

The Pragmatic Functions of the Imperative in Jordanian Arabic

Rasheed Al-Jarrah and Muhammed Al-Hamdeh*

Abstract

This research paper investigates and analyzes the contextual and pragmatic functions of the imperative in Jordanian Arabic¹. Concisely, it sheds light on the relationship between the addresser and the addressee on the one hand and the context in which the imperative is used on the other. As for data collection, two instruments were used in this study: 1) observation of naturally occurring language, and 2) a Discourse Completion Test (DCT) modified from Beebe and Cummings (1990). Based on the data gathered by the two instruments, it turned out that there are three main semantic formulas through which the imperative is communicated in Jordanian Arabic. These are (1) direct imperative verbs, (2) declaratives, and (3) interrogatives. The choice of the semantic formula is constrained by a whole set of competing forces such as the status of the interlocutors, the setting, etc. Accordingly, the researchers were able to detect twenty pragmatic functions of the imperative in Jordanian Arabic.

Key words: imperative, Jordanian Arabic, pragmatic functions.

1. Introduction

A number of studies (Cf. Matlub, 1980: 87- 91; Na'im, 1981: 33-5; Atiq, 1985: 81-90; Al-akkawi, 1992: 219; Assuyuuti, 1993: 1/441-8; Al-akoub and Al-shteivi, 1993: 252; Al-dweik, 1997: 245-50; Assubbki, 2001:1/552-8; Al-faqeeh, 2004:13-4; and Abu Al-auduus, 2004: 68-70, inter alia) have investigated the syntactic and rhetorical functions of the imperative in Arabic. However, little has been said about the imperative 'commanding' as a speech act

© Copyright 2013 by The Society of Arab Universities Faculties of Arts, All rights reserved

* Department of English Language and Literature, Yarmouk University, Irbid, Jordan.

1- Jordan has a rich linguistic scene. Dialects of the country can be divided into three main categories based on socio-ethnic variables (each dialect may include sub-dialects): (1) Rural (in the North), (2) Urban (in the capital and city centers), and (3) Bedouins (in the East and in the South) (Al Sughayer 1990). On the other hand, Classical Arabic (CA), the language of the Qur'an is the formal, high variety that is accorded an elevated status in contrast to the various colloquial dialects spoken by people in the Arab countries. Modern Standard Arabic (MSA) is the contemporary language of publications, the media, and academic institutions (For details see Khalil, 1999; Al-Jarrah 2002).

in Jordanian Arabic. A survey of the existing literature on this issue would immediately show that traditional (as well as modern) Arab linguists have been more concerned with the contextual meanings of the imperative. Little has been done to show how such meanings are pragmatically motivated. As this study aims to fill a research gap, it concerns itself with the illocutionary acts of an utterance (especially those that address the communicative intention of the speaker).

The imperative is a term which is traditionally used in the grammatical classification of sentence types, and is usually seen in contrast with the indicative, interrogative, etc., moods. Grossly speaking, it is used to refer to "verb forms or sentence/clause types typically used in the expression of commands" (Crystal, 2003:227).

However, scholars view the imperative from different perspectives. For some, although the pragmatic meaning of the imperative depends to a large extent on the context in which it is used, it basically expresses an order to be carried out. The addresser-addressee relationship is very much relevant for 'structuring' the imperative. According to Al-alawi (1980: 3/281), the imperative mood is a form that evokes someone to do some action, or it is a saying that implies superiority of the speaker and obligation on the addressee. A number of studies have shown that the speaker could be 1) superior to the addressee, 2) inferior, or 3) equal in status (see Al-dweik, 1997: 245-50).

For most, an imperative is a sentence or a verb form that commands, forbids or requires an action to be carried out (e.g. *Stand up!*). However, the grammatical term 'imperative' must be distinguished from the semantic term 'command' since not all commands are imperatives (For details see Stork and Hartmann, 1973: 108).

Accordingly, the imperative could be defined as a form/utterance to do a certain present or future act where the speaker may exert, in some cases, some degree of authority over the addressee to do that specific act. Further, the imperative mood could express direct commands or requests. It is also used to signal a prohibition, permission or any other kind of exhortation.

A point worth bringing out here is that situational factors such as who speaks, to whom, where, when, etc. all act in tandem with contextual clues to get the intended or implicit meaning of an utterance, a state of affairs which sends us into the territory of the Speech Acts Theory (Austin, 1962; Searle 1969, 1979). Austin (1962:94) draws a fine line of demarcation between three acts:

(1) The locutionary act: the act of saying something,

- (2) The illocutionary act: the act performed through speaking (e.g. making a promise, giving orders, requesting, etc.), and
- (3) The perlocutionary act: the effect achieved by the utterance on the addressee (frightening, persuading, etc.).

In (1) below, although the speaker commands the addressee to do as he (the addressee) wishes, it could be used to communicate different pragmatic functions. For instance, to a mother who is annoyed by her son's carelessness about his school homework, it is definitely a threat communicating the same intention like 'You will be punished'.

(1) اعمل اللي بدك اياه (1)

/>>i^ˆmal >>illi beddak >>jjaah/

'Do as you wish!'

In this example, the locution is the actual meaning of the words uttered by the speaker; the illocution is the act of command; and the perlocution is the effect of the utterance on the addressee (threatening). This is tantamount to saying that in order to correctly interpret the illocutionary act performed by the speaker, it is necessary to attend to her/his intentions (e.g. questioning, giving commands, requesting, etc.).

2. Methodology

2.1. Population and Sample of the Study

The population of this study consisted of all undergraduate as well as graduate students whose native language is Jordanian Arabic as spoken in the province of Irbid, a city in the North of Jordan. The sample consisted of (220) students at Yarmouk University and the Jordan University of Science and Technology, Irbid/Jordan. They were (106) males and (114) females.

2.2. Data Collection

As for data collection, two instruments were used in this study:

- (1) *Observation of naturally occurring language*. The researcher trained four data-gatherers on how to collect spontaneous data in real life situations. Their task was mainly to write down the utterance verbatim and to record the gender (and age where it was available in some situations) of the interlocutors. Fifty examples were collected by this research instrument. The data were then documented using a worksheet (See Appendix A for the worksheet).

- (2) *A modified Discourse Completion Test (DCT)* was proposed by Beebe and Cummings (1990). The DCT was a written questionnaire that consisted of descriptions of 12 social settings, followed by a brief dialogue, with one turn as an open slot to be completed by the participants (For details see Appendix B for the questionnaire).

Due to the limitations which were anticipated in the method of observation of naturally occurring data, this questionnaire was used for at least two reasons. First, it was difficult to get spontaneous imperative structures in certain social situations. Second, the questionnaire turned out to be important, because it helped the researchers have control over the social variables.

