

## **An Analysis of English Commemorative Expressions of King Abdullah II on the Silver Jubilee Day (2024)**

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### **Abstract:**

This study intends to examine the English commemoration expressions of King Abdullah II of Jordan on the Silver Jubilee Occasion (2024) in declarative discourse with the aim of King Abdullah II expressing His Majesty's congratulations for the inhabitants of Jordan on the Silver Jubilee Day, as well as an argumentative discourse to examine and make inferences about the momentary years. This is conducted to draw the lines for the forthcoming years and to convince the interlocutor and Jordanian inhabitants of the significance of these conclusions and inferences and to act in the way proposed by His Majesty King Abdullah II. It focused on King Abdullah II organizing the given discourse to familiarize the inhabitants of the Jordanian realm in 2025 with pragmatic features. King Abdullah II Silver Jubilee 2024 discourse is presented in this work as full of hearty love, promising wishes, pride, nationalism, mutual support, and respect for Jordanians of different cultures, races, traditions, ethics, and beliefs. It is revealed that the ideas of the Jordanian nation being united, the tolerant community, and personal role and readiness for sacrificing are the key thoughts of His Majesty's Silver Jubilee 2024 message. It focused on the situation layout and the recorded and printed materials used to

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reach the purposes of the King Abdullah II Silver Jubilee 2024 discourse by creating a semi-official, eminent, peaceful, mystic, and figurative atmosphere in the provided discourse. It is indicated that challenging tactics and tempting-to-act tactics are implemented within the King Abdullah II 2024 discourse. It is shown that orientation on the Silver Jubilee Day, on the courageous acts of national personalities, on His Majesty's willingness to serve the nation, as well as on the Jordanian national teachings in the form of legends, are supportive of attaining the pragmatic purposes of the King Abdullah II Silver Jubilee 2024 discourse. The researcher used Searl's categorization of speech acts (1979) and Elwood's semantic principle (2004). Additionally, the researcher concludes that assertiveness has the highest occurrence and proportion of illocutionary acts committed by citizens. Besides, the semantic principles, and particularly the expression of sympathy, have the highest occurrences and proportions among related strategies. Finally, the study also displays that presidents of state commemoration messages are more compassionate, emotional, softhearted, and associative than ordinary citizens in expressing their feelings and emotions.

**Keywords:** King Abdullah II, Silver Jubilee, socio-pragmatic approach, strategies of commemoration expressions, argumentative tactics.

## **1.Introduction**

Pragmatics relates to the use of language in a proper common setting and does not restrict itself to linguistically governed situations. According to Austin (1962), we mainly mouth words and perform them in specific situations with precise actions. Pragmatics is used to examine language from the perspective of its users, particularly the selection they create and the restrictions they face when applying language in social communication related to contributors in an act of interaction (Crystal, 2008). It includes five emphases of the analysis involving entailments, implicatures, deixis, speech acts, and presuppositions. The existing research uses socio-pragmatic investigation grounded on Searle's categorizations of speech acts (1979) and Elwood's semantic principle (2004).

### **1.1 King Abdullah II of Jordan**

King Abdullah II was born in 1962 as the eldest son of the late King Hussein Bin Talal. His Majesty is the 41<sup>st</sup> direct successor of Prophet Mohammad. He did his education at the Islamic College in Jordan. He completed his further college and military education in the USA and the UK in 1980. He married Her Majesty Queen Rania in 1993. King Abdullah II took sovereignty as King of Jordan on February 7, 1999. King Abdullah II celebrated his Silver Jubilee Day on Sunday, June 9, 2024.

## **2.Literature Review**

This study contributes to future research on discursual studies. It develops a series of research findings relating to the discourses of the national and global elite with an emphasis on the pragmatic determinations of their authors as well as an effort to draw conclusions about King Abdullah II's discourses with the pragmatic purposes of His Majesty. Much research has been done on King Abdullah II's political speeches, but none of them attempted to discuss His Majesty's speech on Silver Jubilee Day 2024 from a socio-pragmatic perspective. Serrieh (2017), Sadeq (2019), and Al Bzour (2019) studied the stylistic features, similes, personification, and metaphors. The results of the studies showed that His Majesty implemented personal pronouns to generate understanding, unity, and mutual ground of interests, as well as used both light and journey metaphors and possessive personal pronouns such as "our" to identify himself as one of the audience. Al-Ouqaili&Yaqoub (2019) investigated King Abdullah's political discourse effect on Jordanian human development from 1999 to 2015. The findings indicated that King Abdullah's political discourse entails a favorable influence on human development features. In addition, Mohammed (2019) analyzed King Abdullah's persuasive discourse using Grice's maxims (1975) and van Dijk's (1993) frameworks. The study indicated that every point that His Majesty used in his persuasive strategies was supported by adequate data. For instance, His Majesty quoted verses from the Holy Quran to support his discussion.

