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A Pragma-Stylistic Assessment of English Interpretations of Arab Leaders' Speeches at the UN General Assembly

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ABSTRACT

The current study provides a pragma-stylistic assessment of the English interpretation of Arab leaders' speeches delivered at the United Nations General Assembly. The main problem of the study is that the English interpretation of Arab leaders' speeches contains some differences in the pragma-stylistic fundamentals usually found in the Arabic texts of these speeches. It investigates the impact of the variances in pragmatic and stylistic elements produced in the English interpretation of their Arabic counterparts, aiming to understand the speech acts' intentions, and to propose improvements for each element with inappropriate renderings in English. To realize the preceding aims, the study hypothesizes that (1) The explicit pragma-stylistic elements of Arabic are frequently lost in the interpretation. (2) The interpreters fail to express the Arabic implicit pragma-stylistic criteria. The study is implemented by using a comparative textual analysis of original Arabic speeches and their simultaneous English renditions at successive United Nations General Assembly debate sessions. Elizabeth Black's model of assessment, which covers five criteria selected for the analysis and discussion of the texts, recognises some aspects of pragmatic alteration and stylistic weaknesses that change the speakers' proposed oratorical force, political position, and cultural significance. The study concludes with practical recommendations to improve the capability of interpreters to grasp and comprehend the deep meaning of such speeches, which are realised through extensive courses of interpreter training and procedures for guaranteeing greater loyalty and effect in the English versions of Arab leaders' speeches at the United Nations General Assembly.

Keywords: Pragmatics; Stylistics; Leaders' Speeches; Interpreters; Debate Sessions

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1. Introduction

Political speeches have always played a great role in influencing the thoughts and beliefs of people, especially when they are delivered in a forum like the United Nations General Assembly (UNGA). They are not only official speeches but are also wisely created hints intended to persuade minds, mitigate state actions, and attain universal backing. To realize the highest efficiency, political leaders frequently employ a mixture of pragmatic and stylistic methods that assist them to be in touch with their audience and convey their messages clearly and strongly^[1].

Pragmatics, which is a subdivision of linguistics, investigates how people use language in everyday situations, how speakers use utterances to mean more than what is being said, and how addressees comprehend the intended meaning. It studies the connection between words, meanings, and intentions. Because of its broad scope, pragmatics depends on numerous basic theories that are used to make us apprehend the unfathomable layers of political communication, such as speech acts, politeness approaches, and implicature^[2].

This paper studies how Arab leaders utilize these pragmatic and stylistic apparatuses in their speeches at the UNGA, and how those components are tackled in the English interpretations provided to the world. The uniqueness of this work lies in its concentration on both the original Arabic and the interpreted English versions, employing Elizabeth Black's pragma-stylistic model as a framework. The study examines elements such as speech acts, politeness, implicatures, figurative dialect, and narrative structure; it reveals how the speakers' proposed messages are either preserved or changed in the process of interpretation. It is used to stress the importance of balancing diplomacy, language, and meaning in one of the most significant global stadiums.

2. Speech Act Theory

According to Vanderveken^[3], the key components of meanings in a language are not isolated propositions, but are speech acts called by Austin as illocutionary acts^[4]. Speakers use these acts to produce meaningful utterances that connect propositional content in the world to a certain illocutionary force. In the context of their utterances, elementary illocutionary acts are performed as assertions, questions, orders, declarations, and thanks.

Searle and Vanderveken^[5] argue that the primary illocutionary point is the key element for each force and that element regulates the direction of fit of illocutions with the force. They also state that every illocutionary act has the following:

1. Illocutionary point, which refers to the general purpose of the act, whether it is (assert, request).
2. Strength of force (degree of commitment)
3. The seven components of the act are: *illocutionary point, mode of achievement, propositional content conditions, preparatory conditions, sincerity conditions, and degree of strength*.

According to Searle^[6], speech acts are classified into five types:

1. Assertives—in which the speaker is committed to the truth of the proposition.
2. Directives—direct the hearer to do something.
3. Commissives—the speaker is committed to future action.
4. Expressives—reveal the attitude of the speaker or describe his/her psychological states.
5. Declarations—are acts that cause the state of affairs to occur.

In a nutshell, the essential meaning and communication units in a certain context are not isolated expressions to be judged as true/false propositions. Rather, speech (illocutionary) acts have felicity conditions (i.e., actions intended behind these expressions) rather than truth conditions.

3. Felicity Conditions

The felicity conditions, according to Yule^[7], offer the grounds for the pragmatic success of a speech act, which means that it needs to realize its recommended purpose in communication. They include:

1. Propositional Content Condition—the content is reflected in the act.
2. Preparatory Condition—definite contextual facts need to be in place (e.g., the speaker has the power or background to implement the act).
3. Sincerity Condition—the speaker should sincerely mean what he says.

4. Essential Condition—the utterance has to be considered as performing the act.

It is important to note that any violation of the above-mentioned points can significantly affect the appropriateness of the speech act. Such violations may result in the utterance being classified as infelicitous, meaning it fails to achieve its intended communicative function. Hence, the speech act no longer adheres to the conditions required for it to be considered successful or effective. This, in turn, undermines its pragmatic value within the context of the conversation ^[8].

4. Implicature (Conversational Maxims)

In conversations, sometimes interlocutors intentionally and/or unintentionally make flouting to the maxims set by Grice for certain purposes. According to Black ^[9], the Gricean view is that speakers typically observe the cooperative principle, striving to make their contributions appropriate and informative. However, when a speaker appears to flout one of Grice's maxims—say, by being deliberately vague or seemingly irrelevant—listeners often do not take it at face value. Rather, as Black points out, such moments trigger a process of inferencing, in which the listener draws on contextual cues and shared assumptions to uncover the speaker's intended meaning. In this way, implicature becomes not just a linguistic phenomenon but a fundamentally human, interpretive act rooted in our expectations of cooperation and shared understanding.

5. (Im)Politeness Theories

One way to minimize conflict in conversation is to be polite. This includes reducing both the probability that an argument will arise in the first place and the probability that it will be interpreted as dangerous ^[10]. It can also be described as a technique used by someone to deliver their argument in a polite way. One can find the politeness technique in debates and everyday talks.

