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Adab Al-Rafidayn Journal

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Editor-in-chief

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SOME ARABIC EXPRESSIVE VERBS AND THEIR DEGREE OF STRENGTH (A PRAGMATIC STUDY)

Manar Talal AL-Safawi *

Luqman A. Nasser**

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Abstract

This paper aims to study Arabic expressive verbs in terms of their degree of strength. It hypothesizes that there is no synonym in Arabic and that each expressive verb has a degree of strength and a special meaning. Furthermore, expressive verbs are a class of speech acts that reflect the intention of the speaker and express his feelings and social attitudes towards a specific event. In order to prove the validity of the hypotheses, the researcher studied 18 Arabic expressive verbs giving them different degrees of strength. Finally, the paper concludes that in order to determine the degree of strength of an expressive verb, its denotative meaning and context must be taken into account.

Keywords: Speech acts, Constative, Performative.

Introduction

The Arabs have contributed tremendously to enriching the theory of speech. They were among the pioneers in modern linguistics, as they included it in the science of meaning within the stylistic phenomenon of (Khabar) constative and (Insha'a) performative. This is also considered an equivalent to the contemporary concept of speech acts (Sahrawi, 2005:47). Many scholars have dealt with the theory of speech acts, especially rhetoricians who studied the science of meaning and its origins. Among the grammarians and rhetoricians who were interested in studying the theory of speech acts, Sibawayh, Abd ul-Qahir al-

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Jurjani, Abu Ya`qub Al-Sakaki. Many jurists have also handled this phenomenon in order to study the Glorious Qur'an and understand the meanings and interpretation of the Hadiths. The Arabs also focused on intentionality in their study of verbal actions and effect where they defined speech as a meaningful and intended utterance (Ibn Jinni).

Arab scholars have exerted a great deal of their efforts in studying rhetoric (Al-Balagha). (Al-Sakaki, 1983:415). In this regard, rhetoric is defined as a linguistic device that enables the speaker to express and convey the intended meaning of the text. Furthermore, Al-Sakaki divides rhetoric into three main categories: Ilm Al-Ma'ani, Ilm Al-Bayan and Ilm Al-Badi. علم المعاني, علم البديع

علم البيان, Ilm-Al-Ma'ani is the science of meaning that deals with the properties of the speech structure in use and the rules that determine the utterance to correspond to the context (Al-Sakaki, 1983:161).

(Ilm Al-Ma'ani) primarily deals with two aspects of meaning:

- 1- Sentence- based meaning (belonging to Semantics).
- 2- Speaker- based meaning (belonging to Pragmatics).

This means that each sentence has two meanings: a semantic meaning and a pragmatic one. Al-Jurjani (2004:2-81) stresses the importance of the context in identifying the semantic meaning of the utterance depending on the syntactic properties. Therefore, the utterance conveys meaning, expresses thoughts and feelings.

1. الخبر (Khabar) Constative And الانشاء (Insha'a) Performative

Arabic speech is divided into two parts: (Khabar) constative and (Insha'a) performative, which are based on the criteria of truthfulness and falseness. Constative speech is considered a synonym for the informative sentence, i.e. it is judged by being either true or false. So, if the constative speech is true, it corresponds to reality; if it false, it does not correspond to reality (Saleh, 2003: 316).

1.1. الخبر (Khabar) Constative:

The Arabs were interested in studying constative, and they divided it into Initial, Request and Denial Constative.

(الخبر الابتدائي) Initial Constative:

It is a statement that conveys information, without using any emphasizing markers, and addressee has no idea and makes no judgment about it. (Abdul-Raof, 2006:111)

مثل: انا ذاهب غدا.. I am leaving tomorrow..

(الخبر الطلبي) Request Constative:

It is a statement said to the addressee who has some doubts about it. Hence the speech requires the use of one of the emphasizing particles. (ibid:112)

مثل: إني ذاهب غدا

I will (certainly) leave tomorrow.

