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Exaggeration in Some Selected Conversations in Iraqi Society: A Pragmatic Study

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Abstract

The current study deals with the term exaggeration from a pragmatic perspective through analyzing selected conversation existed in Iraqi conversations. Thus, the concept of exaggeration, or hyperbole, which is a popular oratorical strategy utilized to confirm feelings, heighten social connections or communicate comical aspect. Furthermore, align with speech act theory and Gricean's maxims, this study explores how exaggeration expression functions in Iraqi Arabic society. Moreover, the present study inspects the types of exaggeration, along with their pragmatic functions, and how they impact Iraqi sociocultural conventions. Likewise, data are gathered from factual conversations occurred in Iraqi society in their daily communication, analyzed through pragmatic perspectives.

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1. Introduction

Exaggeration, as Aristotle (1976: 165) ^[3] suggested, is a representation of something in an exaggerated manner to make it more observable. It is a matter of saying something via the restrictions of truth. Regarding the aims of the current research, the researcher will investigate the exaggeration phenomenon pragmatically in Iraqi society. Exaggerations, are frequently utilized in Iraqi Arabic to convey emotions and feelings, humor and social accord. Furthermore, exaggerations reflect the expressive nature of Iraqi people in their daily communication. Thus, the term exaggeration is considered a linguistic device employed to convey statements that are not precisely true although are intended to concentrate on a point or convey powerful emotions. In Iraqi society, like many others, exaggerated expressions can be seen very often in daily conversations, stimulating communication. They add layers of intended meaning beyond the factual interpretation. Hence, pragmatic studies on exaggerations are restricted, exclusively in Iraqi Arabic society.

1.1 Problem of the study

The current study is committed to examine the concept of exaggeration in Iraqi society, the types and the functions of exaggeration from pragmatic lens. Hence, few previous studies concentrate on Iraqi Arabic pragmatics, particularly on hyperbolic(exaggeration) expressions in Iraqi daily interactions. Thus, the current research sheds the light on comprehending how exaggeration functions within the socio-cultural contexts of Iraq from pragmatic perspectives.

1.2 Questions of the study

- How is exaggeration utilized in Iraqi people conversations?
- What are the pragmatic functions does exaggeration serve in Iraqi Arabic society?
- What are the main types of exaggerations in Iraqi society?
- How does exaggeration indicate Iraqi society sociocultural values?

1.3 Hypotheses of the study

- The nature of Iraqi people tends to exaggerate in every interaction.
- Exaggerated expressions are employed directly and indirectly by people to serve their different purposes and goals.
- Many various functions can be achieved beyond exaggerated expressions as compliment, humor and so forth.

1.4 Aims of the study

- Identifying the main types of exaggeration utilized in Iraqi conversation.
- Studying the pragmatic functions that exaggeration can serve in Iraqi Arabic.
- Exploring how exaggeration does reflect Iraqi cultural and social conventions and norms.

1.5 procedures of the study

The following methodology will be implemented in this research. First, presenting a theoretical background about the main topic which is exaggeration. Furthermore, reviewing the nature, types, functions of the main concept of exaggeration. In addition, providing theories and approaches related to the main topic. Talking about suitable model of data analysis. Thus, the study adopts a qualitative analysis of conversations among Iraqi individuals from diverse ages and backgrounds. Conversations were chosen based on their rapport to widespread concerns as family and social gatherings. The analysis concentrates on identifying examples of exaggeration, categorizing them, and interpreting their pragmatic purposes.

1.6 Limits of the study

The current study is clearly restricted to examine the concept of exaggeration in Iraqi Arabic in pragmatics approach and may not be popularized to other dialects or languages .

2. Review of Literature

2.1 The Concept of Exaggeration

From various references, it is observed that both of exaggeration and hyperbole terms are used interchangeably. However, Cruse (2006: 80) explains that exaggeration is a figure of speech including conscious exaggeration for rhetorical influence, to make effect or to attract attention. He (ibid) adds that exaggeration can be either negative or positive. If someone says, for example, *she bolted out like a rocket when she heard you were here* that indicates a (relatively) high rate of action, whereas *the traffic was barely moving forward exaggerates* the opposite. In neither case is the expression meant to be deceptive nor does it intend a literal truth. Other instances are as follows:

-They never stop laughing.