6. Style and Stylistics

Due to several reasons, style and stylistics are intro-

duced separately.

6.1. Style

Style is defined by Crystal and Davy ^[11] as “the effectiveness of a mode of expression”. According to Merriam-Webster's Dictionary ^[12], style is a “particular manner or technique by which something is done, created, or performed.” It is the way of expressing meaning using certain level of force and beauty as it is required to be felt by the conversational parties; therefore, it is highly used in the religious and stylistic genre for the beautiful touch is among necessary points to be taken into account ^[13,14].

6.2. Stylistics

According to Bradford ^[15], stylistics is a field of study that dates back to the twentieth century and shares a historical connection with traditional rhetoric. Rhetoric is defined as “the art of speech, an art concerned with the use of public speaking as a means of persuasion.” In ancient Greece, spoken performances were the foundation of rhetorical art. Communication via speech began to give way to written communication in the latter part of the fifth century BCE ^[16]. Rhetors made a great benefit from the predominant communication through speech, being a characteristic of Greek society.

7. Pragma-Stylistics

Pragma-stylistics is stylistics but with a pragmatic component added to it ^[17]. According to Davies ^[18], pragma-stylistics examines the usefulness of pragmatic theories to the interpretation of literary and non-literary texts. Pragmatic stylistics is concerned with language in use and the significance of contextual factors ^[19].

8. Pragmatics in Arabic

Linguistically, most Arabic dictionaries agree that the linguistic root of the term ‘pragmatics’ (التداولية) derives from the triliteral verb *dawala* (دَوَّلَ). According to *Language Standards* by Ibn Faris ^[20], this root has two main meanings: one related to the movement of something from one place to another and the other associated with weakness

and relaxation. According to Sahrawi ^[21], the French term ‘pragmatique’, which later became ‘pragmatics’ in English, has been translated into four different Arabic equivalents. These translations include التداولية (pragmatics), البرغماتية (pragmatism), الوظيفية (functionalism), السياقية (contextualism), and المقامية (situational linguistics).

9. Style and Stylistics in Arabic

The word “style” (uslūb) in Arabic originates from a metaphorical meaning derived from a long path or a row of palm trees ^[22]. Stylistics is “a branch of modern linguistics dedicated to the detailed analysis of literary styles and the linguistic choices made by speakers and writers in both literary and non-literary contexts”.

10. Methodology of the Research

This study implements a qualitative research approach based on pragma-stylistic analysis to examine the approaches utilized in the interpretation of Arab leaders’ political speeches delivered at the United Nations General Assembly (UNGA) into English. The essential purpose is to evaluate how truly the interpretations convey the pragmatic and stylistic elements of the Arabic source language speeches. This method is largely compatible with examining political speech, where the interplay among structure, meaning, objective, and listeners’ comprehension is both complicated and important. The basic framework of the analysis is a pragmatic stylistic approach, which depends mainly on the model offered by Elizabeth Black. The criteria employed in this model comprise speech acts, politeness strategies, implicature, figurative language, and narrative structure. These criteria are utilized to assess the level to which the SL senses, meanings, and oratorical effects are conserved or changed in the TL version. These five dimensions are particularly relevant to the genre of political speech, where implied meaning, convincing intent, and listeners’ alignment are regularly referred to through stylistic and pragmatic procedures. The selected data for the study involves excerpts from speeches delivered by notable Arab leaders throughout the latest UNGA sessions. The excerpts are selected intentionally according to their significance, linguistic density, and the presence of different pragma-stylistic elements. All the excerpts are investigated in their SL

versions and their simultaneous TL interpretations, as delivered by UN interpreters. The speeches selected are by leaders from Saudi Arabia, Palestine, Kuwait, and Iraq. To increase the dependability of the analysis, the interpreted excerpts are assessed reasonably and evaluatively in relation to their SL texts. A narrative form is adopted to analyse all the excerpts exemplifying the role and felicity of the pragmatic strategies in the SL and to assess their understanding in the interpreted texts. Exceptional consideration is given to felicity conditions in harmony with Searle and Vanderveken’s speech act theory, confirming that the proposed illocutionary force and perlocutionary effect are effectively upheld in the two languages.

11. Hypotheses

H1. *The pragmatic and stylistic elements found in the SL discourse are regularly lost in English interpretations of Arab leaders’ speeches at the UNGA.*

H2. *The interpreters fail to express certain implicit pragma-stylistic techniques from the speeches of the Arab leaders.*

12. Data Analysis

A qualitative, pragma-stylistic approach is utilized in this research to tackle the data analysis, explicitly observed by the frame suggested by Elizabeth Black. The model comprises five interconnected systematic criteria: speech acts, politeness strategies, implicature, figurative language, and narrative structure. They are essential for assessing the extent to which the SL versions and their TL English interpretations uphold pragmatic and stylistic reliability in interpreted political speech. The STs are selected from formal Arab leaders’ speeches delivered at the United Nations General Assembly (UNGA). Each excerpt is supplemented by its matching interpreted excerpt in English as interpreted by qualified UN interpreters. The data consists of short, contextually rich passages that symbolize speakers’ basic oratorical and communicative meanings.

The excerpts are subjected to close pragma-stylistic analysis, evaluating how the interpreter has conserved or changed the proposed meaning, tone, and linguistic effect

of the ST. The assessment depends on linguistic and contextual clues; the socio-political context of the speech is regularly taken into consideration. To guarantee procedural transparency and logical consistency, the analyzed excerpts are followed by a devoted table that precisely sums the application of Black's five systematic criteria. These tables serve double aims: they suggest an organized comparative valuation of each criterion in the ST and TT, categorizing detailed interpretation modifications or weaknesses in meaning, implicature, and style. The tables are also high-point examples of pragmatic nonconformity, alterations in politeness alignment, and variations in narrative framing that impact the supposed message in the TL.

