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Ideological Positioning on the Demise of King Abdullah bin Abdulaziz in the Anglo and Arab Diplomatic Condolences

by

Ahmed Mohammedali A.Ameer Abu-Humeid

Thesis for the degree of Doctor of Philosophy

September 2018

University of Southampton

<u>Abstract</u>

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This thesis deals with the letters of diplomatic condolences that the Anglo and Arab leaders express on the passing away of the Saudi Monarch Abdullah bin Abdulaziz. This study aims at uncovering what King Abdullah represents to the Anglo and Arab leaders in particular and why those leaders pay attention to that event. I want to find out the embedded and excluded categorizations of the King which give some insights into the ideological positions of Saudi Arabia and its Sovereign. The aim of this thesis is to reveal the perception of King Abdullah and Saudi Arabia by the included and excluded identities and representations of social actors in the Anglo and Arab condolences. Moreover, it intends to set out the performed collective identities together with the linguistic and cultural differences between the condolences of each context.

I argue that to have a deep analysis, I adopt a mixture of various theories, namely speech acts, Critical Discourse Analysis, political and diplomatic discourse, ideology, and identity. To achieve my goals, I deploy the following methods: social actor representations, national and religious identities, and Discourse Historical Approach.

The findings reveal that the ideologies of the leaders in each context result in the constitution of several identities where the Anglo condolers view King Abdullah as an advocate of peace in the region and partner in the patronage of inter-state relations, while the Arab leaders view him as a pan-Arab leader and a supporter of the Arab unity. Further, the Anglo leaders construct an international collective identity, whereas the Arab leaders perform a regional group identity. Moreover, the consolation in the Anglo data is done through secular discourse by retelling the deceased's achievements, whereas the Arab data focuses on religious discourse. The results indicate that the identities given to King Abdullah make him an important figure who belongs to both groups.

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Research Thesis: Declaration of Authorship

Print name:	Ahmed Mohammedali A.Ameer Abu-Humeid

Title of thesis:	Ideological Positioning on the Demise of King Abdullah bin Abdulaziz in the Anglo and Arab Diplomatic Condolences

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission:

Signature:		Date:	

Acknowledgements

I would like to express my deepest gratitude to the following people who supported me in the journey of my thesis.

Firstly, honest and genuine gratefulness are due to Dr Darren Paffey, my main supervisor, for his patience in providing me with comments throughout the process of writing this PhD thesis and supplying me with significant points of view. I am also indebted to Professor Clare Mar-Molinero, my second supervisor, for her comments, advice, and support. Deep thanks and sincere appreciation goes to my previous supervisor Professor Michael Kelly for his guidance and remarkable comments.

I owe my beloved siblings and close friends –Dr Deborah Fulcher Cornah and Mr Nick Fulcher– a great debt of gratitude for their massive support and help in my difficult days. I will never forget how they have stood by our side at that hard time.

Many thanks are also due to Dr Adriana Patino, Director of Doctoral Programmes, for her advice and support throughout this PhD. I am also deeply indebted to Professor Hameed Al-Mas'udi for his comments on the translation of Arabic condolences and his support throughout my PhD journey.

I would like to acknowledge my sponsor, the Higher Committee for Education Development in Iraq (HCED) who supported me with a full time PhD scholarship. Deep thanks go to the Student Services team, and Visa staff, particularly Hazel Carling, in the University of Southampton for their support and assistance during the years of my study.

No words can express my immense appreciation and gratitude to the person who stands by me and supports me with confidence, love and kindness in addition to offering help in my thesis, my beloved wife, Arij Altai. In addition, I would like to express my gratitude for my dear son, Ali for his patience and emotional support.

Finally, I would like to state my profound gratefulness and deepest thanks to my dear mum for her prayers, infinite help, patience and emotional support. I sincerely owe a heavy debt of thanks to my brothers, Zeinulabdin and Zeid, for their efforts, continuous support and readiness to help me. I would also like to express my sincere gratitude to my sister, Asma'a, and her husband, Ahmed, for their genuine support in every possible way. I am deeply grateful for my sureties for their help and support.

Definitions and Abbreviations

API: Arab Peace Initiative

CDA: Critical Discourse Analysis

DCT: Discourse Completion Test/Task

DHA: Discourse Historical Approach

IFIDs: Illocutionary Force Indicating Devices

KASP: King Abdullah Scholarship Programme

MCA: Membership Categorization Analysis

MENA: Middle East and North Africa

OPEC: Organization of Petroleum Exporting Countries

PM: Prime Minister

RMCs: Religious Membership Categories

SR: Saudi Riyal

UAE: United Arab Emirates

WFP: World Food Programme

Chapter 1   Introduction

1.1   Introduction

This thesis is concerned with diplomatic condolences that the Anglo and Arab leaders extend on the demise of the Saudi Monarch, Abdullah. In fact, there are many reasons that stimulate me to adopt this incident per se. The main reason is that the passing away of King Abdullah is an interesting event that can disclose the cultural and linguistic differences between the Anglo and Arab condolences in the diplomatic milieu. I choose this event because Saudi Arabia is a regionally and globally significant Islamic country around which there are certain ideologies that result in the production of certain identities and social actor representations in both contexts that emerge in condolences. The Kingdom enjoys a high spiritual status in the Arab and Islamic worlds for its religious stature as the birthplace of Islam, where it is the place that attracts millions of Muslims around the world for the purpose of performing the hajj[1] and minor hajj[2] rituals. From an economic perspective, as per Organization of Petroleum Exporting Countries (hereafter OPEC) (2015) estimates, Saudi oil reserves stand at about 266.46 million barrels daily, equivalent to more than 22 per cent of the world oil reserves. Saudi Arabia is one of the founder members of the OPEC, pursuant to OPEC (2016). The oil wealth in Saudi Arabia leads to mutual economic dependence between the Kingdom and the Western countries. Saudi investors have many satellite channels in the Arab world (e.g. Al Arabiya news, MBC groups) that they can have some influence on the public opinion in the region. What is more, the dynasty of Al Saud is the political decision-maker in the Kingdom where the Saudi Sovereign is the centre of the political process and retains himself the authorities that he likes which are shared by the influential princes of the royal family. Moreover, the Saudi King personally heads the Cabinet.

According to the Forum on Geopolitics (n.d.) and Freeman, Boxall, and Haynes (2007), the Anglo world points to a community that its first and official language is English. It includes the United Kingdom, the United States, Canada, Australia,

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[1] It is an annual pilgrimage that Muslims make to Mecca, which they try to make it at least once in their lifetime.

[2] Minor hajj or Umrah is a pilgrimage that Muslims make to Mecca, which they can perform at any time of the year.

and New Zealand (Forum on Geopolitics n.d.; Freeman, Boxall, and Haynes 2007). Forum on Geopolitics (n.d.) and Freeman, Boxall, and Haynes (2007) report that despite their locations in three different geographic regions and the disagreement among them, they have a common language, political and economic ties, and legal tradition.

It needs to be mentioned that the Anglo world term can be problematic and would be challenged by some because it is an umbrella term that does not only encompass the above-mentioned states, but it rather extends to other states such as the Republic of Ireland and the English-speaking Caribbean states, e.g. Barbados, Jamaica, and the Bahamas. Besides, in some countries, English is the official language and part of their populations are English native speakers such as Philippines, West Indies, Nigeria, Ghana, Uganda, and South Africa.

In this thesis, the Anglo world, the Anglo context/milieu or the Anglo states/countries denotes solely the United Kingdom, the United States, Canada, and Australia, which they react to the demise of the Saudi Monarch Abdullah with official letters of condolence written in English. I use that term as they share a common language and culture. Furthermore, they have common historical and cultural ties with the United Kingdom, as they were all part of the British Empire.

On another level, according to the UNESCO.org (n.d.), the Arab states denote the region that consists of 22 countries, namely Algeria, Bahrain, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Malta, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates (henceforth UAE), and Yemen. Briney (2018) indicates that the official language of all these countries is Arabic; therefore, the area is connected together as a region. The League of Arab States is the regional organization of these states. The Arab region extends from the Atlantic Ocean to the Arabian Sea. It is bounded on the north by the Mediterranean Sea, whereas the southern part reaches the Horn of Africa and the Indian Ocean (Briney 2018).

It needs to be noted that the Arab world term is a controversial topic as well. To exemplify, according to the League of Arab States (2019), Malta is not part of the Arab world where it is not a member state in the Arab League whereas Comoros is a member state in the Arab League and it is considered part of the Arab world. Moreover, the official languages in Malta are Maltese and English but the official languages in Comoros are Arabic, Comorian, and French. Besides, although Malta is a European country, it is considered part of the Arab world pursuant to the

UNESCO.org (n.d.) but is not part of the Arab world pursuant to the League of Arab States (2019).

In the light of that, the Arab world, Arab countries/states or Arab context/milieu refers to some of the countries in the Arab region which mark the death of King Abdullah with official cables of condolence authored in Arabic (see table 1). I utilize that term as the condolences hail from some of the states in the Arab region that are characterized by a common language, a common culture, and their membership of the League of Arab States.

Having dealt with the introduction, in this chapter, I will introduce the rationale, goals of the study, research questions, and structure of the thesis.

1.2   Rationale of the Study

I will tackle, in this section, the reasons that stimulate me to investigate the speech act of condolences in the diplomatic context by throwing light on the lacunae in the previous studies and showing the originality of this study.

When King Abdullah passed away on the 23rd January 2015, many leaders from different parts of the world marked his death with official cables of condolences. The objective of this study is to find out why King Abdullah receives all these condolences and attention by the Anglo and Arab leaders. I wish to investigate why this country is important to the Anglo and Arab speaking-worlds despite the fact that Saudi Arabia is a puritanical state religiously, culturally, and socially according to Baki (2004) –a researcher in gender issues in the Middle East and North Africa (henceforward MENA) who is critical of Saudi gender-segregated education. Plus, why Saudi Arabia is significant although its policies are sometimes inconsistent with the policies of these states. To exemplify, Mulham Al Malaika (2014) –an Iraqi political analyst and journalist who is critical of the Saudi policy with Iraq– and Human Rights Watch (2015) allege that the Kingdom adopts a fanatical version of Islam known as Wahhabism that entails public decapitation as a form of punishment. Furthermore, it imposes restraints on women and supresses freedom of expression, i.e. actions that all go against human rights. Furthermore, Mulham Al Malaika (2014) attests that Wahhabism is neither tolerant to other Islamic denominations, e.g. Shiite, nor to other religions. Additionally, Bendle (2008) –a senior lecturer in history and communication who is at odds with the Saudi foreign policy in the West– and Kerbaj and Rintoul (2008) –journalists in Australia's biggest-selling broadsheet, The Australian, who are critical of the Saudi foreign policy in

the West– claim that Saudi diplomatic relations with the Western countries are prone to be tactful and have hidden agendas. That is why, I wish to see how all these factors affect the structure and the organization of condolences sent from the Anglo and Arab-speaking countries. In other words, why they include and exclude certain identifications of King Abdullah to shape their ideological positions or perceptions of Saudi Arabia.

 In comparison with political discourse, diplomatic discourse is not well studied as few scholars have investigated this type of discourse. Due to this gap in scholarship, diplomatic discourse merits researching as it is often packed with allusions (Scott 2012; 2013). The importance of allusions is that they convey significant messages to the receiver that cannot be said openly. Such allusions can unearth the ideological positions of the leaders on the deceased ruler and his country in the cables of condolence.

The structures of condolences are formulaic, yet the topics embedded in them cannot be taken at the surface level. The grounds for that are twofold. First, they are short evaluations of the deceased's life whereby the condoler does not tell the whole story of the homage they pay. Second, the regulations of etiquette and protocol govern to a certain extent what to focus on and what to ignore for fostering better bilateral ties. For that reason, contextual material needs to be consulted to build up a picture of why the condolers seek to focus on certain registers and ignore others and, more importantly, to uncover their perceptions about the Kingdom and its departed Monarch in the statements of condolence.

In addition, the statements of condolences represent the first formal talks with the new polity. Thus, they are employed to foster friendly atmosphere between the countries for the purpose of promoting cooperation between them. As for tense relations, they function as a goodwill gesture to encourage the bereaved polity to start a new chapter in their bilateral ties. Besides, the assessments of the late Sovereign in such statements serve as a guide for the successor to consider. A letter of condolence is one of the ways that governments make use of to enhance its public image and influence the opinion of the public to welcome their interests and ideologies.

Another point is that a criticism is levelled at Critical Discourse Analysis (henceforward CDA) for being too Eurocentric in its approach and ignoring other cultures and approaches. For that reason, I do not only limit my study to the Anglo condolences but I also include Arab condolences. It is worthwhile to understand

each other in communication as miscommunication may escalate conflict and affect effective communication. Thus, people need to develop tools of awareness to supply a good recognition and thinking of what others intend to say as the linguistic and cultural norms vary from culture to culture. As such, it is of great importance to provide a picture of the linguistic and cultural differences, since there is no study that reveals the differences in culture and language between the Anglo and Arab condolences in the diplomatic context. Hence, my thesis attempts to bridge part of the gulf in this field. Furthermore, one can rarely find a study on speech acts at large and condolences in the field of discourse and CDA in particular.

Most studies on the speech act of condolences, (e.g. Elwood 2004; Lotfollahi and Eslami-Rasekh 2011; Samavarchi and Allami 2012; Behnam, Akbari Hamed, and Asli 2013; Yazdani, Allami, and Samimi 2014) employ Discourse Completion Test or Task (DCT for short). DCT is one of the most important and widely used methodologies (Holmes 2009), whereby the subjects of a study are encouraged to respond to situations on a particular topic (Cashman 2008). Houck and Gass (1995) and Boxer (1995) argue that DCT is applied in many research projects where huge amounts of data can be elicited with ease and scholars can control variables with DCT (e.g. age, ethnicity, and gender), yet it cannot convey what is going on in real interaction. Houck and Gass (1995) mention that in DCT the subjects are obliged to summarize their answers because they are confined by time and layout of the DCT page. In this respect, Beebe and Cummings (1995: 71) remark that DCT forces respondents to provide less variety, less elaboration, less hedging, less negotiation, and less talk. Besides, they show that DCT cannot reflect the social and psychological factors of the communication, real emotions, long responses and repetitions because the respondents are pretending. According to Searle (1969), a prerequisite for performing any speech act is that the interlocutors are not acting, otherwise it would be infelicitous. In the light of that, I can conclude that the condolences extracted from DCT are infelicitous as the participants are pretending to perform a speech act on demand.

On the other hand, some studies derive condolences from films (e.g. Morady Moghaddam 2013; Pishghadam and Morady Moghaddam 2013) other studies derive condolences from SMS messages (e.g. Kuang 2014; 2015), email (e.g. Murad 2013) or comments to a post on Facebook (e.g. Al-Shboul and Maros 2013). The problem with the aforementioned studies is that they are descriptive studies delineating the differences between the discursive pragmatic strategies utilized by the Anglo native speakers and EFL learners in offering condolences. More

importantly, they lose sight of the effect of social dimension on condolences. Nor do they analyse the ideologies or the identities performed in this genre as they are language-oriented studies that neglect the sociocontextual factors. Further, such studies are confined to sentence analysis without focusing on the whole discourse. As such, I adopt CDA approach as it is one of the best pathways that reveals the allusions, ideologies, and interests in the expression of condolences. What is more, CDA does not only consider the condolences in isolation but it rather considers the historical, social, and diplomatic dimensions to inform the analysis of my data.

1.3   Aims of the Study

In this thesis, I intend to reveal the perception of the late Monarch and his country by the Anglo and Arab leaders by way of the identities and representations of the social actor that are conceptualized in the statements of condolence. Fenton-Smith (2007: 697) finds that diplomatic condolences 'demonstrated great linguistic dexterity and ideological subtlety.' That is to say, they carry hidden ideological positions and display huge linguistic proficiency. Therefore, I need to consider why the condolers often focus on some issues and disregard others and why they often claim something without justifying it. Albeit the plethora of studies on ideology in society and discourse, 'many dimensions of the theory of ideology remain unexplored or obscure.' (Van Dijk 2000: 86). With the aid of Discourse Historical Approach (hereafter DHA) analysis, I will consult a body of historical documents to: (i) disclose the historical, social, cultural, and political factors in the bilateral relations between Saudi Arabia and the countries that mark Abdullah's death with official statements of condolence because such factors can thoroughly inform the interpretation of condolences in the diplomatic context, (ii) expose and identify the allusions and codes contained in this genre, and (iii) give a detailed picture of the messages that the condolers want to address to the new Saudi polity.

On the other hand, despite the fact that the leaders within each milieu have different opinions and interests, I argue that they perform 'collective identity/identities'. In this thesis, I intend to reveal such identities that the leaders of each setting construct to recognize themselves from the leaders of the other setting. Plus, I will also uncover how they conceptualize such type(s) of identity in condolences.

Finally, I wish to display the cultural and linguistic differences when the Anglo and Arab leaders extend condolences. To achieve that goal, I endeavour to find out how

they position themselves and others in such letters. I will explore the identities performed in condolences as they are seen as sociocultural and relational phenomena that appear and propagate in discourse (Bucholtz and Hall 2005). Moreover, I will investigate the representations of King Abdullah and Saudi Arabia that leaders give as such identifications have cultural significance. The representations of social actors and identities mirror how the condolers identify with the bereaved in accordance with the settings and ideologies they have. Since identities have a strong influence on description, it can reflect the cultural and linguistic differences between the two settings as it rests on the culture and ideologies of the condolers (Van Dijk 2000).

1.4   Research Questions

Based on the aims of this thesis, the following are the research questions:
1- How are King Abdullah and Saudi Arabia perceived by the leaders from the Anglo and Arab worlds?
   a- What are the identities and the social actor representations that are given to King Abdullah that represent the ideologies of the leaders?
   b- What representations and identities are included and what are those that are excluded in the Anglo and Arab contexts?
2- What group identity/identities do the Anglo and Arab leaders construct in their condolences?
3- What cultural and linguistic differences emerge when the leaders of the Anglo and Arab-speaking countries give condolences on the demise of King Abdullah?
   a- What are the discursive strategies that are employed by the leaders in both contexts?

1.5   Structure of the Thesis

The thesis consists of seven chapters. Chapter one provides the rationale, aims, and research questions. Chapter two provides a background discussion of the theory of speech acts and condolences. Furthermore, it shows how public discourse, political discourse, and diplomatic discourse are nested inside each other. It also provides a justification for choosing to focus on the genre of condolences. Chapter three sets out the concepts that are germane to CDA, such as identity, intertextuality, and ideology. Besides, it presents the main approaches of CDA together with criticism of CDA. Chapter four centred on the data, corpus

under investigation, the rationale of the selection of source material, and the analytical frameworks adopted in the analysis of data. Chapter five provides a detailed analysis of the perceptions of the late Monarch and Saudi Arabia by the leaders from the Anglo and Arab contexts along with the collective identities performed by each group. Chapter six gives a detailed analysis of the linguistic and cultural differences between the Anglo and Arab condolences. Finally, chapter seven discusses the findings, strengths, limitations of the thesis, and suggestions for further studies.

Chapter 2   Condolence: Speech Act Theory and Diplomatic Discourse

2.1   Introduction

In this chapter, I will provide a theoretical view of different notions and concepts that are germane to the study of condolences, speech act, and discourse. This chapter consists of three main parts. In the first part, I will introduce the relationship between discourse and speech acts theory. I will set out speech acts theory because, linguistically speaking, condolences are subsumed under it. Then, the limitations of this theory to the analysis of the data will be explained. In the second, I will tackle different types of discourse namely public discourse, political discourse, and diplomatic discourse to show how they are fitted inside each other and why the study of political discourse in general and diplomatic discourse in particular merits investigating. In addition, I will exhibit different diplomatic genres and the studies that have been conducted on them to show where diplomatic condolences are placed in the field of diplomatic discourse. Then, I will justify why diplomatic condolences merit academic study. Finally, I will illustrate how diplomatic discourse is highly coded and how to decipher such codes to avoid making troubles that may sour inter-state relations. Thus, I will set out different types of codes that appear in condolences.

2.2   Speech Acts Theory and Discourse

In this part, I will present the relationship between the theory of speech acts and discourse. Then, I will list the restrictions that critical discourse analysts address to speech acts and pragmatics. Finally, I will explain the rationale for not using pragmatic analysis in this research project.

The work of Renkema (2004) reveals that the theory of speech act has a profound impact on the study of discourse. He points out that this theory concentrates on the question of what individuals are doing when they utilize language. He presents two ways in which the theory of speech act can contribute to the study of discourse: First, it can give insights into how the illocutionary act is understood by the receiver via the uttered locutionary act and, second, this theory can provide a framework

for discovering the relation between the locutionary act and illocutionary and perlocutionary acts.

Yule (1996: 54-5) finds that when there is a direct relation between the form (locution) and function (illocution) of a statement, this is known as 'a direct speech act' or what Renkema (2004: 16) terms 'an explicit illocution'. The inverse of the aforesaid is 'an indirect speech act' (Vanderveken 2001: 58; Vanderveken and Kubo 2001: 13) or 'an implicit or indirect illocution' to use Renkema's (2004: 16) terminology. For example, Searle (2001: 92) illustrates that "can you pass me the salt?" is a direct speech act that performs the illocutionary act of request, whereas "It's hot in here" is an indirect speech act where the addresser requests the addressee not to shut the windows. Vanderveken and Kubo (2001) and Renkema (2004) indicate that background information on the situations of the discourse, the relationship between the interlocutors and the world as well will contribute to proper interpretation of the implicit illocutions. Additionally, Yule (1996) argues that indirect illocutions are viewed as more polite in English than direct ones. He explains in order to fathom out why, it is worthwhile to consider variant factors that lead to the interpretation of the utterance rather than considering the utterance in isolation. For that reason, I adopt CDA analysis as it does not only consider the condolences in isolation, but it also takes into consideration the social, political, and historical dimensions that contribute to their interpretation and uncover the indirect illocutions or the allusions in this genre.

Reference to Bazzi (2009) reveals that knowledge of speech acts can inform the analysis by showing the type of speech act or the intent meaning that is used to describe the other. She also indicates that it can show the way power encroaches upon cooperation between interlocutors; whether unconditional verbs[3] serve to mirror the sender's superiority to the receiver and the type of verb (i.e. informative or argumentative [4]), which the speaker utilizes to reflect his/her position that is based on the adopted ideology.

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[3]Conditional verbs point to the events that happen with the consent of the listener (e.g. request), whilst in the unconditional verbs the listener will comply without qualification (e.g. command) (Leech 1983).

[4]Assertive verbs can be either informative verbs that deal with unidirectional providing information on the reality or world (e.g. announce and report), or argumentative verbs 'express the relation between the current truth claim and other truth claims made by s [speaker] and h [hearer]' (e.g. claim and disagree) (Leech 1983: 224).

According to critical discourse analysts, Waugh *et al.* (2016) address the following limitations of both pragmatics and speech acts. First, Fairclough (2001) has drawn attention to the fact that general linguistics, which pragmatics is a branch of, studies language within its immediate instance of usage and does not draw any attention to the social and historical aspects. Second, Waugh *et al.* (2016) claim that pragmatics exhibits a good image of linguistic interaction between equals, but it fails to note that linguistic practice is subject to social struggles owing to power inequalities. Third, Van Dijk (2009) emphasizes that the appropriateness rules for speech acts are often confined to sentence-utterance rather than discourse as a whole. Fourth, Waugh *et al.* (2016) opine that it is hard to define speech acts in actual performance, i.e. language use. Fifth, Reisigl (2011) asserts that unlike discourse analysis, pragmatics is not viewed as a method of linguistic analysis. Sixth, he also emphasizes that contrary to discourse analysis, pragmatics is not based on a cross-disciplinary or inter-disciplinary. Seventh, Waugh *et al.* (2016) argue that pragmatics does not concentrate sufficiently on the textual practices and multimodality. Eighth, they illustrate that CDA considers deeply multifaceted aspects of context –viz. historical, social, and political– than pragmatics does and draws more attention to linguistic practices and the conditions of producing, distributing, and receipting language. Further, they maintain that CDA concentrates on the complexities of multimodal semiotic than pragmatic does.

In the light of the above paragraph, it is worthy of note that there are considerable limitations for adopting pragmatic analysis in this thesis as diplomatic discourse is highly coded. In addition, in order to analyse the data of this study project, different dimensions –i.e. social, political, cultural, and historical– need to be considered to inform the interpretation of condolences and reveal the hidden ideologies that impinges on their production. Because speech acts theory fails to consider those aspects, it will not be a major focus in this thesis. By comparison, CDA can give answers to the questions of this study project. In addition, there will be noticeable limitations, if pragmatic analysis is adopted as it fails to address historical and socio-political factors that impact on the production of condolences.

2.3   Speech Acts Theory

I will discuss the theory of speech acts for its direct relevance to condolences. Then, I will show the importance of 'speech events' to that theory. Finally, I will present 'locutionary act', 'illocutionary act', and 'perlocutionary act' that contribute to making an utterance such as the utterance of condolence.

Renkema (2004) indicates that, in the theory of speech act, language is viewed as a form of action. According to Searle (1969: 16), 'speaking a language is performing speech acts,' (e.g. offering condolences, sending congratulations, making requests) and such acts can be carried out as per specific rules for the utilization of the linguistic elements. He notes that speech acts theory is studied on the grounds that all linguistic communication entails linguistic acts. He reports that linguistic communication unit is accomplished when the symbol, word or sentence is produced or issued by performing speech act. In other words, Yule (1996) clarifies that saying an utterance does not only involve the vocabulary and structure, but also entails doing an action. He (1996: 47) exemplifies that if your boss utters: 'You're fired' in a work situation, he/she does the act of dismissing you from your job by saying that statement. He defines speech act as an action carried out by way of an utterance to communicate. Similarly, Searle (1969) claims that performing a speech act involves the issuance of a sentence or group of sentences in a specific context. 'Speech acts are the basic or minimal units of linguistic communication' (Searle 1969: 16).

The work of Searle (1969) shows that doing anything with intention is deemed an example of linguistic communication and such an intention belongs to speech acts. To wit, he demonstrates that when the speaker is uttering something, he/she intends to exert an effect on the listener. If the listener understands the said utterance, he/she recognizes the speaker's intention and, in this case, the intention is achieved. Yule (1996: 135) terms this 'speech event' that is described as 'a set of circumstances in which people interact in some conventional way to arrive at some outcome.' He points out that the nature of the speech event provides an explanation of a statement that performs a specific speech act. For instance, if one extends condolences, they are counted as a support for the bereaved to deal successfully with the sorrowful situation.

Austin (1962) and Yule (1996) show that the act of making a statement encompasses three interrelated acts, namely 'locutionary act', 'illocutionary act', and 'perlocutionary act'. Austin (1962: 108) glosses a 'locutionary act' as the act of making a meaningful sentence. According to Yule (1996), if an individual gets into difficulty while producing a meaningful sentence (e.g. he/she is tongue-tied or because it is a foreign sentence), he/she would fail to make a locutionary act. Searle (1969: 24) describes 'illocutionary act' as the production of sentences in specific contexts for a certain purpose. He (1969: 25) defines 'perlocutionary act' as the influence, which the utterance exerts on the addressee's acts, beliefs or ideas. He

exemplifies that the addresser may frighten or worry the addressee by a warning. In that case, the act of frightening or worrying points to a perlocutionary act.

2.4   IFIDs and Felicity Conditions

In this section, I will consider Illocutionary Force Indicating Devices (henceforward IFIDs) and felicity conditions as they enable the addresser to presume that the intended illocutionary force is identified by the addressee.

Searle (1969) reports that IFIDs point to the illocutionary act that the addresser is expressing in a statement. Searle (1969) and Yule (1996) remark that IFIDs cover word order, intonation, stress, mood of the verb, punctuation, and performative verbs. Searle (1969) indicates that the context can determine the illocutionary act performed in the statement. Searle (1969: 30) and Yule (1996 49-50) declare that the structure of the sentence does not always enable us to discriminate between the IFID and 'the propositional indicator'. For example, Searle (1969: 30) illustrates that the distinction between the IFID and propositional indicator is not clear in "I promise to come", whereas in the example "I promise that I will come" the distinction between the IFID ("I promise") and propositional indicator ("that I will come") is clearly marked in the structure of the sentence.

On the other hand, Yule (1996: 130) glosses 'felicity conditions' as 'the appropriate conditions for a speech act to be recognized as intended.' To illustrate that point, the utterance: I condole with you need to be said to a person who has recently lost a beloved or a friend to make the condolences felicitous (appropriate). Renkema (2004) reports that Searle proposes felicity conditions that illocutionary acts need to fulfil to be felicitous. To wit, with the aid of felicity conditions the utterance will acquire a valid function (Renkema 2004). Yule (1996: 50-1) divides felicity conditions into 'general', 'content', 'preparatory', 'sincerity', and 'essential' conditions. He (1996: 130) defines general conditions as 'preconditions on performing a speech act.' For instance, Searle (1969) remarks that to perform any speech act entails that the interlocutors need to have no obstacle to communicating with each other (e.g. aphasia, deafness or laryngitis) and they are not performing in a play or joking. Vanderveken (1980: 255) glosses 'propositional content conditions' as 'certain illocutionary forces F impose conditions on the form of propositions that can be taken as propositional contents of an illocutionary act of force F'. For example, Vanderveken (1980) and Yule (1996) illustrate that the utterance content of a condolence needs to be on someone's death that has not

happened so long ago. Searle and Vanderveken (1985) describe preparatory conditions as prerequisites for doing an illocutionary force that are essential for performing a certain speech act. They exemplify that the preparatory condition for a condolence entails that the hearer experiences a blow. Vanderveken (1980) glosses sincerity conditions as the performance of an illocutionary force requires the speaker to express a particular psychological state that is connected to the utterance. He notes that to carry out an illocutionary act successfully, there is a need for a correspondence between the expressed psychological state and the performed illocutionary act. For instance, to condole, the speaker needs to express sadness for the bereaved. Ultimately, Yule (1996: 129) states that in any speech act, 'essential condition' is 'a requirement that the utterance commits the speaker to the act performed.' For example, one's death puts the relatives, friends, and acquaintances under an obligation to extend condolences to the bereaved.

2.5 Classification of Speech Acts

This section revolves around the classification of the illocutionary acts. I will introduce the categories that condolences are subsumed under and the conditions of infelicity and insincerity that condolences are liable to. After that, I will show the insufficiency of insincerity in the analysis of diplomatic condolences. Lastly, I will identify the limitations of Austin's taxonomy and the alternative category under which condolences are classified. It is worthy of note that I will exhibit solely the classes of illocutionary act that are germane to condolences.

Austin (1962) classifies the utterances into five main classes pursuant to their illocutionary force. According to Austin's (1962: 151) taxonomy, condolences belong to 'behabitives' class which denotes how one reacts to a behaviour or an attitude. He shows that they have connection with social behaviour and attitudes because they have to do with expressing one's feeling and function as an outlet for one's feeling.

Austin (1962: 159) notices that behabitives are prone to 'infelicities' and there is a special potential for 'insincerity'. Searle (1969) describes infelicity as a defective illocutionary act and a condition that is necessary for an act but it is not met, however the act will have been done though. Austin (1962) lists two cases of infelicities that can be applied to condolences: (i) the procedure is not accepted because it is unsuitable, incomplete or fault and (ii) some cases of infelicities may overlap with misunderstandings and mistakes. To exemplify, when someone

mistakenly gives condolences to one who has not experienced a blow, the procedure here is inappropriate because condolences need to be given to a person who has lost a friend or a beloved recently.

On the other hand, Searle (1969) distinguishes between sincere act in which the speaker intends to perform and insincere act that is the obverse of the former. He comments that in the latter the speaker pretends to have 'intentions' to perform an act that he/she, in effect, lacks. Austin (1962: 40) proposes that insincerity revolves around the acts that are performed insincerely; for instance, when one says ''I condole with you'' and he/she does not actually feel sympathy for you, the act of condolences is insincere in this case. Thus, he maintains that it is important to differentiate honest feelings from justifiable ones and the real intention from practicable one.

I opine that although there are some condolences in my data which can easily be judged as 'insincere' and vice versa, it is hard to distinguish sincere condolences from insincere ones as sincerity is an inner psychological state that cannot be measured ostensibly on the text level. In addition, I deal with condolences in a complicated area as diplomats may often pretend to extend 'sincere condolences' for hidden interests in mind but in reality, they may be insincere, as the diplomats may not truly be happy with the achievements of the late leader but may be required by duty to issue the published condolences.

It is noteworthy that Searle (1976) does not concur completely with Austin's classification of the illocutionary act. Searle (1976: 7) quotes Austin (1962) as saying that 'I am not putting any of this forward as in the very least definitive.' In this quote, Austin explicitly admits that his taxonomy is tentative and not firm. Searle (1976: 8) notes that Austin's taxonomy is not based on illocutionary acts but rather on 'English illocutionary verbs.' He (1976: 8) shows that Austin opines that the taxonomy of different verbs will result in the taxonomy of different illocutionary acts and some of the verbs he listed are not illocutionary verbs, e.g. the verb 'intend' is obviously not 'performative' and the same verb in 'I intend' and 'he intended …' does not inform a speech act.

On the account of these weaknesses, Searle (1976) proposes an alternative taxonomy. In Searle's (1976: 12) taxonomy, condolences are classified within 'expressives'. Searle (1976: 12) glosses 'expressives' as the expressions that 'express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content'. Yule (1996) mentions that in this

class the speaker expresses attitudes or feelings towards somebody or something. He indicates that they reflect the speaker's psychological states of enjoyment, happiness, sadness, likes or dislikes. As per English syntax, Searle (1976: 12) asserts that expressive verbs do not accept 'that clause', but they take 'gerundive nominalization transformation (or some other nominal).' He (1976: 12) illustrates that it is wrong to say 'I congratulate you that you won the race', while it is correct to say 'I congratulate you on winning the race (congratulations on winning the race)'.

It needs to be noted that I will follow Searle's taxonomy (1976) owing to the weaknesses that he spots in Austin's (1962). According to the taxonomy of Searle (1976), condolences belong to the category of 'expressives' as the condolers express their sorrow and sympathy for the bereaved because the latter may suffer the loss of a beloved.

2.6   The Speech Act of Condolence

In this part, I will differentiate between the terms 'condole' and 'console' to show which term is suitable to use in this study project. The definition of condolences and the role they play in social life will be presented. Then, I will discuss the reasons for extending condolences and the cultural and religious differences that the condolers need to consider in the issuance of condolences. Moreover, I will introduce the purposes and characteristics of condolence letters issued by an institution or an organization.

The Oxford English Dictionary (2018) glosses that the term 'condole' means to sympathize with somebody as he/she has lost a member of his/her family or a close friend, whereas 'console' means to sympathize and comfort somebody who is sad to make him/her feel better by providing support as you care about them. I contend that the subjects of this study are 'condolers' rather than 'consolers' as they sympathize with the bereaved for political or economic benefits. In other words, they do not console the bereaved as they care about them but they instead condole with them to achieve political or diplomatic goals. What they really care about is the promotion of inter-state relations and alliances rather than caring about the bereaved themselves.

Zunin and Zunin (2007: 4) write that the etymology of the word condolence is derived from two Latin roots: *com*, meaning "together" and *dolere*, meaning "to grieve". Condolences are expressions that reflect sadness and sympathy for people

who have lost recently either a member of their family or a friend. Diplomatic condolences are the statements –written texts mainly– that mirror sadness and sympathy for the bereaved by politicians or non-politicians of other states on the passing away of head of state or head of government. They are also given on the passing away of group of people caused by man-made or natural disasters. Mwihaki (2004) shows that the expressions of condolence do not only express feelings of sympathy, but they also encourage the bereaved to cope with adversity. She points out that the social meaning of condolences plays an important role in greasing the wheels of social rapport. The work of Bach and Harnish (1979) shows that the intention of giving condolences is either the bereaved believes the condoler feels sympathy for him/her having misfortune or the condoler believes that expressing sympathy will meet the social expectation and the bereaved knows that as well.

It needs to be highlighted that condolences can be 'personal' or 'institutional' and this thesis is concerned with the latter. With reference to personal condolences, Behnam, Akbari Hamed, and Asli (2013) point out that when an individual hears that someone has passed away, it is anticipated to express his/her feelings to the bereaved. Such feelings are known as condolences, which convey the sadness and sympathy of the condoler. Otherwise, they illustrate that if one does not express sorrow or sympathy, it is deemed disrespectful in most cultures. This type is termed as personal condolences. Zunin and Zunin (2007) have drawn attention to the fact that the expressions of condolences provide support to the bereaved and assuage their grief. Therefore, research by Yazdani, Allami, and Samimi (2014) suggests that condolence giving is a sign to: (i) let the family of the deceased know that the late person is still fresh in mind, (ii) enable them to overcome this difficult situation, (iii) let them know that they are not alone at this difficult time, and (iv) mitigate the grief of the recent loss.

On the other hand, institutional condolences denote the sympathies that are issued by an institution. As Zunin and Zunin (2007) have indicated that a thoughtful condolence letter issued by either government or business organizations can be construed in three different ways: First, it expresses the sympathy of the condoler and the group. Second, it depicts the importance of the late person or the bereaved to the organization in particular and to the society at large. Third, contrary to personal condolence, an institutional condolence issued by an organization or an institution projects the positive image of the institution or organization and expresses a gesture of goodwill to the public.

Zunin and Zunin (2007) reveal that institutional condolences need to be perfect, carefully edited, and well formatted on the page. They (2007: 126) state that in the letter of condolences, it is of significance to make sure that the letter is not '*stilted, rigid, or unnecessarily formal but well-crafted and personal*'. They suggest that the condoler needs to avoid exaggeration and the compliment of the late person needs to be contained in the letter to make the bereaved know how the late person was greatly appreciated in the organization or institution. They declare that condolence letters need to address aspects of the personality, skills, contributions, and achievements of the departed person to the organization because such tales will create a visual memory of the deceased's achievements in the workplace for the bereaved to cherish.

Studies by Behnam, Akbari Hamed, and Asli (2013) and Yazdani, Allami, and Samimi (2014) find that condolence offering may vary from culture to culture from context to context. Thus, Yazdani, Allami, and Samimi (2014) propose that the condoler needs to follow the norms and conventions to maintain addressee's face wants and interaction. Likewise, Rosenblatt (1997: 30) observes that 'each culture has its own approaches to dealing with loss. These may be more or less standardized but almost always involve a core of understandings, spiritual beliefs, rituals, expectations and etiquette.' Morady Moghaddam (2013) argues that putting in mind the cultural background and the belief system of the deceased can assure appropriate consolation. He exemplifies that to console in one culture is to send either a bunch of flowers or a condolence card but in another culture may require attending the funeral to perform the funeral rituals.

As Zunin and Zunin (2007) have indicated writing condolence letter is a challenging task because when the condoler puts pen to paper, he/she struggles for the expressions that bring comfort and support to those in grief. They explain that even if he/she sends flowers, telegrams or attending the memorial service, none of these acts can replace writing a condolence letter whose commiseration can influence the bereaved emotionally. They point out that a sincere condolence letter is a tribute to the departed person, a source of consolation, and bravery to the bereaved; accordingly, some letters of condolence are saved historically. They claim that condolence letters need not to be shallow, florid, or stilted. They note that it may seem difficult to write few appropriate words depicting the condoler's sincere emotion; thus, this sense of unease makes many people evade writing condolence messages at all. However, they demonstrate that if the condoler sympathizes with the bereaved, feels one's sorrow, and shares one's grief; in this

case, writing condolence letter will be an easy task. In the letters of condolence, the condoler wants simply to say to the bereaved: "I acknowledge your loss, and, in some measure, I share your pain" (Zunin and Zunin 2007: 29).

Zunin and Zunin (2007) notice that religious consolation is a sensitive matter that requires the condoler to treat it with caution, especially when the condoler's religious belief is different from the bereaved's. They show that it is perceived as an offensive to inform the bereaved how or what to believe, especially when they are in a negative frame of mind. They recommend that if the bereaved is a devout believer, the condoler needs to find a way to back that faith by going with them to their place of worship, donating to their religious charities or places of worship in the name of the dead person, or making them know you will pray for them. To avoid embarrassment, they suggest consulting a clergyman or a funeral director who espouses similar beliefs to the bereaved or the condoler should read a book to find guidance in this regard. Moreover, the condoler needs to be cautious about using expressions like "it was God's will," or asking the bereaved to "trust in the wisdom of the Lord," or saying that "God doesn't do anything without a purpose" as they may bring about irritation or anger (Zunin and Zunin 2007: 197).

To summarize, according to Searle's (1976) classification of the illocutionary acts, condolences are classified within 'expressives' category as the condoler expresses the feelings of sorrow and sympathies for the bereaved as the latter loses a friend or one of his/her relatives. Personal and institutional are two types of condolences. The condolences of this thesis belong to institutional condolences as the political institution of a foreign country sends condolences to the political institution of another country on the death of its leader to show the national and international importance of the departed and, more importantly, to liaise with the new polity for the promotion of bilateral cooperation. I will adopt the term 'condolers' or 'leaders' to refer to the subjects of this study project as they are interested in enhancing their states' interest. That is, they sympathize with the bereaved for political and diplomatic reasons rather than personal reasons. Having dealing with the theory of speech acts and the speech act of condolence, the coming part deals with discourse.

2.7   Discourse

The concentration in this thesis is on the written text as the data consists of condolence letters. Before dealing with CDA, it is of significance to understand the

relevance of discourse in my study. Therefore, I will define discourse from a CDA perspective in which discourse is viewed as a social practice and a form of action that builds social relations among individuals and groups pursuant to the context. Then, I will subdivide discourse into political discourse and diplomatic discourse to show awareness of all the different layers or levels of discourse. To wit, I want to illustrate that diplomatic discourse is one range or one group within the wider discourse. Within the different range of discourse, I will talk in some detail about diplomatic discourse by presenting different types of diplomatic genres. Finally, I will single out condolence genre out of the different diplomatic genres in justification of its choice.

According to critical discourse analysts, social rapport, ideology, and identity are defined by language. Identity is thrived in discourse where it is constructed, reconstructed, and changed in discourse. Individuals construct identities to record their lives and position themselves. Thorne (2008) points out that identity is combination of abstract experiences, attitudes, problems, memories, passions, interests, hobbies and ideas that people want to be registered, discussed, and communicated in a certain context. Individuals make sense of themselves by discourse that is a combination of shared perceptions, attitudes, and ideas that is formed by way of socialization. Thurlow, Lengel, and Tomic (2004) mention that when an individual positions others and when others position him/her, they will be engaged in a continuous conversation. Likewise, Gauntlett (2008) claims that people want their identity to be mediated, viz. they want to share, communicate, and compare their passions, values, experiences, and attitudes with other people. They create their own community by which certain characteristics and qualities are assigned to them and others by means of communication.

In this thesis, discourse is deemed a form of action and a social practice that is enacted in order to achieve a particular aim pursuant to particular settings, participants, and situations. In its simplest form, Bloor and Bloor (2013) gloss discourse as a symbolic human communication whether direct via written or spoken text or indirect via photos, drawings, diagrams, gestures, music or movies. However, they view discourse as both a social product and at the same time as a changing and dynamic force that continuously affects and rebuilds values and social practices either positively or negatively. As per CDA, discourse is constituted by dominance that each discourse is formed and understood historically at a certain time and place and gains dominance as a result of the ideologies of the groups who hold power (Wodak 2001a). She (2001a: 3) writes that 'according to this view,

dominant structures stabilize conventions and naturalize them, that is, the effects of power and ideology in the production of meaning are obscured, and acquire stable and natural forms: they are taken as 'given''. Similarly, Fairclough (1989; 2013) maintains that in any social practice, participants (social actors) construct their identities that are relational and hinge on particular norms and relations. The participants achieve this process consciously or unconsciously. According to Fairclough, discourse has many types; it could be religious, political or diplomatic discourse. In this vein, discourse is closely related to the context because of the roles that are assigned to the interactors in their communication with other social groups. Discourse is closely related to language repertoires that are associated with a particular context. Discourse is an agent that determines reality. Therefore, it is a form of action that creates meaning and relations and accordingly identities. It constructs reality instead of just reflecting it.

2.8   Political Discourse

In this section, I will describe what is meant by political discourse and politicians because most of the subjects of the study are politicians. Plus, I will show how diplomatic discourse is nested inside political discourse. Then, I will make clear that political discourse is not only limited to those who work in the diplomatic or political career but it also includes anyone who engages in this type of discourse. Lastly, I will clarify why political discourse in general and diplomatic condolences in particular merit academic research.

In an article by Hashim (2015: 700), political discourse has attracted the attention of researchers for a long time as it is 'a complex human activity' that merits studying critically owing to its key role in managing and organizing the community. Van Dijk (1997a) glosses political discourse as a text or speech delivered by political institutions or politicians such as president, prime minister (henceforward PM), and members of parliament, government or political party at the national and international levels. Chilton and Schäffner (1997: 214) discriminate different types of political discourse: 'Inner-state (domestic) discourse and inter-state (foreign policy and diplomacy) discourse; internal-political discourse (politicians talking, planning, deciding, etc. among themselves) and external-political discourse (politicians communicating with the public).' I can elicit thereof that political discourse at the international level is a diplomatic discourse. In other words, diplomatic discourse is a variety of political discourse. Thus, what is applicable to political discourse can be applicable to diplomatic discourse.

It is worthwhile defining politicians, since the statements of condolence are largely issued by them. Van Dijk (1997a: 13) describes 'politicians' as 'the group of people who are being paid for their (political) activities, and who are being elected or appointed (or self-designated) as the central players in the polity.' Interestingly, Chilton and Schäffner (1997) and Van Dijk (1997a) elucidate that political discourse is not only confined to politicians, but it can also include different participants such as citizens, people or groups. Van Dijk (1997a) clarifies that legal, educational or medical discourse is not only confined to lawyers, teachers or doctors but it also includes defendants, students, and patients. In a similar vein, Verba *et al.* (1993) show that political discourse producers need not to be confined to professional politicians as it might extend to other participants and recipients who are not involved formally in political process such as citizens, political opponents, voters, dissenters, and protesters. All those participants along with their institutions and organizations could involve in the production of political discourse.

On the other hand, Chilton and Schäffner (1997) and Van Dijk (1997a) note that political discourse is defined by the nature of political practices and activities rather than by the nature of its participants. In other words, politicians and other participants as well are not always engaged in political discourse, unless they are engaged in political context. They illustrate that political discourse is produced by participants only when they are involved in debating political beliefs, ideas, and practices such as demonstrating, voting, and opposing and politicians produce political discourse, only when they are debating in political institutions (e.g. cabinet or parliament), elections campaigns, interviews with the media or rallies. Furthermore, Van Dijk (1997a: 15) points out that political discourse is defined 'contextually', i.e. a practice or an event that is conducted for political purpose. Accordingly, he comes up with a conclusion that the discourse of politicians outside political context is not political, while the discourse of non-political participants who are engaged in political debate is political. In the light of that, I infer that though few condolers do not hold any political or diplomatic post, however, their condolences are deemed diplomatic as they are engaged in the assessment of the significance of their fellow leader in the political and diplomatic contexts.

Van Dijk (1997a: 40) shows that there is a relationship between 'discourse' and 'context' where discourse fits together with context. Therefore, he claims that the analysis of the covert issues in discourse disclose many issues about political context and often the real motives behind the sweet talk of politicians. He indicates that the social and political constraints of context necessitate politicians concealing

and alleviating such motives, intent, functions or political cognitions. However, he finds that critical analysis studies can elucidate them to create a better understanding of the political context. Accordingly, he points out that a well-informed political discourse analysis provides a detailed picture of the discursive political practices such as Council of Ministers meetings, debates in parliament, government documents, media interview, party canvassing or demonstration of the organizations, and opposition parties. He notices that such political practices, events, and actions merit studying as they provide an insight into how they are expressed, organized, and structured and what kind of leverage and effect they can have on the political cognition of people. On the account of that, CDA will enable me to gain some insight into the diplomatic, political, and social factors that encourage the leaders in both contexts to focus on some identities and social actor representations and the factors that encourage them to ignore others. This could explore the perception about why the condolences are organized, expressed, and structured in this way rather than the other and what messages those leaders intend to covey to public opinion and the new Saudi polity.

Van Dijk (1997a) has drawn attention to the fact that the analysis of political discourse gives an idea of political context characteristics –such as power relations, group interests, and racism– that might be assumed given, denied, secret or unknown. In addition, he maintains that it gives insight into the relationship between political practices and socio-political context and its detailed characteristics including the restrictions on discourse along with their potential effect on the mindset of the public in general. He proposes that CDA studies reveal subtle political issues that are barely perceived, e.g. xenophobic attitudes in the European political system and this is a significant contribution to the approach of discourse analysis as other approaches –such as observations and interviews– fall short of the ability to reveal such subtle issues. Van Dijk (1997a: 44) and Wodak (2001b: 64) report that discourse analysis in general and CDA in particular provide better understanding of the relationships between 'politics', 'media', and 'public opinion' or 'people' in Wodak's (2001b: 64) terminology as CDA is an interdisciplinary approach; therefore, it can clarify the relationships between them. In the light of that, I have mentioned earlier that condolences cannot be perceived at the surface level. Consequently, CDA studies can disclose the subtle issues in condolences that might be taken for granted, hidden or otherwise not clearly formulated, expressed or known.

All in all, diplomatic discourse is one of the varieties of political discourse. Political discourse is not only limited to political actors but it rather includes any person who engages in political discourse. Political discourse is worthwhile studying as politicians can influence public opinion and sometimes in a negative way. CDA studies can better clarify the relationship between political discourse and context, where political and social restrictions of context require the politicians to hide and mitigate such motives, intentions or functions. CDA can clarify the subtle issues in political discourse. Moreover, it can shape perception of the features of political context that might be taken for granted, unknown or hidden and the relation between political and social context and political practices and how politicians use discourse to influence public opinion.

2.9   Diplomatic Discourse

Since the letters of condolence represent a genre of the diplomatic discourse, I will delve into diplomatic language, diplomacy, and diplomatic discourse. Besides, I will research the germane characteristics of this discourse to this study project. Then, I will list the tasks of diplomacy to find out where condolences fit into these tasks. Finally, I will define ceremonial and protocol and show their relevance to diplomatic condolences.

Baranyai (2011) mentions that since there are different languages in the world and sometimes within one state, it is of significance to find a common language to communicate and shun misunderstandings. He defines diplomatic language as a common language that serves diplomatic aims. According to Pitti-Ferrand (2003) and Baranyai (2011), diplomatic language is the language utilized by diplomats and representatives in the international negotiations and the drafting of conventions, agreements, and treaties. It can be concluded that any language used for diplomatic communication between countries is called diplomatic language. In this thesis, the letters of condolence are written in two main diplomatic languages, namely English for the Anglo speaking-countries and modern standard Arabic for the Arab speaking-ones.

Baranyai (2011) glosses diplomacy as the communication between states in a formal way. Similarly, Islam (2005: 56) describes 'diplomacy' as:

> One of the sets of instruments through which decisions are implemented, policy activated, and policy objectives are achieved. Diplomacy is an art of negotiation and central to it are the craft of

> persuasion and the reconciliation of conducting [conflicting] interests.

De Carvalho (2011) defines diplomacy as the way of establishing relations between states to preserve specific interests without the use of force. 'It is also the technique or skill which reigns over the development, in a harmonious manner, of international relations' (Wood and Serres 1970: 3). Besides, Zhang (2015: 8) describes diplomatic discourse as a linguistic unit bigger than a sentence that is utilized by diplomats for communication, encouraging conflict resolution, and attaining the interests of their countries. As such, De Carvalho (2011) points out that diplomatic language points to all forms of communication by the representatives that contribute to the establishments of relations between and among states. Islam (2005) indicates that diplomacy is used to oil the wheels of relations between and among countries to minimize the friction between them. He claims that diplomacy deals with the skills of persuasion and accommodation to the competing interests that become more complicated and diverse in recent diplomacy. He attests that diplomacy plays an important part in the states' foreign policies and other international actors. For that reason, condolence letters in the diplomatic context can play an important part in consolidating and cementing the ties between countries as they speak volumes about the continuation of the relations and collaboration with the new polity. Additionally, they could serve a gesture of goodwill in case of tense relations because such letters can be employed to grease the wheels of inter-state relations to downplay the struggle between states.

Barston (2013: 2) lists six tasks of diplomacy: 'ceremonial, management, information/communication, international negotiation, duty of protection, and normative/legal'. He opines that they are not equally important for each state, where some states use diplomacy for ceremonial representation whereas others dedicate diplomacy to play a role in international rule-making. Further, he shows that diplomacy is also interested in issues and events, e.g. international crises, eruptions of violence or natural and man-made disasters. He suggests that, traditionally, diplomacy has been connected with ceremonial function such as protocol, formal participation, and representation in international forum. He claims that the job of diplomacy is to manage short-term routine issues in bilateral and multilateral relations. By that, I conclude that the letters of condolence in this thesis are related to the ceremonial function to represent the participating countries in paying tribute to the late Saudi King Abdullah.

It needs to be pointed out that the ceremonial and protocol are two diplomatic terms that are worthwhile considering as they govern the issuance of diplomatic condolences. Thus, diplomats need to observe them in producing diplomatic text such as condolences. Wood and Serres (1970) show that ceremonials are good opportunities to enhance friendly and peaceful atmosphere between governments. They maintain that the attention that polities grant to ceremonies is conducted for the purpose of progressing and upholding relations between the states involved. On the other hand, Mel French (2010: 427) describes protocol as 'customs and rules associated with diplomatic formality, precedence, and etiquette'. She claims that it assists in establishing and maintaining relations between states. Moreover, Wood and Serres (1970: 18) state that 'protocol codifies and puts into practice the rules of ceremonial and supervises their application'. They remark that diplomatic protocol is utilized to attain polite behaviour between countries and their representatives. They draw the attention to the fact that the rules of protocol need to be obeyed and one is required to find a strong reason for not obeying them. They report that, even now, the representative that does not observe them marks lack of commitment to something agreed upon for the public interest. They show that such a planned etiquette breach can be read as a deliberate sign of distrust that can have a negative impact on the ties between states and can give rise to difficulties for the diplomat. In the light of that, I detect that, in diplomatic condolences, the leaders often try to look at the bright side in the relations and turn a blind eye to the negative one. That is because they are employed to foster better relations with the new government by showing that they value their relations with the country of the departed leader and wishing the continuation of cooperation with the new government. On the other hand, any negative remarks are not welcomed in this sombre atmosphere as they can sour the bilateral relations between states.

