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Critical Analysis to Abu-Obiedas Speeches: Strength and Weak Points from a Translational Perspective

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ABSTRACT

Speeches of Abu-Obieda constitute a cornerstone in the ongoing Al-Aqsa deluge war that embarked the agony between Israel and Hamas troops in Palestine. These speeches were presumably different from regular speeches of any regular army spokesmen in that Hamas is but a folk group that chooses to defend its freedom. This paper comes to analyze the weaknesses and strengths of these speeches as literature would barely cover them unless a paper by Alnwihe and Al-Abbas has touched upon a few points. The researchers disseminate CDA by Fairclough, Aristotle's modes of persuasion and textuality theory by Beaugrande and Dressler to bring about these weaknesses and strengths. It is found that on the level of topics, speeches of Abu-Obieda bear real accusations based on featured logos prior to them while digression causes confusion to the English audiences. Linguistic devices, though show fewer weak points as far as Arabic discourse is concerned, the translation of these linguistic devices impedes the clarity of the message because of the cultural-specific terms and 'enallage' which are language devices peculiar to the Arabic language. Other linguistic devices such as cohesion and modality contribute to the power of the discourse in that they level up the cohesive and coherent force of the text. It is recommended that Abu-Obieda shall concentrate on reporting information more than adorning the text with Arabic stylistic devices that are difficult to be rendered into English by auto-generated translations.

Keywords: Abu-Obieda Speeches; Aristotle's Modes of Persuasion; Cohesion; Digression; Enallage; Modality; Textuality

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ARTICLE INFO

Received: 2 October 2024 | Revised: 31 October 2024 | Accepted: 6 November 2024 | Published Online: 7 December 2024

DOI: <https://doi.org/10.30564/fls.v6i6.7407>

CITATION

Talafha, D.K., BaniYounes, Z.B., Khanam, A., et al., 2024. Critical Analysis to Abu-Obiedas Speeches: Strength and Weak Points from a Translational Perspective. *Forum for Linguistic Studies*. 6(6): 261–273. DOI: <https://doi.org/10.30564/fls.v6i6.7407>

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1. Introduction

The ongoing conflict between Hamas and Israel is deeply rooted in the history and religion of the two warring forces. Since Israel withdrew from Gaza in 2005 and Hamas seized its power in the region after winning the 2006 Palestinian legislative election^[1], the conflict had its way to light. Numerous military confrontations and severe humanitarian consequences for the citizens of Gaza ensued (Renkema, & Schubert)^[2]. Dating back to October the 7th 2023, Hamas and other jihadi groups launched a military attack against Israel known as Al Aqsa Flood or “Taufan Al-Aqsa”. This strategic attack caught Israel hostages off guard from different settlements and cities^[3]. From that time on, speeches of the spokesmen of the warring forces were launched to persuade the audience with their rights and to show off their power. These speeches, specifically Abu-obieda speeches are elected to be the sample in this paper.

Critical Discourse Analysis (CDA) is a well-known approach to investigate the power, resistance, and identity of political leaders, providing insights into how language is used to construct power and dominance. Through CDA, linguists are able to explore how Abu-Obeida’s rhetoric frames confrontation with Israel, legalizes actions, and mobilizes support. His speeches are permeated with religious and historical references to empower in-group identity and justify their resistance. This is crystal clear through the use of religious phrases and invocation of martyrdom which show the divine support for their cause. The analysis of his speeches helps to understand how discourse functions to sustain and propagate the group’s ideological stances. Moreover, CDA can reveal how Abu Obeida’s speeches strategically position Hamas in relation to different spectra of audiences, namely, in-land Palestinians, Arab and Islamic communities outside Palestine, and international observers. CDA not only emphasizes the procedures through which the ideological propagation is represented, but also sheds light on the broader social and political practices of such discourses in portraying conflict and influencing public opinions^[4].

This paper comes to highlight the linguistic strengths and weaknesses in Abu-Obieda speeches at the expense of topics and rhetoric used. It expands the literature on his linguistic means especially that scarcity is found to depict these phenomena and that a sole paper by Alnwihe and Al-Abbas^[5] is found to discuss his style in delivering speeches

at the themes level. This paper aims at providing an in-depth clarification of the strengths and weaknesses in his speeches by adapting a CDA approach which caters for Aristotle’s^[6] modes of persuasion and Van Dijk’s^[7] frameworks. It also sheds light on linguistic devices, per se, as framing the realization of textually, a term that covers the seven standards of a meaningful text according to De Beaugrande and Dressler^[8], which has never been tackled before in his speeches.

