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The Ideology of Giving in Sheikh Sultan Al Qasimi's Speeches: A Study in Light of Critical Discourse Analysis

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Political discourse is a special type of speech issued by the highest leadership of the state. Its linguistic structures contain the general features of state policy and its specific and general orientations, both internally and externally. It derives its distinction from the personality of its sender, the context in which it occurs, as well as its linguistic structure and the connotations, ideas, and rhetorical methods it contains. Positive political discourse strongly influences the masses, spreading a spirit of security and reassurance among people, especially if they find in it a sense of honesty and loyalty. Therefore, this research aims to study the doctrine of giving in three models of speeches by His Highness Sheikh Dr. Sultan Al Qasimi, Ruler of Sharjah, as manifested in his speeches, as a model of positive political discourse, according to Fairclough's framework (1989). The study explores the linguistic strategies that appeared in these speeches, using semantic features that include words, styles, lexical choices, and repetition to clarify Sheikh Sultan bin Muhammad Al Qasimi's doctrine of giving and generosity, and the call for a peaceful and prosperous world for humanity and creating a positive mental image of Arabs and Muslims. The analysis reveals fundamental doctrinal principles on which these speeches were based to promote the meanings of giving, such as loyalty to the homeland, generosity, equality, compassion, unity, and brotherhood. The results also show that positive political discourse based on giving is a strong persuasive discourse that affects the consolidation of thought, culture, and belief. The results can also benefit researchers, linguists, and students interested in interpreting various linguistic texts and discourses.

1. INTRODUCTION AND THEORETICAL BACKGROUND:

Modern linguistic studies have been concerned with the study of discourse, as it is spoken speech directed at others for understanding (Ibn Manzur, 1998; Al-Tahanawi, Muhammad, 1969). Formal and communicative linguistic studies (Megan Al-Ruwaili and Saad Al-Bazei, 2002; Alloush, Said, 1985; and Asfour, Jaber 1997) defined it as "speech that exceeds the limits of a single sentence, written or spoken." It also has more precise semantic values (Al-Shehri, Abdul Hadi, 2004); it is a term that refers to language in a state of use, whether spoken or written, and makes the sentence its basis as a series of words, and its relationship to external context elements that contributed to its production. The term discourse overlaps with the term text; the text is associated in Arab culture with the body or the product of the communication process, while discourse is associated with direct oral communication on the one hand and the presence

and interaction of the other party in the communication process and the performance of ideological functions on the other hand (Al-Abd, Muhammad, 2017). Therefore, discourse is broader than text (Al-Mutawakkil, Ahmad, 2013). However, it is preferable to use the term (discourse) for both spoken and written (Abdel-Ghani, Huda, 2014). In fact, there are deep differences between the term "text" and "discourse" at the level of concepts, methods, and functions; every utterance that falls under the system and laws of language is a text, and if it comes out to fall under social contexts, it is called discourse. Discourse is concerned with conveying a message, focuses on language and society, has an audience and a specific purpose and intent, and is formed from a set of texts and social practices. It is the context in which the text is formed, and the text has no reference except discourse, and discourse has no reference other than the cultural and social structure (Al-Tamimi, Jamal, 2019; Al-Tahanawi, 1996). Discourses also vary according to the fields producing them, such as cultural, mystical, political, historical, and social discourse. Therefore, discourse has been defined in various ways in these many fields, as an act, and this is not dispersed as much as it is rich and broad in classification (Al-Shehri, Abdul Hadi, 2004). Therefore, it is natural for discourses to have their social context, meaning that discourse occurs in social environments (from the production and consumption of texts) and the construction of the text is systematically and expectedly linked to those contextual conditions. Politics (Al-Kayali, Abdul-Wahab, 1979) is a unique social activity that organizes public life, ensures security, and establishes balance and harmony through legitimate power and sovereignty between individuals and groups. Political discourse (Al-Wali, Muhammad, 2003) is a special and distinctive form of communication directed to persuade the recipient and modify their behavior regarding topics of concern to the state and its internal and external orientations. It derives its distinction from the personality of its sender, the context in which it occurs, as well as its linguistic structure and the connotations, ideas, and rhetorical methods it contains, aimed at convincing the recipient. Therefore, the research chose models of political speeches by a distinguished Arab and international leadership personality known for knowledge, giving, and love for all humanity, namely the personality of the Ruler of Sharjah, Sheikh Dr. Sultan Al Qasimi.

The importance of this research lies in linking linguistic analysis with social analysis, by analyzing language in terms of its relationship to the social context in which it is used and the social circumstances surrounding its use. Discourse analysis focuses on the idea that language combines different meanings in use; discourse analysis is not limited to exploring the formal characteristics of language only, but also takes into account the relationship between language and the social and cultural contexts in which it is communicated; that is, discourse analysis includes studying language to go beyond individual sentences; it considers language as the basis for social construction and relationships (Byram, 2010). Therefore, discourses can be used as a powerful tool to assert social and cognitive authority, conflict, and criticism.

The interest in contemporary political discourse was a result of the attention given to the language of politicians and media in various situations, and the focus on the role that language plays in shaping politics. Therefore, researchers focused their attention on political language and considered the linguistic study of political communication as a sub-specialization of linguistics. They used the term political linguistics as a general term that includes "all types of model texts for politics in addition to the use of lexical, stylistic, and linguistic tools that characterize discourses about political contexts."

Fairclough (1995, 2001) relied on three levels in his dialectical approach and treatment of media texts: at the level of text or linguistic analysis, discursive practices, and social practices. He believes that linguistic analysis should be part of the analysis of media discourse and not be the only way of analysis; because this type of analysis takes care of texts in their broad sense (oral programs, written articles), while critical discourse analysis takes care of discursive and socio-cultural practices as well as texts. In discursive practices, it adopts explaining the ways in which texts are produced by media workers within media institutions, the ways in which texts are received by the audience (readers, listeners, and viewers), as well as the ways in which media texts are distributed socially. We can include within the methods of discourse production and interpretation methods what Fairclough calls "levels of socio-cultural practice" which he considers parts of the context of discursive practice. He believes that it is useful to distinguish between the

situational level, the institutional level, and the social level, i.e.: the specific social processes of which discourse is a part, the institutional framework(s) in which discourse appears, and the broad social discourse series. Thus, discourse analysis can be considered as highlighting the systematic links between texts, discursive practices, and socio-cultural practices. According to Fairclough, Norman (2016), analyzing a text has several dimensions, including those related to the characteristics of the text and those related to its interpretation. Therefore, the linguistic analysis specialist should take into account the vocabulary of the text (lexicon and semantics), its syntactic structure, coherence, and everything related to the general structure of the text. The interpretation of discourse is based on intertextuality, coherence, and the power of utterance.