To summarize, in this thesis, English and Arabic are the two diplomatic languages that are used in offering condolences on the passing away of King Abdullah. Since diplomacy is utilized to oil the wheels of bilateral relations, condolences in the diplomatic context can be deployed to strengthen the links between states and minimize the friction between them. Furthermore, the statements of condolence are subsumed under the ceremonial task of diplomacy to represent the states that mark the death of the Saudi Monarch Abdullah with official letters of condolence. The rules of protocol and ceremonial govern the issuance of diplomatic condolences for the promotion of better inter-state relations. Having tackled

diplomatic discourse, the next section revolves around the genres of diplomatic discourse.

2.9.1   Genres of Diplomatic Discourse

In this part, I will present a series of prominent diplomatic genres to show awareness of all the different types of text in the diplomatic discourse including the studies that have been made on them, more importantly, I will illustrate where the letters of condolence are situated within the field of diplomatic discourse.

Kurbalija (2001) maintains that text (written and spoken) is an important part of diplomacy as all diplomatic activities are crystallized in text. He indicates that the plethora and intricacy of activities in diplomacy are not only confined to the representation and negotiation, but they also emerge in media coverage and social activities. Kappeler (2001) claims that written text is a basic part in diplomacy by which diplomats gain accreditation and power; besides, the essential results of negotiations are written texts. There are certain forms and formulae that vary according to the diplomatic genre (Kappeler 2001). It needs to be emphasized that diplomatic genres are divided into written diplomatic genres and written/spoken diplomatic genres. I will present the prominent series of diplomatic genres and not all these genres are equally important for each state. Below are the written series of diplomatic genres.

2.9.1.1   Written Diplomatic Genres

I will discuss, in this section, the written diplomatic genres. To my simple knowledge, no linguistic study in general or CDA study in particular is conducted on the written diplomatic genres. Thus, such genres are deemed a promising area for future researches if the adequate data is available.

First, Kappeler (2001: 202) defines 'full powers' as the authority that a diplomat enjoys to represent his/her country in the international gatherings and to negotiate with foreign polities, e.g. the authorities of ambassador or head of diplomatic mission. Second, he describes accreditation letters as the letters, which an ambassador takes from his/her head of government and hands to the head of government of the receiving country hoping that the latter will accord full credence to the ambassador. Third, as per eDiplomat (2016) 'diplomatic notes' are formal written communication between embassies that have particular features, e.g. giving vehicle identification number to a diplomat's car or issuing a formal written

request to an ambassador or a minister. Forth, Berridge and Lloyd (2012: 371) gloss 'treaty' as an agreement between two or more countries that intends to create a new legal relation between them. They indicate that it also requires the creation of binding commitments. It can be held between chiefs of states, heads of governments, ministers or any other authorized individuals. Fifth, according to Swiss Federal Department of Foreign Affairs (2008: 23) and Berridge and Lloyd (2012: 9) 'aide-memoire', 'memorandum' or 'pro-memoria' is a written document that outlines the attitude of the polity on a particular issue. It is left to the official of the ministry after giving him/her an oral presentation. It has no title, salutations, embassy stamp or signature. It is intended to clarify the course of action that is made by the diplomat, i.e. listing the important points if the diplomat has forgotten to mention or provide insufficient details. To wit, it is designed to help a diplomat to remember the key points in the communication. Seventh, pursuant to USLegal.com (2016) a 'letter of recall' is an official letter to withdraw an ambassador. It will be introduced by the new ambassador to the head of state of the receiving country. The senior official of a country addresses it to the senior official of the other country to withdraw an ambassador as the latter is retired, reassigned or becomes an undesirable person (USLegal.com 2016). Eighth, Borisova (2013: 7) and Berridge and Lloyd (2012: 144) define 'exequatur' as an authorization that is given by the receiving government to the head of the consular agent to exercise his/her powers. Lastly, Berridge and Lloyd (2012: 265) gloss 'exchange of notes' as 'a strictly formal communication from one state to another setting out the proposed terms of an agreement or understanding between them. With a confirmatory reply an exchange of notes is thereby constituted, so establishing a treaty or a memorandum of understanding.'

2.9.1.2   Written/Spoken Diplomatic Genres

In this part, I will discuss some of the prominent series of written/spoken diplomatic genres along with the studies that have been carried out on each genre. What is more, I will show where condolence genre is positioned within these types of genres.

Cohen (2001) glosses 'negotiation' as the use of language and communication for reaching a common understanding in the wake of a dispute. Ikle (1964) mentions that negotiation is the result of a common interest or a conflict. I observe that there are some studies on this genre. For example, Chilton (1990) conducted a study on Reagan-Gorbachev negotiations where he found that positive face in negotiations

is associated with consensus and identity whereas negative face is associated with specificity, security, and discretion. Additionally, he did not confine the framework of Brown and Levinson to the speaker and listener, but he extended it to various audiences. Similarly, Bell (1988) and Cicourel (1988) showed that there are few detailed studies on the nature of verbal interactions in international negotiations. Furthermore, they inicated that how language and power are connected in this genre.

According to Gilboa (2001:10) 'media diplomacy' denotes the utilization of media to communicate with officials and laypeople to promote confidence-building, progress negotiations, and lead public support to agreements. Its activities include 'press conferences, interviews, and leaks as well as visits of heads of state and mediators to rival countries and spectacular media events organized to usher in new policy eras' (Gilboa 2001:10). Two items of research published on this genre, namely Barzin and Samiei (2013) and Shinar (2000). Barzin and Samiei (2013) carried out a study on media diplomacy and how discourse can affect diplomatic behaviour. They focused on the discourse of the Iranian nuclear activities in the BBC Persian media, and Voice of America. With the aid of Van Leeuwen's and Van Dijk's approaches, they found that those broadcasting organizations use two approaches. On the one hand, they encourage negotiations with the Iranian authority, but on the other, they instigate military involvement to fight the Iranian nuclear activities. Likewise, Shinar (2000) made a discourse analysis study on media coverage of peace in the Northern Ireland and the Middle East. He found that there is a bad need to include more peace discourse in media.

'E-diplomacy' denotes the conduct of international relations and diplomacy with the aid of the information and communication technologies (ICTs) and internet, e.g. the utilization of social media in diplomatic service (DiploFoundation 2010; Holmes 2015). I note that many studies were conducted on this genre. To exemplify, Cowan and Arsenault (2008), Hayden (2012), and Metzgar (2012) researched the significance of e-diplomacy in promoting the state's foreign policy because it can easily engage and interact with foreign audiences. In addition, the work of Manor and Segev (2015: 89) indicated that e-diplomacy can enhance 'nation branding', which is a try by a country at drawing its image. They term the activities of nation branding in e-diplomacy 'selfie diplomacy.' They found that the recurrent selfies, which the American State Department posts in social media, indicate the manner in which the countries employ e-diplomacy to manage their portraits.

Bilder (2006) reports that in the international setting the state representatives and diplomats offer apologies to another state for the breach of a law in wartime, violations of human rights, religious or racial discrimination, and oppression, e.g. the apologies of the Japanese PM and foreign secretory to the US ambassador in the wake of the attack on the latter in 1964. This text type is termed 'apology diplomacy'. The purpose of such apologies is to correct or make amends for the past mistakes, solve international conflicts and offences, eschew reprisal, and make reconciliation easy and possible (Bilder 2006). Two research publications are relevant to scholarship on this genre. First, Gries and Peng (2002: 173) found that the similarities and differences in culture play an important part in 'Sino-American apology diplomacy', investigating the Chinese-US apologies in the wake of aircraft collision incident in April 2001. In a similar vein, Harris, Grainger, and Mullany (2006) examined the pragmatics of political apologies to identify the characteristics of this genre. They analysed political events particularly the Iraq war and found that this type of genre consists of IFID such as 'I am sorry and/or I apologize', admitting the responsibility for the offence, and occasionally absolution expression.

Pursuant to the rules of diplomatic protocol and courtesy, polities are keen on performing ceremonial activities to avoid hostility and foster better ties. This type of communication is called 'ceremonial communications' that include congratulations, sympathy expressions, and condolences (Borisova 2013: 7). Jumu'ah (2010) and Borisova (2013) note that senior government figures send congratulatory cables to foreign official personalities and dignitaries on the national and religious holidays such as the national day of a country and other occasions such as success in elections, royal weddings, royal births or escaping an accident. Borisova (2013) glosses sympathy expressions as statements that political figures send to other political figures of a foreign government on the occasion of their illness, having an accident or any other similar occasions. It is worth highlighting that there are many studies on the speech acts of congratulations and sympathies. Nonetheless, there is no study on them in the diplomatic context.

On the matter of condolences, Wood and Serres (1970) proclaim that official mourning is announced for the demise of a head figure, where the government will specify the date, time, and place of the funeral for the diplomatic corps to attend. In the light of that, foreign head figures issue their statements of condolences and sympathies to support and sympathize with the bereaved polity (Wood and Serres 1970; Jumu'ah 2010). Jumu'ah (2010) opines that mourning varies pursuant to the

nature of the relationships between the states. He exemplifies that when a sovereign or a president passes away, the countries that have strong relations will empathize with his/her country by announcing a 3-day to a 7-day period of mourning, flying the national flags at half-staff, and/or cancelling all festivities and celebrations. Plus, he points out that countries will dispatch a delegation that are often headed by the chief of state in person to participate in the funeral or memorial service. In this respect, Jönsson and Hall (2005) remark that the representation level at the funeral sends non-verbal signal that plays an important part in the diplomatic communication as it catches the interest and attention of diverse audiences more than verbal one. For instance, Cohen (1987) mentions that a low level of representation indicates unfriendliness and condemnation, whilst a high level of representation communicates a sign of respect. By the same token, Jönsson and Hall (2005) and Berridge (2015) report that the envoy selection sends diplomatic messages by showing whether states are represented by senior or lower-ranking officials at the funeral.

What is more, the funeral of a leader presents an opportune moment for other countries as it could serve as a conciliatory move in case of sour relations and a reaffirmation of the continuation of cooperation between states. To prove that, Berridge (2015: 192) attests that 'funeral summit' is an appropriate procedure for promoting friendly relations between states as it is intended for instantiating and promoting friendship by finding a common ground that fosters relaxed meeting between leaders. He shows that the funeral of an elected president has great diplomatic significance as it is a chance for (i) the foreign countries to assert their friendship with the new leadership and (ii) its foreign competitors to turn the page and make a fresh start.

Despite the wealth of researches on condolences, diplomatic condolences are not well researched. To date, only the study of Fenton-Smith (2007: 697) tackled the diplomatic condolences on the demise of Yasser Arafat, where he founds how world leaders use condolences to construct 'the international community' and disclose their ideological position on that event. Therefore, this thesis intends to bridge part of the gap by revealing the linguistic and cultural differences between the Anglo and Arab condolences, the collective identities that each group performs, and the perception of King Abdullah and Saudi Arabia in such statements by the Anglo and Arab leaders. Besides, it will show how this genre cannot be expounded without recourse to the historical, social, and political frameworks.

2.9.1.3   Justification for Choosing Condolence Genre

In this section, I will provide the reasons that motivate me to choose condolence genre as the data of my thesis.

Fenton-Smith (2007: 697-8) finds that diplomatic condolences 'demonstrated great linguistic dexterity and ideological subtlety. These messages represented more than a series of perfunctory sympathy notices – they constituted conversation within the international community, in which each contributor commented on the loss of a fellow member, and formulated their own assessment of the significance of the event for the world.' Besides, he (2007) suggests that in addition to signifying group membership of the international community, condolence letters are governed by the rule of diplomatic etiquette that comprises what may or may not be included in them. That is, these statements are not haphazard, they are ideological and they are employed in a professional way to meet the goals they are written for. For that reason, why the condolers often focus on some issues and ignore others and why they claim something without justifying it need not to be gone unnoticed.

On another level, I hypothesize that though the leaders of each setting come from different backgrounds and cultures, they seek to perform an 'international group/collective identity'. That is because they zero in on specific identities, discursive strategies, and social actor representations that discriminate them from the leaders of the other setting. Subsequently, such an attempt will reflect linguistic and cultural differences on the basis of culture, way of thinking, and ideology of each group.

Since ceremonials give rise to friendly and peaceful relations between states, condolence letters are deployed to serve that purpose as they are part of 'ceremonial communications'. Furthermore, diplomatic actors employ condolences along with other ceremonial activities to promote collaboration between states. Contrariwise, the failure to give condolences speaks volumes for misunderstanding, disrespect, and fall of diplomatic relations. More importantly, it marks the violation of the rules of protocol and courtesy that encourage friendly and peaceful climate between countries because protocol, according to Wood and Serres (1970), arranges and applies ceremonial rules and oversees their application.

I argue that the statements of condolence represent the first formal communication with the new government to confirm the continuation of the relation, friendship, and cooperation with the new government as it was in the rule of the late leader (see extract 72). As for the rival countries, they give a great chance of making a fresh start with the new polity (see excerpt 73). On another level, diplomatic condolence letters serve as an evaluation of the bilateral relations in the reign of the late leader or sovereign. Koller (2012) points out that the evaluation can tell the belief of the text producer about the group of social actors. What is more, they can function as a guide to the new leader or sovereign to strengthen the strengths and address the weaknesses in the bilateral relations.

Diplomatic condolence is one of the means that foreign government utilizes to improve its public image and exert leverage over foreign publics to promote acceptance of their ideologies and interests. To illustrate that, Gerber (2008) finds that diplomatic statements of condolence are not only addressed to polities but they are also addressed to the public. Gerber (2008) and Gregory (2008) attest that the rationale behind that is to: (i) maintain the positive image of the foreign government, (ii) have an effect on the actions and views of foreign public, and (iii) achieve values and interests of the foreign government. This is the aim of 'public diplomacy' which Potter (2002: 46) defines it as the attempt of a foreign government to have an effect on publics' opinion of another country for convincing them to welcome its ideologies, principles, and policies. Fenton-Smith (2007) and Gerber (2008) exemplify that on the death of an official personage other foreign polities are required to extend condolences but, if not, this will ruin the reputation of foreign states in the public opinion.

Because mourning is affected by the nature of the ties between countries (Jumu'ah 2010), I argue that it merits studying how the life of the deceased is evaluated in condolences. To wit, what is mentioned and what is not mentioned in the statements of condolence is worth considering because, according to Jönsson and Hall (2005), they send diplomatic signals that play an important role in diplomatic communication. In CDA terms, there is an ideological position that is affected by the nature of the inter-state relations; therefore, it is well worth considering. For that reason, I adopt CDA approach to uncover what is behind the perception of inter-state relations, while they are focusing on the personal traits or achievements centring around the figure head and what they are saying or what they are not saying about the wider diplomatic relations. The disparities in the letters of condolences reflect ideological stances that I want to investigate.

Condolences have been chosen not only because they are easily accessed but rather some of the diplomatic genres are not available to the public, where some of them are held behind closed doors. Some of them are by definition secret and that has become a point of principle. Further, diplomatic condolences give chance to the diplomats to say what they want the public to know about the bilateral relations. They also provide a fair amount of information of the bilateral relations and the ideological position of each country.

Lastly, I attest that condolences are richer in potential analysis than some other genres such as congratulations as they function as an evaluative summary of the leader's life. In comparison with congratulations, there are more evaluations of the leader's life and his national and international accomplishments in condolences. Plus, such evaluations have been tackled by many politicians, writers, journalists, and political analysts which they can assist in informing the analysis of condolences where many views and interpretations can be collected on what is said and what is intended.

2.10   Codes in Diplomatic Discourse

One of the aims of this research project is to decode the allusions in condolences. Hence, it is worthwhile having an idea of the unsaid in diplomatic discourse as diplomats and politicians do not often tell the full story. Therefore, this part is about the unsaid in diplomatic discourse and the reasons for employing it in this type of discourse.

Sometimes diplomatic discourse is not clear as it conveys 'equivocation', 'obfuscation', and 'prevarication' connotations (Scott 2013: 2). This is what Scott (2013: 2) terms the 'unsaid', which is the discourse that is conveyed tacitly rather than uttered or written in words or body language. She proposes that the unsaid or code plays an important role in interpersonal and international diplomacy. In this respect, Scott (2012) points out the said represents only the tip of the iceberg, whereas the unsaid represents the submerged part. Similarly, Searle (1969: 19 and 20) states that 'often we mean more than we actually say' because 'the speaker does not say exactly what he means'. By that, it is worthwhile to discriminate, in the analysis, between what the addresser means, what his/her uttered utterance means, what he/she intends, what influence he/she intends to have on the addressee and what the addressee understands.

Scott (2012: 1-2; 2013: 2-3) lists seven reasons behind using such a phenomenon by those who are engaged in the diplomatic career: First, equivocation can keep open options (Scott 2013). In diplomatic discourse, it is preferable to evade making decision or choice (Scott 2012). Second, ambiguity makes space for manoeuvre. Third, what has been implied but not said explicitly can be gainsaid reasonably (Scott 2012). Fourth, others can better be convinced by preparing them for 'stories-in-a-capsule (such as metaphors)' by leading them to conclusions we want them to come rather than informing them what to do or think (Scott 2012: 1). Fifth, Scott (2012) argues that the use of direct language can often be a face-threatening act and politeness necessitates the use of indirect discourse because the loss of face can encourage reprisal and the escalation of conflict. Plus, in diplomacy politeness requires to be considerate of others and their interests along with our interests so as not to offend them and eschew the consequences of offence (Scott 2012). Sixth, the unsaid is not conveyed because it can be readily inferred by the members of the community who share similar language and culture. If it is conveyed, it will look like irony or humour. The unsaid is used here to make a sense of community (Scott 2012). Seventh, interpretation requires speculation to fill the gaps with guesses about what has been said. Scott (2012) finds that analogy and metaphor provide part of the tale and leave the other part for deduction.

It can be concluded that the unsaid in the letters of condolences is deployed to save the bereaved's face and to be thoughtful of their feelings in this difficult situation. Further, the unsaid is manipulated to avoid making troubles as the said may lead to break off diplomatic relations.

2.10.1   Types of Codes in Diplomatic Discourse

This part is concerned with the codes that the condolers deploy in condolence letters. Scott (2013) identifies four sorts of tacit communication in diplomatic discourse:

2.10.1.1   Mind the Gap

Gaps exist in language at different levels. At the word level, such gaps exist in compound terms, e.g. 'Public Diplomacy' may mean 'diplomacy by, for, or with the public' (Scott 2013: 3). Another example, 'climate security' may mean 'securing the climate against human emissions' or 'humans against climate change?' (Scott 2013: 3). At the sentence level, the gaps of this type exist between 'the juxtapositions of parataxis' (Scott 2013: 3). The best instance is found in the speech of President

Bush to call up for Iraqi war: 'Saddam Hussein is a threat to our nation. September 11 changed the strategic thinking, at least as far as I was concerned, for how to protect our country', i.e. the President wants to tell the public that Saddam had a hand in September 11 attacks (Scott 2013: 3). Likewise, gaps may also be found in the scope of ambiguity so as to lead to multi-interpretations (Scott 2013). For example, the President cannot ratify the treaty either because he/she is not allowed to do that or is unable to decide about something (Scott 2013). This device is used heavily by the 'UNSC [United Nations Security Council] Resolutions' (Scott 2013: 3). Gaps can also be embedded in 'contrastive stress ('Now this is worth considering')' or through the insertion of prepositions in ''power to' or 'power over'; 'fear of' or 'fear for'; 'to laugh with' or 'to laugh at'' (Scott 2013: 3). Finally, gaps can be found 'between connotations and denotations, between intended and possible meanings (both within and across cultures), and between literal and ironical meanings' (Scott 2013: 3). To decipher such codes unwittingly can be deceptive (Scott 2013). It is worth noticing that the above-mentioned type is usually found in the letters of condolence, where the condoler does not touch upon any achievement of the departed Monarch, as in Masum's letter (see appendix B) because the relations between Baghdad and Riyadh were difficult in the reign of the departed Sovereign.

2.10.1.2   Stories in a Capsule

Deployment of deductions is one of the most influential forms of persuasion (Scott 2013). To get people's approval and support by leading them to conclusions instead of informing them what to think or do (Scott 2012). By narrative, perceptions of the interlocutors can be structured and their actions can be influenced by us (Scott 2013). Narratives may exist in connotations that narrate a story by making particular attributes the most important, while making others less important and prominent (Scott 2013). To exemplify, 'security fence and apartheid wall' denote the same premise between Palestine and Israel but each narrates a different tale (Scott 2012: 1). In a similar vein, analogies and metaphors enable the listener to comprehend much in few words, e.g. 'bankers are wolves in shepherds' clothing' (Scott 2013: 3). They do not inform the entire story and leaving a part to be deduced (Scott 2012). In this case, the unsaid should not be told because it is clear (Scott 2012). The speakers of the same language do not need to clarify what they mean, as this is instantiated by 'humour, irony, shared allusions and other forms of coded communication' (Scott 2012: 2). Here, the unsaid functions to express consolidation and a sense of community (Scott 2012). It needs to be noted that the aforementioned type is used in the letters of condolence by paying tribute

to the departed Monarch, but the condoler does not provide evidence to substantiate his/her tribute.

2.10.1.3   Ambiguities

There are two types of ambiguity in diplomatic discourse: First, vagueness is illustrated by a phenomenon named 'underspecification' (Scott 2013: 4). Matthews (1997) defines underspecification as the predictable item can be deleted in portrayals, since it can be predicted by others. Examples can be found in the abbreviations of China (People's Republic of China (PRC) or Republic of China (ROC)). Another example of this phenomenon can be epitomized by the 'UNSC Resolution 242' which 'demands immediate withdrawal … from [the] territories occupied in the recent conflict' where the omission of 'the' increases the possibility of withdrawal from 'some' territories, not 'all' (Scott 2013: 4).

On the other hand, homophony or pun is the second sort of ambiguity deployed in diplomatic discourse (Scott 2013). This phenomenon is used in diplomatic career to elude political censorship (Scott 2013). Homophony are words that have similar pronunciation, but they have different meaning or spelling, e.g. wood/would and be/bee (Crystal 2008). Scott (2013: 4) exemplifies that Sir Charles Napier, in 1844, telegraphed one Latin word 'peccavi' when 'Sindh' was conquered meaning 'I have Sindh' that is homophonous with 'I have sinned' (Scott 2013: 4).

2.10.1.4   Indirect Speech Acts and Cultural Differences

Courtesy necessitates the unsaid as directness encourages discourtesy and to be frank leads to a face-threatening act (Scott 2013). As a result, diplomats resort to tacit discourse. The failure to discriminate between what is said and what is intended will result in cross-cultural or interpersonal misunderstanding (Scott 2013). For example, to reply such a simple joke: ''what is the difference between a diplomat and a lady[?]'' with 'yes or no' can lead to different actions as this relies on who says, to whom, under which circumstances (Scott 2013: 4). Since the unsaid is more important in diplomatic career, it is of significance to master it. Therefore, it is essential for those who need to master the unsaid know how the unsaid works and where it probably flourishes and occurs (Scott 2013). Similarly, Baranyai (2011) suggests for successful diplomatic communication, it is essential to put into consideration what, when, to whom and how to say something in order to achieve a specific effect along with the cultural features of the other party. He shows that the cultural features consist of both non-linguistic and linguistic elements

exemplifying the ex-foreign minister of Hungary, Miklos Banffy described a situation in his memoir concerning the Hungarian delegate attempted to make the French President convinced of their cause. Unfortunately, the Hungarian request was denied by the latter. Banffy rephrased what had been said adopting the French way for claiming their right. It was ended with the agreement of the French leader (Baranyai 2011).

Different cultures have different ways of thinking and expressing that can affect the negotiations of states with different cultures (Baranyai 2011). Burr (1998) illustrates that the Chinese leader Mao made a comparison between Henry Kissinger –the Secretary State– and the swallows that are busy preparing for the storm. Kissinger did not get the metaphor compelling the past leader of China to clarify his position (Burr 1998).

The common knowledge shared by delegates is a prerequisite to successful communication (Baranyai 2011). It is important for negotiators to identify their homologous background, work, and life (Baranyai 2011). Linguistic and cultural factors need to be considered, as they are essential for diplomatic discourse (Baranyai 2011).

It is worth noting that indirect speech acts are used in the letters of condolence to convey what cannot be said overtly as the indirect speech acts are considered more polite and direct illocutions may encourage face loss and may lead to strife or tension in relations between countries. More importantly, the historical documents will help a lot in decoding the unsaid, as they will give insights into the nature of the ties between the states and socio-political atmosphere that influences the structure of condolences. On the other hand, this study intends to uncover the cultural and linguistic differences, as they are precondition for successful communication between states.

Chapter 3   Theoretical Approaches to Critical Discourse Analysis

3.1   Introduction

Since this study project intends to investigate the Anglo and Arab leaders' ideologies towards Saudi Arabia and its late Sovereign, Abdullah, via the identities and the representations of social actor, this chapter is going to provide a detail treatment of CDA through the discussion of identity, intertextuality, and ideology, which this thesis aims to investigate. Moreover, I will set out some CDA approaches to clarify the rationale for adopting some approaches and disregarding others. Lastly, I will list some of the criticisms that are directed against CDA and I will show how I could avoid such criticisms in the analysis of my data.

3.2   CDA

In this part, I will show what is meant by 'criticality' in CDA, what is CDA, the main features of CDA on which my thesis is based on, and the reason for adopting CDA approach for analysing the data of this study project. Additionally, how CDA considers discourse as the production of social construction and power and therefore is investigated on the social level that is beyond the linguistic level.

Moore (2002) describes CDA as an approach that studies language in relation to social construction and power. He reports that it is critical in that it attempts to go beyond the description of discourse to give reasons for the production of discourse in that way. In a similar vein, Hernández (2008) points out that CDA studies language in connection with the social context in which it emerges and it attempts to supply social criticism in the light of linguistic evidence. Additionally, Kendall (2007: 4) quotes Wodak as stating:

> 'Critical' means not taking things for granted, opening up complexity, challenging reductionism, dogmatism and dichotomies, being self-reflective in my research, and through these processes, making opaque structures of power relations and ideologies manifest. 'Critical', thus, does not imply the common sense meaning of 'being negative' – rather 'skeptical'. Proposing alternatives is also part of being 'critical'.

Wodak (2001a: 9) indicates that the term 'critique' that is used in CDA's programme is viewed differently: some relate to the Frankfurt school[5], others to a concept of literary criticism, and some to Marx's concepts. In addition, Billig (2003) views that CDA is deemed a way of criticizing the social order. He claims that CDA is not 'critical' because its methodology is different from other approaches that study language. It, like critical social policy or critical psychology, is critical as it is planted in 'a radical critique of social relations' (Billig 2003: 38). Wodak (2001b) points out that it does not deal with judging what is right or wrong. CDA, from her vantage point, needs to attempt to create choices at each point in the research and these choices need to be clear and provide theoretical justification why certain explanations of discursive events sound more acceptable than others. Weiss and Wodak (2003) assert that the function of critical theories at large and CDA in particular is not only to delineate and expound, but also to eradicate any kind of illusion. For that reason, I adopt CDA for researching my data because condolences cannot be taken at the surface level of the text as I am dealing with quite contentious issues about a particular historical context of bilateral relations that are not simply black and white facts. Consequently, I need to take account of the social, political, and historical factors to provide potential choices that inform the investigation of condolences.

At its inception, CDA was developed from critical linguistics (Waugh *et al.* 2016). Most CDA scholars agree with Habermas' view that language is the means of social force and domination that is used to legitimize the relationships of organized power. To the degree that the legitimations of power relations are not indicated clearly; besides, language is also ideological (Habermas 1977 cited in Wodak 2001a: 2). Bloor and Bloor (2013) claim that CDA has much to do with critical social study, which investigates the causes of social troubles and attempts to analyse them fruitfully. Benwell and Stokoe (2006) claim that CDA is obviously a political approach that is devoted to unearth societal power inequalities, hierarchies, and persecution of a certain group; it aims at showing how discourses function to maintain these hierarchies. In addition, CDA investigates how people group

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[5] It came into existence in Frankfurt of Germany between the late 1920s and early 1930s. Max Horkheimer, T.W. Adorno, Herbert Marcuse, Leo Lowenthal, and Erich Fromm gave some of the first account within critical social theory by showing the significance of mass culture and communication in social production and denomination. This school created the first models of critical cultural studies investigating cultural production processes, political economy, the politics of cultural text, and cultural artifacts reception and use by audience (Kellner 1989 and 1995).

themselves in communities and put boundaries among groups, a practice that leads to conflict, discrimination, and hegemony that needs to be revealed in discourse. Since CDA is interested in studying political issues, collective identity, social inequality, and language in terms of social context to provide social criticism in the light of linguistic evidence, it is the proper approach for analysing my data. That is because there are many embedded differences among the letters of condolence. Besides, the leaders of each context attempt to construct their collective identity that differentiates them from the leaders of the other context. Thereby, there are political and social motives for the differences in giving condolences and performing group identity that CDA can unearth due to the beliefs and ideologies that condolers carry.

Contrary to other discourse approaches such as conversation analysis, CDA is not only confined to the analysis of text, but it rather extends to the broader context and ideologies that affect the production and perception of condolences. On that account, CDA approach fits my aims as I am dealing with a complicated area of diplomatic discourse that requires the investigation of the deeper levels of analysis. Thus, in my study, I analyse condolence texts by checking the indexical expressions used, the pronouns, the metaphors, and the vocabularies. All these issues enable me to find out the performed identities, representations of social actors, collective identity, and the expressed ideologies in condolences. After that, I deal with text interpretation by identifying the contents of discourse, the interlocutors involved in discourse, the relations between the interlocutors in terms of power and social distance, and the purpose behind using condolences. This stage helps me to disclose the relations between the interlocutors, how the condolers present the self and other, and the type of expressions used to present the ingroup and outgroup. Finally, discourse is presented as part of a social practice, as a social process, showing how it is established by social structures, and what impacts discourses can produce on those structures, maintaining them or changing them (Fairclough 1989). This stresses the importance of social factors, the history, and the past conflict in the interpretation of discourse (Fairclough 1989). In the light of that, I will consult a group of historical document on the bilateral relations to inform the interpretation of condolences. Subsequently, this stage assists me in finding out the ideologies, allusions, and socio-political factors that affect the perception of condolences.

In the light of the above-mentioned features of CDA, the analysis of my data requires the employment of an approach that examines language texture in

association with social relations and identities, one that goes beyond the limits of isolated sentences or linguistic units. A method that is interdisciplinary and transdisciplinary, one that explores how information is transmitted, how dominant discourses are integrated, and the role discourse plays in this process. Such an approach needs to be critical and not predetermined but able to unfold the multiple layered association between discourse(s) and interlocutors. Accordingly, the present study intends to employ De Cillia's, Reisigl's, and Wodak's (1999) and Wodak's *et al.* (2009) approach of national identity, Power's (2015) framework of religious identity, Van Leeuwen's (2008) framework of social actor representations, and Wodak's (2001b) and Reisigl's and Wodak's (2001) DHA to analyse the perceptions and ideologies of the subjects of the study that govern the production of their letters of condolence.

After this detailed account of CDA, the coming sections will revolve around identity, intertextuality, and ideology to show that the discussion of these concepts is directly related to CDA. CDA is interested in studying identity as it flourishes in discourse, where it is performed and reconstructed in discourse. Individuals express identities to position themselves and record their lives. According to Wodak (2001a: 3), 'the concept of ideology' is essential 'in all CDA' because it is connected with the belief of the interlocutor. Moreover, Bloor and Bloor (2013) show that the discourse of the group members is often based on ideology; therefore, CDA aims to make clear the ideological features that back social interaction. The study of intertextuality is of significance in CDA as discourse is considered a social practice that is dialectally connected with surrounding factors, i.e. social, religious, and political factors. Thus, CDA studies intertextuality as it does not consider the text alone, but it rather considers the whole context of ideologies and practices. That is, CDA investigates the intertextual layers of the text to disclose the identities of the text producers.

3.3   Identity

I will show what is meant by 'identity' from a CDA perspective, as my first research question investigates the identities that condolers perform in the expression of condolences to represent their ideologies on the event of King Abdullah's demise. Further, because identity controls description based on the ideologies and the background knowledge of the condoler, this will enable me to bring the linguistic and cultural differences to light, which I intend to investigate in my third research question.

The type of identity I try to bring into focus is the sociolinguistic identity, which aims to concentrate on the methods in which individuals view and constitute themselves and how others view and constitute them via language (Omoniyi and White 2006). According to this vantage point, identity is constructed in discourse. Omoniyi and White (2006) view it as dynamic that varies pursuant to the context that is controlled by social variables. They point out that identity affects both the relationships and discourse of the interlocutors.

For Foucault (1972), identity is formed by the dominant discourses. Benwell and Stokoe (2006) reveal that the identities that are found in discourses encourage social inequalities. In this case, they show that individual develops by adopting certain ideological version of the world that is subjected to hegemonic objectives. Therefore, they (2006: 31) write that identity becomes 'a colonizing force, shaping and directing the individual'. For that reason, investigating identity is of significance to my research project as it shows how the condolers view themselves and others in condolences. Besides, it controls and shapes their condolences in accordance with the ideologies they have.

The work of Bloor and Bloor (2013: 20) points out that CDA is interested in the ways in which identity is constructed in discourse as people are inclined to 'identify themselves with their own social groupings (Self) and often place themselves in opposition to other social groupings (Other).' They describe identity as the way people view themselves in comparison with others and with society in general. They claim that the meaning and use of certain words are affected by our information on the world and our background of social reality and this is what a set of studies have shown that personal pronouns play an important part in performing identity. They exemplify that the plural pronouns 'we' and 'us' are used to denote the ingroup including the writer or speaker, while 'you', 'they', and 'them' are used to denote the outgroup excluding the writer or speaker.

Furthermore, Wodak *et al.* (2009: 16) coin the notion of 'multiple identity' or what Kroskrity (1998: 113) terms 'multiple social identities' which denotes that people and nations have more than one identity. The work of Edwards (2009) shows that the idea that a person or group of people has a homogeneous pure identity is unreal assumption. According to Billig (1995: 69), 'social identity theory' presumes that people utilize different ways to depict and classify themselves; thus, different identities will emerge in different situations. Hutnik (1991) opines that self-categorizations function as switches that switch on (or off) facets of social identity.

Billig (1995: 69) observes that 'the cues that elicit the switching of identities can be quite subtle and may not even be consciously registered.'

It needs to be recalled that the condolers perform manifold identities that present both themselves and the bereaved positively. Such identities are constructed to express the sympathy and sorrow of the leaders to the bereaved and to give an account of the historical achievements of the departed Monarch. A list of the identities that are expressed in the letters of condolence is presented in the sections below.

3.3.1   Group Identity

According to the constructionists, culture and language constitute the resources for identity material. In the light of that, discourse does not mirror the world but is a means to attain the person's goals and a major means through which people can construct their social lives. As the second research question of this study is related to collective identity construction, in this section, I will discuss what is meant by group identity and its importance in discourse, and how groups identify themselves. I hypothesize that the leaders of each milieu seek to conceptualize 'international group/collective identity' that is different from the one of the other milieu, despite the fact that the leader of each country holds different interests, ideologies, and views to reflect their perception of King Abdullah and Saudi Arabia in the statements of condolence. On this account, I need to address this type of identity.

Group identity or 'collective identity', in Koller's (2012: 19) terminology, is used by individuals to give meaning to themselves, their belonging, and the world. Group identity is defined as the way individuals give meaning to themselves by the knowledge they have about their group to discriminate them from other groups. Likewise, Koller (2012: 20) glosses 'collective identities as socio-cognitive representations[6], which are held by people who identify as members of a group. They are further theorized as being constructed, negotiated and changed through discursive interaction within and between groups.' Hogg and Abrams (1998) list three stages in group identification process. First, members of a group try to identify themselves as part of that group and recognize themselves from an

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[6] They are arranged, united, and social body of common knowledge about group identities that conflate influential patterns or moods with intrinsic evaluative and normative dimensions (Augoustinos, Walker, and Donaghue 2006).

outgroup. Second, they acquire the stereotypic norms of the group they belong to (Billig 1995; Hogg and Abrams 1998). Third, 'they assign these norms to themselves and thus their behaviour becomes more normative as their category membership becomes salient' (Hogg and Abrams 1998: 151). Chilton (2004) argues that language is not only the medium of passing on information, but it also indicates group identities. If a group codes and passes on information only the members of that group can get the information, while the members of outgroup cannot. In turn, this process can recognize the members of the ingroup and outgroup (Chilton 2004). There are social factors that make a group of people constitutes a community. Such factors are likely similar language, religion, origin, traditions, customs, history, and political views. They contribute to the formation of a community and discriminates it from other communities. Therefore, Billig (1995) argues that each community shares a certain identity and history that are reproduced and stretched over time. In this respect, Van Dijk (2000: 17) lists the essential factors that make a community and discriminate it from other communities, which are: 'membership criteria: Who does (not) belong? Typical activities: What do we do? Overall aims: What do we want? Why do we do it? Norms and values: What is good or bad for us? Position: What are the relationships with others? Resources: Who has access to our group resources?' Van Dijk (2016) argues that groups are identified by their activities, viz. what they do. He reports that ideological discourse is concerned with what 'we' do or need to do, to defend or protect the group (or the nation). He illustrates that interest and power are the cause for ideological struggle; therefore, ideological discourse refers to our interests, e.g. core resources –shelter, food, and health– as well as symbolic resources –status, knowledge or access to public resources.

In my thesis, I have two different communities, the Arab and Anglo condolers, where the Anglo condolences are different from the Arab condolences. I hypothesize that the perception of King Abdullah and Saudi Arabia in the Anglo world is different from that in the Arab world due to the construction of an international group identity based on the ideologies that the condolers of each milieu have.

3.3.2   National Identity

In this section, I will cast light on the most frequent and salient type of identity that is used by the leaders in the statements of condolence. To do that, I will define what a nation is. Then, I will delve into the main features of national identity.

It is important, before dealing with national identity, to define nation; however, there is no general consensus of opinion on its definition and no one knows the time of its emergence. According to Anderson (1983), Billig (1995), and Wodak *et al.* (2009), a nation is viewed as an imagined community that is envisioned as a unique entity in time and space terms. Billig (1995) notices that the spatial dimension holds all the population of a particular region, while the temporal dimension guarantees that each nation has its own history. The place people lived in, live in, or will live in constitutes part of their identity (Barnes 2000), and all the practices, routines related to that place are seen as constructing it (Myers 2006). Moreover, Bloor and Bloor (2013) argue that each nation has its own religions, races or parties that struggle to gain power to control the country. They observe that national history is constantly re-written to shape this battle and is responsible for registering everything related to the nation's culture and uniqueness. They show that some problems such as political struggle, repression, and disorder are associated with national identity.

Wodak *et al.* (2009) comment that a nation is constructed and conveyed in discourse mostly in national culture narratives; therefore, national identity is the result of discourse. Martin (1995) proposes that it is language, which enables people living in one community to establish relation with one another. So, 'language is assumed to be a determinant of national identity' (Myhill 2006: 10). Hernández (2008: 228-9) glosses this type of identity as 'the feeling of belonging to a certain imagined community; a community that is felt by its member to have a national uniqueness that differentiates it from other nations'. Billig (1995: 60) states that national identity denotes neither an inner emotion nor 'everyone within the nation-state becomes identical'. He reports that it is not an object; it is a brief delineation of the ways of speaking about the community and self. He shows that ways of speaking or ideological discourses are related to forms of life. In this regard, he proclaims that identity is seen as a form of speaking as well as a form of life. He clarifies that the un-saluted and saluted flags are related to the forms of life that form national identity. 'National identity is more than an inner psychological state or an individual self-definition: it is a form of life, which is daily lived in the world of nation-states' (Billig 1995: 69). For CDA, national identity can be created, recreated, and changed in discourse and it has originally come into existence through political figures, intellectuals, and news writers (Wodak 2006).

Reference to Billig (1995) reveals that to have a national identity entails conceptualizing 'our' nation that has sui generis identity and recognizing it from

other foreign nations. He argues that national identity also involves that the connection between individuals and homelands and the world is segmented into different homelands. He proposes that in order to envisage ourselves as sui generis, we should classify ourselves with particular names, such as English, German or Italian. For that reason, he elucidates that no one has the right to take over another's name or call himself or herself with a particular nation's name that he/she does not belong to because each nation refers to certain people dwelling in a particular land and having their distinctive history, origin, and identity. As for national identity, the people of a community need to envisage that they realize what a nation is; and they have to recognize the identity of their own nation. They should envisage themselves as citizens and their nation as a community (Billig 1995). Additionally, Tajfel (1981) points out that the description of our national community involves the description of other foreign communities. Kristeva (1991) glosses the foreigner as the person who does not belong to the country, which we belong to because he/she belongs to another nationality and country. In order to create their unique identity, nations keep observing other states so as to be able to differentiate what is considered to be 'us' (or 'in-group') from 'them' (or 'out-group') (Wodak 2006: 112), a kind of an aggressive orientation when it considers others to be either supporters or rivals (Anderson 1983). On another level, identity is argued not only to be moulded by place but people themselves also form the place they occupy (Dixon and Durrheim 2000). By associating particular characteristics to places, people construct their place identity (Proshansky, Fabian and Kaminoff 1983). On the other hand, the form of discourse speakers use when they negotiate place whether written, spoken or visualized as well as the kind of interactions associated with it can form place identity (Myers, 2006). In the light of that, in condolences, each leader represents a particular nation and state that is different from the nation and state of the bereaved. As such, the distinction between the leader's national identity and the bereaved's national identity is clearly marked in condolences.

In conclusion, national identity is the most recurrent identity in the letters of condolences that are employed by the leaders to discriminate between their national identity and the bereaved's national identity. This identity is used to depict the common interests between the countries and the national and international achievements of the departed. It also employed to express sympathies for the bereaved and describe the bilateral cooperation between the country of the condoler and the country of the departed leader. It needs to be highlighted that one of the factors that constitute the Arab national identity is through the Arab

people who dwell the Arab region. A feature that is clearly marked in their condolences, communication, and discourse.

3.3.3 Religious Identity

This part revolves around religious identity as it is often performed in the statements of condolence. In this part, I will present the following: (i) how religious identity was the means of identification and assisted in the creation of nations, (ii) why religious identity is rarely used in the Anglo condolences, and (iii) why the condolers of the Arab-speaking countries excessively use religious identity in their condolence letters.

Safran (2008: 171) remarks that language and religion are among the important parameters of 'ethnonational identity'. He indicates that, in the past, religions participated in the establishment and support of nation and sovereignty as they originated collective identity and led to the establishment of the state. To exemplify, the work of Myhill (2006) reveals that religion is still often used as a major component of nationalism in the war against the followers of other religions, e.g. the Irish war against the English. Safran (2008) suggests that religious identity rests on and is preserved in narratives conveyed in a particular language. He exemplifies that Luther's German translation of the Bible plays a part in the formation of the German nation and Qur'an helps in the formation of the Arab nation. Plus, he shows that all religions are preserved in classical languages. He has drawn attention to the fact that, prior to the French Revolution, religion was the main source of identification where Roman Catholic Christianity was widely disseminated in Europe. In a similar vein, Kohn (1951) illustrates that the dominance of religion left no space for nationalism where Latin was the language of the clergymen that was used as a medium of teaching and writing. Human beings were not only divided in terms of English, Spanish or Italians, but also in terms of Christians and Infidels and the Christians were divided into 'faithful sons of the Church and heretics' (Kohn 1951: 79). Safran (2008) shows that religion was dominant till the Renaissance and language has gained control from the Renaissance till now. In sum, religious identity was dominant before the Renaissance as it was the means of identification and contributed to the formation of nation. Nevertheless, I argue that religious identity still plays that part in the Arab condolences to distinguish the Arab leaders from the other group –the Anglo leaders– as religion is one of the major constituents of the Arab national identity where they regard it as a means for their unity to counter external threat.

Myhill (2006) claims that many European scholars began to mistrust religion because of the religious conflicts that lead to long severe wars and there was a growing discontent towards the church hierarchy and aristocracy because of the absolute use of power. Additionally, he emphasizes that new scientific discoveries raise doubts about some issues adopted in religions and progressive scholars prefer to focus on identity that rests on language rather than on blood. Additionally, he contends that religious minorities prefer also to concentrate on criteria other than religion. In the light of that, I observe that this convention is clearly mirrored in the Anglo condolences, where the Anglo condolers scarcely invoke the name of God or employ the expressions that mirror their religious identity. Instead, they concentrate on secular diplomatic discourse owing to the connection of religion with war and bloodshed.

Joseph (2004: 172) states that 'ethnic and religious identities concern where we come from and where we are going – our entire existence, not just the moment to moment'. In other words, religious and ethnic identities focus on the question of existence, i.e. who we are and where we are going, our beliefs and stories. He remarks that religious identities are the identities that make sense of the names that recognize us as either individuals or groups and they provide the plot of our lives' stories and link with our beliefs about the world. Besides, he demonstrates that religious differences are sometimes mirrored in the use of the language to identify those who belong to the ingroup –i.e. the followers of x religion or y sect– and differentiate them from the outgroup –the followers of other religions and sects. To wit, he illustrates that individuals of each group try to distinguish themselves from other groups via rituals, customs, signs or the use of particular form of language. Additionally, he explains that members of a particular religion may show their religious status and confirm their loyalty to other in-group members by using some expressions such as Muslim's ability to recite Arabic verses from the Qur'an.

Interestingly, I note that Arab leaders mark their condolences with religious identities through the use of formulaic invocations of Allah, Qur'anic verses, and religious expressions that come from Islamic and Qur'anic traditions. The rationale behind that is to identify with the bereaved who belong to the same religion and, more importantly, to achieve political, social, and economic gains.

Having dealt with how identity affects the description of the text producers based on their ideologies and how it will disclose the differences in language and culture in the Anglo and Arab milieus together with the different types of identity that

emerge in this genre, the coming part will investigate intertextuality to show how CDA studies the different intertextual layers of the genre to unearth the identities and ideologies that the leaders construct in condolences.

3.4   Intertextuality

As discussed in the section of CDA, discourse is deemed to be a social practice that is dialectically related to other surrounding components. Accordingly, CDA explores the processes rooted in the wider contexts of practices and ideologies rather than considering the text alone. Texts are not considered to be isolated from societal, historical, and political practices. CDA studies the intertextual layers of these practices that can reveal various identities of the speakers.

Based on Bakhtin's (1981) theory of dialogicality, text is considered to be a mixture of many 'voices, transformations, and interventions' where speakers blend their words with others' and 'tie back to previous usages of language and simultaneously anticipate future usages' (Gordon 2009: 547). In CDA, the process of intertextuality is viewed as the occupation of one discourse practice by another (Fairclough 1995). Becker (1995) proposes that interaction basically involves reshaping old discourses into new contexts for the sake of creating 'alignment' (Goffman 1974; 1981) with others and producing new identities for the speakers. The function of this practice could be to gain a sense of collective community and build connection (Becker 1994; Gordon 2009). Fairclough (1992: 84) explains intertextuality as 'the property texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so forth'. In addition, he uses the term 'manifest intertextuality', i.e. how cited utterances are carefully chosen, changed, and contextualized; for example by including humour. The other types, 'constitutive intertextuality', means how texts include varied components like generic conventions, discourse types, register, and style (Fairclough 1992: 85). This process can be achieved through other processes such as presupposition, referencing, linking, and insinuating.

Authoritative and internally persuasive discourse are two terms that are involved in this concept and can reveal the identity of the interlocutors. Authoritative discourse refers to the undisputed ancestors' words that speakers struggle to paraphrase or change (Bakhtin 1981). Religious texts such as the Qur'an, Prophet Muhammad's speeches, and the expressions that come from Islamic traditions are all examples of authoritative texts that are usually unquestioned by Muslims but they are

sometimes interpreted differently. Some scholars, such as Scollon (2007), propose widening intertextuality to include not only texts but also images and videos or even actions. Authoritative discourses of Muslims; for example, could be widened to include authoritative actions and practices such as praying, fasting and practising the hajj (Al Zidjaly 2010: 193). The internally persuasive discourse, on the other hand, includes text that is questionable and open to negotiation (Bakhtin, 1981). This type of discourse is not isolated or static. For example, ethical speech carries the identity of a preacher (Bakhtin 1981: 347). Political speech could also be negotiated; hence, it belongs to this category.

The notion of 'repetition' (Butler 1990) is linked sometimes with intertextuality as both involve recalling previous texts. The form of what is repeated can be culturally determined but there are in general two kinds: intratextual (synchronic repetition that 'occurs locally in adjacent or near-adjacent turns in a single conversation') and intertextual repetition (diachronic repetition that refers to 'instances that are displaced in time and space, occurring across interactions or texts) (Gordon 2006: 551). Throughout this process identities of the speakers can be constructed; for instance, when the speaker includes analogous linguistic selections in two or more different texts or when references to previous texts are made (Hamilton 1996; Schiffrin 2000). Gordon (2006) finds that with the aid of other interlocutors, the repetition and reshape of prior text of 'words, string of words, speech acts, and certain contextualization cues' in new contexts can contribute to the generation of different identities of the speaker.

In relation to my data, the Arab leaders extensively make use of intertextuality when they construct religious identity by quoting religious expressions that come from Qur'anic or Islamic traditions, which are said at the death event. By contrast, the Anglo leaders extensively make use of intertextuality that hails from secular tradition and occasionally make use of intertextuality that hails from church and Christian traditions. Many instances of intertextuality in my data will be used for various reasons such as creating a shared community, or constructing commodified identity for the purpose of solacing the bereaved and maintaining relations. In this case, intertextuality is used to liaise with the new Saudi polity for the continuity of the relations and benefits. On the other hand, the intertextuality of the religious references by the Arab condolers is also used to construct their Arab community to distinguish it from other outgroup communities (see section 3.5.1.1.5).

After discussing how the Arab leaders use intertextuality that comes from Islamic or Qur'anic traditions and the Anglo leaders use intertextuality that hails from church or Christian tradition to conceptualize a religious identity for fostering better inter-state relations with the new Saudi government, the next section is concerned with the concept of ideology as the identities constructed in condolences are based on the ideology or the belief of the group members, which this thesis intends to reveal.

3.5   Ideology

Because I want to reveal how the Anglo and Arab leaders perceive King Abdullah and Saudi Arabia in their letters of condolence, it merits studying ideology, as it is associated with the beliefs of the group. Consequently, this will give aninsight into the objectives, interests, and values of each group.

Bloor and Bloor (2013: 10) define '*ideology* as a set of beliefs or attitudes shared by members of a particular social group.' Van Dijk (1993) argues that ideologies are essential social cognitions that mirror groups' interests, objectives, and values. He comments that they may be deemed the essential cognitive operating systems or programmes, which track and organize the more particular social attitudes of groups and the members of the groups. 'Ideologies mentally represent the basic social characteristics of a group, such as their identity, tasks, goals, norms, values, position and resources' (Van Dijk 1995: 18). 'Ideologies are the *foundation* of the social beliefs shared by a social group' (Van Dijk 1998: 49). For instance, Van Dijk (1998) illustrates that socialism, liberalism, feminism, anti-communism, communism, antiracism, racism, environmentalism, and many more are the ideologies that can be viewed positively or negatively hinging on our standpoint or the group that we belong to. Weiss and Wodak (2003) suggest that ideology, from a CDA perspective, is viewed as a significant means of establishing and preserving unequal relations of power. Bloor and Bloor (2013) explain that most discourse utilized by the group member inclines to rest on ideology, as per CDA. Nonetheless, they point out that individuals may not always be aware of the ideological beliefs and attitudes as they can be deep-rooted in their language and thoughts and they accept them as unquestioned. They opine that individual can question a conscious belief or can oppose it, but socially infused attitudes are hard to question or challenge openly in the social field.

Bloor and Bloor (2013) show that an ideological position can be concealed or at least shielded by the utilization of words; thus, critical discourse analysts need always to be alert to such hidden ideological positions as one of the main aims of CDA is to clarify the features of ideology that support social interaction. In addition, Thompson (1984) contends that ideology can be found in any political programme regardless of whether it is aimed to maintain or transform the social order. For that reason, I adopt CDA approach to reveal the hidden ideological positions and allusions in diplomatic condolences and disclose why some issues are highlighted more than others, whereas others are ignored because all these issues have hidden ideological positions that deserve researching.

Eagleton (1991: 9) states that 'ideology is a matter of 'discourse' rather than 'language''. In other words, it deals with the real uses of language by people to produce certain effects. He claims that a statement quoted from its discursive context cannot be judged as ideological or not. Ideology is less a matter of the intrinsic linguistic properties of a statement, i.e. what the speaker says to the listener for a certain purpose. However, he (1991: 9) observes that there are specific ideological expressions; for example, fascism's language may have particular idioms ('*Lebensraum*, sacrifice, blood, and soil'). He suggests that what makes these lexicons ideological is 'the power-interests they serve and the political effects they generate'. He indicates that a pronouncement may be ideological in a certain context but not in the other; therefore, ideology is the relationship between a statement and its social context. That is why, ideology is investigated in this thesis to find out the interests that stimulate the condolers to give condolences.

Eagleton (2013: 15) writes that ideology theories 'assume that there are specific historical reasons why people come to feel, reason, desire and imagine as they do'. He elucidates that this might be because they are affected by local interests, because they are deluded by unreal forms of the social reality or because of fantasy that places itself between the world and themselves. On the basis of that, I employ DHA to unearth the ideologies that contribute to the interpretation of condolences as they cannot be interpreted at the surface level and give an insight into the perception of Saudi Arabia and King Abdullah by the leaders from the Anglo and Arab worlds.

In conclusion, it is necessary to examine ideology in this study to disclose the ideological positions of the condolers and the reasons that encourage them to extend condolences. In addition, the focus on the condolers' ideologies will

disclose differences in language and culture based on the cultural beliefs and ways of thinking of each group.

3.6   Approaches and Criticism of CDA

In this section, I will exhibit some of the CDA approaches and the reasons that motivate me to adopt some of them and ignore others. Then, I will present the criticisms levelled at CDA and how I could avert such criticisms in my analysis.

3.6.1   Faiclough's Critical Language Study

Fairclough (1989) views CDA as a way of reviewing cultural and social adaptation that can be deployed to object the control and power of a group on other groups. He opines that language forms social belief interaction, knowledge, system, and identity and they, in turn, form language. His analysis is based on Halliday's systemic functional linguistics. He (1989: 5) introduces his approach that he terms 'Critical Language Study'. He regards that one of the aims of this approach is to promote awareness of the importance of language in shaping and preserving the social relations of power, enabling one group of people to dominate other people. He considers that raising awareness is the first rung on the emancipation ladder as lay people are not often aware of the possible social effect of what they say or do.

