

Speech Acts Analysis of the Statements of Sheikh Zayed Bin Sultan Al Nahyan

Alia Ali Almheiri^{1*}

Article Information

Received: February 15, 2025

Accepted: March 21, 2025

Published: April 24, 2025

Keywords

Illocutionary Act, Leader, Speech Act, Speech

ABSTRACT

This study highlights the statements by the belated Sheikh Zayed Bin Sultan Al Nahyan: May his soul rest in peace, underpinning the speech acts theory. It is a novel approach to examine a leader's statements on tolerance especially in the Arabian Gulf nations. This study aims to analyze Sheikh Zayed's statements on tolerance in terms of their meaning, intentions, and effects or perceptions. It examines the way in which speech acts are used to create powerful communication when they are translated. This study uses a qualitative method employing a descriptive research design. In this research, data was collected through official newspapers and media portals of the UAE and the National Archive. Findings showed that locutionary acts were prominent speech acts that were dominantly presented in statements by Sheikh Zayed throughout his term as the President of the UAE.

INTRODUCTION

Communication requires effective human interaction to ensure mutual understanding, which is essential in various language exchanges. People use utterances to express their minds to the listener (Lee & Afriana, 2020). Translation is a form of communication as well since it transfers the knowledge and intentions of the writer or speaker to the reader or the listener to ensure accurate meaning is conveyed (Köksal & Yürük, 2020).

It is generally accepted that tolerance is a great human value that creates cohesive, and stable societies (Prepotenska *et al.*, 2022). The opposite of tolerance is fanaticism, hatred, and violence, which destroy a society. Thus, the value of tolerance must be practiced consolidating as a societal culture and a lifestyle among people of all classes and groups (Aderibigbe *et al.*, 2023). In the structure of the Emirati society and patterns of relationships among its people, spreading justice, tolerance, and good values for the sake of humanity's survival and well-being constitutes the basis of harmony in the UAE population. Thus, this study bridges a significant literature gap to understand how the late Sheikh Zayed conveys these values through his speeches. The findings help contribute to the subject area as there are currently no other studies that analyzed speech acts of leaders of the Middle Eastern region especially Saudi Arabian Royals. English is an instrumental language in the UAE as it reaches wide range of population (Khadka, 2024), thus, Sheikh Zayed's statements were translated from Arabic into English.

Based on the illocutionary speech acts, Sheikh Zayed's statements about tolerance are explored to understand their intended purpose and whether they were based on commitments, requests, orders, or instructions. This is a significant research as it sheds light on the role of a leader in bringing about peace and prosperity for a nation. Thus, the objective of this study is to analyze the communication style of the belated Sheikh Zayed Bin Sultan Al Nahyan, and to ask him if his soul may rest in

peace, using the theory of illocutionary speech acts.

LITERATURE REVIEW

As per the theory of speech acts, the way of utterance influences reactions and intentions, (Reiland, 2024; Searle, 1976). Thus, it plays a significant role in translation. The speech acts theory of translation consists of three components: locutionary act, illocutionary act, and perlocutionary act. Locutionary entails the act of saying something with exact meaning literally. Illocutionary is the act of saying with an intended purpose behind it. While, perlocutionary involves the sayings that have an effect on the listener such as persuasion, amusement, etc. .

According to , illocutionary speech acts analysis explores the purpose and intended meaning of a speaker's utterance based on five kinds i.e., directive, commissive, expressive, representative, and declarative kind. (i) Directive statements attempt to get an action out of the listener, such as a request or order. (ii) Commissive statements promise the speaker about a future action. (iii) Expressive statements convey the psychological state or attitude of the speaker, such as an apology or praise. (iv) Representative statements talk about the factual information as described in reality. Lastly, (v) declaration statements are uttered to alter the state of affairs without question (Khodijah, 2020).

