

HONORIFICS IN ARABIC COUNTRIES

Assistant Teacher

Zainab Khudhair Abbas al-Mansori

Ministry of Education- General Directorate of Education in Najaf

Fine Arts Institute for Girls\ Evening Study

zainabkhudairabbas@gmail.com



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مدرس مساعد

زينب خضير عباس

وزارة التربية / مديرية تربية النجف

معهد الفنون الجميلة المسائي للبنات

Abstract

There are numerous uses for honorifics in different languages and dialects across the globe. Honorifics generally demand courtesy, amiability, intimacy, proximity, and tenderness. Whether or not the addressee is present, the revelation of any of these connotations is contingent upon the relationship between the speaker and the addressee as well as the addressee's status, age, state, and occupation. This essay addresses honorifics since they are a crucial component of

spoken language, giving rise to a wide range of expressions that mirror speakers' feelings and the related social relationships in the real world. There are different functions and uses to honorifics in grammar, morphology and semantics that will be discussed. This paper's main aim is to compare/contrast honorifics in some Arabic cultures. Additionally, it seeks to provide a succinct explanation of honorifics and how they are used in dialects and other languages like English. The

researcher creates two instruments to gather data in order to fulfill the goals of the study: direct observation and a survey of the literature on the subject. The model used for this analysis bases on. Grice's (1975) Cooperative Principle. After stating these two hypotheses: Firstly, there are structural similarities and differences between honorifics in various Arabic and English-speaking nations across the globe. Secondly, honorific structures in Arabic-speaking nations differ from those in English; the study concludes that honorifics are used in all languages and dialects spoken around the world

for a variety of objectives. Similar to English, honorifics in Arabic-speaking countries are impacted by the social and cultural distance between individuals. They may also make reference to the speakers' and addressees' socioeconomic class. The most regularly used honorific forms include the title or kinship word plus initial name, the kinship term by itself, titles by themselves, and teknonyms.

Keywords: Honorifics, social factors, speaker-addressee, referent, tit

الملخص

وسيتّم مناقشة وظائف واستخدامات صيغ التعظيم المختلفة في القواعد والصرف والدلالات. يهدف هذا البحث بشكل رئيسي إلى مقارنة صيغ التعظيم في بعض الثقافات العربية، وتقديم شرح موجز لها وكيفية استخدامها في اللهجات العامية واللغات أخرى، مثل الإنجليزية. قام الباحث بتطوير أداتين لجمع البيانات لتحقيق أهداف الدراسة: الملاحظة المباشرة، ومسح الأدبيات المتعلقة بذلك الموضوع. يعتمد النموذج المستخدم في هذا التحليل على مبدأ التعاون لغريس (١٩٧٥). بعد طرح هاتين الفرضيتين:

تتعدد استخدامات صيغ التشريف في مختلف اللغات واللهجات حول العالم. وتنعكس صيغ التشريف عمومًا المجاملة والاحترام والود والقرب والحنان. وسواءً كان المخاطب حاضرًا أم لا، فإن ظهور أيّ من هذه الدلالات يتوقف على طبيعة العلاقة بين المتكلم والمخاطب، بالإضافة إلى مكانة المخاطب وسنه وحالته ومهنته. تتناول هذه المقالة صيغ التعظيم باعتبارها مكونًا أساسيًا في اللغة المنطوقة، إذ تُنتج مجموعة واسعة من التعبيرات التي تعكس مشاعر المتكلمين وعلاقاتهم الاجتماعية في الواقع.

بالمسافة الاجتماعية والثقافية بين الأفراد. وقد تشير أيضاً إلى الطبقة الاجتماعية والاقتصادية للمتحدثين والمخاطبين. تشمل أكثر صيغ التشريف استخداماً اللقب أو كلمة القرابة بالإضافة إلى الاسم الأول، ومصطلح القرابة بحد ذاته، والألقاب بحد ذاتها، والأسماء التقنية. **الكلمات المفتاحية:** صيغ التشريف، العوامل الاجتماعية، المتكلم-المخاطب، المرجع، اللقب.

أولاً، هناك أوجه تشابه واختلاف هيكلية بين صيغ التشريف في مختلف الدول الناطقة بالعربية والإنجليزية حول العالم. ثانياً، تختلف صيغ التشريف في الدول الناطقة بالعربية عن تلك الموجودة في الإنجليزية؛ وخلصت الدراسة إلى أن صيغ التشريف تُستخدم في جميع اللغات واللهجات المنطوقة حول العالم لمجموعة متنوعة من الأهداف. وعلى غرار اللغة الإنجليزية، تتأثر صيغ التشريف في الدول الناطقة بالعربية

1. Introduction

1.1. Statement of the Problem

Honorifics are ones of the main characteristic properties of spoken language. They can be used to express flattery, irony, disguise hostility, and other meanings aside from respect or deference.

Therefore, honorific forms may be applied in both polite and disrespectful contexts (Al-Assam & AL-Rawi, 2014).

Honorifics are verbal utterances or strategies that uphold other people's respect and courtesy in social and religious contexts. Honorifics fall into two categories semantically: al-Kuniya (teknonyms) and al-Laqaab (title). The concept of honorifics is shaped and ingrained in large part by religion and culture (Bjorn &

Mohammed, 1986).

