

The Informative Function of Modality in the Translation between Arabic
and English:
A Case Study of Business and Economic E-Texts

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ABSTRACT

The language used in business and economics is characterized by being informative; it can consist of technical and literal language related to metaphorical expressions. The main objective of this study is to examine how translators deal with the translation of modality expressions in business and economics corpus. The sampling used in this research is purposive sampling. Samples are selected from two websites, following Toolan's (2014) classification of modal markers. The findings indicate that both direct and oblique translation procedures were employed by the translators from both websites. However, there were instances of meaning loss observed in the translation of probability markers as well as obligatory markers. Moreover, the due to Arabic language norms, willingness markers are found to occur abstractly in Arabic. The research reveals that the cases of meaning loss, meaning gain, and translation procedures are due to the source language peculiarities and target language peculiarities and not the translators' latitude. This paper characterizes the modality choices in the translation of business and economic language, which is missing in the literature and gives insights into the role of neutrality in the translation of modal verbs.

Keywords: business and economic language, direct and oblique procedures, obligatory, probability markers.

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To cite this article: Talafha, D. K. M., Kasuma, S. A. K. & Moindjie., M. A. (2023). The Informative Function of Modality in the Translation between Arabic and English: A Case Study of Business and Economic E-Texts. *International Journal of Language, Literacy and Translation* 6(2), 1-13. <https://doi.org/10.36777/ijollt2023.6.2.069>

To link to this article: <https://doi.org/10.36777/ijollt2023.6.2.069>

Received: 2 February 2023

Accepted: 3 August 2023

Published Online: 30 September 2023

INTRODUCTION

Verbs in English play a vital role grammatically and semantically in the sentence. The clause is not considered complete unless it has a verb, or else it is a mere phrase. Semantically, lexical verbs play a crucial role in making the meaning of the propositions coherent and communicative, whereas auxiliaries add nuances of meanings such as the aspect and modality of the lexical verb per se (Farghal & Beqiri, 2012). A modal verb is defined in the Oxford Dictionary of English Grammar (1998) as "an adverb, adverbial, or adjunct that expresses modal meaning, such as a speaker's judgement about a proposition, e.g., arguably, possibly, probably, maybe, surely, apparently" (p. 252). It is also "concerned with the speaker's assessment of, or attitudes towards, the potentiality of a state of affairs," as in Dirven and Radden's words (2007, p. 262). In fact, there is a multitude of diverging definitions for modality, but it is still a very controversial issue, and one cannot reach an unanimously agreed one as argued in the debate by Stefanescu (2008). Modals' functionality under the term modality is to be represented whether in making judgments about the probability of the truth of the proposition or in giving the meanings of giving permissions or imposing obligations. However, indeterminacy exists in the literature of modality upon its types. Scholars such as Halliday (1970), Palmer (1986), and Coates (1983) agree that it is divided into epistemic and deontic modality. By Epistemic, Palmer (2014) says it is "essentially making a judgment about the truth of the proposition, while the other i.e., Deontic being concerned with influencing actions, states or events and expressing directives" (p.6). It is obvious that the speaker in deontic modality intervenes in the utterance event by imposing obligation or giving permission, while in epistemic modality, the speaker assesses the probability of the truth expressed through the modals or other expressions which may imply certainty, possibility, or probability. The first is agent-oriented, while the latter is speaker-oriented.

Modality is a concept that exists universally but can exhibit systematic variations across different languages in the field of linguistics. For instance, Arabic lacks the inclusion of auxiliaries in its linguistic system, unlike English. Consequently, when modal verbs are translated into Arabic, the semantic function they serve can potentially result in either a loss or gain of meaning. Due to the substantial differences between distant languages, achieving a literal translation becomes challenging. Jones (2014) attributes this challenge to variations in language systems, encompassing aspects such as semantics, structure, and meta-linguistics.

This paper describes the occurrence of modality and its semantic functions in an informative text type relating to business and economic e-texts. The rationale of this paper stems from the need to build an integrated literature for translators and scholars alike where full coverage of all text types as far as modality semantic functions are concerned is not fully covered in terms of mode of discourse. The literature reveals that the translators' decisions in translating the modality between Arabic and English in the business and economic genre are not yet investigated. Thus, this paper comes to answer the next questions:

What is the most prevalent translation procedure with regard to modality translation between English and Arabic in the business and economic discourse?

