

## ARTICLE

# The Fridays' Slogans of the Syrian Revolution: An Analysis of Language Functions

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## ABSTRACT

Slogans are deeply rooted in people's social lives, in general, and are central to revolutionary movements in particular. Therefore, studying slogans used in each revolution could provide significant insights into the nature of the society in which the revolution occurs and could help linguists better understand the structure and function of a language. This study aims to investigate the Friday slogans raised in the first two years (March 2011–March 2013) of the Syrian Revolution (SR). This period was selected because the two years of the SR were the most intense. During this period, 105 Friday slogans were raised by the Syrian revolutionaries, which were mainly retrieved from [www.alarabia.net](http://www.alarabia.net). Although these slogans can be studied based on their phonological, semantic, or syntactic features, this study is limited to analyzing the linguistic functions. As such, this study is based on the theoretical functional approach developed by Halliday. The findings showed that the slogans raised performed nine language functions: praise, public demands, resentment, national unity, religious supplications, determination, political content, principles, and encouragement. The findings showed that the language function of expressing praise ranked first, while the function of expressing encouragement occupied the ninth rank. While analysing these functions, the study provided plausible explanations to shed some light on the implications of the functions expressed by these slogans. Finally, as the study was limited to analyzing the linguistic functions of the raised slogans, it is recommended that other studies tackle other linguistic features (e.g., phonological, semantic, and syntactic) of these slogans.

**Keywords:** Slogans; Syrian revolution; Fridays; Language Functions

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# 1. Introduction

The Arab Spring is a wave of revolutions that occurred in the Arab world against political regimes. These —broad, peaceful movements were launched in some Arab countries at the end of 2010 and the beginning of 2011. One of the most important revolutions was the SR, which began in the southern part of the country in March 2011. It then spread quickly to all parts of Syria, striking such deep roots among broad segments of the Syrian society. Therefore, the SR has quickly become of the entire “people” and not just of a particular sect, as this was reflected in one of the early slogans of the revolution: ... الشعب السوري واحد "واحد ... واحد ... واحد" "wahid ... wahid ... wahid ... alshaʿib alsu:ry wahid" “one .... one .... one, the Syrian people are one”. It is a revolution powered by the purely humane feelings of the people suffering from degradation and humiliation. Such feelings have been embodied by the emotional slogan of the Syrian revolutionaries: “الموت ول المذلة” “almawt wala almadhalah” “death rather than humiliation”. The SR emerged as a peaceful and non-violent civilian movement and continued to be so until the Free Syrian Army announced its formation in July 2011, after thousands of civilian demonstrators were killed by the regime’s military and security forces. Compared to other revolutions in the “Arab Spring”, the SR will perhaps be remembered as the most heroic, documented, determined and internationalised revolution.

The above thoughts about the SR should not be considered a thorough analysis of the revolution. Instead, they are only general introductory remarks meant to familiarize the reader with the SR. This is because the aim of this study is not to investigate the social, economic or geopolitical nature of the SR. Rather, its aim is limited to studying some of the linguistic aspects of the SR as reflected in the slogans raised by the Syrians during Fridays’ demonstrations. As communication devices, slogans have a rich history, providing researchers with topical outlines of society’s primary concerns, frustrations, and hopes. Slogans have direct links to individual or social action, where they function to unite, divide, and even convert people. Furthermore, slogans can provide linguists with a better understanding of the structure of language and how it functions in communication in real-life situations. (Sharp<sup>[1]</sup>; Al-Abed Al-Haq & Hussein<sup>[2]</sup>; Al-Azzam<sup>[3]</sup>; Al-Sowaidi et al.,<sup>[4]</sup>).

Regarding the definitions of the term slogan. In fact,

most, if not all, of these definitions agree on the substance of the term but differ in how they phrase the definition of the term slogan. The Free Online Dictionary defines a slogan as “Expressing the aims or nature of an enterprise, organization, or candidate” ([www.thefreedictionary.com/slogan](http://www.thefreedictionary.com/slogan)). Merriam-Webster Dictionary defines the term slogan as: “A word or phrase that is easy to remember and is used by a group or business to attract attention.” [www.merriam-webster.com/dictionary/slogan](http://www.merriam-webster.com/dictionary/slogan). Concerning political slogans in particular, the answer to the question, what is a political slogan? It is found to be: “A political slogan is a catchy and memorable phrase used by political parties and groupings to woo the masses by repeatedly saying it out loud. Various political outfits have different slogans, which express their ideologies in a simplified manner”. Other definitions of the term slogan went beyond merely defining the term and tried to analyze the significant features of a slogan. Hosu and Pavlea<sup>[5]</sup> argue that the essential features of a slogan should be built on one idea: easy to remember, straightforward, specific and rhythmic. Almost the same argument has been advanced by Safire<sup>[6]</sup>, who thinks that a good slogan must have rhyme, rhythm, or alliteration to be memorable. Abate<sup>[7]</sup> also implies that a slogan must be easy to read, say, and remember. He also states that “every slogan reveals something about its time and concerns social and political issues.”

Considering the above, a slogan is an essential means of communication used by people in various settings to convey an intended message to a target audience. For a slogan to be an effective, means of communication, it should have most of the following characteristics: meaningful, carry one idea, brief (whether it comes in a single word or short phrases), impressive, attractive (attention-getting), expressive, memorable, simple, rhymed, rhythmic, harmonious, generic, precise, concise, and original.

Given the importance of studying slogans from a linguistic perspective, his study investigates the slogans of the SR raised on Fridays in the first two years of the revolution. The focus will be on analyzing those slogans’ language functions to understand how the Syrian revolutionaries expressed their values, norms, hopes, demands, and even frustrations and resentments through those slogans. The study aims to answer the following central question:

**What are the language functions expressed in the slogans of the SR during Fridays’ demonstrations?**

The importance of this study emerges from the fact that the phenomenon of slogans is deeply rooted in people's social lives, in general, and is central to revolutionary movements and traditions, in particular. Al-Abed Al-Haq and Hussein<sup>[2]</sup> said, "The phenomenon of using slogans is not haphazardly made. Rather, it is a linguistic phenomenon that digs deep into the values and norms of human societies. People used to express their protest by resorting to different linguistic formulas of slogans". One can argue that studying slogans used in a given revolution (as is the study reported here) could not only provide significant insights about the nature of the society in which the revolution takes place but also could help linguists gain a better understanding of the structure of language and how it functions in communication in natural life settings. Therefore, this study could draw more attention to the importance of slogans in linguistic research. Since this study is one of the first of its kind, as it focuses on the linguistic functions of slogans, its findings are supposed to provide new insights into the area of linguistic studies in general and particularly into the study of revolutionary slogans from a linguistic perspective. Moreover, the findings of this study could open up new research opportunities, as studies on the linguistic dimensions of revolutionary slogans are still rare.

