| RESEARCH ARTICLE

Mood in English and Arabic: A Contrastive Study

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| ABSTRACT

This research paper intends to examine the mood systems in both English and Arabic with the objective of figuring out the similarities and differences between the two languages. The main aim of the study is to investigate the potential difficulties that are caused by the difference of mood systems in both languages and that the Arabic speakers may face during their attempt to learn English. Consequently, the study adopts Contrastive Analysis in its analytical approach in order to achieve that objective. Contrastive Analysis is applied systematically in this study, and it consists of four basic steps. The first stage is outlining the mood systems in both languages. The second is selecting the mood types for comparison. The third is addressing the possible similarities and differences of mood systems in the two languages. The final stage involves foreseeing what challenges may face the Arabic speakers in acquiring English due to the differences. The findings reveal that despite the fact that certain mood-difference barriers may occur in the process of learning English, the thorough comprehension of mood systems in English and Arabic and realizing the similarities and differences make the Arabic learners overcome those barriers. Furthermore, the results of this research are expected to open the scope for researchers to make studies on the influence of mood systems on the intercultural communication and other fields of applied linguistics.

1. Introduction

The word 'mood' has a fascinating etymology. Its origins derive from Germanic, French, and Latin (Salman & Salih, 2022). In German, 'mood' refers to a person's 'state of mind' or attitude, exemplified by a positive mood. In Latin and French, the term 'mode' signifies 'manner.' The term 'mood' got into the English language during the Middle English era (Hare,1970, pp. 23-24).

In linguistics, a verb's grammatical form seeks to convey the speaker's mood or intention. It serves as a method of expressing your emotions on your statements (Palmer, 1986). The term 'mood' refers to the manner in which we show our thoughts and emotions through language, regardless of whether it relates to a fact, a wish, an assertion, or a different context.

Mood, also, can be defined as a semantic indication conveyed by a grammatical verb form that reflects the subject's 'attitude or intent' (Al-Jarf, 1994, p.90). Quirk and Greenbaum (1973), in their book 'A University Grammar of English', state that mood connects linguistic actions to situations such as certainty, obligation, necessity, and possibility (p.40). Furthermore, Hussein and Tawfiq (2023:40) state that in the Oxford Dictionary of English Language, mood is a classification of verb usage that typically conveys truth (Indicative mood), wish (Optative mood), conditionality (Subjunctive mood), command (Imperative mood), and question (Interrogative mood) (Pearsall, 1998, p.1849).

English grammarians have diverse opinions regarding the concept of mood in the language. Mood can be divided into three types: declarative, imperative, and interrogative, which corresponds to basic speech acts: statement, command, and question. However, some grammarians categorize mood into four types: indicative, imperative, subjunctive, and optative.

The notion of mood, also, involves the Arabic language. The imperfect has three fundamental modes: indicative, subjunctive,

and jussive. The concept of mood in Arabic verbs notably differs from that in English and other languages. This is, indeed, an interesting field of study. This is particularly accurate when examining how mood is affected by the structure of the sentence.

This research seeks to clarify the concept of mood in both English and Arabic to identify similarities and differences between the two languages and how this may affect learning English. Consequently, my work attempts to tackle essential questions that need answers.

1.1 Research Questions
1) What are the mood types in English language?
2) What are the mood types in Arabic language?
3) Are there similarities in mood between English and Arabic?
4) What are the differences in mood between English and Arabic?
5) How do similarities and differences of mood system in the two languages affect second language acquisition, i.e. learning English?

1.2 Research Objectives
This research seeks to investigate the mood in both English and Arabic. It clarifies the similarities and differences in mood between the two languages. Furthermore, the study has significance for researchers and those interested in the examination of grammatical mood, specifically in English and Arabic. In a nutshell, the aims of this work are as follows:
- To analyse various moods in English.
- To describe mood types in Arabic.
- To employ contrastive analysis to examine the similarities and differences in the mood systems of both languages.
- To predict the potential challenges for acquiring English stemmed from the differences in mood systems in both English and Arabic.

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2. Literature Review
This literature review aims to look into several studies that have employed contrastive analysis to investigate mood in Arabic, English, or both languages. Through the analysis of these studies, we can gain a better understanding of the similarities and differences between the two languages regarding mood. The findings of these studies significantly help in comprehending the concept of mood in both languages; however I have identified few studies on mood currently available in the existing literature, along with a book which tackles mood as one of its sections. This review aims to conduct a comprehensive analysis of mood by explaining its various types that exist in both English and Arabic.