What are the similarities and differences semantically between English and Arabic as far as modality is concerned?

To what extent can translators deal with the loss/gain of modality meanings?

Modality function is investigated in different text types like literary texts. But this paper aims to investigate the modality of informative texts, business, and economic texts by describing the translatability of modality and translators' latitude.

LITERATURE REVIEW

Previous literature proved radical differences between modal verbs in English and Arabic. Studies by Zayed (1984), El-Hassan (1990), Abdel-Fattah (2005), Wided (2010), and Betti and Igaab (2018) asserted that modals in Arabic have mostly non-defined grammatical systems. This is because Baker (1992) points out that when comparing Arabic and English modalities, English modal verbs meanings are governed by grammar, while Arabic modality is governed by grammar and semantics. Most studies on the translation between English and Arabic tackle this modality aspect semantically. Taqi (2021) classified modal verbs in English as a type of linguistic hedge whereby speakers avoid the evasiveness of the truth of an utterance and thus add more truthfulness to the reported information. Hedges in Arabic do not have definite devices, and this applies to modality expressions in Arabic where this term, per se, lacks a serious review. Taqi's (2021) study proves some gaps in comparative linguistics to tackle the ability of translators to intervene in the statements by using some modality expressions over others. As much as the semantic function of the modal verbs are questioned in the English and Arabic discourses, a study by Ismailii et al. (2018) focused on the manipulation that occurs in the modality translation of online news concerning the rules that govern Saudi women driving regulations in two websites. It revealed that both websites do not show faithful translation as the degree of tone of deontic modality such as *must* and *still was* different in the two language versions. In Translation Studies, House (2006) conducted research aiming to introduce the theoretical concept of "stance" as a component of interpersonal meaning. This study analyzes the translators' ability to incorporate their stances through the translation of modality markers in the genre of business and economics.

The studies by Badran (2001), Farghal and Begri (2012) reached a conclusion upon extracting data from political and literary discourse. The former proved that Arabic modality was subject to manipulation, whereas translating modality shades of meanings problematic in literary works such as the Shakespeareans. Legal discourse has its uniqueness in terms of modality translation. Researchers came up with particular patterns that could hardly be found in other technical texts during the precise conceptions used in these texts, where priority is given to avoiding ambiguity. Papers by Goodrich (1991), Bhatia (1983), and Crystal and Davy (1969) found that legal writing is abided by established formulae imposed by the English discourse. English discourse has its distinguished features that restrict the translators from following an established layout, grammatical restrictions of the formulae, syntactic discontinuity, and limited use of anaphora, as indicated by Crystal and Davy (1969, p. 213). Farghal (2018) points out that legal translation has approximately the same finding as legal modality translation in the literary and political texts in that Arabic modality exhibits lexico-grammatical behavior.

Dafouz-Milne (2008) conducted a study that focused on the role of meta-discourse markers in the construction and achievement of persuasion. The study selected two prestigious newspapers, The Times (British) and El País (Spanish), to explore the textual and interpersonal signals present in the articles. In addition, the study examined how textual and interpersonal meta-discourse indicators contribute to the development and attainment of persuasion. A comparative corpus of English and Spanish newspaper articles was utilized to identify the meta-discourse markers that characterize newspaper discourse.

The effects of modality expressions were investigated in a paper by Moindjie (2015). The expressing modality markers used in the text came to identify the expressions of probability, obligatoriness, willingness, and usuality. To put it more clearly, the expressing modality of

willingness is found to occur concretely only in the English target text due to its concreteness and logicity, while the other modalities were found to occur in Arabic. This research also reveals that English uses more modality markers than Arabic and French and has various modality markers than the other two languages. Arabic and French tend to use inflection in expressing modality even though the former is a concrete language, and the latter is an abstract language. With regard to translation procedures, it is found that literal translation is preferred whenever an occurrence of obligatoriness is found, and oblique translation procedures are employed whenever modality markers express probability, willingness and usuality.

