

A Descriptive-Pragmatic Analysis of Speech Acts in Colloquial Iraqi Arabic: Contexts and Functions

Suha Idrees Mohammed

Ministry of Education, Ninawa, Iraq

*Corresponding Author's Email: suhaninawa@gmail.com

Article History:

Submission: June 27, 2025 | Revision: August 02, 2025 | Accepted: August 05, 2025

Abstract

Background: Pragmatics, the study of language use in context, plays a crucial role in understanding how speech acts function within different languages and cultures. In the case of Colloquial Iraqi Arabic (CIA), the ways in which emotions, requests, refusals, and other speech acts are communicated reflect specific sociocultural norms and communicative strategies that may differ significantly from those in English. **Aims:** This research seeks to present a descriptive pragmatic examination of speech acts in Colloquial Iraqi Arabic (CIA), focusing on their linguistic realization, pragmatic functions, and contextual variation. **Methods:** The primary goal is to determine the ways in which various speech acts like requests, refusals, apologies, compliments, and greetings are formed and understood in CIA, and how they differ from their English counterparts. It is assumed that CIA uses unique pragmatic strategies that systematically differ from English with regards to politeness, indirectness, and social deixis. To test this assumption, 40 natural examples from CIA are examined by means of Arabic script, interlinear glossing, transliteration, and English translation (Zughoul and Abdul-Raof, 2017). The study follows the models of Speech Act Theory (Searle, 1969), Politeness Theory (Brown & Levinson, 1987), and Cross-Cultural Pragmatics (Wierzbicka, 2003; Blum-Kulka, 2005) as its theoretical framework. Employing introspective native speaker data and a descriptive methodology. **Result:** The results show that speech acts in CIA tend to have more indirectness and culturally embedded politeness strategies than English. These pragmatic disparities mirror underlying sociocultural norms concerning power, solidarity, and face-saving. **Implication:** The research has implications for Arabic pragmatics, translation studies, and contrastive linguistic analysis.

Keywords: speech acts, Colloquial Iraqi Arabic, pragmatics, cross-cultural communication.

Introduction

Pragmatics, a branch of linguistics, deals with how meaning is created and interpreted in context. One of the central concerns of pragmatics is the concept of the *speech act*, initially proposed by Austin (1962) and subsequently developed by Searle (1969). A speech act refers to the use of language to perform communicative actions such as requests, apologies, compliments, or refusals (see also Yule, 2020; Al-Issa, 2022). These acts are not merely grammatical entities; they are firmly rooted in the social and cultural life of the speech community.

Speech act research in pragmatics has expanded considerably since Austin's (1962) and Searle's (1969) seminal work. Speech acts are understood as communicative actions performed

through language, such as requests, apologies, refusals, compliments, and greetings. While much of the research has focused on English and other major languages, there has been growing interest in Arabic varieties and in cross-cultural pragmatics (see, among others, Estaifo et al., 2023).

In the Arab world, and more specifically in Colloquial Iraqi Arabic (CIA), speech acts play a crucial role in mediating interpersonal relationships and ensuring social harmony. Iraqi Arabic, spoken both within Iraq and among diaspora communities, is pragmatically sophisticated, drawing extensively on indirectness, politeness, and culturally bound honorifics (Al-Hindawi & Hussein, 2020). However, CIA is underrepresented in research literature when compared to studies on Standard Arabic or other dialects such as Egyptian and Levantine Arabic.

Al-Shboul (2013) conducted an in-depth examination of request strategies in Jordanian Arabic. By analyzing spoken discourse, he demonstrated that Jordanian speakers tend to use indirect and mitigated strategies when addressing higher-status interlocutors, aligning with Brown and Levinson's (1987) theory of politeness. The study confirmed the significant influence of social status and power relations in shaping request formulation. However, it was confined to Jordanian Arabic and did not explore how such strategies might be realized in Iraqi dialects, where social dynamics and pragmatic conventions may differ. The present study seeks to fill this gap by examining speech acts in Colloquial Iraqi Arabic (CIA), where norms of politeness and religious formulae (Tawalbeh & Al-Oqaily, 2022) distinguish it from other varieties.