(الخبر الانتكاري) Denial Constative:

Is a statement denied by an addressee and in this case more than one corroborative is used to strengthen the constative (ibid)

مثل: I will surely leave. إني لذهاب أو والله إني لذهاب

1.2. الإنشاء (Insha'a) Perfomative

It is a proposition which cannot be judged as being true or false, since it is not related to something that already exists. (Al-Jurjani, 1995:56).

Al- Sakaki (1978:131) divides performative into الإنشاء الطلبي a requestive and الإنشاء الغير طلبي a non-requestive.

1.3. / الإنشاء الطلبي / Requestive Performative

Harun (2001:13) defines requestive performative as the one that requires carrying out an action that does not occur at the time of the request. In other words, it involves the accomplishment of an act not taking place at the time of request. Requestive performative is divided into five divisions by Arab rhetoricians, الأمر Imperative,

Prohibition, الاستفهام Interrogative, التمني Optative, and النداء Vocative (Al- Sakaki, 1978:131).

1. **الأمر / Imperative:** it is an utterance that involves an order or a command to perform current acts, Imperative constructions are issued by superiors to inferior (Al-Jurjani, 2007: 265). As in the following Quranic verse

((يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)) (آل عمران: ٢٠٠)

((O you who believe! Endure and be more patient (than your enemy) , and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.)) (Hilâlî & Khân, ٢٠١٣: ١٠٥).

2. **النهي / Prohibition:** is a term that refers to the act of preventing others from doing something initiated by people with superiority and imposition. Prohibition has one syntactic form (the simple present verb that is associated with the negation particle (لا) الناهية). (At-Taftazani, 2004:402).

((وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ وَالْحَقِّ تَعْلَمُونَ)) (البقرة: ٤٢)

((And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth) ((Hilâlî & Khân: ٢٠١٣, ٩).

3. **الاستفهام / Interrogative:** is a question or a request about information or understanding something the speaker dose not know (for example, asking about time). It may also be used in an indirect way to convey a variety of other meanings, such as exclamation. (Al-Hindawi, Al-Masu'di, Mirza, 2014:34) as in the following Quranic verse:

((وَنَقَدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدَىٰ أَمْ كَأَن مِّنَ الْغَائِبِينَ)) (النمل: ٢٠)

((He inspected the birds, and said: "What is the matter that I see not the hoopoe ? Or is he among the absentees?)) (Hilâlî & Khân, ٢٠١٣: 507)

4. / **النداء/ Vocative:** it refers to an utterance including a vocative particle to call the addressee's attention. (Al – Feel, 1991:213)

There are some vocative particles such as (أ، أي، يا، أيا) as in the following Quranic verse:

((يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْأَكْرِيمِ)) (الانفطار : ٦)

((O man! What has made you careless about your Lord, the Most Generous?)) (Hilâlî & Khân, ٢٠١٣: ٨٢٤).

5. / **التمني/ Optative:** in optative, a speaker expresses a wish for something impossible or unattainable to reach (Matlub and Al-Basir:1999, 139). As in the following Quranic verse:

((وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبَسْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزُ فَوْزًا عَظِيمًا))
(النساء: ٧٣)

((But if a bounty (victory and booty) comes to you from Allâh, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."
) (Hilâlî & Khân, ٢٠١٣: ١١٩).

Some of the optative linguistic particles such as (هل (if) لبيت) , هل shall) , لعل (maybe) can be used, like

((لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)) (الطلاق : ١)

((You (The one who devoices his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce)).

(Hilâlî & Khân, 2013: 770).

1.4. /الانشاء الغير طلبى/ Non- Requestive Performative

Harun (2001:13) defines the non-requestive performative as the one that is not required to carry out an action occurred at the time of the request. It is a type of speech act in which the speaker does not perform an action at the time of utterance. In other words it does not involve the accomplishment of an act. Non-requestive performative is divided into المدح والذم Praise and dispraise, الرجاء Hope, القسم Oath, العقود Contract forms, التعجب Exclamation.

