsema's (1995:62), what the verb 'should' means is that there is at least a set of propositions—propositions entailed by it. The following is a text of how this can be the case:

فلماذا الهجوم الشامل في اتجاه واحد؟ والمعارضة في الاتجاه المعاكس تحت نفس القضية ونفس الشعار. اليس في هذا ما يكفي

two states of affairs: one of them is (Y) which is described as being necessary by means of the modalized expression يجب and

(22) The second one is (X), which may or may not be explicitly mentioned, which is interpreted as necessitating or requiring (Y).

من الدلائل لايقاظ العرب بان المؤامرة اكبر من شعارتها وانها تستهدف الجميع؟ وانه على السياسة الدولية التحرر من القيود الفنية المرتبطة ببنية رأس المال الصهيوني الذي يقامر ويغامر بالارواح العربية لحساباته الاستغلالية المريضة (الجزيرة: 2015/3/27).

Why is that mass attack in one direction and the opposition in the opposite direction, though both survive under one motto. Is not that an ample evidence to waken Arabs that the conspiracy is much larger than its mottoes and it targets everybody? And the international politics should break free from all the shackles of domination of single group allied to Zionist Capital that gambles with the Arabs' souls for the profit of its exploitive sick intentions (Al-Jazeera: 27th March 2015).

It is worth mentioning that traditional grammarians of CA claim that the preposition *على* should not be separated from the verb *يجب* (cf. Jarjour, 2006:171). However, this view is entirely rejected for two important causes:

- a) The preposition *على* is regarded as separate part of speech by the traditional grammarians themselves as well as modern grammarians⁽²³⁾.
- b) Prepositions have no syntactic function as *حروف جر* because this is an attribute for the part of speech rather than the syntactic function denoted.
- c) Most of the Quranic verses provide a conclusive evidence that *على* can stand alone meaningfully, e.g.

37. ⁽²⁴⁾ *عَلَىٰ كَيْفٍ*

As (26) shows, the preposition *على* in this Quranic verse is used apart from the verb *يجب* denoting a modal function which is obligation. Accordingly, the Quranic verse definitely invalidates the traditional view of *على* as being reliant on *يجب*.

Conclusion

We conclude that mood is the verbal property showing whether any element in the sentence structure is governed or not. It can be sub-

divided into marked and unmarked mood. We come to know that Arabic modal system is not grammatical, rather it is mostly lexical. The study deals with the auxiliary verbs in Arabic and the particles functioning like modal auxiliaries and accounts for the meanings distinguished by them.

The study also deals with the auxiliary verbs of appropinquation, the auxiliary verbs of Esperance and the auxiliary verbs of inchoateness. The study also states that there are certain verbs and particles in Arabic that can function like English auxiliaries.

Accordingly, the current study focuses on the existence of mood (marked and unmarked) in Arabic. Finally, marked mood in Arabic is composed of modal auxiliary verbs and particles.

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(23) As-Saqi (1977:262) mentions that prepositions should be classed as separate part of speech as having different functions from the functions of nouns, verbs, adjectives, etc.

(24) "... their punishment is half that for free women" (An-Nisâ:25/Al-Hilâlî and Khân, 1419:111).

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