Speech of the Kingdom of Saudi Arabia at the High-Level Political Forum on Sustainable Development in New York: A Study in the Analysis of Discourse Strategies

Ahmed Mohamed Abdelrahman Hassanien, Abdullah H Alfauzan

Department of Arabic Language and Literature, College of Languages and Humanities, Qassim University, Saudi Arabia

Abstracts

The United Nations has been holding the High-Level Political Forum (HLPF) annually since 2015, where countries meet to discuss the progress, they have made in achieving the sustainable development goals of the 2030 Vision, and to identify the challenges they face, their areas of focus in the future, and to evaluate their efforts in achieving and submitting voluntary reports on this. The research seeks to analyze Arabic translation of the speech of the Kingdom of Saudi Arabia; as a special type of political communication to reveal the most prominent strategies that have formed it, and to identify the mechanisms that have been achieved; which has given the speech its uniqueness and efficacy, as each speech carries with it its strategies and mechanisms that lead to its success or failure. The study adopted the pragmatic approach imposed by the nature of this work. It came up with a set of results, the most prominent of which is that the solidarity strategy is the most effective in achieving the goals of the Kingdom's speech, and thus this strategy was an introduction to other strategies, especially the persuasive and directive strategies.

Introduction

Since September 2015, the United Nations has been holding its annual High-Level Political Forum in New York to plan and coordinate efforts to achieve the sustainable development goals of Vision 2030, in which voluntary reports and basic data are presented on countries' achievements, initiatives and progress, and the challenges facing them, and experiences are exchanged to form policies, expand the circle of interventions and partnerships that enable decision-makers and policy makers to adjust the course and direct efforts. The High-Level Political Forum on Sustainable Development occupies a pivotal position in reviewing Vision 2030 agenda and following it up in coordination with the United Nations General Assembly and Economic and Social Council. This research aims to explain how Saudi discourse was formed,

what strategies and mechanisms contributed to its production, and how context and position affect the spread of some strategies at the expense of others, and how some mechanisms within each strategy are favored over other mechanisms, and how useful they are in the construction of discourse.

1.   Sustainable Development and its Goals:

Sustainable development is a broad concept and an end that countries seek to attain or achieve some of its aspects, according to their capabilities, and measures are taken to ensure its sustainability as the ideal means of achieving prosperity and progress and preserving resources without extravagance or waste. The World Commission on Environment and Development has defined it as: "development that meets the needs of the present generations without compromising the ability of future generations to meet their own needs."[1]

Sustainable development aims to achieve three major goals: The first relates to the environmental dimension of developing and protecting the environment, environmental sustainability and its effective management, and it includes: water, forests, energy sources, biodiversity, natural reserves, pollution resistance, proper waste management, and others. The second is related to economic development through poverty eradication, job creation, vocational training, tourism development, resource protection and comprehensive economic growth, and the third is related to social development and inclusion, which includes health protection, participation of women and young people, respect for rights, and preparation of individuals.

United Nations Economic and Social Commission for Western Asia (ESCWA) has set 17 sustainable development goals with (169 targets) and (231 indicators) for measurement, and United Nations General Assembly issued a resolution on them on September 15, 2015. On January 1, 2016, the goals were included in the 2030 Sustainable Development Plan, which is a plan for people, the planet, prosperity, peace, and partnership, They are called the Greater Sustainable Development Global Goals (SDGs), which are considered a global promise to humanity that unites the efforts of 193 countries in order to develop a joint plan for prosperity and its sustainability. These goals are intertwined, complementary, interconnected, and indivisible. They aim to direct the world to a course that is based on sustainability, resilience, justice and equity, and to complete what the Millennium Development Goals did not accomplish. They are non-legally binding goals, as they are administered by States and voluntary national reviews (VNRs) are reported on them.

2.   Speech, Discourse and Strategies:

"Speech" is used metaphorically and it means "talk". It also means speech in front of a live audience, considering what will be said. According to Saussure, discourse is synonymous with speech. Speech in general is every oral talk, whatever its subject, content, or form, presented on some occasion, and this is confirmed by E. Benvenste's statement: "A speech is any type of oral communication, whatever its nature may be, and this may extend from the most trivial

---

[1] Aref, Mohamed Kamel (1989): Our Common Future. Prepared by the World Commission on Environment and Development. Kuwait, World of Knowledge Series, National Council for Culture, Arts and Literature, No. 142, p. 69.

conversations, to the finest and most valuable lectures.[2] Despite the centrality of discourse in cognitive sciences, it is still difficult to define. According to Saussure, it is synonymous with speech, and according to J. Dubois and M. Maingueneau, it is synonymous with enunciation. The multiplicity of fields and topics of discourse, and the forms of its human practices, their change in time and place, and the differences in points of view, all these have made defining it a difficult task, because it is a general concept that refers to different types, and there is no way to provide a definition that brings all of this closer together except to expand its circle and view it as an intellectual system, as M. Foucault did, as he defined it as: "an elaborate and precise system of expression"[3] linked to its context. Mohamed Yunis defined it as "complex structure which includes a network of content that includes a set of linguistic, contextual, intellectual, and social references, provided that it is uttered by a sensible speaker and is related to a certain purpose."[4]

As for strategy, it is an interdisciplinary term whose meaning has been generalized to express the utmost importance of the goal, whatever it may be. In discourse, it is a directed action and a series of selection processes to achieve communicative goals, and it is defined as goal-oriented processing processes that take place consciously when producing and receiving discourse. Every attempt to reach goals through discourse adopts a communicative strategy that is the result of selection and decision-making processes that take place consciously.[5] Whatever it is, strategy is a general mental representation of a certain approach and of the way to conduct it in the most effective way, as the contexts in which discourses are said are different, and the intentions and objectives are variant. All this imposes on the producer certain frameworks, tools and strategies that he deems effective in communicating his intentions.

First- The solidarity strategy:

The solidarity strategy is defined as "the strategy by which the sender attempts to embody the degree and type of his relationship with the addressee, and to express the extent of his respect for it and his desire to preserve or develop it by removing the differences between them. In general, it is an attempt to get closer to the addressee and bring him closer."[6] That is, it is a performative and foundational strategy at the same time, as it performs the function of informing and conveying ideas, and on the other hand, it establishes an identity relationship and presents oneself to the recipient and seeks to remove barriers. In order for it to be successful, words should be consistent with actions. Al-Ibrahim showed solidarity and announced his position through:

1.   Complimenting:

If linguists have paid attention to the importance of language in conveying information related to facts and sayings, sociolinguists have paid particular attention to the language related to

---

[2] Benveniste, E. (1971). Subjectivity in language: In M. E. Meek (Ed.). Problems in General Linguistics (p.p. 223-230). Coral Gables: FL: University of Miami Press.

[3] Foucault, Michel (1987). The archeology of knowledge. Translated by Salem Yafout. 2nd ed. Arab Cultural Center, Beirut, Lebanon. P. 34

[4] Yunis, Mohamed (2016). Discourse analysis and going beyond the meaning to construct the theory of pathways and goals. Jordan: Konoz Al Maarifa. 1st ed. P. 12.

[5] See Wolfgang Heinemann and Dieter Viehweger (1999). Introduction to text linguistics. Translated by Faleh Bin Shabib El-Ajamy. King Saud University. pp. 313-314.

[6] See Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. pp. 256-257.

establishing social relations, and have commented greatly on the phenomenon of using language for complimenting.[7] Complimenting is a declarative behavioral act whose purpose is to attract attention by approving something in the person who is being complimented. Leech calls it convivial acts, and its effect is especially strong in public forums and gatherings. N. Wolfson and J. Manes defined the function of complimenting socially as a means of establishing or reaffirming a common ground, creating a sense of relationship, or as a social lubricant."[8]

Consider, for example this exerpt from Al-Ibrahim's speech: "fakullama ʔijtamaʕat ʔal umam ʔal muHadida, fa ʔinna ʔal ʕamal ʔallathi taqum bihi haathihi ʔal muʔasasa yamtad ʔila ma huwa ʔabʕad min qaʕaat ʔijimaʕaatuha, wa yataradad Sadaah fi jamiiʕ ʔanHaa ʔal ʕaalam, wa zaalik liʔanna ʔal umam ʔal muHadida baalighat ʔal ʔahamiya, wa ʔahmiyatuha tarasaxat Tuwaal tariixaha ʔal baaligh sita wa sabʕiin ʕamman" (Whenever and wherever the UN convenes, the impact of the work done by this institution extends far beyond its meeting rooms; it reverberates across the world. This is because the United Nations matters. It has mattered throughout its seventy-six-year history.) The solidarity strategy is embodied through signs that confirm Al-Ibrahim's desire to stand in solidarity with the United Nations and indicate its importance and status. He is well aware of its identity; therefore, he starts his speech by expressing his admiration for it, so he painted a good picture of it through which he enumerated its commendable characteristics and deeds, in a style based on tact and courtesy. The language of compliment does not convey thoughts and feelings as much as it is a means of strengthening people's relationships with each other.[9] The effectiveness of the speech is achieved by the conformity of the purpose of the speech act with the goal, which is to prove the complimentary behavior, praise for the action, and support related to the truth, which is called "collaborative style" where the purpose of the speech act is impartial and is intended to show support and provide useful information and direction.[10] Al-Ibrahim used the adverb (kullama), which has the smell of a condition, and is composed of (kulla) indicating the generality of what is attached to it, and (ma) that is an adverb of time, so the significance of the structure becomes: the emphasis on generality, and the indication of the repeated occurrence of the result and its continuation with the repeated occurrence of the condition, and the relationship between them is a correlative one. Since there was prior acquaintance between Al-Ibrahim and the United Nations, appreciating its action and praising it is an expression of true solidarity and an affirmation that determines what is certain in the hearts of those present. The result of the condition is confirmed by (ʔinna) due to rhetorical considerations, represented by two linguistic verbs, the first of which is the linguistic verb (uuʔakid ʕala) maximizing the effects of the outcomes of the actions undertaken by the United Nations, and the other is the linguistic verb (I draw your attention) to the extension of the effects of those actions beyond the confines of meetings, and I remove your neglect of their reverberation throughout the world. This is a reminder of something to be praised and is intended to eliminate doubt. In terms of modality, emphasis, albeit a pragmatic act, is a linguistic act that expresses a belief as it means "I'm sure." If we consider (ʔinna) as expressing a belief rather than

---

[7] G. Brown & G. Yle (1997). Discourse analysis, p. 3.

