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Ministry of Higher Education  
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University of Samarra  
College of education*



# **SURRA MAN RA'A**

Scientific Refereed Journal

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**University of Samarra**

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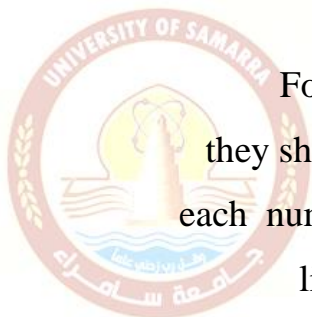
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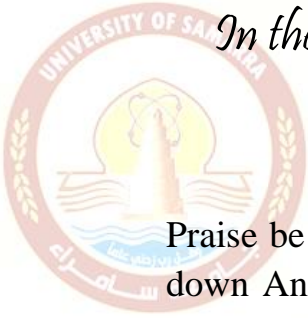
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We thank Allah for his grace and from Him in our success and payment for what is good and giving .

Allah grants success.

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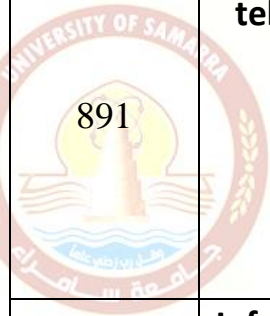
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# **An Interpretational Study of MUST as a Modal of Necessity and Obligation in English with Reference to Arabic**

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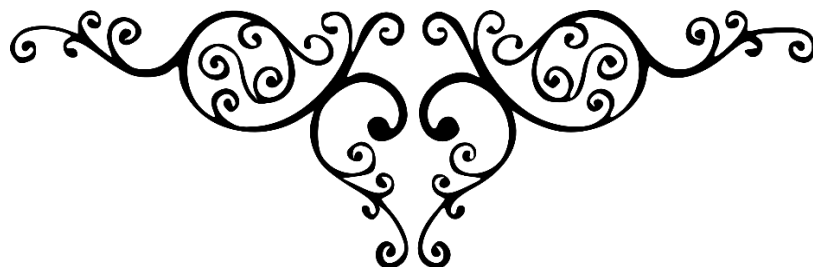
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## Abstract

This study provides an analysis of the modal (must), especially with respect to its two distinct meanings such as ‘obligation’ and ‘necessity’ in English with specific reference to Arabic. The behavioral patterns of both ‘deontic (must)’ and ‘epistemic (must)’ are compared in different ‘time’ contexts i.e. past, future, negation, and interrogation by providing various examples. At the end of the research, there are the major findings that the researcher arrived at followed by the references and the abstract in Arabic.

**Keywords:** modal verbs, deontic modality, epistemic modality, negation, interrogation

## دراسة تفسيرية لـ MUST بوصفها أداة للضرورة والالزام في اللغة

### الإنجليزية مع الإشارة إلى اللغة العربية

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#### المستخلص

تقدم هذه الدراسة تحليلاً لأحد التعابير الشكلية (must) خاصة فيما يتعلق بمعناها "الالزام" و "الضرورة" في اللغة الإنجليزية مع إشارة خاصة إلى اللغة العربية. تم مقارنة الاستعمالات المختلفة لكل من "deontic (must)" و "epistemic (must)" في سياقات "زمنية" مختلفة، أي الماضي والمستقبل والنفي والاستجواب من خلال تقديم أمثلة مختلفة ووافية. وفي نهاية البحث أهم النتائج التي توصل إليها الباحث تليها المراجع والملخص باللغة العربية.

الكلمات المفتاحية: الأفعال الشكلية، الالزام، درجات اليقين، النفي، الاستفهام.





## **1. Introduction:**

The modal must can be used either in its deontic meaning or epistemic one. Thus from the semantic point of view, it is explained epistemically referring to certainty and logical necessity and deontically; to indicate obligation sense. Further, it can be used in different time contexts such as past or future to show different semantic meanings. An ample of examples are cited to differentiate between the two distinct meanings of the modal. Negation aspect of both the meanings (deontic and epistemic) is also discussed. Finally, an example is given to know the sense of ambiguity of the modal must. Arabic, also, can express epistemic and deontic sense compared to English by using certain equivalent structures. As in English, it is possible to view such concepts as far as past, future, negation, and interrogation are concerned.