Despite the spontaneous nature of Sheikh Sultan Al Qasimi's speeches, the listener discovers that the political leader/speaker reconsiders what he wants to say and refines it to suit the situation and context; the production of discourse is selective and organized Michel Foucault (1985). Also, this discourse, especially for the head of government, takes an official and traditional character, where certain fixed templates and idiomatic expressions are repeated in many situations and contexts, and are repeated after him by the media, and spread on social media sites. Therefore, the speeches of His Highness Sheikh Dr. Al Qasimi are considered among the "influential speeches," due to their connection with society in terms of their vocabulary, connotations, structures, and contents, and in terms of the values they contain and the attitudes they express, and the charisma of their speaker through his various communicative actions such as emotion or laughter or hand movements, facial movements... which integrates his speech act within his linguistic and social group Brinker, Klaus (2005), while adopting a condensed and circulated language that is close to all attendees, with the investment of the phenomenon of the sentence word or the sentential word, which is the single-word saying that functions as a word functionally (Siraj, Nader, 2013). These are political speeches in which all components of political action intersect (Okasha, Mahmoud, 2005), such as truth, power, ideology, and values, and everything that controls the direction of the beliefs of the political actor and institution, and pushes them to action, achievement, and making an impact.

The culture of giving is one of the noblest values we see in political speeches in the United Arab Emirates, and these speeches have greatly influenced the opinions of Emiratis and their clear unlimited interaction towards others, such as volunteering, donations, and internal and external participations supporting their Arab and Muslim brothers and even humanity; they have no discrimination or racism.

There are many studies that have dealt with political discourse among leaders, but this study focuses on the culture and doctrine of giving and the spirit of belonging that Sheikh Sultan Al Qasimi spread around him. We consider him a model and example in giving and devotion to the nation and humanity, as he has received dozens of awards, medals, and international honors from dozens of countries around the world for his diverse efforts and many contributions in the fields of thought, culture, arts, and ethics. All this is the product of a moderate, well-established, clear, centrist doctrine, some of which we clarify through a number of his speeches, by answering the following research question: How is the ideology of giving constructed in Sheikh Sultan Al Qasimi's speeches? This study shows how linguists' analysis of political discourse can reveal the ideologies of leaders, which can influence people's attitudes and actions towards real events. The results of the study can contribute to current research and help linguists, researchers, and other learners in analyzing and interpreting different types of discourse.

Previous Studies:

Modern linguistic studies have been interested in political discourse among leaders locally and globally due to its importance and influence in building the societal reality of countries and peoples, and due to the abundance of political and military events as well. Therefore, studies have appeared in the Arab community focusing on discourse analysis among leaders and influencers in Arab society, including studies that show the efforts of politicians in reform, including the study of Al-Khawaldeh, Nisreen et al. (2023), which is a distinguished and unique study in its field, and the research has benefited from it due to the novelty of the topic and the method of approach. The study focused on the ideology of tolerance on which the speeches of

His Majesty King Abdullah II are based, by analyzing three speeches according to Fairclough's framework (1989). The analysis revealed the basic ideological view that was emphasized and built in King Abdullah's speeches to establish the value of tolerance, such as: eliminating all forms of racial, religious, and social intolerance; spreading mutual respect, mercy, and peace; supporting equality and combating terrorism. Al-Zubain, Aseel, and Abdullah, Abdulrahman. (2019) also discussed the perception of tolerance in the Emirati press media: a case study of the "Year of Tolerance". Also, Al-Khawaldeh, Sami and Abu Hatab, Wafa (2018). This paper deals with the ideology of combating terrorism in the political discourse of King Abdullah II of Jordan by following the methodology of critical discourse and focusing on three speeches delivered in 2015. The socio-cognitive approach was adopted as an analytical framework to decode the basic ideological positions and meanings embedded in these speeches. The study revealed that semantic aspects including lexical choices, repetition, and assumptions were employed to build (ATI) which aims to create a negative mental image of terrorists and a positive image of Islam. Then Omar Muhammad Qasim Bani Khaled (2019) discussed the impact of King Abdullah II bin Al Hussein's speeches in combating terrorism and extremism during the period (1999-2018), and analyzed these royal speeches, reviewing the phenomena of terrorism and extremism and the concept of each and the efforts of the Kingdom of Jordan in combating terrorism and extremism from its various theoretical and practical aspects, and stating the foundations of these speeches and what distinguished them in terms of vision, thought, and methodology. Their importance stems from the fact that King Abdullah is a leadership personality respected by the international community, with experience, and evidence of this is his honor on more than one occasion. The personality of King Abdullah II bin Al Hussein is considered an example in spreading peace and rapprochement between religions. What gives this study more importance is that these speeches shed light on the most important and dangerous phenomena at the international level (terrorism and extremism). The study of Al-Saedin, Daifallah Saad Awad (2006), in which he discussed the reformist political discourse of King Abdullah II and its impact on reform and modernization 1999-2005, in order to know its dimensions and implications at the national, regional and international levels; with the aim of identifying the degree of his interest in improving the standard of living for the Jordanian citizen, and bringing Jordan out of a state that believes that limited possibilities are not an inevitable and written fate, and dealing with Arab and international issues with full transparency. The importance of this topic is highlighted through its focus on the extent to which King Abdullah II's political discourse contributes to keeping pace with the reform, modernization, and change demanded by Arab peoples, and the extent of the influence of his ideas in improving the conditions of the Arab nation and advancing it.

Adel, Mohammed (2023) aligns in his paper entitled *Aesthetics of Religious Coexistence and Tolerance in the Shafak's Turkish Novel* with the current study in exploring the theme of tolerance and religious coexistence in literature, specifically the role of narrative in promoting values of tolerance and coexistence. Meanwhile, the current study highlights the values of giving in the public discourses of Sheikh Mohammed Al Qasimi. Thus, both studies converge on addressing human values, the impact of historical and social contexts on beliefs, and the role of literature and discourses in fostering positive change between cultures.

Abouelnour, Moustafa Mohamed, et al. (2024) discuss a previous study that is similar to this study in that it studies the interactive discourse in the Holy Qur'an, while the current study was directed towards studying the discourse of giving specifically with Sheikh Muhammad Al-Qasimi.