The research endeavors to address the subsequent inquiries:

1. Are honorifics used in Arabic and English dialects or languages similar or different around the world?

2. How much significance do honorifics have?

3. For what objectives are honorifics used primarily?

1.2. The Aims

This study aims to

1. Identify the structural parallels and discrepancies between honorifics in different Arabic and English-speaking countries worldwide.

2. Give a brief explanation of honorifics and their usage in other languages and dialects.

3. Analyzing the data basing on Grice's (1975) Cooperative Principle.

1.3. The Hypotheses

The study hypothesized that

1. Honorifics differ and have structural similarities in a number of Arabic- and English-speaking countries worldwide.
2. Arabic-speaking countries have different honorific systems than English-speaking countries.
3. Not employing honorifics could be interpreted as rudeness.

1.4. The Procedures

In order to achieve its aims and verify its hypotheses, the current study relies on the following procedures:

1. Surveying the literature on the related pragmatic and discursive concepts and approaches to the theoretical background of the study.
2. Reviewing the literature on honorifics in Arabic countries and the related studies to this type of literature,
3. Analyzing the data basing on Grice's (1975) Cooperative Principle.
4. Collecting the relevant data and analyzing them accordingly.
5. Discussing the findings and

drawing conclusions.

1.5. The Limits

1. The study will deal with honorifics as a sample taken from different Arabic cultures, like Iraq , Egypt and Syria, etc.
2. The study is pragmatically based on Grice's (1975) Cooperative Principle.

1.6. The Significance

1. Linguists, in general, like sociolinguists, stylists and pragmaticians and analysts, in particular because of the pragmatic study.
2. People in general need to utilize honorifics in different fields and situations of life.

2. Literature Review

2.1. Definitions

- An honorific is a title used to refer to a position or status that expresses esteem, politeness, or respect. (Nydell, 2006).
- The term "honorifics" is used in more specific sense to refer to an honorary academic title.
- An honorific is related to systems of

speech in linguistics (Bjorn & Mohammed, 1986).

-In morphology, honorifics are ways of encoding the relative social status of speakers.

-Grammatically, honorifics are used as a style in the grammatical third person singular, and as a form of an address in the second person (Brown & Levinson(1987).

-An honorific title is a word or expression with connotations when used in addressing or referring to a person.

- According to Watts (2003), honorifics are statements added to the proper noun giving more classification to its identity.

-Al-Assam and AL-Rawi (2014) defined honorific as grammatical forms used to express the social status of the participants in verbal interaction, including levels of politeness and respect.

2.2. Pragmatics

Pragmatics is the study of the relationship between context and meaning in linguistics and related sciences. This branch of study assesses the link between the interpreter and the interpreted as well as the use of human language in

social interactions. Pragmaticians are linguists with a focus on pragmatics. Since 1986, the International Pragmatics Association (IPrA) has served as the field's representative (Mey,2006).

Pragmatics includes nonverbal communication and phenomena like implicature, speech acts, relevance, and discourse. Pragmatic theories are closely related to theories of syntax, which looks at sentence forms, principles, and relationships, and semantics, which investigates aspects of meaning (Kroegen, 2019

2.3. Honorifics in Pragmatics

There are three types of honorifics, according to Watts (2003).

-**Honorific form:** The purpose is to honor certain people.

-**Humble form:** The purpose is to humble yourself in order to honor the beneficiaries of your activities.

-**Courteous form:** the purpose is to respect the audience by using a courteous tone of voice.

Honorifics have been categorized into two primary categories in pragmatics; **the first** idea was put out by Levinson (1983), who divided honorifics into

relational and absolute categories. The former somewhat depends on the type of social connection between the speaker and the addressee or referent. The second, however, are set forms only intended for speakers and recipients with permission (Errington, 1998). Al-Kuniya is classified as a relational honorific, for instance, "Abo AL-Makarim" (father of generosity), "Abo AL-Awlad" (father of children), etc. Al-Laqaab, a title used as an address for people or places, is, however, recognized as an absolute religious honorific. Examples are "Yosef AL-Sedik" (The Trusted Josef) and "Maryam AL-Athraa" (The Vergin Mary), among others.

Brown and Levinson (1987) defined four categories of honorifics in their second theory. Honorifics used for the addressee that directly encode the speaker-addressee relationship without reference to the referential identity. Regardless of the referent, they reveal the social status of the individual (Brown and Levinson, 1987). There are not many instances of metaphorical Kuniya being used to symbolize addressee honorifics in Arabic-speaking

nations, for instance.

Context is the most important and helpful factor in creating, utilizing, and figuring out what an honorific means at its core. As a result, the meanings of the honorifics used in the research extracts pragmatically revealed instances of conversational implicature, indirect speech acts, implicature (quantity maxim), and negative politeness strategy (Al-Assam & AL-Rawi, 2014).

