

الأمل والتعايش: تحليل نقدي لخطاب الملك عبد الله الثاني للسلام

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Hope and Coexistence: A Critical Discourse Analysis of King Abdullah II's Peace Rhetoric

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المخلص

تتناول هذه الدراسة بالتحليل النقدي خطاب السلام للملك عبد الله الثاني من خلال تحليل خطابي لأربع خطب مختارة أُلقيت بين عامي 2018 و 2025. وبالاعتماد على النموذج الاجتماعي-المعرفي لتحليل الخطاب السياسي لنشيلتون (2004، نشيلتون)، يستقصي البحث الكيفية التي تُوظف بها الاستراتيجيات المعجمية والنحوية والاستعارية في بناء أيديولوجيات السلام والعدالة والتعايش. يسلط التحليل الضوء على أربعة أدوات لغوية أساسية: الضمائر الشاملة، الاستعارات، المعجم العاطفي، وعلامات الجزم (modality markers). فالضمائر الشاملة مثل "نحن" تؤسس باستمرار لحالة من التضامن والهوية الجمعية، في حين تُستخدم الضمائر التقابلية بصورة إستراتيجية لتحديد الأطراف الأيديولوجية الخارجية. كما أن استعارات الرحلات، والجسور، والتوائم، والمفاتيح تُقدّم السلام بوصفه قيمة مقدسة وقابلة للتحقيق في آن واحد، مما يرسخ المطالب السياسية في شرعية ثقافية وروحية. ويؤدي المعجم العاطفي دوراً محورياً في إبراز

معاني المعاناة، والواجب، والصمود، والأمل، بما يعزز الدور الراعوي والإنساني للأردن. أما علامات الجزم، ولا سيما الصيغ الالتزامية (مثل: يجب، ينبغي)، فتصور السلام لا كخيارٍ مطروح، بل كواجبٍ أخلاقيٍّ ملحّ. وتكشف النتائج عن وجود استمرارية وتكيف في خطاب الملك عبر الزمن. فبينما تظل القضية الفلسطينية والقدس محورين ثابتين، يطرأ التحول تبعاً لطبيعة الجمهور المستهدف. ففي المنتديات الإقليمية والإسلامية، ركّز الخطاب على الوحدة العربية-الإسلامية والدور الوصي، بينما في المنصات العالمية تم التركيز على التضامن الإنساني والشمولية مع تخفيف حدة الخطاب التقابلي. وتؤكد هذه القدرة على التكيف الدور الأدائي للخطاب في مخاطبة جماهير متعددة في الوقت ذاته. وتخلص الدراسة إلى أن خطاب الملك عبد الله الثاني يرسخ مكانة الأردن لغوياً بوصفه وسيطاً ووصياً وسلطةً أخلاقية، مقدماً رؤيةً للسلام تستند إلى القيم المشتركة والمسؤولية الجماعية. وتسهم هذه الدراسة في توضيح كيفية توظيف القادة السياسيين للخطاب من أجل بناء وصيانة أيديولوجيات الأمل والتعايش.

Abstract

This study critically examines King Abdullah II's peace rhetoric through a discourse analysis of four selected speeches delivered between 2018 and 2025. Using Chilton's (2004) sociocognitive model of political discourse, the research investigates how lexical, grammatical, and metaphorical strategies construct ideologies of peace, justice, and coexistence. The analysis highlights four key linguistic devices: inclusive pronouns, metaphors, emotive lexicon, and modality markers. Inclusive pronouns such as we consistently establish solidarity and collective identity, while adversarial pronouns strategically delineate ideological outsiders. Metaphors of journeys, bridges, twins, and keys frame peace as both sacred and achievable, anchoring political claims in cultural and spiritual legitimacy. Emotive terms emphasize suffering, duty, resilience, and hope, reinforcing Jordan's custodial role and humanitarian appeals. Modality markers, particularly deontic forms (must, should), present peace not as optional but as an urgent moral imperative. Findings reveal both continuity and adaptability in the King's rhetoric. While the Palestinian cause and Jerusalem remain constant anchors, shifts occur depending on audience orientation. At regional and Islamic forums, rhetoric emphasized Arab-Islamic unity and custodianship; at global platforms, it foregrounded humanitarian solidarity and inclusivity, downplaying adversarial framing. This adaptability confirms the performative role of discourse in addressing multiple audiences simultaneously. The study concludes that King Abdullah II's rhetoric linguistically positions Jordan as mediator, custodian, and moral



authority, offering a vision of peace rooted in shared values and collective responsibility. This research contributes to understanding how political leaders use discourse to construct and sustain ideologies of hope and coexistence.

1. Introduction

King Abdullah II of Jordan has long been recognized as a prominent voice in regional and international diplomacy, particularly in his consistent advocacy for peace and stability in the Middle East. His speeches, delivered across diverse platforms—ranging from national assemblies to international forums such as the United Nations—reflect a vision of coexistence that extends beyond political expediency. Instead, they articulate a moral and cultural framework in which dialogue, justice, and mutual respect are central. Through his rhetoric, King Abdullah II reaffirms Jordan's historical role as a mediator and cultural bridge between East and West, stressing that global challenges, whether political, economic, or humanitarian, demand collective responsibility and shared solutions (Wodak, & Meyer, 2016, p. 29). This emphasis on hope and cooperation has become a recurring theme in his public discourse, marking his rhetorical style as both pragmatic and visionary.

One of the defining characteristics of King Abdullah II's discourse is his focus on the Palestinian–Israeli conflict, a struggle that remains central to Middle Eastern politics. He persistently advocates for a just and lasting peace, emphasizing that the conflict cannot be resolved through violence but must instead be addressed through dialogue and a commitment to justice. By positioning Jordan as a steadfast supporter of peace negotiations, he highlights both the urgency and the moral necessity of settling the dispute in ways that uphold the dignity and rights of all involved parties (van Leeuwen, 2008, p. 25). In his rhetoric, peace is not merely the absence of war but a positive condition rooted in fairness, security, and coexistence. Such a framing allows him to appeal simultaneously to regional actors and the wider international community, urging them to shoulder responsibility in pursuing reconciliation and stability.