Illocutionary speech acts analysis is conducted on speeches of public figures or in movies. For instance, Hauca *et al.* (2020) conducted this analysis of Tom Cruise's interview (a famous actor) and found that he mostly uses representative and expressive kind of speech, with no declarations and some level of commissive and directive utterances. Lee and Afriana (2020) used an observational note-taking technique to analyze the directive speech acts used in the classic Cinderella movie and found that it uses the command, beg, advise, and request. Expressive illocutionary acts are investigated using a qualitative descriptive method in another movie

¹ Ministry of Defence Court, Abu Dhabi Emirate, United Arab Emirates

* Corresponding author's e-mail: alia.almchairi@hotmail.com

called The Longest Ride (Supri & Rahmatiany, 2021). Similar illocutionary acts analyses were conducted on speeches by world leaders, such as Vladimir Putin, Hillary Clinton, and Donald Trump. Sabtiana and Siregar (2024) found that representative statements dominated Vladimir Putin's 2024 election victory speech. Whereas, directive and declarative acts were close to none, which sheds light on Putin's meticulous impact on victory. Contrarily, Donald Trump's victory speeches were mostly commissive, expressive, and declarative with only 17.3% representative and 9.3% directive, regardless of which he was victorious in the 2016 elections.

Contrarily, Baok *et al.* (2021) found two different functions of illocutionary act i.e., convivial and collaborative in Hillary Clinton's speech, along with the other four, which is unique to her speech style. Whereas, Khodijah (2020) compared the illocutionary acts of two leaders competing in the general elections and found that both of them used representative, directive, and commissive. However, declarative and expressive were each used by either of them. It shows that the type of illocutionary act used by leaders differs substantially.

Unlike other leaders, Alharbi (2023) revealed that Crown Prince Mohammed bin Salman's speech was 73.5% representative and 13.3% commissive utterance, which had a strong impact on Saudi youth's mentality and professional lives. It shows that any one of the illocutionary acts does not have dominance over the other act, but rather its functional impact on the crowd

holds significant importance. However, there is a major literature gap regarding the illocutionary acts analysis on the speeches by Gulf leaders, who are the epitome of influence and power, i.e., one's ability to change actions and intentions (Grunig, 2020).

Therefore, this literature gap is bridged in this study by, focusing on Sheikh Zayed's statements in English (TL), that were translated from Arabic (SL) to analyze how these values are conveyed, underpinned by the theory of speech acts by Searle (1976).

MATERIAL AND METHODS

This study uses qualitative method employing descriptive research design to analyze the speech act of Sheikh Zayed's statements for the intended function. The analysis measures influence and power in a tolerance and peace discourse reflected in the statements made by Sheikh Zayed during his term of UAE Presidency in the period of 1971-2003.

Secondary data is collected for the analysis from newspapers as it is an accurate source of information for discourse analysis (Karim, 2024). Data sources were Al-Bayan Newspaper, Al Ittihad Newspaper, The National, Khaleej Times, the National Archive, and a booklet published by the Community Development Authority in Dubai, that collected statements made by UAE leaders. A total of 81 Sheikh Zayed's statements were extracted from these sources (Table 1).

Table 1: Table of Statements Categorization

SN	Arabic statement (SL)	English Translation (TL)	Speech Acts and Types of Translation								
			Locutionary Act	Illocutionary Act	Perlocutionary Act	Assertive	Directive	Commissive	Expressive	Declarative	
1	إننا خضنا التجربة الديمقراطية التي نعيشها في الواقع منذ مئات السنين في ظل مبدأ الشورى	We went through the democratic experience that we have actually lived for hundreds of years under the principle of shura.	✓			✓					
2	نحن نتطلع إلى تحقيق المزيد من مراحل هذه التجربة والاستفادة من تجارب الأشقاء الذين مروا بنفس الظروف.	We look forward to achieving more stages of this experience and benefiting from the experiences of our brothers who have gone through the same circumstances.	✓					✓			
3	لا بد أن تمثل المرأة بلادها في المؤتمرات النسائية بالخارج لتعبر عن نهضة البلاد وتكون صورة مشرفة لنا ولمجتمعنا وديننا الذي أعطاهنا كافة هذه الحقوق	Women must represent their country in women's conferences abroad to express the country's renaissance and be an honourable image of us, our society, and our religion, which gave her all these rights.	✓					✓			