## **2. Orientational Aspect of MUST**

It is widely recognized in the literature that must is a modal associated with Obligation and Necessity. In this concern Perkins (1983: 19) declares that must is usually accompanied by expressions like 'It is necessary to' and 'It is obligatory to'. Thus, must has two meanings: a Deontic meaning (obligation) and an Epistemic meaning (logical necessity or inference). Coates (1995: 55) points out that the same linguistic forms in English show both root (i.e., obligation) and epistemic (necessity) meanings. These two meanings can be presented in the following examples respectively.

1. You must be back by 10 O'clock. (Deontic)

(You are obliged (by me) to.....)

2. He must be working late at the office. (Epistemic)

(That is necessarily the case – no other explanation is possible)

Zayd (1984) in this aspect, reduces the epistemic parameter in English and Arabic into (must) and laa budda respectively. Also, the deontic parameter is minimized into must and yajib in English and Arabic.

### **3. The Epistemic Meaning of MUST**

Must is extremely usual in this sense in everyday language. Epistemic modality has to do with “belief, knowledge, truth, etc. in relation to the preposition” (Palmer, 1986: 96), and “the degree of commitment by the speaker to what he says.” (Palmer, 1986: 5). Coates (1983: 41) argues that “In its most normal usage, epistemic must conveys the speaker’s confidence in the truth of what he is saying, based on a logical process of deduction from facts known to him (which may or may not be specified).” as in:

3. I hear shouting, he must be there.

4. I think he must be drowsy.

In the examples above, assort of confidence is expressed by the speaker owing to ‘shouting’ in example no. (3) and the epistemic marker ‘I think’ in example no. (4). In addition, the logical inference of must in such examples is associated with logical necessity and paraphrased as ‘I confidently infer that.....’ (Coates, 1983). According to that, it should be said that epistemic or certainty must is given many labels such as ‘logical necessity’, ‘assumption’, ‘supposition’, ‘logical conclusion’ and ‘logical inference’ as all carry the same sense.

In the same concern, must, in its epistemic sense, is used of speakers’ knowledge arrived at by inference, observation or reasoning rather than by direct experience and we, while paraphrasing, could add the comment - ‘Given the





evidence, there can be no other conclusion' or 'the only possible conclusion is that.....' as (Palmer, 1987) declares as exemplified below:

5. *A car is parking outside our house. that must be the Kennedy's.*  
(Alexander, 1990: 157)

6. *They must have used their passkeys to get in.*

7. *He must have a lot of money.*

So, the speaker of (7), for example, has observed that the person lives in a large house, travels in an expensive car, etc. and therefore draws the conclusion that 'he must be rich'. As in English, epistemic sense in Arabic ranges from logical process of deduction known to the speaker to certainty which has something to do with the evaluation of the speaker that is interpreted as 'the only possible conclusion'. Yet, this epistemic sense is conveyed in Arabic by negative nominal expressions like *laa budda* (no avoidance), *laa shakka* (there is no doubt), *laa rayba* (undoubtedly) and *laa maHaalata* (certainly). All these expressions seem to be captured by the English modal verb must. Mughazy (2016: 120) indicates that necessity is expressed in Arabic by frozen expressions represented by the negative phrases like *laa budda* and *laa mafarra*. Owen (1984: 146) reports that 'laa budda' is literally rendered as 'no escape from'. Out of all these expressions, 'laa budda' is the most common nominal expression in Arabic that expresses a higher degree of certainty or possibility according to the context as in:

8. *laa budda? an yakuuna fil bayt.*

*He must be at home.*

*(It is necessary/ It is possible)*

9. laa budda? an takuuna dhakiyyatan.

She must be clever.

(It is necessary/ The only possible conclusion)

El-Hassan (1990) interprets instances like these mentioned above as ‘the only possible conclusion is that....’. Furthermore, Bahloul (2008) mentions that laa budda is rendered in English as ‘it must be/it is necessary). Wehr (1980) assures that laa budda covers the meaning of ‘definitely’, ‘certainly’, ‘inevitably’, and ‘by all means’. In this case it is followed by subjunctive clause headed by? an (that) as the following examples indicate:

10. laa budda? an yakuun lkanzu mukhabba? an fii makaanin ma

The treasure must be hidden somewhere. (Al-Waasiti, 1979: 87)

(It is certain/ It is definite that....)

