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Analysis of Speech Acts in Palestinian Wedding Invitations

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## **Dedication**

This work is dedicated

To my parents for providing me with persistent support and continuous encouragement throughout my Master degree.

To my brother (Fadel), my sisters (Tasneem, Tarteel, and Aya), and my friend Shahd. This accomplishment would not have been possible without them.

To my husband (Mu'taz) and my children (Ezz Al Deen, Eleen, and Sedra) for their endless love, constant, understanding, invaluable sacrifice and unwavering support during the long hours spent producing this thesis.

To the people who were part of my life and were also great supporters

No words can express my gratitude and appreciation for those who are and were part of my life during my M.A. Journey

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## **Abstract**

The current study aimed to find out the speech acts and the style of writing wedding invitations in Palestine. It also aimed to determine the factors that influence the writing of wedding invitations in Palestine. The researcher collected 104 wedding invitations in Palestine. The researcher visited Al Malakeyah printing press in Hebron and asked the employee to give her some wedding invitations in Palestine in order to achieve the goals of the study. The employee sent the researcher 29 wedding invitations via messenger application; the researcher collected 60 wedding invitations from Facebook, and 15 wedding invitations from the researcher's relatives. The researcher used the qualitative and quantitative methods to analyze and identify different shapes of wedding invitations in Palestine. It has been found that a wedding invitation in Palestine consists of seven moves which are 1) Opening, 2) Identifying the inviters, 3) Inviting the guests, 4) Identifying the groom and the bride, 5) Indicating the wedding details, 6) Closing, and 7) Notifications. Also, it has been found that the style and the speech acts of Palestinian wedding invitations are affected by some factors such as, religious background, the traditions of Palestinian society, Arab culture and prestige. In addition, the researcher analyzed some wedding invitation during Coronavirus outbreak in order to show the similarities and the differences between wedding invitations before and during the pandemic. It has been found that Corona affects writing the speech act of some wedding invitations in Palestine.

## Abstract in Arabic

### ملخص الدراسة

### تحليل أفعال القول في دعوات الزواج الفلسطينية

هدفت الدراسة الى معرفة أقوال الفعل المستخدمة في كتابة دعوات الزفاف في فلسطين والتعرف على العوامل المؤثرة في كتابة هذه الدعوات، قام الباحث بجمع 104 من دعوات الزفاف في فلسطين حيث قام الباحث بزيارة المطبعة الملكية في الخليل وطلب من الموظف إعطائه نماذج من دعوات الزفاف من أجل تحقيق أهداف هذه الدراسة، ثم قام الموظف بتزويد الباحث بـ 29 دعوة زفاف مختلفة من خلال تطبيق الماسينجر وقام الباحث بجمع 60 دعوة زفاف عن طريق تطبيق الفيس بوك و15 دعوة زفاف من خلال أقاربه. استخدم الباحث منهجين مختلفين لجمع البيانات: المنهج النوعي، والمنهج الكمي ثم قام الباحث بتحليل هذه الدعوات المختلفة وتبين ان دعوة الزفاف في فلسطين تتكون من سبعة اقسام: (1 الافتتاحية، 2) التعريف بعائلتي العريس والعروس، (3) دعوة الحضور، (4) التعريف باسمي العريس والعروس، (5) تحديد تفاصيل الزفاف، (6) الختام، (7) الملاحظات. أما بما يتعلق بالعوامل التي تؤثر على الصيغة المستخدمة في كتابة دعوات الزفاف فهم كالآتي: الدين الإسلامي، والثقافة العربية، وعادات المجتمع الفلسطيني، والديستيج. على الصعيد الاخر، قام الباحث بتحليل دعوات الزفاف أثناء كورونا من أجل إيجاد التشابه والاختلاف في كتابة دعوات الزفاف في فلسطين قبل وأثناء كورونا، وكما وضحت الدراسة أن كورونا كان لها تأثير ملموس على كتابة دعوات الزفاف في فلسطين.

# **Chapter One: Introduction**

## **Analysis of Speech Acts in Palestinian Wedding Invitations**

### **1.1.Introduction**

In this chapter, the researcher presents the background of the study, the objectives of the study, the questions of the study, the hypotheses of the study, the significance of the study, the limitations of the study, and some important definitions of key terms.

### **1.2. Background of the Study**

When a groom and a bride decide to live together, they design a party to celebrate with their relatives and friends. They want to do everything in their wedding ceremony in a perfect way. They dance, eat cake, drink juice and in many countries like Palestine, they make a banquet for specific guests. But in order to invite, we need a significant part of the wedding which is a wedding invitation.

It is well known that wedding invitations are distributed about 10-15 days before the date of marriage in order to announce beautiful news that pleases the bride and the groom's relatives and friends. The well-designed wedding invitations should include some important information that help guests to attend the ceremony without any confusion. To write a wedding invitation card, we should include the date and the time of the wedding, the location, and the guests' names. These details help the guests to make sure where the wedding will take place and what specific time that they should be there.

Nowadays, the groom and the bride care about a perfect design of their wedding invitation card. This is usually done to show their social status and to reveal their prestige. So, they usually make a decision of the style that they want in their wedding invitation card. The written invitation is the most common in Palestine society but the style of writing is different.

The aim of the present study is to analyse the speech acts of the wedding invitations in Palestine and to investigate the factors that influence the style and the structure of writing these

wedding invitations. And due to the Corona pandemic, the researcher will analyse some of wedding invitations during Coronavirus outbreak to compare their style with the style of other wedding invitations before the pandemic.

### **1.3. Objectives of the study**

The current study aims to achieve the following objectives:

- 1) To analyse the speech acts of wedding invitations cards in Palestine.
- 2) To determine the factors that affect the style and the structure of writing the wedding invitations in Palestine.
- 3) To find out the differences between wedding invitations cards before and after Corona pandemic.

### **1.4. Research questions**

The current study attempts to answer the following questions:

- 1) What do the speech acts of the wedding invitation cards in Palestine consist of?
- 2) What are the factors that influence the style and the structure of writing wedding invitation cards in Palestine?
- 3) What are the differences and the similarities between wedding invitations cards before and after Corona pandemic?

### **1.5. Hypotheses of the study**

The study aims to prove the following hypotheses:

- 1) Palestinian wedding invitation card has special written speech acts.
- 2) The speech acts of wedding invitations in Palestine will depend on some factors like religious background, Arab culture, traditions of Palestinian society, and prestige.

- 3) There are some differences and similarities between wedding invitations before and during Corona pandemic.

### **1.6. Significance of the Study**

Analysing the wedding invitation cards is very interesting to inform readers about the style of writing the wedding invitations and the language that is used by the inviters. Also, it's very important to know the factors that affect written wedding invitations in Palestine.

Exploring the structure and the style of writing invitation cards in Palestine is very significant for cross-cultural research since the values and the norms of Palestinian society are present there. Moreover, it's important to know the differences and the similarities between wedding invitations during and before the Corona pandemic.

### **1.7. Limitations of the Study**

This study focused on finding the speech acts of the Palestinian wedding invitations, so the findings of the study may be limited to the Palestinian society. Wedding cards from other Arab countries might be different. Furthermore, invitations might be oral or written. However, this study doesn't explore oral invitations in Palestine since they might have different features and speech acts. Moreover, this study focused on Muslim's wedding invitations since the researcher is a Muslim. A comparison of different wedding invitations between Muslims and Christians living in Palestine is recommended for further research.

### **1.8. Definitions of key terms**

#### **- Speech act theory**

Austin was the creator of speech act theory. He made clear that by saying something we do perform an action or just state things. Austin (1962, p. 6) has defined speech act theory as "a subfield of pragmatics that studies how words are used not only to present

information but also to carry out actions.” It focuses on how speakers can produce and understand the utterances in the language context.

- **Invitation**

An invitation is a written or spoken request to come to an event such as a party, a meal, or a wedding.

- **Wedding invitations**

Wedding invitation cards are a group of written speech acts. According to John (1997, p.40) wedding invitation is “recognizable socially constructed text genres of everyday life”.

- **Move**

Bhatia (1993, p.31) has defined a move as “any meaningful unit presented by lexical and grammatical forms, conveying a specific goal. Each move combines with other moves- in some way- to give the overall communicative purpose of the activity in which the members of the community are engaged”.

# **Chapter Two: Literature Review and Theoretical Framework**

## **Chapter Two**

### **Theoretical Background and Literature Review**

#### **2.1. Introduction**

This chapter is divided into two main parts. The first part presents some theories and concepts related to the topic of the research. It starts with an investigation of the genre's theories, the definitions and the classifications of speech acts, invitations, and wedding invitation cards. The second part is a review of previous works of research that examine the speech acts of wedding invitations in many countries.

#### **2.2. Section One: Theoretical Background**

##### **2.2.1. Definitions of Genre**

There are some definitions of genre by many scholars. Kress (1989, p.22) has defined discourse as “the institutionalized modes of speaking and writing which give expression to particular attitudes toward areas of socio-cultural activity”. He has found genre as “the term which describes the aspect of the form of the text which is due to the effect of their production in particular social occasions”. There are many definitions of genre to support the researcher's goal such as Martin's (1984). Martin (1984, p.21) has defined genre as a “staged, goal, oriented, purposeful activity in which people engage as members of our culture”. Bawarshi et al. (2000, p.320)) have explained genre as “social actions occurring within a specific historical and socio-cultural context”. Swales (1990, p.33) has stated that genre is “a class of communicative event which shares a set of communicative purposes as well as related structures, stylistics characteristics and content”. Moreover, Connor (2000, p.15) has mentioned that “genre doesn't exist in isolation but as part of structural system of interacting genres each performing

complementing social action”. For Bazerman (1994, p.92) genre is “socio- psychological category defined by a structural arrangement of textual features”.

### **2.2.2 Speech Act Theory.**

The speech act theory has been first introduced by John Austin in (1962) and has been later developed by John Searle in 1969. They have agreed that “language is not just used to describe the word, but to perform a range of other actions that can be indicated in the performance of the utterance itself” (Salhab,2019). This means that an utterance can express more than one act. For example, *can you pass the salt?* “Can be understood as both a question and a request. But one can hardly understand the utterance as a question to test the physical ability of the hearer but as a request to perform the action requested” (Searle,1969).

Cook (1989, p.41) has said that “speech act theory enables us to see how meaning has become more and more slippery”. For Widdowson (1996, p.131) the speech act theory includes the spoken and written language. A speech act is “an act of communication performed by the use of language either in speech or in writing, involving reference, force, and effect”. Horner (1981, p.9) has stated that speech act theory focuses on the writer’s effort not on what he writes. “Skilful writers establish the context, the purpose, and the relationship between themselves and their texts, so that meaning can survive long after the original writers, readers contexts cease to exist”.

We perform speech acts in everyday life when we offer an apology, greeting, request, complaint, invitation, compliment or refusal. So, the speech act can serve a function in communication. Yule (1996, p.51) has described speech acts as how the language can be used by the speakers and the hearers.

Austin (1962, p.108) has classified the utterance into two categories, constative which is an act of saying something that maybe a true or false statement. The sentence *Hitler died in 1945* is performative which is an act of doing something. Another example is *I'll pay you tomorrow*.

### **2.2.2.1. Classifications of Speech Acts**

In this section, the researcher discusses the classifications of speech acts by many scholars.

#### **2.2.2.1.1. Austin's classification of speech acts**

For Austin (1962) speech acts are classified into three categories. First, locutionary act refers to the act of saying which means the literal meaning of the utterance. In other words, locution is “the words that are uttered or written”. Second, illocutionary act is defined as “the act of communication which can be realized through the utterance such as a request, a promise, an affirmation, etc.” According to Virble (2015), illocutionary act is the main focus of speech acts. Third, the perlocutionary act is known as the effect of our words. According to Austin (1962, p.99), “*if I say, please open the window and you do so, I have achieved my perlocutionary aim*”. The aim of perlocutionary act is to change feelings, thoughts, or actions. When you hear this question, *would you close the door*, the locution is *the door is open*, the illocution is *closing the door* while the perlocution is *it could be noisy therefore you have to close the door*.

After that, Austin (1962, p.98) has distinguished five classes of illocutionary acts. First, verdictives are acts of giving a verdict, estimate, or appraisal. Second, exercitives include acts of exerting powers, rights or influence. Third, commissives acts consist of acts that commit the speaker to do something such as promising, opposing, betting and etc. Fourth, expositives include acts that clarify reasons, arguments, or communications like asking, answering, stating,

affirming, and denying. Fifth, behabitives consist of acts having to do with attitudes and social behaviour such as apologizing, congratulating, commending, and thanking. (Austin,1962 as cited in Oishi, 2006, p.4).

#### **2.2.2.1.2. Searle's classification of speech acts.**

Searle(1969, p.4) has defined speech act as a theory of meaning based on the idea that, in the making of a meaningful utterance, the speaker means something if and only if he intends to produce a certain effect on the hearer by getting the hearer to recognize his intention to produce that effect”.

Speech acts can be classified into five categories as follows:

##### 1) Representatives

Representatives are speech acts in utterances that commit the speaker to the truth of the expressed proposition. The utterances present the speaker's fact or opinion based on the observation. Representative speech act can be presented by some speech acts verbs such as *remind, tell, deny, describe, assert, inform, conclude, claim, agree, insist, and assure*. (Salhab, 2019).

##### 2) Directives

When the speaker uses the speech acts to get someone else to do something, we call them directives. For example, when someone says *could you lend me a pencil, please?* the utterance indicates that the speaker requests the hearer to lend her a pencil. Directives speech acts can be presented by some speech act verbs like *order, invite, want, and request*. (Salhab,2019).

##### 3) Commissives

They are defined as speech acts in which the utterances commit the speaker to some future actions. For example, when someone says *“I'll be back”*, it represents the speaker's

promise that he/she will be back. Commissive speech act can be presented by some speech act verbs such as *favour, intend, contract, promise, and shall*. (Salhab,2019).

#### 4) Expressives

When the utterances express a psychological state and people's feelings and attitudes towards the propositions, we call them expressives.

They can be presented by some verbs like thank, *criticize, congratulate, apologize, and welcome*. For example, when someone says "don't *be shy, my home is your home*." this utterance represents the speaker's expression that he/ she welcomes someone. (Salhab,2019, p.12).

#### 5) Declarations

Declarations are speech acts that promote people to make changes through their utterances. Declaration speech act can be noted by some speech act verbs like *resign, fire somebody, and appoint somebody*. (Salhab,2019). Searle (2005) has given examples that "if I successfully perform the act of appointing chairman, then you are chairman; if I successfully perform the act of nominating you as candidate, then you are a candidate; if I successfully perform the act of declaring a state of war, then war is on; if I successfully perform the act of marrying you, then you are married."

### **2.2.2.1.3. Leech's classification of speech acts.**

According to Leech (1996) speech acts are classified into four types.

#### 1. Competitive

The goal of this speech act is for showing politeness in the form of negative parameter. The examples of this speech acts are *ordering, asking, demanding, begging, and requesting*.

#### 2. Convivial

On the contrary with the competitive type, the convivial deals with politeness in the positive form of seeking opportunities for community. Convivial speech acts can be noted by *offering, inviting, greeting, thanking, and congratulating*.

### 3. Collaborative

A collaborative speech act means that politeness and impoliteness are relevant (ignoring the social purposes) which can be presented by *asserting, reporting, announcing, and instructing*.

### 4. Conflictive

A conflictive speech act issued to cause offence or hurt the feeling of the hearer (against the social purposes). A conflictive speech act can be presented by *threatening, accusing, cursing, and reprimanding*.

#### **2.2.2.1.4. Some criticism of the speech act theory**

Many linguists made big efforts for clarifying the speech act theory while many linguists criticized the speech act theory. Brennenstuhl, Waltrand, and Ballmer (1980) has criticized both Austin and Searle because of the fact that their classifications for the speech acts are different.

Cicourel (1980), Riley (1981), and Wolfson (1989) (as cited in Atawneh,2006, p.12) has criticized the speech act theory for “attempting to capture all the possible functions of language by classifying the kinds of actions that can be performed by speech.” They have said that an utterance has more than one function which can be used in different forms.

Leech (1983) (as cited in Salhab,2019) has criticized Austin for assuming that the performative verbs in English match all speech act categories. Leech has believed that when we talk about speech acts, we deal with universal principles of linguistic behaviors. Speakers cannot deal with these universal principles but they deal with particular verbs in particular language.