3. Data Analysis

The collected data (through the observation of naturally occurring language and from the responses of the participants to the questionnaire) were then transliterated, translated and tabulated. Concisely, each pragmatic function of the imperative was analyzed by describing its situational context (namely who speaks, to whom, where, and when).

3.1. Part One: Naturally Occurring Data

Using this instrument enables us to detect six core functions of the imperative in Jordanian Arabic only. These are *commanding*, *permission*, *invitation*, *suggestion*, *prohibition*, and *challenging*.

3.1.1. Function 1: Commanding

Commanding is to tell or order someone to obey something (*Collins Cobuild English Language Dictionary*. 1990: 275). Commanding differs from order in that order is to tell someone to do something, and he must do. Wierzbecka (1987: 39) argues that the person who commands (the commander) wants the addressee (the commanded) to do something and he expects to cause him to do it 'by the speech act'. Also, she (1987: 39) differentiates between commanding and ordering in that commands are usually short and they are expected to act as signals that trigger an action almost automatically (e.g., 'Out!'); but complicated multi-clausal sentences are likely to be used as orders. Consider the following example from Jordanian Arabic:

(3) خلاص

/xalaʃ/

'Enough'

In (3) above, the speaker is a Sheikh in the mosque and is commanding a child to stop talking to his friend during the Friday sermon. The sheikh uses the verbless imperative utterance *خلص* /*xalaṣ*/ 'Enough' to command the addressee to stop talking. The commander expects to cause the addressee to obey him. This declarative can be replaced by the utterance *لا تتكلم* /*laa titkallam*/ or by *لا تحكي* /*laa tiḥki*/ 'Do not speak!'. A point worthy of mention is that without the context the use of *خلص* /*xalaṣ*/ 'Enough' will not reveal the intended meaning. For, the intended meaning of this imperative utterance is unfolded only through the context in which it is used.

As expected, it turned out that all utterances that are used to communicate 'commanding' implicated a threat to the addressee's negative face. A finding that further corroborates Brown and Levinson's (1978: 191) claim that 'commanding' is one of the most intrinsically face-threatening speech acts.

3.1.2. Function 2: Permission

Permission is to allow someone to do something (*Collins Cobuild English Language Dictionary*. 1990:1068). Consider the following example:

(4) اشرب

/>>iṣrab /

'Drink!'

In (4) above, the speaker is a school teacher giving permission to one of his students who had asked him to go out to drink some water. The speaker uses a direct imperative verb *اشرب* />>iṣrab/ 'Drink!' to communicate the meaning of something like *بتقدر تروح تشرب مي* />>ibtī•dar >>itruuḥ tiṣrab mai/ 'You can go out to drink some water'. If decontextualized, it would be almost impossible to figure out that the speaker is giving permission to the addressee. However, the interesting point worthy of mentioning here is that although *اشرب* />>iṣrab /

'Drink!' is a transitive verb in Arabic, the speaker chooses not use an object, probably in order to make it look more like a short command that should be carried out immediately by the addressee.

3.1.3. Function 3: Invitation

Invitation is "to request that someone take part in or to be present at a particular occasion" (*Yahoo English Dictionary Online*). Consider the following example:

سيدي بتشرفنا يوم الجمعة الساعة تسعه على الصاله(5)

/siidi bitšarrifna juumil dʒumˤaˤ>>issaaˤa tisˤaˤ ˤala ʃʃaalih/

‘We will be honored, Sir, if you attend my wedding party on Friday at 9 o'clock in the wedding parties' hall’

The speaker in (5) above is an employee who is inviting the manager of the company where he works to his wedding party. The speaker who is inferior in position in this context begins his speech with the utterance سيدي/siidi/ ‘O, sir’ probably to show some respect to his boss (or at least to show that he is aware of the social distance). Therefore, the speaker communicates the command indirectly by using the declarative utterance بتشرفنا يوم الجمعة الساعة تسعه على الصاله /bitšarrifna juumil dʒumˤaˤ>>issaaˤa tisˤaˤ ˤala ʃʃaalih/ ‘We will be honored, sir, if you attend my wedding party on Friday at 9 o'clock in the wedding parties' hall’. Although the speaker literally performs an act of command (i.e., the speaker wants the addressee to go to the hall to attend the party), the imperative utterance used in this context counts as an 'invitation' - a state of affairs that definitely backs up Austin's (1962: 69) definition of a performative as an utterance that contains a special type of verb (a performative verb) by force of which it performs an action (i.e., in using a performative, a person is not just saying something, but is actually doing something).

3.1.4. Function 4: Suggesting

To suggest is to mention an idea, possible plan or action for other people to consider (*Cambridge Advanced Learner's Online Dictionary*). Wierzbecka (1987:187) argues that "the person making a suggestion thinks that it might be a good thing if the addressee did something". She also adds that the addressee can decide either to follow the suggestion or not. Generally speaking, the reason for making a suggestion is for the addressee's benefit, where the speaker postulates that the addressee does not know what to do or what to think. Thus, he helps the addressee make his choice (See Wierzbecka 1987:187). Consider the following example:

دكتور, شو رأيك اتأجل الامتحان للاسبوع الجاي؟(6)

/daktour, ʃuu ra>>yak >>it a>>dʒil limtihaan lal >>usbuuˤil dʒaii/

‘O, Professor. Would you postpone the exam until next week?’

In (6) above, the speaker is a graduate student who suggests postponing the exam until the following week. The reason for making this suggestion is for the

speaker's benefit probably because the students are not ready for the exam. However, the speaker uses an interrogative mood that begins with the question شو رأيك؟ /*šuu ra*»*yak*/ 'Would you?' which may look like a question to cover his command that counts as a 'suggestion'. Because the imperative meaning in this context is communicated as a polite request, the addressee (the professor in this case) can decide either to accept the suggestion or to turn it down.

3.1.5. Function 5: Prohibition

Prohibition is to forbid someone to do something. Consider the following example:

ثاني مره ما تطلوبش مني مصاري(7)

/θaani marrah matitūbiš minni maṣaari/

'Do not ask me for money again!'

The speaker in (7) above is a university student who wants his friend not to ask him for money again. On a previous occasion, the speaker lent his friend some money, but unfortunately he has not got his money back yet. It is especially worth pointing out here that the speaker in this example starts off this imperative with the noun phrase ثاني مره /θaani marrah/ 'again' to show his unwillingness to lend this friend money again.

The speaker communicates his intentions using a double negative imperative utterance, i.e., an imperative with the negative particle (NegP) ما /*maa*/ 'Do not' plus another negative particle (NegP) ش /*š*/ suffixed to a present tense verb تطلب /*tidub*/ 'ask for'. The context makes it manifest that the imperative counts as prohibition. Interestingly enough, Kordi (2001: 385) stresses that negative imperative sentences normally express a prohibitive meaning.