[8] Wolfson, Nessa and Joan Manes (1980). The compliment as a Social Strategy. Papers in Linguistics: International Journal of Human Communication 13: 391-410.

[9] See Al Saaran, Mahmoud (1963). Language and society: View & Methodology. Alexandria. 2nd ed. P. 139.

[10] See Leech, Geoffrey (2013). Principles of pragmatics. Translated by Abdelkader Qenini. Casablanca: Afrique Orient, 1st ed., p. 139.

a linguistic act, then we can consider that its introduction in speech will mean "I'm sure that X is ….".[11] Then Al-Ibrahim intensifies with another evaluative compliment, highlighting his position and value judgment on what he is talking about by explaining its reason: (This is because the United Nations matters), and he employed the nominal sentence whose predicate is a verb phrase in the past tense: (and it has mattered), and the time reference: (throughout its seventy-six-year history) to indicate stability and longevity, and this has a role in achieving rapprochement and solidarity.

2.   Deictics:

Deictics are units included in the mental lexicon without having a fixed significance. They are adopted by the speaker to fill the gaps in speech because they can identify the external or mental reference. They constitute the vague aspect of speech that can be identified only through a comprehensive pragmatic context. Our understanding of them depends on referring them to something else, because they are relatively void of any content of their own. This makes them always in need of a context and a referent that identifies their reference. Their function is to establish relations between language and the world, and they can establish social relationships. They can indicate belonging to a certain group or agreement with it in opinion and action.[12]

A.   Personal Deictics:

Deictics are "empty forms in the lexicon that represent the zero setting, serve the function of replacing nouns, and take on content from what they refer to."[13] They are characterized by being dynamic, not related to a fixed person, and any speaker can use them, imprint them with his traits, and refer through them to his speech. They are also not linked to any data of human experience.[14] They include:

•   Pronouns:

Pronouns are an empty linguistic form that we resort to whenever we seek to express experience, as they lack the quality of being specific to their linguistic status because they are ambiguous and do not have a specific reference. They may be used in a way other than their known formal classification, so they move from their grammatical use to the pragmatic use, and have much broader significance than their referential significance, as "they can be used pragmatically as an indication of solidarity in what it is intended for, and in what is not intended for." They are one of the signs that the speaker uses to express his intention of solidarity with the addressee.[15] An example of this is the plural pronoun "nahnu" (we), in its separate and connected forms. It is considered an indication and expression of collective commitment, and the fact that the speaker is speaking from the perspective of his group to which he belongs and reflects its presence. Therefore, the pronoun "ana" (I) is always absent in societies with collective solidarity, and on

---

[11] See Soula, Abdallah (2007). Argumentation in the Quran through his most significant stylistic characteristics. 2nd ed. El-Faraby Publishing House, Beirut, Lebanon. p. 292.

[12] See Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. p. 287.

[13] Tesnière. L. (1976). Éléments de syntaxe structurale. Klincksieck. Paris. Deuxiéme Edition. p. 86.

[14] Hatem, Jawad (2016). Pragmatics: Principles and trends. Oman, Jordan: Konoz Al Maarifa. 1st ed. p. 79.

[15] See Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. p. 292.

the other hand you find the individual - in disintegrated societies - tries to impose and assert himself as an expression of his departure from the constants of the group.

An example of the inclusive "nahnu" (we), which means "ana" (I), "anta" (you) and "antum" (you), is: "But if we can look at these challenges together by joining forces, if we can combine our knowledge, and if we can find a common ground, we will see that there are new horizons on the road ahead. If we can show agility in the face of adversity, we will find that there is resilience and coordinated action." The prevalence of the plural attached pronoun "na", which is one of the solidarity devices that express belongingness and connectedness, is noticed here. In the words "tamakna" (we can), "nazratna" (we look at together), "quwaana" (our forces), "?istaʕna" (we can), "maʕaarifna" (our knowledge), "nara" (we will see), "lana" (for us), "wajahna" (we face), and "naktaʃif" (we will see), the pronoun does not refer to its grammatical function in as much as it refers to its pragmatic function, where is deep knowledge and strengthened relationships between him and the addressee. These pronouns indicate the presence of the other party in the speech to achieve solidarity with him, i.e., between "ana" (I), "anta" (you) and "antum" (you), which implies "kuluna" (all of us) with its inclusive meaning. Pronouns "create the strong foundation underlying linguistic communication."[16] The pronoun is the strongest indicator of belongingness, and agreement with the other person being addressed. Al-Ibrahim wants to establish a solidary group in which everyone belongs to the whole, and each is linked to the other. The use of the conditional was for the purpose of alluding to the relationships between the condition and its result; that is, alluding to matters related to sustainable development in times of crises and times of the pandemic which are: (the state of disintegration, and the individuality of efforts towards challenges), and (the lack of integrated practical and scientific use of knowledge) if science, creativity, and methodologies are not harnessed to serve development goals. This is a point of weakness from the beginning, as science was not at the core of the sustainable development goals when it was established, and countries work individually, as (there is no common ground between the countries of the world) in confronting crises. This is an implicit call to transcend geographical borders, and to unite to face global challenges and contribute to solving them. The third hint is that (there is no flexibility in the face of difficulties in some countries) because of their lack of experience, and their failure to adopt frameworks for understanding issues and following up on transformations and changes. In general, by linking the content of the condition with the content of the result, we conclude that the result (new horizons and a better, prosperous future) cannot be achieved except by fulfilling the condition argument: (using global knowledge in an integrated manner, benefiting from it to the maximum, and finding a common ground and collective authority). It is something linked to the argument, and it can be achieved. It is not difficult, nor impossible. For this reason, he used the conditional "?itha" (if), which is for what is certain to be existent or is likely, unlike "?in" (if), which is for what is doubtful.

An example of the use of exclusive "nahnu' (we) which excludes the addressee is: (The Kingdom's continued work in this space makes our position clear. Sustainable development is fundamental to our shared prosperity). Speech here is partially explicit and partially implicit, but

---

[16] Imbert, Enrique Anderson (2000). The Short story: Theory and technique. Translated by Ali Ibrahim Menoufi. Supreme Council of Culture, Cairo. P. 73.

it is more implicit than explicit, as he implies that the Kingdom is eager to achieve prosperity through increasing partnership and extending cooperation with the United Nations to achieve development goals. This is particularly evidenced by the signing of the 2022-2026 framework of action with the United Nations to cooperate in the field of sustainable development to direct, support and monitor the supervision of developmental processes. The speech here is a solidary speech, filled with pride in the collective vision of the Saudis - leaders and institutions - and in their far-sighted view of sustainable development and its importance. By highlighting the solidarity of the Saudi issue, Al-Ibrahim seeks to influence the opinions of others by focusing on Saudi actions and customs to change their negative attitudes, and their thoughts, behaviors, and beliefs towards sustainable development, and urge them to look at it in a way similar to the Kingdom's view of it, and to become acquainted with its culture, and follow its approach. It works continuously and diligently; therefore, it adopted a framework of action with the United Nations for cooperation in the field of sustainable development for the period 2022-2026 to achieve shared prosperity for the Saudi people.

B.   Social Deictics:

Titles and qualities reflect the type of relationship between the speaker and the addressee: Are they formal, ordinary, intimate, socially close or distant, or do they mark the social dimension according to the associated social values? They include use of titles: maʕaali al raaʔis (Your Excellency Mr. President), fakhaamit al raaʔis (Your Excellency Mr. President), dawlat al raaʔis (Mr. President), jalalat al malik (Your Majesty), sumuu al aamir (Your Highness, the Prince), fadiilat al sheikh (Your Eminence Shaikh), saʕadatkum (Your Excellency), janaabakum (Your Honor), hadaraatakum (Your Honor), duktur fulaan (Dr. so and so), al sayed fulaan (Mr. so and so), al ʔaanisa fulaana (Miss. so and so), etc. In French, the pronoun (Vous) is used when addressing a person to show deference, maintain social distance, take his age or social status into account, or keep the conversation in a formal setting. In English, it is not permissible to refer to a woman older than you in her presence by saying (she). German uses the pronoun (Sie) when observing social distance.[17]

An example is: maʕ aali raaʔis al majlis al ʔiqtisaadi wal ʔijtmaaʕi fil ummam al mutHada, ʔaShaab al saʕaada ʔal saydaat wal saada, al salam ʕalaykum wa rahmat allah wa barakaatuhu. ʔinnahu lamin dawaaʕi suruuri al baligh an anDum ʔilaykum fi muntada al ummam al mutHada al siyaasi al rafiiʕ al mustawa (President of the Economic and Social Council of the United Nations, Excellences, Ladies and Gentlemen, May the peace, mercy, and blessings of God be upon you. It is great pleasure to join you at the United Nations High-Level Political Forum). The use of such address terms gives a sense of the status of the addressee when he designated him as a means of emphasis and specification. Al-Ibrahim employed a group of words that determined the type of relationship and the social distance between the parties to the speech. The social deictic (Your Excellency) indicates high status, and the social deictic (ladies and gentlemen) is an example of solidary politeness that socially indicates and expresses the speech producer's appreciation and respect for the audience and their social identity. The address system suggests treating people according to their status and maintaining the social distance between them. Al-

---

[17] See Nahla, Mahmoud Ahmed (2002). New horizons in contemporary linguistic research. Dar al maarifa al jaamiʕiya. Alexandria, p.25.

