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 Arabsts have been fairly cautious in the treatment of Arabic moods. They have not investigated the sematic 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:

In (1:A-B) above, the items underlined belong to different parts of speech. Thus, in (1:A), the verb 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 بجب in Classical Arabic (henceforth CA), but in Modern Standard Arabic (henceforth MSA), the particle is used independently of the verb بجب 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) &}quot;Verily, the Hour is coming– and I am almost hiding it from Myself" (Tâ-Hâ:15/Al-Hilâlî and Khân, 1419:415).

^{(2) &}quot;... 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 sematic 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 appropinguation, 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' is serves two meanings:

I. Ability, e.g.

2. He <u>can</u> speak Arabic, but he <u>cannot</u> speak English.

II. Permission, e.g.

3. <u>Can</u> 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 <u>can</u> 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. 5. I never <u>could</u> play the piano. (past ability)

6. <u>Could</u> I smoke in here? (present permission)

3. 2 May/ Might

Lyons (1977:792) states that 'may' and 'might' denote the following meanings:

- I. Permission, e.g.
- 7. You <u>may</u> use my pen if you like.
- 8. <u>Might I smoke in here?</u>

It is to be noted that Quirks and Greenbaum (1973:54) claim that the use of 'might' to indicate permission is rare. Besides, the possibility function of 'might' is theoretical and/or factual, e.g.

- 9. What he says <u>might</u> be true.
- II. Possibility, e.g.
- 10. The street <u>may</u> be closed.
- 11. We <u>might</u> go to the theatre.

3. 3 Shall/ Should

Robberecht and Van Peteghem (1982:8) state that 'shall' has three basic functions, which can be represented as follows:

- I. Intention, e.g.
- 12. We shall let you know our decision.
- II. Willingness, e.g

13. He shall get his money.

III. Insistence, e.g.

14. The vendor shall maintain the equipment in good repair.

IV. Obligation and logical necessity, e.g.

15. They should be home by now.

V. Contingent use, e.g.

16. We should love to go abroad if we had the chance.

Classification of Modal Auxiliaries in Arabic

As-Samarrae (1976:111) states that there are certain verbs and particles in Arabic which can

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

(4) "So they slaughtered it though they were near to not doing it" (Al-Baqarah:71/Al-Hilâlî and Khân, 1419:15). function like English auxiliaries. These verbs can be divided into three categories according to the modal meaning they denote:

2. 1 Verbs of Appropinquation

Verbs of appropinquation include کاد کاد, کاد and الم اولی , هلهل

2. 1. 1 کاد (be about to)

Al-Hadithi (1975:95) writes that کلا distinguishes three meanings:

 III.
 Proximity, e.g.

 13.
 چٽ ٿ ٿ

In (2) above, the verb $|\lambda|$ is used to indicate the proximity of the action of hiding.

It is to be noted that some grammarians (cf. Al-Awawda, 2011:10) state that $|\lambda| \ge 1$ in this verse literally means $|\lambda| \le 1$ want', in which case it has the meaning of willingness.

IV. Negation and Affirmation, e.g.

14. چچ چ چچ⁽⁴⁾

A closer look at (3) reveals an entire paradoxical meaning. This means that the negation of one clause reflects the affirmation of the other and vice-versa.

It is to be noted that some grammarians (cf. Yaqoot, 1989:52 and As-Samarrae, 2000:279) state that negation of Δl does not necessarily apply its affirmation. This, however, is an ill statement because it denies the meaning of (3) above and the meaning of the following hadith:

Again the negative particle \forall shows the same result in (3). Hence, this enhances the view that the negation of $2 \downarrow c$ decides its assertion and vice-versa.

V. Possibility, e.g.

16. <u>کاد</u> المعلم ان یکون رسولا (the teacher was about to become a messenger).

(5) Al-Bukhâri: (2011:436) said: "Abu Bakr (RAA) was about not turn, but he did turn". Al-Sulh Section: 53/Hadith No. 2690.

^{(&}lt;sup>5)</sup>"وكان ابو بكر <u>لا يكاد</u> يلتفت في الصلاة فالتفت" 15.

In example (5) above, the verb 2ℓ indicates some possibility. In fact, the teacher was about to, but did not become a messenger.