ST (1):

وانطلاقاً من رفضنا القاطع لهذا الواقع المرير، وضرورة التحرك لإنهاء، استضافت المملكة القمة العربية والإسلامية المشتركة غير العادية في الرياض، بتاريخ 11 نوفمبر 2023م بحضور قادة دول وحكومات الدول الأعضاء في جامعة الدول العربية ومنظمة التعاون الإسلامي صدرت عن القمة قرارات تمثل إرادة الشعوب العربية والإسلامية جميعاً، ودعت إلى خنّ الدماء وإصالي المساعدات دون قيود، وتحقيق مطالب الشعب الفلسطيني الشقيق المشروعة باستعادة أراضيهِ المحتلّة وإقامة دولته المستقلة^[23].

TT (1):

This is a real humanitarian catastrophe, and it has continued to get worse. It is necessary to hold this aggression. For this reason, the Kingdom of Saudi Arabia hosted the joint Arab-Israeli summit in November 2023. We also participated in the heads of states and governments of member countries of the Arab League and the Organization of Islamic Cooperation. We wait to adopt resolutions and decisions that reflect the will of Arab and Muslim people and to stop the bloodshed, to ensure unhindered human target access to realize the legitimate demands of Palestinian people, in particular, the creation of its independent state.

Text Interpretation:

The speech is delivered by the Saudi foreign minister, Prince Faisal Bin Farhan. In this excerpt, the minister conveys the powerful stance of the KSA against the continuous Israeli aggression and the humanitarian crises faced by the Palestinian people. This powerful stance is translated into the holding of an extraordinary joint Arab and Islamic summit in Riyadh on November 11, 2023. This summit is attended by Arab and Islamic states to arrange stances and unite them on a common cause. The minister stresses the need to stop violence and ensure an unhindered flow

of humanitarian aid. The excerpt reaffirms the rights of the Palestinian people to restore their occupied territory and to fulfil their aspiration in the establishment of their own independent state on the land of 1967 with East Jerusalem as its capital. He emphasises that the decisions adopted at the summit mirror the will of Arab and Islamic nations; these decisions come in line with a wider attitude of these communities and set up a joint stance on main issues.

13. Discussion

13.1. Discussion—Theme 1 (ST 1/TT 1)

13.1.1. Speech Act (ST 1/TT 1)

The illocutionary acts in the SE are: A. Assertive: Announcements concerning the humanitarian crisis and the kingdom's refusal of the status quo “وانطلاقاً من رفضنا القاطع لهذا الواقع المرير” (“It is necessary to hold this aggression”) and “...تحقيق مطالب الشعب الفلسطيني المشروعة” (“to realize the legitimate demands of the Palestinian people”), which express firm refusal of the situation, a call for realizing rights, and show high propositional content force. B. Directive: Demands for discontinuing the aggression: “وضرورة التحرك” and “لإنهاء”, supplying humanitarian assistance limitlessly, and backing up Palestinian privileges “ودعت إلى خنّ الدماء وإصالي” which show strong necessity to stop violence. C. Commissive: This is represented in the Saudi's commitments to dealing with the problem by holding the summit “استضافت المملكة القمة العربية والإسلامية المشتركة غير العادية” (“the Kingdom of Saudi Arabia hosted the joint Arab-Israeli summit in November 2023”). D. Expressive: Showing unity with the Palestinians and reproducing ethical responsibility: “إرادة الشعوب العربية والإسلامية جميعاً” (“the will of Arab and Muslim”). E. Assertive and Declaration. “صدرت...قرارات تمثل إرادة الشعوب” (“decisions that reflect”), which refers to strong commitment. In the interpretation, some changes occurred in the illocutionary acts because of the mistakes committed: A. the expressive and Assertive acts in “رفضنا القاطع” (“This is a real humanitarian catastrophe”) is omitted and substituted by descriptive statement “This is a real humanitarian catastrophe,” which causes a loss in the expressive and assertive acts the propositional content and essential condition of the expressive act are not fulfilled. B. Directive: The directive act is weakened into a plea to end

the violence, and the directive act in “وإيصال المساعدات دون” (“ensure unhindered human target access”) was misinterpreted as “ensure unhindered human target access”; the propositional content condition is not achieved, because the meaning is distorted. While the preparatory condition occurs, the sincerity and essential condition are conceded. C. Commissive: Saudi Arabia’s role is unclearly stated. D. The directive and assertive act in “باستعادة أراضيها المحتلة وإقامة دولته المستقلة” (“realize the legitimate demands of Palestinian people, in particular, the creation of its independent state”) is weakened particularly when the “restoration of occupied land” and “independent state” are omitted. The interpretation does not completely uphold the intended speech acts of the SLE. The lack of illocutionary force, semantic errors, and tense shifts lead to pragmatic failure.

13.1.2. Politeness (ST 1/TT 1)

The SE uses multiple politeness strategies: Positive politeness is expressed in the unity and coherence with the Palestinian people “الشعب الفلسطيني الشقيق” (“Palestinian people”). It also appeared in the empowered shared accountability: “إرادة الشعوب العربية والإسلامية جميعاً” (“the will of Arab and Muslim”). Negative politeness: A formal and political language is used in the SE, and a straight condemnation is avoided. In the interpretation, there are many mistakes committed which make the TE less polite: The SE phrase “وصدرت عن القمة قرارات تمثل إرادة الشعوب” (“resolutions and decisions that reflect the will of Arab and Muslim people”), as in “we wait to adopt resolution and decisions” refers to the fact that resolutions and decisions have been made, and not that they are being hung on. This change reduces the politeness strategy and credibility of the excerpt. The SE phrase says that the heads of states and governments participated in the summit, “بمشاركة رؤساء الدول وحكومات الأعضاء” (“participated in the heads of states and governments of member countries”), (not the kingdom,) participated among them; “we”, as in “we also participated in the heads of states and governments”, which reduces the role of the kingdom as a leading partner in the summit; this weakens the politeness and the political heaviness of the TE.