Ibrahim expresses his deference for the President of the Economic and Social Council by addressing him using the honorifics "maʕ aali" (Your Excellency) and "raaʔis" (President), which indicates that the solidary relationship is a formal one. Then he expresses his respect and appreciation for all the audience present and addresses them using the honorific "ʔaShaab ʔal saʕaada" (Excellences) which shows their importance. The solidary relationship here is one of respect and intimacy and has a positive effect on the guests with all their classes and orientations. He follows this with another social deictic, i.e. "ʔaShaab ʔal saʕaada" (Excellences). Mentioning ladies before gentlemen is a customary expression familiar to the ears listening to his speech. The address term has a solidary dimension and is also an expression used to draw attention and replaces the introduction to other targeted speech acts. "The extent of solidarity is often shown by using expressions of closeness or distance, and joining the group vs. quitting it."[18] Al-Ibrahim asserts the primary indicative with two emphatic particles (ʔinna) and the (laam) to move from the level of the primary indicative to the level of asserting that joining the addressee is a pleasure for him; The inclusion of (ʔinna) in the nominal sentence is like repeating the indicative and emphasizing it twice. If the "laam" is included, the repetition and emphasis become three times. Al-Zarkashi said: "Because it [i.e. the emphatic "laam"] indicates the direction of emphasis, and (inna) indicates two directions: action and emphasis... and if It comes with (ʔinna), it will be like repeating the sentence three times, because (ʔinna) indicates repetition twice; when the "laam" is included, it becomes three times."[19] It is like an affirmation of two assertions, for welcoming and sociability encourages the listeners and creates solidarity in a way that preserves each person's status and makes him happy.

Al-Ibrahim delays the greeting expression that usually occurs at the beginning of speeches until after the vocative constructions "maʕ aali ʔal raaʔis" (Your Excellency Mr. President) and "ʔal saydaat wal saada" (Ladies and Gentlemen), and this is evidence of his discourse competence in arranging his speech in order to achieve his goals, as "speakers vary in highlighting their ability to create positional changes, quantitative and qualitative choices that achieve their goals to the extent of their rhetorical and communicative competence."[20] He began with the appeal, drawing the attention of his addressees and summoning them with appropriate titles and ideologies. He starts with the vocative, thus drawing the attention of the addressees and calling them with appropriate titles and ideologies, and then he follows that with a greeting that serves the solidarity strategy. Greeting with peace is the second approach to solidarity, because it leaves a good impression on the recipient that the sender shows friendliness and desire to communicate with him, which makes him ready to receive the speech that is delivered to him.

C.   Spatial Deictics:

Spatial deixis indicates special or psychological solidarity and rapprochement with the referent. It is called emphatic deixis that indicates emotional distance. An example is "wa bil ʕawda ʔila ʔal arD Sadara ʔitlaaq mubadarat ʔal suʕudiya ʔal xadraa liHimaayat biiʔatina ʔal Tabiiʕiya wal

---

[18] Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. p. 268.

[19] Al-Zarkashi, Badr El-Din Mohamed Bin Abdallah (1984). Al-burhaan fi ʕuluum al qurʔaan. Reiewed by Mohamed Abulfadl Ibrahim. 3rd ed. Cairo: Dar Al-Turath Bookshop. P. 2/408.

[20] Ali, Mohamed Mohamed Yunis (2016). Discourse analysis and going beyond the meaning: Towards the construction of the theory of pathways and goals. 1st ed. Konoz Al Maarifa, Amman, Jordan. p. 108.

Hifaaz ʕalayha … ʕala kawkabina ?al mu ʃtarak" (Back on land, the Saudi Green Initiative was launched to protect and preserve our natural environment … on our shared planet). We notice here the places with which the discourse interacted, which are (the Earth, Saudi Arabia, our natural environment, the shared planet). The spatial reference here shows the place where the initiative took place, which is the Kingdom of Saudi Arabia, and the thing to be protected is the environment, and what is being spoken about is the planet, and these are certainly things close to Al-Ibrahim. Another example is "wa sa-nuwaasil ?al ʕamal min ?ajl ?iHraaz ?al taqadum fi ?iTaar hadaf ?al tanmiya ?al mustadaama haatha" (… and we will continue working for progress under this SDG). The speaker treats things that are physically close as being psychologically close, and vice versa. The employment of the deictic "haatha" (this), which refers to something that is near, instead of "thaalika" (that), which refers to something that is far, suggests emotional distance and exaltation which is compatible with his psychological proximity and indicates his solidarity with the goal of woman empowerment and equating her with man. It is one of the goals with which political leaders in the Kingdom are concerned and to which they give particular priority out of their belief that there is no difference between man and women other than religious obligations. This belief has been established among its citizens, and the Kingdom has increased woman's participation in the labor market and supported female leaders. His Majesty King Salman appointed the first female deputy secretary general of the Council of Ministers. Al-Ibrahim declares his solidarity with this goal and infinity of what is to be achieved in this field. The deictic "haatha" confirms the uniqueness of the goal and its exalted position.

D.   Temporal Deictics:

These are words whose true interpretation cannot be understood except by knowing the actual time reference in the extralinguistic context in which they are uttered. They include "?al ?aan (now), "?al yaum" (today), "?ams" (yesterday), "ghadan" (tomorrow), "?a-laila" (tonight), "?a-ʃahr ?al maaDi" (last month), "?al ʕaam ?al qaadim (next year), "munth ʃahr" (a month ago), and others. They are determined through the combination of linguistic and contextual dimensions in relation to the time of speaking and its reference. They contribute to knowing the speaker's intent. If the time of speaking (the center of the time reference) had not been determined, the matter would have been ambiguous because these deictics differ in reference if they are said today, after a month, or after a period of time. An example is "fil ʃahr ?al maaDi waqaʕat wizaarat ?al ?iqtSaad wal TaxTiiT fil mamlaka ?al ʕarabiya ?al suuʕudiya ?iTaar ʕamal ?al umam ?al mutahida lil taʕaawin fi majaal ?al tanmiya ?al mustadaama 2022-2026 … wal waaqiʕ ?anna majalaat ?al tarkiiz fil muntada rafiiʕ ?al mustawa lihaatha ?al ʕaam … tubayin lana mada ?al taqadum ?al munjaz wal masaafa ?al baaqiya ?amaamuna" (Last month Saudi Arabia Ministry of Economy and Planning signed the UN Sustainable Development Cooperation Work 2022-2026 … In fact, the areas of focus for this year High Level Political Forum … shows how far we have come and how far we have left to go). The temporal deictics "?a-ʃahr ?al maaDi" (last month) and "haatha ?al ʕaam" (this year) move in a historical direction that cannot be determined or captured accurately except through the moment of speaking in which the speech is delivered, as the recipient takes it as a reference, and it must be known in order for the communicative function to be performed. The ambiguity disappears because every time we say (last month) we refer to the month that precedes the month of speaking, and every time we say (this year) we refer to the year in which the utterance occurred, and time here is determined by the occasion on

which it was said, which is the time of the forum's event (July 2022), and this is evidence of the strength of the relationship between linguistic structure and context, as the ambiguity of deictics is not controlled by linguistic rules, but rather by historical contexts. The temporal deictics framed the communication process, expressed the integration of the speaker and the addressee within the textual time frame, and created solidarity with the events expressed, which is represented in two things: the first is signing an agreement with the United Nations within the framework of joint action and cooperation in the field of sustainable development from 2022 to 2026 to accelerate the pace of efforts to achieve the 2030 Agenda, throughout the Kingdom, and the second is emphasizing the Kingdom's response and the progress it has achieved in the field of the aforementioned development goals.

3.   Solidarity Vocabulary:

Communication settings force the speaker to choose specific words when he wants to express himself. He resorts to what the language gives him, and his mental lexicon provides him with vocabulary called for by the settings and he includes them in his speech. Dealing with language is essentially dealing with contents.

A.   Dictionary Words:

Al-Ibrahim resorted to using words that indicate solidarity and rapprochement with the addressee to indicate this solidarity, such as "?anDamu ?ilaykum" (I join you), saanadatuha ?al mamlaka (the Kingdom of Saudi Arabia standing alongside shoulder to shoulder), "sa-natrukuh lil ?ajiyal ?al qaadima" (we leave for future generations), "tawHiid nathratina" (look at … together", "haʃd quwaana" (joining forces), "?arDiya muʃtaraka" (common ground), "waajahna ?al maSaaʕib" (show agility in the face of adversity), "?al ʕamal ?al munasaq wal muʃtarak" (coordinated action), "?itHaaduna ka mujtamaʕ dawli waaHid (uniting as one international connected community), "taHamul ?al masu?liya ?al jamaaʕI" (taking collective responsibility), "yaqaʕ ʕala ʕaatiqina tanfiithuh" (this must be our duty), "ziyadat ʃirakatna"to further elevate our partnership), "?izdhaaruna ?al muʃtarak" (our shared prosperity), "daʕm ghair masbuuq" (are being supported never like before), "biʕamalina yadan waaHida" (by working together), "janban ?ila janb" (shoulder to shoulder), "quwatina takmun fi taʕwina" (we are stronger when we work together), and "?al kul ?akbar min majmuuʕ ?al ?ajzaa" (we are greater than the sum of our parts).

Al-Ibrahim produced a speech based on unification. For example, he states, "biʕamalina yadan waaHida yumkin lisiyaastina ?an takuun ?akthar murunnan wa ?an tuSbiH ?akthar Salaabatan wa ?an naxliq furaSan jadiidan limuʃarakat xibraatina wal taʕaawin maʕa ʃurakaa?ina li?jaad Huluul muʃtaraka li?akbar taHdiyaatina" (By working together, we can become more agile, grow more resilient and create new opportunities to share our knowledge and collaborate with our partners to find joint solutions to our great challenges." We notice that Al-Ibrahim tries to attract the recipient to the issue and stimulate his motivation, and justifies the importance of the response. He speaks from two points of view: the first is the common interest calling for solidarity and unifying efforts to achieve common gains, and the other is the principle of integration and coordination of roles (each has a complementary role in the system). He is interested in using words that carry a solidary dimension and create awareness, such as "biʕamalina yadan waaHida" (by working together), "muʃarakat xibraatina" (share our

knowledge), "ʔal taʕaawin maʕa ʃurakaaʔina" (collaborate with our partners), and "Huluul muʃtaraka" (joint solutions); The denotative meaning of a word is not all of its meaning, but rather behind the words there are psychological and emotional meanings whose horizons cannot be identified or felt unless we are able to accurately know the expressive functions of the language as well as the emotional and extralinguistic functions.[21] The expression "yadan waaHida" (together) is a metaphor that indicates unanimity, agreement, cooperation, and solidarity. If unity and cooperation are achieved, the group can confront the greatest challenges and achieve the goals so that they become an actual reality. Returning to philosophy, possibility is the force by which a thing moves from existence by force to existence by action, and this movement requires a receptor, and an agent who does the action, and the receptor is the passive force inherent in the thing by which it changes when it is affected by another.[22] In order for the policies to be more flexible, and at the same time more powerful, there must be an effective force represented by "ʔal ʕamal yadan waaHida" (working together), and in order to create new opportunities, there must be collective work, and in order to find joint solutions to the greatest challenges, we must find what is missing, which is working together and sharing knowledge, successes, scientific methodologies and tools, and innovative ways to improve conditions and exchange them to confront crises.

