

## The Effect of Social Media on The Iraqi Slang: A Socio-Pragmatic Study

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### ABSTRACT

Applying the socio-pragmatic approach to vernacular language emphasizes its central role in shaping social and cultural development. The study followed a targeted approach. First, inductive coding was conducted to identify recurring themes associated with colloquialisms. This development was then classified on the basis of the Hymes language model and Grice's implicature theories. Through thematic analysis, the study revealed how verbal language functions in different contexts. It reflects interpersonal relationships, social activities, and emotional expression. To ensure the reliability and consistency of the results, data from multiple sources, such as media and digital platforms, were considered. Hymes' model showed how public discourse adapts to different situations, participant interactions, and communication purposes. On the other hand, Grice's semantic theories revealed the deeper meanings of these terms. Unlike Western studies, which mainly focus on irony, politeness, and efficacy of exchanges, this study identifies socio-pragmatic elements of the Iraqi slang. These elements include, for example, but not limited to, metaphorical expressions of dissent, humor, and indirect critique as a survival strategy in political or tribal contexts. This study shows how vernacular speech processes social relations, transmits cultural values, and delivers social critiques. By focusing on these features, the study fills the gap in non-Western socio-pragmatic research. Especially, the context-specific norms that are often ignored. It therefore provides a deep understanding of the Iraqi language as a versatile form of contextual communication.

**Keywords:** *socio-pragmatic. Ethnography of communication, implications, slang, social media*

## INTRODUCTION

Language is a very significant means of expressing identity and social interaction. Slang in Iraq is an interesting and essential part of daily communication that can give you a great idea about the society as well. In utilizing the theoretical constructs of Dell Hymes and H.P. Grice, this study examines how Iraqi slang is developed within Iraq, a single sociolinguistic community with Eastern Arabic dialect as its native language.

A more comprehensive method for understanding how language functions in specific contexts is offered by Dell Hymes' ethnography of communication models, particularly his speaker schema. Hymes (1974) highlighted the significance of a number of variables, including the individuals involved, the context in which communication occurs, and the communication's objectives. It functions to make exploration possible (Hymes, 1974).

Iraqi slang communicates more than the words themselves. Speakers often imply meanings that go beyond what they literally say. Grice's theory of conversational implicature (1975) explains how this happens. He proposed four maxims—quantity, quality, relation, and manner—that guide effective communication. These rules help speakers convey messages clearly while allowing listeners to interpret hidden meanings, such as sarcasm, irony, or indirect criticism. At the same time, Hymes (1974) shows that language reflects social relationships and cultural identity. It is not only about exchanging information but also about negotiating roles, status, and community norms. When applied together, Grice and Hymes help us understand how Iraqi slang works. Slang is not just informal vocabulary. It is a tool that expresses emotions, social attitudes, and cultural values. It also manages interactions and maintains relationships within specific social and cultural contexts.

This research looks at how words are used in different situations. It also examines how these words connect to theoretical ideas. To do this, the study analyzes slang by using theme coding and categorization. The study integrates contextual information from several media and online groups to give an extensive evaluation of Iraqi discourse.

By stressing the usefulness of socio-pragmatic elements of slang in social, and pragmatic contexts, the study seeks to provide light on the multifaceted function that slangs play in Iraqi society.

This paper composed of four themed sections. The first section contextualizes the research by laying the theoretical foundations of the study. It starts with an account of the socio-pragmatic field followed by the models adopted. It also gives a brief review of the research conducted on the topic. Section two involves the methods and materials that are employed. The drawn findings and emerged themes are stated in section three titled analysis and discussion. The last section includes a discussion of the implications of the findings and suggest directions for future research.

### ***Socio-pragmatics***

Socio-pragmatics and the study of pragmatics are frequently closely associated topics. Social activity knowledge is frequently a behavioral notion (Culpeper, 2021). Leech (1983) classified pragmatics into three primary categories: general pragmatics, which pertains to language situations broadly; socio-pragmatics, which concentrates on a particular local context; and pragmatics, which addresses the availability of linguistic elements. It's critical to distinguish between generic and social behaviors for the sake of clarity. While general pragmatics deals with a wide range of language use situations, social pragmatics focuses on specific local issues. The distinction between social pragmatics and general pragmatics is important because it thus shifts the focus of the field to specific social contexts and situations (Leech, 1983).

The study of socio-pragmatics examines how culture and social factors influence and socialize language. The academic dimension looks at communication in local and central settings, emphasizing current norms and expectations. It examines how people use language in social contexts and how these values influence language use. By doing this, social practice draws attention to how linguistic practices vary depending on the type of social context and the perceived appropriateness of a given behavior in a given situation (Culpepper, 2021). A key feature of social behavioral psychology is its emphasis on

situational interactions. Social behavioral science is therefore particularly interested in how communication patterns are embedded in certain contexts, such as social contexts or cultural structures. In contrast to more abstract theories of language use, this approach emphasizes the role of local resources in shaping communication.

Socio-pragmatics examines how particular relationships create norms and how these norms influence appropriate interactions (Culpeper, Haugh, Kádár, & Terkourafi, 2021). More important is the relationship between applied linguistics and social behavioral skills. Pragmatics is the study of distinctive linguistic strategies used in different discourse tasks. Conversely, socio-pragmatics studies the use of these methods in various social and cultural situations. For instance, functional linguistics studies the procedures involved in making requests, but sociolinguistics studies how social norms and expectations affect requests' acceptance (Meyerhoff, 2018).

Socio-pragmatics coexists with other pragmatic methods, such as fractional pragmatics and socio-pragmatics. Organizational discourse, more general social activities, and more general societal concerns are the main foci of social action thinking. Investigates the impact of broader social systems on language. Conversely, social ecology focuses more on interactions that occur locally and within particular contexts. Fractional pragmatics is the study of how pragmatic behavior adapts to environmental or social changes.

These discussions stress the challenge of understanding how specific local circumstances and larger social systems influence language use (Thomas, 2014).

Therefore, socio-pragmatic theory offers a comprehensive understanding of the relationship between language and social context. The key subjects are the value of community and the standards that have been created there. Socio-pragmatics investigates sociocultural influences on language usage in order to better understand communication patterns. By focusing on specific social settings and interactions, this strategy broadens the scope of earlier applied research and advances our understanding (Culpeper, 2021; Leech, 1983; Thomas, 2014). The present study would apply Dell Hymes' Ethnography of Communication and H. P. Grice's Theory of Implicature as models of analysis.

### ***Dell Hymes' Ethnography of Communication and H. P. Grice's Theory of Implicature***

Dell Hymes is an important figure in sociolinguistics and linguistic anthropology. He changed how researchers study language by connecting it to social and cultural life. Hymes said that language cannot be fully understood by looking only at grammar or sentence structure. In 1962, he introduced the idea of the ethnography of speaking, which he later called the ethnography of communication (Hymes, 1962). This approach studies how people use language in real situations and how social rules guide communication. It focuses on language in use rather than just in theory.