Similarly, Al Esawi (2020) analyzed the image of His Majesty in combating terrorism and spreading tolerance, as demonstrated in his selected speeches (2015–2020). The conclusions showed that His Majesty King Abdullah used humanitarian, moral, and economic frameworks to strengthen his image of tolerance, as well as focusing on the contribution of social media in combating terrorism and spreading the culture of tolerance. In another study, Almahasees and Sameh (2022) examined the persuasive approaches in seven speeches of King Abdullah II delivered before the UN, European Parliament, Islamic Countries Cooperation, and Arab League between 2007 and 2021. The researcher implemented the Fairclough approach to discourse analysis. The results of the study showed the use of creativity skills to highlight reality and intertextuality to persuade the global community of his image. His Majesty used unbiased orientations (we, our, your, you) to evade impersonation. The research established that King Abdullah II positively implemented persuasive tactics to express his visualization of political issues. Further, Al-Khawaldeh et al. (2024) studied the ideology of open-mindedness found in speeches by HM. The research used Fairclough's framework (1989) of discourse analysis. The study showed that open-minded discourse is a power that has a great persuasive effect on the communication of ideological propositions.

Likewise, Asmaa (2024) studied the influence procedures used by King Abdullah in his speeches for the UN, European Parliament, the Association of Islamic Participation, and the Bedouin Association during 2007 and 2021. The conclusion revealed that communication could be used to control detailed crowds from culture or reinforce prevailing supremacy constructions. Additionally, the results indicated that stylistics and CDA are used in this analysis to provide broad knowledge. Briefly, none of these studies examined King Abdullah II's speech on the Silver Jubilee Day 2024; as a result, this research is an attempt to analyze English commemoration expressions of King Abdullah II's speech on the Silver Jubilee Day (2024).

## **2.1 The Socio-Pragmatic Approach**

A socio-pragmatic approach discusses common language use in context. Socially, individuals practice communication in various conditions (Prayitno et al., 2021). Yule (1996, p. 3) sees pragmatics as the analysis of an utterer's implication, and sociolinguistics refers to the connections between language and society to know language structure and how language operates in social settings. That is, language implemented by users is affected to a certain degree by certain social features such as class, gender, positions, age, etc. For instance, class has been related to Karl Marx and Max Weber. Social class may be taken as a figurative construction of societal influences within a society (Kraus et al., 2017). Social class has been attributed to hierarchically setting people based on specific socioeconomic

qualities, including education, wealth, and income. While gender relates to the differences between males' and females' speech that have been well studied, generating deep understanding within the space of linguistic politeness.

Socially, gender varies from sex, which includes the biological differences between males and females. Culturally, gender is developed, and males and females apply varied, distinctive language styles and codes (Emaliana&Tusita, 2019). Therefore, females are inclined to practice normal practices, while males are inclined to follow unusual varieties.

In addition, religious conviction is defined as confidence, belief, faith, and trust between man and God. It adjusts all phases of humankind's life that regulate the connection between man and God and the connection between humans. This means that the actual meaning of culture is proven within the religious framework (Le Duc, 2024). Further, religion comprises ethical features that tell people's emotional state and the way they describe and present values in the world. Certainly, the social characters of several assemblies are affected by spiritual standards and have important contributions to intercultural interaction and social struggle (Rahmi, 2023).

## **2.2The Speech Act of Commemorative Expressions**

The speech act of commemoration expressions is an argumentative symbolic (honorary) interactive speech act executed by an utterer on a pleasant occurrence to display feelings of joy and glory to the audience. Interactives support enjoying the festivities' psychological state by showing inner joy and happiness. National celebrations may be broadcast with a prior sign, giving the speaker enough time to be ready and prepared with their notes. This postulates that the Silver Jubilee festival is a time when the public may be mostly happy, strong, fine, and peaceful; hence, proficiency and expertise to express happiness and joy aptly can construct personal interactions if the commutative expression is perceived sensitively and adequately. That is, the Silver Jubilee is usually planned so that, sometimes, we must expect the occurrence of national festivities in our societies.

Besides, it is supposed that in giving a national political speech or happy news, there is harmony between viewing and participation, talking lengthily about it, and showing respect for confidentiality by concluding the theme freely. Most public have faith that it is challenging to fit precise expressions to ease the audience. Spelling out an expressive sentiment, such as commemorative expressions on Silver Jubilee Day, is somewhat special, depending on the connections between the public and the speaker. Therefore, showing the skill to speak the appropriate word to the right audience at an adequate time and place would be an excessive social achievement (Yule, 1996, p. 5). Briefly, the Silver Jubilee

event is something that all nations around the world practice, and celebrating such an occasion is fun and brings happiness due to its valuable nature and nationalism.