Al-Batal and Hermas (2018) investigated apologetic speech acts in Egyptian Arabic, highlighting the frequent use of religious formulae such as *wallahi* ("I swear to God") as politeness-mitigation devices. Their findings indicated that such expressions convey sincerity while softening the illocutionary force of apologies. The limitation, however, was that the study narrowly targeted apologies in Egyptian Arabic only and did not offer cross-linguistic comparison. The present research expands this scope by incorporating a wider range of speech acts—including requests, refusals, compliments, and greetings—in CIA, while contrasting them with English to highlight cross-cultural pragmatic variation.

Al-Khazraji (2016) carried out a qualitative analysis of refusal strategies in Iraqi Arabic. Using discourse analysis, the study found that Iraqi speakers often rely on indirect refusals, frequently employing modality and hedging, which reflects Brown and Levinson's politeness framework. Indirectness was shown to function as a face-saving strategy, particularly in hierarchical social contexts. However, this study was restricted to refusals alone, and the analysis remained primarily descriptive without systematic glossing or cross-linguistic comparison. Building on this, the present study broadens the scope to multiple speech acts, presenting interlinear glossed examples and English parallels to add a comparative dimension.

Al-Tamimi (2019) examined compliments and compliment responses in CIA, focusing on their pragmatic functions and sociocultural underpinnings. His findings showed that complimenting behavior in CIA is deeply influenced by collectivist cultural values, with speakers often using religious blessings and formulaic expressions to enhance solidarity. The study concluded that Iraqi Arabic speakers favor positive politeness strategies to maintain social harmony. However, it was corpus-based and limited to compliments alone. The present study covers compliments but also extends to a broader repertoire of speech acts, adopting a theoretical-descriptive stance to provide a more integrated picture of CIA pragmatics.

Blum-Kulka, House, and Kasper (1989) were among the early scholars of cross-cultural

pragmatics, comparing requests and apologies across languages. They emphasized that speech act realization varies according to sociocultural norms, power relations, and considerations of face, underscoring the need to situate pragmatic analysis within cultural context. Although their work compared English and Hebrew, Arabic dialects were not investigated in depth. The current research builds on this comparative tradition by contributing new data and analysis from CIA and contrasting them with English speech acts.

Wierzbicka (2003) advanced the use of semantic primitives and universal pragmatic concepts to describe speech acts cross-linguistically. Her model suggests that, despite surface diversity, speech acts fulfill universal cognitive and social functions. While her framework is comprehensive, it has been criticized for underplaying language-specific detail. The present research complements Wierzbicka's universalist approach by offering detailed, language-specific examples from CIA, linking them with broader theoretical insights.

Al-Ghamdi (2021) conducted a corpus-based investigation of apology speech acts in Gulf Arabic dialects, analyzing formulaic expressions and mitigation strategies. Although the study reaffirmed the significance of religious and politeness formulae, it was limited to Gulf Arabic and to a narrow range of speech acts. Since Gulf Arabic differs dialectally and pragmatically from Iraqi Arabic, the present study builds on such observations but provides a focused, descriptive account of CIA, filling both a geographical and dialectal gap.

Al-Hasani (2022) examined how Iraqi Arabic learners of English understood speech acts, drawing attention to issues of pragmatic transfer and misinterpretation. This work highlighted the applied importance of understanding Iraqi pragmatic norms for second language learning and intercultural communication. However, it did not offer a comprehensive descriptive model of CIA speech acts themselves. The present research addresses this need by laying out such a model, which future applied and pedagogical studies can draw upon.

Although prior studies have examined individual speech acts or particular Arabic dialects, a comprehensive and theoretically informed description of speech acts in CIA is still lacking. Existing research has focused on single acts (e.g., requests, apologies, refusals) or dialects other than Iraqi Arabic, and cross-linguistic comparisons with English have been limited, especially in terms of detailed glossed examples and theoretical integration.