Bardi's (2024) paper analyses the interpersonal dimensions of the Arabic MOOD system, emphasizing its diverse functions in meaning exchange: offer, command, statement, and question. This article tackles a gap in the literature by examining interactive texts from various sources, including excerpts from films, plays, books, and The Noble Quran. The study indicates that the Arabic MOOD system differs from its English counterpart and other languages by employing a holistic, text-focused, and meaning-oriented systemic functional methodology. The approach concentrates on free and bound clauses, which constitute the domain of mood as outlined by Halliday and Matthiessen (2004). This article explores subordinate clauses to emphasize the capabilities of the Arabic language and to compare it with English and other languages. This study concludes that speech functions take place through various MOOD options: 'namely statements by the declarative, commands by the imperative, and asking for information by the interrogative'. (Bardi, 2024, p.31).

Moreover, in their research, Hussein and Tawfiq (2023) analyse the indicative mood in Arabic, concentrating on its significance as well as the form of the imperfect "Present" verb that is used to convey such a mood. The study addresses popular topics that are used to convey the indicative mood in Arabic. These topics include the subject and predicate, the imperfect, and Kaana's noun. In addition to this, the writers demonstrate the primary concepts and issues by providing examples and discussing the different uses of indicative mood that exist in Arabic. Based on the data, it is clear that the indicative mood is employed to make a statement and is a reference to actual acts. Moreover, the study sheds the light on that the indicative mood صيغة الرفع can be represented not only by the imperfect 'present' verb, but also by other cases like 'the subject الفاعل , the subject and the predicate المبتدأ والخبر , Kaana's noun اسم كان and Inna's Predicate خبر إن' (Hussein & Tawfiq, 2023, p.113).

Furthermore, Salman and Salih (2022)'s study entitled 'Mood of Verbs in both Arabic and English Languages: A Contrastive Study,' seeks to clarify the notion of mood and present an overview of its types in Arabic and English. This study focuses on the jussive mood in Arabic, which is defined as 'an expressive way to coordinate speech and distinguish meaning' (Salman & Salih, 2022, p.51). The study's results indicate that, in contrast to English moods, Arabic moods have no specific semantic meaning and are, rather, limited to the verb's location in a sentence within specific conditions. This research also emphasizes that the jussive mood signifies command, request, or necessity for action by the individual making the statement, particularly in the context of imperatives.

Amer's (2021) study, entitled 'English and Arabic Mood: Implications for Translation and Teaching,' is a significant academic research on mood systems in English and Arabic literature. In this study, Amer presents a comprehensive overview of mood

types in both English and Arabic, serving as an excellent resource for MA students in Comparative Linguistics course. Amer (2021) clarifies the differences between mood systems in English and Arabic, enriching his study with numerous examples and illustrations that facilitate deeper understanding. Furthermore, Amer (2021) utilizes a question-and-answer format to enhance students' comprehension of previously explained concepts in the study.

It is worth mentioning that Fathi, Juminganc, and Othmand (2015) examine studies on the significance of mood in Arabic and English, emphasizing the differences between both languages and the impact of mood on linguistic and speech acts. The research outlines the many moods in Arabic and English, including indicative, subjunctive, jussive, imperative, and emphatic moods. The results indicate that "the jussive mood is basically morphological and has no counterpart in English" (Fathi et al., 2015, p. 665). The article suggests future developments in comprehending the distinctions between the Arabic and English languages and their implications for linguistic and speech acts.

In addition to that, Al-Jarf (1994) tackles the topic of mood as a section in her book 'A Contrastive Analysis of English and Arabic Morphology for Translation Students'. That section aims to explore the concept of mood and its expression in both languages. It highlights that mood relates the verbal action to conditions such as certainty, obligation, necessity, and possibility. The section, also, shows that in English, there are four mood categories: indicative, imperative, subjunctive, and optative, while Arabic, on the other hand, has five moods: imperative, indicative, subjunctive, jussive, and energetic. Al-Jarf (1994) suggests that mood is 'a meaning signalled by a grammatical verb form, expressing the subject's attitude or intent' (p.90). The findings highlight the differences in mood expression between English and Arabic, with Arabic having a more extensive mood system.

