Discourse Analysis Of Resistance Uses Linguistic Style In Arabic Social Media

Maisa Yahya Mahmoud Abu-Athreh[1], Ashinida Aladdin[*2]

[1,2]Centre for Research in Language and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia, Maysa2.athra@yahoo.com[1], ashi@ukm.edu.my[*2]

Abstract

Social media has become a powerful tool for oppressed individuals and communities to express their resilience, protest, and resistance in conflict settings. Focusing on the 2023 Palestine-Israel conflict, this study examines the linguistic techniques used by Palestinians to express resilience, struggle, and solidarity in social media posts published on the Facebook accounts of Al Jazeera Channel and Palestine TV, as well as on the Telegram accounts of Gaza Now and Warlife3. It also examines the role of their language in preserving the identity, religion, and culture of the Palestinian community. Moreover, the study analyzes how linguistic narratives strengthen solidarity, unity, and hope among the Palestinian people. The study corpus is examined through the lens of Mediated Discourse Analysis proposed by Norris and Jones (2005) and Scollon (2001). The analysis showed a repertoire of linguistic strategies reflecting gender discourse and sociocultural resilience. While Palestinian men employed direct quotations and a declarative structure to reinforce a tone of resistance and determination, Palestinian women used emotive language, rhetorical questions, metaphors, vocatives, and repetition to humanize the struggle. Both genders used religious expressions to solidify cultural and spiritual resistance. Inclusive pronouns and reference to Jihad were used to construct collective solidarity. The findings contribute to the gendered resistance discourse by showing how gendered linguistic styles are used to reinforce resilience and foster solidarity in conflict settings. The findings expand MDA's applicability in examining narratives of resistance and collective empowerment.

Keywords: Gendered Resistance Discourse; Mediated Discourse Analysis; Resistance; Social Media; Struggle

INTRODUCTION

Social media has quickly grown into a major platform where users share their views, narrate their personal stories, and shape the opinions of countless users (Sutan et al. 2021). It now serves as a robust digital channel for raising awareness about human rights cases and concerns among diverse audiences far beyond traditional news outlets (Gogul 2020). Across numerous countries, social media users turn to these platforms as fresh avenues for resilience and protest, weighing in on social issues, including those involving basic rights and liberties (Zeitzoff 2018; Lipschultz 2020). On October 7, 2023, a tension between Israel and Hamas has flared into a new armed conflict in the Gaza Strip, constituting the fifth war in that ongoing conflict (El Damanhoury et al. 2025). The tension began after Hamas carried out an unexpected assualt called "Operation Al-Aqsa

Flood" (Mercan 2023). In response, Israel launched "Operation Swords Iron", announcing a state of war with the goals of dismantling Hamas, rescuing the hostages, and taking control of the Gaza Strip (Boxerman 2023Amid the ongoing hostilities, large numbers of civilians—women, men, children, and security personnel alike—were wounded or killed (Paché 2024; Mbah et al. 2024). The Israeli military targeted infrastructure inside Gaza, and authorities quickly enforced a tight blockade that effectively cut off essential supplies to the territory, triggering an acute humanitarian crisis. (El Damanhoury et al. 2025).

Social media, which functions as a digital communication platform, was used by Palestinians to share real-time updates about the conflict. Social media platforms facilitate the rapid dissemination of news content (Ethelb 2016). Social media platforms today function as vital channels for expressions of resistance, protest, and resilience in contexts of social injustice (Soares 2018). Within this context, they have enabled users affected by violence to share images, videos, and personal narratives detailing injuries, leveled neighborhoods, and lost loved ones (Zein & Abusalem 2015). Statcounter Global Stats (2023) provided statistics on the percentage market share held by various social-media platforms in the Palestinian territories for the period spanning October 2023 to February 2024. The data indicates that Facebook retains the largest portion, attracting 54.5 percent of users, followed by Telegram with 21.79 percent. YouTube commands 13.08 percent, while Instagram is used by 6.76 percent of the population. These numbers highlight the predominance of Facebook and Telegram as primary communication channels for many Palestinians.

Scholars have documented the evolving role of social media within the context of the Israeli-Palestinian conflict, revealing its capacity to ease real-time communication, extend awareness beyond local borders, and affect public sentiment on a global scale. A body of existing studies has been carried out to investigate how various media portray the Israeli-Palestinian conflict (Kandil 2009; Rababah and Hamdan 2019; Panayotova and Rizova 2021; Majzoub 2021; Suwarsono 2022; Arifuddin 2022). Yet these studies have concentrated on written content while overlooking the broader ensemble of semiotic resources— images, videos, or other forms —that also shape public understanding and convey meaning. To address this gap, the present study focuses on Arabic-language social media's textual posts, images and videos that articulate three overlapping themes: resilience, struggle and solidarity.

The statistics and the identified gap in earlier studies, underscore the need to investigate the particular linguistic techniques Palestinian users deploy online as they convey their resilience and struggle to safeguard their land in the face of the ongoing conflict. This study contributes to discourse analysis by examining how language is used for resilience preservation and struggle expression in conflict settings. This study aims to investigate the linguistic strategies by which Palestinians articulate resilience and struggle on Arabic-language social media platforms, examine how discourse of resilience and struggle articulated by Palestinians on Arabic-language social media functions as a linguistic mechanism for preserving and reinforcing Palestinian collective identity, religious, and cultural heritage, and analyze the ways in which Palestinian linguistic narratives foster collective solidarity and a shared sense of hope among Palestinians confronted with genocidal violence.

METHOD

First, Data will be collected manually from written posts, narratives, and images shared on Facebook and Telegram from October 20, 2023, onward. These platforms were chosen because they are the primary channels through which many Palestinians exchange information and mobilize support (Statcounter Global Stats 2023). The selection of this particular starting date is not arbitrary; it coincides with an observable shift in the tone of online discussions, where expressions of resilience and determination begin to escalate. In order to maintain the credibility and authenticity of the dataset, the investigation will restrict itself to posts appearing on a defined set of verified Facebook accounts that have consistently reported on the situation in the region, including Al Jazeera Channel قناة الجزيرة and Palestine TV, as well as the following Telegram accounts: Gaza Now-غزة الآن and أخبار غزة Warlife3. By incorporating numerous sources, the dataset captures a broad spectrum of viewpoints, providing a comprehensive portrayal of Palestinian resilience discourse on Facebook and Instagram during the examined period. A purposive sampling technique will be adopted to secure a representative sample of the dataset. The focus will be on the posts that explicitly address themes of resistance, identity preservation, and community solidarity.

