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Mood of Verbs in both Arabic and English Languages: A Contrastive study

A B S T R A C T

In this research the notion of mood in both Arabic and English has been tackled . In English there are five types of mood: the indicative, the imperative, the interrogative, the conditional, and the subjunctive mood. Since 'mood' is related especially to syntax, five basic English grammatical notions: tense, aspect, mood, modality, and case are discussed to solve the ambiguity account the students in differentiating among these concepts. Arabic language has three basic moods in relation to the imperfect: the indicative, the subjunctive, and the jussive mood.

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حالات إعراب الفعل في كل من اللغتين العربية والانكليزية دراسة مقارنة

أ.م.د. محمد برجس سلمان / جامعة تكريت / كلية التربية للعلوم الإنسانية

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الخلاصة:

تناولنا في هذا البحث مفهوم الحالة او الصيغة الاعرابية في كلتا اللغتين العربية والانكليزية. تحتوي اللغة الانكليزية على خمسة صيغ اعرابية هي: الصيغة الدالية وصيغة الامر وصيغة الاستفهام وصيغة الشرط وصيغة التمني. بما ان الصيغة الاعرابية هي مفهوم تابع للنحو بصورة خاصة، لذا قد تمت مناقشة

خمس مفاهيم نحوية هي الزمن وهيئة الفعل والصيغة الاعرابية ونمط الفعل وحالة الفعل لغرض حل الغموض الذي يواجه طلبة العلم عند التفريق بين هذه المفاهيم. تحتوي اللغة العربية على ثلاث حالات اعرابية للفعل المضارع هي: حالة الرفع والنصب والجزم. كلمات مفتاحية: الحالة الاعرابية، الافعال، التمني، الصيغة الدلالية، الشرط

Introduction

This work is specialized to introduce the notion of mood in general and to give an account to its types in both Arabic and English languages. First, the concept of mood is discussed with a brief account to its types in English. Then, five basic grammatical notions : tense, aspect, mood, modality and case are introduced with examples to distinguish among them with a glance to their difference to mood. The third section deals with an introduction to jussive mood and its nature with reference to its history in the wide world languages other than Arabic. Finally, the jussive mood in Arabic is introduced with its types and examples for each single article.

2.1. Mood In English

Tracking the history of the current word 'mood', we see that this word has its origin in the Germanic, French and Latin. German people use the word 'mood' in the sense of 'frame of mind' disposition like to be in a good mood. In Latin and French, the word 'mode is used to mean' manner'. The word mood entered English in the last part of the middle English. The words mode and mood are directly related to grammar in the sense that the relevant grammatical disparity is usually concerns manners or forms of the verb. (Hare,1970:23-24)

Jespersen,(1924:313) states that mood expresses certain attitudes of the mind of the speaker towards the contents of the sentence, though sometimes the choice of mood is determined by the character of the clause rather than the attitude of the actual speaker and also by the relation of the clause to the main sentence on which it is dependent.

Mood also refers to the category of the verb which can express a fact, a command, a question a condition or a wish. ([http:// www. Lexico. Com](http://www.Lexico.Com))

According to Palmer, the term mood is restricted to a category expressed in verbal morphology. In other words, it is a morphosyntactic category of the verb like tense and aspect. (Palmer,1986:21).

As well as verbs have tenses to indicate time, they also have moods to indicate the state of the action they are talking about.

([http:// www. study. Com](http://www.study.Com))

English grammarians are not in full agreement about the types of mood that exist in English.

Roeger (2005:163) states that mood is divided into three major categories: declaratives, imperative and interrogative. Each of these types corresponds to one of three basic speech acts: statements, commands and questions, respectively.

Fathi, J. et al (2015:664) state that English has the indicative, subjunctive and the imperative, others like the conditional, do not appear as a morphologically distinct form.

Others state that English moods are indicative, imperative, subjunctive, interrogative and conditional.

Indicative mood

According to the Cambridge history of the English language, indicative mood is a grammatical mood which is used principally to indicate that something is actually the case(or actually not the case), in other word, indicative mood is used to indicate what the speaker considers to be known as a state of affairs. (Fathi, J. et al ,2015:664)

So long as the verb states a fact or information, the sentence will bear the indicative mood. The indicative mood can be considered as the basic and most essential mood in English. It is now important to shed the light on the fact that the indicative is not defined by tense, instead it can be found in all tenses: present, past and future. ([http\|: www.grammar.com](http://www.grammar.com))

E.g./ Jerry Senifield laughs on T.V (present indicative)

Jerry laughed on T.V. [past]

Jerry will laugh on T.V tomorrow. [future]

([http:// www. University of Illinois. Com](http://www.UniversityofIllinois.Com))

Imperative mood

Cume [1931:430] defines the imperative as the mood of command, request, admonition, supplication, entreaty, warning and prohibition.