Bussmann (1999:524), as a scholar, mentions that snail's speed, dead tired, heart of steel are instances of an exaggerated description utilized to evoke feelings of alienation, revaluation, or any other sort of emotional reaction. On this occasion, Leech (1983:146) demonstrates that exaggeration is a familiar characteristic of daily language communication. It has a significant functional part which is that of designating, comprehending, and estimating a knowledge.

Furthermore, Grant and Sinclair (2007: 11) state that exaggeration happens when a fact or a piece of information is deviated in some way-stretching the truth. People are often guilty of exaggeration in their day- to-day lives. For instance, football supporters often argue that their team is the best in the land when in fact they are situated halfway up the league table.

In this connection, Allot (2010: 88-89) argues that exaggeration is a figurative speech act, it is also called as overstatement, in which a declaimer describes a more fragile sense than his real words convey in themselves. Instinctively, this is a very widespread figurative speech. For instance, one might say that *'I am starving'* when he or she indicates that they are simply rather hungry.

Relevance theorists have recently examined exaggeration as part of a continuum from rigorous and literal use through wide use to metaphor, (ibid).

On the other hand, Van Dijk (2006: 73) claims that semantic rhetorical techniques which is implied for extremely exaggerating, intensifying and overstating sense in order to boost effect or draw attention.

Gibbs (1999:17), in his turn, affirms that something is represented as indicating a greater emphasis than the literal truth is considered as extravagant or excessive exaggeration. To conclude, Claridge (2011: 6) summarizes that the term exaggeration is everyday terms with no obvious affiliation to any domain or use.

2.2 Exaggeration and Searle's speech acts theory

As stated by Huang (2006:291) "speech acts theory is the uttering of a sentence is, or is of an action within the framework of social institutions and conventions. Put in slogan form, saying is (part of) doing, or words are (part of) deeds." Simply, means doing many functions at once and achieving the intentions of the speakers. thus, exaggeration is a speech act since it conveyed the speaker attitudes and emotions. It is an expressive speech act. Consequently, Searle (1975) classifies speech acts into five types which are representative means assertions and claims, commissive (promises and inviting), expressive (thanking, condolences), directive (requesting, warning), and declaration (marrying). As a result, performing the previous acts can be effective just under specific conditions (felicity conditions). several different illocutionary acts can often be served through exaggeration such as:

- a. Asserting: for instance, "she could eat a horse!" she is declaring her hunger but in an exaggerated way.
- b. Complaining: Saying, "This heat is choking me!" is an exaggerated complaint, expressing discomfort.
- c. Complimenting: An exaggerated compliment as, "You look like a million dollar! " Furthermore, conveying surprise or fun as

I haven't seen you in a century! Thus, all kinds of exaggerated declarations show an effect on the receiver and listener like making them feel happy, laugh and get the emotions of the speakers more intensely.

2.3 Exaggeration and the Cooperative principles of Grice

Grice's theory of implicature is deemed as one of the most crucial contributions to pragmatics which contributes to the comprehension of language. Furthermore, Grice (in Wijana, 2003) demonstrates that participants in any conversation requires to comply with four maxims. These maxims are

quantity, quality, relevance, and manner. These rules are called conversational maxims as explained briefly as follows: Quantity maxim requires participants to be as informative as is required for the functions of exchanging; and not to be more informative than is required. Hence, exaggeration often shows flouting for this maxim by giving excessive information than is true or essential.

Quality maxim requires participants to be truthful, prevent them from saying things that are inaccurate or absence of sufficient proof about the statement. Thus, this maxim may be flouted since the speaker being not exactly sure or lack proof.

Relevance maxim demands participants to be relevant to the main point of speech (Wijana, 2003: 58).

Manner maxim demands participants to be brief, direct not vague, and well ordered (Wijana, 2003).

Thus, align with the main topic, Grice (1975: 159-160) mentions that the noteworthy characteristic exaggerated expressions are that these expressions are clearly false, since they visibly flout the quality maxim which requires to be truthful and sufficient proof. Ultimately, the current research will show how exaggerated expressions in the data of the study violate these maxims.

2.4 Types of Exaggeration

There are different types of exaggeration which are illustrated as follows:

2.4.1 Hyperbole

Claridge (2011: 36) states that hyperbole is actually a phenomenon of semantic and pragmatic in nature. It can be interpreted either by selecting one of the main senses of a polysemous statement based on context-induced selection or by entirely depending on the context to draw conclusions. He (ibid: 40) adds that hyperbole can be classified into two types where the first is basic and the second is combined.