METHODOLOGY

This paper adopts a descriptive approach to examine the semantic function of modality in English texts and their translations into Arabic. The sample is drawn from two websites, namely, 'World Bank Blogs' and 'Finance and Development Magazine (F&D),' which supposedly post reports and viewpoints translated into multiple languages by specialists in economics under the approval of their respective institutions. The study excludes news websites that offer Arabic translations. The time frame of the research covers the years 2019 to 2021 and focuses on four specific topics: the COVID-19 epidemic, the digital future, work, and economic recession. The researcher selected twenty published articles and twenty published blogs, along with their translated versions. Since in qualitative research, the representative nature of the corpus is more important than its size and since there is no limitation of sample size in research (McGregor, 2018), the sample size of this research is estimated to be sufficient and convenient.

The data collection will be done manually, selecting English texts, and comparing them to their corresponding translations. A total of twenty published materials will be chosen from each website for analysis. The occurrences of probability, obligatoriness, willingness, and usuality modalities will be documented along with their translations, aiming to investigate any potential loss or gain of meaning and to examine the translators' approaches. In translation research, meaning loss and gain are often evaluated using two techniques: delineation and back-translation (Jones, 2014). Delineation involves comparing the structures of a translated sentence with its original source sentence to observe the semantic loss or gain.

On the other hand, back-translation can provide an alternative interpretation of the translated sentence. The researcher will employ both techniques, selecting the one that best describes the chosen procedure in each case. All in all, various classifications of modality, such as epistemic vs. deontic and subject-oriented vs. agent-oriented modality, have been proposed by scholars like Halliday (1970), Palmer (2014), Coates (1983), Talmy (1988), and Nuyts (2001). However, these classifications were subjected to debate until Toolan (2014) introduced more systematic categorizations of modality markers, including probability, obligatoriness, willingness, and usuality markers. The following sections explore the occurrences of these subdivisions and discuss the similarities and differences between English and Arabic.

FINDINGS AND DISCUSSION

PROBABILITY

Probability markers are expressed in the English texts in words and expressions like *can*, *potentially*, *will*, *could*, *roughly*, *perhaps*, *may*, *indeed*, *likely to*, *inevitably*, *expected to*, and *there is no doubt that* are found to indicate probability. Arabic text employs words like *يستطيع*, *قد*, *لا ريب*, *بمقدوره*, *بالفعل*, *لا ريب*, *على الأرجح*, *و من شأن ذلك حقاً*, *كما هو متوقع*, *و يمكن تقريباً*, *سوف*, *يمكن*, *تقريباً*, *كما هو متوقع*, *و من شأن ذلك حقاً*, *على الأرجح*, *لا ريب*, *بمقدوره*, *بالفعل*, to express probability meanings. It is observed from the occurrences that English mostly use auxiliaries and adverbs to express probability, whereas Arabic uses lexical verbs, adverbs, and other phrases as equivalents to the English expressions. However, tracking modality meanings in Arabic is more difficult than in English because Arabic uses more implicit meanings, which makes the reader and translator guess the intended modality meaning. Furthermore, most translation cases fall under transposing the English expressions into lexical verbs and some adverbs such as *likely*, *inevitably*, *potentially*, and *indeed*, which are shifted to Arabic phrases rather than lexical verbs. Although in most cases, the probability markers are often surfaced in both languages and translated in oblique procedures, only one case proves the concreteness usage of probability markers in Arabic

Most cases of translation fall under transposing the English expression into Arabic lexical verbs, as is the case with the translations of the English probability modals *can*, *could* and *may*. The next examples are to illustrate this:

- In secondary education, innovative approaches could support self-learning for youth

-في التعليم الثانوي، فإن المناهج المبتكرة يمكن أن تدعم التعلم الذاتي للشباب

- More robust governance processes can keep leaders from using debt to benefit their personal interests over shared prosperity

- قد يفيد وجود آليات حوكمة قوية في منع القادة من استخدام الديون لتحقيق مصالحهم الشخصية على حساب الرخاء المشترك

In such a case, it seems that Arabic peculiarity abides the translators to transpose the probability auxiliaries into Arabic main verbs because Arabic construction does not have auxiliary verbs in its system; in that case, the translators have no other choices in retaining the SL meaning. Other adverbs such as *likely*, *inevitably*, *potentially*, and *indeed* are transposed to Arabic phrases rather than lexical verbs, as in the next examples:

- And you will likely hear about how the region is in desperate need of energy reforms.

