Religious and Regional Honorifics in Iraqi Arabic

عبارات التشريف الدينيه والمناطقيه في اللغه العربية(اللهجة العراقيه)

Dr. Mohammad Abdul-Qadir Ajaaj

د.محمد عبد القادر عجاج

Abstract

Honorifics are linguistic expressions which maintain social as well as religious respect to other people. They are linguistic techniques which express politeness to other interlocutors. Semantically speaking, honorifics are of two types: al-Laqab (title) and al-Kuniya (teknonyms) following a specific word order. They form part of the Arab recognitions and are mold into their social and communicative competence.

The study focuses upon religious and regional honorifics which convey deference and respect. It assumes that religious and cultural recognitions play vital roles in formulating and embedding the sense of honorifics. It is hypothesized that Arab people express respect to religious personalities by using honorific titles. Also, religious honorifics involve collocations of a special kind which co-occur only with religious persons and places.

1. Basic Theories of Honorifics

There are two general theories concerning the classification of honorifics. The first theory was proposed by Levinson (1983:90) who classifies honorifics into relational and absolute. The former practically depend on the nature of social relationship between the speaker and the addressee or referent. However, the second are fixed forms reserved for authorized speakers and recipients. For example, al-Kuniya is categorized as relational honorific such as ' ابو المكارم ' (father of generosity), ' ابو الاولاد ' (father of

children), etc. However, al-Laqab, which is an address title of people or places, is regarded as absolute religious honorific such as ' يوسف الصديق ') the Trusted Josef), 'مريم العذراء' (the Virgin Mary), etc.

The second theory was proposed by Brown and Levinson (1987:180) who distinguish four types of honorifics:

i. Addressee honorifics which are direct encodings of the speaker-addressee relationship independent of the referential identity. They indicate the social statues of the person irrespective of his referent (Brown and Levinson, 1987: 276). Arabic, for example, has few examples of addressee honorifics represented by figurative Kuniya (teknonyms) such as ' ابو المكارم ' (father of generosity), ' ام الخير ' (mother of goodness), etc.

ii. Referent honorifics are those expressions which express respect to the status and referent of the actual person or thing (Sifianou, 1992:57). Most religious honorifics have fixed forms of referent honorifics as in the following examples 'جبريل عليه السلام' (Gabriel peace be upon him), ' اميرالمومنين علي رضي الله عنه ' (the leader of Muʔminīn Ali 'may Allah be pleased with him'), etc.

 iii. Bystander Honorifics refer to the relationship between the speaker and nearby hearers in terms of verbal and non-verbal behaviours. Arabic does not have any bystander honorifics. However in Australian Aboriginal communities, there is a special speech style called "mother-in-law" language which is avoided in the presence of 'in-laws' or 'tabooed relatives' (Levinson 1983: 90).

iv. Absolute honorifics refer to the relationship between the speaker and the settings. These honorifics have either formal or informal style which depends on the settings (the actual context of situation). In Arabic, most personal religious honorifics are absolute honorifics requiring an authorized recipient. In Arabic, these honorifics cope with the sociolinguistic phenomenon of

'diglossia' through categorizing speech into formal or informal style. For example, people may call someone ' الاستاذ احمد ' (the teacher Ahmed), or 'المهندس علي' (the engineer Ali), but they use their personal names at home 'احمد' (Ahmed) or 'علي' (Ali).

Religious honorifics do not change their forms in all contexts of situation. For example, someone is called 'شيخ احمد ' (Sheikh Ahmed) or ' سماحة السيد' (your Eminence) at an official or non-official situation. The same thing happens for religious places which have unchanging forms such as ' الكعبه المشرفه' (the Honoured Kaς ba), 'بيت المقدس' (Jerusalem).