Based on Grice's (1975) theory of implicature, notably his maxims and particularized conversational implicature, and Searle's (1979) indirect speech act specifically requests, the model employed for this analysis is an eclectic one, as indicated in Figure (1) below. There are additional references to Grice's (1975) theory of implicature, Searle's (1979) indirect speech act, specifically requests, and Brown and Levinson's (1987) theory of politeness, particularly their discussion of the negative politeness strategy (Al-Assam & AL-Rawi, 2014).

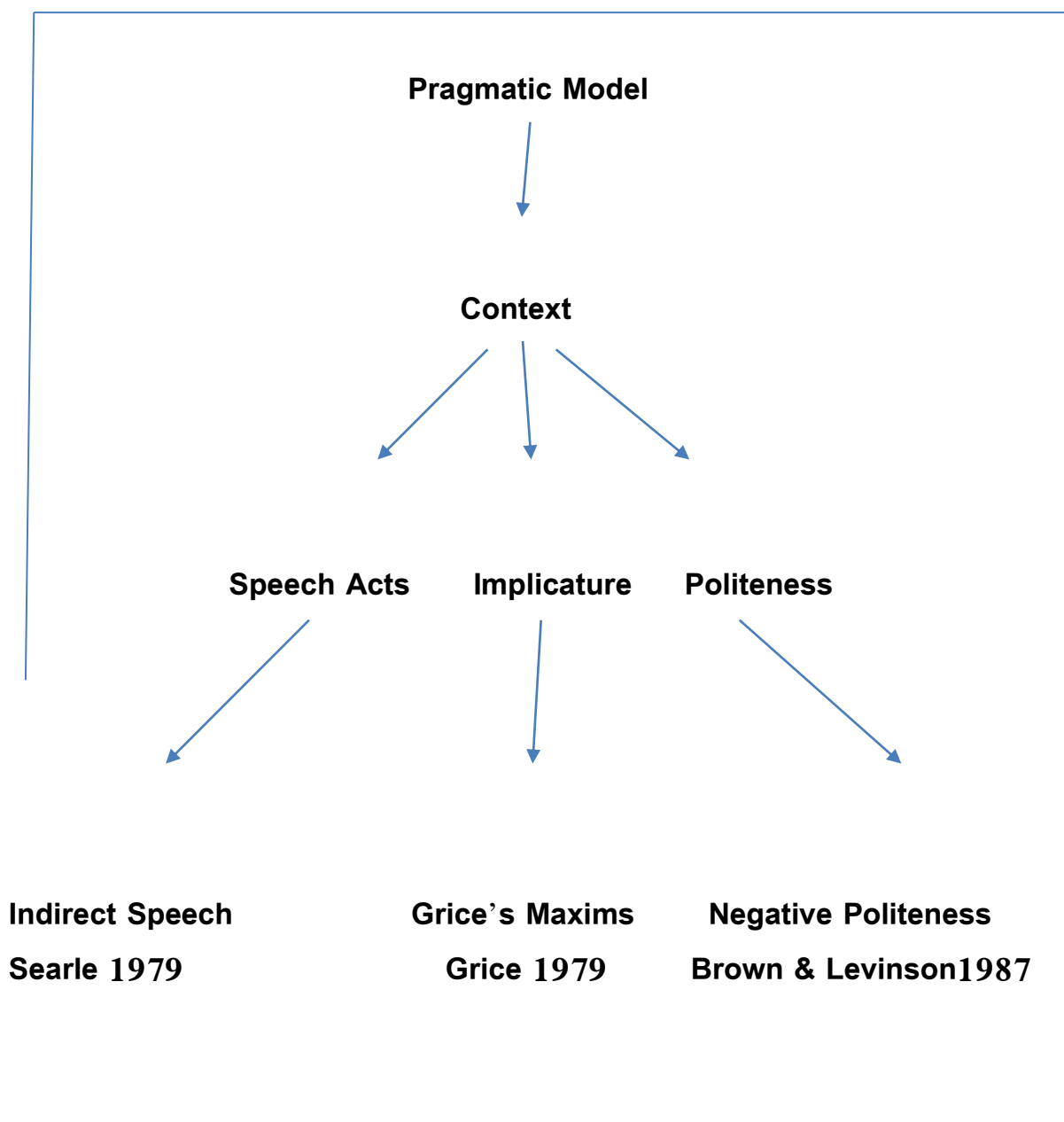


Figure (1) The adopted Model

Referent honorifics are titles that show respect for the status and referent of the real person or thing (Sifianou, 1992). As in the following examples, the majority of religious

honorifics have set referent honorific forms, such as "Gabriel Alayhi AL-Salam" (Gabriel, peace be upon him). According to Semel (2018),

bystander honorifics refer to the interaction between the speaker and listeners when it comes to linguistic acts. These spectator honorifics are absent from Arabic. But among Australian Aboriginal tribes, there is a particular speech pattern known as "mother-in-law" language, which is avoided in the presence of "in-laws" or "tabooed relatives" (Levinson, 1983).

