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The Military Media Discourse of the Palestinian Resistance During the “Al-Aqsa Flood” Operation

A Descriptive Analytical Study of the Military Spokesperson for Al-Qassam Brigades, “Abu Obeida”

الخطاب الإعلامي العسكري للمقاومة الفلسطينية خلال معركة طوفان الأقصى
-دراسة وصفية تحليلية لخطابات الناطق العسكري باسم كتائب القسام "أبو عبدة"-

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Abstract:

This study aimed to examine the structure and content of the military media discourse of the Palestinian resistance using the analysis of a sequence of speeches delivered by Abu Obeida, the military spokesman of the Al-Qassam Brigades, during the "Al-Aqsa Flood" campaign. The research is in the field of descriptive and analytical research using the survey method as the most suitable method. A systematic content analysis of all Abu Obeida's speeches in the Al-Aqsa Flood was conducted. For the purpose of collecting enough data related to the study subject, the researcher utilized both scientific observation as well as a content analysis template.

According to the study findings, Abu Obeida used Modern Standard Arabic frequently in his orations. "Bandwagon" was the most frequently used propaganda tactic, and emotional persuasion strategies were used the most. The spokesperson resorted to a huge number of words and phrases with very strong ideological and symbolic loading. Numerous symbols and icons which had high semantic and symbolic burden were also used in his orations. In addition, his words emphasized freedom and independence above anything else that was good.

Keywords: Military media discourse, Palestinian resistance, Al-Aqsa Flood, Izz al-Din al-Qassam Brigades, Abu Obeida.

الملخص:

سعت هذه الدراسة إلى التعرف على شكل ومحتوى الخطاب الإعلامي العسكري للمقاومة الفلسطينية من خلال تحليل مجموعة من الخطابات "لأبي عبيدة" الناطق العسكري باسم كتائب القسام خلال معركة طوفان الأقصى، حيث تنتهي هذه الدراسة إلى الدراسات الوصفية التحليلية أين تم الاعتماد فيها على المنهج المسحي باعتباره أنسب المناهج لها، حيث تمت الاستعانة بأسلوب المسح الشامل من خلال تحليل كافة خطابات أبي عبيدة خلال طوفان الأقصى، وبغرض جمع البيانات الكافية حول موضوع الدراسة تمت الاستعانة بالملاحظة العلمية واستمارة تحليل المحتوى، وقد توصلت هذه الدراسة في نتائجها إلى أن اللغة العربية الفصحى هي الأكثر استخداماً في خطابات أبي عبيدة، أساليب الإقناع العاطفية هي الأكثر توظيفاً، تقنية الشمل الجماعي هي الأكثر استخداماً في الدعاية، استخدم الناطق العسكري العديد من الألفاظ والعبارات الدالة والتي تحمل في طياتها الكثير من المعاني والدلالات المقصودة، وظف الناطق العسكري في خطباته جملة من الرموز والأيقونات التي تحمل الكثير من المعاني والدلالات، كما ضمن في خطباته العديد من القيم النبيلة على غرار الحرية والاستقلال.

الكلمات المفتاحية: الخطاب الإعلامي العسكري، المقاومة الفلسطينية، معركة طوفان الأقصى، الناطق العسكري، كتائب الشهيد عز الدين القسام، أبو عبيدة.

1. Introduction

The Palestine cause has seen biting structural changes in its means of resistance throughout the years, from clandestine operations to open confrontation and from popular uprisings to armed struggle. The media have become a prime battlefield for this conflict and a leading field. Media has evolved from being just a communication vehicle to a de facto battlefield where stories are constructed, war of consciousness is waged, and how individuals conceptualize events is designed on a local, regional, and international scale.

In this way, the Palestinian resistance has been represented by the media in a

spectacular way, especially whenever there have been wars and large-scale military battles. This debate is now a main characteristic of the whole resistance movement and has roles that go far beyond merely passing on knowledge or explaining facts. Now, it incorporates psychological mobilization, morale boosting, discrediting the foe, and communicating strategic and symbolic messages to different audiences.

Hamas's military wing, the Izz al-Din al-Qassam Brigades, is one of the most dominant players in this arena and has gone to great lengths to develop a clear and robust military media discourse. Beyond merely following what is occurring in the field, this exchange attempts to participate in it and

establish a discourse that differs from that pushed by Western and Israeli media.

In contemporary warfare, the media has emerged as the most important weapon of war. The military conflict is no longer fought merely with weapons on the battlefield; strategic words are required to form local and global public opinion, raise morale, and convey strong political and symbolic messages.