1. /المدح والذم/ Praise and dispraise:

Praise and dispraise can be expressed by "نعم" و "بئس", as in the following Quranic verse:

((بَدْعُوا لِمَنْ ضُرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لِبَيْسِ الْمُؤَلَّى وَلِبَيْسِ الْعَشِيرِ)) (سورة الحج: ١٣)

((He calls unto him whose harm is nearer than his profit: certainly, an evil Maulâ (patron) and certainly an evil friend!)) [Al-Hajj:13]

(Hilâlî & Khân, ٢٠١٣: ٤٤٣)

And as in:

((إِنَّا وَجَدْنَاهُ صَابِرًا نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)) (سورة ص: ٤٤)

((We found him patient. How excellent a slave! Verily he was ever oft-returning in repentance (to Us) !)) [Sād:44]

(Hilâlî & Khân, ٢٠١٣: ٦١٦)

2. /التعجب/Exclamation: as in

((أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَلَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ)) (البقرة: ١٧٥)

((Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.)) (Hilâlî & Khân, ٢٠١٣: ٣٥).

3. /صيغ العقود/ Contract forms: This type can be used in legal transactions such as selling and buying items. For example بعثك هذه الدار / I have sold you this house.

4. /القسم/ **Oath (Al- qasam)** : is realized by the use of oath letters

(. الباء والتاء والواو).

((وَأَلَّهِ لَأَكِيدَنَّ أَصْنُمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ)) (الانبياء: ٥٧)

(("And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.")) (Hilâlî & Khân, ٢٠١٣:

(٤٣٤.

5. /الرجاء/ **Hope:** is realized by the use of hope verbs such as (عسى ,

حري

((وَمِنَ اللَّيْلِ فَسَجُدْ لَهُ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)) (الاسراء: ٧٩)

(And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'ân in the prayer) , as an additional prayer

(Tahajjud optional prayer - Nawâfil) for you (O Muhammad صلى الله

عليه و سلم). It may be that your Lord will raise you to Maqâm

Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)

(Hilâlî & Khân, 2013: 380)

2. Expressives in Arabic

Expressives are defined as the verbs the speaker uses to express a specific psychological state (Al-Saraf, 2010:212) towards specific things or certain events. They represent the content of the speech (Milad, 2001:507). One of the conditions for a successful expressive is to be sincere. (Al-Shahri, 2004:158). The truthfulness in expressives does not have to be in one state, but it changes according to the pattern of expression. So, an apology is only true if the speaker feels sorry for what he seems to be. Congratulations are also not sincere unless the speaker feels happy and blesses and congratulates the addressee.

Expressive speech verbs have a feature over other speech act verbs, they are devoid from the direction of fitness (meaning that the speaker does not try to make his speech fit to the world, nor the world to fit the words) (Al-Tabtabaei, 1994:156 and Nahla, 2002:50). Hence, the propositional content depends on the

psychological and social state of the speaker or listener) Hussain & Aziz, 2016:49)

Expressives are divided into two parts (Mudawar, 2014:268)

- 1- Psychological expressives are verbs that express the speaker's psychological state and feelings without the need of the participation of the addressee. Examples of these verbs are grieve, praise, blame...etc.
- 2- Social expressives, are verbs related to the speaker's emotional and psychological feelings, but require the participation of the addressee. So, the speaker takes the state of the addressee into account.

Examples of these verbs include verbs indicating an apology, thanks, sadness, condolences, complaints, disapproval, and approval...etc. (Abdul Haq, 1993:234 & Al-Tabtabaei, 1994:156).