13.1.3. Implicature (ST 1/TT 1)

The implicature in the phrases “وضرورة التحرك لإنهائه”

(“and the necessity to act to end it”), which suggests inconsistency and accountability, and “تحقيق مطالب الشعب الفلسطيني” (“realising the legitimate demands of the Palestinian people, particularly the restoration of their occupied lands and the establishment of their independent state”), overtly associates the establishment of the Palestinian state with recovering occupied territories. In the interpretation, the phrase “it is necessary to hold this aggression” is confusing and fails to infer a pressing demand for action. The SE phrase “تحقيق مطالب الشعب الفلسطيني الشقيق المشروعة باستعادة أراضيها المحتلة وإقامة دولته المستقلة” (“realize the legitimate demands of the Palestinian people, in particular the creation of its independent state”) is interpreted as “realise the legitimate demands of the Palestinian people, in particular the creation of its independent state.” The phrase “باستعادة أراضيها المحتلة” (“by restoring its occupied lands”) is omitted in the interpretation, which pragmatically changes the political position in picturing the privileges of the Palestinians as limited only to the creation of the state and neglecting the main causes of their suffering, which are the coercive occupation of their land. Another misinterpretation that causes confusion in grasping the correct meaning is the interpretation of the phrase “وإيصال المساعدات دون قيود” (“and the delivery of aid without restrictions”), interpreted as “unhindered human target access”, which is both syntactically and semantically incorrect.

13.1.4. Metaphor and Symbolism (ST 1/TT 1)

The symbolic reference to shared unity and responsibility in the SE is represented in “إرادة الشعوب العربية والإسلامية جميعاً” (“the will of Arab and Muslim people”); the phrase “ووقف الدماء” (“and to stop the bloodshed”) is another metaphor that refers to the seriousness of the continued hostility in Palestine. In the interpretation, the phrase “the will of Arab and Muslim people” is syntactically incorrect, minimising the shared symbolism. The phrase “to stop the bloodshed” upholds the meaning, but the metaphoric effect of the SE is lost.

13.1.5. Narrative Structure (ST 1/TT 1)

The SE is well-structured, following sequential progression from the refusal of the crisis to the leading role of Saudi Arabia, and finally, the unambiguous demand of

the rights. In the interpretation, the sudden changes make it harder to follow. The leading role of the kingdom is ambiguous, and the grammatical mistakes in some sentences interrupted the flow and readability of the excerpt.

The erroneous rendering of “Arab-Israeli summit” and the absence of land reclamation distort the intended

meaning; the English interpretation noticeably lessens the diplomatic, political, and emotional significance of the SL speech. In order to preserve the original speech’s pragma-stylistic integrity, a revised interpretation should maintain formality, precision, and rhetorical impact. **Table 1** is illustrative:

Table 1. Interpretational Assessment of the First Text.

Black’s Criteria	Adherence	Violation	Quality			Assessment (%)
			Low	Middle	High	
Speech act	+	+		✓		50%
politeness	–	+	✓			50%
Implicature	–	+	✓			0%
Metaphor and symbolism	–	+	✓			50%
Narrative structure	–	+	✓			50%
Percentage (%)						40%

ST (2):

واهم من يظن بان السلام يمكن ان يتحقق في الشرق الأوسط دون ان يحصل الشعب الفلسطيني على كامل حقوقه الوطنية المشروعة. مرة أخرى أتيتكم حاملاً قضية شعبي المكافح من أجل الحرية والاستقلال لأذكركم بمأساته التي تسببت بها النكبة منذ 75 سنة والتي لاتزال اثارها تتفاقم بفعل الاحتلال [24] الإسرائيلي لأرضنا.

TT (2):

“Those who think that peace can prevail in the Middle East without the Palestinian people enjoying their full legitimate rights would be mistaken. Once again, I come to you carrying the cause of my people, who are struggling for freedom and independence, to remind you of the tragedy caused by the Nakba seventy-five years ago, the effects of this Nakba continue and are exacerbated by the Israeli occupation of our land.”

Text Interpretation:

In his speech, President Abbas sends a strong and unambiguous message to the members of the UNGA, stating that peace in the Middle East could not exist without the assurance of the recognition and realisation of Palestinian rights. He continues by saying that any Middle East resolution that is successful must prioritise the Palestinian cause. In addition, Abbas serves as a reminder to the world community of the Nakba “النكبة,” a term that holds deep chronological and emotional importance for Palestinians, referring to a catastrophe that struck the Palestinian people in the mass displacement that occurred in 1948 and left them subject to an unfair and violent Israeli occupation.

Abbas emphasises that the hardship and difficulties faced by the Palestinian people are not limited to the “Nakba,” attempting to highlight that the suffering and difficulties faced by the Palestinian people are not only historical but also ongoing and becoming worse, positioning the Palestinian struggle as a pressing problem that requires immediate resolution.

13.2. Discussion—Theme 2 (ST 2/TT 2)

13.2.1. Speech Act (ST 2/TT 2)

The SE utterances are used to convey a strong condemnation and a request to recognize the Palestinians’ rights. A. The assertive and expressive act phrases “واهم من يظن السلام لا يمكن أن يتحقق” (“would be mistaken”) and “دون حقوق الفلسطينيين” (“peace can prevail in the Middle East without the Palestinian people enjoying their full legitimate rights”) are ironic refusals of the opposing belief and a strong disapproval of denying rights. B. The commissive and expressive acts in “...مرة أخرى أتيتكم” (“Once again, I come to you”) are reiterations of the speaker’s personal commitment and his emotive stand. C. The directive and assertive acts in “...لأذكركم بمأساته” (“to remind you of the tragedy”) and “النكبة منذ 75 سنة” (“the Nakba seventy-five years ago”) represent both a plea to the listeners’ memory and to their moral accountability in a strong tone and a chronological fact and its repercussions on the current situation. The assertive facts in “تتفاقم بفعل الاحتلال الإسرائيلي” (“continue and

are exacerbated by the Israeli occupation of our land”) link the occupation to suffering. The SE is linguistically influential, expressively emotional, and packed with high-force assertives, indirect directives, and expressives. In the interpretation, the goal is to use the same tone of denouncement and a similar utilisation of a call for action. A. The assertive acts in “Those who think...” and “peace can prevail... without full rights...” Authentically characterize the oratorical stance and maintain the conditional rationality of peace and justice. B. The Commissive and Expressive acts in “I come to you...” are strongly aligned with the SLE emotional commitment. C. The directive act in “to remind you...” reflects the SE’s purpose in activating the audience’s memory.