Beyond the immediate concerns of the Middle East, King Abdullah II frequently situates peace within a broader global context. He consistently calls upon world leaders to address challenges that transcend national boundaries, such as terrorism, radicalization, and the misuse of religion for political or violent ends. His speeches often present terrorism as a distortion of faith and humanity, demanding that the international community unite in its rejection of ideologies that exploit religion for destructive purposes. This rhetorical positioning not only strengthens



Jordan's image as a defender of moderation but also reinforces his appeal to shared human values that resonate across cultural and political divides. In this way, King Abdullah II's discourse operates at both the local and global levels, constructing a vision of peace that is at once regional in urgency and universal in scope .

The significance of analyzing such rhetoric lies in the intersection of language, ideology, and politics. Language is not a neutral vehicle of communication but a powerful instrument through which leaders frame issues, construct identities, and persuade audiences (Fairclough, 2003). Political discourse, in particular, is deeply strategic, combining cognitive, pragmatic, and ideological dimensions to influence public perception and mobilize action. Chilton (2004) emphasizes that political discourse is fundamentally tied to human cognition and interaction, serving to build conceptualizations of security, peace, and conflict. In this framework, rhetoric is not only descriptive but also performative: it shapes realities by guiding how audiences think, feel, and act in response to political issues. Applying this perspective to King Abdullah II's peace rhetoric allows for an exploration of how his linguistic choices function to reinforce ideologies of coexistence and hope.

Specifically, this study examines how King Abdullah II employs lexical and grammatical strategies to construct his peace-oriented discourse. Lexical items, including synonyms and metaphors, play a crucial role in framing issues in ways that resonate with diverse audiences. For example, metaphors of unity, family, and shared humanity are often used to collapse cultural or political differences, positioning cooperation as both natural and necessary. Similarly, the use of inclusive pronouns such as "we" serves to construct solidarity, aligning the speaker with his audience and reinforcing collective responsibility. Modal verbs, on the other hand, indicate necessity, obligation, and possibility, enabling the speaker to emphasize urgency or encourage commitment. Discourse markers also play a strategic role by structuring arguments persuasively and highlighting key issues. Taken together, these linguistic devices are central to how King Abdullah II constructs his message of hope and coexistence .

This paper will analyze selected speeches of King Abdullah II in light of Chilton's (2004) theory of political discourse. It will investigate how lexical and grammatical choices contribute to constructing ideologies of hope and coexistence, and how these discursive strategies reflect Jordan's role as a mediator in regional and international politics. By situating his speeches within their socio-political context, the study seeks to uncover the mechanisms through which King Abdullah II linguistically constructs



his vision of peace. Ultimately, this research highlights the power of language in shaping not only political agendas but also the shared aspirations of communities seeking stability, justice, and coexistence.

2. Literature Review

Several studies have explored the persuasive strategies embedded in King Abdullah II's rhetoric. Almahasees and Mahmoud (2022), for example, analyzed seven speeches delivered between 2007 and 2021 using Fairclough's critical discourse analysis framework. Their findings showed that His Majesty relied heavily on metaphors, creativity, and inclusive references such as "we" and "our" to build solidarity and reduce impersonality. This study revealed how lexical and grammatical choices were carefully selected to emphasize connection with the audience and to highlight political realities. Similarly, Mohammed (2019) examined the linguistic functions of King Abdullah's speeches using models developed by Van Dijk, Fairclough, and Grice, concluding that rhetorical strategies such as analogy and reliance on evidence were central to persuading audiences. Both studies highlight the strategic use of language to construct persuasive and credible political discourse .

Metaphor, in particular, has received special attention in the analysis of King Abdullah II's speeches. Zarqa et al. (2021) conducted a study on conceptual metaphors in the translation of his political speeches from English into Arabic, drawing on the Metaphor Identification Procedure and Critical Metaphor Analysis. Their research revealed that metaphors are not only central in framing political realities but also pose challenges when transferred between languages, as translation sometimes alters their persuasive impact. The difficulty of translating metaphor aligns with earlier findings on emotiveness in political discourse. A study published in 2017 explored the translatability of emotive expressions in King Abdullah II's speeches, showing that while such expressions play an essential role in establishing rapport with audiences, some of their intensity is lost in translation due to cultural and linguistic differences. Together, these studies demonstrate that both metaphor and emotion are fundamental to the effectiveness of the king's discourse .

Other scholars have investigated how King Abdullah II's speeches respond to specific socio-political contexts. For instance, AbuAlhuda and Alshboul (2021) analyzed two speeches about the COVID-19 pandemic and found that presentational strategies, particularly deixis and logical connectives, were the most prominent means of persuasion. Their research shows how rhetorical choices adapted to the circumstances of a global crisis, highlighting urgency and shared responsibility. Similarly, Khawaldeh and Abu Hatab (2018) studied three speeches addressing



terrorism, employing a socio-cognitive approach to critical discourse analysis. They concluded that semantic devices such as presupposition, repetition, and careful lexical choice were key in constructing a negative image of terrorists while simultaneously reinforcing a positive image of Islam, thus legitimizing Jordan's anti-terror stance while maintaining sensitivity to religion. These findings highlight how King Abdullah II adapts his rhetorical strategies to different global challenges, whether pandemic or terrorism, while consistently reinforcing themes of justice, moderation, and cooperation .

In addition to themes of crisis, some research has connected King Abdullah II's rhetoric to broader socio-political outcomes in Jordan. Al-Ougaili and Yaqoub (2019) conducted a quantitative content analysis of speeches, interviews, and letters from 1999 to 2015, examining their relationship with indicators of human development such as poverty, education, and unemployment. Their results indicated that political discourse itself had a statistically significant positive impact on how development issues were framed and pursued in Jordan. This link between discourse and policy outcomes emphasizes the performative power of rhetoric in shaping not only perceptions but also policy agendas .

Identity construction has also been a major focus of scholarly attention. El-Sharif (2014) analyzed how King Abdullah II's discourse constructs the identity of the Hashemite monarchy and the Jordanian people. His study found that references to historical legitimacy, religious heritage, reform, and modernity were central to the king's rhetoric, serving to strengthen the monarchy's image as both traditional and progressive. This identity work was shown to be a crucial dimension of persuasion, anchoring political appeals in broader narratives of heritage and continuity.