Inclusive Terms:

Among the words that indicate generality in terms of origin and status are "kul", "jamiiʕ", "kaffat", and "ʕaamat", all of which meaning (all), and the word "kul" is the strongest form of generality because it includes all the individuals in general, and the general is "that which applies to all and leaves none,"[23] and the word "kul" is the strongest of them, and there is no word in Arabic speech more general than it. The Kingdom's speech is a comprehensive speech, with comprehensive goals that took into account the humanity of people and the importance of justice among them to achieve the best. An example is "ʔal saydaat wal saada min xilaal ʕamalina maʕan yumkina ʔistighlaal kaafat ʔal ʔimkaniyaat likul mujtamaʕ wa kul ʔiqtSaad wa kul balad ʕala kawkabna ʔal muʃtarak" (By working together, ladies and gentlemen, we can unlock the full potential of every community, every economy, and every country on our shared planet). Al-Ibrahim employs the collective mobilization discourse, which is a discourse of solidarity and awareness-raising whose features are embodied in rapprochement and integration with others, respect and consideration of circumstances. So he uses the inclusive "kul" (all), which implies involvement, encompassing, and non-exclusion, by saying "kul mujtamaʕ" (every community), "kul ʔiqtSaad?" (every economy), and "kul balad" (every country) to deepen the relationship and expand its scope by recognizing the complementarity of roles towards finding international mechanisms. This word is introduced to emphasize and imply the generality of solidarity; it is added to the words "mujtamaʕ" (community), "ʔiqtSaad?" (economy), and "balad" (country), and the generality of the addition to indefinite nouns is generic generality, and it is stronger in persuading the audience of the necessity of solidarity, and investing in the human and non-human element, and all capabilities to achieve integration and common interest, as no economy or

---

[21] See Nahr, Hady (2003). Communicative competences. Studies in Language and Media. Dar El-Fekr. Amman, Jordan. p. 95.

[22] The Arabic Encyclopedia. Retrieved from https://arab.ency.com.sy/ency/details/610/3 on July 26, 2024.

[23] Ibn Faris, Abulhussein Ahmed (1993). Al-Saahibi in Arabic philology and issues and Arab speech practices. Reviewed by Omar Farouk Al-Tabbaa. 1st ed. El-Maarif Bookshop. Beirut, Lebanon. p. 214.

country can work alone; individual efforts have little impact, and it is better to expand the circle within which solutions are confined. This requires broad partnership to ensure reaching the goals. By uniting together, we can build a front with energy capable of confronting the unity of reality and destiny. The world is living in conditions that impose major, complex challenges that can only be confronted through solidarity, cooperation, and coordination of efforts at the global level.

The Transparency Technique:

Transparency is one of the most important elements indicating solidarity, because it directly indicates honest dealings and closeness. When a person tells others about some of his private affairs, that is the highest level of intimacy. The Kingdom's speech adopts a transparency approach by stating all facts, which increases its frankness, and this is evidence of solidarity and trust. "Using frankness with a certain addressee is an indication of solidarity and trust in him, while the sender may conceal some of his personal matters from others and not reveal them."[24] For example, "wa fil waaqiʕ balagh ?al ?infaaq ?al hukuumi ?al suʕuudi ʕala ?al taʕliim 19% min ?ijmaali ?al ?infaaq ?al hukuumi fi ʕaam 2022, wa hiya ?al nisba ?al ?aʕla bayana jamiiʕ duwal majlis ?al taʕaawin ?al xaliiji, ʕilawatan ʕala paraamij ?al ?ibitiʕaath ?alaati uʕlan ʕanha muʔaxaran … wa fi ?iTaar mubadarat ?al suʕuudiya ?al xadraa, fa ?innana nahdif ?ila ziraaʕat 10 milyraat ʃajara maHaliyan wa 40 milyaar ʃajara fil ʃarq ?al ?awSat. wa Dimn mubadarat ?al ʃarq ?al ?awSat ?al xadar ?allati taquudaha ?al mamlaka ?ayDan nahdif ?ila ziyaadat ʕadad ?al manaaTiq ?al maHmiya li?akthar min 30% min ?ijmaali ?al misaaHa, wa taqliil ?inbiʕaath ?al karbun bimiqdaar 278 milyoun Tin sanawiyan min mukaafi? Thaani uksiid ?al karbun, ?ai ma yumathil Diʕf Tumuuhina" (Indeed Saudi government expenditure on education reached 19% of the total government expenditure in 2022, representing the highest percentage among all Golf Cooperation Council States, and that's not counting the recently approved cultural programs. Under the Saudi Green Initiative, we are aiming to plant 10 billion trees locally and 40 billion trees across the Middle East under the Middle East Green Initiative, which is also led by the Kingdom. We are also looking to increase the number of protected areas to more than 30% of total land area and reduce carbon emissions by 278 million tons per annum of carbon dioxide equivalent, which is more than double our previous ambition). This text refers to the transactional function of language; it conveys information related to reality, and the language of numbers and statistics used is strong evidence of transparency and trust in others. The language of numbers does not favor or accept interpretation because it carries an accurate description and concrete evidence of what is happening on the ground. Al-Ibrahim revealed the percentage of Saudi government expenditure on education, and that it ranks first among its priorities, and that it is shifting towards the green economy, and is working to increase protected areas and provide habitats for endangered species. He revealed the Kingdom's efforts to reduce carbon emissions by relying on hydrogen development and achieving double its previous ambition. Through these revelations, Al-Ibrahim translated the achievements achieved by the Kingdom in its progress towards development goals, and through them it appears that these figures are not abstract figures, but rather they are thought, ambition, effort, and follow-up. Al-Ibrahim introduced this statement with the phrase "fil waaqiʕ" (Indeed) which confirms the propositional content of the speech included in it, that is, the truthfulness and realism of his revelations about the issues

---

[24] Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. p. 302.

raised. The phrase "fil waaqiʕ" (Indeed) is one of the content-oriented boosters, "and speakers usually resort to these modalities to prove the truthfulness of what they express and to confirm the validity and truthfulness of the content, because they are introduced into declarative sentences, and declarative sentences express a possibility of apparent and other meanings according to what the speaker intends and what the addressee understands."[25] Its function lies - in addition to strengthening the illocutionary force of speech - in that it determines what is intended from among the multiple possibilities of meaning and confirms it.

1.   Mentioning the Addressee's Qualities:

No doubt, there is no person who does not like to be made aware of his status without pretension or exaggeration, and there is no soul that does not move with flattery and appreciation of actions without pretension or exaggeration. That is why this is considered a component of the solidarity strategy. When some characteristics of the addressee are mentioned, and some positive information that embodies knowledge of him, and he is praised for them, this establishes effective discursive communication. Consider, for example, this excerpt from Al-Ibrahim's speech: "wa zaalika liʔana ʔal umam ʔal mutiHada baalighat ʔal ʔahamiya, wa ʔahmiyatuha tarasaxat Tuwaal tariixiha ʔal baaligh sita wa sabʕiin ʕaaman, Haithu saanadatha ʔal mamlaka ʔal ʕarabiya ʔal suʕuudiya, wa ʕamalat maʕaha janban ʔila janb mithu ʔinTilaaqaha, wal yawm tabruz ʔahmiyat ʔal umam ʔal mutiHada ʔakthar min ʔai waqti maDa fi ʔal marHala ʔallati tuʕiid fiiha ʔal binaaʔ baʕd ʔal jaaniHa ʔallati ʃakalat ʔixtbaaran haqiqyan limuruunat wa ʔistqraar ʔal muʔasasaat ʔallati taʕtamid ʕaliyaha" (This is because the United Nations matters, and it has mattered throughout its seventy-six-year history with the Kingdom of Saudi Arabia standing alongside, shoulder to shoulder, since inception. Today the UN matters more than ever as we build back from the pandemic has truly tested the agility and stability of the very institutions on which we rely.) Al-Ibrahim unpretentiously and informally sought to find common ground that would win him the support of the United Nations. He made it aware of its status and importance by including some of its characteristics and praising its achievements. He pointed out that its importance is not transient, but has been established since its inception, and that this importance was demonstrated by the challenges and grave situations that accompanied the pandemic that killed huge numbers of people and destroyed the economies of many countries that did not depend rely its programs. He expressed cosmic time (its extended history) to indicate its antiquity and experience, and the expression "Haithu saanadatha ʔal mamlaka" (with Kingdom standing alongside) refers to the status of the Kingdom and its role in making the United Nations successful, and helping it achieve its global plans and goals. Linking space "janban ʔila janb" (shoulder to shoulder) to time "mithu ʔinTilaaqaha" (since inception) indicates the longevity of the relationship; existentially, space and time are intertwined and difficult to separate, and the solidarity strategy appears clear in his statement: "saanadatha ʔal mamlaka" (the Kingdom standing alongside, shoulder to shoulder) and "ʕamalat maʕaha" (standing alongside, shoulder to shoulder). The spatial deictic "janban ʔila janb" (shoulder to shoulder) confirms this solidarity. The Kingdom stood by the United Nations and supported it in the success of its plans, its international agenda, and its development programs around the world, and the temporal deictic

---

[25] Hassanein, Ahmed (2020): Problematic issues of modality in logic and linguistics: Application to Naguib Mahfouz's novel "Adrift on the Nile". Jorrnal of the Faculty of Arabic Language in Assiut. No. 39. 2nd ed. Part 2, p. 1226.