13.2.2. Politeness (ST 2/TT 2)

Formal but indirect politeness strategies are used in the SE phrases like “حاملة قضية شعبي” (“bearing the cause of my people”). However, customarily specific politeness strategies are sometimes used in blending both conventionalism and a demand for common morals and shared identity. The formal tone suitable for the settings of diplomatic discourse is maintained in the interpretation. However, politeness strategies do not raise sympathy; the interpreted phrase “I come to you” does not reflect the unpretentiousness and the continuous fight for freedom.

13.2.3. Implicature (ST 2/TT 2)

The SE implicature is the implied reference to the failure of the world community to fulfill justice to the Palestinians for more than 75 years. The use of the term “Nakba” is an effective hint to the long period of disregard. In the interpretation, the implicature of the Palestinians’ suffering is maintained. The phrase “the effects of this Nakba continue” indicates the continuous unfairness and the absence of resolution from the international community. However, the interpretation has not referred to the responsibility of the world players, which makes the pragmatic power of the implicature fragile.

13.2.4. Metaphor and Symbolism (ST 2/TT 2)

The SE is full of metaphorical language; the phrase “حاملة قضية شعبي” (“bearing the cause of my people”) is symbolic. It portrays a picture of cargo or accountability; it is linked to the historical and cultural echoes of hardship and

sacrifices. In the interpretation, the symbolism employed in the phrase “carrying the cause” is preserved. However, it does not reflect the same meaning implemented in the SE of “حاملة,” (“bearing”) which refers to both the bodily and the ethical heaviness, since in the interpretation, it seems more neutral and lacks emotive meaning.

13.2.5. Narrative Structure (ST 2/TT 2)

The SE follows a historical narration, joining it with a demand for action. Thus, a series of past struggles with continuous difficulties is created through the use of the term “Nakba.” At the same time, the speaker places himself as both a bystander and the main participant in the ongoing struggle. In the interpretation, the narrative structure is maintained by connecting the chronological events with today’s struggle. However, the permanency of these linked events seems to have little vitality. The phrase “once again, I come to you” maintains the narrative, but it loses the linguistic power of repetition.

The interpretation preserves the formal, diplomatic tone required at a meeting such as the UNGA while also being functionally acceptable. It does not, however, fully convey the emotional passion, cultural specificity, or rhetorical force of the SE. The interpretation observes the fundamental structural and thematic components, but it falls short in seizing the delicate pragmatic suggestions and stylistic effects that characterize Mahmood Abbas’s original delivery. Consider **Table 2**.

ST (3):

لقد قَدِّمَتِ المملكة أكثر من (5) مليارات دولار أمريكي من المساعدات للشعب الفلسطيني الشقيق منذ بداية الأزمة الراهنة في قطاع غزة، قَدِّمَتِ المملكة من خلال مركز الملك سلمان للإغاثة والأعمال الإنسانية مساعدات إغاثية وإنسانية تُقارب 185 مليون دولار أمريكي وتم التوقيع على اتفاقيات مع عدد من المنظمات الأممية والدولية الإنسانية لتنفيذ مشاريع إنسانية، بمبلغ يزيد على 106 (ملايين دولار أمريكي وسوف تستمر المملكة في دعم وكالة الأونروا لتمكينها من تقديم خدماتها الإغاثية وتوفير الغذاء والدواء والاحتياجات الإنسانية للأشخاص اللاجئين الفلسطينيين، حيث بلغ إجمالي دعم المملكة لوكالة الأونروا ما يزيد على مليار دولار أمريكي^[25].

TT (3):

Mr. President, we have provided more than 5 billion dollars in aid to the kinder Palestinian people since the bombing of the Gaza Strip with the King Salman project. We have committed to even more, several millions of dollars in humanitarian aid, and we are working with many different international and UN humanitarian aid agencies

to bring humanitarian projects to the jean of 106 billion dollars. We are also working with the UNRWA to provide services to provide food, medication, meat, and meet other needs for the brotherly Palestinian people. The support provided by the kingdom to UNRWA has gone about 1 billion dollars.

Text Interpretation:

The excerpt is from a speech by His Highness, Prince

Faisal Bin Farhan Al Saud, the foreign minister of the KSA. In this excerpt, the minister shows, in numbers, the financial help presented by the KSA to the Palestinian people in the form of humanitarian and relief aid during the current crisis facing the Palestinian people in the Gaza Strip. He also displays the signing of KSA agreements of cooperation with the UN organisations to provide humanitarian needs, such as food and medicine, to the Palestinian people.

Table 2. Interpretational Assessment of the Second Text.

Black's Criteria	Adherence	Violation	Quality			Assessment (%)
			Low	Middle	High	
Speech act	+	–			✓	100%
politeness	+	–			✓	100%
Implicature	+	–		✓		50%
Metaphor and symbolism	+	–			✓	100%
Narrative structure	+	–			✓	100%
Percentage (%)						90%

13.3. Discussion—Theme 3 (ST 3/TT 3)

13.3.1. Speech Acts (ST 3/TT 3)

Two types of acts are expressed in the SE. A. Assertive: Real information about the contributions of Saudi Arabia to the Palestinians is employed, “قَدَمْتُ المملكة أكثر من (5)” (“we have provided more than 5 billion dollars”), “...مليارات” (“several millions of dollars in humanitarian aid”), and “...قَدَمْتُ المملكة... مساعدات تُقارب 185 مليون” (“we are working with many different international and UN humanitarian aid agencies”) which reveal a fact concerning past aid and present a detailed evidence to reinforce the factual claim of the contributions and refer to past action for indicating future outcomes. B. Commissive and assertive acts in “...سوف تستمر المملكة في دعم الأونروا” (“We are also working with the UNRWA”) and “...بلغ إجمالي دعم المملكة للأونروا” (“The support provided by the kingdom to UNRWA has gone about 1 billion dollars”), which represent both a commitment for future support in a high illocutionary strength and highlight the level of support. In the interpretation, these types of acts show some weakness and imprecision. A. Assertive acts in “We have provided more than 5 billion dollars...” is mostly maintained. However, in the phrase “since the bombing of Gaza...”, it is used misrepresentedly, implying a sudden start, and “to the jean of 106 billion dollars” is a basic vocabulary error using “jean” instead of “sum”

and a wrong amount “billion” instead of “million”, which distorts and weakens the illocutionary force of the excerpt. B. Expressive act in “Kinder Palestinian people” uses an unintended and unsuitable word, which represents a wrong semantic interference. C. Commissive act in “Committed to even more...” the intention is maintained, but the illocutionary force is weakened. The commitment to backing UNRWA is found, but its diplomatic power is softened because of the ambiguous wording. The loss in formality and the use of expressions like “kinder” in the interpretation affect its emotive influence. Felicity Conditions are Violated due to semantic and numerical errors. Several speech acts fail to be performative. The excerpt’s effectiveness is undermined by poor realization.