Occasionally, laa budda is followed by the preposition min + ‘verbal noun and this construction provides that it is inevitable or there is no escape from the meaning expressed by the following verbal noun (Wehr, 1980) as in:

11. laa budda min tta? ammuli qabla lkalaam. (Wright, 1967: 29)

We must mediate before we speak.

(It is inevitable that....)

#### **4. Epistemic MUST Referring to Future Time**

It is, sometimes, indicated that some modals are ambiguous regarding the future time reference (Anderson, 1971: 73). Palmer (1965: 119) mentions that the complement of epistemic must cannot be future. But he argues that ‘be





bound to' is an alternative way, to suggest or express epistemic necessity when the main prediction refers to a state or activity in the future (Palmer, 1990: 55).

One can disagree with Palmer in this respect because it is possible sometimes for epistemic must to refer to states or activities in the future. For any speaker at least sentences such as (11) below are quite acceptable, wherein the main prediction refers to a future event:

11. Look at those clouds; it must surely rain before we get home.

Al-Karooni (1996: 67) declares that the future is tinged with modal meanings related to 'volition' and 'intent' in spite of the fact that such sense appears to be basic and a core meaning of 'would' as the following shows:

12. I must go with you. (Al-Karooni, 1996: 67)

Where it is equivalent to:

13. I would go with you.

In addition to that, reference to the future might occur through applying adverbs indicating future as in:

14. I must phone tomorrow.

or through the context itself as in:

15. It is getting dark, so you must take your flash light when you go. (Ehrman, 1966: 68)

Future indication in Arabic is made clear by applying adverbs referring to future side by side with *laa budda* as in:

16. laa budda min wuSuula lHaafilata SabaaHan.

The bus must arrive in the morning.

17. laa budda? an yakuuna hunaa ghadan.

He must be here tomorrow.

In examples (16) and (17) above, it seems that applying the future markers like SabaaHan (in the morning) and ghadan (tomorrow) has put the epistemic sense of must to be equivalent to the sense of the modal will.

Furthermore, Arabic has markers of pure futurity like the inseparable sa and sawfa which hold the meaning of will. Such markers occur with the epistemic Arabic laa budda to strengthen the sense of futurity arrived at by speaker's conclusion and knowledge, whereas rendering such construction in English requires only the epistemic must as in:

18. ? idhaa kana qad bada? a fit taasi9ah, laa budda? annahu sayakuuna huna fil khaamisah.

If he started at nine, he must be here by five.

19. laa budda? anna? idkhaala haadhil maakinaj jadiidah sayusaahim fii ziyadatal.

? arbaaH s-sanatal qaadimah.

The introduction of new machinery must contribute greatly to better profits next year.

Thus, sa and sawfa when associated with the epistemic Arabic laa budda would produce epistemic future sense equivalent to the English epistemic modal must.





## 5. Epistemic Must Referring to Past Time

Must itself has no past forms, but Epistemic must can refer to states and activities in the past through the use of the (Have + en) construction. So, Al expander (1990: 165) points out that the structure (must have been) is used to express deduction in the past as in:

20. You haven't eaten for years, You must have been hungry. (Alexander, 1990: 165)

(The only possible conclusion is that you didn't eat)

Where deduction refers to logical epistemic necessity.

Further explanation appears in the example below:

21 a: On Tuesday I went to a dinner party when six people were experts on communist

affairs and two people were not.

b: (laughs) It must have been grun for the ones who weren't.

22. She must have been such a pain in the neck to her Mum.

These examples can be interpreted respectively as 'I confidently infer that it was grim.....' and 'I confidently infer that she was such a pain in the neck.....'; in both cases we have simple past. Although these examples refer to simple past sometimes the time referred to is seen as stretching up to the moment of speaking, as in example (23) below:

23. ooh Jesus – well how would the people of the other faith have received Germans from the

sea – you must have thought about that.

(I'm sure you have thought about that)

The epistemic (must + have + en) is ambiguous not merely between 'past' and 'present perfect', but also 'past perfect' and 'past-past' (Palmer, 1990: 64). Example (23) could either mean 'you thought' (past), or 'you have thought' (present perfect). But the most striking thing is whatever the time referred to may be, for example, past, present, or future event, the modal prediction is unaffected: PAST: I'm sure/I infer that x was .....

PRESENT: I'm sure/I infer that x is .....