To this effect, media discourse of the Palestinian resistance was marked on the day of the October 7, 2023, Al-Qassam Brigades' "Al-Aqsa Flood" operation. Arguably, in terms of content, function, and effect, this operation marked a critical point in the development of Palestinian military media performance. Abu Obeida, being a military mouthpiece of the Al-Qassam Brigades, contributed to the shaping of this discourse. His words were highly sought after because of the complex political, military, and psychological messages.

Besides being an expression of the voice of resistance, his rhetoric during the war was used as a mobilization and motivational instrument and also as a morale source in the midst of the Israeli war machinery. As far as the surprise of the resistance attack and the magnitude of the Israeli reaction, which led to a mass and protracted attack on the Gaza Strip, the 7th of October 2023 launching of the Al-Aqsa Flood operation was a paradigm shift in Palestinian, Arab, and international politics.

Abu Obeida's war propaganda rhetoric was a key tool in building and disseminating the media message of resistance in this charged atmosphere. Abu Obeida had an insistent rhythm, an authoritative voice, and a thoughtful choice of words. His speeches were full of strategic messaging, and his target was exactly the Israeli people, global decision-makers, and Arab world and Palestinian audiences.

2. Literature Review

2.1 Previous Studies

Previous studies hold substantial importance in academic research, serving as a foundational step and providing significant

scholarly value at every stage of the research process. They contribute to shaping the final output into a rigorous and coherent academic work. In the present study, a number of relevant prior studies were consulted and are outlined as follows:

2.1.1 Overview of Previous Studies

- Study 1: "Characteristics of the Media Discourse of the Izz al-Din al-Qassam Brigades"

By Jawad Ragheb Al-Dalou and Ahmad Mahmoud Al-Qura (2022)

This study aimed to identify the key characteristics of the Al-Qassam Brigades' media discourse by exploring its narratives, contexts, and argumentative strategies. As a qualitative study, it employed media discourse analysis and case study methods, alongside rhetorical analysis tools, including arguments, context, and lines of reasoning. It also relied on unstructured interviews and media framing theory as its theoretical approach. A comprehensive content survey was used. Findings revealed a dominance of narrative discourse (79%), military themes (84.6%), and informational function (33.33%) in the analyzed data. (Al-Qura, 2022, pp. 189–226)

- Study 2: "Palestinian Resistance Discourse and Media Psychological Warfare: From the Language of Resistance to the Language of Control – A Reading of Abu Obeida's Speeches"

By Saber Shbat (2024)

This study examined the rhetorical language used by the Palestinian resistance to influence Arab and Western public opinion. It utilized the critical-analytical method, given the political and ideological dimensions of the topic, and also employed a comparative approach to trace the evolution of resistance discourse across different time periods and socio-political contexts. Data collection was conducted via organized scientific observation, using both critical cognitive and new rhetorical approaches. The sample consisted of 10 purposively selected speeches from Abu Obeida on the digital media platform of the resistance. The findings showed that discourse leaders relied heavily

on both verbal and symbolic language to gain control in the information war, using historically and religiously loaded symbols (e.g., the name and the mask) and high-level rhetorical strategies such as indirect speech acts and surprise tactics. (Shbat, 2024, pp. 297–315)

Study 3: “Persuasive Techniques in Abu Obeida’s Speeches During the ‘Al-Aqsa Flood’ Operation – An Analytical Study of a Sample of Speeches”

By Karima Kaf (2024)

This study sought to identify the most prominent persuasive appeals used by Abu Obeida in his speeches. Positioned as a descriptive-analytical study, it employed the survey method to analyze media content through a purposively selected sample of speeches. A content analysis form was used as the primary data collection tool. Findings indicated that while various persuasive strategies were used, emotional appeals were the most dominant—evident in both the speech content and visual delivery. (Kaf, 2024, pp. 4377–1112)

Study 4: “Persuasive Strategies in the Speeches of the Official Spokesperson of the Al-Qassam Brigades (Abu Obeida) During the ‘Al-Aqsa Flood’ Operation”

By Farid Abdul-Fattah Abu Zuhair, Niveen Nassim Alawneh, Du’a Saif al-Din Abu Al-Rub, and Ban Shaaban Hamdan (2024)

This study examined the persuasive methods and propaganda techniques used in Abu Obeida’s media discourse during the “Al-Aqsa Flood” operation. It employed a descriptive-analytical method and relied on purposive sampling of 16 speeches analyzed using a content analysis form. The study found that the speeches utilized all three rhetorical appeals—logos, ethos, and pathos—and featured various propaganda techniques, including glittering generalities, mobilizing public support, and negative labeling. (Abu Al-Rub et al., 2024, pp. 132–160)

Study 5: “Symbolism in the Resistance Discourse of Abu Obeida – A Semio-Cultural Analysis of the ‘God Forbid’ Speech (October 2023)”

