MORPHO-CONSTRUCTIONAL CHARACTERISTICS OF MODALITY IN ARABIC WITH REFERENCE TO ENGLISH

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Abstract:

It focuses on the way modality is realized in Arabic. the syntactic aspect is the focal point that carries out this study as the lexical realization of this study.in this concern, It falls into pure lexical realization and grammatico lexical realization.as for pure realization , it shows how a single lexical word could carry the realization tendency of modal formation. Regarding the grammatical lexical realization, it is seen how the lexical item comes with a grammatical word in a definite semi fixed structure to provide the modal realization. Concerning negation, it is regarded as another syntactic trend that appears through underlining these morpho-constructionsal forms. Thus, each modal structure sticks to certain negation area.

Key Words: Morality, Lexical Realization, Grammatical Realization,Structural Aspect.

1. Introduction

This study deals the syntactic features of modality in Arabic. It could be stated that modal verb notion is not clearly available in Arabic Grammar as the forms that point out the function of covering epistemic and deontic meaning include types differ in form whose membership are primarily semantically related, as in certain other languages like French and Italian(Pietrandrea,2005:7f). Also, as in English, many modals in Arabic express modal and non-modal meanings. Furthermore , the number of modal verbs, nominal expressions and particles in Arabic could reach further than limits the English modal auxiliaries. Hence , it is important to see whether modal operators in Arabic are semantically modified or not before expressing their different exponents in order to conceptualize if they tend to show common grammatical characteristics.

2. Lexica Realization

Arabic rarely approaches a distinct recognizable form of modal aspect comparing with English modals. This phenomenon is available in a scattered way through various studies of the traditional Arabic grammar . As modality is a universal logical category, each language handles it in a unique manner.

As it has been stated earlier, in most cases modality is expressed through tackling lexical words. Thus, it could be said that modality in Arabic is viewed, in general, at the lexical level. In this concern, it is obviously seen that particle realization is an alternative way and not exclusive . and lexical realization is usually preferred in ordinary language. Such verbs have been dealt with in many ways depending on their variety and availability. This study covers four major forms of verbs that are represented by *Yumkin, YastaTii9, Yajib and Yanbaghi.*

2.1 Pure Lexical Realization

This sort of syntactic realization of modality points out how definite expressions appear as the lexical item occurs alone to provide the modal sense. Hence, these lexical items can clearly convey the concept apart from any grammatical structure. Such realization is carried out through lexical verbs.in this connection, certain verbs are tackled to be described as modals in use and function.

A. *Yumkin*

The usual morphological structure of this verb places it as holding the imperfect form. Yet, this doesn't mean the impossibility of existing this verb as perfective . it should be mentioned that this verb is usually interchangeable with *ystaTii9*. Holes (2004: 230) characterizes it as harbouring possibility . at the same time, it shows correspondence to the English modal <u>can</u> when indicating possibility as seen below:

1. *Yumkinu ?an taraaha al-aana.* (Wided,2010:24)

You can see her now. (It is possible that….) (ibid)

2. *yumkin ?an yakuunuu fil madrasah.*

They must be at school.

(it is possible that….)

This modal form captures a clause that begins with ?an (that). In this connection, the imperfect verb of ?an occurs in the subjective mood:

3. *yumkinu ?an tanaala martabatan ?a9laa.*

You can gain a higher rank.

(it is possible that…..)

In this concern, *?an clause* could be replaced by the verbal noun followed by the complement of the verb (Abboud and MacCarus,1983) as in :

4. *yumkinu taHreekul khizanah.*

The safe can be moved. (It is possible to take the keys).

It appears clearly that *yumkin* is preferred in pedagogical books as Al-WaasiTi et al (1979 : 72) and Abu Muslim (1983:278) respectively declare :

5. *wa yumkinu tartiiba haadhihi al 9ibarati bistikhdaami ta9biiraatin afdhal.*

And you may/can arrange this phrase by using better expressions.

6. *yumkinunaa ?an nasta9mila maHalla ljumali al-fi9liyyati jumalan ?ismiyyataan.* We may/can use nominal sentences in place of the verbal ones.

Structurally, *kaana* as a past time marker is situated before the modalverb and followed by a complementizer *?an* + imperfect form. In this connection, the syntactic structure is *kaana yumkin.* The ususl English equivalent to *kaana yumkin* is (it was possible for…..to……) as exemplified :

7. *Kaana yumkinu ?an yadhhaba ?ilaa ass suuq.*

They could have gone to the marked.(it was possible for them to go out).