#### **2.2.3. Interactional sociolinguistics**

People can share the same information, grammar, and structure about a language but they use it in different ways. This means that using a language is influenced by life's circumstances, culture, and people's interaction. Gumprez (1996) has considered language as “a socially and culturally constructed symbol system that both reflects and creates macro-level social meaning

and micro-level interpersonal meaning”. According to these words, language and context are in interrelationship. Barbara Johnston (2002, p.50) has added

as people construct discourse; they draw on the resources provided by culture. Each instance of discourse is another instance of the laying out of a grammatical pattern or expression of a belief, so each instance of discourse reinforces the patterns of language and the beliefs associated with the culture. Furthermore, people do things in discourse in new ways, which suggests new patterns, new ways of thinking about the world.

#### **2.2.4. Invitation**

##### **2.2.4.1. The Speech Act of Invitation**

As it is defined in Oxford dictionary, *invite* means to make a polite, formal, or friendly request to (someone) to go somewhere or to do something. And invitation is defined as a written or verbal request inviting someone to go somewhere or to do something.

Salmani- Nodoushan (1995, p.33) has defined invitation as “a speaker A invites a hearer B to receive something or to perform some tasks, the primary aim of which is to benefit the hearer himself/herself.”

According to Searle (1969) invitation is a speech act which means that language consists of behaviour and is conditioned by rules. One community’s norms and culture are different from another community. So, an invitation maybe socially and culturally acceptable in one community while it is not acceptable in another community. Searle (1979) has stated that invitation is classified as directive; the inviter wants to influence the inviter to perform an act. Therefore, invitation is an expressive; the inviter expresses his/her attitudes towards the invitation situation. Hansher (1979, p.10) has stated that an invitation is both a directive which

directs the hearer to do something and a commissive which commits the hearer to a future action. Al-Ali (2006) has said that an invitation is “commemorative social action having the function of informing and requesting the presence or participation of a person kindly and courteously to some place, gathering, entertainment, etc., or to do something.”

Wolfson (1989, p.29) has classified the invitation into two types:

- 1- Genuine invitation/ sincere invitation: when the speaker wishes the hearer to participate in the invited event.
- 2- Ostensible invitation: when the speaker makes an invitation but he/she doesn't necessarily wish the hearer to attend the event.

The use of these types of invitations depends on the relationship between the inviter and the invitee.

Searle (1969) has put four conditions that a speaker should follow in order to make the speech act of invitation be genuine (sincere):

1. Propositional condition: S predicates a future act (A) of (S) and S expresses the proposition of suggestion in his future.
2. Preparatory condition: S believes B would like to do act A and S be able to provide what he/she offers.
3. Sincerity condition: S truly intends to do act with B.
4. Essential condition: speaker undertakes an obligation to do act A.

#### **2.2.4.2. Invitation strategies.**

Goffman (1967) has pointed out that there are three invitation strategies that are used by people: making an invitation, accepting an invitation, and declining an invitation.

##### **2.2.4.2.1. Making an invitation.**

It depends on the relationship between the inviter and the invitee. Making an invitation helps the speaker to communicate his/her intention to the hearer. The way of inviting can be

explicit or implicit. Sometime, the inviter uses the swearing to force the invitee to accept the invitation or obligating the invitee by giving a promise to accept. (Al khatib, 2006 as cited in Salhab, 2019, p.15).

#### 2.2.4.2.2. Accepting an invitation.

When the invitee reacts to the invitation by thanking, showing happiness, offering good wishes, and complimenting. (Al Khatib, 2006 as cited in Salhab, 2019, p.15).

#### 2.2.4.2.3. Declining an invitation.

When the invitee reacts to the invitation by rejecting, apologizing, justifying, and asking for forgiveness. (Al Khatib, 2006 as cited in Salhab, 2019, p.15).

### **2.2.4.3. Oral and Written Invitation**

Man is social by nature. Hence interaction and communication between human beings is quite natural. To celebrate a birthday, engagement, wedding, promotion, and marriage anniversary, invitation is an important part of these social events. An invitation is either oral or written.

As described in Lexico Oxford dictionary, formal invitation can be of two types: printed or oral. A formal invitation has many characteristics which differ from an informal one:

- 1- A formal invitation is written in third person.
- 2- A formal invitation is a generally printed invitation card like a wedding invitation.
- 3- The invitations show who, whom, when, where, what time and for what they are designed.
- 4- Printed formal invitations don't include the name of the addressee.
- 5- Length of an invitation is limited to 50 words.
- 6- A formal invitation is more respectful than an informal one. (Smith,2017).

An informal invitation can be either oral or written invitation. The informal invitations are written in the first/second person; they express the personal feelings and emotions. Moreover, the style and tone of the informal invitations are relaxed and informal.

According to Clynes and Henry (2004, p.232) “wedding invitation cards have a conventionalized and demarked structure. Wedding invitations are in a written or spoken form. Written invitations are more formal and structured than spoken invitations. There is a certain structure and pattern which is followed in written invitations. The most popular way of inviting people to the wedding is through wedding cards which are published and distributed about a week or two prior to the weddings.”

#### **2.2.4.4. Invitations via social media**

Social media are platforms that we use every day and spend much time on. Social media offer their users every amenity they need to communicate with all over the world. Through emails, WhatsApp, eVite, Celebration, and Facebook you can make any style of any invitation that you want.

Facebook is the most used application for making an invitation. The inviter sets an event and gives the party a digital home where the host and guests can comment and chat; he/she adds the event and its date and time. And then he/she can add the guests by selecting their names that exist in the friend list. After that, the guests can see the event and its details. Also, Facebook gives the permission for the guests to invite any person in their friend lists.

As it is mentioned in ThriveHive cite<sup>1</sup>, there are some benefits of making an invitation via Facebook. First, it is cheap. Making an invitation online saves the inviter's money instead of spending it on a written one. Second, through inviting via Facebook, the inviter can know how many guests will attend the event by seeing the guest's list. Third, if the time or place changes,

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<sup>1</sup> <https://thrivehive.com/benefits-of-using-facebook-events/>

informing every guest is very easy by just a few clicks. The event or invitation service might even synchronize to guest's calendars, updating every one's appointment all at once. On other hand, the traditional invitations have some benefits. First, everyone has an address, not everyone has Facebook. Second, it is more private than the online one. Sending a physical invitation has less of a risk of being exposed via an errant comment or share to uninvited guest who might feel slighted.

### **2.2.5. Wedding invitation cards**

Wedding invitation is a formal letter asking the invitee to attend a wedding ceremony and is sent out to two weeks before the wedding date. Wedding invitations are classified to be formal invitations in order to announce of the ceremony of marriage. According to John (1997) wedding invitation is “recognizable socially constructed text genres of everyday life.” It is considered as a written speech act. For Miller (1984), wedding invitations are considered to belong to the homely discourses which are used frequently in everyday life. Leeds-Hurwitz (2002, p.25) has stated that wedding invitations are “examples of public rites of passages which all languages users are acquainted with.” The purpose of these invitations is to invite others to wedding ceremonies.

#### **2.2.5.1. Moves of wedding invitation.**

Nwogu (1997) has defined move as “a text segment made up of a bundle of linguistic features which give the segment a uniform orientation and signal the content of discourse in it.” Miller (1984), Martin (1985), Ventola (1987), and Swales (1990) have agreed that a genre is a social action, goal oriented and cultural activity consisting of a sequence of moves and each move has a minor function in the communicative goal embedded in the genre.

Bhatia (1993, p.31) has defined a move as “any meaningful unit presented by lexical and grammatical forms, conveying a specific goal. Each move combines with other moves- in some way- to give the overall communicative purpose of the activity in which the members of the community are engaged”.

According to Swales (1990) the wedding invitation card should include eleven moves which are:

- 1) The opening
- 2) Stating inviters' names
- 3) Invitation message
- 4) Stating marriage
- 5) Stating names
- 6) Stating the date of the ceremony
- 7) Stating the location
- 8) Stating the time of the ceremony
- 9) Closing
- 10) Stating the map of the ceremony
- 11) Stating the card make.

There are many socio-cultural factors that influence the structure of writing the moves of wedding invitation. Bazerman (2004, p.311) has mentioned that “each successful text produces for its readers a social fact”. Moreover, culture plays a significant role for understanding texts. Halliday et al. (1989, p.7) have stated that “in order to determine the way in which a particular text is constructed and interpreted; it is useful to refer to the cultural background from which the text drives its meaning”.

## **2.2.6. Palestinian Society.**

### **2.2.6.1 Collectivism and Individualism in Palestinian Society**

As many Arab countries, Palestine has many social customs and traditions which are considered to be a red line to violate. In Palestinian society, the family is the most important unit. On other words, Palestinians rely on each other in everything and they strengthen their relationships by sharing joy and sorrow together. Also, Palestinians can give money if others need and exchange gifts with each others. Much of these customs and traditions have been influenced by prevalence of Islam in Palestine.

Hofstede (1980, p.11 as cited in Kim,1995) has mentioned that individualistic societies emphasize “I” consciousness, autonomy, emotional independence, individual initiative, right to privacy, pleasure seeking, financial security and need for specific friendship. Collectivist societies, on the other hand, stress “we” consciousness, identity, emotional dependence, group solidarity, sharing and need for stable friendship.” To add, Palestinian society is mainly a collectivistic society.

### **2.2.6.2. Hospitality and Generosity in Palestinian Society**

Palestinians are known of their generosity and hospitality. According to the *Canadian Oxford Dictionary* (1998), hospitality is the “friendly and generous reception and entertainment of guests or strangers”. Hepple et al., (1990, p.310) have examined the concept of hospitality as applied to hospital patients. They identified four characteristics of hospitality in its modern sense:

1. It is conferred by a host on a guest who is away from home.
2. It is interactive, involving the coming together of a provider and receiver.
3. It is comprised of a blend of both tangible and intangible factors.

4. The host provides for the guest's security, his psychological and his psychological comfort.

Palestine might be considered as a high premium place on generosity and hospitality. Palestinians will always greet you with *Ahlan wa Sahlan* (welcome). They will ask you to eat or drink even if they meet you for the first time. Also, they will offer for you a place to sleep if you need.

### **2.2.7. Corona and Wedding Ceremonies**

At the beginning of 2020, all over the world has suffered from a dangerous disease which is called Covid-19. According to the world health organization (2019) "Corona virus is an infectious disease caused by a newly discovered coronavirus. The covid19 had spread primarily through discharge from the nose when an infected person coughs or sneezes."

Everything all over the world has changed during coronavirus outbreak and the wedding and its ceremonies are not far from that. The inviters have legal requirements for social distancing; they need to keep a distance between each other. Also, the government oblige inviters to wear masks in order to save their lives. Some weddings are restricted to announce the wedding day; the groom and his closed family take the bride from her home without any wedding ceremonies. Moreover, some wedding invitation cards changed to be online invitations, and most of these cards consist of the phrase "*stay home, stay safe and pray for groom and bride with God's blessing.*"

## **2.3. Section Two: Previous Studies and Related Works**

### **2.3.1. Previous studies on invitation**

This section presents some previous of invitation as follow:

Al khatib (2006) has focused on invitation and its responses in Jordanian society and has investigated the socio-pragmatic factors that influence them. Al khatib explained the three

aspects of invitation: inviting, accepting, and refusing. In order to collect the invitation data, Al khatib collected both oral and written data from 120 participants. The first part of the was collected through coffee shops, work places, and family gathering, while the second part was collected through a questionnaire. Al khatib has depended for his analysis of data on theories of speech acts by Austin (1962) and Searle (1976). The results of the study showed that Jordanians used the direct strategies when issuing an invitation more than indirect strategies. Al khatib has found that the gender played a big role in using these strategies. Females tended to use good wishes while males tended to use explanations. Also, the age of the participants affected the invitations. On other words, the findings showed that in order to determine the type of strategies to make, accept, or refuse an invitation, the speaker's age and gender were very important factors to know.

Eshreteh (2014) in his *cross-cultural socio-pragmatic study of invitations* examined the using of indirect and direct politeness strategies by American English native speakers and by native speakers of Palestinian Arabic speakers when making, accepting, and refusing invitations depending on social status, social distance, age, and gender. Also, the study aimed to investigate how Brown and Levinson's theory can be applied to the Palestinian context. Eshreteh (2014) has collected the data for the two groups through many methods such as observations, questionnaires for the Palestinians, and questionnaires for the Americans. The questionnaires were distributed to 40 Palestinian Arabic speakers and 40 ones to American English speakers. The questionnaire contained 35 different items to reflect different social occasions. The result of the study showed that there are some differences between the Palestinian Arabic speakers who preferred direct strategies and the American English speakers who preferred indirect ones. Eshreteh (2014) has found a similarity between the Palestinian Arabic speakers and the American English speakers as females preferred direct strategies more than the males. Also, the study showed that Brown and Levinson's model (1987) cannot be applied in Palestinian society because their model suits

Western cultures. So, Palestinian learners of English and American learners of Arabic should be aware of the cultural differences when they choose politeness strategies of invitation.

Another study is by Naim (2011) who has analyzed the speech act of invitation in Moroccan society from a socio-pragmatic view point. The study aimed to show how the interlocutors recognize and realize invitations. Also, Naim has studied the way sociocultural factors make them accept or refuse the invitation. The result revealed that age, gender, and social relationship affected the way that Moroccans invite and respond to invitations.

### **2.3.2. Previous Studies on Wedding Invitation Cards**

Many researchers took the wedding invitation cards as a whole research in order to investigate the discourse of wedding invitation cards and the factors that influence writing the moves of the invitation card. The first study in this field was by Al-Ali (2006) who has conducted a study of religious affiliations and masculine power in Jordanian's wedding invitation genre. Al- Ali has analyzed 200 Arabic written wedding invitation cards. The result of the study revealed that religious affiliations and masculine power were significant factors that affected the writing of all moves in an invitation. To illustrate, an invitation card in Jordan opened with verses from the Holy Qur'an which reflected the religious affiliations factor and the heading move consisted of stating the names of the couple's tribes which reflected the masculinity.

Another study was conducted by Momani and Al-Rafaei (2010). It has focused on the generic structure of Jordanian wedding invitation cards. Moreover, they investigated the effects of socio-cultural aspects that affected the generic structure of wedding invitation cards. Momani and Al-Rafaei collected 55 wedding invitation cards. Through analyzing the data, the result showed that socio-cultural values and norms in Jordanians society played a big role in shaping the structure of wedding invitation cards. They found obligatory and optional moves which were (1) ' opening', (2) ' identifying the celebrating families', (3) ' stating the names of people issuing

the invitations', (4)' inviting the guest', (5)' identifying the bride and the groom', (6)' ceremonial arrangements', (7)' closing', and (8)' Notification'.

Sawalmeh(2018) has studied the genre analysis of Jordanian wedding invitations depending on Bhatia's model(1993). Sawalmeh collected 200 Jordanian wedding invitation cards in order to show the main linguistic devices used in the texts and to examine how social, religious, and cultural factors influenced the generic structure of writing a wedding invitation card in Jordan. The result showed that linguistic devices were in relation with social, cultural, and religious factors that affected the structure of wedding invitation cards. For instance, titles which were written in bold-face with different sizes of font that reflected the bride and groom's place in the Jordanian society. Also, the linguistic lexical choices can reflect the religious beliefs of the bride and the groom like "Allah", "church", "Christ", "mosque", "Al haj".

Mehdipour, Eslami, and Allami (2015) have conducted a study of a comparative socio-pragmatic analysis of wedding invitations in American and Iranian societies in an attempt to find teaching implications. The study aimed to examine the common and distinctive moves from a cross-cultural, cross-linguistic perspectives in American and Iranian societies. They analyzed 100 wedding invitation cards, 50 cards from each society. The findings showed that there are some differences and similarities in all moves of American and Iranian wedding invitation cards. Also, the result revealed that traditional orientation, religious affiliation, masculine power, and educational status affected the structure of wedding invitation cards in both societies, but the intensity of the effect of these factors was not similar in the two speech communities.

Faramarzi et al. (2015) has examined the generic components, linguistic features, and communicative functions of the generic moves of wedding invitation cards in Iran. Faramarzi et al. collected and analyzed 200 Iranian wedding invitation cards. The result revealed that a wedding invitation in Iran consisted of obligatory eight moves and some others are optional. Adding another move depended on the inviter him/herself. Moreover, the lexico- grammatical features and schematic structure reflected the influence of Iranian socio-cultural values.

Al Zubaidi's (2017) *socio cultural study of Iraqi wedding invitation* examined the textual and visual components of wedding invitation cards in Iraq. Furthermore, the study aimed to show the effects of Iraqi's social norms in writing the moves of wedding invitations in Iraq. Al Zubaidi collected and analyzed 250 wedding invitation cards. The analysis showed some differences in non-linguistic features of wedding invitation cards like printed forms, colors, graphics, and paper materials. Also, the result of the study revealed that Iraqi wedding invitations consisted of seven components. Moreover, the Iraqi sociocultural system and Islamic religious beliefs affected the structure of Iraqi wedding invitations.