13.3.2. Politeness (ST 3/TT 3)

The SE uses polite and neutral language to convey some critical issues and avoid a confrontational tone. For example, “الشعب الفلسطيني الشقيق” (“the kinder Palestinian people”), which shows esteem and unity, also lists the humanitarian requirements “الغذاء والدواء والاحتياجات الإنسانية” (“food, medication, meat, and meet other needs”). It also utilises impartial language, as in “منذ بداية الأزمة الراهنة” (“since the bombing of the Gaza Strip”). In the interpretation, the use of “the kinder Palestinian people” as an interpretation of the “الشعب الفلسطيني الشقيق” (“the brotherly Palestinian people”)

lost friendliness and official political heaviness. The interpretation of “مُنْذُ بداية الأزمة الراهنة” (“Since the beginning of the current crisis.”) as “Since the bombing of Gaza” takes away the impartiality avoided in the SE.

13.3.3. Implicature (ST 3/TT 3)

The SE indirectly stresses the leadership role of the Kingdom of Saudi Arabia in humanitarian assistance without self-glorification. The implication of long-term assistance is included in “سوف تستمر المملكة في دعم وكالة الأونروا” (“We are also working with the UNRWA”), referring to the ongoing commitment of the kingdom to support Palestinians. The implicature of impartiality in the SE concerning the crisis in Gaza alters to an overt act of hostility, as in “Since the bombing of Gaza”. The reliability implicature is diluted due to the errors in enumerating the exact numbers of monetary support provided by Saudi Arabia.

13.3.4. Metaphor and Symbolism (ST 3/TT 3)

The SE uses formal and influential vocabulary to empower reliability; the metaphor in “الأشقاء الفلسطينيين” (“the

kinder Palestinian people”) refers to profound connections to the Palestinians and demonstrative unity. However, the symbolic power of brotherhood is weakened in the interpretation by using “kinder” instead of “brotherly”.

13.3.5. Narrative Structure (ST 3/TT 3)

The SE follows a clear logical flow of events from the presentation of previous support contributions to the specification of the ongoing crisis reply, and then the commitment to the upcoming assistance. Exact numbers, official references, and authorised SE construction are presented. In the interpretation, the structure seems to be disjointed and swift. The erroneous numbering of figures interrupts simplicity, the inappropriate wording establishes syntactic misperception, and some important features are illogical, such as “Jean of 106 billion dollars”.

The interpretation is unsuccessful in precisely replicating the SE. It needs to be more exact, stylistic improvements to capture the pragmatic-stylistic strength of the SE. The interpretations would focus on improving simplicity and consistency while preserving the SE intent. See **Table 3**.

Table 3. Interpretational Assessment of the Third Text.

Black's Criteria	Adherence	Violation	Quality			Assessment (%)
			Low	Middle	High	
Speech act	—	+	✓			40%
politeness	—	+	✓			30%
Implicature	—	+	✓			20%
Metaphor and symbolism	—	+	✓			25%
Narrative structure	—	+	✓			35%
Percentage (%)						30%

ST (4):

السيد الرئيس ما زال عالماً يصطبغ بالوان الحداد الذي خطتها جائحة كوفيد-19، هذا الوباء ذي الطابع العالمي الذي اتصف بالقدرة التدميرية في إحداث الضرر، وانتفاء الانتقائية في حصد أرواح البشر، وفارضا لموجات متكررة من الهيمنة الطارئة التي أحدثت اهتزازات متوالية مست بالضميم أنماط الحياة الحديثة بمختلف مناحيها الإنسانية، والسياسية والاقتصادية، والبيئية.^[25]

TT(4):

Mr President, our world is still in deep mourning due to COVID-19, a pandemic of global reach and excessive destructive ability. It claims human lives without distinction. It sends successive shockwaves that upend the core of

modern lifestyles in their various humanitarian, political, economic, and environmental aspects. A quick glance at the figures and statistics recorded worldwide shows the magnitude of the scars that will remain present for a long time on our collective conscience.

13.4. Discussion—Theme 4 (ST 4/TT 4)

13.4.1. Speech Acts (ST 4/TT 4)

The illocutionary act in the SE includes acts exercising different functions: A. Assertive: “ما زال عالماً يصطبغ بالوان الحداد” الذي خطته جائحة كوفيد-19، هذا الوباء ذي الطابع العالمي”

“...انتفاء الانتقائية في حصد الأرواح...”، “موجات متكررة من الهيمنة” (“our world is still in deep mourning due to COVID-19, a pandemic of global reach and excessive destructive ability. It claims human lives without distinction”), and “موجات متكررة من الهيمنة” (“It sends successive shockwaves that upend the core of modern lifestyles”), in which reports about a state of worldwide mourning and shared grief are delivered, the nature and the catastrophic effect of the pandemic is described, the indiscriminate toll that depicts sadness and disruption, the magnitude of the social consequences and the data which clarify the continuing effect. B. Expressive, “...ما زال عالمنا يصطبغ بألوان الحداد”، “our world is still in deep mourning”), which demonstrates the gigantic effect of the pandemic bearing powerful expressive and factual force, and “...انتفاء الانتقائية في حصد الأرواح” (“It claims human lives without distinction”) is also expressive, highlighting the unselective nature of the disease in ravaging lives. The same types of acts are used in the interpretation: A. Assertive: The real facts about the effects of the COVID-19 pandemic are communicated in the interpretation. B. Expressive: In spite of maintaining some emotive weight, there is some loss in the metaphorical productivity. For example, “يصطبغ بألوان الحداد” (“our world is still in deep mourning”) is changed into a more neutral tone as “deep mourning”. C. Directive: The language infers concern but loses the insistence or poetic weight that could support a hidden demand for action. The felicity conditions of the assertive acts in the excerpt refer to an accurate description of the pandemic repercussions, the speaker has authority and knowledge about the events and believes the fact of what is stated. In the expressive acts, the shared sorrow, shock, and disruption are expressed, and the emotive effect of the disaster is implicit in both excerpts and the feeling of sadness seems sincere but metaphorically more powerful than in the SE.