The relationship between the speaker and the surroundings is referred to as an **absolute honorific**. Depending on the conditions (the context of the situation), these honorifics might be formal or informal. These honorifics help Arabic speakers deal with the sociolinguistic problem of "diglossia" by classifying speech as official or informal. For instance, individuals might refer to someone as "the teacher Ahmed" or "the engineer Ali" (Davidson, 1994). Religious honorifics remain invariably in their original form regardless of the circumstance. Because they are required by the Glorious Quran to revere their academics and religious men, Arabs frequently utilize religious honorifics in ordinary speech. Additionally, the

prophet Muhammad commands Muslims to show respect and consideration to people with knowledge:

ليس منا من لم يوقر كبيرنا ويرحم صغيرنا
“ويعرف عالمنا حقه”

“Anyone who does not value elders, show kindness to children, and appreciate the wisdom of others is not a Muslim”

A.L. Hanbali (1975).

Honorifics are required in religious discourse, and refraining from using them could reflect poorly on the speaker. According to Al-Hallaq (2009), the appropriateness of honorific language is inextricably linked to the social identities of people who are acting in capacities such as speaker, addressee, and referent. Ali, the prince of the faithful (peace be upon him), is a good example.

Religious honorifics differ from everyday language in that they contain grammatical and lexical cues. They are idiomatic, showing respect for the desired individual in

society. Additionally, they are collocations by nature because they co-occur in the same scenario or context. Consider, for instance,

The honorific title "The Martyr."

The term "the Great Sign of Allah" designates a supreme religious Shiite figurehead with judicial authority. In other words, he is the only one with the authority to render decisions regarding both religious and secular tasks. A religious individual who masters Islamic jurisprudence is known as "the Sign of Allah," which is a less clerical title (Abun-Nasr, 2007).

According to Hellinger (1998), the social and cultural structure of the society is particularly sensitive to address terms and honorifics.

Goffman (1967) comments that "deference behavior on the whole tends to be honorific and politely toned, conveying appreciation of the recipient."

Other relational social honorifics used by Arabs to refer to strangers or elderly persons are "" (pilgrim), "" (my uncle), "" (visitor), etc.

Teenagers, on the other hand, are addressed as "my brother," "my eye," and so forth. Addresses' distance titles are employed "To encourage solidarity in interaction between strangers for various purposes, such as summons, greetings, questions, and requests," (Hattori, 2012). Al-Assam and AL-Rawi (2014) state that the phrases reserved for awardees will be as follows:

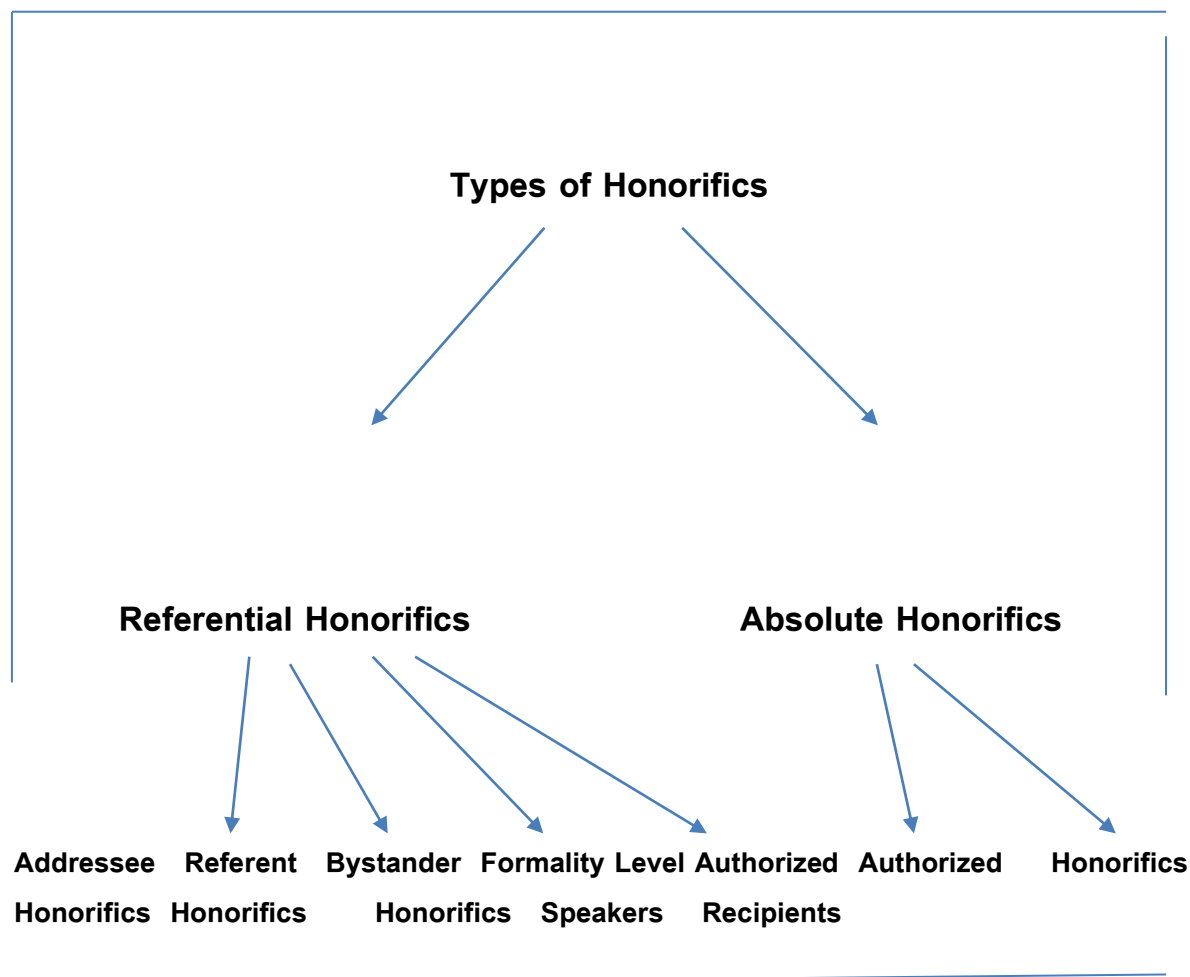


Figure (2) Types of Honorifics According to Levinson (1983)

2.4. Grice's (1975) Cooperative Principle

Linguist Paul Grice first proposed the cooperation principle in his pragmatic theory. Grice studied the processes by which individuals interpret words. Grice identified four main categories, or maxims, of conversation: number, quality, relation, and manner. Within these categories, there are more detailed maxims and sub-maxims. These categories were articulated in his essay *Logic and Conversation* (1975) and book *Studies in the Way of Words* (1989).

Grice (1975) used people's interpretations of each other's words to identify a set of guidelines for communication known as conversational maxims. Grice developed the cooperative principle into nine maxims categorized into four groups, arguing that it explains the general rules governing verbal communication.

- Sufficiently, but not excessively (quantity maximization).
- Speaking the truth and offering proof (quality maxim).
- Relevance (maximum of relevance or linkage).
- Staying clear, succinct, and

organized (maxim of manner) and avoiding ambiguity.

2.5. Arabic Honorifics

Speaking in Arabic Iraqis have a tendency to speak with a lot of honorifics, particularly when speaking with superiors (managers, religious leaders, etc.). These can seem highly formal when translated into English: "al-dḥaḍra asharifa" (The Honorable). But these titles can also be used in casual conversations with those who share the same social standing. Using family titles to address somebody with whom one is not related is a typical way to show someone you are familiar and cordial. A male might refer to a young woman as "ukhti" (my sister), for instance.

Egyptians usually use specific words to address the upper-class and moving on to the words used to address those lower on the social ladder.

افندم (efendim), sir/ma'am

The best general Arabic equivalent to the English "sir/ma'am." From the Turkish "efendim."

حضرتك (HaDritak [masc.] - HaDritik [fem.])

The formal/respectful equivalent of

inta/inti, similar to the French "vous." This would be used not only with someone older, but also with people like boss, a judge, university professor, police officer, etc. it would not be used with "ya"; it would be simply plugged into a sentence where ordinarily talk enta/enti. Like ازي حضرتك؟ (izzayy HaDritak?).

استاذة (ustaaaz - ustaaza), lit. "professor"

Commonly used to address white-collar/educated men or women.

بيه (beih) and باشا (baasha)

Both of these are used to address people respectfully. (They are from the Turkish "bey" and "pasha.") However, a middle-class Egyptian probably would not use either too much except with — for example — a government official they were trying to butter up.

مادام (madaam), Mrs.

From the French "madame," this word can be used to respectfully address a married woman, usually from the middle/upper class.

مداموازيل (madamwazeil)

or آنسة (aanesa), Miss

Used to respectfully address a young

unmarried woman. The former is from the French "mademoiselle."

طنط (TanT), aunt

From the French "tante," this word can be used to respectfully address an older woman.

عم (Aam), paternal uncle

Can be used to address someone like a family friend, or someone who may be older and from a lower social class (like a doorman or a man selling food at a market). Or it can be used very casually to address a friend (this is usually between young men).

كابتن (kaptin), lit. "captain"

Used to politely address a young man.

حضرة الطابط (HaDrit iZ-ZaabiT), officer

Used to politely address police officers.

حاجة (Hagg - Hagga), lit.

someone who has gone on the Hajj (pilgrimage to Mecca)

Used to address old, usually working-class, men or women. It is best to be sparing in this, especially if it is unknown if the person addressed is Christian or not, and also since it will make people feel old.

رئيس (rayyis), lit. "president"

Can be used to address working-class men. And taxi drivers use it a lot when they ask strangers on the street for directions — "Ya rayyis! Fein šaari3 (whatever)?"

اسطى(osTa)

Used to address working-class people who are trained in a skilled trade, like car mechanics or carpenters. Commonly used to address taxi drivers. From the Turkish "usta."

معلم(muaallim)

May generally be used to address a lower/working-class man, particularly those in professions like butchers or bakers. Or may be more specifically used to address a working-class man in a position of authority, like a business owner, foreman or gang leader (Al-Ni'aymi, 2007). .

Syria is a country rich in history and culture, with its own customs and social mores. For foreigners visiting or residing in Syria, understanding what constitutes inappropriate behavior is essential to treating locals with dignity and avoiding unintentional harm. For example, Syrians hold great respect for their elderly citizens. It is customary to address senior citizens with

appropriate honorifics and titles, and it is rude to interrupt or disagree with them.