"mithu ?inTilaaqaha" (since inception) indicates the longevity of this solidarity. Sincere expressions of flattery brought happiness and joy to the addressee, increased friendly relations and closeness, and were an expression of a sincere psychological state, and an indication of the linguistic and social competence of Al-Ibrahim's speech and his communicative abilities.

Second- The Directive Strategy:

It is a strategy that intervenes in the freedom of the other in an implicit manner, due to considerations imposed by the proposition and the relationship between the two parties to the discourse. It aims to force the addressee to perform an act, or refrain from it, and sometimes to impose restrictions through external coercions. That is why it is defined as: "All discursive attempts made by the speaker, to varying degrees, to influence the addressee to do a certain action in the future."[26] Guiding is a speech act, but it is also a function of language. Language "has a function (act), or direct practical guidance."[27] Jacobson (R. Jacobson) terms it the regulatory function, and the condition for its success is sincere will because "every directive is an expression of a desire for the listener to do the directed action,"[28] and directives are not judged as being sincere or false, "but they can be obeyed or disobeyed, responded to, accepted or rejected, and so on."[29]

1.   Affirmative Direction:

True knowledge is the essence of affirmation, and affirmation is not devoid of a pragmatic meaning, and it is a speech act based on linking the statement (itself) with the act included in the statement (affirmation) through a declarative verb whose logical form represents the meaning of (say) or (affirm). G. Lakoff says, "There is considerable evidence that prove that declarative sentences should be represented in the logical form by the presence of a declarative verb that has approximately the meaning of 'say or 'affirm'."[30] Accordingly, affirmation is one of the styles that are marked by the declarative verb "affirm" which is devoid of the particle indicating speaker meaning and is represented by the symbol (∅) in the preliminary affirmation, and it is not unmarked, as some say, because it is devoid of marking particles. Affirmative direction is not devoid of arguments, and it is called "affirmative modality."

The Kingdom's speech employed methods of affirmation by emphasizing ideas. An example of affirmation devoid of emphatic particles is: "wa fi ?al ?ayam wal ?al ?a ʃhur ?al muqbila satakuun mu?asasaatina wa Hukumaatina ʕala mawʕid maʕa ?al maziid min ?al ?ixtibaraat; fa hunaaka ?al ʕadiid min ?al taHadiyaat ?al muʕada ?allati taTruq ?abwaabina; fal-taDaxum ʕaad wa salaasil ?al tawriid tuʕaani azma kabiira" (And in the days, months, and years ahead, our institutions and governments are about to be tested further; several complex challenges are knocking at our door; inflation has returned; supply chains have been disrupted like never before). Al-Ibrahim reveals the cognitive frameworks of the power of informative speech in his attempt to persuade the

---

[26] Soula, Abdallah (2007). Argumentation in the Quran. p. 105.

[27] Yousef, Gomaa Sayed (1990): The Psychology of language and mental Illness. Kuwaut. World of Knowledge Series, National Council for Culture, Arts and Literature, No. 145, p. 23.

[28] Ibid.

[29] Ibid.

[30] Cited in Rahaimy, Yousef (2023): Evidence in Arabic: A syntactic pragmatic study. 1st ed. Series of Studies. King Saud Academy for Arabic Language. Issue (26). p. 95.

audience with conceptual perceptions about the economic crisis and the bad conditions left by the pandemic. In his speech, he tried to achieve persuasive communication by directing towards behavioral change by enticing fears of negative expectations. He employed techniques that arouse fear and expand the circle of anxiety by exposing the addressee to shocking images and sayings in the hope of creating awareness. The speech contained proven news bearing the speaker's established belief about the expected reality. Al-Ibrahim includes a warning about the impact of the pandemic on disrupting the economy and putting governments in the face of difficult and complex choices. The metaphor "?al tadaxum ʕadu" (inflation is an enemy) gives us an idea of the way in which inflation is viewed as an enemy that can attack us, weaken us, rob us, and may destroy us. As G. Lakoff and M. Johnson point out, "When we experience material financial losses for complex economic and political reasons that we do not really understand, the metaphor in 'inflation is an enemy' allows us to at least give a consistent explanation for the reason why we suffer these losses."[31] The personification in "salaasil ?al tawriid tuʕaani" (supply chains have been disrupted) makes us think about the state of deficit and suffering that the economy has fallen into, and evaluate our series of measures towards it. The two metaphors served to convince the addressee of the new formulation of the lived reality, evaluate it and explain it.

As for the definite affirmative direction, in which the addressee is placed in the position of a hesitant doubter, or a denier of the news, the role of affirmation in it is to repel denial from the addressee and remove doubt. Consider this example, "li?an quwatina takmun fi taʕwina, wa?am "?al kul ?akbar min majmuuʕ ?al ?ajzaa"" (we are stronger when we work together, and we are greater than the sum of our parts). The speech shows solidarity, It announces Al-Ibrahim's attitude and emphasizes his ideologies, as he identifies with others, showing the necessity of bringing together the concerned entities and working together to create positive change. Therefore, he used the emphatic particles (causative "lam") and (?anna) as a reminder, guidance, and a call for alignment and unification of efforts to confront risks and achieve common interests that are characterized by a comprehensive, participatory nature. This is direction which is accompanied by the reason that necessitates it, and in which direction is combined with persuasion, and it is worth acceptance and interaction.

2.   Direction Using Dictionary Words:

If speech is addressed to a recipient to modify his opinion, behavior, or both, then this can best done only through the natural language dictionary, which is a source of direction. The directives in the Kingdom's speech are of the implicit, indirect type. Consider for example, "wa min xilaal ?itHaadina ka-mujtamaʕ dawli waaHid yajmaʕ ?al muwaTiniin wal masu?liin ?al ʕalamiyiin, yumkinina tansiiq subul ?al ?istijaaba ʃaamilatan li?akbar taHadiyaatina, wa bi-taHmul ?al masu?liya ?al jamaaʕi, yumkin ?an nudiir ʕajalaat ?itanmiya ?al mustadaama fi ?itjaah ?al SaHiiH (By uniting as one connected international community of responsible global citizens, we can coordinate an inclusive response to our greatest challenges. By taking collective responsibility, we can turn the wheels of sustainable development in the right direction). Here, Al-Ibrahim relied on the methods of enticement with gentleness and urgency, which are among the important

---

[31] Lakoff, G. & Johnson, M. (2009): Metaphors we live by. Translated by Abdulmajeed Jahfa. 2nd ed. Morocco: Toubkal Publishing House. p. 54.

means in the directive strategy, because the sender uses them when directing the recipient to do something in the future by presenting the matter to him for consideration. He also relied on the implicit advice that means (It is better for you to do that), and he was helped in this by the participial phrases: (uniting) and (coordinating an inclusive response).), and (taking responsibility), and the two verbs: (connect) and (direct). The participial phrases and verbs here constitute implicit commands whose declarative counterpart is: (unite as one international community), (coordinate ways to respond), (take collective responsibility), and (turn the wheel of development in the right direction). These are commands that call for solidarity and unity under one banner, the achievement cohesion and coordination between all sectors: governments, civil society, companies, individuals, organizations and agencies within each country, and the union of all countries to work as one international community, as no single sector or country can bear all burdens are in the face of challenges. Just as challenges know no borders, cooperation must also know no borders. Through unity, partnerships, and mobilization of resources, positive change can be brought about, the pace of progress towards achieving development goals and confronting challenges can be accelerated, and the wheel of global economy can be put on the right track.

3.   Direction by Mentioning the Consequence:

The speaker resorts to this type of direction when he lacks authority, so he directs the addressee by mentioning the consequences of the action or inaction, whether they are good or serious. Then frankness and clarity replace authority, and it becomes a legal authority that gives the speaker a stronger influence in guidance and persuasion. The work of guidance is built by stating introductions whose content has a prior presence in the mind of the recipient, linked to its results, as this makes it an entry point to prepare the listener and evoke his mental perception, and then convince him, influence him, and push him to change his opinion regarding the issue at hand. An example is "wa min xilaal ʔitHaadina ka-mujtamaʕ dawli waaHid yajmaʕ ʔal muwaTiniin wal masuʔliin ʔal ʕalamiyiin, yumkinina tansiiq subul ʔal ʔistijaaba ʃaamilatan liʔakbar taHadiyaatina, wa bi-taHmul ʔal masuʔliya ʔal jamaaʕi, yumkin ʔan nudiir ʕajalaat ʔitanmiya ʔal mustadaama fi ʔitjaah ʔal SaHiiH. Wa hatha wajib Hatmi yaqaʕ ʔala ʕaatiqina taxiirah (By uniting as one connected international community of responsible global citizens, we can coordinate an inclusive response to our greatest challenges. By taking collective responsibility, we can turn the wheels of sustainable development in the right direction. This must be our duty.) The text is full of pragmatic arguments that "enable a decision, event, or opinion to be evaluated by considering its positive or negative consequences."[32] This confirms the effectiveness of mentioning the consequences in directing action, and urging compliance by emphasizing the positive results. The inevitable result of uniting as one and comprehensive international community is overcoming the greatest global challenges, and assuming collective responsibility enables the wheels of development to turn in the right direction. The pragmatic directive contains in depth imperative and indicative connotations derived from the participles: (uniting), (taking responsibility), which mean (let us unite together), and (let us all bear responsibility) to achieve goals and objectives, and these include (coordinating comprehensive responses to the greatest challenges) and (turning the wheels of sustainable development in the right direction). This is

---

[32] Al-Dreidi, Samia (2001): Arguments in Arabic poetry. p. 216.

what Al-Ibrahim considers a duty that falls upon everyone. Direction by mentioning the consequences is considered a teleological argument based on the idea that the value of a thing is related to the end for which the thing is a means, which is not expressed by saying (because of so and so), but rather by saying (for the sake of so and so), which is represented by the particle "li?ajl anna" (in order to)[33] The consequences, then, are the goals sought behind the directive action. He introduced the prepositional phrase "min xilaal ?itHaadina" (by uniting) before the verb clause "yumkinina tansiiq subul ?al ?istijaaba ʃaamilatan" (we can coordinate an inclusive response), and by introducing the prepositional phrase "wa bi-taHmul ?al masu?liya ?al jamaaʕI" (by taking collective responsibility) before to the verb clause "yumkin ?an nudiir ʕajalaat ?itanmiya ?al mustadaama fi ?itjaah ?al SaHiiH" (we can turn the wheels of sustainable development in the right direction), he indicates assignment and the importance of the precedent (to which the direction is made), because coordinating comprehensive responses to the greatest challenges can be done only through uniting as one and comprehensive international community, and turning the wheels of sustainable development in the right direction can be done only through taking collective responsibility. The importance of the delayed clause stems from the fact that it is the result of the precedent.