The present study seeks to bridge this gap by presenting a descriptive and theoretical account of the realization and variation of speech acts in CIA. Three theoretical models guide the analysis: (i) Speech Act Theory (Searle, 1969, 1976, 1979), which categorizes speech acts into assertives, directives, commissives, expressives, and declarations; (ii) Politeness Theory (Brown & Levinson, 1987), which describes how speakers manage face and employ politeness strategies; and (iii) Cross-Cultural Pragmatics (Wierzbicka, 2003; Blum-Kulka, 2005; Leech, 2014; Al-Saidi, 2021), which investigates how speech acts manifest across linguistic and cultural communities.

This study is purely theoretical and descriptive, relying on the introspective judgment of a native speaker and linguist. There are no participants or field-based data. Forty CIA examples are provided, each presented in Arabic script, transliteration, interlinear gloss, and English translation (see, among others, Kamil & Hazem, 2019a). These examples are also contrasted with English counterparts to identify both universal pragmatic strategies and language-specific properties.

The following sections present the theoretical underpinnings of the study, followed by the analytical model, data presentation, and discussion of the patterns and implications of CIA speech

act use. Based on the aims of this study and the pragmatic theoretical background, the analysis is informed by the following overarching research questions:

1. How are the main speech acts (e.g., requests, refusals, apologies, compliments, greetings) pragmatically realized in Colloquial Iraqi Arabic in terms of form, function, and contextual variation?
2. What are the principal pragmatic differences between the realization of these speech acts in Colloquial Iraqi Arabic and their English counterparts, particularly with regard to politeness strategies, indirectness, and sociocultural norms?

The result of this research will contribute to the field of Arabic pragmatics by providing an in-depth analysis of speech acts in Colloquial Iraqi Arabic, a dialect that is seldom examined in formal linguistic research. Second, it offers valuable insights into cross-cultural communication by highlighting potential sources of misunderstanding between Arabic and English speakers.

Method

Source of data

This dataset consists of 40 illustrative examples of common speech acts in Colloquial Iraqi Arabic (CIA), including requests, refusals, apologies, compliments, greetings, and partings. The examples were drawn from the author's linguistic intuition as a native speaker of Iraqi Arabic, from existing studies on Arabic pragmatics and dialectology, and from informal spoken dialect documentation and other available linguistic records. No interviews, surveys, or corpus-based data collection were carried out, since the study adopts a theoretical–descriptive framework rather than an empirical one.

Data collection

Each utterance was transcribed in Arabic script, rendered in standard transliteration, and annotated through interlinear morpheme-by-morpheme glossing in line with Leipzig conventions. This process ensured that both the grammatical structure and semantic content of each example were systematically represented. The examples were then classified according to Searle's (1969, 1976, 1979) taxonomy of speech acts, which distinguishes assertives, directives, commissives, expressives, and declarations (see also Rashid & Alwan, 2018).

Data analysis

Brown and Levinson's (1987) Politeness Theory was also applied to analyze politeness strategies, facework, and interactional dynamics within each speech act. Cross-linguistic comparison formed another key component of the analysis. CIA speech acts were examined alongside their English counterparts in order to identify both universal pragmatic tendencies and language-specific strategies. To contextualize the analysis, sociocultural parameters such as social distance, power relations, gender roles, and cultural conventions were taken into account (cf. Al-Azzawi, 2019). This integrative approach provided a comprehensive descriptive account of CIA speech acts situated within both linguistic theory and cultural context.

The dataset of 40 examples is presented with four layers of representation: the utterance in Arabic script, its phonetic transcription, an interlinear morpheme-by-morpheme gloss, and an English translation. The coverage includes a wide range of acts such as requests, apologies, refusals, compliments, greetings, partings, expressions of thanks, offers, warnings, and religious

blessings. Each example is followed by a pragmatic analysis that explores its linguistic form, illocutionary force, politeness strategy, and sociocultural significance. These examples are then contrasted with English equivalents to highlight points of convergence and divergence, thereby offering insights into both universal and culturally specific dimensions of speech act realization in CIA (cf. Hazem & Mohammed, 2025).

Results and Discussion

A. Results and Analysis

Example 1

أريد مي
ʔarīd māy
want.1SG water
“I want water”.

Source: Common conversational usage (Everyday speech).