According to Fairclough (1989: 22), language is 'a form of social practice', to wit: (i) it is part of the society, (ii) it is a social process, and (iii) it is 'a socially conditioned process, conditioned that is by other (non-linguistic) parts of society'. Moreover, he sees all linguistic forms are social but not the opposite direction. That is, language is part of the society, but society is not part of language.

As for language as a social process, Fairclough (1989) deems discourse different from text as the latter is product rather than a process, while the former denotes the entire process of social interaction. Text is merely part of discourse analysis. He (1989: 109) identifies three elements of discourse which are 'text, interaction, and social context' and the equivalent distinction that he makes between the stages of CDA; '*description* of text, *interpretation* of the relationship between text and interaction, and *explanation* of the relationship between interaction and social context.' First, the *description* stage is concerned with textual properties such as the indexical expressions, pronouns, metaphors, and vocabularies that are employed in a text. Second, i*nterpretation* stage deals with the production of the text and the interpretation of the text by the participants of a discourse.

Interpretation involves text interpretation that can be done on the basis of the description stage and the context interpretation can be done by identifying the contents of discourse, the interlocutors involved in discourse, and the relations between the interlocutors in terms of power and social distance. Finally, *explanation* stage is to represent the discourse as part of a social practice, as a social process, showing how it is established by social structures, and what impacts discourses can produce on those structures, maintaining them or changing them. At the explanation level, discourse is viewed as part of the processes of social conflict within the matrix of power relations (Fairclough 1989). There are two dimensions in the explanation level: (i) discourse is based on social conflicts and (ii) discourse is based on power relations and these relations are the result of struggles established by those who hold power (Fairclough 1989). This stresses the importance of social factors, the history, and the past conflict in the interpretation of discourse (Fairclough 1989).

According to Waugh *et al.* (2016: 78), the approach of Fairclough is criticized as it concentrates more on 'depoliticization' and fails to provide enough emphasis on 'politicization'. They reveal that Fairclough justifies that limitation because of his participation in the left-wing politics of the 1970s that espouses egalitarianism and social equality. Additionally, it is at odds with social hierarchy. Additionally, his approach places great stress on the linguistic analysis –micro-level. On another level, Widdowson (1996) argues that Fairclough has no clear approach of what context is. He also points out that Fairclough's three stages of CDA are hard to apply. Even Fairclough admits although the stages that he proposes are clearly defined, they are difficult to apply. In the light of the above critique, the context of condolences needs to be considered to have insight into why they are shaped in this way rather than the other. As the context is vague in Fairclough's approach, not to mention the difficulty of its application, as per the claim of Widdowson (1996). Thus, his approach of Critical Language Study might not be the best choice for the analysis of my data.

3.6.2   Van Dijk's Sociocognitive Approach

Van Dijk (2009: 64) brings in sociocognitive approach that entails the study of cognition, interaction, and communication in CDA. He (2009: 65) writes that this approach deals with the relationship between 'mind, discursive interaction, and society'. Waugh *et al.* (2016:79) remark that this approach represents 'the sociopsychological dimension of CDA'. According to Van Dijk (2009: 66-67),

discourse is an interdisciplinary social phenomenon that includes action, social practice, social interaction, linguistic object, cultural product, mental representation, and communicative or interactional activity. Van Dijk's approach rests on social cognition, which he (1993) glosses it as mental processes –e.g. explaining, debating, inferring, and learning that constitute the key element of social identity– and mental representations that are shared by certain social group. He mentions that social cognition contributes to the understanding and the production of discourse.

Van Dijk is also interested in ideology. He (1998: 8) describes it as 'the basis of the social representations shared by members of a group'. He (2014) propounds a multidisciplinary approach to the study of ideology that encompasses: (i) the internal organization, status, and ideologies' mental functions in socio-cognitive terms, (ii) political, social, historical, and cultural factors of ideologies, and (iii) the production of ideologies via communication and discourse. In addition, Van Dijk (2008 and 2009) has called the attention to the study of context claiming that although there is a great interest in the study of context in CDA, little studies are conducted on its theory. He (2008) defines context as a sociocognitive phenomenon and subjective constructions that progress over the course of communication, where each individual interprets it on the basis of his/her subjective explanation of the current communicative situation. On the other hand, this perspective of discourse searches the socio-political factors behind the inequality and violation of human rights so as to reach ethnic equality and justice in the society. Van Dijk (1998; 2016) and his followers examine the discursive manufacture or reproduction of domination and also the resistance against power. This approach focuses on the cognitive relation of the production and perception of discourse in society, how people represent other users as members of particular social groups. It assumes that they are related through mental models, knowledge, attitudes, and ideologies. Van Dijk (2016: 64) stresses that people think before they discursively communicate with each other in various ways. Mental models represent individuals' unique and personal experiences that affect their discourse and behaviour which are processed and stored in the mind (memory) in relation to particular settings (places and dates), participants with their associated personalities and relations, actions or events, and goals. Knowledge that could be of a person, group or culture is 'the basis of all cognition, and hence of all thought, perception, understanding, action, interaction and discourse, is the system of knowledge accumulated during our lifetime, and as shared by the members of epistemic communities' (Van Dijk 2016: 68). Knowledge is the accumulation of

various kinds of concepts and beliefs that are transferred and established through time across communities and cultures by means of consistent perception, discourse or inference. Experiences, interpretations, and perceptions of people are attained and enlarged by generalizations and abstractions of the existing discourses, e.g. through media or books. In this respect, Van Dijk and other scholars in CDA emphasize that the dominant group can practice their power by means of public discourse.

It is worth highlighting that although I want to study the ideological positions of the leaders in the Anglo and Arab condolences, I do not utilize Van Dijk's ideological approach simply because it rests on the premise of positive self-depiction and negative other-depiction. In contrast, condolences are based solely on the premise of 'positive self and other-depiction' as it is inadvisable to include any explicit negative evaluation of the late Sovereign because this surely harms the bereaved in this difficult situation. Moreover, the function of condolences is to back the bereaved who suffer the pain of losing their loved one and, more importantly, it fosters the continuity of inter-state diplomatic relations. Besides, the negative other-presentation may lead to hostility that may break off the diplomatic relations. I will reveal the ideological positions by the identities and representations of social actors. According to Van Dijk (2016: 3), the main category of the group ideologies is their identity. Likewise, Reisigl and Wodak (2016: 25) write that 'ideologies serve as important means of creating shared social identities' via discourse. That is, the identities and social actor representations are the means that enable me to uncover the ideological positions in condolences.

3.6.3 Wodak's DHA

Fairclough, Mulderrig, and Wodak (2011) declare that this approach was developed by Ruth Wodak and other researchers in Vienna in a series of studies on political discourse. They utilize the style of Bernsteinian sociolinguistics[7] and the Frankfurt school. Reisigl and Wodak (2001) point out that it was affected by other schools

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[7] It points to sociolinguistic theory of language codes propounded by the English sociologist Basil Bernstein (1924-2000) where he differentiates between 'elaborated and restricted codes' (Crystal 2008: 83). The former is a form of language use that is characterized by a high degree of clarity and is therefore appropriate for employing in situation, where the interlocutors do not have public knowledge (Trudgill 2003). The latter is the inverse of the former and is used to highlight the speaker belonging to the group (Crystal 2008).

and sub-disciplines, such as Halliday's systemic functional linguistics[8], classical and new rhetoric[9], and argumentation theory[10].

Meyer (2001) asserts that DHA is applied mainly in political discourse as history plays an important role in understanding context. Similarly, the work of Wodak and Meyer (2009) reveals that DHA is politically oriented that seeks to create a framework for political discourse analysis and a tool that is suitable for analysing certain social problems. Furthermore, Fairclough and Wodak (1997) notice that sometimes text producers do not make their announcements explicit by way of allusions and codes to avoid being seen as biased. Accordingly, they assert that DHA is designed to analyse the utterances of implicit prejudice and clarify the codes and allusions of biased discourse. They show that in order to recognize the embedded codes and allusions in discourse, the reader has to realize the background and objects pointed to. It needs to be recalled that codes and allusions are often deployed in the expression of condolences, when some issues cannot be expressed openly because of the diplomatic protocol and etiquette that control what is said and what is not said. Because of that, I adopt DHA to decipher the codes and allusions that are contained in condolences.

Fairclough and Wodak (1997) remark that the followers of DHA consider both written and spoken languages an aspect of social practice and presume that there is a relation between specific discursive practices and the situations they are set in. They acknowledge that discourse is a linguistic form connected with social practice that needs to be analysed historically and socially. To reach a textual analysis, discourse analysis entails connecting discourse with a historically formed social practice (Maas 1984 cited in Fairclough and Wodak 1997: 267). That is, Fairclough

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[8] It is one of the linguistic approaches that puts emphasis on the function of language (what language does and how it does it). It deals with the social context and how it plays a part in language (Halliday 1994).

[9] Rhetoric is the means by which discourse is used to exert an effect on the addressee. Classical rhetoric deals with persuasive discourse and its aim is to induce the addressee to think or act in a particular way (Corbett 1965). New rhetoric is concerned with the use of different modes to accomplish identification that encompasses unconscious factor in appeal. Appeal is of importance to interaction. When one encourages someone to think or act in a certain way, he must identify with him. In the structure mode, the discourse is arranged in a way that satisfies the requirements of the addresses. In the style mode of identification, the text producer tries consciously or unconsciously to make his discourse fit the level of the addressee (Burke 1969).

[10] Argumentation theory or argumentation is the cross-disciplinary study of how the conclusions can be drawn via logical reasoning. In other words, claims rest on premises. It encompasses dialogue, the art and science of civil debates, persuasion, and conversation. It investigates rules of logic, inference, and procedural rules in both real and artificial contexts (Van Eemeren and Grootendorst 2004).

and Wodak (1997) maintain that a discourse is not a haphazard corpus of texts that is defined in terms of time and place, but rather is defined intentionally in terms of its content. Thus, they emphasize that each text needs to be connected with other texts diachronically and synchronically and these relations need to be considered in defining a particular discourse. In Maas' view, the political discourse can only be studied via socio-historical context –socio-political practice– otherwise any political analysis that does not consider that context is destined to fail (Maas 1984 cited in Fairclough and Wodak 1997: 267). Fairclough and Wodak (1997) assert that the historical dimension is of great importance to the analysis of allusions that is connected with background information and cannot really be analysed without considering this information.

In addition, Reisigl and Wodak (2009: 90) notice that DHA examines the relationship of 'intertextuality' and 'interdiscursivity' among texts, genres, discourses, utterances along with extra linguistic social variables, the history of institution and the frames of the situation. They describe 'intertextuality' as the linkage of the texts to other texts in the present and past. Such a linkage can be accomplished by direct or indirect reference to the topic. They gloss 'interdiscursivity' as the linkage of discourses to each other, e.g. a discourse on a certain topic may point to topics or subtopics that are contained in other discourses. On that account, I adopt this approach in my analysis because I hypothesize that diplomatic condolences cannot be analysed at the surface level. Consequently, DHA will shape my perception of why the condolences are organized, structured, and extended in this way rather than the other based on the socio-historical context of the bilateral relations between Saudi Arabia and other countries that pay homage to King Abdullah on his demise. Such contextual factors contribute to the proper analysis of condolences and uncover the unsaid.

Reisigl and Wodak (2016: 25) state that '*ideology*, in the DHA's view, is seen as a perspective (often one-sided), i.e. a worldview and a system composed of related mental representations, convictions, opinions, attitudes, values and evaluations, which is shared by members of a specific social group'. In the light of that, I argue that DHA can contribute to the analysis of ideology by unearthing shared opinions, convictions, values, mental representations, evaluations, and worldviews shared by the social groups of a particular context. Besides, this will help me to uncover the cultural and linguistic differences between the Anglo and Arab milieus based on their worldviews.

Wodak (2001b: 67-70) lists eleven significant characteristics of DHA: First, it is an interdisciplinary approach. Second, interdisciplinarity is contained in several layers in theory and practice. Third, it is problem orientated as it does not concentrate on certain linguistic issues. Fourth, it is an eclectic approach as its theory and methodology are combined to contribute to the understanding and interpreting the investigated issue. Fifth, it integrates ethnography and fieldwork in the exploration of the investigated issue. Sixth, it is an 'abductive' approach, i.e. the analyst employs empirical data and theory in the analysis. Seven, it makes use of manifold genres that are connected by recontextualization and topoi. Eight, the historical context plays an important part in the analysis of texts and discourses. Nine, the problem specifies the tools and types of analysis. Ten, the major theories function as the basis but in some cases 'middle range theories serve the analytical aims better'. Eleven, the results needs to be available to the experts to help them to change certain discursive and social practices.

It is worthy of note that this approach makes use of Van Dijk's equation of good self-presentation and negative other-presentation, but it does not utilize his sociocognitive approach. According to Wodak and Meyer (2009), this approach consists of three dimensions: Firstly, it investigates the topoi that are employed in a particular discourse. Secondly, it analyses the discursive strategies that are employed to present the ingroup positively and the outgroup negatively. Thirdly, it detects the linguistic realizations and means that are used in discourse such as indexical expressions, metonymy, and synecdoche.

To sum up, because this approach is designed for analysing political discourse, it is convenient for analysing my secondary data mainly as it makes use of intertextuality and interdiscursivity relations that assist in connecting the events in condolences with other historical material to give an insight into the perception of Saudi Arabia and its leader in the statements of condolence. Consequently, it will inform the interpretation of condolences by providing a background knowledge of the inter-state relations between Saudi Arabia and the states that pay tribute. In turn, it will reveal the ideologies, interests, and allusions in such statements as well as the differences in the language and culture of each milieu on the basis of their beliefs and ways of thinking.

3.6.4   Van Leeuwen's Framework of Social Actor Representations

The work of Van Leeuwen (2008: vii) reveals that this approach is developed from discourses concept of Foucault –semantic formation of a certain aspects of reality

that are in the interest of a particular socio-historical context– and Halliday's concept of 'register' – 'a semantic variety of language, a social dialect which is distinct in its semantics rather than in its phonology and lexicogrammar.' His framework is also anchored in some linguistic notions, where he adopts Bernstein's recontextualization concept, 'background knowledge' in the work of Levinson (1983) and Brown and Yule (1987), and the work of Martin (1988; 1989) who develops 'genre theory' utilizing 'lexical cohesion analysis to construct "activity sequences" —sequences of represented activities' (Van Leeuwen 2008: 5). Along with Gleason (1973) and Grimes (1977) work who draws attention to 'represented "roles," "setting," etc.,' Van Leeuwen (2008: 5) mentions that they make great impact on his theory. In his view, all world representations, what is happening in it, and all texts are representations of social practices.

Reference to Van Leeuwen (2009: 148) shows that this approach rests on the premise that 'discourses are recontextualizations of social practices'. Van Leeuwen (2008: 6) remarks that since 'discourses are social cognitions, socially specific ways of knowing social practices,' they are or can be utilized as a means of instantiating social practices in texts. That is, discourses can be reconstructed by texts that rely on them. Thus, Caldas-Coulthard (1996: 268) writes that 'all texts code the ideological position [sic] of their producers.' Van Leeuwen (2008) shows that discourses do not only instantiate what is happening, but they also assess it, justify it, and attribute purposes to it and these representation aspects in texts are more significant than social practice representation itself. Van Leeuwen (1996) mentions that text producers can evaluate social actors and their actions by way of linguistic, social, and semantic elements of a text to convey their ideological stances to a certain group.

Research by Van Leeuwen (1993: 193) propounds two types of relation between 'discourses' and 'social practices', namely 'discourse as itself (part of) social practice' and 'discourse as a form of action, as something people do to or for or with each other.' From his vantage point, CDA needs to deal with discourse as control or power instrument together with 'discourse as the instrument of the social construction of reality.' Furthermore, he (2009) points out that his approach links between the idea that social actors –participants– reproduce and form social structure and the notion of discourses by Foucault (1977) that reflects reality or knowledge of the world doing that pursuant to specific context. He illustrates that discourses hinge on social practices and they are produced in the form of texts that are generated by social actors.

In the framework of Van Leeuwen, it is worthwhile considering recontextualizing principles and the representations of social actor.

3.6.4.1   Recontextualization Principles

Van Leeuwen (2008: vii) shows that his approach is also developed from recontextualization concept of Bernstein. According to Bernstein (1990: 184), knowledge that is generated in one context and regenerated and spread in another context experiences semantic shifts that occurs by way of the principles of recontextualization 'which selectively appropriate, relocate, refocus and relate to other discourses to constitute its own order and orderings'. But, Van Leeuwen (2008: vii) broadens this concept assuming that 'all discourses recontextualize social practices, and that all knowledge is, therefore, ultimately grounded in practice, however slender that link may seem at times.' He argues that the principles of recontexualization are connected with elements of social practices that include the social actors – 'their roles and identities'– and actions – 'their performance styles, settings, and timings.' He (2008: 6) defines 'social practices' as 'socially regulated ways of doing things' for the purpose of achieving 'social coordination' and 'social actors' as the participants in a discourse.

3.6.4.2   Social Actor Representations

Fairclough (2003) glosses social actor representations as the representations of participants in the social processes e.g. whether included or excluded, personally or impersonally represented or specifically or generically mentioned as the ways the participants are represented have a social significance. Berger (1966) and Van Leeuwen (2008) reveal that recontextualizing principles include meaning representations that do not merely express ideology, but they also express attitudes and emotions that the audience will connect with the representations that are attributed to the social actors. For that reason, Van Leeuwen (2008) illustrates that the inclusion and exclusion of the social actor representations are deployed to serve the purpose and interest of the intended audience.

In the framework of social actor representations, Van Leeuwen (2008: 25) makes use of social classification (e.g. 'agency' or 'nomination') rather than linguistic classification (e.g. passive voice or nouns) and utilizes the term 'social actor' rather than linguistic term 'nominal group' to describe a wide range of rhetorical and linguistic phenomena. Besides, he (2008: 141) also introduces a classification to identify social actor visually presenting three key factors in the visual

representation of the social actors, namely 'distance, angle, and the gaze.' He (2008: 138) indicates that people pictured in a 'long shot' gives the indication of strangers, whereas 'close-up' are used to depict that 'as if they are "one of us."' As for angle, he (2008: 139) associates 'vertical angle' with 'power differences', while he associated 'horizontal angle' with 'involvement and detachment'. He (2008: 56) defines social action representation as 'a systematic inventory of the ways in which action can represented in English and their import in discourse.' It needs to be highlighted that I employ solely Van Leeuwen's representations of the social actors. I do not use his visual actor representations as I deal with written text only and I do not use social actions representations as I believe that there is no need to have a specified analysis to the action alone because I believe it is part of the social actor representations.

Van Leeuwen (2008: 7) remarks that social actors can serve the roles of 'instigator, agent, affected, or beneficiary' of the action. The representations of the social actors within condolences do not only disclose the roles that the condolers allocate to King Abdullah and Saudi Arabia to shape their intended discourse, but they also shape the perception of King Abdullah and Saudi Arabia through such representations that uncover their ideological positions on this country and its departed Sovereign in turn. Besides, such representations along with identities can unearth the differences in language and culture between the Anglo and Arab condolences based the condolers' ideologies, beliefs, and ways of thinking.

3.6.5   Criticism of CDA

CDA is criticized for the term critical because as Van Dijk (2009: 4) remarks, this approach ends up in 'blame game' because it seeks to criticize the text producers and show their ideological beliefs rather than trying to find a solution to the existing problems.

Waugh et al. (2016) claim that criticisms are levelled at CDA methodology, where there tends to be a consensus that CDA analytical framework is not clear in general. For example, Breeze (2011) reveals that CDA does not consider context to a great extent. Further, the opinion of Widdowson (1998) is that there is a great dependence in CDA analysis on the analyst's viewpoint of the text's potential meaning; therefore, there is a need to include a debate with text's authors and readers. The opinion of Blommaert (2005) is that CDA is criticized for zooming in on linguistic analysis of the text particularly on systemic functional grammar, ignoring other critical linguistic schools. Another drawback of CDA is that it hinges

on the analysis of the available discourse and does not zero in on the absent discourse (Blommaert 2005). Toolan (1997) and Waugh *et al.* (2016: 93) criticize CDA for concentrating on the negative interpretation of text rather than finding solutions that helps in changing the world, and 'being Eurocentric'. Widdowson (1998) and Billig (2008) opine that CDA analysis is biased as it is based on the prejudgements of the analyst. In a similar vein, Shi-xu (2012) accuses CDA of not paying enough attention to other approaches, cultural notions, and theories together with their cultural biases and restrictions.

To avoid the above criticism, I employ the contextual document to provide a detailed picture of the social, political, religious, and cultural contexts that, in turn, informs our understanding of why the condolences are organized and structured in this way rather than the other. Another advantage of the contextual material is that it provides manifold vantage points and interpretations of the topics rather than relying on my own prejudgements that might be biased for cultural, political, social or religious reasons. Plus, even the views that I will present in this thesis are potential readings rather than compelling evidence of the events in condolences. To avoid the criticism of CDA for 'being Eurocentric', I do not limit my analysis to the condolences in the Anglo context but I also extend it to the condolences in the Arab context to consider the cultural and linguistic differences in the two settings.

Chapter 4　　Methodology

4.1　　Introduction

It needs to be highlighted that the research questions of this thesis entail qualitative rather than quantitative methods of research, as statistics play no role in this thesis. In this chapter, I will provide a detailed picture of the subjects, corpus, how I was inspired to study the source material (viz. diplomatic condolences) and how the historical/contextual documents will inform the analysis of condolences, the principle of triangulation, how the different analytical tools are brought and applied to the data, and the analytical frameworks adopted for the analysis of data.

4.2　　Subjects of the Study

This section centres around the sources of the study that are employed in this thesis and the rationales for their employment. I will give an idea of who they are, the number of the subjects in each setting, the data that can be elicited from each group, and how they can enrich the analysis of the present thesis.

The subjects of this study consist of to two groups, namely major and secondary subjects. The major subjects are the condolers from the Anglo and Arab-speaking worlds who offered their condolences on the passing away of the Saudi Sovereign Abdullah. The subjects of this group include queen, amir, speaker of the Council of Representatives, kings, presidents, ex-presidents, PMs, ex-PMs, politicians, leaders of political parties, movements, institutions, organizations, and non-politicians, viz. principals of institutions and organizations. I am interested in researching politicians as, according to Wodak (2001b: 64), politicians are viewed as the 'shapers of public opinions and interests and as seismographs, that reflect and react to the atmospheric anticipation of changes in public opinion and to the articulation of changing interests of specific social groups and affected parties.' To wit, politicians can influence and shape the opinions of people where they function as seismographs that forecast and react to the changes in public opinions and the disclosure of changing benefits of certain social or disadvantaged groups.

In a similar vein, Van Dijk (1997a) notices that politicians do not only employ different means to covey negative things but they can also reproduce negative

issues in the society –such as racism. That is because they can influence public opinion with the aid of media, especially if what they are doing is in the interest of large proportion of the population. He maintains that the political decision has the legitimacy in that case, yet it may be legally or morally illegitimate as it infringes the principles of human rights and international law. Thus, he asserts that there is a need to go beyond the analysis of discourse to find out the political interpretations that can be established by the analysis of political context, the pervasive ideologies, and stances on the problem.

For the reasons above, the subjects of my thesis are mostly politicians as they are the decision makers who can exert leverage over the public opinions. With the aid of CDA, I can reveal how the late Saudi Monarch is perceived by the political leaders of the Anglo and Arab worlds to convey their ideologies and interests in the statements of condolence and what messages they intend to convey to the new Saudi polity and public opinion. That is because CDA approach is not restricted solely to textual analysis but it rather goes beyond the surface level of the genre to reveal the ideologies, values, and interests of those leaders.

There are fifteen subjects from the Anglo milieu and eighteen subjects from the Arab one. Each condoler wants to send a message to a global audience in mind, as we are concerned with statements that are posted on Internet and some Arab condolences are translated and posted in English as well. In order to have a detailed picture of the major group of subjects, table 1 clarifies the nation/organization, the websites where the condolences are posted, and the position that condolers hold.

Table 1. The Sources of Condolences

Nation/ Organization	Website	Condolers
USA	The White House	President Barack Obama
USA	KBTX-TV	Ex-President George H. W. Bush
USA	George W. Bush Presidential Center	Ex-President George W. Bush
USA	The Hill	Ex-President Bill Clinton and Ex- Secretary of State Hillary Clinton
USA	The White House	Vice-President Joe Biden

Nation/ Organization	Website	Condolers
USA	U.S. Department of States	US Secretary State John Kerry
USA	U.S. Department of Defense	U.S. Secretary of Defense Chuck Hagel
USA	Website of John McCain: U.S. Senator~Arizona	U.S. Senator John McCain
World Food Programme	Thomson Reuter's Foundation News	Executive Director of the United Nations World Food Programme, Ertharin Cousin
UK	The Home of the Royal Family	Queen Elizabeth
UK	GOV.UK	PM David Cameron
UK	The Independent	Ex- PM Tony Blair
UK	GOV.UK	Foreign Secretary Philip Hammond
Australia	Australian Government: Department of the Prime Minister and Cabinet	PM Tony Abbott
Canada	Government of Canada	PM Stephen Harper
Iraq	Iraqi Presidency	President Fuad Masum
Iraq	Iraq News Network	PM Haider Al-Abadi
Iraq	Furat News	The Speaker of the Iraqi Council of Representatives Saleem Al-Jubouri
Jordan	King Abdullah II Official Website	King Abdullah II
Morocco	Marco.ma	King Mohammed VI
Egypt	Alyaum Newspaper	President Abdel Fattah El-Sisi
Al-Azhar	Al Riyadh Newspaper	The Sheikh of Al-Azhar Ahmed El-Tayeb
Algeria	Algeria Press Service (APS)	President Abdelaziz Bouteflika

Nation/ Organization	Website	Condolers
Algeria	Algeria Press Service (APS)	PM Abdelmalek Sellal
League of Arab States	League of Arab States	Secretary-General of the League of Arab States Nabil Elaraby
Tunisia	Presidency of the Republic of Tunisia – Facebook	President Beji Caid Essebsi
Lebanon	Future Movement	PM Saad Hariri
Palestine	Mohmoud Abbas: President of the State of Palestine	President Mohmoud Abbas
The Palestinian Liberation Organization	Detroit Free Press and Pakistan Defence	An Official with the Palestinian Liberation Organization Wasel Abu Yousef
United Arab Emirate	UAE Embassy	President Sheikh Khalifa bin Zayed Al-Nahyan
Sudan	Alyaum Newspaper	President Omar Hassan Al-Bashir
Kuwait	Kuwait News Agency (KUNA)	Amir Sheikh Sabah Al-Ahmad Al-Jaber Al-Sabah
Bahrain	Bahrain News Agency (BNA)	King Hamad bin Isa Al Khalifa

On the other hand, the secondary subjects consist of journalists, political analysts, politicians, diplomats, and political and diplomatic councillors. I have drawn on some of their published interventions to provide an image of the bilateral relations between Saudi Arabia and the countries involved in offering condolences as this background knowledge has a great impact on the structure and organization of condolences. Consequently, it can inform the analysis of condolences and it can reveal the perception of King Abdullah and Saudi Arabia by the leaders in both contexts. Additionally, it can build up a picture of the ideologies and interests for extending condolences. It can also show the factors that motivate the leaders to highlight and ignore some issues in condolences as it can provide the corroborative

information that is often backed up by the opinions of the political and diplomatic officials about such ideologies based on their reading of the inter-state ties.

In addition, I will provide the contextualization of the secondary subjects. That is, I will uncover their bias by showing why I am taking note of their evaluations, opinions or analyses in order to answer the research questions of this study. Moreover, I will make clear where they stand on the bilateral relations. For instance, a claim by an author could be the result of the fact that he is trying to show himself to be, say, pro-peace settlement, pro-Iran or pro-Saudi Arabia. The bias of the secondary subjects can be uncovered by scanning and reviewing their published articles on the inter-state relations to find out if they are inclined to be, say, against Saudi foreign policy or pro-US foreign policy.

4.3   Corpus of the Study

In this part, I will deal with the data adopted in this thesis. Then, I will give a detailed account of the data used and the websites from which I collected them. I will set out how I was inspired to choose the source material, i.e. condolence data. I will discuss the cause for choosing the condolences in the Anglo and Arab settings only. Moreover, how the contextual documents can inform the interpretation of condolences. Ultimately, I will present triangulation principle and its importance to meet the validity of this study project.

The corpus of this thesis consists of 'condolence data' and 'contextual or historical documents'. The data of condolence letters are the major focus in this thesis, viz. the key data, where their discursive events revolve around the demise of the Saudi King Abdullah and the assessment of his importance to Saudi Arabia and the world. The condolences were collected from official government websites, news agencies, and online journalism (see table 1). I gathered solely the letters of condolence in the Anglo and Arab-speaking worlds as I am acquainted with these cultures and languages and interested in studying them. In spite of the availability of condolence data on the same event in other contexts, I did not select them owing to the lack of familiarity with their languages and cultures. It needs to be noted that not all the condolences were available in official government websites or the condoler's personal website. Although the then PM Tony Blair posted his condolences in Tony Blair office website, for instance, I was obliged to cite it from The Independent as I could not get it from that website.

When I decided to choose a topic for my thesis, I was interested in studying speech acts in the diplomatic context. I discovered later that the pragmatic analysis does not provide a deep analysis as CDA does. I began to search for articles that apply CDA approach in speech acts as it connects between the linguistic analysis of the genre –micro level– and the social, historical, political, and cultural context –macro level– that plays a significant part in the analysis of diplomatic discourse. I found that the study of Fenton-Smith (2007) applied CDA approach in the speech act of diplomatic condolence letters on the death of the Palestinian President Yasser Arafat. He studied twelve letters of condolence from different countries and one from an organization. He quoted all of them from their official government websites, excluding the Israeli condolence where he quoted from CBS news, Chicago. He investigated how the leaders try to constitute their 'international community' in their condolences despite the difference in the views that each leader holds. With the aid of CDA and systemic functional linguistics, he revealed the attitudes in such letters towards Arafat and the Middle East peace. Consequently, this study encouraged me to do this thesis by investigating 15 Anglo condolences and 18 Arab condolences on the demise of the Saudi King Abdullah to show the differences in language and culture between the Anglo and Arab condolences with the aid of different methods and approaches, namely national identity, religious identity, social actor representations, and DHA. I will investigate the cultural and linguistic differences between the condolences in both settings as when you read any condolence letter you can tell that this letter is written by an Anglo or an Arab condoler. In addition, this thesis will also uncover the ideological positions of the Anglo and Arab leaders on Saudi Arabia and the departed King Abdullah. Based on those ideologies, each group constructs a collective identity. I will try in this study to reveal these identities and how they conceptualize them in this genre.

The problem with key data is that they do not tell the whole story, as they are evaluative summary of the departed life. Besides, the leaders may allude to something that cannot be conveyed overtly thanks to the rules of protocol and etiquette that govern what needs to be included and excluded in this genre. To have a proper and deep analysis of condolences and to reveal the allusions in them, 'contextual or historical documents' were employed to inform their analysis by offering a glimpse of the discourse situation, the bilateral relations between the condoler's country and the bereaved's country, and the socio-political factors. That is because all these issues had a direct effect on the production of condolences. In other words, contextual or historical material was deployed to inform the

interpretation of condolences and unearth the allusions contained in them. Historical documents include online journalism, newscasts, books, and articles published in institutions and organizations that are interested in the political and diplomatic issues. Besides, most of the collected contextual material was published between the 1ˢᵗ of August 2005 to the 23ʳᵈ of January 2015, to wit: it was published in the reign of King Abdullah.

It is worth noting that some of the condolences are available only in Arabic. Consequently, I translated them into English. To achieve validity and reliability, my translation was revised by Prof. Hameed Al-Mas'udi who is specialized in Arabic-English translation and the Iraqi Translators Association, Baghdad. They kindly proposed some amendments that I took into consideration.

According to Wodak (2001b: 65), critical discourse analysts need to adopt the 'the principle of triangulation' to diminish the risk of being biased. Wodak *et al.* (2009: 9) gloss 'triangulation' as the employment of manifold methods and theoretical approaches that are derived from diverse fields of study to investigate a particular phenomenon. Thus, Wodak (2001b) and Weiss and Wodak (2003) indicate that one of the distinctive features of DHA is its attempt to work with different approaches and methods on the grounds of different empirical data and background information.

 In addition, Meyer (2001) claims that the notions of validity and reliability applied in quantitative studies, need adaptation in qualitative studies. He shows that Wodak and Scollon propound the principle of triangulation to uphold validity that is of value to quantitative and qualitative researches. On that account, I did not merely confine this study project to the analysis of identities and social actor representations, but I also adopted DHA through the use of historical material to: (i) uncover the ideologies and the interests in the statements of condolence, (ii) disclose the cultural and linguistic differences between the Anglo and Arab condolences, and (iii) achieve validity by relaying on different types methods and approaches.

4.4   The Methods and Approaches Adopted in Data Analysis

In this part, I will deal with the analytical frameworks of the data. The reason for selecting them is that they focus on the sociolinguistic aspects of discourse rather than the lexico-grammatical ones. Moreover, they assist me in uncovering the ideological positions on Saudi Arabia and King Abdullah and the linguistic and

cultural differences in the Anglo and Arab contexts together with the allusions in such letters.

It needs to be highlighted that the different analytical tools that are utilized in this study project do not work in isolation, but they work together instead. Thus, I adopt the principle of triangulation by bringing together different methods and approaches to achieve the aims of this thesis. To exemplify, some Arab condolers praise Abdullah's expansion of the Two Holy Mosques employing not only the representations 'nomination' and 'positive appraisement' (Van Leeuwen 2008: 41 and 45) but also 'religious category predicates' (Power 2015: 56). That is because they want to laud his role in serving these sanctuaries and give him the identity of 'the Custodian of the Two Holy Mosques' (see section 5.2.1.2.4). In other words, they mix between the frameworks of religious identity and social actor representation for constructing that identity. Furthermore, according to Todd *et al.* (2006), the Islamic religious identity and Arabism are the major components of broad Arab national identity. In other words, the Arab condolers use the religious identity and national identity of Arabism to mark their belonging to the pan Arab national identity.

In addition, the representation of exclusion (see section 4.4.3.1) is not only considered in the representations of the social actors, but it is also considered in the religious, national, and group identities. To the extent, I dedicate the second part of my first research question –question b– to the included and excluded identities and social actor representations (see section 1.4), as there are ideological positions on the inclusion and exclusion of certain representations and identities in my source data. In a similar vein, in order to have a detailed picture of why some leaders focus on or ignore certain contents/topics and why the condolences are expressed, organized, and structured in this way rather the other; I employ DHA analysis along with other analytical tools (viz. national identity, religious identity, and social actor representations). The reason for that is to uncover the hidden interests and ideologies in the letters of condolence and the differences in language and culture. For example, no Arab leader refers to the Arab Peace Initiative (hereafter API) as there is an ideological stance on that exclusion that can be unearthed via DHA along with different analytical tools that are adopted in this study project (see section 5.2.1.1.1).

4.4.1   The Approach of National Identity

Diplomatic condolences rest on the fact that one nation expresses sympathy for another nation on the passing away of one of its dignitaries. Accordingly, national identity is one of the major identities that are utilized in the construction of this diplomatic genre. Thus, I adopt the approach of De Cillia, Reisigl, and Wodak (1999) and Wodak's *et al.* (2009) in the analysis of national identity. It consists of 'contents/topic, strategies, and linguistic means and forms of realization' (De Cillia, Reisigl, and Wodak 1999: 157; Wodak *et al.* 2009: 30).

4.4.1.1   Contents/Topics

Van Dijk (1997b: 9) glosses 'content' as discourse information or meaning. Theme or topic is the tool that links the interpersonal with the ideational sense and it is seen as what makes a text coherent and effective (Martin 1992). Theme (also called 'given' information) is described as the 'point of departure' while the rest of the clause is termed as 'rheme' (or 'new') (Halliday, 1994:37). Simply, it is what the clause is about and it is typically deliberately or unintentionally located at the beginning of the clause in order to enjoy particular focus and 'status' and convey the perspective of the speaker, e.g. 'The problem requires continued vigilance' (Halliday, 1994:37). Benwell and Stokoe (2006) show that theme enables the speaker to achieve their ideology and goal by focusing on particular aspects of the clause and reducing the effect of the actors' agenda. In my data, this category highlights the themes that are used to construct the national identities in the letters of condolence at the macro-function, i.e. the social, political, diplomatic, and historical settings of performing national identity. Using such themes enable the condolers to construct the Saudi national identity by stressing the political, economic, educational, and social achievements of the departed ruler that contribute to the development of his country and the region. To wit, the condolers construct the Saudi national identity by retelling the past accomplishments of the late Sovereign. I detect that there are five main topics/contents that leaders employ to construct the Saudi national identity, which will form the structure of my data analysis. They include:

4.4.1.1.1   Expression of Condolence

This content represents the thesis statement of the genre around which all other topics/contents rest on whereby one nation extends condolences to another nation on the demise of their leader. I observe that this topic is subdivided into three

subtopics: (i) description of how the condolers react to the leader's death news, (ii) enactment of the speech act of condolence, and (iii) the people to whom the condolences are offered.

4.4.1.1.2   King Abdullah's Achievements

In this topic, I note that the condolers try to commemorate the lifetime achievements of late Sovereign. This content is subdivided into national accomplishments and international accomplishments. The former is concerned with what the deceased did to Saudi Arabia and the role that he played in the development of his country, while the latter revolves round the achievements that the departed did to other countries.

4.4.1.1.3   An Evaluation of Abdullah's Patronage of Bilateral Relations

Some leaders recount the joint cooperation between Saudi Arabia and their countries in the rule of the deceased King constructing either thematic topics of 'a collective political history' (De Cillia, Reisigl, and Wodak 1999:158) or 'a common political present and future' (Wodak *et al.* 2009: 31). In this case, two national identities are performed, viz. the condoler's national identity and the Saudi national identity. These identities are employed to depict the solidarity and unity between the countries in question.

4.4.1.1.4   Reference to the New Saudi Sovereign

Most Arab condolers refer to the new Saudi King in their letters of condolence to stimulate him to back or make overtures to their states. This topic is employed to construct the condoler's national identity and the Saudi national identity, where it serves as a gesture of goodwill or a wish for the continuation of the bilateral relations with the new Saudi Monarchy.

4.4.1.1.5   Religious References

In this content, I remark that there are linguistic and cultural differences where some Anglo leaders make use of 'religious connotations' and expressions that hail from church or secular tradition, whereas most Arab leaders make use of 'invocation expressions' and expressions that hail from Islamic or Qur'anic tradition. Plus, some Arab leaders utilize religious contents to make a prayerful request to preserve the Saudi nation and its leadership, soothe the bereaved, and

have mercy on the departed. What is more, these thematic contents serve as a means of fostering better relations with the new Saudi government.

4.4.1.2   Strategies

Wodak *et al.* (2009) describe strategy as a precise plan employed to attain a specific psychological, political or social goals. I remark that there are three strategies, namely 'constructive, perpetuation, and justification strategies' (Wodak *et al.* 2009: 33), that are used to perform the national identity in condolences at the macro-dimension.

Constructive strategies are adopted to construct two national identities such as the US and Saudi national identities. In that case, these strategies are employed to show the solidarity and unification between the condoler's country and the late Sovereign's country when the condoler touches upon the part that the departed has played in supporting the bilateral ties. In other words, these strategies are used here to function as a means of fostering inter-state relations. Interestingly, I detect that these strategies are deployed differently in the Arab context where they are employed to conceptualize a 'broad Arab national identity' or a 'pan-Arab national identity' to exalt the role of the departed in the promotion of unification and defence among the Arab and Islamic nations. It is noteworthy that this type of national identity is not only restricted to one nationality, say Iraqi or Lebanese national identity but it rather includes all Arab and Islamic countries that often share similar religion, race or language.

In addition, strategies of perpetuation and justification are employed in condolences to maintain and justify the accomplishments of the deceased ruler as positive diplomatic actions. These strategies can serve three functions: (i) to make the bereaved know how the late leader was appreciated by the political institutions of the other countries (Zunin and Zunin 2007), (ii) to maintain the bilateral relations between the countries, and (iii) to encourage the new Saudi Monarchy to adopt a similar approach.

4.4.1.3   Linguistic Means and Forms of Realization

In this section, I will highlight the linguistic forms and means that are used to perform the national identity in condolences. Before dealing with such linguistic forms and means, I will set out how these forms do not only conceptualize certain identities but they also convey the ideology of the text producer. There are certain words, terms, and references that when they are inserted in a particular text, they

change the intended meaning of the text entirely because of the implicit associations, metaphors, history, connotations, and encoded ideologies (Fairclough 1989). For instance, the ideology intended from including a phrase like 'freedom fighters' is different from the expression 'terrorists' when describing soldiers (Benwell and Stokoe 2006: 113). People may describe the world in different ways and have variable discourses and perceptions associated with it. These evaluative associations are sometimes termed as 'interpretive repertoires' that refer to a set of words and images that coherently describe a particular theme. They are open to a range of choices that are significant in the positioning of certain types of identity and understanding the ideological insights of the participant (Wetherell 1998). The repertoires and connotations vary according to whether the discourse is public where they carry knowable familiar agreed-upon connotations, and consequently particular encoded ideologies; or private where they can have more than one associated meaning according to the individual's realisations (Gilbert and Mulkay 1984). Consider the following hashtag (a post on the SNS of Twitter) taken from Evans (2016) data:

'@User3: a beautiful woman laying beside him & his dog laying on top of him, all while a beard warms his face, is the blanket a man can have #manup'

This hashtag shows that the tweeter (the one who posts it) discloses a gendered ideology. The writer thinks that to be a man is associated with having 'a beautiful woman', 'a dog' and 'a long beard', hence the speaker 'positions himself within his understanding of gender and relationship norms.' (Evans 2016).

On the other hand, variations in language or the kind of language used can also index identity categories (Bucholtz and Hall 2005). For example, some studies, such as Besnier's (2004), relate the use of some global dominant languages like English with the construction of a Western identity in discourse. The style and grammar of the utterance can help in understanding the way speakers position themselves. Hence, management of grammar, vocabulary, and even abbreviations are effective in conveying particular meaning (Myers 2010).

Chilton (2004: 56) and Crystal (2008: 133) term these linguistic forms 'deictic expressions' or 'indexical expressions'. Crystal (2008) defines deixis as spatial, temporal or personal references of the situation in which an utterance occurs where

the meaning of the utterance is germane to that situation. Chilton (2004) and Wodak *et al.* (2009) list three types of indexical expressions that are used to construct national identity: (i) personal deixis refers to personal pronouns, quantifiers, and generic terms, (ii) spatial deixis is nouns, adverbs, and prepositions that denote place, and (iii) temporal deixis is nouns, adverbs, conjunctions, and prepositions that denote time.

In sum, the leaders utilize personal deixis when they refer to the departed Monarch, his successor, the Saudi people or the people of the condoler, where such references contribute to the expression of the Saudi national identity and the condoler's national identity as such expressions are associated with a particular nationality. Moreover, talking about the Saudi Sovereign contributes to the performance of the Saudi national identity, as he is the chief of state and head of government, the formal representative of his country, and the symbol of sovereignty and unity in the Kingdom. Spatial deixis is thoroughly used in the statements of condolence through the references to the Kingdom of Saudi Arabia and the country of the condoler. Since I am dealing with condolences that are expressed in the diplomatic context by which one state sends sympathies to another state on the passing away of its leader, it is naturally to find loads of spatial deixis in such statements when the condolers retell what the deceased has done to Saudi Arabia. As for temporal deixis, present tense is used in the speech act of condolence and in the expressions of sympathies for the bereaved whereas past tense is employed to talk about the national and international achievements of the departed. Future is utilized to convey the condoler's wish for the continuation of the bilateral collaboration between his country and the country of the bereaved. It is worthwhile to notice that there is another use of deixis in condolence letters, whereby the leaders can discriminate between their national identities and the national identities of the departed at the micro-level, i.e. the textual analysis.

On another level, the condolers occasionally make use of metonymy, synecdoche or personification/metaphor to constitute a national identity. Wodak *et al.* (2009) have drawn attention to the fact that they are used together with the discursive constructive strategies to perform a national identity. First, metaphor is one of the various linguistic features that individuals intentionally practise to encode ideology in discourse. It is a figurative employment of language in which analogies are used to convey specific meanings (Benwell and Stokoe 2006: 114). Metaphor can be implied consistently to reach a certain ideological aim; for instance, the writer of the sentence 'Anti-social behaviour has spread like cancer in our cities', uses

disease metaphors to highlight the issues of social behaviour in the society that is under investigation (Benwell and Stokoe 2006: 114). In a similar vein, Wodak *et al.* (2009: 44) claim that personification includes a wide range of metaphors that depict a certain aspect of a person. Therefore, metaphors underscore our aims, characteristics, and actions (Lakoff and Johnson 1980). In the Sudanese condolences, for example, the categorization of the 'clean hands' is a metaphorical use that is used to praise Abdullah's humanitarian efforts for the association of hands with giving (see appendix B). Second, Wodak *et al.* (2009: 43) write that 'metonymy' is derived from Greek meaning 'name change', where the name of a referent is replaced by the name of an entity that is connected with it in abstract or concrete terms. For instance, in my data, the examples of metonymy are '*the Royal Hashemite Court*' that is an institution that is characterized by its representatives (see appendix B) and '*the Commonwealth Government*' that is an institution for the representatives (see appendix A). Lastly, according to Wodak *et al.* (2009: 43), synecdoche is derived from Greek meaning 'to take up with something else' where the name of the leader is replaced by a referent that is related to the same field of meaning that is either semantically narrower or semantically wider, e.g. *We* in place of *I* –plural for singular– (see example 77).

4.4.2   Features for Analysing Religious Identity

In condolences, the belief of the condoler is clearly marked. For instance, the Arab condolers thoroughly utilize expressions that hail from Qur'anic and Islamic traditions. By comparison, the Anglo condolers utilize expressions that hail from Christian, church or secular traditions. In that case, they perform religious identity. The reasons for conceptualizing that type of identity are twofold: (i) to soothe the bereaved by wishing the deceased to be eventually in heaven or eternal peace and, what is more, (ii) to function as a means of promoting better bilateral ties with the new Saudi polity.

For the analysis of religious identity, I will examine Power's method (2015: 54-5) that rests on three approaches of discourse analysis, namely: 'membership categorization analysis' (MCA for short), DHA, and 'positive discourse analysis'. It needs to be noted that MCA and DHA are the only germane approaches to this thesis.

4.4.2.1   MCA

MCA is based on Sack's (1979) study. Schegloff (1987), Baker (2004), and Power (2015) describe it as an ethnomethdological orientation that analyse located categorization in social interaction to discover the manner and purpose of using such a membership categorization. Power (2015) splits this category into: (i) religious membership categories (henceforth RMCs) and (ii) religious category predicates.

4.4.2.1.1   RMCs and Religious Category Predicates

The work of Power (2015: 55) shows that RMCs are categories that affiliate individual(s) to a particular religion and religious institution. As such, she indicates that RMCs give an idea of one's belief or religion. For example, in the Arab letters of condolence, leaders categorize the departed King Abdullah as '*the Custodian of the Two Holy Mosques*' which is an RMC that is only given to the Saudi Sovereign. This categorization is employed mainly by the Arab condolers because they are Muslims and this title is used as a way of showing respect. Similarly, '*Al-Azhar Imam*' is an RMC that refers to Ahmed El-Tayeb's because of his position as the Grand Imam of Al-Azhar –a prestigious religious institution in Cairo, Egypt. Power (2015: 56) describes 'religious category predicates' as characteristics that are attributed to the person who holds RMC. For instance, the Moroccan (to King Salman) condolences and El-Tayeb's condolences praise Abdullah's service to the Two Holy Mosques (see examples 38 and 39). This praise is deemed a 'religious category predicates' as it is associated with Abdullah's RMC as the Custodian of the Two Holy Mosques.

4.4.2.2   DHA: Power in Context

In this part, I focus on the concept of power showing how the Arab leaders assign power to God. Chilton (2004: 166) observes that God, in the Arab political discourse, is 'an acting entity.' As such, when the Arab leaders express a religious identity, they downplay their own power. In other words, it is God who has mercy on the deceased, welcomes him in heaven, and confers solace and patience on the bereaved rather than to the condolers' power. According to Islamic belief, God is an omnipotent being that has power upon everything happens.

This category is divided into textual analysis, context of situation, and socio-diplomatic/political background.

4.4.2.2.1   Textual Analysis

I expect that there is a cultural difference in using religious references in the two contexts where 'religious connotations' are used in the Anglo context, while 'invocation expressions' are used in the Arab context. The former denotes the utilization of religious expressions without the invocation of the Deity, whereas the latter denotes the utilization of religious expressions that are accompanied by the invocation of the Deity.

4.4.2.2.2   Context of Situation

This category revolves around the ostensible connotations of the religious references whereby the leaders communicate certain religious beliefs and attitudes towards the bereaved to alleviate the suffering of the loss and give them a sense that they are not alone in this difficult time. Further, such references are deployed to let the Saudi government knows how the late ruler is deeply appreciated by the condolers and this could assuage their sorrow.

4.4.2.2.3   Socio-diplomatic/political Background

This category is concerned with the intended connotations of the religious expressions. The leaders use such expressions to let the Saudi polity know that they appreciate the bilateral ties between them. Therefore, they want to show them that they care about their feelings to guarantee the continuation of the cooperation between them. Or, they may want to be among the first condolers who show interest in the feelings of the Saudi government but in reality, they may use these expressions to coordinate with them in order to strengthen the cooperation between them. In other words, they use such expressions to oil the wheels of inter-state relations.

4.4.3   Representations of Social Actors

I notice that leaders extensively make use of manifold representations of the social actors to shape perception of their ideological positioning of the departed ruler and Saudi Arabia and to assess his significance to Saudi Arabia, the region, and the globe. Koller (2012) shows that evaluation can tell the belief of the text producer about the group of social actors. For the analysis of social actor representations, I will employ Van Leeuwen's (2008) framework listing solely the representations that are utilized in condolences.

4.4.3.1   Exclusion: Suppression and Backgrounding

As Van Leeuwen (2008) has indicated social actors are not only included to meet the purposes and interests of the intended audience, but they can also be excluded. He points out that some exclusions are done on the basis of audience familiarity with them or their irrelevance to them, whereas others are done due to the ideologies and attitudes of the text producer. He (2008: 28 and 29) shows that 'exclusion' is a significant aspect in CDA, where 'radical exclusion' leaves no traces to the social actors and their social actions. Thus, it is worthwhile considering in critical studies. He (2008: 29) differentiates two types of exclusion, namely 'suppression' and 'backgrounding'. The former does not mention the social actors anywhere in discourse, while in the latter the social actors are excluded as they are mentioned elsewhere in the discourse and therefore we can recognize them.

It is worthy of note that exclusion plays an important part in this thesis, where part of the first research question –question b– is based on the inclusion and exclusion of social actor representations and identities in the letters of condolence. Therefore, I will consider the included and excluded representations and identities in all the themes that I have presented earlier in contents/topics section. To exemplify, I remark that few condolers in the Anglo and Arab worlds pay homage to Abdullah's interfaith initiative, but no American condoler pays tribute to that initiative. Accordingly, this exclusion merits researching as there is an ideological position on that (see section 5.2.1.1.3).

4.4.3.2   Nomination and Categorization: Functionalization and Identification

It is worthwhile to know how the social actors are referred to in discourse. Van Leeuwen (2008: 41) terms this process 'nomination', where the social actors can be realized by the use of their first names or surnames that may (not) be accompanied by honorific titles to meet formality. In the statements of condolence, for example, I observe that the leaders are always keen on utilizing the title 'King' or 'the Custodian of the Two Holy Mosques' before the name of the late Monarch Abdullah or before the name of his successor –King Salman– and the title 'Crown Prince' is utilized before Muqrin. That is because it is a matter of courtesy to use such titles before the names of the leaders in the diplomatic context to show respect and promote better ties with Saudi Arabia. More importantly, the failure to use these titles in such a context speaks volumes about the lack of respect and breach of diplomatic etiquette that leaders are required to observe in diplomatic discourse.

On the other hand, Van Leeuwen (2008: 40) describes 'categorization' as 'identities and functions' that social actors share with others. He (2008: 42) divides categorization into 'functionalization' and 'identification'. He glosses 'functionalization' as the reference to the social actor in relation to an action, role, activity or occupation that he/she does. In condolence data, I notice that the Anglo leaders deploy the functionalization of a leader thoroughly to depict Abdullah as a 'leader' of Saudi Arabia, and a 'humanitarian leader' and to praise his leadership in supporting the bilateral relations. By comparison, the Arab leaders deploy the functionalization of a leader to represent King Abdullah as a pan-Arab leader and a visionary ruler.

As for identification, Van Leeuwen (2008: 42) defines it as the representation of the social actors in connection with 'what they, more or less permanently, or unavoidably are' rather than in connection with what they do. In the statements of condolence, the leaders of the Anglo world make use of this representation to identify the deceased as an 'advocate' and a 'proponent' of interfaith talk, an 'architect' of the Saudi political and economic progress, and a 'patron' of King Abdullah's Scholarship Programme, whereas in the Arab world the departed is identified as a 'great Arab knight'.

Two types of identification, namely 'relational identification' and 'physical identification' are clearly manifested in my data. Van Leeuwen (2008: 43) indicates that 'relational identification' are the realization of the social actors by way of their kinship, work or personal relationships. To exemplify, with regard to Abdullah's role in the progress of bilateral links, he is identified as an 'ally' and 'friend' in the Anglo data, while a 'brother' in the Arab data. Likewise, he is identified as a 'friend' and a 'partner' in the fight against terrorism in the American condolences, whereas in the Lebanese condolences he is identified as the 'father' of the Lebanese people. Additionally, most Arab leaders identify Saudi people with the term 'brotherly' as they are both brethren in Islam and belong to the Arab nation.

According to Van Leeuwen (2008: 44), 'physical identification represents social actors in terms of physical characteristics which uniquely identify them in a given context.' He points out that this representation can be produced by the use of nouns that point to physical characteristics or by adjectives. For instance, I remark that physical identification is utilized clearly in the Sudanese condolences, where the departed Sovereign is lauded with reference to his clean or pure 'hands' to praise his generosity. This representation is deployed metaphorically for the connection of the hands with giving.