Taken together, these studies provide a rich understanding of King Abdullah II's rhetorical strategies. They demonstrate how his speeches make use of metaphor, emotive language, and persuasive structures; how they adapt to crises such as terrorism and COVID19; how they link to broader goals such as human development; and how they construct national and monarchical identity. Each of these contributions is valuable in highlighting different dimensions of his political discourse.

However, despite these important insights, there remains a gap in the literature. None of the studies examined thus far has employed Chilton's (2004) socio-cognitive model in a systematic way to analyze King Abdullah II's peace rhetoric specifically. While metaphors, emotiveness, identity, and persuasion have all been investigated, the unique



combination of lexical and grammatical strategies—such as pronouns, modality, discourse markers, and metaphors—used to construct peace and coexistence has not been addressed within Chilton's theoretical framework. The present study seeks to fill this gap by applying Chilton's approach to analyze how King Abdullah II linguistically constructs his vision of peace, offering a novel contribution to both political discourse analysis and the study of Middle Eastern leadership rhetoric.

3. Theoretical Background

Language has long been regarded as one of the most powerful tools for shaping human thought and interaction, not merely as a means of communication but as a force that constructs identities, ideologies, and realities. In political contexts especially, language takes on a transformative role, serving as the medium through which leaders articulate visions, mobilize audiences, and legitimize authority. As Chilton (2004) argues, political discourse operates within the framework of "cognitive framing" and "manipulation," providing a structured way to analyze how persuasion is embedded in speech. This highlights the dual role of language: it conveys information while simultaneously framing how that information is interpreted and acted upon. Melander (2003) asserts that is seen as "a powerful social force that does more than conveying intended referential information" (2003, p.2).

The centrality of language in politics is particularly evident in the speeches of political leaders, where words are carefully chosen to appeal to emotions, values, and collective identities. Bayram (2010) emphasizes that political speeches often fulfill multiple linguistic functions, ranging from informing the public to influencing perceptions and inspiring action. These speeches are not only texts but also acts of social performance, capable of shaping national identity and public opinion (Bayram, 2010, p.24). In the Jordanian context, King Abdullah II's speeches exemplify how political discourse can reinforce unity and resilience in the face of regional and global challenges .

Political discourse, therefore, is more than rhetoric; it is a site of power negotiation. As Schäffner & Bassnett note that language can be strategically employed to resist extremism, foster national solidarity, and project one's stance on the international stage. This demonstrates that political discourse is historically and culturally situated, shaped by the challenges of its time, and directed toward constructing both internal and external legitimacy (2009,p.5) .

Moreover, political speeches are rich in metaphorical and symbolic language, which frames abstract concepts in more tangible and persuasive

terms. Pu maintains on conceptual metaphors in political speeches serve as cognitive tools that make complex political realities accessible to broader audiences. Similarly, Schaffner (1996) point out that the emotive dimension of political speech plays a crucial role in shaping its translatability, suggesting that language in this context is both an intellectual and an affective instrument .

The relevance of analyzing political discourse today cannot be overstated, especially in regions marked by political turbulence and shifting alliances. El-Sharif (2014) contends that King Abdullah II's discourse constructs a Hashemite self-identity that positions Jordan as a stable, moderate actor in an unstable Middle East. This aligns with Chilton's (2004) observation that political communication not only transmits ideas but also strategically frames identities and relationships. Through rhetorical strategies, political leaders seek to influence both domestic and international audiences, thereby situating language at the heart of diplomacy and governance .

The study of political discourse also underscores the interplay between media and politics. As AbuAlhuda and Alshboul (2021) argue in their analysis of speeches during the COVID-19 pandemic, persuasive strategies were central in guiding public perception and compliance during times of crisis. In such moments, the media acts as the amplifier of political discourse, ensuring that leadership rhetoric reaches and resonates with the public. This connection between discourse and dissemination echoes the broader view that political communication is not only a matter of content but also of reach and reception (Almahasees & Mahmoud, 2022).

In light of these perspectives, political discourse analysis (PDA) emerges as an interdisciplinary approach that bridges linguistic and political dimensions. By focusing on the interplay of words, power, and context, PDA sheds light on how speeches create, reinforce, or challenge social realities. As Fairclough (1995) observed, political texts engage with issues of war, law, crisis, and diplomacy, embedding language in the very fabric of historical and social processes. The importance of such analysis lies in its ability to uncover the subtle mechanisms by which political leaders, such as King Abdullah II, employ language to persuade, unify, and project authority in an increasingly complex global landscape.

4. Ideology and Political Discourse

Ideology is central to understanding political discourse because it determines not only what is said but also how it is expressed. Chilton (2004) emphasizes that political discourse functions within a triangular



relationship of discourse, politics, and ideology, where each element reinforces and shapes the others. In this framework, ideology is not a static background assumption but an active force that manifests in the linguistic and rhetorical strategies of political communication. Through lexical choice, metaphors, modality, and pronoun use, leaders encode ideological positions that both reflect and influence broader social realities .

In King Abdullah II's rhetoric, ideology is often expressed through the intertwining of multiple strands of thought. His speeches combine elements of religious heritage, Arab cultural identity, and liberal appeals to international cooperation, demonstrating what Chilton (2004) describes as the layering of ideological frames within a single discourse. This hybridity reflects the King's dual role: as a guardian of traditional values within Jordan and the Arab world, and as a modern statesman advocating for peace, coexistence, and partnership on the global stage .

Chilton (2004) also highlights how ideology is communicated through strategies of inclusion and exclusion. In Abdullah's speeches, this can be seen in the frequent use of inclusive pronouns such as we, which create solidarity and emphasize collective responsibility, contrasted with references to terrorism or extremism as forces outside the shared moral community. Similarly, his recurring metaphors of peace as a "path" or "bridge" serve not only as rhetorical devices but also as ideological signals, framing peace as both an attainable and necessary goal .

At times, ideology within political discourse is shaped by contextual pressures, compelling leaders to adopt certain stances that align with international or regional expectations. Chilton (2004) observes that such discursive positioning often reveals the tension between personal conviction and political necessity. For King Abdullah II, the challenge of navigating global power structures while maintaining Jordan's cultural and religious identity exemplifies this interplay between ideology and discourse .