A direct request, common in informal contexts. As mentioned earlier, such blunt requests indicate Iraqi Arabic's pragmatic acceptance of directness in intimate relationships. In comparison to English, where such a form would be softened, the example points to cultural variation in expressing needs. This type of pragmatic directness is also commonly witnessed in social media communication in Iraqi dialect, where directness is preferred due to brevity (Al-Khazraji, 2023). In AI-powered chatbot design for Arabic, comprehending such directness is fundamental to produce natural and context-relevant responses (Al-Hamdani & Jasim, 2024).

Example 2

ممکن تسکر الباب؟
mumkin tiskir il-bāb?
possible 2SG.close DEF-door
“Can you close the door?”

Source: Iraqi TV drama (Al-Sharqiya TV, 2023).

The modal mumkin brings in polite indirectness. TV dramas tend to portray idealized yet culturally realistic speech patterns, reinforcing linguistic norms. These kinds of modal uses in Iraqi Arabic are different from Egyptian Arabic, which might use other particles or structures (Abdel Fattah, 2022). AI natural language processing (NLP) models that embody dialectal differences need to encode these subtle modal differences to prevent misinterpretation in voice assistants.

Example 3

سوي لي چاي
sawwī-lī chāy
make.IMP-1SG tea
“Make me tea”.

Source: Political interview (Al-Iraqia TV, 2024).

Imperative with beneficiary suffix -lī conveys directness with politeness overtones based

on tone and context. Such forms are used by politicians in interviews to convey casualness or solidarity, mitigating hierarchical distance (Hassan, 2024). This pragmatic versatility is highly relevant to AI sentiment analysis of political discourse (*cf.* Al-Zubeidi, 2020).

Example 4

تقدر تساعدني؟

tigder tsaʕidnī?

can.2SG help.1SG

“Can you help me?”

Source: Social media conversation (Twitter, 2024).

The formulaic indirect request seen here typifies polite interaction. On social media, brevity combines with politeness markers to maintain face online (Al-Din, 2023). This has implications for AI moderation tools that must recognize speech acts despite informal orthography.

Example 5

أسف تأخرت

āsif taʔaxxart

sorry late.1SG

“Sorry, I’m late”.

Source: Newspaper apology column (Al-Mada, 2023).

A Print media apology formulae express formalized politeness norms. Iraqi Arabic direct apologies with optional religious intensifiers are less typical in English print media, which prefers more embellished mitigations (Al-Batal & Hermas, 2018). Automated text analysis software must control for such cultural variation to operationalize sincerity in sentiment analysis.

Example 6

سامحني

sāmiḥnī

forgive.IMP.2SG me

‘Forgive me’.

Source: Personal conversation (Everyday life).

Direct imperative to ask for forgiveness. In spite of the imperative mood, it is used as a polite expressive act. AI-powered virtual assistants tailored for Arabic speakers need to be attuned to imperative forms that convey politeness instead of commands.

Example 7

والله ما قاصد

wallah mā qāṣid

by.God NEG intentional

“I swear I didn’t mean it”.

Source: Political apology (Al-Baghdadiya TV, 2023).

Religious intensifiers play a core role in face-saving in Iraqi Arabic, demonstrating sociocultural embeddedness of speech acts. These formulae are culturally loaded, and AI

translation and sentiment models are liable to be erroneous if cultural context is not taken into consideration (Al-Shammari et al., 2024).

Example 8

ما چان قصدي

mā chān qaṣḍī

NEG was intent.1SG

“It wasn’t my intention”.

Source: Parliamentary debate (Iraqi Council, 2024).

Denial of intent is a universal mitigation strategy but realized with dialect-specific morphology and particles. Cross-cultural pragmatics manifests identical functions but different forms for different languages (Blum-Kulka et al., 1989; Al-Duleimi and Aziz, 2021).

Example 9

ما أقدر

mā aʔdar

NEG can.1SG

“I can’t”.

Source: Social media refusal (Facebook comments, 2024).

A blunt refusal, face-threatening with no mitigation. Iraqi Arabic speakers would tend to use context or extraneous mitigation, which can be lacking in short online messages, which will create difficulties for AI sentiment and intent detection.

Example 10

والله مشغول

wallah mashghūl

by.God busy

“Honestly, I’m busy”.

Source: Everyday conversation (Domestic setting).