3.1.6. Function 6: Challenging

Challenging is to invite someone to compete or to take part, especially in a game or argument that requires great effort and determination in order to succeed (*Cambridge Advanced Learner's Online Dictionary; Collins Cobuild English Language Dictionary*. 1990: 224). Consider the following example:

إذانك زلمه, انزل لتحت(8)

/iðannak zalamih 'inzal latihit/

'If you are a man, come down to face me!'

In (8) above, the speaker is a school student who is challenging his classmate who is on the second floor to get down. The speaker communicates his intentions using the if-clause *إِنَّكَ زَلَمَهُ* /'iðannak zalamih/ 'If you are a man' and the main imperative verbal clause *انزل تحت* /'inzal latihit/ 'come down to face me!'. Thus, the use of the conditional clause in this context helps make the imperative clause count as 'challenge' to the addressee.

3.2. Part Two: The Questionnaire

Based on the subjects' responses to the questionnaire, the researcher detected another fourteen functions of the imperative in Jordanian Arabic: *exhorting, disciplining, learning a lesson, rebuking, threatening, giving instructions, drawing attention, invoking, offering alternatives, requesting, insulting, showing hospitality, humiliating, and advising.*

3.2.1. Function 7: Exhortation

To exhort is to strongly encourage or try to persuade someone to do something (*Cambridge Advanced Learner's Online Dictionary*). In the following examples, commander (the higher in rank) tells the commanded (the lower in rank) to enjoy his time by using courteous words or gestures:

(9.a) يا حبايبي، انبسطوا: مثل هالرحلات مش كل يوم

/jaa ĥabaybi >>inbastu, miθil halriħlat miš kul juum/

'My Beloved. Enjoy yourselves; we cannot have like this trip everyday'

(9.b) عيشوا حياتكو وانبسطوا

/ʔiišu ĥayatku winbastu/

'Live your life and have fun'

In almost all the responses to situation (9.b) (For details see Appendix B for the version of the questionnaire), the speaker is a teacher who tells students to enjoy their time on a trip with the school. In (9.a) above, for example, he introduces his commanding by the expression *يا حبايبي* /jaa ĥabaibi/ 'My Beloved' to show solidarity with the addressees and to draw their attention to a certain act, i.e., to enjoy the trip. The speaker uses the verb of command *انبسطوا* />>inbastu/ 'Enjoy yourselves' and the plural masculine form to perform a certain speech act (i.e., exhortation). In (9.b), the speaker communicates the same speech act using a transitive verb *عيشوا* /ʔiišu/ 'live' followed by the object noun *حياتكو* /ħayatku/ 'your life'.

3.2.2. Function 8: Discipline

To discipline is to teach someone to behave in a controlled way; especially, by giving severe punishment. (*Cambridge Advanced Learner's Online Dictionary*). Consider the following examples:

(10.a) يا بنتي يا حبيبتني, احترمي أختك الكبيره

/jaa binti ja habiibtu, >>ihtarmi >>uxtikil kabiirih/

'O, darling. Respect your elder sister!'

(10.b) لا تقاطعي أختك الكبيره

/laat •aat^i >>uxtikil kabiirih/

'Do not interrupt your older sister!'

In situation (5) (See Appendix B of the questionnaire for details), the speaker is a mother whose little daughter interrupted her older sister while she was talking during a family gathering. In (10.a) above, the speaker uses the direct imperative verb />>ihtarmi/ 'show respect to!' and the object />>uxtik/ 'your sister'. In (10.b), the speaker communicates his command by using a negative imperative sentence (i.e., an imperative with the negative particle (NegP) لا /laa/ 'Do not' plus a present tense />>it•aat^i/ 'interrupt'). However, because the prohibitive imperative utterances that convey prohibition express sharp or rude request to stop an action, 'discipline' is then considered one of the most intrinsically face-threatening speech acts.

3.2.3. Function 9: Learning a Lesson

'Learning a lesson' is "to suffer a bad experience and know not to do it again" (*Cambridge Advanced Learner's Online Dictionary*). The speech act of 'learning a lesson' in Jordanian Arabic is communicated by using direct imperatives, declaratives, interrogatives and prohibitions. Consider the following example:

(11) ما تعلمت من اخوك(11)

/maat^allamit min >>axuuk?/

'Haven't you learned anything from your brother's mistake?'

In situation (8) (For details see Appendix B for the version of the questionnaire), the speaker is a father whose son wanted to buy a car on his own.

ليش ما تقلي وجهك و تسكتي الولد؟ />>inti šuu bti ʿmali? Leiš maa ti-libi widʒhik witsakti walad/ 'What are you doing?! Why do not you hush the baby?' Furthermore, situation (11) has double-functioned meanings; the other function is threatening. 'Rebuking' is then classified as one of the face-threatening speech acts.

3.2.5. Function 11: Threatening

'Threatening' is an act that is used when someone angrily threatens another one that something bad will happen if he does/not do something. Wierzbecka (1987:179) argues that threatening differs from drawing attention "in its inability to be used performatively: one can say 'I warn you' but not 'I threaten you' ". She adds that many threats are accompanied by an imperative "'Do x- or else...'" (for details see Wierzbecka 1987: 178). In our investigation, it turned out that the speech act of 'threatening' in Jordanian Arabic is communicated by direct imperatives, declaratives and prohibitions. Consider the following examples:

(13.a) انتبهي للولد والّا بجيب مربييه ثانيه

/>>intabhi lilwalad wa>>ila badʒiib murabejih θanyih/

'Take care of the baby else I bring another baby-sitter!'

(13.b) سكتي الولد والّا بكحكك

/sakti walad wa>>ila bakhshik/

'Hush the baby or I will show you the door!'

(13.c) شوفي شغلك احسنلك

/šuuʔi šuġlik ahsanlik/

'You'd better mind your job'

(13.d) لا تنشغلي بالأغاني التافهه, شوفي الولد شو ماله

/laatin šaġlibil >>aġanil tafha, šuuʔil walad šuu maalu/

'Do not waste your time listening to silly music, go and check on the baby!'

In situation (11) (For details see Appendix B for the version of the questionnaire), the speaker expresses a direct command; in (13.a) above the speaker uses the imperative utterance (the intransitive verb انتبهي />>intabhi/ 'Take care'). In (13.b and 13.c above), the speaker communicates his commands

by using the transitive verbs سكتي /*sakkti*/ 'Hush' and شوفي /*šuuḥfi*/ 'take care of'. Also, the speaker in (13.d) uses an imperative with the negative particle (NegP) لا /*laa*/ 'Do not' plus a present tense تنشغلي /*tinšaq̄li*/ 'waste' to express a prohibitive meaning (i.e., to stop listening to music). In all cases, the commander (the businessperson) exerts some degree of authority over the commanded (the baby-sitter) to do some specific act.