The study limits itself to analysing the 105 slogans raised by the Syrians during the days of Fridays during the first two years of the revolution (March 18, 2011 – March 15, 2013). The selection of only the slogans raised in the first two years of the SR is related to the fact that these two years were the most intense years of the revolution. Although these two years were the most intense, the SR did not effectively stop until the overthrow of the Asaad regime on December 8, 2024, after over fifty years of Assad's family rule. This overthrow has led the Syrian revolutionaries to have now complete control over Syria, as this control reflected and resulted in the formation of a new government by the revolutionaries. On Friday, December 13, the Syrian people all over Syria celebrated their first Friday after the success of their revolution. In their celebrations, they named this Friday "Victory Friday" while remembering the slogan raised on the first Friday of the revolution, "Dignity Friday".

Accordingly, it should be clear that the study limits itself to analyzing only the slogans raised on Fridays during the first two years of the SR. Therefore, it is beyond the

concern of this study to analyze the slogans raised during the weekdays of the SR, nor is it concerned with slogans raised by the regime's supporters. Furthermore, this study limits itself to analyzing the language functions of these slogans, as the other linguistic features of these slogans (i.e., phonological, semantic, and syntactic) could be the subject of further studies by the author herself or by other interested researchers. Today, this study has gained extra importance after the success of the SR in achieving its aim of overthrowing the Assad regime in the sense that the slogans raised in the SR appeared to have fulfilled their functions.

## 2. Literature Review

The analysis of slogans is a well-established field of study, with numerous scholars examining their use in various contexts such as politics, sociolinguistics, and pragmatics. Lu<sup>[8]</sup> examined the use of political slogans in Communist China from the early 1960s to the late 1980s. He discussed the rhetorical impacts of the political slogans on transforming Chinese ideology from Confucianism to Maoism and Deng Xiaoping's pragmatism. The analysis indicated that political slogans are coined to meet the changing needs of social conditions as well as the need for authorities to establish control. In another study regarding slogans in China, Song and Gee<sup>[9]</sup> stated that slogans in China are an essential way to carry out a function that all states must engage with to encourage and teach people to see themselves as 'co-citizens' in the state. At the same time, this function links to important ideological goals and intersects with the state as a source of coercive power.

Hosu and Pavelea<sup>[5]</sup> studied the slogans used in national elections in Romania. They analysed these slogans according to features such as representativeness, memorability, clarity and brevity. They discussed these features, citing examples from the slogans selected by candidates. They concluded that slogans must be easy to remember to be recalled word for word. Thus, the shortness of a slogan and the familiarity of the words used make it more memorable. In another study of the Bolshevik Revolution, Zapotoczny<sup>[10]</sup> argued that Lenin resorted to slogans to gather national support for the revolution. The most crucial slogan was "Bread, Land, Peace and All Power to the Soviets". Although this slogan had helped the revolution to sustain its momentum

and gather more supporters, Lenin realized thereafter that slogans alone would not be enough.

Kaleem et al.<sup>[11]</sup> investigated the specific meanings of slogans in Pakistani politics and how they were employed in Pakistani society, particularly in the context of the election (2018). In this study, the researchers emphasize certain linguistic features, such as lexicalization, considering the socio-political and historical context and how the interplay of language, ideology, power relations, and hegemony is reflected in the construction of slogans.

In a study by Halliday<sup>[12]</sup> about the Iranian revolution, he showed that the slogans “Independence, Freedom, Islamic republic” raised by the Iranians in their 1979 revolution were the most famous ones, reflecting the revolution’s mixture of religious, nationalist, and anti-imperialist themes. These slogans were widely perceived to be influential in mobilizing the Iranians and, thus, in the success of the revolution.

In a recent study by Wajdi and Asrumi<sup>[13]</sup> regarding the slogan LUBER in Indonesia’s 2024 general election, they clarified that the 2024 general election in Indonesia is marked by the slogan “LUBER,” representing the principles of *Langsung* (Direct), *Umum* (Public), *Bebas* (Free), and *Rahasia* (Secret). In other words, this slogan emphasizes the principles of directness, public engagement, freedom, and confidentiality. Moreover, the study analyzes the linguistic and rhetorical features of the “LUBER” slogan and its impact on public perception and participation. Employing document study and critical discourse analysis, the researchers reveal how the slogan promotes transparency, inclusivity, and civic responsibility in the electoral process, influencing public opinion and political implications.

Within the Arabic setting, Al-Abed Al-Haq and Hussein<sup>[2]</sup> studied slogans of the Tunisian and Egyptian revolutions from a sociolinguistic perspective. They analyzed four hundred slogans from different places in Tunisia and Egypt to examine the linguistic functions of those slogans from phonological, semantic, and syntactic perspectives. Also, their study tried to shed light on the sociopolitical features that those slogans stand for. Similarly, Lahlali<sup>[14]</sup> investigated the textual, social, cultural, and political aspects of the slogans employed during the (2011) Egyptian Revolution. The findings revealed that the slogans encompassed diverse themes and reflected various political perspectives. Lahlali<sup>[14]</sup> notes that the language register employed “mir-

rors the diversity of Egyptian society and the various political ideologies held by its factions, encompassing Islamic, secularist, and liberal viewpoints, among others. Al-Sowaidi et al.<sup>[4]</sup> analyzed various slogans gathered from sit-in quarters in Egypt, Libya, and Yemen. Using political discourse analysis, their research revealed the different discourse structures and strategies commonly utilized in creating a sub-genre of political discourse in the Arab world. The team collected data from multiple sources, such as banners, wall graffiti, audio-visual instruments, chanting, speeches, and songs, to demonstrate how slogans function as a medium for political complaints and commentary. Through rhetorical analysis, the study evaluated the persuasive impact of these slogans on shaping the Arab intellect and influencing the political climate in the region. Ultimately, the researchers concluded that these slogans met the standards of political discourse and could be classified as a sub-genre of political discourse.

The above-reviewed studies agree on the importance of slogans in revolutionary movements and, thus, the significance of studying them from different linguistic angles. It was clear that the studies reviewed within the Arab region have only dealt with the slogans raised in the Egyptian, Yemina, Tunisian, and Libyan revolutions. This testifies to the importance and originality of this study, as it deals with the SR. It is hoped that this study will open the door for more studies on the SR and could invite comparative studies of the SR with other revolutions in the Arab region.