2. Literature Review

The Gaza conflict in the period 2008-2009 has been targeted by Al-Jazeera and Al-Arabiya’s coverage of the Israel-Palestine conflict and subsequent peace period in a paper by Elmasry et al.^[9]. Both channels adapted the Palestinian perspectives, portraying Palestine as the victim. The study reviewed past literature on biases made by Arab media in crisis coverage adopting a historical overview. It concluded significant remarks about being Al-Jazeera less in favour of Egypt, more to Hamas, and having a bad stance towards the US’s role. In contrast, Al-Arabiya portrayed Hamas negatively and had positive views of Egypt, the US, and the UN. Similar international topics have been investigated such as a paper by Sayaheen and Malkawi^[4]. It studied semantic prosody within the Arab-Israeli conflict’s dynamics using a corpus-driven approach to analyze Arabic political discourse. For that sake, they gathered a parallel corpus of King Abdullah II of Jordan’s speeches in Arabic and English. Word pairs related to five nouns including (Israel, Palestine, Arab, Islam, terrorism) were investigated to elicit word pairs along their frequency. Different ideologies were detected through the speeches based on the variations in word pairs. Furthermore, Al-Hindawi and Al-Juwaid^[10] investigated political accusations in the 2012 presidential race between Obama and Romney. They sought to explore the pragmatic framework of political accusations, the strategies and deviations found in their discourses. The study proposed three hypotheses, namely, the presence of attack and defensive stages in their speeches at the pragmatic level and the variety of strategies employed by the candidates. Statistical analysis confirmed the reliability of these hypotheses. To the same vein, pathos, ethos and logos, the three modes of persuasion by Aristotle are tackled by Munazil & Rababah^[11] in the Farewell Sermon of Prophet Mohammed (PBUH). The strong pres-

ence of these three modes contributed to the logicity of the sermon.

Diplomacy and Rhetoric are the notable features of inaugural speeches. They represent a fertile source which caters for scholars from political sciences and linguistics alike. Linguists have an interest in such speeches due to their high ideological representations especially during significant political events. For instance, Biden's inaugural speech, delivered during a critical period, has gathered formidable scholarly attention. To mention but a few, Renaldo and Arifin^[12] explored three types of presuppositions in the president's speech, namely, lexical, existential, and factive—covering various topics such as immigration, healthcare, racism, and climate change. Prasetio and Prawesti^[13] investigated the same speeches for implicated meanings using word counts (concordances) and concluded that Biden's discourse reflected his liberal ideology and ensured meanings of democracy and unity. Pramadya and Rahmanhadi^[14] examined the strategies of rhetoric Biden used to divulge his political plans and ideology, emphasizing the sociocultural context that formed his speech. Amir^[15] also explored Biden's persuasive strategies which are represented through references to America's heroic past and biblical citations, enhancing themes of tolerance, unity, and love in American values.

Moving to speeches of less popular public figures such as spokesmen of Hamas and IDF rear admiral Hagary, it is found that literature is not sufficiently developed by linguists. On a continuum, articles that investigated Hamas spokesmen rhetoric and ideology are found to excel those by their Israeli counterparts' speeches which did not score any point in comparison to those by Hamas. Speeches by Hamas, though investigated twice, questioned the static approach to Hamas which was regarded as a simple fundamentalist organization by analyzing its political documents. It found that Hamas' Islamist ideology has not kept it from moving from fundamentalism to radicalism as in a paper by Klein^[16]. Another paper by Murgia^[17] aimed to study the movements ideological development and communication strategies by the means of discourse analysis after the movement has witnessed a radical change in rhetoric, ideological representations, and self-representation after the elections that took place in 2006. This paper showed an ideology of resistance which stemmed from political Islam, so to speak. The same finding went in

tandem with a finding by Hroub^[18] who asserted an evolution in Hamas's political thinking toward pragmatism and the Palestinian "mainstream," with the cabinet platform presented by Haniyeh reflecting very little inclination to radical positions after it gained success in the elections in 2006. These papers lack many linguistic phenomena that can be explored in Hamas's speeches; a paper by Alnwihe and Al-Abbas^[5] adopted more linguistic search towards the rhetoric in Abu-Obeida where Israel focused their speeches on war achievements and threats while Hamas's speeches were more emotional and centered on self-glorification. A study by Al-Jarf^[19] proposed a model for disseminating Gaza-Israeli war terminology and texts in translation instruction to familiarize the students with such terminology. It revealed that the students can practice full summary, and conceptual translation and avoid word-for-word translation.

3. Methodology

Abu-Obeida, the spokesperson for the Izz ad-Din al-Qassam Brigades. He often delivers speeches that are supposed to convey the stance and actions of Hamas, especially during rising conflicts with Israel. These speeches are characterized by their militant tone, religious citations, and calls for resistance against the enemy. They should increase the morale of Hamas fighters and supporters (Al Jazeera Online). This research draws samples from speeches of spokesmen of Hamas delivered within the context of the recent Al-Aqsa Deluge war which extends from the 7th of October 2023 and is still ongoing. To date, the collection of the sample was selected purposefully; where the researchers divided themes in his speeches within the span of the 7th October until present, though after December 2024 the frequency of his streamed speeches were parley podcasted. Three topics were taken from each month as main topics in order to observe the pattern of persuasion units employed with each accusation topic, themes covered, and definitely the textuality standards that hang the text together at the linguistic level. This accumulates a total of ten sample speeches to cover the most recurrent topics where about three samples were drawn from October, November and December respectively as representative of the topics delivered by Abu-Obieda. To date, Abu-Obieda's number of speeches reached about roughly 32 speeches. Thus 10 speeches are sufficient yet

representative to observe the included linguistic and topics. logical reasoning.