FUTURE: I'm sure/ I infer that x will be .... (Coates 1983: 45)

Epistemic reference to past in Arabic is viewed through various means. The most common one is the negative nominal expression *laa budda* but, in this aspect, it occurs in certain structures. One of these structures is the following:

(*laa budda* +? *anna* 'that' + *kaana* 'the temporal past tense marker')

that is seen in the example below:

24. *laa budda? aqnnal? amra kaana Sa9ban.*

It must have been hard. (Farghal and Al Hamly, 2016: 73)

Or the use of *laa budda* followed by the perfect form of the verb as in:

25. *laa budda? annaka dhahabta marratan.*

You must have gone once.

(It is certain that you went once)





Another construction includes the particle *qad* followed by the perfect form of the verb and preceded by *laa budda* as seen below:

26. *laa budda? annaha qad kasartal qaa9idah.*

She must have broken the rule.

(There is certainty that she broke the rule)

## 6. Negation Epistemic of MUST

Epistemic must cannot be normally used in negative or interrogative clauses. The negative of can (It is not possible that x) fills the gap or supplies the missing form of the paradigm as in:

27. *He must be in his office.* (Palmer, 1995: 455)

Example (27) above has the meaning of (It is necessarily the case that he is in his office), which is synonymous with:

28 He can't be in his office. (Palmer, 1995: 455)

Therefore, example (28) means (It is not possible/impossible that he is in his office). Here the negation affects the modality rather than the proposition. Al expander (1990: 164) states further that the negative form of (must be) for the deduction, i.e, epistemic sense, is (can't be) as in:

29. *you haven't eaten for hours, you must be hungry.* Alexander. (1990: 164)

and could be negated in the following way:

30. *You have just eaten, you can't be hungry again.* Al exander. (1990: 164)

Palmer (1990: 9) mentions that there are logical equivalences between possibility and necessity in terms of negation:

possible not = not necessary

necessary not = not possible

In summary, must, in this sense, can be used to express events in the future. It can also be used to express logical necessity, with no element of speaker involvement. However, both these cases are rare. Epistemic must, in most cases, is subjective and refers to states and activities in the present or past.

As far as Arabic is concerned, negating the epistemic sense of necessity requires replacing the negative nominal expression *laa budda* with *laa yumkin* (not possible). Thus, example no (8) is negated as follows:

31. *laa yumkinu? an yakuuna fil bayt.*

*He can't be at home.*

## 7. Deontic Meaning of Must

Generally, deontic modality is more problematic and fuzzy than the epistemic one, but it is essentially performative. It seems that deontic must, being highly polysemous, can be related to a fuzzy set with examples assigned to a cline extending from strong to weak obligation. Thus, in the case of deontic must, the range of meaning has more than one category. In some cases it means 'it is imperative/obligatory', whilst in others, it means 'it is important. Despite this range of meaning, the meaning 'It is necessary for ....' appears to be the one most commonly recognized by linguists (Palmer, 1990: 113) and (Coates, 1983: 32). Anderson (1971) connects the complex modals to the structure (be+ adjective) which is paraphrased by a 'passive' adjective represented by (must= 'be obliged').





The other problem related to the interpretation of deontic must is the presence or absence of the speaker's involvement in the utterance. Lyons (1977: 452) refers to it as 'subjectivity', and argues that epistemic and deontic modality in English are essentially subjective; they express the 'opinion or attitude' of the speaker. Palmer (1990: 132-33) admits that it is difficult to draw any clear lines between cases involving subjectivity and those which do not, but in the majority of cases epistemic modals are subjective and deontic modals are objective. In the case of must we have two inter-related but independent extremes: subjective-objective and strong-weak obligation. This can be illustrated by the following examples:

32. *I must be home by eight.*

33. *All applicants must take an entrance exam.*

34. *If you make a mistake you must be punished.*

35. *'You must call in and see us sometime' said the manager.*

36. a: *You must tell me how to do it.*

b: *OK. I will. But be patient.*

Example (32) is non-subjective. By using must the speaker is not urging himself to do something, but he is communicating to others a necessity that concerns himself. The obligation here is strong and can be paraphrased by: 'It is necessary for me to be home by eight'. Example (33) shows a good example of indeterminacy between subjective and objective: it is not clear who is applying the authority and there is no 'speaker's involvement, but the obligation here is strong: 'It is necessary for all applicants to take an entrance exam'. There is no choice as an entrance exam is required. Example (34) also shows the non-

subjective use of (you must). So the speaker is not giving an order, but stating a law. Example (35) is clearly imperative, which is usually related to strong obligation and can be paraphrased as ‘I order you to.....’ The speaker has authority over the performer. It is interesting to note in example (36) that both participants are equal; (A) has no authority over B. So (A) is not ordering (B), but is merely saying that ‘it is your duty (as a friend) to tell me how to do it.’