The work of Van Leeuwen (2008: 45) reveals that social actors are represented in 'interpersonal' instead of 'experiential' terms. He terms this representation 'appraisement', which denotes the evaluation of the social actors in terms of 'good or bad, loved or hated, admired or pitied.' He shows that this can be manifested in idioms and nouns that denote an evaluation. It is noteworthy that condolences are mainly based on this representation, where it is thoroughly utilized to praise Abdullah's efforts in fighting terrorism, supporting the progress of the Gulf Cooperation Council, humanitarian aid for the Arab world, political and human rights reforms, and the expansion of the Islam Two Holy Places.

4.4.3.3   Personalization and Impersonalization: Spatialization and Somatization

Van Leeuwen (2008: 46) remarks that 'personalization' is the reference to the social actors as human beings that can be done by the use of proper nouns, and possessive and personal pronouns, while 'impersonalization' is the reference to the social actors by concrete or abstract nouns that do not convey the semantic feature of human. He shows that impersonalization is employed to: (i) form a background of the role and/or the identity of the social actors, (ii) give impersonal force or power to an action, and (iii) give a good or a bad idea of the statement or the action of social actor. He classifies impersonalization into 'abstraction and objectivation'. He glosses abstraction as the representation of the social actors by a quality entrusted to them. For instance, in the statement of the Iraqi PM Al-Abadi, he depicts the enthronement of King Salman as a 'change' (see example 74).

On the other hand, Van Leeuwen (2008: 46) describes 'objectivation' as the reference to the social actors in terms of a thing or a place that is closely connected with them or with the action they are involved in, to wit: objectivation is manifested in metonymy. There are two types of objectivation that are utilized in my data, namely 'spatialization' and 'somatization'. Van Leeuwen (2008: 46) defines 'spatialization' as one of the forms of objectivation by which social actors are realized by reference to a place where they are closely connected. For example, Clinton and Clinton express gratitude, in their condolences, to the Kingdom of Saudi Arabia for its humanitarian efforts (see example 15). In that case, King Abdullah is represented by means of reference to the Monarchy with which he is closely related as he symbolizes its sovereignty and unity. On the other hand, Van Leeuwen (2008: 47) glosses 'somatization' as one of the forms of objectivation whereby the social actors are manifested by reference to a part of their body. I opine that the case of 'somatization' is somehow similar to the case of 'physical

identification' as the social actors are recognized by means of their body part. Subsequently, the metaphorical use of the pure or clean 'hands' in the Sudanese condolences is an example of somatization as well as physical identification.

4.4.3.4   Overdetermination

Van Leeuwen (2008: 47) mentions that 'overdetermination' denotes the participation of the social actor in more than one social practice. Furthermore, he (2008: 48) indicates that 'inversion' is one of the categorizes of overdetermination by which the social actors are associated with two practices that are the opposite of each other. He (2008: 50) states that one of the common forms of inversion is 'anachronism' that is often used to say things that cannot be expressed openly. He exemplifies that anachronism is utilized to criticize political or social issues that are not allowed to be criticized openly. I remark that the clear example of anachronism exists in the statement of the Iraqi PM Al-Abadi (see example 73), where he employs it to hint that he was not happy with the rule of King Abdullah.

4.4.3.5   Assimilation and Individualization

Van Leeuwen (2008: 37) glosses 'assimilation' as the reference to the social actors in terms of groups. In my data, for instance, the condolers give condolences to the Saudi people, in which case they speak of assimilation. On the other hand, Van Leeuwen (2008: 37) describes 'individualization' as the reference to the social actors in terms of individuals. To exemplify, when the condolers extend condolences to the Saudi royal family or the family of King Abdullah, in which case they speak of individualization.

4.4.4   Categories for Analysing Contextual/Historical Documents

In this section, I will disclose how the authors of the background material make use of the strategies and topoi of DHA in their posted interventions. However, I will not perform DHA analysis on the historical material as I utilize it to explain the key/original data, i.e. condolences. In other words, I will weave condolence analysis and background material together via intertextuality and interdiscursivity relations to get a full image of why the condolences are organized, extended, and structured in this way rather the other to disclose the hidden ideologies and interests in extending condolences. Besides, I do not analyse the contextual material as if it were my core data because my core data is the diplomatic discourse. The contextual document is not a diplomatic discourse; it is a journalistic discourse

which I use it to explain condolences. To wit, the historical material is built on the original data and helps to explain it. On another level, I occasionally deploy DHA topoi to analyse some of the condolence's topics/contents.

4.4.4.1   DHA Strategies

Wodak (2001b) and Reisigl and Wodak (2001) propose five types of discursive strategies that introduce the 'self' positively and the 'other' negatively. They stress the discrimination between the ingroup and outgroup. Wodak (2001b: 73) glosses 'discursive strategies' as the patterns of language use.

First, according to Reisigl and Wodak (2001: 45), 'referential or nomination strategies' denote how the text producers depict political actors in the contextual documents. That is, this strategy is concerned with the expressions that text producers use to describe their political actors and discriminate them from the Saudi political actors.

Second, Reisigl and Wodak (2001: 45) point out that 'predicational strategies' deal with the way political leaders are categorized by the text producers in terms of positive or negative categorizations or in terms of overt or covert predications, evaluations or stereotypes.

Third, Reisigl and Wodak (2001: 45) remark that 'argumentation strategies' are employed to vindicate positive or negative traits. In these strategies, the social actors and text producers try to justify the discrimination, inclusion, exclusion, suppression, negative or positive traits attributed to the inter-state relations.

Fourth, Reisigl and Wodak (2001: 45) write that 'perspectivation, framing or discourse representation strategies' point to how the speakers or text producers express their viewpoints in discourse by reporting, narrating, depicting or quoting events or statements of politicians that justify their claim. I note that the authors of the contextual material report their evaluations on a certain issue, say the API or interfaith dialogue and they often back up their evaluations with the claims of political and diplomatic figures.

Fifth, Reisigl and Wodak (2001: 45) observe that 'intensifying and mitigation strategies' serve to either heighten or alleviate the positive or negative aspects of the ties with Saudi Arabia.

4.4.4.2   DHA Topoi

Wodak (2001b: 73) has drawn attention to the fact that social discrimination and exclusion can be explained in virtue of 'topoi[11]'. She describes 'topoi' as 'content-related warrants' that vindicate the shift from an argument to a conclusion. They are used to include or exclude person or specific social group. She makes a list of topoi and each topos entails a conditional. The following are the list of topoi that are germane to the historical document of this thesis:

Wodak (2001b: 74) mentions that 'the topos of advantage or usefulness' is the inverse of 'the topos of uselessness / disadvantage'. In the contextual data, these topoi are used to justify and delineate the pros and cons of the bilateral ties between Riyadh and the countries that are involved in offering condolences. These topoi provide a clear image of why some leaders include this representation or identity, while others exclude it. Consequently, they will shape perception of the leaders' ideologies in the Anglo and Arab settings.

Wodak (2001b: 75) describes 'the topos of definition or topos of name-interpretation' as the representation of an action, issue or individual needs to convey the features or qualities embedded in the meaning of that representation. Interestingly, I remark that this topos is utilized in condolences, where some Arab condolers employ it to define the purpose of interfaith initiative in promoting peace and understanding between the followers of different religions.

Wodak (2001b: 75) reports that 'the topos of danger or topos of threat' is based on the following conclusion rule: If a political decision or action leads to risky or menacing outcomes, one does not need to do it or needs to take an action against it. It is noteworthy that this topos is utilized differently in my historical documents, where it is employed to depict the concerns that some countries may have and encourage them to exclude this achievement or that representation in their condolences.

Wodak (2001b: 75) argues that 'the topos of humanitarianism' can be described as follows: If a political decision or action goes against human rights, one needs not to do it. Similarly, she maintains that 'the topos of justice' is anchored in the tenet

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[11] 'Topoi' is a Greek word and 'loci' or 'locus' is a Latin word both meaning literally 'place' or 'region' and translated as 'topics' (Corbett 1965: 24). In rhetoric, a topic is the site that one uses when he/she wants to talk about a specific issue where the topics are considered a method of investigating one's subject to find out the ways of developing that subject (Corbett 1965).

of 'equal rights for all'. She mentions that its conditional entails that if actions, individuals, and situations are equal in certain respects, they need to receive similar treatment. I observe that these topoi are employed differently in the contextual data, where they are employed to portray human rights violations and inequality in the Kingdom of Saudi Arabia.

The work of Wodak (2001b: 75) reveals that 'the topos of responsibility' can be paraphrased by the following conclusion: If states or groups of individuals are responsible for causing problems, they need to address these problems. In this thesis, the authors of the historical data make use of this topos to describe the accusations of Riyadh concerning human rights abuses and supporting terrorism in the region and the world. Besides, this topos is employed in the Iraqi-Saudi historical documents in particular to hold Riyadh responsible for deteriorating the situation in Iraq post-2003.

Wodak (2001b: 76) notes that 'the topos of finances' can be characterized by the following conditional formula: If a certain action or situation proves too costly or causes a loss of income, one needs to take an action that reduces the costs or aid to avoid the loss. It is worthwhile to mention that this topos is not deployed in that way in condolences, where it is employed to commend Abdullah's humanitarian aid or his development project in the Kingdom such as his scholarship programme and interfaith talk. It is also used in the historical material to argue against Saudi finance for interfaith talk alleging that it serves as a cover for improving the Saudi image in the West.

Wodak (2001b: 76) writes that 'the topos of numbers' can be condensed in the conditional: 'If the numbers prove a specific topos, a specific action should be performed or not be carried out. This topos can become fallacious if it is related to incorrectly presumed majorities which are not verified empirically'. Interestingly, in the historical data, this topos is not used in that way. It is employed to show either the danger or the importance of an issue. For example, the contextual material that deals with Abdullah's humanitarian aid is often supported by the sum of the donations that Abdullah made to depict the important role that he played in helping the needy people.

Wodak (2001b: 76) attests that 'the topos of history' can be characterized by the following conditional formula: because history shows that certain actions are accompanied with certain consequences, one needs to take or leave a certain action out in a certain situation in comparison with the historical example denoted. In the

background material, this topos is utilized to show the lessons inspired by the history of the inter-state relations with Riyadh as it gives insight into why the condolences are extended in this way rather than the other. According to Maas (1984), history plays an important part in the analysis of political discourse.

Wodak (2001b: 76) reveals that 'the topos of culture' rests on the conclusion rule: certain problems are caused in certain situations owing to the culture of a particular group. In the light of that, this topos will show that part of the problem with the Saudi regime is ascribed to the Wahhabi culture that refuses to coexist peacefully not only with other religious minorities but also with other Islamic denominations, such as Shia (Mulham Al Malaika 2014; Human Rights Watch 2015).

Wodak (2001b: 76) suggests that 'the topos of reality' can be condensed in the following: reality and law need sometimes to be changed. Furthermore, she states that 'the topos of law or topos of right' can be subsumed under the following conclusion rule: 'If a law or an otherwise codified norm prescribes or forbids a specific politico-administrative action, the action has to be performed or omitted.' In this respect, I note that the authors of the historical documents make use of these topoi to view the reality and the laws in the Kingdom of Saudi Arabia that need to be reviewed and changed, e.g. Saudi women driving ban and the suppression of the freedom of expression (Boghardt 2013; Human Rights Watch 2015).

Lastly, Wodak (2001b: 77) mentions that 'the topos of abuse' can be condensed in the conditional: If an offer for assistance or a right is misused or ill-treated, the right needs to be altered, the assistance needs to be removed or an action needs to be taken against the misuse. In the historical documents, this topos is not employed in that way. It is utilized to display the abuses of the Saudi political system to the Saudi people.

Chapter 5   The Perception of King Abdullah and Group Identities Performed in the Anglo and Arab Condolences

5.1   Introduction

According to Fenton-Smith (2007: 697), diplomatic condolences are 'more than a series of perfunctory sympathy notices'. They are conversations in the 'international community' authored by other leaders on the death of a fellow leader which reveal 'great linguistic dexterity and ideological subtlety' (Fenton-Smith 2007: 697-698), where the condolers give their evaluations of that event based on their ideologies and interests. Therefore, in this chapter, I will provide answers to the first research question that intends to reveal the perception of King Abdullah and Saudi Arabia in the Anglo and Arab letters of condolence. I will reveal the ideological positions of the Anglo and Arab leaders through the analysis of the identities and the representations of social actor. Moreover, I will investigate not only the included identities and social actor representations, but also the excluded identities and social actor representations as there are some ideological positions behind the excluded identities and representations that are worth revealing. On the other hand, I argue that each group of condolers constructs a collective identity in each topic or content through the categories they give to the Saudi King Abdullah. Thus, this chapter will also give answers to the second question of my study that aims to disclose the group identities performed by the Anglo and Arab condolers.

I will show how the Anglo leaders categorize Abdullah as an initiator of the API and proponent of peace, partner in fighting terrorism, interfaith talk supporter, humanitarian leader, patron of economic and educational development, human rights and political reformer, and ally and friend in the patronage of bilateral relations. The Anglo data reveals that that leaders make use of specific discursive strategies such as the strategies of perpetuation/continuation and justification, relational identification, spatialization, functionalization, positive appraisement, and construction of a common political present and future. On the other hand, the Arab leaders recognize Abdullah as a terrorism fighter, interfaith talk supporter, humanitarian leader, leader of the Arab and Islamic nations, unifier and advocate of the Arab and Islamic worlds, the Custodian of the Two Holy Mosques, exclusion

of Abdullah's achievements, and brother in the patronage of bilateral relations. These recognitions are achieved through the use of the discursive strategies such as positive appraisement, the strategies of perpetuation/continuation and justification, topos of definition, topos of name-interpretation, functionalization, exclusion of social actor and social action, and construction of a collective political history.

5.2 Analysis of Condolence Topics

I note that there are two main themes in the statements of condolence whereby the leaders of the two contexts express their ideological positions on the Kingdom and its late ruler. However, not all these contents exist in each statement. The typical letter on the death of the Saudi Monarch encompasses most of the following themes:

- King Abdullah's accomplishments:
   1. International accomplishments
      a) API and Peace Efforts
      b) Fighting Terrorism and Extremism
      c) Interfaith initiative
      d) Humanitarian aid
      e) Leader and source of unity for the Arab and Muslim worlds
   2. National accomplishments
      a) Economic and educational achievements
      b) Political and human rights reforms
      c) Abdullah's accomplishments in general
      d) Expansion of the Two Holy Mosques
- No mentioned accomplishments
- An Evaluation of Abdullah's patronage of bilateral relations

It is worth mentioning that the topics above are not listed in the above order and it varies from letter to letter, but it constitutes a typical sequence. I will follow this order in the analysis of condolences. Each condoler wants to send a message to a global audience, as we are concerned with statements posted on the Internet and some Arabic cables of condolences are translated and posted in English as well.

5.2.1   King Abdullah's Accomplishments

In the letters of condolence, one of the major themes that the leaders focus on is the departed's achievements by retelling Abdullah's striking lifetime accomplishments. This thematic content is subdivided into two subthemes, namely national achievements and international achievements. I suggest there are social and diplomatic justifications for highlighting such a theme. The social justification is to portray the importance of the late Sovereign to his country and other countries to create a mental image for his family and the Saudi government to cherish. As for the diplomatic justification, those leaders intend to send a message to the new Saudi government to consider those accomplishments as they are of significance for them. Additionally, since Van Dijk (2016) indicates that identity is the major category of group ideology, the identities constructed in this section reveal the ideologies of the condolers.

5.2.1.1   King Abdullah's International Accomplishments

By international accomplishments, I mean Abdullah's achievements for other states where some condolers pay homage to his achievements for other countries. The reference to this thematic content contributes to the performance of the Saudi national identity because the King is the symbol of the national identity as he is the formal representative of his country. This content is subdivided into the API and peace efforts, fighting terrorism and extremism, interfaith initiative, humanitarian aid, and his role as a leader and source of unity to the Arab and Muslim worlds.

5.2.1.1.1   API and Peace Efforts

In this section, I will argue that the Arab leaders, excluding the Tunisian leader, do not commend the late Saudi Monarch Abdullah for his API or peace efforts. By contrast, the Anglo leaders commend Abdullah for such efforts using 'the strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39) to identify him as an API initiator and peace proponent. That is because the peace plan that he suggested can bring an end to the Palestinian-Israeli conflict. Additionally, the Anglo leaders put themselves in a position of international community of great powers that are incharge of security and peace in the Middle East, thereby constructing a collective identity by describing him as the API initiator and peace advocate.

Before delving into the details of the analysis, it is of significance to have an idea of the API. According to The Guardian (2002) and the official translation of the API posted on BBC News (2005), the API or Saudi Initiative denotes the initiative that King Abdullah launched in 2002 at the Beirut Summit and re-adopted in 2007 at the Riyadh Summit. They report that it addresses the following issues: Israeli peace, bringing the Arab-Israeli conflict to an end, and normalization of the Arab-Israeli relations. In return, the Arab leaders demanded full Israeli pull-out from all the captured Arab territories since 1967 including the captured territories in southern Lebanon and Golan Heights in Syria, finding a 'just solution' to the issue of the Palestinian refugees, and the recognition of Palestine as an independent state with East Jerusalem as its capital. Furthermore, Black (2008) contends that 22 Arab countries support the peace proposal. And Horowitz (2017) claims that the Organization of Islamic Cooperation endorses the initiative that fosters relations between Israel and Arab and Islamic countries including the powerhouses such as Indonesia and Pakistan.

I observe that Obama, Kerry, and Blair give a eulogy to the API where 'the strategies of perpetuation (continuation)' and 'strategies of justification' (Wodak *et al.* 2009: 33 and 39) are utilized to position Abdullah as an initiator of the API. They do that to immortalize the API as a positive Saudi diplomatic action through the search for peace between Palestine and Israel. Besides, it is the goal that Abdullah and those leaders share of establishing Palestinian and Israeli states living in security and peace. Below are some condolence excerpts:

USA (1): Obama

> He took bold steps in advancing the Arab Peace Initiative, an endeavor that will outlive him as an enduring contribution to the search for peace in the region.

USA (2): Kerry

> He was … a brave partner … who proved just as important as a proponent of peace. The courageous Arab Peace Initiative that he sponsored remains a critical document for the goal we shared of two states, Israel and Palestine, living in peace and security.

UK (3): Blair

> And of course he launched the Arab Peace Initiative in 2002 which has stood the test of time as a potential basis for a solution to the Israeli Palestine [sic] issue.

UK (4): Hammond

> His contribution to the prosperity and security of … the region will long be remembered.

In an interview with the pro-Saudi royal family Al Arabiya News Channel[12] (2009), Obama points to that aim and expresses his interest in the API. He states '… it [API] took great courage -- to put forward something that is as significant as that'. The reason for endorsing the API is that the Israeli security for Obama is the most important. In this regards, Obama says that 'now, Israel is a strong ally of the United States. They will not stop being a strong ally of the United States. And I will continue to believe that Israel's security is paramount' (Al Arabiya News Channel 2009). In a similar vein, Obama expresses his support for establishing a Palestinian state, where Al Arabiya News Channel (2009) cites Obama's claim that 'I think it is possible for us to see a Palestinian state –I'm not going to put a time frame on it– that is contiguous'.

Moreover, those leaders who concentrated on the API and peace effort in the Middle East, in addition to giving the late Sovereign the identities of API initiator and peace proponent, are positioning themselves as an international community of superpowers that are responsible for peace in the Middle East and the world. That is because this issue is important for them. Additionally, they appear to motivate the new Saudi Sovereign to move on and advance the peace proposal to make the Middle East peaceful and to make overtures to Israel as his predecessor has planned. For that reason, the evaluation of the life achievements of the departed leader needs not to go unnoticed.

On the other hand, the exclusion of social actor and/or social action is conducted on the basis of the author's ideologies and attitudes (Van Leeuwen 2008). In the light of that, it needs to be noted that the Arab condolers, apart from the Tunisian

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[12] Al Arabiya is a Saudi news satellite channel headquarters in Dubai Media City, broadcasted in Standard Arabic, owned by Saudi broadcaster Middle East Broadcasting Cooperation (MBC), is the second widely watched channel after Al Jazeera and created to be a major rival to Al Jazeera by the Saudi royal family.

leader, make use of 'radical exclusion' (Van Leeuwen 2008: 29) where they do not mention the social actor –King Abdullah– and his action – the API or peace achievement. This could be related to the following reasons:

First, the historical material shows that the Arab leaders noticed a kind of procrastination on the Israeli side as some Israeli political actors did not accept some of the API articles and they decided to negotiate them with the Arab side that refused any amendment to it. To prove that, Fattah (2007) –The New York Times' journalist who supports the API– writes that the peace proposal remained unchanged since its introduction in 2002 and the Israeli demand to amend the proposal was rejected. He alleges that this Israeli reaction irritated the Arab leaders, therefore, Saud Al-Faisal –the previous Saudi foreign minister– says that 'this does not express a positive stand of a country that wants peace'. Likewise, Amr Moussa –ex-secretary general of the Arab League– told the reporters that 'the message has reached them [the Israelis] already' adding that 'the Arab world is in a state of agitation and cannot accept the way of procrastination any more' (Fattah 2007).

Second, the Arab condolers might sense that some Israeli officials were not really interested in the Saudi initiative, despite the concessions they had made. In this respect, Hill (2013) –The Independent's leftist and secular journalist critical of the Israeli stance on the API– contends that after discussions in Washington the representatives of Saudi Arabia, Qatar, Morocco, and Egypt made an offer that Ehud Olmert –the one-time Israeli PM– described as a 'historic opportunity'. He maintains that the offer entails Israel ending the capture of Gaza, East Jerusalem, and the West Bank and allowing Palestinian people to establish their own states. In return, the Arab governments will recognize and normalize relations with Israel. He attests that Benjamin Netanyahu –the Israeli PM– declined to respond to that offer, yet the Arabs changed their hostile attitude towards Israel. The US, EU, Palestinians, Israelis, and the UN supported this plan. In this vein, Myers and Rudoren (2013) quote Saeb Erekat –a chief Palestinian negotiator– as stating that 'Israeli rejection of this initiative shows once again that the Israeli government lacks a peace plan'.

Third, I suggest that there could be a mutual distrust between the two parties that prevents advancing the peace proposal. For example, Al Jazeera (2010) –the Qatari state-run satellite channel pro-Muslim Brotherhood and Sunni– reports that although the Saudi initiative was endorsed by George W. Bush and Tony Blair, it was welcomed by some Arab and Israeli factions. For example, it alleges that Syria rejected the term 'normalization', whereas some Palestinian factions, e.g. Islamic Jihad, Al-Aqsa Martyrs Brigade, and the armed wing of Hamas declined the Saudi

Initiative. Besides, Hamas –a militant Islamist group– thinks that the Israeli officials would not consider the initiative. In this respect, Ismail Abu Shanab –a leader of Hamas in Gaza Strip– states that 'we do believe that the only way to end the occupation in our land is resistance and holy war, or jihad' (Adams 2002). On the other hand, Ahren (2013) –The Times of Israel's diplomatic correspondent who is suspicious of the API– contends that the Israeli officials saw the initiative as 'a take-it-or-leave-it proposition'. For instance, he refers to Gilad –the son of the one-time Israeli PM Ariel Sharon– who mentions in his father's memoir that the Arab countries are ostensibly willing to make peace with Israel, which they were unwilling to make since its establishment, 'but the details made the offer [API] unacceptable'. Further, Ahren (2013) attests that some Israeli political actors perceived that peace is unachievable with the Arab countries. He cites Danny Danon's claim –the outgoing Deputy Defence Minister– that 'you have to sacrifice a lot, and on the other hand you're not really going to get peace'. Similarly, Dani Dayan –the ex-foreign envoy of the pro-settler Council of Jewish Settlements– states:

> I don't foresee any Israeli government willing and/or capable of returning to the 1967 lines, with or without territorial swaps. Territorial swaps do not make the 1967 borders more defensible. Territorial swaps have to do with demography, they have nothing to do with security. I do not see any territorial comprise that can reconcile Israeli and Palestinians demands. Therefore the Arab Peace Initiative, exactly like Oslo and John Kerry's initiative, are a waste of time (Ahren 2013).

Additionally, Ahren (2013) refers to a veteran diplomatic official who doubted the ability of the Arab League to make peace between Palestine and Israel. In this respect, he cites the veteran diplomatic official's claim that 'the Arab League has not been able to make peace in the Arab world – between Algeria and Morocco, between Libya and Sudan, Iraq and Kuwait, and so on and so forth. Why should anyone trust the Arab League with peacemaking?'

Fourth, the Arab condolers might deem the API a dead letter thanks to the turmoil of events that surrounded its birth. To exemplify, Al Jazeera (2010) writes that the API did not receive the full diplomatic support because only 10 out of 22 representatives could attend the Beirut Summit. It also reports that the Israeli authorities prevented Yasser Arafat –the late Palestinian President– to attend the summit at which the API was announced. Besides, Ahren (2013) attests that on the

same day the initiative was declared, a Palestinian blew himself up at Netanya Hotel in Israel and killed 29 people and 64 were injured which Hamas claimed responsibility. The Israel Ministry of Foreign Affairs (2002) reports that on the 29th of March 2002 Israel waged Operation Defensive Shield in the West Bank in the wake of Netanya attack and captured Jenin, Nablus, and Ramallah.

Finally, I argue that some Arab condolers ignored the API as they likely decline the recognition of Israel. Dawber (2013) –the Independent's former Jerusalem correspondent critical of Hamas– alleges that though the Arab League decided to make a revision to the API where it admitted that land swaps might be agreed, Hamas rebuffed it. In the light of that, He refers to Ismail Haniyeh –a senior political leader of Hamas– who states 'to those who speak of land swaps we say: Palestine is not a property, it is not for sale, not for a swap and cannot be traded'. Dawber (2013) claims that Hamas always rebuffed the peace initiative as it refused to give recognition to Israel.

In conclusion, the reasons that encourage the Arab condolers to exclude the API from their condolences could be the following: First, the Arab leaders might sense a kind of procrastination on the Israeli side as some Israeli VIPs rejected some of the API articles and decided to negotiate them with the Arab side that was inflexible on any amendment. Secondly, despite the concessions the Arab officials had made, some Israeli officials were not really willing to adopt the Saudi initiative. Thirdly, there could be a lack of mutual confidence and trust between the two sides that prevented the advancement of the API. Fourthly, they might realize that the API was gone unheeded thanks to the confusion that surrounds its announcement. Lastly, they might ignore the API as they refuse to recognize Israel.

5.2.1.1.2   Fighting Terrorism and Extremism

The data shows that few condolers in both contexts commend King Abdullah for his efforts in fighting terrorism. The Anglo condolers utilize 'relational identification' (Van Leeuwen 2008: 43) to represent Abdullah as a 'partner' in the war against terrorism and extremism. By comparison, the Arab condolers make use of positive 'appraisement' (Van Leeuwen 2008: 45) and 'strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39) to praise his efforts and attitudes in combating terrorism and extremism. The Anglo leaders utilize that relational identification to perform an international collective identity of the great powers in the globe by showing that Abdullah is the partner of super power group in fighting terrorism. The following are examples:

USA (5): Kerry

> He was … a brave partner in fighting violent extremism ….

USA (6): McCain

> He was also … standing as a critical partner in the war on terror.

Sudan (7): Al-Bashir

> And he did appreciated efforts to fight terrorism ….

> وبذل جهوداً مقدرة في مكافحة الإرهاب ....

Iraq (8): Al-Jubouri

> The nation will never forget the attitudes of the Custodian of the Two Holy Mosques to discard dissension, confront extremism ….

> الأمة لن تنسى مواقف خادم الحرمين في نبذ الفرقة ومواجهة التطرف ....

I argue that the reason for employing the relational identification of a 'partner' and positive appraisement is due to Abdullah's attitude in combating terrorism, where he did not hesitate to back the US coalition in the fight against Al Qaeda and ISIS. To illustrate my point, the BEAM[13] (2013-2014) and Boghardt (2014) mention that on 14th of August 2014 Riyadh donated $100 million to the UN Counter-Terrorism Centre, New York to assist in the combat of terrorism. In addition, the online news portal that is pro-Muslim Brotherhood, Middle East Eye[14] (2015) attests that King Abdullah was a strong ally in the war against ISIS, where he was an important partner of the coalition forces led by the US in the fight against ISIS.

Interestingly, I observe that Anglo condolers, apart from Kerry and McCain, and the Arab condolers, aside from Al-Bashir, Al-Jubouri, Al-Sabah, and Hariri, do not hail the departed efforts of counterterrorism using 'radical exclusion' (Van Leeuwen 2008: 29) which is worth investigating.

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[13] The BEAM is a newsletter on the work of the Counter-Terrorism Implementation Task Force (CTITF) entities and United Nations Counter-Terrorism (UNCT).

[14] Middle East Eye (MEE) an independent online news portal that is interested in Middle East issues, launched in 2014, despite its claim of independent funding, MEE is pro-Muslim Brotherhood.

Those leaders may regard Saudi Arabia as another face of terrorism as both Saudi Arabia and the terrorist groups have a shared history of capturing other communities and instilling fear into them to control. According to the one-time MI6 agent who is at odds with the Saudi Royal family and Wahhabism, Crooke[15] (n.d.) claims that Muhammad Abd Al-Wahhab –the founder of Wahhabism– and Ibn Saud –the founder of Saudi Arabia– brought back the ideology of martyrdom under the name of jihad, where the reward of martyr is a direct entry to heaven. He contends that, pursuant to Abd Al-Wahhab's doctrine, all Muslims have to swear allegiance to one Muslim ruler and those who oppose must be killed, their wives and daughters raped, and their possessions expropriated. He maintains that Sufis, Shia people, and other Muslim denominations deserve killing as Abd Al-Wahhab views them as apostates. Thus, he shows that ISIS and Wahhabism are two sides of the same coin. He states that Ibn Saud found in the doctrine of Abd Al-Wahhab a good way to take power as it consists of three pillars 'One Ruler, One Authority, One Mosque' which respectively refer to 'the Saudi king, the absolute authority of official Wahhabism, and its control of 'the word' (i.e. the mosque).' He claims that Al Saud, like ISIS, used to conquer neighbouring communities and forced the people they controlled into submission to strike fear into their hearts. He exemplifies that in 1970, Al Saud captured most of the Arabian Peninsula and repeatedly conquered Medina, Iraq, and Syria.

Those leaders may consider the Kingdom the other side of terrorism as both of them follow Wahhabism that does not accept other beliefs. Besides, Riyadh could be happy with what the terror groups had done. In this respect, Al-Rasheed[16] (2014) –a Saudi Professor of social anthropology who is an opponent of the Saudi policies– shows the commonalities between ISIS and Saudi Arabia's political history and religious tradition, where both Saudi Arabia and ISIS are intolerant of religious diversity thanks to their affiliation to the Wahhabi brand of Islam. Contrary to the Arab states, she claims that Ibn Saud introduced Saudi people to a 'unique jihadi narrative' to keep them away from non-Islamic practices and beliefs. Furthermore,

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[15] Alastair Crooke is a former MI-6 agent who wrote in the HuffPost liberal American blog and website of opinion and news that covers different topics such as local and international news, business, politics, environment and in July 2012, eBizMBA Rank ranked it number one on the 15 most popular political sites.

[16] Madawi Al-Rasheed is a Saudi Professor of social anthropology, worked previously at the Department of Theology and Religious Studies, King's College London, is a visiting Professor at the Middle East Centre at the London School of Economics and Political Science, and is interested in the Arab migration, globalization, religious and gender transnationalism, and Arabian Peninsula.

she argues although the Saudi regime may not have links with extremism, it is still accused because its ideology and history resemble that of ISIS and other terror groups. Plus, she attests that Saudis represent the backbone of those groups. She claims that both Saudi regime and terror groups deploy religion to pursue political goals. Moreover, according to the news editor Donaghy and the editor and staff writer Atkinson[17] (2015) who oppose human rights abuse in Saudi Arabia, most of the punishments inflicted by ISIS match those inflicted by Saudi Arabia because of their commitment to ultra-conservative interpretations of Wahhabism. For that reason, Al-Rasheed (2014) alleges that the participation of Saudi jihadists in ISIS was not astounding as the Saudi Monarchy jailed non-extremist Islamists and left extremist ones instigating chaos in Syria. She contends that though there is no overwhelming evidence that the Saudi regime supports ISIS directly or indirectly, it is happy with what ISIS has achieved because Shiites, Al-Maliki regime, Al-Assad regime, Iran, and Hezbollah of Lebanon are common enemies of both Saudi Arabia and ISIS. She maintains that since Riyadh cannot involve fighting its foes, ISIS is doing that with accuracy.

On another level, some condolers may realize that Riyadh supported terrorism in the reign of King Abdullah. To illustrate that, Aldosari (2015) –a Saudi human rights defender and writer who is anti-Saudi regime– claims that King Abdullah's regime bankrolled and provided logistic support to ISIS in its initial stages. Additionally, she alleges that Prince Bandar bin Sultan –a former general director of the Saudi Intelligence Agency– played an important role in arming ISIS. She contends that in the rule of King Abdullah the Saudi government introduced a law that criminalizes the Saudis who want to join ISIS but, nonetheless, this law was not applied. According to the pro-American foreign policy reporters, Blake (2014) –a senior political reporter for the Fix– and Zaimov (2014) –Christian Post's reporter– attest that Vice President Joe Biden accused some of the US allies in the war against ISIS, viz. Saudi Arabia, Turkey, and UAE of arming and funding ISIS in Syria as they intended to bring Al-Assad regime down. In the light of that, Biden says:

> 'The Turks, who are great friends – I have a great relationship with Erdogan [Turkish President], whom I spent a lot of time with – the Saudis, the Emirates, etc. What were they doing? They were so

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[17] Rori Donaghy was a previous news editor of the Middle East Eye, was the of the Emirates Centre for Human Rights, UK human rights organization, and is a senior associate at Cornerstone Global Associates and Mary Atkinson has a BA in Arabic and is an editor and staff writer of the Middle East Eye.

> determined to take down Assad [Syrian President] and essentially have a proxy Sunni-Shia war,' adding that 'they poured hundreds of millions of dollars and thousands of tons of weapons into anyone who would fight against Assad – except that the people who were being supplied were al-Nusra and al-Qaeda and the extremist elements of jihadis coming from other parts of the world' (Blake 2014; Zaimov 2014).

Zaimov (2014) maintains that UAE and Turkey, excluding Saudi Arabia, asked Biden to apologize for accusing them. Blake (2014) indicates that Biden is known for making political faux pas, yet his allegations are very serious. This may explain why Biden and other leaders avoid mentioning Abdullah's attitude in combating terrorism.

To summarize, there are four reasons that may motivate the condolers in both contexts to utilize the representation of 'suppression' (Van Leeuwen 2008: 29) to exclude the deceased's effort in fighting extremism and terrorism. First, there is a striking resemblance between Saudi Arabia and terrorist groups, where both of them are affiliated to the ultra-conservative Wahhabism that is intolerant of other beliefs. Second, both of them share a similar history of conquering other communities by planting fear in the hearts of the locals to surrender to their power. Third, the condolers may realize that Riyadh was not serious in fighting terrorism (e.g. ISIS) as King Abdullah lost sight of fanatical clergymen who encouraged Saudis to become extremists and he did not really enforce the decree that criminalizes the Saudis who wish to join ISIS. Fourth, Abdullah's government might have provided the logistic and financial support for ISIS in its initial stages; especially ISIS is fighting the enemies of Saudi Arabia.

5.2.1.1.3   Interfaith Initiative

Pursuant to the condolence data, the leaders in both milieus identify Abdullah as an advocate of interfaith proposal. While the Arab condolers use the 'topos of definition or topos of name-interpretation' (Wodak 2001b: 75), the Anglo condolers employ 'strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39) and 'identification' representation (Van Leeuwen 2008: 42) to categorize him as an interfaith supporter. The reason behind using that topos by the Arab leaders is likely to show that they have no problem with other beliefs and cultures and, more importantly, they may want to absolve Islam of terror charges. The Anglo condolers proably want the new Saudi King to adopt this proposal for

its significance for the world and for them. However, many condolers in both settings ignore this initiative. Interestingly, no American leader gives this identification to the Saudi Monarch, as will be discussed in the rest of the section.

It is worth defining interfaith talk before discussing the data related to it. Interfaith dialogue points to the constructive, positive, and cooperative talk between the followers of different faiths such as Islam, Christianity, Buddhism including other beliefs such as humanism, agnosticism, atheism for the purpose of promoting acceptance and understanding between them. What is more, interfaith dialogue plays an important part in peacemaking. In this respect, Hans Küng –a Professor of Ecumenical Theology and President of the Global Ethic Foundation– states 'there will be no peace among the nations without peace among the religions. There will be no peace among the religions without dialogue among the religions' (Musser and Sunderland 2005: 1).

It is worthwhile considering Abdullah's interfaith achievements to understand why the leaders in both milieus eulogize him as an interfaith supporter. On June 2008, Butt (2008) –The Guardian's former religious affairs correspondent who is against religious intolerance in Saudi Arabia– and Henderson[18] (2008a) –The Baker fellow at the Washington Institute who is inclined to be anti-Saudi foreign policy bias– write that Saudi Arabia hosted the 'Islamic Conference on Interfaith Dialogue' in the holy city of Mecca, where more than 500 Muslim invitees from all over the world attended the conference. In a similar vein, Royal Embassy of Saudi Arabia, Washington, DC (2008) proclaims that on the 16th -18th of July 2008 King Abdullah and his host King Juan Carlos of Spain held 'the World Conference on Dialogue' in Madrid, Spain. The Royal Embassy of Saudi Arabia, Washington, DC (2008) and Henderson and El-Gamal (2008) report that Christian, Muslim, Jewish, Buddhist, Hindu, Shinto, and Confucian religious leaders attended the conference for the promotion of peace and the eradication of extremism.

Some Anglo condolers pay tribute to Abdullah's interfaith proposal employing 'strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39) to honour the departed and to perpetuate this initiative as a positive Saudi

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[18] The Baker fellow and director of the Gulf and Energy Policy Programme at The Washington Institute for Near East Policy, specialized in the Arab Gulf states and energy issues.

national achievement for the promotion of peace and understanding between religions and cultures. Condolence excerpts are provided below:

UK (9): Queen Elizabeth

> He will be long remembered by all who work for … understanding between nations and between faiths.

UK (10): Cameron

> He will be remembered for … strengthening understanding between faiths.

I argue that Cameron and Queen Elizabeth utilize the strategies of perpetuation/continuation and justification, as they may want the new Saudi Monarchy to adopt the same approach for the promotion of peace and understanding between religions and nations. Accordingly, the wording of Queen Elizabeth's condolences is directly addressed to Monarch Salman, whilst Cameron allocates the last paragraph of his message (see excerpt 41) to express his hope for more cooperation between the two Monarchies for the promotion of peace that is one of the major purposes of interfaith talk.

In addition, the representation of 'identification' (Van Leeuwen 2008: 42) is deployed in Blair's and Abbott's statements to represent Abdullah as an 'advocate' and 'proponent' of interfaith talk. Here are the condolence extracts:

UK (11): Blair

> He was a staunch advocate of inter faith relations.

Australia (12): Abbott

> The King was also a strong proponent of international interfaith dialogue.

Those condolers deploy the identification of interfaith supporter as they could have interest in this proposal for its importance for the globe. To prove that, in a discussion between Blair and Ben Page –Chief Executive of Ipsos MORI[19]– on how much religion matters in the world, Blair says 'inter-faith dialogue and action today

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[19] Ipsos MORI is the second largest market research organization in the UK, created by the merger between MORI and Ipsos UK, two Britain's major survey companies.

is not just an interesting but peripheral minor subject, it is in the essence, central to creating greater social cohesion and harmony' (Tony Blair Faith Foundation 2011; Ipsos MORI 2011).

In the Arab data, the 'topos of definition or topos of name-interpretation' (Wodak 2001b: 75) is utilized in the condolences of El-Tayeb and Al-Bashir to define the purpose of interfaith dialogue which is the promotion of coexistence and peace between religions and cultures. The following are examples:

Egypt (13): El-Tayeb

> He pointed out that the most important remarkable deeds of King Abdullah are "… the initiative of dialogue among the followers of religions and cultures …".

> وأشار إلى أن من أهم مآثر الملك عبدالله "... مبادرة الحوار بين اتباع الديانات والثقافات ...."

Sudan (14): Al-Bashir

> And he did appreciated efforts … to promote the dialogue among civilizations, religions, and cultures.

> وبذل جهوداً مقدرة في ... تعزيز الحوار بين الحضارات والأديان والثقافات.

I contend that the purpose for using that topos may be to send a message that Islam has nothing to do with terrorism and it is tolerant of other religions, beliefs, and cultures. Thus, El-Tayeb and Al-Bashir exalt that initiative putting much more emphasis on the purpose of the initiative in the promotion of peace and coexistence among religions, cultures, and civilizations. According to the pro-Kuwaiti ruling family and government daily newspaper, Al Rai[20] (2015), on different occasions the late King Abdullah encouraged the promotion of dialogue among the followers of different religions, cultures, and civilizations. He also stressed the necessity of deepening the knowledge of the other and its values and history in order to recognize the cultural diversity, renounce the clashes between cultures, reach convergence, and establish relations on the basis of mutual respect. Besides, King Abdullah Bin Abdulaziz International Award for Translation (2015) reports that

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[20] Al Rai is a Kuwaiti daily newspaper that is pro-Kuwaiti ruling family and government, had a circulation of 87000 copies in 2001, in 2010 its online website was the 8th most visited website in the MENA, and won the Sheikh Salem Al Ali Al Sabah laureate for the best designed news website.

King Abdullah launched 'King Abdullah Bin Abdulaziz International Award for Translation' on the 31st of October 2006 to promote coexistence and dialogue between cultures and civilizations, enhance cultural exchange among the world's people, and elevate interaction among civilizations.

In addition, El-Tayeb –The Grand Imam of Al-Azhar, a prestigious Islamic institution in Egypt– keeps supporting interfaith proposal in different forums for the promotion of commonalities between cultures and warns of the repercussions of neglecting it. To exemplify, Al-Qadhi[21] (2013) reports that El-Tayeb stresses the importance of interfaith dialogue in contemporary world to foster the commonalities between people such as the values, morals, and the principles agreed upon by all the wise men in the world adding that 'if we ignore this fruitful dialogue, everyone will pay dearly and revert humanity to Middle Ages'.

The motive for passing reference to interfaith proposal in El-Tayeb's statement is because he keeps employing interfaith forums to absolve Islam of terrorism charges as he thinks that terrorism has nothing to do with Islam, but terrorists utilize it as a pretext for justifying their criminal acts. To prove that, Al-Qadhi[22] (2016) mentions that El-Tayeb affirms, in the third round of dialogue between East and West wise men at the World Council of Churches in Geneva, Switzerland that all religions come to establish the principle of peace between folk, explaining that terrorism does not differentiate between a devout and atheist or between a Muslim and non-Muslim. And Muslims more than others pay dearly for terrorism with their blood and body parts. He stresses that the attempts to charge Islam with terrorism makes Muslims stick between the hammer of terrorism and the anvil of Islam. Al-Qadhi (2016) reports that El-Tayeb affirms that Islam is the religion of peace and the religious institutions and their leaders need to work together for the peace of all humanity. Additionally, Ali[23] (2017) shows that in El-Tayeb's meeting with Faisal bin Muammar –the Secretary General of the King Abdullah International Centre for Interreligious and Intercultural Dialogue– he explains that the world needs to

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[21] Asma Al-Qadhi is an Egyptian journalist in Al-Dustour, which is an independent Daily opposition newspaper.

[22] Hadeer Al-Qadhi is a journalist and an editor in the reports and investigations department in Al-Dustour newspaper.

[23] Lu'ayy Ali is a journalist of the religious affair in the Youm 7 which is an Egyptian daily newspaper and privately owned, Forbes Middle East selected it twice as the most effective news website in the Mideast and its website is the most visited website of any Egyptian newspaper.

realize that terrorism has no relation with Islam or the prestigious Islamic institutions. It is the product of conflicts and agendas that aim to associate this charge with Islam that rejects all forms of terrorism. Al-Qadhi (2016) indicates that El-Tayeb points out that peace needs to be made between religious men themselves, thinkers, and decision-makers before disseminating it among laypeople.

All in all, the Anglo condolers employ the strategies of perpetuation/continuation and identification of interfaith supporter. This could be to spur the new Saudi Monarchy to follow the footsteps of the previous one for the promotion of peace and religious tolerance. By contrast, the Arab condolers deploy the topos of definition or topos of name-interpretation placing more emphasis on the role of interfaith talk in the promotion of understanding and coexistence between religions and cultures. They are likely want to defend Islam against terror charges and to show that they have no problem with followers of other religions and beliefs.

It is worthy of note that many condolers in both milieus do not pay Abdullah a compliment for interfaith dialogue. For example, I note that no US condoler passes reference to interfaith proposal. This could be related to the following reasons:

First, those condolers may realize that the Saudi interfaith talk serves as a cover for improving its image in the West by promoting moderate form of the Wahhabi brand of Islam. After all, Riyadh is constantly accused of backing the radical Sunni groups in the Middle East. Or, they may realize that Riyadh aspires to establish its leadership of the Islamic world. In this regard, Henderson and El-Gamal (2008) argue that many westerners think the Saudi intention of organizing interfaith talk is twofold: (i) to demonstrate its leadership of the Islamic world and (ii) to parry criticism, particularly from the US, that Riyadh continuously supports the Sunni terrorists in the region. They show that this conference cannot be convened in Saudi Arabia as it is notorious for religious bigotry. Non-Muslims attend their religious services secretly and they are afraid of detention or deportation by the Saudi religious police. They attest that even the Saudi Shia Muslims who constitute 15-20% of the population suffer from repressive policies. For instance, Joe Stork – the deputy Middle East director for Human Rights Watch– says that 'King Abdullah was a great champion of religious dialogue outside the Kingdom, but these initiatives produced few benefits for Saudi Arabia's Shia minority, who continue to face systematic discrimination and are treated as second-class citizens' (Human Rights Watch 2015). Plus, Human Rights Watch (2015) and Morris (2015) –The

Independent's deputy political editor who tends to oppose the policy of the Saudi regime– show that the Saudi Shia cannot teach religion or history and struggle to join universities and encounter discrimination in erecting their mosques. In the light of that, the official Department of State Background Note states that 'the United States remains concerned about human rights conditions in Saudi Arabia. Principal human rights problems include … prohibitions or severe restrictions on the freedoms of … religion … [and the] systematic discrimination against … religious minorities' (Henderson and El-Gamal 2008).

What is more, according to the journalists who are in opposition to the Saudi foreign policy in the West, Kerbaj and Rintoul[24] (2008) express doubt about interfaith proposal claiming that Riyadh wants to enhance its image in the West by financially supporting this proposal. They refer to Steven Emerson –a US counter-terrorism analyst– who alleges that the speech of the clergymen, religious institutes, Saudi syllabus, Saudi anti-Western propaganda, and suppression of the dissenters demonstrate deep-seated hostility to other beliefs and opinions and hamper religious freedom in the Kingdom. Therefore, he maintains that the Saudi interfaith dialogue is false as such practices are the inverse of what the Saudi regime endeavours to publicize in the interfaith initiative. As such, they point out that Emerson proposes that Western governments need to pass a law that allows the Saudi government to finance religious proposals only when it allows other religions to hold their services freely on its territory.

Second, those leaders may perceive that after Riyadh was plagued by Al Qaeda attacks it began to promote interfaith dialogue to isolate radical ideologies in the Kingdom, whilst it was unsympathetic towards the September 11 attacks. In this respect, Henderson and El-Gamal (2008) claim that after a series of Al Qaeda attacks in May 2003, Riyadh held a number of dialogues that enabled the Saudi religious men to discuss contemporary challenges in Wahhabism to isolate the radical views. The dialogues were convened in different venues in the Kingdom and discussed different issues, e.g. labour, education, and the role of women (however no women attended). On the other hand, Henderson and El-Gamal (2008) maintain that Riyadh showed little concern for the September 11 attacks, though fifteen in

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[24] Richard Kerbaj is a security correspondent for The Sunday Times, specialized in reporting issues on terrorism, and worked in The Australian, The Age, and The Financial Review. Stuart Rintoul is a writer and a journalist for 30 years who worked for two decade with Australia's biggest-selling broadsheet, The Australian.

the nineteen hijackers were Saudis. But Kerbaj and Rintoul (2008) go further and allege that those hijackers were bankrolled by Riyadh. I think this may explain why the American condolers did not refer to this initiative.

Lastly, I contend that they may think that interfaith talk is a dead letter as it is hard to change the austere mindset of the Saudi clerics. To prove that, Henderson and El-Gamal (2008) point out that in a conciliatory move towards Tehran that is in diplomatic disagreement with Riyadh, King Abdullah invited Akbar Rafsanjani –the one-time Iranian President– to the Islamic Conference on Interfaith Dialogue in Mecca. They report that a number of Saudi radical clergymen issued a statement describing Shia Muslims as infidels. In response, they attest that a group of Saudi Shia clergymen declared that those clerics have psychiatric troubles.

On the whole, the reasons that may encourage many leaders to adopt 'exclusion' representation (Van Leeuwen 2008: 29) of the interfaith plan could be related to the following: Firstly, they may think that the Saudi interfaith proposal is a cover for enhancing its image by promoting the moderate Wahhabi Islam to mask the accusation that Riyadh supports extremism in the region. Or, they may perceive that Riyadh aspires to foster its leadership of the Islamic world. Secondly, they may know that after Riyadh was afflicted with Al Qaeda attacks it began to promote interfaith dialogue to isolate radical ideologies in the Kingdom, but it did not care about the September 11 attacks where most of the hijackers were Saudis. This may show why the American condolers did not touch on this initiative. Lastly, they may realize that interfaith talk is a non-issue as it is hard to alter the puritanical mentality of the Saudi clergymen.

5.2.1.1.4   Humanitarian Aid

Few condolers hail Abdullah's humanitarian aid as he made many donations around the world to help the people affected by either natural or man-made disasters. This section sets out how the leaders in both contexts categorize Abdullah as a humanitarian supporter. The Anglo leaders deploy 'functionalization' and 'spatialization' (Van Leeuwen 2008: 42 and 46), while the Arab leaders deploy 'the strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39) and positive 'appraisement' (Van Leeuwen 2008: 45). Interestingly, I found that the Anglo leaders mention Abdullah's humanitarian contributions to the world while the Arab leaders, excluding the Sudanese leader (see appendix B), confine his contribution to the Arab region. As I have noted earlier, the Anglo leaders in

addition to constructing identities to King Abdullah, perform an international collective identity that is concerned with issues that relate to the world, whereas the Arab leaders at the same time, create a pan-Arab regional identity that is germane to the Arab nation.

It is noteworthy that 'spatialization' (Van Leeuwen 2008: 46) is deployed in the Clinton's and Clinton's sympathies to represent Abdullah by reference to the Kingdom's humanitarian aid as he is the key decision-maker in the Kingdom where he is the head of state and government. The condolence excerpt is set out below:

USA (15): Clinton and Clinton

> I had many dealings with His Majesty during and after my presidency, as did Hillary both inside and outside the State Department, and we are grateful for … the Kingdom's humanitarian efforts around the world; especially its contributions after the earthquake in Haiti; ….

The rationale for highlighting the representation of spatialization in the Clinton's and Clinton's statement is to honour the deceased for his rehabilitation efforts across the world, citing his donation to Haiti as a case in point. According to the Royal Embassy of Saudi Arabia, Washington, DC (2010a) and The Los Angeles Times (2010), on the 25th of January 2010 by order of King Abdullah, the Saudi Ministry of Foreign Affairs declared a $50 million donation to Haiti in the wake of the earthquake. The Seattle Times Staff (2010) reports that the Saudi contribution to Haiti was the largest contribution from the Mideast until then. Further, the Royal Embassy of Saudi Arabia, Washington, DC (2010b) cite the declaration of Dr. Ahmad Mohammed Ali –the past President of the Jeddah Islamic Development Bank (IDB)– that the bank would contribute $5 million to Haiti in aid of the reconstruction of educational facilities there.

On another level, it needs to be noted that Clinton and Clinton are the sole Anglo politicians who commend Abdullah's humanitarian contributions. The reason for that is likely because he made generous donations to their projects, as it can be seen in their statement: 'I [Bill Clinton] had many dealings with His Majesty during and after my presidency, as did Hillary both inside and outside the State Department'. When Bill Clinton left the White House, he established the Clinton Foundation which is a not-for-profit organization that aims to 'create and implement solutions to the world's most pressing challenges' (Clinton Foundation 2017) such as disease control, antipoverty, and climate change combat (Baker and

Savage 2008). According to the journalists who are critical of the fundraising for the Clinton Foundation, Baker and Savage[25] (2008) write that Riyadh donated $10 to $25 million to Clinton Foundation. Further, according to the journalists who are at odds with the fundraising for the Clinton Foundation, Solomon and Birnbaum[26] (2007) allege that the largest donation to the Clinton's presidential library came from Saudi Arabia, where the Saudi royal family donated $10 million to this project. They quote J. Freeh –past FBI director– briefed by The Wall Street Journal that Clinton 'hit up [Saudi Arabia's head of state] Prince Abdullah for a contribution to his library'.

In addition, I remark that 'functionalization' (Van Leeuwen 2008: 42) is employed in the condolences of Ertharin Cousin –the Executive Director of the United Nations World Food Programme[27] (henceforward WFP)– to categorize Abdallah as a 'humanitarian leader' for his role in supporting the WFP. The condolence extract follows:

WFP (16): Cousin

> "He was a true humanitarian leader, always on the side of the world's hungry poor," Ms. Cousin said. "When we struggled to save lives and to feed people fleeing from conflict or natural disasters, we could always count on the King's generosity at the most difficult moments."

The basis for using the functionalization of a 'humanitarian leader' is because the departed Saudi Sovereign made many contributions to the WFP to help the displaced people as a result of natural disasters or war including those who struggle with hunger. To exemplify, the World Food Programme (2009) reports that, in 2009, the WFP called Abdullah 'Champion in the Battle Against Hunger'

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[25] Peter Baker is an American newspaper reporter, political writer, and the contributor and chief White House correspondent for The New York Times and Charlie Savage is an author, Pulitzer Prize laureate in 2007 when recruited by the Boston Globe for his work on presidential signing statements and the Washington, DC reporter at The New York Times – an American newspaper founded in 1851 in the New York City and more than any other newspaper, it awarded 122 Pulitzer Prizes.

[26] John Solomon is a chief editor and executive of The Washington Times and Jeffrey H. Birnbaum is a TV commentator and American journalist who worked previously for The Washington Times and The Washington Post – an American daily newspaper, established on 6th of December 1877, honoured with 47 Pulitzer Prizes, and received Pulitzer Prizes for six separate times in 2008.