Additionally, hyperbole permits us to say more than is strictly suitable to the expectations set by the subject matter, the speaker and the situation. This implies that it must be qualified by a statement about the cognitive worth of hyperbole. Hyperbole does not simply say the something more, it does so for a purpose. It is an exaggeration on the side of truth, (Webb, 1991: 88). Moreover, McCarthy & Carter (2004) demonstrate that hyperbole is a conscious exaggeration for result, not denoted to be got exactly.

2.4.2 Irony

Irony, according to Allot (2010: 105), is a figure of speech in which the speaker indicates the converse of what their words suggest. One irony, however, does not require this criterion, nor is it sufficient. For instance, someone would say 'Look! That car hasn't got a broken five window, in an attempt to ironically call attention to a car with a shattered window. This statement would not, intuitively, be ironic (at least in most situations).

Additionally, there are clear instances of irony in which the sarcastic indication does not contradict the meaning of the sentence. Ironic understatement is familiar, but when the speaker uses it, they typically indicate something stronger rather than the reverse of what their facial expressions convey. When someone is asked how a really bad movie was, for instance they might respond, 'I've occasionally enjoyed some films more.' She or he does not imply that they have never appreciated a movie more, but rather they have rarely

ever enjoyed one less, (ibid: 106).

2.4.3 Metaphor

Metaphors are concepts, ideas, models, and images from one domain (the source domain) that are derived from the description of things in another domain (the target domain). According to Löbner (2002: 50) Metaphor can generate a new concept in the target domain that is exactly the same as the source's original notion.

Consequently, one of the most prevalent and extensively utilized parts of figurative language is metaphor. This type of comparison is implicit and occurs when two concepts are compared based on similarities or likenesses in their features, qualities or attributes. Moreover, it is a figure of speech in which a word or phrase is typically employed to refer to one kind of activity or thing and then extended to another, (Matthews, 2003:224).

2.4.4 Smile

Black (2008: 82) claims that the word smile is a figure of speech. In contrast to literal language, this is an example of figurative language. It makes a comparison between two things. Typically, the terms *as* or *like* are used to introduce smiles, such as:

- She was as sly as a fox.
- He eats like a horse.

According to him (ibid) a figurative language uses words to compare concepts to create mental images. These comparisons help the reader to be able to visualize the person, place, location or objects being described. The purpose of smile is to draw attention to a particular aspect that allows authors and writers to add interest entertainment, and color to their writing because they frequently connect seemingly unrelated topics. For instance:

- The kids ran like a pack of wild animals around the playground.

2.4.5 Rhetorical Question

Richard and Schmidt (2010: 500) state that rhetorical questions are strong statements that resemble questions in shape but do not foretell an answer. For instance, "*What difference does it make?*" could serve as a synonym for the statement, "*It makes no difference*". Accordingly, Kroeger (2019: 186) contends that a rhetorical question is not meant to be sincere request for information, even when it contains an interrogative sentence form.

Furthermore, Cuddon (2013: 606) notes that a rhetorical question is basically a question that does not anticipate a response or to which a response is essentially self-evident. It is frequently employed in public speaking, particularly when the speaker is attempting to raise the emotional stakes, and is mostly utilized for stylistic impact.

He (ibid: 607) adds that two kinds of rhetorical question can be distinguished that are:

- (a) A string of questions asked quickly one after the other for emphasis (e.g. 'Can we make it? If so, will it work? Where can we advertise it? Where can we advertise it at a low cost?')
- (b) A question that is difficult to answer and that is posed to oneself or another person and conveys amazement, surprise or rage.

Additionally, the illocutionary force of an assertion of the

opposite polarity from what is explicitly asked is present in rhetorical questions. That is, the illocutionary force of a negative assertion is possessed by a rhetorical positive question, while the illocutionary force of a positive assertion is possessed by a rhetorical negative question (Black, 2006:26).