It seems that the strength of any given example of deontic must depends on different things: the role or position of the person acting as Subject, and on the involvement of the speaker (subjectivity). Therefore, strong examples are usually subjective and those examples with second-person subjects are stronger than those with first or third-person subjects. Viewing the deontic sense of must in Arabic is not without certain difficulties. This problematic tendency appears through coming across various ways to indicate necessity including the modal lexical verbs of necessity represented by yalzam, yata9ayyan, yaDTar, yataHattam, yambaghy, and yajib. It is, also, declared that yajib is equivalent to the English modal must (Mughazy, 2016: 120). Yet, it should be said that the most usual verb used in Arabic to indicate deontic necessity is yajib. Wided (2010) declares that yajib is the most suitable counterpart of the English must in its deontic necessity sense as in the following examples:

37. yajib? an yatanaawal haadha DDawaa?. (Wided, 2010: 24)

He must take this medicine. (Wided, 2010: 24)

(It is necessary.....)

38. yajib? an tadfa9 naqdan. (Ryding, 2005: 614) You must pay in cash.

39. yajib? an? arHal? al-? aan. (Mughazy, 2016: 120)



I must leave now.

(That I leave now is necessity)

40. yajib? an yuhil 9ummal 9amalahum bis-sur9al mumkinah.

The workers must finish their work as soon as possible.

As in English, It is seen that in example (37) there is no subjective orientation of yajib. There is a necessity that appears in the form of advice and the speaker doesn't issue an order. Sentence (38) points out strong obligation imposed by the speaker on the addressee as the speaker has power over the listener.

The same is true as the Arabic example no. (39) doesn't seem to be subjective where the speaker uses yajib to show necessity in general which includes himself. Sentence (40) goes through necessity related to neutral strong obligation, i. e, not quite clear whether to be subjective or objective as the party that imposes obligation is not obvious. Thus, finishing the work is of importance.

As far as yajib is concerned, the verbal noun is used which is completely similar to the gerund in English and indicate the 'act of doing'(Abboud and MaCcarus, 1983) as the indicated:

41. yaibur raHiil? al-? aana. (Mughazy, 2016: 120)

You (I, We) must leave now.

The example above expresses indeterminacy between subjective and objective reference. It is clear that the involvement of the speaker vague, the concept of necessity is vivid carrying the meaning (it is necessary to.....)



There is another expression in Arabic that holds the necessity sense. It is the modal preposition *9alaa*. It has been rendered as equivalent to must (El-Hassan, 1990) and (Wided, 2010). Ryding (2005: 382) declares that *9alaa* refers to a required action as seen below:

42. *9alynaa? an nabda? minas Sifr.*

We must begin from zero.

(It is necessary.....)

As-Safi (2001) states that *9alaa* as a modal occurs after the verb *yajib*. In this connection, the meaning moves to its highest point carrying a sort of inclination to strong obligation asin:

43. *yajibu 9alaykum? an tughaadiruu.*

You must leave.

(You are obliged to.....)

44. *9alaykum? an tughaadiruu.*

It appears that example (43) holds both necessity verb and necessity preposition represented by *yajib* and *9alaa* respectively; whereas example (44) takes only one modal item which is *9alaa*. Yet both express a strong obligation.

The sense of obligation is sometimes carried by some grammatico-lexical expressions that start with the preposition *min*. these are represented by *mi al-waajib* and *min al-laazim*. In the same concern, Mughazy (2016: 120) indicates that there are certain prepositional phrases functioning as modal adverbs like *min DDaruuri*, *min al-waajib min al-laazim*. All these expressions are of necessity sense and equivalent to the English modal verb must as appears below:



45. *min al-waajib? an tadhgaba? ilaal* Haflah. (El-Ma'aitah, 2011: 33)

You must go to the party.