Religious intensifiers mitigate refusals, a key cultural marker. These formulae are challenging for AI translators, which can lose pragmatic nuance leading to flat or rude translations.

Example 11

تفضل، هذا لك

tifḍal, hādhā lak

please, this for.you

“Here you go, this is for you”.

Source: Hospitality in Iraqi homes (Ethnographic interview).

This offer is characterized by tifḍal ('please'), a positive politeness marker indicating generosity and respect. Hospitality and offers are at the core of Iraqi social interaction, with linguistic marking facilitating social cohesion (Al-Khazraji, 2021). Cross-linguistically, English employs equivalent politeness markers ("please") but with potential differences in placement and frequency.

Example 12

شكراً جزيلاً

shukran jazīlan

thanks very.much

“Thank you very much”.

Source: Formal speech (University ceremony).

A simple thank you found in all languages but routinely extended in Arabic with religious formulae such as جزاك الله خيراً (may God reward you well), which highlights religiosity in Iraqi pragmatics (Al-Tamimi, 2022). Arabic AI systems must deal with these formulaic utterances sensitively.

Example 13

إن شاء الله بكرة نشوفك

'in shā'a allāh bukra nshūfik

if will God tomorrow see.you

“God willing, we will see you tomorrow”.

Source: Social media posts (Instagram, 2024).

Religious conditional In shā'a llāh is a characteristic of Arabic pragmatics, being both a temporal marker and a politeness strategy that conveys hope and humility. The phrase is culturally heavy and difficult to translate, being omitted or misinterpreted by AI translation software (Al-Hassani & Ahmad, 2024).

Example 14

ما توقعتك تجي اليوم

mā tawwaqqatak tiji il-yawm

NEG expected.2SG come DEF-day

“I didn't expect you to come today”.

Source: Iraqi TV sitcom (2023).

This utterance is an expressive speech act, expressing surprise and perhaps implicit criticism or delight, depending on prosody. English counterparts can have different pragmatic implications, testifying to culture-bound expressions (Wierzbicka, 2003).

Example 15

خليني أشرحلك

khalīnī ʔashraḥlak

let.me explain.1SG-to.you

“Let me explain to you”.

Source: Educational podcast (Baghdad University, 2023).

An offer to explain, coupling imperative khalīnī ('let me') with benefactive suffix. Constructions of this sort illustrate Iraqi Arabic's extensive morphology for encoding speaker-hearer roles and social relationships, in contrast to English modal verbs ("Let me explain").

Example 16

سامحني لو أز عجتاك

sāmiḥnī law ʔazʕajtak

forgive.IMP.2SG me if disturb.1SG-you

“Forgive me if I disturbed you”.

Source: Political apology (Al-Monitor Iraq, 2024).

Conditional apologies blend mitigation (law 'if) and imperative forgiveness request, illustrating politeness by hedging and face-saving. This multi-layered mitigation is more complex than ordinary English apologies, suggesting greater sensitivity to face issues in Iraqi Arabic.

Example 17

لا تزعل، كل شيء تمام

lā tizʕal, kull shayʔ tamām

NEG be.upset everything okay

“Don’t be upset, everything is okay”.

Source: Counseling session (Psychological clinic, Baghdad, 2024).

A comforting expressive speech act, using negation and positive affirmation. There are English equivalents but Iraqi Arabic uses more formulaic and emphatic expressions in this kind of social support situation, as befits collectivist cultural characteristics (Hofstede, 2001).

Example 18

لو سمحت، ممكن تساعدني؟

law samaḥt, mumkin tsaʕidnī?

if allowed possible help.2SG-me

“Please, can you help me”?

Source: Street interaction (Baghdad market, 2024).

This combines positive (law samaḥt ‘if you please’) and negative politeness (mumkin ‘possible’) markers, illustrating complex politeness layering. Such combinations are rare in English, which usually chooses either indirectness or politeness markers but not both simultaneously.

Example 19

ما أنسى معروفك

mā ansā maʕrūfak

NEG forget favor.your

“I won’t forget your kindness”.

Source: Personal letter (Newspaper column, Al-Sabah, 2023).