While the available literature provides significant insights into mood in English and Arabic and effectively employs contrastive analysis, there is actually an obvious gap in the examination of both the similarities and differences of mood types in these two languages to indicate their effect on language acquisition. No previous work has addressed this subject. Consequently, this study aims to bridge this gap by means of Contrastive Analysis of mood types in English and Arabic.

3. Methodology

3.1 Research Approach

The principal method employed in my research design is Contrastive Analysis. Mair (2018) defines Contrastive Analysis as "a theoretically grounded, systematic, and synchronic comparison of usually two languages, or at most no more than a small number of languages." It can, also, be defined as a branch of applied linguistics that focuses on the comparison and contrast of words and grammatical structures between different languages (Khan, 2019, p. 257). This refers to the technique utilized to compare and contrast two languages, in this case Arabic and English, by analysing their structural similarities and differences, with the objective of improving practical aspects such as teaching, translation, and intercultural communication.

English is a West Germanic language, similar to its relatives Dutch, Frisian, and German. The vocabulary has been profoundly shaped by other languages, especially French, Latin, and Greek (Javed, 2013). On the other hand, Arabic is a member of the Semitic language family. Owing to the dissimilarity in language families, English and Arabic have considerable differences, especially with regard to grammatical mood. Therefore, to clarify these differences, this study will utilize contrastive analysis.

Typically, contrastive analysis deals with two languages that are socio-culturally interconnected. However, there is no problem with utilizing it to compare English and Arabic, which are culturally distinct, as clarified in the previous paragraph, for the sake of improving applied linguistics.

3.2 Data Collection

I will conduct an in-depth examination of the literature on mood in both languages to collect the necessary data for my study. This research attempts to give readers a complete comprehension of mood in English and Arabic and its influence on second language acquisition by analysing findings and spotting similarities.

3.3 Analysis Framework

Lado (1957) and Fries (1945) assert that the contrastive hypothesis suggests that the structure of a person's first language affects their acquisition of a second language. This paper's method relates to the contrastive analysis, which stresses 'the implementation of that hypothesis' (NamazianDost & Bohloulzadeh, 2017, p. 32).

3.4 Data Analysis

This study will utilize Contrastive Analysis following specific procedures. NamazianDost and Bohloulzadeh (2017) argue that, as per Whiteman (1970), the process of contrastive analysis can be broken down into four stages:
1) Provide formal descriptions for the two languages, L1 and L2.
2) Select forms from these descriptions for comparison.
3) Contrast the specified forms.
4) Predict the acquisition challenges based on the contrast.

This method offers a systematic framework for performing a contrastive analysis, enabling an organized comparison of the two languages and potential impacts on language acquisition. Hence, I shall explain the process of contrastive analysis regarding

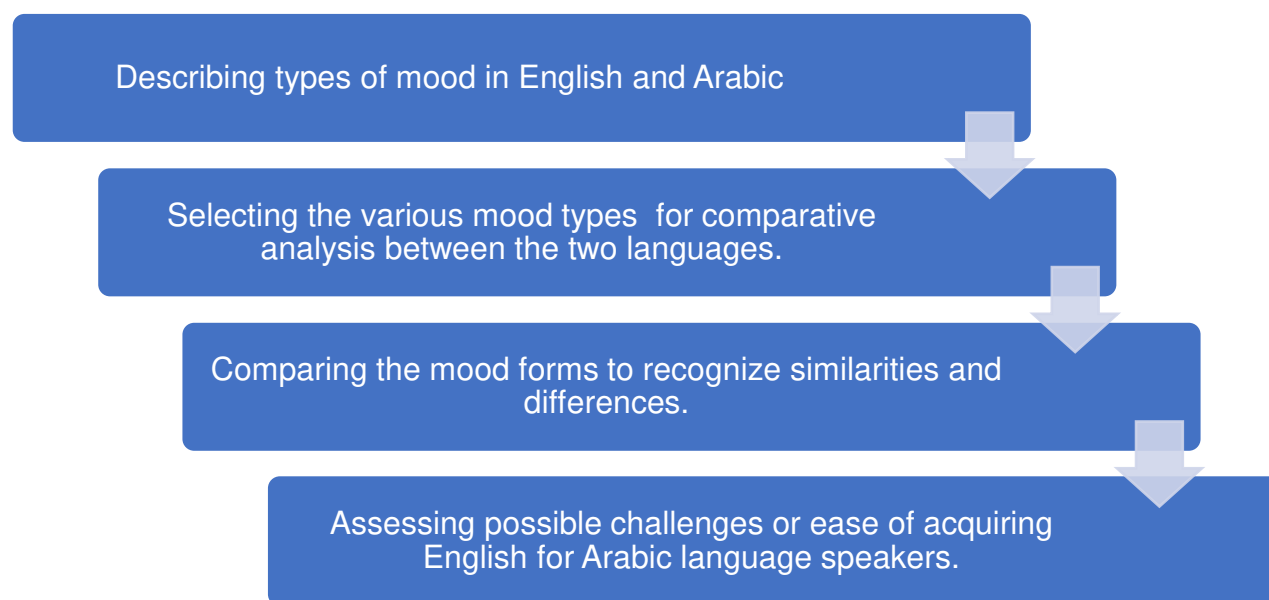mood in English and Arabic in the following figure.