46. *min al-laazim? an yuraasila Samir waalidayhi.*

Samir must correspond with his parents.

## 8. Past and Future Time Reference of Deontic MUST

Unlike some of the English modal verbs, must has no past tense form. Historically, it is itself a past tense form. It can be used in reported speech where the context is past:

47. He said that he must bring it back the next day.

48. She'd just made up her mind that she must take the test.

It is sometimes argued that in all other contexts (except for reported speech) with neutral necessity, however, had to supplies the missing form of must, as in Examples (49) and (50) below indicate:

49. We had to make a special trip down to Epsom and we did.

50. He had to run another test to get the final result.

With had to there is an implication of actuality; the event took place.

The present form must (deontic), as Palmer (1990: 121) argues, 'seems more often to refer to future than to present events'. But one can, of course, use will/shall have to to say that an obligation will be laid, especially when this obligation is conditionally future, as in:

51. We'll have to go out, if you're really going to do it.

Notice that must is less likely to be used here.

Antinucci and Parisi (1971: 38) suggest setting will as similar to must as in:

52. You must do as you are told. (Perkins, 1983: 43)

which is equivalent to:

53. You will do as you are told. (Perkins, 1983: 43)

where will shows a command that shows obligation.

Furthermore, Al-Karooni (1996: 39) asserts that sentence (54) below:

54. You mustn't tell lies.

holds an underlying meaning (I order you not to tell lies). It, thus, refers to a deontic modality that has an intrinsic connection with futurity as it expresses the necessity of an implied future process.

Deontic future reference to past in Arabic appears in various structures. The temporal past tense marker kaana (was) followed by the perfect form of a modal verb like yajib can necessity sense as in:

55. kaana jajib? an tukhbirahum.

You had to tell them.

where the instance above is interpreted: (It became necessary), and the English had to has replaced must.

There is another temporal construction that is semantically equivalent to what has been mentioned above. It is the perfective form of verbs like wajaba that is literally rendered: (became necessary) (Mughazy, 2016: 128) as the instance below points out:





56. wajaba 9alaynadh dhahaab.

We had to go.

(It became necessary.....)

Concerning the deontic obligation sense and its relation with future, it seems that Arabic approaches that through the modal verb yatawajjab (be necessary) preceded by the inseparable future particle sa (will) and followed by the modal preposition 9alaa as seen instance (57):

57. sayawajjuba 9alynaa fi9lu dhaalika.

We will have to do that.

Arabic accepts another grammatical structure where the verb yatawajjab could take the nominal subject structure without 9alaa as in:

58. sayatawajjabur raHiil.

We will have to leave.

Thus, only sa and yatawajjab have been used to show future deontic sense and rendering these modal constructions into English necessitates replacement, i. e. have to occurs instead of must.

## 9. Negation and Interrogation of Deontic MUST

Unlike epistemic must, deontic must negates the proposition (Perkins, 1983: 61), and so the range of meanings from strong to weak obligation is unaffected by negation.

59. Johnny! You mustn't play with sharp knives!

60. In order to be a good sales clerk, you must not be rude to a customer.

61. You mustn't keep us all waiting.

62. I mustn't forget to take my key with me.

Thus, the meaning of must + *not* in these examples is (I order you not to ....) (subjective), as in examples (59) and (61), or (It is necessary for (you) not to ....) (objective), as in examples (60) and (62). Sometimes, there is a close semantic relationship between must not (It is obligatory that not) and may/can + *not* (it is not permissible that). A good example is:

63. In questions 4 and 5 you mustn't use your calculator.

which means (I'm not allowed to use my calculator to answer questions 4 and 5). But Palmer (1990: 77) states that:

*“there is an obvious difference between refusing permission (may not/can't) and laying an obligation not to (mustn't). With the former it is to be assumed that permission is normally required, while with the latter the speaker takes a positive step in preventing the action for which permission may not normally be required”.*

When using interrogation, only the modality, not the proposition, can be questioned. With negation, either the modality or the proposition is negated. Thus, while with can't for example, it is the modality that is negated (as in example 28), with mustn't (deontic) the negation belongs to the proposition. The situation with interrogative deontic must is more complex. Since need is used to negate the modality, we might expect it to be used for interrogation:



64. a. *You needn't come tomorrow.*

b. *Need I come tomorrow?*

But need here does not impose obligation. Therefore, if it is to be understood that the person addressed has the power to impose the obligation, must (which normally negates the proposition, not the event) is far more likely:

65. *Must I come tomorrow?*

Arabic tends to harbor a bit differently as far as the negation of obligation is concerned. The biclausal structure of Arabic modal verbs indicates two positions of negation where it could appear in the main clause preceding the modal verb, i. e. external negation (Mughazy, 2016: 123) as in:

66. *laa yajibu? an tarHal.* (Mughazi, 2016: 123)

You needn't leave.