(be about to) اوشك/كرب 2. 1. 2

The verbs كرب and اوشك relatively suggest the same meaning. They are often used interchangeably (cf. Hasan, 1974:615). Their meanings can be shown as follows:

I. Hastening, e.g. A: اوشك الرجل في السير) the man hurries in 17. walking)

B: خذ رجليك باكراب (hurry up)

in (6: A-B) are used اكراب the verbs synonymously. In (6-A), the verb او شلك means, as (Aj-Jawhari, 1984:1615) believes, haste. As for in (6-B), it relatively has the same meaning اكراب as او شك (see also Al-Ayni, 2005:32).

II.

Possibility, e.g. او شك الطالب ان ينجح (the student was about 18. to pass the exam).

In (7), the action was on the verge of completion but it has not yet been accomplished. Hence, the verb او شك means 'to be at the point of'.

Regarding كرب, it denotes the proximity of an action. In this sense, it indicates what Quirk et al (1985:223) terms 'epistemic possibility' which "denotes the possibility of a given proposition's being or becoming true" (cf. Moshref, 2012:121). In the following example, though denoting possibility, yet it is true that the sun shall set.

the sun was about set). كربت الشمس للمغيب 19.

(be about to) هلهل 2. 1. 3

I. Proximity, e.g. I was about to recognize) فلهلت ادرك العير 20. the caravan).

The verbs هلهل in (9) refers to the propinquity of the action of recognizing the caravan. Al-Awawda (2011:18) states that this verb is sometimes used interchangeably with the verb کاد because it has the same meaning as کاد.

(6) "Woe to you [O man (disbeliever)]! And then (again) woe to you. Again, woe to you [O man (disbeliever)]! And then (again) woe to you"

Besides, As-Samarrae (2000:283) mentions that is often used to give the addressee هلهل an indication of deliberation. Accordingly, this meaning can be called as:

II. Respiting, e.g.

take it easy with your) <u>هلهل</u> بصحبك لمصابهم 21. mates for their accident).

In this example, there is the implication that the speaker is advocating a certain form of behaviour. Thus, the verb هلهل typically suggests that the speaker is exercising the action of prorogating something. Consequently, it indicates conferring the one responsible another chance.

2. 1. 4 أولى (nearly be about to)

Aj-Jawhari (1984:2528) and Ibn Faris distinguishes اولى distinguishes

two basic combined meanings, e.g.

⁽⁶⁾ چک گ <u>گ</u> گ <u>ڳ</u> گې گچ 22.

In (11) above, two meanings of the verb اولى can be distinguished. The first meaning is 'threat', while the second meaning is 'proximity'.

Ibn Al-Qayym (1970:505) states that the meanings denoted by اولى are in complementary contribution.

Accordingly, Al-Baghdadi (1988:345) states that Al-Asmae said:

This verb denotes the meaning of threat with the proximity of the action. Hence, Al-Awawda (2011:20) holds Al-Baghdadi's view saying:

"ولم يقل احد في (اولى) احسن مما قال الاصمعي، انتهى".

No one could better distinguish the meaning of than Al-Asmae. اولى

In this respect, the intended meaning 'threat' depends upon the proximity of the verb اولى because the former cannot convey the meaning of threat without the proximity of the latter. The latter, then, has nothing to do with the proximity

(Al-Qiyâmah:34-35/Al-Hilâlî and Khân, 1419:802).

of the event denoted by اولى without the presence of the threat intended by اولى.

2. 1. 5 ألمَّ (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 ماء (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 الح ال is still incomplete. Hence, الحاس does not in fact overflow. The event in (12) above is not achieved, because of the pretrial temporality explored by الح (cf. Al-Fairûz Âbadi, 1980:393).

2. 2 Verbs of Esperance

These include اخلولق which can be shown as follows:

(might be) عسى 1. 2.

Three meanings of this verb can be distinguished:

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.	⁽⁹⁾ چۆ_ ۈۈۋۋ ۋ چ

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

ومنها "الم" وقد ورد في الأثر: (لولا انه شيء قضاه الله 7)((المان يذهب بصبره) (Hasan, 1974:615).