In this sense, ideology is not merely conveyed through content but is deeply embedded in the structure, coherence, and symbolic framing of political speech. Analyzing King Abdullah II's rhetoric through Chilton's theoretical framework allows us to uncover how ideological commitments to peace, coexistence, and mutual responsibility are linguistically constructed and politically situated.

5. Methods and Data Collection

This study employs a mixed-methods design, combining quantitative frequency counts of linguistic features with qualitative interpretation based on Chilton's (2004) socio-cognitive model of political discourse. The quantitative stage identified the frequency of pronouns, metaphors, modality markers, and emotive lexicon, while the qualitative stage interpreted how these features functioned ideologically and contextually within the King's speeches. This dual approach allows both numerical patterns and deeper rhetorical meanings to be examined systematically. The analysis is situated within Chilton's (2004) socio-cognitive model, which emphasizes how discourse, politics, and ideology interact through linguistic features such as lexical choice, metaphors, pronouns, modality, and discourse markers. The choice of CDA is justified by its ability to reveal the underlying ideological and persuasive functions of language, particularly in political contexts where leaders seek to frame conflicts, construct identities, and influence international opinion. The primary data consists of four political speeches delivered by King Abdullah II across different international and regional contexts. These speeches were purposefully selected for their thematic focus on peace, coexistence, and justice, as well as their rhetorical richness in emotive and persuasive language. The speeches are as follows:

- Speech1:** Address by His Majesty King Abdullah II at the Extraordinary Arab Summit in Egypt 04 March 2025
- Speech2:** During the Jerusalem Conference at the Arab League 12 February 2023
- Speech3:** Before the Coronavirus Global Response pledging conference 04 May 2020
- Speech4:** At the Extraordinary Summit of the Organisation of Islamic Cooperation 18 May 2018

The texts of these speeches were retrieved from the official website of His Majesty King Abdullah II and cross-checked with open-access archives to ensure accuracy and authenticity. For example, the 2025 Arab Summit speech was retrieved in September 2025, shortly after its delivery, ensuring timely inclusion in the corpus. The selection spans nearly two decades, offering a diachronic perspective on the evolution of the King's peace rhetoric in response to shifting regional and global contexts.

The analysis proceeded in two stages. First, a textual analysis identified salient linguistic features such as pronoun use, metaphorical expressions, lexical choices, and discourse markers. For example, frequent use of the inclusive pronoun we were examined in relation to the construction of



solidarity and shared responsibility, while metaphors of bridges, paths, and horizons were analyzed for their framing effects. Second, these linguistic patterns were interpreted in light of Chilton's (2004) cognitive framework, focusing on how the King's rhetoric strategically framed political realities and ideological positions.

Particular attention was given to emotive expressions, since King Abdullah II's discourse often relies on appeals to shared moral values, compassion, and urgency. For instance, references to "the suffering of the Palestinian people," "the duty of custodianship," and "the hope for coexistence" were analyzed as emotive devices that enhance persuasion by appealing to both reason and emotion. The study also considered contextual factors, recognizing that the speeches were delivered to varied audiences—Western policymakers, Arab leaders, and international institutions—each requiring different rhetorical strategies. Combining textual, cognitive, and contextual analysis, this study seeks to provide a comprehensive account of King Abdullah II's peace rhetoric. The multi-layered approach allows for uncovering not only the surface meanings of the speeches but also the deeper ideological implications embedded in their linguistic structures. Ultimately, the methods adopted aim to show how language functions as both a communicative and ideological tool in constructing a vision of hope and coexistence.

6. Results and Discussion

This section presents both the statistical and interpretive analysis of the four speeches by King Abdullah II. Using Chilton's (2004) socio-cognitive model, the analysis investigates how pronouns, metaphors, modality markers, and emotive lexicon interact with ideological positioning, framing strategies, and audience adaptation. Each subsection addresses one speech individually, followed by a comparative synthesis.

Speech 1: Extraordinary Arab Summit, Egypt (2025)

The 2025 speech, delivered during an emergency summit on the Gaza crisis, was the most extensive of the corpus, totaling approximately **2,800 words**. The statistical breakdown is presented in **Table 1**.

Table 1
Approximate Linguistic Features in Speech 1 (2025)

Feature	Frequency
Word Count	2,800
We/Our	60
They/Them	15
I	5
Metaphors	12
Emotive Terms	30
Deontic Modality (must/should)	16
Epistemic Modality (can/may)	6

Note. Table 1 shows the dominance of collective pronouns, emotive lexicon, and deontic modality markers in King Abdullah II's 2025 address.

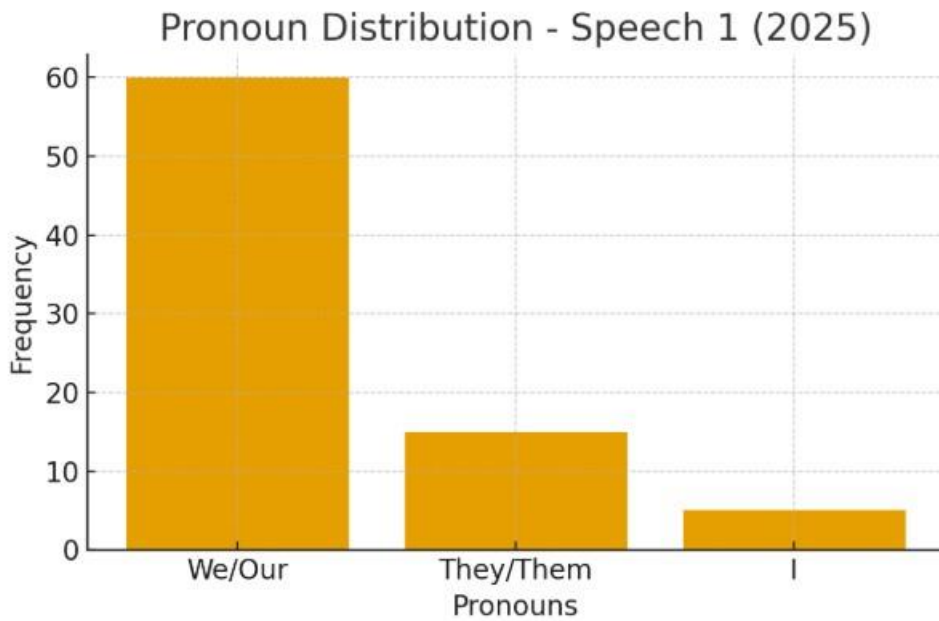


Figure 1: Pronoun Distribution in Speech 1 (2025)