Imperatives can be found in two states, either negative or affirmative imperative. In modern English, negative imperative found with requirement of do-support and an overt subject following the do and the negation.

E.g.\ Don't anybody move.

An affirmative imperatives are found without the need to do-support except when it is an emphatic imperatives. In this case, the subject must precede the verb. (chung-hye.1998:73)

The absence of an overt subject doesn't mean that the sentence has no subject, instead the subject is presumptive. Many grammarians agree that the subject of the imperative sentence is the second person subject "you". This agreement comes from an assumption that the second person imperative subject has been derived from tag question whose pronoun is the one of the preceding statement "I ate the meat, didn't I ? the agreement goes like this: the tag question imperative sentence has only "you" subject such as "Eat the meat, will you" then the omitted subject of sentences other than the tag one has also the "you" as its subject in spite of its absence from the underlying sentence (Fathi, J. et al .2015:665).

Interrogative mood

Usually interrogative mood asks a question. A great way of proving that is by remembering the interrogation room where a lot of question are directed towards a suspect. If you say to your friend "Will you please leave me alone?", it will be an instance of an interrogative sentence rather than demands. But if we change the sentence into a direct one "leave me alone", it will be a command in a form of an

imperative sentence. The first indirect request will have the function of interrogation sentences ([http:// www. study. Com](http://www.study.com)).

The conditional mood

In spite of the absence of the conditionals as a morphologically distinct form, but some consider it as one of the English non-basic moods.

Talking about condition, attention is directly drawn to the subordinator 'if'.

Quirk (1973:324) expresses the conditionals 'If and Unless' as a clear conditional articles and distinguishes their accurate meaning stating that both of them are used to express conditional meaning but in different ways. 'If' is used for positive condition while 'Unless' is used for negative condition to mean 'only if'.

E.g. He must be lying if he told you that.

E.g. Unless the strike has been called off, there will be no trains tomorrow.

A full conditional sentence contains two clauses: the dependent clause expressing the condition and it is called the protasis; and the main clause expressing the consequence, called the apodosis. An example of such a sentence in English is the following:

If it rains, the picnic will be cancelled.(Mead, 1996:5).

The subjunctive mood

Johansson and Norchim (1988:27) state that nonetheless and without any doubt , English verbs have distinctive forms under certain circumstances which is different from the normal indicative forms and convey the meaning of "non-fact" which is a characteristic of the subject in other languages.

Three categories of subjunctive may be distinguished:

a-Mandative subjunctive is found in subordinate 'that clause' when the main clause expresses demand, resolution and recommendation. The verb is found in the base form and there is no concord between the subject and finite verb in the third person singular present and the distinction between present and past is not clear in such structures. The use of the subjunctive is restricted to the formality of the occasion, otherwise people use "to+ infinitive" or "should+ infinitive" devices:

It is\was necessary that every member inform himself of the rules. (Quirk, 1973:51)

b-The formulaic subjunctive:-

In this type the verb is also found in the base form but is only used in certain set expressions which we learn as wholes. For example:

Heaven forbid that....

God save the queen! (ibid)

c- The subjunctive were:

This type of subjunctive is used in concessive and conditional clauses after the verbs which express wishes or something which is not true and it is hypothetical in meaning.

If she [were ,was] to do something like that,....

I wish I[were ,was] dead. (Quirk, 1998:52)

Tense, Aspect, Mood, Modality and Case

Tense, aspect, mood, modality and case are five basic grammatical concepts. Yet, a confusion occur when someone is asked to differentiate among them.

Here a clear line will be drawn among them by presenting each of the five concepts in details:

Tense VS Aspect

Crystal (2003: 458) defines aspect as "the duration or type of temporal activity denoted by a verb".

Jarvie (1993: 39) affirms that "aspect is a category indicating the point from which an action is seen to take place. Two types of aspect are marked in English: progressive and perfective .The progressive indicates that the action is in progress, ongoing or continuous at the point of time; the perfective aspect affirms that the action is completed. The perfective aspect is marked by the aux verb (have + ed) participle, while the progressive is marked by aux (be + ing). The following examples will illustrate:

I have met my friend.
They are playing football.

Tense , on the other hand , is a linguistic device , differs from language to language . It is the verb form used to express certain time relations. (Eckersly and Eckersly, 1960:157) .

According to Hockett (1958:237) tense is a verb form whose function is to show different locations of an event in time.