2. The Structure of Arabic Honorifics

Honorifics are statements added to the proper noun giving more clarification to its identity. Watts (2003: 274) defines honorific as "a grammatical form used to express the social status of the participants in verbal interaction, including levels of politeness or respect". Honorifics in Arabic are classified into two categories:

a. al-Laqab (the title) which means any utterance attached to the proper noun for the reason of explicit praise or condemnation (Abā s , 1975: 307). They are absolute social honorifics which require an authorized recipient for whom the titles are reserved. The following are absolute honorifics of praise such as ' هارون الرشيد' (the wise Haron) or ' عمر الفاروق' (the brave Umar). However, other words such as 'الحطيئه الاجرب' (the scabby Ḥuṭ ayʔ a) and ' تأبط شرآ' (the evil carrier) have negative implications of degradation.

b. The second category involves al-Kuniya (teknonyms see Farghal and Shakir, 2013: 250) which are compound words consisting of two constituents. The first constituent should be one the following words: ' اب ، ام ' (father or mother), ' ابن ، بنت' (son or daughter), 'اخ ، اخت' (brother or sister), 'عم ، عمه ' (paternal uncle or aunt) or 'خال ، خاله' (maternal uncle or aunt) (Abā s, 1975: 308). Farghal and Shakir (2013 : 250) argue that al-Kuniya

can be absolute or relational social honorifics. The former are commonly used in addressing married people as an alternative to their personal names. The followings are some common honorifics of Kuniya: ' ابو بكر' (father of Baker), 'ام سلمه' (mother of Salamh) 'ابن مريم' (son of Mary).

al-Kuniya, which falls under relational social honorifics, involves an implicit meaning of praise or condemnation. So, the meaning can be observed though the context of situation and shared knowledge of people. For example, the following relational honorifics have good connotations such as ' ابو الفوارس' (father of chivalry) and ' ام الولد'(mother of the child). However, other types of Kuniya have negative implications such as 'ابولهب' (father of fire) and 'ام الدواهي' (mother of disasters) (the nuclear bomb) (Abād s, 1975: 307).

3. The Sequence of Honorifics

According to Aitchison (1999:63-64), human languages are classified into configurational and non-configurational. The former, just like English, follows a fixed word order; however Arabic is categorized as non-configurational because of its free word order. Arabic honorifics, unfortunately, have exceptional forms because they are governed by ordering rules. Generally, there are three basic rules of ordering these components: the noun, al-Laqab (title) and al-Kuniya (teknonyms):

1. There is no fixed word order for al-Kuniya, i.e. it may precede or follow the noun as in the following examples:

علي ابو الحسن(Ali abu al-Hassan)

ابو الحسن علي(abu al- Hassan Ali)

Also, al-Kuniya may precede or follow the noun as in the following examples:

(The Trusted abu- Baker) الصديق ابو بكر

ابو بكر الصديق (abu- Baker 'the Trusted')

2. There is, however, a fixed word order for joining a noun to al-Laqab. The noun should precede al-Laqab in all contexts of situation:

عمر الفاروق   (The brave Umar)

علي زين العابدين   (Ali the good worshiper)

However, this rule has one exception when the honorific title (al-Laqab) is better known than the personal name. In this case, there is flexibility of starting with the noun or al-Laqab. So, it is grammatical to say ' عيسى بن مريم المسيح' (Jesus son of Mary 'Christ') or to start with (Christ) by saying ' المسيح عيسى بن مريم ' (Christ Jesus son of Mary). The reason is that 'Christ' is better known to people than the word Jesus (Abḍā s, 1975: 316).

3. When all these three words (the noun, al-Laqab and al-Kuniya) come together in a sentence, there is no fixed word order. As mentioned above in rule No. 2, al-Laqab should not precede the noun. So, the following statements are grammatical:

عمر بن الخطاب الفاروق   (Umar son of al-Xaṭ ā b 'the brave')

عمر الفاروق بن الخطاب   (the brave Umar ' son of al-Xaṭ ā b)

It is ungrammatical to place al-Laqab in front of the personal name as in the following ' الفاروق عمر بن الخطاب'. Abdul-Muṭ alib (2013: paragraph 7) comments on this point by saying that Arab scholars are so notorious of committing such a mistake. They usually, following the English style, place al-Laqab (the title) in front of the personal name which is completely wrong.