Early linguistic models, like Chomsky's theory of linguistic competence, looked mainly at a speaker's knowledge of grammar (Collins, 2007). They did not consider how people use language in daily life. Hymes (1964) argued that we need *communicative competence*. This means knowing grammar and understanding social rules, cultural norms, and conversational purposes. Two people can say the same sentence, but it can have different meanings depending on context. Hymes' approach looks beyond structure to real-world use.

To study communicative competence, Hymes created the SPEAKING model. It provides a clear framework to analyze communication in context (Hymes, 1967).

#### ***S – Setting and Scene***

Setting is the physical place where communication happens, like a classroom, home, or market. Scene is the mood or situation, such as formal, playful, or tense. Both setting and scene affect how people speak. A teacher talks differently in class than a parent at home.

#### ***P – Participants***

Participants are the people involved in communication. This includes speakers, listeners, and their roles, age, and social status. A student may speak politely to a teacher but casually to friends.

### ***E – Ends***

Ends are the goals of communication. People speak to inform, persuade, entertain, or request something. For example, a parent may explain rules to teach, while friends tell jokes for fun.

### ***A – Act Sequence***

Act sequence shows the order of conversation. It shows how speech moves from beginning to end. Conversations may start with greetings, continue with the main message, and finish with farewells.

### ***K – Key***

Key is the tone of the conversation. It can be serious, humorous, sarcastic, or formal. Tone changes how the message is understood. A sarcastic comment may mean the opposite of the words.

### ***I – Instrumentalities***

Instrumentalities are the forms of communication, such as speaking, writing, signing, or texting. Style and dialect are also included. Writing a letter is different from texting a friend.

### ***N – Norms***

Norms are social rules that guide communication. They include politeness, turn-taking, and manners. Interrupting a teacher may be wrong, but interrupting a friend may be fine.

### ***G – Genre***

Genre is the type of communication, like jokes, stories, lectures, or greetings. Genre helps explain both style and purpose. Telling a joke is different from giving a lecture. Hymes' model is useful for studying Iraqi slang. Slang depends on age, region, and social relationships. Using the SPEAKING model, researchers can see where slang is used (setting), who uses it (participants), and why it is used (ends). Act sequence and tone (key) show how jokes or casual greetings are structured. Norms show which slang is acceptable. Genre identifies if slang is part of storytelling, teasing, or

daily conversation. This approach shows both the words and how they work socially and culturally.

Iraqi slang can also follow or flout the Cooperative Principle proposed by H. P. Grice in his 1975 paper, *Logic and Conversation*. This principle says that speakers usually try to be helpful, relevant, truthful, and clear. It explains how listeners understand meaning beyond the words spoken (Grice, 1975). Grice pointed out that meaning depends on context and shared knowledge. Understanding language is not just about words. Listeners must also interpret the speaker's intentions and the situation (Grice, 1975; Yule, 1996).

Grice explained his Cooperative Principle with four maxims. The maxim of Quantity says to give the right amount of information. Quality requires speakers to be truthful and not give unsupported claims. The relation says to be relevant. Manner promotes being clear and orderly. Speakers may also flout these maxims on purpose. This creates humor, irony, or indirect meaning (Grice, 1975; Yule, 2022).

Given that, people often exaggerate, which breaks the maxim of Quantity but is understood as emphasis. For example, "I have a million things to do" means "I am very busy" (Claridge, 2010). Using both Hymes' and Grice's models helps researchers study how language is shaped by social rules and how meaning is implied in conversation.

Slang is a flexible and dynamic part of language. It is important for achieving pragmatic goals and responding to social situations. Socio-pragmatic analysis of slang studies the use of informal expressions. It explains how speakers manage relationships, take part in groups, and express social identity. This review combines important studies on slang. It also identifies areas that need further research.

Holmes and Wilson (2022) provide a detailed study of sociolinguistics. They show how language variation, including slang, reflects social identity and shapes power relations. This seminal analysis establishes the framework for comprehending the socio-

pragmatic elements of slang. Labov (1972) conducts a more in-depth analysis of sociolinguistic variance, highlighting that slang operates as a symbolic indicator of social limits and group associations, therefore providing a valuable understanding of its social purposes. While these books provide fundamental theoretical foundations for the examination of slang, they mostly concentrate on Western settings, therefore creating a knowledge vacuum about the functioning of slang in non-Western cultures.

In his study, Eckert (2000) explores the role of slang use among adolescents in high school environments as a means of creating and negotiating social identities. This study emphasizes the significance of slang in the process of social stratification and the development of national identity. Bucholtz and Hall (2005) expand upon this theory by investigating the process of identity formation via language, including slang, and the dynamic negotiation of these formations through socio-pragmatic interactions. Yet, both studies mainly focus on the experiences of English-speaking adolescents in Western environments, therefore neglecting a wide range of language and cultural circumstances.

Gee (2014) provides systematic approaches for examining discursive language, including the usage of slang, in order to uncover its socio-pragmatic purposes in different social situations. Schilling (2013) provides pragmatic advice on how to analyze slang in sociolinguistic research, emphasizing its significance across a variety of groups and its real-world implications. Despite these methodological advancements, further cross-cultural research that applies these techniques in other language groups is still required, particularly in non-Western and multilingual contexts.

Watzlawick, Beavin, and Jackson (1967) offer a framework for understanding the functioning of slang in human communication and interaction, which helps to better define the pragmatic objectives of slang. They explain how slang controls conversation dynamics through their pragmatics study. Brown and Levinson (1987) build on this idea by using politeness theory to investigate how slang negotiates face-threatening actions and politeness approaches in conversation.



These concepts offer helpful viewpoints, but they are usually based on data gathered in English-speaking contexts, which leaves a knowledge gap on the control of etiquette and conversational dynamics in other languages.

Pennycook (2007) explores how slang transcends cultural boundaries and reflects both local variations and broader cultural flows within the context of global Englishes. Miller (2014) examines the issue of Juba Arabic (JA) as a written language. The investigated writings are presented in their socio-historical context in order to determine in which ways genres and contexts impact writing practices, particularly regarding orthographic and grammatical choices. Baron (2003) extends this study to the realm of digital communication by investigating the development and usage of slang in virtual spaces. These studies, while addressing contemporary issues, sometimes do not provide a thorough analysis of how slang operates in specific cultural contexts outside of English-speaking people.

By extending his notion of linguistic capital to the employment of slang, Bourdieu (1991) offers a theoretical framework for comprehending how slang reflects and maintains power systems and social inequalities. The examination of conversational turn-taking by Sacks, Schegloff, and Jefferson (1974) adds to this issue by providing valuable insights into the integration of slang within the structure of communication exchanges. The significance of these contributions lies in their primary emphasis on English-speaking and Western settings, indicating a need for study that integrates a wide range of linguistic traditions.

This study shows how Iraqi slang works as a complex yet powerful means of resistance and identity-negotiation. More specifically, it deals a society where direct political speech can be risky or socially restricted. Speakers often rely on slang-through metaphor, irony, humor or coded expressions- to voice criticism, signal in-group belonging or draw lines between social groups. In this way, colloquial language is more than just informal language. It becomes a means of understanding social critique, contesting authority and reinforcing solidarity.