- وستسمع منه على الأرجح عن حاجة المنطقة الماسة إلى إصلاح الطاقة - أي إصلاح الأسعار على سبيل التحديد.

-Inevitably, this also favors those children with access to technology.

- ولا ريب أن هذا يأتي أيضاً في صالح الأطفال المتاح لهم استخدام التكنولوجيا.

Though in the first example, the Arabic phrase clearly transfers the meaning, the English adverb *likely* is used to be translated this way. The second example also shows that translators use a phrase in Arabic that consists of a negation particle + noun. They can translate it to a one-word equivalent such as *حتماً*, but still, there is no meaning loss. This shift shows the translator's latitude in conveying the message with different expressions. Moreover, abstract representations of probability exist, and translators opt for concrete translation of them as in the next example:

- Pricing reforms are a crucial part of any reform program in the region, but the order of reform steps makes a difference.

- ولا ريب أن إصلاحات الأسعار جزء حاسم من أي برنامج إصلاحي في المنطقة، ولكن ترتيب خطوات الإصلاح له أثره

The stance of the translator here is shown using a confirmation phrase in Arabic which is **ولا ريب** (no doubt). But the use of **ولا ريب** is manipulated by the translators' choice because the sentence can be complete and meaningful without that phrase. This case is rarely found as this is the only example. All in all, the whole observation of the probability markers shows that they concretely occur in both pair of languages. However, the next examples are drawn from F& D magazine, as follows:

- Some of these jobs—in which women and minorities are overrepresented—are the least likely to have benefits such as paid sick time or employer-provided health insurance.

- فإن بعض هذه الوظائف — التي تمثل النساء والأقليات النسبة الأكبر من العاملين بها — تقل فرصها عن أي وظيفة أخرى في الحصول على مزايا مثل الإجازات المرضية مدفوعة الأجر أو التأمين الصحي المقدم من صاحب العمل.

The word *likely to* is an expression of probability which is translated in Arabic to a lexical verb that bears some of its shades of meanings, but the stance of the original author is not directly conveyed. The author shows that women mostly will not benefit much from paid sick time or employer-provided health insurance. The translator, rather, increases the probability meaning using the lexical verb to show that he is rather sure of the fact. This procedure contributes to under-translating or loss of meaning of the modal verb, which is not the only example found in the sample. The next example shows a similar strategy with a different observation:

- Investors and the IMF have very little experience and don't know what such a crisis might look like.

- ولدى المستثمرين وصندوق النقد الدولي خبرة محدودة جدا ولا يعرفون شكل هذه الأزمة.

Transposition takes place in this example too. The English modal surfaced in the subordinated clause, which follows the verb *know*. *Might* has been transposed to a nominal clause which functions as the object of the verb *يعرفون* (know). Though translators modulated the modal expression to let it sounds natural to the Arabic readers, the meaning is not affected much because the verb *لا يعرفون* bears the degree of the required probability.

OBLIGATORINESS

Obligatoriness markers are found to occur in English texts in words like *must*, *have/has to*, *need to* and *should*. It occurs in the Arabic expressions like *يجب*, *يتعين*, *من الضروري*, *مع وضع في عين الاعتبار*, *أكد على ضرورة*. It is observed that most of the time that the meanings of obligatoriness are found concretely in the SL, and less often, they are rendered abstractly in the TL. This indicates the directness of the language whether in English or in the translation, where no room is left to the intellect. This of course, stresses the high formality of the relationship between the authors and the readership from one part and the translators and the audience from the other. For

instance, the next examples show they convey concrete meanings of obligation in both languages with their particular tokens:

-Citizens must be informed of the negative impacts of subsidies and the subsequent pressure on the financial health of their country.

-فيجب إبلاغ المواطن بالآثار السلبية لإعانات الدعم وما يترتب على ذلك من ضغط على السلامة المالية لبلده.