Figure 1: Stages of Analysis

4. Results and Discussion

4.1 English Mood Types

Salman and Salih (2022:41) argue that English grammarians hold different opinions regarding types of mood in the English language. Roeger (2005:163) classifies mood into three primary types: declarative, imperative, and interrogative, which correspond to statements, commands, and questions, respectively. While, Fathi, et al. (2015:664) assert that English includes the indicative, subjunctive, and imperative moods, whereas the conditional mood cannot be seen as a separate form. Other grammarians also consider the interrogative and conditional moods in their categorization.

4.1.1 Indicative Mood:

The Cambridge History of the English Language defines the indicative mood as a grammatical mood primarily employed to suggest that something is either true or false; in simpler terms, it conveys what the speaker considers as a known state of affairs (Fathi et al., 2015, p. 664). So, the indicative mood is the mood of reality. The indicative mood is regarded as the fundamental and most important mood in English. It is necessary to clarify that the indicative is not determined by tense; rather, it exists in all tenses: present, past, and future (Salman & Salih, 2022, p. 41).

Al-Jarf (1994:90) states that in English, verbs in the indicative mood are marked in the present third person singular solely by the suffix -s. The past tense form has no indicative marking. This can be exemplifies by:

- Present: I go, we go, you go, they go, he **goes**, she **goes**, it goes
- Past: I went, we went, you went, they went, he **went**, she **went**, it went.

The following sentences employ the indicative mood of the verb, indicating that the speaker is just making a statement (Amer, 2021, p. 7):

- Joe **plays** outside.   (The speaker thinks it's a fact.)
- It **will** **rain** soon.   (The speaker thinks it's a fact.)
- She **was** **studying** all day long.
- Paul **is eating** an apple.
- John **eats** an apple every day.
- Whales **are** mammals, not fish.

4.1.2 Imperative Mood:

The imperative serves as the mood of command, request, advice, plea, appeal, warning, and prohibition (Curme, 1931, p. 430). It acts to command or request an action, offer advice or motivation, give instructions, or propose suggestions. In many cases, employing the imperative mood can appear harsh or impolite, so it is often used with care.

Salman and Salih (2022:42) state that the imperatives exist in two forms: negative and affirmative. To clarify, affirmative imperatives are constructed using the infinitive form of the verb (without 'to'), whereas negative imperatives are formed by combining the infinitive with 'do not.' The imperative generally does not have a subject. Occasionally, "do" is not utilized; we may also employ "dare." For example: Do not touch me!

Basically, English verbs lack inflectional markings for the imperative. The imperative is the uninflected verb form employed with the second person YOU (Al-Jarf, 1994, p. 90), which is typically deleted, but it may be included for emphasis.

The following sentences of Amer (2021:13) employ the imperative mood of the verb, indicating that the speaker is making a command, request, instruction, advice or warning:

- **Go** outside!   (This is a command.)
- **Close** the door, please.   (This is a request.)
- **Don't move** the object.   (This is an instruction.)
- **Open** the window.
- **Take** the first turn on the left.
- Just **keep** calm and **relax.**
- **Be** quiet!
- **Don't forget** your keys.   (a negative form)
- **Have** a great holiday.
- **Let's go** to see a movie this weekend!
- Please **stop** annoying me!

4.1.3   Subjunctive Mood:

Subjunctive verb forms are generally employed to convey states of unreality, including wishes, emotions, possibilities, judgments, opinions, obligations, or actions that have yet to occur. The subjunctive form of a verb, is derived from the third person present singular by omitting the -s or -es ending. These verbs utilize identical forms regardless of whether the context is present or past.