Further, the speaker does not use the verb 'threaten' directly; "threaten" is a constative verb which is not used performatively. Like rebuking, threatening which commits the speaker to a future act (namely to stop an unwanted action) is one of the face-threatening speech acts.

3.2.6. Function 12: Giving Instructions

'Giving instructions' is to order or tell someone to do something in an organized or successive way. (*Cambridge Advanced Learner's Online Dictionary*). The person who gives instructions could be superior or inferior in position. The speech act of 'giving instructions' in Jordanian Arabic is communicated by using direct imperatives, interrogatives and (*law* + present). Consider the following examples:

(14.a) سيدي, بتقدر تتأكد انه الاسلاك موصوله بالكهربيا؟

/siidi, >>ibti•dar tit>>akkad >>inu lisaak mawšuuḥlih bil kahrabah?/

'Sir. Could you check that the wires are correctly connected?'

(14.b) يا أستاذ, لو تشوف الفيش يمكن مش راكم مليح

/jaa >>ustaaḍ, law itšuuḥḥil fiiš jimkin miš rakib >>imliih/

'O, Sir. Could you check the plug? Maybe it is not inserted correctly'

In situation (3) (For details see Appendix B for the version of the questionnaire), the speaker is an employee talking to the manager of the company in one of the official meetings. The manager wanted to use the computer to display a file, but the computer did not work. The speaker asked him to make sure that the wires are connected to the outlet. However, the imperative meanings are covered by various polite requests that are used in standard politeness formulas. To show respect to the manager of the company, the speaker who is inferior in position in example (14.b) begins his speech with the utterance يا أستاذ /*jaa >>ustaaḍ*/ 'O, Sir'. Not only this, but he also starts off his command by using the utterance لو تشوف /*law >>itšuuḥḥ*/ 'Could you check?'

Therefore, the expression لو /law/ plus a present tense تشوف />>itšuuʃ/ can replace a direct imperative in Jordanian Arabic, i.e., شوف /šuuʃ/ 'Check!'.

3.2.7. Function 13: Drawing Attention

'Drawing attention' is to attract attention or interest (*Cambridge Advanced Learner's Online Dictionary*). Drawing attention is an act that communicates a command; it is a directive like orders and requests. The speech act of 'drawing attention' in Jordanian Arabic is communicated by using direct imperatives, declaratives, interrogatives and prohibitions. Consider the following examples:

(15.a) دير بالك يابا, الطريق مسكر

/diir baalak jaba, >>iltarii• >>imsakkrih/

'Be careful dad! It is a dead-end'

(15.b) يابا, شكله الطريق مسكر

/jaba, šaklul tarii• >>imsakkir/

'O, father. It seems that it is a dead-end'

In situation (6) (See Appendix B of the questionnaire for details), the speaker is a son who is in the car with his father who is about to enter a road with a dead-end. In order to draw his father's attention who is unaware of the road, the son uses the declarative utterance شكله الطريق مسكر /šaklul tarii• >>imsakkir/ 'It seems that it is a dead-end' in example (15.b) to say something like لا تفوت /laat fuut/ 'Do not drive in!', thus indirectly expressing a speech act of command in this specific situation.

Based on the theory of speech acts, because 'words' are as powerful as 'actions', what the son says can be as effective as what he performs. Thus, when the speaker says directly a certain expression of command (as in example (15.a) دير بالك /diir baalak/ 'Be careful!') or indirectly (as in example (15.b) شكله الطريق مسكر /šaklul tarii• >>imsakkir/ 'It seems that it is a dead-end', he indeed performs an act of command (the speaker wants the hearer not to enter that dead-end road).

3.2.8. Function 14: Invocation

'Invocation' is to call on a higher power 'Allah' for assistance, support, or inspiration (*Yahoo English Dictionary Online*). In our investigation, the speech

act of 'invocation' in Jordanian Arabic is communicated by using direct imperatives, declaratives, prohibitions and (xalliini + present). Consider the following examples:

(16.a) يا رب شافيني

/jaa rab šaafiini/

'O, Allah. Heal me, please'

(16.b) يا الله ما تخلي غيري يجرب هالمرض

/jallah maat xalli •eiri >>iydžarrib halmarad /

'O, Allah. Do not make others be afflicted with this disease'

In situation (9) (See Appendix B of the questionnaire for details), the speaker is a sick person who has a bad flu. He invokes Allah to heal him. In example (16.a) the speaker uses the singular masculine imperative verb شافي */šaafi/* 'Heal'. In the speech act of invocation to Allah whether in Standard or Jordanian Arabic, the speaker uses the singular masculine imperative verb (e.g., شافي */šaafi/*, عافي */ʿaafi/* 'Heal' and سامح */samih/* 'forgive', etc.)².

Moreover, the speaker in example (16.b) invokes Allah by using the negative imperative with the negative particle (NegP) ما */maa/* 'Do not' plus a present tense تخلي */>>itxalli/* 'make'. What this basically means is that a prohibitive meaning can be expressed in Jordanian Arabic in different ways such as using the negative particles (NegP) لا */laa/* or ما */maa/* 'Do not'.

3.2.9. Function 15: Offering Alternatives

'Offering alternatives' is to give the choice between two things or possibilities (*Yahoo English Dictionary Online*). The speech act of 'offering alternatives' in Jordanian Arabic is communicated by using the formulaic structures: direct imperatives, declaratives, and interrogatives. Consider the following examples:

(17.a) اختاري الاحمر لأنه ستاتي او الازرق لأنه هادي

/>>ixtaaril >>aħmar li>>anu sittati >>awil >>azra• li>>anu haadi/

2- Ibn Faris (1977: 298-304) mentioned this pragmatic meaning of 'invocation', but like other Arab rhetoricians, he was mainly concerned with listing the contextual meanings of the imperative without showing how such meanings are interpreted.

‘Choose the red color because it is lady's color or the blue since it is cooler!’

(17.b)

في اكثر من لون، وكل لون احلى من الثاني. وبما انك مدام الاحمر كثير بناسب انوتتك
والاسود بناسب وضعك والازرق كثير عملي والخيار برجعلك

/fi >>akθar min luun, wkul luun >>aħla minθθaani. wbimaa >>innik
madaam laħmar kθiir binaasib >>unuuθtik wil>>aswad binaasib wađik
wil>>azrag kθiir amali wilxayar birdʒalik/

‘There are more colors. Each color is nicer than the other. Since you are a lady, the red color fits your femininity; the black fits your status; whereas, the blue one is very practical. The choice is yours’

(17.c) شو رأيك باللون الاسود لأنه راقى جداً أو الاحمر امّور، اما الازرق فهو غريب

وحلو؟

/šuu ra>>yik billuun laswad li>>anu raqidʒiddan >>au laħmar >>ammuur,
>>ammal >>azrag fahuwah ġariib ħilul?/

‘What about the black color, it is a very elegant one or the red, it is gentle; whereas, the blue is exquisite and nice color’

The speaker in situation (12) (For details see Appendix B for the version of the questionnaire), is an employee in a car dealer's shop. A businesswoman wants to buy a car, but she cannot decide which color to choose. The speaker gives her many choices: black, blue or red. In example (17.a) above, the speaker offers many alternatives by using the direct imperative form اختاري />>ixtaari/ ‘Choose!’. In example (17.c), he uses an interrogative that begins with the question شو رأيك / šuu ra>>yik?/ ‘What about?’, whereas in (17.b), the speaker communicates the imperative by using the declarative mood.

