A Genre Analysis of "Attwa", the Reconciliation Instruments in Arabic Language

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Abstract

The present study investigates the generic structure of "Attwa", the reconciliation instrument in Arabic language, specifically within Jordanian society. The data for this study consists of ten instances of Attwa from 2017 to 2022. (Bhatia, 2004) notion of genre is considered in this study. The study revealed how each component of the text contributes to the overall communicative function of conveying gratitude and thankfulness. Furthermore, the study also emphasizes the need for qualitative and quantitative research that delves deeply into analyzing the content of Arab reconciliation instruments. Additionally, this research should be extended to other disciplines in Arabic studies and to other languages in order to compare and contrast how peace building is expressed.

Keywords: Attwa, closing, genre analysis, gratitude, peace building, reconciliation instrument.

تحليل نوعي لـــ "العطوة" (وثائق الصلح بالعربية)

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الملخص

تهدف هذه الدراسة لتحليل البنية العامة لـــ "العطوة" (وثائق الصلح باللغة العربية) وتحديداً في المجتمع الأردني. بيانات الدراسة جمعت من عشر خواتيم من "العطوات" والتي نشرت في الفترة ما بين 2017–2022. تبنت الدراسة طريقة Bhatia (2004) التحيل النوعي. نتائج الدراسة اظهرت كيف يساهم كل عنصر من مكونات النص في عملية التواصل اللغوي للتعبير عن الامتنان والشكر. كما أوضحت الدراسة الحاجة إلى بحث نوعي وكمي يتعمق في تحليل محتوى أدوات المصالحة العربية. اوصت الدراسة بضرورة التوسع في مضمون البحث ليشمل مجالات في اللغة العربية ولغات أخرى لمقارنة كيفية التعبير عن تحقيق المصالحة.

الكلمات المفتاحية: الامتنان، التحليل النوعي، الخاتمة، العطوة، تحقيق السلام، وثيقة صلح.

Introduction

Tribal customs have played a vital role in preventing bloodshed in cases of murder, or in finding resolutions to social problems that seem insurmountable to all parties involved. Jordanian clans have steadfastly upheld these customs and traditions, passed down through generations from their fathers and grandfathers. The tribal judiciary in Jordan is renowned as one of the oldest customs inherited from ancient times, and it continues to function to this day. These customs replace discord with harmony and animosity with affection. It is widely recognized that Jordanian society is predominantly tribal, governed by a set of laws, customs, and traditions. The solutions arrived at through clan rules are accepted by all parties involved in a dispute. Jordanian society is rich with many customs and traditions passed down from one generation to the next, including the practice of tribal reconciliation, commonly known as Attwa. Attwa offers the victim's community an opportunity to demonstrate their adherence to Arab Islamic morals instilled in them from upbringing, thereby seeking to foster goodwill instead of animosity. It serves as a pause for the victim's family to engage with the offender's family, allowing them to address their concerns and settle the rights owed to them following the misdemeanor committed by one of their members, whether deliberately or inadvertently. The offender's family seeks the intervention of another clan to mediate and work towards a temporary truce. This aims to shield the aggressor and his relatives from the opposing party, enabling both sides to negotiate a resolution to their dispute.

The practice of Attwa exemplifies the finesse of tribal law in terms of facilitating reconciliation between individuals. It represents a distinct genre that illustrates the reciprocal relationship between language and society. The authors of these texts endeavor to create content that engages various audiences, offering materials, information, support, and advice. Genre analysis, as an examination of how language functions within a specific socio-cultural context, focuses on scrutinizing the textual and generic structural elements, as well as the socio-cultural interactive aspects that writers employ to establish and sustain a successful writer-reader relationship. These considerations are vital in the pursuit of resolving social disputes.

The study of (Elijah, 2018) indicates a divergence between theoretical and normative interpretations of reconciliation and the practical expectations in post-conflict scenarios. In this context, we present a conceptual framework that encompasses the diverse definitions of reconciliation, and subsequently operationalizes it to scrutinize responses from post-conflict populations. (Little, 2017) asserts that the linguistic elements included play a pivotal role in establishing rapport and facilitating a clear understanding of the concept. According to Little, the concept of reconciliation not only lacks self-explanation but also evolves specific connotations over time.