However, speech acts are figured out by the mode of words that function on specific occasions. They involve a great variety of functional units such as excuses, respects, wishes, sympathies, summonses, etc. (Yule, 1996, p. 5). Further, there are three different senses involved in producing something. They include the locutionary act, the illocutionary act, and the perlocutionary act (Levinson, 2000, p. 236). Similarly, Austin (1962, p. 51) defines speech acts as "personal feelings, attitudes, and social behaviors," in which commemorative expressions of the Silver Jubilee may be discussed and examined under such categories or may be included within the classification of "acknowledgment" that illustrate the attitudes and reactions of the presenter. Acknowledgments are communal performances that relate to politeness on the utterer's behalf (Bach and Harnish, 1979, p. 51). In addition, acknowledgments may fall under explicit classifications that discuss the utterer's mental state of mind with certain concerns that the illocution supposes. Further, commemorative expressions can be shown directly or indirectly.

Commemorative expressions can be directly said by expressions such as "*congratulate*", "*save the King*", and "*be proud*," in addition to the verbs "*I see*," "*I stand*," "*I have*," "*I take*," "*I pledge*," and "*I thank*." Unlike indirect commemorative expressions, implicit ones hold no stated verbs, but one can view them as a commemorative note related to the given setting; for instance, "*We will not hesitate*" and "*I have full confidence*" (Searle, 1969, p. 22–25).

### 3. Study Problem

National life has many elevating days and events that are the concern of national and global choice. Strikingly, the glorifying national event commemoration times are represented in the Silver Jubilee occasion speeches of presidents and political leaders, dedicated to the national ceremonies. In this case, the Silver Jubilee is a national occasion in Jordan. King Abdullah II's Silver Jubilee speech has signs that show the significance of patriotism to Jordanian citizens and the nation. The study of the issues to determine as well as His Majesty's proposed methods to celebrate these occasions is the focus of the given work. That is, the goal of this study is to analyze the pragmatic features of the King Abdullah II Silver Jubilee Speech 2024 discourse, which is probable to be accomplished with the help of the numerous approaches used: discourse analysis, simple calculation, pure sampling, comparative sampling, and immediate constituents' methods.

#### 4. Study Questions

1. Which semantic formulas are used most frequently for expressing commemorations?
2. Do social status, age, and religion affect expressing commemorations?

#### 5. Methodology

This qualitative-quantitative study used recorded data, photos, and written texts to examine commemoration expressions by King Abdullah II of Jordan on the Silver Jubilee Day (2024). The implementation of a mixed-mode research design to collect both quantitative and qualitative data (Williams, 2007, p. 65–72) Therefore, this study intends to examine and describe the chosen data to get the most appropriate responses to the study questions.

##### 5.1 Description of Data Collection

The statistics composing this study include written texts, recorded materials, photos, and messages made during the speech of King Abdullah II on the Silver Jubilee Day, and the participants were King Abdullah II. The procedures used in this study are as follows:

1. Surveying the key speech acts classes.
2. Implementing Searle (1979) and Elwood's categorization (2004) as theoretical framework of the study.
3. Conducting a socio-pragmatic analysis to explain and examine the composed data.
4. Conclude and discuss the findings of the analysis and provide some recommendations.

##### 5.2 Theoretical Framework of the Study

1. Searle's (1979) model includes five main classifications, which are:

- a. **Assertive:** These categories compel the utterer to tell the truth about the stated intention.
- b. **Directives:** they refer to the categories proposed to generate some influence through acts taken by the listener.
- c. **Commissives:** they obligate the speaker.
- d. **Expressives:** they express or know the utterer's psychological assertiveness in the direction of a case of affairs that the illocution assumes.
- e. **Declaratives:** they include illocutions whose positive presentation addresses the interaction between propositional truth (for example, quitting a job, penalizing, and employing).

2. Elwood's (2004) model includes the following classifications:

- a. **Acknowledgment of the Commemoration of Silver Jubilee Day:** this includes interjections such as "God Save the King." Wierzbicka (1986) states that such interjections express feelings and realizations.

- b. **Offer of Assistance:** this refers to any efforts to make the utterer's weight lighter. Such offers can be precise, such as "If you need any help, I am with you," etc.
- c. **Expression of Sympathy:** this is the "core" of the speech act, such as adding sympathy to certain expressions like "It is a great loss." Furthermore, there are adjectives implemented in this category, such as "awful."
- d. **Expression of Concern:** this relates to expressing care for the well-being of the presenter, such as "Are you OK?" or "I hope you are OK," etc., which mainly appear in the interrogative forms.
- e. **Future-oriented Remarks:** they represent expressions such as "practical advice," for example, "God be your aid."
- f. **Other Responses:** Some of these responses are relevant to the study, and others are not. They include empathy, positive statements, sharing similar experiences, statements of not knowing, statements of lacking words, related questions, related comments, quoted lines, and seeking absolution from God.

### 5.3 Sample (1): King Abdullah II's Statement on the Silver Jubilee

#### Text 1 (T1):

- 1. **Locution:** His Majesty King Abdullah II was more than a king; he defined a quarter-century (25 years of ruling the state) period.
- 2. **Illocutionary Act Assertive (representative):** the sender shows that his majesty was not only king but also defined a quarter-century (25 years of ruling the state) period in the sense that he asserts his glory and prosperity reign.