In each case, the speaker gives reasons for choosing each color (e.g., he uses ستاتي /sittati/ ‘lady's color’; هادي /haadi/ ‘cooler’; راقى جداً /raqi dʒiddan/ ‘very elegant’; غريب و حلو /ġariib ħilul/ ‘exquisite and nice’, etc.) to convince the hearer to choose one of the colors.

3.2.10. Function 16: Request

Searle (1969:71) defines request as "an attempt to get the hearer to do something". According to Smith (1970:123) request can mean the same thing as

'ask' but it is more polite. Wierzbecka (1987:51) adds that in requesting, the speaker wants something but he cannot have it without the help of the hearer; and the speaker seems to say what he wants others to do in a less direct way. The speech act of 'request' in Jordanian Arabic is communicated by using direct imperatives, declaratives, interrogatives, prohibitions, (law + present) and (xalliina + present). Consider the following examples:

(18.a) مشان الله اسكت, بدنا نعرف نحضرمباراه

/mšaan »allah »usskut, biddna ni[^]rif niḥḍar »ilmubaraah/

'For God's sake, keep silent! Let us watch the match!'

(18.b) بتقدر تعيرني سكوتك؟

/»ibti•dar »it[^]iirni skuutak?/

'Can you keep silent?'

(18.c) لا تدوشنيش بصوتك العالي

/laa tidwišniš »ibšuuṭak »il[^]aali/

'Do not deafen me with your loud voice!'

(18.d) لو سمحت بدني اعرف اسمع

/law samahit biddi »a[^]rif »assma[^]/

'I would like to listen carefully, please'

In situation (1) (See Appendix B of the questionnaire for details), the speaker is watching a football match on TV with his friend who is gossipy. The speaker wants to focus on what the sports presenter says. In example (18.d), the speaker starts off with *لو سمحت* */law samahit/* 'please'; the speaker in (18.a) uses the utterance *مشان الله* */mšaan »allah/* 'For God's sake' in order to soften the force of command. The speaker in this situation communicates the commands in a less direct way since commands in this case are all face threatening. In (18.c), the speaker starts off with a double-negative imperative utterance, i.e., an imperative with the negative particle (NegP) *لا* */laa/* 'Do not' plus a present tense *تدويش* */tidwiš/* 'deafen' plus another negative particle (NegP) *ش* */š/*.

However, the speaker in example (18.b) starts off his imperative with the interrogative utterance *بتقدر />>ibti•dar/* 'Can you?' which counts as a 'request' for action rather than as a question about the hearer's ability. Moreover, this situation, has double-functioned meanings; the other meaning or function is insulting.

3.2.11. Function 17: Insult

To insult is to be rude in speech or action to somebody or to treat others with lack of respect. (*Longman Dictionary of English Language and Culture*.1993: 683). The speech act of 'insult' in Jordanian Arabic is communicated by using direct imperatives, declaratives and interrogatives. Consider the following examples:

(19.a) كل هوا واسكت

/kul hawa wisskut/

'Keep silent!'

(19.b) بتعرف تخرس وتسد بوزك؟

/>>ibti[~]rif tixras witsid buuzak?/

'Do you know how to shut up and keep your nose clear?'

In almost all the responses to situation (1) (For details see Appendix B for the version of the questionnaire), the speaker uses verbs that show contempt for the hearer. For instance, in example (19.a), the speaker starts off with *كل هوا* */kul hawa* 'Keep silent!'. In example (19.b), the speaker communicates the command with an interrogative sentence that ends up with the utterance *وتسد بوزك* */witsid buuzak/* 'and keep your nose clean'; this interrogative sentence expresses sharp or rude request to stop an action, i.e., to stop talking.

The lexical choice of the verb form can reveal the intended meaning of the speaker. For instance, verbs such as *اسمع />>isma[~]/* 'Listen!' and *اهدى />>ihda/* 'Be quiet!' differ from the verbs such as *اخرس />>ixras/* 'Shut up!' and *سد /sid/* 'Keep clear!' in the degree of politeness.

3.2.12. Function 18: Showing Hospitality

'Showing hospitality' is to welcome the guests and visitors friendly or to deal kindly with others (*Yahoo English Dictionary Online*). The speech act of 'showing hospitality' in Jordanian Arabic is communicated by using direct

imperatives, declaratives, interrogatives, prohibitions. Consider the following examples:

(20.a) أكل, البيت بيتك

/>>ukul, >>il beit beita/

‘Eat! Make yourself at home!’

(20.b) لويش مستحي يا حبيبي؟ البيت بيتك

/laweiš mistahi jaa habiibi? >>ilbeit beita/

‘Dear, why are you shy? Make yourself at home’

(20.c) بالله عليك لا تستحي, كل كمان

/billaah ^aleik laa tistahi, kul Kamaan/

‘By God, do not be shy! Have more!’

In situation (4) (For details see Appendix B for the version of the questionnaire), the speaker is a person who invited his close friend to have dinner with him at his home. This friend was very shy. He ate a little and thanked the host. However, the speaker wanted his friend (the guest) to eat more. In each example mentioned above, there is an utterance that reflects 'hospitality'. For instance, in example (20.a), the speaker starts off his speech by using the direct imperative verb أكل />>ukul/ ‘Eat!’ and he ends up his utterance with the declarative expression البيت بيتك />>ilbeit beita/ ‘Make yourself at home’ to show solidarity and intimacy to the guest.

In example (20.b), the speaker starts his utterance with the interrogative sentence لويش مستحي يا حبيبي؟ /laweiš mistahi jaa habiibi?/ ‘Dear, why are you shy?’. In example (20.c), the speaker starts off his imperative with the utterance بالله عليك لا تستحي /billaah ^aleik laa tistahi/ ‘By God, do not be shy!’ to be hospitable with his friend.³

3- However, all of the above mentioned examples are not considered as performatives according to Allan (2000:7) who states that an explicit performative clause cannot be interrogative or imperative as in "Shall I bet \$50 on the cup? and Get out of here!".

