



# Positive authority speech An analytical study through the book Reflections on Happiness and Positivity by His Highness Sheikh Mohammed bin Rashid

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**Abstract:** This study discusses the authoritarian discourse and differentiates between the common concept of authority and the characteristics of the authoritarian discourse, and by presenting the most important features and characteristics of the discourse that power does not always represent the bad thing. As the authority was associated with cumulative knowledge, evidenced by the prevalent grievances of government; Therefore, the study provides a theoretical presentation to discuss this concept and then confirms this trend through an analytical presentation of some stylistic phenomena that indicate the creativity of discourse and its impact on the public in the book Reflections on Happiness and Positivity by His Highness Sheikh Mohammed bin Rashid Al Maktoum, Deputy Prime Minister and Ruler of Dubai, may God preserve him. Let us affirm - in a practical way - a new and sophisticated concept in the power discourse, and conclude the research with some models of analysis for a number of senior state officials.

Among the most important vocabulary of the research are: authority - discourse - happiness - positivity - reflections

**Keywords-** authoritarian discourse, Happiness, Positivity

## I. INTRODUCTION:

Praise be to God, the people of praise and praise, the Lord who is the best of him without counting, the Mighty One whom every free person is proud to have a slave, and blessings and peace be upon his faithful and sincere prophet.

Human communication has existed since the beginning of creation, and one of the greatest blessings of God Almighty for his creation is that he made the tongue with it to communicate with each other and by means of which they produce linguistic materials that are texts in order to express through them different types of linguistic discourse. To perform - precisely - the meanings and ideas they want in their daily lives. This discourse varies according to its source or who said it, is it an authority figure or a commoner? Was this text based on the description alone or on the report, the command, the prohibition, the interrogation, the reward and the punishment?

Therefore, these pages were to show in it a rational model of the forms of Authority discourse - which was issued by an authority holder - but in it he did not rely on reward or punishment, but rather gave a unique model indicating generosity, purity of origin, mastery of linguistic craft and depth of experience in life through the book of His Highness Sheikh Muhammad Bin Rashid Al Maktoum, which is a book "Reflections on Happiness and Positivity" issued in 2017 CE, and that was based on two topics as follows:

The first topic: authority between authoritarian and non-authoritarian discourse (authoritarian discourse between softness and rigor)

We have proven in our true religion various types of soft authoritarian discourse that pity the parishioners and nurtures their hearts, including what we have seen from the softness of the authoritarian discourse as it came from God Almighty in saying a story on the authority of Moses and Aaron, peace be upon them, when he sent them to Pharaoh: (Then say to him a soft word Perhaps he will remember or be afraid) (Taha: 44), for a soft saying is a pleasant and good saying, and it was said that there is no god but God, and the meaning was said <sup>(1)</sup> His nicknames and that his nickname is Abu Marra or Abu Musab, and it

<sup>1</sup> -Abu al-Abbas Badr al-Din al-Razi, Ahmad ibn Muhammad (d .: after 630 AH), The Investigation of Tafsir by Ibn al-Muzaffar. 1430 AH - 2009 AD

was said that he said (So say, "Do you have it until you are approved \* and guide you to your Lord, so be afraid." Uthman, may God be pleased with him (Indeed, God dispenses with authority what is not dispersed by the Qur'an).

And the ruler's righteousness, goodness to his flock, and the people on the religion of their kings, as it is said. That is why it is wrong for him to confront the ruler with harsh and harsh words, but to claim the kind word, and to preach the good sermon, which steals hearts, turns feelings, and awakens feelings without offense or violence, as the wise scholars made. And he does not make teeth .

And it was narrated that a scholar entered the Caliph Harun al-Rashid and ramped up to him, so Harun said to him: Musa bin Imran was better than you and Pharaoh was worse than me, and God said to him: (So say to him a soft speech) (Taha: 44) <sup>(2)</sup> .And saying soft means:

- (1) Choose the best words, and call him the best words and nicknames.
- (2) Seek the most appropriate times.
- (3) Find good occasions, closeness and distance of souls.
- (4) Not prolonging and aggravating most of the time.