3.1. Critical Discourse Analysis (CDA)

A CDA approach identifies ideological dominance, mobilizes support in “conflict speeches,” reflecting an “us versus them” rhetoric common in modern conflicts^[20]. Recent discourse, for example, in socio-political conflicts uses terms like “resistance” and “liberation” not only to position one group as morally superior but to justify actions as a necessary response to perceived injustice^[21].

Modern speeches also employ emotional appeals to strengthen unity and loyalty, as seen in political campaigns and social movements worldwide. Words like “hope,” “sacrifice,” and “resilience” are employed to create a sense of shared struggle, linking the audience’s emotional experience to a larger narrative of valor. This kind of rhetoric is widely dense in speeches of activists, demonstrating how discourse can reflect values and morals of the addresses^[22].

Furthermore, language in these speeches often includes references to cultural or historical texts, which CDA identifies as intertextuality—bringing additional layers of authority or sanctity. For example, invoking foundational texts or shared cultural symbols as “evidence” of moral standing can strengthen a group’s ideological cohesion^[21]. Examples of rhetorical techniques extend to include leaders citing constitutions, religious texts, or historical struggles to validate current actions and strengthen ideological alignment among followers (BaniYounes et al., (2024)^[23].

3.2. Modes of Persuasion by Aristotle

Aristotle’s three modes of persuasion—ethos, pathos, and logos—are fundamental in rhetoric, each appeals for different areas to persuade audiences. *Ethos* targets the credibility and character of the speaker, as trustworthiness enhances persuasiveness; for example, a speaker seen as morally upright and knowledgeable is more likely to influence the listeners (Aristotle, *Rhetoric*). *Pathos* targets the audience’s emotions, evoking feelings that support the speaker’s message, like sympathy or anger, which can be especially influential in speeches^[24]. *Logos*, the logical appeal, uses facts and rationality, appealing to the audience’s reason^[25]. Altogether, these modes create a balanced, powerful method for achieving persuasion through both emotional resonance and

3.3. Beaugrande and Dressler^[8] Theory of Textuality

In their 1981 work, Beaugrande and Dressler^[8] outlined a theory of textuality based on seven key standards that define what makes a text meaningful and coherent. These standards—cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality—are essential for distinguishing texts from random sequences of sentences. Cohesion and coherence, the basic standards, refer to the logical flow and connectivity of ideas within a text, while intentionality and acceptability emphasize the purposefulness of the text and the reader’s willingness to engage with it. Informativity concerns the novelty of information within the text, and situationality highlights the context’s role in shaping meaning based on annotated settings. Finally, intertextuality acknowledges how texts relate to and echo other texts, building a network of shared references^[8]. This framework provides a foundational approach in discourse analysis and text linguistics, greatly influencing how linguists analyze meaning-making in written and spoken discourse.

3.4. Integration of the Theories

Critical Discourse Analysis (CDA) examines the ways in which language influences and is influenced by social and political environment. It detects the relationship between discourse and power, aiming to reveal how language shapes inequalities and ideologies in the discourse features that mainly seek to show power. Scholars like Fairclough^[26] and Van Dijk^[7] have significantly contributed^[8] to the development of CDA, providing frameworks for understanding how discourse shapes and is shaped by societal structures and cultural practices. This article is to disseminate finer approaches where power could be highlighted more such as Aristotle’s modes of persuasion (^[27], retrieved in 2007). Content analysis is the framework drawing on the theory of Aristotle’s modes of persuasion (^[27, 28]). To the best of the researcher’s knowledge, this theory is still valid these days as many recent research papers have hinged on it as their lead. The linguistic devices that construct the logic in the text is investigated according to Beaugrande and Dressler^[8] theory of textuality pertinent to discourse functions. He sets seven

standards to reckon a text meaningful, namely, cohesion, coherence, informativeness, acceptability, situationality, intentionality, and intertextuality. Coherence and cohesion are the two pillars that the remaining five lean on to build a logical text.

4. Results and Discussion

Textuality is the characteristic of a text that makes sense out of it. Halliday^[29] purports that a text is a semantic unit that should yield clear meanings to the audience. Beau-grande and Dressler^[8] put seven standards that build the best meanings out of any text, namely, cohesion, coherence, informativeness, acceptability, situationality, intentionality, and intertextuality. Halliday^[29], Renkema^[30], and Farghal^[31] contend that cohesion and coherence are the most fundamental and that the remaining five criteria can be detected through them both. Results show some critiques that may touch the notions of the messages in the speeches of Abu-Obeida and that which afflict the rhetorical functions at the linguistic devices. Discussion then is to tackle the weak and strong points of his speeches at the levels of form and content.

4.1. Content of the Message (Pathos, Ethos, and Logos)

the sample shows a variety of topics that could be grouped and analyzed. Strengths of message could be investigated according to Aristotle's units of persuasion and this can be done through grouping of accusations and the patterns that follow. Accusation types and Aristotle's persuasion units varied across the speeches of Abu-Obieda. Due to the few numbers of Abu-Obieda speeches, the researchers counted the numbers of these units to reach approximate percentages. These percentages show different results; where the appeal for the audience reaction reaches through (pathos) 65%, the appeal to the logic of the argument (logos) reaches 30% and (ethos) as having a percentage of 5% only.