3.2.13. Function 19: Humiliating

'Humiliating' is "to make someone feel ashamed or lose their respect for themselves" (*Cambridge Advanced Learner's Online Dictionary*). The speech act of 'humiliating' in Jordanian Arabic is communicated by using direct imperatives, declaratives, interrogatives, prohibitions and (xalliina + present). Consider the following examples:

(21.a) نزل ايديك, عامل حالك شاطر

/nazzil >>iidak, ʿaamil haalak šaatir/

‘Put down your hand! You just pretend to be clever’

(21.b) خلينا نشوف مراجلك يا أبو العريف

/xalliina nšuuf maraadzlak jaabul ʿurreif/

‘Let us see how intelligent you are!’

In situation (7) (See Appendix B of the questionnaire for details), the speaker is an intelligent student whose teacher asked him a challenging question. But one of the weakest students tried to answer it. However, in example (21.b), the speaker uses the imperative utterance that starts off with the direct imperative verb *خلينا/xalliina/* ‘Let us’ to convey humiliating function. This verb is used in Jordanian Arabic to stand for */laam >>al->>amr/* the I-of-command which is followed by the imperfect in the jussive mood. Thus, the imperative utterance *خلينا نشوف/xalliina nšuuf/* equals the Standard Arabic imperative utterance *لنرى/linara/* ‘Let us see!’.

Also, what expresses humiliating is the use of the address expression *يا أبو العريف/jaabul ʿurreif/* which means ‘the person who pretends knowing everything’. This epithet is a phrase that is used in Jordanian Arabic to describe, negatively, the most important quality of a person in order to bring disgrace on him.

In example (21.a), the speaker ends up his imperative with the verb clause *عامل حالك شاطر/ʿaamil haalak šaatir/* ‘You just pretend to be clever’ which indicates disgrace on the addressee. However, 'humiliation' is considered a threat to the addressee's negative face.

3.2.14. Function 20: Advising

'Advising' is a speech act which employs an imperative; it is an opinion that someone offers you about what you should do or how you should act in a particular situation (*Cambridge Advanced Learner's Online Dictionary*). Moreover, Wierzbecka (1987:181) differentiates between advising and suggesting in that "Suggestions are often presented in an interrogative form 'How about...?', 'Why don't you...?', etc., but advice normally does not take an interrogative form 'How about going to see a doctor?' advised John". The speech act of 'advising' in Jordanian Arabic is communicated by using direct imperatives, declaratives, interrogatives and prohibitions. Consider the following examples:

(22.a) اذا كان حبيبك عسل, لا تلحسه كله

/>>iða kaan habiibak ʿasal, laa tilhasu kullu/

Literal meaning 'If your darling is honey, do not lick it all'

(22.b) يا زلمه لا تتأخر, من مصلحتك

/jaa zalamih laa tit>>axxar, min maşlahtak/

'O, man. Do not be late! It is for your own good'

The speaker in situation (10) (For details see Appendix B for the version of the questionnaire), is an employee in a certain company. One of his colleagues came late several times. This colleague is late now. However, the speaker in examples (22.a) uses a declarative 'saying' اذا كان حبيبك عسل, لا تلحسه كله />>iða kaan habiibak ʿasal, laa tilhasu kullu/ (Lit. translation 'If your darling is honey, do not lick it all') to communicate his imperative that conveys 'advice' to his colleague. This saying is well known in Jordanian Arabic; people use it to indicate that the addressee is exceeding the limits that should not be exceeded. Thus, the speaker advises the addressee not to be late again and to come early to the workplace next time.

The speaker in example (22.b) starts off his negative imperative with the addressing form يا زلمه /jaa zalamih/ 'O, man' followed by an imperative with the negative particle (NegP) لا /laa/ 'Do not' plus a present tense تأخر /tit>>axxar/ 'be late'. Then, the speaker ends up his advice by using the utterance من مصلحتك /min maşlahtak/ 'It is for your own good'. The use of such

expressions, i.e., يا زلمه /*jaa zalami*/ ‘O, man’ and من مصلحتك /*min maşlaħtak* / ‘It is for your own good’ shows that the speaker cares for the addressee and he advises him to come early next time.

4. Conclusions

Upon analyzing the collected data from both the observation of naturally occurring language and the responses of the participants to the (DCT), it turned out that there were twenty meanings of the imperative in Jordanian Arabic based on the notion of ‘illocutionary point’ or the purpose of the act, from the speaker's perspective. Following Searle's 1979 classifications of speech acts; the following Table lists these meanings:

The Pragmatic Meanings of Imperative in Jordanian Arabic

Assertives	<i>Drawing attention, Suggesting</i>
Directives	<i>Exhortation, Drawing attention, Commanding, Giving instructions, Learning a lesson, Permission, Prohibition, Rebuking, Threatening, Discipline, Requesting, Insult, Showing hospitality, advising, Offering alternatives</i>
Commissives	<i>Permission, Invitation, Suggesting, Prohibition, Challenging, Learning a lesson, Invocation, Rebuking, Threatening, Discipline, Insult, Offering alternatives</i>
Expressives	<i>Learning a lesson, Invocation, Rebuking, Discipline, Insult, Showing hospitality, Humiliating</i>

On the basis of the findings presented and discussed in this study, the following conclusions can then be drawn:

- (1) Given the context where the imperative is conducted, the following semantic formulas can all be used to communicate the imperative in Jordanian Arabic:
 - a) Direct imperative verbs: imperatives have different forms in Jordanian Arabic such as:
 - an imperative verb (transitive. e.g., اشرب /*işrab*/ ‘Drink!’ and intransitive. e.g., انزل /*inzal*/ “come down”).
 - negative particles /*laa, maa*/ ‘Do not’ plus present tense. e.g., لا تتأخر /*laa titaxxar*/ ‘Do not be late!’; ما تخلي /*maat xalli ġeiri*/ ‘Do not make others be’