Therefore, in the subjunctive mood, no suffix is attached to the verb in the third person singular. This indicates a lack of agreement between the subject and the finite verb in the third person singular (Quirk & Greenbaum, 1973, p. 50). We adopt the uninflected base form of the verb.

Quirk and Greenbaum (1973) divide the subjunctive into three categories as follows:

1) The Mandative Subjunctive:

It appears in subordinate "that clauses" when the main clause conveys demand, resolution, or recommendations. The verb appears in its basic form, lacking agreement between the subject and finite verb in the third person singular present. The subjunctive is used in the clauses after some verbs and adjectives such as insist, demand, require, move, ask, propose, suggest, essential, necessary, recommend, etc.(Al-Jarf, 1994, p. 90). The actual usage of this subjunctive is limited to formal contexts; otherwise, individuals employ "to + infinitive" or "should + infinitive" forms.

Examples:

*It is necessary that every member inform himself of these rules.   (Recommendation)

* It is necessary for every member to inform himself of these rules.   (Demand)

* It is necessary that every member should inform himself of these rules.   (Resolution) (Amer, 2021, p. 18)

2) The Formulaic Subjunctive:

In this category, the verb exists in its base form but is mainly utilized in specific fixed expressions that we learn as whole groups to convey strong wishes.

Examples:

- God **save** the king.
- Heaven **forbid** that he should fail his exams.
- **May** you **have** a long life!
- May God **bless** you.
- **Let** there **be** peace on earth. (Amer, 2021, p. 22)

3) The Subjunctive Were:

The subjunctive is employed to convey an unreal meaning. It is utilized in conditional and subordinate clauses after optative verbs such as "wish." It may also be used following "if," "as if," "as though," and "unless." It appears as the first and third person singular past form of the verb "to be."

Examples:

- I <u>wish</u> I **were** in Saudi Arabia.
- <u>If</u> he **were** a football star, he would collect a lot of money.
- I <u>wish</u> I **were** more overconfident.
- She spoke to me <u>as if</u> she **were** my boss.
- Merry walks <u>as if</u> she **were** a queen.
- John would eat <u>if</u> he **were** hungry. (Amer, 2021, p. 21)

4.2 Arabic Mood Types

   Wright (1967) argues that mood or "mode" denotes the Arabic verb properties: indicative, subjunctive, jussive, imperative, and energetic. These types either reflect or are influenced by surrounding modalities that condition the verb's actions. The indicative mood is typically associated with direct, factual statements or inquiries, whereas the subjunctive mood conveys an attitude towards the action, encompassing doubt, desire, intent, wishing, or obligation. The jussive mood, when employed imperatively, signifies an attitude of command, request, or necessity for action from the speaker.

   Arabic possesses two forms of the verb. The imperfect verb "Al-Mudhaari" (الفعل المضارع) denotes incomplete acts. The perfect verb 'Al-Madhi / الفعل الماضي' signifies completed acts. Moreover, the imperfect verb is generally inflectable, termed 'Mu?rab' معرب, which can exhibit various morphological properties, including moods such as Indicative الرفع, Subjunctive النصب, and Jussive الجزم (Hussein & Tawfiq, 2023, p. 106). The imperfect verb in Arabic indicates its mood by specific syntactic particles that precede the verb, which serve as the controlling mechanism for the mood type (Salman & Salih, 2022, p. 49). This means that the mood is influenced by the syntactic context.

4.2.1   Indicative المثبت:

   Salman and Salih (2022:50) define the indicative mood as 'an expressive mean to distinguish some meanings from others.' This is explained by the assertion of Al-Halawani (1979:28) that the indicative differentiates the subject from the object in the statement: قرأ سعيدٌ كتابًا Saeed has read a book. The Arabic language's flexibility is derived from the various diacritical marks assigned to each word.

   The original sign of the indicative is "Dhamma" when the verb ends with a consonant and the presumed "Dhamma" when the verb concludes with a vowel. The second indicator is the firmness of N النون ثبوت in the context of the Arabic five verbs (الأفعال الخمسة), which are pronoun for dual التثنية ضمير, "waw" of plurality واو الجماعة, and feminine "ya'" for the addressee ياء التأنيث للمخاطبة (Al-Rajihi, 1988, p. 19).