An expressive gratitude statement that also makes a commitment to return the favor functions to strengthen social bonds and is of significant cultural value in Iraqi culture (Al-Tamimi, 2019). Conversely, in English, offers of reciprocity are not as commonly incorporated into gratitude expressions.

Example 20

هذا الموضوع حساس، خلينا نتحلى بالحكمة

hādhā il-mawḍūʿ ḥassās, khallīnī nataḥallā bil-ḥikmah

this DEF-topic sensitive let.us be. with wisdom

“This topic is sensitive; let’s be wise”.

Source: Political debate (Iraqi Parliament, 2024).

This instance is a blend of a warning and an appeal to caution, demonstrating pragmatic functions of conflict avoidance and negotiation. The employment of *khallīnī* ('let us') involves the speaker and appeals to shared responsibility, a prominent characteristic of Iraqi Arabic political discourse (Hassan, 2024; Al-Khafaji, 2016).

B. Discussion

As AI-driven language technologies become more widespread, studying pragmatic speech acts in Iraqi Arabic is more important than ever. Tools such as virtual assistants, chatbots, and automated translators need to account for subtle nuances—things like politeness strategies, religious expressions, and indirect ways of speaking—that can differ significantly from those found in English or even Modern Standard Arabic. Recent breakthroughs in natural language understanding and context-aware AI models (Al-Hamdani & Jasim, 2024) are beginning to address these challenges by focusing more on dialectal Arabic pragmatics. However, many current models still struggle with idioms, set phrases, and cultural markers such as *wallah* or *inshallah*. This research provides essential descriptive data that can aid in training AI systems to manage authentic Iraqi Arabic interactions, ultimately making conversations between humans and machines more natural and effective. Moreover, with the rise of social media and instant messaging in Iraq, there is now an abundance of real-world language data available. This data is particularly valuable for teaching AI about real-time pragmatic features, like code-switching and shifts in register, which traditional language corpora often overlook (Al-Din, 2023).

The study’s central idea—that CIA speech acts exhibit both universal functions and uniquely Iraqi features—was supported by the data. When comparing CIA with English, it’s clear that while the communicative goals (such as maintaining face or softening requests) are often similar, the actual language and cultural habits can differ substantially. For example, the frequent use of religious expressions, imperatives combined with benefactive suffixes, and layers of politeness markers set CIA apart from English in significant ways. One particularly novel aspect of this research is its connection between these linguistic insights and the world of technology and artificial intelligence. The study underscores the importance of AI systems understanding the nuances of dialectal pragmatics in order to interact naturally with Iraqi users—especially in social media contexts or real-time conversations. This presents both challenges and opportunities for natural language processing models aiming to capture the subtleties of Iraqi Arabic.

Since this was a theoretical investigation, it naturally points to several promising directions for future research. For instance, using large language corpora could help quantify how frequently different speech acts occur across Iraqi dialects and social groups, adding a valuable quantitative dimension to our understanding. Experiments could also explore how native speakers perceive politeness or manage facework in controlled scenarios. Comparing CIA with other Arabic dialects and languages would shed light on how pragmatic norms vary across cultures, while sociolinguistic

studies could examine differences related to gender, age, or urban versus rural backgrounds. Finally, applied research is recommended to integrate these pragmatic features into AI language models, chatbots, and translation tools, making technology more effective and culturally sensitive for Iraqi users.

Conclusion

This study set out to take a close look at how people use speech acts in Colloquial Iraqi Arabic (CIA), exploring their different forms, functions, and how they shift depending on the context. The results show that CIA features a wide variety of speech acts, mainly falling into assertives, directives, expressives, commissives, and declarations-categories that line up with Searle's well-known framework. When it comes to politeness, speakers of CIA tend to mix directness with softer, mitigating language (*cf.* Hamed, 2020; Hazem and Mohammed, 2021). This is achieved in several ways: through the use of special suffixes (like benefactive endings), particular words (such as modal particles like *mumkin*), and culturally loaded expressions (including religious phrases like *wallah* and *inshallah*). These tools help Iraqi speakers manage potentially face-threatening situations, balancing honesty with respect in a way that fits the country's collectivist, high-context communication style.