Another study that focused on *the Persian wedding invitation genre* was conducted by Sharif et al. (2013). A sample of 70 Persian wedding invitation cards had been collected and analyzed in order to show the component moves of these invitations. The result showed that Persian wedding invitation card consisted of seven moves. First, 'opening', second, 'identifying the bride and the groom by first name', third, 'announcing the couple's marriage', fourth, 'requesting the participation of the recipient', fifth, 'identifying the bride and the groom by last name', sixth, 'situating the wedding ceremony', seventh, 'other optional components. Another point that the results showed was the significant role of Persian socio-cultural values in shaping the structure of the Persian's moves of wedding invitation.

## **2.4. Conclusion**

To summarize, this chapter has presented some theories and concepts related to the topic of the research. Moreover, there are several studies that have examined the speech acts of writing wedding invitations, but there are few studies that have focused on the speech acts of writing Palestinian wedding invitations and the factors that affect their writing.

The speech acts of wedding invitation in Palestine will be described through using Bhatia's theory (1993) in order to discover the moves of the Palestinian wedding invitation and to find the factors that affect their writing.

## **Chapter Three: Methodology**

## **Chapter Three**

### **Methodology**

#### **3.1. introduction**

The current study utilizes the qualitative and the quantitative methods. The first section describes the instrument used in carrying out the study. The second section describes the procedures and the materials used in conducting the study. Finally, the third section describes how the data were analyzed.

#### **3.2. Instrument of the study**

In order to achieve the objectives of the current study, the researcher used the qualitative method in order to collect the data. The researcher collected 104 wedding invitation cards. The researcher visited Al Malakeyah printing press in Hebron and asked the employee to give her some wedding invitations in Palestine in order to achieve the goals of the study. The employee sent some wedding invitations via messenger application. And the other invitations were collected from Facebook and from the researcher's relatives. After collecting the data, the researcher investigated and checked different shapes of Palestinian wedding invitations in order to discover the moves of wedding invitations in Palestine and their style of writing and to examine the differences and the similarities between them. Moreover, the study aims to reveal the factors that affect the speech acts of wedding invitations in Palestine.

The researcher collected wedding invitation cards during the Coronavirus outbreak in order to show the differences between wedding invitations during and before the pandemic.

The researcher analysed each move of the wedding invitations and translated the moves to English.

### 3.3. Procedure

The current study focuses on analysing the speech acts of Palestinian wedding invitation cards. Moreover, this analysis will help the researcher to find out the factors that affect the style and the structure of writing the wedding invitations in Palestine. The researcher used the collection data as qualitative and quantitative methods. The researcher collected 104 wedding invitations in Palestine. The researcher visited Al Malakeyah printing press in Hebron and asked the worker to give her some wedding invitations in Palestine in order to achieve the goal of the study. The worker sent the researcher 29 wedding invitations via messenger application, the researcher collected 60 wedding invitations from Facebook, and 15 wedding invitations from the researcher's relatives. After collecting the data, the researcher analysed different shapes of wedding invitations in order to explore the factors that affect the speech acts of wedding invitations in Palestine.

The researcher depends on Bhatia's (1993, p.31) theory to analyse the moves of the wedding invitations. "A move is any meaningful unit presented by lexical or grammatical forms, conveying a specific goal. Each move combines with other moves- in some way- to give the overall communicative purpose of the activity in which the members of the community are engaged". So, the researcher analysed the moves of wedding invitations in order to show the goals of wedding invitations' moves and to explain the factors which affect their writing.

Wedding invitations are affected by the Corona pandemic. So, the researcher analysed 29 wedding invitations before corona, 35 wedding invitations at the beginning of the Coronavirus outbreak, and 40 wedding invitations at the vaccination era in order to show the similarities and the differences between the wedding invitations before and during the pandemic.

### **3.4. Data analysis**

The qualitative data in this research are analysed move by move according to Bhatia's (1993) theory in order to find out the moves of Palestinian wedding invitations and their functions. During the analysis of the data, the researcher has highlighted the factors that affect the speech acts and the style of wedding invitations in Palestine including: religious background, the traditions of Palestinian society, Arab culture and prestige.

## **Chapter Four: Results and Discussion**

## Chapter Four

### Results and Discussion

#### 4.1. Introduction

This section presents the results of the study by analysing the structure and the speech acts of different shapes of Palestinian wedding invitations. First, the researcher translated each move to English. Then, the researcher found that a wedding invitation in Palestine consists of seven moves: the opening, identifying the celebrating families, inviting the guests, stating the name of the bride and the groom, indicating the wedding details, the closing, and notification.

The researcher highlighted the factors that influence the speech acts of writing wedding invitations in Palestine throughout the analysis.

#### 4.2. The Speech Acts of Palestinian Wedding Invitations

A wedding invitation in Palestine consists of seven moves as follows:

##### 4.2.1. The opening

The first move in a Palestinian wedding invitation is opening. It is written in the centre top of the Palestinian wedding invitation. The researcher found that the opening differs from shape to another. There are different ways of stating the opening in wedding invitations in Palestine. First, the direct quotation of the Qur'an verse. The main goal of this move is to announce the ceremony.

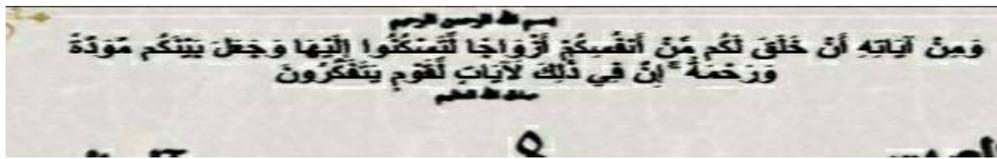
بسم الله الرحمن الرحيم " ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة إن في ذلك لآيات لقوم يتفكرون".

In the name of Allah, the most merciful and the most benevolent

(And among His signs in this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them. And He has put love and mercy between

your hearts, verily in that are signs for those who reflect) Surah Al Rum, verse 21. (Al – Ali's, 2006).

Example 1 shows the opening as a holy Qur'anic verse



The Islam plays a big role in including this move. In addition, Palestinians believe that including an opening with a holy Qur'anic verse will protect the groom and the bride. And this shows the holy relationship between Palestinian people and Allah. Agorastos et al. (2014, p.96) have said that “religion provides a comprehensive and sympathetic insight on the human orientation in the world and is an important element of human culture”. And according to the newest report from Research Centre's Religious Landscape Study “nearly half of all married adults (47%) say sharing religious beliefs with one's spouse is very important for a successful marriage”.

Davidson (2001, p.22) has pointed out that “using Quranic verses is meant to bestow blessings on the bride and groom for the journey ahead of them. This point is also highlighted by Momani and Al Rafaei (2010, p.67) who have stated that “using some verses of the Holy Qur'an is seen as a sign of adherence to Islamic religion”.

Another way that is followed in writing the opening of a wedding invitation in Palestine is using different verses from Arabic poetry. Using verses of poetry in the opening shows the way Arab culture affects everyday practices. They include some verses from Arab poetry to show their Arab identity and to express their happiness. As Badawi (1976, p.421) said “the Arabs relied on the spoken word and treasured the social narratives that emerged throughout the art of poetry”. Also, Al Zubaidi (2017, p.138) said that “the use of literary language i.e., poetic

verses makes the wedding text more compelling and effective and the wedding card becomes memorable”.

The use of verses of poetry as an opening move was found in many studies like Al Ali (2006), Al Khatib (2007) Momani and Al Rafaei (2010), and Sharif (2013).

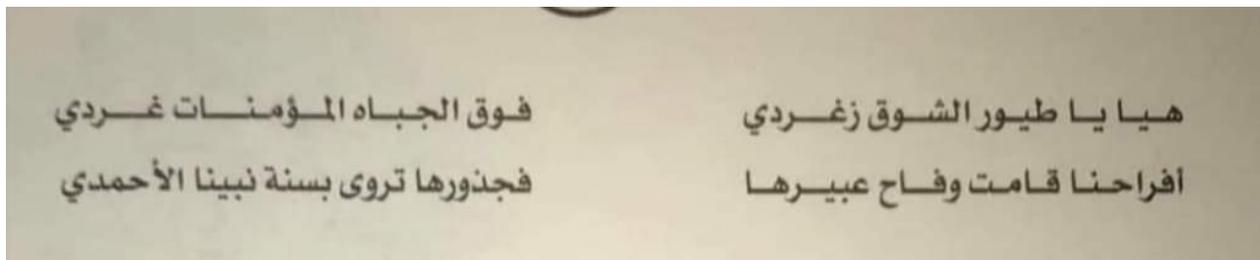
شمس التهاني اشرفت انوارها ونسيم روضات المدينة فاح  
فإذا الليالي تكرمت بحضوركم تم السرور وعمت الافراح

(The sun of congratulation was shining its light and the breeze of the fragrance of love is spread, and if the nights be with you, we will be happy and pleased) (My own translation).

هيا طيور الشوق غني وزغردي وفوق جباه المؤمنات غردي  
افراحنا طابت وفاح عبيرها وجذورها تروي بسنة أحمد

(Come on birds of utter trilling cries of joy, and warble upon the forehead of women believers, our wedding has a pleasant fragrance with roots watered from the Sunnah of Ahmad) (Al-Ali's,2006)

Example 2 shows the opening as verses from Arab poetry



Data analysis revealed that some invitations ignore using Quranic verses and Arab poetry in the opening. They start their invitations with (Afrah\weddings of the two names of the celebrating families instead of that. The researcher found that most of the collected invitations follow this shape of the opening of wedding invitations in Palestine. This is due to the tendency towards collectivism in the Palestinian societies. Palestinian families are proud and give loyalty to their families' origins. According to Evason (2020, p.225) “family is the most important aspect of life for Palestinians and in the Palestinian society it is common for a couple to be introduced by their families”.

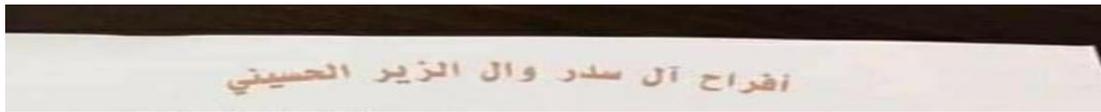
Including verses from Arab poetry was also found in many studies like Al Ali (2006), Momani and Al Rafaei (2010), and was not found in Sharif (2013).

In addition, this move introduces the groom and the bride's families to the guests. If the groom and the bride are from the same family, the name of the family will be written for a time. (e.g. Afrah Al Al Bakri). These findings are in line with Momani and Al Rafaei's (2010) findings

(افراح ال سدر وال الزير الحسيني)

(Afrah Al Seder w Al Zeer Al Hoseine)

Example 3 shows the opening move as Afrah\weddings of the two names of the celebrating families



Example 4 shows the opening move as Afrah\ weddings of the same family

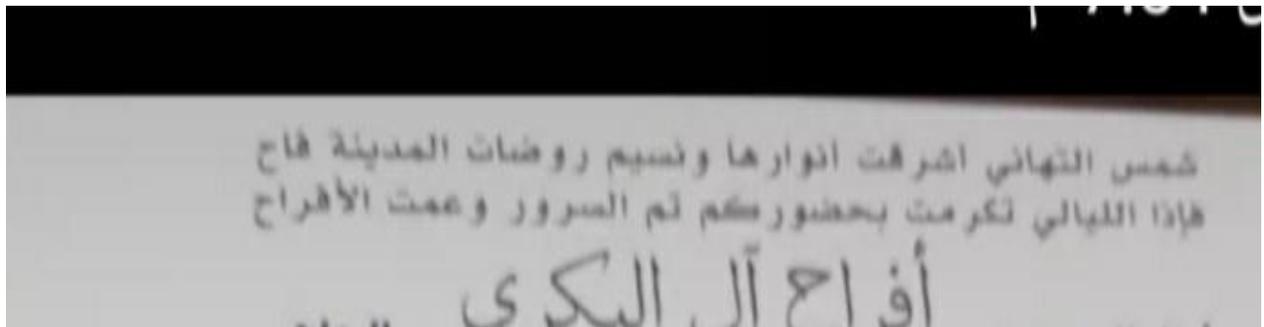


Table 1: Frequency of each opening quotation in the corpus

Quotation	Frequency	Percentages
From Holy Qur'an	3	2.88%
Verses from Arab poetry	6	5.76%
Wedding of \ Afrah Al	70	67.307%
Wedding of+ verses from Arab poetry	12	4.807%
Other quotation	5	7.69%
No quotation	8	11.53%
Total	104	100%

Table 1 shows the quotations and their frequencies as they exist as an opening move in the collected wedding invitations in Palestine.

Wedding of \ Afrah Al has the highest frequency of being as an opening move in the wedding invitations in Palestine (70). The researcher relates writing the wedding of \ Afrah Al as an opening move in the wedding invitations to three reasons. First, Palestinian families are proud and give loyalty to their origins. Second, it is an attempt to announce the families of the groom and the bride. Third, the researcher finds that in recent years, Palestinians might be detaching themselves from their religion and they use the opening move as “Afrah\weddings of the celebrating families instead of using verses from the Holy Qur'an. The quotation from the holy Qur'an has the lowest percentage of usage as an opening move.

In wedding invitations which have holy Qur'anic verses or verses from Arab poetry, the families' names of the groom and the bride will be written below them.

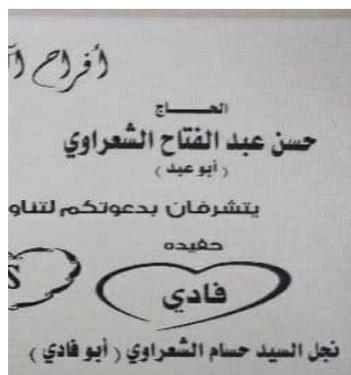
#### 4.2.2. Identifying the inviters

It's a very significant move in order to show the names of the wedding's inviters. In a Palestinian wedding invitation, the name of the groom's father is written and located on the right side of the invitation while the name of the bride's father is written and located on the left side. It's simply because the groom's father is usually the one who arranges the ceremony and invites others to the meal.

Some wedding invitations include the groom and the bride's grandfathers instead of their fathers' names. This is due to the traditional factor which leads Palestinian people to show their respect to older people. According to Evason (2020, p.226) "there is deep cultural respect for one's elders that also translates into respect for one's family identity and heritage."

Momani and Al Rafaei (2010, p.68) named this move as "stating the names of people issuing the invitation".

Example 5 shows identifying the inviters by the bride's and the groom's grandfathers:



When the groom's or the bride's father is dead, the names of his or her brothers are written instead of the groom's or the bride's father as (Abnaa' Al Marhoom) or (Asheqa' Al Marhoom). This kind of writing represents a strong relationship between the Palestinian family members and how they support each other in sorrows and joys. Spellings (2014, p.10) said that "Arab communities are knitted together by a strong sense of family solidarity and connection among members. Also, Arab and Palestinian culture tend to maintain closeness in their familial relationships". Traditional, Palestinian society is collectivistic in nature.

Example 6 shows identifying the inviters by the bride's and the groom's brothers:

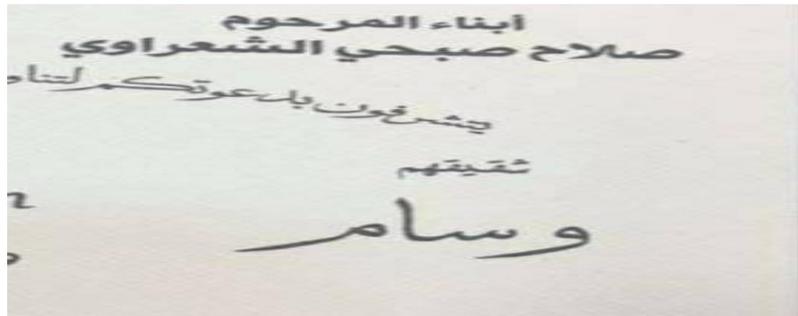


Table 2 analyses a wedding invitation's move that consists of two parts which are groom's family and bride's family due to the differences of identifying both families in the same wedding invitation. The researcher discovers 14 different ways to introduce the groom's and the bride's families by analysing the two inviters' families. Sometimes, there are more than two families in the same wedding invitation.