In this rule among the benefits is that the preachers must differentiate between addressing decision-makers and ordinary people, and that people go to their homes, and wear their clothes for each case, and we learned that people are different, but that the same decision-makers are religious and without that, sympathetic and others, and the generous The hospitable and others, the old, the traditional, the modern and the renewed, and this is the Sunnah of God in his creation, and all of these people have what suits them.

And facing these rulers, you need knowledge, piety, jurisprudence, good speech and tact.

Therefore, Authority does not always represent the bad thing, but the Authority is often associated with the bad if it represents the state as a result of the injustices it commits, hence the authoritarian discourse has a negative connotation. Every authority that practices this discourse shares this characteristic, i.e. its association with bad, whether it is the authority of the father and mother, the school, or any other authority other than the authority that practices the non-authoritarian discourse that is often associated with the good, which leads to the emergence of a positive sign, which is often the opposite of the authoritarian discourse.

There are a number of differences between the two speeches<sup>(3)</sup> :

**The first:** that the authority that uses the authoritarian discourse represents the discourse of domination over the other so that it does not allow the other to have dialogue, unlike the authority that uses the non-authoritarian discourse, it is the discourse of dialogue. Hence, it appears that the hegemonic discourse does not generate creativity, unlike the non-authoritarian discourse generates creativity because it depends on dialogue and dialogue makes chasing ideas and through it many errors and negatives are corrected, unlike the authoritarian discourse that perpetuates errors and negatives.

**Second:** Authoritarian discourse is associated with violence, unlike non-authoritarian discourse that is associated with persuasion, because authoritarian speech uses its physical strength if it is at the level of the individual and uses the army or police if it represents state Authority or money if it is wealthy as in the merchant, unlike the non-authoritarian discourse whose purpose is to persuade During education, education tries to transfer experiences to others, which creates a state of awareness in the other, which contributes to the elevation of capabilities and capabilities, unlike the authoritarian discourse, as it destroys

<sup>2</sup> -Al-Suyuti, Abd al-Rahman bin Abi Bakr, History of the Caliphs, Al Saada Press - Egypt, edited by: Muhammad Muhi al-Din Abd al-Hamid, First Edition, 1371 AH - 1952 CE, 1/261.

<sup>3</sup> -Al-Ittihad newspaper

<https://www.alittihad.ae/opinion/4110659/%D8%A3%D9%86%D9%88%D8%A7%D8%B9-%D8%A7%D9%84%D8%AE%D8%B7%D8%A7%D8%A8>

See also: Dr. Emad Abdul Latif, Public Rhetoric and Analysis of Political Discourse, Journal of Kerala University, India, 2017

capabilities and capabilities and uses them to serve it. As for non-authoritarian discourse, it tries to devote service to society, and from here the authoritarian discourse appears that contributes to increasing ignorance and backwardness While non-authoritarian speech contributes to removing ignorance and backwardness.

**Third:** Authoritarian discourse is a discourse of supremacy and oppression as a result of the use of violence in contrast to the authority that uses non-authoritarian speech, whose discourse is a speech of humility, friendliness, tolerance, love, brotherhood and other lofty values.

**Fourth:** Authoritarian discourse thus leads to enslavement, humiliation and subservience, unlike non-authoritarian discourse, which is a discourse of lifting shackles and restrictions, so Islam is its discourse as a discourse of lifting restrictions and shackles on others.

**Fifth:** Authoritarian discourse is a speech that represents hate speech, betrayal, atonement, contempt and contempt for others, unlike the authority that uses non-authoritarian discourse, which is a speech of respect, appreciation and reconciliation with others. Therefore, whenever the authority is open, it represents respect for others, while the closed authority tries to sow hatred and betrayal to others.

**Sixth:** Authoritarian discourse is a discourse that leads to increased corruption, the corruption of the ruler or administrative corruption or others. As for the authority that uses non-authoritarian discourse, it tries to reform and replace the values of corruption with the values of righteousness and reform.

**Seventh:** Authoritarian discourse results in imposing punishments for the sake of punishments and revenge. As for the authority that relies on non-authoritarian speech, it uses punishments for the sake of discipline and not revenge.

**Eighth:** Authoritarian discourse is often irrational, even if it represents a religious orientation, as in the Salafi takfiri discourse, or represents the tyrannical authority that imposes its views on others by coercion and oppression. As for the authority that uses non-authoritarian discourse, its discourse is rational.