Second, the collected data will be systematically organized and coded according to recurrent linguistic patterns and rhetorical devices that signal resilience and struggle themes. A thematic-analysis will guide thematic identification step, focusing on the specific wording, expressions and discursive patterns used in the posts. While this approach enables the researchers to systematically scrutinize particular themes, grounded in the manual coding process, data categorization ensures detailed analysis of the main themes, thereby showing how mediated tools intertwines with social communicative actions on the text. After categorization, the selected themes will be translated into English to facilitate wider access to the findings.

Analysis will proceed based on the framework of Mediated Discourse Analysis (MDA). Central to applying MDA is the delineation of "meditational means," a task that already accomplished during the thematic-analysis phase. Multimodal Discourse Analysis (MDA) grounds its method in the observation of communication as it unfolds in naturally occurring contexts. Accordingly, the researchers examined Facebook and Telegram contributions where multiple semiotic resources—text, images, and video clips—coalesce to produce particular actions and meanings. Some posts will be singled out representative posts to illustrate each thematic category that emerged from the analytic process. Data will be stored securely, and ethical considerations will be upheld by omitting all personally identifiable information and concentrating solely on publicly accessible content.

The corpus was gathered from two popular platforms within the Palestinian speech community: Facebook and Telegram. As Moya et al. (2015) point out, such platforms excel at enabling participants to aggregate modes—verbal description, graphic illustration, live footage, and voice memo. The researchers collected materials over a defined period, from October 20, 2023, to February 5, 2024, sampling posts from established Facebook accounts including Al Jazeera Channel (قناة الجزيرة) and Palestine TV, as well as from Telegram channels Gaza Now (غزة الآن) and أخبار غزة Warlife3. These accounts were identified as reliable sources of commentary on the unfolding Palestine-Israel conflict, under the hashtags #حرب-غزة#, غزة, #غزة-ماذا-بعد and #.

This investigation focuses on a specific period because it marks a decisive escalation in hostilities and attracted widespread international scrutiny. By limiting the analysis to these months, the research can capture the distinctive themes and linguistic strategies circulating at a pivotal moment, while also safeguarding against the risk that later developments will introduce significant new themes into the discourse. The chosen timeframe thus provides a stable frame for extracting and interpreting data, enabling a comprehensive examination of the narratives that dominated public and official conversations.

As the identified accounts on Facebook and Telegram address the ongoing conflict and situation of the Palestinian people in Standard Arabic, the content was translated into English language. To ensure the reliability and fidelity of the English translation, peer comparison and inter-rater agreement analysis were conducted to measure how consistently the two raters agree on translating the Arabic corpus into English. The inter-rater agreement analysis was conducted based on five core criteria, including semantic equivalence, lexical choice, syntactic structure, pragmatic equivalence, and ideological fidelity. Each criterion was rated on a scale from 0 to 2 per segment. '2' was recorded when the two selected segments were equivalent in meaning. While '1' was given to segments with partial agreement, disagreement was recorded by '0'. The maximum score per segment was 10. The average score of the inter-rater agreement across all the representative segments was 9,95 out of 10. This high score indicates consistency between the two translations. The English translation of the source language is provided enclosed within square brackets throughout the analysis and discussion.

To gain a richer understanding of the posted material, the researchers have opted for a hands-on, manual data-gathering technique. Because eligibility for inclusion hinges on the posts' actual wording, pictures, and videos, a human eye is necessary to make judgment calls. While this method can be labor-intensive and slower than automated alternatives, it also allows for much greater adaptability throughout the gathering stage. The researchers believe that only a manual method can secure the complete and context-sensitive data needed to address the project's central questions, since it captures everything first and sorts for significance later. By proceeding in this way, they ensure that nothing extraneous is retained, thereby supporting the ethical principle of data minimization that calls for collecting only what is strictly required. Furthermore, the hands-on technique is especially effective for handling visual content, a fact corroborated by earlier studies that successfully compiled images from social platforms (Aiello & Parry 2020; Y. Chen et al. 2021; Makhortykh & Sydorova 2017). Working directly with the material as it was originally presented allows the researchers to engage with the posts in a way that feels natural, ultimately deepening their insight into the dataset.

The data analysis combine thematic analysis and MDA to address the research questions. Thematic analysis will be carried out to identify the recurring linguistic patterns that reflect the themes of resilience, struggle, hope, unity, and resistance. The thematic analysis will follow Braun and Clarke's (2006) framework, which involves six steps: familiarization with the data, generating initial codes, searching for themes, reviewing themes, naming themes and producing the results. Thematic categorization will be based on the repetition of linguistic strategies. To ensure analytical rigor, a secondary coder will review the emerging themes. The results of the thematic analysis will be

discussed based on MDA to examine how social actions, mediated by language, convey resilience, struggle, and solidarity.

RESULTS AND DISCUSSION

A total of ten themes were identified, with the categorization directly derived from the recurring keywords. Several recurring themes emerge clearly throughout the corpus, the most prominent being "resilience and religion." This theme involves words closely tied to Islamic doctrine—terms such as martyrdom, jihad, paradise, and fighting for the sake of Allah appear repeatedly. Altogether, researchers archived 8,710 entries that articulate a Palestinian sense of resilience and struggle from Facebook and Telegram. The dataset comprises 1,239 videos and 7,471 images. As shown in Figures 1 and 2, the aggregation peaked in December 2023, a month that coincided with the conflict's sharpest escalation and, arguably, its most dramatic outburst.

Fig 1. Photo Posts From The Facebook And Telegram Accounts During The Study Period
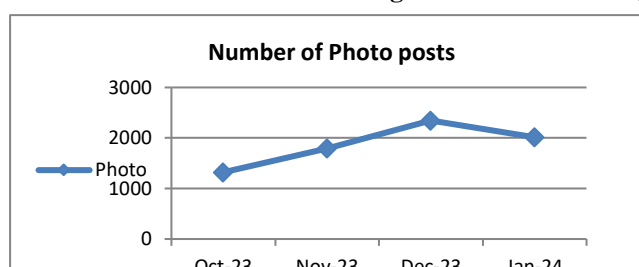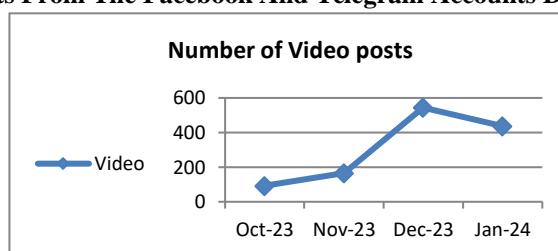

Fig 2. Video Posts From The Facebook And Telegram Accounts During The Study Period