#### Text 2 (T2):

- 1. **Locution:** "Twenty-five years have passed since he took on the duty of serving this nation. Jordan, with its cherished land and people, he sees men, women, and youth with raised heads, high spirits, and noble values."
- 2. **Illocutionary Act (Expressive):** the sender, his majesty King Abdullah II, praises himself in the sense that his duty of serving this nation was a situation of pride seeing Jordanians with raised heads, high spirits, and noble values during his 25 years of rule.

#### Text 3 (T3):

- 1. **Locution:** A durable appreciation for Jordanian people by King Abdullah II. The 25 years of his rule in the country saw the sacrifice of fathers and mothers who spared no effort to uplift their sons and daughters. His Majesty saw that Jordanian who persevered and excelled, who rose to the



occasion in times of hardship, and who stood up for his oppressed brother and sheltered those who came to us seeking safety.

2. **Illocutionary Act (Expressives):** The sender shows his intentions towards the strength points of Jordanian citizens during his reign as better defenders of the causes of their nation, who sacrificed themselves for them. The sender states that the Jordanian armed forces were an icon of valor, chivalry, honor of sacrifice, nobility, loyalty, and appreciation.

#### **Text 4(T4):**

1. **Locution:** He has as the King of Jordan for 25 years admired the determination of the Jordanian community who endured the toughest tests, resilient in the face of all challenges, and unaffected by circumstances, always present when duty calls. And His Majesty, in turn, devoted his whole life to the service of his country “the steady, strong, and peaceful Jordan”.
2. **Illocutionary act (Assertive):** Here, King Abdullah II confirms his thoughts about the Jordanian national identity as a source of stability and strength, uniting us in the face of danger. Further, His Majesty admits his confidence in the sense that he is committed to the task of continuing the process of modernization and construction for a greater future for his flag, country, and people.

#### **5.4 Study Material**

Conventionally, King Abdulla II conveys His Silver Jubilee Day message to the nation to praise the inhabitants of Jordan on one of the most significant occasions, the Silver Jubilee Day, and to express His Majesty's wishes on this occasion. By tradition, His Majesty's Silver Jubilee message holds an analysis of the passing years in the life of the Jordanian community and plans for the upcoming years. The King Abdullah II Silver Jubilee 2024 message was recorded on national broadcast media (TV, radio, and the Internet) on June 9, 2024. In this study, the researcher differentiated the Silver Jubilee Day from other national events' messages, such as declarative discourse. In this sense, the purpose of this study is to show King Abdullah's congratulations to the Jordanian inhabitants on Silver Jubilee Day. In addition, it intends to reveal the argumentative discourse features to examine and conclude the passing years of the Jordanian realm, to draw the lines of the upcoming years, and to address the interlocutor (the Jordanian inhabitants) in the significance and importance of these inferences to act in the mode proposed by King Abdullah II. Image (1) depicts the Jordanian celebrations of the Silver Jubilee Day in public arenas in Jordan.



**Fig. 1:** Jordanian Gatherings on the Silver Jubilee Day Celebrations in Amman (Jordan)

**Source of Photo:** Al Nar News (Jordan Media)

The researchers reflect that the King Abdullah II Silver Jubilee 2024 message has the structures of argumentative, declarative, and appealing-to-act discourse. King Abdullah II's Silver Jubilee discourse is organized, recorded, and broadcast beforehand as a monologue. That is, it is a virtual discourse, produced artificially and replicating natural interaction in the style of monologue. The shown discourse comprises the text's message, recognized as linguistic factors, and features describing the given condition identified as extra-linguistic elements. It is identified that extra-linguistic features have an important role in discourse understanding. Therefore, the set-up, as one of the extra-linguistic features, of King Abdullah's II Silver Jubilee 2024 discourse represents the excessive role in its realization. It is very significant that, from what His Majesty wears to what national Jordanian music is heard and played and what images, metaphors, footage, and films are shown, each element of the speech has the volume to mark how it is established.

The set-up of the King Abdullah II Silver Jubilee 2024 discourse is foreseeable to happen for the first time in Jordan or nationwide since the reception of the throne 25 years ago, as well as the nature of the occasion to celebrate. However, each Silver Jubilee's message of King Abdullah II is exclusive because of its informative spirit and valued ideas, as well as its structures as a certain work of art with its features of decoration, music, photographs, and audiovisual materials. Therefore, the state of King Abdullah II's Silver Jubilee 2024 discourse is semiofficial but sincere and eminent. The message begins with the Jordanian national anthem, as well as the royal family's "*God Save the King.*" The national anthem is played by military men on horses and in uniforms within the territory of the Grand Arab National Revolution, which is a royal and national theme. The attendance of the Royal Standard flying in the Jordanian skies shows that the sovereign is present, and the central sign "*the King,*" "*Royal Family Members,*" and "*the Jordanian elites*" makes the given discourse national, formal, solemn, and eminent. The discourse converted its formal tone into a semi-formal one when King Abdullah II sent his message from "the Royal Court," which was almost the same location for

most national occasions with different staging. Image (2) presents a show on His Majesty King Abdullah II's "Quarter Century's achievements.