4	إن تخطيط الدولة يركز على ضرورة تنوع القاعدة الاقتصادية عن طريق تطوير الصناعة والزراعة لكي يصبح ذلك مورداً إضافياً للدخل مع البترول ومورداً بديلاً إذا نضب البترول.	The state's planning is based on the need to diversify the economic base through the development of industry and agriculture so that it becomes an additional source of income with oil and an alternative resource if the oil runs out.	>								
5	إن الدولة تعطي الأولوية في الاهتمام لبناء الإنسان ورعاية المواطن في كل مكان من الدولة	The state gives priority to building the human being and taking care of the citizen in every place of the state,		>		>					
6	وأن المواطن هو الثروة الحقيقية على هذا الأرض.	and that the citizen is the real wealth on this earth.		>		>					
7	كان الخبراء لا يشجعون على الزراعة ويقولون: إن نموها في أرضنا ووسط هذه المناخ أمر مستحيل، فقلنا لهم: دعونا نجرب ووفقنا الله ونجحنا في تحويل منطقتنا الصحراوية إلى منطقة خضراء، ممّا شجعنا على الاستمرار.	The experts were not encouraging agriculture and saying that its growth in our land and in the midst of this climate is impossible, so we said to them: Let us try, and may God grant us success, and we succeeded in transforming our desert area into a green area, which encouraged us to continue.	>			>					
8	إذا اعتمد الإنسان على نفسه يسد حاجته وإذا نظر إلى من عمل واجتهد ونفع نفسه وأهله فإنه يصبح قدوة لأبنائه فيحذون حذوه لأن أفضل معلم للأبناء هو الوالد والمعلم للشعب كله هو القائد	If a person relies on himself to meet his needs, and if he looks at those who work and strive and benefit himself and his family, then he becomes a role model for his children, so they follow his example, because the best teacher for children is the father, and the teacher for the people is the leader.	>			>					
9	إن أولى واجبات المواطن أن يعمل ليلاً نهاراً لرفع مستواه وبالتالي رفع مستوى أمته	The first duty of a citizen is to work day and night to improve his status and thus improve his nation	>					>			
10	أولاً يجب أن يقتنع هذا المواطن بأنه نال شهادته واستلم منصبه ثم يجلس لا يفعل شيئاً	This citizen must not be convinced that if he has obtained his degree and assumed his position, then he can rest and does nothing.	>								
11	العلاج بالعمل هو أحدث الوسائل للقضاء على الأمراض النفسية والتغلب على المشاكل التي تعترض إنسان هذا العصر	Occupational therapy is the latest means to eliminate mental illness and overcome the problems facing the person of this century				>		>			
12	إنني أشجع عمل المرأة في المواقع التي تتناسب مع طبيعتها وبما يحفظ لها احترامها وكرامتها كأم وصانعة أجيال	I encourage women to work in positions that are commensurate with their nature and in a manner that preserves their respect and dignity as a mother and maker of generations.	>					>			
13	العلم كالنور يضيء المستقبل وحياة الإنسان لأنه ليس له نهاية ولا بد أن نحصر عليه،	Knowledge is like light that illuminates the future and human life because it is infinite, and we must be keen on it.				>		>			
14	فالجاهل هو الذي يعتقد أنه تعلم واكتمل في علمه، أما العاقل فهو الذي لا يشبع من العلم إذا أننا نمضي حياتنا كلها نتعلم	The ignorant is the one who believes that he has learned and has complete knowledge, while the wise one is the one who is not satisfied with the knowledge he gained, as we spend our whole life learning	>					>			