Table 2: Frequency of using different ways of introducing the inviters' families

The way of introducing the inviters' families	Frequency	Percentage
The name of the groom's father	67	32.211%
The name of the bride's father	80	38.46%
The name of the groom's grandfather	9	4.32%
The name of the bride's grandfather	5	2.40%
The name of the groom's brothers	19	9.13%
The name of the bride's brothers	7	3.365%
The name of the groom's uncles	3	1.44%

The name of the bride's uncles	0	0%
The name of the groom's mother	3	1.44%
The name of the bride's mother	4	1.9%
The name of the groom's sisters	1	0.48%
The name of the groom's mother without mentioning the bride's mother	1	0.48%
Without families	7	3.365%
In honour of the groom's grandfather without mentioning the bride's grandfather	1	0.48%
Total	208	100%

The data show that identifying the groom and the bride with their fathers has the highest percentage from 14 ways to introduce the inviters' families. The researcher relates this result to the desire of fathers to be free from the restriction of identifying their sons and daughters by their fathers' names. As the data show, only nine wedding invitations contain the groom's grandfather and only five wedding invitations contain the bride's grandfather. This reflects that Palestinians are keeping away from their old traditions and they want to establish their new ones. Another way that reflects the same idea which is keeping away from old traditions is identifying the groom and the bride without mentioning their families' names. The researcher finds seven times of identifying the groom and the bride without their families. Also, it might show the lack

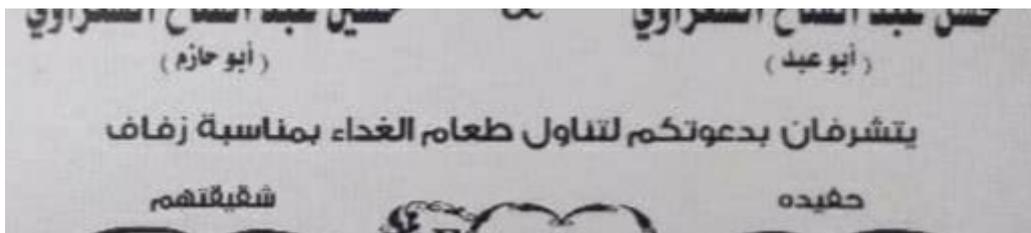
of respect by the groom and the bride for their families on contrary to 201 times that show such respect of the groom and the bride to their families.

As the data show above, prestige plays a big role in writing this move. The researcher finds a new way to identify the groom's grandfather which is "in honor of the groom's grandfather', *Ala Sharaf al haj Hisham Shehdeh Qafesheh*. Moreover, this way may represent the high status of the groom's grandfather in the society. Barkow (1989, p.306) has defined prestige as "respect and approbation accorded to one by others".

#### 4.2.3. Inviting the guests

Most of the collected wedding invitations in Palestine have two popular sentences to invite the guests: *yatasharafoon beda'waticom lehodor haflat Zafaf* "we are honoured to invite you to attend the wedding party", and *yatasharafoon beda'waticom letanawol ta'am Al ghada' bemunsabet Zafaf* "are honoured to invite you to have the wedding meal for the wedding of" (my own translation). The aim of this move is to preserve the Arab culture and the traditions of Palestinian society by celebrating the wedding with relatives and friends. So, these sentences are very important to make the inviters attend the ceremony. According to Al Zubaidi (2017, p.139) " this move is the backbone of wedding invitation card. The purpose of a wedding invitation itself is to invite the guest".

Example 7 shows the invitation sentence by asking the guests to have the meal of the wedding:



Example 8 shows the invitation sentence by asking the guests to attend the wedding, but no meals are offered.

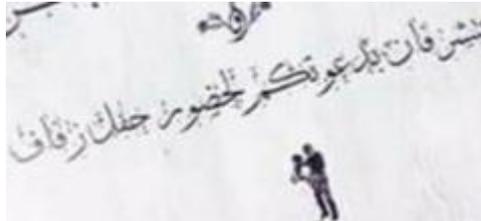


Table 3: the frequency of using different types of the invitation’s sentence

Invitation’s sentence	Frequency	Percentage
Are honoured to invite you to have the meal of the wedding of	65	62.5%
Are honoured to invite you to attend the ceremony for the wedding of	31	29.8%
They invite you to stay home, stay safe and pray for groom and bride with God’s blessing.	5	4.807%
No invitation’s sentence	3	2.8%
Total	104	100%

As the data show, the sentence “are honoured to invite you to have the wedding meal of” has the highest percentage since it is highly used to invite the guests. The researcher relates this result to the notion of generosity in Palestinian society. While the sentence “are honoured to invite you to attend the ceremony” has 29.8%. The researcher found that the reason behind inviting the guests without asking them to have the wedding meal is due to the economic

downturn in Palestine. All people in Palestine are known for their generosity but the economic status plays a big role in inviting the guests to have the wedding food in the wedding party. However, this move reflects the collectivistic nature of the society. Three wedding invitations don't include any invitation's sentence. The researcher relates this to the ignorance of the old traditions by some people in Palestine.

Five wedding invitations don't include a sentence of inviting the guests but these invitations are designed during the Coronavirus outbreak and instead of using the invitation's sentence "*are honoured to invite you to attend the ceremony*", the invitation's sentence changes to keep up with the Corona period and to protect people's lives. The inviters invite the guests by using the sentence "*they invite you to stay home, stay safe, and pray for groom and bride with God's blessing*". The inviters aim to announce the marriage through this sentence.

In many wedding invitations in Palestine, the inviters who are the fathers or the grandfathers of the groom and the bride show their relationship with them. After the invitation sentence *yatasharafoon beda'watikom lehodor haflat Zafaf* the relationship is written as *najlehi* (his son), *kareematehe* (his daughter) or *shaqequehem* (their brother), *shaqequatehem* (their sister). However, if the groom's or bride's father is dead, terms such as *حفيده أو حفيدته* are used.

Example 9 shows the relationship of the groom and the bride with their families



Example 10 shows the way of the inviters follow to show their relationship to the bride if the bride's father is dead

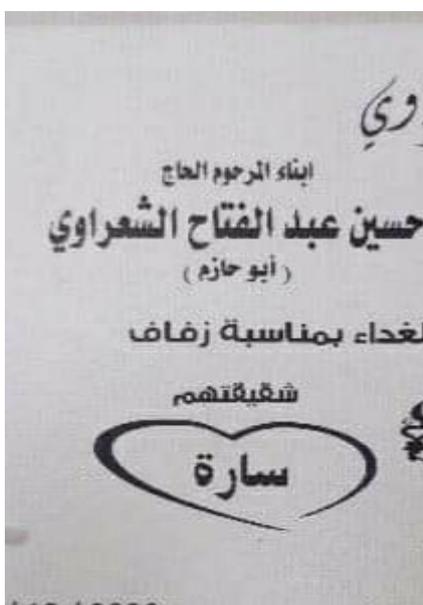


Table 4: different ways that inviters use to show their relationship with the groom and the bride

Ways that inviters show their relationship to the groom and the bride	Frequency	Percentage
His son	67	32.2%
His daughter	90	43.26%
His brother	15	7.2%
Her brother	5	2.4%
His grandson	8	5.28%
Her granddaughter	5	2.4 %
Her daughter	1	0.48%
Her son	2	0.96%
His nephew	4	1.9%
His niece	0	0%
Nothing	11	5.28%
Total	208	100%

#### 4.2.4. Identifying the first name for the groom and the bride.

Some invitations state the first name of the groom and the bride in order to inform the guests of their names. Other invitations state only the first name of the groom and they state the bride's name or write the word *kareematehe* (his daughter) instead or write the first letter of the bride's name. According to Hamamra et al. (2020, p.6)

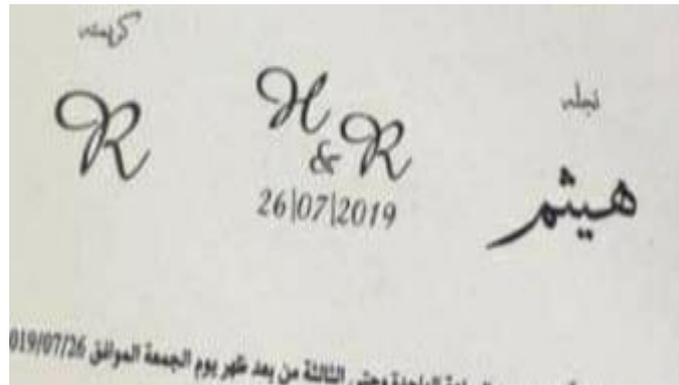
“In the West Bank, women are less linguistically visible than men in the public discourse. Many Palestinians living in rural areas think that the circulation of a women's name is tantamount to the circulation of her body. The female name is erotic, for it is, in the Derridean sense, a supplement to the bearer of the name- a bearer who is associated with a sexualized body that is detrimental to male authority and reputation.”

These different ways of naming the bride are due to traditional, cultural, and religious factors. These ways of introducing the bride aim at protecting the bride and giving her more respect. Not all women in Palestine write their names in their wedding invitations. According to Mirzaei and Islami (2013, p.111) “minimal reference to the name of the bride shows a traditional preference to avoid stating her name in the public”.

In some wedding invitations, the positions or the job titles of the groom and the bride are mentioned before their names. Examples are *Al doctor Amer and Al mohameyah Alaa* (Dr Amer and lawyer Alaa). This way which includes the groom's and the bride's position indicates that Palestinians are usually proud of their jobs, certificates and academic degrees.

This point is not only used by the groom and the bride. The fathers or the grandfathers of the groom and the bride sometimes tend to mention their positions or job titles for prestigious purposes. In addition, they may state that they are pilgrims in case they did the ritual pilgrimage. According to Al Ali (2006, p.700) “these titles are self-promoting and represent the social status of an individual”.

Example 11 shows identifying the bride by the first letter of her name



Example 12 shows identifying the groom and the bride with their jobs titles



Example 13 shows identifying the inviter by using the word Al- Hajj

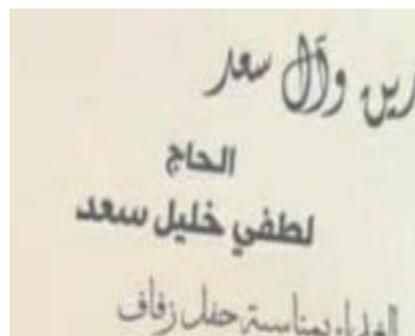


Table 5: Frequency of using many ways to introduce the bride's name in the corpus

Ways of introducing the bride's name	Frequency	Percentage
Stating the bride's name	94	90%
Stating the first letter of the bride's name	9	8.6%
Stating his daughter <i>karematehe</i>	1	0.96%
Total	104	100%

The data show that stating the bride's name gets the highest percentage 90% which might indicate that Palestinian society in the recent years gives more respect to women. Moreover, it might reflect an increase of the women's awareness of their rights. Islam puts many rules in order to reinforce women's status in the society. Nine of the wedding invitations state the first letter of the bride's name and one states the bride by saying (his daughter), *karematehe*. Some Palestinians people think that in hiding the name of the bride, they are protecting the bride from any harm. Momani and Al Rafaei (2010) explained that this way reflected the Arab traditions because *karematehe* is derived from the Arabic word *Karamah* which means dignity and respect.

Table 6: Frequency of stating the job's title of the groom and the bride

Stating the job's title of the groom and the bride	Frequency	Percentage
Stating the groom's job	17	16.3%
Stating the bride's job	16	15.3%
Without mentioning the groom's and the bride's jobs	71	72%
Total	104	100

Table 6 shows a close percentage between stating the groom's job which is 16.3% and stating the bride's job which is 15.3%. This might indicate the tendency towards equality

between men and women in Palestinian society. So, professions are not a monopoly of men in the society but also women are working as doctors, lawyers, teachers, engineers, etc. Moreover, the idea of stating the bride's and the groom's job indicates a culture aspect of Palestinian society. When wedding invitations include the job's titles, they require more respect from the guests to the inviters due to the social status of the inviters in the society.

Using the job's titles above the name of the bride and the groom shows their prestigious status in the society. Moreover, inviters want to attract the guests to their wedding.

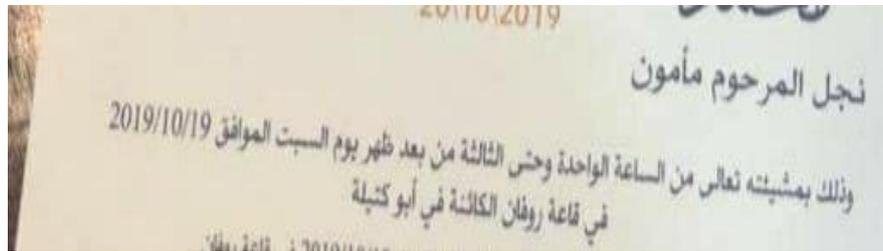
71 out of 104 wedding invitations don't include the job's titles above the inviters' names. It doesn't mean that the groom and the bride are uneducated but they are satisfied to write only their names. These findings are in line with Al Momani and Al Rafaei's (2010) findings.

#### **4.2.5. Indicating the wedding details**

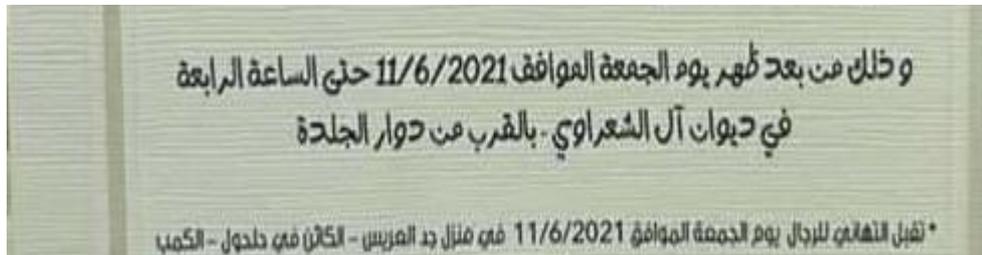
In this move, the inviters should put important details about the wedding like time, location, and date. The researcher finds that a wedding invitation in Palestine includes a religious expression which is *bimashi'at Al Allah* (God's willing) and then the inviters add the time and the location after this expression. They want to show their relation with God and indicate that they believe that nothing may happen in their life without God's willing. Most weddings in Palestine are held on Friday because it "is a traditional day for a wedding in Islamic state". (Al-Ali, 2006).

The researcher found that 32 wedding invitations don't include the sentence *bimashi'at Al Allah* (God's willing). Writing the time, the date, and the location for a Palestinian wedding invitation without mentioning the name of Allah might reflect that some Palestinians become far away from their religion and its rules.

Example 14 shows indicating the wedding details by the Islamic sentence “God’s willing”



Example 15 shows indicating the wedding details without mentioning the Islamic sentence “God’s willing”



#### 4.2.6. The Closing

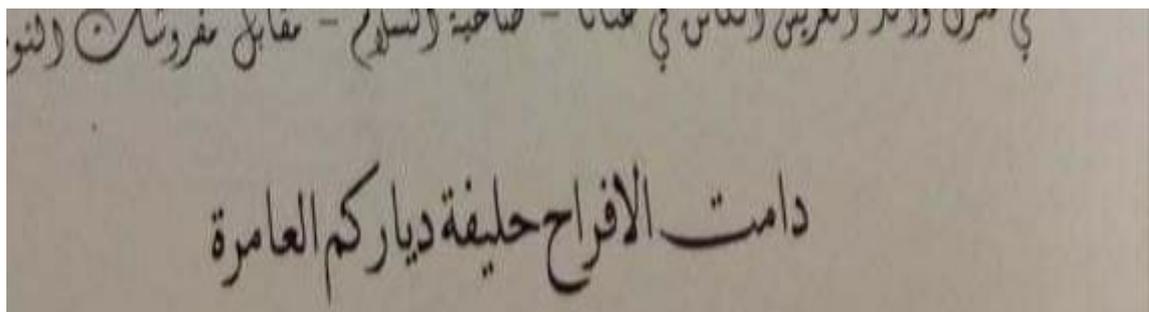
At the end of a Palestinian wedding invitation, there is the closing move in order to close the wedding invitation in a polite way. Palestinian inviters use one of these sentences to close the wedding invitation: *Damat Al Afrah halefet deyarikum Al Amerah* (may happiness last in your flourishing homes), *be hodorekom taktamel farhatna* (with your attendance, our happiness will be completed), *hodorokom yazeed bahjatna wa farhtna* (your attendance increases our joys and happiness) , *Domtom shomoa'an Tuda' beha mahafel al afrah* (may you always be the candles that lit our wedding parties) , *Halaltom ahlan wa nazaltom sahlan* (you are welcome). These sentences show that Palestinians wish for others happiness and joys. In addition, writing one of these sentences in the closing move sheds light on the collectivistic nature of the Palestinian society.