**Fig. 2:**The Slides Shows of the "Quarter Century" Achievements of His Majesty's King Abdullah II  
**Source of Photo:** Al Nar News (Jordan Media)

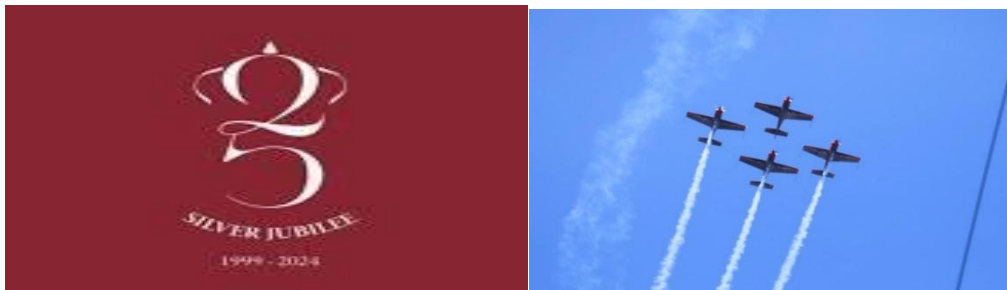
King Abdullah II is dressed in a white royal military costume with diamonds and badges on a silver jubilee logo background. He sits on his right side, Her Majesty Queen Rania, with almost the same combination of the royal uniform, and on his left side, Crown Prince His Highness Prince Hussein, wearing a formal blue royal suit, which is a persistent attribute of the Silver Jubilee Day, which keeps the shown situation mystic and figurative, solemn and inspiring. His Majesty, with a smiley, proud face, is sitting next to Queen Rania "*dressed for a royal occasion*" and Crow Prince Hussein "*wearing a formal-looking blue suit*" and the dark green curtains as depicted in *Image (3)* in the following section, which depicts the royal family and Jordanian citizens' celebration of the Silver Jubilee Day.



**Fig. 3:**The Royal Family Celebration of the Silver Jubilee Day  
**Source of Photo:** Al Nar News (Jordan Media)

Simultaneously, the discourse with King Abdullah II in the background of the Silver Jubilee day is rather symbolic. It symbolizes the realm of the leader of the Grand Arab Revolution and Arab Military Martyrs, who saved the Jordanian sand and sky from the frequent invaders, scarifying with pride and dignity the right to defend their country, giving them hope to live and stay in peace and

become the legitimate savers of their country borderlines. In this context, the colored pink logo symbolizes the 25 years of His Majesty's rule in the Jordanian realm and their influence on national and international goodness, as well as the common conquest of good over evil. The position of King Abdullah II is in the middle between Queen Rania and the Crown Prince, which is symbolic. It indicates His Majesty's role as mediator or agent, with emphasis on His Majesty's concern and obligation for the inhabitants of Jordan, which were inherited by His Majesty from his *Great Hashemite Ancestors*, as well as His contribution to the common deeds of good. The additional extra-linguistic element that has made a great contribution to King Abdullah II Silver Jubilee Day 2024 discourse awareness is the element of melody and song (national music). Image 4 represents the logo of the Silver Jubilee and the participation of the Jordanian armed forces in the celebration.



**Fig. 4:**The Logo of the Silver Jubilee & Air Jet Show

**Source of Photo:** Al Nar News (Jordan Media)

In addition, melodies and songs were played most of the time during the Silver Jubilee Day Festival 2024 message. The band and Jordanian citizens chanted “*God Save the King*” to keep the situation official, formal, and solemn at the commencement of the message. The music of the bagpipes is playing, and the Jordanian Air Force jets are flying over the crowds to make the situation intense but touching and patriotic in the middle of the message. Throughout, the slide show commemorated the Grand Arab Revolution Leaders and the Jordanian Arab Military Martyrs over the years since the independence of the Hashemite Kingdom of Jordan, making the situation solemn, inspiring, and ecstatic at the end of the message, like the First Silver Jubilee Day musical tones of it.

The other extra-linguistic element that has a role in the King Abdullah II Silver Jubilee 2024 discourse is the element of showing photo and video materials representing the strength of the Jordanian military and its heroic contribution. In addition, the live show of the Jordanian military tankers and weapons represented the meaning of the message and made it more vigorous, real, and glowing to highlight the main ideas of His Majesty's ideas. Thoroughly, the video, photo, and live-show material are used throughout the celebration within the King Abdullah II Silver Jubilee 2024

discourse as a combination to make the final part of the message more revealing, communicative, and evidential. All these materials are given in the adjacent interaction with the message content.