## 3. Theory and Methodology

### 3.1. Theoretical Background

The analysis of the language functions of the slogans raised by the Syrian revolutionaries is based on the theoretical functional approach developed by Halliday<sup>[15]</sup>. In this theoretical approach, Halliday views language from the perspective of the functions it fulfils, and he, therefore, explains its structure on this basis. In developing his theory, Halliday emphasized three functional components of language, which are: “ideational, interpersonal, and textual”. While the ideational function reflects what the discourse producer aims to communicate, the interpersonal function is concerned with how the meaning is exchanged and constructed by the kind of language used between the participants. However, the textual function relates to the nature of the message

demanding and produced in certain situations and contexts. This theoretical framework has been used by others (e.g., Fowler and Hodge<sup>[16]</sup>; Kress and Hodge<sup>[17]</sup>; Hyland and Guinda<sup>[18]</sup>; Biber and Zhang<sup>[19]</sup> in various discourse analytical approaches, especially the critical discourse analysis approach. For example, Kress and Hodge<sup>[17]</sup> applied the theoretical framework of Halliday<sup>[15]</sup> in their critical media studies in an approach they called “social semiotics”.

In light of that, it is clear that Halliday’s theoretical framework is built around the relationship between language and social context and the role of language in maintaining or challenging existing powers, and, as such, language is a means for sustaining or enacting social change. Therefore, this theoretical frame is the most suitable for analyzing the language functions of slogans raised during the first two years of the SR. Accordingly, Halliday’s theoretical framework is supposed to be very instrumental for the understanding of how the language used in these slogans constructs and challenges the power structure on the one hand and how the choices of the revolutionary slogans helped in the mobilizations and unifying the Syrians and fostering a sense of solidarity on the other hand.

### 3.2. Methodology

As mentioned earlier, the study limits itself to analysing the SR’s slogans raised by demonstrators during the days of Fridays in the first two years of the revolution. The population of the study consists of all slogans raised by the Syrian people during their revolution. Those include hundreds of slogans raised by demonstrators in different parts of Syria during the weekdays and Fridays since the outbreak of the SR in March 2011 until it was successful on December 8, 2024. The Syrians have raised such slogans at various levels of demonstrations (i.e., the community, governorate, or national levels). However, the current study is based on the analysis of all 105 slogans that were raised by the revolutionary demonstrators during the days of Fridays in the first two years of the SR. In fact, the Friday slogans of the SR have become the trademark of this revolution, which distinguishes it from the other Arab spring revolutions. The slogans raised during Fridays’ demonstrations in the SR have become an important indicator of what the Syrian people think and demand and seem to appeal to most, if not everyone, within the opposition. The phrasing of the slogan on each Friday of

the revolution reflected the general mood across the country and became the ultimate weekly showdown between demonstrators and the Syrian regime.

From a representative perspective, the slogans analyzed in this study (i.e., the 105 Friday’s slogans) represent the stand of all the Syrian demonstrators who came from various backgrounds and different sects of the Syrian society. Therefore, in selecting all the Friday’s slogans raised across Syria in the first two years of the SR, the study did not depend on geographic and demographic criteria. This implies that the chances for any potential bias in data collection do not effectively exist.

Regarding the data source, the slogans raised by the Syrian revolutionaries on the Fridays of the first two years of the SR were retrieved from the internet as they became well-known, appearing on the banners raised by demonstrators or were repeatedly verbally chanted during demonstrations. These slogans were widely circulated and reported by various TV channels, such as CNN, Aljazeera, and Al-Arabiya among others. Furthermore, they were discussed and reported in various media articles, videos, and social networks, such as Facebook and Twitter. In this study, the 105 slogans were mainly retrieved from the website (<https://www.alarabia.net>), which lists the first 93 Friday’s slogans of the SR. The remaining 12 Friday’s slogans were retrieved from the website (<https://syrianchange.wordpress.com>). The validity and reliability of the names and dates of the 105 Friday’s slogans of the SR are well established because, as mentioned, these slogans became well-known events and highly circulated. Therefore, researchers interested in studying these slogans will not face any difficulties in reaching them as they are well documented and could be easily verified since they are reported in various sources.

## 4. Results and Discussion

### 4.1. General Observation

As an effective means of communication, slogans are raised to perform certain functions. Such Functions could be explicitly and directly stated in the wording of the slogans, while others could be implicitly and indirectly implied. Regarding the 105 slogans raised by Syrian revolutionaries during their Friday demonstrations, the overall analysis of these slogans leads to two significant observations. First, these

slogans seem to meet most, if not all, the characteristics of an effective slogan discussed earlier (i.e., brief, meaningful, attractive, impressive, carry one idea, simple, concise...etc.) The second observation is that most of the slogans seem to be direct and explicit in their expressions of the intended functions (e.g., “إرحل” – “irḥal”- “leave”). In contrast, few others were indirect and implicit in their expressions of the intended functions (e.g., “بروتوكول الموت”, “brutuku:l al mawt”, “the protocol of death”).

## 4.2. Language Functions of the Slogans: A Detailed Analysis

As a first step in the analysis, the researcher classified these slogans into nine groups based on the language functions they appeared to express. Accordingly, each of the nine groups consists of several slogans expressing a particular language function. Although the slogans of each group were raised on different Fridays of the SR, they aim to express either explicitly or implicitly one language function. The findings show that the analyzed slogans (N = 105) expressed nine primary language functions, which vary from expressing praising (18 slogans), expressing public demands (15 slogans), expressing resentment (14 slogans), national unity (12 slogans), religious supplications (12 slogans), determination (11 Slogans), political contents (8 slogans), principles (8 slogans), and encouragement (7slogans). The language functions expressed by each of the nine groups of the slogans are discussed below.

### 4.2.1. Expressing Praise

In the Encyclopedia of Encarta, praise is defined as: “words expressing approval or admiration, e.g., for somebody’s achievement or something’s ‘good qualities’”. Praising is also defined in Wikipedia as: “the act of making positive statements about a person, object, or idea, either in public or privately”. As shown in **Table 1**, 18 (17.2%) out of the 105 slogans raised by the Syrians on their Friday demonstrations express the function of praising. The praise expressed by these slogans was directed either to admire, appreciate, or value the role of certain groups in the SR (e.g., children, women, prisoners, tribes, detainees, martyrs, etc....) or the role of specific areas (e.g., Aleppo, Houla, Der Ezzor, Idlib, Al-Raqqa, Darya, Daraa.etc.). The following are two illustrated examples of praise:

“أطفال الحولة...مشاعل النصر”, “tfa:l al ḥulah, mashaʕil al naṣr” “Hula’s children. Victory flares”

It is clear from this slogan that the praise here is directed to admire, appreciate, and value the role of children on the SR. In fact, it is widely believed that the outbreak of the SR came to the hands of a group of schoolboys from the city of Daraa, a city that is located in the southern part of Syria. The event of anti–Al–Assad paintings on the walls of these schoolboys, which led to their arrest and subsequently brutal punishments by the Syrian secret police, ignited a protest in Daraa city that quickly swept the country. This slogan was raised to admire Hula’s children’s outstanding role in the SR.