Investigating the accusation construction of the speeches of Abu-Obieda, the spokesman of Hamas movement, the researcher notably refers to the most recurrent units in the accusation part of his discourse as the accusation part would be but a small part of the speech itself if it existed. Accusation as a speech act is abundantly present in Abu-Obieda's speeches and they vary in their themes. The

next excerpts are to discuss the patterns of accusation in spokesmen's of Hamas's discourse, following the modes of persuasion by Aristotle^[27] that consolidates the charge in the mind of the speaker:

Secondly, the temporary truce has proven our sincerity and the accuracy of what we have declared since the beginning of this battle. In contrast, the enemy's leadership, military spokespersons, and politicians have been lying (ACCUSATION). The truce has shown that none of the enemy's prisoners and detainees will leave except through the conditioned exchange we announced from the start of the battle (LOGOS). It has also proven to the enemy and all intermediaries the credibility of our statements regarding the killing of many enemy prisoners or detainees. Furthermore, it revealed the humane treatment received by the enemy's captives in contrast to the sadistic criminal behavior of the occupation towards our prisoners and detainees, indicating a sense of defeat and inferiority by the likes of the tyrant Ben Gvir and other leaders of this gang (PATHOS).

December 10th

The main accusation theme in Hamas's spokesman speeches is that the Israeli counterpart is reporting lies to their public and the whole world. This excerpt represents the main pattern of accusation where a sentence functions as logos ensues and then prompts the public to ignite their emotions after the evidence proves the truth of the accusation. Logos, most of the time, represent an appeal to the facts which lie in meta texts where the real evidence is recorded and rolled out on TV for the public. After showing the logos, an appeal to the public response is introduced where it explicates the logic behind the credibility of Hamas's intentions. Another example shows less often pattern of accusation patterns where the accusation is followed by pathos and the confusion exists between pathos and ethos and logos as in the following excerpt:

Thirdly, there have been numerous contacts regarding the prisoners' file, and there was an opportunity to reach an agreement. However,

the enemy procrastinated and did not show genuine seriousness to end the suffering of its captives (ACCUSATION). Instead, its barbaric bombardment and ongoing crimes have led to the death of nearly fifty of them so far (PATHOS). Therefore, we say to the enemy and to the world, clearly and succinctly, that the large number of our enemy's captives is the price for whitening all the Zionist prisons from all prisoners. If the enemy wants to resolve this issue once and for all, we are ready for that. If it wants a phased approach, we are ready for that as well, but it must pay the known prices (PATHOS & ETHOS).

October 28th

This accusation, per se, is the root for waging this war initiated by Hamas on October 7th. The accusation unit is followed by pathos where the opinion of the public is vital in instilling the credibility of the accusation. The next pathos comes to consolidate the contention of Hamas spokesman of his intention to cease the war once Israel agrees to exchange the captives. This latter pathos is clearly addressing and appealing for the public opinion, where it shows an attempt from Hamas's side to persuade a larger audience to exert pressure on Israel to have a decisive resolution. Logos are prompted in the intellect of the audience rather than in introducing concrete evidence.

The excerpts taken from Abu-Obieda show a variety of accusations at the level of topics and units used. Abu-Obieda accused Israel with many accusations such as postponement of discussing the prisoners' file, shelling homes of Gaza locals while they are in and without any prior notice, attempting to displace Gaza residents, sacrificing the lives of their own captives captured by Hamas, and much more. At the level of Aristotle's units used to persuade the public, Abu-Obieda used at least two units of persuasion for each accusation he made. Though pathos was the most notable one in his speeches, logos were featured beforehand on the TV screen on AL-Jazeera prior to his speech as he refers to the public. Ethos is the least apparent in his speech and this could be due to being Hamas is not an official army brigade. As ethos shows "the most effective means of persuasion he possesses" i.e., Abu-Obieda" ([27]: translation of Rhetoric, Aristotle), he resorted to religious quotes and the Qur'anic verses to

impress the audience about how to react to his accusations. This style is of high credibility to the audience who share the same dogma of him but that does not apply to the public around the world. Though, logos were strongly present through video shooting featured on AL-Jazeera news channel. Percentages in the speeches of Abou-Obieda can be counted from Al-Jazeera YouTube videos; where the appeal for the audience reaction reaches through (pathos) 65%, the appeal to the logic of the argument (logos) reaches 30% and (ethos) as hitting only 5%. Figure 1 below shows these percentages. A paper by Rucker and Petty^[32] brought about evidence that accusations suggest information about the accuser's values and that it is the assumed values of the accuser that add more to the reputation of the accused. This is evident in his speeches as he accuses the Israeli counterpart with these accusations. Similar modes were used by Biden's address to the nation on Afghanistan, where ethical, emotional and logical appeals were able to persuade the audience that positive Us and Negative Them according to a paper by Amairah and Rababah^[33].