Table 7: the frequency of using the closing sentence

The existence of closing sentence	Frequency	Percentage
Stating the closing sentence	87	83.6%
Ignoring the closing sentence	17	16.3%
Total	104	100%

17 out of 104 wedding invitations ignore writing the closing sentence and that might reflect that inviters don't care about the presence of all guests. This might be considered as a gradual tendency towards individualism.

Example 16 shows that the sentence *may happiness last in your flourishing homes* is frequently used in Palestinian wedding cards.



Example 17 shows a closing sentence *May you always be the candles that lit our wedding parties*:



#### 4.2.7. Notification

In this move, the inviters add extra information like the time and the location of the celebration day with the groom's and the bride's families before the wedding day. In Palestine,

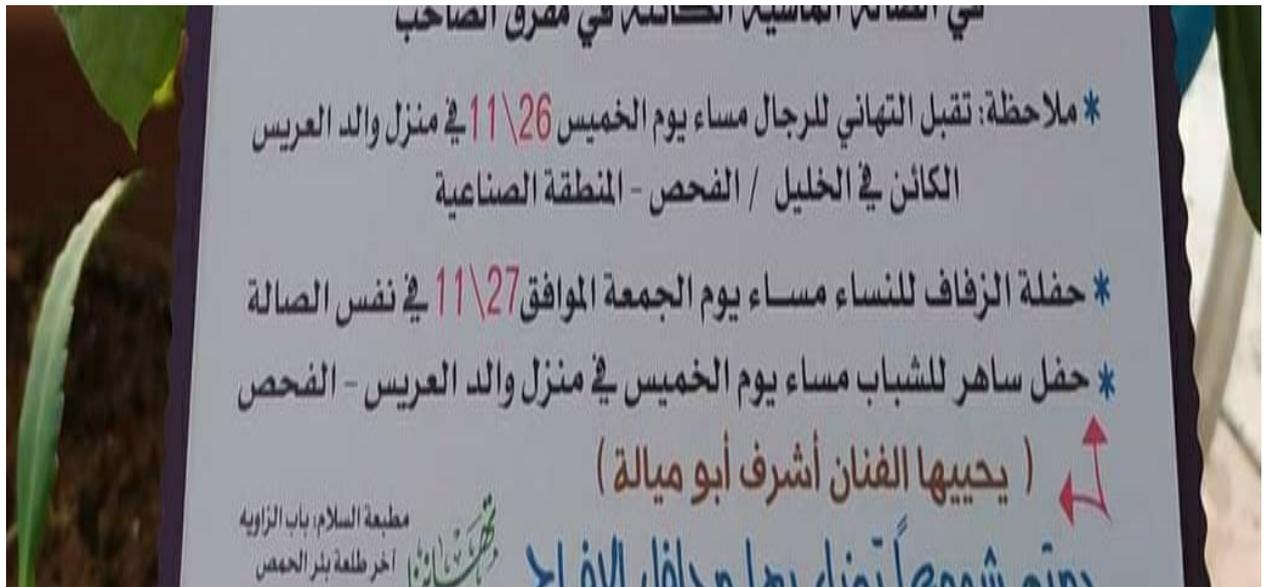
this day is called “Al Mobaraka” for men and “Al shamea” for women. To add, some Palestinian wedding invitations include a note of having a famous singer to revive the celebration night. There is sometimes a note on some wedding invitations which reflects the generosity of Palestinian society which is having a dinner at the end of the celebration night before the wedding day. Moreover, they make a note to tell women about the specific time and the location to have the meal on the wedding day. Also, inviters may write a note for women about the time and the location of bringing the gifts. Another note is indicating the specific place and time for the men in order to take the bride from her home on the wedding day. This is called *jaha*. Also, inviters write a note including the time and the place for congratulating the groom’s family before the wedding day.

The researcher notices that at the bottom of the Palestinian wedding invitations, inviters prevent guests from using their mobiles to take photos inside the hall of the wedding. Furthermore, the name of the printing press of the invitation card is written at the bottom. All of these notifications are related to cultural, religious, traditional factors. To clarify, preventing the use of mobile phones inside the hall of the wedding protects women from any harm from others. Also, including a note that indicates the time and the location of the wedding is an attempt to confirm the attendance of the guests. Generosity of Palestinian society is shown clearly in the Palestinian weddings.

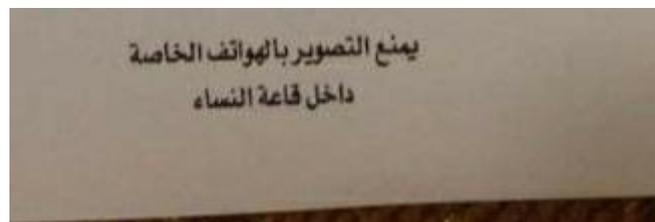
A notification of having a celebration night before the wedding day with the groom’s family and friends makes their relationship stronger by sharing their happiness in many ways including dancing, singing, and eating a dinner. This indicates the collectivistic nature of Palestinian society.

Fifteen wedding invitations don’t include the notifications’ move. The researcher relates ignoring the notifications’ move by the inviters to an attempt to imitate the western societies and ignore Arab’s traditions.

Example 18 can be considered for more illustration:



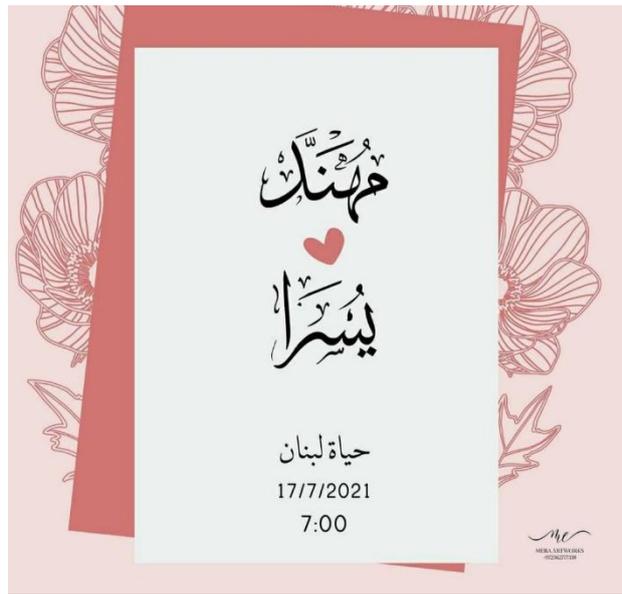
Example 19 shows a note of preventing the use of mobile phones inside the hall of the wedding:



Example 20 illustrates a note of the name of the printing press:



Example 21 shows a wedding invitation card that ignored writing the notifications move:



#### 4.3. Women cards

In the recent years, women try to change their badly socialized stereotyped in the patriarchal societies. Many institutions were established in order to see women as equal to men, enjoy their rights, determine their lives, and fully contribute towards the development of their country. As men invite guests to the wedding party, women make special wedding cards with different style of normal ones to invite their guests who are only from women. From the collected data, there are some wedding invitations that identify the groom and the bride by their mothers in order to show that these women have a high status in the society.

The researcher found four times of identifying the groom by his mother, one time by his sisters, and three times of identifying the bride by her mother. This is a new trend of identifying the inviters' families. The researcher explained the reasons behind this trend by three possible justifications. First, the tendency of women towards equality with men. From the women's viewpoint, women have the right to invite for a wedding as men do. Second, it might be a tendency to show off themselves among other women. They want to make this style as a trend to

be imitated by other women. Third, these women want to show their high social status in the society. To mention, Palestinian women are the first who make this trend while other previous studies reflected the idea of the male-dominated society in identifying the inviters' families. Mehdipour et al. (2015, p.68) have found that “there was no explicit reference to the name of the couple's mothers which indicates the prevalence of paternal authority in Iranian society”.

Even if women invite other women to a wedding, women are the ones whose honor needs assertion because men generally decide their honor like *zawjatuhu* or *haram al sayyed*. (Hamamra et al, 2020, p.6).

Here are some examples of women wedding invitations in Palestine:

Example 22:

أفراح آل سلهب وآل أبو زعرور  
يا أجمل حروف الشعر      ويا أروع قوافيها  
تستاهل العروس التبريك      ويستاهل احمد فرحتو فيها  
كريمات السيد إبراهيم سلهب      حرم السيد ياسر أبو زعرور  
يشرفون بدعوتكم لحضور حفل زفاف ولديهما  
شقيتهما      كرمتهما  
Areen      Ahmad  
وذلك بمشيئته تعالى يوم الخميس الموافق 2021/8/19  
من الساعة التاسعة وحتى الحادية عشر مساءً  
في قاعة حياة نابلس  
دامت الأفراح في دياركم العامرة  
توصيل لكراتات الزفاف  
0569121224

Example 23:

عقدت ابنتي هناد  
أفراح ابنتي سلهب وبن ابنتي الزغير  
حرم السيد      حرم السيد  
محمد عزمي سلهب النوميحي      وسور حسن الزغير  
ينشرفان بدمونكم لحضور حفل زفاف  
Adnan & Hadeel  
الساعة السادسة مساءً  
يوم السبت 13/6/2020  
في قاعة فينيسيا (النور الملكية)  
الكاتبة في عقبة نفوح  
المباركة للنساء في نفس يوم الزفاف  
دامت دياركم عامرة بالأفراح

#### 4.4. Palestinian Wedding Invitations during The Coronavirus Outbreak

Table 8: different shapes of wedding invitations during the coronavirus era

Different shapes of wedding invitations during coronavirus	Frequency	Percentage
Having all moves of a Palestinian wedding invitation without mentioning anything about coronavirus	25	71.4%
Having all moves of a Palestinian wedding invitation but having a note at the end of the wedding invitation that relates to coronavirus “for your own safety, we hope you stick to the Health Protocol”.	4	11.4%
Having a note as a closing move “stay home, stay safe, and pray for the groom and the bride with God’s blessing”.	5	14.28 %
Having a note at the end of the wedding invitation “the number of guests is limited to the close relatives of the groom and the bride	1	2.8%
Total	35	100%

The researcher collects 35 wedding invitations during Coronavirus outbreak in order to show the differences and the similarities of wedding invitations in Palestine during and before the pandemic. From the collected data, 25 wedding invitations don’t include anything about Coronavirus and its restrictions from the Ministry of Health. Some wedding invitations during the Corona pandemic preserve the same shape of the wedding cards before Corona. To illustrate, these wedding invitations have all the moves of the normal wedding invitation as explained above. The researcher relates the no-change in some wedding invitations during corona

pandemic to two reasons. The first is the desire of the groom and the bride to celebrate their day regardless of the pandemic. Moreover, their happiness is a priority. The second is that some people are not convinced by the idea of having a corona disease. So, they live as nothing will happen and keep on their normal lives.

Five wedding invitations from the collected data have the opening, the name of celebrating families, identifying the inviters, and stating the date of the ceremony but there are no details about the location of the wedding, notification, and extra details about the wedding. The inviters just state a sentence as a closing move which is “stay home, stay safe, and pray for the groom and the bride with God’s blessing”. This sentence shows that some inviters stick to the Ministry of Health’s regulations, celebrate their wedding and stay home in order to protect both of the inviters and the guests’ lives.

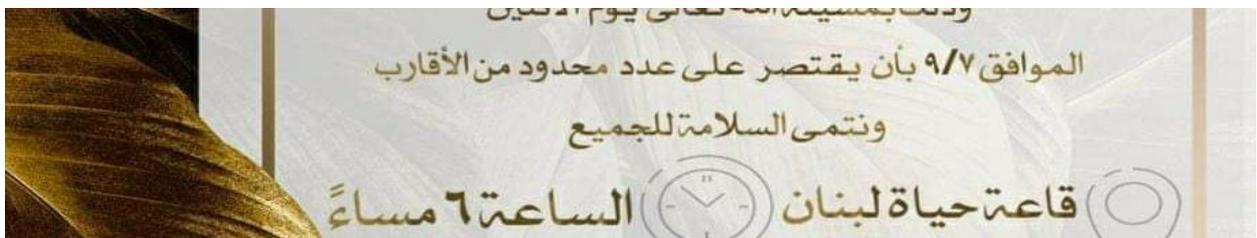
Four wedding invitations have all the components of the wedding invitation before corona but the inviters state a notification at the end of the wedding invitation “*for your own safety, we hope to stick to the Health Protocol*”. Inviters want to share their happiness but stick to the Health Protocol. First, all of attendees should wear the mask inside the wedding hall. Second, attendees should let a distance among each other. Third, shaking hands and kissing are forbidden.

One wedding invitation has all the wedding invitation’s moves but the inviters state a notification at the end of the wedding invitation for limiting the number of the guests. Also, the guests should be close to the groom and the bride’s relatives. From this point, inviters want to share their happiness but care about limiting the spread of the Coronavirus.

Example 24 shows the closing move of wedding invitations during Corona:



Example 25 includes a note during Corona pandemic to limit the number of the guests to the bride and groom's families:



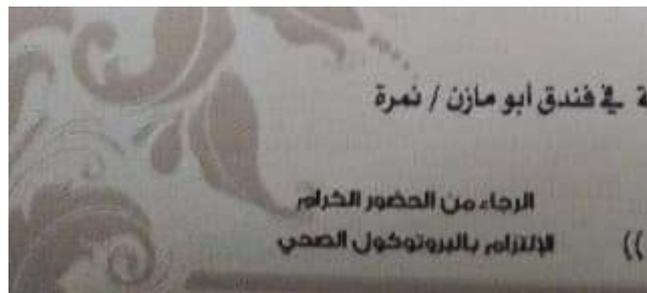
#### 4.5. Palestinian Wedding Invitations during the Vaccination Period of The Coronavirus Outbreak

Table 9: different shapes of wedding invitations during the vaccination period of the coronavirus outbreak

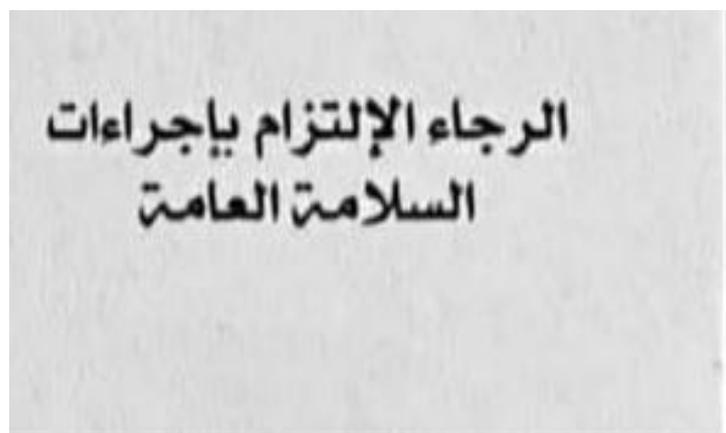
Different shapes of wedding invitations during the vaccination period of the coronavirus outbreak	Frequency
Normal wedding invitations contain all the moves of a wedding invitation before the Corona time.	35
Wedding invitations that state a notification “ <i>for your own safety, we hope to stick with Health Protocol</i> ”	5
Total	40

The researcher collected 40 wedding invitations during the vaccination period of the Coronavirus. 35 wedding invitations have all the moves of a wedding invitation before the pandemic. After vaccination, inviters believe that there is no risk in having a normal wedding; however, the researcher finds 5 wedding invitations still have a notification at the end of the wedding invitation “*for your own safety, we hope to stick to the Health Protocol*”. Writing this notification after the vaccination period shows the fear of the inviters to have any corona infection after the vaccination.

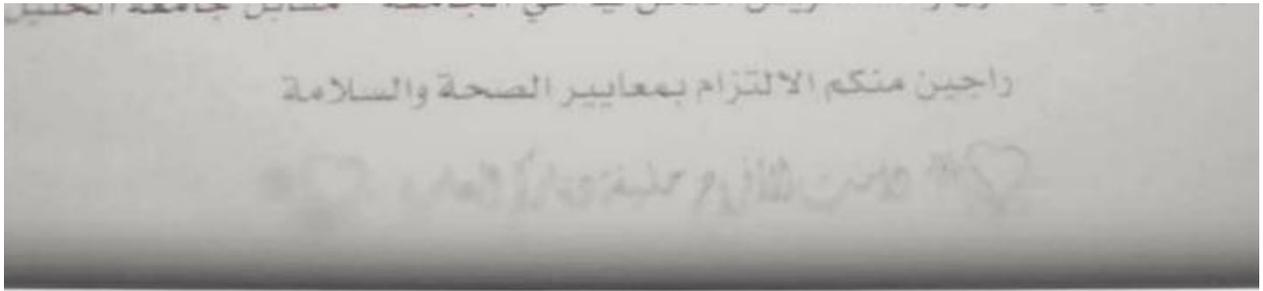
Example 26 has a note of asking attendees to stick to the Health Protocol during Corona pandemic



Example 27 has a note of asking attendees to stick to safety regulations during Corona pandemic



Example 28 has a note of asking attendees to stick to health and safety standards



#### 4.6. Conclusion

This chapter presented the findings and the results of this study by analyzing each move in some Palestinian wedding invitation cards. These results dealt with the questions and the hypothesis of the study. It has been found that a Palestinian wedding invitation card contains seven moves. Through the analysis, the researcher discovered the factors that affect the speech act of writing these cards. Also, the researcher clarified the differences and the similarities between Palestinian wedding invitations before and during Coronavirus outbreak.