The statistics show that **inclusive pronouns (we/our)** dominate the discourse, with a frequency of 60 occurrences. This far outweighs both the adversarial *they/them* (15) and the singular *I* (5). **Metaphors** (12) cluster around imagery of *bridges*, *horizons*, and *paths*, while **emotive terms** (30) emphasize *suffering*, *duty*, *hope*, and *justice*. In terms of modality, **deontic markers** (16) such as *must* and *should* significantly outnumber **epistemic markers** (6).

Discussion

Pronoun Strategy: Constructing Collective Solidarity

The heavy reliance on *we/our* aligns with Chilton's (2004) **proximization theory**, in which discourse constructs closeness between in-group actors (Arab states, Palestinians, international allies) while distancing adversaries (Israel, extremists). By minimizing the firstperson singular (*I* = 5), the King presents himself not as an individual authority but as a representative voice of collective Arab identity. This strategy echoes van Dijk's (1998) findings on **ideological square discourse**, where "emphasizing our good and their bad" is central to persuasive political communication.

Metaphors: Framing Peace as a Journey

The speech employs metaphors of *bridges*, *horizons*, and *paths*, which conceptualize peace as a shared journey rather than an abstract political agreement. Lakoff and Johnson's (1980) cognitive metaphor theory supports this interpretation: journeys provide a schema of movement, direction, and goal orientation, which maps neatly onto political processes. In Chilton's (2004) model, metaphors function cognitively by

simplifying complex political realities into manageable, emotionally resonant frames.

Emotive Lexicon: Mobilizing Morality

The frequency of emotive terms (*suffering, duty, hope*) demonstrates the speech's reliance on **pathos**. The Palestinian people are consistently framed as a suffering collective, appealing to humanitarian values. At the same time, references to *duty* highlight Jordan's **Hashemite custodianship of Jerusalem's holy sites**, reinforcing historical legitimacy. The balance of *suffering* and *hope* reflects what Wodak (2009) calls a **discourse of compassion and obligation**, where appeals to moral sentiment justify political demands.

Modality: Obligation over Possibility

The clear dominance of deontic modality (*must, should* = 16) frames peace as a **nonnegotiable imperative** rather than a contingent possibility. For example, "we must reject displacement" positions resistance as a moral duty. This aligns with Chilton's (2004) emphasis on modality as a cognitive tool for framing necessity and authority. The lower frequency of epistemic markers (*can, may* = 6) reflects the limited space for uncertainty or speculation in a context of crisis.

Contextual Considerations

Delivered amid the escalation in Gaza (2025), the speech reflects the urgency of the moment. The linguistic emphasis on solidarity, obligation, and resistance reflects not only ideological positioning but also **audience adaptation**. Addressed primarily to Arab leaders, the speech foregrounds **collective Arab responsibility** while simultaneously appealing to **international law** as a legitimizing frame. This dual orientation demonstrates Chilton's (2004) socio-cognitive claim that political discourse adapts to shared mental models of both domestic and external audiences. In sum, the 2025 speech uses **collective pronouns, emotive appeals, journey metaphors, and deontic modality** to construct peace as both a moral duty and a shared Arab project. The findings confirm the speech's role in reinforcing Palestinian centrality, resisting external impositions, and situating Jordan as custodian and moral leader.

Speech 2: Jerusalem Conference, Arab League (2023)

The 2023 speech, delivered at the Arab League's Jerusalem Conference, was shorter than the 2025 address, totaling **2,100 words**. Its primary focus was the sanctity of Jerusalem, the Hashemite Custodianship, and the centrality of Palestine to Arab identity. The statistical distribution is shown in **Table 2**.





Table 2: Approximate Linguistic Features in Speech 2 (2023)

Feature	Frequency
Word Count	2,100
We/Our	45
They/Them	10
I	3
Metaphors	10
Emotive Terms	25
Deontic Modality (must/should)	12
Epistemic Modality (can/may)	5

Note. Table 2 highlights the use of collective pronouns, emotive vocabulary, and religiously grounded metaphors in the Jerusalem Conference speech.

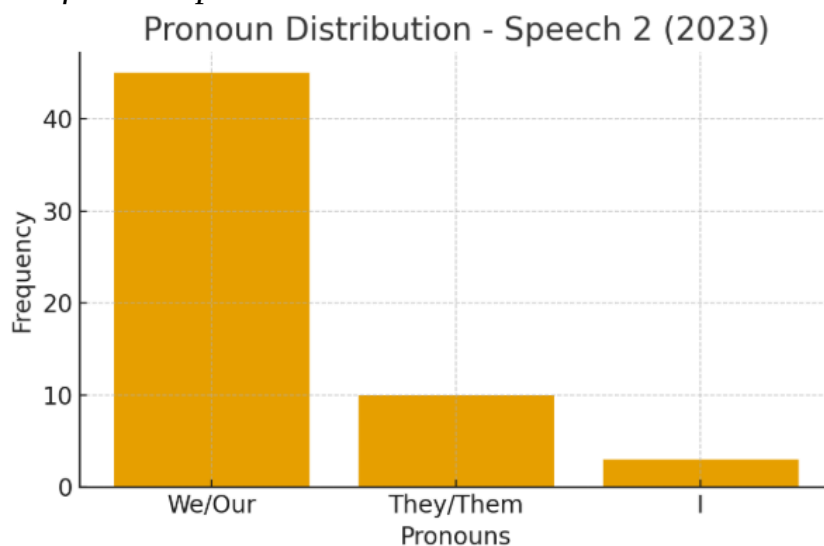


Figure 2: Pronoun Distribution in Speech 2 (2023)

The speech demonstrates a strong reliance on *we/our* (45), compared with *they/them* (10) and *I* (3). Ten metaphors center around sacredness and continuity (e.g., Jerusalem as “First Qibla” and “Holy City”). Emotive terms (25) frequently emphasize *steadfastness, harmony, suffering*, and

duty. Deontic modality markers (12) outnumber epistemic markers (5), underscoring obligation over possibility.