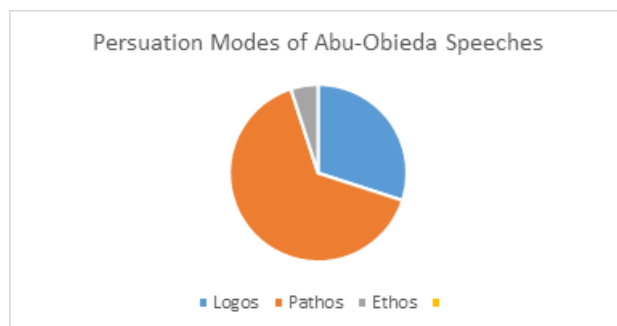


Figure 1. Percentage of Persuasion Modes of Abu-Obieda Speeches.

Intertextuality: this component is one of the six standards that make the text coherent according to Beaugrande and Dressler^[8]. Genette^[34] defines this feature as a text being present in another text. Fairclough^[28] contends being all texts intertextual as long as texts share knowledge from one another. Although this feature is presumably a virtue of a logical sequence of events in any text, it is not the case in the sample drawn from Abu-Obieda speeches. Abu-Obieda addresses the people of the whole world, but his discourse was laden by anecdotes and events specific to the communities with majority of Muslim people, and thus disregarding that the meaning to the rest of non-Muslims stay abstract. The following excerpt represents the case:

In the name of Allah, the Most Gracious, the Most Merciful. Say, “Do you wait for us except one of the two best things while we wait for you that Allah will afflict you with punishment from Himself or at our hands? So, wait; indeed, we, along with you, are waiting.” Praise be to Allah, the Lord of all worlds. Victory and triumph are written for Himself, His Messenger, and the believers, while humiliation and disgrace are for the criminals and the arrogant. Peace and blessings be upon our martyr, warrior Prophet, his family, his companions, and all those who strive in his cause.

نتربص بكم ان يصيبكم الله بعذاب من عنده او بايدينا فتربصوا انا معكم متربصون الحسنيين ونحن إحدى بسم الله الرحمن الرحيم. قل هل تربصون بنا إلا الحمد لله رب العالمين كتب العزة و الغلبة لنفسه و لرسوله و للمؤمنين و الذلة و الهوان للمجرمين و المستكبرين و الصلاة و السلام على نبينا المجاهد و صحبه و من جاهد جهاده و بعد الشهيد و على آله

Abu-Obieda starts his speech with the underlined Qur’anic verse. The inception here though is of high-sanctity to Muslims, it seems to be abstract to the non-Muslims especially that the narrator, i.e., Abu-Obieda does not make any reference to Allah. He presupposes that the addressees are knowledgeable of the verse and that the clichéd phrase In the name of Allah, the Most Gracious, the Most Merciful is sufficient to indicate the beginning of the verse. Powerful discourse in Arabic language is traditionally begun with a Qur’anic verse or a prophetic tradition. Translators should clarify these intrusions by indicating the sources of these texts by the use of punctuation or making the unsaid said i.e., stating that it is the word of God and the like. The message of the Qur’anic verse is laden with hidden meanings that need educated guesses rather than fast guessable content. It is recommended that translators should modulate the whole message in order to convey an idiomatic message to the audience.

Intertextual references refer to a variety of texts; Torah, historical allusions to past invasions, and religious expressions of judgment and disgrace represent the wide cultural background and knowledge he enjoys. The next excerpt contains these three areas of knowledge:

“So add this - you arrogant Nazi - to your father’s notebook of judgment and return to the books of your Torah and read in it the threat of God’s punishment for the likes of you who corrupt the earth. Your wretchedness and your weeping before the world will not help in changing your reality:

We have known invaders before you ... and we bear witness to God in your innovations

Seventy years and you have no shame ... death is within us and fear is within you

May God disgrace you in the invaders, for ... the people have not seen or heard of the likes of you.”

24-4-2024

Digression: Oxford English Dictionary^[35] defines digression as “a temporary departure from the main subject in speech or writing”. Graff et al.^[36] recommend that it should be carefully integrated into the main argument, and if doing so, it definitely will enrich any text. Most often, it could be preceded by digressive markers (DMs) which indicate the topic deviation. It is also divided into short and long digression according to Mayoral^[37]. Short digression is the one targeted in this study due to the short nature of the speeches. In the speeches of Abu-Obieda, digressive markers could be less detected and this can be detected through intruding many Quranic verses and Islamic texts without any DMs. The next example is to illustrate this phenomenon:

In the name of Allah, the Most Gracious, the Most Merciful. Fight them, and Allah will punish them by your hands, disgrace them, grant you victory over them, and heal the hearts of the believing people. Praise be to Allah, the Lord of all worlds, the supporter of the mujahideen, and the subduer of the arrogant. Peace and blessings be upon our martyr and mujahid prophet, his family, and his companions, and upon those who strive in his cause. O our mujahid people, the evident champions of truth, the conquerors of the enemy. O heroic mujahideen, the men of this stage, the embodiment of pride and greatness. O our Islamic and Arab nation, the free people of the world everywhere.