4.   Direction by Speech Acts:

Speech acts performed the function of direction and formed the speaker's true intentions represented by the illocutionary force whereby the locution is presented. Consider this example: "?amma ?al Tamwiil ?al ?axDar, wal ?itithmaar fi ?al Hawkama ?al bii?iya wal ?ijtimaaʕiya, wa Hawkamat ?al ʃarikaat, faqad ?athbatat ?anaha Quwa ?asaasiya fi ?iʕaadat taʃkiil ?al ?aswaaq ?al maaliya ?al ʕaalamiya. fajwat ?al faqr ?aaxitha fil ?itsaaʕ, fi Hiin ?an ?atmkiin min ?al taʕaliim la yasiir bil-suraʕa ?al kaafiya" (Green finance and ESG investment are proving to be an integral force in reshaping global financial markets. The poverty gap is widening and access to education is not improving fast enough.) Al-Ibrahim presented a set of stative verbs which are intended to match the statements with the facts of the world, but in depth, they are directive verbs which he began with "?amma" (as for), which has the meaning of a condition, emphasis, and elaboration. The condition represents implicit directives that mean "Adopt green finance," and "Invest in environmental and social governance" for their role in reshaping global financial markets. Al-Ibrahim stresses that he is concerned after half the time period of the 2030 Agenda has passed, as he sees that progress on the path of development goals is moving very slowly, and has declined in some of them below the limit set in 2015. He warns of poverty whose gap is widening day after day, which has a negative impact on achieving other development goals. The effects of the pandemic were devastating and caused many losses. It prevented access to good education and made it not proceed fast enough. There is an inverse relationship between poverty and good education, as poverty prevents the provision of good education, and good education enables one to get out of the cycle of poverty.

---

[33] Reboul, Olivier (2017): Introduction à la rhétorique. Translated by Radwan El-Asaba. Morocco: Afrique Orient. p. 2015.

Third- The Hinting or Off-Record Strategy:

The off-record strategy is the opposite of the bald-on-record strategy. If the semantic outcome of the bald-on-record strategy is characterized by directness and has one meaning, the off-record strategy is based on implication and proposition where the speaker strips the speech of its direct semantic content and clothes it in the intention that it represents, and takes us to a new level of interpretation. Hinting, as the Frenchman Oswald Ducrot said, is something that is said without being said. It is defined as the strategy by which the speaker expresses his intention in a way that differs from the meaning of his literal speech in order to achieve more than what he says, exploiting the elements of the context, relying in the production of his speech on hinting, and employing the addressee's knowledge of the world. Intention is reached through an inferential process in which the linguistic structure is merely a pathway.[34] Hinting is no less important than clarification, and in some contexts it is more effective than it in explanation. The Kingdom's speech had a little share of the off-record strategy, contrary to what is usual in political speeches due to the critical circumstances of the forum, which made it necessary not to rely too much on this strategy; The context of the forum aims to provide voluntary reports on countries' achievements and their progress in achieving sustainable development goals, and to present their ambitions and visions. Consider for example, "wa kaʃafat ʔal jaaniha manatiq ʔal Diʕf fil biniya ʔal taHtiya lil nizaam ʔal Sihi ʔal ʕaalami wal taghair ʔal manaaxi yuʕiid taʕriif ʔa-Tariiqa ʔallati naʕiiʃ wa naʕmal biha wa kaif nanzur lil-siyaasa ʔal pragmatiya" (The pandemic exposed the holes in our global health care infrastructure. Climate change has fundamentally changed the way we live and work and more recently how we think about pragmatic policy.) The verb "kaʃafat" (exposed) is one of the stative verbs which transfer the addressee to a new cognitive situation. Al-Ibrahim hints at the harsh global situation due to the crises left by the Corona pandemic, which reversed years of gains achieved in sustainable development, so poverty returned, humanitarian needs and destitution increased more than ever before, and the effects of climate change became clearer and more dangerous. The text contains an indirect call for international solidarity and mobilizing global efforts to overcome these crises, and to reconsider them from a more realistic perspective, and a vision that imposes itself on the international community, and directs its course to work in a way that was absent from its mind, as the relationship is close between the problems that man faces, and abandoning thinking about it in the right way to avoid more complex problems. Al-Ibrahim hints at the absence of a specific policy towards action, and the accumulated failures in developmental planning for the health care infrastructure in some societies. He also hints at lack of resilient health care systems and absence of replication of international experiences, advanced awareness or investment in the health field due to lack of required capabilities and international cooperation to exchange experiences in this field. He suggests that climate change is a global disease due to guilt towards nature and the misuse of its resources. The relationship between man and his surroundings is clear and mutual. There is no good health in a sick world, and it is a real battle that requires collective efforts and continuous development. By hinting, Al-Ibrahim avoided what might offend him when directing his message, exposing the fragile reality, calling to change both

---

[34] Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. pp. 369-370.

behavior and thought, and directing them in a new direction with a phrase that is implicit, and at the same time understandable, incites but does not provoke anyone.

Fourth- The Persuasive Strategy:

Persuasion is a pragmatic end of every speech that seeks to communicate thoughts to others, address their minds and emotions, gain their trust, and bring about change in their intellectual or emotional attitude. The persuasive strategy is defined as "bringing about a change in the intellectual and emotional attitude"[35]; that is, it is a psychodynamic strategy because it is concerned with the mental and emotional inner world of people; Rationality is limited to what is cognitive and emotional, and the key that leads to the unconscious is found in our personality and within us. We accept or do not accept the action or statement that comes to us from the other, especially if it comes without coercion. Persuasion is "the study of attitudes and how to change them."[36] It depends on the awareness and intelligence of the persuader to influence, change convictions, and withdraw from the arguments when convinced that they are no longer valid. This requires a set of inferences that push the addressee towards conviction. If he is convinced of the opinion, he is like the one who expressed it in judgment.[37] This means that the direction of the addressee lies in the speaker, and people argue with opinions more than facts and errors because the facts are left to science, which has the best means to prove them.[38]

1.   Justification:

Justification is an important building block in building arguments because it links the introduction and the argument. The speaker does not use it "except as a justification or explanation for his action, based on a question uttered or assumed."[39] Every speech must have justifications to guide it, and the benefit of justification is convincing of the validity of the speech, or the benefit of acting according to it, and determining the content of the speech increases by mentioning its reason. "Souls are more willing to accept justified news or explanations tasks that are accompanied by an explanation of their reasons and evidence, than if they are presented to them in the abstract."[40] "And since each description departs from its independence as it was in the abstract argument to become associated with one of the purposes, the mind that perceives it adopts three justification methods after it was fixed on one of them, which are: the descriptive justification that links causes to effects; the judgmental justification, which links phenomena to their (teleological) purposes, and the linking of the two types of justification, which makes the judgmental justification a reason for the causal justification.[41]

---

[35] Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. p. 444.

[36] Perloff, J. R (2003). The Dynamics of Persuasion. Communication and Attitudes in the 21st Century. Mahwah, M. J.: Lawrence Erlbaum Associates. p. 4.

[37] See Abdulrahman, Taha (2000): On the principals of dialogue and renewal of theology. 2nd ed. Casablanca: Arab Cultural Center. p. 38.

[38] Proton, Philip (2013): Argumentation in communication. Translated by Mohammed Mishbal and Abdulwahed Al-Tohami. Cairo: Nantional Center for Translation, Egyptian Book Organization. p. 23.

[39] Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. pp. 478.

[40] Al-Midani, Abdulrahman Hassan Heneika (1999): Arabic rhetoric: Principles, sciences, arts and forms of its application. 1st ed. Dar Al-Qalam, Damascus and Al-Dar Al-Shamiya, Beirut. 2/93.

[41] See Abdulrahman, Taha (1998): Mental breeding. p. 269.

Consider this exerpt from Al-Ibrahim's speech: "fil mamlaka ?al ʕarabiya ?al suuʕudiya maazilna ʕaazmiin ʕala muwaaSalat ?al ʕamal ?al wathiiq maʕa ?al mujtamaʕ ?al dawli, wa maazilna ʕaazmiin ʕala musahamaatina ?al ?istbaqiya li-taHqiiq ?ahdaafina ?al ʕaalamiya ?al muʃtaraka, li-?anana nudrik ?an masiirat ?al taTawir ?al mustadaam la-yumkin ?an tanjaH ?illa ?itha tajaHna bitamkiin kul ʃuʕuub ?al ʕaalam min ?al sayr fi rikabiha" (We remain determined to continue working closely with the international community. We remain determined to proactively contribute to achieving our shared global goals, because we recognize that no one nation will develop sustainably until all nations are enabled to develop sustainably.) This statement is the conclusion of the Kingdom's speech at the forum and the last thing that remains in people's minds. That is why it is focused and useful, as the speaker knows that it is the last opportunity to control minds. Therefore, he employed one of the most influential argumentative relationships, which is the causal relationship, where he the utterance following the causal "laam" as an end that justifies the means. The means of argument are that the Kingdom is fully prepared to serve others, and that it remains determined to continue working with the entire international community and to proactively contribute to the policies, strategies, and financial frameworks developed for national plans to achieve the desired goal and shared global goals. Al-Ibrahim focuses on the fundamental justification and reason for the action, which is the Kingdom's conscious awareness that the process of sustainable development cannot succeed except by succeeding in enabling all the peoples of the world to follow the course of sustainable development. The speaker here has highlighted the reason at times, and at other times he has highlighted the effect according to his perception of the causal sequence in a cause-and-effect or means- and-end form. In both cases, the importance of what comes after the letter "laam" was achieved, and unity, coherence, and connection between what preceded the letter and what comes after it were achieved.