[27] WFP is the biggest humanitarian agency in the world aiming to combat hunger across the world by providing emergency food assistance and engaging with communities for nutrition improvement and resilience building.

during the World Economic Forum annual meeting in Davos, Switzerland. In that regard, Josette Sheeran –the past Executive Director of the WFP– states that 'King Abdullah's generosity has not only moved the world but has saved many lives in this year of challenge. For this reason he is recognised, not only by us, but by many others' (World Food Programme 2009). Moreover, the World Food Programme (2009) proclaims that, in 2008, Abdullah donated more than US $500 million to the WFP in response to its request due to the higher requirements for fuel and food causing to rocket their prices and increase the levels of poverty and hunger in the world.

The Arab condolers, apart from the Sudanese leader, focus on Abdullah's humanitarian aid to the Arab world to portray the solidarity among the Arab countries. Consider the following examples:

Palestine (17): Abu Yousef

> We will always remember his unlimited, massive support for our Palestinian people.

Egypt (18): El-Tayeb

> He pointed out that the most important remarkable deeds of King Abdullah are "… his contributions to the massive financial assistance for the reconstruction of Gaza, and helping the Syrian and Iraqi people, to mention but a few."

وأشار إلى أن من أهم مآثر الملك عبدالله "... إسهاماته بالمساعدات المالية الضخمة لأعمار غزة ومساعدة الشعبين السوري والعراقي، وكل هذا قليل من كثير ."

In example (17), Abu Yousef –an official with the Palestinian Liberation Organization– makes use of the 'strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39) to outlive Abdullah's generous support for the Palestinian people. Riyadh is 'an active supporter of humanitarian efforts in Palestine' (the Royal Embassy of Saudi Arabia, Washington, DC 2014a). In August 2014, King Abdullah decided to contribute $1 million to the humanitarian operation in the West Bank that comes in return for the WFP's proposal targeting 81,000 Palestinians (the Royal Embassy of Saudi Arabia, Washington, DC 2014a; 2014b). In July 2014, Riyadh contributed $26.7 million to the Palestinian ministry of health and $53.3 million to the Palestinian Red Crescent in Gaza to address the shortfalls in drugs and supplies (the Royal Embassy of Saudi Arabia, Washington, DC 2014a; 2014b). The Royal Embassy of Saudi Arabia, Washington, DC (2014a)

reports that Riyadh made a $12 million donation to the United Nations Relief and Works Agency for the Palestinian Refugees in the Near East to aid the affected people in Gaza Strip.

In example (18), El-Tayeb employs positive 'appraisement' (Van Leeuwen 2008: 45) to laud Abdullah's humanitarian aid for the Arab world. That is because El-Tayeb's position as the Grand Imam of Al-Azhar necessitates him taking care of the Muslims' affairs. Consequently, it is natural for El-Tayeb to appreciate any action that is in the interest of Muslims. On the other hand, he wants to present Abdullah's positive image as a Muslim leader who was at the service of the needy Arab and Islamic countries. It is worth mentioning that, as per Al Eqtisadiah[28] (n.d.) –a pro-Saudi government daily newspaper– and Al Arabiya News Channel (2014a), Al-Azhar awarded King Abdullah an honorary doctorate in humanities and social sciences in recognition of his role at the service of Islam and Muslims and his remarkable positions that support Islamic and humanitarian issues. In this regard, El-Tayeb states 'based on these efforts and remarkable deeds, Al-Azhar has the honour to award the Custodian of the Two Holy Mosques 'the global certification' of Al-Azhar's honorary doctorate in humanities and social sciences for what he has done to Islam, Arabs, and Muslims' (Al Eqtisadiah n.d.; Al Arabiya News Channel 2014a). Similarly, Mohammed Abdul-Shafy –Al-Azhar University President– says 'the award of the honorary doctorate from Al-Azhar is a dear decree to a dear person and has never been awarded only to two people. It is awarded on scientific and objective bases and realistic vision' (Al Eqtisadiah n.d.; Al Arabiya News Channel 2014a).

On another level, I observe that most condolers in both milieus do not pay tribute to Abdullah's humanitarian donations and that could be related to the following explanations:

First, I suggest that those condolers might not be happy with the Saudi humanitarian donations as they might think that Saudi Arabia was supposed to welcome the Syrian refugees, for example, instead of making large contributions to them. To illustrate my claim, Euronews[29] (2015) –a media news service that is in

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[28] Al Eqtisadiah is a Saudi daily newspaper published in Arabic, often known as 'The Financial Times of Saudi Arabia', and its readership is businessmen, senior government officials, and academics.

[29] Euronews is a multilingual news media service based in Lyon, France aiming at dealing with worldwide news from European viewpoint.

disagreement with the Saudi policy over the Syrian refugees– reports that many Syrian refugees found in Europe a safe haven. Therefore, the Gulf states particularly Saudi Arabia received a wave of criticism for not hosting them. In the light of that, Kenneth Roth –the executive director of Human Rights Watch– tweeted: 'guess how many of these Syrian refugees Saudi Arabia & other Gulf states offered to take? Zero' (Euronews 2015). Euronews (2015) argues that though Saudi Arabia and the Gulf countries provided large donations to the Syrian refugees, they were unwilling to receive them and wanted other countries to host them. In this respect, the Emergency Director at Human Rights Watch –Peter Bouckaert– told Euronews (2015) that 'Saudi Arabia has offered no evidence to support its claims that it has 'welcomed' so many Syrians, and it appears that figure consists mostly of Syrians who have passed through Saudi Arabia, however briefly. Counting the number of Syrians that have entered and exited Saudi Arabia does not amount to taking in refugees from Syria'.

Second, those condolers might perceive that Riyadh deployed these contributions, especially the ones for Iraq and Syria, as a cover to (i) ward off criticism that it incited civil war in Iraq and Syria by publicizing that it did its best to aid the refugees and (ii) send a message that it had equal stand on all sects. According to The New York Times' writer and editor who is in opposition to the Saudi foreign policy, Gladstone[30] (2014) attests that Riyadh replied to criticism with cash, where it made a donation of $500 million to the United Nations so as to help more than one million displaced Iraqis owing to the Sunni uprising in Iraq. He claims that Riyadh armed and bankrolled the Sunni rebels in Syria so as to bring Al-Assad regime down. Further, some critics blamed Riyadh as the violence reached Iraq which could spark a sectarian war again. Adel Al-Jubeir –the previous Saudi ambassador to Washington and the current Saudi foreign minister– says that the contribution is for all Iraqis irrespective of their sect, ethnicity or religion (Gladstone 2014).

To sum up, many Anglo and Arab leaders ignore Abdullah's humanitarian aid because: First, they could be discontent with that effort because Riyadh could welcome the Syrian refugees, for instance, instead of making large donations. Second, they might be well aware that Riyadh made use of such an aid as a cover to parry criticism that it instigated the civil war in Iraq.

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[30] Rick Gladstone is a writer and editor on the International Desk in New York and has worked at The New York Times since 1997.

5.2.1.1.5   Leader and Source of Unity for the Arab and Muslim Worlds

In this part of the analysis, I will discuss how some Arab leaders conceptualize a pan-Arab regional identity by way of the 'functionalization' (Van Leeuwen 2008: 42) and 'constructive strategies' (Wodak *et al.* 2009: 33) when they describe the Saudi King as a 'leader' and a unifier for of the Arab and Islamic worlds. They perform a broad Arab collective identity, as they want to enhance themselves and make sense of their belonging. Moreover, they feel that they belong to the same community as they have common historical, social, geographical, and religious features. The other reason why they ascribe these identities to the late King is that these countries wish to obtain unity, solidarity, and mutual cooperation with Saudi Arabia, which in turn pursues the same conditions.

In the Arab condolences, some condolers utilize 'functionalization' (Van Leeuwen 2008: 42) to describe Abdullah as a 'leader' for the Arab and Islamic worlds, whereas others deploy 'constructive strategies' (Wodak *et al.* 2009: 33). They use these strategies to construct a 'broad Arab national identity' or a 'pan-Arab regional identity' to depict the role that the deceased played in unifying the Arab and Islamic worlds. It is noteworthy that this identity is not only confined to one nationality, say Saudi or Egyptian national identity but it rather extends to all Islamic and Arab states that have similar language, religion or race. Below are some examples:

Egypt (19): El-Sisi

> The Kingdom of Saudi Arabia and Arab nation have lost one of the most prominent leaders who gave so much to his people and nation. History will record the achievements which he accomplished by defending Arabism and Islam issues with honor, honesty, and sincerity, working with right, justice, chivalry, and the courage of speech.

لقد فقدت المملكة العربية السعودية والأمة العربية زعيما من أبرز أبنائها، طالما أعطى الكثير لشعبه وأمته، وسوف يسجل التاريخ للفقيد الراحل ما حققه من إنجازات عديدة في الدفاع عن قضايا العروبة والإسلام بشرف وصدق وإخلاص، متحليا بالحق والعدل والنخوة وشجاعة الكلمة.

Lebanon (20): Hariri

> The Arab and Islamic nations have lost in the absence of King Abdullah bin Abdulaziz (May Allah have mercy on his soul) a brilliant leader and exceptional character, who printed the history of the Kingdom of Saudi Arabia and the region with great achievements and initiatives, which will

remain the landmarks for political interaction, economic progress, and social growth of the Kingdom and its Arab surroundings.

تخسر الأمة العربية والإسلامية بغياب الملك عبد الله بن عبد العزيز، رحمه الله، قائداً فذا وشخصية استثنائية، طبعت تاريخ المملكة العربية السعودية والمنطقة بعظيم الإنجازات والمبادرات، التي ستبقى من العلامات الفارقة للتفاعل السياسي والتقدم الاقتصادي والنمو الاجتماعي للملكة ومحيطها العربي.

UAE (21): Al-Nahyan

We mourn the death of one of the most prominent leaders of the Arab and Islamic nations who generously gave a lot to his people and his nation and truthfully and sincerely defended the causes of Arabism and Islam.

إننا ننعي زعيماً من أبرز أبناء الأمتين العربية والإسلامية أعطى الكثير لشعبه وأمته ودافع عن قضايا العروبة والإسلام بصدق وإخلاص.

Tunisia (22): Essebsi

We bid farewell, in this painful circumstance, to a dear brother whom we sensed his abiding interest in support issues of justice, peace, and development in the Arab and Islamic region and the world, and his tireless efforts to strengthen the bonds of brotherhood and old conventional cooperative relations between our two countries and brotherly peoples.

وإننا نودّع، في هذا الظرف الأليم، أخاً عزيزا لمسنا دوما حرصه الثابت على دعم قضايا العدل والسلام والتنمية في المنطقة العربية والإسلامية وفي العالم، وسعيه الدؤوب لتمتين أواصر الأخوة وعلاقات التعاون العريقة القائمة بين بلدينا وشعبينا الشقيقين.

Todd *et al.* (2006: ES - 1) write that the Arab people 'feel that they are part of a community that shares a set of similar characteristics, values, and experiences.' They consider Arabism, Islam, tribal ideals, and culture as the main constituents of the Arab identity in which Arabism rests on the following factors: solidarity among the Arab countries, their confrontation with the outgroup's hazards. Any Arab leader is questioned if he ignores the principle of Arabism. To have a unified region under the rule of a powerful leader is one of the components of Arab identity. That is why, the broad Arab national and group identities are always emphasized in their discourses to empower themselves.

On the other hand, this thematic content is used by the Arab leaders to obtain a mutually beneficial cooperation in terms of economy, security, and politics between the Kingdom and these countries as Riyadh and those countries support each other to face any internal or external threat. To exemplify, El-Sisi refers to the Saudi support for Egypt in his condolences:

Egypt (23): El-Sisi

> The statement added: "The Egyptian people will never forget the historical
> attitudes to King Abdullah bin Abdulaziz Al Saud (May Allah have mercy on
> his soul) to Egypt and its people that reflect on the wisdom, deep belief in
> the necessity of Arab solidarity, and joint efforts between the sons of the
> Arab and Islamic nations to uphold them at the international level."

وأضاف البيان: "لن ينسى الشعب المصري المواقف التاريخية للملك عبد الله بن عبد العزيز آل سعود، رحمه الله، تجاه مصر وشعبها،
والتي كانت تنم عن حكمة وإيمان عميق بضرورة التضامن العربي وتضافر الجهود بين أبناء الأمتين العربية والإسلامية للمساهمة
في إعلاء شأنهما على المستوى الدولي."

Pursuant to Al Arabiya News Channel (2013), Riyadh pledged to provide $5 billion
to Egypt to combat unemployment and meet the budgetary shortfall after the June
13 Egyptian protests when Mohammed Morsi –the deposed Egyptian President– was
unseated. Henderson (2013) alleges that the aid mirrors the Saudi joy at the
overthrow of Morsi's regime as the Gulf countries see the Muslim Brotherhood as
a curse that endangers their thrones. According to the anti-Saudi financial policy
and The Telegraph's ex-business news editor and journalist, Critchlow[31] (2014)
claims that the aim of this aid is to (i) have an effect on the events in Egypt, (ii)
prevent rekindling of political chaos in the region, (iii) back El-Sisi's government,
and (iv) stop the Muslim Brotherhood from reconstructing a justifiable backing as
a result of poor economy. The Saudi Ministry of Foreign Affairs (2013) and
Nordland[32] (2013) –The New York Times' ex-foreign correspondent who is anti-
Saudi policy– attest that Riyadh did not only provide financial support for the 2013
Egyptian coup, but it also provided diplomatic support that challenges the West's
pressure to end the chaos and find a political solution. For that reason, Saud Al-
Faisal traveled to Europe to convince the officials there not to punish the coup
leaders. Nordland (2013) alleges that Washington and Europe decided to slash cash
aid to Cairo, but Riyadh and other Gulf states neutralized the West influence over

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[31] Andrew Critchlow is an ex-business news editor and journalist at The Telegraph Media Group holding
Masters in Middle East politics from Durham University wrote in The Telegraph –a national daily British
newspaper published in London, launched in 1855, is deemed a national newspaper of record, BCC
described it as 'one of the world's great titles', is called 2009 British newspaper of the year, in December
2016 had a circulation of 460,054.

[32] Rod Nordland is an ex-foreign correspondent in more than 150 countries, e.g. Baghdad, Cairo, Beirut, and
London and is now an international correspondent in general for The New York Times, and a winner of
George Polk awards for two times, the 2013 Heywood Broun Award, and many Overseas Press Club awards.

Cairo. Without the Gulf support, Egypt might not be able to cope with the world anger as this crackdown resulted in 4,000 injured and as many as 1,000 dead.

On the other hand, in the Anglo context, only Kerry identifies Abdullah as a leader of the region and the world by using 'functionalization' and 'relational identification' of the friend and leader (Van Leeuwen 2008: 42 and 43). Consider the following example:

USA (24): Kerry

> The United States has lost a friend, and the Kingdom of Saudi Arabia, the Middle East, and the world has [sic] lost a revered leader.

In the excerpt above, the motive for using these representations is likely because Saudi Arabia serves a bulwark that deters the foes of US such as terrorism and Iran. To exemplify, Chozick and Eder (2016) –The New York Times' reporters who are critical of the Saudi diplomatic relations with U.S.– claim that in Washington Riyadh is seen as a defensive wall that deters the Iranian expansionist policies in the region and an ally in the war against terrorism in the Mideast. In short, this could be the reason that stimulates Kerry to categorize Abdullah as a respected leader.

5.2.1.2   King Abdullah's National Accomplishments

In this section, I discuss how some condolers recount some of Abdullah's national achievements to his people. It is noteworthy that talking about such a content/topic contributes to the performance of the Saudi national identity, as the King is the symbol of the national identity. He is the Head of state and government. He is also the formal representative of his country at the international level. Besides, the Anglo condolers conceptualize their group identity by listing some of the past accomplishments of the deceased, whereas the Arab condolers do that conceptualization by praising the deceased's accomplishments in general or mentioning no accomplishments. I note that (i) some Anglo leaders make use of 'factual deeds' (Fenton-Smith 2007: 709) to list some of Abdullah's achievements, (ii) some Arab and Anglo leaders make use of 'abstract terms' (Fenton-Smith 2007: 709) to laud his achievements in general, and (iii) few Arab condolers do not touch on any achievements at all. This topic is subdivided into the following subtopics: economic and educational achievements, political and human rights reforms, the departed achievements in general, no mentioned achievements, and expansion of the Two Holy Mosques.

5.2.1.2.1 Economic and Educational Achievements

In contrast to the Arab condolers, I remark that only the Anglo condolers list certain achievements. For instance, they focus on Abdullah's educational and economic accomplishments giving him an identity of economic and educational development patron by way of the representations of 'nomination', 'identification', 'functionalization', positive 'appraisement' (Van Leeuwen 2008: 41, 42, and 45) and 'constructive strategies' (Wodak *et al.* 2009: 33). This is likely due to the mutual economic benefits between the Anglo states and Saudi Arabia. It is noteworthy that, in this thematic content, the Anglo condolers also mark their collective identity that discriminates them from the Arab condolers. Some examples of that include:

USA (25): Obama

> King Abdullah's life spanned from before the birth of modern Saudi Arabia through its emergence as a critical force within the global economy and a leader among Arab and Islamic nations.

Australia (26): Abbott

> King Abdullah was a key architect of Saudi Arabia's economic and political development. Amongst his many achievements, he oversaw the transformation of the Kingdom's economy ….

Canada (27): Harper

> He also undertook a range of important economic, social, education, health, and infrastructure initiatives in his country.

> I had the pleasure of meeting King Abdullah in Toronto when Canada hosted the G-20 and found him to be passionate about his country ….

'Nomination' e.g. 'King Abdullah' and 'functionalization' e.g. 'leader' (USA), 'identification' e.g. 'architect' (Australia) (Van Leeuwen 2008: 41 and 42) and 'constructive strategies' (Wodak *et al.* 2009: 33) are deployed to retell what Abdullah did to Saudi Arabia. This is a discursive practice in the Anglo letters to solace the bereaved. To wit, they conceptualize their group identity in this genre by retelling the past accomplishments of the departed ruler. Further, my claim is that the motive for using the aforementioned strategies and social actor

representations is because of the economic reforms that Abdullah carried out in his rule. In this regard, the official Saudi Press Agency (2008a) reports that the directives of King Abdullah in the economic sphere yielded a comprehensive economic reform and intensification of efforts to improve business environment in the Monarchy by launching a comprehensive programme to resolve the difficulties encountered by local, common, and foreign investments in cooperation with all the relevant government agencies. Thus, the Kingdom of Saudi Arabia received an award from the World Bank for taking rapid steps in the economic reform. Furthermore, in the epoch of King Abdullah, a number of economic cities were established, namely King Abdullah Economic City, Medina Knowledge Economic City, Prince Abdulaziz Bin Mousaed Economic City, Jazan Economic City, and the King Abdullah Financial District. Pursuant to the Saudi Arabian General Investment Authority (n.d.) economic cities are intend to develop the Saudi economy and raise the Saudi living standards via strengthening the competitiveness of Saudi economy, creating jobs, enhancing the level of skills, developing the area, and economic diversification. In this respect, the Saudi Press Agency (2008a) writes that King Abdullah Economic City is deemed one of the most prominent, economic, and cultural achievements that stands as a testament to the magnitude of investments in the Kingdom as it is the largest integrated economic city in the Middle East and matches the largest cities in the world. Moreover, it contends that this city will establish the Kingdom as a global competitive investment destination as it is one of the largest investment projects in the world. On the other hand, I argue that the basis for praising Abdullah's economic efforts is because there is an economic collaboration between Riyadh and the Anglo states. To illustrate my claim, one of the issues that Clinton and Clinton praise in their condolences is the US-Saudi economic collaboration where they say 'we are grateful for … our close economic cooperation'.

In regard to the educational achievements, I notice that some Anglo leaders pay Abdullah a compliment on his educational achievements employing 'identification' e.g. 'patron of the visionary King Abdullah Scholarship Programme' (henceforward KASP) (Van Leeuwen 2008: 42) and 'constructive strategies' (Wodak *et al.* 2009: 33). Here are the condolence excerpts:

USA (28): Obama

> At home, King Abdullah's vision was dedicated to the education of his people and to greater engagement with the world.

UK (29): Blair

> He founded Kaust, the science and technology university where women and men are educated equally.

> And today there are more women in higher education than men. He allowed thousands to be educated abroad people who have experience of the world and will play a big part in the future of the country. .... He invested in renewable energy.

Australia (30): Abbott

> The King also placed a major emphasis on education, particularly as patron of the visionary King Abdullah Scholarship Programme. Many of the recipients of the scholarship programme have studied at Australian education institutions.

The grounds for using such representations and strategies are because Abdullah encouraged and backed the educational movement in the Kingdom. Dr. Abdullah Al-Othman –an ex-rector of King Saud University– states that 'King Abdullah takes a particular interest in education, the number of universities increases from eight universities to twenty one universities and the university budget increases from Saudi Riyal (henceforth SR) 11 billion to SR85 billion' (Al-Zahrani 2008).

It is worthwhile mentioning that Kerry (USA), Blair (UK) and Abbot (Australia) praise KASP. I argue that there is a mutually beneficial relationship between Saudi Arabia and the Anglo states that explains why those leaders pay tribute to KASP as their states are good destinations for the Saudi students under KASP. Subsequently, KASP can be a good source of income for the Anglo countries. As for Saudi Arabia, the Saudi students under KASP can improve the educational system in the Kingdom. The Australian Government: Department of Foreign Affairs and Trade (2016) declares that in 2014 more than 10,400 Saudi students mostly under KASP were enrolled in the Australian educational institutions. It points out that the Saudi Monarchy spent more than $500 million on sponsoring the Saudi students and their families in Australia.

5.2.1.2.2   Political and Human Rights Reforms

I note that a few Anglo leaders pay Abdullah a compliment on his political and human rights reforms employing positive 'appraisement' and 'identification' (Van Leeuwen 2008: 45 and 42) to describe Abdullah as a human rights and political reformer, whereas no Arab leader touches upon this topic. That is likely because they believe that the late Sovereign did slight reforms in the Kingdom. Below are the condolence excerpts:

UK (31): Blair

> He appointed women Ministers.

USA (32): McCain

> He … curbed the authority of the religious police, and extended women the right to vote and run in municipal elections.

Australia (33): Abbott

> King Abdullah was a key architect of Saudi Arabia's … political development. Amongst his many achievements, he … presided over the first municipal elections, and supported an expanded role for the consultative Shura Council, including the appointment of women.

The grounds for focusing on the political and human rights reforms could be a means of encouraging the new Saudi Sovereign to carry out more sweeping reforms.

It needs to be emphasized that despite the positive appraisement and identification allocated to the deceased, those condolers do not provide details on Abdullah's political reforms, excluding Abbott. This is because Abdullah brings about slight reforms, where the Shura Council is a toothless authority. According to the authors who are critical of the Saudi domestic policy, Wilson and Graham[33] (1994),

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[33] Peter W. Wilson and Douglas F. Graham are veteran journalists who are interested particularly in the Saudi policy and the challenges facing the Saudi royal family and the war in the Persian Gulf.

MacFarquhar[34] (2011), and Quamar[35] (2016) point out that the Saudi Consultative Assembly or the Shura Council, is the formal consultative body of Saudi Arabia that enjoys relatively limited authority. It cannot pass or impose laws as they fall within the purview of the King only. The tasks of the council are to suggest and forward draft laws to the King, interpret laws, examine reports that are submitted by the agencies and ministries, review annual budget, and give advice to the King if the latter asks for (Wilson and Graham 1994).

On the other hand, I also observe that those leaders do not provide details on the participation of women in the municipal elections, excluding McCain. This is because despite of the appointment of women in the Shura Council, they could not vote or run the municipal elections in Abdullah's rule, not to mention the discrimination they encounter in the Saudi patriarchal community. Quamar (2016) contends that the Saudi women were not allowed to participate or stand for the municipal elections; only men could vote and stand for the municipal elections of 2005 and 2011. However, Human Rights Watch (2015), BBC News (2015b), and Quamar (2016) claim that in 2013 King Abdullah nominated 30 women in the consultative Shura Council. On the 25th of September 2011, King Abdullah decreed before the assembly that women would vote and run for the municipal elections of 2015 (MacFarquhar 2011; Quamar 2016). For the first time in the Kingdom's history, the Saudi women were able to vote and stand for the third municipal elections on the 12th of December 2015 (Black[36] 2015; BBC News 2015b; Quamar 2016), viz. after the demise of King Abdullah.

Most condolers in both settings ignore Abdullah's political and human rights reforms. That could be because those condolers are discontented with those reforms, as the departed did not carry out the essential reforms that are in the interest of the Saudis' rights. In the light of that, Lippman (2015) –an author and a

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[34] Neil MacFarquhar is an American journalist and novelist working for The New York Times, his fluency in Arabic enables him to cover the news of the region for the Associated Press, The New York Times, The Middle East, and he was part of the team that got Pulitzer Prize for International Reporting.

[35] Md. Muddassir Quamar is an Associate Fellow at the Institute for Defence Studies and Analyses, New Delhi, in his PhD thesis he examines the social development in the Kingdom of Saudi Arabia 1991-2010 within Islamic Modernism conceptual framework, interested in societies and politics of the Gulf region, political Islam, and the Mideast strategic affairs.

[36] Ian Black is a British journalist and author, interested in the issues of international politics, the Mideast editor at The Guardian where he has worked since 1980, and got Peace award by the International Council for Press in London in 2010.

journalist specialized in the Saudi-US relations who is at odds with the Saudi policy–claims that Abdullah's reforms did not make essential reforms in politics, where he strengthened the absolute authority of the royal family over the Kingdom. He indicates that the dissidents were either silenced or imprisoned. He claims that Abdullah backed a decree issued by King Fahd in 1992, which states that Saudi Arabia is monarchy and the Saudis must obey the Monarch. Besides, Abdullah caused 'marginal advances for women' and failed to accomplish the essential rights for the Saudi people (Human Rights Watch 2015). For example, according to a fellow at The Washington Institute who is critical of the discrimination against women in Saudi Arabia, Boghardt[37] (2013) claims that Saudi women could not drive in the rule of King Abdullah. Otherwise, they might be arrested, fined or jailed. In this regard, Joe Stork –a deputy Middle East director for Human Rights Watch– says that 'it is not enough for women to sit on the Shura Council if they can't even drive themselves to work' (Human Rights Watch 2015). Additionally, Kerbaj and Rintoul (2008), Human Rights Watch (2015), and Koziol[38] (2015) –The Sydney Morning Herald's political reporter in the Parliament House who is a critic of the Saudi regime– contend that women are oppressed by the Saudi male-dominant community. They do not have the right to work, study, travel or choose her partner without permission of their male chaperones. According to the authors who are critical of the human rights abuse in Saudi Arabia, Aldosari (2015) and Tharoor[39] (2015) write that the late King placed four of his daughters under house arrest and in dismal conditions for more than fourteen years as they were vocal about human rights violation in the Kingdom. Besides, Human Rights Watch (2015) declares that the Saudi government suppresses the freedom of expression, where it punishes any Saudi who directs criticism against the royal family, senior clergymen or government policy. In addition, newspaper editors are appointed with the blessing of the government. It maintains that the Saudi government also supresses religious minorities that cannot practise their rituals publicly. To exemplify, the Saudi Shiites

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[37] Lori Plotkin Boghardt is a Kay Family Fellow in the Gulf politics at The Washington Institute for Near East Policy interested in the Arab Gulf Politics and US-Gulf relations and she has a PhD in international relations, University of Oxford.

[38] Michael Koziol is the legal affairs, immigration, and political reporter in the Parliament House for The Age and The Sydney Morning Herald where the latter is the daily compact conservative newspaper, established 1831, national online news brand, the oldest continually published paper in Australia, had a circulation of 104,000 copies in 2016, the 5th most-visited news website in Australia and 42nd newspaper website globally, pursuant to SimilarWeb.

[39] Ishaan Tharoor is the Foreign Affairs writer at The Washington Post and the author of Today's WorldView.

suffer discrimination in building their mosques, education, and employment in the government institutions. It reports that when they demonstrated against discrimination in 2011 and 2012, the government quelled those demonstrations and arrested some of the protestors. Further, Morris (2015) alleges that the Saudi Shiites are not allowed to take certain jobs, e.g. teaching religion or history and find difficulty in joining higher education. He contends that few Saudi Shiites can take up higher government posts.

In conclusion, many condolers in both contexts ignore Abdullah's political and human rights reforms as they are not probably consonant with such reforms where Abdullah backed the absolute power of the royal family over the Kingdom. Moreover, there were many human rights violations in his reign. For example, women could not vote or run the municipal election and they could not drive. Plus, religious minorities could not perform their rituals publicly, not to mention the suppression of the freedom of expression.

5.2.1.2.3   Abdullah's Accomplishments in General

All the Arab condolers and some Anglo condolers deploy 'abstract terms' (Fenton-Smith 2007: 709), where they do not detail Abdullah's national accomplishments. Instead, they mention his achievements in general without specifying, e.g. economic, educational or political achievements using 'identification' and positive 'appraisement' (Van Leeuwen 2008: 42 and 45), and 'strategies of perpetuation/continuation and justification' (Wodak *et al.* 2009: 33 and 39). In other words, they use 'mitigation strategies' (Reisigl and Wodak 2001: 45) to mitigate the national achievements instead of highlighting them in detail. Consequently, the Arab leaders try to construct their group identity in this genre. Some of the condolence patterns are set out below:

USA (34): W. Bush

> He was … a force for modernization in his country.

UK (35): Cameron

> He will be remembered for his long years of service to the Kingdom.…

Morocco (36): to King Salman

He spared no effort in favour of the development and prosperity of the noble Saudi people, increasing the radiation of his country, and strengthening the active presence of his country regionally and internationally.

غير مدخر أي جهد لخدمة الشعب السعودي الأصيل وتمكينه من أسباب الرخاء والنماء، وزيادة إشعاع بلده، وتعزيز حضوره الوازن والفاعل إقليميا ودوليا.

Kuwait (37): Al-Sabah

… praising the comprehensive renaissance which the brotherly Kingdom of Saudi Arabia has achieved in his region putting it in the rank of advanced countries.

... مشيدا سموه بما حققته المملكة العربية السعودية الشقيقة في عهده من نهضة شاملة جعلتها في مصاف الدول المتقدمة.

That is because some of the Anglo leaders highlight the accomplishments that are advantageous to them. For instance, I have shown earlier that they commend Abdullah's economic and educational achievements that are mutually beneficial to both parties. As for the Arab leaders, there could be less cooperation between the two parties. To exemplify, in contrast to the Anglo universities, the Arab universities are less attractive to the Saudi students because some of the Anglo universities are among the best universities in the world. Therefore, they are good destination for the Saudi students. The Arab condolers exclude Abdullah's political and human rights reforms as they failed to reach the required standard. On another level, a tradition in writing the Anglo condolences is retelling the deeds of the dead person. By comparison, in the discourse of the Arab condolences there is a focus on the religious beliefs and less focus on the secular actions. Therefore, they do not give details of the departed's achievements.

5.2.1.2.4 Expansion of the Two Holy Mosques

There are two Arab leaders who commend Abdullah for expanding and serving the Two Holy Mosques of Islam –the Great Mosque of Mecca in Mecca city and the Prophet's Mosque in Medina city, Saudi Arabia– that ease the performance of the hajj and minor hajj (Umrah) making use of 'nomination' and positive 'appraisement' representations (Van Leeuwen 2008: 41 and 45). Additionally, 'religious category predicates' (Power 2015: 56) are also employed as these categorizations are connected with Abdullah's RMC as 'the Custodian of the Two Holy Mosques'. Below are the condolence extracts:

Egypt (38): El-Tayeb

> He pointed out that the most important remarkable deeds of King Abdullah are "the expansion of the Two Holy Mosques, which led them to accommodate large numbers of pilgrims….

وأشار إلى أن من أهم مآثر الملك عبدالله "توسعة الحرمين الشريفين مما أدى إلى استيعاب أعداد كبيرة للحجاج ....

Morocco (39): to King Salman

> His Majesty the King added that the departed "devoted his life (May Allah have mercy on his soul) to immortal lofty ideals and his dedication to patronage of the Two Holy Mosques, attesting by all Muslims and the pilgrims of Mecca praise it.

وأضاف جلالة الملك أن الراحل " نذر حياته، رحمه الله، للقيام بالمبرات الإنسانية الخالدة، والتفاني في رعاية الحرمين الشريفين، بما يشهد به المسلمون قاطبة، ويلهج بالثناء عليه حجاج بيت الله الحرام ....

I argue that the ground for using this appraisement is that hajj is one of the Five Pillars of Islam that represent the basis for the Muslim life. The hajj is a must for any Muslim who can afford the journey to Mecca that happens only in Dhul-Hijjah –a month in the Islamic lunar calendar. Consequently, the expansion of these Islamic sanctuaries is highly appreciated by Muslims as they accommodate a large number of pilgrims to perform hajj. Besides, these shrines are highly revered in Islam as they symbolize the birthplace of Islam. Accordingly, Abdullah's service to the Holy Mosques gained him the admiration of the Islamic world. In the light of that, Saudi Press Agency (2008b) points out that King Abdullah was keen on completing the projects that facilitate the performance of the hajj and eliminate the problem of overcrowding. Furthermore, the Saudi Press Agency (2017) reports that the largest expansion in the history of the Prophet's Mosque was in the epoch of King Abdullah increasing its accommodation capacity to two million people.

5.2.2   No Mentioned Accomplishments

Some Arab data –e.g. the condolences of Masum and Al-Abadi (Iraq), Jordan (English and Arabic versions), Sellal (Algeria), and Abbas (Palestine)– are devoid of any reference to Abdullah's accomplishments. This is termed 'exclusion' (Van Leeuwen 2008: 29). Some of those condolers employ that representation, as they probably want to voice their discontent over the departed policies by not praising any of his accomplishments (see example 73). On another level, some of those leaders

exclude the achievements of the departed King and they focus on the new King instead as they are likely looking forward to promoting better bilateral relations with him. Furthermore, they want to encourage him to support their countries (see example 72).

5.2.3   An Evaluation of Abdullah's Patronage of Bilateral Relations

Some of the condolers in both settings pay homage to Abdullah's patronage of the inter-state ties between Saudi Arabia and their states. The Anglo condolers employ the 'relational identification' (Van Leeuwen 2008: 43) of an 'ally' and a 'friend', while the Arab condolers employ the one of a 'brother'. In the light of that, the condolers of each group conceptualize their own collective identity that differentiates them from the condolers of the other group based on the interest of each group. To wit, the Arab condolers use the identification of a 'brother' to construct a regional group identity that marks their unity and solidarity and their alignment with their group. The Anglo condolers utilize the identification of an 'ally' and a 'friend' because Abdullah was their strong ally who supported their interests in the region, e.g. fighting terrorism, peace efforts, and interfaith dialogue. In addition, some Anglo and Arab condolers focus on the thematic contents of 'a collective political history' (De Cillia, Reisigl, and Wodak 1999:158) –see examples 40, 42, and 43– while some Anglo condolers focus on the thematic contents of 'a common political present and future' (Wodak *et al.* 2009: 31) –see example 41. In that case, both groups construct two national identities, namely the Saudi national identity and the condoler's national identity. These national identities are employed to depict the solidarity and cooperation between the two nations. There are social and diplomatic motives for using those national identities. From the diplomatic perspective, the reason is threefold: (i) it shows the opponent countries how the links between them are deep and unbreakable, (ii) it reaffirms the depth of the bilateral relationship between the two states, and (iii) it encourages the new Saudi Monarchy to follow in the deceased's footsteps. From the social perspective, talking about the departed accomplishments aids in creating a mental image for the bereaved to cherish.

I remark that 'relational identification' (Van Leeuwen 2008: 43) is deployed differently in the two contexts. In the Anglo context Abdullah is identified as a 'friend' and an 'ally', while in the Arab context Abdullah is identified as a 'brother'. The following are some excerpts:

USA (40): H.W. Bush

> As President, I found His Majesty always to be a wise and reliable ally, helping our nations build on a strategic relationship and enduring friendship dating back to World War II. Of course, following the invasion of Kuwait, I will never forget the way Saudi Arabia and the United States stood together against a common foe -- marking a moment of unparalleled cooperation between two great nations.

UK (41): Cameron

> I sincerely hope that the long and deep ties between our two Kingdoms will continue and that we can continue to work together to strengthen peace and prosperity in the world.

Morocco (42): to Crown Prince Muqrin

> The telegram of His Majesty also says, "At this painful atmosphere, I recall together with you with high esteem and reverence the qualities of the great leaders which the dear deceased was characterized by. We lost with his passing away a dear, faithful, and honest brother with whom we had bonds of true fraternity, abiding faithfulness, and correlated understanding which have kept bringing our both countries together due to the relations of brotherliness and solidarity through thick and thin, and cooperation serving the high interests of our two brotherly peoples."

ومما جاء في برقية جلالة الملك "وفي هذا الظرف الأليم، فإني أستحضر معكم، بكل تقدير وإجلال، ما كان يتحلى به الفقيد العزيز من خصال القادة الكبار. لقد فقدنا برحيله أخا عزيزا وفيا نصوحا، لما كان يربطنا به من وشائج الأخوة الصادقة والوفاء الدائم، والتفاهم الموصول، وما ظل يجمع بلدينا من علاقات الإخاء والتضامن في السراء والضراء، والتعاون من أجل خدمة المصالح العليا لشعبينا الشقيقين".

Kuwait (43): Al-Sabah

> His Highness (May Allah protect him) assures that he has lost a dear brother, a close friend, and a companion with whom he shared burdens and responsibilities ….

مؤكدا سموه رعاه الله انه فقد أخا عزيزا وصديقا قريبا ورفيق درب تقاسم معه الأعباء والمسؤوليات ....

The rationale behind using the above representations differently is that Abdullah was a staunch and an important ally to the Anglo states that consider him a strong

partner in the fight against terrorism and a bulwark against the tide of the Iranian expansionism, not to mention his support for the Anglo countries in the Gulf War against Iraq. More importantly, according to Obama's statement, the Anglo leaders might find their ties with Abdullah a source of security and stability in the region. As per the BEAM (2013-2014) on the 14th of August 2014 Riyadh contributed $100 million to the United Nation Counter-Terrorism Centre in New York to assist in fighting terrorism. Moreover, Henderson (2009a) alleges that Washington utilized Riyadh as a means of putting pressure on Tehran. From economic perspective, there is an economic interdependence between the Kingdom and the Anglo countries as the Kingdom has the second largest oil reserves in the world as per OPEC (2015). In this respect, Henderson (2009b) points out Riyadh is an important ally of Washington, the world's largest oil exporter, and the largest source of capital that is highly needed to respond to the world economic crisis. On the other hand, some Arab leaders identify Abdullah as a brother because they belong to the same community, i.e. they are both Muslims and Arab. This identification is used among them to enhance their solidarity and group identity. Futher, those condolers make use of this identification for promoting cooperation.

Another extract that merits analysing is the one of the then PM Tony Blair as he is the sole Anglo leader who freely admits that there is a state of confusion around Abdullah which other leaders exclude. Blair employs 'relational identification' (Van Leeuwen 2008: 43) to describe Abdullah as 'a stable and sound ally'. The condolence example is set out below:

UK (44): Blair

> Despite the turmoil of events in the region around him, he remained a stable and sound ally….

According to my reading on this issue, I found that some Anglo condolers were criticized for giving condolences or lowering the flags to half-mast on the death of King Abdullah because of the Kingdom's human rights abuses, which I presented earlier (see section 5.2.1.2.2). For instance, Koziol (2015) mentions that the flying of the flags at half-mast in Australia brought about a state of turmoil and dismay among observers owing to the Kingdom's dire record of human rights. Likewise,

according to the anti-Saudi government journalists, Morris (2015) and Sparrow[40] (2015) write that a similar situation happened in the UK where some MPs and campaigners condemned the lowering of the union flags to half-mast and the tributes that were paid on the passing away of Abdullah. In this vein, BBC News (2015c) reports that Ruth Davidson –Scottish Conservative leader– decried the flying of the union flags at half-mast describing the act in a tweet as 'a steaming pile of nonsense'. Additionally, Logan[41] (2015) –a journalist who is anti-Abdullah's policies– criticized the past Canadian PM Stephen Harper for eulogizing Abdullah as 'a strong proponent of peace in the Middle East' due to human rights abuse in his rule. On the other hand, the PM David Cameron defended the flying of the union flag at half-mast in an interview that was held between him and young voters. He states that 'I can tell you one time since I've been prime minister, a piece of information that we have been given by that country has saved potentially hundreds of lives here in Britain. … I think my first job is to try and keep this country safe from terrorism' (BBC News 2015d; Watt 2015). Thus, this may explain why Cameron in particular put more emphasis on the Saudi peace efforts, mentioning it twice in his condolences. First, when he eulogized Abdullah's commitment to peace and second when he concluded his condolences wishing the continuity of the ties between the two Monarchies for global peace (see example 41).

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[40] Andrew Sparrow is a political correspondent at The Guardian who writes The Guardian's daily live blog and Politics live with Andrew Sparrow, which covers the stories of Westminster and beyond.

[41] Nick Logan is a journalist at Global News, and Global National Web Producer who was nominated in 2013 for two Atlantic Journalism Awards for writing articles at GlobalNews.ca which is a Canadian TV network that provides national and internal news and information and it also provides stories, attractive contents and deep analyses to the Canadians.

Chapter 6   The Linguistic and Cultural Differences between the Anglo and Arab Condolences

6.1   Introduction

CDA is criticized for being 'Eurocentric' and disregarding other approaches and cultures (Waugh *et al.* 2016: 93). Thus, this thesis is not limited to the study of the Anglo condolences, but it also intends to study the Arab condolences. In the light of that, this chapter answers the second research question that intends to unearth the differences in culture and language between the Anglo and Arab statements of condolence by way of the discursive strategies, which the condolers deploy in each setting because the linguistic and cultural norms vary from culture to culture. These differences need to be revealed as they can ruin communication, cause miscommunication, and may even result in conflict. I will disclose the issue when the Anglo leaders use the strategy of nomination by mentioning their wives' names, while the Arab leaders do not mention the names of their wives in the thematic contents of the reaction to the news of death and in condolence letters in general. Likewise, the chapter also discusses how some of the Anglo leaders address their condolences to the family of the late Monarch, whereas some of the Arab leaders address their condolences to the royal family. Moreover, it reveals that some Anglo leaders utilize 'religious connotations' and 'intertextuality' that hails from Christian and church traditions, while the Arab leaders utilize 'invocation expressions' and 'intertextuality' that hails from Qur'anic and Islamic traditions. Plus, the Anglo leaders prefer secular discourse, whereas the Arab leaders mix religious and diplomatic discourses together in this genre. The Arab condolers have a tendency to refer to King Salman –the new Saudi Sovereign– a move that is seldom seen in the Anglo condolences. Three more linguistics differences are shown in the analysis: the reference of the pronoun 'we', the declaration of mourning, and the leaders' style in writing this genre. Ultimately, I will include some of the topics that have been dealt with in the previous chapter to disclose the cultural differences between the two groups.

6.2   Analysis of Thematic Contents in Condolences

In the statements of condolence, there are six topics that mirror the linguistic and cultural differences between the two settings. They include:

1. Expression of condolence:
    a) reaction to the news of death;
    b) speech act of condolence;
    c) the recipients of condolence.
2. Religious references
3. Expansion of the Two Holy Mosques
4. Reference to the new Saudi Sovereign
5. Linguistic differences
6. Miscellaneous differences

6.2.1   Expression of Condolence

In this section, three main subthemes are utilized in expressing condolences on the demise of King Abdullah. First is the depiction of how the news of King Abdullah's death was received. Second is performing the speech act of condolence. Third is the bereaved group to whom condolences are addressed.

6.2.1.1   Reaction to the News of Abdullah's Death

One of the marked differences between the Anglo and Arab statements of condolence, in this section and the following, is that some of the Anglo leaders utilize 'nomination' (Van Leeuwen 2008: 41) to mention the names of their wives. By contrast, the Arab leaders employ 'suppression' (Van Leeuwen 2008: 29) to exclude the mention of their wives' names anywhere in this genre. This is because: (i) in the Arab patriarchal society women still paly a restricted part in politics, (ii) the emancipation of women in the Arab region emerges late in comparison with the Anglo region and, more importantly, (iii) the Arab leaders may realize that this move is not preferable to the Saudi culture as it involves a gender segregation in all fields of life. On another level, this gesture mirrors that the condolers of each context perform their own collective identity based on the social and cultural norms of their society.

Some of the letters of condolence are opened with the description of how the leaders receive the news of King Abdullah's death. The condolers employ the vocabularies of 'affect' (Martin and Rose 2007: 28) to express their emotions on the passing away of the Saudi Monarch. Below are some examples:

USA (45): Biden

> Jill and I were saddened to learn of the passing of King Abdullah.

USA (46): W. Bush

> Laura and I are saddened by the death of a man I admire and with whom I was honored to work.

League of Arab States (47): Elaraby

> The Secretary-General expressed his deep sorrow for losing an honest and a brave man, not only for the Arab world but also for the whole humanity.

> وعبر الأمين العام عن حزنه العميق لفقدان العالم العربي بل الإنسانية جمعاء رجلا صادقا وشجاعا ....

Algeria (48): Sellal

> We learnt with deep sorrow the death of Custodian of the Two Holy Places of Islam, King Abdullah Bin Abdulaziz Al Saud.

In the above examples, most of the leaders in both worlds begin their condolences with the expressions of affect as they want to depict their sorrow on the news of Abdullah's death to make their sympathies look more sincere. What is more, they want to give an indication to the Saudi officials how they really appreciate their relationship with the departed King and his country. In turn, they probably intend to send a message that they want the continuation of relations with Riyadh.

6.2.1.2   Speech Act of Condolence

This part deals with the expressions of condolence that constitute the 'obligatory' element of this genre (Hasan 1989: 64) or what Austin (1962: 6) terms 'performative utterance'. Without this part, the text cannot be deemed an example of condolence genre as the social function of these statements is to take part in and 'perform' the action of mourning. This function is responsible for organizing the letter and constructing cohesion within the text. It serves as a 'thesis statement' or 'opening sentence' of the entire statement around which all other paragraphs and sentences are based. Some examples of that are described below:

USA (49): H. W. Bush

> Barbara and the entire Bush family joins me in sending our most sincere condolences to all our friends in Saudi Arabia.

Canada (50): Harper

> On behalf of all Canadians, Laureen and I offer our sincere condolences to the family of King Abdullah bin Abdulaziz and the people of Saudi Arabia.

Bahrain (51): Al Khalifa

> The Kingdom of Bahrain –King, Government, and people– … expresses it heartfelt condolences and sympathies to ….

<div dir="rtl">

إن مملكة البحرين ملكاً وحكومة وشعباً ... لتعرب عن خالص تعازيها وصادق مواساتها إلى ....

</div>

Iraq (52): Masum

> We extend the warmest feelings of condolence on the passing away of the Custodian of the Two Holy Mosques His Majesty King Abdullah bin Abdulaziz Al Saud to you and through your Majesty to your honourable family and brotherly people of the Kingdom of Saudi Arabia.

<div dir="rtl">

نتقدم إليكم، ومن خلال جلالتكم للعائلة الكريمة ولشعب المملكة العربية السعودية الشقيق، بأحر مشاعر المواساة برحيل خادم الحرمين الشريفين جلالة الملك عبد الله بن عبد العزيز آل سعود.

</div>

It needs to be emphasized that this part consists of the formulaic expressions of condolence in which the condolers wish to show that they feel sorry for the passing away of King Abdullah. More importantly, they may want to tell the bereaved that they understand and care about their suffering as the new Saudi government will continue to be their strong ally in the Middle East. In other words, their main concern is the continuation of bilateral relations between their states and Saudi Arabia to achieve their interests in the region.

In the subthemes of the reaction to the news of death and speech act of condolence, one of the striking differences between the Anglo and Arab statements of condolence is that some of the Anglo leaders employ the representation of 'nomination' (Van Leeuwen 2008: 41) to mention the names of their wives. By contrast, all Arab leaders employ 'suppression' (Van Leeuwen 2008: 29) to exclude the nomination of their wives in the letters of condolence. I argue that this is related to the fact that the Arab communities are male-dominated communities. Albeit the advancement in different fields, women still play restricted role in the society in comparison with men. Baki (2004) and Hamdan (2005) –a Saudi scholar interested in identity and education of the Muslim women and human rights issues– point out that in some Middle Eastern countries men are viewed as superior to women.

Alsaggaf (2015) –a pro-Saudi women's rights researcher who focuses on the Saudi women identity construction on Facebook– exemplifies that women still play a limited part in politics compared to men as politics is still dominated by men in the Arab world. Unlike the Western society, feminist movement emerged late in the Middle East. According to Taskiran (1974) –a Turkish researcher interested in women's studies– and Ahmed (1982) –an Egyptian Associated Professor interested in women's studies– intellectuals began to deal with the emancipation of the woman and her education particularly in Turkey in the late 19th century and early 20th century.

On the other hand, Ireiqat (2015) indicates that some Islamic areas do not accept modernity as it goes against their cultures, traditions, and conventions. By 'modernity', she (2015: 1) means to ignore the past and to be able to adapt the innovations and changes in various aspects of life to cope with the new variables. To illustrate that point, Henderson (2005a) reports that Prince Faisal bin Abdullah bin Muhammad ascribed women driving ban in Saudi Arabia to cultural and conventional factors rather than to religious ones. In that case, I can conclude that some secular Arab leaders do not mention the names of their wives, as this gesture may not be welcomed in Saudi Arabia. That is because it goes against their tradition. On another level, the role of Arab women in politics fails to reach the required standards. In addition, Baki (2004) contends that the society and culture in Saudi Arabia is ultraconservative. AlMunajjed (1997) –a Saudi sociologist and expert at the social role of Arab women– and Al-Saggaf (2004) –an Associated Professor interested in the social media and ethics in computing– claim that the culture in Saudi Arabia is religious in nature as Islam is the source of legislation in the Monarchy and it governs the different aspects of public life. Ember and Ember[42] (1988), AlMunajjed (1997), Wheeler[43] (2000), Baki (2004), and Al-Saggaf (2004) allege that one of the salient features in the Saudi community is sex segregation in all walks of life. It is entailed by the Wahhabi interpretations of the teachings of Islam. AlMunajjed (1997) maintains that sex segregation is practised to protect women's chastity and to prevent any harm to the honour of their family. Al-Saggaf (2004) argues that pursuant to the Saudi cultural practices, shyness is highly desirable for women. Thus, they need to avoid any embarrassment to themselves

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[42] Carol R. Ember and Melvin Ember are American cultural anthropologists, cross-cultural researchers, and the authors of many books in anthropology.

[43] A PhD Holder in political science with a major focus on the Middle East.

or others, and avoid confrontation. That could be the reason why the Arab and some of the Anglo condolers did not mention the names of their wives to avoid embarrassment. Besides, the norms of some Arab condolers, especially those in the Gulf States, are somehow close to those in Saudi Arabia as they have shared religious, linguistic, historical, and geographical bonds. That is why they do not nominate their wives in condolences.

6.2.1.3   The Recipients of Condolence

Most of the statements of condolence in both milieus are addressed to the Saudi royal family and people but, nonetheless, linguistic and cultural differences emerge. Some Arab leaders utilize 'relational identification' (Van Leeuwen 2008: 43) to categorize the Saudi people as bothers. That is because they both belong to the Arab nation and follow similar religion. This is a gesture that reflects their broad Arab group identity that distinguishes them from the outgroup of other communities as Islam and Arabism are the major constituents of the Arab identity (Todd *et al.* 2006). It is deployed to reinforce their unity in the face of any external menace. On the other hand, some condolers in both contexts extend their condolences to the Saudi royal family, but nevertheless some Anglo condolers utilize 'individualization' (Van Leeuwen 2008: 37) to offer their condolences to King Abdullah's family in particular. That is because his family is the real bereaved in this affliction and it is actually affected by the passing away of one of their VIPs more than the other members of the royal family.

I notice that the recipients of condolence reveal linguistic and cultural differences and ideological stance that merit regarding. Table 2 shows the bereaved to whom condolences are addressed to along with their numbers and the states that offer condolences. The bereaved are listed from the highest to the lowest group.

Table 2. Condolence Recipients

Country	Number of recipients	Recipients
Sudan: Al-Bashir	6	King Salman, Crown Prince Muqrin, the royal family, the Saudi people, and both Arab and Islamic nations
Bahrain: Al Khalifa	5	King Salman, Crown Prince Muqrin, the distinguished family of Al Saud, the government, and the people of the Kingdom of Saudi Arabia

Country	Number of recipients	Recipients
Kuwait: Al-Sabah	4	King Salman, his honourable brothers, the royal family, and the Saudi brotherly people
USA: Kerry	3	The family of King Abdullah, the people of Saudi Arabia and the region
Iraq: Masum	3	King Salman, the generous family of Al Saud, and brotherly people of Saudi Arabia
Iraq: Al-Jubouri	3	The Saudi brotherly people and both Arab and Islamic nations
Morocco: to King Salman	3	King Salman, the members of the royal family, and brotherly Saudi people
Morocco: to Crown Prince Muqrin	3	Crown Prince Muqrin, the royal family, and the Saudi brotherly people
League of Arab States	3	King Salman, Crown Prince Muqrin, and all the Saudi people
Algeria: Bouteflika	3	King Salman, the members of the honourable Al Saud family, and all the Saudi brotherly people
Algeria: Sellal	3	The Saudi Ambassador in Algeria Mahmoud Hocine Kattan, all the members of the Al Saud honorable family, and all the Saudi brotherly people
Tunisia: Essebsi	3	King Salman, the royal family, and the Saudi brotherly people
Lebanon: Hariri	3	King Salman, Crown Prince Muqrin, and the people of all Highness at the forefront the sons of the great deceased
USA: Obama	2	The family of King Abdullah bin Abdulaziz and the people of Saudi Arabia
USA: Biden	2	King Abdullah's family and nation
USA: Hagel	2	King Abdullah's family and all the people of Saudi Arabia
USA: W. Bush	2	The King's family and all who will miss him

Country	Number of recipients	Recipients
UK: Queen Elizabeth	2	King Salman and the Saudi people
UK: Cameron	2	The Saudi Royal Family and the people of the Kingdom
UK: Hammond	2	The Kingdom of Saudi Arabia and its people
Australia: Abbott	2	Government and people of the Kingdom of Saudi Arabia
Canada: Harper	2	The family of King Abdullah and the people of Saudi Arabia
Egypt: El-Sisi	2	The brotherly people the Kingdom of Saudi Arabia and the family of the deceased
Jordan (English version)	2	King Salman and the Saudi people
UAE: Al-Nahyan	2	The Saudi royal family and the people of the brotherly Kingdom of Saudi Arabia
USA: Clinton	1	The royal family
USA: McCain	1	The people of Saudi Arabia
USA: H. W. Bush	1	All our friends in Saudi Arabia
WFP: Cousin	1	The Saudi people
Iraq: Al-Abadi	0	–
Egypt: El-Tayeb	0	–
Jordan (Arabic version)	0	–

Country	Number of recipients	Recipients
Palestine: Abbas	0	–
Palestine: Abu Yousef	0	–
UK: Blair	0	–

Most of the statements of condolence are addressed to the Saudi people, utilizing what Van Leeuwen (2008: 37) terms 'assimilation'. The reason for that is twofold: First, they may want to show off how of the relations between the two countries are deep to the extent that their relations are not only confined to the Saudi polities but they also extend to the Saudi people. Second, they may use condolences as a means of influencing the Saudi public opinion to welcome their ideologies, policies, and principles. To prove that, Gerber (2008) remarks that diplomatic condolences are not only addressed to polities but they are also addressed to the public. Gerber (2008) and Gregory (2008) argue that the rationale behind that is threefold: (i) to maintain the positive image of the foreign government, (ii) to have an effect on the actions and views of the foreign public, and (iii) to achieve the values and interests of the foreign government. This is the aim of 'public diplomacy' which Potter (2002: 46) describes as an attempt of a foreign government to have an effect on the public opinion of another country for convincing them to welcome its ideologies, principles, and policies. For instance, Fenton-Smith (2007) and Gerber (2008) mention that on the death of an official personage other foreign polities are required to extend condolences, otherwise this will ruin the state reputation in the public opinion as it will speak volumes for the breakdown of the diplomatic relations.