“النصر كتب على أبوابك يا حلب”, “al naṣr kutiba ʕla abwabik ya ḥalab”, “victory is written on the gates of Aleppo”

This slogan’s praise functions are directed at admiring and appreciating Aleppo’s role in the SR. Aleppo, the second largest city in Syria and the country’s economic capital, is believed to have played a central role in the SR and helped to maintain its momentum.

It should be clear that these slogans’ praise function was meant to build a psychologically collective spirit and pride among all Syrians from different backgrounds and areas. This was reflected in that these slogans are praising children, women, detainees, and Kurdish people, among others, as well as different areas of Syria, to emphasize that the revolutionaries represent all the Syrian people and all places, as all should be proud of their revolution.

### 4.2.2. Expressing Public Demands

**Table 2** below shows that 16 (14.3%) of the 105 slogans raised by the Syrians during their Friday’ demonstrations express public demands. These demands are mainly directed at others outside Syria, such as the World Community, the Arab League of States, the Arab and Muslim World, and the world’s free people. The significant demands reflected in these slogans include international protection, imposing a no-fly zone, supporting and arming the Free Syrian Army, expulsion of ambassadors, ending the siege on Homs, and military intervention. Examples of the Slogans expressing public demands are the following:

“الحماية الدولية” “al- ḥimayah al- dawliyah”, “international protection”.

**Table 1.** Slogans expressing praise.

No.	Slogans	Date of Fridays
1	Martyrs/ al-shuhada/ الشهداء	1/4/2011
2	Friday for women/ al-ḥaraʿir / الحرائر	13/5/2011
3	The children of freedom / ʔtfa:l al ḥurriah / أطفال الحرية	3/6/2011
	The tribes / al ṣashaʿir / العشائر	10/6/2011
	Prisoners of freedom / ʔasra al ḥurriah / أسرى الحرية	15/7/2011
6	The free army / ʔaḥrar al jaysh / أحرار الجيش	14/10/2011
7	Detainees of the revolution / muṣtaqaly al thawrah / معتقلي الثورة	20/1/2012
8	Loyalty to the Kurdish revolution / dhikra al intifaḍa kurdiah al الكردية الانتفاضة ذكرى	9/3/2012
9	The heroes of Aleppo university / ʔabṭal jamiʿat ḥalab / حلب جامعة أبطال	18/5/2012
10	Hula's children. Victory flares / ʔtfa:l al ḥulah, mashaʿil / naṣr النصر مشاعل... الحولة أطفال	1/6/2012
11	Deir Ezoor victory coming from the east / der al-zu:r al naṣr / sharq al min Qadim الشرق من قادم النصر الزور دير	3/8/2012
12	Loyalty to Tripoli and the free Lebanese / al wafaʿ li ṭarablus / al wafaʿ li lubnan/ ʔaḥrar wa sham al الوفاء لثرابلس ولبنان وأحرار الشام لطرابلس الوفاء	31/8/2012
13	Idlib bringing down planes and symbolizing victory / idlib maqbarat al taʿira:t wa ramz al intiṣara:t / الانتصارات ورمز الطائرات مقبرة إدلب	14/9/2012
14	The free people of the coast produce victory / ʔḥrar al saḥil / naṣr al yaṣnaʿu:n /النصر يصنعون الساحل أحرار	12/10/2012
15	Daraya brothers in grapes and blood, towards international Justice / daria ikhwat al ṣinab wal dam naḥwa ṣadalih dawli:h/ دولية عدالة نحو والدم العنب أخوة داريا	2/11/2012
16.	Victory is written on the gates of Aleppo / al naṣr enkatābḥalab yā ʿl abwabek / حلب يا ابوابك على انكتب النصر	21/12/2012
17	Revolution University: Engineering martyrdom / jamiʿat al thawrah: handasat al shihadah / جامعة الثورة...هندسة الشهادة	18/1/2013
18	Proud Al-Raqqa on the road to freedom / al raqah al abeyiah ḥuriah al ṭari:q ʿla/ الحرية طريق على البية الرقة	22/2/2013

**Table 2.** Slogans expressing public demands.

No.	Slogans	Date of Fridays
1	. Leave (bashar) / iʔrḥal / ارحل	1/7/2011
2	. International protection / al – ḥimayah al dawliyah / الحماية الدولية	9/9/2011
3	. The no-fly zone / al ḥaTher al jawy / الحظر الجوي	28/10/2011
4	Freezing Syrian regime's membership / tajmi:d al ṣḍwiyah maṭlabna / مطلبنا العضوية تجميد	11/11/2011
5	Expulsion of ambassadors / ṭard al sufrraʔ / طرد السفراء	18/11/2011
6	The buffer zone is our demand / al mantiqa al ṣazila maṭlbna / مطلبان العازلة المنطقة	2/12/2011
7	Support of the free Syrian army / daṣm al jaysh alḥurr/ su:ri al الحر السوري الجيش دعم	13/1/2012
8	Providing weapons for the free army / tasli:h al jaysh alḥurr / الحر الجيش تسليح	2/3/2012
9	Immediate military intervention / al tadakhul al ṣaskary fawry/ al الفوري العسكري التدخل	16/3/2012
10	Step down Annan, servant of Assad and Iran / Iṣqat ṣanan khadim Iran wa assad al وإيران السد خادم عنان إسقاط	13/7/2012

Table 2. Cont.

No.	Slogans	Date of Fridays
11	Arm us with anti-aircraft weapons / salihuna bi muḏata:t الطيران بمضادات سلاحنا / tayara:n al	10/8/2012
12	-Homs under siege is calling you / hims al muḥaṣarah تنادىكم المحاصرة مص / tunadi:kum	7/9/2012
13	We want weapons, not statements / nuri:d sila:han نصريحات ل سلاحا نريد / tasriha:t la	5/10/2012
14	In support of the national coalition / daṣm al ʔitila:f الوطني التتلف دعم / waṭany al	16/11/2012
15	Homs calls on the free to stop the siege / hims tunady الحصار لفك الحرار تنادي حمص / hiṣa:r al fak li ʔhrrar al	4/1/2013

This slogan is directed to the World Community demanding international protection from the brutality of Al-Assad's regime after the number of killed Syrians has started to be counted by thousands, not hundreds.