Through empirical study, the socio-pragmatic aspects of slang are further elucidated. Kiesling (2004) analyses the use of the appellation "dude" to demonstrate the operational mechanisms of slang within certain social collectives. Using a socio-pragmatic approach, Green (2002) examines African American English, including slang, to determine its cultural importance and social purposes. Although these studies provide useful insights, there is a significant dearth of research on the operational mechanisms of slang in less often researched linguistic groups, such as those in the Middle East and South Asia.

Overall, Grice's paradigm, along with the contributions of other theorists, retains a substantial influence on the academic analysis of conversational meaning. Utilizing these theoretical frameworks enables a more profound comprehension of the socio-pragmatic dimensions of language usage. Therefore, the present research aims to use these well-established theories to analyze the socio-pragmatic elements of verbal communication in Iraq. The proposed methodology not only fills a need in the existing body of knowledge on Middle Eastern linguistic customs but also enhances our overall comprehension of the operational mechanisms of slang in many cultural settings.

An analysis of slang from a socio-pragmatic perspective demonstrates its crucial function in navigating social interactions, identities, and power dynamics. Through the integration of fundamental theories, socio-pragmatic viewpoints, and empirical research, this study identifies current deficiencies and proposes topics for further exploration, especially in non-Western and multilingual settings. The objective of this research is to provide clarity on the functioning of slang in different social and cultural contexts. To this purpose, it focuses on Iraqi slang. The next section discusses the specific methods by which the research and analyses were conducted.

## **RESEARCH METHODS**

### ***Research Design***

This study uses a qualitative approach to explore Iraqi slang. It combines two theories: Dell Hymes's Ethnography of Communication and Grice's Theory of

Implicature. Hymes's model helps us understand the context of communication, like who is speaking, where, and why. Grice's theory addresses the hidden or implied meanings behind what people say. Together, these theories give a fuller picture of how slang works in different social situations.

### ***Data Collection***

The data came from secondary sources. These included media content, academic research, social media sites, and online discussion forums. These sources were chosen because they show how Iraqi slang is used naturally today. Examples came from entertainment shows, news articles, blogs, and social media comments. Such materials guide us on how slang shapes public talk and social attitudes.

Although the study did not involve direct interviews or fieldwork, the data reflects real, spontaneous language use. It shows how Iraqi speakers choose slang in everyday conversations. The study treats digital slang as part of the changing Iraqi language, especially among young people and city dwellers. It does not see online slang as separate from spoken slang.

### ***Data Extraction and Organization***

First, we collected slang words and phrases from the sources. Each slang term was noted along with the situation it appeared in. Then, we organized the data using Hymes's SPEAKING model. This model breaks communication into parts like setting, participants, goals, sequence of actions, tone, tools, rules, and style. We also used Grice's four maxims: how much information is given (quantity), truthfulness (quality), relevance (relation), and clarity (manner). This combined approach helped us arrange the data carefully and analyze how slang works in different contexts and how people use implied meanings.

### ***Data Coding Procedures***

Next, we coded the data. Coding means labeling pieces of data to show what they mean or do. We used an inductive method, which means we created codes based on what we saw in the data, not based on fixed categories. We looked at the social

purpose of slang (like showing group membership or criticizing), the emotion behind it (like humor or anger), and where it was used (online chats or media reports).

The coding process had four steps. First, we read the data many times to understand it well. Second, we labeled slang phrases with initial codes. Third, we grouped similar codes into bigger categories based on Hymes's SPEAKING elements and Grice's maxims. Fourth, we reviewed and improved the codes to make sure they fit the data accurately.

### ***Data Analysis***

We then performed a thematic analysis. This means we looked for common patterns and themes in the coded data. The themes helped us understand how slang is used socially and emotionally in different places. To check reliability, we compared slang from social media, media reports, and literature. This showed us how meanings and uses of slang might change across sources.

### ***Ethical Considerations***

Since the study used only publicly available data, there was no need to contact people directly. We made sure to interpret slang carefully and respect its cultural meaning. We also respected the sources of the data.

### ***Limitations***

This study did not include direct interaction with native Iraqi speakers, which means some subtle meanings or uses of slang might not be fully captured. Without firsthand conversations, it can be harder to understand all the cultural and social nuances behind certain expressions. Despite this, the study still provides valuable insights into how Iraqi slang functions socially and culturally by carefully applying strong theoretical frameworks and thorough analysis of real-world data.

## **RESULTS & DISCUSSION**

This section presents the analysis of the Iraqi slang expressions collected for the study. The analysis uses Dell Hymes' SPEAKING model to describe the social and cultural

context of each expression. It also applies Grice's conversational implicature framework to explain the hidden or implied meanings. Each expression is examined in terms of its setting, participants, purpose, and the norms that guide its use. The analysis then interprets how these expressions convey meaning beyond their literal wording. Links are made between the two frameworks to give a fuller understanding of the data. The section ends by summarizing the main patterns found and their significance for understanding Iraqi slang in everyday communication.

### ***Analysis of Hymes' Ethnography of Communication Model***

An analysis of the complex relationship between language and its social context is carried out through the use of Dell Hymes' ethnography of communication methodology. We may show that the phrases in question serve purposes beyond basic reflections by using this method to Iraqi slang. Quite the opposite; they are especially crucial to the establishment and maintenance of the social order in Iraqi society. This study uses Hymes' SPEAKING model to examine the relationship between Iraqi slang terms (for full analysis see appendix 1). The situation, participants, ends, act sequences, key, instrumentalities, norms, and genres are the elements that make up this paradigm. More precisely, it provides a thorough analysis of the cultural meanings connected to these linguistic tags.

Understanding the context in which Iraqi slang is used is essential to comprehending its purpose and meaning. Iraqi slang is used in many different contexts. They span from the close-knit social networks of friends and family to the larger platforms of political and public debate. In casual, one-on-one interactions, the phrase "Mu ani khaf ghayri" (It's not me, maybe someone else) is frequently used when individuals are attempting to assign blame. The purpose of this statement is to avoid responsibility. It is indicative of a larger societal trend towards maintaining one's dignity and avoiding conflict. When we shift our focus to public or political issues, however, expressions like "Trump, please help!" reveal widespread dissatisfaction with local leadership and a need for outside

involvement. It reflects a feeling of frustration and a rush because of this invocation. The public's disappointment is evident in their attitude.

The phrase "Alo Imad ani lil-'Iraqiin" was used by a political figure in a public context. It blends an informal greeting with a statement of loyalty to the Iraqi people. The setting is political, but the tone is casual. The speaker is a politician addressing citizens, possibly in a speech or media event. The aim is to show a connection with ordinary Iraqis and to project confidence. The sequence begins with "Alo," which is a friendly greeting, and moves to "I am for the Iraqis," which is a declaration of solidarity. The tone is playful and slightly boastful. Using slang in this context makes the speaker seem more approachable. It also works as a strategy to build rapport and show cultural closeness. In Iraqi political culture, this kind of language can humanize a leader. However, it can also be seen as self-promotion. The choice of slang here is deliberate. It combines personal warmth with political messaging, making it both a performance of identity and a public relations move.