All in all, Arabic has a fixed word order presenting religious titles first such as 'فضيلة الشيخ' (your Honoured Sheikh) or 'خادم الحرمين' (Custodian of Sacred Places) and followed by profession titles such as 'الدكتور' (doctor) or 'الملك' (King). They function as pre-modifiers of the noun; however, familial honorifics are used as post-modifiers. The following table explicates this sequence:

Table No.1: Sequence of Arabic Honorifics

English Translation	Transliteration	Sequence of Honorifics
Your Honoured Sheikh Doctor Ҁ bdul-Malik as-Saҁ di	Faḍ īlat aʃ -ʃ eix a-duktor Ҁ bdul-Malik as-Saҁ di	فضيلة الشيخ الدكتور عبد السعدي الملك
Custodian of Sacred Places King Ҁ bdul-Ҁ zīz ā l-Sҁ ūd	Xā dim al-Ḥ armayn al-Malik Ҁ bdul-Ҁ zīz ā l-Sҁ ūd	خادم الحرمين الملك عبد العزير آل سعود
Your Eminence Great Sign of Allah Ali as-Sistā ni	Samā ḥ t as-Sayd ā yatu-Lā h Al-Ҁ uẓ mā as-Sistā ni	سماحة السيد آية الله العظمى علي السيستاني

4. Politeness Strategies of Honorifics

Etymologically speaking, the term 'polite' is derived from the late medieval Latin word ' politus' meaning 'smoothed'. Politeness, as a technical term, implies "being suitable, acceptable and appropriate in the conversation of a particular culture" (Cho, 2008: 9-10). It can be maintained either linguistically (through lexical choices) or non-linguistically (through the cultural etiquette and social behaviour of people). Honorifics, as such, are conventional forms which express social and religions respect between the honorer and honoree. De Mente (1998: 22) explains that the honorific system has prescribed the social etiquette:

" … providing the social factors that gave people identity based on their sex, age, social class, and official position, it created in people a permanent obsession with making sure that others

treated them with an exaggerated level of formal courtesy and respect. "

For Hellinger (1998: 90), address terms and honorifics are highly sensitive to the social and cultural organization of the society. People highly respect their native social conventions through adopting religious honorifics. Goffman (1967: 60) comments that "deference behavior on the whole tends to be honorific and politely toned, conveying appreciation of the recipient." Arabs highly use religious honorifics in everyday talk because they are ordered to respect their scholars and religious men as mentioned in the Glorious Quran:

ٹ ٹ چ پ پ   پ   ٻ   ٻ ٺ ذ ذ ث ثُّ ۆُّ چ الشورى: ايه 23

"No reward do I ask of you for this except to be kind to me for my kinship with you."

(Al-Hilali and Khan, Ash-Shua : 23)

5. Arabic Religious Honorifics

Arab people pay great attention to piety and respect anyone who sincerely practices religion (Nydell, 2006: 81). Generally, religious honorifics have fixed forms reserved to authorized speakers and recipients. People can maintain the supreme social status of religious personalities by using these absolute honorifics, i.e. speaking without honorifics would be rude. The Prophet Muhammad (PBUH) orders Muslims to treat knowledgeable persons with respect and care:

" لَيْسَ مِنَّا مَنْ لَمْ يُوقِّر كبِيْرنَا ويرْحَمْ صَغِيْرنَا ويَعرفْ لِعَالِمنَا حقَّهُ "

(الحنبلي، 1998 : ص 463)

"Anyone who does not respect old people, treat our children kindly and recognize the right of knowledgeable persons is non-Muslim."