It is worth noting that expressives are considered that type of verbs which are difficult to control because they are related to the speaker's feelings and emotions, (the mental state of the speaker). (Al-Tihami, 1974:349-350)

2.1. Expressive Verbs in Arabic

There are many expressive Arabic verbs that can be found in dictionaries with specific meanings and connotations. The following are some of these verbs with their lexical meanings:

يستحسن /yastahsin / Approve

It is a psychological verb. approval is to leave the measurement and take what's easier to the people, preferring what is better than others, and preferring what is considered good. (Al-Razi:1989, 120, Mas'ood, 1992: 56, The Arabic Language Academy, 2004: 174, and Omar, 2008: 498).

For example:

من استحسن قبيحا كان شريكا فيه.

(He) who approved an abomination (dirty act) would be (surely) an accomplice (in the act)

يطري على /yutri: ala:/ Compliment

It is a psychological verb. Compliment means exaggeratedly praising a person. (Al-Razi:1989, 344, Mas'ood, 1992: 86, The

Arabic Language Academy, 2004: 556, Ibn Faris, 2008:612 and Omar, 2008: 1399).

For example:

واطرت على جميع الحاضرين.

She complimented all of the attendees.

يمدح /yamdiḥ/ Praise

It is a psychological verb. to praise a person means to publicly acclaim him/her for his/her good qualities. (Al-Razi, 1989: 544, Mas'ood, 1992: 723, The Arabic Language Academy, 2004: 857, Ibn Faris, 2008: 942 and Omar, 2008: 2075-2076).

For example:

"من يمدح العروس الا اهلها "

Who would praise the bride other than her family?

يمجد /yumadḡid/ Laud

It is a psychological verb. Glorifying a person means remembering of him/her or it indicates elevation and honor. It also shows greatness, majesty, proud and praise. (Mas'ood, 1992: 713, The Arabic Language Academy, 2004: 854, and Omar, 2008: 2069).

For example:

يمجد المؤمن ربه فهو المستحق لكل ثناء وتمجيد.

The believer lauds his Lord (Allah) ; all praises and glorification are due to Him.

يتباهى /yataba:ha:bi/ Boast

It is a psychological verb that means showing off. (Al-Razi:1989, 59, Mas'ood, 1992: 190, The Arabic Language Academy, 2004: 75, and Omar, 2008: 257).

For example:

تتباهى بك الازهار يا سيدة الورد.

O lady of roses, you are boosted by flowers

يشتكى /yashtaki:/ Complain

It is a psychological verb that means expressing displeasure, indignation, and dissatisfaction. Complaining has several meanings, including complaining and suffering from illness and complaining

**SOME ARABIC EXPRESSIVE VERBS AND THEIR DEGREE OF STRENGTH
(A PRAGMATIC STUDY) Manar Talal AL-Safawi & Luqman A. Nasser**

about worry, which means showing and broadcasting it. (Al-Razi:1989, 303, Mas'ood, 1992: 477, The Arabic Language Academy, 2004: 492, Ibn Faris, 2008:1229-1230 and Omar, 2008: 830).

For example:

يشكو المواطنون دوماً من تردي الخدمات .

Citizens always complain that services are so bad.

يستهجن /yastahdjin/ Disapprove

It is a psychological verb that means to denounce or deprecate. (Mas'ood, 1992: 68, The Arabic Language Academy, 2004: 974 and Omar, 2008: 2328).

For example:

نستهجن مثل هذه التصرفات غير المسؤولة.

We disapprove such irresponsible behaviour.

يلوم /yalu:m/ Blame

It is a psychological verb that means criticizing a person with words for his/ her bad behavior, or it means to warn or reprimand him, and it also means admonition. (Al-Razi:1989, 535, Mas'ood, 1992: 700, The Arabic Language Academy, 2004: 847, Ibn Faris, 2008:909 and Omar, 2008: 2049).

For example:

لامته على اهماله لواجباته المدرسية.

She blamed him for neglecting his school homework.

يوبخ /yuwabik/Reprove

It is a psychological verb. Reprimanding a person, means blaming him /her for making a mistake or misbehaving in order to discipline him/ her. It also means to threat and reprimand. (Al-Razi:1989, 623, Mas'ood, 1992: 853, The Arabic Language Academy, 2004: 1007, Ibn Faris, 2008:1042 and Omar, 2008: 2392).