Through these matters, we can sort any thought, belief, or any orientation with a balance in terms of its goodness and corruption through the exercise of a type of authority.

We know the type of ruler, so every successful system in life is to consecrate culture as a vital element because it removes all the negatives and errors, and from here it is necessary to focus on developing capabilities and capabilities. From here came the role of human development, which is considered an invaluable treasure if it is exploited the best use and through it ages The real of the universe and man.

There are types of Authority that are family, school, union, cleric, institution, party, government, parliament, media, and many other authorities, so whenever these authorities use the first method, that is, the authoritarian method, the more arrogant and tyrannical authority is, and whenever the second method is practiced, the authority is not tyrannical, so there may be a tyrannical personality, a tyrannical group, or an ideology. A despotic or a tyrannical belief and a tyrannical culture or a tyrannical civilization or tyrannical values

In our Islamic world, there is a tyrannical personality, a tyrannical group, a tyrannical thought, or a tyrannical culture such as the takfiri Salafist thought, and you may notice the opposite. There are other Islamic trends that do not find this, but you find an open mindset or an open group, an open mind and an open culture, and the reason is that it adopts the method of dialogue through which persuasion is made. Non-authoritarian scientific relies on dialogue.

The speech is called a speech because it addresses people , and the discourse here is not just a straightforward speech, for the painting is a speech, the song is a speech, the series, cinema and theater are speeches, and poetic, fictional, intellectual and philosophical texts are speeches, television programs, including advertising are speeches.

Speeches of all kinds, if directed to others, are intended to form awareness, whether it is aesthetic, political, ideological or cultural awareness in general, and some direct speeches such as political, ideological and advertising speeches, their goals are to get people to behave according to the message and content of the discourse. The discourse, which constitutes awareness and awareness that determines the pattern of behavior and attitude towards the other and life in general, turns into authority, as emphasized by the French philosopher Michel Foucault.

And because the speech is an authority and it determines the patterns of behavior, the danger of the speech on community life is very great, both positive and negative.

Likewise, a large number of scholars paid attention to this important aspect, and they stood on many forms of political discourses, the authority of discourse, Authority discourse, and many terms and meanings, each of which he made his own change and understanding according to his culture and inclinations, including Dr. Adel Zaqagh, University of Batna (Algeria); As he discussed the concept of security in the literature on international relations and its relationship to changing the priorities of decision-makers, some patterns of national and international public policy-making have shifted by focusing on the shift away from security<sup>(4)</sup>.

### **The second topic: From the pictures of creativity in authoritarian discourse in the book Reflections on Happiness and Positivity.<sup>(5)</sup>**

Where we find in his many books that he enriched the Arab Library, His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President, Prime Minister and Ruler of Dubai, may God protect him, presents his vision on many matters and issues with a sober experience that combines action, positivity and tolerance.

This is evident in his book "Reflections on Happiness and Positivity", published in 2017, through which His Highness expresses his great interest in the concepts of "happiness and positivity." In this book there was a completely different model to the usual concept of politics, and all this was in the book's expressions in a clear and graceful manner indicating the extent of his fluency and his respect for the level of readers, including :

#### **First: Methods and linguistic formulation:**

It came in the first chapter of the book, and his speech was like a father caring for his son, far from the intensity of politics or the concern or fear of the addressee on a sovereign side, so let's look at how his words - may God protect him:-

Address:

So the best thing to start talking about here is the title, how His Highness the Sheikh put it into a bold phrase that penetrates the hearts as soon as they hear its simplicity and clarity. As the title in any linguistic text is the first threshold <sup>(6)</sup> Therefore, His Highness was keen to choose a title that accurately expresses the purpose of the book and the desired message of it. It was: Reflections on happiness and positivity, charting the path of optimism in a speech in which his readers and loved ones shared, as if they were drawing with him the goals of the book.