15	إن تعليم الناس وتثقيفهم في حد ذاته ثروة كبيرة نعتز بها، فالعلم ثروة ونحن نبني المستقبل على أساس علمي	Educating and educating people in and of itself is a great wealth that we are proud of. Science is a wealth and we are building the future on a scientific basis.	>							
16	علينا أن نحسن رعاية الأبناء وتوجيههم التوجيه السليم، فكل منا مسؤول وراع، وعلينا أن نحسن هذه الرعاية كما أحسن الله رعايتنا	We have to improve the care of children and direct them in the right direction. Each of us is responsible and a shepherd, and we have to improve this care as God bested our care.	>							
17	إن رفع مستوى المواطن والدولة، ككل هو راندنا وفوق كل شيء	Improving the status of the citizen and the state is our goal and above all,	>							
18	والدولة مثل الشجرة التي يجب أن تحظى بعناية مواطنيها وحرصهم على تنميتها، وكل مواطن عليه أن يحترم وطنه	and the state is like a tree that must receive the care of its citizens and their keenness on its development, and every citizen must respect his homeland	>							
19	إن عملية التنمية والبناء والتطوير لا تعتمد على من هم في مواقع المسؤولية فقط، بل تحتاج إلى تضافر كل الجهود لكل مواطن على أرض هذه الدولة	The process of development, construction and development does not depend on those in positions of responsibility only but requires the concerted efforts of every citizen on the land of this country.	>							
20	لقد علمتنا الصحراء أن نصبر طويلاً حتى ينبت الخير، وعلينا أن نصبر ونواصل مسيرة البناء حتى نحقق الخير لوطننا	The desert taught us to be patient for a long time until goodness sprouts.								
21	إن الجيل الجديد يجب أن يعرف كم قاسى الجيل الذي سبقه؛ لأن ذلك يزيده صلابه وصبراً وجهاداً لمواصلة المسيرة التي بدأها الآباء والأجداد،	The new generation must know how hard the previous generation was; Because this would increase its steadfastness, patience, and resilience. To walk down the same path that the forefathers had started,	>							
22	وهي المسيرة التي جسدت في النهاية الأمانى القومية بعد فترة طويلة من المعاناة ضد التجزئة والتخلف والحرمان	a path that ultimately embodied national aspirations after a long period of suffering against fragmentation, backwardness, and deprivation	>							
23	إننا لا ننظر إلى الشباب على أساس أن هذا ابن فلان أو قريب فلان، لكننا ننظر إليهم على أساس ما يقدمونه من جهد لوطنهم	We do not look at the youth on the basis that this is the son of so-and-so or the relative of so-and-so, but we look at them on the basis of the effort they make for their country.	>							
24	المال عندنا ليس غاية في ذاته وإنما هو وسيلة لخدمة الشعب	Our money is not an end in itself. Rather, it is a means to serve the people	>							
25	إن البترول والإمكانات التي وهبنا الله إياها نعمة من عند الله، وعلينا أن نحافظ على هذه النعمة، ونستغلها لما فيه مصلحة الوطن والمواطن	Oil and the capabilities that God gave us are blessings from God, and we must preserve these blessings, and use them for the interest of the nation and the citizen.	>							

26	نحن نستخدم الثروة النفطية لخدمة الإنسان وبناء المدارس والجامعات والمستشفيات والطرق والتشجير وإقامة المزارع والمصانع التي أصبحت تنتج الكثير مما يحتاجه الشعب من غذاء	We use the oil wealth to serve people, build schools, universities, hospitals, roads, afforestation, and establish farms and factories that produce much of the food the people need.	>							
27	إذا كان الله عز وجل قد منّ علينا بالثروة فإن أول ما نلتزم به أن نوجه هذه الثروة لإصلاح البلاد، ولسوق الخير إلى شعبها	If God Almighty has bestowed upon us wealth, then the first thing we commit to is directing this wealth to reform the country, and to market goodness to its people.	>							
28	لقد أكدت السنوات الماضية أهمية الاتحاد وضرورته لتوفير الحياة الأفضل للمواطنين، وتأمين الاستقرار في البلاد، وتحقيق آمال شعبنا في التقدم والعزة والرخاء	The past years have emphasized the importance and necessity of the union to provide a better life for citizens, secure stability in the country, and achieve our people's hopes for progress, pride and prosperity.	>							
29	إن الإنسان هو أساس أية عملية حضارية، اهتمامنا بالإنسان ضروري لأنه محور كل تقدم حقيقي مستمر مهما أقمنا من مباني ومنشآت ومدارس ومستشفيات ومهما مددنا من جسور وأقمنا من زينات فإن ذلك كله يظل كياناً مادياً لا روح فيه وغير قادر على الاستمرار	The human being is the basis of any civilized process. Our concern for the human being is essential because he is the centre of every real and continuous progress, no matter how many buildings, facilities, schools, and hospitals we build, and no matter how many bridges we build and adornments, all of this remains a material entity that has no soul and is unable to continue.	>							
30	إن روح كل ذلك الإنسان الإنسان القادر بفكره، القادر بفنه وإمكانياته على صيانة كل هذه المنشآت والتقدم بها والنمو معها	The spirit of all that of a human being, the one who is capable with his thought, who is able with his art and his capabilities to maintain all these facilities, advance them, and grow with them	>							
31	إن التعاون بين البشر على الرغم من اختلاف الأديان والعقائد هو أساس السعادة والتعاون بين القريب والبعيد	Cooperation between human beings despite the different religions and beliefs is the basis of happiness and cooperation between the near and far lands		>						
32	إن التعاون بين البشر يؤدي إلى التراحم الذي حث عليه الخالق على أخيه الإنسان سبحانه تعالى فالإنسان يجب أن يكون رحيماً وعلى الحيوان وعلى النبات فأنه عز وجل يرحم من يرحم	Cooperation between human beings leads to compassion, which the Creator urged humans to do, the human must be merciful with animals and plants, since the Almighty bestowed that on mankind			>					
33	لا بد من الحفاظ على تراثنا القديم لأنه الأصل والجذور وعلينا أن نتمسك بأصولنا وجذورنا العميقة	Our ancient heritage must be preserved because it is the origin and the roots, and we must adhere to our origin and deep roots	>						>	
34	إن نهج الإسلام هو التعامل مع كل شخص كإنسان بغض النظر عن عقيدته أو عرقه	The approach of Islam is to treat each person as a human being, regardless of their faith or race	>						>	