Aspect, unlike tense, is not concerned with placing events on a time line, Rather it is concerned with making distinctions about the kinds of actions that are described by verbs: progressive actions, punctual actions, habitual actions, etc... ([http\:\:www. Latis. Utexas. edu](http://www.Latis.Utexas.edu))

When the tense is used to define the location of events in time, the aspect is used to define specific things such as shape, distribution or internal organization of an event in time. Aspect always talks about whether the situation is changing or static, is spontaneous or spared over a period of time, does it involve a single unique event or a repeated one and does it have a definite end point or it is open ended.

E.g./ I had worked(perfective)

E.g./ I was working(progressive)

These two examples reflect one tense and two aspects. The tense here is generally the past for the two sentences but the aspect is different. The first sentence reflects the perfective aspect while the second shows the progressive. These two examples show the clear line between aspect and tense in that in spite of the existence of two different aspects, there is one single tense, which is the past time, i.e.: the tense remains stable with the change of aspect whereas the aspect is not. (Roeger ,2005:6)

Another difference between aspect and tense is that in spite of the existence of one time event which is the present, we cannot use one single aspect to express all the events in the present time. For ongoing actions we should use the progressive aspect to describe this action. The following example is ungrammatical if it is used to express an ongoing action: He mows the lawn.

Another difference between tense and aspect is that English doesn't usually allow the use of the present time with perfectives because a bounded-object (a perfective) is usually lasts longer than the present moment. So, not all the present time events are expressed in the same aspect , some allow simple present, others use perfectives and another allows progressive. (Langacker,2011:626-627)

Finch (2005:113) affirms that tense and aspect are two distinctive forms. Tense is a category that can be used to describe verbs which denotes the location of any action in time. While aspect, on the other hand, is concerned with the duration of an activity indicated by the verb of the sentence. It specifies certain characteristics of an activity denoted by the verb of the sentence.

Tense, aspect and mood have a clear line among them. They concern events not just verbs, so sometimes this line is clear and other times it is not so clear. To talk about the independence of each concept we will find that tense locates an event on time axis and expresses when the event took place (present, past or future).

Aspect marks "event-internal" time and shows us if the event is ongoing or not. Mood on the other hand marks modality and provides us with information about the status of an event as real or an imagined one.

Morphologically speaking, these three concepts are normally not independent of each other. For example a morpheme expressing tense (present, past) usually expresses aspect at the same time if it is a perfect (completed action), progressive(incomplete) or simple it also expresses mood which presents an event as imagined or real. Thus one single morpheme is used to express three interactive concepts at the same (Comrie,1985:1-50)

Mood and modality

Treating the category of mood, it is necessary to make a distinction between mood and modality.

Bybee (1985:22) defines mood as an indication of what the speaker wants to do with the proposition in a particular discourse context. So mood reflects the purpose of the speaker in speaking.

Modality, on the other hand, expresses the speaker's attitude toward the proposition being expressed as how much he\she is certain about whether it is true

or false or the relationship between the actor and the described situation whether he is obliged to act in a certain way. Thus, mood is more general. If the mood is interrogative, the modality includes the details inside this question. The following examples will illustrate:

a/The older students may leave school early [unless the teacher watches them carefully].

b/ The older students may leave school early[if they inform the head master first].

The two sentences denote one mood which is the indicative but they bear different interpretations. These interpretations are considered to be the modality of the two sentences (Roeger, 2005:165).

c/Your agent must be a close personal friend of the ambassador [otherwise he would never have gotten into the embassy].

d/Your agent must be a close personal friend of the ambassador [in order to carry out this mission successfully].

The use of the same modal verbs denotes different interpretations. These interpretations are considered as the modality in spite of the use of the same mood [imperative, indicative]. These two sentences are identical yet they bear different details. The mood here is the imperative but the occasion or the context of situation reflects different interpretations. (ibid ,166)

Modality expresses the relation of the utterance to reality. When mood expresses a statement, modality points out reality and unreality of the situation. If the situation is real, so it is a fact. But if it is not real, it will be one of three choices: non-factuality, inducement or supposition. Mood doesn't include all these details, modality turns our attention to all the details included inside the expression stated by the speaker in a single situation (Khomutova,2014:400).

CASE

Barry (2004:1) defines case as a system of marking dependent nouns for the type of relationship they bear to their heads. English is not a case language but Latin and Turkish are. So, due to the traditional influence of Latin to English, case system is well-studied by English. Before studying the types of case, a distinction is made between case and grammatical relations. The latter includes all the set of relations that exist among subject, direct object and indirect object.

We have six case types:

1.The vocative case: which is used in the form of address and has its distinctive form in the singular of the second declension only.