Human method:

A relative of the Arab people is called a speech whose lineage is not identical or not identical (that is, it cannot be believed or falsified), and it is offset by the news. It may be said on the verb of the speaker, i.e. giving speech The construction and offset by the news. And construction Either a request or something else,

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<sup>4</sup> -Dr. Adel Zaqaa, the problematic of community security, security discourse and public policy making,

[http://arabprf.com/?tag=%D8%A7%D9%84%D8%AE%D8%B7%D8%A7%D8%A8-%D8%A7%D9%84%D8%B3%D9%84%D8%B7%D9%88%D9%8A#google\\_vignette](http://arabprf.com/?tag=%D8%A7%D9%84%D8%AE%D8%B7%D8%A7%D8%A8-%D8%A7%D9%84%D8%B3%D9%84%D8%B7%D9%88%D9%8A#google_vignette)

<sup>5</sup> -**Sheikh Mohammed bin Rashid Al Maktoum, Reflections on Happiness and Positivity, 2017 AD.**

<sup>6</sup> -Seen, Al-Jazzar, Mohamed Fikry, The Title and Symbology of Literary Communication, The Egyptian General Book Authority, 1998, p. 80, and Mahmoud Al-Humaisi, The Prowess of Initialization in the Industry of the Title, The Literary Mawkif Magazine, No. 1997,113, p. 115

and the request is either a request or an interrogation or others. The miraj here is the second source meaning, not the words that are included in it .<sup>(7)</sup>

- The samples a lot in the book for various purposes, including what the news method evokes - usually - in the same recipients, which is certainty. It gives us facts that express sincerity and firm belief about the importance of these life experiences and deep visions in spreading positivity and happiness, and they are the best way to open new horizons of thought and rational behavior.

- Interrogative style:

- It is the most constructive method mentioned in the Book of Contemplations, and from that, His Highness said:

- “ •Why happiness?

- Why focus on happiness?

- •Why has happiness become an important part of the government's discourse, the speech of Mohammed bin Rashid, and within the government's agenda, initiatives, and actions?

- What is my real role as a leader?

- What is my primary job? To run a government?

- What is the real government role?

- Is the government's role only to enact and enforce laws and policies?

- •Is its role only to protect acquisitions and preserve rights?

- •Is its role only to provide the basic necessities of life for the community, including health, education, housing, roads and infrastructure?

- Couldn't we have a bigger, deeper and more inspiring role?

- Can we imagine the impact of this answer on the people when they believe that the government seeks for their good and their happiness, seeks to provide opportunities for them and their children to be happy, seeks to empower them with the tools and skills to achieve their dreams?..

- Can we imagine the existence of any kind of hostility between governments and their peoples if the relationship that governs them is based on achieving happiness?

It is noticed in the book the abundance of the composition style, especially the interrogation, as if - may God preserve him - engages the readers with what he says, not nullifying the idea of the leader who is in control of his people. As the reader puts the answer and imagines it before reading it in the book before his eyes.

Forbidding method:

Do not underestimate your smile no matter and wherever you are: because it has a great impact on the souls of others, on yourself, and in your society.

- Informative method:

- This came a lot in the book for various purposes, including what the news method evokes - usually - in the same recipients, which is certainty. It gives us facts that express sincerity and firm belief about the importance of these life experiences and profound visions in spreading positivity and happiness and that they are the best way to open new horizons of thought and rational behavior, including the words of His Highness:

- •Seeking to make people happy with a right of itself

- We are neither dreamers nor idealists

- We are not new to happiness. Since the dawn of time, everyone has been seeking happiness.

- Aristotle mentioned 2,400 years ago that the goal of politics is the achievement of happiness

- •He mentioned that the state is a living being that develops and strives to achieve the moral perfection and happiness of individuals, and Ibn Khaldun as well.

- Happy people produce more.

- And live longer..

- They lead better economic development, according to several studies.

- I am surprised

- Happiness has indicators, programs and studies.

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<sup>7</sup> - Al-Tahanawi, Muhammad Ali, *Scouts of Art Terminology*, p. 326.

Happiness can be measured, developed and linked to a set of values and programs.

•When we say that the government's goal is to achieve happiness, we mean that literally, and we will apply it literally and strive to achieve it in accordance with the aspirations, aspirations, customs and culture of our people.

The role of governments is to create an environment in which people can achieve their dreams, aspirations and selves, creating the environment, not controlling it.

The diversification between the informative and the constructive method () we see a lot in the book because it stirs the minds of the recipients in terms of stirring the mind and arousing attention, in order to engage the reader and the listener with him.