“التدخل العسكري الفوري”, “al- tadakhul al – ṣaskary al- fawry”, “immediate military intervention”.

This slogan was raised at the beginning of the second year of the SR (i.e., March 16, 2012). Again, it was directed to the World Community, demanding immediate military intervention after all other regional and international initiatives failed to reach a peaceful solution.

#### 4.2.3. Expressing Resentments

Merriam's Dictionary defines resentment as “the feeling of displeasure, anger, and/or a state of complaint afflicting people. It may be used to express denial and disapproval over issues resulting from political, socio-economic status or emotionally disturbing experiences”. As an effective means of communication, slogans can be viewed as an essential mechanism of expressing resentment, given their impressive, attractive, memorable and rhythmic nature. Concerning the SR, one can observe that the Syrian revolutionaries have had much hope in the World Community in general and in

the Arab and Muslim World in particular. However, as time passes, this hope seems not only to vanish but also it seems that the revolutionaries have started to express their frustration and resentment over the negative and careless stands of the World, Arabs and Muslims. This state of frustration and resentment has been reflected in the slogans raised by the Syrian revolutionaries.

As **Table 3** shows, 14 (13.3%) slogans raised by the Syrian revolutionaries during their Fridays' demonstrations expressed resentment. Those slogans, mainly directed to the outside world, reflect anger, complaint, and disapproval over the World's negative and careless stands regarding what is happening in Syria. Below are two examples of slogans expressing the state of resentment:

“الغضب”, “al- ghaḏab”, “rage”  
“شهداء المهلة العربية”, “shuhadaʔ al- muhlah al ṣrabiya”, “the martyrs of Arab grace period”

It is clear that the first slogan directly and generally expresses the state of anger and rage. At the same time, the second is implicitly directed to the Arab League of States over the “grace period” given to the Syrian regime, which, according to the Syrian revolutionaries, gave the Syrian regime the chance to kill more people.

Table 3. Slogans expressing resentment.

No.	Slogans	Date of Fridays
1.	Rage / al-ghaḏab / الغضب	29/4/2011
2.	Your silence is killing us / ṣamtukum yaqtulna / صمتكم يقتلنا	29/7/2011
3.	The martyr of Arab grace period / shuhadaʔ al- muhlah al ṣrabiya / شهداء المهلة العربية	21/10/2011
4.	The Arab League is killing us / aljamiṣah al ṣrabiya / الجامعة العربية تقتلنا	16/12/2011
5.	The protocol of death / brotokol al mawt / بروتوكول الموت	23/12/2011
6.	Sorry Hama, forgive us / ʔudhran ḥamah samiḥyna / عذرا حما سامحينا	3/2/2012
7.	Russia is killing our children / russia taqtul ʔfaluna / روسيا تقتل أطفالنا	10/2/2012



Table 3. Cont.

No.	Slogans	Date of Fridays
8.	The Arabs and Muslims have let us down / kadhalana al ʕrab wal muslimu:n / خذلنا العرب والمسلمون	30/3/2012
9.	Total readiness for full revolution... Russia is the enemy of the Syrians / al dad al ta:m lil nafi:r alaʕa:m.....russia ʕʔdwat al shaʕib الستعداد التام للنفيّر العام...روسيا عدوة الشعب السوري / al su:ry	15/6/2012
10.	If the rulers are negligent, then where are the people? / idha kan al-ḥuka:m mutakha:dhili:n..faʔyn al shuʕu:b/ ؟؟؟ فآين الشعب ؟؟؟	22/6/2012
11.	America, your suspicious silence is killing us/ amri:ka alm yashbaʕ ḥiqduki أمريكا ألم يشبع حقدك من دماننا / dimaʔuna	19/10/2012
12.	Bread and blood / khubz al damm / خبز الدم	28/12/2012
13.	Refugee Camps of Death / mukhyama:t al mawt / مخيمات الموت	11/1/2013
14.	The international community are partners in the massacre/ al mujtamʕ al dawly shari:k al ʔssad fi: majazirh / المجتمع الدولي شريك السد في مجازره	1/2/2013

#### 4.2.4. Expressing National Unity

As shown in Table 4, 12 (11.4%) of the 105 slogans raised by the Syrians in their Friday demonstrations appear to express national unity. The ethnic heterogeneity of Syrian so-

ciety, which includes Sunni, Shea, Alawis, Christians, Druze, and Kurds, among other sects, has been a debatable issue in the SR. Therefore, one of the early challenges of the SR was overcoming the heterogeneous nature of Syrian society.

Table 4. Slogans expressing national unity.

No.	Slogans	Date of Fridays
1.	Homeland protectors (meaning Assad's Army) ḥum:at aldyiar / حماة الديار	27/5/2020
2.	The descendants of Khalid (ibn al-Walid) / ʔḥfa:d khalid / أحفاد خالد	22/7/2020
3.	The unity of the opposition / wiḥdat al muʕaraḍah / وحدة المعارضة	23/9/2020
4.	Revolution for all Syrians / thawrah likul al su:ryi:n / ثورة لكل السوريين	13/4/2020
5.	Rebels and merchants hand in hand until victory / thwa:r wa tuja:r thawrah likul al su:ryi:n / ثوار وتجار يدا بيد حتى الانتصار / yadan biyd ḥata ilintṣa:r	8/6/2020
6.	The people's freedom war / ḥarb al taḥri:r al shaʕbiah / الشعبية حرب التحرير	6/7/2020
7.	Uprising of the two capitals / intifaḍat al ʕaṣimatiyin / انتفاضة العاصمتين	27/7/2020
8.	Victory with united free army / biwḥdat jayshuna al ḥurr yataḥaqq al naṣr / بوحدة جيشنا الحر يتحقق النصر / naṣr	17/8/2020
9.	Unifying the free Syrian army / tawḥi:d kataʔib al jaysh al ḥurr / توحيد	28/9/2020
10.	الجيش كتائب Remain united / wa ʔiṣṭaṣimw bi ḥabl Allah jamiʕan / واعتصموا بحبل ا	8/2/2020
11.	One nation...one flag... one fight / ʔumah waḥidah , rayih waḥidah, أمة واحدة راية واحدة حرب واحدة / waḥidah	1/3/2020
12.	There will be no sectarian state in Syria / lan tamur dawlatukum لن تمر دولتكم الطائفية / aldaʔifiyah	8/3/2020

Revolutionaries have recognized this challenge and attempted to present the revolution as representing all Syrians since the outbreak of the revolution. Slogans have been effectively used as a unifying mechanism to show that the revolution represents all Syrians. As seen, one of the early slogans raised by the Syrians on their daily demonstrations during the weekdays was: (الشعب السوري واحد) ...