2.The nominative: it marks the subject and nouns

E.g./ Dominus Est consul

The master is consul

3. The accusative: this case encodes the direct object like:

E.g./ Fecerunt dominum consulem

They made the master consul

4. The genitive: it encodes noun phrases as dependents of nouns, i.e. it modifies noun[adnominal case] and it also encodes possessor like:

E.g./ consulis equus

The consul's horse. (ibid,5)

5. The dative: encodes the indirect object as in :

Dominus equum consuli dedit

The master gave the horse[to the consul] . dative

6. The ablative : in Latin, it merges three separate cases: the ablative, the locative and the instrumental. So, it expresses source, location and instrument.

It also expresses the agent of the passive [the demoted subject of the active] as in :

Visus a consule

Seen by the consul (Barry ,2004:6)

It is important to present the clear line between case and mood. Case is always used to indicate the state of nouns and their description and marking them for the type of relationship with their heads (vocative, nominative, accusative, genitive, dative or ablative), while mood is a special way for describing the state of verbs and refer to their category which can express a fact, a command, a question , a condition or a wish.

2.4. Mood of verbs in Arabic

Al-Jarf (2008:94) defines mood as a meaning signaled by a grammatical verb form that expresses the subject's attitude or intent.

Mood refers to the Arabic verb properties.(Wright, 1967:24)

Aziz ,[1998:82] also states that these verbs properties are considered to be the Arabic basic moods.

Ryding (2005:606) states that mood is a feature of verb and appears in the present time only or what we call "the imperfect" ; the perfect has no mood markers. Because of the fact that mood sometimes is marked by suffixes, accordingly mood should be studied under morphology. On the other hand, the imperfect verb in Arabic shows it's mood by the existence of a certain syntactic articles preceding the verb which can be considered as the governing force of the type of mood. So, mood is affected by the syntactic context. Consequently, many scholars put mood under syntax, others consider mood as a morphosyntactic category.

Each type of mood expresses different meaning and used for different purposes under a specific contexts. The indicative, for example, is a feature of direct, factual statement or question. Subjunctive tends to express doubt, desire, intent, necessity or wishing. While jussive indicates command, request or need for action on the part of the speaker specially when jussive is used for the imperative. (Wright , 1967:25)

In general, mood is only used with the imperfect, therefore the Arabic mood is considered as non-finite; it has no time markers and is not differentiated by tense. Meaning is presumptive from context. (Mckay, 1985:50)

Arabic grammar includes three case types specialized with nouns(the nominative, the accusative and the dative) and three types of mood go with verbs. The field of this study is mood of verbs (حالات اعراب الفعل المضارع) so, the focus will be on three types of mood : The indicative حالة الرفع, The subjunctive حالة النصب, and The jussive حالة الجزم. (Al-Halawani,1979:28)

It is worth mentioning that the mood of verbs is specialized with present time only because th1e past time and the imperative are always invariable (مبني) and they are never be inflective (معرب) so, it is impossible for one of them to be under any one of the basic Arabic moods (Al-Afghani,2003:69).

The indicative mood

Indicative mood is one of the three types of moods along with the subjunctive and jussive. It can be defined as an expressive mean to distinguish some meanings from others. Because the indicative is what distinguish the subject from the object when we say: قرأ سعيدُ كتاباً -Saeed has read a book. This is what gives the Arabic language its flexibility as long as each word carries its distinct diacritical mark. (Al- Halawani,1979:28)

The imperfect is the only tense that bears this mood specially when it is not preceded by any subjunctive or jussive articles, in other words, the absence of these articles put the present time verb into the indicative mood. (Al-Ghalaeni,1999:20)

The original sign of the indicative is “Dhamma” if the verb ends with a consonant and the presumptive “Dhamma” if the verb ends with a vowel. The second sign is the firmness of N (ثبوت النون) in the case of the Arabic five verbs (الافعال الخمسة)

E.g\ يُحِبُّ الصَادِقُ (The honest is lovable)

يُحِبُّ اللهُ الْمُتَّقِينَ (God loves the righteous)

تَنْطِقُونَ بِالصِّدْقِ (You are telling truth) (ibid)

The Arabic five verbs are:

a- pronoun for dual ضمير تثنية

b- “waw” of plurality واو الجماعة

C- feminine “ ya’ ” for addressee ياء التانيث للمخاطبة (Al-Rajihi,1988:19)

2.4.2. The subjunctive mood

The subjunctive is the second type of the Arabic moods. It is an expressive and clear way to distinguish meanings from each other. The object is always has the subjunctive mood as its distinctive mood so, this mood differentiates it from the subject which always bears the indicative mood (Al-Halawani,1979:28).

The imperfect verb falls under subjunctive if one of the following articles precede it, those are called: the subjunctive articles. (Al- Afghani,2003:69)

These articles are: (لام التعليل, لام الجحود, فاء السببيه, واو المعية, أن, لن, كي, حتى)
(L of causality , L of denial, causal F, W of concomitance, an-that , lan-will not , k- so that, hatta- in order (www. Wikipedia com).