At the beginning of the celebration, His Majesty King Abdullah II addressed Jordanians on Sunday, June 9, 2024, during the national event commemorating the Silver Jubilee of his accession to the throne, which coincides with the 25th anniversary of his reign.

### **5.5 King Abdullah II's Speech on the 25<sup>th</sup> Anniversary of his Silver Jubilee Day:**

**King Abdullah II:** *"Twenty-five years have passed since I took on the duty of serving this nation. Jordan, with its cherished land and people, I see men, women, and youth with raised heads, high spirits, and noble values."*

**King Abdullah II:** *"I see in them the courage of the soldier who rushed to the borders to rescue a mother and her children to safety and the humanity of the doctor who did not hesitate for a moment to support his brothers under bombardment and amidst battles."*

**King Abdullah II:** *"I see the dedication of a teacher carrying out the noblest mission to build generations and the determination of a young man who took the initiative and achieved to build the nation."*

**King Abdullah II:** *"Everywhere in this beloved land, I see the sacrifice of fathers and mothers who spared no effort to uplift their sons and daughters. I see that Jordanian who persevered and excelled, who rose to the occasion in times of hardship, and who stood up for his oppressed brother and sheltered those who came to us seeking safety."*

**King Abdullah II:** *"There was no better defender of the causes of his nation who sacrificed himself for them. He learned valor and chivalry in the ranks of our armed forces and security apparatus, carrying the honor of sacrifice, and earned from all of us loyalty and appreciation."*

**King Abdullah II:** *"I see men and women who built, created, innovated, and raised the name of Jordan high, wherever they were. This is the Jordanian; I know and boast about him to the world, with pride in his confident people. A people who have earned the respect of nations for their stances, principles, humanity, and noble ethics."*

**King Abdullah II:** *"Today, I stand among you after a journey of a quarter of a century. Twenty-five years that have not been devoid of challenges, but have been enriched by your achievements in a period marked by tumultuous events in the world. Together, we faced the consequences of wars and crises that followed, unlike anything the region had witnessed before."*

**King Abdullah II:** *"Our Jordanian national identity has been and will remain a source of stability and strength, uniting us in the face of dangers. It has safeguarded the journey of the state and society."*

*Under the flag, we have united against extremists and troublemakers, surpassing regional chaos, and making the protection of Jordan from its fires our top priority.”*

**King Abdullah II:** *”We have never hesitated. With confidence, we have built, developed, and exerted effort; we have succeeded and made mistakes, always striving to update and correct our course, never deviating from our goals and aspirations.”*

**King Abdullah II:** *”We will not hesitate. With your determination, we have endured the toughest tests, proving that this country is strong, and resilient in the face of all challenges, and Jordan remains steadfast and unyielding, unaffected by circumstances, always present when duty calls.”*

**King Abdullah II:** *”All of this is the source of my confidence in Jordan, and I have full faith that with a clear vision, we can confidently move toward the future we deserve, without hesitation, fear, or faltering.”*

**King Abdullah II:** *”Today, I stand among a proud and resilient nation, honored to have been entrusted with the responsibility of serving it, and I take great pride in being Jordanian. Jordan is an achievement in the harshest conditions, perseverance in the toughest times, and steadfastness in upholding righteousness in the most challenging situations. This is the Jordan we belong to, the Jordan we have collectively built.”*

**King Abdullah II:** *”It is our collective responsibility to pursue comprehensive modernization and unleash the potential of our economy in the coming years. This helps creating Jordan where opportunities flourish and achievements abound for both present and future generations. I have full confidence that Jordanians are up to the task of continuing the process of modernization and construction for a greater future.”*

**King Abdullah II:** *”Today's success depends on talents, competencies, and human capabilities, and Jordan is rich in its youth, potential, experiences, and economic relations with the world. We have vast opportunities to increase investment in various promising fields and sectors.”*

**King Abdullah II:** *”Today, I thank you all, for you have always stood by my side. From my extended family across this great nation, I draw the will and optimism, and from my immediate family, the love and strength. I pledge to you that Jordan will remain free, proud, generous, and secure.”*

## **6. Discussion**

All the text materials are given in the adjacent interaction with the message content. The first lines are devoted to the last 25 years of serving the nation. The second line represents the image of the courage and bravery of the Jordanian soldiers, who made every effort to save the country from outsiders. His Majesty addresses all Jordanians as soldiers, each in his or her field or job. Jordanians in

all folks took their positions as the defenders of the state in times of hardship, welcomed their oppressed Arab brothers from bordering countries such as Syria, Iraq, Yemen, Lebanon, and Palestine, and sheltered those who sought humanitarian refugees, which is a sign of pride and chivalry of Jordanians. They represented the best defenders ever of the causes of this nation who learned valor in the ranks of the armed forces, carrying the honor of sacrifice and loyalty after a journey of a quarter of a century. Then, His Majesty spells out words of praise for the Jordanian national identity, which represents a source of stability and power in the face of dangers and extremists, safeguarding the state and society, surpassing regional and neighboring countries' chaos, and keeping Jordan's protection as our top priority. Next, His Majesty expresses his confidence in the Jordanian inhabitants with full faith, moving in stable steps and towards a bright future without hesitation, fear, or faltering. Then, he switches to speaking about the feelings of pride and resilience of the Jordanian nation to serve throughout the past quarter of a century and be a Jordanian citizen. After that, he concludes and ends his royal speech by thanking the Jordanian citizens for standing by his side throughout the extended Hashemite family across generations, pledging them that Jordan will remain free, proud, generous, and secure.

