Modality and the Modal Particle al-Laam In Arabic A Semantic and Syntactic Study

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Abstract

Studies about modality in English language are performed generally in relation to the Modal Auxiliary system. Efforts are directed towards finding the best way to identify the subtle, multiple and sometimes identical meanings that modals evoke. In Arabic language there is no modal system counterpart in same way in English. For this reason, studies are conducted about studying translational equivalence in Arabic instead. In the present paper, it is assumed that particle system in Standard Arabic hence forth SA are the nearest class to the English Modal Auxiliary at the formal and semantic level. One of these particles namely, (al-Laam) is chosen to study because it is considered as one of the most problematic and vast meanings particle in its group. The paper presents a formal description, semantic classificion of meanings and syntactic classification for this particle. Moreover, the paper resort to parsing to identify the the intended meaning of it.

Keywords: Modality, Modal particle, Parsing.

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ملخص البحث

يتناول البحث ثلاثة نقاط مترابطة:

النقطة الاولى تتعلق بعقد مقارنة بين الموقفية في الانكليزية ممثلة بالافعال المساعدة والموقفية في العربية الفصحى ممثلة بحروف المعاني تتم في تقديم تفسير اللغويين قديما وحديثا لظاهرة التعدد والاشتراك في المعاني لهذه المجموعتين في اللغتين.

والنقطة الثانية تتعلق بدراسة حرف اللام في اللغة العربية الفصحى كممثل لمجموعة حروف المعاني وذلك لتعدد معانيه و وظائفة النحوية ،حيث يتم تقديم وصف شكلي لحرف اللام ومن ثم يتبعه تصنيف لانواع اللام بحسب نظرية العمل في العربية بعد ذلك تصنف معاني اللام الى ثلاثة انواع بصورة تحاكي التصنيف الانكليزى لانواع الموقفية.

اما النقطة الثالثة فتتضمن تطبيق للنظرة الحديثة القائلة بدور الاعراب في تحديد معاني الادوات وذلك بالاستعانة بأمثلة من القرآن الكريم.ومن ثم يخلص البحث الى مجموعة من النتائج تتمثل بالتشابه على المستوى النظري في تفسير التعدد والاشتراك الحاصل في معاني الافعال المساعدة في الانكليزية و حروف المعاني في العربية الفصحى وكذلك التوصل الى وجود تشابه في معاني حرف (اللام) مع معاني الفعل المساعد في الانكليزية.(Shall) و اخيرا فيما يخص التوصيات يمكن الاستفادة من هذا البحث او تطويره في دراسة ترجمة معاني اللام في القرآن الكريم الى الانكليزية .

1- Introduction

This title tackles three related issues .The first issue implies conducting a comparison between modality in Standard English represented by the modal auxiliary system and modality in Standard Arabic represented by modal particle system. The treatment of such argument calls for definitions, classification of types and reviewing views about modality in English. In the Arabic part it calls for reviewing modern studies about modality in Arabic, concluding a counterpart Arabic modal system and presenting classic and modern opinion concerning the multiplicity of meaning of particles.

The second issue is about studying the modal particle (al-Laam) in SA as a model for the modal particles system due to its vast syntactic functions and meanings. The study proceeds with stating the formal descriptions of the class of particles followed by a syntactic classification for the (Laam) according to the government theory .Then, it concludes with a semantic classification for the meanings evoked by modal particle (al-Laam) that simulates the English classification of modality into dynamic, deontic and epistemic .

The third issue reveals the role of parsing in disambiguating the indeterminacy of meanings the modal particle (al-Laam) raises. This argument is supplemented by examples taken from the Holy Quran.

Finally, the study leads to a host of conclusions and suggestions.

2-Modality in English

2-1 Definitions:

In logic modality is sought for in terms of the necessity and possibility of the truthfulness of a proposition (Lyons, 1995:322; Fasold and et.al, 2006:153; Krearns, 2000:52). Logicians distinguish several types of modality such as: elethic, epistemic, deontic, existential and dynamic (Lyons, 1977:2/791; Palmer, 1979:2-3).

Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

In linguistic the definition of modality consists of three elements: speaker, attitude, proposition and a fourth controlling variable which is the degree (Quirk and et.al, 1985:219; Saeed, 2000:125) .These elements is best summarized in Lyons (1967:307) definition of modality as:

"the expression of the speaker attitude towards what he is saying"

In contrast to modal logic, in linguistics attention is paid for that kind of modality which can be realized through language system (Pamer,1979:).In addition to that, terms of modality borrowed from logic are depicted with linguistic interpretation. For example, epistemic and deontic modalities are interpreted in terms of: certainty, probability (likelihood), possibility, obligation and permission respectively.

(Lyons, 1995: 335; Lyons, 1977:2/824.836)

Grammatically, modality is realized through verb inflections or modal verb modifications (Lyons, 1967:307).Others like Palmer (1990:2-3) restrict modality to meanings resulted from modal auxiliary system in English. Thus while the formal frame of modality lies within the boundaries of the verb phrase, its semantic effect extends all over the sentence (Finch, 2005).

Semantically, meanings evoked by modal auxiliaries are grouped under three main headings: dynamic modality, deontic modality and epistemic modality.

2-2 Types of Modality:

1-Dynamic modality

Dynamic in dictionary is defined as " the physical power and forces producing motion"(Hornby,1984).As a linguistic term it is utilized to describe how the conditions, features and natural qualities(inclination) of persons(subjects) in the factual world or situation make the bringing about of a state of affair necessary or possible (Palmer,1979:39; Huddleston,

2007:55). Dynamic modality is expressed by the modal (can) to indicate ability and by the modals (will, shall) to indicate willingness, insistence and intention (Leech, 1978: 69, 78, 81; Palmer, 1979:36), as in:

- John can run ten miles in ease. (Ability)

- John will always help his friends. (Willingness)

- W shall stop your pocket money if you don't behave. (Intention)

(ibid)

2-Deontic modality

The term deontic is derived from the Greek word (deon) which means (binding) .In linguistics deontic modality is defined as the way the   speaker affects or directs the addressee performance or action by binding with obligation or by allowing through permission (Palmer, 1987: 98). The modal auxiliaries used for permission are: can, could, may, might, as in:
- She may take as many as she needs.

(Huddleston, 2007: 54)

While the modal auxiliaries used to express obligation are: must, should, ought and their negatives, as in:
- He must apologize. (Obligation)
- We should call the police. (Obligation)

(Huddleston, 2007:54)

3-Epistemic Modality

Epistemic is a Greek word means "knowledge" (Lyons: 1995:254; Huddleston, 2007:54).In linguistics, epistemic modality is defined as the speaker evaluation of the factuality of a state of affair s/he is communicating (Palmer, 1987: 98). It is realized in language by means of the modals: must, should, may and will to express degrees of evaluation ranging from certainty to probability and finally possibility, as in:
- That must be your book. (Certainty)

Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

- John will be at home by now. (Probability)

-They may refuse the offer. (Possibility)

(Aziz, 1989:87)

The foregoing review for the types of modality reveals that the modal auxiliary system in SE is limited in number vast in meaning. Moreover, a single modal may communicate meanings related almost to all types of modality. Contemplate the following examples:

1- Muna *can* play the piano. (ability)

2- Successful surgeries *can* mean the start of new lives for patients.(hypothetical possibility)

3- You *can* park here without putting money in the meter after 6.pm.(permission)

4- He *can* be really   cranky when he hasn't had enough sleep.   (capability)

5- *Can* you help me out for a moment? (request)

6- He *can't* be there already.(impossibility)

7- You *can't* smoke in a hospital .(prohibition)

As a result of the above argument which shows the multiplicity and indeterminacy of meanings demonstrated by the modal auxiliary system, linguists seek for a semantic interpretation to explain and solve this dilemma, so three trend of interpretation are sprung out, namely: the polysemy view, the ambiguity view and the monosemy view.