35	فلولا التسامح، ما أصبح صديق مع صديق ولا شقيق مع شقيق، التسامح ميزة	Without tolerance, he would not become a friend with a friend, nor a brother with a brother. Tolerance is an advantage	>									
36	إن واجبنا أن نساعد الأشقاء والأصدقاء؛ فإن الثروة لا قيمة لها إذا لم تقدم مساعدات للدول الشقيقة	It is our duty to help brothers and friends; Wealth is worthless if it does not provide aid to brotherly countries.	>									
37	في الحياة هناك من ينشد مصلحته فقط، وهناك من ينشد مصلحته ويعززها بالشهامة، وأنا أفضل الفريق الثاني	In life there are those who seek their own interest only, and there are those who seek their own interest and promote it with magnanimity, and I prefer the second option.		>								
38	نهضة مصر من نهضة العرب كلهم، وأوصيت أبنائي بأن يكونوا دائما إلى جانب مصر، وهذه هي وصيتي أكررها لهم أمامكم؛ فهذا هو الطريق لتحقيق العزة للعرب كلهم	The renaissance of Egypt is part of the renaissance of all Arabs, and I have instructed my children to always be on the side of Egypt, and this is my will that I repeat to them before you; This is the way to achieve glory for all Arabs	>									
39	إن الواجب يحتم على أهل العلم أن يبينوا للناس جوهر الإسلام ورسالته العظيمة بأسلوب يليق بسماحة الدين الحنيف، الذي يحث على الدعوة إلى سبيل الله بالحكمة والموعظة الحسنة، حتى يستجيب الناس ويواجهوا الإرهاب باسم الدين والقتل باسم الدين	It is imperative for scholars to explain to people the essence of Islam and its great message in a manner befitting the tolerance of the true religion, which urges calling to the path of God with wisdom and good preaching, so that people respond and confront terrorism in the name of religion and murder in the name of religion.	>									
40	لقد انتشل الإسلام المرأة من ظلمات القهر والاستعباد والجهل والتكلف والتخلف وأقر لها شخصيتها وكفل لها حقوقها في شتى المجالات	Islam has freed women from the darkness of oppression, enslavement, ignorance, pretentiousness, and backwardness, and established their personality and guaranteed them their rights in various fields.	>									
41	اعدلي ظهرك، المرأة يجب أن تسير وظهرها مستقيم، ورأسها مرفوع لأعلى، يجب أن تفتخر بأنها امرأة	Straighten your back, a woman should walk with her back straight, and her head up high, she must be proud that she is a woman.	>									>
42	إننا دولة تسعى للسلام، وتحترم حق الجوار، وترعى الصديق	We are a country that seeks peace, respects the neighbour, and takes care of the ally		>								
43	دمج قواتنا يعني جمع الشمل، وتوحيد الكلمة، والتآزر بين أخوة تربطهم أواصر القربى والدم والجوار	Integrating our forces means reunification, unification of the word, and synergy between brothers who are linked by ties of kinship, blood, and relativity	>									
44	إن الشخص الذي يرعى مصالح العامة وخدمة المجموع، سوف يجد مني ومن الحكومة كل تشجيع ومساندة، لأن مثل هذا الشخص جند نفسه بنفسه واعتنى بمصالح الآخرين	A person who looks after the interests of the public and the service of the community will find every encouragement and support from me and the government, because such a person has enlisted himself and taken care of the interests of others.	>									