The study of (Rosoux, 2017) proposes a similar categorization of reconciliation into psycho-social, spiritual, and structural approaches. Rosoux defines reconciliation as the restoration of relationships between former adversaries. Attwa can be likened to forgiveness or the capacity to release resentment and apathetic behaviors towards the individual who caused harm, thus leading to more positive interactions over time (Enright, Freedman, & Rique, 1998). It also plays a crucial role in various stages of conflict resolution, serving as a revered document honored by all parties involved. Furthermore, Attwa embodies interpersonal forgiveness as it engages both the victim and perpetrator in the process of reconciliation.

The study of (Huja, 2015) asserts that clan norms for achieving reconciliation share striking similarities across Arab countries, particularly in the Levant region.

Statement of the Problem

To the best of the researcher's knowledge, Jordanian reconciliation instruments, which are documented agreements between clans and adversaries to settle disputes and rivalries, have not received attention from linguists. Attwa, with its conceptual framework, showcases a linguistic performance, employing figurative expressions, harnessing the power of words, and employing persuasive techniques. It also exemplifies the reciprocal influence of language on society and society on language. While previous researchers have explored various genres, this specific genre in Arabic has never been examined. Attwa has garnered limited attention in the research literature on Arabic reconciliation instruments. One possible reason for this oversight is the perception that this section, unlike the primary components of the reconciliation, does not form an instrumental construction within the rhetorical epistemology and stands somewhat apart from the established academic discourse. This may be due to the assumption that Attwa is solely restricted to the specific purpose of conflict resolution. The significance of this study lies in its pioneering exploration of this genre.

Objective of the study

This study aims to conduct a generic analysis of Attwa, the reconciliation instrument in Arabic language, focusing specifically on its application within Jordanian society, with a particular emphasis on the closings of these documents.

Additionally, the study endeavors to examine the generic characteristics exhibited in the chosen closings of Attwa and to identify the frequency of the various closing alternatives used in these documents.

Significance of the study

The research's significance stems from the fact that it is among the very first to study "Attwa". Such studies in this field are lacking, especially concerning reconciliation instruments in Jordan. Therefore, it will draw more attention to explore the generic features of these genres. This study will be a pioneering one for other researchers to follow in order to investigate other genres.

Questions of the study

This study aims to answer the following questions:

1. What are the component strategies that are employed in the Arabic reconciliation instrument "Attwa"?
2. What is the frequency of the closing options used in "Attwa"?

Corpus construction and procedures

The corpus of this study consists of the closings of ten reconciliation instruments "Attwa". The documents were published during the period from 2017 to 2022. The data consisted of the transcripts of ten all handwritten "Attwa". The collected documents were circulated on the social media including internet websites and facebook. All the Arabic texts are translated into English.

Theoretical framework and procedures of data analysis

The documents were analyzed within the framework of (Bhatia's, 2004). Then, the researcher attempts to elicit the functions of the constituent elements. (Bhatia's, 2004) notion of genre considers a genre text as a sociocultural practice. As the genre texts under analysis are produced and interpreted in relation to their cultural context. (Bhatia,1991) emphasizes that this type of text by itself is not a complete object possessing meaning on its own; it is to be regarded as an ongoing process of negotiation in the context of issues like social roles, group purposes, professional and organizational preferences and prerequisites, and even cultural constraints. The employment of Bhatia work will help in verifying the content of the texts better than other research methods as Bhatia work tends to follow the bottom- up approach rather than top- down processing. Bhatia's work generally contributes to removing ambiguity in the text and bringing the views closer to reach the desired content analysis. This will lead the writer of theses genres to be objective and accurate in choosing analytical procedures with integrating genre analysis. To elaborate the socio-cultural factors that give interpretations for these generic resources, Bhatia /Bottom-up processing can help in organizing the moves from one phase to another to compose a complete detailed image of the data. (Fairclough,1995) states that the centrality of the situational context is accomplished by looking at issues related to the place of production of the text and the socio-cultural factors that go into producing and interpreting it. (Swales, 1990) gives an extensive definition of the genre after studying it in various aspects, according to Swales a genre comprises a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community, and thereby constitute the rationale for the genre moves. Swales also points out that introductions can be troublesome to compose, and writers have duly experienced difficulties when writing their introductions.

Generic structural features of Arabic reconciliation instrument "Attwa"

The analysis of the generic structure of Arabic reconciliation instrument "Attwa" has shown four components: Opening, Introduction, Explanation and Closing. The individual components of the closing found in the corpora will be clarified with illustrative examples.