As illustrated in Table 1, Facebook is the platform on which a higher number of posts where collected compared to Telegram. The manual collection process yielded varying totals of photos and videos across the two platforms. Some accounts contributed a substantial number of posts, while others offered only a handful of items directly pertinent to the research theme.
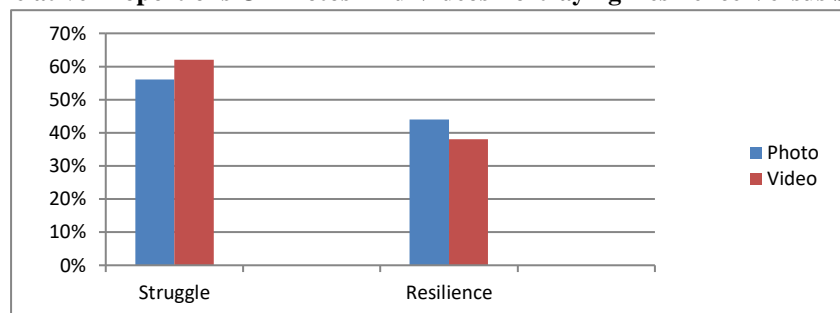
Table 1. Counts of Photo And Video Posts Across The Analyzed Facebook And Telegram Accounts

Photo				Video			
Facebook		Telegram		Facebook		Telegram	
Al Jazeera Channel – قناة الجزيرة	Palestine TV	Gaza Now-غزة الآن	أخبار غزة Warlife3	Al Jazeera Channel – قناة الجزيرة	Palestine TV	Gaza Now-غزة الآن	أخبار غزة Warlife3
2356	1588	1838	1689	564	167	280	228

Among the overall collected video clips, just 253—about 19 percent of the grand total—carry English subtitles. These subtitling videos were likely intended to widen access to viewers outside the Arabic-speaking demographic. Notably, the overwhelming majority of these subtitled videos were uploaded by Al Jazeera, whose content consistently chronicles the struggles faced by Palestinian communities.
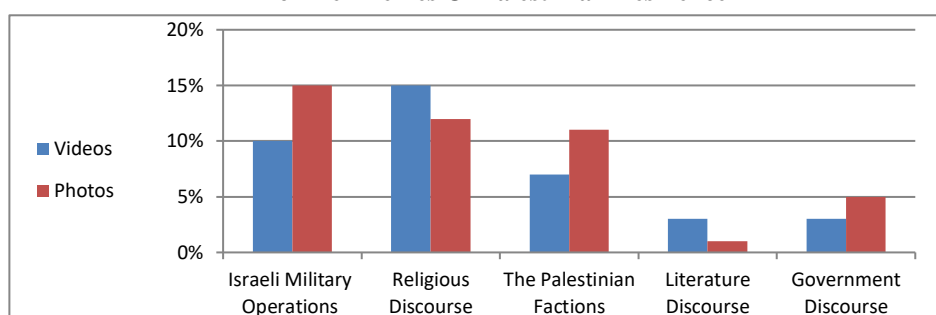
The researchers examined photos and videos gathered from the identified social-media platforms that chronicle Palestinians' experiences of resilience and struggle. As illustrated in Figure 3, 44 percent of the photos and roughly 38 percent of the videos underscore themes of resilience, while the remaining 56 percent of the photos and 62 percent of the videos foreground the struggles faced by the community.

Fig 3. Relative Proportions Of Photos And Videos Portraying Resilience Versus Struggle

Thematic identification reveals key themes related to Palestinians' resilience and struggle. Using a manual-coding strategy, the researchers identify how frequently each identified theme appeared within the context of resilience and struggle.

Fig 4. Relative Distribution Of Photos And Videos Corresponding To The Themes Of Palestinian Resilience

Elaborates on the subsequent findings, highlighting five distinct themes that characterize the portrayal of resilience. The chart indicates the share of each theme within the overall presentation of Palestinian resilience. The largest single theme—labeled "Israeli Military Operations"—represents 15 percent of the images and 10 percent of the videos, capturing the ongoing efforts to assert resilience amid the military actions documented during the study period. Twelve per cent of the analyzed images and fifteen per cent of the video centered on what we have termed "Religious Discourse." This category embraces every religious reference and expression the Palestinians employ when discussing their sense of endurance. It thereby illuminates the decisive role religion plays in shaping that endurance. The third theme, which accounts for eleven per cent of the pictures and seven per cent of the videos, focuses on "the Palestinian Factions." This strand gathers the statements issued by various factions in opposition to genocide and examines Palestinian responses to those pronouncements. The theme labeled "Government Discourse" occupies five per cent of the photos and three per cent of the videos. It harvests material directly tied to official Palestinian government communications, thereby revealing the rhetorical devices leaders use to bolster a collective sense of resilience. One per cent of the photographs and three per cent of the videos falls under "Literature Discourse." This last category embraces poems, songs, and

other literary forms Palestinians have turned to as vehicles of resilience amid ongoing conflict. In sum, Figure 4 situates these findings within a broader overview of the communicative strategies nurturing resilience in Palestinian society. Such analysis provides a more thorough examination of the linguistic strategies employed by Palestinian as they express of determination and resistance while preserving their identity, religion, and culture.

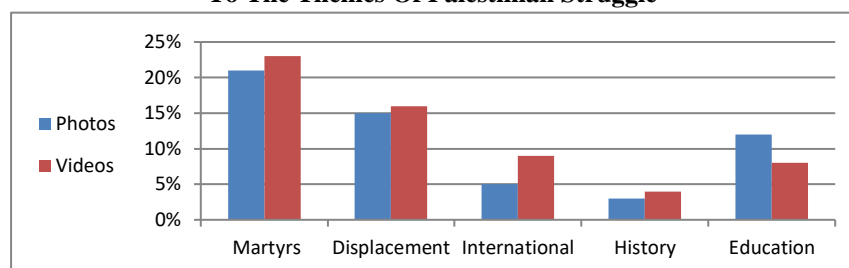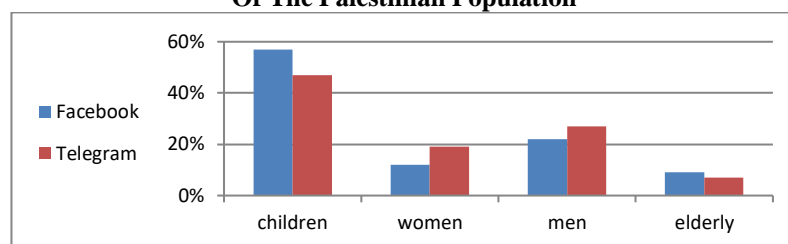**Fig 5. Relative Distribution Of Photos And Videos Corresponding To The Themes Of Palestinian Struggle**

Figure 5 depicts five recurring themes that emerged during the process of thematic analysis of Palestinian visual narratives. The first and most prominent theme, labeled "martyrs," constitutes 21 per cent of the images and 23 per cent of the videos. This theme captures the ways in which the Palestinian community commemorates those who have died in the course of the struggle, revealing how central loss is to everyday conversation. The second theme, "displacement," follows closely behind, representing 15 per cent of the images and 16 per cent of the videos, in which Palestinians speak candidly about the experience of displacement. The third theme, "the international discourse," occupies a smaller yet still significant portion—5 per cent of the images and 10 per cent of the videos—and showcases attempts to reach audiences beyond the region in order to gain sympathy and support. Education under fire emerges as another key concern, illustrated by the theme of "education," which makes up 12 per cent of the photos and 8 per cent of the videos, highlighting the resilience of students and teachers alike. Finally, the theme of "history," anchored in allusions to past leaders and landmark events, appears in 3 per cent of the images and 5 per cent of the footage, situating the present struggle within a longer temporal frame.