2.   Description:

Description is an argumentative technique that is based on the affirmative and evaluative aspects. Affirmation stems from the fact that the description is "mentioning the thing with its conditions and forms,"[42] while evaluation is used because it reveals the speaker's point of view toward things, and his psychological judgment on them. Description has a significant role in persuading, influencing, and directing the audience by intensifying the image of what is described in the mind. If some vocabulary items have an argumentative and persuasive orientation, an adjective is pragmatically is more capable of performing that directive function through an indirect means, which is that "the adjective reveals our point of view and attitude towards a subject. Therefore, the argumentative purpose of applying the adjective to the described person is to determine the type of attitude by which he should be judged, in addition to classifying him and putting him in a category with all the other elements that share that attribute, and revealing our position towards this described person. Describing someone as a thief goes beyond mere condemnation to specifying the type of punishment he should receive."[43] The goal of all this is to change and reframe behavior and belief.

---

[42] Ibn Jaafar, Qudama (1978): Critique of poetry. Reviewed by Mohamed Abdulmonem Khafaji. 3rd ed. Cairo: Azhar Bookshop. p. 64.
[43] Soula, Abdallah (2007). Argumentation in the Quran. pp. 172-232.

Adjectives are widely used in the Kingdom's speech. Examples include: "faqad ?istahDafat ?al mamlaka ?al ʕarabiya ?al suuʕudiya rafʕ nisbat muʃarakat ?al mar?a fi suuq ?al ʕamal ?ila 30% biHasab ru?ayat 2030. wa naHnu bil-fiʕl tajaawazna haatha ?al hadaf, wa haatha yadul ?ala ?anana ʕala ?al masaar ?a-SaHiiH, bal wa nataqadam ?asraʕ min ?al jadwal ?al-zamani ?al muHadad fi masaa?il ?ijtmaaʕiya wa ?iqtSaadiya ʃadiidat ?al ?ahmiya … ?a-saydaat wa-saada, kama huwa waaDih, taquud ?al mamlaka taqaduman haa?ilan fi jamiiʕ ?al majalaat wifq kul ?al maqayiis ?al muʕtamada lil-tanmiya ?al mustadaama. wa haHnu ʕaazimuun ʕala taʕziiz taqadumana ?al mustamir wa taʕziiz watiiratuh min xilaal ʃiraakatina" (The Kingdom of Saudi Arabia has targeted to raise the female labor participation rate to 30% under 2030 Vision, and we have already surpassed this target, showing that we are not only on right, but ahead of schedule on crucial socio-economic matters … Ladies and Gentlemen, as you can see, Saudi Arabia is driving tremendous progress across each sustainable development metric. Our continued progress will be further enhanced and accelerated through the vehicle of our partnerships.) Description played the role of an argumentative evaluator and classifier that reveals the speaker's point of view and his position on the issues which are raised and which constitute the case to be conveyed to the addressee. Describing the path as (correct), the issues as (crucial), and describing progress as (tremendous), (accelerated), and (continuous) clarifies the point of view that the speaker wants to convey about progress, as positive images of the scenes are formed in the addressee's consciousness. Description has its cognitive effect, which the describer relies on in confirming judgment and changing viewpoints. Al-Ibrahim refers to the literature on empowerment adopted by the Kingdom, and indicates that empowerment does not only depend on political participation, but it goes much beyond that in matters that cannot be separated from politics. The Kingdom has worked to truly empower women by making them assuming responsibilities in positions of influence and decision-making in social and economic development programs. It has exceeded the planned indicator. The Kingdom also aspires to equate female participation rate equal to that of males by the end of the period of the vision. The purpose of making extensive use of adjectives is to praise action and sharpen the addressee's mind towards what is being described.

3.   Speech Acts:

Speech acts represent "the basic or minimal units of linguistic communication."[44] van Eemeren and Rob Grootendorst see speech acts contribute different roles in argumentation; each of them plays a specific role in it, and the acts are arranged according to the amount of use.[45] If we look at the Kingdom's speech, we find that it relies on speech acts as a means of changing an external reality according to what the speaker sees and intends to serve his point of view, and confirm the validity of what he said.

(A)   Commissives:

These include promising, guaranteeing, vowing and undertaking, in which the speaker commits himself to doing something in the future. They express the intended promises and pledges that

---

[44] Searle, John R. (2015): Speech acts: An essay in the philosophy of language. Translated by Amira Ghoneim. 1st ed. Tunisia: Senatra Publishing House, National Center for Translation. p. 39.

[45] Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies. pp. 481-482.

the speaker fulfills himself or as a member of a larger entity, and the direction of fit in them is from the world to the words by making the world fit the speech, and the only condition of sincerity in them is intent and intention. In general, political speeches naturally contain pledges, commitments, promises, recommendations, and political charters that are achievable and binding on the one who say them; When he utters a speech, he establishes the obligation to fulfill the propositional content of his words, and the addressee takes those statements as a basis for acknowledging that obligation to which the speaker has committed to himself.

Consider this example, "fil mamlaka ?al ʕarabiya ?al suuʕudiya maazilna ʕaazmiin ʕala muwaaSalat ?al ʕamal ?al wathiiq maʕa ?al mujtamaʕ ?al dawli, wa maazilna ʕaazmiin ʕala musahamaatina ?al ?istbaqiya li-taHqiiq ?ahdaafina ?al ʕaalamiya ?al muʃtaraka, li-?anana nudrik ?an masiirat ?al taTawir ?al mustadaam la-yumkin ?an tanjaH ?illa ?itha tajaHna bitamkiin kul ʃuʕuub ?al ʕaalam min ?al sayr fi rikabiha, wa la?anana naʕlam ?anna quwatina takmun fi taʕaawinna wa ?anna ?al kul ?akbar min majmuuʕ ?al ?ajzaa" (We remain determined to continue working closely with the international community. We remain determined to proactively contribute to achieving our shared global goals, because we recognize that no one nation will develop sustainably until all nations are enabled to develop sustainably. We are stronger when we work together, and we are greater than the sum of our parts). In this text there are many arguments including proactive descriptive arguments which remove many questions about these contributions, describing goals as (shared global) and describing development as "sustainable", which serves to convince the audience that the work of the Kingdom of Saudi Arabia in the field of achieving SDGs is always a proactive one. In addition, there are the solidary terms that are used extensively in this paragraph to establish an argumentative act, besides being arguments in themselves. These direct the addressee to what he wants to be convinced in his arguments. The speaker uses a set of commissive verbs to express his intention sincerely, so he promises and explicitly undertakes to commit himself to the content of his utterances by saying that the Kingdom is determined to continue working closely with the international community and that it is determined to proactively contribute to achieving shared global goals. He promises to enable all peoples of the world to follow the path of the Kingdom and the United Nations and to lend a helping hand to all. This end can be achieved only if all peoples of the world are enabled to follow the path of the Kingdom and the United Nations. This indicates the strength of the Kingdom's economy and experiences in sustainable development and its ability to provide help.

(B)   Directives:

These speech acts aim at getting the addressee directly to perform or avoid performing an action in the future. The direction of fit in these speech acts is from the world to the words, and the condition for their success is sincere desire. For example, in "?inna ?al Hifaaz ?ala tanwiʕna ?al bayuluji ?amr baaligh ?al ?ahmiya (Preserving our biodiversity is critical for our future), we notice the connection between the illocutionary force and the perlocutionary force, and context here represents the starting point for the force of the speech act (the command), which represents the speaker's attempt to direct the addressee to take it and comply with the content of his speech, that is, to make the addressee act in a way that makes his behavior appropriate to the declarative content to achieve the goal of the speech for which he produced (the conviction and the sense of danger resulting from the statement). In the Kingdom's speech here, there is an implicit

command to preserve biodiversity because of its role in the comprehensive ecosystem of all aspects of life on the planet, starting from the smallest organisms and insects all the way to forests and trees, and also including water organisms, coral reefs, fungi, soil, and the atmosphere, and the interaction between them and preserving them from damage and deterioration due to excessive, unjust and unconscious consumption, and making this a priority in the general policies of countries and peoples. This biological diversity has countless benefits in the fields of medicine, agriculture, soil regeneration, climate control, air quality, life and food, and this is only possible with other implicit orders, which are represented in the call to eliminate the causes that threaten biodiversity by using clean and renewable energy instead of cutting down trees, reducing overfishing, especially endangered species, preserving lands from desertification, avoiding urban sprawl on cultivated lands, resorting to organic fertilizers instead of chemicals, reducing pollution, and other methods which are not mentioned in the speech, but which are implicitly understood from the proposition. The producer of the speech gave a set of implicit commands and interdictions that lead to conviction in the inevitable result, i.e. without this diversity, there will be no healthy planet, no healthy people, no favorable life, and there will be no choice other than preserving biodiversity.

4.   Persuasion Using Metaphors and Similes:

There is no doubt that there is no argument without metaphors, and their persuasive role lies in drawing the addressee's thinking towards a specific issue. A metaphor constitutes an argument based on the structure of reality, and it has a role linked to the role of intensive representation in the theory of argumentation, where metaphorical sayings are considered a special case of it, as they are the strongest sayings argumentatively and rank highest on the argumentative scale due to their deep penetration into natural reasoning. Speech producers resort to choosing metaphorical words instead of real words because the argumentative strength of vocabulary in their metaphorical uses is stronger than real uses, so the word "donkey" when applied to the long-eared animal connotes insult than if we use it in relation to a person. The word eagle, when it refers to a bird, is less praising than when we describe a person with it. The semantic features of the word are the same in both uses, and yet it does not have the same effect.[46] Because the metaphor is based on the vehicle, which is linked to a system of higher values in which it is given the status of witness and evidence, it is thus "more powerful than the truth in motivate the listener to be convinced of it and adhere to its values. The tenor intends to change the standards that the listener adopts in evaluating reality and behavior."[47]

As for the simile, it constitutes a persuasive and argumentative tool, because it is based on the similarity of relationships, and an argument that preoccupies the mind of the addressee by searching for the unifying relationship between the two parties, which contains within it the influential force and then enticing the tenor or repulsing it, and making the addressee take a position for or against the issue that is being raised. When imagery is used to achieve direct benefit, it aims to convince the addressee of an idea or a meaning,[48] by proving the truth of a

---

[46] See Lugern, Michel (1991): Metaphor and argumentation. Translated by Taher Aziz. Debate. Rebat. Year 2, No. 4. p. 87.
[47] See Abdulrahman, Taha (1998): Mental breeding. p. 312.
[48] See Asfour, Gaber (1992): Imagery between Arab critical and rhetorical heritages. p. 332.

matter or issue through similarity between it and another established fact in reality and imparting to it its semantic features.