Studies concerned with political discourse and its relationship to language have multiplied; Al-Najjar, Hassan (2022), discussed the specificities and characteristics of Youssef's political discourse based on the discourse of the Zitouna Mosque, with the aim of identifying the Youssef opposition and the slogans and strategies it carries. It was concluded that the Youssef opposition was distinguished by its principles, alternatives, and orientations that contradict the Bourguiba orientations and choices, and that its political discourse relied on a specific strategy whose main goal was to resist the agreements signed with France. As for the study of Al-Salami, Abdul Latif (2020), he addressed the problematic relationship between language and politics in general, then the formula by which political discourse is built for Prince Saud Al-Faisal semiotically in particular.

Others were also interested in analyzing Arab political discourse in the past century, such as Al-Rifai, Taghreed Ibrahim (2019). She analyzed four speeches by Saad Zaghloul, in light of political discourse analysis strategies, and adopted two paths in observation and analysis: The first: theoretical, which includes a set of definitions and necessary procedural tools in analysis, and the second: practical analytical. The study starts from the rules of discourse analysis, and examining its limits and pragmatic, semiotic, linguistic, and intentional dimensions. She emphasized that language, with its tools for expression, contains meanings within its folds, as it is not the same across different discourse levels. Each situation has an appropriate discourse, and each audience has its appropriate speech. Political speeches are diverse due to the variety of events they express and the variety of goals behind which the politician masks himself while issuing his speech. Thus, the thesis started from a main question: To what extent are the rules of discourse strategies represented in the production of political discourse? From this, several questions branched out: What is the political content around which political speeches revolve? What have text science and discourse analysis provided in terms of tools that developed methods of expression, especially in political discourse? What are the pragmatic dimensions of political discourse according to speech acts and events? The researcher reached several results, the most important of which are: Political speeches are evasive speeches and not directly declarative throughout; the politician may intend to clarify some sentences and obscure others, especially when criticizing his opponents, but this obscurity is not closed or difficult to analyze, rather it is decipherable and the meaning can be reached. Also, the four strategies from which the discourse is built are strategies that help in crafting and adorning the discourse, to make it more effective in influencing the recipient.

Similarly, the study by Baz, Hoda Abdel-Ghani Ibrahim (2014) focused on analyzing Mustafa Kamel's political discourse represented in his speeches delivered inside and outside Egypt, and his articles published in Egyptian newspapers, and identifying the mechanisms he employed in his discourse - which is considered propagandistic and argumentative - to achieve influence and persuasion in his call inside and outside Egypt to support the national cause and confront the English occupation of Egypt. This study is considered one of the interdisciplinary studies that combine language, politics, and media; because it analyzes political discourse that took part of it as a readable media means, in addition to direct rhetoric in a gathering of people, through the application of discourse analysis methodology procedures from a pragmatic perspective, while benefiting from speech act theory, linguistic communication theory and its data, as well as spoken and written language theory. The study relied on a sample of Mustafa Kamel's speeches and articles published in Al-Ahram, Al-Muayyad, Al-Liwa, and other newspapers between 1893 and 1908. This sample consists of eight speeches and twenty-two articles.

Some have addressed the analysis of global political discourse, including the study of Bayram, Fatih (2010), which aims to discuss the realization of identity through the use of language in political discourse, which is primarily based on Norman Fairclough's assumptions in critical discourse analysis. To achieve this goal, the discursive strategies of Turkish Prime Minister Recep Tayyip Erdogan during a debate at the World Economic Forum in Davos in January 2009 were examined in the context of his ideological, cultural, and linguistic background.

Through the previous presentation, we have confirmed the scarcity of research dealing with the concept of giving in general, and ideological in particular. Therefore, the study aims to fill the research gap by studying the linguistic features and ideologies behind Sheikh Sultan's speeches on giving. By providing an accurate analysis of the implicit messages in his selected speeches, the study also illustrates the strength of the relationship between language and ideology, and the essential semantic structures of discourse alongside the mental representation of reality.

METHODOLOGY:

The sample of this study consisted of three speeches delivered by His Highness Sheikh Dr. Sultan Al Qasimi, which were chosen for their diversity; they are in different contexts. The first speech: October 19, 2017, Ruler of Sharjah: I think after these papers fell into my hands, on the Day of Judgment I have no excuse, Debt

Settlement Committee in Sharjah). The second speech: March 20, 2023, Speech of His Highness the Ruler of Sharjah on the occasion of the harvest of the first phase of the "Seven Spikes" wheat farm in Mleiha. As for the third speech: May 30, 2022, Ruler of Sharjah and the Sharjah Housing Program. All of these are models that confirm the doctrine of giving of His Highness Sheikh Sultan Al Qasimi, Ruler of Sharjah. These three speeches are analyzed using Fairclough's (1989) theoretical framework, which relies on three levels of analysis: (a) analysis of the formal characteristics of the text, including linguistic, lexical, grammatical features and coherence at both micro and macro levels; (b) studying the relationship between text and interaction, such as intertextuality and productivity; and (c) studying the relationship between text and social context. Fairclough (1995) believes that ideology is inherent in linguistic forms, including lexical terms, grammatical structures, rhetorical models, styles, and discourse structure. Such forms also provide ideological meanings to social actors and define relationships between groups. The analysis begins by examining the semantic components (lexical choices, linguistic structures and phrases, sentences, etc.), which have a strong effect in creating mental representations, building knowledge, and influencing beliefs and attitudes in view of a specific social context and political background. Rhetorical forms, such as repetition, metaphor, hyperbole, and simile, are also examined. All these linguistic possibilities help in spreading the ideology of giving in Sheikh Sultan Al Qasimi's speeches, and linking his speeches to knowledge in order to take into account the basic principles adopted by the wise policy in the United Arab Emirates.

Discussion and Results:

It is known to everyone, Sheikh Sultan's love that appears in all his speeches, even in the position of firmness, this is only out of his love for his people and nation. Therefore, His Highness's lexical and structural choices indicate his enhancement of the meanings of giving and spreading love and peace, whether to his brothers in the United Arab Emirates or abroad. His words are precise, carefully chosen, expressing high human values far from racism or discrimination, as he addresses his humanity in the hearts of the masses.