58	إن الأباء هم الرعيل الأول الذي لولا جدهم على خطوب الزمان وقساوة العيش لما كتب لجيلنا الوجود على هذه الأرض التي نتمتع اليوم بخيراتها.	The forefathers are the first generation that without their scourged skin and harshness of life, we would have never existed on this land, that we enjoy today	>										
59	إن على كل المسؤولين تشجيع العمل الجماعي والكشف عن الطاقات الخلاقة عند الشباب وتوجيهه بما يفيد ويفيد المجتمع.	All officials must encourage collective work and discovery of all creative youth to harness their energy by guidance to benefit themselves and the society.	>										
60	كانت الجامعات وستظل دائماً المشاعل التي ستدبر طريق المدنية وتمهد السبل للرفي والتقدم.	Universities were and will always be the torches that will illuminate the path of civilization and pave the way for advancement and progress	>										
61	إن طريق المصلحة المشتركة قادنا في النهاية إلى قيام دولة الإمارات العربية المتحدة	The path of common interest led us eventually to the establishment of the United Arab Emirates	>										
62	إنني أريد أن يتعلم كل أبناء الخليج	I want all the sons of the Gulf to learn	>										
63	أريد أن يبني ابن الخليج بلاده . بنفسه وبعلمه	I want the son of the Gulf to build his country by his strength and knowledge	>										
64	إننا نرسل بعثاتنا من الطلبة إلى كل مكان من الأرض ليتعلموا وعندما يعود هؤلاء إلى بلادهم ساكون قد حققت أكبر أمل يراود نفسي لرفعة الخليج وأرض الخليج	We send our missions of students to	>										
65	إن القائد الحقيقي هو الذي ينظر إلى شعبه نظرتة إلى أفراد أسرته يلاحظها دائماً ويتابعها ويسأل عنها	The real leader is the one who looks after his people, and consider them as family, always notices them, follows up with them and asks about them	>										
66	الكلام منكم والكلام منا يتطلب ميزان وإذا لم يكن هناك ميزان، فكيف سيعرف صاحب الحق؟ فالميزان هو العدل والحكم والبرهان	Conversations from your side and conversations from our side require a balance, and if there is no balance, how will we know whose right is it? The balance achieves justice, judgment, and proof											
67	لا يرضي خلق الله إلا الله، وربنا يكون في العون إن شاء الله	Nothing satisfies the creation of God but God, and our Lord will guide us through											
68	نتمنى أن تكون أمريكا مستقيمة وعادلة، ولكن هذا أمر صعب المنال	We hope that the USA will be upright and just, but this is difficult to achieve,	>										
69	وأمريكا لا تريد أن تفتح حواراً مع الرئيس صدام حسين	and the USA does not want to open a dialogue with President Saddam Hussein.	>										
70	الجاهل لو ينصحوه ألف شخص ما يقبل النصيحة، أما العاقل فيقبل بها	If a fool was advised by thousand people, he will not accept it, only the wise one does											
71	،طموحنا وصل إلى مراده وأكثر	Our ambition has reached its goal and more,	>										
72	إننا على استعداد للعودة إلى أكل التمر مرة أخرى، فليس هناك فارق زمني كبير بين رفاهية البترول وبين أن نعود إلى أكل التمر	We are ready to go back to eating dates again, there is no big-time difference between the luxury of oil and our return to pre-oil daily life	>										

An utterance becomes an illocutionary act with the action of loss and gain during translations. Regarding the quality of translation, the use of locutionary act is accurate until there is a need to translate idiomatically, in which case, the use of illocutionary act is more useful as it translates the intended function of utterance (Julistiana *et al.*, 2024). The late Sheikh Zayed bin Sultan Al Nahyan, may God rest his soul, represented one of the most important models that adopted the approach of tolerance, and worked to consolidate it in word and deed, until he became a symbol of tolerance and peace dialogue on national, regional, and international levels (Lootah, 2021).

Out of the 81 statements included in the analysis, a majority of 80.24% (65) statements were representative acts. Followed by 12.3% (10) directive acts, 3.7% (3) expressive, 2.4% (2) commissive, and 1.2% (1) declarative. Similarly, literature shows that representative speech is dominantly used by prominent leaders, such as Vladimir Putin and Crown Prince Mohammed bin Salman, and it serves as a driving force for their nations (Alharbi, 2023; Sabtiana & Siregar, 2024).