13.4.2. Politeness (ST 4/TT 4)

The SE utilises a negative politeness strategy in depicting COVID-19 as an exterior power producing misery rather than allocating responsibility to certain players. The SE produces a deferential and official dialect appropriate for a global context by adopting a high rhetorical tactic and metaphor. In the interpretation, the politeness strategy is

maintained, but the high rhetorical tactic followed in the SE is lost, in addition to some of the communicative structures that affect the mutual commitment between the speaker and the listeners.

13.4.3. Implicature (ST 4/TT 4)

The SL phrase “يصطبغ بألوان الحداد” (“deep mourning”) infers a profound and continuing situation of sorrow, surpassing just calculations. The metaphorical utilization of the SE “الهيمنة الطارئة” (“successive shockwaves”) depicts COVID-19 as a conquering power, suggesting a pressing necessity for reaction. In the interpretation, the use of the expression “in deep mourning” fails the symbolic inference of a crisis that destroys everything. The interpretation of “الهيمنة الطارئة” as “It sends successive shockwaves...” re-directs the concentration from a tyrannical power to just an impartial depiction of effect. A diagnostic implication is created in the TE that does not exist in the SE when it uses the phrase “A quick glance at the figures and statistics...”, changing the focus from sensation to statistics.

13.4.4. Metaphor and Symbolism (ST 4/TT 4)

Metaphors and symbolism are used impressively in the SE. For example, the phrase “يصطبغ بألوان الحداد” (“is tinged with the colors of mourning”) is an optical metaphor implying that the globe is factually covered in sorrow. Another metaphor is in the phrase “الهيمنة الطارئة” (“the emergent hegemony”), which humanises COVID as a tyrannical power, strengthening a feeling of insistence. The symbolism in the phrase “انتفاء الانتقائية في حصد أرواح البشر” (“claims human lives without distinction”) refers to the indiscriminate nature of the plague, strengthening its destructive impact on the globe. In the interpretation, the rendering of “يصطبغ بألوان الحداد” (“is tinged with the colors of mourning”) as “in deep mourning” does not reflect the optical and sensitive meaning of the SE. The image of a tyrannical power is lost when the phrase “الهيمنة الطارئة” (“the emergent hegemony”) is interpreted as “It sends successive shockwaves.” The interpretation of “انتفاء الانتقائية في حصد أرواح البشر” (“the absence of selectivity in claiming human lives”) as “It claims human lives without distinction” is appropriate, but loses the rhetorical and emotive power of the wording in the SE.

13.4.5. Narrative Structure (ST 4/TT 4)

The SE structure flows a logical progression that started with an affected and metaphorical picturing of the destructive description of the pandemic. It constructs the strength of the COVID impacts on various activities of life, resulting in an inferred invitation to move without direct instruction. In the interpretation, the affected construction of the pandemic is eliminated by condensed metaphors. The focus is altered from sensation to statistics in the phrase “A quick glance at the figures and statistics.” The message is maintained but with less rhetorical power. This is summarized in **Table 4**.

The interpretation conserves the elementary meaning of the SE but fades its demonstrative, rhetorical, and metaphorical profundity. The absence of significant stylistic features (metaphors, symbolism, and dramatic structure) makes the interpretation less convincing and attractive. To increase accuracy, the interpreter should attempt to recollect metaphorical productivity, rhetorical authority, and demonstrative strength rather than shortening or defusing communicative features.

ST (5):

رغم الظروف الصعبة، استخدم العراقيون تلك الروح من الأمل” لمحاربة الإرهاب وهزيمته نيابة عن العالم بأسره. كانت المهمة صعبة، وقدم شعبنا تضحيات كبيرة ليس فقط لتحرير أراضيهم من عصابات داعش

الإرهابية، ولكن أيضًا لمنع هذه المنظمة الخطيرة من تهديد الناس في كل مكان، وتقويض أيديولوجيتها المدمرة^[26].

TT (5):

“Despite the difficult circumstances, Iraqis employed the spirit of hope to fight terrorism and ultimately defeat it on behalf of the entire world. That task was arduous, and our people made enormous sacrifices not only to liberate their lands from the terrorist gangs of ISIS but also to prevent them from threatening people everywhere. We succeeded in uprooting its destructive ideology”.

Text Interpretation:

The fight against one of the most extremist groups is something very difficult. However, the people of Iraq had the will and the determination to fight against ISIS. It was tremendously hard for the Iraqis to face both the extremely challenging circumstances and the danger of ISIS at the same time, but the Iraqis were able to have a “spirit of hope” to fight and finally defeat the dangerous terrorist organization. This victory against ISIS not only protects the land of Iraq, but it also protects the global community from the threat posed by ISIS. The text highlights the huge sacrifices made by Iraqis in both military and ideological battles, which eventually resulted in overthrowing ISIS and the extermination of its destructive ideology.

Table 4. Interpretational Assessment of the Fourth Text.