It could be stated that this verb points out the referentially neutral distinction that appears to be similar to the third person singular. They cannot be inflected for person and are considered as invariable morphologically and always imperfect.

C. *yastaTii9*

This modal form interchangeable with *yumkin.* It is compared to *yumkin* as these two modals formulate a lexical dichotomy that is seen vividly in the meaning of the English modal verb <u>can</u>. This put , *yumkin* to be similar to possibility <u>can</u> whereas *yastaTii9* is to closer to ability <u>can</u> (Moshref, 2012:123) . It could be said that this modal form is the only Arabic modal verb which moves through the perfect form *?istaTaa9*

As the following examples indicates :

8. *?istaTaa9a Sami ?an yadfa9a as sayaarah*

Sami could give the car a push. (he was able to……..).

yastaTii9 preposes its subject clause to be preceded by *Ɂan* (that) in the subjective mood as in :

9. *yastaTii9u Ɂan yakuuna mudiiran.* (Bahloul,2008:177)

He can be director. (he has the ability to…..)

Moreover, *yastaTii9* as a modal verb allows the verbal noun structure to be appear:

10. *Yastatii9u ddukhuul*

He can come in.

as a marker of time indicting past *kaana* (was) is sometimes positioned before the verb *yastatii9* though this verb captures the morphological ability of dominating perfectiveness as seen below:

11. *ɁistaTaa9a Ɂ Ɂalla9ibu Ɂan yuHriza hadafan.*

The player could score a goal. (he was able to…..)

12. *Kaana yastaTii9u Ɂan yuHrizahadafan*

He could have scored a goal. (he was able to …)

C. *Yajib*

It has features closer to *yumkin.* It could be said that this modal verb is closer to *yanbaghi* in certain cases. The point of departure might appear when referring to tense, negation and interrogation. Wided(2020:25) states that it is nearer to English modal verb <u>must</u> as far as deontic necessity is concerned. Syntactically, it is usually accompanied by *Ɂan* (that) as an infinitival phrase syntactic complementizer. Furthermore ,it is also followed by the subjunctive as exemplified below :

13. *Yajibu Ɂan tusharika fil ɁimtiHan*

You must participate in the exam …… (it is necessary…)

Abboud and MacCarus(1983: 308-9)point out It is acceptable sometimes to replace the *Ɂan clause* by verbal noun as an equivalent structure which is completely similar gerund in English and sticks to the ' act of doing ' or naming of the action:

14. *Yajibu ljuluus.*

(you) must sit.(it is necessary to…)

9alaa as a prepositional phrase is sometimes related to *yajib* to show necessity as in the following example :

15. *Yajibu 9alayhim Ɂan yattaHiduu ma9anaa.*

They must ally with us. (they are obliged to….)

Thus, this modal form, goes over certain properties represented by functioning as imperfect in all its acts and occurs away of person inflection.

In addition,it is mutually exclusive with other modal verbs. It denotes the modal sense as it is the focal point of this denotation. Moreover, it is f in its fixed in morphological characteristics.

D. *Yanbaghi*

It seems to be so close to the English modal verbs <u>ought to</u> and <u>should</u> (Wided, 2010:25) and sticking to must as with *yajib* in Arabic. Also, Wided (2010:25) extends that this verb to underline subjective obligation. The other denotation points out v that this modal verb harbours entailment. Wright (1967) who is concerned with classical Arabic provides suitable synonym for *yanbaghi* represented by (behove) maintaining that Arab grammarians have stresses many aspects of this verb

16. *yanbaghi ?an yas?ala lmuslimu Allaha ta9aala l9aafiyata liyasuunahu 9an lbalaayaa.*

It behoves that Muslim to ask God (who is exalted above all) for health, that he may preserve him from misfortunes. (ibid:28)

17. *yangaghi liTalabati l9ilmi ?an laa yajlisuu qariiban min al-ustaadh* It behoves that students not to sit near, or close to, the teacher. (ibid:132)

The most usual syntactic feature is that the infinitival phrase complementizer *?an* comes comes with the verb and followed by the subjunctive case :

18. *Yanbaghi ?an nadhhaba ?ila ?al bayt*

I should /ought to go home

Another clear point is that this verb does not show perfective form to make its meaning obvious in the past, unless past tense marker *kaana* (was) is available as in :

19. *Kaana yanbaghi ?an takuuna hunaak.*

You should have been there.