3-Semantic Views

1-Polysemy view:

Polsemy is a concept borrowed from semantics to explain meanings multiplicity of modals. It is put to describe words which bear a group senses (Palmer, 1981:100; Lyons, 1977:2/550; Yule, 2006: 107). For Palmer (ibid), polysmic meanings are different. In contrast to Palmer, Yule (ibid), considers

them as related through extension. Lyons, on the other hand, sees polysemic meanings as representing a case of metaphorical transfer saying:

"Polysemy –the product of metaphorical creativity "

(Lyons: 1977:2/567)

Linguists such as Finch (2005) and Sweester cited in Saeed (2000:318) diagnose modals as cases of polysemic words and employed this concept to present illustration.

2- Ambiguity view:

Ambiguity is a semantic concept utilized to describe words which evoke several subtle meanings. According to Saeed (2000:61) an ambiguity case is pointed out when the context is used to determine the intended meaning, as in:

- Mary can speak German. (Subject oriented modality)
- Mary can speak German at the meeting because everybody will understand. (Neutral dynamic modality)

(Shihab, 2008:36; Palmer, 1990:5-6)

Several linguists adopt this view such as Palmer (2001), Coates (1983) and others.

3- Monosemy View:

In monosemy view, it is assumed that for each modal exists a core meaning. Core meanings are described as basic in comparison to other meanings and context independent (Ehrman, 1966:10; Perkin, 1983:26) . Linguists like Ehrman (1966), Perkins (1983), Haegeman (1983) adopt this view because they believe that it resolves the problem of meanings indeterminacy aroused by modals and completes the deficiencies of the former views. For example, Papafragou (1998: 45) makes use of this view in combination with context to conclude the possible range of interpretations of modals.

**Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study**

**Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee**

4-Modality in Standard Arabic

In modern Iraqi studies, Saleem (1983), Aziz (1989) and Shihab (2008), the idea that SA do not have a modal system standing as a counterpart to the modal auxiliary system in SE is considered as a fact. They believe that modality meanings are expressed by different parts of speech individually or in combination. Each one of them tries to present a formal account of these forms depending on meaning equivalent .In this study a brief account of the latest attempt will be given below in order to support the discussion and as a summation for the previous attempts of Saleem (1983) and Aziz (1989).

4-1 Shihab's Model 2008:

Shihab (2008:162) describes the formal items expressing modality meanings in SA as "heterogeneous" and that the number of modality items such as verbs, particles, and infinitives in SA goes far beyond the number of English modals (ibid), so he suggests that   their classification needs to be conducted on semantic backgrounds .Yet, Shihab (ibid) resorts to the formal criteria of inflection to classify modal expressions in SA. Accordingly he (ibid: 130) presents a table of SA modal items after Van Der Auwera and Plungin (1998) which contains the following items:

1-Infleted class modals:

  a- Modal inflected nouns :

(من المشكوك ، من الاكيد ،المؤكد ، من الواجب ، من الجائز ، من الممكن، من المحتمل ،

بمقدور، بمستطاع ، بالمستطاع ، بأستطاعة ، بالامكان ، بأمكان ، من المسموح ، بوسع ، من

الضروري ، من اللازم /اللزوم ، من المتوقع ، من المفترض ، من المفروض ، من المستحيل)

  b- inflected modal verbs:

(يستطيع ،يقدر)

2- Frozen class comprises of (nouns, verbs and particles), as in:

  a.Modal nouns :(**لاريب ،لامحالة ،لامندوحة ،لا مناص ،لامفر ،لابد ،لاجرم**)

b.Modal verbs: (يمكن ،عسى ،يجوز ،ينبغي ،يجب ،يلزم ،يتعين ،يتوجب ،يستحيل)

3- Particle Modals:

(قد ، ربما ، لعل ، على ، اللام للتملك)

(Shihab, 2008:130)

The previous account is supplemented further by two groups which do not meet the formal criteria of the table and which convey modality due to their semantic properties.