   Aziz (1989:33) argues that the imperfect 'Al-Mudhaari' المضارع is produced from the trilateral perfect verb الفعل الماضي الثلاثي by using one of the following prefixes 'أنيتٌ' as illustrated in the subsequent table:

Prefix	Imperfect in Arabic	In English
أ	أكتبُ	I write
ن	نكتبُ	We write
ي	يكتبُ	He write
ت	تكتبُ	She writes

   Al-Jarf (1994) adds that the imperfect 'Al-Mudhaari' المضارع in the indicative mood صيغة الرفع possesses not only prefixes but also suffixes to indicate number and gender. To clarify:

   a) The suffix 'u / dhamma الضمة' is appended to the regular form of the verb to form the indicative mood صيغة الرفع, as in 'yaktubu / يكتبٌ'.
   b) The suffix 'na' is preceded by the long vowel 'uu' in the second and third persons male plural and follow 'ii' in the second person feminine singular, as in 'taktubuuna / تكتبونَ' and 'taktubiina / تكتبينَ'.
   c) Employing the long vowel 'aa' preceding the suffix 'ni' to generate dual constructs such as 'taktibaani / تكتبان' and 'yaktibaani / يكتبان'

   The following table from Haywood & Nahmed (1965:111) helps to understand the inclusion of these suffixes into the imperfect 'Al-Mudhaari' المضارع for the verb 'كتب'.

	Singular	Dual	Plural
First Person	أكتبُ Aktubu		نكتبُ naktubu
Second Person M F	تكتبُ taktubu تكتبينَ Taktubiina	يكتبان yaktubaani تكتبان taktubaani	تكتبونَ taktubuuna تكتبنَ taktubna
Third Person M F	يكتبُ yaktubu نكتبُ Taktubu	يكتبان yaktubaani تكتبان taktubaani	يكتبونَ yaktubuuna يكتبنَ yaktubna

4.2.2   Subjunctive   المنصوب

The subjunctive mood semantically occurs when a verb conveys intent, purpose, expectation, permission, possibility, or necessity. Syntactically, subjunctive verbs come after specific particles. The next tables contain particles that can cause a verb to take on the subjunctive mood (Amer, 2021, p.37):

Subjunctive Particles		
That	'an	أَنْ
Will not	lan	لَنْ
In order to	kay	كَيْ
Then	'it̲han	إذَّنْ

Indirect Subjunctive Particles		
So that	li-	لِ
Until	ḥattaa	حَتَّىْ
Or	'aw	أَوْ
Then	fa-	فَ
And	wa-	وَ

The telling marker of the subjunctive is "Fatha" when the verb concludes with a consonant; however, this marker becomes implicit and unwritten if the verb ends with a vowel (Al-Ghalaeeni, 1999, p.20).
For example, لن يكتبَ (He will not write)
the second indication is the removal of N (حذف النون) when the verb belongs to the five Arabic verbs (الأفعال الخمسة) previously explained.
For example, **(لَنْ تَنَالُوا الْبِرَّ حَتَّىْ تُنفِقُوا مِمَّا تُحِبُّونَ)** (By no means shall you attain AlBir unless you spend of that which you love.) (Al-Imran: 92) (Ar-Rajihi, 1988, p. 19).

4.2.3   Jussive   المجزوم

Al-Halawani (1979:29) argues that the jussive mood applies exclusively to present tense verbs; it cannot be used with nouns, functional words, past tense, or imperatives. He, also, adds that the primary jussive marker is "Quiescence" (السكون) when the verb concludes with a consonant, the omission of the last vowel (حذف حرف العلة) when the verb ends with a vowel, and the removal of N (حذف النون) for any of the Arabic five verbs.

Arabic grammarians categorize jussive articles into three domains based on their influence on verbs:
* The initial part: certain articles modify the verb tense from present to past, such as [lam, lamma].
* The second component transforms the verb into the imperative form, such as [prohibition la and imperative L].
* The third part appears to be specialized in conditional. (As-Samara'i, 2007, p.5).

So, imperfect verbs in the jussive mood occur in five primary contexts:
* After the negative particle lam (لم)
* Following the imperative lām prefix.
* As a prohibition (negative imperative) with the particle lā (لا الناهية).
* As a result of an imperative.
* Within conditional clauses after some particles as shown in the next table (Amer, 2021, p. 44).