Various Arabic idioms that have been used both historically and currently include:

-**Amin al-Dawla**: The Arabic phrase "Trusted Supporter of the Dynasty/State" designates:

-**Al-Hasan ibn Ammar**, chief minister and commander of the Fatimids.

Syrian Christian physician and philosopher Ibn al-Tilmidh served in the Abbasid court.

-**Farrokh Khan**, a representative of Persia and ambassador to Queen Victoria and Napoleon III.

-**Al-faqih, also known as fiqh**, is the human interpretation of sharia, which Muslims consider to be the divine law revealed in the Qur'an and the Sunnah (the sayings and deeds of the Islamic prophet Muhammad), (Vogel, 2000).

-**Mulla**: comes from Arabic and means "Allah" in that language. Also known by this term are local imams or mosque leaders.

Other languages, such as Azerbaijani, Persian, Turkish, and Bengali, also use this phrase.

Raies: An Arabic term for "president" or "boss" that is used to refer to a state's head of state. The term *nouveau riche*, which refers to a person who has amassed significant fortune within his or her generation, is also used here in a manner comparable to the English term "old money" as an antithesis or descriptor. Yasir Arafat was referred to as "the Raies" by analyst Bret Stephens in a New York Times op-ed (Al-Hallaq, 2009).

-**Sheikh** is a title of distinction that connotes aging or old age.

-A aristocratic title of respect used in North Africa is **Moulay or Lalla**, which means "Lord" or "Lady". A bloodline in Morocco might be either a man or a woman. The title of Moulay or Lalla is held by a descendant of the Prophet Muhammad and one of the 10 noble houses of Morocco. In addition to this aristocratic title, a bow and a kiss on the hand or shoulder are required to express respect and love.

-The magistrate or judge of a court who performs extrajudicial duties such as mediation, guardianship over orphans and children, and supervision and auditing of public

works is known as a "**qadi**" (Hallaq, 2009). This person must be an adult who embodies the virtues of freedom, wisdom, equity, and sanity.

- **Haji**; is an honorific title given to a Gambian Muslim person who has successfully completed the Hajj to Mecca. Sometimes this honorific is used with older people just to show respect even they are not.

-Egyptian Arabic has many different ways to address people, varying according to age, gender, and social class of the person being addressed.

If somebody directly calling or addressing someone else, then it is a must use the vocative particle — the word *يا*(ya) — before their name or title. This is like how the word "o" used to be used in English ("O Hamlet, speak no more!"): a word that came directly before the name/title of the person. However, while "o" is no longer used in English, "ya" is used all the time in Arabic. It is not optional; it is necessary to use it when talking to people.

2.6. Honorifics in Arabic are classified into two categories:

According to Davidson (1994), the

term "**Al-Laqaab**" refers to any expression that is connected to a proper noun because it expresses praise or condemnation. They are absolute social honorifics that call for a designated receiver who has been given permission to use the titles. The following are unqualified expressions of praise, including (the wise Haron). **Al-Kuniya**, which are compound words made up of two parts, fall under the second group. One of the following should be the first consistent:, (father or mother). **Al-Kuniya** can be relational or absolute social honorifics, according to Mohammed and Shakir's (2013) argument.

Arabic-English Honorifics: Despite the fact that the idea behind honorifics is universal, many languages have distinct ways of expressing them, particularly when there are cultural differences. The honorifics in Arabic are more intricate than those in English, nevertheless. This is corroborated by the fact that our religious traditions have a significant influence on us. Our faith has given us instructions that we cannot ignore, one of which is that we ought to treat those in

lower social rank with greater respect. Honorific phrases in Arabic and English can take on various forms; they are outlined below:

1. First name preceded by a. Title, such as .

السيد محمد.

الأخت خديجة.

الدكتور حسن

العم خالد.

2. Kinship term, such as Honorific Expressions in Arabic and English with eference to other Languages Hashim Sa'doon Saleem Al-Ni'aymi. English, on the other hand, seems to use this form absolutely, for example

1. Mr. John

2. Mrs. Brown

3. Dr. Suzan Yet, in comparing the two languages, we notice that instead of using TFN (title plus first name). English uses TLN (title plus last name). The English form is widely used in formal encounters (Al-Ni'aymi, 2007).

3. Research Methodology

3.1. Research Design

The theoretical portion of the study, which included many scholarly concepts, thoughts, and experiences, made up the entirety of the study. The research used a descriptive

research design.

3.2. The Sample

The sample of the study was provided in accordance with available data. The sample was taken from different Arabic cultures, like Iraq, Egypt, Syria, etc.

3.3. Instrumentations

In order to achieve the goals of the study; determining the structural similarities and differences between honorifics in various Arabic and English-speaking nations across the globe and seeking to provide a succinct explanation of honorifics and how they are used in dialects and other languages, the researcher developed a few instruments, such as a survey of the literature on the topic of the study and direct observation.

Reviewing the literature on the subject of the investigation. The process of gathering information and reading a review article that contains the most recent research on a subject, including significant discoveries as well as theoretical and methodological advancements. A summary of the previously published works on a topic is what a literature review is. The phrase can be used to

describe an entire academic document or a specific portion of a book, essay, or other scholarly work. In any case, the goal of a literature review is to give the audience and the researcher/author a broad overview of the body of information that already exists on the subject at hand.