The first group expresses meanings such as evidentiality, bouletic and volitional and it is comprised of the lexical modals and particles as follows:

يظن، يعتقد ،يبدو ،في/بتقديري،يريد،يتمنى ،ير غب،يتوق،في/بأعتقادي،يفضل،ينوي،يحاول،)

يصح،يحاول،يحب،يعتزم،من الواضح،من البين،يسمح،يتوقع،يشك،يفترض،أكيد،من الاكيد،من

.(غير المشكوك فيه

The second group comprises adverb-like nominals and   the verb they derived from. This group is described as reflecting modal meanings due to the denotation sense as follows:

(حتما ، جبرا، قسرا، قطعا، حكما ، فرضا ، وجوبا ، جوازا ،واجبا،لزوما/لزاما،أكيدا/مؤكدا،

ضرورة،رجحانا، على/من الأرجح)

(ibid: 131)

The above account leads to the conclusion that modality in SA is expressed mainly by three ways: modal particles, lexical modals and by the combination of them. From these three groups the modal particles group is the nearest to the SE Modal Auxiliary system among other groups .It is characterized by its special form class and multi syntactic and semantic functions .One of the most problematic particles among these is (al-Laam) . In this paper it will be studied as a representative of its class. The study will adopt the following steps:

Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

First, the paper will expose the   old confronting point of views of Al-Basrah and Al-Kufa school about meaning multiplicity of particles and will be summed up with the modern view .Second, the formal descriptions of particles in general and of the particle (al-Laam) in specific will be given. Third, the study will demonstrate the syntactic classification (function) of the particle (al-Laam) according to Arabic government theory. Fourth, the meanings of this particle will be classified by analogy with English classification into epistemic deontic and dynamic. Fifth, the paper will show the role of parsing in resolving meaning indeterminacy of the (al-Laam) in the Ayat of al- Quran according to the modern interpretation of meaning.

4-2 Semantic views:

1-Classic Schools View:-

a- Al-Basrah scholars headed by Sibwayahi adopt the monosemy view which implies that a particle has only one original meaning and attribute other meanings if reflected by the particle to the metaphorical use or resort to interpretation and implication (Hasan,2007:2/416).

b- Al-Kufa scholars adopt the polysemy view which implies that a particle may expose more than one meaning and refer to the role of context to determine the meaning .

(ibid: 2/418)

2-Modern View:

In modern studies, linguists states that particles have no lexical meaning and that the meaning they expose is resulted from the   structure of the sentence.

(Qibawa, 2007: 168)

4-3 Formal Descriptions of Particles:

A Particle is defined by Hasan (2007:1/59) as the word which does not have its own meaning but that which refers to meaning in other words in the sentence irrespective of time. Generally, particles demonstrate specific descriptions which identify them as a form class .Annhass (1979:26) presents a detailed account   as follows:

1- In terms of the form, particles :

a. do not inflect like nouns or verbs.

b. they are composed either of one, two, three or four letters.

c. Particles can be classified into bound (inseparable) morphemes and separable .Particles composed of one letter are bound with next words as example; the particles (الباء، اللام) in (لمحمد, بالقلم).

2- In terms of position, particles are described as having fixed position. The particles modifying sentence have the initial position while particles of preposition and conjunction precede the proposed and conjunct upon.

3- Particles are not parsed and they are described as (**مبنيات**) or structured.

(Annhass, 1979: 28-29)

4-4 Criteria for the classification of the Particle (al-Laam):

The particle (al-Laam) types are classified according to two criteria .The first criterion is syntactic and it is related to government theory and to the nature of relating the particles perform. The second criterion is semantic.It is related to the type of meaning whether deontic, epistemic or dynamic (in rhetoric constative or performative).