29

For politeness strategies, religious honorifics are obligatory and their avoidance may threaten the negative face of the speaker. Agha (1998:155) emphasizes that the appropriateness of honorific usage has an inevitable appeal to the social identities of persons in roles such as speaker-of, addressee-of, or referent-of the utterance. The following table has some absolute religious honorifics:

Table No. 2 : Arabic Religious Honorifics

English Translation	Transliteration	Religious Honorifics
The Prophet Muhammad (peace be upon him)	Ar-Rasūl Muhammad Ṣ ala-ʔ ł ā h ҁ aleih Wasalam	الرسول محمد (صلى الله عليه وسلم)
The Prince of Believers Ali (may Allah be pleased with him)	Amīr ʔ l-Mmuʔ minīn ҁ li Raḍ yał ā h ҁ nh	امير المومنين علي (رضي الله عنه)
Gabriel (peace be upon him)	₫ ibrīl ҁ alayh as-Slā m	جبريل عليه السلام
The Great Imam abu Hanifa An-Nuҁ mā m	al-ʔ imā m al-ʔ ҁ ẓ m ҁ bu ḥ anīfa anuҁ mā n	الامام الاعظم ابو حنيفه النعمان
The Young Falcon Sheikh ҁ bdul-Qā dir al-Gaylā ni	al-Bā z al-ʔ ʃ heb aʃ -ʃ ayx ҁ bdul-Qā dir al-Gaylā ni	الباز الاشهب الشيخ عبد القادر الكيلاني
Mufti of the Holy Land Sheikh ҁ bdul-ҁ zīz bin Bā z	Mufti ad-Diā r al-Muqadasa aʃ -ʃ ayx ҁ bdul-ҁ zīz bin Bā z	مفتي الديار المقدسه الشيخ عبد العزيز بن باز
Mufti of Sunni	Mufti ʔ hl ʔ s-Suna aʃ -	مفتي اهل السنه الشيخ رافع

Muslims Sheikh Rā feς ar-Rifā ʔ i	ʃ ayx Rā feς ar-Rifā ʔ i	الرفاعي
His Eminence Muqtedā aṣ -Ṣ adr (Long Live)	Samā ḥ t as-Sayd Muqtedā aṣ -Ṣ adr Dā ma Ẓ iluh	سماحة السيد مقتدى الصدر (دام ظله)

Absolute religious honorifics have grammatical and lexical markers which make them distinct from ordinary language. They have an idiomatic sense which reveals social respect to the intended person. Moreover, they are collocations in nature because they co-occur together in the same context of situation. The table below presents some common religious collocations:

Table No. 3: Collocation of Religious Honorifics

English Translation	Transliteration	Collocation of Religious Honorifics
The Trustful Yousif	Yousif aṣ -Ṣ idīq	يوسف الصديق
The Virgin Mary	Marriam al-ς ðrā ʔ	مريم العذراء
The Trusted abu Baker	abu Baker aṣ -Ṣ idiq	ابو بكر الصديق
The Brave ς mar	ς mar al-Fā rūq	عمر الفاروق
The Martyr Hussein	al-Hussein aʃ -ʃ ahīd	الحسين الشهيد
The Standby Sword of Allah Xā lid	Xā lid Sayfuł ā h al-Maslūl	خالد سيف الله المسلول
The Imam al-Qazā li	al-Imā m al-Qazā li	الامام الغزالي

The honorific term 'مولاي' (our Lord) and 'سيدنا' (our Master) are religious titles showing deference to high religious Shiite personalities. The word 'مولاي' means the supporter who takes responsibility of people's offers (ibn-Manẓūr, nd. Vol.15: p. 405). However, 'سيد' means 'our master' or 'our leader in all good deeds' (ibid, Vol. 3: p. 231). These words are informally utilized by Shiite in-group addressing each other irrespective of social rank. Lexically speaking, these words have broadened their original sense and become distinctive markers of the Shiite religious doctrine. Nowadays, they acquire other connotations indicating professional job (a manager) and ordinary people as well.