Part-of-speech	Particle
Imperative lām prefix	لام الأمر
Prohibition particle	لا الناهية
Negative particle	لم
Conditional particle	لمّا
Conditional particle	إنْ
Conditional particle	مَنْ
Conditional particle	مهما
Conditional particle	متى
Conditional particle	أين
Conditional particle	كيفما
Conditional particle	أينما
Conditional particle	حيثما
Conditional particle	إذ ما

Conditional particle	أنى
Conditional particle	أيان
Conditional particle	أين
Conditional particle	أي

4.2.4   Imperative الأمر أو الطلب

The imperative in Arabic is used for orders in two different ways. The former is to issue orders and the second as an optative kind, employed in prayers. The difference between the two lies in the position of the speaker and addressee. While, in delivering orders, the speaker has more authority, the case is the opposite in prayers (Bardi, 2024, p. 29).

It is worth mentioning that the imperative, in Arabic, is marked for number and gender. Bardi (2024:30) states that the imperative verbal group is primarily indicated by the addressee subject, namely 'you.' Arabic distinguishes among five categories of addressee subjects. The masculine singular is ʾanta, the feminine singular is ʾanti, the dual form for both genders is ʾantumā, the masculine plural is ʾantum, and the feminine plural is ʾantunna.

As seen in the next table of Amer (2021:31), the imperative is generated by adding the prefix ?u- or its variant ?i- to the perfect verb base form and changing the vowel internally (Al-Jarf, 1994, p. 91).

Examples of Imperative Verbs with different roots			
	يَكْتُبْ **write**	يشربُ **drink**	**Present Verb**
Second Person You = (أنتَ ʾanta)	اكتبْ ?u-kttub	اشربْ ?i-shrab	**Verb with a sukkon**
Second Person You = (أنتِ ʾanti)	أُكْتُبِى ?u-ktubii,	اشربِي ?i-shrabii	**Verb + Yaa of the person addressed with a Kasra**
Second Person You = (أنتما ʾantumā)	أُكْتُبَا ?u-ktubaa,	اشربَا ?i-shrabaa	**Verb + Dual Alif**
Second Person You = (أنتُم ʾantum)	أُكْتُبُوا ?u-ktubuu,	اشربُوا ?i-shrabuu	**Verb + Waw of the M. Plural**
Second Person You = (أنتنّ ʾantunna)	أُكْتُبْنْ ?u-ktubna	اشربْنَ ?i-shrabna	**Verb + Noon of F. Plural**

4.2.5   Energetic التوكيد

Fathi et al. (2016:663) asserts that the energetic form of the imperfect is employed:

a- With the particle (لَ la), meaning genuinely, indeed, or assuredly, affixed to it, in both straightforward assertions and those that are reinforced by oaths, as exemplified in **(وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا)** ''And those who strive for Us - We will surely guide them to Our ways.'' (Ankabut:69). This table from Al-Jarf (1994:94) illustrates how the energetic is formed for the verb 'dafa9':

imperfect energetic

- ?ana   la-?adfa9-a-nna
- nahnu   la-nadfa9-a-nna
- ?anta   la-tadfa9-a-nna
- ?anti   la-tadfa9-**i**-nna
- ?antumaa   la-tadfa9-aa-nni
- ?antum   la-tadfa9-u-nna
- ?antunna   la-tadfa9-naa-nni
- huwa   la-yadfa9-a-nna
- hiya   la-tadfa9-a-nna
- Humaa   la-yadfa9-aa-nni

- hum   la-yadfa9-u-nna
- hunna   la-yadfa9-naa-nni

b- In directions or prohibitions, desires and inquiries, as (وَلاَ **تَمُوتُنَّ** إِلاَّ وَأَنتُم مُّسْلِمُونَ) "Do not die except in a state of Islam." (Al-Imran:102)

c- In the apodosis of correlative conditional clauses, the particle ل is prefixed to both the protasis and the apodosis, as in (كَلَّا لَئِن لَّمْ يَنتَهِ **لَنَسْفَعًا** بِالنَّاصِيَةِ) "No! If he does not desist, We will surely drag him by the forelock" (Al-Alaq:15).

d- In the protasis of a sentence after إِمّا, as in (فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ). "And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve." (Al-Baqara:38).

4.3 Similarities of Mood in English and Arabic
   This section aims to address research question 3, having previously answered questions 1 and 2 in the preceding sections. Based on my examination of the mood kinds in the two languages, I can list some similarities in the mood systems as follows:
- Both languages possess mood systems that convey diverse states or intentions.
- In both languages, mood is integrally associated with modality, indicating the context under which an action occurs.
- The indicative mood is employed in both languages to refer to factual assertions or questions.
- The imperative mood is utilized in the two languages to persuade somebody to do something.