The original sign of the subjunctive is “Fathā” if the verb ends with a consonant and this sign will be presumptive and not written if the verb ends with a vowel (Al-Ghalaeeni,1999:20) .

E.g\ لن يكتب (He will not write)

جانب الشر فتسلم (stay away from evil, then you will be fine)

The second sign is the elimination of N (حذف النون) if the verb is one of the Arabic five verbs (الأفعال الخمسة).

E.g\ لن تتألوا البرَّ حتى تُنفقوا مما تُحبون { آل عمران : ٩٢ } (by no means shall you attain Al-Bir unless you spend of that which you love) (Ar-Rajih,1988:19).

(As-Samarraee, 2007:6) presents a brief description for the indicative , the subjunctive and the jussive when he say:

1-The indicative is used to refer to the general meaning in all its tenses present, past and future as in the following example:

E.g\ يرزق الله مخلوقاته (Allah sustenance his creatures) (present)

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ { [الكهف : ١٨] (And we turned them on their right and on their left sides) (past)

{ وَ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا } [النبأ : ١٨] (the day when the Trumpet will be blown, and you shall come forth in crowds) (future)

2- The subjunctive is usually used to signify and refer to the future .

3- Jussive is usually used to refer to past or imperative except the condition state.

2.4.3. Jussive Mood in Arabic حالة الجزم

Jussive is an expressive way to coordinate speech and to distinguish meaning. Jussive is concerned with present time verbs only so, it does not affirm the nouns, functional words, past time, or imperatives.

(Al- Halawani, 1979:29)

Unlike English moods, Arabic moods do not carry a particular semantic content, rather, it is a mood restricted in occurrences. In other words, the jussive mood in Arabic is very much restricted to the position of the verb in a sentence under certain circumstances. The absence of the final short inflectional vowel can be considered as the most clear distinctive feature of the jussive mood in Arabic sentence. When the indicative inflects with "dhamma" and the subjunctive with "fatha", the jussive tends to be inflected with " quiescence (Ryding,2005:616).

Jussive occurs after certain articles which we call jussive articles. Sometimes the article does not exist and tends to be hidden, so jussive will be analyzed under meaning only.

E.g\ [قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ] {ابراهيم : ٣١} (say to my slaves who have believed, that they should perform As-Salat)

Arabic grammarians subdivide jussive articles under three fields according to their effect on verbs:

- a- The first part : there are those articles that change the tense of the verb from present to past like [lam,lamma]
- b- The second part which change the verb into imperative such as[prohibition la and imperative L]
- c- The third part tend to be specialized to the conditional articles.

(As-Samarraee,2007:5)

Condition is a specific formulae which is different from other formula in the part of the verb signification of event and tense. The verb in conditional sentence has incomplete signification because it is pending occurrence. If we say: إن تذهب أذهب (if you go I go), you are pending your going on the listener's going by the use of certain conditional article. One can conclude that jussive articles except the conditional ones are usually change the present time of the verb from its original state into another signification like past or imperative.

(ibid-6)

The original jussive sign is the “Quiescence” (السكون) if the verb ends with a consonant, the elimination of the end vowel if the verb ends with a vowel and the elimination of N (حذف النون) if the verb is among the Arabic five verbs (الافعال الخمسة) (Al-Ĥalawani, 1979:29).

a- The Quiescence (السكون)

The Quiescence in Arabic is cutting the movement, and it is the original sign of jussive. The rest of signs are considered to be subsidiary. This sign is associated with the present time verb under jussive if this verbs is under one of the following conditions: if the verb ends with a consonant , if it is not one of the five verbs (الافعال الخمسة) and if it is not followed by neither The Feminine N (نون النسوة) nor The Assertive N(نون التوكيد).

(Nasf et al,

2008:39)

b- The elimination of the defective letter (حذف حرف العلة)

Jussive affects the present time verbs ending with a defective letter by omitting this letter and replaces it with a special diacritical mark according to the defective letter used . If the verb ends with (ا,و,ي), the last defective letter is omitted and replaced by Fatha (فتحة), Dhamma (ضمة) and Kasrah(كسرة) respectively (Ni'ma, 2007 :141).

c- The elimination of N (حذف النون)

If the present time verb is one of the Arabic five verbs (الافعال الخمسة) and is preceded by any one of the jussive articles the sign of jussive will be the elimination of N (حذف النون).

E.g\ لم تفعلوا\ (You haven't done)

It is presumptive as (تفعلون) (Nasif etal, 2008: 39).