During the war between Egypt and Israel, his statements were so powerful without conveying harm (Litsas, 2023). In 1973, When Sheikh Zayed was offered an extremely high price for oil barrels that were supposed to be shipped to fuel Israeli warplanes, he ordered the boycott of oil imports to Israel because of their unlawful invasion of Egyptian Sinai. He stated that Arab oil cannot be compared to Arab blood and that it would be a political boycott to mitigate the results of war at that time (Sobh Al-Qaisi & Aswad, 2023). Sheikh Zayed's statements served as guidelines to establish the dialogue of tolerance and peace. It shows that language is a powerful communication tool and properly conveying the meaning to the listener is essential for good communication (Cafe, 2024). Speech acts theory also states that an act can be performed through utterance (Sabtiana & Siregar, 2024). Sheikh Zayed never discriminated between the people living in the UAE and other countries and did not take any biased actions. To him, a person is a human first and foremost and he believed that all people must live in harmony. In 1999, he ordered an Orthodox Cathedral to be built in the Capital of Abu Dhabi and stated that cooperation between human beings despite the different religions and beliefs is the basis of happiness and progress. Through his statements, he empowered women to represent the country and encouraged women to work in positions that are commensurate with their nature and in a manner that preserves their respect and dignity as a mother and maker of generations.

He highlighted the importance of knowledge in guiding the nation and encouraged the discovery of all creative youth to harness their energy by guidance to benefit themselves and the society.

His intentions cannot be misconstrued even in translation because the difference between his statements' meaning in the SL and the TL is minimal and they were clearly representative, and directive. Although on a few

occasions, there was the application of two synonyms in his speech translations for الله to either God or the Creator. Nonetheless, it did not change his intended meaning of showing gratitude towards Allah (الله) as he stated.

Oil and the capabilities that God gave us are blessings from God, and we must preserve these blessings, and use them for the interest of the nation and the citizen.

Even when statements were translated idiomatically, they carried the same powerful meaning from the source language. The representativeness of Sheikh's statements left no room for mistranslation or alteration of meaning, which is the notion of factual information (Khodijah, 2020).

Overall, the analysis showed that out of the 81 statements of Sheikh Zayed, 66 statements were locutionary acts, 15 statements were illocutionary acts, and none were perlocutionary acts (Table 1). It indicates that 80% of his statements were locutionary acts and were translated literally, yet they maintained their intended meaning and preserved the influence they carried.

CONCLUSION

Sheikh Zayed's statements about tolerance were dominantly based on the locutionary act. Representative and directive statements constituted his utterance style, which drove his nation to success, particularly during the time of war. His speeches involved non-discriminatory remarks between Saudi Arabs and other Arabs. While he also promoted women empowerment and encouraged youth to utilize their skills in employment.

REFERENCES

- Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education. *Religions*, 14(2), 212. <https://www.mdpi.com/2077-1444/14/2/212>
- Alharbi, S. A. (2023). Speech Acts of Crown Prince Mohammed Bin Salman Speech on Future Investment Initiative in 2018, And Its Impact on Saudi Ideology. *Professional Journal of English Education*, 6(1), 152-163. <https://doi.org/10.22460/project.v6i1.p152-163>
- Baok, L. F. S. B., Jayantini, I. G. A. S. R., & Santika, I. D. A. D. M. (2021). The analysis of illocutionary act in Hillary Clinton's speech. *Elysian Journal: English Literature, Linguistics and Translation Studies*, 1(2), 98-107. <https://e-journal.unmas.ac.id/index.php/elysian/article/view/1660>
- Cafe, E. (2024). *Effective Communication in English: Essential Skills for EFL/ESL Learners*. EFL Cafe. net. <https://eflcafe.net/effective-communication-in-english-essential-skills-for-efl-esl-learners/>
- Grunig, L. A. (2020). Power in the public relations department. In *Public relations research annual* (pp. 115-156). Routledge. <https://doi.org/10.4324/9781003063995-7>
- Haucsa, G. M., Marzuki, A. G., Alek, A., & Hidayat, D. N. (2020). Illocutionary speech acts analysis in