... واحد... واحد... واحد (waḥid...waḥid...waḥid alshaʕib alsu:ry waḥid), “one ...one...one...the Syrian people are one”. This slogan and the 12 slogans presented in Table 4 that were raised during Fridays' demonstrations functioned to express national unity. In one way or another, these 12 slogans appear to reflect the unity of the Syrians, emphasizing that the SR represents all Syrians and is not a sectarian one as the

regime has tried to portray it. The following two slogans are presented as examples:

“ثورة لكل السوريين”, “thawrah likul al-su:ryi:n”, “revolutions for all Syrians”.

Clearly, this slogan directly and explicitly expresses the unity of the Syrian people in their revolution and not only for one sect.

“أمة واحدة، راية واحدة، حرب واحدة”, “umah waḥidah, rayah waḥidah, ḥarb waḥidah”, “one nation, one flag, one war”.

Again, this slogan reflected that the revolution was united and for the entire nation, with only one flag and one war.

#### 4.2.5. Expressing Religious Supplications

Religion plays a vital role in people’s lives in general and is central in the lives of Muslims in particular. Religion in Muslim societies is considered a reference point for people’s thinking and behaviour. In Syrian society, where Islam is the religion of the majority of Syrians, Islamic religion is an integral part of Syrians’ life. The Syrian revolutionaries have recognized the importance of religion in the Syrians’ lives and attempted to implement Qur’anic verses and Hadith (prophet Mohammed’s sayings) in the revolutionary tradi-

tion. This is clear in the slogans raised by the revolutionaries during their demonstrations to gain support for the revolution and to keep its momentum.

As shown in **Table 5**, 12 (11.4%) slogans out of the 105 slogans raised by the Syrians during their Fridays’ demonstrations express religious supplication. As shown in the table, these slogans are mainly based on verses from the Qur’an and/or Hadith (sayings of the prophet Mohammed). These slogans generally emphasize that God is with the revolution and that victory is from God. Also, these slogans reflect that God is more significant than all tyrants, and Prophet Mohammed is their leader forever. Examples of slogans expressing this function are:

“الله أكبر من كل الطغاة”, “allah akbar min kul al-tuḡha:t”, “God is greater than all tyrants”. This slogan seems to be directed to all Syrians in general and to Al-Assads’ supporters in particular.

“قائدنا للبد سيدنا محمد”, “qa:’duona lil’abad saiduna Mohamed”, “our leader forever is prophet Mohammed”. This slogan seems to be raised in reaction to pro-Assad supporters’ slogans: “السد للبد”, “Al –Assad lil’abad”, “Al-Assad is forever.”

**Table 5.** Slogans expressing religious supplications.

No.	Slogans	Date of Fridays
1.	God is with us/allah maʿna/ معنا الله أكبر / Allah ʾakbar / أكبر	5/8/2011 4/11/2011
2.	If you are with God, he will grant you victory / ʾin tanṣuru allah إن تنصروا ينصركم / yanṣurkum	6/1/2012
3.	Who has prepared a soldier has fought / mann jahaza من جهز غازيا فقد غزا / ghazian faqad ghaza	6/1/2012
4.	God's order has come, so don't hurry it / ʾata amru Allah أتى أمر الله فلا تستعجلوه / fala tastaʿjilu:h	27/4/2012
5.	Victory from Allah and near breakthrough / naṣrun min الله من أفتح قريب / Allah wa faṭḥun qari:b	11/5/2012
6.	We are sure Allah will grant us victory / wathiqu:n binaṣr واثقون بنصر الله / Allah	29/6/2012
7.	Daraa don't be sad, Allah is with us / la taḥzani darʿa لتحزني درعا إن الله معنا / ʾin Allah maʿana	24/8/2012
8.	Those who the prophet loves are being massacred in Syria حباب رسول الله في سوريا يذبحون / ḥbab rasu:l allah fi: su:ria yudḥbaḥu:n	21/9/2012
9.	Allah is greater, revolution till victory / Allah akbar, naṣar الله أكبر نصر عبده وأعز جنده وهزم الأحزاب وحده / ʿbdah wa hazam il alaḥzab waḥdah	26/10/2012
10.	Our leader, forever prophet Mohammad / qaʾduna lilʾabad قائدنا للبد سيدنا محمد / sayiduna moḥammad	25/1/2013
11.	Allah is sufficient as a supporter / wa kafa bi Allah naṣi:ran / وكفى بال نصيرا	1/2/2013

#### 4.2.6. Expressing Determination

The success of the Tunisian, Egyptian, Libyan, and Yamani revolutions has led many to believe that other Arab countries will experience what has been known as the “Arab Spring”. However, very few expected Syria to be the next station of the “Arab Spring”. This is because of the perception of the repressive nature of the Syrian regime on the one hand and of the heterogeneous nature of the Syrian society on the other hand. Syrians have not only surprised many in the World but have also surprised the Syrian regime itself, who until now continues to pertain that what was happening in Syria is not a revolution but rather a conspiracy against Syria led by external forces. Although the repressiveness of the military and security forces of the Syrian regime went beyond expectations, the revolutionaries in Syria have shown the world a model of determination, braveness, insistence, persistence and sacrifices that will be remembered in history. Slogans attached to the SR appear to reflect the genuineness

of this model. **Table 6** presents the slogans of the SR intended to express the function of determination. These 11 (10.5%) slogans express determination on the part of the revolutionaries during their Fridays’ demonstrations. As shown in **Table 6**, the expression of the will of determination in these slogans comes in various forms. These forms include the spirit of insistence, withstand, challenge, patience, persistence, refusal, confidence, promise, threat, and intimidation. Below are two examples of slogans expressing determination:

“الصبر والثبات”, “alṣabir walthaba:t”, “patience and persistence”.

“سننتصر ويهزم السد”, “ṣanantaṣir wayuhzam al-Assad”, “We will be victorious, and Al-Assad will be defeated”.

It is obvious that these slogans, which are internally directed to the revolutionaries as well as to Al-Assad’s supporters, express the revolutionaries’ determination to continue until victory.