صدور قوم مؤمنين. الحمد لله رب العالمين ناصر المجاهدين عليهم ويشف بسم الله الرحمن الرحيم. قاتلوهم يعذبهم الله بأيديكم ويخزّن فيهم وينصركم وصحبه ومن جاهد جهاده وبعد. والصلاة والسلام على نبينا المجاهد الشهيد. والصلاة والسلام على نبينا المجاهد الشهيد. وعلى آله المتكبرين قاهر وصحبه ومن جاهد جهاده وبعد. يا شعبنا المجاهد الظاهر على الحق القاهر للعدو. يا مجاهدين الأبطال يا رجال المرحلة وعنوان الكبرياء وعلى آله والعظمة، يا أمّتنا الإسلامية والعربية، يا أحرار العالم في كل مكان

In the English version, the digressive text which is a Qur'anic verse is introduced by the cliché "In the name of Allah, the Most Gracious, the Most Merciful". It is very known to the Arabic audience and it takes the function of a DM, though, it is not much known to the whole world as Abu-Obeida addresses the free people of the whole world at the end of the excerpt. As the translations are merely captions auto-generated by YouTube, it sounds that if a human translator rends this statement into English, he still needs to gloss or clarify that this is a Qur'anic verse that has to do with the topic and must be mentioned. Abu-Obeida takes many texts from the Quran as he thinks that the audience have the same dogma of him. These digressions fail to convey his message because the Qur'anic verses need to be interpreted to those who are knowledgeable about them, how about those who hear them for the first time! the content will be blurred and

the effect will not touch the whole world. Another excerpt attests this linguistic device is as follows:

Every suffering endured by our people and children, every street, neighborhood, camp and city in our sector, and in every place where our people are present will remain a witness to the greatness of our people and the shame of our enemy, and your resistance will remain faithful to your sacrifices and to the covenant of our martyrs, wounded and prisoners as long as there is a pulse in us. We are from our people and they are from us. We carry their banner and hopes and share their pain and sacrifices that will result in victory and glory with the help of Almighty God. "Only those who are patient will be given their reward without an account. *And Allah is predominant over His affair, but most people do not know.*

وإن كل معاناة يعانيها أهلنا وأطفالنا، وكل شارع وحي ومخيم ومدينة في قطاعنا، وفي كل أماكن تواجد شعبنا ستظل شهادة على عظمة شعبنا وعلى خزي عدونا، وإن مقاومتكم ستظل الأمانة على تضحياتكم وعلى عهد شهدائنا وجرحانا وأسرا ما بقي فينا عرق ينبض. فنحن من شعبنا وهو منا نحمل رايته وأماله ونشاركه آلامه وتضحياته التي ستثمر نصرا وعزة بعون الله القدير

إِنَّمَا يُؤَقِّبُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ" "وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ"

2024-04-24

In this recent example, Abu-Obiad has no transition signal (DM) to show the insertion of the Qur'anic verse at the end of the speech. Although the verse shows the aftermath of patience as he told about the suffering and endurance of Gaza people. Even the speaking tone where recitation indicates that the uttered words are now the word of God does not stress this tone. This adds more confusion to audiences with little knowledge of Islam. This example could be an example on intertextuality as well.

4.2. Linguistic Forms

Itifat (enallage): Enallage is a figure of speech used to refer to the use of tense, form or person for a grammatically incorrect counterpart as Dupriez^[38] puts it. It is used figuratively in Arabic especially due to being Arabic having a parallel style of writing i.e., an utterance is made and then

repeated with slight changes that add, reflect, or contradict the respective idea^[39]. Instances of this device are detected through the speeches of Abu-Obieda; the next excerpt clarifies it:

In the name of Allah, the most gracious, the most merciful. fight them, and Allah will punish them by your hands, disgrace them, grant you victory over them, and heal the hearts of the believing people. Praise be to Allah, the lord of all worlds, the supporter of the mujahideen, and the subduer of the arrogant. peace and blessings be upon our martyr and mujahid prophet, his family, and his companions, and upon those who strive in his cause. To our mujahid people, the evident champions of truth, the conquerors of the enemy. o heroic mujahideen, the men of this stage, the embodiment of pride and greatness. o our Islamic and Arab nation, the free people of the world everywhere. Peace be upon you, and the mercy of Allah and his blessings.

In the text above, enlarging can be detected in the phrase “the evident champions of truth.” The speaker says “evident” that characterizes a strong, almost definitive quality of the champions; this converts the idiomatic usage of the word to realize a highly emotional appeal. The speaker was able to say “champions of truth”, but the adjective “evident” adds more certainty and clarity to the fighters’ identity, establishing a powerful confirmation of their role. In this example, it empowers the emotional state of champions and appeals for the audience’ reaction by featuring the mujahideen as undeniably virtuous and heroic. This rhetorical device helps elevate the speech’s overall persuasive power, enhancing the speaker’s rhetoric. Even in translation, this linguistic device is best be transferred to the audience language as its ultimate goal is to semantically focus on meaning and communicatively on effect^[40].