Some of the Arab condolers use 'relational identification' (Van Leeuwen 2008: 43) to depict the Saudi people as brothers. This is because they belong to the Arab nation. Besides, they are brethren in religion as they are both Muslims. This functions as a move to mark their solidarity and unity. It is a means of the conceptualization of their pan-Arab collective identity that recognizes them from other societies. That is because Islam and Arabism are the major components of the Arab identity (Todd *et al.* 2006).

I notice that some countries in both milieus address their condolences to the Saudi royal family and this is 'individualization' (Van Leeuwen 2008: 37). That is because the Saudi royal family shares authorities with the Monarch and holds senior positions in the government, such as ministries of interior and defence. Even the ministries that are held by non-royals, the members of the royal family serve as their deputies. Additionally, Lippman (2015) alleges that King Abdullah supported the ultimate power of the royal family over the Kingdom. Consequently, those leaders may want to win the approval of the royal family owing to the important role they play in the Kingdom. On another level, some Anglo leaders address their condolences to the family of King Abdullah. Socially speaking, that is because the family of the deceased is afflicted with the loss of one of their dignitaries and the sympathies serve as an encouragement to cope with the adversity.

6.2.2   Religious References

I will analyse, in this section, the religious expressions that condolers employ in the statements of condolence. There are differences on the level of language and culture between the two contexts. The Anglo condolers employ 'religious connotations', while the Arab condolers employ 'invocation expressions'. In general, the reference to these religious expressions contributes to the construction of religious identities. As I have indicated earlier (see section 3.4.3), religion is one of the main factors in the formation of nations. It is an important diameter whereby the leaders of each milieus construct their own collective identity to make sense of their belonging by discriminating themselves from the outgroup communities. Hence, Islamic discourse is clearly manifested in the Arab data while secular discourse and occasionally Christian expressions emerge in the Anglo data. On the other hand, the Arab condolers mix religious and diplomatic discourse while the Anglo condolers split between religious and diplomatic discourse. The Arab leaders' motivation behind this tendency is fourfold: Firstly, religion still plays an important part in the Arab world. Secondly, in the Arab condolences, there is a significant focus on the deceased's journey after death pursuant to the Islamic belief. Thirdly, they use religious expressions and beliefs to condole the bereaved by praying for the departed to be in a better place after death. Lastly, they deploy religious statements to mark their belonging with Saudi Arabia to the Islamic nation by using expressions that come from Islamic and Qur'anic traditions. Alternatively, the Anglo leaders prefer secular discourse to avoid religious sensitivity as their context is multi-faith and, more importantly, to avoid conflict. They place much

more emphasis on the achievements of the departed to solace the bereaved. That is because they believe that his deeds are the most important things he did.

On the diplomatically level, I suggest that the grounds for using the religious identity are threefold: First, it serves as a means of fostering better relationship with the Saudi political decision-makers. Second, the condolers may want to send a message to the new Saudi Monarchy via this identity that we appreciate our bilateral relations and aspire to their sustainability. Finally, the leaders may want to inform the bereaved that they care about them as partners or allies.

In the Anglo milieu, I detect that few condolers, excluding Obama, conclude their messages with 'religious connotations', viz. without invoking the name of the Deity. Below are some examples:

Australia (53): Abbott and **USA:** Hagel

> May he rest in peace.

USA (54): Obama

> May God grant him peace.

'Rest in peace' is an idiomatic or formulaic expression that is utilized to express the hope for the dead person to find everlasting rest and peace after death. This expression is often engraved on the headstones and is sometimes shortened R.I.P. or RIP. Tarling (2014) points out that this phrase appeared first on the Christian graves in the 18th century. Actually, this expression is a point of contention between people. Mytum (2004) proclaims that this phrase is a prayer for the soul of the dead to find peace in the hereafter, as per High church Anglicans and Roman Catholics in particular. Scodel (1991) indicates that the absence of the word 'soul' makes people think it refers to the dead body; in this case, it is a prayer for the dead body to lie peacefully in grave. Guthke (2003) shows that this is because the soul leaves the body after death and they will be reunited in the afterlife.

In addition, Chilton (2004: 174) notices that the American leaders conventionally conclude their speeches with religious expressions, e.g. 'May God bless them, and may God bless America'. Obama, Hagel, and Abbott conclude their condolences with formulaic religious connotations by which they pray for the departed to be in a peaceful and wonderful place in the afterlife. There are religious and social reasons for using that phrase. First, the religious reason is that the followers of

Abrahamic religions believe that death does not spell the end of life but there is a hereafter in which man is either rewarded with heaven or punished with hell. Therefore, it seems that those condolers wish the departed to be in eternal peace and rest in the afterlife. Second, the social reason is to make the feeling of sympathy more optimistic by wishing the deceased eternal peace and such a wish may help the bereaved to downplay their sadness. Plus, it gives a sense of finality that this is the end of their condolences.

In addition, Hagel and Cameron make use of religious connotations in their statements of condolence. The following are instances:

USA (55): Hagel

> I extend my condolences, thoughts, and prayers to King Abdullah's family, and to all the people of Saudi Arabia.

UK (56): Cameron

> My thoughts and prayers are with the Saudi Royal Family and the people of the Kingdom at this sad time.

Both Hagel and Cameron extend their 'thoughts and prayers' to the bereaved. The motives for doing that are the following: First, this phrase admits the pain of losing a beloved. Second, they want to tell the bereaved you are not alone in this affliction and they would like to share their sorrow. Third, this expression serves as a comfort for the suffering of the bereaved. Finally, and more importantly, they want to tell the bereaved that they care about them. To wit, they may wish the bereaved to know that they value the bilateral relations between them and be among the first who offer their condolences. Or, they may want the bereaved to recognize that they are an important ally for them. Thus, Cameron wishes the continuity of the relations with Saudi Arabia (see example 41) and Hagel prays for Abdullah to rest in peace as the Americans and Saudis 'celebrate his rich legacy for many years to come.'

In the Arab condolences, most Arab leaders extensively make use of 'invocation expressions', viz. invoking the name of the Deity, where they often allocate the last paragraph of their statements for such invocations. For example:

Iraq (57): Masum

> … we pray Almighty Allah to protect you and perpetuate the power of the Kingdom of Saudi Arabia and its people, and their looking forward to further progress.

> … فإننا نبتهل إليه تعالى ليحفظكم ويديم عز المملكة العربية السعودية وشعبها وتطلعه إلى مزيد من التقدم.

Lebanon (58): Hariri

> … praying Almighty Allah to grant the deceased His mercy and to protect the Kingdom, its leadership, and its people from any harm.

> … سائلا الله العلي القدير ان يتغمد فقيد الامة بواسع رحمته، وان يحمي المملكة وقيادتها وشعبها من كل مكروه.

Algeria (59): Sellal

> … praying God Almighty to welcome the deceased in His vast Paradise.

League of Arab States (60): Elaraby

> … praying Almighty Allah to grant the deceased His Great mercy and forgiveness.

> … داعيا الله عز وجل أن يتغمد الفقيد بواسع رحمته وكريم غفرانه.

In the above extracts, the Deity is 'an acting entity' (Chilton 2004: 166) and omnipotent being in the Arab diplomatic discourse. That is, Allah is positioned as having power over everything. Accordingly, He is perceived to be responsible for granting patience and solace for the bereaved. He is also perceived to be responsible for granting His mercy, blessing, and heaven for the deceased. Furthermore, He is perceived to be responsible for protecting the Kingdom of Saudi Arabia and its people. The basis for utilizing those invocations is likely to liaise with the Saudi Monarchy on the establishment of better bilateral relations. For that reason, some of the invocations are directed to the new Saudi leadership.

In addition, there is a clear gesture of submission to the power of the Deity, where they do not show any objection to their destiny as it is controlled by Allah. By doing that, they perform a religious identity as they may want to support the bereaved in this sombre atmosphere by acknowledging and reminding them that life and death are in the hands of the Deity. Therefore, death should be accepted by everyone including the bereaved. Below are the condolence examples:

Jordan (61): Arabic version

… with hearts filled with faith in Allah's will and destiny, ….

... وبقلوب مؤمنة بقضاء الله وقدرة ....

Bahrain (62): Al Khalifa

A well pleased soul which has faith in Allah's will and destiny and submissive hearts full of faith and satisfaction with what Almighty Allah has prescribed ….

.... ، بنفس راضية مؤمنة بقضاء الله وقدره، وبقلوب خاشعة مفعمة بالإيمان والرضى بما كتبه الله عز وجل وقسمه

It is worthy of note that some Arab condolers cite formulaic expressions that hail from Qur'anic verses or Islamic tradition which are said on the passing away of any person, i.e. they employ 'intertextuality' (Reisigl and Wodak 2009: 90) to gain a sense of collective community, build connection, and create a new meaning (Fairclough 1992). For instance:

Iraq (63): Masum and **Bahrain:** Al Khalifa

'In the name of Allah, the Gracious, the Merciful' (Al-Fātihah 1: 1).

بسم الله الرحمن الرحيم

The excerpt above is named 'basmala' (بسملة) in Arabic. This expression opens each sura or chapter in the Holy Qur'an with the exception of chapter nine Al-Taubah (Repentance). In chapter 27 An-Naml (the Ants), basmala is mentioned twice. Lozanova (2013) points out that this devotional expression is utilized in different events such as funerals, weddings. It needs to be said or written before every important deed, such as formal correspondence, manuscripts, and mosque decorations. The Use of basmala is based on hadith –Prophet Muhammad's saying– which says 'every act that does not begin with basmala will be cut off (in other readings – mutilated or amputated), or, in other words –it will be defective and denied God's blessing; and even if it is completed – it will remain spiritually unaccomplished' (Ibn Hanbal 1998: 102 [2: 359]; Carra de Vaux [Gardet] 1960: 1084 cited in Lozanova 2013: 214). Accordingly, Lozanova (2013) indicates that basmala is not only utilized for the purpose of blessing, but it also sanctifies the action and legitimizes it from a religious viewpoint. Besides, Rida (1947) declares that Muslims make use of this phrase extensively in different contexts such as

prayers or before doing any action to gain the benediction and assistance of Allah. In short, Masum employed this expression to ask Allah for blessing and helping whereas Al Khalifa mentioned it before a Qur'anic verse that he quoted (see excerpt 66).

In addition, Masum concludes his condolence's letter with the following expression:

Iraq (64): Masum

There is neither change nor power but in Allah.

ولا حول ولا قوة إلا بالله

The above extract is known as 'hawqala' (حوقلة), which is derived from the Arabic phrase (لا حول ولا قوة إلا بالله) lā ḥawla wa lā quwwata illā bi Allāh. Al-Badr (2001: 14) reveals that this derivation is termed 'coinage' whereby a word is formed from two or more words. He shows that hawqala means that the person has neither changed from one state into another nor had the power to do anything except through the Allah's aid. He indicates that it is used for seeking help from the Deity. In the light of that, it can be concluded that Masum deploys it to ask Allah to assist him or the bereaved in coping with that adversity.

There are three countries, namely Jordan (Arabic version), Tunisia, and Bahrain conclude their telegraphs with following expression:

Jordan (Arabic version), Tunisia, and Bahrain (65)

'To Allah we belong, and to Him is our return' (Baqara, or the Heifer 2: 156).

"إنا لله وإنا اليه راجعون."

The example above is an extract from the Holy Qur'an: 'Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return"' (Baqara, or the Heifer 2: 156). In Arabic, this expression is termed retrieval expression (عبارة استرجاع). The Staff of the Islamic Bulletin (2010) shows that this expression is utilized when an individual passes away, mislays something or is in a difficult situation. Khidr (2010: 1) clarifies that 'to Allah we belong' means to believe in monotheism and to acknowledge that the Muslims are the servants of Allah and 'to Him is our return' means to believe in the afterlife and to believe that decision rests only with Allah in this world and to Him we shall be brought back in the hereafter. In other words, everything we possess does not belong to us but to Allah (The Staff of the Islamic

Bulletin 2010). In a word, this statement is employed to mark the end of the letter. It is a formulaic expression that is utilized in such a context to soothe the bereaved. It serves as a reminder that death is a natural end of every human being.

Some Arab condolers cite some Qur'anic verses, depicting that the departed is now in a better condition than the one in his earthly life. Consider the following examples:

Bahrain (66): Al Khalifa

> "[To the righteous soul will be said:] "O [thou] soul, in [complete] rest and satisfaction! "Come back thou to thy Lord, - well pleased [thyself], and well-pleasing unto Him! "Enter thou, then, among My devotees! "Yea, enter thou My Heaven! (Fajr, or The Break of Day 89: 27-30)

<div dir="rtl">

"يا أيتها النفس المطمئنة أرجعي إلى ربك راضية مرضية فادخلي في عبادي وادخلي جنتي"

</div>

Morocco (67): to Crown Prince Muqrin

> His Majesty the King implored earnestly Almighty Allah to have mercy on the dear deceased and reward him generously for what he has done for his country, and Arab and Islamic nations of blessing deeds, which will commemorate him in the deeds of righteousness. May Allah make him 'among those on whom Allāh bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these' (Al-Nisā 4: 70).

<div dir="rtl">

وتضرع جلالة الملك إلى الله عز وجل أن يرحم الفقيد العزيز، ويجزل ثوابه على ما قدم لبلده وللأمة العربية والإسلامية جمعاء، من أعمال مبرورة، ستخلد في الصالحات ذكره، وأن يجعله ممن أنعم عليهم من النبيئين والصديقين والشهداء والصالحين، وحسن أولئك رفيقا.

</div>

The rationale for doing that is to calm the bereaved who may be afflicted with the loss of a dear person. In other words, those condolers utilize those verses to say since Abdullah's life is full of accomplishments that serve his religion, people, and nation, his soul will be at peace. When Abdullah's soul returns to Allah, He will be happy with it for what Abdullah has accomplished in the earthly life. In addition, it will be happy with its Lord as the reward of this soul is to enter heaven with the righteous people, namely the Prophets, Martyrs, Truthful and Righteous and those people are the best companions in heaven pursuant to the verse.

In the Anglo data, there is a clear dividing line between the religious and diplomatic discourse whilst in the Arab data there is no clear-cut split between the two. Consider the following examples:

Australia (68): Abbott

> The King was also a strong proponent of international interfaith dialogue.
>
> May he rest in peace.

Tunisia (69): Essebsi

> On this great affliction, I cannot help but extend on my own behalf and on behalf of the Tunisian people heartfelt condolences and sincere feelings of sympathy to you, to the royal family, and to the Saudi brotherly people, praying Almighty Allah to grant His Great mercy on the deceased's soul, to reside him in paradise, and to grant you patience and solace.

وأمام هذا المصاب الجلل، لا يسعني إلاّ أن أتوجه إلى حضرتكم وإلى العائلة المالكة وإلى الشعب السعودي الشقيق، باسمي وباسم الشعب التونسي، بأحر التعازي وأخلص مشاعر المواساة سائلا المولى عزّ وجلّ أن يتغمد الفقيد بواسع رحمته ويسكنه فسيح جنانه وأن يرزقكم جميل الصبر والسلوان.

Chilton (2004) attributes that to the historical segregation between religion and politics, where he notices that western politicians favour secular political discourse to eschew religious sensitivities by discriminating between religious groups. On the other hand, Joseph (2004) holds a different view. He argues that in recent years religious identity in Western Europe has fallen into a decline. This is in part related to the effect of secularization in the last of the 20th century. He exemplifies that the governmental subsidies for the churches diminish in the UK. He alleges that some of the church buildings have been deserted or used for other purposes and some people under the age of sixty have become reserved for their Christian identity as they connect religion with conflict, war, and strife. In addition, he exemplifies that the problems in Northern Ireland have encouraged such ideas. He argues that young people around Europe profess hostility to traditional religious identities preferring to practise their hobbies instead. By comparison, he remarks that religious identities have played a central role in the rest parts of the world. He shows that the religious identities have appeared again in Asia and Eastern Europe after they were quashed and prohibited in the reign of communism.

It needs to be emphasized that the Anglo political discourse is not completely devoid of religious connotations. Secularity in the Anglo context does not mean the complete absence of religion, but the absence of one dominant religion in favour of recognizing the Anglo context as a multi-faith context. Thus, I have shown earlier in this section that the Anglo condolences are not completely void of religious expressions but they are rarely used in comparison with the Arab condolences (see examples 53-56).

On another level, I contend that religion still plays an important part in the Arab-speaking world. Therefore, it is clearly reflected in the Arab data. According to a survey carried out by Ipsos MORI (2011), the statistics show that about seven out of ten people have religion and view it as something important in their lives. However, there are significant differences between the Muslim dominated states and Christian dominated states, where 94% of Muslim majority countries see religion as something of importance in their lives, while 66% in the Christian dominated countries. There are 61% of states with a predominately Muslim populations compared to 19% of the Christian dominated states believe that their religion is the only way for heaven, liberations or salvation (Ipsos MORI 2011). Moreover, 61% of the Muslim dominated states versus 24% of the Christian majority states indicate that their religion urges them to provide help for the needy (Ipsos MORI 2011). In this respect, Ben Page states 'our analysis shows people would rather keep politics separate from religion, but that in a globalising world, it still matters more than many in old Europe think' (Tony Blair Faith Foundation 2011; Ipsos MORI 2011). In the light of that, religion still exerts a strong influence on the individual in the Middle East. For that reason, religious identity is starkly mirrored in the Arab condolences, as the Muslim condolers believe that religion is the only way for their salvation. Accordingly, their statements are full of religious invocation for King Abdullah and the Saudi Monarchy because religion plays an important role in the Arab world.

6.2.3   Expansion of the Two Holy Mosques

Religion, among other principles, is one of the significant shared characteristics among the Arab people that constitutes their identity (Todd *et al.* 2006). Therefore, as illustrated in section 5.2.1.2.4, some Arab leaders pay tribute to Abdullah's service of the Two Holy Mosques as they represent the birthplace of Islam. Moreover, Hajj is one of five pillars of Islam that is of great importance for Muslims.

On another level, 'the Custodian of the Two Holy Mosques' is the formal title that refers to the Saudi Monarch. This title termed 'religious category predicates' (Power 2015: 56) as it ascribes the maintenance and guarding of these Holy Places to the Saudi King. Jumu'ah (2010) reports that in November 1986 King Fahd –the predecessor of King Abdullah– issued a royal decree using the title 'the Custodian of the Two Holy Mosques' instead of 'His Majesty' and avoiding the utilization of 'the Great Sire/Master', 'My Lord' or any other titles of veneration. After his death, King Abdullah assumed the same title and it now refers to King Salman. I remark that this title is used mainly in the Arab condolences, aside from the Iraq (Al-Abadi), Jordanian (English version), and UAE (Al-Nahyan), whereas it is not used in the Anglo condolences, apart from Kerry, WFP (Cousin), and all the UK condolers. That might be because the Arab condolers are Muslims. Besides, these Holy Sanctuaries hold a special place in their hearts. As a matter of respect, they utilized it before the name of the Saudi Monarch to honour him. The Anglo leaders, on the other hand, rarely make use of it as they do not venerate these institutions because they mean nothing to them.

6.2.4   Reference to the New Saudi Sovereign

I note that one of the key differences between the Anglo and Arab data is that all Anglo condolers, excluding Queen Elizabeth, do not make a direct reference to the new Saudi King Salman, whereas most Arab condolers address their statements to King Salman. The reference to King Salman is dubbed 'nomination' (Van Leeuwen 2008: 41). The rationale beyond that is fourfold: First, the Anglo condolers preoccupy themselves with the homage they pay to the late Saudi ruler. Second, the Arab condolers want to liaise with Monarch Salman as he is the decision-maker in the Kingdom. Third, they speak volumes about the continuations of inter-state relationship. Fourth, this nomination functions as a conciliatory move with the new Saudi Monarchy. It needs to be highlighted that the nomination of the new Saudi ruler contributes to the formation of group identity in the Arab data. Consider the extracts below:

Iraq (70): Masum

> To the Custodian of the Two Holy Mosques His Majesty King Salman bin Abdulaziz Al Saud.

> إلى خادم الحرمين الشريفين جلالة الملك سلمان بن عبدالعزيز آل سعود

Palestine (71): Abbas

> We hope that His Majesty King Salman (May Almighty Allah help him) serves
> the Saudi people, Arab nation, and Islamic nation as his predecessor did.

> ... نرجو لجلالة الملك سلمان ان يوفقه الله سبحانه وتعالى لخدمة الشعب السعودي، لخدمة الامة العربية، لخدمة الامة الاسلامية كما
> كان يفعل سابقه ....

Before delving into the grounds for using that representation, it is worth
discriminating between the 'head of state' and 'head of government'. Schmidt,
Shelley, and Bardes (2009: 470) and Foakes (2014: 110 -11) propose that the
former plays a ceremonial, formal or constitutional part and does not play any
political part, but he/she is the formal symbol of national legitimacy and unity, e.g.
Queen Elizabeth II of the UK. By contrast, they show that head of government is
responsible for the policy of the government as he/she has the real authority or
power to run the country, e.g. PM Theresa May of the UK. They indicate that in
some cases 'the head of state' and 'the head of government' refer to the same
person, e.g. the American President and the Saudi King. It needs to be emphasized
that there is no clear-cut distinction between the head of state and head of
government in some of the Arab countries as the head of state has a wide
legislature and executive authorities, such as King Abdullah II of Jordan. This may
explain why the Arab leaders conceptualize their group identity by making a direct
reference to King Salman as they wish to establish sound relations with the
Kingdom. That is likely because he is the absolute ruler of the monarchy, where he
is both the head of state and head of government and personally presides the
Cabinet and enjoys extensive powers.

What is more, there is another cause for addressing Salman. I argue that the
statements of condolence represent the first formal communication with the new
government to prove the continuation of the relations as it was in the reign of the
late leader and confirm the durability of friendship and cooperation with the new
Saudi government. For instance:

Jordan (72): English version

> As King Abdullah said in a statement issued by the Royal Hashemite Court
> in Amman on Friday, King Salman will surely continue to support Jordan, just
> as he did when he was crown prince and during previous posts.

In the excerpt above, 'strategies of perpetuation/continuation' (Wodak *et al.* 2009: 39), themes denoting the continuity of the support from the past to future, and the personal and spatial references (De Cillia, Reisigl, and Wodak 1999) are deployed to perform the Saudi and Jordanian national identities. Since ideology is categorized by identity (Van Dijk 2016), the identities performed in that extract reveals the Jordanian interest in expressing condolences. To wit, the interest is to encourage King Salman to continue his support for Jordan. To illustrate my claim, Berridge (2015: 192) proclaims that 'funeral summit' is an appropriate procedure for promoting friendly relations between states as it is intended for promoting friendship by finding a common ground that fosters relaxed meeting between leaders. He declares that the funeral of an elected president is diplomatically of great significance as it is a chance for the foreign countries to assert their friendship with the new leadership.

On the matter of tense relations, I argue that the nomination of King Salman is employed in some condolences to give a great chance of making a fresh start with the new polity. In this regard, Berridge (2015) acknowledges that the funeral of a leader is an important opportunity as it gives a chance for the rival countries to turn the page and make a fresh start. For example:

Iraq (73): Al-Abadi

> 'I hope that the change in Saudi Arabia will be positive and the new King Salman bin Abdulaziz will be useful to all' stressing that 'Iraq's aspiration is to build good relations with neighbours.' Al-Abadi considered 'the present Iraqi government is more acceptable to the Sunni people in Iraq than others.'

إن "الأمل يحدوني في أن يكون التغيير في السعودية ايجابيا، وأن يكون الملك الجديد سلمان بن عبد العزيز مفيدا للجميع"، مؤكدا "تطلع العراق لبناء علاقات طيبة مع الجوار". واعتبر العبادي أن "الحكومة العراقية الحالية هي الاكثر مقبولية من غيرها لدى السنة في العراق".

The Iraqi PM Haider Al-Abadi authored the extract above in Davos, Switzerland. It was a reaction to the news of King Abdullah's death. The style of the statement lacks the expression of feeling sorry that makes up the backbone of this genre. The statement is full of allusions that are worth unearthing. In the above statement, Al-Abadi evaded mentioning King Abdullah by name, which is 'a kind of diplomatic snub' (Fenton-Smith 2007: 707). Al-Abadi described the end of King Abdullah's rule and the beginning of King Salman's rule as a 'change' and this is termed 'abstraction' (Van Leeuwen 2008: 46). The wish that the change will be 'positive' indicates that what is before the change was not positive. That is, Al-Abadi wanted

to say the epoch of King Abdullah was not good from his viewpoint and this is 'anachronism' (Van Leeuwen 2008: 50). Similarly, 'all' in the second part of the sentence refers to all Iraqi constituents. To wit, Al-Abadi wishes that King Salman is not going to be sectarian as his predecessor –King Abdullah– was. Therefore, he says that his government is more welcomed by the Iraqi Sunni than the previous governments and this is termed 'assimilation' (Van Leeuwen 2008: 37). In other words, he wants to send a message to the new Saudi Monarch to turn a new page on that chapter –viz. the Iraqi-Saudi relationships in the epoch of King Abdullah– and make a fresh start. Thus, he emphasizes that the present Iraqi government aspires to build sound relations with the neighbouring countries. This is one of the uses of condolences because the death of a dignitary is seen as a good opportunity for the disputing countries to bring their conflict to an end. In this vein, Berridge (2015) attests that the mournful and thoughtful climate of a funeral summit, when all leaders try to behave in extremely polite way, serves as a cover for tactful discussions between foreign competitors who want to keep their disputes within a peaceful limits or try hard to find a way out of the deadlock. He points out that the funeral summits can be employed for the purpose of peacekeeping exemplifying that, at the funeral of Nelson Mandela in 2013, the US-Cuban conflict was ended when Raúl Castro –the Cuban President– and Barack Obama shook hands publicly and exchanged words.

In the statement of Al-Abadi, it is of significance to know why he says that his government is more acceptable to the Iraqi Sunni constituent only. This is likely because the Saudi Monarchy thinks that after the overthrow of Saddam regime in 2003 the Iraqi Sunni constituent did not only lose the power that was historically in their hands, but they were also suppressed by the Shia-dominated polity. To prove that, according to the journalist who is in opposition to the Iraqi political system after 2003, Jaboori[44] (2013) claims that since the emergence of a modern Iraqi government in 1920s, the Sunni Arabs dominated it by until the fall of Saddam Hussein's regime in 2003. He alleges that, after 2003, the Sunni Arabs embargoed the political process because the US troops supported it while the Kurds –the majority of whom are Sunnis– and Shia participated in the creation of the government. He argues that the Sunni Arabs decided to join the Iraqi National Movement in 2010 elections, but the PM Nouri Al-Maliki won the elections as he

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[44] Rafid Jaboori is an expert in counterterrorism, Middle East, and Iraqi issues, an ex-spokesman for Iraqi PM Al-Abadi, a freelance journalist, and a previous reporter for BBC.

got the support of the Shiites, Kurds, and Iran. On the other hand, he contends that after the American pull-out at the end of 2011 Al-Maliki had a crackdown on some of the Sunni Arab politicians under the pretence of terror supporting. Freeman (2013) –The Telegraph's journalist and foreign correspondent who tends to adopt impartial views on the Iraqi situation– and Jaboori (2013) maintain that in late 2012 Iraqi Sunnis protested against Al-Maliki government to unseat it as they alleged that they were suppressed by the government. They claim that the Iraqi Sunni were liable to mass detention. Further, they were prevented from government jobs because of their past membership in Baath party. Freeman (2013) alleges that the foreign diplomats think that Al-Maliki government were less sympathetic towards Iraqi Sunnis as they had suppressed Shias in the rule of Saddam. To conclude, Riyadh might think that after the overthrow of Saddam's regime, the Iraqi Arab Sunnis did not only lose power that was historically under their control, but they were also supressed by the Shiite-dominated governments. That likely explains why Al-Abadi emphasized that his government is more acceptable to Iraqi Sunnis as he wanted to encourage the new Saudi ruler to make overtures to Iraq and not to adopt a hostile attitude towards it as his predecessor did. He wanted to show that his government is better from the previous governments because the post-2003 Iraqi governments persecuted Iraqi Arab Sunnis, as per the claim of Freeman (2013) and Jaboori (2013).

In addition, I observe that Al-Abadi's statement is devoid of any expressions of sympathy. In addition, he did not announce a national mourning nor lowered the flags to half-mast. He did not pass reference to any accomplishments of the deceased or any cooperation between Iraq and Saudi Arabia. Also, he did not provide any reaction to Abdullah's death news. I suggest that this could be because Al-Abadi was discontent with the policy of the late Monarch as Riyadh under his rule adopted inimical attitude towards Iraq. Moreover, it refused to make overtures to it for political and sectarian reasons, yet consecutive Iraqi governments after the overthrow of Saddam's regime tried hard to build good relations with Riyadh but to no avail. In this respect, Henderson (2005b) and Al-Husseini (2010) –a writer of the secular Modern Discussion who is anti-Saudi policy with Iraq– allege that after the overthrow of Saddam's regime, the appearance of Shiite people in power worried the Saudi Monarchy as they view Shiites as pro-Iranian. Besides, Henderson (2005b) and Henderson (2009a) maintain that in the Middle East there is a conflict between Saudi Arabia representing the Sunni component and Iran representing the Shiite component. Mulham Al Malaika (2014) contends that the House of Saud deals with the Iraqi polity as a sectarian opponent who must be unseated and has actively

expelled those described as Iranian agents, whereas the Iraqi government accuses Saudi Arabia of being a Wahhabist regime and therefore it is hostile to Iraqi Shias. What is more, Henderson (2005b) contends that Riyadh is afraid of the Shiite expansion in the region as they may instigate Saudi Shiites living on oil-rich region. On the other hand, he claims that some of the Saudi Sunnis are fanatic Wahhabis who regard Shiites as 'apostates' that merit death. In this regard, Ghanim Jawad – the Cultural Counsellor in the Humanitarian Dialogue Foundation, London– says that 'the origin of these conflicts is the Wahhabism, which does not allow the other to live with it. It considers the Shiites as an infidel group that must be annihilated and combatted' (Mulham Al Malaika 2014).

According to the authors who are critical of the Saudi ties with Iraq, Al-Khafaaji (2011), Henderson (2014), and Mekky (2014) allege that King Abdullah refused to nominate an ambassador to Baghdad under the pretence of unstable security situation. However, many foreign and Arab countries opened embassies in different Iraqi provinces. Besides, Henderson (2014) claims that the departed Monarch asked Qatar, Kuwait, Bahrain, Oman, and the UAE to adopt 'a similar standoff-ish approach'.

According to the journalists who appear to hold unbiased views on the Iraqi-Saudi relations, Jansen[45] (2007), Keath[46] (2007), and Wright[47] (2007) maintain, in 2007, Sharm Al-Shaikh conference was held in Egypt. It intends to bar the foreign insurgents from joining Iraqi rebels. In return, the Iraqi government needs to promote reconciliation particularly with Sunnis, gives the Sunnis a greater role, and repeal de-Baathification law. At that conference, King Abdullah declined to receive Al-Maliki. Wright (2007) and The Guardian[48] (2010) report that according to the Iraqi officials the reason for not receiving Al-Maliki is that the Saudi King was not consonant with his policies as he did not keep his promise of reconciliation, especially with the Iraqi Arab Sunni and his policies escalated sectarian tensions.

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[45] Michael Jansen is the columnist for The Gulf Today and The Jordan Times, the regional analyst for The Deccan Herald (Bangalore), and the Mideast correspondent for the daily broadsheet newspaper –The Irish Times– that is viewed politically as progressive and liberal.

[46] Lee Keath is the Middle East correspondent and editor for the Associated Press.

[47] Robin Wright is an American journalist, author, and foreign affairs' analyst for The Washington Post and is the recipient of many awards, such as The American Academy for Diplomacy, the National Press Club, and the National Magazine Award.

[48] A British daily newspaper and its online edition was the fifth most widely read in the world 2014, with over 42.6 million readers.

In this regard, King Abdullah states 'I don't trust this man [Al-Maliki]. He's an Iranian an Iranian agent' (The Guardian 2010).

On the other hand, the Iraqi government blamed Riyadh for encouraging insurgency in Iraq. For instance, Henderson (2009c) maintains that in a statement posted on the Iraqi government website, Al-Maliki accused Riyadh of taking 'negative positions,' making some Saudis become rebels in Iraq; therefore, diplomatic reconciliation with Riyadh would be 'useless' without changing Riyadh's attitudes towards Iraq. In a similar vein, BBC Arabic (2014) and Al-Kaissie (2014) – Iraqi journalist tends to hold neutral views on the Iraqi-Saudi relations– claim that on the 17th of June 2014 the Iraqi government accused Riyadh of funding terrorist groups and held it responsible for genocide crimes committed by the armed groups in Iraq. They cite a statement issued by the Iraqi government that the 'Saudi government bears responsibility for serious crimes in Iraq by funding armed groups who have fought Iraqi army and have taken control of some cities for days'. On another level, they contend that Saudi Arabia held the Iraqi government responsible for the current crisis by pursuing 'sectarian and exclusionary policies'. Additionally, Khalilzad (2007) –a former US ambassador to Iraq and UN– writes in The New York Times that 'several of Iraq's neighbors — not only Syria and Iran but also some friends of the United States — are pursuing destabilizing policies.' Similarly, Sami Al-Askari –an advisor of the former PM Al-Maliki– blamed Riyadh for the chaos in Iraq saying 'the fact of the matter is that Saudi Arabia has strong intelligence resources, and it would be hard to think that they are not aware of what is going on' (Parker 2007). Parker (2007) cites Al-Askari's claim that sheikhs in the Saudi mosques advocate and support jihad against Iraqi Shias and the Saudi government supports groups that bring about chaos in the southern part of Iraq, where the Shias live.

All in all, according to Henderson (2005b), Jaboori (2013), and Mulham Al Malaika (2014) there was a conflict between Riyadh and Baghdad as Riyadh in the rule of King Abdullah believe that the Iraqi Sunni were suppressed by the Shiite-dominated government. As a result, Riyadh took a number of measures to express indignation. First, it refused to nominate an ambassador to Iraq. Second, King Abdullah declined to meet Al-Maliki at Sharm Al-Shaikh conference. In return, according to Khalilzad (2007), Parker (2007), and as reported by BBC Arabic (2014), the Iraqi government accused Riyadh of encouraging insurgency in Iraq. In the light of that conflict, Al-Abadi statement comes as a goodwill gesture to the new Saudi Monarch to

encourage him to make overtures to Iraq. Accordingly, Al-Abadi stresses that his government is willing to establish good ties with the neighbouring countries.

6.2.5   Linguistic Differences

In this part, I remark that there are three key linguistic discrepancies between the two milieus. The Anglo data, aside from the WFP's and Australian data, is authored in the first person singular as it appears to be more sincere and communicates more genuine feelings, whereas most of the Arab data is authored in the third person singular as it may not be produced directly by the leaders themselves. Another point of difference is that the pronoun 'we' is utilized clearly in the Anglo data, while it is used vaguely in the Arab data. Finally, the Anglo condolers do not pass any reference to the lowering of their states' flags because it is a known protocol that does not need to be highlighted. By contrast, the lowering of flags and the announcement of a period of mourning are clearly marked in some Arab condolences probably for the purpose of promoting better inter-state relations with the new Saudi government.

All the Anglo condolences, apart from the WFP's (Cousin) and Australian (Abbott) condolences, are couched in the first person singular, while most Arab condolences are couched in the third person singular. Some examples are:

USA (74): H.W. Bush

> I am deeply saddened to learn of the passing of my dear friend and partner King Abdullah.

League of Arab States (75): Elaraby

> The Secretary-General expressed his deep sorrow for losing an honest and a brave man, not only for the Arab world but also for the whole humanity.

> .... وعبر الأمين العام عن حزنه العميق لفقدان العالم العربي بل الإنسانية جمعاء رجلا صادقا وشجاعا

The Anglo leaders do that because the first person looks more formal and it shows solidarity with the bereaved. Therefore, they employ it to make their sympathies look more genuine. For that reason, some Arab condolences align with the Anglo style. Another reason is likely that most condolences issued in the first person are posted in the official government or personal websites. Nonetheless, this does not mean that the leaders themselves write them. To exemplify, the communications secretary (see appendix A) issues the condolences of Queen Elizabeth. By contrast,

I propose that some Arab condolences could be issued by the communications secretaries on behalf of their rulers. That is why, some Arab condolences read as if they are reported speeches. In addition, these condolences are not posted in official government websites. Instead, they are often posted in newspapers or state-run news agencies, which necessitate making some amendments to inform the reader that these are not the words of the editor-in-chief but the reported speech of the leader.

In addition, I notice that 'we' in the Anglo context has a clear reference, whereas in the Arab context it is often vague. Here are some excerpts:

WFP (76): Cousin

> On behalf of WFP staff and the millions of people he helped us serve around the world, we express our deep condolences to the Saudi people at the loss of a true, outstanding world leader.

Palestine (77): Abbas

> We go, by Allah willing, to extend condolences on this tragic occasion.

<div dir="rtl">... ونحن متوجهون ان شاء الله لتقديم التعازي بهذه المناسبة المفجعة.</div>

'We' in the WFP example points to Ertharin Cousin, WFP staff, and the millions of people around the world that King Abdullah helped by making donations to the WFP to help them. In example (77), 'we' is vague as it may denote 'plural for singular', viz. President Mahmoud Abbas and this is termed 'generalizing synecdoche' (Wodak *et al.* 2009: 44). However, Chilton and Schäffner (1997) have a different view. They indicate that in political discourse the pronoun 'we' refers to the government, political party or populace. In the case of Palestine, I suggest that it may refer to Abbas and the accompanying delegation because he gives oral condolences. Thus, he may mean himself along with the delegation that he led at the funeral service. In addition, the pronoun 'we' serves to construct the national identity as it is connected with a particular nation or state, such as Iraq (Masum), Palestine (Abu Yousef), and UAE (Al-Nahyan).

It is noteworthy that King Abdullah II's official website issues two condolence cables, viz. one in Arabic and another in English (see appendix B). However, the English version is not a direct translation of the Arabic one. Furthermore, it is void of any religious expressions. Unlike the English version, the Arabic version is void of any reference to King Salman. In the English version, the last two paragraphs

assure the continuity of the Jordanian-Saudi cooperation, while such issues are not refered to in the Arabic version. This is likely because: (i) translation necessitates modifying the source text by deleting and adding elements to make the target text fits into the target culture, (ii) Amman may want to show the non-Arab-speaking countries the depth of the links and cooperation between Riyadh and Amman, and (iii) the two versions might be authored by different communications secretaries.

Some Arab leaders announce a period of mourning or fly the flags at half-mast as a sign of mourning, whereas the Anglo leaders do not touch upon these issues in their condolences. Below are some extracts:

League of Arab States (78): Elaraby

> Flags of the League of Arab States will be flown at half-mast to mourn the deceased.

<div dir="rtl">

هذا وسوف تنكس جامعة الدول العربية أعلامها حدادا على الفقيد.

</div>

UAE (79): Al-Nahyan

> His Highness, the President of the State, ordered to announce a 3-day period of mourning as from today and the flags will be flown at half-mast during the period of mourning on all official departments within the State, embassies, and diplomatic missions of the UAE abroad.

<div dir="rtl">

وامر صاحب السمو رئيس الدولة بإعلان الحداد لمدة ٣ ايام اعتبار [اعتباراً] من اليوم وتنكيس الاعلام خلال مدة الحداد على جميع الدوائر الرسمية داخل الدولة والسفارات والبعثات الدبلوماسية لدولة الامارات في الخارج .

</div>

I contend that the grounds for doing that could be to show the Saudi government that they care about them to foster better relationship with the new Saudi government and to guarantee the continuation of cooperation between the two countries. In contrast, the Anglo condolers do not refer to that in their condolences. However, some Anglo countries such as the UK and Australia lower their flags to half-mast in tribute to the death of King Abdullah. The motive for that is that the Anglo states are committed to a diplomatic protocol that necessitates such an action to pay tribute to the death of a leader with whom they have diplomatic relationship. To illustrate my point, on the passing away of King Abdullah, Koziol (2015) justifies the lowering of the Australian flags to half-mast to a diplomatic protocol in tribute to the demise of a serving leader with whom Australia enjoys diplomatic relations pursuant to 'the government booklet Australian Flags'. Thus,

there is no need to pass reference to the flying of the flags to half-mast as such a tribute is a well-known protocol.

It is noteworthy that Bahrain and Jordan are the sole countries that announce a 40-day period of mourning, yet most of the Arab-speaking countries announce a 3-day period of mourning. Examples of that are as follows:

Bahrain (80): Al Khalifa

> In tribute to the memory of the deceased the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud, King of the brotherly Kingdom of Saudi Arabia, official mourning is announced and flags are flown at half-mast in the Kingdom of Bahrain for forty days. All ministries of the Kingdom and their departments and governmental institutions will be closed for three days as from today, Friday, 23rd of January 2015.

حداداً على روح الفقيد الراحل المغفور له خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة يعلن الحداد الرسمي وتنكيس الاعلام في مملكة البحرين لمدة اربعين يوما كما تعطل جميع وزارات المملكة واداراتها ومؤسساتها الحكومية لمدة ثلاثة ايام اعتبارا من اليوم الجمعة الموافق ٢٣ يناير ٢٠١٥م.

Jordan (81): Arabic version

> The Royal Hashemite Court … announces a 40-day period of mourning as from today, Friday, at the Royal Hashemite Court.

والديوان الملكي الهاشمي ... يعلن الحداد في البلاط الملكي الهاشمي لمدة اربعين يوما اعتبارا من اليوم الجمعة.

This is likely to be a tradition in the Bahrain Royal Court and Royal Hashemite Court because I have noted that on the demise of Sheikh Jaber Al-Ahmad Al-Sabah –the Emir of Kuwait– the Bahrain Royal Court announced a 40-day period of mourning (Bahrain News Agency 2006). Likewise, on the passing away of King Fahd of Saudi Arabia and President Yasser Arafat of Palestine, the Royal Hashemite Court announced a 40-day period of mourning (King Abdullah II Official Website 2004; Addustour Newspaper 2005).

On the other hand, there may be another motives for that. For example, Bahrain may want to foster better ties with Saudi Arabia as the Bahraini Monarchy is well aware that it cannot rule the Shia-majority community who are not consonant with the Sunni monarchy without the support of Riyadh. Thus, Riyadh did not hesitate to restore the security and stability in Bahrain, when the latter faced the riots of 2011, as claimed by BBC News (2011) and Henderson (2011). Moreover, it needs

to be noted that on the passing away of the Saudi King Fahd, Bahrain did not announce mourning according to the Bahrain News Agency (2005).

As for Jordan, this could be a repayment to Riyadh for its generosity with Amman as the latter depends on the Saudi assistance to close its budget deficit. For instance, according to the Washington Institute's authors who tend to be pro-King Abdullah II of Jordan, Schenker and Makovsky[49] (2012) claim that Jordon runs short of natural resources. Therefore, it hinges on the generosity of its neighbours in general and Iraq in particular. However, when Saddam's regime was overthrown in 2003, Amman tried hard to find an alternative to take over the lost grant from Baghdad. Schenker and Makovsky (2012) allege that Riyadh bridged that deficiency by providing oil with lower prices. They maintain that before June 2011 Riyadh donated $1.4 billion to Amman to cover fuels and food shortfalls and to cut budget deficit. Plus, they point out that Riyadh helped Jordan in joining the Gulf Cooperation Council despite the fact that its geographical location does not border the Persian Gulf. In September 2011, the council pledged to provide $2 billion per annum to Jordan for the next five years. In a word, the announcement of a 40-day period of mourning could be a way to repay Riyadh for its generosity with Amman when the latter was in need.

6.2.6 Miscellaneous Differences

In addition to the previously mentioned cultural and linguistic differences, some of the contents/topics in the previous chapter do not solely reflect the the leaders' identities and ideologies, but they also reveal differences in language and culture. For example, in many topics, the Anglo leaders generate an international group identity that has some shared qualities. By comparison, the Arab leaders construct a regional collective identity that focuses on the commonalities between the states of the Arab world.

Miscellanceous differences can be summarized as follows: First, the Anglo condolers are incharge of peace in the Arab region in particular and the world at large, while that quality is very limited in the Arab data (see section 5.2.1.1.1). Second, although the Anglo and Arab leaders praise Abdullah for combating

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[49] David Schenker is the director of the Programme on Arab Politics at The Washington Institute, a former Secretary of Defense as Levant country director and a former military and political advisor of the Levant for the senior Pentagon leadership. David Makovsky is a distinguished fellow at The Washington Institute, has a Master's in the Middle East studies from Harvard University, director of the Project on the Middle East Peace Process and the Institute's Ziegier distinguished fellow.

terrorism, some Anglo leaders identify him as a 'partner', to wit: the deceased is part of the group of international community that fights terrorism (see section 5.2.1.1.2). Third, the Anglo condolers conceptualize an international collective identity that focuses on Abdullah's humanitarian contributions to the globe, whereas the Arab condolers limit his contributions to the Arab region performing a broad Arab regional identity (see section 5.2.1.1.4). Fourth, the Arab data reveals that the Arab leaders construct a pan-Arab national identity by positioning the late ruler as a broad Arab-Islamic leader and a supporter of the Arab unity. This identity is seldom used in the Anglo data (see section 5.2.1.1.5). Fifth, one of the crucial differences between the two groups is that a main principle in writing the Anglo condolences is retelling the main achievements of the departed, whereas there is much more focus on the religious discourse in the Arab condolences (see sections 5.2.1.2 and 6.2.2). Lastly, as for Abdullah's patronage of bilateral relations, each group employs a different identification. In the Anglo data, the departed King is identified as an 'ally' because he was the partner of the Anglo leaders in the war against extremism and the Gulf War. In the Arab data, he is identified as a 'brother' as the Arab leaders and King Abdullah belong to a similar religion and nation. In addition, the Arab condolers deploy this identification to reassert their unity in the face of external threats (see section 5.2.3).

Chapter 7   Discussions and Conclusions

7.1   Introduction

In the light of the analysis, I will give a brief overview of the results. I discuss how each group constructs their international collective identity that recognizes them from the other group. In addition, the interpretations of the motives for the inclusion and exclusion of certain identities and social actor representations are set out to unearth their perceptions of King Abdullah and Saudi Arabia in the Anglo and Arab letters of condolence. On the other hand, the differences in language and culture in each context are presented based on the condolers' cultures, ideologies, and ways of thinking. This chapter also encompasses the strengths and weaknesses of the thesis and suggestions for future research.

7.2   The Perception of King Abdullah and Saudi Arabia in the Anglo and Arab Condolences

The analysis reveals that each group utilize several identities and social actor representations by means of different discursive strategies to reveal their perception of King Abdullah and Saudi Arabia in the cables of diplomatic condolence. Besides, this study does not only consider the included identities and social actor representations, but it also considers the excluded identities and social actor representations to have a better understanding of the condolers' ideologies and perceptions towards Saudi Arabia and King Abdullah. Table 3 presents the identities conceptualized by the leaders of each context. Those leaders give these identities by means of the various discursive strategies that are summarized in table 4.

In this section, I will discuss how King Abdullah and Saudi Arabia have a significant status in the Anglo and Arab worlds. For the Anglo leaders, the late Sovereign represents the API initiator and proponent of peace in the region while Saudi Arabia has an economic importance for them. For the Arab leaders, the analysis shows that King Abdullah represents a 'leader of the Arab and Islamic nations' and a 'unifier' and an 'advocate' of the Arab and Islamic worlds because one of the means by which identity is constructed in the Arab world is through having a strong

authority (Todd *et al.* 2006). On the other hand, Saudi Arabia holds an important religious and economic status for the Arab leaders.

Table 3. The Identities Given to King Abdullah in the Anglo and Arab Condolences

King Abdullah's international accomplishments	Identities given to King Abdullah	
	Anglo leaders	**Arab leaders**
API and peace efforts	API initiator and proponent of peace	Rarely used
Fighting terrorism and extremism	Partner in fighting terrorism	Terrorism fighter
Interfaith initiative	Interfaith talk supporter	Interfaith talk supporter
Humanitarian aid	International humanitarian leader	Regional humanitarian leader
Leader and source of unity for Arab and Muslim	Rarely used	1. A leader of the Arab and Islamic nations 2. A unifier and an advocate of the Arab and Islamic worlds
King Abdullah's national accomplishments	**Identities given to King Abdullah**	
	Anglo leaders	**Arab leaders**
Economic and educational achievements	Patron of economic and educational development	Not used
Political and human rights reforms	Human rights and political reformer	Not used
Abdullah's accomplishments in general	Modernizer of his country	Modernizer of his country
Expansion of the Two Holy Mosques	Not used	The Custodian of the Two Holy Mosques
No mentioned accomplishments	Not used	Exclusion of Abdullah's achievements
An Evaluation of Abdullah's patronage of bilateral relations	Ally and friend	Brother

Table 4. Discursive Strategies Given by the Anglo and Arab Condolers

Topics		Anglo discursive strategies	Arab discursive strategies
King Abdullah's international accomplishments	API and peace efforts	The strategies of perpetuation/continuation and justification	0
	Fighting terrorism and extremism	Relational identification of a 'partner'	1. Positive appraisement 2. The strategies of perpetuation/ continuation and justification
	Interfaith initiative	1. Strategies of perpetuation/ continuation and justification 2. Identification as an advocate and a proponent of interfaith talk	1. Topos of definition 2. Topos of name-interpretation of interfaith talk
	Humanitarian aid	1. Spatialization 2. Functionalization as a humanitarian leader	1. Strategies of perpetuation/ continuation 2. Positive 'appraisement'
	Leader and source of unity for the Arab and Muslim	Rarely used	1. Functionalization, i.e. a leader for the Arab and Islamic worlds 2. Relational identification 3. Constructive strategies: a) broad Arab national identity b) Abdullah as a unifier and an advocate of the Arab and Islamic worlds
King Abdullah's national accomplishments	Economic and educational achievements	1. Nomination 2. Functionalization 3. Identification 4. Constructive strategies	0
	Political and human rights reforms	1. Positive appraisement 2. Identification	0
	Abdullah's accomplishments in general	1. Abstract terms 2. Identification 3. Positive appraisement 4. Strategies of perpetuation/ continuation and justification 5. Mitigation strategies	1. Abstract terms 2. Identification, 3. Positive appraisement 4. Strategies of perpetuation/ continuation and justification 5. Mitigation strategies

Topics		Anglo discursive strategies	Arab discursive strategies
	Expansion of the Two Holy Mosques	0	1. Nomination 2. Positive appraisement 3. Religious category predicate
	No mentioned accomplishments	0	Exclusion of the social actor and social action
An Evaluation of Abdullah's patronage of bilateral relations		1. Constructive strategies 2. Spatialization 3. Relational identification of an 'ally' and a 'friend' 4. Construction of a collective political history 5. Construction of a common political present and future	1. Constructive strategies, 2. Relational identification of a 'brother' 3. Construction of a collective political history

Some Anglo leaders who consider themselves responsible for peace in the Middle East pay Abdullah a compliment on the API and peace achievements utilizing 'the strategies of justification and perpetuation/continuation' (Wodak *et al.* 2009: 33 and 39) to conceptualize him as the API initiator and peace advocate. This is because: (i) the API can put an end to the Palestinian-Israeli conflict if applied and (ii) they may want to stimulate the new Saudi Monarch to implement the API as his predecessor has planned to bring peace to the region and make overtures to Israel as the latter is the strong ally of the Anglo countries. By contrast, no Arab leader, aside from the Tunisian leader, refers to such efforts. The secondary resources show that this is likely related to the following reasons: First, those leaders might sense a kind of procrastination on the Israeli side because some Israeli VIPs asked the Arab officials to discuss some of the API terms as they rejected them. The Arab officials declined any amendments to it (Fattah 2007). Second, those condolers might become aware that some Israeli officials were not really interested in the Saudi initiative, despite the concessions that they had made (Hill 2013). Third, there could be a crisis of trust between the two sides that prevented the progress of the API (Al Jazeera 2010; Ahren 2013). Fourth, they might regard that the API is a non-issue because of the events that surrounded its birth, where the Israeli authorities prevented Yasser Arafat to attend the summit at which the API was announced. Plus, a Palestinian blew himself up at Netanya Hotel in Israel and killed 29 people and 64 were injured for which Hamas claimed responsibility (Al Jazeera 2010;

Ahren 2013). Fifth, some Arab condolers disregarded the API as they might rebuff the recognition of Israel (Dawber 2013).