**Table 6.** Slogans expressing determination.

No	Slogans	Date of Fridays
1.	Withstand / al-ṣumu:d / الصمود	8/4/2011
2.	Insistence/ al-iṣra:r / الصرار	15/4/2011
3.	Challenge / al-taḥady / التحدي	6/5/2011
4.	We will not kneel except to Allah /lan narkaṣ illa lil allah / لن نركع إلا ل	12/8/2011
5.	Patience and persistence / al aṣabir wal thaba:t / الصبر والثبات	26/8/2011
6.	Continuing until victory / maḍu:n ḥata alnaṣr / ماضون حتى النصر	16/9/2011
7.	The people’s resistance / al muqawmah al shaʿbiyah / المقاومة الشعبية	17/2/2012
8.	We will revolt for you bab amr / sanantafid li ajlika bab سننتفض لجلك باب عمرو / ṣmro	24/2/2012
9.	Coming to Damascus / qadimu:n ya dimashq / قادمون يا دمشق	23/3/2012
10	We will be victorious, and al-Assad will be defeated/ṣanantasir wa yuhzam al-Assad / سننتصر ويهزم السد	20/4/2012
11	Damascus, our date is near / dimashq mawṣduna al qari:b / دمشق موعدنا القريب	25/5/2012

#### 4.2.7. Expressing Political Contents

As shown in **Table 7**, 8 (7.6%) out of the 105 slogans raised by the Syrians during their Fridays’ demonstrations express the political contents of the SR. These slogans are directed internally to the Syrians and externally to others in the World Community. They appear to function as mechanisms to reflect the contents of the SR over issues of concern to the revolution. Below are two slogans analyzed as examples:

“صمتكم يقتلنا”, “ṣamtukum yaqtuluna”, “your silence is killing us”.

This slogan appears to express the revolution’s refusal of the state of silence of the World Community regarding what is happening in Syria, implying that such silence is killing the Syrians.

“ل لقوات حفظ السلم في سوريا”, “la liqwa:t



olution's momentum. Looking at the time the slogans were raised, it appears that the Syrian revolutionaries have implemented slogans to serve as mechanisms of encouragement to the Syrians to continue their revolutionary momentum.

As is evident in **Table 9**, (6.7%), slogans are classified by the researcher as expressing encouragement. Four of these seven slogans came in the second year of the revolution, while the other three came in the second half of the first year. This means that the need to raise slogans carrying the function of encouragement has come at a later stage of the revolution to keep its momentum. For example, the revolution's second-anniversary slogan was: "Two years of struggle and our revolution's victory is near", reflecting the

need to encourage Syrians and provide them with the hope that victory is close. The following are two examples of slogans expressing the function of encouragement:

“ رمضان... النصر سيكتب في دمشق ”, “ramadan... al-naṣr sauktab fi: dimashq”, “Ramadan's victory will be written in Damascus”.  
 “ ريف الشام أصابع النصر فوق القصر ”, “ri:f al-sha:m aṣa:biṣ al- naṣr fawq al-qaṣir”, “Damascus' suburb's victory shall be over the presidential palace”.

These two slogans are meant to encourage Syrians to continue their struggle and sustain the momentum of their revolution.

**Table 9.** Slogans expressing encouragement.

No.	Slogans	Date of Fridays
1	Signs of victory / bashaʿir al naṣr / بشائر النصر	19/8/2011
2	Victory to Syria and Yemen / al naṣr li shamuna wa yamanuna / ويمنا لشامنا النصر	30/9/2011
3	The time of victory is near / ʿiqtarabat al sa:ṣah wa a:n / انتصار وأن الساعة اقتربت	23/11/2012
4	Ramadan victory in Damascus / Ramadan al naṣr sauktab fi: dimashq / دمشق في سيكتب النصر رمضان	20/7/2012
5	It's time to march to Damascus / an ʿwa:n al zaḥif ila / دمشق إلى الزحف أو أن	9/11/2012
6	Damascus's suburb's victory sign shall be over the presidential palace/ri:f al sha:m aṣa:biṣʿ al naṣr fawq al qaṣir / ريف الشام أصابع النصر فوق القصر	30/11/2012
7	Two years of struggle and our revolution's victory is near / ʿama:n ʿala al kifa:h wa naṣr thawratuna qad la:h / عامان على الكفاح ونصر ثورتنا قد لح	15/3/2013

## 5. Language Functions of the Slogans: An Overall Discussion and Explanations

The overall findings of this study show that the slogans raised by Syrians during their Fridays' demonstrations performed essential language functions. The functions expressed by these slogans include praise, public demands, resentment, national unity, religious supplications, determination, political content, principles, and encouragement. **Table 10** presents the number of slogans analyzed in this study (N = 105), and their distribution based on the frequency of function. The language functions of the slogans are ranked

from the first to the ninth descending, from the highest frequency of occurrence to the most minor frequency.

The findings in **Table 10** below show that the language function of slogans that express praise has the highest frequency of occurrence (17.2%). This is understandable and can be explained by the unprecedented sacrifice introduced by the Syrian revolutionaries in their revolution. Therefore, such sacrifices have been reflected in the slogans that appreciate and praise these brave revolutionaries for their great sacrifices. In fact, the SR will be remembered as one of the most violent revolutions since it is estimated that hundreds of thousands were killed or imprisoned as well and millions have been displaced within Syria or immigrated abroad.

**Table 10.** Frequency of the language functions of the Syrian revolution's slogans.

No.	Functions of Slogans	Frequency	Percentage	Rank
1.	Expressing Praise	18	17.2%	1
2.	Expressing Public Demands	15	14.3%	2
3.	Expressing Resentment	14	13.3%	3
4.	Expressing National Unity	12	11.4%	4
5.	Expressing Religious Supplications	12	11.4%	4
6.	Expressing Determination	11	10.5%	6
7.	Expressing Political Contents	8	7.6%	7
8.	Expressing Social and Political Principles	8	7.6%	7
9.	Expressing Encouragement	7	6.7%	9
	<b>Total</b>	<b>105</b>	<b>100%</b>	

Expressing public demands is the second most frequent function of slogans, comprising (14.3%) of the total slogans. As mentioned earlier, these demands are mainly directed to the outside world, either to the World Community and/or to Arabs and Muslims. Given that the revolution neither has its media nor a diplomatic representation, the Syrian revolutionaries found in slogans their effective mechanisms of expressing their demands to convey to the outside world what they actually need.

Expressing resentment occupies a central position in the SR's slogans, where it ranked as the third most frequent function of slogans, comprising (13.3%) of the total slogans. This is perhaps because the Syrian revolutionaries feel that the World Community has not only disappointed them by leaving them alone in their revolution, but they also feel that the World Community is a partner in the killing of Syrians.