Present verbs:

Expressions beginning with present-day verbs abound in the book. For a purpose that the author conceals, which is that we coexist with reality, we are not far from it, but rather we strive for the future. The present tense - as it came in the writings of rhetoricians and linguists - indicates continuity and persistence <sup>(8)</sup> For example:

- they live
- They produce
- Proportional to
- Recurring
- I call it
- Could
- Recurring
- Harmful actions that begin with (O) also came as an indication of striving towards everything new, beautiful, beneficial, and pleasant, including:
  - He will find
  - We will endeavor
  - We will implement it
  - I am surprised
  - I will try through this book
- Many actions and phrases also came to indicate the modesty of His Highness, as in his saying:
  - I'll try
  - We are neither dreamers nor idealists
- People's happiness will remain a goal, goal, and action programs until a permanent and continuous reality is established
  - I am not a scientist and I do not claim wisdom. Rather, they are short words, and quick messages, in which I put some experiences, and I was keen to list ideas and thoughts in a simple and fast form.
  - We mean it literally, and we will apply it literally.

#### Report Phrases:

- And it came in different places in the book, because His Highness - may God preserve him - with every situation and every conversation we have, he wants us to pause on reflections that are accompanied by facts beyond which there is no room for doubt. As it is proven to prove the facts of history and human experiences, including:
  - A question that is repeated
  - A question that is frequently asked, especially during the last years of the government's life
  - The answer is yes

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<sup>8</sup> - Al-Mroud, Muhammad Bin Yazid Al-Azdi (T .: 285 AH) Al-Muqtasab, Investigator: Muhammad Abdul-Khaleq Great. Alam al-Kutub, 1/71, and Ibn Hisham, Al-Ansari (d .: 761 AH), Explanation of Qatar Al-Nada and Bell Al-Echo, investigation by: Muhammad Muhyiddin Abdul Hamid, Foundation for the Resalah, 55, as well as: Explanation of the Paths to Alfiya Ibn Malik, the investigator: Yusef Al-Sheikh Muhammad Al-Buqai Dar Al-Fikr for Printing, Publishing and Distribution, 1/93 and later.

- Yes, our role can be deeper, more influential and inspiring when we seek to please people.
- Yes, the job of governments is to empower people, not to empower them .. Yes, the job of governments is to achieve happiness.

•A person faces challenges, he has two options: Either he stands and steps back, or he creates and transcends.

•The desert was not an obstacle, a problem or a challenge to be overcome in our view. Rather, it was an opportunity to create a new sector in the country's economy.

Phrases that indicate the extent of his faith in the law:

This in his phrases - may God preserve him - and his expressions in a manner that calls for optimism and happiness, including:

\*God willing, answer him

•Striving to make people happy with the right of itself .. even in our religion, bringing happiness to people is one of the greatest deeds, and the best of people is the most beneficial to people.

•We only want to serve our homelands and benefit our brothers and children, and we ask God to help us all for the good of the country and the people.

• Narrative style:

• And he is much in the book as he tells about the events that His Highness went through in his life as well as the founding fathers and how they struggled and dealt positively with different life and political situations, as if - may God protect him - the reader is involved with him in writing the book and even in reading these various visions and multiple experiences, and from that, His Highness said:

• The reader will find that I have associated happiness with positivity and have expanded a lot on positivity, both understood and applied, in a way that the reader will notice during the following chapters.

• A question in which I try to summarize the goal of a large part of my life, the part related to my role as a leader in the UAE and as ruler of the Emirate of Dubai, my official work, or what I call my life.

• The book was also characterized by its short eloquent phrases and sentences of great meaning. As it fell into the soul and confirmed, and His Highness confirmed this in the book, as

• I am not a scholar and do not claim wisdom, They are short words,

•Fast messages,

•I put some experiments in it,

•I was keen to recount my thoughts and thoughts in a simple and fast form We seek to make people happy

•People's happiness will remain a goal and a goal

### **Depending on previous experiences and experiences:**

This was proven by His Highness at the beginning of some of his conversations with the recipient. This is one of the techniques of persuasion and evidence of the depth of knowledge and an elaborate and conscious reading of historical events and ancient and modern cultures, and from what was stated in that, His Highness said:

### **Since Aristotle**

This is how His Highness said in his conversation with us, the talk of the inspiring and sincere father, he came in his phrases to diversify his formulations and methods between news and creation.