By Karima Ben Aoua (2025)
This study explored a sample of Abu Obeida’s speeches using Ernst Cassirer’s semiocultural analytical framework. A purposively selected sample was analyzed to uncover the linguistic and semiotic symbols used to convey messages of national identity and rejection of foreign interference in the Palestinian cause. The study confirmed that the speeches emphasized values such as resistance, independence, and national defense. (Ben Aoua, 2025, pp. 277–294)

2.1.2 Position of the Current Study in Relation to Previous Research

All previous studies examined the characteristics of the media discourse of the Al-Qassam Brigades during the “Al-Aqsa Flood” operation, particularly focusing on Abu Obeida’s speeches—aligning closely with the scope of the current study. The exception is the study by Jawad Ragheb Al-Dalou and Ahmad Mahmoud Al-Qura (2022), which focused on the official military statements of the Brigades rather than public speeches.

The current study shares methodological features with the works of Karima Kaf (2024) and Farid Abdel-Fattah Abu Zuhair, Niveen Nassim Alawneh, Doaa Saif al-Din Abu al-Rub, and Ban Shaaban Hamdan (2024), as all three adopted **quantitative approaches** and used content analysis forms for data collection. In contrast, the remaining studies employed **qualitative methods**, relying primarily on media discourse analysis.

2.2 Definitions of Key Concepts

2.2.1 Media Discourse

Media discourse refers to a multifaceted linguistic product within a specific sociocultural structure. It is a form of effective societal communication with a powerful capacity to influence the audience by reshaping their awareness, future vision, and opinions—depending on the technical mediums and the epistemological foundations on which it is based. (Twahri, 2023, p. 421)

2.2.2 Resistance Discourse

Resistance discourse is that which seeks to mobilize the masses and encourage them to confront occupation by all available means. It aims to shield them from the repressive and violent reactions of the occupier, sustain prolonged engagement, and reinforce popular resilience on the battlefield. (Younes, 2024, p. 1237)

2.2.3 Palestinian Resistance

Resistance refers to the legitimate use of all available means, including armed force, to repel aggression, end occupation, achieve independence, and remove oppression upheld by military power. This aligns with international law's recognition of national liberation movements and their right to struggle. Thus, Palestinian resistance is a legitimate reaction to Zionist aggression, aimed at reclaiming independence through all means—including media. (Boumchita, 2023, p. 526)

2.2.4 The "Al-Aqsa Flood" Operation

The "Al-Aqsa Flood" operation was a military offensive launched by the Palestinian resistance in Gaza, led by the Al-Qassam Brigades, on October 7, 2023. Resistance fighters infiltrated several Zionist settlements surrounding Gaza and captured enemy soldiers in response to ongoing violations at Al-Aqsa Mosque. (Dahman, 2025, pp. 110–111) It was also a large-scale rocket offensive initiated by Palestinian resistance factions—primarily Hamas—targeting Zionist settlements in retaliation for violations at Al-Aqsa Mosque and aggression against civilians in Gaza, the West Bank, Jerusalem, and the occupied interior. (Ski, 2024, pp. 370–371)

2.2.5 Al-Qassam Brigades

The Izz al-Din al-Qassam Brigades are the armed military wing of the Islamic Resistance Movement (Hamas), committed to resisting the Zionist occupation in Palestine through armed struggle with the objective of liberation. The origins of the Brigades date back to 1986, prior to the formal announcement of the founding of Hamas. Operations continued under various

names until 1992, when the name "Izz al-Din al-Qassam Brigades" was officially adopted in their first public statement, issued on January 1, 1992. The Brigades aim to liberate all of Palestine from the Zionist occupation, which has seized the land by force since 1948, and to restore the rights of the Palestinian people that have been denied by the occupation. (Al-Qassam Brigades, 2025)

2.2.6 The Military Spokesperson "Abu Obeida"

"Abu Obeida" is the alias used by the military spokesperson and official media representative of the Izz al-Din al-Qassam Brigades, the military wing of Hamas. He is also known as "the masked man," as he conceals his face with a Palestinian keffiyeh. Among the major battles in which he played a central media role are: the "Days of Wrath" operation, the "Battle of Al-Furqan," "Operation Protective Edge," the "Sword of Jerusalem" battle, and the ongoing "Al-Aqsa Flood" operation.

Abu Obeida made his first appearance in 2006, announcing the capture of the Zionist soldier Gilad Shalit by the Al-Qassam Brigades. (Salman, 2024, p. 217)

In this study, the term military media discourse of the Palestinian resistance refers specifically to the communicative model employed by Abu Obeida during the "Al-Aqsa Flood" operation to convey resistance messages to Arab and international audiences.