Pronoun Strategy: “We” as Guardians of Jerusalem

The pronoun distribution continues the rhetorical pattern identified in Speech 1: *we/our* (45) substantially outweighs singular *I* (3). However, the 2023 speech employs inclusivity in a more religious and cultural frame. Here, *we* signifies the **Arab and Muslim collective**, responsible for protecting Jerusalem as a shared spiritual capital. In Chilton's (2004) sociocognitive terms, the pronouns operate within a framework of **spatial proximization**—drawing Arab audiences closer to Jerusalem while constructing *they/them* (Israel and “extremists”) as spatial and ideological outsiders.

Metaphors: Sacred Space as Identity

The ten metaphors highlight Jerusalem's sacred and historical role: “First Qibla,” “Holy City,” “twin of Amman,” and the “heart of Arab identity.” These metaphors go beyond physical space to symbolize **cultural and religious continuity**. Lakoff and Johnson (1980) argue that metaphors structure not only language but also cognition; here, the metaphors equate protecting Jerusalem with protecting Arab existence. Chilton's model clarifies how such metaphors cognitively anchor political claims in spiritual legitimacy, creating resonance with Arab audiences.

Emotive Lexicon: Resilience and Custodianship

The speech employs 25 emotive terms, clustered around *steadfastness*, *suffering*, *duty*, and *resilience*. For example, references to the Hashemite Custodianship, the Pact of Omar, and over a millennium of religious harmony appeal to a collective moral responsibility. This rhetorical strategy aligns with Fairclough's (1995) assertion that **political discourse legitimizes authority by invoking historical continuity**. The emotional appeal situates Jordan as both custodian and moral protector, while simultaneously strengthening the Palestinians' image as resilient defenders of identity.

Modality: Duty as Imperative

The dominance of deontic modality (*must* = 12) over epistemic (*can* = 5) demonstrates a framing of peace and custodianship as **obligatory imperatives**. For instance, “we must unify Arab efforts” asserts moral compulsion. Epistemic markers appear in softer appeals to the international community (“peace can only be preserved if violations cease”), reflecting what Chilton (2004) describes as **cognitive negotiation of possibility**. This mixture allows the King to project urgency domestically while balancing diplomatic tone internationally.



Contextual Considerations

The 2023 Jerusalem Conference occurred amid heightened tensions around Al Aqsa Mosque and East Jerusalem. Accordingly, the speech's emphasis on the Hashemite Custodianship, religious heritage, and the Pact of Omar reflects both the **immediate crisis** and the **long historical narrative**. The King's discourse situates Jordan as a historical guarantor of religious coexistence, which Wodak (2009) would classify as a **discursive strategy of legitimation**: constructing the present through references to the past. The consistent emphasis on Arab unity underscores audience orientation, since the primary listeners were Arab leaders and regional allies. The 2023 speech constructs Jerusalem as the **spiritual and cultural heart of Arab identity**, using pronouns to emphasize collective guardianship, metaphors to sacralize space, and emotive vocabulary to mobilize moral responsibility. Modality reinforces the imperative of action, while contextual framing legitimizes Jordan's custodianship. The findings demonstrate how peace rhetoric here functions not only politically but also **religiously and symbolically**, aligning with Chilton's socio-cognitive emphasis on how discourse encodes shared mental models.

Speech 3: Coronavirus Global Response Conference (2020)

The 2020 speech, delivered virtually at the EU-led pledging conference, was the shortest of the corpus at **1,600 words**. Unlike the other speeches, it centered on **global solidarity** in combating COVID-19, with only indirect references to the Palestinian cause. The statistical breakdown is presented in **Table 3**.

Table 3: *Approximate Linguistic Features in Speech 3 (2020)*

Feature	Frequency
Word Count	1,600
We/Our	30
They/Them	5
I	2
Metaphors	8
Emotive Terms	18

Feature	Frequency
Deontic Modality (must/should)	10
Epistemic Modality (can/may)	8

Note. Table 3 shows the speech's more balanced use of modality and reduced adversarial pronouns, reflecting its global humanitarian orientation.

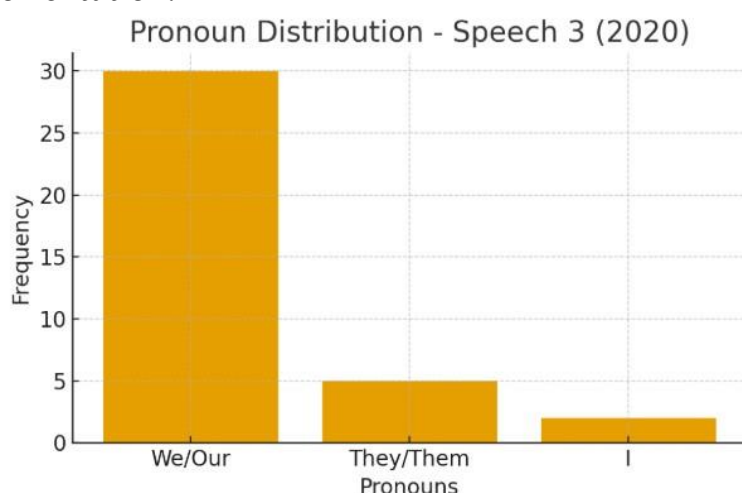


Figure 3: Pronoun Distribution in Speech 3 (2020)

The pronoun balance reflects inclusivity (*we/our* = 30) with minimal adversarial *they/them* (5). Metaphors (8) highlight “integration,” “interdependence,” and “reglobalization.” Emotive terms (18) emphasize *solidarity, vulnerability, and compassion*.

Modality is more balanced: deontic (10) versus epistemic (8).