Ideology can be implicitly expressed and constructed within discourse through many linguistic structures and forms. Discourse as a form of social practice acts as an ideological medium that can construct and reproduce social beliefs, power relations, and political attitudes within society. Speakers can use discourse to portray positive and negative connotations of social categories through the general structures of discourse to influence people's perception and interpretation of reality. Van Dijk (1993) proposed an ideological framework for critical discourse analysis, believing that ideology requires a cognitive structure that mediates between discourse and society; people produce and understand discourse in terms of their mental representations and social and cultural beliefs. Ideology can be applied in discourse through the use of linguistic structures, lexical terms, grammatical structures, and rhetorical figures. These linguistic forms provide ideological meanings to social actors and define group relationships. Ideological analysis within Van Dijk's approach framework requires linking discourse to knowledge in order to take into account the basic meanings and agendas in speeches. Therefore, the analysis in this research will focus on how lexical terms, structures, assumptions, repetition, linguistic metaphor, and others are used in spreading ideologies of access to information in Sheikh Sultan Al Qasimi's speeches, as follows:

Linguistic Structure:

The linguistic structure of the political discourse text is essential and highly influential in discourse-making in general and political discourse in particular for building relationships and mental perceptions that increase the connection between the speaker and the audience. The linguistic structure strategies vary between declarative and constructive, and between simple direct sentences and long explanatory ones, avoiding complexity or lengthy and boring details that make the discourse lose its balance and connection with the minds of the audience and its psychological presence.

Through the analysis of the three speeches - the subject of the study - it becomes clear - as shown in the following table - the great reliance on the structure of linguistic composition in the making and formulation of political discourse, as follows:

Speech	Declarative Sentences	Constructive Sentences	Direct Sentences	Long Sentences
First Speech	92	14	6	18
Second Speech	181	24	12	69
Third Speech	168	35	3	8

We notice the diversity in the use of constructive and declarative styles, as well as the variation between direct and long sentences, with significant differences in the employment of declarative sentences. This is because these structures are considered an essential part of political discourse; they allow for the accurate and reliable transmission of information and events. Political discourse, such as in our current research speeches, relies on realism and accuracy in presenting information, numbers, and political events because it helps build trust and credibility with the audience and strengthens the political argument. This is what we see in the speeches of His Highness Sheikh Sultan Al Qasimi and what we know of his people's love, both citizens and residents in the Emirate of Sharjah. We also find a clear discrepancy between the long sentences that were abundant in the three speeches compared to the simple direct sentences, due to the listeners' need for additional information that confirms the idea, increases their attention, and confirms what the speech owner means and calls for. The following are some examples of this in his selected speeches:

In the first speech: His Highness said: "Thank God, we have preserved many houses in this way"

The nominal sentence here begins with praising God for achieving stability for the citizens of the Emirate of Sharjah, addressing debts, and solving problems in the form of fixed, confirmed news about thanking God for preserving homes. It was followed by the past tense verb "preserved" to indicate the occurrence, associated with "we" indicating the actors, referring to collective work and joint effort, which indicates His Highness's humility and his consideration of the effort exerted as shared between him and his work teams in various departments.

In the second speech: His Highness said: "It is a happy day for the United Arab Emirates and Sharjah in particular for this success in cultivating wheat in the land of Mleiha"

The structure of the nominal sentence appears to indicate stability and the occurrence of the event. Starting with the emphasis "Indeed" demonstrates the importance of this day, highlighting its specificity on the one hand and describing it as happy, and stating the reason for the success in wheat cultivation. The composition and linguistic structure came supporting the meaning that the Sheikh - may God preserve him - wanted to convey to the recipient.

In the third speech: His Highness said: "This dwelling is a residence of tranquility"

The nominal sentence began with the demonstrative pronoun for the near "This", followed by an explanation of the meaning of the word "dwelling", by bringing the trilateral root (reside), and stating that it is from tranquility. The sentence was saturated with significance through this wonderful gradation in conveying the meaning by bringing the derivation and root to clarify the meaning in the mind of the recipient and establish it through this gradation in explaining the meaning.

The constructive structures are also an effective tool for influence and persuasion in political discourse. They can be used to highlight main ideas and organize the discourse in a logical and attractive manner to emphasize values and principles. They also help create balance in political discourse, achieve greater impact, and secure audience interaction. Among the constructive methods that came in political discourse confirming the doctrine and culture of giving:

The constructive structures also came supporting the discourse, such as his saying:

- In the first speech: His Highness said: "I mean, even the person, I mean, cannot pass in front of his house, he hides"

He used negation in light of activating constructive methods that create diversity in the discourse and attract the recipient by drawing his attention. The negation of passing came to show the state of the debtor hiding from the police, and denouncing the police for monitoring him and preventing him from visiting his family.

In the second speech: His Highness said: "So what about Sharjah's wheat?"

In the context of talking about the amount of protein in Sharjah's wheat, here came the question for the purpose of confirmation and arousing wonder at the amount of protein in it compared to other wheat. The question reinforced the meaning and contributed to exciting the recipient and attracting his attention, and this is what makes the discourse more influential and powerful in the soul.

In the third speech: His Highness said: "I mean, you turn on the TV in our world, what do you see on TV? Is there anything joyful?"

Here he came with two consecutive questions to further denounce; where he denounces the existence of something joyful on television, given the problems that are broadcast through screens of global issues and disasters, and came with denunciation to urge and incite young people to take care of their families.

As for the simple, strong, and condensed structures, their use contributes to highlighting priorities and drawing attention to the problems and challenges facing society. They are clear, understandable sentences that avoid ambiguity and ensure effective message delivery. Politicians avoid complex and convoluted structures because they may lead to complicating understanding and losing the audience's interest. They were used extensively in Sheikh Sultan Al Qasimi's speeches. Among what came expressing the ideology of giving in his speeches, examples from each speech are as follows:

- In the first speech: His Highness said: "If this money is good, it must be spent"

He began with the conditional tool to indicate that the first importance is reform, not money, and he also confirmed this by saying: "It must be spent" in confirmation with this formula indicating obligation. The phrase came focused and expressive of the intended meaning, explaining to the recipient the importance of reform and presenting it over money.

- In the second speech: His Highness said: "Therefore, even if whoever wants to uproot us from it wants, we will not be uprooted"

The phrase came focused on the meaning, expressing the strength of the connection to the land, values, and beliefs, using the tool "if" which indicates impossibility, so no force can uproot them from their land. He also reinforced this by using the negation tool "will not", followed by the present tense verb indicating continuity, so no matter how many attempts, they are clinging to the land and values.

- In the third speech: His Highness said: "We are in the middle, between the millstone and the anvil"

The sentence expressed the state of the government in resolving the dispute between citizens and contractors, and how difficult the matter is. This expression (between the millstone and the anvil) is used to indicate falling between two evils. The phrase came condensed and expressive of the difficulty of solving problems between the two parties.