Shiite Muslims have a special honorific system which has a hierarchical organization ranging from senior to junior positions. They address their religious leaders with these honorifics, i.e. each term has a strict sense copping with the religious and scientific knowledge of a person. The following table explains this point:

Table No. 4 : Honorifics of Shiite Muslims

The honorific title ' اية الله العضمى ' (the Great Sign of Allah) denotes a supreme religious Shiite leader who has authority of jurisprudence. In other words, he is the only authorized person to issue judgment in religious and secular tasks. Another less clerical rank is ' اية الله ' (the Sign of Allah) which denotes a religious man who becomes expert in Islamic jurisprudence. The

English Translation	Transliteration	Honorifics for Shiite Muslims
The Great Sign of Allah	ā yatu-lah al-Ϛ uḍ ma	اية الله العظمى
The Sign of Allah	ā yatu-lā h	اية الله
The Proof of Allah	Ḥuʤ atu-lā h	حجة الله
His Holiness (for dead people)	Qudisa Siruh	قدس سره
Long live (for living people)	Dā ma Ẓ iluh	دام ظله

next religious rank is ' حجة الله ' (the Proof of Islam) which shows respect to middle-ranking clerics (Matti, 2010: 117). Also, Shiite Muslims have other fixed honorifics denoting ' الامام المهدي ' (the awaited Imam). These words are part of the cultural and religious recognitions of Muslims as in the following:

Table No. 5: Honorifics of Imam Mahdi

English Translation	Transliteration	Shiite Religious Honorifics
The Imam Mahdi (May Allah Let him Exist)	al-Imā m al-Mahdi Ϛ dʒ ela Allah Faredʒ h	الامام المهدي (عجل الله فرجه)
Owner of the Age	Ṣ ā hib al-Ϛ ṣ r wa-	صاحب العصر والزمان

	Zemān	
The Plead Imam	al-Imām al-Ḥuğğa	الامام الحجه

Muslims address dead people with polite expressions which are part of the social and religious sense. These honorifics imply respect to dead people and function as pre-modifiers of the noun such as 'الراحل' (the deceased), 'المغفور له' (the forgiven), 'المرحوم' (the blessed) 'الشهيد' (the martyr).

6. Arabic Familial Honorifics

Arab people have intimate familial relations which are expressed through an extended family system. Individuals feel proud of their relatives not just their immediate family but they have strong affiliation to their aunts, uncles and cousins (Nydell, 2006: 71). Arabs use a special kind of honorifics which involve tribal relations indicating their originality or ancestry. Nydell (ibid: 39) recommends that "a family or tribal name identifies a large extended family or group whose members still consider themselves tied by bonds of kinship and honor."

A family name may be geographical just like Hijazi, 'from Hijaz' and Halaby 'from Aleppo' or occupational such as Haddad ' from smith' and Najjar 'from carpenter'. Generally, familial honorifics function as post-modifiers of the noun, i.e. they immediately follow the name of a person without any intervening modifiers. However, some of them are derived from the names of animals because Arabs believe that such names protect their children from envy.

Table No. 6: Familial Honorifics of Animals

Description of Honorifics	Transliteration	Animal Honorifics
attribute of lion	Hussayn al-ʔ sadi	حسين الاسدي
attribute of cat	Ṣafā ʔ al-bazūni	صفاء البزوني

attribute of dog	Ṭ ā hir atʃ -tʃ lēbā wi	طاهر الجليباوي
attribute of tiger	Naʕ īm an-Nimrā wi	نعيم النمراوي
attribute of	Aḥ med al-Fahdā wi	احمد الفهداوي

Sometimes these honorifics describe the local area of birth and inhabitance. Arab people feel proud of these regional address terms as they indicate their nationality, i.e. they give social respect to the identified person:

Table No. 7: Familial Honorifics of Regions

Description of Honorifics	Transliteration	Regional Honorifics
From Hilla	ʔ ḥ med Ṣ ā fi al-Ḥ ilī	احمد صافي الحلي
From Basrah	al-Ḥ asan al-Baṣ ri	الحسن البصري
From Tikrit	ɣ ā zi at-Tikrīti	غازي التكريتي
From Mosul	ʕ uθmā n al-Mūṣ ilī	عثمان الموصلي
From Heet	Ṣ ubḥ i al-Hīti	صبحي الهيتي