Pronoun Strategy: From Regional Unity to Global Solidarity

The shift in pronoun usage from heavily regional *we/our* to a more **cosmopolitan “we”** reflects adaptation to the speech’s international audience. Here, *we* includes **the entire global community**, not only Arab or Muslim nations. The almost negligible *they/them* (5) underscores that no adversary is constructed linguistically; instead, humanity collectively faces COVID-19. This aligns with Chilton’s (2004) claim that proximization can be reoriented: in this case, the in-group expands to encompass all nations.

Metaphors: Integration and Interdependence

Metaphors of “re-globalization,” “integration,” and “building capacities” dominate the speech. Unlike the journey metaphors of 2025, these metaphors conceptualize peace and health as **networks** and **interconnected systems**. Lakoff’s framing theory suggests that such



metaphors build cognitive models of shared vulnerability and cooperation. Chilton (2004) would interpret these as **strategic mental modeling**, enabling audiences to perceive health security as linked to peace.

Emotive Lexicon: Humanitarian Compassion

Eighteen emotive terms focus on *vulnerability, compassion, and solidarity*. The King foregrounds **refugees and displaced communities**, situating Jordan as both a vulnerable state and a moral actor. This resonates with Wodak's (2009) idea of **discourses of solidarity**, which appeal to universal values to mobilize international support. Unlike the highly charged moral lexicon of the Palestine-focused speeches, this address strikes a more humanitarian, less confrontational tone.

Modality: Balancing Obligation and Possibility

The near-equal distribution of deontic (10) and epistemic (8) modality reflects a dual framing. Statements like "we must cooperate" establish duty, while "a vaccine can ensure equal access" projects possibility. Chilton's model explains this balance as a **cognitive negotiation**— using necessity to compel immediate action while keeping hope alive through possibility. This balance is particularly important in global contexts, where diplomatic speech must persuade without alienating.

Contextual Considerations

The global pandemic provided a unique backdrop. Unlike the Palestine-centered speeches, this address targets an international audience concerned with global health. The King therefore downplays adversarial discourse, opting for universalism. His emphasis on refugees situates Jordan's domestic challenges within a global humanitarian narrative, seeking empathy and support from wealthier states. Fairclough (1992) notes that political leaders often shift registers depending on audience; this speech exemplifies such adaptation. The 2020 address reflects a discourse of **global inclusivity and humanitarian solidarity**, using balanced modality, integration metaphors, and compassionate lexicon. It diverges from the Palestine-focused speeches by expanding the collective "we" to humanity as a whole, aligning with Chilton's socio-cognitive principle that discourse adapts to shared mental models of its audience.

Speech 4: OIC Extraordinary Summit (2018)

The 2018 speech, delivered at the Organisation of Islamic Cooperation summit, was **1,900 words** long. It centered on the Trump administration's recognition of Jerusalem as Israel's capital and the resulting Arab/Muslim backlash. Its statistical breakdown is presented in **Table 4**.

Table 4: *Approximate Linguistic Features in Speech 4 (2018)*

Feature	Frequency
Word Count	1,900
We/Our	40
They/Them	12
I	4
Metaphors	11
Emotive Terms	22
Deontic Modality (must/should)	14
Epistemic Modality (can/may)	7

Note. Table 4 illustrates the high frequency of emotive terms, deontic modality, and metaphors constructing Jerusalem as sacred space.

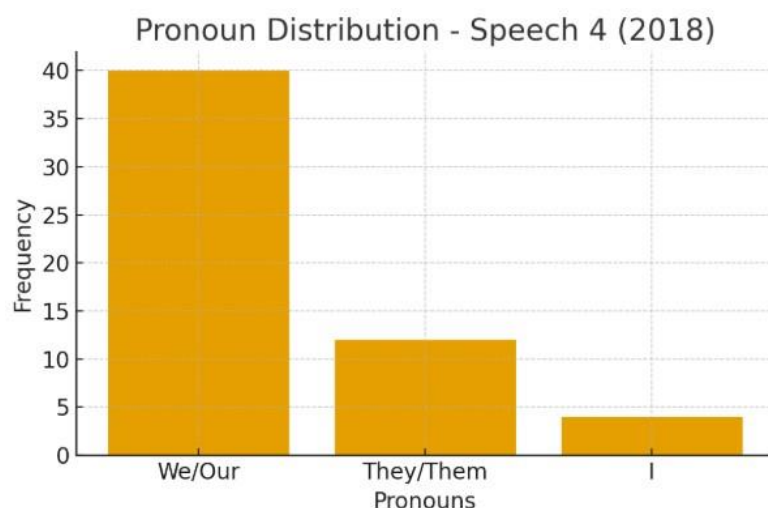


Figure 4: *Pronoun Distribution in Speech 4 (2018)*

Pronouns again emphasize *we/our* (40) over *I* (4). Metaphors (11) sacralize Jerusalem, often calling it “Amman’s twin” and the “key to peace.” Emotive terms (22) emphasize *suffering, injustice, and perseverance*. Deontic markers (14) dominate over epistemic (7).



Pronoun Strategy: Pan-Islamic Unity

In this speech, *we/our* (40) includes not only Arabs but the broader **Islamic ummah**. This expansion reflects **audience orientation**: the OIC summit required the King to address Muslims globally. *They/them* (12) explicitly refers to Israel and “violators,” reinforcing oppositional framing. In Chilton’s terms, the discourse constructs **moral distance** from adversaries while collapsing spatial distance between Jordan and Palestine through inclusivity. **Metaphors: Jerusalem as Twin and Key** The metaphor “Jerusalem is Amman’s twin” highlights spatial proximity and shared destiny. Similarly, calling Jerusalem “the key to peace” constructs it as both a literal and symbolic gateway. According to Lakoff (1991), metaphors of keys and twins are **relational metaphors**: they emphasize interdependence and inseparability. Chilton (2004) interprets such metaphors as cognitive anchors that make political claims resonate affectively.