- Tom Cruise's interview. *Academic Journal Perspective: Education, Language, and Literature*, 8(1), 11-19. <https://doi.org/10.33603/perspective.v8i1.3304>
- Julistiana, R., Mulyanti, W., & Wati, S. (2024). Translation strategy through pragmatic lens: Speech act analysis on the campaign media. *Biormatika: Jurnal ilmiah fakultas keguruan dan ilmu pendidikan*, 10(1), 10-22. <https://doi.org/10.35569/biormatika.v10i1.1850>
- Kamarudin, K. (2020). Speech acts analysis and its application within the interlocutors' communication. *Cordova Journal language and culture studies*, 10(1), 67-83. <https://doi.org/10.20414/cordova.v10i1.2228>
- Karim, S. M. S. K. (2024). A Critical Discourse Analysis of Obesity in Bangladeshi Newspapers. *Journal of Natural Language and Linguistics*, 2(1), 44-52. <https://doi.org/10.54536/jnll.v2i1.3047>
- Katalin, N. I. (2022). Pragmatic Translation and the Issue of Speech Acts. Culture In *Globalization: Identities And Nations Connected Section Literature*. <https://asociatia-alpha.ro/gidni/09-2022/GIDNI-09-Lite-d.pdf#page=25>
- Khadka, B. K. (2024). The English in South Asian Contexts: Exploring Historical Development to Present Role in Education. *Journal of Natural Language and Linguistics*, 2(1), 179-189. <https://doi.org/10.54536/jnll.v2i1.3762>
- Khaled, A. (2020). Literary translation: implantation vs transference. *International Journal of Linguistics, Literature and Culture*, 6(4), 88-94. <https://doi.org/10.21744/ijll.v6n4.908>
- Khodijah, S. (2020). Illocutionary Act in Political Debate. *Journal of Language Intelligence and Culture*, 2(2), 141-158. <https://doi.org/10.35719/jlic.v1i03.39>
- Köksal, O., & Yürük, N. (2020). The Role of Translator in Intercultural Communication. *International Journal of Curriculum and Instruction*, 12(1), 327-338. <https://eric.ed.gov/?id=EJ1249472>
- Lee, S., & Afriana, A. (2020). An analysis of directive speech acts in "cinderella" movie. *Scientia Journal: Jurnal Ilmiah Mahasiswa*, 2(1). https://forum.upbatam.ac.id/index.php/scientia_journal/article/view/2004/1292
- Litsas, S. N. (2023). Smart Leadership: The Cases of Mohamed bin Zayed Al Nahyan and Hamdan bin Mohammed Al Maktoum. In *Smart Instead of Small in International Relations Theory: The Case of the United Arab Emirates* (pp. 75-97). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-44637-5_4
- Lootah, M. S. (2021). The United Arab Emirates as a leading country in tolerance. Pt. 2 *J. Legal Ethical & Regul. Issues*, 24, 1. <https://heinonline.org/HOL/LandingPage?handle=hein.journals/jnlollet12424&div=219&id=&page=>
- Prepotenska, M., Ovsiankina, L., Smyrnova, T., Rasskazova, O., Cherednyk, L., & Doichyk, M. (2022). Tolerance as a communicative and socio-cultural strategy of social agreements. <https://doi.org/10.18662/po/13.1/397>
- Reiland, I. (2024). 'Austin vs. Searle on locutionary and illocutionary acts'. *Inquiry*, 1-26. <https://doi.org/10.1080/0020174x.2024.2380322>
- Sabtiana, R., & Siregar, O. V. (2024). An Analysis of Illocutionary Acts in Vladimir Putin's Election Victory Speech. *Celtic: A Journal of Culture, English Language Teaching, Literature and Linguistics*, 11(2), 582-595. <https://doi.org/10.22219/celtic.v11i2.37801>
- Searle, J. R. (1976). A classification of illocutionary acts 1. *Language in society*, 5(1), 1-23. <https://doi.org/10.1017/s0047404500006837>
- Sobh Al-Qaisi, A. A.-A., & Aswad, Y. A. (2023). UAE-Japanese Relations 1973-1990 Historical Study. *Journal of Namibian Studies*, 34. <https://doi.org/10.59670/jns.v33i.1042>
- Supri, I. Z., & Rahmatiany, R. (2021). Investigating the types and strategies of expressive illocutionary acts. *Turkish Journal of Computer and Mathematics Education*, 12(8), 402-406. <https://www.proquest.com/openview/3eb91c2c647ebb61f1ff6c5175a5b249/1?cbl=2045096&pq-origsite=gscholar>