Palestinians are mostly framed as victims of the Palestine-Israel conflict. The range of ages depicted—from infants to the elderly—serves as a reminder that the impact of violence touches the entire population. Figure 6 clearly illustrates that children represent the majority of subjects within the visual content circulating on each platform. On Facebook, images and videos representing children account for 57% of the total, while they are marginally lower at 47% on Telegram. In contrast, women are noticeably underrepresented, comprising only 12% of Facebook's imagery and slightly more, 19%, on Telegram. Elders receive even less attention, appearing in about 9% of Facebook's posts and 7% of those on Telegram. Following children, men assume the next largest share of visibility, with roughly 22% of Facebook content and 27% of Telegram content depicting them.

Fig 6. Distribution Of Photo And Video Posts Featuring Each Demographic Segment Of The Palestinian Population

.

Conducting thematic identification, the researchers noticed a striking difference in the ways various demographic groups frame their narratives. Palestinian men tend to foreground their resilience, often portraying themselves as steadfast survivors who have ability to persevere amidst challenging circumstances. In contrast, narratives from women, children, and the elderly center more directly on the specific hardships they face—displacement, loss of property, and the daily disruptions of life under occupation. This divergence in storytelling style surfaced most clearly through an examination of images and short videos posted on Facebook and Telegram, as illustrated in Figures 7 and 8. Those figures demonstrate how narratives of resilience and struggle occupy different proportions in the respective records of each population segments

Fig 7. Comparative Proportions Of Resilience And Struggle Related Depictions For Each Demographic Segment Of The Palestinian Population
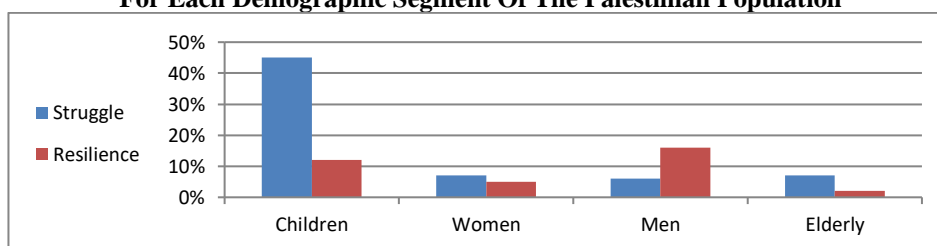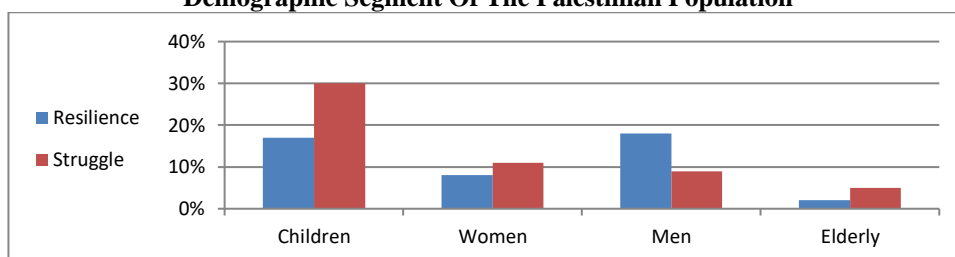

Fig 8. **Comparative Proportions Of Resilience And Struggle Related Depictions For Each Demographic Segment Of The Palestinian Population**

A particular linguistic strategy underscores the men's emphasis on steadfastness: they frequently incorporate direct quotations from Israeli officials and media sources into their accounts. By doing so, they lend an appearance of objectivity to their testimony while undermining the credibility of the sources, thereby reinforcing the idea that, despite external threats, Palestinian voices remain credible, authoritative, and resilient.

Incorporating direct quotations into a narrative lends it authenticity (John Smith, 2010). Credibility underpins effective persuasion; audiences are more likely to be convinced when they regard the source of a message as trustworthy and dependable (Cialdini, 2006). That sense of trust reinforces the persuasive power of the story, helping to attract international backing and to build solidarity. Recent studies of Palestinian men's discourse reveal a tendency toward language that is direct and to the point, consciously

steering clear of ambiguity or rhetorical embellishment. Verster (2019) observes that this direct language, especially within wartime narratives, injects a sense of immediacy and offers a stark yet reflective overview of lived experience. Such clarity cultivates an impression of determination, subtly signalling that Palestinians refuse to surrender their resolve even in the direst circumstances. At the same time, researchers have noted a deliberate effort to weave positive expressions throughout accounts of the Palestinian-Israeli conflict. Leaning on positive language serves to bolster psychological resilience within the Palestinian community (Abualkibash and Lera, 2017).

Analyzing language use among Palestinian women consistently indicates a tendency toward descriptive, emotionally charged expression and rhetorical questions. Almeida (2011), Cohen (2015), David and Idan (2018), and Amaireh (2024) have noted that women's language is often laced with vivid imagery and rhetorical questions. Loseke (2009) argues that emotive language, particularly in wartime settings, serves as a powerful tool for shaping public understanding and generating a sense of urgency. Meanwhile, Bekerman (2009) and Rowland and Frank (2011) underscore the role of rhetorical questions in crafting stories of resilience within the Israeli-Palestinian struggle. Together, these linguistic choices not only illustrate struggle but also affirm a refusal to yield. By inviting viewers to ponder questions that remain unanswered, Palestinian speakers pull audiences into the experience itself and force a confrontation with ongoing violations of peace. By posing urgent, action-oriented rhetorical questions, Palestinians underscore their steadfast resolve in the struggle for justice and freedom, while simultaneously galvanizing communal solidarity and fortifying collective resilience. Rhetorical questioning, therefore, functions on two interconnected levels: it names immediate crises and simultaneously summons collective memory and will, reinforcing the community's long-standing commitment to safeguard identity, culture, and religion.