Arabic grammarians put jussive articles into three groups each is separate according to their effect on verbs:

1- Those articles which achieve jussive on one verb only, those are:

a- (لم-lam-have not) Negative article "lam": it is used to negate the imperfect verb and change its meaning to the past.

E.g\ (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ^٤ (الأنفال _ الآية ١٧) (you killed them not but Allah killed them). It is usually used with the imperfect but the meaning indicates past, in other words, the nature of this article negation is discontinuous.

E.g\ (قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا} [مريم : ٤] (and I never been unblest in my invocation to you, o my lord!). It means till now.

b- (لما-lamma- not yet) : it is also used to realize negation in the present and change its meaning into past.

E.g\ (وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ^٥ } [الحجرات : ١٤] (for faith has not yet entered your hearts) (As-Samarraee, 2007:8).

It is important now to present the clearest differences between (لم-lam-have not) and (لما-lamma- not yet):

1- The negation of (لم-lam-have not) may be discontinuous while (لما-lamma-not yet) is always continuous . If we say: (لما يحضر خالد) (Khalid has not come yet)

It means he is absent till now, whereas when we say: (لم يحضر خالد) (Khalid has not come) it means that either Khalid does not come till now or he didn't come in the past and after that he came.

2- During the negation of (لما-lamma-not yet) the event is near the present while with "lam" it is not necessary , sometimes it is near the present and other time it may be far. We can say: (لم يكن زيد في العام الماضي مقيما) (Zaid was not a resident last year) but we cannot say: (لما يكن.....)

(ibid,9)

3- With the negation of (لما-lamma-not yet) the event is expected to happen but it has not happened yet. When we say: (لما يحضر خالد) (Khalid has not come yet), It means that he is expected to come but he has not whereas with (لم-lam-have not) there is no expected event as in: (لم يحضر خالد) (Khalid has not come)

4- (لما-lamma-not yet) is not usually used in conditional clauses while (لم-lam-have not) is used.

E.g\ (وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ^٦ } [المائدة : ٦٧] {

(and if you don't, then you have not conveyed his message).

- 5- In the negation of (لما-lamma-not yet) we can omit the verb after it if there is a preceding clue , but with (لم-lam-have not)we cannot omit the verb. We can say: قاربت البلد ولما (ادخله) (I approached the country but I did not(enter) it yet) But we cannot say: قاربت البلد ولم: (I approached the country and I have not (entered it)).

(As-Samarraee, 2007:8-10)

- a- (لام الطلب) (imperative L- let) imperative L prefix or command L prefix (لام الامر). If the command is presented from high to low, it is called imperative L prefix like:

{النساء :٩} {وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ}

(and let those have the same fear in their minds as they would have for their own if they had left weak off spring behind), but if it is presented from low to high it is called a command L prefix as in:

{الزخرف : ٧٧} {وَنَادُوا يَا مَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِئُونَ}

(and they will cry: “O Malik! Let your lord make an end of us), and when the tow participant are from the same level it will be considered as a request as in :

{الكهف:١٩} {وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا}

And let him be careful and let no man know of you.

(Hassan,2007:305-307)

- b- (لا الناهية) (prohibition LaE- don't) Prohibition or command article LaE: it is usually used to ask someone to stop doing something. Again if the command is directed from high to low it is a prohibition as in:

{القصص : ٨٨} {وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ}

(And invoke not any other ilâh (god) along with Allâh).

But if it is from low to high it will be a command as in:

{نوح : ٢٦} {وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا}

(And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!)

and if the two are in the same rank , there will be a request like:

{طه : ٩٤} {قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي}

(He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head!) . (ibid)

2- The second group is specialized to place two verbs into the jussive and it is called conditional jussive articles. The first verb is called the conditional verb and the second one is the answer to the condition. These articles are eleven in number :

(In, Ithma, Man, Ma, Mahma, Matta, Ayan, Aen, Anna, Ĥaithuma, Ae) and all of them are considered as nouns except (إن-إثما) (In,Ithma) which are functional words. (Hassan,2007:317)

a- (إن- in- if) it can be considered as the basic one because even if we use another article in a sentence, it still indicates its meaning. If we say:

إن يزرنني احد اكرمه (if someone visits me, I will honor him), it means: من يزرنني اكرمه (whoever visits me, I will honor him).

b- (إثما-Ithma- when) it can be considered as a functional word with the indication of (إن- in- if) meaning. If we return to the origin of (إثما-Ithma-when), we will notice that it comes from the adverbial (إذ-ith) with (ما -ma) which is used for emphatic purposes and to make it include the meaning of (إن- in- if). It has no meaning except that it is used to link the condition with its answer in contrast to the other articles which have their distinct meanings along with the function of linking.