The variation between declarative and constructive methods in one rhetorical context is necessary in a well-crafted discourse; as it leaves a mental impact in memory. The good choice of structures and sentences in political discourse is vital to achieve this effect as it enhances the audience's ability to comprehend and remember the presented message.

- In the first speech: His Highness said: "In my perception, if his salary is twenty-five thousand and an installment for the car and an installment for the refrigerator, and an installment for the furniture, and the installment for rent, well, where does he eat from? So I say reveal yourself so I can treat you"

The previous example came showing the diversity in the methods in His Highness's speech, may God preserve him. The first sentence came nominal, explaining the state of the indebted citizen, then came with

the rhetorical question to negate the availability of income for living after all those installments. This diversity serves the effectiveness of the discourse and the ability to understand the message or the intended meaning.

□ In the second speech: His Highness said in the context of his talk about Al Wusta TV channel: "Most people watch, they watch this channel, there is nothing in it, nothing outside, or imported, everything is produced by my sons and daughters in this region, and even if one comes, no I call and say no this one speaks with an accent, this one no, her tongue is not of the Badiya"

He came with the declarative sentence confirming people's watching of the channel, and what it contains of topics, followed by negation with "what" and "no" to confirm that it focuses on the children of the region and the local dialect of the people of Al Wusta; so the broadcasters do not speak with an accent, so he repeated the two negation tools and repeated the idea to show that those on the channel focus on the thought, culture, and heritage of the region through what they present on the channel.

□ In the third speech: His Highness said: "And the most important thing is stability and this is peace of mind which only comes with the remembrance of God, hearts are reassured fear God in yourself therefore I mean you turn on the TV in our world what do you see on TV is there anything joyful? Never."

He began with the nominal sentence to indicate the importance of stability, and repeated the word stability twice to indicate its importance in achieving stability, then supported it with the negation tool with exception; thus limiting reassurance to the remembrance of God, then came with the question: Do you see anything joyful on TV? This contributed to the diversity between news and construction, and supported the intended meaning: which is to emphasize the importance of stability and reassurance by remembering God.

1. **Lexicon:**

In political discourse analysis, the lexicon is fundamental; it contributes to understanding linguistic and contextual connotations and references. Critical discourse analysis relies heavily on understanding the meanings and precise use of words and terms in their context. Therefore, the lexicon allows the critical researcher to analyze discourse with deeper comprehensiveness and a broader understanding of the political message and its associated impact. The lexicon plays a vital role in forming political discourse and in the process of its critical analysis. Through it, the meanings of words and phrases used in political discourse are determined, and a precise understanding of vocabulary helps to better understand the message and interpret different connotations. It also contributes to understanding how words and terms are chosen in formulating political discourse; the choice of language is indicative of the speaker's intention and political vision. This is in addition to understanding the linguistic and cultural context in which the political message falls, which enables a more comprehensive and accurate interpretation. This is what the research envisioned through listening to Sheikh Sultan Al Qasimi's speeches; the words and lexical vocabulary that came in them confirm to us his culture, his affiliation, and his insistence on renewed, unlimited giving to his people and country.

Therefore, the choice of words and lexical vocabulary in political discourse plays a decisive role in persuading and influencing the audience. Attractive and powerful words, especially if accompanied by a true mental image of their owner, emotionally affect the audience and enhance their sense of belonging to the speaker and closeness to him. They also contribute to building identity and directing the message and its impact, as well as playing a clear role in improving communication between the speaker and the audience, not just at the time of delivering the speech but in a sustainable manner.

Speech	Words expressing giving	Words related to doctrine and Arab and Islamic values	Lexical structures
First Speech	21	24	11
Second Speech	13	35	17
Third Speech	23	45	25

Through the previous table, it is clear that these speeches were characterized by diversity and accuracy in word choice, and abundance in vocabulary expressing giving, doctrine, as well as Arab and Emirati values. All of this was expressed in the form of lexical structures that showed his care for vocabulary expressing giving and Islamic values; indicating a lexical and knowledge stock that was abundant in his speeches; to show his deep culture, and his great belonging to his religion, culture, and homeland. This is evident in the examples that the research will present in the following:

Examples expressing giving:

☐ In the first speech: His Highness said: "And we guarantee for him the amounts due on him." His Highness used the word "guarantee" to indicate aid and sponsorship, and helping the debtor by guaranteeing the amounts due on him. The word came indicating care and attention also without saying: "we pay", and His Highness thus chose an appropriate lexical word for the context and strongly expressing the meaning of giving.

☐ In the second speech: His Highness said: "This land, God willing, with this harvest and the coming harvest periods, we will harvest, God willing, 15,200 tons of this wheat that you have witnessed and you have tasted." His Highness focused in this section on words indicating giving such as: "harvest", "you have tasted", and these words and others indicated His Highness's giving, generosity, and kindness.

☐ In the third speech: His Highness said: "Now the amounts that have been spent, I mean when we come to detail them, I mean how much are the loans?" In His Highness's previous statement, the use of words such as: "amounts", "spent", "loans" appeared, all in one sentence indicating giving and providing assistance to citizens to provide appropriate housing.

Examples related to doctrine and Arab and Islamic values:

☐ In the first speech: His Highness said: "I seek refuge with Allah from the accursed Satan: 'Our Lord, do not let our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.'" His Highness began the speech with the noble verse, seeking God's help for guidance, and asking for mercy from Him, the Exalted. This is a quotation from the decisive Book, and it indicates the culture and religious connection of His Highness.

☐ In the second speech: His Highness said: "Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the noblest of messengers, our master Muhammad and all his family and companions." Beginning with praise to Allah and prayers upon the Messenger of Allah at the beginning of the speech indicates adherence to the standards of rhetoric with the basmala and prayers upon the Messenger of Allah, and this indicates His Highness's proficiency in rhetorical performance, strength in rhetorical initiation, and reliance on words related to doctrine.

☐ In the third speech: His Highness said: "And this peace of mind comes only with the remembrance of Allah, hearts are reassured, fear Allah in yourself." The reminder of the remembrance of Allah, reassurance with Him, and the call to piety came in the previous sentence in the use of lexical vocabulary related to doctrine and indicating the religious culture rooted in His Highness's self.

Lexical structures expressing giving and doctrine and Arab and Islamic values:

☐   In the first speech: His Highness said: "Glory be to Allah" This structure came repeatedly in His Highness's speech, in a statement of the Sheikh's religious affiliation, and his repeated mention of Allah in his speech is an indication of religious commitment.

☐   In the second speech: His Highness said: "God willing." His Highness's saying: "God willing" was repeated, to link all matters to God's will, and also as an indication of his connection to the correct Islamic doctrine.