The researchers have observed the intensive use of plural pronouns throughout Palestinian discourse. When speakers say "we" or "us," they are not simply choosing a pronoun; they are claiming a shared history, pain, and hope that exist beyond the individual. Wondolleck (2003) points out that the contrast between "we" and "they" serves as a revealing identity marker in any conflict, showing how people define themselves in relation to others. For Palestinians, "they" is used to refer to Israelis, designating them as outsiders and thus reinforcing a clear line of separation. In contrast, "we" refers to Palestinians and the various factions that identify with this broader community, cultivating a feeling of belonging and mutual support (Verkuyten, 2021). Whenever these pronouns are invoked, the bonds of the in-group tighten—each utterance reaffirms the shared narrative of resistance. Fabick (2011) elaborates on this by identifying the pronoun "we" as a linguistic tool that actively forges solidarity, encouraging cooperation and joint action.

When Palestinian women narrate their stories, they consistently highlight the positive features of their political factions (the in-group) and underscoring the negative traits of the Israeli government and military. As Amaireh (2024) observes, speakers reinforce positive self-portrait and negative others-portrait. Palestinian women refer to their own groups using words like steadfast, resilient, and determined, thereby conjuring a sense of hope and leaning on those factions for freedom from ongoing violence. At the same time, they label their opponents with negative attributes such as المحتل (the occupier), الظالم (the oppressor), القتلة (the killers), and عديم الرحمة (remorseless), thereby holding Israel

accountable for the pain their families have experienced and for the battles that refuse to cease.

Repetition was observed as a linguistic strategy employed by Palestinians; this bears witness to their unwavering resolve and the fierce momentum of the ongoing struggle. Utterances like"نحن مع المقاومة مهما تفعل" [We are with the resistance no matter what it does] circulate widely in their speeches. Such repetition fosters a sense of solidarity that resonates beyond the immediate moment. These linguistic devices powerfully elicit empathy from the audience by conjuring vivid images of past and present hardships, thereby reinforcing a shared sense of identity and collective experience.

Symbolism and imagery further intensifies the affective impact, drawing the audience closer in spirit to those who bear the struggle. By relying on these literary tools, Palestinians evoke not only the present crisis but also the long arc of Palestinian history, linking past dispossession to present endurance. In doing so, they cultivate a collective identity that invites international audiences to share the weight of the experience.

Mediated discourse analysis examines discourse and the intersection of social practices in which discourse functions as one element. It analyzes the way social identity is communicated through discourse. Palestinian's discourse highlights their resilience interwoven with their religious convictions concerning the protection of their territory and affirms their social identity as Muslims.

By deploying plural pronouns such as "we" and "our," discourse of resilience and struggle constructs a shared identity that binds the Palestinian community in unity and solidarity. These collective forms remind audiences of a common heritage—shaped by generations of resistance and deeply rooted in history, faith, and culture—while simultaneously signaling allegiance to Palestinian factions and their broader cause. Articulating their collective identity, religion, and cultural heritage, Palestinians constructed collective identity and shared responsibility for combating genocide through plural pronouns. In reference to their factions, they articulate resilience by anchoring it in a shared historical narrative, as well as religious and cultural ties that unite them.

An Unwavering Conviction in the Omnipotence of Allah

Since Palestinians are Muslims, they use religious expressions that convey determination and resistance, conviction in Allah, commitment to their religion, and affection for the holy land. Litvak (1998) argues that during this conflict, there are countless utterances charged with deep religious meaning that significantly contribute toward conflict formation and nurture resilience opposing outside forces. After conducting MDA, the analysis shows that there are some religious statements that can be categorized into several subthemes such as: theological optimism in Allah's omnipotence; divine safeguarding and succor; martyrdom; and Spiritual Contentment (Riḍā)

Theological Optimism in Allah's Omnipotence

The religious phrase "There is no god but Allah, and Muhammad is the messenger of Allah"; referred to as Shahadah Declaration, is used by Palestinians to recognize Allah as their source of aid and succor. Asni (2017) states that it evokes the belief that Almighty Allah is the only one to worship and assures that Mohammad, the prophet, is His messenger . It illustrates their dependence on inner strength that can provide them solace and courage which stems from their faith. Attaining divinely inspired optimism towards

Allah is foundational in Islamic psychology; there are studies which show its impact on alleviating anxiety and depression positively along with offering hope (Bonab and Koohsar, 2011). Employing religious utterances highlights the spiritual bond held by Palestinians towards Allah. This statement is important within the context of Palestinian Islamic movement (Milton-Edwards, 1992). This statement aims at mobilizing religious sentiments for supporting liberation from occupation, thereby is linked with Islamic Jihad. The shahadah declaration remains central to Palestinian endurance during the Israeli-Palestinian conflict (Keelan and Browne, 2020). The expression "إن شاء الله" [In Shaa Allah], which means "Allah willing" or "If Allah wills", is a religious statement that Palestinians incorporate in their daily life. Jospe and Milo (2013) state that the phrase "Allah willing" is a common utterance among Muslims, and within Palestinians it reflects a belief in divine providence. It depicts a positive attitude towards Allah as it indicates trust in His plans, alongside hopeful acceptance of His aid to overcome difficulties and get liberated. Oruç (2022) emphasizes that 'In sha Allah' serves as a reminder of Allah's supreme will over everything, especially during times of conflict. To Palestinians, it highlights the notion of their suffering being part of a more substantial outcome; thus honoring their resilience whilst urging them to be patient through very difficult times which require tremendous resolve knowing that everything unfolds according to the perfect plan of Allah Who alone sees beyond what they can see.

To portray their faith along with holding profound conviction about Him, Palestinian women noted invoking many attributes of Allah using the vocative particle "يا" [Oh] with one of the attributes of Allah. "الرحمن" [The most compassionate] and "القوي" [The Almighty] were noted to be particularly used among Palestinian women. "الرحمن" [The most compassionate], which is related to Allah's mercy, acts as a profound source of consolation for Palestinians in the midst of the conflict.. They also used "القوي" [The Almighty] to derive fortitude from their conviction that Allah will secure justice and ultimate victory on their behalf.