All the research materials within His Majesty King Abdullah II's Silver Jubilee Day 2024 discourse entail specific features. Initially, being dedicated to some difficulties, they comprise the resources of the people's usual interaction as well as of virtual messages with the support of slideshow presentations, which developed to be mutual during the quarter-century/25-year rule (Silver Jubilee Day). Then, all of the show materials include data on the Royal family's contribution to Jordanian development and progress throughout history, particularly during the last quarter century. The relevant extra-linguistic factor that showed contribution in King Abdullah's Silver Jubilee 2024 discourse is the feature of the image plan practice.

Therefore, all types of plan images presented are used to understand the pragmatic determination of the utterer. For instance, the distant image has been implemented two times. The first time at the opening of the discourse to present the subject of discourse is the festivity of Silver Jubilee 2024 (1). The second time in the internal discourse is to present the concluding part of King Abdullah II's speech with His inferences, desires, and longings for all the public of Jordan in the last quarter century, which begins with some appraisals and commemoration of Jordanian morals, values, and dignity.

The atypical prospect of the distant image plan practice within King Abdullah's II Silver Jubilee Day 2024 speech is its steady alteration to the internal plan image that is adopted within His Majesty's Silver Jubilee 2024 discourse. In this setting, the adjoining plan image is implemented only once, at the

concluding part of the discourse, to highlight the concluding part of it and keep it the strongest component of all the discourse. Thus, all the extra-linguistic features of the plan, tune, audiovisual material, photographs, and image plans are implemented in the closest interaction with the discourse itself to understand the pragmatic commitments of King Abdullah II's Silver Jubilee speech to praise the inhabitants of Jordan, make inferences about a quarter-century, and draw the plans for the upcoming years of the Jordanian reign. As was stated earlier, originating from declarative discourse, King Abdullah II Silver Jubilee's 2024 speech comprises His Majesty's greetings, hats-off, and desires for the people of the Jordanian realm.

Being an argumentative speech, in His Majesty's 2024 message, King Abdullah II practices the argumentative strategies to understand the pragmatic determinations to affect the people of Jordan's realm to perform in the manner His Majesty recommends. It is identified that argumentative strategies accept exploration, production, showing arguments, making inferences, and suggesting decisions. In its concern, analysis accepts the conclusion of undesirable and positive points, the feeble and strong distinctiveness of the occurrence in the analysis, as well as its returns and shortcomings. Therefore, examining the 2024 Silver Jubilee going into another quarter century, King Abdullah II attempts to avoid its adverse charge, concentrating only on the idea of thought-provoking national events. Its difficulties against extremists and troublemakers, surpassing regional chaos, and making the protection of Jordan from its fires our top priority (1) and of the sacred socio-cultural expanse (2), which are exposed and of excessive significance for the inhabitants of Jordan realm, get the form of His Majesty viewpoint on them. As for the critical issue of religious and cultural distance, King Abdullah II makes the inference that, in Jordan, people of all religions must be cohesive because of the mutual difficulties in choosing the problem of extremism.

To stress the notion of cultural, religious, and social open-mindedness to all the people of Jordan's realm, His Majesty establishes the teachings of Islam, which are given from the Qur'an, which was taught by Prophet Muhammad. By demonstrating these teachings, King Abdullah II attempts to focus on the notion that people of other religions, existing within the Muslim community of the Jordanian realm, achieve the contribution of their fellow citizens, in which their existence does not oppose the Muslim religion doctrines. Rather, it is a basic feature of Muslim tolerance for societies of diverse social classes, values, and religions, as all individuals are equal in Islam. Therefore, the inferences of King Abdullah II take the oddity of the main message thoughts: the obligation of the nation's harmony and open-mindedness within the Jordanian realm society. The other significant



notion of the King Abdullah II Silver Jubilee 2024 speech is the notion of a separate role in Jordanian society.

For Muslims, the life of Prophet Muhammad is an instance of sacrifice, faith, love, and acceptance of the otherness of all the people; it is a specimen to which people must adjust their existences. To demonstrate the notion of self-sacrifice and individual concern for society, King Abdullah II establishes different significant events for the Jordanian realm community: the Grand Arab Revolution, the Al Karamah Battle, and the Silver Jubilee Day 2024.