(Al-Ghalaeeny, 2000:129)

E.g\ وإنك إذما تأت ما أنت امرٌ به تلفت من إياه تأمر أتيا

(when you are always do what you ask others to do, then they will respond to your command)

c- (من-man-whoever): it is a vague noun used for human indications

E.g\ { مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا } [النساء : ١٢٣]

(whosever work evil, will have the recompense therefore).

d- (ما- ma- whatever): it is also a vague noun but it is used for non-human indications

E.g\ { وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ } [البقرة : ١٩٧]

(and whatever good you do, be sure Allah knows it) . (ibid)

e- (متى- mata- whenever): it is a conditional jussive noun used as a circumstantial of time

E.g\ متى تآته تعشوا إلى ضوء ناره تجد خير نارٍ عندها خير موقد

(whenever you visits him, you find him ready to honor you and offer his hospitality with his fire for feed and warm).

f- (أنى- Anna- it means whenever, wherever, however) : a conditional jussive noun used as a circumstantial of status for three indications, time, place, and status.

خليلي أنى تآتياني تآتيا أخوا غير ما يرضيكما لا يحاول

(Oh, my friends, whenever you come you will find me a brother who always try nothing but what satisfy you)

g- (أيان- Ayan- whenever): a conditional jussive noun used for time indications.

E.g\ أيان نؤمئك تأمن غيرنا وإذا لم تدرك الأمان منا لم تزل حذر

(whenever we trust you, you give your trust to others but you don't know that if you don't have our trust you will never be in safe).

(Muhi-Ad-deen, 2000:337-339)

(أيان- Ayan- whenever) is a compound noun comes from (أى-Ae) which includes the meaning of condition and (أن) which means “when” to become a noun used for condition in future.

h- (مهما- mahma- whatever): it is a conditional jussive noun used for non-human indications..

E.g\ [وقالوا مهما تآتينا به من آية لتسحرنا بها فما نحن لك بمؤمنين] {الأعراف : ١٣٢}

(they said “whatever ayat you may bring to us, to work there with your sorcery on us, we shall never believe on you).

This noun is a compound noun comes from (مه) which is an imperative verb used for snubbing and inhibition to mean “stop doing.....” and from (ما) which bears the conditional meaning which is usually used for inhibition and snub occasions.

i- (حيثما- haithuma- wherver): it is a conditional jussive noun used to refer to place

(Al- Ghalaeny,2000:131)

E.g\ حيثما تستقم يقدرك الله نجاحاً في غابر الأزمان

j- (أين- Aen- wherever): it is a conditional jussive noun for future indications which is used sometimes with the additive (ما-ma)

E.g\ {النساء : ٧٨} [أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ { (Ibn-Hisham,1963:85)

(wherever you may be, death will overtake you even if you are in strong and high in built up fortresses).

k- (أي -A-whatever, whoever): it is one of the eleven conditional jussive articles. It is a vague noun which always comes supplemented to the singular nouns bearing different diacritical marks according to its case.

Sometimes it is used in the nominative case: أَيُّ أَمْرٍ يَخْدُمُ أُمَّتَهُ تَخْدِمُهُ (whoever serves his nation, it will serve him)

other times it is in the accusative case:

{أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى} {الإسراء : ١١٠}

(whatever name you invoke him, it is the same for to him belongs the best names)

And also it is found in the dative case: بِأَيِّ قَلَمٍ تَكْتُبُ أَكْتُبُ (write in whatever pen you want

(Al-Ghalaeeny, 2000:132)

3- The third group of jussive articles includes three articles (إذا- itha- when, كيف-kaifa-whatever, لو- law- what if) . These three conditional articles have faced a lot of disagreement about its realization of jussive between the Coffins and the Basrien. The Basrien and Sibawae state that these articles are a conditional articles but not a jussive one. The Coffins have another opinion, they exhibit a lot of examples to show that these articles realizes jussive in the Arabic language. (Al-Ghalaeeny,1999:186)

The Holly Quran goes with the Basrien opinion and there is no one Ayah in all the sacred texts exhibits jussive realization among these three articles.

The following explanation of these three articles goes with the Coffins opinion:

a- (إذا- itha- when): it is a circumstantial of time for future, sometimes it is followed by the additive (ما:ما) for emphasis and it is usually used for conditional purposes but its realization of jussive is specialized to poetry only:

E.g\ إستغن - ما أغناك ربك - بالغنى وإذا تُصِبْكَ خصاصةً فتحمل\

(dispense, whenever your God rich you and endure whenever you have an ordeal). The Conditional (إذا- itha- when) like the other conditional articles is used in conditional sentences which includes the conditional verb and the answer to that condition . It usually comes before nouns but actually it is related to a latent verb presumptive from meaning because conditional articles come with verbs only. The following Ayah will illustrate this point but it is worth mentioning that (إذا- itha- when) here is not realizing jussive, it is used as a conditional article only.