It ought to be ststed that verbs referred to above represented by *yumkin*, *yajuuz* and *yanbaghi* have unique characteristics when compared with the general characteristics of Arabic verbs . Firstly as being modals, they rarely point out the perfect form, . Secondly, there is no inflection for person. Thirdly, these forms do not appear together or in the same structure which put them to be mutually exclusive. Semantically, their meanings are just modally oriented. In addition to that; these verbs h tackle fixed morphological characteristics .

2. 1.1 Negation of Pure lexical Realization

As these verbs seem to be rather complicated, so their negation had to be dealt with carefully. As such they are more sophisticated than their English counterparts . Arabic is plentiful with word negators especially particles of negation that occur in various position depending on the nature of the clause structure. In this concern, Najm (2018: 15) assures that "Arabic has a group of ..... particles that can be analyzed as markers." Such markers play a major role if carry out the role of negation.

a- *Yumkin*: negation is made clear by preposing the negative particle *laa* (not) :

20. *laa yumkinu ?an tajlisa liwaHdik fi hadhal makaan.*

You can't sit alone in this place. (It is not possible for you to.....) Also, the construction *?an laa* (that not) is postposed for showing negation as in :

21. *yumkinu ?an laa tabqaa Tiwaal ?al layl.*

      You can not stay up long at night. (It is possible not to...)

      b- *YastaTii9*: The negative particle *laa* (not) is placed initially as in :

22. *laa yastaTii9au mask a l Habl.*

      He can not catch the rope. (he is not able to.....)

      an laa (that not) as a negative structure is expected with the modal verb capturing the sense " be able not to......." as in the following :

23. laa *yastaTii9u Ahmad ?an l yarkudha kulla al masaafah.*

      Ahmed can not run the hole distance. (you are able not to.....)

      There is another negative particle that carries the same degree of negation like *lam* (not). it exists initially before the modal verb :

24. *lam tastaTi9a Luma ?an taHmila Ad dalw.*

      Saleem could not carry the bucket. (he was not able to.....)

      c- *Yajib*: *laa* as a negative particle occurs before the modal verb to impose negation as in :

25. *laa yajibu ?an tta9amal ma9ahum*

      You mustn't deal with them

      The negative particle *laa* (that not) preceded by the marker *?an* is expected after the modal structure with *yajib* as exemplified below :

26. *yajibu ?an laa t9mal ma9ahum*

      You mustn't work with them. (it is necessary not....)

      d- *Yanbaghi* : the negative particle *laa* and the marker ?an are posed after the modal form as exemplified :

27. *yanbaghi ?an laa tatajawaza Huduud al kalaam.*

      You should not cross your limits when talking. (you are advised not to...)

2.2. Grammatico- Lexical Realization

      This sort of realization is, sometimes, underlined as periphrastic realization. In this concern, the lexical item come accompanied by a grammatical word in specific structure to issue the modal meaning. It could be seen that this grammatical realization normally yields some fixed constructions that give rise to various concepts. Such constructions are represented by:

      A. The construction that is composed of the negative particle *laa*. This particle is followed immediately by identical item that function as noun. Beeston (1968:73) assures that this structure carries the sense 'there is no...'; Moshref (2012:121) points out that the negative laa moves towards the English equivalent 'no'. Al-Samarrai (2003,I, 351) indicates further that *laa* is a particle that caries negation. Such forms appear in different areas in

Arabic and they are represented by *laa budda* ' there is no doubt that', *laa shakka* 'undoubtedly' and *laa rayba* 'without doubt' as the following examples show:

28. *laa shakka ?an yakuunal miftaHa fi jaybihi.*

The key must be in his pocket. (it is certain that....)

29. *laa rayba ?annahum qadimuun.*

They must be coming. (it is certain that....

30. *laa budd ?an yakuuna fil bayt. (Najim,2022:1619)*

He must be at home (Najim.

Regarding example (30) above, Najim (2022:1619) stresses that " 'laa budda' is the most common nominal expression in Arabic that expresses a higher degree of certainty or possibility according to the context."

B. the construction that covers the particle *9alaa* as it could be ollowed by a pronominal lexical item as in :

31. *9alayha muSaHabatihim.*

She has to keep company with them. (it is necessary...)

; or it is followed by a noun as in :

32. *9alaa Zaydin qawl al Haqiiqah.*

Zaid has to tell the truth. It is obligatory that...)

as far as *9alaa* is concerned, Owens (1983:30) declares that the pronominal suffixed function s as an object.

C. There is a structure that is vividly seen through the particle *min* when it occurs within the construction that includes the lexical item which is composed of *al* plus noun like *mumkin, wajib and mu?akkad*. As such the resulting structure is *mial mu?akkad* 'it is certain', *minal waajib* 'it is duty' and *minal mumkin* ' it is possible' that function as prepositional phrases as seen below:

33. *minal mu?akkad ?annahu bi?aman.*

He must be in safety. (it is certain that...)