Closing 1

After discussing the unfortunate traffic accident that claimed the life of the late Mahmoud Kamal Abdel Rahim Abu Hadba by the driver Ammar Abdel Rahim Yousef Najib Al-Omari, the Abu Hadaba clan honored the dignified delegations by giving them a clan reconciliation in the language of their condition, Sheikh Abu Hussam Al-Zawahra, as the father of the late Mahmoud, his brothers and his cousins honored the delegations by releasing the driver, Ammar Al-Omari, and that is for the sake of God Almighty, and then to His Noble Messenger and the honorable delegations, and to His Majesty King Abdullah II, may God prolong his life .

وبعد التداول بخصوص حادث السير المؤسف الذي أودى بحياة المرحوم محمود عبد الرحيم كمال أبو هدبة من قبل السائق عمار عبد الرحيم يوسف نجيب العمري تكرمت عشيرة ابو هدبة على الجاهة الكريمة باعطائهم صلح عشائري بلسان حالهم

الشيخ ابو حسام الزواهرة كما تكرم والد المرحوم محمود وأشقائه وأبناء عمومته على الجاهة الكريمة باخلاء سبيل السائق عمار العمري وذلك اكراما لله تعالى ومن ثم لرسوله الكريم والجاهة الكريمة ولجلالة الملك عبد الله الثاني اطال الله بعمره.

In this closing, the writer emphasizes the forgiveness option state that all parties agree to renounce their tribal rights and unanimously agreed. A prestigious official position, as the discourse in the reconciliation document is often associated with phrases include that the reconciliation is done out of love and generosity for the great God, the Noble Messenger and His Majesty the King as in: for the sake of God Almighty, and his noble messenger and for His Majesty King Abdullah II may God prolong his life.

Closing 2

Al-Oma Clan generously gave a reconciliation confession for two months from its date.
It is renewed if necessary, while retaining the right to treat the injured and the necessary treatment for the sake of Allah and His Messenger, and then for His Majesty the King and the honorable delegations. The honorable delegation cannot but thank the al-Omari clan for their good reception and genuine Arab tolerance. God grants success.

وقد تكرمت عشيرة العمري باعطاء عطوة اعتراف لمدة شهرين من تاريخه وتجدد في حال لزم ذلك مع الاحتفاظ بحق علاج المصاب وما يلزم من امور علاجه اكراما لوجه الله ولرسوله ومن ثم لجلالة الملك والجاهة الكريمة. ولا يسع الجاهة الكريمة الا ان تشكر عشيرة العمري على حسن الاستقبال والتسامح العربي الاصيل ولا مانع من تكفيل السائق والله ولي التوفيق.

Thanking Component Options. This component contains expressions of gratitude and thank the clan for their favors The honorable cannot but thank the al-Omari clan for their warm welcome and genuine Arab tolerance.

Closing 3

The delegate cannot but extend its thanks and great gratitude to the whole al-Ubaidiya clans for their true Arab generosity, asking God Almighty to bless the deceased with the vastness of his mercy. (The perpetrator's family denounced this act and demanded his execution in the Official Gazette)

ولا يسع الجاهة إلا التقدم بجزيل الشكر وعظيم الامتنان الى عموم عشائر العبيدية على كرمهم العربي الاصيل سائلين الله عز وجل ان يتغمد الفقيد بواسع رحمته. (استنكار اهل الجاني لهذا الفعل والمطالبة باعدامه في الجريدة الرسمية).

This closing shows extended thanking option "The delegate cannot but extend its thanks and great gratitude to the general Al-Ubaidiya clans for their authentic Arab generosity" which is commonly used by Jordanians in reconciliation instrument Attwa.

Closing 4

Accordingly, it was agreed that the former deputy Sheikh Basil Musa Abdel Qader Al-Alawneh and his relatives would be a sponsor for the defense, and that the head of the delegation, His Eminence, Dr. Ahmed Al-Kofhi, would be a sponsor for the guardian fulfillment to loyalty. The Attwa was issued in accordance with tribal customs and traditions on 12/14/2016 on Wednesday, Rabi` al-Awwal 14 1438 Hijri.