Few condolers in both contexts praise Abdullah's efforts in fighting terrorism. However, each group makes use of different strategies. The Anglo condolers employ a 'relational identification' (Van Leeuwen 2008: 43) to identify Abdullah as a 'partner' in fighting terrorism, whereas the Arab condolers employ a 'positive appraisement' (Van Leeuwen 2008: 45) and 'the strategies of perpetuation/continuation' and 'justification' (Wodak *et al.* 2009: 33 and 39) to identify him as a terrorism fighter. The motive for that praise is because of Abdullah's efforts in fighting terrorism. He allied with the Anglo leaders in combating terrorism. For example, he joined the U.S. coalition in the war against ISIS and Al Qaeda. According to the BEAM (2013-2014), he made a $100 million donation to the UN Counter-Terrorism Centre, New York to help in the fight against extremism. In contrast, most condolers in both settings ignore Abdullah's efforts of fighting terrorism. The grounds for that could be threefold: First, they may regard terrorism and Saudi Arabia as two sides of the same coin as they both have a similar history of controlling other communities by striking terror into their hearts (Crooke n.d.). Second, they may regard Riyadh as the other face of extremism as they both affiliate to Wahhabism that is intolerant of other people's beliefs (Al-Rasheed 2014). Lastly, they may be aware that Riyadh was consonant with what terrorism had achieved and it often supported terrorism as the latter fought a common enemy (Aldosari 2015).

As for Abdullah's interfaith proposal, the Arab leaders employ the 'topos of definition' or 'topos of name-interpretation' (Wodak 2001b: 75) to represent Abdullah as a supporter of interfaith dialogue and to show that they are open to other beliefs and cultures. More importantly, the basis for that is probably to absolve Islam of terror charges as most if not all terrorist attacks are carried out by radical Muslims. Some Anglo leaders deploy the 'strategies of perpetuation/continuation' and 'justification' (Wodak *et al.* 2009: 33 and 39) and the representation of 'identification' (Van Leeuwen 2008: 42) to categorize Abdullah as the interfaith dialogue supporter. They want to honour the late Sovereign and perpetuate his initiative as a positive Saudi national achievement for the promotion of peace and understanding between religions and cultures. On another level, the Anglo leaders may want the new Saudi Sovereign to endorse the interfaith initiative as his predecessor did. Conversely, many condolers in the Anglo and Arab-speaking worlds turn a blind eye to that initiative. That could be threefold:

Firstly, they may be well aware that the initiative serves as a cover for Saudi Arabia to raise its profile by disseminating the moderate form of Wahhabi Islam and to mask the accusation that the Saudi Monarchy backs extremism (Henderson and El-Gamal 2008). Secondly, they may realize that Riyadh adopts that initiative after it was racked by Al Qaeda attacks it began to encourage interfaith dialogue to isolate radical ideologies in the Kingdom (Kerbaj and Rintoul 2008; Henderson and El-Gamal 2008). However, it was unsympathetic to Washington in the September 11 attacks because most of the hijackers were Saudis (Henderson and El-Gamal 2008). This may explain why the American condolers did not touch on this initiative at all. Finally, they may be well aware that this proposal is a dead letter as it is hard to change the austere minds of the Saudi religious men (Henderson and El-Gamal 2008).

Few leaders in both contexts pay homage to Abdullah's humanitarian efforts by identifying him as a humanitarian supporter. The Anglo leaders employ 'functionalization' and 'spatialization' representations (Van Leeuwen 2008: 42 and 46) because the departed made contributions to their philanthropic institutions. Interestingly, the Anglo condolers focus on Abdullah's donations to the world conceptualizing him as an international humanitarian leader. That is likely because they regard themselves as world leaders who are interested in the problems of the world. By comparison, the Arab condolers employ 'the strategies of perpetuation/continuation' and 'justification' (Wodak *et al.* 2009: 33 and 39) and positive 'appraisement' (Van Leeuwen 2008: 45) to depict Abdullah as a regional humanitarian leader by focusing on his donation to the Arab world. That is because they want to show the solidarity among the Arab states. In contrast, many leaders in both contexts ignore Abdullah's humanitarian donations. That may be twofold: Firstly, this could be because they were discontent with those donations. They think that Riyadh could welcome some of the refugees (e.g. Syrian refugees) on its soil instead of making large contributions to them (Euronews 2015). Secondly, they might be well aware that those donations served as a cover to: (i) parry criticism that Riyadh fomented civil war in Iraq and Syria by showing that it did what it could and (ii) publicize that it has no problem with all sects and religions (Gladstone 2014).

Most Arab condolers use 'functionalization' (Van Leeuwen 2008: 42) and 'constructive strategies' (Wodak *et al.* 2009: 33) to describe Abdullah as a leader and a unifier of the Arab and Islamic nations, constructing a broad Arab national identity to mark their solidarity, unity, and make sense of their belonging. What is

more, those leaders want to achieve a mutual cooperation with Saudi Arabia in the political and economic terms. On another level, it is very rare for the Anglo condolers to use this topic. Kerry is the sole Anglo condoler who uses 'relational identification' (Van Leeuwen 2008: 43) to represent Abdullah as 'a US friend'. He also employs 'functionalization' (Van Leeuwen 2008: 42) to categorize him as a 'leader' of Saudi Arabia, the region, and the world. That is because the deceased backed the U.S. in the war against extremism and Iranian expansionism, not to mention the economic interdependence between the U.S. and Saudi Arabia (Chozick and Eder 2016).

Some Anglo leaders list some of Abdullah's concrete accomplishments –e.g. economic and educational accomplishments– utilizing the representations of 'nomination', 'identification', 'functionalization', positive 'appraisement' (Van Leeuwen 2008: 41, 42, and 45) and 'constructive strategies' (Wodak *et al.* 2009: 33). That is because they want to perform an identity of economic and educational development patron for praising Abdullah's role in the economic and educational development of the Kingdom. This is a tradition in the Anglo data to comfort the bereaved. Furthermore, the Anglo leaders praise such achievements because there is an educational and economic collaborations between their countries and Saudi Arabia. That is, Saudi Arabia enjoys an economic significance for the Anglo leaders. By comparison, the Arab condolers do not detail the national achievements of Abdullah, e.g. educational, economic or political achievements. Instead, they use 'abstract terms' (Fenton-Smith 2007: 709), 'mitigation strategies' (Reisigl and Wodak 2001: 45), 'strategies of perpetuation/continuation' and 'justification' (Wodak *et al.* 2009: 33 and 39), and positive 'appraisement' (Van Leeuwen 2008: 45) to depict the late Monarch as a modernizer of his country and some Anglo condolers follow suit. The rationale for such a difference is likely because: (i) some Anglo condolers highlight the achievements that are beneficial to them and (ii) part of consolation in the Arab condolences is fulfilled by focusing more on the religious discourse and less on the secular discourse.

I note that very few Anglo leaders commend Abdullah on his human rights and political reforms deploying the representations of positive 'appraisement' and 'identification' (Van Leeuwen 2008: 45 and 42) to depict him as a human rights and political reformer. That is likely because Abdullah caused marginal reforms. For example, the Shura Council has limited authorities, where it cannot impose or pass laws, as they are the sole prerogative of the King (Wilson and Graham 1994). In his rule, Saudi women could not vote or stand for the municipal elections (BBC

News 2015b; Quamar 2016). In addition, they could not drive as they could be fined, arrested or jailed (Boghardt 2013). Freedom of expression is suppressed in the Kingdom. Religious minorities are suppressed in the Kingdom, where they cannot perform their rituals publicly (Human Rights Watch 2015).

Few Arab leaders pay tribute to the expansion of the Two Holy Mosques utilizing the representations 'nomination', 'positive appraisement' (Van Leeuwen 2008: 41 and 45), and 'religious category predicates' (Power 2015: 56) to exalt Abdullah's role in serving these sanctuaries and to identify him as 'the Custodian of the Two Holy Mosques'. Plus, 'religious category predicates' (Power 2015: 56) are also utilized as these representations are associated with Abdullah's RMC 'the Custodian of the Two Holy Mosques'. These identity is employed because the expansion increases the capacity of the two mosques to accommodate a large number of pilgrims to perform hajj –one of the Five Pillars of Islam that represents the basis for the Muslims' life. Moreover, these places are highly respected by Muslims as they represent the birthplace of Islam. Thus, Abdullah gains the admiration of those leaders for his renovation and service of these holy sanctuaries.

Some Arab condolers use 'exclusion' (Van Leeuwen 2008: 29). In other words, they do not pass any reference to Abdullah's achievements. This could be read as a gesture to express their discontent with the departed. Or, they may realize that it is in their best interest to coordinate with the new Saudi King to build sound relations as they may deem the concentration on the successor is more important than that on the predecessor for the purpose of getting support.

Ultimately, on the matter of Abdullah's patronage of bilateral relations, the Anglo leaders employ the 'relational identifications' (Van Leeuwen 2008: 43) of an 'ally' and 'friend' to describe Abdullah as a friend or an ally in supporting inter-state relations. The Arab leaders employ the 'relational identification' of a 'brother' to depict Abdullah as a brother in supporting bilateral relations. The reference to such a content contributes to the conceptualization of a dual national identity, viz. the Saudi national identity and the condoler's national identity. There are social and diplomatic motives for that. Socially speaking, the focus on such an issue could relieve the bereaved's grief by showing the importance of the deceased for the the condoler's country. As for the diplomatic motive, they are threefold: (i) they reveal to the opponent countries how the bilateral relations are unbreakable and deep, (ii) they reassert the depth of the ties with the new government, and (iii) they stimulate the new Saudi Monarch to follow in the footsteps of his predecessor.

7.3   The Construction of Group Identity in the Anglo and Arab Contexts

The analysis of the data reveals that although the leaders hold different interests and views, they often attempt to constitute a group identity by highlighting certain representations of the late King that distinguish them from the other group. In other words, the leaders of each context constitute their own collective identity by focusing on certain topics and discursive strategies that are embedded in their statements of condolence. The leaders of each group or nation-state attempt to form their world order versions and place themselves within it by giving certain identities to the King that construct their own group and they position themselves and the outgroup in certain structures. More interestingly, table 5 demonstrates that King Abdullah can be considered as a member who belongs to the international group of the Anglo leaders by describing him as a 'partner' in the war against terrorism and a strong 'ally' in the region. He also belongs to the Arab community when the Arab leaders identify him as a leader of the Arab and Islamic nations and a 'brother' who is keen on keeping the brotherly ties between Saudi Arabia and their states.

Table 5. The Qualities that Construct the Anglo and Arab Group Identities

Anglo leaders	Arab leaders
1. A partner in fighting terrorism, API initiator, and proponent of peace 2. A human rights and political reformer	1. A leader of the Arab and Islamic nations 2. A unifier and an advocate of the Arab and Islamic worlds
Paying tribute to Abdullah's economic and educational achievements	Paying tribute to Abdullah's achievements in general without specifying
Praising Abdullah's humanitarian efforts to the world	Praising Abdullah's humanitarian efforts to the Arab world only
Considering Abdullah as an 'ally' or a 'friend' in the patronage of bilateral relations	Considering Abdullah as a 'brother' in the patronage of bilateral relations
Concentration on the achievements of the deceased	Concentration on the religious beliefs

Anglo leaders	Arab leaders
focusing only on the deceased ruler	refering to the deceased and new rulers

The data confirms that the Anglo leaders categorize themselves as the sponsors of peace in the world in general and in the Middle East in particular. Therefore, they depict the late Monarch as their partner in the fight against terrorism. Plus, they praise Abdullah's API and peace efforts in the region. In addition, some of them represent themselves as the patrons of political and human rights reforms in the Kingdom and the world. Hence, they praise Abdullah's human rights and political reforms.

Another common feature among the Anglo leaders is that they praise certain achievements, e.g. Abdullah's economic and educational accomplishments due to the mutual cooperation between these countries and Saudi Arabia in terms of educational and economic projects. This feature is not found in the Arab data as the Arab condolers make use of 'mitigation strategies' (Reisigl and Wodak 2001: 45) by praising the national accomplishments in general without elaborating them. More importantly, the tradition in writing the Arab condolences is to focus more on religious discourse and less on secular discourse.

The thematic content of humanitarian aid shows that the Anglo leaders pay tribute to Abdullah's humanitarian efforts to the world. In that case, they conceptualize an international group identity that is connected with the issues that concern the whole world. By contrast, the Arab leaders, apart from Al-Bashir, laud Abdullah's humanitarian efforts to the Arab countries conceptualizing a pan-Arab group identity that is concerned with the issues that are related the Arab world to mark their unity and solidarity.

The Arab condolers mark out ethnic and social forms of belonging through their statements of condolence, where they identify themselves within their ingroup norms. I notice that although the Arab homeland consists of many countries, some Arab leaders make reference to the Arab unity and solidarity constructing a broad Arab group identity. That is because they share many commonalities such as history, religion, place, language, traditions, and conventions. That also explains why some Arab leaders describe the Saudi people as their brothers in this genre. They talk about the Arab countries as if they were one unified country under the leadership of Abdullah. This is a unique feature in some of the Arab data that is not found in the Anglo data. They use these identifications to build their own

ingroup identity and perpetually generate an outgroup. This genre serves as one of the means that they use to build their identities and relationships and to empower themselves and their own group.

The leaders in both milieus hail Abdullah's patronage of bilateral relations, yet the Anglo leaders utilize a 'relational identification' representation (Van Leeuwen 2008: 43) to construct a group identity that depicts Abdullah as an 'ally' or a 'friend' of the Anglo states. That is because he is their ally who backs their interest in the Arab world by combating extremism and supporting peace efforts. On the other hand, the Arab leaders utilize a 'relational identification' strategy (Van Leeuwen 2008: 43) to perform a collective identity that identifies Abdullah as a 'brother' to support their unity. He is also regarded as a member of their ingroup community who does not hesitate to support them on various levels and in hard time.

The analysis of the data demonstrates that religion represents one of the key factors in the formation of Arab identity, because it is clearly marked in the Arab diplomatic condolences. They view religion as a source of their unity and solidarity in the face of external risk. It is a tool that differentiates them from the outgroup communities via the use of certain religious registers. This is because religion plays an important role in the Arab society. Furthermore, the consolation in the Anglo data is fulfilled by the focus on what the departed achieved in his life, whereas the consolation in the Arab data is fulfilled by the focus on the religious beliefs that are concerned with life after death. Additionally, Arabism and Islam are the major factors that constitute identity in the Arab world (Todd *et al.* 2006). On another level, it is employed as a means of coordination with the new Saudi government for the promotion of better bilateral relations.

The data confirms that the Anglo condolers preoccupy themselves with the homage they pay to the late Saudi ruler, whereas the Arab condolers concentrate on the tributes they pay to both the late Saudi ruler and the new one for the purpose of strengthening the inter-state relations with him as the latter enjoys a broad authority in the Kingdom. On the other hand, in the event of tense relations, the nomination of the new Saudi Monarch serves as a goodwill gesture.

7.4   The Cultural and Linguistic Differences between the Anglo and Arab Condolences

With regard to the cultural and linguistic differences between the Anglo and Arab condolences, table 6 summarizes these differences that will be discussed in this section.

Table 6. Discursive Strategies of the Cultural and Linguistic Differences between the Anglo and Arab Condolences

Topics		Anglo discursive strategies	Arab discursive strategies
Expression of condolence	Reaction to the death's news	Nomination of the condoler's wife	Suppression by not nominating the condoler's wife
	Speech act of condolence	Nomination of the condoler's wife	Suppression by not nominating the condoler's wife
	The recipients of condolence	1. Assimilation 2. Individualization by addressing the condolences to Abdullah's family and the Saudi royal family	1. Relational identification to identify the Saudi people as 'brothers' 2. Assimilation 3. Individualization by addressing the condolences to the Saudi royal family
Religious references		1. Religious connotations 2. Intertextuality 3. Clear split between diplomatic and religious discourse	1. Invocation expressions 2. Intertextuality 3. No clear split between diplomatic and religious discourse
Expansion of the Two Holy Mosques		0	1. Nomination 2. Positive appraisement 3. Religious category predicate
Reference to the new Saudi Sovereign		Rarely used	1. Nomination of King Salman 2. Strategies of perpetuation/continuation 3. Diplomatic snub 4. Abstraction 5. Anachronism
Linguistic differences		1. Condolences are written in the 1st person 2. Clear reference of the pronoun 'we' 3. No reference to the announcement of mourning	1. Condolences are written in the 3rd person 2. Ambiguous reference of the pronoun 'we' 3. Reference to the announcement of mourning

Topics	Anglo discursive strategies	Arab discursive strategies
Miscellaneous differences	See table. 4	See table. 4

One of the differences between the Anglo and Arab condolences is that some Anglo condolers deploy 'nomination' (Van Leeuwen 2008: 41) by mentioning their wives' names, whereas the Arab condolers deploy 'suppression' (Van Leeuwen 2008: 29) by not making that reference at all. This is related to the fact that the Arab society is male-dominated society as women still play a limited role in the society, particularly in politics (Baki 2004; Hamdan 2005; Alsaggaf 2015). In comparison with the western society, the feminist movement appears in the late 19th century in the Middle East. On the other hand, the Arab condolers may realize that this action is unwelcomed in Saudi Arabia due to its ultraconservative culture that entails sex segregation in all spheres of life (AlMunajjed 1997; Wheeler 2000; Al-Saggaf 2004).

Most Arab leaders use 'relational identification' (Van Leeuwen 2008: 43) to describe the Saudi people as brothers. That is because the Arab leaders and Saudi people belong to the Arab nation. Also, they are both Muslims. Furthermore, this identification is utilized as a means of solidarity and identity construction that mark their unity. On another level, most condolences are addressed to the Saudi royal family but some of the Anglo leaders employ 'individualization' (Van Leeuwen 2008: 37) to address their condolences to King Abdullah's family in particular. That is because his family is afflicted with the loss of one of their dignitaries more than the other members of the royal family. The condolences, in this case, serve as an encouragement to face this sombre atmosphere. As for addressing the royal family in general, the condolers want to liaise with them as they are the decision-makers in the Monarchy. In addition, those condolers may want the royal family to know that they care for them because they are their important allies in the region.

The condolers in both milieus utilize religious identity differently. The Anglo condolers occasionally employ intertextuality that hails from the Christian or church traditions and 'religious connotations' –with no reference to the name of the Deity. In contrast, the Arab condolers employ extensively intertextuality that comes from Islamic or Qur'anic traditions and 'invocation expressions' –with reference to the name of the Deity– because the Deity is an omnipotent God and 'an acting entity' according to Muslims' belief (Chilton 2004: 166). That is, the Deity is perceived to be incharge of granting the bereaved patience and solace and

granting the departed mercy, blessing, and heaven. Furthermore, He is also perceived to be incharge of protecting the Kingdom of Saudi Arabia. The basis for using such expressions by both groups' members could be related to the following reasons: Firstly, they serve as a means of maintaining fruitful and strong ties with the new Saudi polity. Secondly, they want to show the new government how they value the bilateral relations between them. Thirdly, they wish the new polity to know that they care about them as they are their allies.

One of the differences between the Anglo and Arab data is that there is a clear-cut borderline between diplomatic and religious discourse in the Anglo data, which the Arab data completely lacks. This is related to the historical split between politics and religion. Therefore, the Anglo leaders prefer secular discourse as their societies are multinationals and multi-faith. More importantly, they want to avoid sensitivity that instigates discrimination between different religions. Moreover, secularity in the Anglo context does not mean the complete absence of religion but it means the absence of one dominant religion to recognize their context as a multi-faith. This explains why religious connotations are rarely used in the Anglo context. In comparison, religion is still active in the Arab setting (Todd *et al.* 2006; Ipsos MORI 2011). Therefore, the Arab leaders mix religious discourse with diplomatic discourse in pursuit of diplomatic ends. Besides, they deem religion a source of their unity and solidarity. They employ religion to distinguish themselves from the outgroups. Besides, Islam along with Arabism are the key factors in the formation of Arab identity (Todd *et al.* 2006).

I note that the Arab condolers extensively use the RMC (Power 2015: 55) –'the Custodian of the Two Holy Mosques'– while the Anglo condolers occasionally use it. That is because these shrines are holy for Muslims. Plus, they utilize it to show respect to the Saudi Monarch for his role in guarding and maintaining them. As for the Anglo condolers, these shrines do not instantiate any religious value for them. Therefore, they occasionally use this title in their condolences.

Most Arab condolers employ the representation of 'nomination' (Van Leeuwen 2008: 41) to mention the new Saudi Monarch –King Salman– in their condolences, while the Anglo condolers, apart from Queen Elizabeth, do not nominate him in their condolences. That is because the Anglo leaders concentrate on the tributes they pay to the late Sovereign. By comparison, in addition to the reference to the late Sovereign, the Arab leader refer to the new Sovereign. That is because they are looking forward to enhancing the ties with the new Saudi King, as he is the absolute leader of the Kingdom. That is, he is the head of state and government. What is

more, this representation serves as a motivation for the continuity of cooperation between Saudi Arabia and those states. In case of sour relations, it serves as a conciliatory gesture.

There are three linguistic differences emerge between the two contexts: Firstly, all the Anglo data, excluding Abbott's and Cousin's condolences, are authored in the first person, whereas most Arab condolences are authored in the third person. This is because the first person looks more formal and those leaders want their condolences to look more genuine and sincere. By comparison, the Arab data may be authored by the communication secretaries on behalf of the leaders. Secondly, the pronoun 'we' has a clear reference in the Anglo milieu but it is not often in the Arab milieu as it may either refer to the leader and his government or the leader and his people. Thirdly, the Anglo condolers do not mention the announcement of mourning or the flying of the national flags at half-mast in the statements of condolence. That is because it is a known protocol that does not merit highlighting, while some Arab condolers touch on these issues for the purpose of fostering better links with the new Saudi government.

Some of the thematic contents do not only disclose the perception of King Abdullah and Saudi Arabia, but they also disclose linguistic and cultural differences. In many contents, the Anglo condolers perform 'an international group identity' while the Arab condolers perform 'a regional group identity' that focuses on the commonalities between the Arab countries. First, the Anglo condolers are responsible for peace in the world and the Arab region, while this quality is rarely utilized in the Arab data. Second, although the leaders of both settings praise Abdullah's efforts in fighting terrorism, he is described as a 'partner' in the Anglo data. That is, he is part of the international community that combats terrorism. Third, the Anglo condolers focus on Abdullah's humanitarian aid to the world, whereas the Arab condolers focus on his humanitarian aid to the Arab region. Fourth, unlike the Anglo leaders, the Arab leaders construct a pan-Arab group identity by conceptualizing Abdullah as a leader and a unifier of the Arab and Islamic nations. Fifth, consolation in the Anglo condolences is achieved through the focus on Abdullah's achievements, whereas consolation in the Arab condolences is achieved through the focus on religious discourse. Ultimately, with regard to Abdullah's patronage of bilateral relations, he is identified as a 'partner' in the Anglo data while he is identified as a 'brother' in the Arab data.

7.5   Strengths of the Thesis

This study gives a fresh insight into the ideological positions of the Anglo and Arab leaders towards Saudi Arabia and the demise of King Abdullah via the social actor representations and identities that are expressed in the Anglo and Arab condolences. According to Van Dijk (2000), the theory of ideology merits studying, as the aspects of that theory are still unknown or not investigated. Thus, this study project provides a simple perception into the nature of the ideologies that are expressed in the Anglo and Arab discourse and the importance of Saudi Arabia and King Abdullah in this genre to the countries in question despite the fact that their policies are sometimes inconsistent with the Saudi policy. Further, this thesis also discloses that although the leaders of each context have different opinions, they try to perform a collective identity based on their common interests to distinguish themselves from the leaders of the other context. Consequently, this thesis reveals how the leaders of each setting perform their own group identities in condolences based on their interests. To date, there is no study that reveals the group identities and ideologies in the Anglo and Arab condolences. Therefore, this thesis provides some insight into these aspects of CDA.

Although diplomatic discourse is one of the types of political discourse, it is not well studied as political discourse. Therefore, this thesis offers some fresh perspectives on diplomatic discourse via showing some of its genres that can inspire other researchers to investigate them in the future (see section 2.9.1). Besides, diplomatic discourse is filled with allusions (Scott 2012; 2013) that carry important messages to the Saudi officials that cannot be said publicly. Besides, they disclose the perceptions of the Anglo and Arab leaders towards the late Sovereign and his country. Therefore, I adopt DHA by reviewing a range of historical material to reveal those allusions in this genre. On another level, because Blommaert (2005) criticizes CDA for concentrating solely on the obtainable discourse and disregarding the absent one, this study project does not only consider the present identities and social actor representations but it also considers the excluded representations and identities along with allusions. That is because there are ideological positions on these exclusions and allusions.

Although condolence cables are studied within the range of pragmatics, it does not draw attention to the macro level –i.e. the historical, political, and social dimensions– of the genre. Thus, I adopt CDA in dealing with condolence data as the building blocks of condolences are formulaic, yet their thematic contents are

not. What is more, condolence letters cannot be taken at the surface level of the text as: Firstly, I deal with controversial issues about a specific context of inter-state ties that are not simply black and white situations. Secondly, they are brief praises of the King's achievements by which the leaders do not provide enough details of their praises. Lastly, the principles of diplomatic protocol and etiquette necessitate what to include and what to exclude for the promotion of a friendly atmosphere between states. In order to understand those condolences deeply, I consulted a range of secondary material to give us insights into why those leaders adopted certain registers, why they considered and ignored specific achievements, and why they used specific representations, topics, and identities rather than others. With the aid of DHA, I employed the background documents to gain a clear perception of the diplomatic, religious, social, and cultural factors that contribute to the interpretation of the data. Thus, I consulted many viewpoints and explanations that are for and against the events in condolences rather than hinging on my personal judgements that could be biased for political, social, religious or cultural motives. Furthermore, I revealed the bias of the authors in the historical documents to clarify where they stood on the inter-state relations between Saudi Arabia and the countries that paid tributes to Abdullah and to show that I am aware of their bias.

To date, there is no study that discloses the differences in language and culture between the Anglo and Arab diplomatic letters of condolence. Accordingly, this study project bridges part of the gulf in that field. Interestingly, I unearth the cultural and linguistic differences between the Anglo and Arab diplomatic letters of condolence as it is of significance to understand communication between states because miscommunication may result in breaking off diplomatic relations and lead to conflict. Hence, diplomats are required to be aware of the ways of thinking and the cultural differences to know what others mean by what they say. Moreover, because CDA is criticized for focusing on the European culture and ignoring other approaches and cultures, I do not only analyse the Anglo diplomatic letters of condolence but I also investigate the Arab letters of condolence.

On the other hand, most of the studies on the speech act of condolence utilize DCT but this thesis investigates real data situations. The problem with DCT is that it cannot reflect the historical and socio-political dimensions that play a significant role in the analysis of diplomatic condolences. In addition, it cannot reflect what is happening in real interaction where the subjects are bound by time and page layout to answer DCT items. More importantly, the work of Searle (1969) reveals that if

the participants are engaged in acting, the speech acts they perform are infelicitous. Hence, I conclude that the condolences elicited from DCT are infelicitous, as the informants are not engaged in real life situations because they are performing the situations on demands.

In addition, the problem with some previous studies investigating condolences in comments on a Facebook post, SMS messages, movies, and emails is that they do not provide a deeper analysis of the genre because they are pragmatic studies that are limited to sentence analysis rather than considering the entire discourse. They study condolences for their own immediate usage. Therefore, they disregard the social dimension of condolences, as they are concerned with the description of the differences between the pragmatic strategies that are employed by the EFL learners and English native speakers. In comparison with the analytical framework adopted in this thesis, the pragmatic analysis adopted in these studies considers condolences in isolation. Additionally, it fails to consider the macro level, i.e. diplomatic, historical, and social dimensions, which contribute to the analysis of diplomatic condolences. More importantly, pragmatics is not considered a method of linguistic analysis pursuant to Reisigl's view (2011). Besides, this thesis does not employ one single method, but it rather adopts 'the principle of triangulation' by making use of different methods, namely social actor representations, national identity, religious identity, and DHA to: (i) minimize the risk of being bias, (ii) achieve validity, and (iii) be able to make generalizations.

7.6   Limitations of the Thesis

Although this thesis depends thoroughly on the contextual material to uncover the ideologies and interests in the letters of condolence, it is better to interview political figures from the Arab and Anglo-speaking worlds. The reason for that is to get a more authentic background information on the nature of the bilateral relations between Saudi Arabia and the countries that participate in expressing condolences rather than depending on the interpretation of a third party such as a journalist, a political analyst or an author.

Another limitation is that ideology is based on good self-presentation and negative other-presentation. However, in condolences, both self and other presentations are presented positively. Plus, the negative evaluations are not often clearly reflected in this genre as it would be inexpedient to embed any negative evaluation in this sombre atmosphere. That is because the bereaved is in a psychological state that

makes them unready to receive any negative appraisement of the departed Sovereign. Therefore, I consulted loads of historical material to gain some insights into the ideological stances on condolences. For that reason, future studies should not only be limited to the letters of condolence but they can also include other types of diplomatic genres such as negotiations, diplomatic speeches, and press conferences with political figures.

7.7   Further Research

In fact, diplomatic discourse is a promising area that needs to be researched in CDA as it is not well studied. Thus, a study can be conducted on negotiations, media diplomacy or apology diplomacy to disclose how the Anglo and Arab leaders construct the identities and ideologies of their own group through discourse. Diplomatic discourse particularly in the Arab world is not well researched and it has serious issues that need to be explored and revealed. In addition, making a comparative study could give more insights into the field.

A similar study can be carried out on the statements of condolence together with the reactions to these statements in the media, e.g. journalism, TV shows, and radio shows and how the leaders defend their tributes in case of criticism. Likewise, a study can conducted on personal and institutional condolences to explore the similarities and differences between the two types.

I have indicated earlier that written diplomatic genres (see section 2.9.1.1) such as treaties, diplomatic notes, letters of recall represent a promising research area for future studies because, to date, limited linguistic studies are carried out on them.

Appendix A   Anglo Condolences

1- **U.S. Condolences**

A- **Statement by the President [Barack Obama] on the Death of King Abdullah bin Abdulaziz**

Website: <www.whitehouse.gov/the-press-office/2015/01/22/statement-president-death-king-abdullah-bin-abdulaziz> [20 May 2016]

It is with deep respect that I express my personal condolences and the sympathies of the American people to the family of King Abdullah bin Abdulaziz and to the people of Saudi Arabia.

King Abdullah's life spanned from before the birth of modern Saudi Arabia through its emergence as a critical force within the global economy and a leader among Arab and Islamic nations. He took bold steps in advancing the Arab Peace Initiative, an endeavor that will outlive him as an enduring contribution to the search for peace in the region. At home, King Abdullah's vision was dedicated to the education of his people and to greater engagement with the world.

As our countries worked together to confront many challenges, I always valued King Abdullah's perspective and appreciated our genuine and warm friendship. As a leader, he was always candid and had the courage of his convictions. One of those convictions was his steadfast and passionate belief in the importance of the U.S.-Saudi relationship as a force for stability and security in the Middle East and beyond. The closeness and strength of the partnership between our two countries is [sic] part of King Abdullah's legacy.

May God grant him peace.

B- **Statement by the Vice President [Joe Biden] on the Death of King Abdullah bin Abdulaziz**

Website: <www.whitehouse.gov/the-press-office/2015/01/22/statement-vice-president-death-king-abdullah-bin-abdul> [20 May 2016]

Jill and I were saddened to learn of the passing of King Abdullah. We extend our sympathies to his family in their moment of loss.

King Abdullah's death is a great loss for his country. It is hard to distinguish him from Saudi Arabia itself. Over many decades, he played an outsized role in building his country.

Over the years, I have come to know King Abdullah. I always appreciated his frankness, his sense of history, his pride in his efforts to move his country forward, and his steadfast belief in the U.S.-Saudi relationship.

In the coming days, I will be leading a Presidential delegation representing the United States to pay our respects and offer condolences to King Abdullah's family and nation.

C- **US Secretary of State John Kerry**

Website: <https://www.state.gov/secretary/remarks/2015/01/236227.htm> [20 May 2016]

On the death of King Abdullah

22 January 2015

This is a sad day. The United States has lost a friend, and the Kingdom of Saudi Arabia, the Middle East, and the world has [sic] lost a revered leader. King Abdullah was a man of wisdom and vision. I loved my visits with him as a Senator and as Secretary. Even as he battled age and illness, he held on to his sense of determination. His stories of his father and of his family were remarkable. He was so proud of the Kingdom's journey, a brave partner in fighting violent extremism who proved just as important as a proponent of peace. The courageous Arab Peace Initiative that he sponsored remains a critical document for the goal we shared of two states, Israel and Palestine, living in peace and security. He also made great strides to invest in the Saudi people, and the Kingdom's infrastructure and economic development. The scholarship program that bears his name represents an enormous, far-sighted contribution to Saudi Arabia's future prosperity. I know he was very proud of his role as Custodian of the Two Holy Mosques and as leader of his people.

Teresa and I send our condolences to the family of King Abdullah and to the people of Saudi Arabia and the region.

D- U.S. Secretary of Defense Chuck Hagel

Website: <https://www.defense.gov › News › News Releases> [20 May 2016]

Statement by Secretary of Defense Chuck Hagel on the Death of Saudi King Abdullah Bin Abdulaziz, January 22, 2015

Press Operations

Jan. 22, 2015

On behalf of all the men and women of the Department of Defense, I join the people of Saudi Arabia - and friends around the world - in mourning the passing of King Abdullah bin Abdulaziz.

Like his father, who founded modern Saudi Arabia, King Abdullah was a man of tremendous character and courage - a historic figure dedicated to advancing the lives of his people at home as well as his country's leadership abroad. He was a committed friend and partner of the United States. And he was a powerful voice for tolerance, moderation, and peace - in the Islamic world and across the globe.

I extend my condolences, thoughts, and prayers to King Abdullah's family, and to all the people of Saudi Arabia. May he rest in peace as we celebrate his rich legacy for many years to come.

E- Statement by Senator John McCain on Passing of King Abdullah of Saudi Arabia

Website: <https://www.mccain.senate.gov/public/index.cfm/press-releases?ID=BD15EAAA...> [20 May 2016]

Jan. 22, 2015

Washington, D.C. – U.S. Senator John McCain (R-AZ) today released the following statement on the passing away of King Abdullah of Saudi Arabia:

"I extend my deepest condolences to the people of Saudi Arabia on the passing away of King Abdullah bin Abdul Aziz al Saud. King Abdullah was an important

voice for reform in Saudi Arabia. He pushed for the modernization of the education system, curbed the authority of the religious police, and extended women the right to vote and run in municipal elections. He was also a vocal advocate for peace, speaking out against violence in the Middle East and standing as a critical partner in the war on terror. King Abdullah's enduring legacy will continue to shape the Kingdom of Saudi Arabia and the strengthening the important relationship between our two countries."

F- Former President George H.W. Bush on passing on Saudi King Abdullah:

Website: <http://www.kbtx.com/home/headlines/Saudi-State-TV-Reports-King-Abdullah-Has-Died-at-90-289511501.html> [20 May 2016]

23 January 2015

'I am deeply saddened to learn of the passing of my dear friend and partner King Abdullah.'

"As President, I found His Majesty always to be a wise and reliable ally, helping our nations build on a strategic relationship and enduring friendship dating back to World War II. Of course, following the invasion of Kuwait, I will never forget the way Saudi Arabia and the United States stood together against a common foe -- marking a moment of unparalleled cooperation between two great nations."

"Barbara and the entire Bush family joins me in sending our most sincere condolences to all our friends in Saudi Arabia".

G- Statement by President George W. Bush on the death of King Abdullah

Website: <www.bushcenter.org/.../statement-by-president-george-w-bush-on-the-death-of-king-...> [20 May 2016]

January 23, 2015

DALLAS, Texas

"Laura and I are saddened by the death of a man I admire and with whom I was honored to work.

"I have very fond memories of my visits to the Kingdom of Saudi Arabia, and of the King's visit to our ranch in Crawford. He was an important and able ally and a force for modernization in his country.

"King Abdullah served his nation honorably with strength and vision. We send our heartfelt condolences to the King's family and all who will miss him."

H- Former U.S. President Bill Clinton and former Secretary of State Hillary Clinton

Website: *<thehill.com/blogs/blog-briefing.../230508-clintons-saddened-by-death-of-saudi-king>* [20 May 2016]

"Hillary and I are saddened by the passing of His Majesty Abdullah bin Abdul-Aziz. I had many dealings with His Majesty during and after my presidency, as did Hillary both inside and outside the State Department, and we are grateful for his support of efforts for peace in the Middle East; our close economic cooperation; the Kingdom's humanitarian efforts around the world; especially its contributions after the earthquake in Haiti; and his efforts to modernize Saudi Arabia's economy and education systems — as embodied by King Abdullah University, the Kingdom's first coeducational institution of higher education."

Hillary and I are also grateful for his personal friendship and kindness toward our family and we join the Saudi people in mourning his loss and send our heartfelt condolences to the Royal Family," the Clinton statement said.

I- WFP Sends Condolences at the Death of King Abdullah Bin Abdulaziz Al Saud

Website: <www.trust.org/item/20150123150143-jb1um/> [20 May 2016]

Any views expressed in this article are those of the author and not of Thomson Reuters Foundation.

DAVOS, Switzerland - The Executive Director of the United Nations World Food Programme, Ertharin Cousin, has expressed her condolences to the Government and People of the Kingdom of Saudi Arabia at the death of the Custodian of the Two Holy Mosques, King Abdullah Bin Abdulaziz Al Saud.

"He was a true humanitarian leader, always on the side of the world's hungry poor," Ms. Cousin said. "When we struggled to save lives and to feed people fleeing from conflict or natural disasters, we could always count on the King's generosity at the most difficult moments."

In 2008, under King Abdullah's leadership at the time of the crisis over global high food prices, WFP received US$500 million from Saudi Arabia - the largest single donation that WFP has ever received from a donor country.

Last year, His Majesty stood by the people of Iraq with a US$500 million contribution to United Nations relief efforts for displaced Iraqis fleeing conflict in their country. Of that, WFP received over US$148 million to meet the food needs of the most vulnerable people and this funding continues to support our vital work in Iraq well into this year.

Last month, as WFP struggled because of a shortage of funding to meet the food needs of Syrian refugees in neighboring countries, the Kingdom of Saudi Arabia made a new contribution of a total of US$104 million including US$52 million that allowed WFP to immediately distribute food vouchers so that Syrian refugees did not go hungry in the coldest month of the year.

The December 2014 contribution from the Kingdom also included US$42 million for refugees in Ethiopia, many from South Sudan, and US$10 million for refugees in Kenya.

"King Abdullah Bin Abdulaziz Al Saud worked tirelessly to improve the lives of his people and people suffering far from his homeland. The world, and especially, the people he helped will never forget his life-saving support," said Cousin. "On behalf of WFP staff and the millions of people he helped us serve around the world, we express our deep condolences to the Saudi people at the loss of a true, outstanding world leader."

In 2009 during the World Economic Forum meeting in Davos, WFP honoured King Abdullah Bin Abdulaziz Al Saud, naming him as a "Champion in the Battle Against Hunger." The award recognized his support and his generosity that had not only moved the world but also saved many lives.

2- UK Condolences

A- Message from The Queen to the new King, King Salman

Website: <https://www.royal.uk/message-queen-new-king-king-salman-saudi-arabia> [20 May 2016]

ISSUED BY THE COMMUNICATIONS SECRETARY TO THE QUEEN

I am saddened to learn of the death of the Custodian of the Two Holy Mosques, HM King Abdullah bin Abd Al Aziz. Your distinguished brother Abdullah had devoted his life to the service of the Kingdom and the service of Islam. He will be long remembered by all who work for peace and understanding between nations and between faiths. I offer Your Majesty my sincere condolences and I offer my sympathy to the Saudi people.

Elizabeth R.

B- PM statement on the death of King Abdullah of Saudi Arabia

Website: <https://www.gov.uk/government/.../prime-ministers-office-10-downing-s... > [20 May 2016]

Prime Minister David Cameron has made a statement following the death of King Abdullah of Saudi Arabia.

The Prime Minister said:

I am deeply saddened to hear of the death of the Custodian of the Two Holy Mosques, His Majesty King Abdullah bin Abd Al Aziz Al Saud.

He will be remembered for his long years of service to the Kingdom, for his commitment to peace and for strengthening understanding between faiths.

My thoughts and prayers are with the Saudi Royal Family and the people of the Kingdom at this sad time.

I sincerely hope that the long and deep ties between our two Kingdoms will continue and that we can continue to work together to strengthen peace and prosperity in the world.

C- Foreign Secretary's message of condolence on the death of His Majesty King Abdullah

Website: <https://www.gov.uk/government/.../prime-ministers-office-10-downing-s... > [20 May 2016]

Philip Hammond has offered his condolences to the people of Saudi Arabia following the death of King Abdullah bin Abd Al Aziz Al Saud.

The Foreign Secretary, Philip Hammond said:

I was very sad to hear of the death of the Custodian of the Two Holy Mosques, His Majesty King Abdullah bin Abd Al Aziz Al Saud. He served the Kingdom of Saudi Arabia for many years with great dignity and dedication. His contribution to the prosperity and security of the Kingdom and the region will long be remembered.

I would like to offer my sincere condolences to the Kingdom of Saudi Arabia and its people at this sad time.

D- Tony Blair, former UK prime minister and special envoy for the Middle

Website: <https://www.indy100.com/article/the-most-fawning-quotes-about-king-abdullah--ekPWXs_Hoe> [20 May 2016]

"I am very sad indeed to hear of the passing of the Custodian of the Two Holy Mosques King Abdullah.

I knew him well and admired him greatly. Despite the turmoil of events in the region around him, he remained a stable and sound ally, was a patient and skilful moderniser of his country leading it step by step into the future. He was a staunch advocate of inter faith relations. He founded Kaust, the science and technology university where women and men are educated equally.

And today there are more women in higher education than men. He allowed thousands to be educated abroad people who have experience of the world and will play a big part in the future of the country. He appointed women Ministers. He invested in renewable energy. And of course he launched the Arab Peace Initiative in 2002 which has stood the test of time as a potential basis for a solution to the Israeli Palestine [sic] issue.

He was loved by his people and will be deeply missed."

3- Australian Condolences

Website: <pmtranscripts.pmc.gov.au/release/transcript-24142> [20 May 2016]

Death of His Royal Highness King Abdullah bin Abdulaziz Al Saud of the Kingdom

of Saudi Arabia

23 January 2015

Prime Minister [Tony Abbott]

The Commonwealth Government extends its deepest condolences to the Government and people of the Kingdom of Saudi Arabia on the death of King Abdullah bin Abdulaziz Al Saud.

King Abdullah was a key architect of Saudi Arabia's economic and political development. Amongst his many achievements, he oversaw the transformation of the Kingdom's economy, presided over the first municipal elections, and supported an expanded role for the consultative Shura Council, including the appointment of women.

The King also placed a major emphasis on education, particularly as patron of the visionary King Abdullah Scholarship Programme. Many of the recipients of the scholarship programme have studied at Australian education institutions.

The King was also a strong proponent of international interfaith dialogue.

May he rest in peace.

23 January 2015

4- Canadian Condolences

Website: <https://www.canada.ca/.../statement-prime-minister-stephen-harper-death-king-abdulla... > [20 May 2016]

Statement by Prime Minister Stephen Harper on the death of King Abdullah Bin Abdulaziz

Ottawa, Ontario - 22 January 2015

Prime Minister Stephen Harper today issued the following statement on the death of King Abdullah bin Abdulaziz of Saudi Arabia:

"On behalf of all Canadians, Laureen and I offer our sincere condolences to the family of King Abdullah bin Abdulaziz and the people of Saudi Arabia.

"King Abdullah was recognized as a strong proponent of peace in the Middle East. He also undertook a range of important economic, social, education, health, and infrastructure initiatives in his country.

"I had the pleasure of meeting King Abdullah in Toronto when Canada hosted the G-20 and found him to be passionate about his country, development and the global economy.

"We join the people of Saudi Arabia in mourning his passing."

Appendix B   Arab Condolences

1- Iraqi Condolences

A- President Fuad Masum

Website: < http://iqpresidency.org/7720/23.01.2015/08:22.ar > [20 May 2016]

رئيس الجمهورية يبعث رسالة إلى جلالة الملك سلمان بن عبدالعزيز آل سعود

The president sends a message to His Majesty King Salman bin Abdulaziz Al Saud.

بعث سيادة رئيس الجمهورية فؤاد معصوم رسالة تعزية ومواساة إلى خادم الحرمين الشريفين جلالة الملك سلمان بن عبدالعزيز آل سعود بوفاة خادم الحرمين الشريفين جلالة الملك عبد الله بن عبد العزيز آل سعود، وفي ما يلي نص الرسالة:

The President of the Republic Fuad Masum sent a letter of condolences and sympathies to the Custodian of the Two Holy Mosques His Majesty King Salman bin Abdulaziz Al Saud on the passing away of His Majesty the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud, and the following is the letter:

بسم الله الرحمن الرحيم

إلى خادم الحرمين الشريفين جلالة الملك سلمان بن عبدالعزيز آل سعود

ملك المملكة العربية السعودية المحترم

'In the name of Allah, the Gracious, the Merciful' (Al-Fātihah 1: 1)

To the Custodian of the Two Holy Mosques His Majesty King Salman bin Abdulaziz Al Saud

King of the Kingdom of Saudi Arabia, the most respected

نتقدم إليكم، ومن خلال جلالتكم للعائلة الكريمة ولشعب المملكة العربية السعودية الشقيق، بأحر مشاعر المواساة برحيل خادم الحرمين الشريفين جلالة الملك عبد الله بن عبد العزيز آل سعود.

We extend the warmest feelings of condolence on the passing away of the Custodian of the Two Holy Mosques His Majesty King Abdullah bin Abdulaziz Al Saud to you and through your Majesty to your honourable family and brotherly people of the Kingdom of Saudi Arabia.

وإذ نتضرع إلى الباري عز وجلّ أن يلهمكم الصبر والسلوان وأن يسبغ على المغفور له بإذن الله واسع رحمته ويجعل مثواه الجنة، فإننا نبتهل إليه تعالى ليحفظكم ويديم عز المملكة العربية السعودية وشعبها وتطلعه إلى مزيد من التقدم.

As we implore earnestly Almighty Allah to grant you patience and solace, to confer on the late King (by the command of Allah) His all-embracing mercy, and to make paradise his dwelling, we pray Almighty Allah to protect you and perpetuate the power of the Kingdom of Saudi Arabia and its people, and their looking forward to further progress.

دوام الذكر الطيب لجلالة الملك الراحل.

Lasting good fame to His Majesty the late King!

ولا حول ولا قوة إلا بالله

 There is neither change nor power but in Allah.

أخوكم

فؤاد معصوم

رئيس جمهورية العراق"

Your brother

Fuad Masum

President of the Republic of Iraq"

B- PM Haider Al-Abadi

Website: < aliraqnews.com/> [20 May 2016]

العبادي : نتطلع لبناء علاقة طيبة مع العربية السعودية

Al-Abadi: We Aspire to Build Good Relations with Saudi Arabia

بغداد/شبكة أخبار العراق-

Baghdad/Iraqi News Network

أعرب رئيس الوزراء حيدر العبادي، الجمعة، عن أمله في أن يكون التغيير الجديد في القيادة السعودية بعد تولي الملك سلمان بن عبد العزيز مقاليد الحكم في البلاد "إيجابيا"، فيما اعتبر الحكومة العراقية الحالية أكثر مقبولية لدى المكون السني. وقال العبادي خلال جلسة نقاشية عقدت، اليوم، في منتدى دافوس الاقتصادي بسويسرا إن "الأمل يحدوني في أن يكون التغيير في السعودية ايجابيا، وأن يكون الملك الجديد سلمان بن عبد العزيز مفيدا للجميع"، مؤكدا "تطلع العراق لبناء علاقات طيبة مع الجوار". واعتبر العبادي أن "الحكومة العراقية الحالية هي الاكثر مقبولية من غيرها لدى السنة في العراق". وكان الديوان الملكي السعودي اعلن في وقت سابق من اليوم الجمعة، تولي الامير سلمان بن عبد العزيز مقاليد الحكم في المملكة بعد وفاة الملك عبد الله بن عبد العزيز الذي كان

يعاني طيلة السنوات الماضية من مشاكل صحية. وأعلن لاحقا عن تنصيب مقرن بن عبد العزيز وليا للعهد، ووزير الداخلية محمد بن نايف آل سعود وليا لولي العهد.

After King Salman bin Abdulaziz has assumed office, Prime Minister Haider Al-Abadi expressed on Friday his hope that the new change in the Saudi leadership would be "positive". And he considered the current Iraqi government is more acceptable to the Sunni constituent. Today, he said during a meeting at the Economic Forum in Davos, Switzerland 'I hope that the change in Saudi Arabia will be positive and the new King Salman bin Abdulaziz will be useful to all' stressing that 'Iraq's aspiration is to build good relations with neighbours.' Al-Abadi considered 'the present Iraqi government is more acceptable to the Sunni people in Iraq than others.' The Saudi Royal Court announced earlier on Friday that Prince Salman bin Abdulaziz assumes office in the Kingdom after the death of King Abdullah bin Abdulaziz, who has been suffering from health problems over the past years. It announced later the appointment of Muqrin bin Abdulaziz Crown Prince and Muhammad bin Nayef Al Saud Interior Minister.

C- The Speaker of the Council of Representatives Saleem Al-Jubouri

Website: <www.furatnews.net/print/1660> [20 May 2016]

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رئيس البرلمان يتوجه الى السعودية للمشاركة في مراسم تشييع الملك الراحل

</div>

The Speaker of the Council of Representatives heads to Saudi Arabia to participate in the funeral ceremony of the late King.

<div dir="rtl">

كما قدم رئيس البرلمان سليم الجبوري، الجمعة، تعازيه الى الشعب السعودي بمناسبة وفاة الملك عبد الله بن عبد العزيز، مؤكداً أن الامة لن تنسى مواقف الملك الراحل في نبذ الفرقة ومواجهة التطرف، فيما أشار إلى توجهه الى الرياض على راس وفد برلماني رفيع للمشاركة في مراسم التشييع.

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On Friday, Saleem Al-Jubouri, the Speaker of the Iraqi Council of Representatives, extended his condolences to the Saudi people on the passing away of King Abdullah bin Abdulaziz, stressing that the nation will never forget the attitudes of the late King to discard dissension and to confront extremism. He pointed out that he would go to Riyadh on the head of high-level parliamentary delegation to participate in the funeral ceremony.

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وقال مكتب الجبوري في بيان إن "رئيس البرلمان ينعى خادم الحرمين الشريفين عبد الله بن عبد العزيز ويتقدم بخالص التعازي للشعب السعودي الشقيق والأمتين العربية والإسلامية بهذا المصاب"، مؤكداً أن "الملك الراحل كان قائدا تاريخيا استطاع بحكمته استيعاب مشاكل المنطقة."

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In a statement, Al-Jubouri's office said: 'The Speaker of the Council of Representatives mourns the Custodian of the Two Holy Mosques Abdullah bin Abdulaziz and extends heartfelt condolences to the Saudi brotherly people and to both Arab and Islamic nations on this affliction.' He asserted that: 'the late King was a historical leader who could, by his wisdom, absorb the problems of the region.'

وأضاف أن "الأمة لن تنسى مواقف خادم الحرمين في نبذ الفرقة ومواجهة التطرف ودوره الإنساني في العديد من القضايا والملفات في الشأن العربي والدولي، إذ أنه عمل جاهدا على وحدة الكلمة."

He added, 'the nation will never forget the attitudes of the Custodian of the Two Holy Mosques to discard dissension, confront extremism, and his humanitarian role in many issues and affairs concerning Arab and international affairs. He worked so hard on the unity of voice.'

وتابع مكتب الجبوري، أن "رئيس مجلس النواب سيتوجه بعد قليل إلى الرياض على رأس وفد برلماني رفيع للمشاركة في مراسم تشييع الملك."

Al-Jubouri's office continued: 'the Speaker of the Parliament will shortly head to Riyadh on the head of high-level parliamentary delegation to participate in the funeral ceremony of the King.'

2- Jordanian Condolences

A- Arabic version

Website: <http://kingabdullah.jo/index.php/ar_JO/news/view/id/12079.html> [20 May 2016]

الديوان الملكي الهاشمي ينعى خادم الحرمين الشريفين ويعلن الحداد ٤٠ يوما

The Royal Hashemite Court mourns the Custodian of the Two Holy Mosques and announces a 40-day period of mourning.

عمان، 2015/1/23 (إدارة الإعلام والاتصال ـ الديوان الملكي الهاشمي) –

Amman 23.01.2015 (Information and Communication Management- Royal Hashemite Court)

بأمر من صاحب الجلالة الهاشمية الملك عبدالله الثاني ابن الحسين المعظم وبقلوب مؤمنة بقضاء الله وقدرة ينعى الديوان الملكي الهاشمي ببالغ الحزن وعميق الاسى المغفور له بأذن الله خادم الحرمين الشريفين الملك عبدالله بن عبد العزيز آل سعود عاهل المملكة العربية السعودية، ويعلن الحداد في البلاط الملكي الهاشمي لمدة اربعين يوما اعتبارا من اليوم الجمعة.

Upon the directives of His Majesty King Abdullah II bin Al-Hussein, the Great, with hearts filled with faith in Allah's will and destiny, the Royal Hashemite Court mourns with great sorrow and sadness the Custodian of the Two Holy Mosques the late King Abdullah bin Abdulaziz Al Saud, the King of the Kingdom of Saudi Arabia, and announces a 40-day period of mourning as from today, Friday, at the Royal Hashemite Court.

والديوان الملكي الهاشمي إذ ينعى الفقيد الكبير، يعرب عن تأثر وحزن صاحب الجلالة الملك عبدالله الثاني ابن الحسين والاسرة الاردنية بهذا المصاب الجلل والوقوف الى جانب المملكة العربية السعودية والشعب السعودي الشقيق بهذه الظروف الصعبة ويضرع الى الله العلي القدير ان يتغمد الراحل الكبير بواسع رحمته ورضوانه.

As the Royal Hashemite Court mourns the great deceased, His Majesty King Abdullah II bin Al-Hussein and the Jordanian family express the grief and sorrow for this great affliction and stand by the Kingdom of Saudi Arabia and the Saudi brotherly people in these grave and difficult times and supplicate to Almighty Allah to grant the great deceased His Great mercy and pleasure.

إنا لله وإنا اليه راجعون.

'To Allah we belong, and to Him is our return' (Baqara, or the Heifer 2: 156).