Expressing national unity and expressing religious supplication are equally ranked as the fourth most frequent functions of slogans, comprising (11.4%) of each group of the total slogans. The heterogeneous nature of the Syrian society in terms of its various sects (e.g., Sunni, Shea, Alawis, Christians, Druze, Kurds, etc.) seems to explain the emphasis of the SR's slogans on national unity to assert that the SR is not a sectarian revolution as the Syrian regime has tried to label it, but rather is a national revolution of the entire Syrian society with all of its sects. Regarding religious supplication, it is clear that the Syrian revolutionaries have implemented the centrality of religion in the life of Syrians and have tended to rely on slogans expressing religious supplication. This is understandable because it is almost a fact that when people feel powerless, they tend to God to seek strength and support for whatever endeavour they are trying to reach.

Expressing determination is the sixth most frequent

function of slogans, comprising (10.5%) of the total slogans. It seems that the Syrian revolutionaries depended on slogans expressing determination to counter the repressive nature of the Syrian regime and to convey the message of resistance, persistence, and patience until victory was achieved.

In the seventh and eighth ranks came the functions of expressing political content (7.6%) and social and political principles (7.6%), respectively. This is common in any revolution to express its contents, values and principles. The SR is no exception, as the Syrian revolutionaries have relied on slogans to express their revolution's political contents, principles, and values. These slogans seem to reflect the identity and uniqueness of the SR.

Finally, encouragement occupies the ninth rank among the language functions expressed by slogans, comprising (6.7%) of the total slogans. The function of slogans in this language seems necessary to encourage the morale of the revolutionaries to maintain the revolution's momentum. The necessity of this function in the case of the SR emerges from the fact that the SR is taking more time than was initially expected compared to other Arab Spring revolutions. As such, the revolutionaries must be continuously encouraged to give them hope and support to continue their struggle until victory is achieved.

The overall findings of this study generally align with the findings reached in the studies reviewed above, especially regarding the use and importance of slogans in revolutionary movements. Moreover, Halliday's theoretical framework employed in this study is to be seen as a continuation of its use in other studies (e.g., Fowler and Hodge<sup>[16]</sup>; Kress and Hodge<sup>[17]</sup>; Hyland and Guinda<sup>[18]</sup>; Biber and Zhang<sup>[19]</sup>), especially in their use of the critical discourse analysis approach as mainly used Kress and Hodge<sup>[17]</sup>.

Finally, it is instructive to remember that although slogans' functions are analysed independently, they are interconnected as they all aim to mobilize the Syrians to continue in their revolutions until the overthrow of the Assad regime. The fact that the function of the slogans related to praise ranked first is explained by the attempt of the revolutionaries to use slogans to value and praise the unprecedented sacrifice of the Syrian people in their revolution. This helped keep the revolution's momentum alive by emphasising the need not to forget these unprecedented sacrifices. However, the explanation of why the slogans directly reflecting the encouragement function came in ninth place may be because all the other functions expressed by other slogans indirectly imply a sort of encouragement. For example, the functions of the slogans relating to praise, resentment, religious supplications, and determination, in particular, may be viewed as indirectly containing sorts of encouragement. Taken together, the slogans raised in the SR during its first two years were meant to function as a means for the sustainability of the revolutionary movement. The success of the SR in overthrowing the Assad regime seems to suggest that the mixture of the slogans raised in this revolution has functioned well in achieving their intended aims.

## 6. Conclusions

This study has aimed to investigate the language functions of the 105 slogans raised by the Syrian revolutionaries during their Fridays' demonstrations in the first two years of the SR (March 18, 2011–March 15, 2013). The findings revealed that these slogans expressed nine primary language functions. Expressing praise was the most dominant function (17.2%), while expressing public demands was the second most dominant function, comprising 14.3% of the total number of the analyzed slogans. Expressing resentment ranked third in the frequency of occurrence, comprising (13.3%). Both national unity and religious supplication came equally, ranking fourth among the functions expressed by the analyzed slogans, comprising (11.4%) each. In the sixth rank came the function of expressing determination, comprising (11.5%) of the total number of slogans. Expressing political content and expressing social and political principles occupied the seventh rank, forming (7.6%) for each. Finally, expressing encouragement occupied the ninth rank, compris-

ing (6.7%) of the total number of analyzed slogans. During the analysis, the study provided explanations of the findings to shed some light on the meaning of these language functions expressed by the slogans.

Finally, as the study was limited to analyzing the language functions of slogans raised by the Syrians during their Fridays' demonstrations, it is recommended that other studies should tackle other linguistic features (i.e., phonological, semantic, and syntactic) of the SR or may compare the slogans raised in the SR with those raised in other revolutions within the Arab region or abroad. For example, from a phonological perspective, the slogans raised in the SR could be analyzed based on the types of attention-getting devices employed or the nature of the rhyme through which these slogans were verbally chanted during demonstrations. Moreover, the slogans raised in the SR could be studied from their lexical aspects, such as repetition, extra emphasis, antonyms, and synonyms. Finally, a study of the slogans of the SR in comparison with those raised in other revolutions within the Arab region could provide significant insights into the uniqueness of the slogans raised in each of them.

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The collected data sources are: <https://www.alarabia.net>, <https://syrianchange.wordpress.com>.

## Conflicts of Interest

The author declares that there is no conflict of interest.

## Abbreviation

### Transliteration System for Arabic Sounds

Arabic Alphabets	Symbols	Examples	Meaning
ء	ʔ	ʔamal	hope
ب	b	ba:b	door
ت	t	ti:n	fig
ث	th	tha°lab	fox
ج	j	jamal	camel
ح	h	hub	love
خ	kh	khubz	bread
د	d	walad	boy
ذ	dh	dhahab	gold
ر	r	raʔs	head
ز	z	zi:t	oil
س	s	sin	tooth
ش	sh	shams	sun
ص	s	sayf	summer
ض	d	dayf	guest
ط	t	ti:n	mud
ظ	TH	THuhr	noon
ع	ʕ	ʕabd	slave
غ	gh	gharb	west
ف	f	fa:r	mouse
ق	q	qalam	pencil
ك	k	kutub	books
ل	l	naml	ants
م	m	masjid	mosque
ن	n	na:r	fire
هـ/ه	h	haram	pyramid
و	w	ward	rose
ي	y	yawm	day
ـ (فعله)	a	kataba	he wrote
(ضمه)	u	kutub	books
(كسرة)	i	sin	tooth
مد طويل /ى	a:	ka:tib	writer
ضمه طويلة و	u:	fu:l	beans



كسرة طويلة ي	i:	fi:l	elephant
Diphthongs	aw	mawt	death
(أصوات علة مركبة)	ay	bayt	house

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