وعليه تم الاتفاق على أن يكون النائب السابق الشيخ باسل موسى عبد القادر العلاونة وأقاربه راعياً للدفاع، وأن يكون رئيس الوفد سماحة د. أحمد الكوفي ، كفيلاً للوفاء. وصدرت العطوة وفقا للعادات والتقاليد القبلية بتاريخ 2016/12/14 يوم الأربعاء ربيع الأول 1438 هــ.

(Farghal, 2006) states that social honorifics are an integral part of phatic communication which main function is to smooth and enhance social relations among interactants. They are generally viewed as the encoding of social information in linguistic behavior and they may, consequently, be regarded as the clearest example of social meaning. In principle, social honorifics present themselves in human conversation in terms of power and solidarity; the more power the speaker holds the fewer social honorifics he employs, and vice versa. The honorifics and names as important categories in Arabic communication of politeness connected with names especially the final name that has a special function in the expression of politeness. Mentioning the first name will not always be used if the speaker wants to be polite. Another interesting observation is that the old prefer to be addressed with these titles than by their proper names ' samahat ' سماحة ' sa'adat'

سعادة 'alsayed' السيد. However, women, in general, will ever and never be addressed here since the situation is only confined to men only. This type of politeness expression appears in all types of "Attwa".

Closing 5

After deliberating about the accident, the al-Fraihat clan generously gave a clan Attwa for a month from this date without guarantying the driver except with the approval of the father of the late young. The delegations cannot but extend they're thanks to the northern clans in general and the Farihat in particular. Sponsor of Al-Dafa, Sheikh Ali Al-Farah Al-Fraiha.

وبعد التداول في الحادث تكرمت عشيرة الفريحات باعطاء عطوة عشائرية لمدة شهر من تاريخه وعدم تكفيل السائق الا بموافقة والد المرحوم ولا يسع الجاهة الا التقدم بالشكر لعشائر الشمال عامة والفريحات خاصة. كفيل الدفا الشيخ علي الفرح الفريحات.

To pave the way for giving thanks and gratitude, this closing begins with the verbalised option waba'ad altadowol (after deliberating) and the extended thanks option wala yasa aljaha alkarema e'la altaqadom bilshokr (the delegates cannot but extend its thanks and great gratitude). This clearly indicates that these honorifics are active components of Jordanians' sociolinguistic competence. It also implies that Jordanians are politeness-sensitive when they engage in day-to-day interaction. Most interestingly, they draw a key distinction between intimate and distant relational honorifics as they manifest themselves in kin terms and titles of address.

Closing 6

After that, the Subhi clan relinquished all their legal, judicial and clan rights for the sake of God Almighty and His Messenger, may God bless him and grant him peace, then to the redeemed king, and then to the honorable delegations.

وبعدها تتازلت عشيرة الصبحي عن كافة حقوقهم القانونية والقضائية والعشائرية اكراما لله عزوجل ورسوله صلى الله عليه وسلم ثم للملك المفدى ثم للجاهة الكريم.

A prestigious official position states that the reconciliation is done out of love and generosity for the great God, the Noble Messenger, His Majesty King Abdullah II and the honorable delegates (aljaha).

Closing 7

The honorable delegations cannot but thank the sons of the Ma'an clans in general and the al-Fanatsa clan, in particular, for their good reception and hospitality, and for the kindness and generosity of original Arab clan. This Attwa was done according to the principles, and God is the best of witnesses.

ولا يسع الجاهة الكريمة الا ان تشكر ابناء عشائر معان عامة وعشيرة الفناطسة خاصة على حسن الاستقبال وحسن الضيافة وعلى ما ابدوه من طيب وكرم عشائري عربي اصيل وقد تم هذا الصك حسب الاصول والله خير الشاهدين.

Extended thanking option is noted in the above closing as an innovative way to express deep thank and gratitude not only for the family of the victim, but also for all the involved parties who receive and welcome the visiting delegates. Nominalization expressions lajaha lkareema is followed by the thanking expressions.

Closing 8

Provided that the opposing parties undertake that they will not harm the doctor's sons in their residential locations and others. The renunciation was done for the sake of God Almighty, then His Noble Messenger, and then His Majesty the Great King and the honorable delegations.

على ان يتم التعهد من الاطراف المتخاصمة على ان لا يتعرضوا لابناء الدكتور في مواقعهم السكنية وغيرها وتم التنازل اكراما لله تعالى وثم رسوله الكريم ومن ثم جلالة الملك المعظم والجاهة الكريمة.