For example:

ويَخني المعلم لوصولي متأخرًا هذا الصباح.

The teacher reproved me for arriving late this morning.

يحتج /yahtadz/ Protest

It is a social verb that means (to argue). It also means opposing someone and deprecating his/her action. (Al-Razi:1989, 108, Mas'ood, 1992: 295, The Arabic Language Academy, 2004: 156, and Omar, 2008: 444).

For example:

يحتج العمال جميعا على تأخر صرف رواتبهم.

All workers protest for not being paid on time delaying their salaries.

يتحسر /yatahaser/ Grieve

It is a psychological verb that means showing sorrow about something, it is used to regret something lost. (Al-Razi:1989, 119, Mas'ood, 1992: 304, The Arabic Language Academy, 2004: 172, Ibn Faris, 2008:245 and Omar, 2008: 493).

For example:

تحسر الطالب على الايام التي لم يستعد فيها للامتحان.

The student grieved on the days that he didn't get prepared for the exam.

يندب /yandub/ Mourn

Mourning means weeping and lamenting upon mentioning the human merits, especially of the dead. (Al-Razi:1989, 573, Mas'ood, 1992: 800, The Arabic Language Academy, 2004: 910, Ibn Faris, 2008:984 and Omar, 2008: 2184).

For example:

ندب الرجل والدته بعد وفاتها.

The man mourned his mother after her death.

ينوح /yanu:h/ Lament

It is a psychological verb that means crying, wailing, and being grief-stricken especially over the dead. (Mas'ood, 1992: 786, The Arabic Language Academy, 2004: 961, and Omar, 2008: 2301).

For example:

ناحت الخنساء اخيها صخر .

Al-Khansa lamented her brother Sakhr.

يبتهج /yabtahidz/ Rejoice

It is a psychological verb that means to express great happiness about something. (Al-Razi:1989, 58, Mas'ood, 1992: 182, The Arabic Language Academy, 2004: 73, Ibn Faris, 2008:140 and Omar, 2008: 254).

For example:

ابتهج عندما اشعر انك بخير .

I rejoice when I feel you are fine.

يهتف /yahtif/ Cheer

It is a social verb that means shouting loudly and showing support or praise for somebody, or to give them encouragement. (Al-Razi:1989, 607, Mas'ood, 1992: 832, The Arabic Language Academy, 2004: 971, Ibn Faris, 2008:1024 and Omar, 2008: 2322)

For example:

هتف الناس باسم العدالة والحرية بصوت عالٍ .

People cheered up loudly in the name of justice and freedom

يعزي /yuazzi:/ Condole

It is a social verb which means showing sympathy to someone whose relative or close friend has just died. (Al-Razi:1989, 379, Mas'ood, 1992: 549, The Arabic Language Academy, 2004: 599, Ibn Faris, 2008: 743 and Omar, 2008: 1496).

For example:

لقد عزيت صديقتي بوفاة والدتها.

I consoled my friend on her mother's death.

يشكر /yashkur/Thank

It is a social verb which means expressing gratitude to a person and mentioning his kindness. For example praising God for the bounties He bestowed on us, or thanking a person for offering help, advice, etc. It is said that the truth of thanking is satisfaction. (Al-Razi, 1989: 302, Mas'ood, 1992: 478, The Arabic Language Academy, 2004: 490, Ibn Faris, 2008:512 and Omar, 2008: 1225).

For example:

شكرت اختي مديرها على الاجازة.

My sister thanked her manager for the vacation.

يحيي /yuhayi:/ Greet

It is a social verb which means to say hello to someone. Greeting has its own style of polite expressions of respect and appreciation. (Mas'ood, 1992: 321, The Arabic Language Academy, 2004: 213 and Omar, 2008: 598).

For example:

لقد حيت ليلي جميع من حضر الحفلة.

Layla greeted everyone attended the party.