- double-negative imperative utterances including particles /*laa, maa*/ 'Do not' plus present tense plus the negative particle /*sh*/ 'Do not'. e.g., ما تطلوبش /*matit lubiř*/ 'Do not ask me!'
 - /*laam* >>*al-*>>*amr*/ the I-of-command that is followed by the imperfect in the jussive mood. This I- of command is replaced by *خلينا* /*xalliina*/ 'Let us' in Jordanian Arabic. e.g., *خلينا نشوف*, /*xalliina* >>*inřuuf*/ equals the Standard Arabic imperative utterance *لنرى* /*linara*/ 'Let us see!'.
- b) Declaratives: different types of declaratives may communicate commanding in Jordanian Arabic. (See function 1;3;13;15 and 20).
- c) Interrogatives: the speaker can communicate his/her command by using an interrogative utterance. The locutionary act and the surface form of this utterance is a question, but it has an implicit content. e.g.,
- دكتور, شو رأيك اتأجل الامتحان للاسبوع الجاي؟
- /*daktour, řuu ra*>>*yak* >>*ita*>>*d*□*il limmtihaan lal* >>*usbuu* [~]*il d*□*ai*?/
- 'O, Professor. Would you postpone the exam until next week?'
- (2) Certain formulaic structures are not used in conveying some pragmatic functions. For example, declaratives are not used to communicate the speech acts of 'exhortation' or 'giving instructions'; interrogatives are not used with 'invocation'; prohibitions are also not used with 'offering alternatives'. On the other hand, other formulaic structures are used with some pragmatic functions, e.g. the semantic formula (*xalliini/ xalliina* + present) is used to communicate the speech acts of 'requesting', 'invitation', 'suggestion', and 'challenging'.
- (3) This study has shown that imperatives in Jordanian Arabic convey various pragmatic functions according to context. The intended meaning is unfolded only through the context in which the imperative utterance is used. According to speech situation, this study has come up with twenty pragmatic functions of the imperative in Jordanian Arabic, namely: exhortation, discipline, learning a lesson, rebuking, threatening, giving instructions, drawing attention, invocation, offering alternatives, requesting, insult, showing hospitality, humiliating, advising, commanding, permission, invitation, suggesting, prohibition and challenging.
- (4) The choice of the semantic formulas in conveying imperatives in Jordanian Arabic is affected by the status of the interlocutors. For instance, addressers

who communicate their imperatives to persons of higher status tend not to use direct imperatives. e.g.,

سيدي بتشرفنا يوم الجمعة الساعة تسعه على الصاله

/siidi bitšarrifna juumil d□um ^a » issaa ^a tis ^a ^ala ššaalih/

'We will be honored, Sir, if you attend my wedding party on Friday at 9 o'clock in the wedding parties' hall'

(5) The linguistic choices (e.g. the wording of the imperative) have a significant role in revealing and interpreting the intended meaning of the imperative in Jordanian Arabic according to the situational and linguistic context (See function 1).

الوظائف البرغماتية لصيغة الأمر في اللهجة الأردنية

رشيد الجراح ومحمد الحمديه، قسم اللغة الإنجليزية وآدابها، جامعة اليرموك، إربد، الأردن.

ملخص

تهدف هذه الدراسة إلى استقصاء و تحليل الوظائف البراجماتية لصيغ خطاب الأمر في العربية المحكية في الأردن. وبكلمات أكثر دقة، فإن هذه الدراسة تسلط الضوء على العلاقة بين المتحدث والمخاطب من جهة والسياق الذي تستخدم به صيغ خطاب الأمر من جهة أخرى. وقد تم جمع البيانات المتضمنة لصيغ خطاب الأمر باستخدام طريقتين وهما: (1) الملاحظة المباشرة من النصوص الطبيعية، و(2) استخدام استبانته مكتوبة مطورة عن استبانته Beebe and Cummings (1990) لهذا الغرض. وقد خلصت الدراسة من خلال الأداتين المستخدمتين إلى أن هناك، بشكل عام، ثلاثة تراكيب لغوية تستخدم للتعبير عن الأمر في العربية المحكية في الأردن، وهي: فعل الأمر المباشر والجملة الصريحة والجملة الاستفهامية. كما دلت الدراسة على أن اختيار الصيغة الدلالية في كل سياق خطابي مرهون بالعديد من العوامل المتضاربة مع بعضها، مثل نوع العلاقة التي تربط بين المتحدثين والزمان والمكان... الخ. كما توصلت الدراسة إلى أن صيغ الأمر في العربية المحكية في الأردن تفيد عشرين معنى براجماتياً مختلفاً كالتوبيخ، والتهديد، وإعطاء التعليمات والتحذير... الخ.

كلمات مفتاحية: الأمر، البراجماتية، العربية المحكية في الأردن، الوظائف البراجماتية.

* The paper was received on April 7, 2011 and accepted for publication on July 27, 2011.

End Notes

Arabic Segmental Symbols Used (After IPA, 1997)

(A) The Consonants: (Phonological Description)

Symbol	Description
>>	a voiceless glottal plosive
b	a voiced bilabial plosive
t	a voiceless denti-alveolar plosive
θ	a voiceless interdental fricative
dʒ	a voiced palato-alveolar affricate
ħ	a voiceless pharyngeal fricative
x	a voiceless uvular fricative
d	a voiced denti-alveolar plosive
ð	a voiced interdental fricative
r	a voiced alveolar liquid
z	a voiced alveolar fricative
s	a voiceless alveolar fricative
ʃ	a voiceless palato-alveolar fricative
ʂ	a voiceless emphatic alveolar fricative
t̪	a voiceless emphatic denti-alveolar plosive
ð̪	a voiced emphatic interdental fricative
ʕ	a voiced pharyngeal fricative
ɡ	a voiced uvular fricative
f	a voiceless labiodental fricative
q	a voiceless uvular plosive
k	a voiceless velar plosive
l	a voiced alveolar lateral
m	a voiced bilabial nasal
n	a voiced alveolar nasal
h	a voiceless glottal fricative
w	a voiced labiovelar glide
j	a voiced palatal glide
•	a voiced velar stop

(B) The Vowels: (Phonological Description)

Symbol	Description
i	a short high front unrounded vowel
e	a short mid front unrounded vowel
a	a short low central unrounded vowel
u	a short high back rounded vowel
o	a short mid back rounded vowel
ii	a long high front unrounded vowel
aa	a long low central unrounded vowel
uu	a long high front rounded vowel
ai	A front close diphthong
au	A back close diphthong

Appendix A: Version of the worksheet

1- Main information about the conversation:

- a- Number of the interlocutors:
- b- Topic of the conversation:
- c- Setting of the conversation:

2- Information about the interlocutors:

a- Gender:

Speaker: Addressee:

b- Age:

Speaker (about): Addressee (about):

c- Educational level:

Speaker (if available): Addressee (if available):

3- Imperative utterance:



Appendix B: Version of the questionnaire
Yarmouk University
Department of English Language and Literature

Dear Participants,

This questionnaire is intended to test the Pragmatic Functions of the Imperative in Jordanian Arabic. This study aims at revealing the meanings that imperative (in its pragmatic sense) communicates in Jordanian Arabic. Please read the following 12 imaginary situations. Think over each of these situations, and then write down your responses in Jordanian Arabic.

Gender: male

female

Age: under 23

23 and above

Educational level: BA

high studies

1- You and your friend are watching a football match on TV. Your friend is gossipy and you do not like to hear anything except the sports presenter's voice. If this were real, what would you say to him?

2- You are a teacher. You went on a trip with the school. You wanted to tell your students to enjoy their time. If this were real, what would you say to them?