In order to prevent any dispute in the future and ensure that no one is exposed to any kind of harm after signing the document, this closing starts with the guarantee option confirmation what the parties agreed upon.

Closing 9

Mr. Mohammed Diab Jaradat was elected as the guarantor of Alwafa and the engineer Hisham Al-Tal as the guarantor of Aldafa. The honorable delegations cannot but thank the Qazan clan, the Bani Ubaid clan and al-Sareeh for their truthful generosity and their good reception to the delegates. Released on 9/11/2021, God is the Grantor of success.

وقد انتخب السيد "محمد ذياب جرادات" كفيل الوفاء والمهندس هشام التل كفيلا للدفا ولا يسع الجاهة الكريمة الا ان تشكر عشيرة قازان وعشيرة بني عبيد والصريح على كرمهم الاصيل وحسن استقبالهم للجاهة. حرر بتاريخ 2021/9/11 والله ولي التوفيق.

This closing begins by mentioning the explicit names of the guarantors of Dafa and al-Wafa,
"Attwa" must have two guarantors: One of them is a guarantor of the victim's clan from not being attacked, and he is the guarantor of warmth kafeel aldafa. The other is the guarantor of fulfillment kafeel alwafa (كفيل الوفا) the person who guarantees the aggressor to fulfill the rights of the victim Mentioning the explicit name in the Jordanian tribal custom is binding to apply what was agreed upon by all parties. Nominalization expressions alajaha alkareema followed with the thanking expressions are also noted.

Closing 10
After consultation and discussion, the al-Zoubiya and Bani Hamad clan were generous to give a clan inspection reconciliation until the indictment was issued by the Public Prosecutor, and that is in honor of God and His Messenger, and then the honorable delegations and his majesty the king.

وبعد التشاور والتباحث تكرمت عشيرة الزعبية وبني حمد باعطاء عطوة عشائرية تفتيشية لحين صدور لائحة الاتهام من المدعي العام وذلك اكراما لله ولرسوله ومن ثم الجاهة الكريمة وجلالة الملك.

This closing shows a high degree of formality by inserting the expression Public Prosecutor due to not completing the formal procedures. To relieve tension, the writer once again resorts to the use of Arabic intensive compliment in honor of God Almighty, His Noble Messenger, the honorable delegations and then to His Majesty. (Campbell, 2020) explains that the knowledge and understanding that stems from traditional Arab conflict resolution practices provide insight into a given community's values and norms. One aspect that kept coming up involved the notion of saving face, Jaha (visiting delegates) plays an important role in this regard.

Results and Discussion
The component strategies that are employed in Arabic reconciliation revealed that Arab peace documents are written in light of linguistic structures that convey meaning to the reader through two strategies governed by the socio-cultural factors affecting Attwa schematic components and the lexical choice practices of gratitude expressions.

Socio-cultural factors affecting ' Attwa' schematic components
Attwa closing is expressed by a sentence or a stretch of sentences having religious norm in the form of supplication والله "ولي التوفيـــق")(wa-Allah walyo altawfiq), this is either supplications or praises for Allah to bless the honorable delegatios and to bring them more success. Therefore, these strategic components of Attwa can be seen as contextualization cues that bring about the impact of religious beliefs and values. A discursive look at the generic components, which are ritually drawn upon in writing Attwa texts, displays some of the religious and socio-cultural motivations for the behavioral strategic choices to articulate the communicative purpose of this genre. Documents of this genre are closed with religious expressions:والله ولي التوفيـــــق (wa-Allah walyo altawfiq) God is the granter of success. As Muslims in general place their hope in the mercy of Allah, therefore, the expression (wa-Allah walyo altawfiq) and والله خير الشاهدين (God is the best witness), wa-Allah Khayr alshhdeen are written finally as a closing for the document. Also, we can find the following religious supplications:
- asking God The Almighty (سائلين الله عز وجل) , (sae'leen Allah a'za wa-jal)
- 'Supplicating to God the Almighty that their efforts will be good reward in the Hereafter (سائليـــن اللـــــه أن يكون في ميزان حسناتهم) (sā'lyn Allah an yakūn fī mīzān ḥsnāthm).
- Asking God to bless the victim with the vastness of his mercy.
- (سائلين الله عز وجل ان يتغمد الفقيد بواسع رحمته) (sae'leen Allah ʼa'za wa-jal an yatghamad al-faqid bewase' raḥmateh).

