

**CONDITIONAL MODALITY IN MODERN FRENCH**

**Kuldashova Navbakhor Bobokulovna**

Bukhara State University

Faculty of Foreign Languages

Associate Professor of the Department of French Philology

[navbakhorkuldashovabuxdu@gmail.com](mailto:navbakhorkuldashovabuxdu@gmail.com)

**Ziyodullaeva Zarina**

Bukhara State University

Faculty of Foreign Languages

4rd year student

[ziyodullaevazarinabuxdu@gmail.com](mailto:ziyodullaevazarinabuxdu@gmail.com)

**Abstract:** This article deals with the subject of conditional modality expressions in modern French. Conditional modals are words or expressions in French that define the conditions governing an action. The topic of these expressions is very important to study, because they can express many concepts in the Uzbek language. An abstract is a brief description of the article's topic, purpose, and main information provided by the editor. The article provides an overview of how to display the subject of conditional modals, how they are used, and how to add them to the subject.

**Key words:** modal, concept, synonymy, noun, adjective, number, verb, intonation, concept.

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## **Introduction**

In Modern French, the subject of conditional modality expressions is important for language learners. Conditional modals are words or expressions that express a condition that may happen in the future. This article provides a brief introduction to the subject of conditional modals and provides information on their display and usage.

The French language has a very specific nature and syntax of conditional modals. Conditional modals indicate a condition that may happen in the future. For example, in the sentence "Si je gagne à la loterie, j'achèterai une maison" (If I win the lottery, I will buy a house), the word "Si" is the conditional modality, and the following part is the conditional. refers to an action that occurs as a result of execution.

The article focuses on the historical change of conditional modals, their proliferation and dialogue on the topic of new contexts. Also, the article analyzes words on the subject of conditional modals and describes their syntax and different features in their expressions.

This article on subjunctive modals also provides interesting and useful information for language learners about the situations in which subjunctive modals are used, their historical changes, and how they are used in contemporary French.

## **Methods**

Despite much theoretical work on modality, authors do not fully agree on what modality is and how it is defined. This is at least partly due to the difficulty of delimiting the concept of modality. Although the concept seems universal, the categories in which modalization can take place across languages include intonation, adverbs, adjectives, nouns, mood, mental verbs, modal verbs, and

auxiliaries. To frame our analysis, we present only those modality concepts that are directly relevant to our study. We begin with an overview of modality before looking more specifically at how modality is expressed through verbal modal markers in French and English. The concept of modalization is developed in contrast to neutral (or non-modal) means of expression. Ducrot (1993:112-3) argues that the modal versus non-modal opposition, which corresponds to the distinction between objective and subjective in traditional Western thought, is at the heart of the concept of modality: Describing a state of affairs is modal ) is different from occupying or interpreting the same state (modal) position. According to Ducro, the choice to present events in a "neutral" manner corresponds in some sense to the chosen position, the intentions and motivations of the speakers are expressed in the choice of modalized and unmodalized speech.<sup>1</sup>

The formation and development of the category of modality can be thoroughly justified by the philosophers of Ancient Greece and the Middle Ages and the Renaissance period of the East, their results achieved in the modern science of logic. The modality category and its semantic features were first studied in the works of ancient Greek philosophers. In particular, the Greek philosopher and encyclopedist Aristotle directly connected formal logic with knowledge and the theory of truth, and in his teaching about existence, he justified existence in relation to logical knowledge and forms. In this, Aristotle paid special attention to the category of modality and created a systematic analysis of his reasoning about logical thought, and laid the foundation for the theory of logical modality. Bringing the category of modality to the scientific-philosophical field, he tried to compile a table of syllogistics (conclusions) contrary to modal universals and some (separate, personal, private) categories. Aristotle understood them as "modal concepts" in the case of general and certain (necessary, possible) opinions. As a result, two categories of logical-linguistic modality, i.e. categories of necessity and possibility, emerged<sup>2</sup>.

## **Results**

Based on the nature of the category of modality, Aristotle divided it into two aspects: the possibility of action in objective existence and the possibility of its non-increasing in reality (probability theory). In the first case, the realization of the action in the future is considered as a real, confirmation, while in the second case, it is assumed that this action cannot be realized. In his work called "Category", Aristotle paid great attention to concepts, their types, basic, general, scientific concepts-categories, the development of various categories in language and revealing their semantic features. Aristotle divides the causes of phenomena and objects in the world into four groups: 1) material cause or matter; 2) formal cause or form; 3) causing cause; 4) final cause or purpose. Although Aristotle recognizes matter as one of the first causes, he considers it only a passive basis, a possibility, and the other three causes are active causes. For example, in his opinion, nothing can exist without form, form is the essence of existence, form is eternal, immutable and superior to material reason. A causative agent is a source of movement or stagnation. Movement, says Aristotle, is the transition of something from possibility to reality. There are four types of movement: qualitative movement or change; quantitative movement or increase and decrease; change of place or movement in space; consists of coming into being and disappearing. The final cause or purpose is action, change, the result of human activity.

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<sup>1</sup> <https://hal.science/hal-03063016/document>

<sup>2</sup> <https://sciencebox.uz/index.php/ajed/article/download/4460/4018/4773>

Aristotle actually treats objects (because they include predicates) as categories. In this sense, Aristotle defines 10 categories of concepts in relation to certain predicates. They are as follows: 1) essence; 2) quantity; 3) quality; 4) attitude; 5) place; 6) time; 7) condition; 8) ownership; 9) action; 10) are categories of indifference. These categories represent the essence of objective existence, and approaching them from the point of view of scientific knowledge allows us to understand the essence of the categories. The first category is called "Essence" (substances). All nouns are expressed with this meaning.

In this case, Aristotle does not separate the possessive and participle of the sentence in the sense of logic. This gives rise to the third meaning. For Aristotle, the terms "man" and "horse" logically have three different meanings: 1) living, creature, 2) genus and species; 3) performs the function of possessor in the sentence. So, for Aristotle, the term "owner" has two different meanings. The first meaning, for example, the words "man", "horse" - these are individuals, and the second meaning of the above words can perform a syntactic function in a sentence and perform the role of possessor. This concept and meaning form the essence of the first category. The category "Essence" requires additional comments. According to Aristotle, the category "Essence" is divided into two in terms of content. In the language process, the first essence of this category is manifested in proper nouns. We can explain this category with the following examples: 1. Herodotus is the "father" of history. 2. Babur is the owner of a great heart. These sentences are logically syntactically connected with each other. Sentences represent affirmative judgments, in which the logical subject of the grammatical possessor is Herodotus, Babur (S), and the grammatical part represents the predicates of logic ("father" of the science of history; the owner of a great soul): the concept of the subject is the subject-owner, the concept of the sign is the predicate-part. Aristotle scientifically analyzed his categories and later reduced their number to ten in the book "Metaphysics".

### **Conclusion**

Conditional modals indicate a condition that may happen in the future. For example, in the sentence "Si je gagne à la loterie, j'achèterai une maison" (If I win the lottery, I will buy a house), the word "Si" is the conditional modality, and the part that follows is the fulfillment of the conditional. refers to an action that occurs as a result.

In short, in the field of system-structural linguistics, logical modality in the comparative aspect of French and Uzbek languages, as well as the distinction between temporality and linguistic modality, the study of temporality and modality categories and the specific development characteristics of comparative-historical periods, as well as their new it is the demand of the time to study in functional comparative-typological aspect in the field of research.

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