## **Chapter Five: Conclusion and Recommendations**

## Conclusion and Recommendations

### 5.1. Conclusion

The present study has aimed at analyzing the speech acts in wedding invitation cards in Palestine, to determine the factors that affect the style and the structure of writing the wedding invitations in Palestine, and to find out the similarities and the differences between wedding invitation cards before and during the Corona pandemic. The study revealed that writing the speech act of wedding invitation cards in Palestine has been influenced by some factors including: religious background, Arab culture, traditions of Palestinian society, and prestige. The present study utilized qualitative and quantitative research methods. The data were gathered from 104 wedding invitation cards in Palestine; 29 wedding invitations were collected before the corona pandemic, 35 wedding invitations were collected during the corona pandemic, and 40 wedding invitations were collected during the vaccination period of Coronavirus.

This study has found that Palestinian society is collectivistic in nature. In fact, both collectivism and individualism exist in the society, but there is a tendency towards being more collectivistic. Palestinians care about in-group membership and connectedness.

The theoretical framework that was employed in this study focused on Bhatia's theory (1993, p.31) that states that wedding invitations consist of moves. Each move is "any meaningful unit presented by lexical and grammatical forms, conveying a specific goal. Each move combines with other moves in some way to give the overall communicative purpose of the activity in which the members of the community are engaged". Moreover, the study has depended on Al Ali's (2006) findings that reveal that a wedding invitation card should include a number of moves.

The results of investigating the speech acts of writing a Palestinian wedding invitation revealed that a Palestinian wedding invitation consisted of seven moves as follows:

1. Opening
2. Identifying the inviters
3. Inviting the guests
4. Identifying the groom and the bride
5. Indicating the wedding details
6. Closing
7. notifications

In light of the discussion, it is noticed that there are four factors that affect the writing and the style of the speech acts of a Palestinian wedding invitation's move. These factors are: religious background, Arab culture, traditions of Palestinian society, and prestige.

#### 1) Religious background

Islam plays a big role in writing the wedding invitation's moves in Palestine. Palestinian society believe that including a holy Quran verse and mentioning the name of Allah in their wedding invitations will protect the groom and the bride from any harm. Moreover, this shows the holy relationship between Palestinian people and Allah. To illustrate, the opening move may include a verse from the holy Quran "In the name of Allah, the most merciful and the most benevolent

"And among his signs in this, that he created for you mates from among yourselves, that you may dwell in tranquillity with them. And he has put love and mercy between your hearts, verily in that are signs for those who reflect" (Surah Al Rum, verse 21) (my translation).

بسم الله الرحمن الرحيم " ومن آياته أن خلق لكم من انفسكم ازواجا لتسكنوا إليها وجعل بينكم مودة ورحمة إن في ذلك لآيات  
لقوم يتفكرون".

Another move that is affected by the Islamic religion is indicating the wedding details. The present study shows that some wedding invitations contain an Islamic sentence to indicate

the wedding details *bimashi'at Al Allah, (with God's wiling)* and then inviters add the location and the time after it in order to show that nothing may happen in their life without God's willing.

## 2) Arab culture

Arab culture is one of the factors that has influenced writing the speech acts of wedding invitations in Palestine. For example, some Palestinian wedding invitations contain verses from Arab poetry in their opening move.

شمس التهاني اشرفت انوارها ونسيم روضات المدينة فاح  
فاذا الليالي تكرمت بحضوركم تم السرور وعمت الافراح

(The sun of congratulation was shining its light and the breeze of the fragrance of love is spread, and if the nights be with you, we will be happy and pleased). (Al -Ali, 2006).

Including Arab poetry in the Palestinian wedding invitations is related to how Palestinians expressed their Arab identity and how Arabs showed their happiness in the past. Arab culture plays a significant role in the move of inviting the guests. For example, Palestinians have used two sentences to invite the guests. First, *yatasharafoon beda'watikom lehodor haflat Zafaf (are honoured to invite you to attend the wedding party)*. Second, *yatasharafoon beda'watikom letanawol ta'am Al ghada' bemunsabet Zafaf (are honoured to invite you to eat the wedding meal for)*.

These two sentences preserve the Arab culture. In other words, the form of insistence in inviting the guests to attend the event means much respect for the guests.

Furthermore, stating the first name of the bride or writing the word *karematehe* instead reflected the Arab traditions because *karematehe* is derived from the Arabic word *Karameh* which means dignity and respect.

### 3) Traditions of Palestinian society

Palestinian society has its own traditions which play a significant role in writing the speech acts of a Palestinian wedding invitation. To give examples, most of the wedding invitations in Palestine start their invitations with *Afrah\weddings of the celebrating families of*. These sentences show that Palestinian families are proud and give loyalty to their families' origins. Moreover, some wedding invitations include the groom and the bride's grandfathers instead of their fathers' names in identifying the inviters move in order to show their respect to the older people.

An important tradition to mention is when the groom or bride's father is dead, the names of his or her brothers are written instead of the groom or the bride's father as (Abnaa' Al Marhoom) or (Asheqa' Al Marhoom). This kind of writing represents a strong relationship between the Palestinian family members and shows how they support each others in sorrows and joys.

In the closing move, Palestinian inviters use many sentences to close the wedding invitation. Examples are: *Damat Al Afrah halefet deyarikum Al Amerah* (may happiness last in your flourishing homes), *be hodorekom taktamel farhatna* (with your attendance, our happiness will be completed), *hodorokom yazeed bahjatna wa farhtna* (your attendance increases our joys and happiness), *Domtom shomoa'an Tuda' beha mahafel al afrah* (may you always be the candles that lit our wedding parties), and *Halaltom ahlan wa nazaltom sahlan* (you are welcome). These statements show a Palestinian's tradition which is their wish of happiness and joy for others.

In the notifications move, all of the notes were related to the traditions of Palestinian society including the note of the time and the location of the celebration day with the groom and the bride's families before the wedding day. Also, inviters make a note to inform the guests of the celebration night before the wedding day. Some wedding invitations including a note that the

wedding party will have a famous singer. Moreover, inviters write a note to tell women about the time and the location of the wedding meal. Also, they write a note for women about the time and the location of bringing the gifts.

#### 4) Prestige

Nowadays, prestige has not only affected the social life but also it has also affected writing the speech acts of wedding invitations in Palestine. In some wedding invitations, there is the position or the name of the job of the groom and the bride which precedes their names like *Al doctor Amer and Al mohameyah Alaa* (Dr Amer and lawyer Alaa). Including the groom's and the bride's position might indicate some kind of prestige for both the groom and the bride.

Also, the fathers or the grandfathers of the groom and the bride show their prestige by stating their positions' titles. In addition, they may state that they are pilgrims when they did the ritual of pilgrimage.

The results of the present study are similar to Al Ali's (2006) findings that culture, religion, and prestige affected the speech act of Jordanian wedding invitations. Also, it is similar to the findings of the study which has conducted by Maryam Al sharif (2013) on the Persian wedding Invitation Genre which revealed that socio-cultural conventions are responsible for shaping the wedding invitation in Persian.

From the findings, it can be noticed that the coronavirus outbreak affects writing the speech act of some wedding invitations in Palestine. Some wedding invitations during corona time have some of the components of the wedding invitation before corona like the opening, identifying the inviters, and stating the date of the ceremony but there are no details about the location of the wedding, and no notification and extra details about the wedding. In the closing move, Inviters state the sentence "stay home, stay safe, and pray for the groom and the bride with God's blessing" Instead of stating the sentence "Damat Al Afrah halefet deyarikum Al

Amerah”, (may happiness last in your flourishing homes). Inviters show their happiness with staying home in order to save their lives.

Some wedding invitations in Palestine during coronavirus outbreak have not affected by coronavirus, these wedding invitations have the same shape before corona due to the desire of the groom and the bride to celebrate their wedding day. Some wedding invitations during corona have the same shape before corona era but inviters stick to the Health Protocol by stating a note at the end of the wedding invitation “for your own safety, we hope to stick to the Health Protocol”.

The study of “*Discourse analysis of Jordanian online wedding invitation cards during Covid 19 Pandemic*” by Banikalef (2020) has revealed that writing the wedding invitations in Jordan differed from Palestinian wedding invitations during the corona pandemic. To illustrate, all of the wedding invitations in Jordan stick to the Jordanian’s Ministry of Health by stating the safe note and staying in the home during corona, unlike the wedding invitations in Palestine which have different shapes during corona like having the sentence “stay home, stay safe, and pray for the groom and the bride with God’s blessing”. Also, having the sentence of sticking to the Health Protocol, and some wedding invitations don’t include anything about corona and they still have the same shape before the corona with no change.

## **5.2. Recommendations**

In the light of the findings of the study, the researcher would like to suggest the following recommendations:

1. Conducting studies on other invitation cards for other events in the Palestinian society such as, invitation cards for attending meetings, lectures, and celebrations.
2. It is recommended that further research be conducted to study oral and electronic invitations in order to find out similarities and differences from the written one.

3. This study is limited to only Muslim's wedding invitations. A comparison of different wedding invitations between Muslims and Christians living in Palestine is recommended for further research.
4. It is suggested to compare Palestinian wedding invitations with Arab countries like Syrian or Iraqi or Egyptian wedding invitations.

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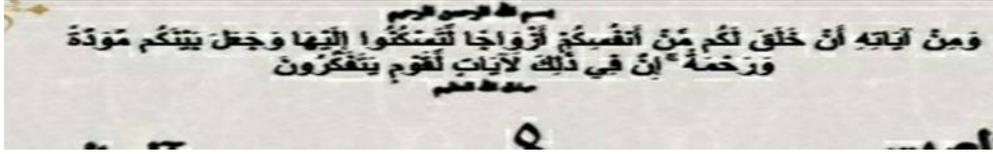
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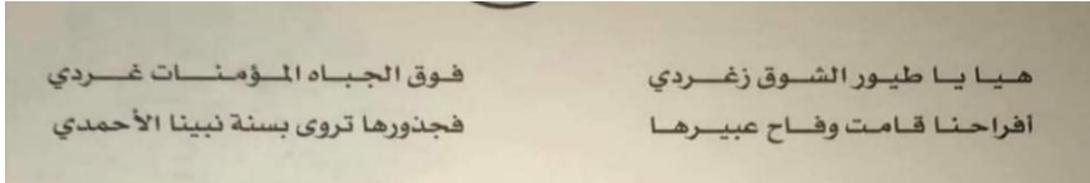
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## Appendices

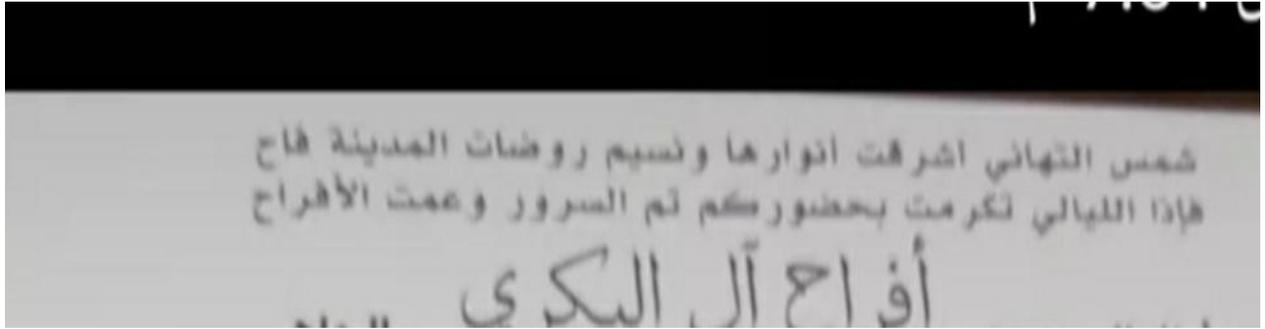
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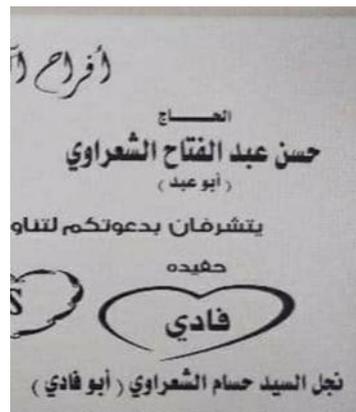
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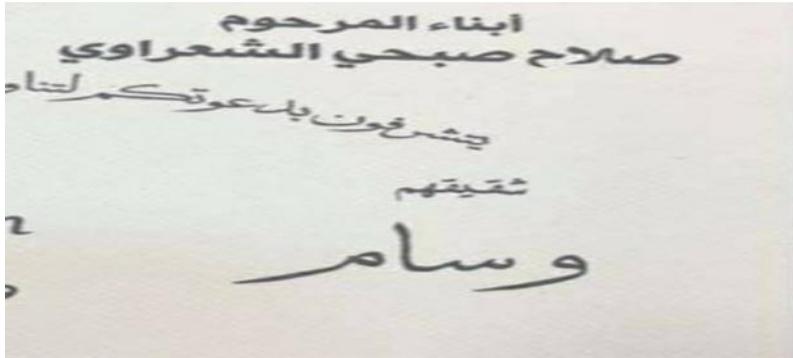
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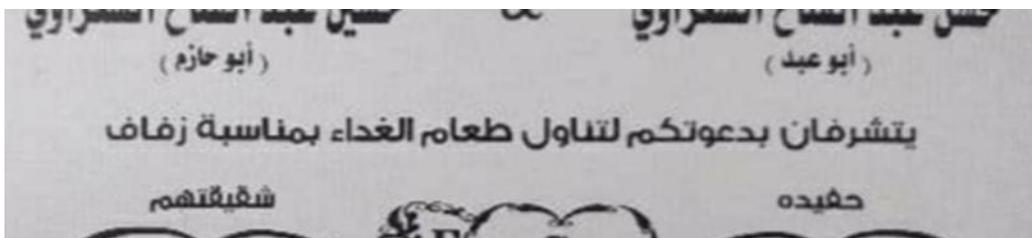
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## Appendix 5



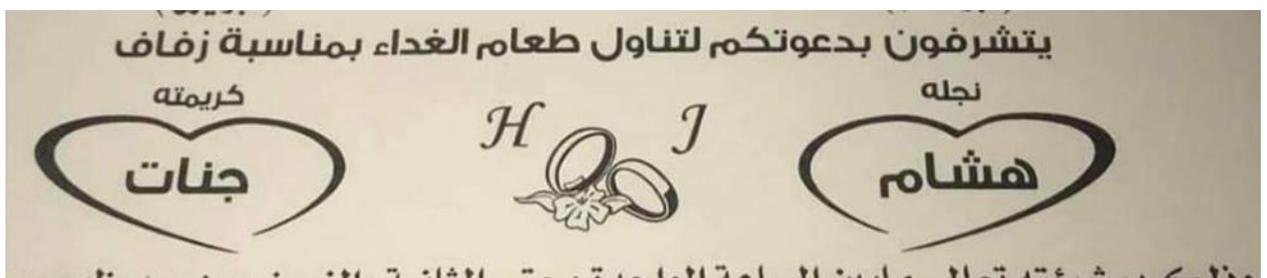
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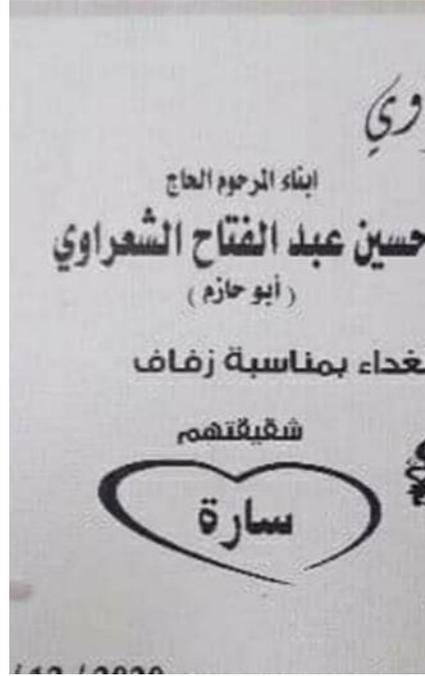
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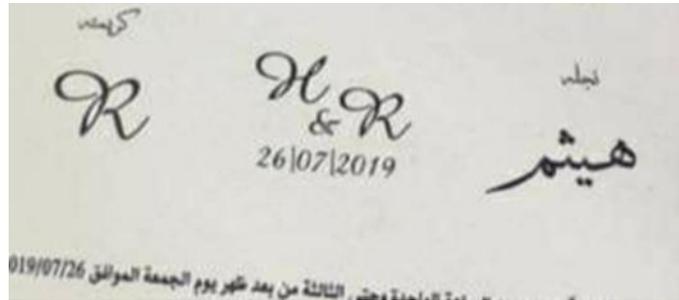
## Appendix 8