The expressions used in "Attwa" closings embody the traditional Arabic way in formal speech in which they show thankfulness to Almighty, which is considered in the culture and style of official Arabic discourse as the main essence of showing thanks to God The Almighty. The centrality of the concept of Allah is fully reflected in the 'Thanking Allah' component, where the writers of these genres present their thankfulness and gratitude to Allah. The examples related to this strategic option show that the "Attwa" documents tend to contemplate Allah's right of praise and gratitude upon them because Allah is thought the source of inspiration, health, patience, perseverance and strength. According to the

Islamic prescriptions, thanking and praising Allah for His munificence result in increasing the graces of Allah and getting very close to His mercy." Attwa" usually employs invocations to supplement the thanking components addressed to their hosts and to those who were of help in access to data. That is to say, "Attwa" does not only employ thanking and gratitude acts, but these acts are also often supplemented by invocations. This pattern includes options followed by invoking and blessing element reoccur. Saying thank you is not considered an adequate expression in the Arab discourse culture and therefore needs to be supported by other motivating phrases:

(In honor of God Almighty, then to His Noble Messenger, our Master Muhammad, may God's prayers and peace be upon him, and then to His Majesty King Abdullah II Bin Al Hussein, and then to the honorable delegations).

(اكراما لله تعالى ثم لرسوله الكريم ثم لجلالة الملك عبد الله الثاني بن الحسين المعظم ثم للجاهة الكريمة).

(ikraman lillah ta'ala thumma lerasolih al-Karim sayyidina Muḥammad ṣalla Allah a'layhi wa-sallam thumma li-Jalalat al-Malik ʹAbd Allah al-Thani ibn al-Ḥusayn al-mu'aẓẓam thumma liljaha al-karrmah).

'Attwa' texts also furnish indications about the social system of favors and obligations. For instance, in the 'Thanking for Moral Support' option, the visiting delegates"aljaha alkareema" thank their hosts for showing generosity and warm welcoming:

- " e'la an ttaqadam belshokr walimtinan' " إلا أن تتقدم بالشكر والامتنان (Only to give thanks and gratitude), le'sherat' نبـــل كريـــم' (generous delegates), الجاهة الكريمـــة' (generous delegates), lajahat alkarematu' الكـــــرام' alkeram ' لعشيرة 'noblun kareem '(Generous nobility) .

The system of favors and obligations sets up a kind of moral obligation on the Arab members who have affective kinship ties to the involved parties, such as the old prefer to be addressed with these titles than by their proper names ' samahat ' سماحة ' alsayed' السيـــــد. sa'adat' سعادة' . Thus, one can claim that there is a kind of 'corporateness' between the clan members, seeing themselves as members of one group (i.e. extended family) who are expected to sacrifice their own needs for the sake of God Almighty, and his noble messenger and for His Majesty King Abdullah II may preserved by Allah . This is due to the fact that the individuals believe that building peace is a general societal norm which contributes to the primacy of the public interest over the individual interest .The presence of different cultures and viewpoints supports (Hyland's,2005) view that diversity necessitates the use of a special generic analysis of these cultures and viewpoints as these genres are written in different cultures with different expectations that there is 'considerable variation in the role played by metadiscourse in similar genres written in different cultures', as different cultures have different genres .

The lexical choice practices of gratitude expressions

The elements of thanks contained in these genres are directed to different groups. These genres are considered as a fertile ground for the writers to present themselves to express thanks and gratitude on behalf of the group. It is noticeable that the moves of gratitude begin with thanking God Almighty, to the honorable delegates, and then to His Majesty King Abdullah II. These moves are oriented to different recipients. Moreover, it is noticeable that these genres show the desire of the writers to use linguistic structures that are compatible with the customs, traditions and Arab-Islamic values to achieve the interaction between the sender and the recipient. For instance, the closing thanking component 'Praising and Thanking Allah' contains a strong preference for the overt expression of praise, (الله ولي التوفيق) 'Praise be to Allah', which is only used when the writers offer their thankfulness to their God (Allah). Unlike the other expressions, which can be used to address all audiences, the selective restrictions of this expression, والله ولي التوفيق(wallah waliyo altawfiq), is governed by the religious convection that Allah is the only one who deserves this kind of praise.