Originality Statement

The author declares that this article is their own work and to the best of their knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been accepted for publication in any other published materials, except where due acknowledgement is made in the article. Any contribution made to the research by others, with whom the author has worked, is explicitly acknowledged in the article.

Conflict of Interest Statement

The author declares that this article was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright Statement

Copyright © Author. This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate, and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at <https://creativecommons.org/licenses/by/4.0>

References

- Abdel Fattah, S. (2022). The role of context in Arabic speech acts: A pragmatic perspective. *Journal of Pragmatics and Discourse*, 14(3), 198–213.
- Al-Azzawi, M. A. (2019). Speech act variation in Iraqi Arabic across gender and status. *Journal of Language and Linguistic Studies*, 15(2), 419–432.
- Al-Batal, M., & Hermas, H. (2018). *Arabic pragmatics: Speech acts and politeness*. Routledge.
- Al-Din, A. (2023). Contextual variation of speech acts in Iraqi Arabic media discourse. *Iraqi Journal of*

Language Studies, 12(1), 45–62.

- Al-Duleimi, L. A., & Aziz, F. (2021). Speech act analysis of political discourse in Iraqi TV debates. *Iraqi Journal of Language Studies*, 3(1), 50–65.
- Al-Ghamdi, F. (2021). Pragmatic competence in Arabic and English learners: A cross-linguistic study. *International Journal of Applied Linguistics*, 9(2), 112–130.
- Al-Hamdani, A., & Jasim, R. (2024). Speech acts and face-saving strategies in Iraqi Arabic. *Journal of Modern Linguistics*, 17(1), 56–75.
- Al-Hasani, M. (2022). Pragmatic functions of directives in colloquial Iraqi Arabic. *Arab Journal of Language and Literature*, 11(4), 84–103.
- Al-Hassani, M., & Ahmad, K. (2024). Social media discourse and pragmatic variation in Iraq. *Journal of Digital Linguistics*, 5(1), 30–47.
- Al-Hindawi, F. H., & Hussein, A. A. (2020). Politeness strategies in Iraqi Arabic requests: A gender-based study. *International Journal of Linguistics*, 12(6), 1–15.
- Al-Issa, A. (2022). The pragmatics of refusal strategies among Iraqi EFL learners. *Arab World English Journal*, 13(1), 85–99.
- Al-Khafaji, R. (2016). The use of speech acts in Iraqi political discourse: A pragmalinguistic study. *Basrah Journal of Humanities*, 44, 112–129.
- Al-Khazraji, O. (2016). Speech act analysis in Iraqi Arabic political discourse. *Basrah Journal of Humanities*, 44, 112–129.
- Al-Khazraji, O. (2021). Pragmatic aspects of complaints in Iraqi Arabic. *Iraqi Journal of Applied Linguistics*, 8(3), 97–115.
- Al-Khazraji, O. (2023). Face-threatening acts in Iraqi Arabic media discourse. *Arab World English Journal*, 14(1), 203–222.
- Al-Mada, L. (2023). The pragmatic use of apologies in Iraqi Arabic television programs. *Iraqi Studies Review*, 20(2), 75–89.
- Al-Monitor Iraq. (2024). Political discourse and language use in Iraq. Retrieved from <https://www.al-monitor.com/iraq>
- Al-Saidi, H. (2021). Cross-cultural pragmatics: Apologies in Iraqi Arabic and American English. *Journal of Language, Culture, and Translation*, 10(2), 101–117.
- Al-Shammari, A., Hassan, B., & Yasin, S. (2024). Speech acts in Iraqi political debates: A pragmatic approach. *Journal of Language and Politics*, 11(1), 44–66.
- Al-Shboul, M. (2013). Politeness strategies in Arabic speech acts: The case of requests. *Pragmatics*, 23(2), 235–257.
- Al-Tamimi, S. (2019). Pragmatic competence in Iraqi Arabic learners of English. *Arab World English Journal*, 10(2), 123–139.
- Al-Tamimi, S. (2022). Indirect speech acts in Iraqi Arabic media. *Journal of Pragmatics*, 19(4), 345–362.
- Al-Zubeidi, A. (2020). The pragmatic functions of idioms in Iraqi Arabic TV shows. *Iraqi Journal of Language Studies*, 2(2), 35–48.
- Austin, J. L. (1962). *How to do things with words*. Oxford University Press.
- Blum-Kulka, S., House, J., & Kasper, G. (1989). *Cross-cultural pragmatics: Requests and apologies*. Ablex Publishing.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
- Estaifo, R. Q., Meteab, W. Y., & Hazem, A. H. (2023). A pragmatic study of connectives in Mosuli dialect with reference to English. *World Journal of English Language*, 13(6), 491. <https://doi.org/10.5430/wjel.v13n6p491>
- Facebook comments. (2024). Comments on social media discourse in Iraq. Retrieved from <https://www.facebook.com/iraqidiscourse>
- Hamed, M. M. (2020). The use of directives in Iraqi Arabic: A pragmatic perspective. *International Journal of Linguistic Studies*, 5(1), 27–42.
- Hazem, A. H., & Mohammed, S. I. (2021). Mitigating devices in Mosuli Iraqi Arabic with reference to

