

Expressing Objective and Subjective Modality in Arabic

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Abstract: This article examines the two main types of modality in Arabic: objective and subjective modality. Objective modality is related to objective events and situations and usually represents objective reality. Subjective modality is related to subjective thoughts, decisions, probabilities, and feelings and reflects the speaker's point of view. The article analyzes modality in Arabic from the perspective of syntax, semantics, and pragmatics, and also examines the use of objective and subjective modality and their problems in translation. This analysis helps to gain a deeper understanding of the syntactic and semantic features of the Arabic language.

Keywords: Arabic, objective modality, subjective modality, modality, syntax, semantics, pragmatics, probability, decision, linguistics, translation.

Introduction: The Arabic language is distinguished by its rich syntactic and semantic systems. In this language, modality - that is, the speaker's decision, probability, or feelings about a situation or event - is one of the important linguistic categories. Modality is mainly divided into two main forms: objective modality and subjective modality. Objective modality is based on the objective representation of events and situations, that is, they reflect existing events or situations in real life. Subjective modality, on the other hand, reflects the personal opinion, decision, probability, or feelings of the speaker. In the Arabic language, these two types of modality are expressed syntactically and semantically differently, which is of great importance in the process of learning and translating the language.

The article analyzes the features of the use of objective and subjective modality in the Arabic language, considers their specific grammatical constructions and semantic effects. By studying the specific features of modality, it will be possible to gain a deeper understanding of the importance of the Arabic language in linguistics, translation, and communication.

Modality is one of the important categories of language in linguistics that helps to express the speaker's opinion, decision, probability, or feelings. In Arabic, modality is mainly divided into two main forms: objective and subjective modality. While objective modality is used to describe the reality or probability of events and situations, subjective modality is used to express the speaker's personal views, feelings, or probabilities. Arabic uses various grammatical devices and syntactic structures to express modality, which plays a unique role in making the language rich and complex.

In objective modality, the truth, possibility, or obligation of an event or situation is expressed with certainty, which is independent of the speaker's personal thoughts or views. On the other hand, subjective modality expresses the speaker's personal views, feelings, or probabilities, and often indicates uncertainty or probability. The modality system in Arabic distinguishes these two forms through various syntactic and semantic means, which ensures that modality has a special importance in linguistics. The article analyzes the grammatical and semantic features of objective and subjective modality in Arabic, considers the differences in their use and specific features. The analysis of modality helps to understand the general structure of the Arabic language in a deeper way and makes it possible to alleviate the problems that arise in translation and intercultural communication. The

purpose of the article is to create new opportunities for modern language research by studying objective and subjective modality in Arabic.

Main part: The objective modality in Arabic is often expressed in phrases that express the truth or probability of events or situations. In this case, the speaker's own personal opinion, desire, or feeling is not important. The grammatical means that express the objective modality in Arabic are sometimes reflected in auxiliary verbs, tenses, and predicative verbs.

The study of objective and subjective modality in Arabic is important in linguistics, as they play a special role in expressing the semantic and syntactic structures of the language, as well as the speaker's intentions, views and probabilities in speech. The modality system in Arabic is mainly related to objective and subjective states, and there are specific differences between the grammatical means, structure and contexts of use of both types of modality.

Objective modality is used in Arabic more often to express the truth or probability of events and situations. It is usually used in scientific, formal or specific contexts where opinions are expressed. For example, in Arabic, phrases such as "*yajibu an*" (must) or "*laazim an*" (must) are widely used to express objective obligations. This type of modality does not reflect the speaker's personal views or feelings, but rather describes the truth, probability or obligation of existing situations or events. This creates the possibility of expressing a definite and more precise idea in expressing events in Arabic.

The subjective modality is aimed at expressing the speaker's opinion, possibilities or feelings. In Arabic, such a modality is often expressed through words such as "*yuhibbu*" (wants), "*yajuzu*" (possible). This type of modality mainly reflects personal views, feelings or possibilities, and at the same time indicates uncertainty and probability in speech. In the subjective modality, the speaker's personal feeling, belief or opinion plays an important role, so it is often expressed with a certain uncertainty or probability.

In Arabic, the means of expressing modality are mainly auxiliary verbs, phrases and word combinations, which are used to express the obligation, possibility of events or personal views. In the objective modality, clear and definite expressions such as "*yajibu an*" or "*laazim an*" are used, which allows us to describe events with certainty. In the subjective modality, expressions such as "*yuhibbu*" or "*yajuzu*" reflect more probabilities and subjective views. These differences reveal the semantic richness of the Arabic language and the possibilities for expressing the speaker's intentions more clearly.

The analysis of the use and grammatical means of objective and subjective modality in Arabic led to the following results:

The richness of the language in expressing modality: The Arabic language, along with clear and definite means of expressing modality, has wide possibilities for reflecting personal thoughts and probabilities. Auxiliary verbs and phrases expressing objective modality (e.g., "*yajibu an*", "*laazim an*") indicate strict obligation and probability. Subjective modality is expressed more with the help of words and phrases expressing probability and personal views (e.g., "*yuhibbu*", "*yajuzu*").

The role of modality and context: The objective and subjective forms of modality often differ depending on the context. In Arabic, these forms of modality are interchangeable, and their use depends on the speaker's purpose in speech and the topic. Translation difficulties also arise, especially with subjective modality, which expresses probabilities and emotions.

Translation difficulties: Arabic phrases and auxiliary verbs expressing objective and subjective modality can lose some semantic nuances when translated into other languages, especially English. Translators need to be careful in choosing modality words and taking their context into account. In the translation process, these two forms of modality in Arabic sometimes cause difficulties in correctly translating into other languages, since each language has its own unique ways of expressing modality. However, the modality system of the Arabic language highlights the need for further study in its linguistic studies. Modality is a widely used tool for expressing thoughts and opinions in Arabic, and

understanding and translating its specific features correctly will greatly contribute to the development of linguistics and translation studies.

Modality and linguistics in Arabic: The expression of modality demonstrates the uniqueness of the syntactic and semantic systems of the Arabic language. This highlights the need for further study of modality in Arabic linguistics, as modality and its grammatical devices are an important part of the expression of thought in Arabic.

Conclusion: The unique use of objective and subjective modality in Arabic helps to understand important linguistic aspects of the language. Objective modality expresses reality clearly and objectively, while subjective modality reflects personal views, probabilities, and feelings. The syntactic and semantic aspects of these two modality forms reflect the specific characteristics of the Arabic language and play an important role in resolving ambiguities in translation. These forms of modality in Arabic are of great importance for new research in linguistics and for ensuring accuracy and perfection in translation practice.

Analyzing objective and subjective modality in Arabic helps to understand the semantic and syntactic richness of the language more deeply. While objective modality is used to express events clearly and precisely, subjective modality is used to reflect personal thoughts and probabilities. Both forms of modality show the complex and multi-layered structure of the Arabic language. A clear understanding and expression of these modalities in the translation process is of course important for linguistics, translation, and scientific research.

The use of objective and subjective modality in Arabic allows us to gain a deeper understanding of the language, its semantic and syntactic structures. Objective modality is mainly used to express the truth, probability or obligation of events and situations, which reflects clear and definite opinions. Subjective modality, on the other hand, is intended to express the speaker's personal views, probabilities, desires or feelings, and often indicates uncertainty or probability. In Arabic, these forms of modality are expressed through auxiliary verbs and phrases, and each reflects the semantic richness and grammatical structure of the language.

Thus, analyzing objective and subjective modalities in Arabic allows for a deeper study of the basic structures of the language and their interactions, and plays an important role in ensuring semantic clarity for translators.

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