34. *minal waajibi muraqabatuhum.*

You must keep an eye on them.

35. *mial mumkin ?an ynjaHa fii muhimmatihi.*

He may succeed in his mission. (Najm,2023:167)

As far as example (35) is concerned, Najm (2023:167) states " 'may', as widely known, expresses '*possibility*', which means, it harbours the speaker's non-confidence in the truth of the proposition. Thus, it is commonly paraphrased as 'it is possible that.....' ".

D. The Arabic form *bi* works as an inseparable particle to the postposed affix pronominal like *bi?imkan* 'allow' , *bistiTa9ah* 'possible,be able' and *bimaqduur* 'be able' that function as prepositional phrases as exemplified:

36. *bi?imkani ?ay shakhaSin ?an yusharika fil ?imtiHan*

Anyone can participate in the exam.

37. *bimaqdui Ahmada aljuluus.*

Ahmad can sit.

E. There is a combination that starts with *duuna* 'very little' followed by a noun like *shakk* 'doubt and rayb 'uncertainty' yielding the construction *duuna shakkin* 'no doubt' and *duuna raybin* 'doubtless' (Aziz, 1992:105) . These forms show mutual exclusiveness and approach, to some extent, identical senses mixed with necessity and certainty as Wehr (1980) states:

38. *ʔinnahu duuna shakkin al afDal*

Undoubtedly, he is the best.

Thus, it is made obvious how various syntactic forms work together to give structures that go over many branches of modality in Arabic . In other words, multiple constructions approach certain levels of realizing modal concepts. These forms are located in different directions of Arabic language.

2. 2.1 Negation of Modal Particles

Negation of these particles works according to the syntactic behaviour of the negative particle itself. Thus, each single construction works in a define structural environment.

As for the particle *9alaa*, it shows negation through using the negative particle *laysa* and *laa* as both hold the English equivalent 'not' as in:

39. *laysa 9alaka ʔirsaalu ayyi mablagh.*

You ought not to send any sum.

40. *9alaa TTullabi ʔan laa yatrykuu ʔayya suʔaal.*

The students do not have to leave any question.

Regarding the constructions like *laa budda* , *laa rayba* and *laa shakka*, the most common negative particle is *laysa* as in:

41. *laa budda ʔannahu laysa fiddar.*

Certainly, he is not at home.

If the negative particle *laa* is applied, it is clear that this particle require a pure modal lexical structure as the following instance shows:

42. *laa budda ʔannahu laa ystaTii9u al mashi.*

Obviously, he can't walk.

Concerning, the construction that starts with *min*, *laysa* and *lan* are apparently used for fulfilling this aspect of realization. *Laysa* is preposed and postposed to that structure as in:

43. *minal muʔakkadi ʔannaha laysat ma9ahum.*

It is positive that she is not with them.

44. *laysa minal waajib ʔishrakahu fi hadhil mubarat.*

It is not necessary for him to participate in the match.

The use of *laysa* extends to *bi* constructions as in the following examples:

45. *laysa bi?imkannina as sukuut.*

We can't maintain silence. (it is impossible.....)

Lan, which is concerned with negation , intervenes to negate these structures but it requires the imperfect verb form *yakuun* 'be' that has to exist between the particle and the modal structure as exemplified:

46. *lan jakuuna bimaqduurina al musharakah.*

We won't be able to participate.

So, this part has shed favorable light on the structural tendency of some modal constructions. It is vividly pointed out how such modal forms behave when they occur with negative particle s as they determine the way of existence as far as modal structure. is concerned

3. Conclusion

Hence forms and realizations of modal structure are governed by sensitive rules that are applied to assure the degree of syntactic authenticity. There is difficulty determining what is grammatically and structurally acceptable. This means that the modal constructions are surrounded by rules to tell the real point plausibility.

The discussion has shown that modal particles harbor certain aspects of similarity in meaning with other modal expressions. Yet, it has to be said that they approach certain points of similarity especially in the linguistic unit in which they appear. So, the syntactic markers of particles could be applied by other modal expressions but in definite orientation that suit others. regarding negation, there is a clear way that looks to be mechanical from the syntactic point of view.

Comparing with English, Arabic morpho-Constructional Characteristics express more modal realization than English does. There is also, flexibility of finding more suitable equivalents modal structures that are at the same time strictly approached from the syntactic aspect.

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