Direct observation can provide information about the duration, location, frequency, and timing of a behavior. When someone observes the sample in person in a particular environment, they are making a firsthand observation and gathering information about the problematic behavior.

3.4. Validity of the Instruments

By sending the final versions of each instrument to be evaluated by several linguistic and scientific specialists, the validity of the instruments was built.

4. Data Analysis, Discussion and Findings

4.1. Data Analysis

Honorifics are a way for a discourse to encode social interactions through language. As a

result, they share a close relationship with sociolinguistic and pragmatic phenomena. However, in contrast to the latter, they are frequently overly grammaticalized and necessitate both formal and pragmatic coherence.

The sample stated in this research will be analyzed according to Grice's (1975) Cooperative Principle

Grice (1975) identified a collection of communication standards known as conversational maxims by using people's perceptions of each other's utterances. Grice argued that the cooperation principle explains the broad laws controlling verbal communication and developed it into nine maxims that are grouped into four categories.

Submaxims:

1. Make your contribution as informative as is required (for the current purposes of the exchange).
2. Do not make your contribution more informative than is required.

Maxim of quality (truth)

In simple terms, the maxim of quality is to *be truthful*

Supermaxim:

Try to make your contribution one

that is true.

Submaxims:

1. Do not say what you believe is false.
2. Do not say that for which you lack adequate evidence.

Maxim of relation (relevance)

Be relevant — i.e., one should ensure that all the information they provide is relevant to the current exchange; therefore omitting any irrelevant information.

Maxim of manner (clarity)

Be perspicuous.

Submaxims:

Avoid obscurity of expression — avoid language that is difficult to understand.

Avoid ambiguity — avoid language that can be interpreted in multiple ways.

Be brief — avoid unnecessary verbosity.

Be orderly — provide information in an order that makes sense, and makes it easy for the recipient to process it.

ام المؤمنين و أبو المؤمنين- (Am al-Mumineen)

شيخة زينب- (Shiehka Zainab)

ست هند- (Sit Hind)

بروفيسور علي- (Professor Ali)

- فيلسوف زمانه (The philosopher of his time)

- حضرة المنظر (Honorable perspective)

- ابونا (Our father)

- النابغة (Genius)

- أبو البلوي (Abu al-Balawi, a problematic person)

- امام جامع (Imam of a mosque)

The preceded honorifics mentioned above were some few examples used in every daily life in Arabic societies in order to criticize the addressee or as a kind of irony, and by this way the speaker will be deliberate to mock at this or that person. That refers to violating Grice's Maxims, which has been defined by Grice (1975) as 'unostentatious' or non-observance of a maxim. It occurs when speakers violate a maxim, and as a result, they will be liable to mislead for some self-serving purposes. In all preceding examples, there was violating to the maxim of 'manner' because the speaker uses a specific style of ambiguity with the addressee, e.g. ام المؤمنين (Amm al-Mumineen) to mock at woman that speaks with some religious issues, but indeed she is not a mother of believers like the title given to 'Aisha' -the wife of our prophet

Muhammed (Praise and prayers be upon him). And the same thing with this title شعيخة (Sheihka), which is used just to reflect a kind of ironic style because the addressee is not an elder religious woman. The preceded examples also show violating to the maxim of 'truth' that the speaker does not tell the truth by using incorrect titles. In order to create cooperative interlocutors, speakers should avoid irrelevant information as possible as they could (Maxim of 'relevance') to avoid misunderstandings that may occur in different situations.

Other titles might be given as nicknames to some famous characters, like writers, athletes, singers, etc.

- سفير الاغنية العربي (Ambassador of Arabic song- Kadhim al-Sahir)

- ابن النيل (Ibn al-Nile) (The son of Nile River- Muhammed Muneer) (Maxim of relevance that this known character is Egyptian)

- الملكة (The queen- Ahlaam)

Titles like 'الملكة' and 'السفير' may be interpreted by addressees as if they were really 'a queen' and 'an ambassador. These titles were given by ordinary people to those artists but not to violate Grice's Maxims.

4.2. Discussion and Findings

1. In all languages and dialects around the world, honorifics are used for a wide range of functions.
2. Similar to English, Arabic honorifics are influenced by the social and cultural distance between individuals. They might also allude to the socioeconomic class that the addressees and speakers are a part of. The title or kinship word plus first name, the kinship term alone, titles alone, and teknonyms are the most often used honorific forms.
3. Compared to languages like English, Arabs typically employ honorifics far more frequently. As a result of their religion that Muslims use a number of honorifics praising Alla, e.g. سبحانه تعالى (Subḥanahu wa-taala), or wishing good things upon Our Prophet Muhammad صلى الله عليه وسلم or other prophets (Sala Allah alayhi wa alihi wa s-salam), in addition to other religious honorifics, which are used to convey esteem or respect for a position or rank, when used in addressing or referring to a person, like آية الله (Ayat Allah), العلامة الشيخ (al-Alamma al-sheikh), السيد (Sayid), الصحابي الجليل (a great companion), etc.