The interactions between speakers and listeners can be better understood by studying people who use Iraqi slang. This also affects the meaning and use of these expressions. For example, "Ya waja'i!" (which means "My pain!") and "Shnu hay al-sadma hay!!" (which means "What a shock?") are used in informal situations. They express strong emotions in everyday conversation. The importance of having a conversation with a single person is thus emphasized. The members of these groups have tight relationships with one another and experiences that they have in common, and the powerful emotions that they display are a reflection of those aspects. The phrase "Yahu enta wilak!", on the other hand, is used by the speaker to either dispute the status of the listener within a hierarchical organization or gain power. (Who does this young man look like) This interaction illustrates how language may occasionally facilitate power dynamics and social hierarchies. This reflects and strengthens the complex network of links that permeates Iraqi society.

Using Iraqi slang in speech serves a variety of purposes, such as societal criticism and emotional expressiveness. A good example of shared happiness is the phrase "Ani Farhan wa'ahli Farhanin", which means "I and my family are happy!" In this passage, the speaker expresses his passion and desire to spread that passion to others. This strengthens the bonds that connect individuals and communities. "Hi mal kaku" (meaning "no time for chocolate!") expresses dissatisfaction or offers criticism of the adequacy of a situation. This phrase is a great example of how profanity can be used to manipulate social norms and expectations. This allows people to engage in everyday social criticism and express their dissatisfaction with the system. "Alo Imad ani lil-'Iraqueen" means "Iraqis must unite by expressing their national pride." I wholeheartedly support this. It serves as an example of how slang can be used to encourage interpersonal communication as well as the expression of social and political opinions.

Act sequences in Iraqi slang illustrate the process of creating and transmitting messages, drawing attention to how communication is organized. "Tafi al-kamera" (which literally translates to "Stop filming!") is a frequent example of such straightforward commands for use in informal contexts. You may urge someone to execute what you want them to do promptly by using this phrase, which is a basic and uncomplicated phrasing. On the other hand, "Ajeena nashufkum" (which translates to "We came to see you") is both an invitation and a reflection of cultural standards around hospitality and socializing. The act sequence in this scenario consists of sending out an invitation, waiting for a response, and maybe even coming up with plans in response to the answer that was received. Within the context of Iraqi culture, social rituals and human touch are held in very high standards. Furthermore, those who are viewed as useless and boring are the target of cynical comments such "All dizzle and no steak!" One example of how language may be used to both entertain and critique at the same time is when sarcasm is employed as a vehicle for social and personal criticism.

Tone and expressive style are crucial elements of effective communication while using Iraqi slang. Depending on the circumstances, they might potentially alter significantly. The phrase "Sa'losa" (literally translated as "Candy!") demonstrates how slang may also have a cheerful or carefree tone. People's attention may be captured and their potential can be fully inspired when this word is used in a playful way. It adopts a quiet, friendly tone that permeates routine presentations. Phrases such as "naskut wa al-sikta awwaln" (meaning "be still") are an illustration of how the tone can change depending on the situation, sometimes becoming more serious or polite. This phrase means getting up against or withdrawing from the situation. If this is the case, the dialogue will not lead to any progress or will escalate the conflict. The different sounds of the alphabet suggest that they can be used in different emotional situations. For this reason, rhetoric emphasizes its flexibility and context.

Through the origins and modes of expression of slang, communication tools help us understand its meaning and usage. Iraqis use more profanity than any other people when interviewing people. The importance of proactive action and extending the human touch in this context cannot be overstated. Common phrases used in everyday conversation include "Rizqi w rizq 'ayilti" (Our bread!). One's honesty, openness, and capacity for self-expression are reflected in this. The growing use of social media and the internet has increased the spread of Iraqi pornographic recordings. For example, the phrase "Trump, please help!" shows how language adapts to new forms of communication. Even though some expressions have changed, they are still used in modern English. Language continues to show its power to bridge gaps in communication and create new ways to connect.

Slang also reflects social norms and practices. What is acceptable in one situation may not be in another. Iraqi slang often mirrors social values like decency, politeness, and manners. For example, "Habib qalbi al-ghali," which means "I love



you!" (My beloved!) in Arabic, reflects moral values of respect and decorum. With that special someone, it may be utilized to express affection and maintain contact. This quote is consistent with the general consensus that people need to treat each other with politeness and respect. In formal or hierarchical settings, however, statements such as "Inten hamaj" (which translates to "You are savage! uncivilized!") have the potential to undermine respect standards. To illustrate how language may be used to undermine or challenge societal standards, consider the above examples of slang use. It sheds light on the conflicts and tensions that lie under the surface.

There is a possibility that Dell Hymes' ethnography of communication paradigm will be of considerable use in the study of Iraqi slang. The authors illustrate the social context in which these idioms are utilized by providing informative explanations of the context. In order to have a better understanding of the structure of the language, it may be beneficial to examine Iraqi slang in terms of its context, protagonists, endings, act sequences, key, instrumentalities, conventions, and genres. In addition to having an impact on public speech, it also has an impact on cultural norms and individual relationships. One component of the Iraqi language that is both adaptable and sensitive to the surrounding environment is slang. The complex interrelationships between language, culture, and society are highlighted in Iraqi society. Hymes has shown how context and social factors shape slang. The next section will look at Grice's view. It focuses on how speakers convey meaning through implied messages and conversational rules.

### ***Analysis of Iraqi Slang Using Grice's Theory of Implicature***

Grice's theory of implicature is important for studying how Iraqi slang conveys meaning beyond literal words (see appendix 2 for full analysis). This study looks at four aspects of conversational implicature: quantity, quality, relation, and manner. It focuses on the language used in Iraqi slang to uncover deeper meanings.

Slang thus reflects the many social functions that language performs. A conversation's quantity refers to the total amount of information that speakers provide during the conversation. In Iraqi slang, the idea of quantity is frequently used to dominate social relationships and efficiently communicate ideas. The expression "Mu ani khaf ghayri" (It is not me, may be someone else) is something to take into consideration. The fact that this term has so few data gives the impression that it is not responsible. Through the use of the phrase "maybe someone else," the speaker may cleverly avoid assigning direct responsibility to any one individual. Because it is so short, the listener is compelled to conclude that the speaker intends to avoid responsibility. This deliberate withholding of information suggests that an attempt is being made to preserve peace and avoid disagreement. As a consequence of this, keeping things brief may be considered a social situational strategy.

Another phrase is "Shnu biha leesh"? Despite the fact that it is brief and seems to be harmless, the question "What is the reason?" really indicates discontent or bewilderment for the speaker. A more in-depth answer from the readers is encouraged by the fact that this question is phrased succinctly. As a consequence of this, the speaker's most profound thoughts and interests are brought to light. Given that the speaker does not provide any information about the discontent, it is up to the listener to figure out what the problem is. As a result of this action, it is possible that more detailed information may be disclosed, and the background of the inquiry may become more transparent.

In the same vein, Shku maku? ween ma ween? means "What's going on?" The speaker is trying to find out about a troubling situation. This reflects the maxim of quantity because the speaker is seeking enough information to understand the matter. The question is open-ended, inviting the listener to provide a detailed and complete response. It is not meant to be answered with a short yes or no. The choice of words signals that the speaker expects the listener to share all relevant facts. The aim is to get a clear picture of the situation without leaving important details out.