Diction: this concept refers to the choice and use of words and phrases in any discourse, which significantly influences the tone, style, and clarity of the discourse. It has a strong affinity to the writer’s attitude, perspective, and purpose. Fowler^[41] further explains that diction involves

not only the denotation (dictionary meaning) of words but also their connotation (suggestive and influencing meanings). Additionally, Crystal^[20] notes that diction is of great influence in rhetoric; enabling addresses to lead an evoking communication. Abu-Obeida speeches were dense with religious terms and phrases. The Arabic versions of his speeches show archaic terms that were used in the Middle Ages that coincided with the prophet Mohammad era. Oftentimes, these terms are barely used by Arab leaders who use modern standard Arabic as the means of communication. for instance, *بلا بن بظبب* *,džāyā’ 2ÙZDŽG’* *,2!Θ!ÛŸŸ* *ΘNJαzŪ* these terms are archaic in that they were emerged at the prophet Mohammad era and that many other phrases show Abu-Obeida’s attachment to Islamic dogma such as *بلا بن بظبب* *,σÛNJšāŭ* *Fκ!* *Ûlj* *,ju Xzβ Ā* *,ju zəŪˆ* *ŸUNJzN* and the like.

Further, redundancy is a stylistic phenomenon in Arabic, and a salient feature in his speeches. The next phrases are meant to show some terms that could barely have a difference in meaning, and the nuances are known by Arab intellectuals, for example:

2ŭDŽzšN! DŽt ÛsKŸ!ÛTŸ Ÿxŭ!ŷ Kκ!! ŭ-ās Ÿ!δÛŸə KÖZ
yet their blood became a source of victory, and their souls bequeathed us strength and resilience

βÛcKŸÛŸyžKŸlj ŸÛc! FŸΘΘZŭ 5N ħÛh ŸljΘt }zs |KNJxāā KκKsŭ! ÛzÛzŸKbŭ ŸcŸ hljŭDŽZ Fzyŭ Rāŷ !i

Other times, they celebrate the discovery of an old out-of-service tunnel or the firing of rocket launchers that have been used and expired.

In the first sentence, the underlined two words are a breadth of each other, but mentioning two synonyms is acceptable style of speech in Arabic especially if the speech is to arouse a certain response in the targeted audience. English people call this device redundancy. The second example shows similar stretches of text that can convey very similar meanings. English is economic in its shortage in using synonyms compared to Arabic which is quite the opposite. For Shalghin^[42], Arabic develops more structure variations than English and for Dakamsih and al Hammouri^[43] Arabic is characterized by being heteroglossic.

The translations are auto-generated by YouTube and thus featuring some chaos to the English audience. This result is attested by Alzain et al.^[44]. Translators should choose

to modulate these features in order to establish a coherent text to the audience. These speeches could have been labeled literary genres due to the plethora of culture-bound words and phrases.

Cohesion: The analysis of syntax helps the audience understand the cohesive devices that hold the meanings in the text together. This pours in the notion of the cohesion which is the grammatical and lexical linkage that contextualize and knit meanings together. To Halliday and Hassan^[29], a well-constructed discourse must maintain the relationship between sentences and ensure the logical continuity of the notions in the text. Discourse means a written or spoken text that conveys information beyond the sentence level. According to Talafha^[45], “understanding context in discourse is a hybrid emerged from the breadth of two major concepts, namely, cohesion (grammatical relationships between utterances) and coherence (notional relationships that link the

utterances)". Cohesive text cannot necessarily yield a coherent text. The following sub-titles are to discuss the cohesion as coherence could be detected in the first part of the discussion that precedes this part.

Cohesion contains reference, contrasts, substitution, ellipsis, conjunctions, collocation, repetitive representations and many other branched devices. Though some devices like reference and repetitions are not properly used due to the high rhetorical devices such as digression and enallage in the source language, other cohesive devices act cohesively such as synonyms and contradictory relations. A *testimony to the great victory and liberation to come, god willing-*

٠!٠Tخ ٣٠٠٢ ā⊃⊃ FNJq٠٠F٣٠٠٢ DŽ٢ ٠!٠٠c١j DŽ! ٠٢٠٠N ٠-٢K٣Zū! ٠Z٠٠I ٣-٢٠٠ ٠NJ٠٠λ٣DŽ٣Zū Lj٣b-Zū ٠Z٠٠ηZū ū٠!
 ٠NJ٣٠٠٢Zū! ٠٠٠lj-āŭ dzzN Ū٣zcZ ٣٠٠٢Oŭ-⊃⊃!

This official world, divided between a criminal oppressor and a helpless spectator, witnesses a cowardly aggressive force pouring its hatred and accumulated failures onto the innocent and believers.

In this example the juxtaposition represents the different stances of the audience so that the hearers could recognize which party they follow. It is a kind of pathos that provokes their emotions because it is intended that these speeches are delivered to persuade where an action should ensue.