(Castleton, 2006) states that the high repetition of praising and thanking Allah expressions is due to the fact that they are used widely in the performance of daily communicative events. The intensive use of these expressions are derived from reflections and responses to Allah's influence over every aspect of human life'. Castleton further maintains that "as a direct result of the deep connection" they feel to their religion and creator, native Arabic speaking Muslims look at the events of daily life in terms of God's relationship to that event or interaction. Returning to the lexical options that are used to realize the other main thanking components, resources, and moral support received from members, " Attwa " employs a range of expressions relying heavily on the performative verb and the verbalized expressions either using " waba'ad altadawol وبعد التداول (after discussing) or " wala yasa"ولا يســـع (can't help but thank), or together with a series of conjoined nouns expressing thanks each of which is post modified by more than one adjective aljahatu ' الجاهـــة ' aljahatu alkarematu' الجاهة الكريمـــة ', noblun kareem ' نبـــل كريـــم. The use of different styles, expressions and addressing forms helps to show the interactive relationships between individuals with social communities, of which they are members and for whom they write; thus, there are differences in

the degrees of intensification and the percentage of thanks to whom it is addressed. The data revealed that combined expressions are used to pave the way to express gratitude and thanks. It is normal for Jordanians to use a series of expressions to show respect within the social status of their hosts. This could be achieved through an intensified range of different conjoined adjectives appended to nominalized conjoined nouns as in aljaha alkaremah (الجاهة الكريمة). On the other hand, the writers of these genres tend to use only a simple word of thanks realized nominally "alsayed" (السيـــد) or verbally to address hosts , and those who provided access to data and clerical help :

"The honorable delegations cannot but thank the sons of the Ma'an clans in general,”
(إلا ان تشكر ابناء عشائر معان عامة) " ela an tashkora a'shae'r Ma'an amatan.”

However, the value of thanks and gratitude increases with the rise in social status, and the speech takes on a more formal character. This appears when "Attwa” holds a higher status of community strata. This suggests that the writers of these genres are conscious of social hierarchy and this is what (Levinson,1983) calls "ritualistic honorifics such as 'samahat سماحة ', sa'adat 'سعادة', 'alsayed' السيـــد and 'alashilkh' الشيـــخ. The study also revealed that social stylistic expressions are used to respond to different types of audiences. Such expressions are carefully selected in order to reach compatible forms that are convenient to indicate reverence or show awareness of the conventions of the social communities they belong to. When addressing their hosts, such structures emotionally arouse the audience. It is known that the abundance of linguistic structures in Arabic discourse in general affects the audience and makes it interact with the discourse and thus has an impact in obtaining what the delegations have come to ask for. For instance, the honorific title 'sheikh' is used in this context connotatively as a social honorific in addressing a male in a relational sense to promote him as a key figure. Thus, absolute honorifics of this sort have now acquired a relational sense since they are used for different purposes. To express a kind of endearment, expediency, or to avoid using the 'hosts' first name only, which may sound direct and solidarity for the addressees, "Attwa” employs lateral kinship terms such as 'alasherat alkeram' العشيـــرة الكرام (the generous clan), and the noun expression' alajahatu alkarematu' الجاهة الكريمـــة. By demonstrating the social meanings of the kin terms drawn on these genres, we understand the grammatical encodings of relative social status between participants in the communicative event.

To reinforce common values, and as (Ferguson, 1986) points out, the use of religious expressions in the discourse would enhance public confidence and stimulate their zeal to receive the true meaning that "Attwa" bears. This, in turn, supports (Hyland's, 2005) view that the ways writers utilize in order to establish equal or hierarchical affiliation with their audience are constrained by the dominant ideologies. Many recent studies have demonstrated that different languages communities tend to utilize different options to encode the social status between the participants. The documents suggest that the nature of exaggeration is a sign of respect for the role of ' sheikh 'who is thought as a symbol of authority and power. The reason, according to (Ide, 2005), is that the elaborate use of high honorifics indexes a metalinguistic meaning of dignity and elegance of the people who make habitual use of it.

According to Table (1) below, the analysis of the selected closings revealed five different closing options and ways for using the language. Verbalized forms are the most frequent option as it was revealed six times in different documents with 27. 5 %. Prestigious official position expressions were revealed five times with 23 %. Thanking for moral support and praising Allah were revealed with the same percentage 18%. Honorific names came last as they were revealed three times with 13.5 %. Table (1) is an attempt to answer the second research question of the study.