All the above honorifics indicate the originality of a person and reflect the social stratification and linear ancestry. Sometimes, Arabs express respect through using metonymy of the first-born child (son or daughter). Nydell (2006: 40) states that they have an informal but a pleasant way of addressing parents by the name of the oldest child: abu (father of) or um (mother of) the child. For example, abu-Ahmed means   'father of Ahmad' while um-Hussein implies 'mother of Hussein'. As mentioned in the Glorious Quran, these address terms show entire respect because people feel proud of having children:

ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ   ﭧ ﭨ ﭩ
ﭪ ﭫ   ﭬ ﭭ ال عمران : ايه 24

"Beautified for men is the love of things they covet; women,
children, much of gold and silver (wealth)…"

(Al-Hilali and Khan, Aal-e-Imran : 14)

Generally, both man and woman feel proud of the names of their children because this sense implies social priority. However, Arabs have a social tendency to use male honorifics more than females because men contribute more to the family relations. Ar-Rāzi says that women are preferred to men in many respects: leadership, fighting, preaches, testimony, and al-Qiṣāṣ (retribution) (aʃ -ʃ arqāwi, nd. : 9).

According to Davidsor (1998: 218), Arabs retain the names of the prophets and apostles as fixed honorifics denoting married or unmarried persons. These names of Kuniya are widely used in the Arab society. For example, they use the relational honorifics 'ابو خطاب' for any person whose name is 'عمر' and ' ابو حسين ' for a person whose name is 'علي'. These terminologies reflect the cultural and religious tendencies of Arabs towards the prophet's relatives for getting blessings from Allah.

Arabs may adopt other relational social honorifics indicating strangers or unknown persons such as 'حجي' (pilgrim), 'عمي'(my paternal uncle), 'خالي' (my maternal uncle), 'زاير'(a visitor), 'اخي' (my brother) and 'عيني' (my eye). Farghal and Shakir (2013: 247) state that these distant titles of address are used "to promote solidarity in interaction for different purposes (e.g., summons, greetings, questions, requests, etc.) among strangers." Elder people are usually called by honorific terms like 'حجي' (pilgrim), 'عمي'(my uncle), 'خالي'(my uncle) and 'زاير ' (a visitor). However, young people are addressed by 'اخي' (my brother) and 'عيني' (my eye) which indicate respect and reverence.

7. Arabic Regional Honorifics

Some religious cities have a sacred identity and people entirely reflect their admiration through absolute religious honorifics. These address titles require an authorized referent. The Prophet Muhammad (PBUH) talks about

the importance of religious places especially Mecca and al-Madīna by saying:

عَنْ أَبِيهِ عَنْ أَبِى هُرَيْرَةَ قَالَ رَسُولِ اللَّهِ –صلى الله عليه وسلم– : « اللَّهُمَّ بَارِكْ لَنَا فِى صَاعِنَا وَمُدِّنَا وَقَلِيلِنَا وَكَثِيرِنَا وَاجْعَلْ لَنَا مَعَ الْبَرَكَةِ بَرَكْتِينِ ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ دَعَاكَ لأَهْلِ مَكَّةَ وَإِنِّى عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لأَهْلِ الْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ إِبْرَاهِيمُ لأَهْلِ مَكَّةَ ».

(البيهقي ، 1344 ه : ص 171)

Narrated abi-Huraira that the Prophet Says "O! Allah, we ask your blessings for our weights, our slight and plenty products. O! Allah, Ibrahim, your lovely Prophet, asks you the blessings for Mecca and I, your slave and Messenger, ask your blessings for al-Madīna."