☐   In the third speech: His Highness said: "By Allah's permission" His Highness linked with this structure the realization of achievements to God's command, and this is natural given his connection to an Islamic doctrine that he returns to and repeats in his speeches.

This is evident in His Highness Sheikh Sultan Al Qasimi's lexical choices; in one of his speeches - his speech on the day of celebration at the Seven Spikes farm in Mleiha city - words that confirm the culture of giving and that it is like a well-established doctrine for him were abundant; among what came from him: (Thank you - we thank - praise - gave us - we provided - gives - develops - fast - values - heritage - traditions - blessing - technique - modern) His choices confirm that he and the audience - together - are at one distance and a well-established doctrine, which is the doctrine of giving and exertion with respect for heritage and traditions along with keeping pace with reality, modernity, and technology, all of this is with effort, diligence, pursuit, study, and knowledge and not just wishes and dreams, which touches the hearts of the attendees/audience and increases their love for the Sheikh and their faith in him and his keenness on them and the sustainable benefit, good, and giving for the Emirate of Sharjah and the homeland as a whole.

It is clear that His Highness Sheikh Sultan Al Qasimi selects words that are expected to express the core values and principles of all Emiratis, even Arabs and Muslims; the choice of lexical terms such as "Thank you - praise -..." reflects a positive self-representation of Emiratis and Muslims in general. In addition, these words "God's will - we thank God - we praise God - God's blessing - God gave us" are the governing rules for Muslims' actions, beliefs, and plans implicitly. He wants to instill in the souls of his nation and youth specifically, and the attendees as well, the doctrine of giving to all humanity as God Almighty commanded us and came in His Holy Book and we learned from the Sunnah of our Prophet and our ancestors taught us.

Such lexical terms cognitively evoke mental representations among the international audience; to recall their cognitive background and beliefs so that everyone knows how the people of the Emirates love their brothers and all of humanity. This clarifies how Sheikh Sultan Al Qasimi employs linguistic tools, linguistically through the selection of words and phrases that effectively influence the mind of the audience. He also uses some lexical structures such as aggregations "God's blessing. A peaceful world and God's will" to help the audience create a positive relationship between Islam and positive values and norms.

2. Intertextuality:

Intertextuality (Allusion) is considered a linguistic tool used in political discourse and is necessary, especially positive political discourse that relies on the ideology of giving, for example - as is the case in the research topic; intertextuality contributes to creating cultural and historical links between the speaker and the audience. When common historical stories or symbols are referred to, this helps unify the message and enhance belonging to the values and principles promoted by the discourse. It also increases building trust and credibility between the speaker and the audience if intertextuality is used appropriately. It also inspires the audience and urges them to work and participate in public and social work, and enhances the meanings of giving, optimism, and work to achieve change and progress. Among what was mentioned in the speeches of His Highness Sheikh Sultan Al Qasimi is what is shown in the following table:

Speech	Holy Quran	Prophetic Sunnah	Poetry	Wisdom and Proverbs
First Speech	2	0	0	0
Second Speech	0	0	0	0
Third Speech	1	0	0	1

It is noted that Sheikh Sultan did not use many quotations due to his focus on the idea, but the language of his speeches in terms of linguistic structures, words, and styles reflects his great influence by Arab and Islamic culture, including his call for many moral and human values, which was explained in the structural and lexical level. These speeches are not primarily preaching, but rather to solve the problems of the people and their development and advancement. Therefore, the focus was on mentioning certain data and statistics that these speeches relied on, and they are more realistic here; as they increase the audience's attention and confirm the mental image established in them about their leader who is keen to support them and solve their problems, which confirms the doctrine of giving confirmed to them about him.

3. Metaphor:

Ibrahim, Bashar (2018) believes that linguistic metaphor has contributed to shaping the frameworks of Arabic rhetoric, where its nature, relationship to truth and falsehood, and its aesthetic function have sparked wide debate. Therefore, scholars turned towards its aesthetic function in the text, represented in deviating from stylistic patterns and stimulating the recipient. The majority of rhetoricians concluded by dividing it into mental metaphor and linguistic metaphor. Al-Jurjani (1998) was considered a pioneer in discovering mental metaphor through his saying: "The distinction between falsehood and metaphor will not be clear to you until you know the limit of metaphor, and its limit is that every sentence that takes the judgment conveyed by it out of its mental subject for a kind of interpretation is a metaphor. An example of this is their saying 'spring did'." However, Matlub, Ahmad (1987) states that mental metaphor has been forgotten and rhetorical studies, both ancient and modern, have not helped it, whether in theory or application, and rhetoricians have been regurgitating, in a dry, dead way, what Al-Jurjani said without understanding or contemplation.

Contemporary theories of rhetoric no longer recognize the secondary nature of this type of style or limit its function to aesthetics. Al-Masiri, Abdel-Wahab (2002) says: "We believe that linguistic metaphor - that is, metaphor, metonymy, and synecdoche - may be mere ornaments and embellishments at times, but most often it is an essential part of human thinking, that is, part of the fabric of language which is an integral part of the cognitive process." Thus, contemporary cognitive and linguistic studies have turned towards the mental and cognitive essence of metaphor.

The use of metaphor in positive political discourse that adopts the ideology of giving is of great importance in its impact and persuasion of the audience; because it helps simplify complex concepts and make them clearer and more understandable to the audience. Through the use of tangible images or comparisons, a politician can clarify big ideas and basic principles of the ideology of giving in an easy and influential way, creating communication and cohesion between the speaker and the audience. When strong expressive metaphors are used, the audience sympathizes and shares in the common vision and goals. The values and principles that support the ideology of giving become clear. Faith in it is renewed and it stimulates audience responses and motivates them to support the ideology of giving.

Metaphor is also considered necessary during crisis to enhance belonging and cohesion; shared images and cultural symbols create an emotional bond between the speaker and the audience, and make the audience feel part of the movement for change and support it. General perceptions and beliefs change when strong and expressive images are used, a politician can break stereotypes and present new and innovative visions. The audience can re-evaluate their previous positions and beliefs and adopt new perspectives based on social change to build a better and more just society.

Metaphor analysis is an important tool for highlighting the intellectual dimension in political discourse; it highlights the speaker's perception of the participants in the discourse and the issues discussed. In this research, we rely on the concept of metaphor in semiotics, specifically by the Italian semiotician Umberto Eco (2004), who pointed out that the more original the metaphorical innovation is, the more it leads to a

breach of previous rhetorical habits: "It is difficult to create a new metaphor based on known rules, rather the meaning of the metaphor is determined in its conception of several possible worlds."