Table (1) Frequency of the closing options in "Attwa"

	Closing options	Frequency	Percentage
1	Verbalized forms gave generously تكرمت after deliberating وبعد التداول	6	27. 5 %
2	Prestigious official position expressions الكريمة اكراما الله ورسوله ثم الملك وللجاهة for the sake of God Almighty, then His Noble Messenger, and then His Majesty the Great King and the honorable delegations.	5	23 %
3	Thanking for moral support ولا يسع الجاهة الا ان تتقدم بالشكر The delegations cannot but extend their thanks	4	18 %

	Closing options	Frequency	Percentage
4	Praising Allah والله ولي التوفيق, سائلين الله عز وجل God is the Grantor of success asking God Almighty Honorific names	4	18 %
5	سماحة الشيخ, Sheikh, Eminence	3	13.5 %
	Total number of frequencies	**22**	**100%**

This table displays the frequency of closing options. The top option presented in six closings at 27. 5 % is the verbalaised forms. This result is best explained by stating that verbalized forms have public use in Jordanian reconciliation instruments to pave the way for achieving peace. Verbalized forms are further intensified through extensive use of the verb "tanazalat" conjoined with one, or more of the other verb "ikraman". The next option falling on five documents at 23 % is prestigious official position. This is best clarified due to the desire of the conflicting parties to show 'gratitude' with thankfulness first and last for Allah, the Glorious, and then for His Majesty King Abdullah II and the honorable delegations. The next bundle of options that have carried the same weight in the study falling in four documents each at only 18 % are "thanking for moral support and praising Allah. Religious Supplications: ' asking God Almighty ' (سائلين), supplicating to God The Almighty that their efforts will be good reward in the Hereafter (سائليــــن اللـــــه والله عز وجل), (sae'lin Allah an yakon fi mizan hasanatihim) and asking God to bless the victim with the vastness of his Mercy' (أن يكون في ميزان حسناتهم) are common options in the tribal peace documents. (سائلين الله عز وجل ان يتغمد الفقيد بواسع رحمته) The linguistic structure of compliments is seen to be closely tied to this basic interactive function with the closing والله ولي التوفيـــق 'God is the granter of success' (wallah waleyo altawfeeq) as Muslims in general place their hope in the Mercy of Allah .Therefore, the expressions (wallh waleyo altawfeeq) والله ولي التوفيـــق and (God is the best witness) (والله خير الشاهدين) are written finally to close the document .The least frequent option is "honorific names ". This option is used to express a kind of endearment and solidarity by thanking those who guide and lead the delegation. This option is presented in three closings at 13.5 %.

Concluding remarks

The generic structure which is the overall organization of the "Attwa" text reveals how each component of the text contributes to the overall communicative function of conveying gratitude and thankfulness. The analysis of the corpus revealed that ' Attwa' texts comprise a common rhetorical schematic structure built around four staged meaningful basic component moves: Opening, Introduction, Explanation and Closing. It was observed that the Arab writers of these genres tend to use certain components such as 'Opening', 'Thanking Allah', Blessing', 'Closing', and 'Signing off'. In addition, the grammatical encodings of relative, social and academic status are not only restricted to absolute ritualistic honorifics such as ' samahat 'سماحة', sa'adat 'سعادة ', but also express a kind of endearment and solidarity. (Berkenkotter and Huckin 1995) have described genres as inherently dynamic structures that can be manipulated according to the conditions of use. This generic study of 'Attwa' in this part of the Arab World is an indication of how genre can be appropriated for the construction of another.

The study tries to prove that the type of components included in 'Attwa' are related to the socio-cultural morals and values which can be attributed to the ideology that characterizes most of the Arab society. (Sell,1991) explains how language affects society and how society affects language by stating the idea that 'it is not true to say that people in one culture can never have the faintest idea of what people in other cultures feel' and that 'people in different cultures can never feel the same things exactly'. So far this paper has examined how 'Attwa' expresses the thanks and the influence of situational and socio-cultural factors as well as the lexico-grammatical options available to them. The study also shows the need for qualitative and quantitative research that goes in-depth into analyzing the content of the Arab reconciliation instruments as these documents are considered covenants that rise to the stage of sacredness in commitment to their implementation. The research needs also to be extended to other disciplines, such as formal sciences in Arabic, and to other languages to compare and contrast how peace building is expressed.

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