2.2. Classifications of Expressive Verbs

Expressive verbs are divided into two types:

1. Direct expressive verbs

Direct expressive verbs are subdivided into

a- Direct Psychological Expressive Acts:

They are verbs that indicate psychological states and emotions. They are directed to the addressee, by taking into account his/her psychological state. (Hussain& aziz, 2016:50)

" قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ" (سورة يوسف, الآية: ٨٦)

" He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not." [Yūsuf:86] (Hilâlî & Khân, 2013:315).

The direct psychological act in the verse is اشكو, (complain).

b- Direct Social Expressive Acts

They are verbs that indicate social situations with psychological emotion as a result of an external situation that requires this kind of expression. They are directed towards the addressee to maintain social communication.) Hussain, 2017:283).

" قَبَسَمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ" (سورة النمل, الآية: ١٩)

" So he [Sulaimân (Solomon)] smiled, amused at her speech[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." [An-Naml:19] (Hilâlî & Khân, 2013:507)

" مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَعَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا" (سورة النساء, الآية: ١٤٧)

" Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good) , All-Knowing." [An-Nisâ':147] (Hilâlî & Khân, 2013: ١٣٣)

The act of thanks showed directly.

2. Indirect Expressive Verbs

Indirect expressive verbs are subdivided into:

a- Indirect Psychological Expressive Acts

They are verbs indicating the psychological state, which are in the form of surface informative or directive structures, but they carry expressive semantic forces (Hussain & aziz, 2016:57).

" فَتَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ" (سورة الانبياء, الآية: ٨٧)

" But he cried through the darkness (saying) : Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers." [Al-Anbiyâ:٨٧] (Hilaali & Khan, 2013: ٤٣٧).

In this example, the indirect expressive verb (implicit) is ‘to regret’.

b- Indirect Social Expressive Acts

They are verbs that indicate a social status, which are in the form of non-literal structures, but include intentions and types of social behavior. (Hussain, 2017:284)

”وقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أُضِلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أقدامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ“

(سورة فصلت, الآية: ٢٩)

" And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest." [Fussilat:29] (Hilâlî & Khân, 2013:648).

In this example the indirect expressive verb (implicit) is ‘to apology’ in the form of regret and grief.

3. Increment of the Degree of Strength of Arabic Expressive Verbs

The speaker can add more emphasis to his/her speech to suit a particular context of situation just like a person who adds spices to his food or a piece of meat (Al-Saraf, 2010:272).

The means of strengthening illocutionary force are divided into:

1- Non-linguistic Means

These means include facial expressions and eyes movements, such as winking, bodily movements such as the movement of the

hand and the fingers, or in body states such as the state of anxiety, or amazement, which is called "Accompaniments of utterance" Al-Saraf, A. (2010).

2- linguistic Means

These means are used to express the degrees of strength of illocutionary forces which reflect the speaker's commitment to the sincerity of the proposition that the utterance is expressing (Al-Abd, 2005:145).

Linguistic means are divided into four types which are used to strengthen the force of a performative utterance in Arabic:

1- Sound Articulation Devices

The device of the voice, the type of tone, pitch, and the contrasting tones (the higher and lower tones of the speaker) are known as sound articulation devices. All of these means are phonological used to strengthen the power of the utterance, like (مغرورا) , the low tone is used to enhance the strength of the positive utterance, like عظيم great and ظريف funny.

Phonological examples include expressive tones in confrontational speech like the word (فظيع) by stressing the last syllable, which fits the meaning of الاستهجان disapproval and الاستحسان approval according to the negative or positive utterance.) Al-Abd, 2005:148 and Al-Saraf, 2010:273-274).

2- Lexical Devices

The lexical devices are what the speaker uses in some communicative contexts to increase the strength of the illocutionary force. Following are the types of strengthening devices which may be oriented to the speaker, to the listener, or to the propositional content.

a-Speaker-Oriented Boosters

They are lexical elements indicating the speaker's sincerity or confidence about what he/she knows, like بصراحة I'm sure, (اني واثقة frankly and بأمانة honestly) Al-Abd, 2005:149).for example

اني واثقة من مجيئك.