Appendix 9



Appendix 10



Appendix 11



## Appendix 12

الحاج  
لطفي خليل سعد  
الغلاء بمناسبة حفل زفاف

## Appendix 13

نجل المرحوم مأمون  
وذلك بمشيئته تعالى من الساعة الواحدة وحتى الثالثة من بعد ظهر يوم السبت الموافق 2019/10/19  
في قاعة روفان الكائنة في أبو كتيلة

## Appendix 14

وذلك من بعد ظهر يوم الجمعة الموافق 11/6/2021 حتى الساعة الرابعة  
في ديوان آل الشعراوي - بالقرب من دوار الجلدة  
\* تقبل التهاني للرجال يوم الجمعة الموافق 11/6/2021 في منزل جد المرزيس - الكائن في دحلول - الكعب

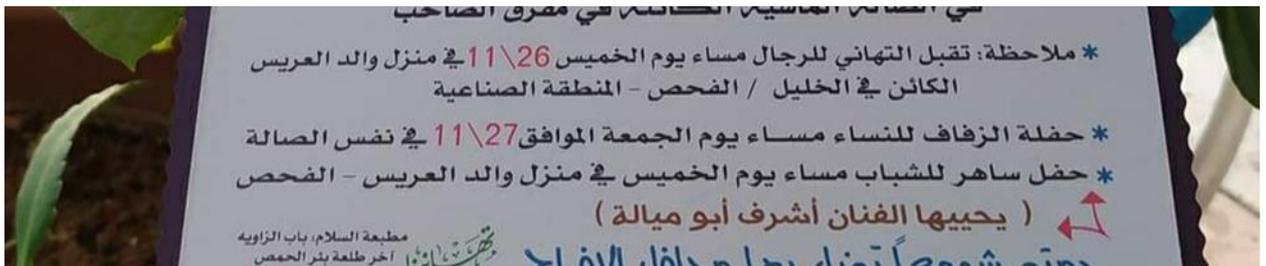
## Appendix 15

في منزل المرزيس (السلا) في عمان - صاحبة (السلا) - مقابل مفروسان (النور)  
دامت الافراح حليفة دياركم العامرة

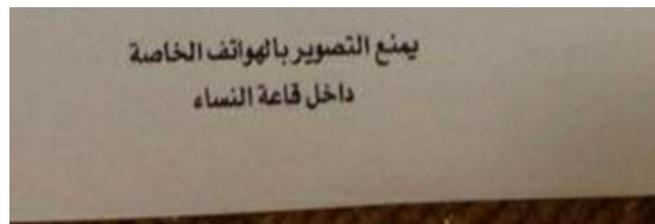
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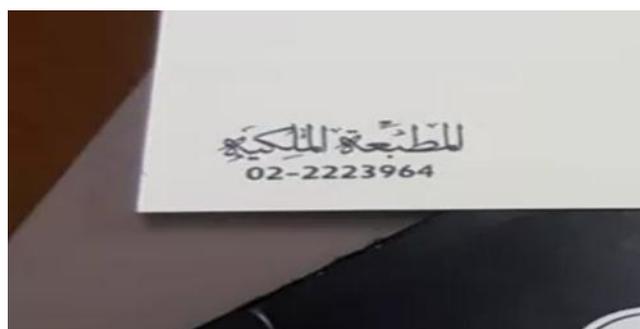
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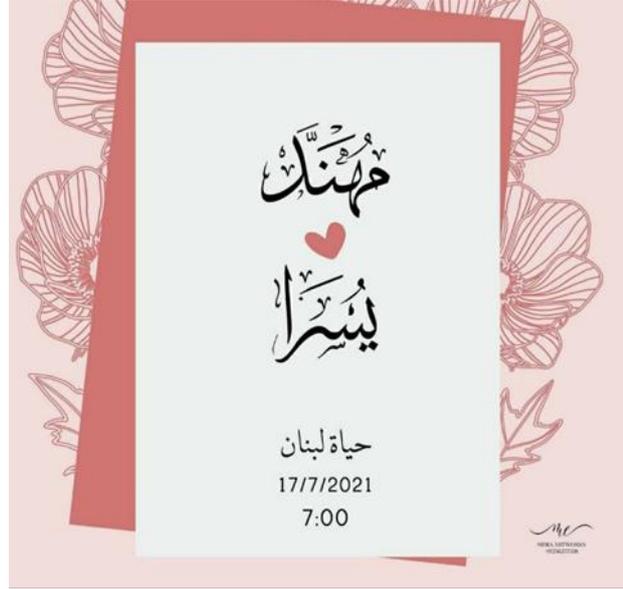
## Appendix 18



## Appendix 19



## Appendix 20



## Appendix 21



## Appendix 22



تدعوكم ام ياسر الزرو بدعوتكم لحضور حفل زفاف ابنه

Amjad zaro

and

Aseel abu khalaf

يوم السبت 8/8

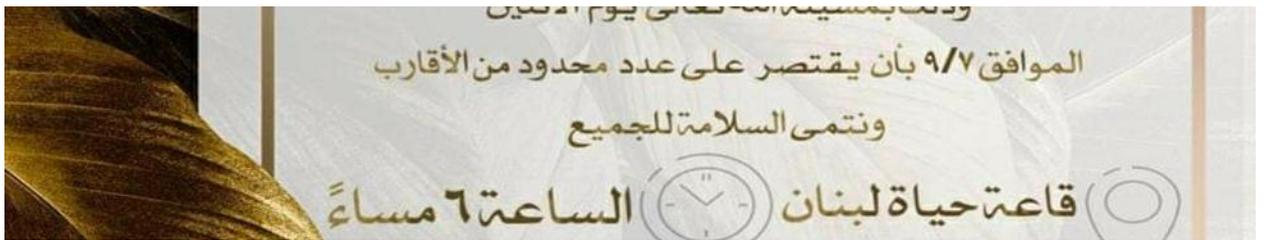
في معرض الامانة الكائن في قيزون



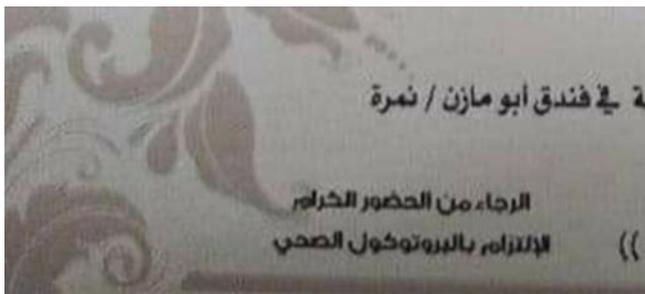
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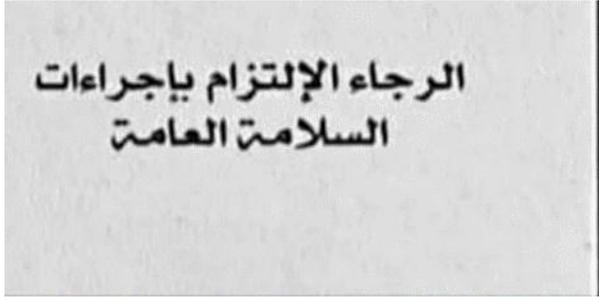
## Appendix 23



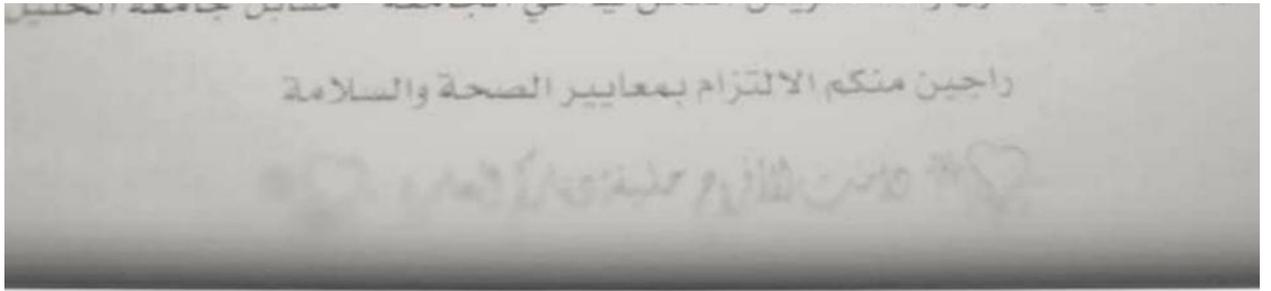
## Appendix 24



## Appendix 25



## Appendix 26



## Appendix 27

ومن آياتيه أن خلق لكم من أنفسكم أزواجاً لتكنوا بها  
**أفراح آل زاهدة آل الجعبري الكرام**

آلسيد عايد محمد زاهدة  
آلسيد ابراهيم غازي الجعبري  
نحلة كريمة  
عبيدة

تشرف بدعوتكم لتناول طعام العدا بمناسبة حفل العراف  
مباركة الرجال يوم الأحد الموافق 2020/8/16  
ساعة 7:00 مساءً في منزل والد العريس يوم الاثنين  
الموافق 2020/8/17 غداء الرجال في ديوان آل زاهدة  
وحفل وزفاف العروسين في ديوان آل زاهدة ...  
بحضوركم تتم فرحتنا

**أفراح آل شبانة وآل القواسمة**

يا سرحيا ترحيبية كلها أطياب  
التي حضروا عرسنا أصحاب وأقرب  
حضرة السيد  
**سيف عبد الجبار شبانة**  
( أبو عبد الجبار )

أحلى من العنبر وأزكى من الفرو  
بمضربهم زلوا للفرح وللشباب زرو  
حضرة السيد  
**طلال سلامة محمد القواسمة**  
( أبو إيباد )

يتشرفون بمحبتكم لتناول طعام الغداء بمناسبة حفل زفاف  
كريمته

تجله  
**عبد الجبار**

ك من الساعة الثانية عشر حتى الواحدة والنصف من يوم الثلاثاء ٢٠١٧/١١/٢١  
في صالة بيسان الكائنة في وادي الهرية - بجانب مفرق العجوري

التعاني للرجال مساء يوم الاثنين الموافق ٢٠١٧/١١/٢٠ في نفس الصالة .  
لنساء يوم الثلاثاء من الساعة الواحدة والنصف حتى الساعة الثانية والنصف في نفس الصالة .  
رفاق للنساء يوم الثلاثاء الموافق ٢٠١٧/١١/٢١ الساعة الخامسة مساءً في نفس الصالة .  
لنساء يوم الأربعاء الموافق ٢٠١٧/١١/٢٢ من الساعة الثانية حتى الرابعة في نفس الصالة .  
هر للفتيات يوم الاثنين الموافق ٢٠١٧/١١/٢٠ بجانب منزل والد العريس .

حسب التوقيت الشرقي  
مطبعة الاعتصام ٥ 6 4 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**الحاج** ياسين داري أبو ارميلة **الحاج** ماجد عبد خلف الدويك  
" أبو تيسير " " أبو مجدي "

يتشرفان برحمتكم بحضور حفل زفاف  
حفيدته

**ياسين** **ميس**

نجل السيد تيسير أبو ارميلة  
كريمة الحاج مجدي الدويك

وذلك من الساعة السابعة مساءً يوم الأربعاء  
الموافق 3/6/2020 في صالة فينيسيا " النور الملكية "

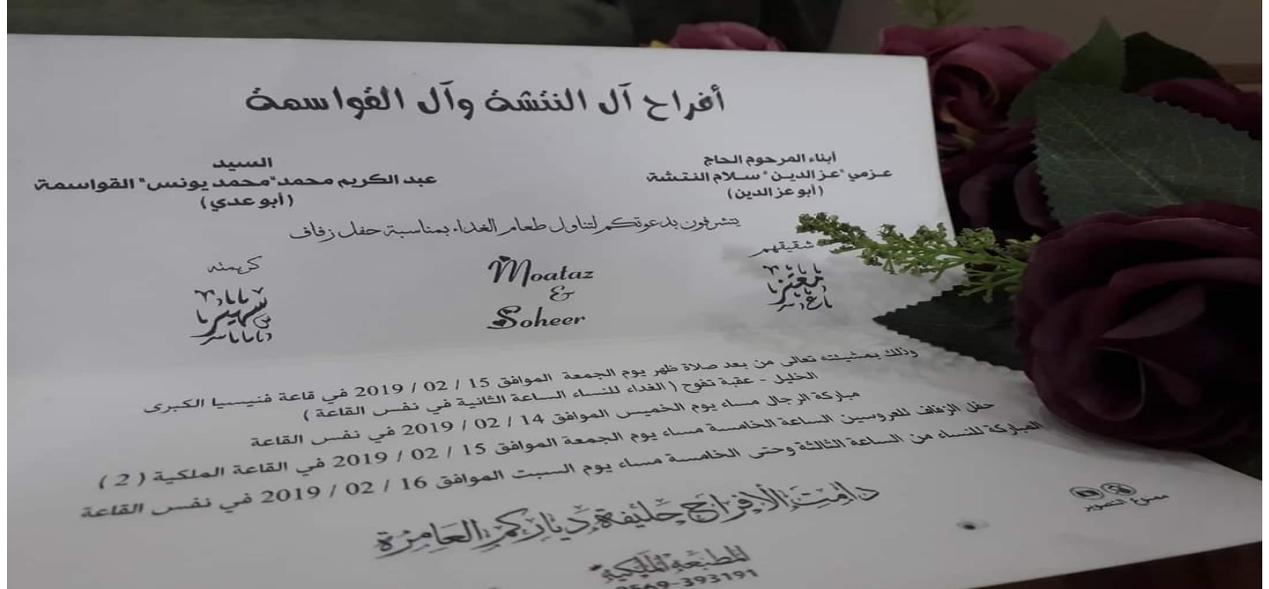
الكائنات في عقبة تقوح - الخليل .  
\* تقبل التعاني للرجال مساء يوم الثلاثاء الموافق 2/6/2020  
في صالة فينيسيا " الإبتهاج " \*  
المباركة للنساء في نفس يوم الزفاف

حامت دياركم عامرة بالأفراح

Artech - 02-2295731

**أفراح**  
**آل أبو ارميلة النيمي**  
**وآل الدويك**

\* \* \*  
**Yaseen & Mays**



## أفراح آل الجعبة وآل الكركي

السيد  
سامي شاهر الكركي  
أبو ناصر

بشرافه برعونكم حفلة زفاف

السيد  
عمر عبد اللطيف الجعبة  
أبو عبد الله

كريمته

نجمة

Nagham



Abdallah

نجله

عبدالله

وذلك بمشيئته تعالى يوم السبت الموافق ١٤ - ٨ - ٢٠٢١ من الساعة السابعة وحتى العاشرة مساءً في قاعة انثوريوم ( لانا ودانا سابقاً ) - الرام يتناول المدعون طعام الغداء يوم الجمعة الموافق ١٣ - ٨ - ٢٠٢١ من بعد الصلاة وحتى الساعة الرابعة في نفس القاعة سيقام حفل ساهر للرجال مساء يوم الجمعة ١٣ - ٨ - ٢٠٢١ في نفس القاعة ( ويحيه الفنان وليد مدنية ) المباركة للنساء مساء يوم الزفاف

نزيه بركة (ف)  
0585 815 922

دامت دياركم عامرة بالأفراح

يمنع التصوير في  
قاعة النساء





## أفراح آل سدر وال الزير الحسيني

عيا طيور النور قني وقريري  
أفراحنا طابت وراح مبرها  
ورقوا ألبان الزينات خروي  
فوجدوها تنوي بسة أمهم