3. Functions of Exaggeration

Any form of exaggeration, including overstatement or hyperbole, serves the purpose of emphasizing and stressing a certain concept, action, attribute or emotion. Writers might depict an action or a feature in a spectacular and elevated manner by using exaggeration. They occasionally also employ it cynically and sarcastically to add humor to their writing. Moreover, poets employ it in poetry by including images, similes and metaphors, (Internet, No.1). Hence, hyperbole is utilized to serve the function of emphasis to extra focus on a feeling or attitude for instance, she is so starving she could eat an elephant. Besides, exaggeration (hyperbole) might be served to the function of humor for the purpose of entertaining or amusing. Furthermore, for dramatic result, for elevating the emotional effect such as I am just about to die of awkwardness McCarthy & Carter (2004). Furthermore, Cano Mora (2006: 265), as a scholar, points out that a lot of hyperbolic language is used to both commend or condemn someone or something, as well as to express dissatisfaction, criticism, and attacks. Hence, there is exaggerated Compliments or Insults, this type of exaggeration is utilized on one hand for flattery as it enhances the social connection or hold favors such as my friend is the prettiest girl I have ever met. On the other hand, to criticize shortcoming indirectly (Brown & Levinson, 1987). Besides, Claridge (2011: 209) assumes that numerous of hyperbolic statements include some ambiguity. Exaggerated usage of terms like 'age' or 'load' or 'million' does not indicate a precise amount. It is possible for the speaker to take advantage of this ambiguity. On this occasion, Roberts and Kreuz (1994: 160) affirm that a closer look explicates that the most frequent functions of exaggeration is to clarify, to concentrate, and to be humorous. Moreover, Corbett (1989:109) assumes that exaggeration is used for certain impact, rhetorical effect, and heightened impact or for influence in style. For instance, in storytelling to make them remarkable and to highlight the moral lessons in narratives. This type called exaggerated Narrative (Norrick, 2004). Since, exaggeration is a rhetorical device or figure of speech where statements are overstated for emphasis or effect. Here are some functions that it might be served such as overstatement by focusing on many crucial situations (Gibbs, 1994) as it was the most crucial decision in my entire life. On the contrary, Colston & O'Brien (2000) mention that it might be utilized for understatement to ironize or downplay the importance of something. Moreover, exaggerated comparison is used to compare between things to make them more remarkable and authentic. Finally, along the exaggeration types, exaggerated metaphor is used to convey striking image as in time flies at frightening speed. Moreover, Exaggerated Simile is utilized to make comparison clearer and more realistic such as time is like a sword.

To sum up, Leech (1969:170) concludes that the phenomenon of exaggeration is typically used in eulogy. In everyday speech, it represents antithetical postures, and tends to go with contrasting philosophical perspectives such as optimism and idealism. He (ibid) adds that exaggeration can be used by

poets as a means of celebrating human ideas, for example, ideals of love, of religion, or of worldly power.

4. Data Analysis

4.1 Introduction

The current section will highlight on the analysis of pragmatic exaggeration in three selected conversations existed Iraqi society. These conversations involve condolence expressions. Condolences, as suggested by (Searle, 1979: 15), are usually concerned with the expressive class. The purpose of the expressives is to convey the speaker's psychological opinion expressed in the sincerity condition regarding a situation mentioned in the propositional content.

In this context, Cruse (2006: 175) affirms that condolences are inherently polite based on the sympathy principle. He (ibid) explains that unpleasant and negative emotions should be minimized if they must be communicated. The following instances show that someone was in an accident, due to carelessness:

- Serves you right! (impolitely)
- These incidents occur (even more polite and civil)

4.2 Analysis of Data Collection

Arabic in general and Iraqi Arabic in particular is full of expressions that convey condolences when individuals console each other in sorrowful occasions. As a result, Iraqi Arabic has boundless collection of linguistic and social expressions which involve a power in conveying the intended meaning. Generally, Iraqi people use language as an instrument of interaction with others in such a way that is appropriate to the cultural values and standards. In a nutshell, in Iraqi Arabic, expressions of condolences are often manifested in profound moving and societal variation, communicating sympathy, esteem and unity are resulted by assimilating exaggeration as a rhetorical device. Nevertheless, below are three conversations of Iraqi dialect expressions in condolences, analyzed according to Searle's Theory of Speech Acts, Grice's Maxims, types and functions of exaggerations.