Black's Criteria	Adherence	Violation	Quality			Assessment (%)
			Low	Middle	High	
Speech act	+	–			✓	75%
politeness	+	–			✓	85%
Implicature	+	–		✓		65%
Metaphor and symbolism	+	–		✓		55%
Narrative structure	+	–		✓		60%
Percentage (%)						68%

13.5. Discussion—Theme 5 (ST 5/TT 5)

13.5.1. Speech Acts (ST 5/TT 5)

The illocutionary acts in the SE are: A. Assertive: the SE phrase “رغم الظروف الصعبة” (“Despite the difficult circumstances”) describes facts and at the same

time stresses hope and resilience. The undeniable fact of the role played by Iraq in crushing ISIS is asserted: “الأمل” (“uprooting its destructive ideology...” “fight terrorism and ultimately defeat it”) is another Assertive act that declares the defeat of ISIS ideology, which has a high factual and ideo-

logical force. B. Commissive: the phrase “مكافحة الإرهاب... وهزيمته نيابة عن العالم” (“Fighting and defeating terrorism on behalf of the world...”) is covertly employed as a commitment in picturing Iraq as a defender of universal security. C. Expressive: Some kind of superiority is expressed in the struggle and sacrifices made by the Iraqi people: “وقدم شعبنا تضحيات كبيرة ليس فقط لتحرير أراضيهم من عصابات داعش” (“Our people made enormous sacrifices not only to liberate their lands from the terrorist gangs of ISIS.”) D. Directive: The contribution of Iraq in defeating ISIS and the terrorist groups is a call for recognition.

In the interpretation, A. Assertive. The assertive acts are maintained as in “Despite the difficult circumstances...”, “to fight terrorism and ultimately defeat it...” and “to prevent them from threatening people...”. B. Expressive. The expressive acts are found in phrases “made enormous sacrifices...” and “Despite the difficult circumstances...”. The obligation and the declarative act are presented in the phrase “We succeeded in uprooting”, implying that Iraq fulfilled its job. The felicity conditions are realized in both excerpts, the true statements about ISIS’s defeat, the sacrifices and the hope. The authority and knowledge of the speaker are preserved in the interpretation, and the authentic emotive tone is reflected in the TE. The SE efficiently achieves assertive, expressive, and commissive acts. The interpretation succeeds in preserving these acts with both organizational and pragmatic integrity.

13.5.2. Politeness (ST 5/TT 5)

The SE uses a formal tone, distinctive of diplomatic and patriotic discourse. The SE phrase “قدم شعبنا تضحيات كبيرة” (“our people made enormous sacrifices”) raises shared bravery and shows deference to the people. There is no clear demand for universal assistance, but the structure may inspire recognition. In the interpretation, the same formal tone is followed. But it is characterised by straightforwardness and truth, and not emotion. The interpretation of “تقويض أيديولوجيتها المدمرة” (“undermining its destructive ideology”) as “we succeeded in uprooting its ideology” refers to the fact that Iraq has defeated the terrorist group without

depending on any foreign support.

13.5.3. Implicature (ST 5/TT 5)

The implicature in the SE is the presupposition that Iraq has fought for the benefit of the whole world, not just for itself, and the fight against terrorism is continuing to destroy ISIS and its ideology. It is a right for Iraq to get worldwide support; the battle against ISIS and its sisters has not been over yet. In the translation, the presupposition is that Iraq has succeeded in overcoming ISIS and its ideology. Its mission is completed: no more war against terrorism.

13.5.4. Metaphor and Symbolism (ST 5/TT 5)

The SE metaphor, “الروح من الأمل”, (“the spirit of hope”) humanises hope, granting it a lively role in fighting terrorism. Another phrase portrays the ideological struggle with terrorism as an organisational process, indicating that ISIS’s theories were being damaged like a failing house. Iraqis’ sacrifices and bravery are involved in reflecting the joint hardship and patriotic superiority. In the interpretation, the use of the phrase “We succeeded in uprooting its destructive ideology” alters the picture from organisational disassembling to total extinction. The symbol of collectiveness in the SE is changed to be seen as a decisive triumph.

13.5.5. Narrative Structure (ST 5/TT 5)

The SE follows a conventional Arabic linguistic style, starting with facing the difficulties through adopting hope in the mentioning of the sacrifices and the international effect, and finally struggling against terrorist ideology, which is left incomplete. In the interpretation, the structure is a direct and definite transition from encountering hardships to clinching hope and presenting sacrifices for victory and definiteness. See **Table 5**.

The interpretation somewhat changes the linguistic and political heaviness of the SE. It highlights definiteness and victory, picturing the fight against ISIS as decisive, not continuous.

Table 5. Interpretational Assessment of the Fifth Text.

Black's Criteria	Adherence	Violation	Quality			Assessment (%)
			Low	Middle	High	
Speech act	+	–		✓		60%
politeness	+	–			✓	70%
Implicature	–	+	✓			40%
Metaphor and symbolism	–	+	✓			35%
Narrative structure	+	+		✓		50%
Percentage (%)						51%

14. Findings

Different types of acts in the SL are often weakened or misinterpreted in the interpretation and use of implicature, where meaning is implied. These are sometimes violated in the interpretation.

The powerful metaphors of the SL political speeches, profoundly rooted in the Islamic, historical, and cultural conventions, may be interpreted plainly, softening their emotive strength.

The interpretation neutralises the sympathetic expressions employed in the SL, such as those expressing solidarity, struggle, and justice, which reduces the listener's stance.

The SL uses a circular structure in its rhetoric, as arguments are arranged gradually; the interpretation sometimes uses the linear structure, which changes the flow of argumentation.

15. Conclusions

The following conclusions are obtained from this study:

1. The study shows that using this model helps disclose the gaps between the Arabic (SL) and the English (TL) excerpts.
2. The study also reveals that while the semantic content is maintained in the interpretation, many pragma-stylistic elements are either lost or weakened in the TL.
3. The success in maintaining the pragma-stylistic strategies of the SL is shown in the analysis of many excerpts, whereas the suggestive features of these same excerpts are not captured in the interpretation.

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Conceptualization, R.E.A. and A.A.A.; methodology,

A.A.A.; software, R.E.A.; formal analysis, R.E.A.; investigation, R.E.A.; resources, A.A.A.; data curation, R.E.A.; writing—original draft preparation, R.E.A.; writing—review and editing, A.A.A.; visualization, R.E.A.; supervision, A.A.A.; project administration, R.E.A. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflict of interest.

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