Emotive Lexicon: Injustice and Resistance

Twenty-two emotive terms emphasize *occupation, injustice, despair, and resistance*. These appeals construct Palestinians as victims of systemic oppression, requiring urgent collective support. The King also invokes martyrs, reinforcing pathos through moral sacrifice. Wodak (2009) identifies such discursive strategies as **argumentation through suffering**, where empathy legitimizes political positions. **Modality: Imperatives for Collective Action**

Deontic modality dominates (*must* = 14), demanding that Arab and Muslim states act decisively. Statements such as “the violence must stop” and “we must uphold the Custodianship” present peace as an obligation. Epistemic markers (*can* = 7) soften certain appeals to the international community but remain secondary. In Chilton’s model, this reflects **power positioning**—modality is used to assert authority and urgency.

Contextual Considerations

The context of U.S. recognition of Jerusalem (2017) heightened the urgency. The King’s rhetoric reflects defensive strategies: protecting the Arab and Islamic identity of Jerusalem against perceived Judaization. This aligns with van Dijk’s (1998) emphasis on **ideological polarization**: “us” (the Arab/Islamic ummah) versus “them” (Israel and its allies). The King’s framing situates Jordan as defender of international law and custodian of holy sites, reinforcing legitimacy. The 2018 speech constructs Jerusalem as both a spiritual twin and political key, employing collective pronouns, emotive appeals, and strong deontic modality. The rhetoric reflects ideological polarization but also positions Jordan as a

moral and religious leader, consistent with Chilton's socio-cognitive model of discourse as both communicative and ideological.

Comparative Synthesis

A diachronic comparison of the four speeches (2018, 2020, 2023, 2025) reveals both continuity and adaptation in King Abdullah II's peace rhetoric.

1. Continuity of Core Themes

- Across all four speeches, the Palestinian cause remains central. Emotive lexicon consistently emphasizes *suffering, justice, duty, and hope*.
- Pronoun strategy consistently privileges *we/our* over *I*, constructing collective identity over individual leadership.
- Metaphors (bridges, twins, keys, journeys) consistently frame peace as both sacred and achievable.

2. Shifts in Audience Orientation

- In **2018 and 2023 (regional/religious forums)**, rhetoric emphasizes Arab and Islamic identity, with strong references to Custodianship and religious legitimacy.
- In **2020 (global forum)**, rhetoric shifts toward humanitarianism and inclusivity, downplaying adversaries and emphasizing solidarity against shared threats.
- In **2025 (regional crisis)**, rhetoric combines both approaches: strong Arab solidarity, moral urgency, and appeals to international law.

3. Evolution of Modality

- 2018 and 2025**: High deontic modality (*must/should*) dominates, signaling obligation in crises.
- 2020**: Balance of deontic and epistemic reflects global diplomacy.
- 2023**: Deontic still dominates but softened with epistemic appeals to international cooperation.

4. Ideological Functions

- Chilton's (2004) socio-cognitive model explains how pronouns, metaphors, and modality construct ideological proximization.
- Van Dijk's (1998) ideological square is evident in "our unity and resilience" versus "their violations and extremism."
- Wodak's (2009) discourse-historical perspective highlights how references to heritage (Custodianship, Pact of Omar) legitimize Jordan's authority.

5. Diachronic Trend

- Over time, the King's rhetoric has become more **adaptive**: maintaining Palestinian centrality while broadening appeals to humanitarian and global concerns.



-The speeches demonstrate a rhetorical evolution from **defensive religious framing (2018)** to **global humanitarian solidarity (2020)** and finally to a **hybrid discourse of duty and hope (2023, 2025)**.

King Abdullah II's peace rhetoric, when analyzed statistically and contextually, demonstrates consistent use of linguistic strategies that both **legitimize Jordan's custodial role** and **appeal to shared values of peace, coexistence, and justice**. Through pronouns, metaphors, emotive terms, and modality, the King constructs peace not merely as political settlement but as a **moral vision** rooted in Arab, Islamic, and universal human values.

The analysis of four speeches by King Abdullah II (2018–2025) revealed consistent yet adaptive rhetorical strategies rooted in Chilton's (2004) socio-cognitive model of political discourse. Quantitative patterns showed a dominance of inclusive pronouns (*we/our*), averaging over 40 instances per speech, far outweighing first-person singular (*I*) or adversarial pronouns (*they/them*). This distribution demonstrates the King's emphasis on collective identity and shared responsibility. Metaphorical expressions were frequent, ranging from sacred-space metaphors such as "Jerusalem as Amman's twin" to journey and key metaphors framing peace as a process and an achievable gateway. Emotive lexicon was a salient feature, with repeated references to suffering, justice, duty, hope, and resilience, strategically mobilizing compassion and solidarity.

Modality markers reinforced the urgency of action. Deontic forms (*must, should*) consistently outnumbered epistemic forms (*can, may*), framing peace and coexistence as imperatives rather than possibilities. The 2020 pandemic speech was an exception, balancing deontic and epistemic modality to suit a global humanitarian audience. Comparative analysis revealed thematic continuity alongside adaptive shifts. Regional and Islamic forums (2018, 2023, 2025) emphasized Jerusalem, Palestinian suffering, and Arab-Islamic unity, while the global health platform (2020) expanded inclusivity to encompass humanity at large. These findings indicate that King Abdullah II maintains a stable ideological core while tailoring rhetorical strategies to the specific socio-political context and audience.

8. Conclusion

This study demonstrates that King Abdullah II's peace rhetoric is both consistent and adaptive, strategically employing pronouns, metaphors, emotive vocabulary, and modality to construct a discourse of hope, justice, and coexistence. Across regional and global platforms, his speeches position Jordan as a mediator, custodian, and moral authority,

reinforcing its historical legitimacy while responding to contemporary challenges.

The analysis revealed that pronoun use fosters solidarity, metaphors simplify complex realities, emotive terms mobilize compassion, and deontic modality underscores moral obligation. While the Palestinian cause and Jerusalem remain central anchors, rhetorical adaptation ensures resonance with varied audiences—from Arab and Islamic leaders to the international community.

This research highlights the performative power of political discourse in shaping ideologies, legitimizing authority, and mobilizing collective responsibility, by applying Chilton's (2004) socio-cognitive framework. Future studies may extend this work by comparing Abdullah II's peace rhetoric with other world leaders to trace convergences and divergences in global peace discourse. Ultimately, the findings underscore how language functions not merely as communication but as a strategic tool for constructing solidarity and sustaining visions of peace in times of crisis.

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