4-4-1 Syntactic Criterion:

The syntactic criterion is based on the government theory which constitutes that in the Arabic language there are agents (nouns, verbs and particles) which affect the mood and cases (indicative, subjunctive, jussive and

Modality and the Modal Particle al-Laam In Arabic A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad Fatin Aziz Ali Assamarra'ee

genitive) of other words (Al-Fakihy: 2006). Based on this theory the particle (al-Laam) is classified into: governing (Laam) and non governing (Laam) (Al-Murady, 1975:143).

a.The governing (Laam):

The governing (Laam) includes three sub-types: the jussive (Laam), the subjunctive (Laam) and the genitive (Laam) (ibid).

1-The Jussive (Laam):

i-The Jussive (Laam): precedes the imperfect verb and makes it in the jussive mood marked by (sikoon ◦) as in (لِتَكتبْ).This (Laam) is called the imperative or the commanding (Laam) .

ii-It is marked by (كسرة لِ) , as in : لِيقمْ زيدٌ, but after (الفاء،الواو، ثم) it is marked with(سكون ◦), as in the Holy Quran :

ـ قال تعالى﴿وَمَنْ شَاءَ فَلْيَكْفُرْ ﴾ (Al-Kahf:29)

⟪And let him who will rject it⟫(Zidan et.al,1996:335).

ـ قال تعالى : ﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ ﴾ (Al-Hajj:29)

⟪ Let them attend to their personal cleanliness ⟫
(Zidan et.al, 1996: 297).

ـ قَالَ تَعَالَى: ﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴾ (Al-Ankabout:12)

⟪And those who disbelieve say to those who believe:"follow our way .and we will verily bear your sins" ⟫ (Hilali and Khan, 2009: 397)

iii- The occurrence portion of the (Laam occurrence) differs according to the type of the subject as follow:

a.(Laam) occurrence with second person is rare, such as the following reading(قراءة) of the Holy Aya:

ـ قَالَ تَعَالَى: ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾ **(Yunus:58)** ﴾And that they should rejoice ﴿**(Zidan et.al, 1996: 215).**

-The prophetic Hadeeth:

ـ (لِتَأخذوا مصافكم)

b. With first person singular or plural is rare , as in the Holy Aya :

ـ قَالَ تَعَالَى: ﴿ اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ ﴾ **(Al-Ankabout:12)**

c. With third person it is frequent, as in:

ـ (لِيقَمْ زيدٌ)

(Ibn-Hisham, 1997:1/438)

iv-The jussive (commanding Laam) co-occurres with the emphatic termination (نَّ ,ن)with the imperfect verb. This termination will mark the end of the verb with (ﹷ fatha), as in:

ـلِتضربَنَّ زيداً.

(Ibn-Aqeel, 1980:3/140)

2- The Genitive (preposing Laam):

The genitive (Laam) has a fixed position before the complement.And it is marked by (Kesra ﹻ) when occurs before nouns and by (Fatha ﹷ) before pronouns(Ibn-Hisham,1998:1/1409), as in:

ـ لِزيدٍ.

ـ لَكُم .

Regarding the following complement, it is affected by the (Laam) and turns into genitive case. Finally, the genitive (Laam) does not affect the mood of the sentence but it reflects several meanings such as : recipient, intend, possession, cause, reason, agentive, time (Aziz,1989:188), etc., as in :

ـ اعطاه لي . (recipient)

**Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study**

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

- لم يحضر لمرضه . (cause)

3. The Subjunctive (Laam):

The subjunctive Laam is marked by (ِ kasrah) (Udhayma, 2004:1/387) .It precedes the imperfect verbs referring to future and turned them to subjunctive mood marked by (َ fatha).Subjunctive Laam is of four types:

a. The purpose Laam, as in:

- قَالَ تَعَالَى: ﴿لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللهِ وَأَنَّ الْفَضْلَ بِيَدِ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (Al-Hadid:29)

❲ So that the people of earlier scripture may know that they have no power over anything of GOD's Bounty❳ Zidan et.al, 1996: 215).

b. The denial Laam, as in :

- قَالَ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾ (Al-Baqara:143)