4. From a pedagogical standpoint, it is possible to say that the study's findings may be helpful to students in English departments where the competent use of honorific style is recommended as a crucial element of communicative ability for learners. They may also be very helpful to researchers who are interested in sociolinguistics, stylistics, and pragmatics.

5. The creation, use, and comprehension of the underlying meaning of honorifics depend primarily on context, which is crucial and beneficial.

5. Conclusion

Traditions are crucial to the achievement of the honorific system in Arabic language because they require the speaker to incite polite behavior out of deference to a certain addressee or referent. Like any other Arab- English speaking cultures, Iraqis address kings, judges, superiors, and other individuals with particular honorific titles in various contexts and settings to show deference, civility, friendliness, or just because it is customary for them to do so (Al-

Ni'aymi, 2007).

There are two types of Arabic honorific titles: al-Laqab (title) and al-Kuniya (teknonyms), and each has a set of regulations about word order.

People of lower status not only

address those of higher status with honorific terms, but vice versa as well. Alternatively, a person of higher status and a person of lesser status may utilize honorifics to bridge the (vertical) gap between them (Al-Assam & AL-Rawi, 2014).

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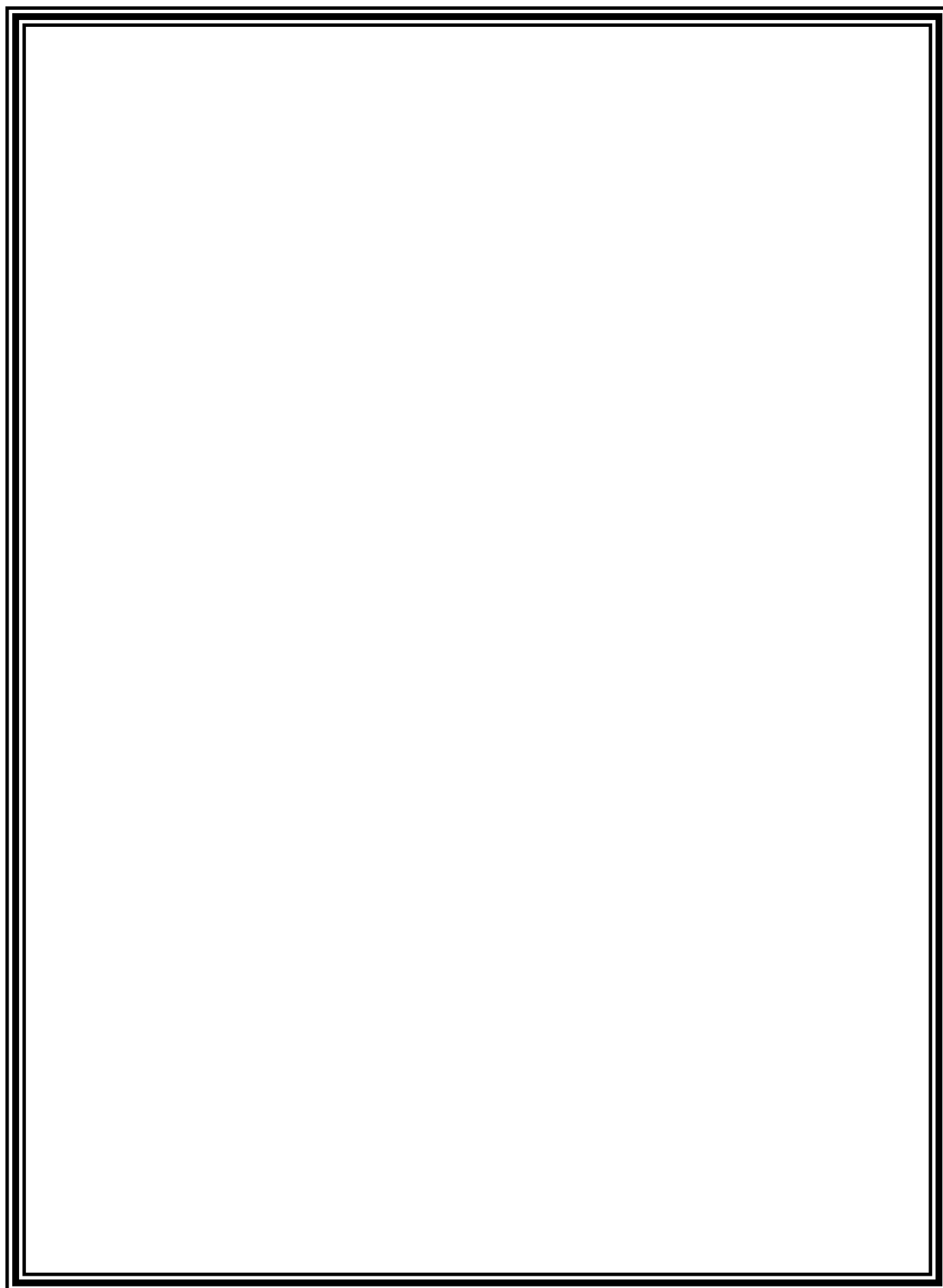
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