**Second:** Putting it to multiple concepts for several terms:

These reforms are not strange. Rather, they are in circulation that almost everyone knows about, except that he wanted to define a meaning for them befitting a rational policy, including his saying:

I had and still have a great interest in the concepts of happiness and positivity in life and their impact on many of our decisions, our judgments, and our relationships with those around us, and their role in our

vision of the challenges we face, and their contribution to many of our successes, and the achievement of happiness for us as people, or as nations, and peoples.

I put all of this into a simple template, supported by my experience and my career, and I consider this book as part of our duty towards future generations towards teaching them the arts of life and its lessons and transmitting our experiences and experiences.

Positivity is a way of thinking, and happiness is a way of life. It is not what you have or what you do that makes you happy, but how you think about it all.

Challenges are, in fact, our opportunity to create new solutions, to think differently, to test our energies and abilities, to hone our skills and capabilities, and to increase our knowledge and experience. When people saw problems, I saw a lot of creativity and brevity.

Positivity is the glasses that a person puts over his eyes when he watches the world, sees challenges, watches the future, watches people around him, or witnesses life in general. If the glasses are black, you see difficult challenges, and the future is dark. But if you have a positive outlook, you see challenges as opportunities, and in the future a resounding success.

If we looked at the desert as arid, empty sand and dunes two decades ago, we would not have been able to attract more than 14 million people to our country annually. This desert that you see is one of the primary resources we used

In developing tourism, strengthening the economy, and creating opportunities.

Positivity gives you a different perspective on things around you. Always in every challenge there is an opportunity, and in everything around you there is a benefit, and every person has a talent, and every person has energy, and every idea has the potential for success in its time and place.

Positivity is very important for every leader and responsible, small or large, and it is also important for nations, peoples, and nations, and a mission to create opportunities and an inspiring environment that stimulates future generations. Positivity is related to happiness, and the introduction is related to the outcome.

Our feelings are linked to our thoughts ... and our thoughts are what motivate us to achieve happiness in our lives, and there is no happiness without positive feelings.

The experience of the UAE has been based since its inception on several principles, the most important of which are: optimism for the future, expectation of the best, confidence in capabilities, belief in capabilities, and always reliance on the Lord of the Heavens. These are all combined with the notion of positivity and help to create happiness.

Challenges and obstacles are not the end point, but an opportunity to invent new solutions.

Every person who has a dream without positivity, confidence, and optimism is one of those with empty wishes and lost delusions, because he will stop at the first obstacle, and we do not stop, we are innovating. This is how we were raised, this is how we lived, and managed our lives, and our country.

A positive leader can change the course of his country's history for the better, if he has enough confidence and creativity to overcome obstacles.

A positive leader does not stop, and positivity is not new to us in the UAE

Positivity is a trait that we inherit. Because it helped us build our country, build our economy, and build a successful global experience in all fields. Today, we want it to be a major part of building the human being, and building the personality of the people of this country and its future generations.

A positive leader is one who can close his eyes, imagine the future and see its results fully, so that he lives the feelings of this success that has not yet begun. A positive leader is a visionary leader whose insight precedes his own.

Positivity is that you have complete confidence in your ability to transfer this image from your imagination to the ground, and your ability to convey feelings of enthusiasm and optimism from yourself to your team. And your ability to transform the idea, and the beautiful image of a work program that cannot be postponed.



Always keep the final image in your mind, be positive, optimistic, and confident in your abilities to turn the image into reality. Nothing is worse than for a leader to shake the confidence of his vision, hesitate in his work, and be pessimistic about his future.

The positivity in seeing the future lies in the clarity of the vision, the clarity of the details of the final image, the confidence in God, and the complete certainty of your ability to transform it into a tangible reality.

There is a truth to be aware of well for any leader, that no person is unimportant, or an idea that is not important, or that a job is not important. Every person has a unique, great, and different energy.

Everyone has value, creativity, skill. Every person has a role in this life. This is the positive perception that we must look to those around us, and the ideas, people, and jobs around us.