(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.
 جۇ ۋ ۋ ۋ ۋ ۋ چ

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 اخلولق (might hopefully be)

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

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

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

II. Proximity, e.g.

28. الخلولق 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 اخلولق is often accompanied by the particle اخلولق 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:

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

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All-Knowing,
                                         All-Wise"
Only
         He
                is
(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).
) اماً معنى هذه الأفعال هو ان يناط الشيء بالشيء العالي 11 (
ثم يتسع الكلام فيه والمرجع كله الى الاصل.
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point of the event subsequently following them. Al-Awawda (2011:35) mentions that 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 ايضا؛ ليتوافقا فيتلاءم معانهما. 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:

(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 علق 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 ابتدأ في التجربة فعلا وباشر اولها حقيقة ومرجع هذا الفهم يدل على سبب تسمية النحاة لـ((فعل الشروع)) يريدون: انه الفعل الذي يدل معناه على اول الدخول في الشيء وبدء التلبس به وبمباشرته"

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"

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 ij and ij 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:

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:

"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 فد + perfective verb⁽¹²⁾

The particle $\stackrel{\text{in}}{\stackrel{\text{in}}{=}}$ has an emphatic effect on the utterance it precedes. Ibn Faris states that $\stackrel{\text{in}}{\stackrel{\text{in}}{=}}$ is a predictable answer and this is why it often appears at the beginning⁽¹³⁾.

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

31. <u>ند</u> قامت الصلاة <u>قد</u> 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. سأله هل <u>قد</u>راى احدا (he asked him if he has seen someone).

To conclude, the use of the particle $\stackrel{i}{=}$ 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 $\stackrel{\text{in}}{=}$ 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 الابنداء بها الا ان تكون جوابا للمتوقع، 13(وقوله عز وجل: چا ب بچ على هذا المعنى، لان القوم توقعوا علم حالهم عند الله تبارك اسمه فقيل لهم: چا ب بچ والحقيقة ما ذكرناه" (Ibn Faris, 1997:114).

It is inappropriate to start with غ 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 المؤذن "قد قامت الصلاة، قد قامت الصلاة" لان الجماعة منتظرون لذلك، وقد تقول: "قد ركب الامير" لمن إلان الجماعة منتظر ركوبه (Ibn Hisham, 1999: 674).

Among the meanings of 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 (قد and يما , لعل) plus the imperfective verb form.

لعل 1 .2 نا

According to Ibn Hisham (1999:416), the verb is used to denote either a hope for something optimistic or waiting something which one if afraid of. Regarding the definition of L, 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 العل '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 وللاشفاق 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 والاشفاق، 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 و ههنا لا يمكن ان تقول: "لعل الشباب يعود يوما" والفرق بين الترجي والاشفاق هو ان يكون الترجي في المحبوب مثل قولك: "لعل الله يرحمنا" (Ibn Ageel, 1980:318). <u>2397</u>

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. <u>لعل</u> 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 in modern written 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 the 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

) 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: چد پ پ پ ي ي ن ٺچ انما جاز لان المستقبل معلوم عند الله سبحانه وتعالى كما لو كان (Ibn Hisham, 1999:444).

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

ربما 2.2.

Zayed (1983:150) states that (1983:150) states that (1983:150) states that (1983:150) states 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 (1975:225) mentions that the particle (1975:225) 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 (1974:525), the possibility for (1974:525), the possibility for (1974:525), the possibility for (1974:525) 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 <u>وقد</u> يشار الى جهة محترفة، <u>وربما</u> الى تنظيم القاعدة فان اللبنية 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 $\frac{\delta}{\omega}$ and $\frac{\delta}{\omega}$ is that the former precedes the

The particle (,,,) 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, (,,) can be inserted in the perfect tense since it denotes decrease and increase and specifying either of these is probable for what is known.

الوقوع قطعا ولا شك في حصوله وكأنه بمنزلة الماضي من حيث حصول التحقق وصار امرا مسلما 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).

imperfective verb, while the latter precedes the nominal clause. The text above shows that ريما expresses pretrial event about which there can be no doubt. That is why the occurrence of ريما in traditional Arabic grammars is restricted to take place before exclusively before the verbs in the perfective form.

It should also be noted that the meaning of ربما in MSA styles undergoes an essential change. In these styles, the particle ربما no longer signifies pretrial actions but actions that are likely to take place in the future. Accordingly, it shares the 'reductive' function of *is* as preceding the is used to denote ربما is used to denote conjecture of future events and the contexts in which it appears conveying a meaning of low possibility for accomplishment of the event presented by the particle ربما. In this sense, ربما mostly resembles 'might' in English, because the least amount of evidence is expected from the context that is available to the readers. This evidence is compatible with the suggestions transferred and the contextual information creating the readers' detained expectations of the situation. In the following texts, inference is accompanied by a meaning of low possibility for that action to take place. The meaning of that low possibility is communicated through the lack of reliable contextual information and the deficiency of evidence which the action is going to take place.