(It is not necessary to leave)

Example (66) above negates modality as the negation marker *laa* (no) precedes the modal verb of obligation *yajib*. This, also, explains why (needn't) has replaced (mustn't) in this example as it negates modality. As for proposition, it is negated by placing the marker of negation *laa* after the modal verb *yajib* and applying (mustn't) when rendering the sentence into English as:

67. *yajib? an laa tarHal.* (Mughazi, 2016: 123)

(proposition negated)

(It is necessary that you do not leave)



The difference in meaning between the two examples above becomes obvious, where negating the main clause in (66) pushes obligation aside and negating the subject clause in example (67) tends to express obligation. Regarding interrogation, asking about obligation is carried by the interrogative syntactic particles? a or al-hamzah and the most common formal hal as in:

68. hal yatawajjab 9alayyadh dhahaab.

Must I go?

### 10. Further Issues Concerning MUST

In example (35), must is essentially performative and can be paraphrased: (I order you to call in and see us sometime). This meaning is what Coates (1983: 33) refers to as ‘the native speaker’s psychological stereotype’ of deontic must. Performative examples of deontic must frequently occur (for example, in schools, homes, courts, etc.). The features of such examples are:

The subject is animate.

The main verb is an active verb.

The speaker is interested in getting the subject to perform the action.

The speaker has authority over the subject.

In some examples with must, it is not possible to decide which meaning is intended-epistemic or deontic. They are therefore ambiguous. For example:

69. *He must understand that we mean business.*



This either means the epistemic: (surely he understands that we mean business) or the deontic: (It is essential that he understands that we mean business). Examples like these are indeterminate in the sense that the context fails to exclude one of the possible meanings.

Farghal and Al-Hamly (2015: 71) declare that must is ambiguous between epistemic and deontic reading. This is obvious in example (70) below:

70. You must be generous.

The example above accepts two interpretations in Arabic:

-*laa budda? annaka kariim.* (epistemic)

-*yajib? an takuun kariim.* (deontic)

where the first interpretation assures 'the only possible conclusion is that you are generous', and the second shows the idea of necessity that concentrates on harboring obligation. Thus, it is difficult to decide or guess the meaning required.

## 11. Conclusions

This paper has provided an explanation for the two different meanings - deontic and epistemic of the modal must. Ample of examples have been provided to illustrate the said difference. Different time contexts – past and future have been referred to besides the aspect of negation. The ambiguity aspect of must has been mentioned towards the end of the paper.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كلمة العدد

الحمد لله الذي أكرمنا بخير كتاب أنزله، وشرفنا بخير نبي أرسله، والصلاة، والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
وبعد

ففي زمان صار التمسك بالثواب بأنواعها نادرا والتشبث بالقيم بات نذرا تمضي مجلة سر من رأى في مسيرتها متمسكة بما يميزها ويرسخ اقدامها في أرض أساسها الضوابط والمعايير المحترمة في كل جوانبها سواء أكان ذلك في نوعية البحوث العلمية او مكانة المحكمين ونزاهتهم أو في إدارة ينماز افرادها بالالتزام والمهنية والاحترافية في عملهم والرائد لا يكذب اهله نحمد الله على فضله ومنه في توفيقنا وتسديدنا لما فيه الخير والعطاء .

والله ولي التوفيق

الأستاذ المساعد الدكتور

قيس علاوي خلف السامرائي

مدير التحرير

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## الاشتراك في المجلة



تدفع المؤسسات الحكومية والجامعات ومراكز البحث بدل اشتراك قدره (٢٥٠٠٠) دينار داخل القطر للعدد الواحد وتخاطب سكرتارية المجلة على العنوان المدرج في أدناه لغرض الاشتراك أو التبادل.