A person's value in what he is good at, what he masters, and a job is an opportunity to prove oneself, achieve added value in this life, an opportunity to learn, an opportunity to serve your country, an opportunity to prove your capabilities, skills, and unleash your energies. If you look at this job view, be sure that achievement will be your ally, and luck will be your companion.

If you see your job as a burden, or as a place only to live and earn, and spend years of life, leading to a comfortable retirement, then you also make sure that you will be one of those who live on the margins of achievement, the margin of life, and the margin of success. Change your outlook, be positive, set a goal for your life, and go towards self-fulfillment.

Positive energy gives you an energy in the soul, a radiance in the face, a spark in the eye, and it is a creative energy that makes the impossible. This is the employee we want, optimistic, confident in his abilities, he believes in himself, does not stand and does not hesitate, and does not wait for others

I marvel at how much energy people spend finding excuses, blaming others, or complaining. Spend half of it setting a goal for your life, your value for yourself, and go towards work and achievement.

Every official, every leader, and every entrepreneur needs a work team, but we can say every society, every country, and every nation needs a work team to adopt, outlive, cooperate, accomplish, and share the joy of accomplishments, and stand united in front of the challenges it faces.

When we look at the members of the work team, that they are our minds that we think of, and our hands through which we work, the way we deal with these minds and energies will change, and we will work hard to preserve them, develop their capabilities, and raise the level of their efficiency.

A leader's speed is the speed of his team, his strength is their strength, and his intelligence is the result of the intelligence of all team members.

As long as we as Arabs have tried many theories, ideas, and approaches, there is no harm in us trying to be positive for some time, change our black glasses for a period of time, and be positive about some things.

A positive view of our capabilities and potential, self-confidence is the first step to changing for the better. Arabs must change their perception of their capabilities, and their potential in general. They must have confidence that they can change their reality, change the world around them, and believe in the possibility of becoming an economic, political, and scientific superpower within a short period of time. This requires a great deal of positivity in our institutions, peoples, and cultures, and heartfelt courage to take root in us with certainty of our ability to compete in this world.

Our region is a region of civilizations, we are makers of civilizations. Thousands of years ago and the people of this civilized region

Modern western civilizations have benefited from us and our scientists in the sciences of medicine, astronomy, chemistry, and mathematics, and this is the nature of civilizations: they interact with each other, build on the sciences of those who preceded them, and start from where the minds and ideas of those who came before them ended.

Wars can destroy architecture, but the most dangerous of them are those that destroy a person, bomb his self-confidence, demolish his optimism about his future, and make him retire from completing the civilized race and global competition.

Each of us must work and strive hard. Every country must innovate in its projects and launch its initiatives. Every ministry, institution, and company must work, and have a global ambition.

Positive role models are essential to any leader's success, and it is the fastest, most powerful way to learn. People do not look at your words, as much as they look at your actions and actions.

If you believe in what you're doing, do it and don't wait for people to always imitate you.

Some people think that success leads to happiness, but the truth is that positivity leads to happiness, and happiness begets success.

The smile we have in the Emirates, is part of our make-up, our identity, our way of dealing with people, and part of the mental image that we want to be imprinted on every visitor or client with us.

A positive person does not wait for luck, but rather creates it. He does not wait for a smile of fortune for him, but he smiles for life, and seeks out his dreams and aspirations.

Luck does not make men, it is men who create luck.

I say to young people and generations: If we are positive, we must change our view of the concept of luck. Accomplishments and successes are not a stroke of luck, but rather diligence, diligence, readiness, and faith.

I tell our youth: The sky does not rain with gold, the earth does not hide treasures for you, and opportunities do not wait for those who wake up late. I tell our youth that your true luck is not what you get from rewards, but what God has given you in terms of talents, abilities, energies, and capabilities.

### **Third: Press discussions about the book and its impact:**

Various discussions and visions about the text of the book came in local and international newspapers, including:

-Ibrahim Al Mulla (Abu Dhabi) His Excellency Dr. Ali bin Tamim, Director General of Abu Dhabi Media, Secretary General of the Sheikh Zayed Book Award, described the new edition of His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President, Prime Minister and Ruler of Dubai, who sponsored it God, which came under the title "Reflections on Happiness and Positivity", is that it is a book in which the future vision of a leader who deals with a difficult time is reflected and works on analyzing the realities that the Arab and international countries are going through from the economic and political aspects, then from the cultural, social and ethical dimensions, without neglecting the self-aggrandizement. And constant referral to self, history, and future.