Speech	Metaphor	Metonymy	Synecdoche
First Speech	5	2	2
Second Speech	1	1	2
Third Speech	0	2	1

Metaphor is related to the speaker's inner experience that conveys his feelings, and this is what we find in Sheikh Sultan Al Qasimi's saying during his speech in the second discourse, he says:

- ☐ In the first speech: His Highness said: "I am now quenching the thirsty." Sheikh Sultan, may God preserve him, likened the poor to the thirsty, and used the structure to metaphorically indicate that meeting the needs of the needy poor is like the thirsty who drinks water and is quenched. He used this to indicate giving and its quality, from improving life and raising the standard of living.

- ☐ In the second speech: His Highness said: "Our ancestors could have left this place, but people clung to it, so now we want to hold onto these things, we belong to them, to the extent that I say we are planted in them." In this context, which he began by reminding the audience of their predecessors, their past, and their ancestors as a symbol and reminder to the audience of their ancestors' effort and giving, he concluded the situation with this metaphorical structure. He came borrowing the image of plants and trees in their firmness and stability in the earth through their roots striking deep into the earth, and they too must adhere to the homeland, which excites the audience and establishes in themselves the principle of belonging to this beloved homeland and the necessity of giving to it regardless of circumstances. This is a confirmatory reference to the ideology of giving rooted in the children of this homeland, so it is not new to them, and this performance is only a confirmation of His Highness's keenness to build a positive discourse in which the souls of the masses are present and their minds are conscious.

- ☐ In the third speech: His Highness said: "And there is still something in the quiver." His Highness expressed what remained in his mind of development plans by saying "still in the quiver" in the local dialect, by way of likening the mind to the quiver full of arrows, in a statement of unlimited upcoming giving and achievements from His Highness - may God preserve him - and this represents a nature that was molded on giving, and serving people as much as possible; with the aim of achieving security and stability for them.

4. Pronouns:

In light of the critical analysis of political discourse, pronouns play an important role in understanding and analyzing the message and the impact that the politician is trying to achieve, especially positive political discourse that relies on the ideology of giving. Through pronouns, it is possible to analyze the identity and image that he is trying to build in political discourse. For example, the use of personal pronouns such as "I" and "we" can reveal the personal nature of the politician and his concept of giving and participation, and contributes to understanding how close the politician is to the audience and his ability to convince them. For example, one can study how the politician uses collective pronouns such as "we all" to build unity and enhance belonging. It can also examine how he uses personal pronouns such as "I" to show leadership and personal interaction. As well as analyzing political trends related to giving and positivity. It is also possible to determine whether the discourse focuses on community participation, social justice, or solidarity and care. Pronouns can be analyzed to understand the politician's vision of giving and how it is applied in the context of politics and to evaluate credibility and achieve harmony between the discourse and the actual actions of the politician and his real commitment to giving. This was clear in the speeches of His Highness Sheikh Sultan Al Qasimi; he used the singular pronoun "I" in his speeches to confirm his confidence, care, and patronage of the foundations of material, intellectual, and moral giving and his pledge before the public to implement initiatives or renewed developments that he mentions before them.

He also used the plural pronoun as an indication from him to involve the addressees in what he is talking about; he is from them and they are from him, which contributes to motivating the audience to actively participate in giving, exertion, and development to everything that is positive.

The use of plural pronouns can also mean a prior assumption that building a strong relationship with the target audience can help the speaker establish a strong unity with the addressees and convince them of his intended message: spreading the culture of giving, development, production, and excellence. Plural pronouns "we, us, they/them, you (plural)" are used more than the pronoun "I/me", and this is evident in the three speeches through the following table:

Speech	First Person Pronouns	Second Person Pronouns	Third Person Pronouns
First Speech	27	1	10
Second Speech	41	9	26
Third Speech	67	16	40
Total	135	26	76

An example of this is what came in the first speech, His Highness said: "These are some of the departments that I am in contact with. And you too, as members of the council, discuss their progress, decisions, and laws." And in the second speech, His Highness said: "And what companies boast about is the Canadian variety." And in the third speech, His Highness said: "I mean, we connected the sea to the mountain." His Highness used expressive language in the presented speeches in which he varied the use of pronouns, and this variation came between the first person pronoun, the second person pronoun, and the third person pronoun, and first person pronouns. This attracts the recipient and arouses his attention, and he also came with the first person pronoun (we) to indicate collective work and the shared role between His Highness's efforts and the efforts of various departments of the Emirate of Sharjah.

5. Presupposition:

Presupposition is considered a semantic tool that carries ideological functions in discourse. Semantically, it conveys facts and events as believed by speakers and listeners, and presupposition can be used in discourse by speakers or writers to convey certain meanings implicitly assumed to be accepted by recipients. Ideologically, presupposition prompts recipients to provide conclusions and inferences that have not been explicitly emphasized. It also presents - cognitively - negative or positive attitudes towards social categories and events. The following table confirms the employment of presupposition in the three speeches.

Speech	Facts	Conclusions
First Speech	22	7
Second Speech	15	6
Third Speech	23	8

Therefore, the research sees the presence of the doctrine and culture of giving through discursive signs and relationships and semantic features in the speeches of Sheikh Dr. Sultan Al Qasimi, including the employment of this strategy, including His Highness's saying:

☐ In the first speech: "Likewise, if the requests increase, we will not stop at this because what comes to the Diwan are most of the problems, disasters, and urgent direct needs of people" Here he raises the possibility of increasing requests using "if", which makes this an assumption that supports the idea that follows it; where he confirms the continuity of giving and exertion for every needy person, and this enhances His Highness's sense of responsibility and his connection to a correct doctrine that appears in his actions and in his giving to his people.

☐ In the second speech: "Our ancestors could have left this place, but people clung to it, so now we want to hold onto these things, we belong to them, to the extent that I say we are planted in them."

It is notable that Sheikh Sultan Al Qasimi uses this assumption - at the beginning of the phrase - to convey his message implicitly, confirming the homeland's right over us to strive, work hard, persevere, and adhere to it, and this is from his culture of giving to this homeland, its people, its beliefs, and its heritage. From his giving in the same situation, he mentioned the giving of the predecessors, their loyalty, their effort, and their patience to build this homeland; it is a well-established doctrine not only with us now, but also with our predecessors.