I'm sure you'll come.

b-Hearer-Oriented Boosters

They are lexical elements that refer to an implicit or an explicit reference to the knowledge of the listener or to the information that creates a common background between the speaker and the listener. In addition, some lexical elements abound in the spoken code, such as *بالطبع* of course, or a combination of more than one code (Al-Abd, 2005:149 and Al-Saraf, 2010:274-275). For example

(انت تعرف) (بالطبع) ان مريض ضغط الدم يمنع من.....

(You know) (of course) that a blood pressure patient is prevented from.....

c-Content-Oriented Boosters

They are one of the lexical means that are used to strengthen the illocutionary force of the utterance.

الحق اني اريدك انت

Indeed, I want you.

Among these means are words like *لاشك*, *لا ريب*, no doubt and other forms of *صينغ الجار والمجرور* genitive case, for example, *كاملا او* absolutely. (Al-Abd, 2005:150 and Al-Saraf, 2010:275).

3- Syntactic Devices

They are lexical means that include the methods of uttering systems and constructing styles especially in direct linguistic interaction including the interrogative and tail questions.) Al-Abd, 2005:150-151 and Al-Saraf, 2010:275-276).

For example

أليس ثوبها جميل!؟

Isn't her dress beautiful?

It was a beautiful day, it was a day

4- Discourse Devices

They are outside means of the text or what so-called means beyond the pragmatic process that result in sub-linguistic means which add strength to the performative utterance. Some of the most important discourse means that accomplishes the function of strengthening are the following:

- 1- Determining the performative act
- 2- Repetition
- 3- Linking signals
- 4 - Means beyond the news

1- Determining the Performative Act

Determining the performative verb is one of the most important explicit means which indicate illocutionary point such as اخبرك I tell you, أسألك I ask you, احذرك I warn you. Sometimes the speech is devoid of performative acts so we resort to the role of context, such as:

نجاحا موقفا ان شاء الله (اي: ارجو)

Good luck, God willing. i.e. (I hope)

Therefore, determining the performance act by an explicit act is a kind of confirmation of the illocutionary force. (Al-Abd, 2005:151 & Al-Saraf, 2010:276 277).

2- Repetition

It is one of the rhetorical means that the speaker cares to strengthen his/her performative utterance. Repetition is common in verbal and written methods, but its effect is stronger in spoken language more than in written.) Al-Abd, 2005:151 and Al-Saraf, 2010:277). For example

اني أغرق...أغرق...أغرق.

I'm drowning... drowning... drowning.

3- Linking Signals

They are one of the basic discourse means that increases the power of the performative utterance and one of the connecting signs and fillers that are common in Arabic. For example, فضلا عن ذلك besides, علاوة على ذلك furthermore. There are other links that are used for specific purposes such as: اذن so, مع ان although) Al-Abd, 2005:152 and Al- Saraaf, 2010:277).

4- Means Beyond the News

They are one of the discourse means in Arabic that include certain vocabulary and expressions. They are among the explicit linguistic means that indicate the awareness of the speaker, such as اقول I repeat, اشدد I stress, قلت اكثر من مرة I said more than once, اقول اثنائية I say again.) Al-Abd, 2005:153 and Al-Saraf, 2010:278). For example

اعيد عليك انك صديقي.

I repeat, you are my friend.

The phenomenon of difference and contrast in the degree of strength for illocutionary point which Searle talked about is also found in Arabic with many tools indicating the different performative power termed “the letters of meanings” by the grammarians. They are the letters that enrich Arabic with various styles and give expressive power such as رب, which indicates التعليل causation and كم الخبرية predicative *kam* that indicates التكثر abundance, اتمني that indicates التمني wishing, and نعم وبئس for praise and blame, and, الباء والتاء والواو for the oath..... etc. (Sahrawi, 2005:97)

4. Linguistic Differences between Some Expressive Verbs in Arabic

In Arabic, there are some linguistic differences between synonymous words, as linguists have agreed that there is no absolute synonym in the language at the idiomatic meaning of the

language, and these differences result from the differences in the meaning of the word in dictionaries and in context.