This came in the symposium "Reflections on happiness and positivity, highlights of a success story" organized by the "Dialogue Council" as part of the cultural program of the Abu Dhabi Book Fair. Mohammed Al Hammadi, Executive Director of Editing and Publishing at Abu Dhabi Media and Editor-in-Chief of Al Ittihad newspaper, participated in highlighting its themes. », And poet, researcher and novelist Sultan Al Amimi, director of the Academy of Arabic Poetry at the Abu Dhabi Tourism and Culture Authority, and presented to the media symposium Safia Al Shehhi. At the outset of the symposium, Dr. Ali bin Tamim said, "Few are the leaders who contemplate the paths and transformations near and far from them. His Highness Sheikh Mohammed bin Rashid Al Maktoum is on the list of these leaders, because he realizes that optimistic leaders are the makers of hope and they are eternal in history".

Adding that His Highness Sheikh Mohammed bin Rashid Al Maktoum, in his new publication, poses question after question, and extracts answers and solutions from the self-strength of society and place, and not from external forces, and that is why His Highness always seeks - as Ali bin Tamim explained - to internal change and spiritual change.

Ali bin Tamim asked, "Why is the leader writing a book?" He said that the present answer here is that the leader is writing a book because he wants to clarify his role as a leader, and this stems from his responsibility and his sense that the leadership of the country should understand itself first and then understand the other. Pointing out that His Highness combines his views in the book with the dialogues that take place between him and the cultural and political elites, just as he listens well and with humility to the youth's suggestions, treats them with love and wisdom, and opens his heart and thought.

Ali bin Tamim stressed that the book is a firm introduction to a new model of leaders in the world, because its author feels historical responsibility and embodies it through a close and controversial vision, pointing out that this matter reflects the strength of the leader in the stressful circumstances and surrounding challenges. Ali bin Tamim noted that the words happiness and positivity which are at the top of the title of the book are two words that summarize the distant vision of what the leader has deduced from the duties and aspirations to be with his people side by side, in order to reach the realization of the meaning of these two words in his society and among different age groups. He said that positivity appears through tolerance, because tolerance is the reference that leads us to understand the coexistence of the Arab peoples in the past, and to build their civilization in the past, and on the basis of this tolerance.

He said that the title "Reflections on Happiness and Positivity" can be read semantic in more than one way, indicating that the word "meditations" carries within it accuracy in meaning, and moves away from generalization and theorizing at the same time, as it opens to infinite spaces of connotations and meanings. Related to the second part of the title, which is "happiness and positivity".

These reflections are based on the author's self and from his personal experience, as a human being, as a father, and as a leader of a work team, and it is also an experience that stems from a previous foundational experience that the late Sheikh Zayed bin Sultan Al Nahyan, and Sheikh Rashid bin Saeed Al Maktoum - may God bless them with the blessings of God have mercy on them - provided for them. His Highness Sheikh Mohammed bin Rashid found in the two great deceased an inspiring example that embodies sacrifice and foresight before, during and after the establishment of the Union State, as a successful experience.

## II. RESULTS :

After this effort , the following research finds:

- The book is a great call for positivity
- The book is considered a positive example of authoritarian discourse. Because of its various vocabulary, phrases and methods of expression, it indicates the extent of the leader's humility, his preoccupation with the future of his people, and his keen interest in their benefit and progress.
- The large number of positive lexicons in the book, which calls for optimism and happiness
- The abundance of present-day verbs in the texts of the book
- Diversification of informative and constructive methods in one place, which has an effective impact on conveying the intended message
- Diversification in the use of methods, between narrative, descriptive and argumentative styles, each according to the situation and context.
- Reliance on historical facts and old texts to increase the conviction of the recipient
- Expression in the plural in many situations; To engage the recipient in the pursuit of happiness and positivity

## III. RECOMMENDATIONS:

The research recommends a number of recommendations, the most important of which are:

- Read the book more than once
- The adoption of various texts from the book on the educational stages; To benefit students from these experiences; So they learn how to be the talk of adults and their concern for the interest of the homeland and the nation and to always provide benefit and strive towards the future, even frustration or laziness.

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