ريما تحسم جولة عادل الجبير الذي وصل الى تركيا امس مسالة المكان خصوصا ان جهود اردوغان ستتركز في الايام القادمة على تهيئة ما تطلبه رحلته الى الولايات المتحدة الامريكية التي سوف يصليها يوم الاحد المقبل (الجزيرة: 2016/2/5).

After arriving at Turkey, Jubeir's tour may reach its final decision about the concern of the summit venue, especially that Erdugan's efforts are going to focus in the next days on preparing the atmosphere for his visit to the USA where he is due to arrive the next Sunday (Al-Jazeera: 5th February 2016).

ربما تنعقد القمة في ابريل و لا بد ان نتفق دول الخليج على موعد ومكان القمة وهذا يرجع الى المملكة العربية السعودية فلا بد للمملكة ان تجري اتصالا مع باقي الدول العربية لكي نتفق معها

) قال تعالى: چِڭْ گُمْ ں ڻڻ ٿُ ٿُ هُ مَچيقول ابن 19(هشام (1999:274): اي ان ما يکون 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

The summit may be held in April and the Gulf States have to agree on the date and the venue of the summit. This is for the KSA to do. KSA has to contact the other Arabic countries to inform them about the summit that is going to be held in Qatar or where the vast majority decides (Al-Jazeera: 5th February 2016).

It is worth mentioning that it becomes common practice in MSA styles to use the particle ريم before the imperfective verbs rather than verbs in the pretrial tense, and with nominal phrases as the text above shows. Consequently, this removes the traditional doctrine which was imposed by the tradition grammarian of CA on the uses of the particle ريما.

3. 2. 3 + imperfective verb

When preceding the imperfective verb, Ibn Hisham (1999:274) states that the particle $\frac{1}{2}$ has two basic meanings. Reduction, which is the first meaning, is of two types: (i) reduction of frequency that the action is likely to take place and (ii) reduction of the possibility of the predicate. This can be illustrated in the following examples:

33. A: <u>قد</u> يصدق الكذوب (the liar may tell the truth).

B: <u>قد</u> يجود البخيل (the miserly may give generously).

It is clear from the example (19:A-B) above, that the frequency of telling the truth and giving openhandedly is remarkably low.

The second type of the particle $\frac{1}{2}$ is that humans' knowledge is the least of what Allah (SWT) best knows⁽¹⁹⁾. This means that the particle $\frac{1}{2}$ here does not refer to the knowledge of Allah (SWT) but to the humans' acquaintance towards that knowledge.

It is to be noted that the particle $\stackrel{i}{\simeq}$ changes its meaning from emphasizing the statement, when used in the pretrial tense, to altering a declarative statement into one which denotes possibility/uncertainty when it precedes the

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), $\stackrel{\text{ie}}{=}$ 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, ف implies possibility", translating it into English as 'may' or 'might'. For example:

34. A: <u>قد</u> تكون اكثر اهمية (it might be of greater importance).

B: <u>قد</u> تتخذ اشكالا مختلفة (they may adopt different shapes).

Ryding's $\frac{\delta}{2}$ as 'may' or 'might' above is a good example of the inconsistency about the use of $\frac{\delta}{2}$ in MSA. There is no specific assumption that Ryding bases his argument on that $\frac{\delta}{2}$ 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, $\frac{\delta}{2}$ 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 بجب and the elex.

3. 3. 1 يجب (must)

There are no classical accounts in Arabic that explain the meaning and uses of the verb <u>verb</u> 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

(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 \downarrow 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. <u>يجب</u> ان ادرس والا سأرسب (I must study, otherwise I will fail).

36. يجب ان تقف عندما ترى الأشارة 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⁾.

(must) على 3. 3. 2

is not dealt with as a modal particle in the grammars of the CA. In CA, the particle على على eo-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 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 بجب 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 الفئوية 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 (cf. Jarjour, 2006:171). However, this view is entirely rejected for two important causes:

a) The preposition $a_{\rm s}$ 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 $z \in z$ 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. <u>چه</u> ے <u>ے ن</u> ^ی ان انچ

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-

(23) As-Saqi (1977:262) mentions that prepositions should be classed as separate part of speech as having different functions from the functions of nous, verbs, adjectives, etc. 2400

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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