-Skills development reforms should aim to prepare the youth for the future of work.

-- يجب أن يكون هدف الإصلاحات الرامية إلى تنمية المهارات هو إعداد الشباب لتلبية متطلبات العمل في المستقبل.

In the first example, which is the dominant case in this kind of modality, the translators found the literal translation to the obligation marker *must*. It is literal because these obligation markers, which are modal verbs in the SL are still rendered to Arabic verbs. The same applies to the second example, where *should* is equalized to the same Arabic verb *يجب*. Class shift also happens in the blogs where some of these SL obligation auxiliaries are transposed to Arabic nouns, as in the next example:

-Raúl Prebisch famously argued that developing countries should replace imports with domestic production.

-أكد راؤول بريبيش على ضرورة أن تستبدل البلدان النامية الواردات بالإنتاج المحلي.

- Digital literacy needs to be packaged with foundational skills, language, and non-cognitive skills.

- ومن الضروري أن يتضمّن التنقيف الرقمي المهارات الأساسية، وإجادة اللغات.

The Arabic noun *ضرورة* in the first example is used to equate the English auxiliary verb *should*. Though this equivalent is idiomatic in Arabic because the noun here is a verbal noun that indicates an action in its denotation, but the meaning of probability in the English verb *argue* here does not bear the meaning of stressing, whose equivalent in Arabic is the verb *أكد*. It is assumed that both *أكد* and *ضرورة* together transfer the degree of obligation in the sentence. However, less often cases convey the obligation meanings abstractly in Arabic, as in the next examples:

- Making digital and on-screen learning resources available to grades 4 to 12, though it has to be tailored for students both with and without access to digital devices and connectivity;

-توفير هذه الوسائل للصفوف من الرابع الابتدائي حتى الثالث الثانوي مع وضع في الاعتبار تصميم هذه الوسائل على نحو يراعي الطلاب الذين تتوفر لهم أجهزة رقمية وشبكة إنترنت;

As can be seen from the English extract, *has to* is concretely surfaced and bears the meaning of obligation. Conversely, the Arabic modulated and transposed phrase *الاعتبار* results in loss of the meaning where the degree of obligation here suggests a degree lesser than obligation, rather the back translation of the Arabic phrase would be 'taking into consideration'. All in all, the intervention by the translators in the degree of obligation barely exists except in the last example because, most of the time, the literal translation is their dominant procedure. This

literal translation is abundant in the texts and represents this modality's most dominant translation procedure. Another example is only found wherein the force of obligation in English is mitigated or cancelled, so to speak, in the TL as follows:

- Should the United States be abler to shape global investment growth with President Biden's infrastructure plan, which would help emerging countries, particularly if China refocuses toward consumption?

-وإذا كانت الولايات المتحدة أكثر قدرة على التأثير في نمو الاستثمار العالمي من خال خطة البنية التحتية التي طرحها الرئيس بايدن، فإن ذلك من شأنه أن يساعد البلدان الصاعدة، وخاصة إذا عودت الصين التركيز على الاستهلاك.

Should here is transposed to be a conditional particle in Arabic, thus, its meaning is almost changed. Although transposition here affects the meanings, many transposed expressions in Arabic transferred the exact meaning into the bare present as (يجب) or a prepositional phrase (علينا أن)، as in the next example:

- Corporations receiving aid should be barred from issuing dividends and carrying out stock buybacks.

-ويجب منع الشركات التي تحصل على المساعدات من توزيع الأرباح أو إعادة شراء أسهمها،

The Arabic language does not employ auxiliaries in its system. Hence, expressions of obligatoriness are to be transposed most of the time. Translators only abided by its peculiarity.