E.g\

{إِنشَقَّتْ السَّمَاءُ أَنْشَقَّتْ} [الإنشقاق : ١]

إذا إنشقت السماء إنشقت : (when the heaven is split asunder,) it is presumptive us (when the heaven is split it will be split) (Hassan,2007:333).

The difference between (إذا-itha-when) and (إن- in-if) is that the latter is used with uncertain events while (إذا-itha-when) is used with certain event or events that will occur in the future with no doubt.

E.g\

{وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَفْتَنُونَ} [الروم : ٣٦]

(And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!)

(Allah's mercy is certain but people bad behavior is expected to happen).

(As-Ša'eedy,

1999:189)

b-(كيف-kaifa- whatever) it is a vague conditional noun. The Basrien state that it has no jussive realization at all but the Coffins consider it as a jussive article which should have a conditional verb and its answer under jussive where it is followed by (ما, ma) or not. The verb and its answer should be in agreement of meaning and derivation in conditional sentences. This agreement is necessary in spelling and meaning as in: كيفما تكتبُ أكتبُ (write in whatever style you prefer) and we cannot say:

* كيفما تكتبُ إفرح (be happy in whatever style you write) .

(Al-Ghalaeeny,1999:186)

c- (لو-law- what if) it is used as a conditional article and it comes before verbs, specially past time verbs like :

لو قام زيد لقمث (if Zaid had risen, I would have done). The whole occasion occurred in the past, and sometimes it expresses future meaning after it :

وَأَلْيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ { [النساء : ٩]

(and let those have the same fear in their minds as they would have for their own, if they had left weak off spring behind) .It is worth mentioning that (لو-law) is specialized to verbs, it comes before past time verbs and it is used with present also , on which it changes the verb meaning into past:

رُهبانُ مدينٍ والذين عهدتهم يكون من حذر العذاب فُعودا
لو يسمعون كما سمعتُ كلامها خروا لعزة رُكعا وسُجودا

(Median monks and those whom you live with are crying of fear from severe torment, but if they hear ‘Azza speech as I had hear it, they will kneel to her with cry)

It means: لو سمعوا (if they would hear)

Because of the fact that (لو-law-what if) is a conditional article, so it should have a response which can be either a past verb or a present negated with (لم-lam).

E.g\ لو قام زيد لم يقم عمرو (if Zaid had risen, Amr wouldn't have done)

(Muhi- Ad- Deen, 2002: 353-357)

It is worth mentioning that conditional (لو-law) in Arabic is like the subjunctive ‘were’ in English in that it is used for wishing and unreal situations .

The deletion of the conditional verb, its answer or both

Sometimes, the conditional verb may be deleted after the construction of (إن+لا)(in+la) like : (تكلم بخير وإلا.....) (speak fine, otherwise....). Other times, the verb may be deleted after (من-لا) (la-لا) like:

من يسلم عليك فسلم عليه ومن لا فلا تعبا به (whoever greets you, greet him, and whoever does not, don't worry about him). Among the places where the verb is deleted is when the answer comes directly after the command like: (جُد تسُد) instead of (جُد فان) (تُجُد تسُد) (Al-Ghalaeeny, 2000:135)

The answer of the conditional verb may be deleted either obligatory or optionally. In the following example , the answer is deleted optionally because there is no answer being suitable in this Ayah like :

['فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ { [الأنعام : ٣٥] }] (then if you were able to seek a tunnel in the earth or a ladder to the sky to bring them Ayah) It is presumptive as: if you can, then do it.

The answer of condition may also deleted optionally when the condition occurs as an answer for a question .

E.g\ - أتكرم سعيدٌ ؟ (will you honor Saeed ?)

- إن اجتهد أكرمه (if he do well) , It means : إن اجتهد أكرمه (if he do well, then I will honor him)

The answer may also be deleted obligatory if the meaning is clear :

E.g\ أنت فائز إن اجتهدت (you win if you work hard).

Here the answer comes before the condition so, the meaning is completed and there is no need for an answer after the conditional verb.

(Ibid :136)

The verb and the answer may be deleted if there is a guide for their meaning in the sentence especially in poetry.

E.g\ فان المنية من يخشها فسوف تصادفه أينما

(who fears from death, he will find it whenever he go), It means: أينما يذهب تصادفه

Some said that sometimes in verse we find this case also:

E.g\ من سلم عليك فسلم عليه ومن لا فلا , then don't).

The answer is already realized by meaning. (Al-Ghalaeny, 2000: 137)

Note\ all the Ayahs in this section are translated from Al- Hilali and Khan(1996).

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