Positioning the national protagonists within the King Abdullah II 2024 discourse makes it probable to achieve His Majesty's pragmatic determinations to position the populations of the Jordanian realm for a Muslim life full of affection, provision, and confidence, full of self-sacrifice, and even willing to make subjective sacrifices for society. In this regard, His Majesty states his eagerness to influence society during the thought-provoking time of extremists by assisting people in need with His Majesty's cravings and views. Positioning on the Islamic teachings, on the courageous actions of national characters, on His Majesty's willingness to serve society, as well as on Prophet Muhammad's teachings in the form of Muslim legends, makes it potential to implement additional strategies tempting to act strategies, which comprise an appeal to exist and achieve the essence of love, faith, and self-sacrifice.

## **7. Conclusion**

It is significant to indicate that King Abdullah II's Silver Jubilee 2024 discourse content and form show harmony and comprise the pragmatic determinations of its author. This signals the congratulations and aspirations of His Majesty to the people of Jordan on the Silver Jubilee Day to make inferences about the 2024 year and to make up plans for the upcoming quarter-century or years. Implementing argumentative strategies and examining the 2024 national festival as a special and overwhelming day for the Jordanian nation and some political-regional causes, His Majesty attempts to familiarize the inhabitants of Jordan with a stable, peaceful, glorifying, supportive, strong, fortified, and well-armed nation (Jordan) in the future, a respectful nation with self-esteem, dignity, chivalry, and values and beliefs. The concepts of the nation being united, social and cultural tolerance, personal role, and sacrifice are the key points of His Majesty's Silver Jubilee Day 2024 message. Finally, it is recommended that future research consider the stylistic features of the given pragmatic discourse of King Abdullah II's elegance and style of usage.

## المستخلص

### تحليل التعابير التذكارية الإنجليزية للملك عبدالله الثاني في يوم اليوبيل الفضي (2024)

وائل محمد الفقراء

عيسى حمد الخطباء

يهدف هذا البحث إلى تحليل خطاب للعبارات الإنجليزية التذكارية المستخدمة من قبل الملك عبد الله الثاني ملك الأردن بمناسبة يوم اليوبيل الفضي (2024) لتهنئة المواطنين الأردنيين بهذه المناسبة التذكارية، وركز التحليل على استخدام لغة الاقتناع لتعريف سكان المملكة الأردنية باهمية هذه المناسبة على قلوب الأردنيين منذ تأسيس المملكة الأردنية الهاشمية، ووضح التحليل الاستخدام الجلي و الواضح لتعابير الحب الصادق والأمنيات الواعدة والفخر بالقومية والدعم والاحترام المتبادل بين الأردنيين على اختلاف ثقافتهم وأعرافهم وتقاليدهم ومعتقداتهم، وتبين أن أفكار المجتمع الأردني الموحد والمجتمع المتسامح ودورهم الوطني بالدفاع عن مقدرات الوطن والاستعداد للتضحية، هي الأفكار الأساسية في رسالة جلالة الملك لليوبيل الفضي 2024، وركزت الدراسة على الخطاب الكتابي المنقول والصور والمطبوعات الإعلامية و جميع أنواع السمات و التراكيب والتقنيات الخطابية لتحقيق اهداف مقاصد خطاب اليوبيل الفضي للملك عبد الله الثاني 2024 من خلال إضفاء جو سلمي و شبه رسمي تسوده جميع معاني الود و المحبة بين كل أطراف المجتمع الأردني. وتبين أن التوجه الوطني من قبل المواطنين الأردنيين ساهم معاني الفخر و الاعتزاز و الإشادة بشجاعة الشخصيات الوطنية، وشمل الخطاب على تفاني جلالته الملك لخدمة الوطن و المواطن، وكذلك على التعاليم الوطنية الأردنية في شكل أساطير، كلها عوامل داعمة لتحقيق الأهداف العملية للسياسة و استقرار الوطن و المحافظة على مقدراته، استخدم الباحث تصنيف Searl's . categorization of speech acts (1979) and Elwood's semantic principle (2004) بالإضافة إلى ذلك، وتوصل الباحث بأن الخطاب قد مال الى استخدام اقصى درجات التأكيد اللغوية من حيث نسبة استخدام الأفعال الالفاظية التي تشيد بأفعال المواطنين الأردنيين، علاوة على ذلك، اظهر التحليل استخدام السمات الدلالية، وخاصة تعابير التعاطف التي لها اثر كبير في تهدئة نفوس المواطنين و بث روح الفخر و الاعتزاز بمواطنتهم الشريفة، وأخيراً، أظهرت الدراسة أيضاً أن رؤساء الدول الذين يرسلون بطاقات تهنئة و مباركة كانوا أكثر تعاطفاً وعاطفة وأرق قلوباً وترابطاً في التعبير عن مشاعرهم وعواطفهم تجاه الاردن و استقراره و قيادة جلالته الملك الحكيم.

**الكلمات المفتاحية:** الملك عبد الله الثاني، اليوبيل الفضي، النهج العملي الاجتماعي، استراتيجيات التعابير التذكارية،

التكتيكات الخطابية

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