(المدح والإطراء) Praise Vs. Compliment

المدح Praise relates to both actions and qualities. For example to praise a man for being good, sincere helpfuletc. And praise him for being handsome, strong ...etc.

الاطراء Compliment

Complimenting happens face-to-face most of the time. It is said that someone compliments another one, i.e. praising him/her though s/he has nothing to be praised of. Complimenting also means exaggeratingly praising someone, which leads to lying (Al-Askari, 2013:62-63 and Al-kafawi, 2012:304-305:723).

For example:

لقد مدح لأعماله الخيرة.

He has been praised for his good works.

The comparison indicates that the act of praise is stronger than compliment.

((اللوم والتوبيخ) Blame Vs. Reproval

اللوم Blame: means alerting the subject to his harmful act, and the blame may be for a good deed, such as blaming generosity, and the blame may be on what a person does at once. (Al-Askari, 2013:64-65)

التوبيخ Reproval is only for bad act. (Al-Askari, 2013:65)

For example

تلقي الضابط المسؤول كتاب توبيخ جزاءً على أخطائه.

The officer in charge received a letter of reproval for his mistakes.

It indicates that reproval is more powerful than blame.

(النواح والندب) Lamentation Vs. Mourning

النواح lamenting: weeping with wailing or yelling, especially on the dead. (Omer, 2008:2301)

الندب Mourning: crying with mentioning the qualities of the dead. (Al-Razi, 1989:573)

ناحت المرأة على زوجها مثل:

The woman lamented her husband.

This indicates that the act of lamentation is stronger than the act of mourning.

Conclusions

1. Speech acts are considered a rich domain for investigating speakers' intentions since the intention determines the goal of each speech act.
2. Expressive verbs express the mental state of the speaker and the feelings and sensations that are generated due to the external effect or an event touching the speaker.
3. The context of the utterance has an important role to determine the intended meaning and the purpose of the expressive verbs.
4. To distinguish between expressive verbs in Arabic according to the degree of strength, it is necessary to take into account the denotative meaning and the context of the text.
5. The degree of the strength of the verb and its purpose are two components that complement the meaning of the sentence . Force is a degree and the purpose is a function.
6. The linguistic means that are used to express degrees of strength reflect the extent of the speaker's commitment to the sincerity of the event .

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بعض الأفعال العربية التعبيرية ودرجة شدتها (دراسة تداولية)

منار طلال الصفاوي *

لقمان عبدالكريم ناصر **

المستخلص

يهدف هذا البحث إلى دراسة الأفعال العربية التعبيرية بدرجة شدتها، وتفترض الدراسة أن لا ترادف في اللغة العربية، وإن لكل فعل تعبيرية درجة شدة ومعنى خاص، وعلاوة على ذلك فالأفعال التعبيرية تُعدُّ صنفاً من الأفعال الكلامية؛ إذ تعكس نية المتكلم والتعبير عن مشاعره وعواطفه ومواقفه الاجتماعية تجاه حدث معين، ولإثبات صحة الفرضيات قامت الباحثة بدراسة تداولية للأفعال الكلامية عند العرب بصورة عامة ولبعض الأفعال التعبيرية بصورة خاصة والمتضمنة ثمانية عشر فعلاً عربياً تعبيرياً، وذلك بإعطائها درجات مختلفة من الشدة، وخلصت الدراسة إلى أنه من الواجب أخذ المعنى الدلالي وسياق النص بنظر الاعتبار عند تحديد درجة شدة الفعل التعبيري.

الكلمات المفتاحية: أفعال الكلام، الخبر، الإنشاء.

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