The phrase "Hay shbeek ya'maood?" translates to "What's wrong with you?" It functions primarily as a direct question expressing concern or surprise. From the perspective of Grice's maxim of Quantity, the speaker provides just enough information to convey interest without over-explaining or withholding necessary details. The question is concise, which encourages the listener to respond and share more about their situation. This balance respects the maxim by being neither too informative nor too vague.

For a conversation to be considered of high quality, it must have provided information that is real and correct. The notion of calling into doubt the veracity of words or events is often used in Iraqi slang. A good illustration of this would be the phrase "Enta ween likayit hi al-klawat?" which accuses another person of being dishonest by using direct language (Dude! Stop lying'). It may be deduced from this that the speaker considers the arguments presented by the opposing party to be either contradictory or completely wrong. Because of this, a more straightforward conversation is required. This statement uses implicature to address dishonesty deceptively. It is feasible to deal with deceit while yet being sensitive to cultural differences.

As another example of an idiom that use implicature to suggest dishonesty or crime without being overt, "Shuftak Samir" indicates "I catch you, Sameer". Instead of going into detail about the other person's dishonesty, this sentence suggests that the speaker knows it. Using a dishonest approach strikes a balance between two crucial goals: solving the current issue and upholding social decorum. This example shows how implicature may be utilized in Iraqi slang to hide issues rather than call attention to them.

However, the phrase *Ani sakita w mutahmilah* means "I keep silent and go with it." It shows someone honestly admitting their patience or suffering. This fits the maxim of quality because the speaker is being truthful about their feelings without exaggeration or deceit. On the other hand, *Mughutayn* translates as "They are

jealous.” This slang clearly explains the negative feelings of others. It also follows the maxim of quality, as it straightforwardly describes emotions without distortion. Both expressions rely on honest communication to convey meaning, reflecting sincerity in how speakers present their experiences or observations.

The word "relation" denotes the degree of content's relevance to the topic at hand. This idea is widely used in Iraqi slang to direct conversation or extract particular answers. A social gathering invitation reads, "Ajeena nashufkum" (We come to meet you at this hour). Because it presents the visit as a simple dialogue in which the speaker controls the social dynamics and makes their objectives obvious, this statement is relevant to the concepts of hospitality and social interaction. Consequently, this encourages amicable and laid-back social relationships.

Use phrases like "Rizqi w rizq 'ayilti" (Our bread!) or "Sa'losa" (Candy!) to bring attention to certain parts of the issue at hand and refocus the conversation. These comments direct the conversation to certain subjects or activities, which is valuable in a number of settings. These words show the use of implicature to guide the topic of a discussion inside a conversation and direct participants' attention to the proper regions.

The phrase *Ya'ni tafaddal taqaddal* literally means "Look at it! Have a quick look!" However, it is often used to show annoyance or disapproval. Instead of directly complaining, the speaker uses this phrase sarcastically. This means the real message is different from the literal words. Here, the speaker breaks the usual rule of being directly relevant by hiding their true feeling behind a polite invitation. On the other hand, *Alo ustadh Alaa tasma'ni* means "Hello! Mr. Alaa! Can you hear me?" This phrase is clear and polite. It is used to get someone's attention respectfully. It follows the rule of relation because the message is exactly what it says.

Finally, *Alo Imad ani lil-'Iraqiin* translates to "Hello Emad! I am all for Iraqis." This phrase is used to mock someone who is showing off. The speaker uses sarcasm to suggest that the person's words are empty or boastful. The real meaning is

different from the literal meaning. This breaks the maxim of relation on purpose, so the speaker can criticize without saying it openly. It relies on the listener's understanding the sarcasm.

In all these examples, Iraqi slang plays with how relevant the message is to what is really meant. Sometimes it follows the rule of relation exactly, like in polite attention-getting. Other times, it breaks the rule to express criticism or annoyance indirectly. This shows how Iraqi speakers use slang to balance being polite with expressing true feelings, depending on the social situation.

Transparent and systematic communication is a sign of good manners. There are several ways, with varying degrees of sophistication and clarity, that implications can be expressed using Iraqi slang. The phrase "Tafi al-kamera," which means "Shut off the camera!" is an example of a plain and straightforward order. Because of its clarity, this statement ensures that quick action or compliance will be taken. It has a conversational tone that places an emphasis on being accurate and doing things efficiently.

Expressions like "Leesh yarabi leesh!" (which translates to "Why is it God! Why?") play up feelings of irritation and imply less directly than other phrases. It is possible to communicate feelings of dissatisfaction or powerlessness via the use of rhetorical questions in this sentence. Because of this, it is possible to deduce the speaker's emotional state as well as their previous knowledge. The language of this phrase is oblique, which helps to indicate a more sophisticated mode of communication. As an alternative to utilizing clear words, the speaker prefers to communicate their intense sentiments via the use of implicature.

Those expressions that are employed in sarcasm and parody to subtly communicate scorn or criticism are referred to be Iraqi slang. As an illustration, the phrase "All sparkle and no meat!" is an example that disappoints those who are seen to be excessively pompous or egotistical. The person seems to be more preoccupied with their outward appearance than with their actual essence, as shown by this

phrase. Sarcasm is one type of approach that is used in communication. In order to downplay the significance of other people's worries or problems, "Abji teen" (I'd cry a mud) uses similar tactics. This strategy might lead to a lot of backlash against anything that someone finds unnecessary or too dramatic.

Furthermore, it's typical in Iraqi slang to emphasize concepts and make powerful claims using certain terms. Examples of this type of communication are phrases like "Shnu hay al-sadma ha!" and "How are you in the mood?" What a fantastic thing that is! When asking hypothetical inquiries, such as "Why are you doing this?" use exclamation points. They are employed to convey the speaker's astonishment or dismay. By highlighting the speaker's emotions and the seriousness of the incident, the use of description in these lines heightens the emotional resonance of the tale.

"Alo Imad ani Lil-'Iraqueen" (which translates to "Hello, Imad!") is one example of how people express solidarity and pride in their country. It supports the idea of raising awareness among Iraqis about the importance of unity and solidarity. In saying this, the speaker seems to be trying to fit in with a wider social group or national group. It refers to a general feeling of loyalty or solidarity. Like the saying "kharab sharafi itha baka b'il-'Iraq" (which translates to "I would be honored if I stayed in Iraq!"), this saying expresses intense loyalty to a situation or a thing and whose origin results in the speaker's devotion and loyalty.

"By Arkud Akhavi Amer!" It is one of the last points. "Hi things, Kaku!" or "Run, Brother Amer, run!" If you want to. "This is no time for dessert!" This means that there are deep feelings or emotions associated with a particular situation. These metaphors can convey emotions such as mental rush, dissatisfaction, or depression because they use meaningful words. These words are especially effective in expressing tender emotions because of their spelling. One example of the several actions it demands in a society is the language used in Iraq.