السيد

حمدي جبر محمود الزير الحسيني  
أبو اشرف

قني

عثمان محمد سميج سدر  
أبو سميج

شاهدينا

شاهدينا

شاهدينا

شاهدينا

وذلك بمشيئته تعالى من بعد ظهر يوم الجمعة الموافق ٢٠/٨/٢٨ وحتى الساعة الثالثة  
في صالة النور - وادي الفرية - خلف فرن الرشيد

- انتهى الرجال خلال تناول طعام الغداء يوم الجمعة
- قطع النساء مساء يوم الخميس في منزل والد العريس - ضاحية الزيتون ( قرب مستشفى حمدان )
- حفل الزفاف للنساء الساعة السادسة مساء يوم الجمعة في صالة النور الملكية ( ١ )
- الغداء للنساء الساعة الثالثة يوم الجمعة في نفس الصالة
- المباركة للنساء يوم الجمعة ( خلال يوم الزفاف )
- حفل ساهر للشباب مساء يوم الخميس ٨/٢٧ في منزل والد العريس

الرجاء من الحضور الكرم  
الالتزام بالبروتوكول الصحي

والله اعلم بالصواب

وتراقصي طرباً على أنغامنا  
وبعرس ( حسني ) توجي أعراسنا  
فيهم تتم على المدي أفراحنا



دنيا المحبة ترجمي أشعارنا  
من فيض جودك أغمرينا فرحة  
وتقدمي لضيوفنا بتحية

## أفراح آل الهليلسن وآل زين

الحاج

محمود عودة زين

أبو بشار



الحاج

حسن محمد الهليس

أبو محمد

يتشرفان بدعوتكم لتناول طعام الغداء بمناسبة زفاف

كريمته  
الصيدلانية

فريدة



حسني  
مدي

نجله  
المهندس

وذلك بمشيئة الله تعالى ما بين الساعة الواحدة حتى الساعة الثالثة من بعد  
ظهر يوم الجمعة الموافق ٩ / ١٠ / ٢٠٢٠ في منزل والد العريس  
الكائن في يطا - رقعة - قرب مركز الدعوة

وقد تبدأ السهرات مساء يوم الثلاثاء

وقد حفل الحناء يوم الأربعاء الموافق ٧ / ١٠ / ٢٠٢٠ بعد العصر في صالة الأمراء - ط٢ - الكائنة في الكرميل

وقد حفل الزفاف يوم الجمعة الموافق ٩ / ١٠ / ٢٠٢٠ الساعة السادسة مساءً  
في صالة الأمراء - ط٢ - الكائنة في طريق الكرميل

التشريف يدون تكليف



أعمال الفخري والمطبخ المميز

## إفراح آل العويوي وآل سلهب

أحبابنا أملاً بكم في عرسنا  
والفرحة الكبرى بعودة قدسنا



اليوم نبدعوكم للإفراح لنا  
وغدا نبارك الفرحة بدياركم

السيد  
حسين حسني يوسف سلهب  
أبو حسني

أبناء المرحوم / السيد  
محمد حسين عايش العويوي &

يتشرفون بدعوتكم لتناول طعام الغداء بمناسبة حفل زفاف

كريمته



شقيقاهم  
عمار

وذلك يمشيتم الله تعالى من الساعة الواحدة حتى الثالثة  
من بعد ظهر يوم الجمعة الموافق 6\8\2021 م  
في صالة مسايا الكائنات في الخليل - ودي أبو اكتيلت

\* حفلة الزفاف للنساء مساء يوم الجمعة 6\8\2021 في نفس صالة مسايا .

لا غداء النساء الساعة الثالثة في نفس الصالة .

لا مباركة الرجال وقت الغداء \* مباركة للنساء يوم حفلة الزفاف .

مطبعة السلام، أحمد

الخرطلة بئر الح

19-828588

دمتم شموحاً تضاء بها محافل الإفراح

أفراح  
آل دعنا و آل مرقة

السيد	الحاج
عبد المجيد عبد القادر دعنا	المأمون صبري مرقة
(أبو محمد)	(أبو محمد)
نجله الأستاذ	كريمته أخصائية الطب المحبري
محمد	صابرين

يدعوانكم الألتزام ببيتوكم والدعاء للعرسان بالتوفيق  
بمناسبة زفافهما .

يوم الثلاثاء ٧-٤-٢٠٢٠



أفراح آل سلهب التميمي وآل شراري  
الحاج رفيق إبراهيم سلهب (أبونائل) السيد طارق مصطفى شراري (أبو مصطفى)

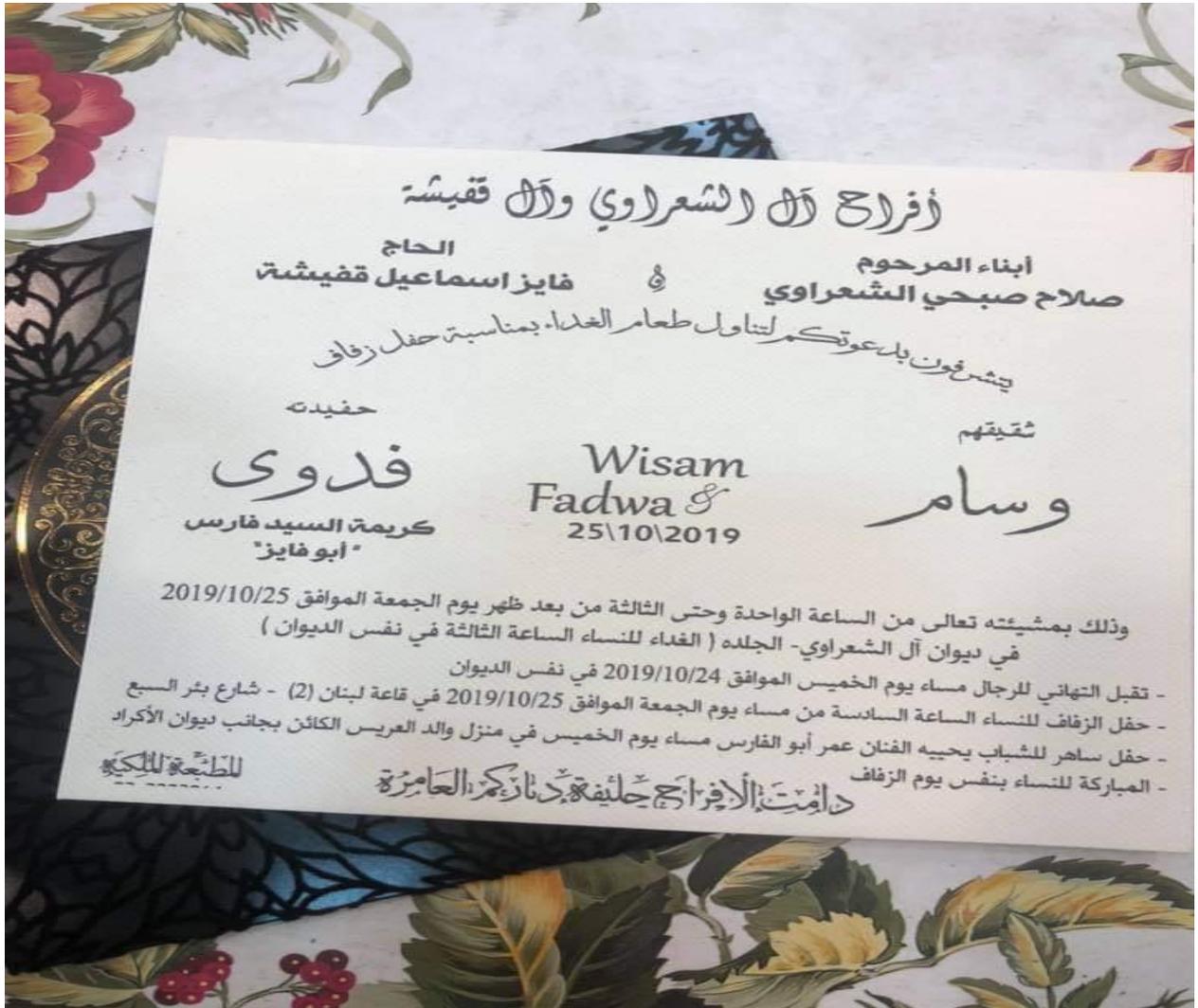
كريمة

عبد

عبد

يتشرفان بدعوتكم لحضور حفل زفاف

ولتناول طعام الغداء بمشيئته تعالى بعد صلاة الجمعة الموافق 2021/7/30 مروحتي الرابعة في ديوان آل سلهب الكائن في الرامحوار الشهداء  
ولحضور حفل الزفاف ما بين الساعة العاشرة مساءً يوم الأحد 2021/8/1 من في قاعة الياسمين الكائنة في الرامحوار بولاية الرامحوار (مدير قلنديا)  
المباركة للنساء في القاعة ليلة الزفاف.



# أفراح آل سلهب و آل الدويك

المربي الحاج  
عمار- محمد نظمي- راغب الدويك  
- أبو ياسر -

السيد  
برهان حميدان سلهب  
- أبو محمد -



يتشرفان بدعوتكم لتناول طعام الغداء بمناسبة حفل زفاف

كريمته  
الدكتورة

لنشده

M & SF

نجله  
الدكتور

محمد

وذلك من الساعة الواحدة وحتى الثالثة من بعد ظهر يوم الجمعة الموافق ٢٠٢١/٧/٩  
في ديوان آل التميمي الكائن في جبل أبو رمان

- المباركة للرجال خلال تشريفهم طعام الغداء • طعام الغداء للنساء الساعة الثالثة في نفس الديوان
- حفل الزفاف للنساء الساعة السابعة مساء يوم الجمعة في قاعة لبنان (٢)
- المباركة للنساء خلال حفل الزفاف



Shaima A Natsheh

9 hrs •



مبارك والله يتممك ع خير يا عيوني

أفراح آل الننتشة وآل الجولاني

السيد عبد العزيز رمضان الننتشة  
«أبو رمضان»

العروسان  
الحاج عبد الرحيم أحمد الجولاني  
«أبو عبد الله»

نورا  
N

محمد  
M

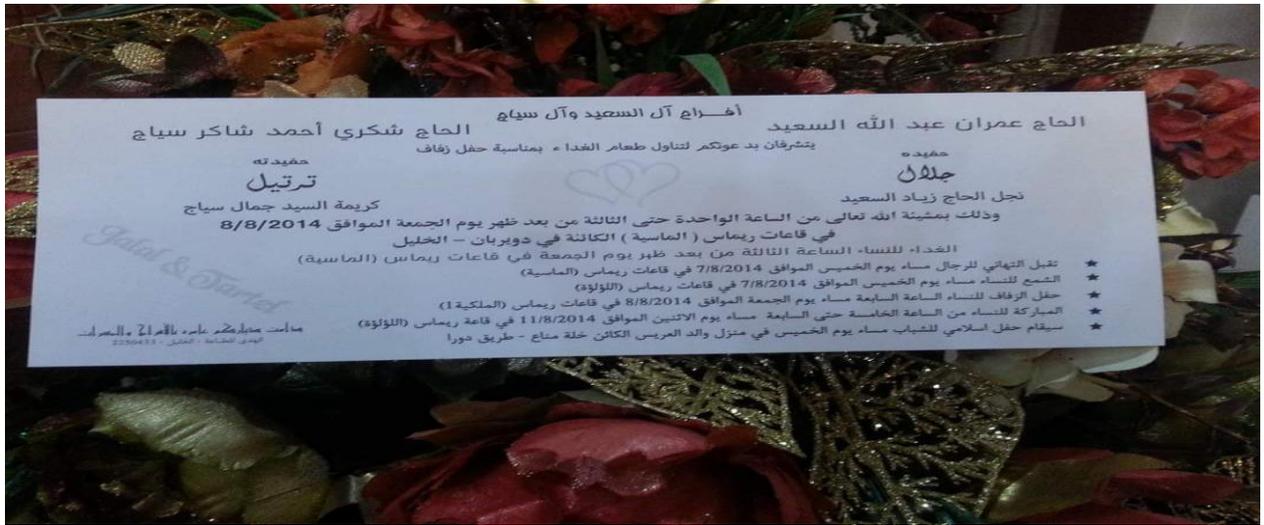
يدعوانكم لإلتزام منازلكم والدعاء لهما بالبركة  
بمناسبة زفافهما في ظل أزمة كورونا

وذلك يوم الخميس الموافق 2-4-2020 في منزل والد العريس  
والإقتصار على حضور عدد محدود من العائلتين  
المباركة والتهناني والوداع بواسطة طرق التواصل الإجتماعي فقط  
دامت الأفراح حليقة دياركم

Just Married

Comments ٣٦

others ٦٧ Raghdah Natsheh and





أفراح آل أبو منتشار وآل الجعبري وآل التميمي  
 بيتاء المرحوم الحاج تيسير جبريل الجعبري  
 نظم عزمي أبو منتشر في ناصر شهر نوحد التميمي  
 "أبو موسى" بتاريخ بلد عوتكم لابل - طمار - بلاب - حفل زفاف - كرسية  
 كريمة الحاج منتحر - أبو منتشر  
 تانا  
 على السيد منتصر  
 وذلك بمشيئته تعالى من الساعة الواحدة وحتى الثالثة من بعد ظهر يوم الجمعة الموافق 30/07/2021 في ديوان آل أبو منتشار الكائن في بلد عوتكم لابل  
 - حفل زفاف السيد منتصر الساعة الرابعة من مساء يوم الأحد الموافق 01/08/2021 في صالة ديوان آل علقان التميمي  
 - حفل زفاف السيد مؤمن الساعة السادسة من مساء يوم الأحد الموافق 01/08/2021 في صالة ديوان آل علقان التميمي  
 - المشاركة للنساء في نفس يوم الزفاف  
 حان الأوقات جليله وبارك الله بالفرحة

**أفراح آل علوان**

السيد عايد عبد القادر الأطرش "أبو بشار"  
 السيد عايد خليل نعمان "أبو فادي"  
 يتشرفان بلد عوتكم لحضور حفل زفاف

كريمة المهنسة  
 نجله

**Basheer & Haneen**  
 حنين بسير

وذلك بمشيئته تعالى الساعة الرابعة من مساء يوم الجمعة الموافق 15/11/2019 في صالة ديوان آل علان الكائن في حلحول  
 - مباركة الرجال مساء يوم الخميس الموافق 14/11/2019 في ديوان آل علان  
 - سهرة النساء مساء يوم الخميس الموافق 14/11/2019 في صالة ديوان آل علان

بَارِكْ اللهُ لهما بِمَا بَكَرَ عَلَيْهِمَا تَبَدُّدِ جَمْعِهِمَا فِي رَجْعِهِمَا





السيد  
سفيان نعمان طه

الحاج  
وليد أحمد الجمل

يدعونكم لالتزام منازلكم  
والدعاء لهما بالبركة والسعادة

بمناسبة زفاف ولديهما  
في ظل جائحة الكورونا

**معتز**  **رنين**

وذلك بمشيئته تعالى يوم الجمعة 2020\4\17

- تقبل التهاني والمباركات على وسائل التواصل الاجتماعي والهواتف فقط  
دامت دياركم عامرة بالأفراح والمسرات .. بعيدة عن الكورونا والهموم و الفايروسات

المطبعة السكية  
059707610

دعوة زفاف

الفرح والسعد شوقكم والسعادة يوم تباكم  
مذه الدعوة وصلاتكم من صميم القلب لدعاكم

آدم  مروي

2020-3-6

في ديوان أبو عيشة الكائن - أبو كيلة بجانب جامعة القدس المفتوحة .

شمس التهناني اشرفت اتوارها وتسيم روضات المدينة فاح  
فاذا الليالي تكرمتم بحضوركم تم السرور وعمت الأفراح

## أفراح آل المعاريق وآل زحارير

ابناء المرحوم  
طالب أحمد زعاريق  
"أبوامين"

السيد  
بسام عبد الفتاح المحاريق  
"أبو أحمد"

يشرفون بلعوتكم لتناول طعام الغداء بمناسبة حفل زفاف

## أحمد بن علي حنان

وذلك بمشيئته تعالى من الساعة الواحدة وحتى الثالثة من بعد ظهر يوم الجمعة  
الموافق 20/08/2021 في ديوان آل عبد العزيز

- سفرة الرجال مساء يوم الخميس الموافق 19/08/2021 في نفس الديوان
- حفل الحناء مساء يوم الخميس الموافق 19/08/2021 في صالة مسايا 2.
- حفل الزفاف مساء يوم السبت الموافق 21/08/2021 في صالة مسايا 1.

دامت الأفراح جارية في داركم العاجزة

المطبعة الملكية  
02-223964