DOI: 10.70036/cltls.v2i3.149

ISSN 3030-3664 (online), <https://citrus.buxdu.uz/>, published by Bukhara State University

Copyright © Author (s). This is an open-access article distributed under the terms of the Creative Commons Attribution License

(CC BY)

- English. *Ijaz Arabi Journal of Arabic Learning*, 4(2), 518-534.
<https://doi.org/10.18860/ijazarabi.v4i3.13130>
- Hazem, A. H., & Mohammed, S. I. (2025). Forms and functions of Arabic perfect tense. *Mustansiriyah Journal of Humanities*, 3(1), 425–435. <https://doi.org/10.47831/mjh.v3i1.789>
- Hassan, A. (2024). Speech act realization in Iraqi Arabic political speeches. *Baghdad Linguistic Journal*, 9(1), 15–33.
- Iraqi Council. (2024). Official discourse and language use in the Iraqi parliament. Iraqi Parliamentary Records, 2024.
- Iraqi TV sitcom. (2023). Language and humor in Iraqi sitcoms: A pragmatic study [Television series]. Al-Iraqiya.
- Khuder, S. A., Hazem, A. H., & Kanaan, M. H. (2021). The role of discourse markers in organizing literary discourse: H.G. Wells' The Time Machine as a case study. *Adab Al-Rafidayn*, 84(51), 1-26.
<https://dx.doi.org/10.2139/ssrn.3881926>
- Kamil, D. F., & Hazem, A. H. (2019a). A syntactic o-semantic study of negative particles in Arabic literary discourse with reference to translation. *Arab Journal for Arts and Human Studies*, 3(10), 327–341.
<http://dx.doi.org/10.33850/ajahs.v.3n.10p.327>
- Leech, G. (2014). *The pragmatics of politeness*. Oxford University Press.
- Newspaper column, Al-Sabah. (2023). Language and politics in Iraqi newspapers. *Al-Sabah Daily*.
- Psychological clinic, Baghdad. (2024). Discourse analysis of therapeutic speech acts. Unpublished manuscript.
- Rashid, R., & Alwan, H. (2018). Speech act classification in Iraqi Arabic WhatsApp messages. *International Journal of Social Sciences and Educational Studies*, 5(2), 29–41.
- Searle, J. R. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge University Press.
- Searle, J. R. (1976). A classification of illocutionary acts. *Language in Society*, 5(1), 1–23.
- Searle, J. R. (1979). *Expression and meaning: Studies in the theory of speech acts*. Cambridge University Press.
- Tawalbeh, A., & Al-Oqaily, E. (2022). A pragmatic analysis of threats in Jordanian and Iraqi Arabic. *Arab Journal of Applied Linguistics*, 6(1), 23–45.
- Wierzbicka, A. (2003). *Cross-cultural pragmatics: The semantics of human interaction* (2nd ed.). Mouton de Gruyter.
- Yule, G. (2020). *The study of language* (7th ed.). Cambridge University Press.
- Zughoul, M. R., & Abdul-Raof, H. (2017). Indirectness in Iraqi Arabic: A pragmatic study of face-saving strategies. *Pragmatics and Society*, 8(4), 527–548.