Most regional honorifics are collocations in nature and form part of the Arab cultural recognitions. So, people feel obliged to use these attributes in everyday conversation:

Table No. 8 : Honorifics of Religious Places

English Translation	Transliteration	Regional Honorifics
The Glorified Mecca	Mecca al-Mukrama	مكه المكرمه
The Honourable Kaʕ ba	Al-Kaʕ ba al-Muʃ rafa	الكعبه المشرفه
The Enlightening Madeena	al-Madīna al-Munawra	المدينه المنوره
The Sacred Karbala'	Karbalāʔ al-Muqedsa	كربلاء المقدسه
The Honoured Najef	an-Naʤ ef al-ʔ ʃ raf	النجف الاشرف

According to rule No. 2 (page 4), it is ungrammatical to reverse these collocations by saying ' المكرمه مكه ' or ' المدينه المنوره '. These religious honorifics have fixed word order involving a noun followed by a title. Other ancient cities have less binding collocations which acquire their attributes from social knowledge. Generally, these titles reflect the historical and social description of the city:

Table No. 9 : Honorifics of Non-Religious Places

English Translation	Transliteration	Regional Honorifics
The Happy Yemen	al-Yaman as-Sҁīd	اليمن السعيد
The Green Tunis	Tūnis al-Xḍrāʔ	تونس الخضراء
Egypt of Arrows' Saddlebag	Miṣr al-Kināna	مصر الكنانه
Mosul of Humped Minaret	Mūṣil al-ḥdbāʔ	موصل الحدباء
Mosul of two springs	Mūṣil um ʔr-rabīҁayn	موصل ام الربيعين
Baghdad of al-Mansour	Baɣdād al-Manṣūr	بغداد المنصور

Conclusions

The present study concentrates on a very important subject in linguistics: Arabic honorifics. It has come out with the following conclusions:

1. Arabic honorific titles are of two categories al-Laqab (title) and al-Kuniya (teknonyms) which have a set of rules in terms of word ordering.

2. Religious honorifics have an important function in everyday speech because they cope with the politeness strategies of Arabic culture.

3. Most honorifics are collocations in nature (i.e. they are used as attributes of only specific religious persons or places.

4. Some religious honorifics are idiomatic in sense and have a hierarchical order as those used by Shiite Muslims.

5. Most religious honorifics in Arabic are categorized as referent honorifics because they have unchanging forms in different contexts of situation.

Bibliography

Agha , Asif (1998) "Stereotypes and Registers of Honorific Language". United States of America: Language in Society 27, pp. 151–193.

Aitcheson, Jean (1999). **Linguistics**. London: Hodder and Stoughton Ltd.

al-Hilali, M. and Muhammad Muhsin Khan. (1404 H.) **Translation of the Meanings of the Nobel Qur'an in the English Language.** Madinah, King Fahd Complex.

Brown, Penelope and Stephen Levinson (1987). **Politeness: Some Universals in Language Usage.** Cambridge: Cambridge University Press.

Cho , Ji-Youn (2008). **Politeness and Addressee Honorifics in**

Bible Translation. Amsterdam, Vrije University
(Published Thesis).

Davidson, R. (1994). **A Cross-cultural Study of Names.**
London: Blackwell Publishers.

De Mente, Boyé Lafayette. (1998). **The Korean Mind.**
Singapore: Tuttle Publishing.

Farghal, Mohammed and Abdullah Shakir (2013) " Kin Terms
and Titles of Address as Relational Social Honorifics in
Jordanian Arabic." The Trustees of Indiana University on
behalf of Anthropological Linguistics: pp. 240-253.
< http://www.jstor.org/stable/30028294 >

Goffman, E. (1967) **Interaction Ritual.** New York: Doubleday
Anchor.

Hellinger, Marlis (1998). "Variation and Change in Creole
Pronominal Systems: What does i(m) mean?" In R.
Schulze (Ed.), **Making Meaningful Choices in English:
on Dimensions, Perspectives, Methodology and
Evidence.** Tübingen : Gunter Narr, pp. 89–100.