Conversation (1)

The first conversation is associated with a man who also lost his brother Hussam. Hussam died in a car accident. People came to his house for the purpose of consolation him. His friends were there and they began to comfort him saying:

- Ahmed: " لا حول ولا قوة الا بالله العلي العظيم " there is no power or strength but through the help of Allah the highest the great." It is a hyperbolic expression as well a religious one. This expression overstates the helplessness and reliance of human on Allah by profoundly admitting that there is no power and movement exists excluding Allah. Ensuring the complete dependence on divine intervention. The second part of the phrase " العلي العظيم " serves as Allah's almightiness. The whole phrase functions to express the capitulating to Allah's will, providing spiritual ease by ensuring that almighty and capability only exist from Allah which reduces desperation and anxiety. The expression is a directive and expressive speech act at the same time. Thus, directive, as it completely requiring divine assistance. It is a plea for Allah's supporting. The phrase conveys the speakers' modesty and submission to

Allah's will, expressing their feelings of dependence and trust. Align with Grice's maxims, the expression is concise but with a profound meaning, it conveys enough information without unneeded elaboration so the maxim of quantity is followed. It is a genuine expression within religious and cultural context. It reflects the trustworthy emotions about Allah's omnipotence. Thus, the quality maxim is maintained. Finally, the relation and manner maxims are also followed as the phrase is highly related to the context of hardship and loss. As well, it is clear and explicit.

- Haider: *انا لله وانا اليه راجعون* "we belong to Allah and to him we return." The current expression serves the emotional and cultural type of exaggeration as it overemphasizes that the life is impermanent, highlighting the significance of the inevitability return to Allah. It is commonly utilized in the context of loss and hardship. Ensuring the ultimate consent to Allah's decree. The expression is uttered to console the bereaved, strengthen their cultural and religious values of consent and forbearance. Furthermore, the phrase serves as an expressive speech act as it conveys the consent and endurance to Allah's decree. Expressing the speakers' emotions and faith. On the other hand, it is a commissive speech act since the speakers' commit themselves to accepting God's will and return to him. Along with Grice's maxims, the expression is a brief with a deep message. It conveys the required information no less no more, that means the quantity maxim is achieved. According to the second maxim, the phrase is sincere as it conveys the users' genuine beliefs of Allah omnipotence. The relation and manner maxims are both verified as the expression is extremely pertinent to the situation of hardship and calamity. It is also understandable and direct since the phrase is effectively conveying the cultural and religious message between the speakers and listeners.
- Muneer: *ان شاء الله خاتمة الاحزان* "Inshaa Allah, this will be the end of your sorrows." It is an emotional hyperbole hoping for the loss would be the last. The expression falls under the group of expressive speech acts as expressing the speakers' sympathies and attitudes for the purpose of fostering toward the bereaved. As a result, the speaker tends to comfort the bereaved and offer a wish of consolation, tranquilizing and reassuring the grieving person. The utterance is hyperbolic emotional and religious exaggerated type. According to cooperative principles, the speaker conveys extra unnecessary information by wishing the termination of all future sadness. Consequently, this utterance seems exaggerated. Quality maxim is violated as the speaker cannot promise or warrant the end of sadness in the future. As well, it is not completely true although it is a hopeful exaggeration for the purpose of consolation. Additionally, the manner and relation maxims are proved as the utterance is clear and conventional in deep mourning, as well it is extremely relevant to the emotional situation.

Conversation (2)

The second conversation is happened to a woman who had lost her little son who was a junior (third year) medical student and a delivery man at the same time, part-time delivery man, who has passed away in a horrific car accident.

Hence, many people including me have come to her house for consolation purpose in order to be with her through thick and thin, comforting her for her painful loss of her little son. Extremely big groups of women came to her house, her sisters, friends, relatives, neighbors, even strangers to comfort her saying with crying:

- *"ربنا يصبركم ويعوضكم خيرا"* may Allah grant you patience and compensate you with goodness. The phrase is commonly uttered to indicate empathy and wish for godly reparation for their deprivation. The utterance is a hyperbolic in a figurative style rather than literally stating as it doesn't imply direct involvement but instead overstated expression of support and care. It ensures the deep emotional commitment of the speaker toward the bereaved which very often common in Arabic speaking and Islamic solace. When it comes to analyze the phrase according to Searle's speech acts, it is obviously an expressive speech act as the primary intention of the speakers is to express the emotions and genuine feelings in a sentimental appeal. Pragmatically speaking the exaggerated phrase is said for the purpose of comforting the bereaved as it refers to spiritual support, offering psychological reassurance to the recipient. The utterance conveys totally the necessary information to conduct sympathy and care without overwhelming the recipient with excessive detailed that is lead to the achieving of quantity maxim. The speaker violates the literal point of truthfulness but within shared religious and cultural conventions it understood that the truth is figurative to provide comfort and support. The utterance is highly related to the context of pain and suffering. Finally, it is not obscure but rather explicit with conventional structure.
- *"الله يساعد قلبك ع هالمصيبة"* may Allah help your heart through this tragedy.". the phrase is a hyperbolic as rhetorical device as it metaphorically addresses the bereaved heart as they need a divine support. Asking for emotional one not physical by " may he grant you patience" the phrase is an expressive speech act. The speaker expresses his attitudes, inner feelings and harmony to the loss of the woman. The hyperbolic nature of Arabic Islamic cultural expressions is common to express condolences although is not meant to be understood literally yet overstated to confirm the depth of care and consideration on divine assistance in the face of hardship. Furthermore, analyzing the phrase according to exaggeration types, obviously, it is a hyperbolic and an emotional exaggeration. It serves as sympathy and strengthen an emotional bond between them. The aim beyond the utterance is expressing console and sympathy through a shared communal and religious framework. Applied to Grice's maxims, the phrase is brief and precise, and it is essential to inform the bereaved no less no more, the phrase followed the quantity maxim. Apparently, the utterance flouts the maxim when it understood according to literal meaning, but since it is a figurative language that is acceptable in religious condolences. Hence, the phrase is uttered for the purpose of sincere condolences to the bereaved, as a result the quality maxim is verified. Moreover, the exaggerated expression is directly pertinent emotional vibes and explicit, thus, the manner and relation maxims are achieved.

- **"فقدنا عمود البيت"** we have lost the pillar of the house. The metaphor here is used to extra highlight the importance of the deceased's role and love. The exaggerated expression serves as an expressive speech act as it expresses the emotions of the speaker utilized to comfort the bereaved for the great hardship she has. Obviously, it is a metaphoric exaggeration since the deceased was likened to a pillar of the house. Along with analyzing the phrase according to Grice's maxims it obviously violating the quantity maxim as overstating the dead's character. Although, it serves as an emotional and moving support and assistance to the dead's family. Furthermore, it is steaming from real feelings and emotions so it is a genuine expression and concise at the same time, that is lead to the quantity and quality maxims are followed. As well, the manner maxim is achieved due to the clarity aspect of the phrase. The whole of the consolations is pertinent to the situations of loss and calamity. Hence, the relation maxim is maintained.

Conversation (3)

The last current conversation talks about a woman who lost her husband. She said that she felt as if her life was finished. Besides, her friend Asmaa comforted her saying **"الله يعينك"** "May Allah strengthens you". Her neighbor Samira also console her mentioning **"البقية بحياتك"** "the deceased will continue to live through you". Others said that **"الله يرحمه"** **"ويغفر له ويسكنه فسيح جناته"** "May God have mercy on him, forgive him, and grant him a place in Paradise. In other words, it is a religious expression said to hope a religious comfort to the deceased's spirit in hereafter life.

"الله يجعل مثواه الجنة" "Allah make his grave as a paradise". Such religious expressions are said to the purpose of comforting the family as well as they are served as societal and religious aspects to ease the issue. As a result, they are expressive speech acts since the speakers express their emotions and attitudes of sadness to console others. They adhere to the maxim of quality. The utterances are sincere so the quantity maxim is followed. They are profoundly relevant to the sentimental context of deep mourning. Additionally, they are explicit not vague. Thus, the maxims of manner and relation are maintained.