WILLINGNESS

Willingness modalities in English text found are *will* and *would*. These modal verbs have overlapping usages; for instance, *will* is used to indicate future events, request and probability, whereas *would* is used in the conditionals, habitual behaviour and probability. However, the meanings enveloped in this section are only those pertaining to willingness, where these two modals show the agents' intention in the sentence. As observed from the next analysis, Arabic uses abstract meanings of willingness more than English. This is due to the system of Arabic whereby lexical verbs are the only means to show willingness instead of the modals in English. Thus, translators are abided by the system of Arabic and their stance on the willingness meanings is mostly constrained due to the directness of the language. Arabic willingness meanings are shown only through lexical verbs. For examples:

-In the strategy advocated by the late Argentine economist, the state would play a central role by nationalizing companies, subsidizing domestic producers, and setting tariffs.

- في الاستراتيجية، التي كان الاقتصادي الأرجنتيني الراحل يؤيدها، تلعب الدولة دورًا رئيسيًا من خلال تأميم الشركات ودعم المنتجين المحليين وتحديد الرسوم الجمركية.

- Better public services would enhance people's trust in government, thus lowering tax evasion and increasing tax revenues further, which would sustain the level of government services,

- ومن شأن تحسّن الخدمات العامة أن يعزز ثقة المواطنين في الحكومة، ومن ثم يؤدي إلى تقليص التهرب الضريبي، وزيادة الإيرادات الضريبية،

The use of the modal verb *would* in the first English extract is a concrete transfer of willingness meaning. Arabic, on the other hand, uses the present verb, which is inflected for the feminine agent الدولة (the country) by the initial letter ت. This inflexion is important as much as tenses are concerned rather than modalities. Thus, no marker of willingness appears in the Arabic version, resulting in an abstract meaning of willingness where the reader has to infer that meaning. This also applies to the second example where other means could be suggestive of willingness meanings, such as من شأن و and من ثم و as they arrange action to what their supposed outcomes may produce. There is another example:

- The future is pointing to energy systems where cars would not only use solar power to charge their batteries.

- ويشير المستقبل إلى أنظمة طاقة لا تستخدم فيها السيارات الطاقة الشمسية لشحن بطارياتها.

The intention 'to have cars not using the solar system' is clear through the modal *would* in the English example. Arabic uses only the verb in the present tense to express the intended action though the segment يشير المستقبل (the future is pointing) may signal this intention, the willingness here could be inferred abstractly by the reader. Other fewer examples were found in the preterit in the English extract as in the following example:

- We anticipated that COVID-19 would exacerbate the preexisting weaknesses in MENA health systems.

-وتوقعنا أن تؤدي الجائحة إلى تفاقم مواطن الضعف والقصور القائمة بالفعل في الأنظمة الصحية بالمنطقة.

If the English extract here is devoid of the modal *would*, the verb here will indicate a habitual behaviour that is not the intended meaning; thus, English authors have no choice of not using the modal. On the other hand, Arabic examples contain only lexical verbs to denote willingness which seems to be a language peculiarity. From these examples, it appears that translators have no choice but to show willingness because of this Arabic norm. Much unlike the previous section on willingness modalities of the World Bank Blogs, the behaviour of the modalities inclines to be more concrete in Arabic this time. The stance of the author is clearly indicated by the two modal verbs, yet Arabic preterit or present verbs exist. For example:

- and there were legislative proposals put forth that would not only cut the tools and resources of prosecutors to investigate.

- وتم وضع مقترحات تشريعية لا تهدف فقط إلى تقليص الأدوات والموارد المتاحة لمساعدة مدعي العموم في تحقيقاتهم.

In this example, a similar discussion of willingness to the one in World Bank samples is observed. The verb *would* have its distinctive feature of transferring willingness sense to the verb where the sentence will read without it as 'did not only cut'. The intended meaning, then, is reporting a fact in the past. Arabic, on the other hand, shows a clear meaning of willingness through the use of the verb (يهدف). Another example that stresses this feature is the following:

-Most of the increased revenue would come from the minimum taxation element.

- وتتأتى هذه الزيادة في معظمها من عنصر الحد الأدنى للضريبة. أما نماذج العمل الجديدة المقترحة.

Would here functions well as a willingness modality. Communicating the meaning of willingness in the Arabic verb here is represented through initiating the verb تتأتى by the letter 'ت' as fusing the sense of volition to the verb. This letter indeed is one of the letters of increasing (احرف الزيادة), whereby if they are added to a verb, it would add another shade of meaning to the original meaning. Translators in this magazine show more faithfulness to the original text through this kind of modality.