❲GOD would never leave your faith to waste❳(Zidan et.al, 1996: 22).

c.The increased Laam , as in :

- قَالَ تَعَالَى: ﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (Al-Nisa:26)

❲GOD desires to make clear to you and to guide you to the ordinances of those before you❳ (Zidan et.al, 1996: 82).

d.The like of the interpreted(infinitive) (إن) Laam (Al-Murady, 1975:150-161) , as in :

- قَالَ تَعَالَى: ﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾ (As-Saff:8)

❲ They intend to put out the Light of Allah. . . with their mouth ❳

(Al-Hilali and Khan,2009:758).

b-The non-governing Laam:

The non-governing (Laam) is used for emphasizing the content of the sentence or the word it precedes (Ibn-Hisham, 1997:1/446). It is marked by (ﹶ fatha) and it may precede nouns or verbs (Al-Maliqy, 2002:306). Also, it may co-occur with other prefixes and particles (نَّ،ن ،سوف، قد) (ibid:307,312,313).The non-governing (Laam) has the following types:

1-The Opening Laam (لام الابتداء) :

This Laam occupies certain positions:

a. Before inchoative (المبتدأ), as in :

- قوله تعالى: ﴿لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴾ (-Al
(Hashr:547

❨Verily,you . . . are more fearful in their breasts than Allah ❩(Al-Hilali and Khan,2009:751).

b.Befor the imperfect (Al-Maliqy, 2002:306) , as in :

- قال تعالى : ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴾ (Adhuha:5)

❨ And certainly your Lord shall give you and you shall be satisfied❩

(Zidan et.al, 1996: 596).

- لَيقوم زيد

c.After (إنَّ) (Ibn-Hisham, 1997:1/445) , as in :

- قَالَ تَعَالَى: ﴿ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴾ (Ibrahim:39)

❨indeed my Lord always hears prayers ❩

(Zidan et.al, 1996: 260)

2-The additional(emphatic Laam) (اللام الزائدة):

It occurs before the enunciative, as in:

-أم الخُليس لَعجوز شهربة

3-The oath answer Laam, as in:

- قوله تعالى: ﴿ قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴾ (Yusuf:91)

Modality and the Modal Particle al-Laam In Arabic A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

❰They said:By Allah! Indeed Allah has preferred you above us,and certainly have been sinners❱(Al-Hilali and Khan,2009:316)

This type of (Laam) usually co-occurs with the emphatic (نَّ) (Ibn-Hisham: 1997:1/455; Ibn-Aqeel, 1980:3/140) , as in the Holy Aya :

ـ قوله تعالى: ﴿وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴾ (Al-Anbiya:57) ❰And by GOD I shall surely outwit your idols❱

(Zidan et.al, 1996: 260).

4-The presentation (الموطئة) Laam for oath:

This (Laam) precedes conditional particles and shows that the following answer is related to the oath not to the conditional particle(Ibn-Hisham, 1997: 1/456) , as in:

قَالَ تَعَالَى: ﴿ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴾ (Al-Hashr)

❰ If they are expelled,they will never go forth with them, and if they are attacked, they will never help them, and if they did help then they would certainly turn their back ❱ **(Zidan et.al, 1996: 547).**

4-4-2 Semantic Criterion:

The meanings of the particle (al-Laam) can be characterized within three major types of meanings after the English model. Epistemic includes the group of the non-governing (Laam), Deontic includes the governing jussive (Laam) and non-governing (Laam) and Dynamic which includes governing and non-governing (Laam) when paired with first person and express will and intention by analogy with the English modals Shll and will , as in :

- The Holy Aya:

- قال تعالى : ﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ﴾-(Al-
(Ankabout:12

(Dynamic)

❨And those who disbelieve say to those who believe:"follow our way
and we will verily bear your sins. ❩(Hilali and Khan, 2009: 397).