Levinson, Steven (1983) **Pragmatics.** Cambridge: Cambridge
University Press.

Matti , Ala' A. " Honorifics in Iraqi Arabic with Special
Reference to English: A Socio-pragmatic Study ".
Language, Communication, Information .I. Koutny and
P. Nowak (eds.) Vol. (5) 2010, pp. 111–121.

Nydell , Margaret (2006) **Understanding Arabs: A Guide for
Modern Times.** Intercultural Press: Nicholas Brealey
Publishing.

Sifianou, M. (1992). **Politeness Phenomena in England and**

Greece: A Cross-Cultural Perspective. Oxford: Clarendo

Press.

Watts, J Richard (2003) **Politeness.** Cambridge: Cambridge

University Press.

المصادر العربيه

القران الكريم

أبو حفص عمر بن علي ابن عادل الدمشقي الحنبلي (**1975**) ط **1**. اللباب في علوم

الكتاب. تحقيق : الشيخ عادل أحمد عبد الموجود والشيخ علي محمد معوض.

بيروت ، دار الكتب العلمية .

أبو بكر أحمد بن الحسين بن علي البيهقي (**1344**ه) ط **1**. السنن الكبرى وفي ذيله

الجوهر النقي. تحقيق : علاء الدين علي بن عثمان المارديني الشهير بابن

التركماني.مجلس دائرة المعارف النظامية : حيدر آباد ، ج**4** ، رقم الحديث **7974**.

<http://www.almeshkat.info/shamela.exe>

أحمد محمد الشرقاوي (بلا تاريخ) فصل المقال في إمامة النساء للرجال. المكتبه الشامله ،

الجزء الاول .

<http://www.almeshkat.info/shamela.exe>

عباس حسن (**1975**) ط **3** . النحو الوافي . دار المعارف المصريه .

محمد بن مكرم بن منظور (**1956**) لسان العرب . بيروت ، دار بيروت للطباعة والنشر.

<http://www.almeshkat.info/shamela.exe>

محمد عبد المطلب (**2013**) " الاسم والكنيه واللقب". مجلة الدوحه ، العد د **69** يوليو.   >

< http://www.aldohamagazine.com/article

Appendix

Arabic Consonant Symbols

f	ف	r	ر	ʔ	الهمزه
q	ق	z	ز	a	أ
k	ك	s	س	b	ب
(ɫ) l	ل (ثقيل)	ʃ	ش	t	ت
m	م	ṣ	ص	Ɵ	ث
n	ن	ḍ	ض	ʤ	ج
h	ه	ṭ	ط	ḥ	ح
w	و	ẓ	ظ	x	خ
y	ي	ς	ع	d	د
		ɤ	غ	δ	ذ

Short Vowels		Long Vowels	
a	فتحة	ā	ألف المد
i	كسرة	ī	ياء المد
u	ضمه	ū	واو المد

عبارات التشريف الدينيه والمناطقيه في اللغه العربية (اللهجة العراقيه)

د.محمد عبد القادر عجاج

التشريف هي عبارات لغوية تحافظ على الاحترام الاجتماعي و الديني بين الأشخاص. فهي اساليب لغويه للتعبير عن الاحترام المتبادل في الحديث . تقسم عبارات التشريف من الناحيه الدلاليه الى نوعين : اللقب والكنيه ولها ترتيب خاص . كما انها تعتبر جزء لا يتجزء من الفهم العربي وترتبط مباشرة بالوعي الاجتماعي والتواصلي.

تركز الدراسة حول العبارت التي تظهر ا لاحترام للاشخاص والاماكن الدينيه مفترضة ان المفاهيم الدينيه والثقافيه تلعب دورا بارزا في صياغة معنى التشريف وان العرب يعبرون عن احترامهم من خلال تلك العبارات. تبين الدراسه ان اغلب عبارات التشريف هي متلازمات لفظيه تقترن مع الاسماء والاماكن دينيه.