Consider for example the metaphor used in the following exerpt: "naHnu fil mamlaka ʔal ʕarabiya ʔal suuʕudiya nara ʔannahu min waajibna Damaan ʔan takuuk ʔa-tanmiya ʔal mustadaama hiya ʔal-qalb ʔa-naabiD li-qtSaadina ʔa-sariiʕ fi ʔiTaar ruʔyat 2023" (In Saudi Arabia we see it as our duty to ensure that sustainable development is the heartbeat of our evolving economy under Vision 2030.). The metaphor here creates mental representations supporting the Kingdom's vision for sustainable development and its conviction in it through an emphatic figure of speech, as he presents his argument as if he does not want to separate the tenor from the vehicle in order to make the addressee imagine that sustainable development and the beating heart are one thing in the effect resulting from the relationship taken from external reality. By omitting the comparator he adds the subjective element - in dialectical reasoning based on opinion - which represents his intellectual and psychological position and his keenness to fully match the tenor (sustainable development) and the vehicle (beating heart) and conceal the differences between them. It is an effective argument in which he comparisons moves from directness to exaggeration, emphasis and persuasion because the complete analogy makes the comparison a higher rank of argument and persuasion which leads to acceptance and belief, and moves the mind towards what is right. A Simile and a metaphor are a kind of analogy, and the simile has revealed the importance of sustainable development, as the analogy between it and the heart has reached the point of correspondence that denies the difference in their being a necessity of life. Al-Ibrahim compared economy to the heart, which is a metaphor that indicates the strength of the argument, because it lies at a higher level on the argumentative scale than ordinary speech, the simile and the explicit metaphor, respectively. If Al-Ibrahim likens sustainable development to the heart, in the metaphor, the economy is likened to a human being who cannot live and remain alive without a beating heart. We conclude, by inference, that as long as a person cannot live without a heart that beats and pumps blood to the body, and as long as sustainable development is the beating heart of the economy, then, through mental replacement and transformation in consciousness itself, no economy grows and develops without sustainable development. It is the secret of its existence, the secret of its survival, and the secret of its growth and development, and the implicit metaphor here is not based on mere analogy, but rather on breathing life into tenor for exaggeration.

Conclusion:

In conclusion, the Kingdom's speech was clear in its vision, transcending local borders and characterized by conscious awareness of sustainable development issues. It is appropriate to the conditions of its production, as it highlights the Kingdom's position and its specificity in accordance with its foundations and constants as a country that has a pioneering role in achieving sustainable development at the regional and global levels. The strategies vary according to the justifications for the goals, and this gives the speech its uniqueness and ability to influence, and makes it succeed in this task. Every speech carries with it its strategies that reflect its producer's perceptions about the issues raised. The most significant findings of the study are as follows:

1.   The study has proved that the solidarity strategy is the most beneficial in achieving the goals of the Kingdom's speech. The Kingdom's speech is a purely solidary speech that serves to achieve solidarity and calls for joint action in an effort to reach a consensual position with the cooperation of all countries to confront global challenges, protect the planet, and put the world in the course of sustainable development.

2.   It is noticed that the solidarity strategy is mostly a preliminary strategy, and an introduction to other types of strategies, especially the directive and persuasive strategies.

3.   The study revealed that the Kingdom's speech does not depend on the off-record strategy because indirectness and implication do not suit the purposes of the speech and the context of the forum, in which countries meet to submit voluntary reports on their achievements and the extent of their progress in achieving the development goals of the vision, and to put their maximum ambitions on the forum table.

4.   It is noticed that the directive strategy is achieved through indirect verbal actions with assertions, doubts, fears, and predictions emanating from the Kingdom's vision of the tense situations, which is implicitly intended to provide guidance and call for changing behavior and thought, directing them in a new direction with a phrase that is not implicitly stated, but at the same time understandable and mobilizes but does not provoke.

WORKS CITED

Arabic References:
Abdulrahman, Taha (2000): On the principals of dialogue and renewal of theology. 2nd ed. Casablanca: Arab Cultural Center.
Ali, Mohamed Mohamed Yunis (2016). Discourse analysis and going beyond the meaning: Towards the construction of the theory of pathways and goals. 1st ed. Konoz Al Maarifa, Amman, Jordan.
Al-Midani, Abdulrahman Hassan Heneika (1999): Arabic rhetoric: Principles, sciences, arts and forms of its application. 1st ed. Dar Al-Qalam, Damascus and Al-Dar Al-Shamiya, Beirut.
Al-Saaran, Mahmoud (1963). Language and society: View & Methodology. Alexandria.
Al-Shohari, Abdelhady Bin Zafer (2004). Discourse strategies.
Al-Zarkashi, Badr El-Din Mohamed Bin Abdallah (1984). Al-burhaan fi ʕuluum al qurʔaan. Reiewed by Mohamed Abulfadl Ibrahim. 3rd ed. Cairo: Dar Al-Turath Bookshop.
Aref, Mohamed Kamel (1989): Our Common Future. Prepared by the World Commission on Environment and Development. Kuwait, World of Knowledge Series, National Council for Culture, Arts and Literature, No. 142.

Brown, G. & Yule G. (997): Discourse analysis. Translated by Mohamed Lotfy Al-Zileitni and Mounir Al-Treiki. Cairo: National Center for Translation, Egyptian Book Organization.

Foucault, Michel (1987). The archeology of knowledge. Translated by Salem Yafout. 2nd ed. Arab Cultural Center, Beirut, Lebanon.

Hassanein, Ahmed (2020): Problematic issues of modality in logic and linguistics: Application to Naguib Mahfouz's novel "Adrift on the Nile". Jorrnal of the Faculty of Arabic Language in Assiut. No. 39. 2nd ed. Part 2.

Hatem, Jawad (2016). Pragmatics: Principles and trends. Oman, Jordan: Konoz Al Maarifa. 1st ed. Jordan, Amman, Konoz Al Maarifa.

Ibn Faris, Abulhussein Ahmed (1993). Al-Saahibi in Arabic philology and issues and Arab speech practices. Reviewed by Omar Farouk Al-Tabbaa. 1st ed. El-Maarif Bookshop. Beirut, Lebanon.

Ibn Jaafar, Qudama (1978): Critique of poetry. Reviewed by Mohamed Abdulmonem Khafaji. 3rd ed. Cairo: Azhar Bookshop.

Imbert, Enrique Anderson (2000). The Short story: Theory and technique. Translated by Ali Ibrahim Menoufi. Supreme Council of Culture, Cairo.

Lakoff, G. & Johnson, M. (2009): Metaphors we live by. Translated by Abdulmajeed Jahfa. 2nd ed. Morocco: Toubkal Publishing House.

Leech, Geoffrey (2013). Principles of pragmatics. Translated by Abdelkader Qenini. Casablanca: Afrique Orient, 1st ed.

Lugern, Michel (1991): Metaphor and argumentation. Translated by Taher Aziz. Debate. Rebat. Year 2, No. 4.

Nahla, Mahmoud Ahmed (2002). New horizons in contemporary linguistic research. Dar al maarifa al jaamiˤiya. Alexandria.

Nahr, Hady (2003). Communicative competences. Studies in Language and Media. Dar El-Fekr. Amman, Jordan.

Proton, Philip (2013): Argumentation in communication. Translated by Mohammed Mishbal and Abdulwahed Al-Tohami. Cairo: Nantional Center for Translation, Egyptian Book Organization.

Rahaimy, Yousef (2023): Evidence in Arabic: A syntactic pragmatic study. 1st ed. Series of Studies. King Saud Academy for Arabic Language. Issue (26).

Reboul, Olivier (2017): Introduction à la rhétorique. Translated by Radwan El-Asaba. Morocco: Afrique Orient.

Searle, John R. (2015): Speech acts: An essay in the philosophy of language. Translated by Amira Ghoneim. 1st ed. Tunisia: Senatra Publishing House, National Center for Translation.

Soula, Abdallah (2007). Argumentation in the Quran through his most significant stylistic characteristics. 2nd ed. El-Faraby Publishing House, Beirut, Lebanon.

Wolfgang Heinemann and Dieter Viehweger (1999). Introduction to text linguistics. Translated by Faleh Bin Shabib El-Ajamy. King Saud University.

Yousef, Gomaa Sayed (1990): The Psychology of language and mental Illness. Kuwaut. World of Knowledge Series, National Council for Culture, Arts and Literature, No. 145.

Yunis, Mohamed (2016). Discourse analysis and going beyond the meaning to construct the theory of pathways and goals. Jordan: Konoz Al Maarifa. 1st ed.

 Foreign References

Benveniste, E. (1971). Subjectivity in language: In M. E. Meek (Ed.). Problems in General Linguistics (p.p. 223-230). Coral Gables: FL: University of Miami Press.

Perloff, J. R (2003). The Dynamics of Persuasion. Communication and Attitudes in the 21st Century. Mahwah, M. J.: Lawrence Erlbaum Associates.

Tesnière. L. (1976). Éléments de syntaxe structurale. Klincksieck. Paris. Deuxiéme Edition.

Wolfson, Nessa and Joan Manes (1980). The compliment as a Social Strategy. Papers in Linguistics: International Journal of Human Communication.