المراسلات

د. قيس علاوي خلف

مدير تحرير مجلة سر من رأى

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ص.ب/١٦٥

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## الأسس الطباعية للبحث



- ❖ يطبع البحث على الآلة الحاسبة، وعلى ورق حجم (A4) وبوجه واحد.
- ❖ لا يتجاوز عدد صفحاته (٢٠) صفحة بما فيها: البيانات، والخرائط، والمصورات، وإذا زاد البحث على ذلك يتحمل الباحث دفع مبلغ (٢٠٠٠) دينار عن كل صفحة إضافية، على أن تقدم النسخ الأصلية الخاصة بالأشكال والخرائط على ورق (تريست)، وبواسطة برنامج (Microsoft Word).
- ❖ بعد الأخذ بملحوظات المقيمين يرفق قرص (CD) مع البحث المصحح.
- ❖ تكون الطباعة بحرف (Simplified Arabic)، وبحجم (١٤).
- ❖ تكتب الهوامش في آخر البحث بنفس خط المتن، وبحجم (١٢)، على أن تذكر معلومات المصدر كاملة عند وروده أول مرة، لتغني عن كتابة قائمة للمصادر.
- ❖ يقسم البحث على مقدمة وعناوين مناسبة تدل عليه، لتغني عن قائمة المحتويات.
- ❖ لا تلزم المجلة بإعادة البحث إلى صاحبه، إذا اعترض على نشره الخبراء، ويكتفى بالاعتذار.
- ❖ منهج البحث العلمي والتوثيق من سمات المجلة المحكمة.
- ❖ تعنون المراسلات باسم (رئيس التحرير) أو مدير التحرير.
- ❖ إذا كان البحث يحتوي على آيات قرآنية، يكون نمط الآيات وفق برنامج مصحف المدينة ولا يتم نشر البحث خلاف ذلك.

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## تعليمات النشر في مجلة ( سر من رأى )



ترحب مجلة (سر من رأى) العلمية المحكمة بإسهام الباحثين في القطر وسواه من الأقطار، فتخطو بهم ومعهم خطوات واثقة نحو مستقبل مشرق في نواحي الحياة، وفيما يأتي بعض ضوابط النشر فيها:

### الأسس الفنية والتنظيمية

- ❖ تستقبل المجلة البحوث العلمية في مجالات العلوم الانسانية كافة.
- ❖ تقوم هيئة التحرير بالبحوث علميًا مع خبراء مشهود لهم بالكفاية العلمية في اختصاصهم الدقيق.
- ❖ ترفض المجلة نشر البحوث التي لا تطابق منهج البحث العلمي المعروف.
- ❖ يلزم الباحث بالأخذ بما يرد من ملحوظات حول بحثه، من خلال ما يحدده الخبراء المقومون.
- ❖ ألا يكون البحث مقدمًا إلى مجلة أخرى، ولم ينشر سابقًا، وعلى الباحث أن يتعهد خطيًا بذلك.
- ❖ يشترط أن يقوم الباحث ببحثه المقدم.
- ❖ يثبت على الصفحة الأولى ما يأتي: (عنوان البحث، والاختصاص الدقيق للبحث، واسم الباحث، ولقبه العلمي، ومكان عمله، وبريده الإلكتروني، ورقم هاتفه، وكلمات مفتاحيه باللغتين العربية والانكليزية)، وفي حالة وجود أكثر من باحث تذكر أسمائهم وعناوينهم، لتسهيل عملية الاتصال بهم.
- ❖ يطبع موجزا للبحث في صفحة مستقلة، وباللغتين العربية والإنكليزية، على أن لا يزيد عن صفحة واحدة.
- ❖ يعتمد أسلوب البحث العلمي في كتابة هوامش البحث ومصادره، ويعتمد الباحث المنهج البحثي الخاص باختصاصه، وتذكر الكتب المستعملة في البحث على النحو الآتي: اسم الكتاب، واسم المؤلف، ورقم الطبعة، ومكان النشر، وجهة النشر، وسنة النشر، والجزء (إن وجد)، والصفحة. أما الدوريات فتكتب على النحو الآتي: اسم الدورية، وعددها، وتاريخ صدورها، وجهة الإصدار، والصفحة.

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- ❖ لا يعد قبول النشر ملزما للمجلة بنشر البحث العلمي ضمن الاعداد إلا ما يليق بسمعتها الدولية.

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