B- English Version

Website: <http://kingabdullah.jo/index.php/en_US/news/view/id/12093.html> [20 May 2016]

Royal Hashemite Court mourns death of Saudi Monarch

Amman, 23 January 2015

The Royal Hashemite Court declared a 40-day period of mourning and the government announced public mourning for three days, during which national flags around the country are to be lowered.

His Majesty King Abdullah, who was taking part in the World Economic Forum (WEF) in Davos, Switzerland, cut short his trip to be able to offer condolences to the new Saudi king, Salman, and the Saudi people for their grave loss.

As King Abdullah said in a statement issued by the Royal Hashemite Court in Amman on Friday, King Salman will surely continue to support Jordan, just as he did when he was crown prince and during previous posts.

The Royal Hashemite Court statement also highlighted the fact that the years-long strategic partnership between Jordan and Saudi Arabia will continue to be an example and a role model for other Arab countries.

3- Moroccan Condolences

A- Moroccan Condolences to King Salman

Website: <www.maroc.ma/.../> ‏[جلالة-الملك-يبعث-برقية-تعزية-إلى-صاحب-الس...] [20 May 2016]

جلالة الملك يبعث برقية تعزية إلى خادم الحرمين الشريفين الملك سلمان بن عبد العزيز آل سعود إثر وفاة الملك عبد الله بن عبد العزيز

His Majesty the King sends a telegram of condolence to the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, following the death of King Abdullah bin Abdulaziz.

بعث صاحب الجلالة الملك محمد السادس، برقية تعزية إلى خادم الحرمين الشريفين الملك سلمان بن عبد العزيز آل سعود، عاهل المملكة العربية السعودية، إثر وفاة خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز .

His Majesty King Mohammed VI sent a telegram of condolence to the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud, the King of the Kingdom of Saudi Arabia, following the death of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud.

وقال جلالة الملك، في هذه البرقية، "بقلب مفجوع، ونفس مؤمنة بقضاء الله وقدره، تلقيت النبأ المحزن لوفاة المشمول بعفو الله تعالى ورضوانه، خادم الحرمين الشريفين، الملك عبد الله بن عبد العزيز، الذي لبى داعي ربه راضيا مرضيا".

His Majesty the King said in this telegram: "With a broken heart and well pleased soul which has faith in Allah's will and destiny, I received the sad news of the passing away of the one who is covered by the forgiveness of Almighty Allah and His pleasure, the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz who answered his Lord's call well pleased with Him".

وأضاف جلالة الملك "وبهذه المناسبة الأليمة، أعرب لكم باسمي الخاص وباسم أسرتي الملكية والشعب المغربي قاطبة، عن أحر تعازينا وأصدق مواساتنا لكم، ومن خلالكم لكافة أفراد أسرتكم الملكية، وإلى الشعب السعودي الشقيق، داعين الله تعالى أن يلهمكم جميل الصبر وحسن العزاء".

His Majesty the King added, "On this painful occasion, I extend on my own behalf, on behalf of my royal family, and the whole Moroccan people, our warmest condolences and our sincerest sympathies to you and through you to all the

members of the royal family, and brotherly Saudi people, praying Almighty Allah to grant you patience and consolation".

ومما جاء في برقية جلالة الملك "إن وفاة الفقيد الكبير، لا تعد خسارة للمملكة العربية السعودية وحدها، وإنما هي رزء فادح حل بالمغرب أيضا، وبالأمة الإسلامية جمعاء، بفقدان أحد قادتها الأفذاذ. ذلك أن الراحل العزيز كرس حياته لنصرة قضاياها العادلة، والدفاع عن حرماتها، وتعزيز عرى الأخوة والتضامن بين دولها، والوقوف الشهم والشجاع، لرأب الصدع، ولم الشمل بين بلدانها".

The telegram of His Majesty also says, "The passing of the great deceased is not only a loss for the Kingdom of Saudi Arabia alone, but it is also a great affliction for Morocco and the whole Islamic nation for losing one of its outstanding leaders. The dear deceased dedicated his life to supporting its just causes, defending its inviolability, reinforcing brotherliness and solidarity between its states, and gallant and magnanimous standing to patch and reunite its countries."

وأضاف جلالة الملك أن الراحل "نذر حياته، رحمه الله، للقيام بالمبرات الإنسانية الخالدة، والتفاني في رعاية الحرمين الشريفين، بما يشهد به المسلمون قاطبة، ويلهج بالثناء عليه حجاج بيت الله الحرام، غير مدخر أي جهد لخدمة الشعب السعودي الأصيل وتمكينه من أسباب الرخاء والنماء، وزيادة إشعاع بلده، وتعزيز حضوره الوازن والفاعل إقليميا ودوليا".

His Majesty the King added that the departed "devoted his life (May Allah have mercy on his soul) to immortal lofty ideals and his dedication to patronage of the Two Holy Mosques, attesting by all Muslims and the pilgrims of Mecca praise it. He spared no effort in favour of the development and prosperity of the noble Saudi people, increasing the radiation of his country, and strengthening the active presence of his country regionally and internationally.

وجاء في هذه البرقية أيضا "وإني لأستحضر معكم، بكل خشوع وإكبار، في هذه اللحظة المفعمة بالحزن العميق، ما كان يجمعنا بالراحل العزيز، من وشائج الأخوة الصادقة، والتقدير الكبير. فكان نعم الأخ الأعز الأكرم، الذي نعتز بصدق أخوته، حريصا على الرقي بالعلاقات بين المملكتين المغربية والسعودية إلى أرفع المستويات، تجسيدا لما كان يتحلى به، رحمه الله، من نبل وشهامة، وكرم وأريحية النفس، وغيرة على الحق".

This telegram also says, "on this sad occasion, I recall with you respectfully in this moment which is full of deep sorrow what is drawing us together with the dear deceased of sincere bonds of fraternity and high esteem. He was a dearest and most generous brother whom we are proud of his sincere brotherhood. He was keen on promoting the relations between Moroccan and Saudi Kingdoms to the highest levels. He (May Allah have mercy on his soul) was a portrayal of nobility, gallantry, generosity, and zealousness on right".

وتضرع جلالة الملك إلى الله تعالى أن يشمل الراحل بمغفرته ورضوانه، وأن يجزيه الجزاء الأوفى على ما قدم بين يدي ربه من أعمال مبرورة، ويلقيه نضرة وسرورا، في جنات النعيم مع النبيئين والصديقين والشهداء والصالحين، وحسن أولئك رفيقا.

His Majesty the King implored earnestly Almighty Allah to grant the deceased His forgiveness and pleasure and reward him with the fullest reward for what he has done before his Lord of blessing deeds. May Allah grant him cheerfulness and happiness in 'the gardens of bliss' with 'the prophets, the truthful, the martyrs, and the righteous. And excellent companions are these' (Al-Nisā 4: 70).

B- Moroccan Condolences to Crown Prince Muqrin

Website: < www.maroc.ma/.../جلالة-الملك-يبعث-برقية-تعزية-إلى-صاحب-الس...> [20 May 2016]

جلالة الملك يبعث برقية [ببرقية] تعزية إلى صاحب السمو الملكي الأمير مقرن بن عبد العزيز، ولي عهد المملكة العربية السعودية، في وفاة خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز.

His Majesty the King sends a telegram of condolence to his Royal Highness Prince Muqrin bin Abdulaziz, the Crown Prince of the Kingdom of Saudi Arabia, on the demise of the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz.

بعث صاحب الجلالة الملك محمد السادس، برقية تعزية إلى صاحب السمو الملكي الأمير مقرن بن عبد العزيز آل سعود، ولي عهد المملكة العربية السعودية، إثر وفاة خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز .

His Majesty King Mohammed VI sent a telegram of condolence to his Royal Highness Prince Muqrin bin Abdulaziz Al Saud, the Crown Prince of the Kingdom of Saudi Arabia, following the death of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz.

وقال جلالة الملك، في هذه البرقية، "تلقيت ببالغ الحزن وعميق الأسى، نعي المشمول بعفو الله تعالى ورضاه، خادم الحرمين الشريفين، الملك عبد الله بن عبد العزيز، الذي وافاه الأجل المحتوم، مشمولا بالمغفرة والرضوان".

In this telegram, His Majesty the King said, "I received with great sorrow and deep sadness the death announcement of the one who is covered by the forgiveness of Almighty Allah and His pleasure, the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz who passed away covered by forgiveness and pleasure".

وأضاف جلالة الملك "بهذه المناسبة المفجعة، أتقدم إلى سموكم، ومن خلالكم إلى أسرتكم الملكية المكلومة، وإلى الشعب السعودي الشقيق، بأحر التعازي وأصدق المواساة، داعيا الله تعالى أن يعوضكم عن فقدانه الصبر الجميل وحسن العزاء".

His Majesty the King added, "On this tragic occasion, I extend the warmest feelings condolence and sincerest sympathies to your highness and through you to your afflicted royal family and the Saudi brotherly people, praying Almighty Allah to compensate you for his loss with patience and consolation".

ومما جاء في برقية جلالة الملك "وفي هذا الظرف الأليم، فإني أستحضر معكم، بكل تقدير وإجلال، ما كان يتحلى به الفقيد العزيز من خصال القادة الكبار. لقد فقدنا برحيله أخا عزيزا وفيا نصوحا، لما كان يربطنا به من وشائج الأخوة الصادقة والوفاء الدائم، والتفاهم الموصول، وما ظل يجمع بلدينا من علاقات الإخاء والتضامن في السراء والضراء، والتعاون من أجل خدمة المصالح العليا لشعبينا الشقيقين".

The telegram of His Majesty also says, "At this painful atmosphere, I recall together with you with high esteem and reverence the qualities of the great leaders which the dear deceased was characterized by. We lost with his passing away a dear, faithful, and honest brother with whom we had bonds of true fraternity, abiding faithfulness and correlated understanding which have kept bringing our both countries together due to the relations of brotherliness and solidarity through thick and thin, and cooperation serving the high interests of our two brotherly peoples."

وأضاف جلالة الملك "كما فقدت فيه الأمة [الامتان] العربية والإسلامية قائدا فذا، وشخصية متميزة بعطائها وحنكتها وحكمتها، وغيرتها على قضاياها العادلة".

His Majesty the King added, "The Arab and Islamic nations lost a brilliant leader and a character distinguished by its allotment, experience, wisdom, and zealousness on their just causes".

وتضرع جلالة الملك إلى الله عز وجل أن يرحم الفقيد العزيز، ويجزل ثوابه على ما قدم لبلده وللأمة العربية والإسلامية جمعاء، من أعمال مبرورة، ستخلد في الصالحات ذكره، وأن يجعله ممن أنعم عليهم من النبيئين والصديقين والشهداء والصالحين، وحسن أولئك رفيقا.

His Majesty the King implored earnestly Almighty Allah to have mercy on the dear deceased and reward him generously for what he has done for his country, and Arab and Islamic nations of blessing deeds, which will commemorate him in the deeds of righteousness. May Allah make him 'among those on whom Allāh bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these' (Al-Nisā 4: 70).

4- Egyptian Condolences

A- President Abdel Fattah El-Sisi

Website: <www.alyaum.com/article/4042989> [20 May 2016]

الرئاسة المصرية: لقد فقدت المملكة العربية السعودية والأمة العربية زعيما من أبرز أبنائها

Egyptian Presidency: The Kingdom of Saudi Arabia and Arab nation have lost one of the most prominent leaders.

نعى الرئيس عبد الفتاح السيسي باسمه وباسم شعب مصر، ببالغ الحزن والأسى، المغفور له الملك عبد الله بن عبد العزيز آل سعود خادم الحرمين الشريفين، الذى وافته المنية صباح اليوم الجمعة ، داعيا المولى عز وجل أن يتغمده بواسع رحمته، وأن يجزيه خيرا عما قدمه لشعبه وأمته من عطاء سيسجله له التاريخ بأحرف من نور.

President Abdel Fattah El-Sisi mourned with great sadness and sorrow, on his own behalf and on behalf of the Egyptian people, the late King Abdullah bin Abdulaziz Al Saud, the Custodian of the Two Holy Mosques, who has passed away today on Friday morning, praying Almighty Allah to have mercy on his soul and to reward him for his great work on what he has done to his people and nation of the tender which history will record in gold.

وجاء في بيان صادر عن الرئاسة: "لقد فقدت المملكة العربية السعودية والأمة العربية زعيما من أبرز أبنائها، طالما أعطى الكثير لشعبه وأمته، وسوف يسجل التاريخ للفقيد الراحل ما حققه من إنجازات عديدة في الدفاع عن قضايا العروبة والإسلام بشرف وصدق وإخلاص، متحليا بالحق والعدل والنخوة وشجاعة الكلمة".

In a statement issued by the presidency, "The Kingdom of Saudi Arabia and Arab nation have lost one of the most prominent leaders who gave so much to his people and nation. History will record the achievements which he accomplished by defending Arabism and Islam issues with honor, honesty, and sincerity, working with right, justice, chivalry, and the courage of speech."

وأضاف البيان: "لن ينسى الشعب المصري المواقف التاريخية للملك عبد الله بن عبد العزيز آل سعود، رحمه الله، تجاه مصر وشعبها، والتي كانت تنم عن حكمة وإيمان عميق بضرورة التضامن العربي وتضافر الجهود بين أبناء الأمتين العربية والإسلامية للمساهمة في إعلاء شأنهما على المستوى الدولي."

The statement added, "The Egyptian people will never forget the historical attitudes to King Abdullah bin Abdulaziz Al Saud (May Allah have mercy on his soul) to Egypt and its people that reflect on the wisdom, deep belief in the necessity of Arab solidarity, and joint efforts between the sons of the Arab and Islamic nations to uphold them at the international level ."

وتابع البيان "وإذ يعرب الرئيس عبد الفتاح السيسي باسم مصر، شعبا وحكومة، عن خالص تعازيه لشعب المملكة العربية السعودية الشقيق ولعائلة الفقيد الراحل، ليؤكد ثقته الكاملة في أن الملك سلمان بن عبد العزيز آل سعود وولي العهد الأمير مقرن بن عبد العزيز آل سعود سوف يكملان تلك المسيرة العطرة في خدمة قضايا الأمتين العربية والإسلامية، والنهوض بمسيرة العمل العربي المشترك في مواجهة التحديات المختلفة."

The statement continued, "As President Abdel Fattah El-Sisi on behalf of Egypt –people and government– offers his sincere condolences to the brotherly people of the Kingdom of Saudi Arabia and to the family of the deceased, he assures his full confidence in King Salman bin Abdulaziz Al Saud and Crown Prince Muqrin bin Abdulaziz Al Saud will complete that fragrant march at the service of the issues of

the Arab and Islamic nations, and the advancement of the march of mutual Arab action confronting various challenges."

وترددت أنباء عن قطع الرئيس المصري زيارته الحالية إلى سويسرا حيث يشارك في فعاليات المنتدى الاقتصادي العالمي في دافوس، وذلك للمشاركة في تشييع جنازة الملك عبدالله بعد عصر اليوم الجمعة.

There were reports that Egyptian President cut short his current visit to Switzerland, where he was taking part in the activities of the World Economic Forum in Davos, to participate in the funeral of King Abdullah after Friday afternoon.

B- The Sheikh of Al-Azhar Ahmed El-Tayeb

Website: <www.alriyadh.com/1015781> [20 May 2016]

شيخ الأزهر ينعي خادم الحرمين الشريفين

The sheikh of Al-Azhar mourns the Custodian of the Two Holy Mosques.

نعي شيخ الأزهر أحمد الطيب خادم الحرمين الشريفين الملك عبدالله بن عبد العزيز آل سعود -رحمه الله -وقال في بيان له "لا يمكن لأحد أن ينسى مواقف خادم الحرمين الشريفين حيال قضايا الأمتين العربية والإسلامية، والتي تصب كلها في إيجاد مجتمع عربي إسلامي متضامن يسوده الحب والتعاون والسماحة ."

The sheikh of Al-Azhar Ahmed El-Tayeb mourned the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz Al Saud (May Allah have mercy on his soul). Al-Azhar Imam said in a statement that "no one can forget the positions of the Custodian of the Two Holy Mosques on the causes of Arab and Islamic nations, which are all intended to create a solid Arab Islamic society where love, cooperation, and tolerance prevail."

وأضاف "أن المآثر التي أسداها خادم الحرمين الشريفين لأمته العربية التي حمل همومها ونذر حياته للذود عن حرمتها وأبى أن يتاجر فيها في أسواق الاستعمار الجديد تتجاوز ما يمكن أن يقال عنه ."

He added, "the remarkable deeds which the Custodian of the Two Holy Mosques gave to his Arab nation which he carried their concerns and dedicated his life to defend its sanctity and refused to trade it in the new colonial markets exceed the limits of what can be said about him."

وأشار إلى أن من أهم مآثر الملك عبدالله "توسعة الحرمين الشريفين مما أدى إلى استيعاب أعداد كبيرة للحجاج، وكذلك مبادرة الحوار بين اتباع الديانات والثقافات، وإسهاماته بالمساعدات المالية الضخمة لأعمار غزة ومساعدة الشعبين السوري والعراقي، وكل هذا قليل من كثير ."

He pointed out that the most important remarkable deeds of King Abdullah are "the expansion of the Two Holy Mosques, which led them to accommodate a large

numbers of pilgrims, the initiative of dialogue among the followers of religions and cultures, his contributions to the massive financial assistance for the reconstruction of Gaza, and helping the Syrian and Iraqi people, to mention but a few."

وكان الأزهر قد قام بمنح الدكتوراه الفخرية من جامعة الأزهر في العلوم الإنسانية والاجتماعية في سبتمبر الماضي للملك عبدالله بن عبد العزيز تكريما لمواقفه تجاه الأمة

Last September, King Abdullah bin Abdulaziz was granted an honorary doctorate in humanities and social sciences by Al-Azhar University honouring his attitudes towards the nation.

5- Tunisian Condolences

Website: <https://www.facebook.com/Presidence.tn/posts/837958336262225> [20 May 2016]

"برقية تعزية من رئيس الجمهورية الباجي قايد السبسي إلى الملك سلمان بن عبد العزيز آل سعود

"Telegram of condolence from the President of the Republic Beji Caid Essebsi to King Salman bin Abdulaziz Al Saud.

حضرة خادم الحرمين الشريفين
الملك سلمان بن عبد العزيز آل سعود
حفظه الله

Mr. Custodian of the Two Holy Mosques

King Salman Bin Abdulaziz Al Saud

May Allah protect him

علمتُ ببالغ الحسرة والأسى والتأثر نبأ وفاة المغفور له، بإذن الله تعالى، خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز آل سعود، ملك المملكة العربية السعودية.

I learned with extreme sorrow, grief, and vulnerability the news of the passing away of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud, King of the Kingdom of Saudi Arabia.

وأمام هذا المصاب الجلل، لا يسعني إلاّ أن أتوجه إلى حضرتكم وإلى العائلة المالكة وإلى الشعب السعودي الشقيق، باسمي وباسم الشعب التونسي، بأحر التعازي وأخلص مشاعر المواساة سائلا المولى عزّ وجلّ أن يتغمد الفقيد بواسع رحمته ويسكنه فسيح جنانه وأن يرزقكم جميل الصبر والسلوان.

On this great affliction, I cannot help but extend on my own behalf and on behalf of the Tunisian people heartfelt condolences and sincere feelings of sympathy to you, to the royal family, and to the Saudi brotherly people, praying Almighty Allah to grant His Great mercy on the deceased's soul, to reside him in paradise, and to grant you patience and solace.

وإننا نودّع، في هذا الظرف الأليم، أخا عزيزا لمسنا دوما حرصه الثابت على دعم قضايا العدل والسلام والتنمية في المنطقة العربية والإسلامية وفي العالم، وسعيه الدؤوب لتمتين أواصر الأخوة وعلاقات التعاون العريقة القائمة بين بلدينا وشعبينا الشقيقين.

We bid farewell, in this painful circumstance, to a dear brother whom we sensed his abiding interest in support issues of justice, peace, and development in the Arab and Islamic region and the world, and his tireless efforts to strengthen the bonds of brotherhood and old conventional cooperative relations between our two countries and brotherly peoples.

"إنا لله وإنا إليه راجعون."

'To Allah we belong, and to Him is our return' (Baqara, or the Heifer 2: 156).

الباجي قايد السبسي

رئيس الجمهورية التونسية"

Beji Caid Essebsi

President of the Republic of Tunisia"

6- Lebanese Condolences

Website: <http://www.almustaqbal.org/content/الحريري-رحيل-الملك-عبدالله-خسارة-للمسلمين> [20 May 2016]

الحريري: أدعو اللبنانيين للحداد تعبيرا عن الوفاء لرجل لم يتأخر يوما عن نصرة لبنان

Hariri: As an expression of loyalty, I invite Lebanese to mourn for a man who has never delayed helping Lebanon.

"تخسر الأمة العربية والإسلامية بغياب الملك عبد الله بن عبد العزيز، رحمه الله، قائدا فذا وشخصية استثنائية، طبعت تاريخ المملكة العربية السعودية والمنطقة بعظيم الإنجازات والمبادرات، التي ستبقى من العلامات الفارقة للتفاعل السياسي والتقدم الاقتصادي والنمو الاجتماعي للملكة ومحيطها العربي.

"The Arab and Islamic nations have lost in the absence of King Abdullah bin Abdulaziz (May Allah have mercy on his soul) a brilliant leader and exceptional

character, who printed the history of the Kingdom of Saudi Arabia and the region with great achievements and initiatives, which will remain the landmarks for political interaction, economic progress, and social growth of the Kingdom and its Arab surroundings.

انني اذ أتشارك مع الشعب السعودي الشقيق في نعي الراحل الكبير، الى الشعب اللبناني الذي كانت له في قلب عبد الله بن عبد العزيز منزلة خاصة، ارتقت الى مستوى العلاقة بين الأب والأبناء، ادعو جميع اللبنانيين لاعلان الحداد في كل المناطق، تعبيرا عن الوفاء الشعبي، لرجل لم يتأخر يوما عن نصرة لبنان ودعمه ، وعن الوقوف الى جانبه في اصعب الظروف، وهو الذي بادر الى عطاءات لا محدودة كانت آخرها مكرمتان كبيرتان، لدعم الجيش اللبناني والمؤسسات الأمنية، لتمكينها من الدفاع عن سيادة لبنان ووحدته الوطنية ودرء مخاطر الإرهاب، باعتباره مسؤولية سعودية مباشرة بالقدر الذي نراه في لبنان مسؤولية وطنية لبنانية.

As I share with the Saudi brotherly people in the obituary of the great deceased, I call on the Lebanese people who had in the heart of Abdullah bin Abdulaziz a private status, elevated to level of father-sons relation, I invite all Lebanese to announce mourning in all areas as an expression of the popular loyalty to a man who never delayed helping Lebanon, and to stand by its side in the most difficult circumstances. He initiated the unlimited biddings. The last Two big honours were the support of the Lebanese army and security institutions so as to enable them to defend the sovereignty and national unity of Lebanon and to ward off the dangers of terrorism, as a Saudi direct responsibility to the extent that we see it in Lebanon as a Lebanese national responsibility.

وإذا كان العالم كله يشعر بجسامة هذه الخسارة، ويسجل للملك الراحل، الأدوار التي اضطلع بها على مدى سنوات طويلة، في قيادة السعودية نحو مواقع الصدارة في المجتمع الدولي، والتصدي لازمات المنطقة بارادة القادة التاريخيين، فان هذا العالم يشخص بأبصاره الى المملكة في هذه الساعات، مستطلعاً مكامن القوة والثبات والوحدة والتعاضد، التي ستتأكد بأذن الله من خلال القيادة الحكيمة   لخادم   الحرمين   الشريفين الملك سلمان بن عبد العزيز، حفظه الله، الذي يمسك الان براية المملكة لتبقى خفاقة في سماء العرب والمسلمين، ومنارة للاعتدال في مواجهة التطرف وللتقدم في وجه التخلف وللإزهار والاستقرار والتضامن على خطى الملك المؤسس والسلف الصالحين .

When the whole world feels the magnitude of this affliction and records to the late King the roles, which he undertook over many years, to lead Saudi Arabia towards the top positions in the international community and to address the crises of the region by the will of historic leaders, this world gazes at the Kingdom in these hours, exploring the strength, stability, unity, and mutual assistance, which will be assured, Allah willing, by the wise leadership of the Custodian of the Two Holy Mosques King Salman Bin Abdulaziz (May Allah protect him) who holds now the flag of the Kingdom to remain flying in the sky of Arabs and Muslims, a beacon of moderation in the face of extremism, progress in the face of underdevelopment

and prosperity, stability and solidarity in the footsteps of the founder King and the righteous predecessors.

انني اتوجه باسمي وباسم تيار المستقبل في لبنان، باحر التعازي من صاحب الجلالة خادم الحرمين الشريفين ومن صاحب السمو الامير مقرن بن عبد العزيز ولي العهد، واصحاب السمو جميعا وفي مقدمهم ابناء الراحل الكبير، سائلا الله العلي القدير ان يتغمد فقيد الامة بواسع رحمته، وان يحمي المملكة وقيادتها وشعبها من كل مكروه.

On my own behalf and on behalf of the Future Movement in Lebanon, I express my warmest condolences to His Majesty the Custodian of the Two Holy Mosques and His Royal Highness Prince Muqrin bin Abdulaziz, the Crown Prince, and the people of all Highness at the forefront the sons of the great deceased, praying Almighty Allah to grant the deceased His mercy and to protect the Kingdom, its leadership, and its people from any harm.

7- Sudanese Condolences

Website: <www.alyaum.com/article/4042999> [20 May 2016]

الرئيس السوداني ينعي خادم الحرمين الشريفين الملك عبدالله بن عبد العزيز

Sudanese President mourns the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz.

رفع رئيس جمهورية السودان عمر حسن البشير تعازيه في وفاة خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز آل سعود - رحمه الله - إلى خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود، وصاحب السمو الملكي الأمير مقرن بن عبدالعزيز آل سعود ولي العهد، وإلى الأسرة المالكة، والشعب السعودي، والأمتين العربية والإسلامية.

The President of the Republic of Sudan Omar Hassan Al-Bashir raised his condolences on the passing away of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud (May Allah have mercy on his soul) to the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud, and his Royal Highness Prince Muqrin bin Abdulaziz Al Saud, the Crown Prince, the royal family, the Saudi people, and both Arab and Islamic nations.

وقال فخامته: إن الملك عبدالله ظل شجاعاً في مواقفه مبادراً وداعياً قوياً لقضايا الأمة العربية والإسلامية والقضايا الإنسانية بصورة عامة، وبذل جهوداً مقدرة في مكافحة الإرهاب وتعزيز الحوار بين الحضارات والأديان والثقافات كما كان راعياً للعلاقات الأخوية الحميمة بين المملكة العربية السعودية وجمهورية السودان حريصاً على تطويرها وتعزيزها في المجالات كافة.

His Excellency said, "King Abdullah remained brave in his attitudes and an initiator and a strong caller on the issues of the Arab and Islamic nations and humanitarian

issues in general. And he did appreciated efforts to fight terrorism, to promote the dialogue among civilizations, religions, and cultures. He was also a patron of the intimate brotherly relations between the Kingdom Saudi Arabia and the Republic of Sudan and was keen on developing and strengthening them in all fields."

وأضاف: إن أياديه ظلت بيضاء وتقدم الدعم الإنساني والخيري في جميع أنحاء العالم. وأشار الرئيس السوداني إلى أن الملك عبدالله رعى جهود التنمية في بلاده وانتهج نهجاً اتسم بالإصلاح والحرص على جمع الصف العربي وتوحيد كلمة المسلمين.

He added, His hands remained clean providing humanitarian and charitable support in all parts of the world. The Sudanese President pointed out that King Abdullah sponsored the development efforts in his country. He pursued an approach marked by reform and he was keen on unifying the Arab countries and uniting Muslims' voice.

ودعا الرئيس عمر البشير الله العلي القدير أن يتغمد خادم الحرمين الملك عبدالله بن عبدالعزيز آل سعود ـ رحمه الله ـ بواسع رحمته على ما قدّم من الأعمال، وأن يوفق خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود في خدمة وطنه ودينه وأمته العربية والإسلامية.

President Omar Al-Bashir prayed Almighty Allah to grant the Saudi King Abdullah bin Abdulaziz Al Saud (May Allah have mercy on his soul) His Great Mercy for what he had done, and to guide the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud in serving his country, religion, and Arab and Islamic nations.

8- Bahraini condolences

Website: <http://www.bna.bh/portal/news/650879> [20 May 2016]

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الديوان الملكي ينعي خادم الحرمين الشريفين

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The Royal Court mourns the Custodian of the Two Holy Mosques.

بسم الله الرحمن الرحيم

"يا أيتها النفس المطمئنة أرجعي إلى ربك راضية مرضية فادخلي في عبادي وادخلي جنتي"

صدق الله العظيم

'In the name of Allah, the Gracious, the Merciful' (Al-Fātihah 1: 1)

 "[To the righteous soul will be said:] "O [thou] soul, in [complete] rest and satisfaction! "Come back thou to thy Lord, - well pleased [thyself], and well-pleasing

unto Him! "Enter thou, then, among My devotees! "Yea, enter thou My Heaven! (Fajr, or The Break of Day 89: 27-30)

'Almighty Allah has spoken the truth'

بنفس راضية مؤمنة بقضاء الله وقدره، وبقلوب خاشعة مفعمة بالإيمان والرضى بما كتبه الله عز وجل وقسمه، ينعي حضرة صاحب الجلالة الملك حمد بن عيسى آل خليفة ملك البلاد المفدى المغفور له بإذن الله تعالى خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة الذي انتقل إلى جوار ربه بعد عمر حافل بالعطاء والإنجازات في خدمة شعبه وأمته العربية والإسلامية ونصرة قضاياها وقد خسرت مملكة البحرين والأمتان العربية والإسلامية بوفاته قائداً حكيماً كرس حياته في خدمة شعبه وأمته ودينه وخدمة الإنسانية وستظل أعماله ومنجزاته راسخة في الوجدان وستبقيه نموذجاً يحتذى به في القيادة والبذل والعطاء.

A well pleased soul which has faith in Allah's will and destiny and submissive hearts full of faith and satisfaction with what Almighty Allah has prescribed, His Majesty King Hamad bin Isa Al Khalifa (the beloved King of the country) mourns the Custodian of the Two Holy Mosques the late King Abdullah bin Abdulaziz Al Saud, the King of the brotherly Kingdom of Saudi Arabia, who departed this world after a life full of tender and achievements at the service of his people and Arab and Islamic nations and supporting their causes. The Kingdom of Bahrain and Arab and Islamic nations have lost a wise leader who dedicated his life to the service of his people, nation, religion, and service of humanity. His work and achievements will remain deep-rooted in conscience and they will set him as a model for others in leadership and conferment.

وإذ تؤكد مملكة البحرين وقوفها إلى جانب المملكة العربية السعودية الشقيقة والشعب السعودي الشقيق في هذه الظروف الأليمة لتستذكر بالعرفان والتقدير بصمات الفقيد الكبير البارزة في نهضة المملكة العربية السعودية وتطورها في كافة الميادين وبدوره في دعم مسيرة مجلس التعاون لدول الخليج العربية وتوطيد أركانها.

The Kingdom of Bahrain stresses its support for the brotherly Kingdom of Saudi Arabia and the Saudi brotherly people in these painful circumstances to recall with gratitude and appreciation the prominent hallmarks of the great deceased in the renaissance of the Kingdom of Saudi Arabia, its development in all fields, and his role to support the march of the Cooperation Council for the Arab States of the Gulf and its consolidation.

إن مملكة البحرين ملكاً وحكومة وشعباً التي آلمها هذا المصاب الجسيم لتعرب عن خالص تعازيها وصادق مواساتها إلى خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة والى ولي العهد صاحب السمو الملكي الامير مقرن بن عبدالعزيز آل سعود وإلى أسرة آل سعود الكرام وحكومة وشعب المملكة العربية السعودية، داعياً المولى عز وجل أن يتغمد الفقيد بواسع رحمته ويسكنه فسيح جناته ويلهم الأسرة المالكة في المملكة العربية السعودية والشعب السعودي الشقيق الصبر والسلوان.

The Kingdom of Bahrain –King, Government, and people– which has been pained by this great affliction expresses its heartfelt condolences and sincere sympathies to the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud the King of the brotherly Kingdom of Saudi Arabia, the Crown Prince His Royal Highness Prince Muqrin bin Abdulaziz Al Saud, the honourable family of Al Saud, and the government and the people of the Kingdom of Saudi Arabia, praying Almighty Allah to have His Great mercy on the soul of the deceased, to reside him in paradise, and to grant the royal family in the Kingdom of Saudi Arabia and the Saudi brotherly people patience and solace.

<div dir="rtl">إنا لله وإنا إليه راجعون</div>

'To Allah we belong, and to Him is our return' (Baqara, or the Heifer 2: 156).

<div dir="rtl">وبناء على امر صاحب الجلالة الملك المفدى حفظه الله ورعاه صدر عن صاحب السمو الملكي الامير خليفة بن سلمان آل خليفة رئيس الوزراء الموقر حفظه الله قرار جاء فيه:</div>

At the behest of His Majesty the King (May Allah protect him), His Royal Highness Prince Khalifa bin Salman Al Khalifa, Prime Minister (May Allah protect him) decree:

<div dir="rtl">حداداً على روح الفقيد الراحل المغفور له خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة يعلن الحداد الرسمي وتنكيس الاعلام في مملكة البحرين لمدة اربعين يوما كما تعطل جميع وزارات المملكة وادارتها ومؤسساتها الحكومية لمدة ثلاثة ايام اعتبارا من اليوم الجمعة الموافق ٢٣ يناير ٢٠١٥م.</div>

'In tribute to the memory of the deceased the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud, King of the brotherly Kingdom of Saudi Arabia, official mourning is announced and flags are flown at half-mast in the Kingdom of Bahrain for forty days. All ministries of the Kingdom and their departments and governmental institutions will be closed for three days as from today, Friday, 23rd of January 2015.'

9- The League of Arab States' Condolences

Website: <www.lasportal.org/ar/news/Pages/NewsDetails.aspx?RID=275> [20 May 2016]

<div dir="rtl">العربي ينعي إلى الأمة العربية والاسلامية الملك عبد الله بن عبد العزيز</div>

Elaraby mourns the passing away of King Abdullah bin Abdulaziz to the Arab and Islamic nations.

ببالغ الحزن وعميق الاسى ينعي الدكتور نبيل العربي الأمين العام لجامعة الدول العربية إلى الأمة العربية والإسلامية المغفور له خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز آل سعود الذي وافته المنية فجر اليوم.

With great sadness and deep sorrow, Dr. Nabil Elaraby, the Secretary-General of the League of Arab States, mourns to the Arab and Islamic nations the Custodian of the Two Holy Mosques the late King Abdullah bin Abdulaziz Al Saud, who has passed away today at dawn.

وعبر الأمين العام عن حزنه العميق لفقدان العالم العربي بل الإنسانية جمعاء رجلا صادقا وشجاعا، كان قادرا على مواجهة التحديات بصلابة وحكمة، وكان مؤمنا بالقضايا العربية ومدافعا عنها في أحلك الظروف وأكثرها شدة وتعقيدا.

The Secretary-General expressed his deep sorrow for losing an honest and a brave man, not only for the Arab world but also for the whole humanity. He was able to face the challenges firmly and wisely, and was a believer in the Arab causes and advocated them in the darkest, most severe, and complex circumstances.

ويتقدم الأمين العام بخالص تعازيه لخادم الحرمين الشريفين الملك سلمان بن عبد العزيز وإلى سمو الأمير مقرن بن عبد العزيز ولي العهد، وإلى جميع أبناء الشعب السعودي، داعيا الله عز وجل أن يتغمد الفقيد بواسع رحمته وكريم غفرانه.

The Secretary-General extends his heartfelt condolences to the Custodian of the Two Holy Mosques King Salman Bin Abdulaziz and His Royal Highness Prince Muqrin bin Abdulaziz, the Crown Prince, and to all the Saudi people, praying Almighty Allah to grant the deceased His Great mercy and forgiveness.

هذا وسوف تنكس جامعة الدول العربية أعلامها حدادا على الفقيد.

Flags of the League of Arab States will be flown at half-mast to mourn the deceased.

10- UAE Condolences

Website: <http://www.uae-embassy.ae/Embassies/sa/news/2015/01/24/6154> and <http://www.uae-embassy.ae/Embassies/sa/news/2015/01/24/6154> [20 May 2016]

الإمارات العربية المتحدة: الرئيس الشيخ خليفة بن زايد آل نهيان

United Arab Emirates: President Sheikh Khalifa bin Zayed Al Nahyan

"إننا ننعي زعيماً من أبرز أبناء الأمتين العربية والإسلامية أعطى الكثير لشعبه وأمته ودافع عن قضايا العروبة والإسلام بصدق وإخلاص، وإذ نعرب عن خالص تعازينا للأسرة المالكة ولشعب المملكة العربية السعودية الشقيقة في الفقيد الملك عبدالله بن عبدالعزيز، فإننا نؤكد ثقتنا الكاملة في أن الملك سلمان بن عبد العزيز آل سعود وولي العهد الأمير مقرن بن عبد العزيز آل سعود سوف يكملان تلك المسيرة العطرة في خدمة قضايا الأمة والنهوض بمسيرة العمل العربي المشترك."

"We mourn the death of one of the most prominent leaders of the Arab and Islamic nations who generously gave a lot to his people and his nation and truthfully and sincerely defended the causes of Arabism and Islam. As we express our sincere condolences to the Saudi royal family and the people of the brotherly Kingdom of Saudi Arabia on the passing away of the great late King, Abdullah bin Abdulaziz, we express our full confidence that King Salman bin Abdulaziz Al Saud and the Crown Prince Muqrin bin Abdulaziz Al Saud will continue his blessed march, serving the causes of the nation and advancing the Arab joint action."

ونوه سموه بمناقب الفقيد الكبير الذي نذر نفسه لشعبه وقضايا الامة دون كل كل .. وعمل على تقوية البنيان العربي وتعزيز تماسكه..مؤكدا ان الامتين العربية والاسلامية فقدتا قامة كبيرة وقيادة تاريخية لم تتوان عن خدمة قضايا امتها حتى اخر لحظة من حياتها.

His Highness has made reference to the achievements of the great deceased who tirelessly devoted himself to his people and the causes of the nation. He worked to strengthen Arab structure and enhance its coherence, stressing that the Arab and Islamic nations have lost a great stature and a historic leadership that did not hesitate to serve the causes of his nation until the last moment of his life.

وامر صاحب السمو رئيس الدولة بإعلان الحداد لمدة ٣ ايام اعتبار [اعتباراً] من اليوم وتنكيس الاعلام خلال مدة الحداد على جميع الدوائر الرسمية داخل الدولة والسفارات والبعثات الدبلوماسية لدولة الامارات في   الخارج .

His Highness, the President of the State, ordered to announce a 3-day period of mourning as from today and the flags will be flown at half-mast during the period of mourning on all official departments within the State, embassies, and diplomatic missions of the UAE abroad.

11-Kuwaiti Condolences

Website:
<http://www.kuna.net.kw/ArticlePrintPage.aspx?id=2420606&language=ar>   [20 May 2016]

سمو أمير البلاد يبعث ببرقية تعزية الى الملك سلمان بن عبدالعزيز بوفاة خادم الحرمين

His Highness the Amir of Kuwait sends a telegram of condolence to King Salman bin Abdulaziz on the passing away of the Custodian of the Two Holy Mosques.

الكويت (1 - 23 - كونا --) بعث حضرة صاحب السمو أمير البلاد الشيخ صباح الأحمد الجابر الصباح حفظه الله ورعاه ببرقية تعزية لأخيه خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة أعرب

فيها سموه حفظه الله باسمه وباسم الشعب الكويتي عن بالغ الحزن والأسى وصادق التعازي لأخيه خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود واخوانه الكرام والاسرة المالكة الكريمة والشعب السعودي الشقيق بوفاة أخيه خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز آل سعود.

Kuwait (1-23 – KUNA--) his Highness the Amir of Kuwait Sheikh Sabah Al-Ahmad Al-Jaber Al-Sabah (May Allah protect him) sent a telegram of condolence to his brother the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud, the King of the brotherly Kingdom of Saudi Arabia in which he expressed on his own behalf and on behalf of the Kuwaiti people much sadness, sorrow, and heartfelt condolences to his brother the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud, his honourable brothers, the honourable royal family, and the Saudi brotherly people on the passing away of his brother, the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz Al Saud.

مشيرا سموه الى أن العالم قد فقد برحيله أحد رجالاته العظام كما فقدت المملكة العربية السعودية الشقيقة والاسرة الخليجية والامتين العربية والاسلامية قائدا بارزا ورمزا شامخا كرس حياته لخدمة وطنه وشعبه وقضايا وطنه وأمتيه العربية والاسلامية وكان نموذجا للحكمة والحنكة والاخلاص.

His Highness indicates that the world has lost in his passing one of its great men, and the brotherly Kingdom of Saudi Arabia, the Gulf family, and the Arab and Islamic nations have lost a prominent leader and a towering figure who devoted his life to the service of his country, his people, and the issues of his country and his Arab and Islamic nations. He was a model of wisdom, experience, and loyalty.

مؤكدا سموه رعاه الله انه فقد أخا عزيزا وصديقا قريبا ورفيق درب تقاسم معه الأعباء والمسؤوليات مشيدا سموه بما حققته المملكة العربية السعودية الشقيقة في عهده من نهضة شاملة جعلتها في مصاف الدول المتقدمة. مؤكدا سموه أن دولة الكويت قيادة وشعبا التي آلمتها هذه الفاجعة ستظل تستذكر بكل الاعتزاز والفخر مواقفه الخالدة تجاهها ودعم قضاياها العادلة ولاسيما إبان فترة الاحتلال العراقي لدولة الكويت ورعايته الكريمة للمواطنين الكويتيين المتواجدين على أرض المملكة العربية السعودية الشقيقة واسهامات البلد الشقيق العظيمة في عملية تحرير دولة الكويت وتسخير كافة امكانياتها لتحقيق هذا الهدف حيث ستظل هذه المواقف ماثلة في ذاكرة الكويتيين جيلا بعد جيل.

His Highness (May Allah protect him) assures that he has lost a dear brother, a close friend, and a companion with whom he shared burdens and responsibilities, praising the comprehensive renaissance which the brotherly Kingdom of Saudi Arabia has achieved in his region putting it in the rank of advanced countries. His Highness confirms that the State of Kuwait –leadership and people– that are afflicted by this calamity would always remember with a sense of pride and glory the great and supportive immortal stances of the late King towards Kuwait, especially his stances during the Iraqi occupation of the State of Kuwait, his

generous care of the Kuwaiti citizens who fled to the brotherly Kingdom of Saudi Arabia during that period and Saudi Arabia's massive contributions to the liberation operation of the State of Kuwait. It harnessed its full potential to achieve that goal, where all these attitudes will remain in the memory of the Kuwaitis generation after generation.

مبتهلا سموه رعاه الله الى المولى جل وعلا أن يتغمد الفقيد الغالي بواسع رحمته ويسكنه فسيح جناته وأن يلهم الاسرة المالكة الكريمة والشعب السعودي الشقيق جميل الصبر وحسن العزاء وأن يوفق خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة ويسدد خطاه لمواصلة قيادة مسيرة الخير والعطاء للبلد الشقيق ويديم عليه موفور الصحة والعافية.

His Highness (May Allah protect him) implores Almighty Allah to have His Great mercy on the soul of the dear deceased, to accommodate him in paradise, to grant the honourable royal family and the Saudi brotherly people patience and consolation, and to guide the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, the King of the brotherly Kingdom of Saudi Arabia. May Allah guide him to the right path to continue leading the march of charitable and beneficent work for the brotherly country and to grant him lasting good health and well-being.

بعث سمو ولي العهد الشيخ نواف الأحمد الجابر الصباح حفظه الله ببرقية تعزية لأخيه خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود ملك المملكة العربية السعودية الشقيقة ضمنها سموه خالص تعازيه وصادق مواساته بوفاة المغفور له بإذن الله تعالى الملك عبدالله بن عبدالعزيز آل سعود سائلا سموه المولى تعالى أن يتغمده بواسع رحمته ومغفرته ورضوانه وان يسكنه فسيح جناته وان يلهمه واخوانه الكرام والاسرة المالكة الكريمة والشعب السعودي الشقيق جميل الصبر وحسن العزاء . كما بعث سمو الشيخ جابر المبارك الاحمد الصباح رئيس مجلس الوزراء ببرقية تعزية مماثلة. (النهاية) ت ب

His Highness Crown Prince Sheikh Nawaf Al-Ahmad Al-Jaber Al-Sabah (May Allah protect him) sent a telegram of condolence to his brother the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, the King of the brotherly Kingdom of Saudi Arabia in which he expressed his heartfelt condolences and sincere sympathies following the death of King Adullah bin Abdulaziz Al Saud, praying Almighty Allah to have His Great mercy, forgiveness, and pleasure on the soul of the deceased, to accommodate him in paradise, and to grant his honourable brothers, the honourable royal family, and the Saudi brotherly people patience and consolation. His Highness the Prime Minister, Sheikh Jaber Al-Mubarak Al-Hamad Al-Sabah also sent a similar telegram of condolence.

12-Palestinian Condolences

A- President Mahmoud Abbas

Website: <http://president.ps/videos.aspx?id=49> [20 May 2016]

السيد الرئيس يقدم واجب العزاء بوفاة خادم الحرمين الشرفين الملك عبدالله بن عبد العزيز ال سعود (رحمه الله)

Mr. President offers condolences on the demise of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud (May Allah have mercy on his soul)

في البداية نعلن حزننا واسفنا لفقداننا فارس عربي عظيم رجل من رجالات الامة العربية الملك عبدالله بن عبد العزيز و نقول نرجو لجلالة الملك سلمان ان يوفقه الله سبحانه وتعالى لخدمة الشعب السعودي، لخدمة الامة العربية، لخدمة الامة الاسلامية كما كان يفعل سابقه ونحن متوجهون ان شاء الله لتقديم التعازي بهذه المناسبة المفجعة.

At the beginning, we announce our grief and regret for losing great Arab knight and one of Arab nation men, King Abdullah bin Abdulaziz. We hope that His Majesty King Salman (May Almighty Allah help him) serves the Saudi people, Arab nation, and Islamic nation as his predecessor did. We go, by Allah willing, to extend condolences on this tragic occasion.

B- Wasel Abu Yousef, an official with the Palestinian Liberation Organization

Website: <https://www.freep.com/story/news/world/2015/01/23/king-abdullah.../22218205/> and <http://defence.pk/threads/world-leaders-react-to-death-of-saudi-arabias-king-abdullah.355232/> [20 May 2016]

"No doubt his death is a great loss for the Palestinian people and the Palestinian cause, mainly for his positions on our right to self-determination and establishing a Palestinian state with Jerusalem as its capital. All these rights were fully supported by the late King Abdullah. We will always remember his unlimited, massive support for our Palestinian people."

13-Algerian Condolences

A- Condolences of President Abdelaziz Bouteflika

Website: <http://www.aps.dz/en/algeria/5775-president-bouteflika-king-abdullah-bin-abdulaziz-Al Saud-devoted-his-life-to-islam,-muslims> [20 May 2016]

الرئيس بوتفليقة: الملك عبد الله بن عبد العزيز آل سعود كرس حياته للإسلام والمسلمين وجعل من بلاده منار حضارة

President Bouteflika: King Abdullah bin Abdulaziz Al Saud devoted his life to Islam and the Muslims and made his country an illuminating landmark of civilization.

بعث رئيس الجمهورية عبد العزيز بوتفليقة برقية تعزية الى الملك سلمان بن عبد العزيز آل سعود خادم الحرمين الشريفين على اثر وفاة العاهل السعودي عبد الله بن عبد العزيز آل سعود قال فيها أن هذا الأخير "كرس حياته خدمة للإسلام والمسلمين وجعل بلاده منار حضارة."

President of the Republic Abdelaziz Bouteflika sent a telegram of condolence to King Salman bin Abdulaziz Al Saud, the Custodian of the Two Holy Mosques, following the passing away of the Saudi Monarch Abdullah bin Abdulaziz Al Saud in which he said that the latter "devoted his life to the service of Islam and the Muslims and made his country an illuminating landmark of civilization."

وجاء في برقية التعزية أن المرحوم "هو خادم الحرمين الشريفين الملك عبد الله الملك الذي له في كل قلب عرش محبة وتاج وصولجان وفي كل دقيقة عاشها بر وفضل وإحسان والذي كرس حياته خدمة للإسلام والمسلمين فبني لهم صروح عبادة."

This telegram says that "the deceased is the Custodian of the Two Holy Mosques, King Abdullah who has a throne of love in every heart, a crown, and a mace, and in every minute he lived, he had beneficence, a good deed, and kindness. He devoted his life to the service of Islam and the Muslims and he built them edifices of worship."

وأضاف رئيس الجمهورية يقول أن الراحل كان "الملك الذي جعل من بلاده منار حضارة وبوأها بحنكته وحصافته بين الأمم مكان الصدارة والذي له في كل بلد إسلامي مآثر ومكارم الملك الذي رزئ بموته كثير اتسع بحياته أملهم وراق لهم العيش في كنف الاستقرار والازدهار الملك الذي كان حضوره ينشر في قاعات المؤتمرات واللقاءات جوا مفعما بالتفاؤل ومبشرا بالنجاح والتوفيق."

The President of the Republic added that the deceased was "the King who made his country an illuminating landmark of civilization, placing it, under his experience and foresight, at the forefront among the nations. He has in every Islamic country remarkable and noble deeds and traits. His death afflicted many people who could, thanks to his generosity, enjoy a dignified life of stability and prosperity. He is the King whose presence in the halls of conferences and meetings spreads out an atmosphere of optimism and promising success."

وقال رئيس الدولة أن الفقيد كان "الملك الذي كان رأيه الرأي في المشاكل والأزمات وقوله الفصل في الأحداث والملمات الملك الذي فقده العرب والمسلمون وهم أحوج ما يكونون إليه في عالمنا اليوم الذي ينوء بأزماته وتحولاته المضيء بمواقف رجالاته."

The President of the state said that the deceased was "the King whose viewpoint was right in the problems and crises and had the final say in the events and adversities. He is the King that the Arabs and Muslims lost, and they are in a dire

need of him nowadays which is burdened with crises and changes illuminated by the positions of its men."

لكن إرادة الله جل جلاله -يضيف رئيس الجمهورية- "قضت أن تحرمهم من فضائله وخدماته وليس لهم من باب للعزاء إلا الصبر والإيمان بما قضت مشيئة الله وأن تبقى مسيرته تندى بها الألسن وتتأسى بها الأجيال في قادم الزمان."

The President of the Republic adds "but the will of Allah commanded to deprive them of his virtues and services and they could not do anything but patience and believing in what Allah's will has commanded. His career will continue to be remembered and consoled by generations in the future."

وكتب الرئيس بوتفليقة في برقيته: "بقلب ملؤه الأسى والألم تلقينا نبأ الفاجعة الأليمة التي حلت بالشعب السعودي الشقيق والأمة العربية والإسلامية جمعاء بانتقال المغفور له بإذنه تعالى اخي خادم الحرمين الشريفين الملك عبد الله إلى رحمة ربه وعفوه وهم الذين كانوا جميعا ينتظرون أن يكون ما أصابه من ضر ليس سوى عارض صحي لايلبث أن يزول ويعود بعده إلى متابعة مهامه النبيلة."

President Bouteflika further wrote in the telegram: "In a heart full of grief and pain, we received the news of this painful calamity that befell the Saudi brotherly people and the Arab and Islamic nations following the passing away of my brother, the Custodian of the Two Holy Mosques. All of them believed that the harm that was inflicted upon him, was nothing more than a health-care condition, and he would pursue his noble tasks after his recovery."

و اضاف رئيس الجمهورية: "لا املك امام هذا المصاب العظيم و في هذا الجو الذي غطت فيه سحب الحزن سماء العالم الا ان اتوجه الى جلالتكم و من خلالكم الى كل فرد من اسرة آل سعود الكرام و الى كافة الشعب السعودي الشقيق باسمي الخاص و نيابة عن الشعب الجزائري و حكومته باحر التعازي و اصدق عبارات السلوان."

The President of the Republic added, "On this great affliction and in this atmosphere in which the clouds of sadness covered the skies of the world, I cannot help but extend, on my own behalf and on behalf of the Algerian people and its government, the warmest feelings of condolence and heartfelt phrases of solace to you and through you to all the members of the honourable Al Saud family and all Saudi brotherly people."

وختم رئيس الدولة برقيته بالقول "نسأل الله الذي شملت رحمته كل شيء أن يتغمد فقيدنا الغالي برحمته ويجلله برضوانه ومغفرته وأن يبني له بيتا في الجنة يستقر فيه عظيما كما كان في الدنيا عظيما داعيا إياه أن ينزل في قلوبكم جميعا الصبر الجميل ويوفي لكم الأجر الذي وعد به الصابرين."

The President concluded his telegram: "We pray Almighty Allah Whose mercy extends over everything to grant our dear deceased His mercy, pleasure, and forgiveness, to build him a house in paradise to reside in it as great as he was great

in the worldly life. He prays Allah to grant you patience and pay you back the reward that He promised for the steadfast people."

B- PM Abdelmalek Sellal

Website: <http://www.aps.dz/en/algeria/5801-king-abdullah-s-death-sellal-signs-condolence-book-at-saudi-arabia-embassy> [20 May 2016]

King Abdullah's death: Sellal signs condolence book at Saudi Arabia Embassy

ALGIERS-Prime Minister Abdelmalek Sellal signed Sunday at the Embassy of Saudi Arabia to Algiers the condolence book following the death on Friday of King Abdullah Bin Abdulaziz Al Saud.

Sellal, who was accompanied by the ministers of Foreign Affairs Ramtane Lamamra and Religious Affairs Mohamed Aissa, offered condolences to the Saudi Ambassador Mahmoud Hocine Kattan, and through him, to all members of the Al Saud family and the Saudi people, on behalf of President of the Republic Abdelaziz Bouteflika, and the Algerian people and government.

"We learnt with deep sorrow the death of Custodian of the Two Holy Places of Islam, King Abdullah Bin Abdulaziz Al Saud. In these painful circumstances, I offer you and all members of the Al Saud honorable family and the Saudi brother people, my sincere condolences and deepest sympathy on behalf of President of the Republic Abdelaziz Bouteflika, and the Algerian people and government, praying God Almighty to welcome the deceased in His vast Paradise," the Premier wrote.

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