Divine Safeguarding and Succor

The religious statement "الله أكبر" [Allah is the greatest serves in Palestinian discourse as an appeal to divine guardianship and empowerment, fortifying communal resilience by urging believers to reaffirm their faith, practise steadfast patience, and persist in their struggle (Malla, 2020). The phrase illustrates their great conviction that protection and support from Allah enables them to strive for freedom and surpass their struggles. Another quote traditionally used by Palestinians which invokes divine protection is "وحسبنا الله ونعم الوكيل" [Allah is sufficient for us, and He is the best disposer of affair]. Malla (2020) points out that this statement evokes resilience by calling people to be patient and determined

The study further indicates that Palestinian women used invocations or expressions of supplication to Allah such as "يا الله" [Oh-Allah] and "يا رب" [Oh-Lord. The phrases "يا الله" [Oh-Allah] and "يا رب" [Oh-Lord] are associated with the struggle for invocation for liberation from Israeli occupation (Reiter, 2008; Milton-Edwards, 1992). A number studies have been conducted to determine their functions. Al-Nahdi et al. (2022) as well as Jaradat (2014) studied the sociocultural functions of these two expressions in Yemeni and Jordanian Arabic. Both researchers noted that expressions of supplication to Allah are inclusive attributed to a belief system people hold regarding invocations made to Allah for support in every aspect of life. The analysis reveals that

Palestinians tend to rely on religious utterances to express their reliance on Allah during critical circumstances.

Martyrdom

Palestinians associate their resilience and struggle with Jihad and martyrdom. According to Milton-Edwards (1992), 'Jihad' has been an essential theme in Palestinian's resilience against occupation. Meanwhile, martyrdom reinforces their resilience (Busse, 2022). Both concepts have often been framed within the narratives of Jihad and martyrdom, with abundant Qur'ānic verses referenced. Resilience language includes expressions associated with martyrdom. Some quotation are used by Palestinian men to show their support for the faction, among which is the statement of Abu Obieda, the Al-Qassam Brigades spokesperson, "It is jihad, either victory or martyrdom". Palestinian women sanctifying martyrdom embrace it as a tenet of faith while children regard it as a mark of bravery for defiantly standing up for one's country.

Spiritual Contentment (Riḍā)

Being the most recurrent religious expression among Palestinians, the religious phrase "الحمد لله" ("All Praise to Allah"), which translates as the praise and gratitude to Allah in Islamic culture (Dutsinma 2022), encapsulates the sentiment of acceptance for Palestinians, who are resigned to their circumstances. This declaration resonates deeply with Palestinians, embodying their total acceptance of Allah's decree—an embodiment of contentment (Riḍā), the Islamic ideal of serene contentment with the divine will. Contentment is a central concept in Islam, representing a state of inner peace and tranquility. Contentment is the door that a Muslim enters to Allah and a reason for the peace of mind for the worshipper (ibid.) Many examples of contentment were found in some videos.

Women and children were observed to express contentment in accepting that the consequences of the conflict lie within Allah's wisdom and control. Their steadfastness to this belief points toward profound belief on their part. Similarly, Palestinian men manifest a state of riḍā, expressing composed acceptance of the losses and sacrifices sustained throughout the conflict. In general, women and children showed contentment primarily through trust in divine decree while men displayed it through acceptance of loss.

Religious discourse is replete with plural pronouns that operate to construct a collective religious identity, indexing a shared history of trial and purpose. Palestinians' steadfast faith in Allah engenders a unifying ethos anchored in common religious commitments. Through recurrent devotional formulas and ritual practices, speakers continuously reaffirm communal solidarity, stressing that individual believers do not act in isolation but within—and under the sustained support of—a broader faith community. In summary, Palestinians utilize religious expressions to express resilience and struggle, integrating aspects of culture, identity, and religion. This underscores the importance of culture among Palestinians who are Muslims even in the face of continuous hardships. Through arduous times, Palestinians' belief systems help them endure, resolutely clashing with Israel's aggression. Examining the themes alongside the information structure system reveals how social and cultural practices articulate within a society (Halliday 1989). Religious discourse features plural pronouns aimed toward designated Muslims as these references foster collective religious identity, thus emphasizing shared suffering and

aspirations among participant populations. A shared conviction in Allah binds together Palestinian communities through religion and ethnicity, fostering deep bonds. They highlight through belief or action that they are part of something bigger which provides an unshakable foundation throughout life. Every religion associates them with an unquestionable community.

When the researchers compare the discourse of Palestinian women and men, a noticeable gender divide appears. Men, shaped by cultural demands that reward assertiveness, directness, and dominance (Lakoff 1975), frame their stories of survival around strength, bravery, and willingness to confront. Their speech tends to be more straightforward, mirroring the community's expectation that males push boldly to the front in tense situations. Women, by contrast, bear the same experience -loss of family members, dispossession, and danger-and yet adopt a non-forceful style (ibid.). In their narratives, indirectness, tag questions, and the speech act of acceptance were observed. Lakoff (1975) attributed these linguistic features to the speech style characteristically employed by women. Such indirectness helps women save face, especially when requesting or criticizing (Tannen, 1994a). Palestinian children, however, show a different pattern: they employ acts of assertiveness for direct requests, opinions, desires and preferences.

CONCLUSION

The results show how the use a variety of language techniques on social media to accomplish a number of important purposes. First of all, in the face of occupation and brutality, the use of emotive language, encompassing metaphors and vivid descriptions, helps to maintain identity, culture, and faith. Furthermore, the inclusion of religious references, such as verses from the Quran and references to Islamic doctrine, strengthens the commitment to their religion and case. Secondly, the analysis reveals how the linguistic narratives, with the emphasis on the shared experiences, values, and history, contribute to strengthening feelings of solidarity, unity, and hope among Palestinians. Importantly, the research highlights the central role of social media in allowing Palestinians, to voice their perspectives, disseminate information, and shape public opinion during the conflict. By conveying a powerful narrative of their resilience and resistance through these linguistic strategies, the social media posts examined demonstrate how language on digital platforms has emerged as a critical tool to assert resilience, struggle, and garner international sympathy and support. The study is significant as it shows the crucial role of Arabic-language social media in reflecting resistance, struggle and solidarity during war-time context. The study contributes to gendered resistance discourse as it identifies gender-specific linguistic patterns. Additionally, it extends the use of MDA to narrative of resistance and struggle discourse.

ACKNOWLEDGMENT

REFERENCES

Abdelwahab, D. A. M. (2021). El-Sisi's Speech on the 47th Anniversary of the October Victory: A Critical Discourse Analysis . Arab World English Journal, 12 (3), 159-173. DOI: https://dx.doi.org/10.24093/awej/vol12no3.11

Abdul-Raheem, B. (2015). The Concept of Jihad in Islamic Philosophy. American International Journal of Social Science, 4 (1), 141-148. https://www.aijssnet.com/journals/Vol_4_No_1_February_2015/17.pdf

Abualkibash, Sh. and Lera, M. (2017). Resilience and basic psychological needs among Palestinian school students. Bioscience Biotechnology Research Communications, 10 (3), 346-353 DOI:10.21786/bbrc/10.3/2

Aiello, G., & Parry, K. (2020). Visual communication: Understanding images in media culture. SAGE Publications Ltd. https://doi.org/10.4135/9781529721522