Grice's theory of implicature helps analyze how Iraqi slang conveys meaning beyond the literal words. It looks at four aspects of conversation: quantity, quality, relation, and manner. These concepts help explain how speakers imply meaning in different situations and with different people. Using Grice's framework shows how Iraqi slang communicates intentions, emotions, and social cues indirectly.

## **CONCLUSION**

This study aimed to examine Iraqi slang from a socio-pragmatic perspective. Its goal was to clarify how slang functions in different social and cultural contexts. The findings show that combining Grice's theory of implicature with Hymes' ethnographic model of communication is a useful way to understand Iraqi slang. Grice's principles help to uncover hidden meanings in slang. Hymes' model explains the situations and social contexts where these meanings take shape. When these two approaches are used together, they show how slang can serve many purposes. It can be used to express strong emotions. It can help build connections within a community. It can also be used to challenge authority in various ways. At the same time, slang reflects the changes and growth of Iraqi Arabic in its cultural setting. This link between linguistic theory and real-world communication helps us see more clearly how slang works in daily life.

The examples in this study show that slang carries both meaning and social function. Some phrases convey shock, avoid responsibility, or deliver criticism indirectly. For instance, "Enta ween likayit hi al-klavat?" questions truthfulness, while "Shuftak Samir" criticizes dishonesty without breaking social norms. By examining such expressions, we can see how slang supports relationships while navigating cultural expectations. This also underlines its role as a subtle but powerful form of social negotiation.

From a socio-pragmatic perspective, slang can be seen as both a mirror and a shaper of Iraqi social life. It preserves identity, manages disputes, and even uses profanity strategically to protect norms. These functions show that slang is not

merely a linguistic habit but a key component of cultural continuity and adaptation. Its flexibility makes it a valuable lens for understanding broader patterns of interaction and identity in Iraq.

However, the scope of this study is limited. It focuses on one culture and linguistic variety, so the findings may not apply to other contexts. In addition, much of the analysis is grounded in established theories rather than original data from different regions or generations. This gap points to the need for more direct, diverse, and in-depth research.

Building on these findings, future studies should look at a wider range of regions in Iraq. They should also include different social groups to capture more diverse perspectives. Researchers should trace how slang changes over time, noting differences between older and newer generations. It is also important to compare Iraqi slang with slang from other cultures. This type of comparison would help identify which features are unique to Iraq and which are found elsewhere. Such an analysis would give a richer picture of how slang works as both a communicative and cultural tool. It would also help us understand more clearly how language, society, and identity are connected.

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## APPENDIX 1: AN ETHNOGRAPHIC ANALYSIS OF THE IRAQI SLANG

**Table 1: Expressions of Disapproval and Annoyance**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
1.	يعني تفضل تقضل (Ya'ni tafaddal taqaddal)	Look at it! Have a quick look!	Casual conversation	Show annoyance	Urge attention	Open annoyance acceptable	Expressive slang
2.	هي مال ككو (Hi mal kaku)	It is not a time for chocolate!	Social setting	Express disgust	Exclamation	Direct expression accepted	Exclamative phrase
3.	شئو بيها ليش؟ (Shnu biha leesh?)	What is the reason?	Casual social	Question dissatisfaction	Question	Polite inquiry	Question phrase
4.	سلملي (Sallimli)	Send my greetings!	Social situations	Signal unwanted result	Brief exclamation	Express indirect message	Exclamative slang

**Table 2: Deflection, Evasion, and Subtle Bragging**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
	مواني خاف غيري (Mu ani khaf ghayri)	It is not me, maybe someone else	Informal convo	Deflect blame	Assertion + implication	Avoid direct blame	Informal phrase
	اني ماحجي غير (Ani ma haji ghayr)	I would not utter a word	Informal talk	Show hidden talents	Assertion	Modest bragging	Statement
	انا ما احجي (Ana ma ahji)	My lips are sealed!	Informal talk	Muzzling, silence	Assertion	Discretion valued	Informal phrase

**Table 3: Emotional and Social Bonding Expressions**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
	اني فرحان واهلي فرحانين (Ani farhan w'ahli farhanin)	I'm happy so is my family	Family/social	Express happiness	Assertion	Emotional openness valued	Expressive slang
	حبيب قلبي الغالي (Habib qalbi al-ghali)	My beloved, my dearest	Close social	Express affection	Assertion	Emotional intimacy	Endearment phrase

غالي وغالي (Ghali w ghali)	My dearest	Familial/friends	Show affection	Assertion	Affection expressed openly	
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**Table 4: Attention-Getting and Calling Phrases**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
1	الو استاذ علاء تسمعني (Alo ustadh Alaa tasma'ni)	Hello! Mr. Alaa, can you hear me?	Phone/online	Get attention	Calling	Polite attention request	Calling phrase
1	ها شني نايم كاعد؟ (Ha shni nayim k'aid?)	Are you sleeping/awake?	Informal social	Attract attention	Question	Familiarity assumed	

**Table 5: Humor, Sarcasm, and Mocking**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
13.	الو عماد اني للعراقيين (Alo Imad ani lil-'Iraqiin)	Hello Emad! I'm all for Iraqis	Phone/online	Mock showing off	Calling + boast	Socially accepted mockery	Mocking phrase
14.	ابجي طين (Abji teen)	I'd cry mud	Informal social	Express sarcasm	Exclamation	Sarcasm recognized	Sarcastic phrase

**Table 6: Warnings, Commands, and Expressions of Danger**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
1	طفي الكاميرا (Tafi al-kamera)	Turn off the camera!	Informal/social	Warn of bad outcome	Command	Immediate compliance norm	Directive phrase

**Table 7: Expressions of Surprise, Astonishment, and Shock**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
1	شنو هاي الصدمة هاي!! (Shnu hay al-sadma hay!!)	What a shock!	Informal social	Express astonishment	Exclamation	Open emotional response	Exclamative phrase
1	هلووو! هاي شنو هاي! (Hellow! Hay shnu hay!)	Hello! What is going on!	Informal social	Express surprise	Exclamation	Emotional openness	Exclamative

**Table 8: Expressions of Social Status, Identity, and Group Membership**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
1	تشريني (Tashrini)	A November guy!	Social/political	Mark group membership	Assertion	Identity and loyalty norms	Identity phrase
1	غير اني ماجي (Ghayr ani ma haji!)	I would not say a word!	Informal talk	Assert social stance	Assertion	Discretion valued	Statement

**Table 9: Complaints and Expressions of Difficulty**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
2	خرب شرفي اذا بفي بالعراق (Kharab sharafi itha baqa b'il-'Iraq)	On my dignity if I stay in Iraq!	Informal social	Express complaint	Assertion	Emotional lament acceptable	Complaint phrase
2	ماردنه الطلاب بس تجي كرة (Mardnah al-tala'ib bas tji kawa)	We don't ask for trouble but it comes against our will	Informal social	Express difficulty	Assertion	Acceptance of fate norm	Complaint phrase