- The Holy Aya:

- قال تعالى : ﴿ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴾
(Al-Ankabout:13)

❨ And verily, they shall bear their own loads, and other loads besides
their own; and verily, they shall be questioned on the day of
Resurrection about that which they used to fabricate.❩
(Hilali and Khan, 2009: 530).

- The Holy Aya:

- قوله تعالى :﴿إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلى أَبِينا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبانا لَفِي ضَلالٍ مُبِينٍ﴾
(Yusuf:8)

(Epistemic)

❨When they said:" Joseph and his brother are more beloved to our
father than us although we are group. Indeed our father is clearly
deluced.❩(Zidan et. al, 1996: 547).

5-Types of Meaning According to Modern View

In contrast to classical views, linguists in modern studies believe that
particles have no lexical meaning and that the meaning they expose is resulted
from the structure of the sentence (Qibawa, 2007: 168) .At the same line,
Bab'eer cited in(Balhaf, 2010: 498) states that meaning of the particles of

Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

structural functions is concluded from the syntactic relation between elements of the sentence and the particle through parsing. Parsing is defined by Ibn-Jini(1/35) as a way to show the structural meaning by pronounced markers (الحركات الاعرابية). Ibn-Faris(1997:76) adds that parsing is a tool to figure out the propositional content of the sentence. Accordingly, difference in Parsing affects the type of (Laam).This can be shown in determining the type of the (Laam) in the same Aya as follows:

1-The (Laam) can be subjunctive (causal)and can be jussive according to the parsing status of the following verb whether it is marked for subjunctive by (◌َ fatha)or marked by (◌ْ sikun) for Jussive (Udhaymah, 2004:2/400) , as in:

a-The Holy Aya :

ـ قال تعالى: ﴿وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾(Al-Ma'idah:47)   (subjunctive)

ـ قال تعالى: ﴿وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾   (jussive)

b.The Holy Aya:

ـ قوله تعالى: ﴿ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴾(Taha:39)
(subjuntive)

ـ قوله تعالى: ﴿ والقيتُ عليك محبة مني و لْتصنعْ على عيني﴾
 (jussive)

2-The (Laam) can be preposing marked by(◌ِ kasrah) before nouns and can be opening (ابتداء) marked by (◌َ fataha) (Mehessen, 1988:34) , as in:
-The Holy Aya:

ـ قوله تعالى: ﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ﴾(Al-Imran:81)
(opening)

ـ قوله تعالى: ﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لِمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ﴾

(preposing)

3-It can be a (decisive Laam) between (أن) and (إِنَّ) marked by (ؤ fatha) before nouns and can be a (denial)marked by (ؤ kasrah) (ibid:34-5) , as in :

- The Holy Aya :

ـ قوله تعالى: ﴿ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴾

(Ibrahim:46)

(Denial)

ـ قوله تعالى: ﴿ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لَتَزُولُ مِنْهُ الْجِبَالُ ﴾

(Decisive)

Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

6- Conclusions

1- At the theoretical level Both English and Arabic scholars adopts similar views.

2- Modal partical (al-Laam) reflects deontic, epistemic and dynamic meanings according to the type of subject and according to speaker.

3- Accordingly, it resembles the English modal (Shall).

4- The modal particle (al-Laam) occupies different positions in the sentence but it keeps on preceding nouns and verb and other particles.

5- Modal (Laam) works in combination with other particles which may affect the type and degree of meaning.

6- The structure of the sentence affects judging the type of particle .For example, Parsing can change the meaning of the modal particle (al-Laam) from a deontic (obligation) into dynamic related to intention and purpose or into epistemic related to certainty in accordance with the Parsing marker (الحركة الاعرابية).

7-Suggestions

1- This paper can be useful in studying the translation of the meanings of   the modal particle (al-Laam) in the Holy Quran into English language.

2- Further studies about the other particles that reflect meanings similar to that reflected by the modal particle (al-Laam) can be made.

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Modality and the Modal Particle al-Laam In Arabic
A Semantic and Syntactic Study

Asst. Proff. Hussein Hameed Mohammad
Fatin Aziz Ali Assamarra'ee

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