Almeida,E. (2011). Palestinian and Israeli Voices in Five Years of U.S. Newspaper Discourse. International Journal of Communication, 5, 1586-1605. https://ijoc.org/index.php/ijoc/article/view/919/632

Al-Nahdi, Y., Shou,Z., Si,F., and Firdous, T. (2023). What is the way Allah's word manifests itself in Yemeni Arabic?. European Journal of Literature, Language, and Linguistics Studies, 6(3), 61-83 . DOI: http://dx.doi.org/10.46827/ejlll.v6i3.412

Amaireh, H. (2024). A Critical Discourse Analysis of Al Jazeera's Reporting of the 2021 Israel-Palestine Crisis. International Journal of Arabic-English Studies, 24(1) 21-40. DOI: https://doi.org/10.33806/ijaes.v24i1.559

Arifuddin, Muhammad. (2022). Why media, women, and children cry in Palestine: The case study of the Israeli-Palestinian conflict in May 2021. https://eudl.eu/doi/10.4108/eai.30-8-2021.2316307. (Retrieved on 25 January, 2023

Asni, F. (2017).Analysis of the Concept of two Kalima Shahadah Al-Tauhid and Al-Risalah According to the Qur'an and Al-Hadith. The International Journal of Academic Research in Business and Social Sciences, 7 (10), 347-353. http://dx.doi.org/10.6007/IJARBSS/v7-i10/3383

Bekerman, Z. (2009). Identity work in Palestinian-Jewish intergroup encounters: a cultural rhetorical analysis. Journal of multicultural discourses, 4(2), 205-219, https://doi.org/10.1080/17447140902741304

Bonab, B. and Koohsar, A. (2011). Reliance on God as a Core Construct of Islamic Psychology. Procedia-Social and Behavioral Sciences, 30(1), 216-220. DOI: https://doi.org/10.1016/j.sbspro.2011.10.043

Boxerman, A. (2023). Israel Confirms Deaths of 15 Soldiers in Ground Invasion of Gaza. The New York Times, November 1 https://www.nytimes.com/2023/11/01/world/middleeast/israel-ground-invasion-gaza-soldiers.html

Busse, J. (2022). Everyday life in the face of conflict: Sumud as spatial quotidian practice in Palestine. Journal of International Relations and Development, 25 (2), 583-607. DOI: https://doi.org/10.1057/s41268-022-00255-1

Chandler, D. (2012). A War of Words. Available at SSRN: https://ssrn.com/abstract=1995143

Chen, Y., Sherren, K., Smit, M., & Lee, K. Y. (2021). Using social media images as data in social science research. New Media and Society, 25(4), 849-871. https://doi.org/10.1177/14614448211038761

Cohen, Sh. (2015). Breakable and Unbreakable Silences: Implicit Dehumanization and Anti-Arab Prejudice in Israeli Soldiers' Narratives Concerning Palestinian Women. International Journal of Applied Psychoanalytic Studies, 12(3). DOI:10.1002/aps.1461

Colemam, P. and Lowe, J. (2007). Conflict, identity, and resilience: Negotiating collective identities within the Israeli and Palestinian diasporas. Conflict Resolution Quarterly, 24(4), 377-412. DOI : https://doi.org/10.1002/crq.181

David, Y. & Idan, O. (2018). "We don't have to talk about how I feel": emotionality as a tool of resistance in political discourse among Israeli students – a gendered socio-linguistic perspective. International Feminist Journal Politics, 21(2), 1-24. DOI:10.1080/14616742.2018.1497450

Dutsinma, A. (2022). The Prophet's Methodology in teaching his Companions with emphasis on teaching of the Sunnah. Sprin Journal of Arabic English Studies, 1(4), 65-71. https://doi.org/10.55559/sjaes.v1i04.27

El Damanhoury, K., Saleh, F., & Lebovic, M. (2025). Covering the Israeli–Palestinian Conflict: A Critical Discourse Analysis of Al Jazeera English and BBC's Online Reporting on the 2023 Gaza War. Journalism and Media, 6(1), 9-25. https://doi.org/10.3390/journalmedia6010009

Eroğlu, S. (2018). Love, law and equilibrium. Journal of the Faculty of Divinity of Ankara University, 59 (1), 317-321. https://doi.org/10.1501/Ilhfak_0000001493

Ethelb, H. (2016). Mediating ideology in news headlines: A case study of post-revolution Egypt. Arab World English Journal, (5), 108–123.

Fabick, S. (2011). Us and Them: Moderating Dichotomous Ingroup/Outgroup Thinking. Wiley online library. https://doi.org/10.1002/9780470672532.wbepp289

Gogul, K. (2020). Human Rightss Transformation in Practice ed. By Tine Destrooper and Sally Engle Merry. Human Rights Quarterly, 42 (1), 266-280. DOI: 10.1353/hrq.2020.0011

Halliday, M. A. K., & Hasan, R. (1989). Language, context and text: Aspects of language in asocial-semiotic perspective (2nd ed.). Oxford: Oxford University Press.

Hartmann-Mahmud, L. (2002). War as Metaphor. Peace Review, 14 (4), 427-432. https://doi.org/10.1080/1040265022000039213

Jaradat, A. (2014). The Linguistic Variants of Allah expressions in Jordanian Arabic. Cross-Cultural Communication, 10 (1), 61-68. DOI: https://doi.org/10.3968/J.CCC.1923670020141001.2795

Jospe, R. and Milo, Y. (2013). God Willing: Im Yirẓeh Hashem—In Sha Allah. In: Review of Rabbinic Judaism. DOI: https://doi.org/10.1163/15700704-12341240

Kandil, Magdi. (2009). The Israeli-Palestinian conflict in American, Arab, and British media: Corpus-based critical discourse analysis. Unpublished PhD diss., Georgia State University.

Keelan, E. and Browne, B. (2020). Problematising Resilience : Development Practice and the Case of Palestine. Development in Practice, 30 (4), 459-471. https://doi.org/10.1080/09614524.2020.1724885

Kress, G., & Van Leeuwen, T. (1996). Reading images: The grammar of visual design. Routledge.

Lakoff, R.(1975). Language and Women's Place. New York: Harper & Row.

Lipschultz, J. (2020). Social media communication: Concepts, practices, data, law and ethics. Routledge.