**Table 10: Expressions of Affection and Endearment**

No.	Expression (Iraqi Slang)	Literal Translation	Setting	Ends (Purpose)	Act Sequence	Norms	Genre
2	ضلعي (Dhali)	My ribs (close friend)	Informal social	Express affection	Assertion	Emotional intimacy valued	Endearment phrase
2	غالي وغالي (Ghali w ghali)	My dearest	Familial/friend	Show closeness	Assertion	Affection openly expressed	Endearment phrase
2	حبيبي والله (Habibi wallah)	My love	Informal social	Express affection	Assertion	Familiar and warm	Endearment phrase

**APPENDIX 2: IRAQI SLANG ANALYSIS ACCORDING TO GRICE MAXIMS**

No	Iraqi Slang (Transcription)	Literal Translation	Implicature / Contextual Meaning	Grice's Maxim(s) Violated or Used	Explanation
1	Mu ani khaf ghayri ( مو اني خاف غيري )	It is not me, maybe someone else	Used to deny responsibility; slip through blame	Quality (truthfulness), Relation (relevance)	The speaker implies denial of guilt indirectly, avoiding a direct denial to evade confrontation.
2	Ya'ni tafaddal taqaddal ( يعني تفضل تقضل )	Look at it! Have a quick look!	Expressing annoyance or disapproval	Manner (clarity), Relation (relevance)	The phrase is used sarcastically, often to highlight dissatisfaction without explicit complaint.
3	Shnu biha leesh? ( شنو بيها ليش؟ )	What is the reason?	Expressing dissatisfaction or questioning a problem	Quantity (amount of information)	The speaker asks for explanation, expecting a clear answer.
4	Sallimli ( سلملي )	Send my greetings!	Unwanted results, sarcastic farewell	Quality (truthfulness)	Used ironically to express displeasure, not an actual greeting.
5	Ani ma haji ghayr ( اني ما حاجي غير )	I would not utter a word!	Showing that someone has hidden talents or to brag	Quantity (informativeness)	Speaker suggests much is known but chooses silence, implying superiority.
6	Tafi al-kamera ( طفي الكاميرا )	Turn off the camera!	Warning of bad outcome or to avoid exposure	Relation (relevance)	Indirect way to signal danger or caution, avoiding explicit threat.
7	Hi mal kaku ( هي مال ككو )	It is not a time for chocolate!	Expressing that something is rubbish or inappropriate	Manner (clarity)	The phrase uses metaphor, requiring listener's interpretation.
8	Alo ustadh Alaa tasma'ni ( الو استاذ علاء ) (تسمعي)	Hello! Mr. Alaa! Can you hear me?	To draw attention	Relation (relevance), Quantity (informativeness)	Polite attention grabber, clear and direct.
9	Alo Imad ani lil-'Iraqiin ( الو عماد اني للعراقيين )	Hello Emad! I am all for Iraqis	Mocking someone showing off	Relation (relevance), Manner (clarity)	The phrase has a sarcastic undertone, implying empty talk.
10	Yahu enta wilak! ( ياهو !انت ولك )	Who are you, boy!	Refusal to identify or mock	Quality (truthfulness)	Challenges the other's identity, often sarcastic.
11	Njikum biltfakk ( نجيكم بالتفك )	We would come carrying guns!	Expressing muzzling or threat	Relation (relevance), Manner (clarity)	Implies aggression indirectly, avoiding explicit threat.
12	Ani farhan w'ahli farhanin ( اني فرحان واهلي ) (فرحانين)	I'm happy, so is my family!	Expressing joy for success	Quantity (informativeness)	Clear, straightforward expression of happiness.

13	Arkud akhawi Amer (اركض اخوي عامر)	Run brother Amer run!	Situation is very bad; urgency	Quantity (informativeness), Manner (clarity)	Direct warning, clear and urgent.
14	Sa'losa (سعلوسة)	Candy!	Informal, possibly a nickname or exclamation	Manner (clarity)	Ambiguous; context needed to understand full meaning.
15	Ha shni nayim k'aid? (ها شني نايم كاعد؟)	Are you sleeping/aw ake?	To attract attention or check alertness	Relation (relevance), Quantity (informativeness)	Simple, direct question; encourages response.
16	Inten hamaj (انتن همج)	You are savage! uncivilized!	Expressing annoyance or insult	Quality (truthfulness), Manner (politeness)	Insult, possibly exaggeration for effect.
17	Jeebeh jeebeh (جيبه جيبه)	Bring it! Bring it!	To cheer or motivate	Quantity (informativeness)	Repetition for emphasis; clear encouragement.
18	Rizqi w rizq 'ayilti (ورزقي ورزق عائلي)	Our bread!	Warning of trickery or deception	Relation (relevance), Manner (clarity)	Implies caution, indirectly signaling deceit.
19	Astaghfirullah janaan (استغفرالله جنان)	I ask for forgiveness! Jinan!	Expressing annoyance at nagging people	Quality (truthfulness), Relation (relevance)	Expresses frustration politely by invoking religion.
20	'Az al-lah dawm (عز الله دوم)	Always praise be to Allah	To praise God	Quality (truthfulness)	Clear, sincere expression of praise.
21	Trump, please help (ترامب بليز هيلب)	Trump, please help!	Asking for external help sarcastically	Quality (truthfulness), Relation (relevance)	Implies frustration with local issues, sarcasm toward unrealistic hope.
22	Ana ma ahji (انا ما احجي)	My lips are sealed!	To keep a secret or avoid speaking	Quantity (informativeness)	Direct refusal to speak; clear message.
23	Shlon (شلون)	What!	Exclamation or surprise	Quantity (informativeness)	Single word used for emphasis.
24	Shnu hay al-sadma hay!! (شنو هاي الصدمة هاي!!)	What a shock!	Expressing surprise or disbelief	Quantity (informativeness)	Direct exclamation; clear meaning.
25	Enta ween likayit hi al- klawat? (انت وين لكيت هي الكلاوات؟)	Cut the bullshit! Dude! Stop the lying!	Calling out lies or nonsense	Quality (truthfulness), Relation (relevance)	Challenges truthfulness, demands honesty.
26	Raqam arba'a help (رقم اربعة هيلب)	Number 4...HELP!	Requesting help urgently	Quantity (informativeness), Relation (relevance)	Direct plea for assistance; clear communication.
27	Kabid kabdi (كبد كبدي)	My liver	Term of endearment or emphasis	Manner (clarity)	Cultural expression; affectionate or emphatic.
28	Ani sakita w mutahmilah (اني ساكتة و متحمله)	I keep silent and go with it	To endure something quietly	Quality (truthfulness)	Honest admission of patience or suffering.