Modality: Abu-Obieda uses various linguistic modalities that convey determination, obligation, and certainty functions. Deontic modality is seen to highlight a rigorous, yet irrevocable stance as in the utterance “we cannot accept any exchange deals,”. It also emphasizes the obligation to abide by a specific strategy regarding prisoners, as in the statement, “there is no solution for this file other than this path of exchange, category by category or as a comprehensive operation.” Epistemic modality realizes certainty, as in “this aggression will soon be defeated by the power of god,” emphasizing the firm belief in God. Dynamic modality has to do with showing ability and resolve, as in “we will rebuild what the Nazi occupation destroyed”. It also underscores the speaker’s confidence in the fighters’ abilities and ongoing success, highlighted by the phrase, “we will show the hunting of their tank arrows and their destruction.” Finally, affective modality conveys the burden of emotions in the situation, with statements like “we feel the magnitude of pain, suffering, injustice, and brutality our people face.” These modalities together reinforce the speaker’s stance which is

القادم الكبير والتحرير والفتح شاهدة على النصر *it is indeed a struggle that will end in either victory or martyrdom* إن أو *and create historical epics and unique heroics-* وإن حالة الضعف - *the state of weakness, exhaustion, and confusion of the enemy* , are examples of synonyms and near-synonyms that are used to emphasize the effect they bear, ensuring that every nuanced meaning is conveyed to the audience. Juxtaposition, on the other hand, is profoundly used to persuade the audience by the different acts and intentions of the two armed forces.

full of resilience and determination. Effective modality again plays a crucial role, connecting the emotional resonance of the fighters’ bravery to the identity and pride of the broader community they belong to. These modalities work together to convey a message of steadfastness and strategic clarity. Modalities went in the service of the speaker’s intentions as none of the language peculiarities were distorted in the captions generated by YouTube. This finding goes in line with a finding by Moindjie and Ummu-salmah^[46]; who found that the peculiarities and norms of both Spanish and English languages are the determinants of the translation procedures of modality.

5. Conclusion

This paper discusses the weakness and strength of topics and linguistic devices permeated in Abu-Obieda’s speeches. On the level of topics, speeches of Abu-Obieda bear real accusations based on featured logos prior to them. The results show significance of the audience evaluation, yet reaction to the message in the minds of Abu-Obieda and, thus, let them lay on a stiff ground of knowledge about these accusations. Intrusion of Qur’anic verses without DMs most of the time causes confusion to the audience especially if the hearers are non-Muslims. Linguistic devices, though show less weak points as far as Arabic discourse is concerned, the translation of these linguistic devices impedes the clarity of the message because of the cultural-specific terms and ‘enallage’ which are linguistic devices peculiar to Arabic language.

Other linguistic devices such as cohesion and modality contribute to the power of the discourse in that they level up the cohesive and coherent force of the text. This paper reflects some leading orientations to the speeches of Muslim figures, where they must be considerate to the different spectra of the audiences and that they must lessen the cultural terms in order to bridge the message easily to the audience.

This study draws many recommendations that will help Abu-Obaida and his companions to persuade the audiences especially those non-Muslims. Abu-Obeida should use many discourse markers especially when he refers to any segment of knowledge to Islamic traditions. This will mitigate the confusion to those non-Muslim audiences. He can have an enhanced style of rhetoric if he concentrated on reporting information more than embellishing the discourse with linguistic devices peculiar to Arabic; this owes to the abundance of logos that are sufficient to appeal for the audience's logicity. These arisen difficulties must be re-translated communicatively, i.e., human translators must translate them because his speeches spark debates in the media coverages till now. Future papers must tackle translation procedures that should be adopted by translators, led by Scopus theory as the texts are of the expressive nature.

Author Contributions

D.K.T. is the one who guided the research and wrote the introduction, methodology, findings and discussions.

Z.B.B.Y. collected the samples and edited the language, A.K. did the literature review and proofread the manuscript, and A.T. corrected the version after the blind review and added samples to enrich the discussion after the one reviewers asked for this addition.

Funding

Grants should be received after having this manuscript published and indexed from Jadara deanship of scientific research.

Institutional Review Board Statement

Not applicable.

Informed Consent Statement

This article does not contain any studies with human participants performed by any of the authors.

Data Availability Statement

The collected data sources are incorporated in the following table.

Date	Links of the Speech
10-12-2023	https://www.youtube.com/watch?v=8LjuqAUk5Ek
23-11-2023	https://www.youtube.com/watch?v=0mYI2IOqEW0
17-11-2023	https://www.youtube.com/watch?v=UVoOp7GbCO8
02-11-2023	https://www.youtube.com/watch?v=na6QSRXXZ9E
28-10-2023	https://www.youtube.com/watch?v=12z8acvb3NM
09-10-2023	https://www.youtube.com/watch?v=06pymC1wnMM&t=19s
15-12-2023	https://www.youtube.com/watch?v=53uG0mBgnG8
22-12-2023	https://www.youtube.com/watch?v=PjCqMC_Ui-4
28-12-2023	https://www.youtube.com/watch?v=qD9tOiiTxF4
13-11-2023	https://www.youtube.com/watch?v=w88hg1KkG1k
08-11-2023	https://www.youtube.com/watch?v=RwZLgBBZ_is&list=PPSV
12-10-2023	https://www.youtube.com/watch?v=h547eS_Plec

Conflicts of Interest

The authors declare no conflict of interest.

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