Litvak, M. (1998). The Islamization of the Palestinian-Israeli conflict: the case of Hamas. Middle Eastern Studies, 34(1), 148-163. http://dx.doi.org/10.1080/00263209808701214

Loseke, D. (2009). Examining Emotions as Discourse: Emotion codes and Presidential Speeches Justifying War. The Sociological Quarterly, 50 (3), 497-524. https://doi.org/10.1111/j.1533-8525.2009.01150.x

Majzoub, Timour. (2021). Framing What's Breaking: Empirical Analysis of Al Jazeera and Al Arabiya Twitter Coverage of Gaza-Israel Conflict. Arab Reform Initiative. December 13, 2021. https://www.arab-reform.net/wp-content/uploads/pdf/Arab_Reform_Initiative_en_framing-whats-breaking-empirical-analysis-of-al-jazeera-and-al-arabiya-twitter-coverage-of-gaza-israel-conflict_20808.pdf

Makhortykh, M., & Sydorova, M. (2017). Social media and visual framing of the conflict in Eastern Ukraine. Media, War and Conflict, 10(3), 359–381. https://doi.org/10.1177/1750635217702539

Malla, H. (2020). Quranic Perspective on Resilience : Self-Management to build Optimistic Character. In: International Seminar of Mental Health and Trauma Counseling. Universitas Pendidikan Indonesia. DOI: https://doi.org/10.31227/osf.io%2Fmv2nh

Martinec, R., & Salway A. (2005). A system for image–text relations in new (and old) media. Visual Communication, 4 (3), 337–371. http://dx.doi.org/10.1177/1470357205055928

Mbah, R.E., Hultquist, L., Fonkem, B.N., & Mbah, E.F. (2024). The Social, Economic, and International Relations Impact of the 2023 Israel-Hamas War. Advances in Social Sciences Research Journal, 11(2), 224-236. http://dx.doi.org/10.14738/assrj.112.16499

Mercan, M. H. (2023). Operation al-Aqsa Flood: A rupture in the history of the Palestinian resistance and its implications. Insight Turkey, 25(4), 79–90. DOI: 10.25253/99.2023254.6

Milton-Edwards, B. (1992). The concept of jihad and the palestinian islamic movement: A comparison of ideas and techniques. British Journal of Middle Eastern Studies, 19(1), 48-53. https://doi.org/10.1080/13530199208705548

Norris, S., & Jones, R. H. (2005). Methodological principles and new directions in MDA. In S. Norris & R. H. Jones (Eds.), Discourse in action: Introducing mediated discourse analysis (201–206). Routledge.

Oruç, A. (2022). A Limiting Registration Term In The Qur'an: Allah's Permission. Marife Journal of Religious Studies, 22 (1), 167-189. https://doi.org/10.33420/marife.11035888

Paché, G. (2024). Israeli-Palestinian conflict: towards a major logistical and environmental crisis?. Technium Social Sciences Journal, 53(1), 252–258. https://doi.org/10.47577/tssj.v53i1.10362

Panayotova, Michaela, and Hristiana Rizova. (2021). Online news media framing of the 2021 Israeli-Palestinian conflict by Al Jazeera, BBC and CNN. Master thesis, Malmö University.

Pasquali, G. (2021). Re-thinking Inclusion as a Discursive Practice: the Case of Hamas in the Israeli Discourse After 2006. Journal of Language teaching and Research, 12 (1), 127-138. DOI: https://doi.org/10.17507/jltr.1201.14

Poulsen, S., Kvåle, G., & van Leeuwen, T. (2018). Special issue: Social media as semiotic technology. Social Semiotics, 28(5), 593–600. https://www.tandfonline.com/doi/pdf/10.1080/10350330.2018.1509815?needAccess=true

Rababah, Alaa' and Jihad Hamdan. (2019). 'A contrastive critical discourse analysis of Netanyahu's and Abbas's speeches on the Gaza war (2014)'. Journal of Language Teaching and Research, 10 (1), 178-189. DOI: 10.17507/jltr.1001.20

Reiter, Y. (2008).Islamizing the Conflict. In: Jerusalem and Its Role in Islamic Solidarity. Palgrave Macmillan, New York. https://doi.org/10.1057/9780230612716_5

Ronald Scollon (2001). Mediated discourse: the nexus of practice. Routledge. ISBN 978-0-415-24882-2

Rowland, R. and Frank, D.(2011). Mythic Rhetoric and Rectification in the Israeil-Palestinian Conflict. Communication Studies, 62 (1), 41-57, https://doi.org/10.1080/10510974.2011.532428

Sánchez-Moya, A., & Cruz-Moya, O. (2015). "Hey there! I am using WhatsApp": A Preliminary study of recurrent discursive realisations in a corpus of WhatsApp statuses. Procedia-Social and Behavioral Sciences, 212(1), 52–60. http://dx.doi.org/10.1016/j.sbspro.2015.11.298

Soares, A. (2018). Human Rights for the Righteous Humans: The Influence of Brazilian Conservatism on the national perception of human rights. Corvinus Journal of International Affairs, 3 (3), 53-61. https://doi.org/10.14267/cojourn.2018v3n3a6

Sutan, A.J., Nurmandi, A., Mutiarin, D., Salahudin, S. (2021). Using Social Media as Tools of Social Movement and Social Protest in Omnibus Law of Job Creation Bill Policy-Making Process in Indonesia. In: Antipova, T. (eds) Advances in Digital Science. ICADS 2021. Advances in Intelligent Systems and Computing, vol 1352. Springer, Cham. https://doi.org/10.1007/978-3-030-71782-7_24

Suwarsono, Reya. (2022). The Israel-Palestine conflict in 2021: A Comparative Analysis of framing in the Jakarta Post and Gulf News. Bachelor thesis, Radboud university

Talmon-Heller, D. (2002). Muslim Martyrdom and Quest for Martyrdom in the Crusading Period. Journal of the Medieval Mediterranean, 14 (2), 131-139. https://doi.org/10.1080/0950311022000010538

Tannen, D. (1994a). Talking from 9 to 5: Women and Men in the Workplace: Language, Sex and Power. New York: Avon.

Verkuyten, M. (2021). Group Identity and Ingroup Bias: The Social Identity Approach. Human Development, 65(5-6), 1-19 . https://doi.org/10.1159/0005190899

Verster, F. (2019). Omega, oor en uit: Die storie van 'n opstandige troep. Scientian Militaria: South African Journal of Military Studies, 47 (1), 139-391. doi: 10.5787/47-1-1273

Wondolleck, J., Gray, B., & Bryan, T. (2003). Us versus Them: How Identities and Characterizations Influence Conflict. Environmental Practices, 5 (3), 207-213. https://doi.org/10.1017/S1466046603035592

Zein, H. and Abusalem, A. (2015). Social Media and War on Gaza: A Battle on Virtual Space to Galvanise Support and Falssify Israel Story. Athens Journal of Mass Media and Communications, 1 (2), 109-120. https://doi.org/10.30958/ajmmc.1-2-2

Zeitzoff, T. (2018). Does social Media Influence Conflict? Evidence from the 2012 Gaza Conflict. Journal of Conflict Resolution, 62 (1), 29-63, https://doi.org/10.1177/0022002716650925