3- You are an employee in a certain company. There was a meeting with the manager of the company. He wanted to use the computer to display a file, but the computer did not work. You asked him to make sure that the wires are connected well with the outlet. If this were real, what would you say to him?

4- You invited a close friend of yours to have dinner with you at your home. Your friend is very shy. He ate a little and thanked you. But you wanted him to eat more. If this were real, what would you say to him?

5- You are a mother. It happened that your little daughter interrupted her older sister while she was talking in one of the family gatherings. If this were real, what would you say to your little daughter?

6- You and your father are in the car. He is about to enter a dead-end, but he is not aware of that. If this were real, what would you say to him?

7- You are an intelligent student. Your teacher asked you a challenging question. One of the weakest students tried to answer it. If this were real, what would you say to your classmate?

8- Your son wanted to buy a car on his own. It happened that your other son had also bought a car without your advice. However, unfortunately, that car was expensive and had a lot of problems. If this were real, what would you say to your son who was about to buy the car?

9- You are sick. You have got a bad flu. You, like the others, do not like to feel sick. If this were real, how would you pray to Allah to heal you?

10- You are an employee in a certain company. One of your colleagues came late several times. He is late again. If this were real, what would you say to him once you meet with him?

11- You are a businessman. You came back home and found your baby crying aloud, and you have a babysitter, who was listening to music at the time. You wanted her to take care of the baby, so that s/he stops crying. If this were real, what would you say to the babysitter?

12- You are an employee in a shop for selling cars. A businesswoman wants to buy a car, but she cannot decide which color to choose. You give her many choices: the black, the blue, the red one, etc. If this were real, what would you say to her?

References

- Abu al-auduus, Yusuf (2004). *»al- balagah- »al-arabeyah*. (Publisher Unavailable). Jordan: Irbid.
- Al-akkawi, In'am (1992). *»al-mo`jam»al-mofassal fi `olum »al-balaga – »al-bade` Wal –bayan Wal-ma`ani*. Beirut: Dar »al- kutub »al-`alameyah.
- Al-akoub, Issa and Ali Al-shteivi (1993). *»al-kafi fi `ulum »al- balagah- »al-arabeyah – »al-ma`ani- »al –bayan- »al-bade`*. »al-d`am`a »al-»arabeyah. (Place of Publication Unavailable).
- Al-alawi, Yahya (1980). *Kitab »al-teraz*. Valid: Said Bin Ali. Egypt: »al-muqtataf Press.
- Al-dweik, yusif (1997). "Madlul »al- »amr »al-mod`arrad". Educational Journal. (Vol. Unavailable), issue: 120. P 246-51
- Al-faqeeh, Mohammad (2004). "»al- »amr wal Nahi bayn »al-nahaweyeen wal Ussuleyeen". Social and Human Sciences Journal. Vol.12, issue: 1. Libya. P.78-82
- Ali, Abdullah Y. (1980z). *The Meaning of the Glorious Quran. Text, Translation and Commentary*. Cairo: Dar »al-Kitab »al-Masri; Lebanon: Dar »al-Kitab »allubnani.
- Al-jarrah, R. (2002). *An optimality-theoretic analysis of stress in the English of native Arabic speakers*. Unpublished Ph.D. Dissertation, Ball State University.
- Allan, K. (2000). *Meaning and Speech Acts*. A Published Online Dissertation. Monash University.
- Al-sughayer, K. (1990). *Aspects of Comparative Jordanian and Modern Standard Arabic Phonology*. Unpublished Dissertation. Michigan State University.
- Assubbki, Bahaddin (2001). *`arus »al-»affrah fi `sarh talkhis »al-meftah*. Valid: Khalil Ibrahim. Beirut: Dar »al-kutub »al-`ilmeya.

- Assuyuuti, Jalal Al-din (1993). *Mo^ˆtarak* »al-»aqran fi »i^ˆd□az »al-Qur'an. Valid: Ali Al-bajawi. Cairo: Dar »al-fikr »al-»arabi.
- Atiq, Abdel Aziz (1985). *ˆilm* »al-ma^ˆani. Beirut: Dar »al-nahda Al^ˆarabeya.
- Austin, J. (1962). *How to Do Things With Words*. Oxford: Clarendon Press.
- Beebe, L. and Cummings, M.C. (1990). "Natural Speech Act Data Versus Written Questionnaire Data: How Data Collection Method Affects Speech Act Performance." In Gass, Susan and Joyce Neu (eds.), *Speech Acts Across Cultures: Challenges to Communication in a Second Language*. Berlin: Mouton de Gruyter.
- Brown, P. and Levinson, S. (1978). *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press.
- Cambridge Advanced Learner's Online Dictionary*. <http://dictionary.cambridge.org/define.asp?key=450&dict=CALD>
- Collins Cobuild English Language Dictionary*. (1990). London: Collins.
- Crystal, D. (2003). *A Dictionary of Linguistics and Phonetics*. New Jersey City: Little Field.
- Ibn Faris, Abu al-hasan (1977). *»al-ṣahibi*. Valid: »al-said Ahmed. Cairo: Issa »al-halbi & Co.
- Khalil, A. (1999). *A Contrastive Grammar of English and Arabic*. Amman: Jordan Book Center.
- Kordi, E. (2001). "Imperative Sentences in French". In Xrakovskij, Victor (ed.), *Typology of Imperative Constructions*. Lincom Europa: Lincom Studies in Theoretical Linguistics 09.
- Longman Dictionary of English Language and Culture*. (1993). Della Summers Editrial Director.
- Marmaridon, S. (2000). *Pragmatic Meaning and Cognition*. Amsterdam: John Benjamins Pulishing Company.
- Matloub, Ahmed (1980). *»al-balagatul* »al^ˆarabeya. *»al-ma^ˆani Wal bayan Wal badiie^ˆ*. 1st ed. (Place of Publication and Publisher Unavailable). Iraq.

- Na'im, Farid. (1982). *al-balagah – ilm al-ma'ani*. Damascus: Ibn Khaldoun Press.
- Searle, J. (1969). *Speech Acts: an Essay in the Philosophy of Language*. Cambridge: Cambridge University Press.
- Searle, J. (1979). *Expression and Meaning: Studies in the Theory Speech Acts*. Cambridge: Cambridge University Press.
- Smith, G. (1970). *Synonyms Discriminated*. Detroit: Gale Research Company/ Book Tower.
- Stork, F.C. and R.R.K. Hartmann (1973). *Dictionary of Language and Linguistics*. London: Applied Science Publishers LTD.
- Wierzbicka, A. (1987). *Semantics: Primes and Universals*. Oxford: Oxford University Press.
- Wright, L. and Jonathan H. (1996). *Stylistics*. London: Routledge.
- Yahoo English Dictionary Online.
<http://education.yahoo.com/reference/dictionary/>