USUALITY

Usuality modality or frequency modality are two faces of the same coin. Modals that denote frequency in the English version are *each year, often, currently, once again, never, twice, more than ever* and *usual*. On the contrary, Arabic expresses usuality through the use of the words كل سنة, غالباً, في الوقت الحالي, كثير من الأحيان, في الغالب, مجدداً, أبداً, مرة أخرى, يعادل مثلي, أكثر من أي وقت مضى, و المعتاد. These modalities surfaced in both English and Arabic extracts. The concrete occurrences are present in the SL and TL, which assert the universality of usuality modalities. For example:

- For the World Bank to assist, the most effective approach is often country-specific, and we are taking several important steps to realign our resources and operations along these lines.

-وبالنسبة للبنك الدولي حتى يمكنه تقديم يد العون، فإن النهج الأكثر فعالية يتحدد في الغالب حسب ظروف كل بلد على حدة، وإننا نتخذ عدة خطوات مهمة لإعادة تنظيم مواردنا وعملياتنا وفقاً لهذا النهج.

- “No doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has.”

-: "لا تشك أبداً في أن مجموعة صغيرة من المواطنين المتبصرين والملتزمين يمكنهم تغيير العالم، فهذا حقا الشيء الوحيد الذي لدينا."

In both languages, the modality marker of frequency is surfaced yet is expressed concretely. This is the case with all the frequency adverbs in the sample. The literal translation is the dominant procedure, which is the thing that suggests the universality of the meanings of frequency between English and Arabic. All adverbs of usuality were translated faithfully, although modulation, transposition and literal translation were all employed. Thus, the exactness of meaning is the property of this kind of modality.

The occurrence of abstract modalities in Arabic, compared to English, where they are more explicit, particularly regarding probability and obligation, results in a lack of precise translation of these meanings. This allows the translators to influence and impose their own perspectives, despite the importance of conveying meanings accurately in language. Previous studies, including those by Zayed (1984), El-Hassan (1990), Abdel-Fattah (2005), and Wided (2010), have identified similar findings regarding the non-defined grammatical system of modals in Arabic. According to Baker (1992), the difference lies in the fact that English modal verbs are governed by grammar, while Arabic modality is governed by both grammar and semantics. Extracting data from political and literary discourse, studies conducted by Badran (2001) and Farghal and Begri (2012) have concluded that Arabic modality is subject to manipulation and translating the nuanced shades of meaning in literary works, such as Shakespearean works, poses challenges. Farghal and Al-Hamly (2016), more precisely, found that manipulation occurred in

the epistemic modalities and that deontic modalities show exact meanings as intended by the original authors of the source language.

Translating modality in legal discourse presents challenges due to its specialized nature. Scholars like Goodrich (1991), Bhatia (1983), and Crystal and Davy (1969) have identified distinct patterns in legal writing not commonly found in other technical texts. Farghal (2018) found similar patterns in the legal translation of literary and political texts, where Arabic modality exhibits specific lexico-grammatical behavior. The translation of modalities in business and economic texts utilizes different equivalence strategies.

CONCLUSION

The translation of modality reveals distinct patterns that can be attributed to the orientations of the two portals. In the analysis of F&D, probability markers are found to occur abstractly three times, whereas this is not observed in the analysis of World Bank Blogs. Consequently, this approach results in some loss of meaning, which is also evident in the obligation modality within the F&D analysis. Conversely, the translators of F&D Magazine adopt a different strategy for expressing willingness. They consistently employ concrete Arabic markers for this modality, whereas the translators of World Bank Blogs rely on contextual understanding without explicitly specifying the markers. This difference in approach is influenced by the inherent disparities between English and Arabic languages, with translators relying more on lexical choices than grammatical structures. It is important to note that this study focuses solely on the semantic function of modalities in English and Arabic economic texts. The findings can serve as a basis for further investigation into translation procedures using alternative theories like the Skopos theory, which elucidates the translator's choices in using one modality over another. Since this study is done on the business text genre, further study can be done in another genre, like religious texts, in order to have a general conclusion of the function of modality in translation.

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