"عظم الله أجركم وأحسن عزاءكم" "May Allah magnify your reward and make your consolation better". his is a traditional formal expression highlights the cultural value of patience and divine reward **"عظم الله أجوركم"** "May Allah increase your reward". It also used as societal value to comfort others in their situation. This utterance is intended to convey the sympathy and boost the spiritual reward for the grieved person. Hence, this is hyperbolic expression as it highlights the crucially of their prayer and profound sadness for the bereaved and they deserved the utmost tranquility. It is cultural hyperbolic utterance as it is commonly utilized in Arabic speaking and Islamic contexts as a tool of solace and that divine compensation will be greater than worldly measures. In addition, this type of exaggerated expression elevates and foster the societal empathy and appreciation toward the sufferer making them feeling valued and esteemed. Pragmatically speaking, specifically Searle's speech acts, the current utterance is an expressive as the speaker intends to experience comfort and emotional support to the sufferer. The hyperbolic is a tool to produce a sense of hope and solace although it may not truly resolve the sentimental pain. In terms of Grice's maxims, the phrase is

concise yet with profound message. The quality maxim is flouted as no one can entirely guarantees the compensation by magnified compensation still it is acceptable within the religious domain of consolation. The phrase is totally pertinent to the bereavement context. Finally, it is conventional in its use although exaggerated phrase as well it is explicit.

5. Results

The researcher notices the following important points:

1. Broadly speaking, Iraqi society grants great significance to their social relations. Iraqi people maintain these relationships through standing next to each other in both happiness and sadness occasions.
2. Condolence expressions in Iraqi Arabic can be implied the cultural and religious background of their speakers. Furthermore, Iraqi society views death as a turnover from "el-dunya" a trial life to "el-akhira" the real life. This interpretation is obvious through the excessive usage of the words, such as, **"الله"** (God), **"رحمة"** (mercy), **"الجنة"** (paradise).
3. Additionally, condolence expressions actually convey Islamic notions. The word "Allah" usually exists in the beginning of praying expressions to emphasize that Allah is the only one who has the ability to accept invocations and make them happen. In other words, people use the word Allah in order to decrease the amount of distress and sadness that individuals feel.

Finally, people usually show condolences to the bereaved individuals in order to offer their support and solidarity. Therefore, these expressions are restricted by both culture and religion.

6. Discussion

Navigating the difficulties of social interactions, where straightforward speech might be considered impolite or too rough is powerfully inserted in the societal and popular fabric of communication through exaggeration which is not merely linguistic flair in Iraqi Arabic conversations associating with the broader Middle Eastern communicative style where circuitous and courtesy are appraised. Moreover, expressive and emotive characteristics are publically known in the nature of Iraqi Arabic people, making exaggeration expressions regular and usual traits in their daily conversations .

The use of exaggeration in Iraqi society highlights the interplay between language and culture. It reflects the values and norms of the community, where expressing emotions vividly is often appreciated. Additionally, the study indicates that exaggeration can serve as a social tool, fostering connections among individuals through shared laughter and relatable experiences.

7. Conclusion

The current study highlights the crucial role that exaggeration plays as a pragmatic means in Iraqi society conversations. Thus, it emphasizes how people utter exaggeration expressions and communication various intended messages. Generally speaking, Iraqi people are pretty known as emotives and expressives in their nature. Additionally, they exaggerate in different contexts for various purposes in their daily communication. Finally, exaggeration among Iraqis is considered a cultural and societal trait that conducts

politeness and respect when dealing with others.

In the light of the current study, the following points are observed

1. Both of exaggeration and hyperbole terms are used interchangeable.
2. Exaggeration is a figure of speech that includes purposeful exaggeration to enhance effect, draw attention or have a rhetorical impact. Exaggeration can be either negative or positive.
3. Regarding types of exaggeration, they can be:
 - Hyperbole is actually a phenomenon of semantic and pragmatic in nature. It can be interpreted either by selecting one of the prominent senses of a polysemous expression based on context, or by taking inferences entirely from the context.
 - Irony is a rhetorical device where the speaker indicates the opposite of what they are saying.
 - Metaphors are ideas, notions, models and images from one domain, the source domain, are derived from the way of describing things in another domain, the target domain.
 - Smile is a rhetorical device. It is an example of metaphorical language, as opposed to literal language.
 - Rhetorical question is not meant to be sincere request for information, but it does contain an interrogative statement.
4. As far as functions of exaggeration are concerned, it is used to clarify, to concentrate, and to be humorous. Exaggeration can be also used by poets as a means of celebrating human ideas, for example, ideals of love, of religion, or of worldly power.
5. In terms of data analysis, it is concluded that condolences are inherently polite where Iraqi society grants great significance to their social relations. In addition, Iraqi people maintain these relationships through standing next to each other in both happiness and sadness occasions.

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