29	Shku maku? ween ma ween? (شكو ماكو؟ وين ما وين؟)	What's going on?	Asking about a troubling situation	Quantity (informativeness)	Direct inquiry, expecting detailed response.
30	Mughutayn (مضغوطين)	They are jealous	Explaining others' negative feelings	Quality (truthfulness)	Clear explanation of others' emotions.
31	Hay shbeek ya'maood? (هاي شبيك يمعود؟)	What's wrong with you?	Expressing concern or surprise	Quantity (informativeness), Relation (relevance)	Direct question showing care or confusion.
32	Habib qalbi al-ghali? (حبيب قلبي الغالي؟)	My beloved! My dearest!	Greeting or affectionate expression	Quality (truthfulness)	Warm and sincere address.
33	Shbeek yool! (اشبيك يول)	What's wrong with you?	Political context exclamation	Relation (relevance), Manner (clarity)	Used to criticize or question behavior indirectly.
34	Ilak wana (الك ونة)	You make an echo!	Showing likeness or agreement	Relation (relevance)	Implies reflection or imitation in conversation.
35	Abji teen (ابجي طين)	I'd cry mud	Expressing sarcasm or exaggeration	Manner (clarity)	Figurative speech expressing disbelief or mock sadness.
36	Shuftak Samir (شفتك سمير)	I catch you Sameer!	Accusing someone caught red-handed	Quality (truthfulness)	Direct accusation; clear and confrontational.
37	Ghayr ani ma haji! (غير! اني ماحجي)	I would not say a word!	Expressing bragging or silence	Quantity (informativeness)	Suggests knowing more but choosing silence.
38	Ajeena nashufkum (اجينا نشوفكم)	We come to see you	Showing importance of a visit	Quality (truthfulness)	Clear, polite statement of intention.
39	Ghali w ghali (غالي وغالي)	My dearest	Term of affection	Quality (truthfulness)	Sincere expression of endearment.
40	La ya'l-kaba! (لا بالكعبة)	No! For Kabba's sake.	Exclamation of surprise or denial	Quantity (informativeness)	Strong negative expression.
41	Yimmi (ييمي)	Leave it to me!	Indicating control or action	Quantity (informativeness)	Clear, confident statement.
42	Leesh yarabi leesh! (ليش يربي ليش)	Why is it God!	Complaint or exclamation	Quantity (informativeness)	Expresses frustration or disbelief.
43	Dhayil (ذيل)	A tail	Insult for a traitor	Quality (truthfulness), Manner (politeness)	Strong negative label, may violate politeness maxims.
44	Dhali (ضلي)	My ribs (dearest friend)	Expression of close friendship	Quality (truthfulness)	Affectionate term.



45	Al-dhil' al-minchala (الضلع المينشلع)	Ribs that won't move	Close friend who is steadfast	Quality (truthfulness)	Term showing loyalty and permanence.
46	Throwback (ثروباك)	Throwback	Reference to past event or memory	Relation (relevance)	Clear use of English loanword with shared meaning.
47	Raj'uni (رجعوني)	Get me back!	Desire to return home	Quantity (informativeness)	Direct expression of longing.
48	Kharab sharafi itha baqa b'il-'Iraq (خرب شرفي اذا بقي بالعراق)	On my dignity if I stay in Iraq!	Complaint about life situation	Quality (truthfulness)	Strong emotional statement.
49	Mardnah al-tala'ib bas tji kawa (ماردنه الطلاب بس تجي كوة)	We don't ask for problem but it comes	Reluctant acceptance of trouble	Quality (truthfulness), Relation (relevance)	Honest expression of unwanted difficulties.
50	Shil ya tawil li 'umr shil (شيل ياطويل العمر شيل)	Carry on long-lived one!	To cheer someone up	Quantity (informativeness)	Encouragement phrase.
51	Warooh li abawiya (وروحه لابوية)	In my dad's soul	An oath or serious promise	Quality (truthfulness)	Strong expression of sincerity.
52	Dakt tubool al-harb ya Muhammad (دكت طبول الحرب يا محمد)	A call for war! Muhammad!	Starting a battle or conflict	Relation (relevance), Manner (clarity)	Figurative call for action.
53	Qalbi w gharda (قلبي و غرضه)	My heart and its belongings	Showing closeness	Quality (truthfulness)	Expression of deep affection.
54	Tashrini (تشريني)	A November guy	Participant in November 2019 protests	Relation (relevance)	Culturally specific label with political meaning.
55	Ya waja'! (يا وجعي)	My pain!	Expressing appreciation for beauty	Manner (clarity)	Figurative praise often used for art or music.
56	Wakhir min yimmi (وخر من يمي)	Stay away!	Showing that someone is upset	Quality (truthfulness)	Clear rejection or anger.
57	Khaw kulluli mawt (خو كلولي موت)	I would rather die	Extreme refusal	Quality (truthfulness), Manner (politeness)	Strong exaggeration to refuse something.
58	Hellow! Hay shnu hay! tara ghayr shaghlah hay! (هلووو! هاي شنو هاي! اترا غير شغلة هاي)	Hello! What is going on!	Expressing astonishment	Quantity (informativeness)	Clear, direct exclamation.
59	'Awda w sab' 'awdat (! عوذة وسبع عوذات)	Talisman and seven talismans	Asking for protection	Quality (truthfulness)	Cultural expression of prayer.
60	Habibi wallah (حبيبي والله)	My love!	Showing pleasure with someone	Quality (truthfulness)	Sincere affectionate phrase.

61	Wiak li al-sirki ( وياك للسركي )	With you to door lock	Showing closeness or loyalty	Quality (truthfulness)	Expression of strong support.
62	Al-suqe'a (الصقيعة)	A kind, gentle person	Insult meaning the opposite	Quality (truthfulness), Manner (politeness)	Irony or sarcasm used as insult.
63	Tash (تطش)	Becomes trendy	Talking about trends	Relation (relevance)	Informal, clear meaning.
64	La brooh abook la ( لا بروح ابوك لا )	Don't for your dad's soul sake!	To stop someone from doing something	Quality (truthfulness), Manner (politeness)	Strong plea or warning.
65	Al-maydifa shiswoolah (المایدفع شیسووله)	What would you do for those who won't pay?	Asking about punishment	Relation (relevance), Quantity (informativeness)	Inquiry expecting an answer or opinion.
66	Rah ilak kalima lil- tarikh (راح الك كلمة للتاريخ)	I say a word for the history to record!	Saying something important or true	Quality (truthfulness)	Statement of significance or truth.
67	Jisr li al-sha'ab ( جسر للشعب )	A bridge for people	Serving others	Relation (relevance)	Metaphor for connecting or helping.
68	Halal zalaal (حلال زلال)	Halal- EGG!	Expressing something is free or pure	Quality (truthfulness)	Clear positive judgment.
69	Kumah (كومة)	Too much!	Talking about quantity	Quantity (informativeness)	Clear, straightforward.
70	Shkayt al-fanila ( شكيت الفانيلة )	Ripped off the shirt	Ending a fight	Relation (relevance), Manner (clarity)	Idiomatic expression for resolving conflict.
71	Za'am ana Hulu ( زعم اني حلو )	I claim that I'm handsome	Bragging	Quality (truthfulness)	Self-praise, possibly ironic.
72	Illa taheen (الا طحين)	Turn you into flour	Expression of victory	Relation (relevance), Manner (clarity)	Figurative threat or triumph.
73	Birasa 60 hazz ( براسه 60 حظ )	He has 60 lucks	Saying someone is very lucky	Quantity (informativeness)	Exaggeration for emphasis.
74	Naskut w al-sikta awwalan ( نسكت والسكتة اولا )	It is better to keep silent	When nothing works right	Quantity (informativeness)	Advice to stay quiet in frustration.