☐ In the third speech: "And we look at what are the reasons? We look at the Sharjah Housing Program, what has it done?" Here, Sheikh Sultan opens the door with these two questions to show what the Sharjah Housing Program has provided, and the reason for the Emirate of Sharjah's relinquishment of its share in favor of other emirates. With this assumption, His Highness shows that there is upcoming giving behind him, and a trust he carries with this relinquishment, and with his giving from Sharjah's own income to its children.

6. Repetition:

Repetition or Reiteration or Recurrence is a form of lexical cohesion that requires the repetition of a lexical element, or the presence of a synonym or near-synonym (Khattabi, 1991), and (Halliday, 1976). It is a semantic tool used in discourse to emphasize certain meanings; the repetition of words, expressions, and issues cognitively has ideological effects and influences the audience's mental models. Cognitively, repeating words, sentences, and issues several times stimulates cognitive processes in the short-term memory of readers/listeners to understand and interpret the semantic and connotative meanings in the discourse. The ability of listeners or readers to build specific cognitive structures in their episodic memory, which is part of long-term memory, is enhanced. Therefore, Van Dijk (1995) saw that what is stored in long-term memory is a very powerful source for the process of production and understanding, and listeners and readers will interpret and perceive the discourse according to their mental models of events and situations. Thus, when speakers or writers use the same words and expressions several times in discourse, they intend to convey the basic meanings in order to influence the attitudes of listeners and readers, beliefs, and ideologies. Repetition in His Highness's speeches came in support of the intended meanings and to emphasize them through repetition, by repeating words or sentences to focus on some issues and ideas, which the research represented in the following tables:

Repetition in the speeches of His Highness supported and emphasized intended meanings by reiterating words or sentences to focus on particular issues and ideas, as demonstrated in the following tables:

Repetition in the First Speech:

Semantic Field / Central Idea	Words, Phrases, and Passages Indicating the Semantic Field					
Debt Management	Amounts (8)	Debts (3)	Treatment (3)	Problems (4)	Debtor (3)	We Give Aid (2)
Housing Provision	Loan (3)	Installment (5)	Housing (7)	Residence (5)	Houses (4)	Housing Authority

Repetition in the Second Speech:

Semantic Field	Words, Phrases, and Passages Indicating the Semantic Field					
Agriculture and Reclamation	Plant (4),	Wheat (17),	Water (11),	Flour (4),	Harvest (7),	Protein (4)
Religion/Spirituality	God Willing (18),	Glory to God (2),	Peace be upon you (2),	Praise be to God (4),	God (25)	-

Repetition in the Third Speech:

Semantic Field	Words, Phrases, and Passages Indicating the Semantic Field					
Housing Support	Housing (7),	Residence (23),	Grants (10),	Loans (7),	House (12),	Grants (10),
	Problems (7),	Sharjah (18),	Contractor (8),	Al-Shunuf Area (6),	Al-Saaf Area (5),	By God's will (7)

This repetition in these speeches has a great effect on cognitive coherence and harmony between the listeners and the speech owner due to his focus on what concerns them and what they are interested in. Repetition came in His Highness Sheikh's speeches in a natural way supporting the required meanings in each speech. We find the repetition of words related to the idea that is the subject of the speech. In the first speech titled: "Debt Treatment and Human Development", words such as: (amounts, debts, we treat, the debtor, ...) came, all of which fall into one semantic field that supports His Highness's goal in conveying the idea of the speech, and achieving the goal in addressing debts, developing citizens in Sharjah, and inviting them to start a sound life away from debts.

Repetition also came in the second speech; to achieve support for ideas and support for the strength of the text, in a speech titled: "Opening of the Wheat Farm in Mleiha"; where the following words were repeated: (wheat, water, flour, harvest, ...), with the repetition of some structures such as: "Glory be to God, God willing, Praise be to God", and this indicates original values in himself reflected through the repetition of these Islamic structures.

While the third speech came under the title: "Sharjah Housing Program", and repetition came in it in a number of words belonging to the same idea in support of enhancing understanding, and in-depth building of effective communication with the audience; to achieve the goal of the speech, and to establish ideas in the mind of the recipient, such as: (housing, grants, loans, house, ... etc.); all revolving around housing support, and achieving family stability by providing housing for citizens, and in this is an emphasis on the idea of giving and effective leadership responsibility by His Highness towards the children of his homeland.

Sheikh Dr. Sultan Al Qasimi uses repetition as a semantic means at the level of words and expressions in order to draw the audience's attention to his intended messages and to emphasize meanings he aims to establish in our souls, minds, and hearts of the attendees from the audience present in the events hall in the city of Mleiha. Examples of this include his repetition of: "Praise be to God" and "God willing" several times in the same speech to establish lofty principles, values, and meanings by which society rises, namely that this effort, this giving, and this good that has been accomplished and we are continuing in it was only with God's companionship and His will, so we must praise and thank God. In this is an indicator of his attempt to identify and confirm certain basic meanings about his beliefs and ideology as a Muslim in the minds of the audience. Also, the expressions reveal that - may God preserve him - he builds his beliefs and positions on seeking help from God, which enhances the comprehensive relationship between Sheikh Sultan and the audience, whether those present or everyone who watches his interview or reads it in newspapers, because it is one of the basic values and principles of all religions: Islam, Christianity, and Judaism. Mentally, cognitive processes in the minds of the audience such as thinking, believing, and interpreting begin to work in working memory in order to understand the overall meanings of the topic. The audience is stimulated through repetition to build a mental representation of Islam and its values, attitudes, and norms. They will use their past and ongoing experiences in Islam and begin to update and modify their knowledge about Islam. Moreover, Islam is presented here as a religion of gratitude, giving, mercy, and good belief in God.

Conclusion and Recommendations:

The study critically analyzes three speeches by Sheikh Sultan bin Muhammad Al Qasimi, Ruler of the Emirate of Sharjah, to examine his pro-giving ideology. The analysis reveals that His Highness's ideology calls for giving at its various levels: material, intellectual, and moral; to achieve security, peace, respect, and equality as the basic values that cause harmony and joint global action. We have also confirmed the construction of his ideologies through the optimal use of structures, expressions, some assumptions, lexical features, and rhetorical tools. This creates a positive mental image of our Emirati society in particular and the Arab society in general.

☐ Sheikh Sultan Al Qasimi mixes in his speeches between encyclopedic knowledge (religious, scientific, literary, historical, cultural...) that made his speeches an interactive and productive phenomenon.

Based on this analysis, it is recommended to conduct more studies to gain a better understanding of how giving is presented in other national speeches delivered by His Highness and how it is activated in daily life. Other studies can focus on studying how giving and volunteering are represented in school textbooks, which have become an effective educational guide for developing the social and cognitive abilities of new children.

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