4.4 Differences in Mood Between English and Arabic
   This section aims to address question 4. Regardless of the similarities, the study reveals significant differences in the use of mood in English and Arabic. Listed below is a collection of some:
- **Number of Moods:** English comprises three primary mood types: the indicative, the imperative, and the subjunctive. On the other hand, Arabic has five major mood types: the indicative, subjunctive, jussive, imperative, and energetic.
- **Expression of Mood:** In English, moods are conveyed through verbal morphology, however in Arabic, they are affected by syntactic context and indicated by specific articles preceding the verb. The Arabic mood system differs from that of English and other languages, functioning at the phrase level and representing the essence of the interpersonal metafunction.
- **Gender and Mood:** Arabic possesses a more sophisticated gender system, wherein nouns and adjectives have inherent grammatical gender. The ratio of masculine and feminine pronominal suffixes and prefixes varies depending on the verb's tense and person.
- **Inflectional Morphology:** In English, verbs are marked for the indicative mood in the present third person singular only by the suffix -s. In Arabic, imperfect verbs are inflected in the indicative mood using the suffix –u and its variants, which are -ni and -na.
- **Jussive Mood:** The jussive mood in Arabic is significantly limited to the verb's location in a phrase under specific conditions. In contrast to English moods, Arabic moods lack specific semantic value.
- **The Mood tag:** The mood tag in Arabic seems like the Mood tag in French, Japanese, or German more closely than it does in English. Matthiessen (2004:551) asserts that The Mood tag in those languages functions as an "invariant expression" rather than a replay of the Mood element, as observed in English. To clarify this, The Mood tag in Arabic is expressed by a Negotiator: the yes/no interrogative particle ʾa, the negative copula laysa, and the conjunctive adverbial kaḏalika ('so/like this'). In Arabic, the mood tag is ʾalaysa kaḏalika 'isn't that so?' which resembles the French tag 'n'est-ce pas?' as both are generally invariable and negative (Bardi, 2024, p. 27). In English, however, the Mood tag fluctuates based on the Mood element within the principal clause.

4.5 Impact on English Acquisition for Arabic Speakers:
   In addressing question 5, I aim to shed light on the potential challenges Arabic speakers may encounter in acquiring English, caused by the differences in mood systems between the two languages. Presented below are several illustrations:
- Arabic speakers may encounter difficulties with the instability of the mood tag in English, as it is dependent on the mood element within the main clause. This contrasts with Arabic, where the mood tag is generally invariable.
- The notion of 'Finite' in English, extensively examined due to Latin's impact, may be confusing to Arabic speakers, as Arabic holds a different interpretation of this term.
- The phrase patterns in Arabic (VSO and SVO) could make it difficult for Arabic speakers to understand English subject-verb agreement, particularly when the subject is ambiguous.
   To conclude, although Arabic and English exhibit certain parallels in their mood systems, the differences may present barriers for Arabic speakers learning English. Comprehending these differences is essential for successful language acquisition and communication.

5. Conclusion

This study has performed a contrastive review of the mood systems in English and Arabic to examine their similarities and differences. The study has employed a systematic method of analysis to fulfil the objectives of Contrastive Analysis, aimed at enhancing applied linguistics. The results of this research indicate that there are three primary mood kinds in English, which are indicative, subjunctive, and imperative. On the other hand, Arabic has five mood types, which are indicative, subjunctive, jussive, imperative, and energetic.

The most significant distinction between the mood systems of English and Arabic is that in English, moods are expressed by verbal morphology, whereas in Arabic, moods are influenced by syntactic context and indicated by certain articles preceding the verb. This difference serves as the issue that the purpose of this study is to investigate. So, the main objective of this study is to identify the potential challenges Arabic speakers may face when learning English owing to the different mood systems in the two languages. By understanding these variations, Arabic speakers can improve their English acquisition processes.

Researchers may conduct a more in-depth analysis of the mood tag in both English and Arabic in the future. Additionally, future studies could explore the cultural and linguistic factors that affect mood usage, providing a more detailed understanding of mood in English and Arabic. An extra significant area of research is the influence of mood system differences in English and Arabic on intercultural communication.

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