3. Methodology

3.1 Problem Statement and Research Questions

With the intensification of confrontations between the Palestinian resistance and the Zionist occupation, media has ceased to be a mere accompaniment to military events. It has transformed into an effective weapon through which psychological battles are waged, narratives are constructed, and outcomes are leveraged to shape collective consciousness and influence public opinion and decision-makers.

Within this context, the media discourse issued by the Palestinian resistance—

particularly through the military spokesperson of the Al-Qassam Brigades—has gained increasing significance, especially during the “Al-Aqsa Flood” operation, which represented a pivotal moment in the history of the Palestinian cause. Abu Obeida’s speeches during this campaign reflected a high level of calculated media presence and the ability to strategically employ language, symbolism, and rhetorical performance in the service of political, military, and psychological objectives of the resistance.

These speeches emerged as a central tool in countering the Zionist narrative, supporting field operations, and constructing a powerful symbolic image of the resistance. However, this discourse still requires in-depth academic analysis to examine its components, decode its strategic mechanisms, dissect its expressive and persuasive tools, and identify its communicative functions within the context of an asymmetric media war.

From this foundation arises the core research problem:

What are the characteristics of the military media discourse delivered by Abu Obeida, the spokesperson of the Al-Qassam Brigades, during the “Al-Aqsa Flood” operation in terms of form and content?

This central question is further broken down into the following sub-questions:

3.1.1 Form-Related Questions:

- What is the average duration of each speech by Abu Obeida during the “Al-Aqsa Flood” operation?
- What is the primary language used in his speeches?
- What is the nature of the attire worn by Abu Obeida during his appearances?
- What are the main symbols and icons displayed in the background of his speeches?
- How does Abu Obeida employ vocal tone in delivering his messages?
- What are the key body language gestures used in his speeches?

3.1.2 Content-Related Questions:

- What are the main themes addressed in Abu Obeida’s speeches?

- Who is the intended audience for these speeches?
- What are the primary objectives these speeches aim to achieve?
- What persuasive strategies are most commonly employed in the discourse?
- What propaganda techniques are most prominent?
- What implicit meanings are embedded in the vocabulary used by the spokesperson?
- What core values are conveyed in these speeches?

3.2 Significance of the Study

This study holds academic significance due to its interdisciplinary nature—situated at the intersection of media studies, political science, and mass communication. It sheds light on a critical yet under-analyzed component: the **military media discourse of the Palestinian resistance**, specifically through the speeches of Abu Obeida during the “Al-Aqsa Flood” operation.

Although this discourse is highly visible in both media and political spheres, it has not yet been thoroughly examined through structured, analytical methodologies. This research contributes to the growing body of academic literature on media discourse analysis, particularly within the fields of **military media, resistance communication, and Palestinian political studies**. By applying an analytical survey approach combined with theories of political and resistance communication, the study offers a model that can be applied to other cases of asymmetric warfare.

Practically, the study offers a deeper understanding of the **communicative mechanisms** used by the Palestinian resistance in its media battles. This may benefit journalists, researchers, and media strategists in crafting more effective communication strategies under conflict conditions. The findings may also help enhance the performance and symbolic tools of resistance media by highlighting strengths and identifying areas for improvement—benefiting

liberation movements and their allies in producing more professional and impactful media content.

Additionally, the study provides valuable insights for **policymakers and researchers** in Palestinian affairs, helping them understand how public opinion is shaped—locally and regionally—during major confrontations, and the role of resistance media in directing and influencing that opinion.

3.3 Type of Study and Research Methodology

This research falls under the category of **descriptive-analytical media studies**, aiming to examine both the form and content of the military media discourse delivered by Abu Obeida, spokesperson for the Izz al-Din al-Qassam Brigades, during the “Al-Aqsa Flood” operation. Descriptive-analytical studies, as defined by Bakr (2018, pp. 71–72), are those that involve the collection, interpretation, and analysis of data to describe the realities and facts pertinent to the issue under study. Such studies may be qualitative, quantitative, or both.

For this project, the **media survey method** was considered the most appropriate for descriptive-analytical research. A **comprehensive survey approach** was employed, enabling the examination of the entire corpus of Abu Obeida's speeches throughout the “Al-Aqsa Flood” operation. The primary goal of descriptive surveys is “to describe and document current conditions or trends; in other words, they aim to explain what exists at the present moment” (Delio, 2024, p. 248).

3.4 Study Population

The target population in this research represents the set of elements from which the sample is drawn. As defined by Khameesi (2022, p. 918), the primary population consists of a precisely defined group whose members share the same characteristics. In this study, the population includes **all speeches delivered by Abu Obeida during the Al-Aqsa Flood operation**, from October 7, 2023, to July 18, 2025.

A **comprehensive survey approach** was applied, meaning the researcher analyzed all messages within the population of interest (Al-Khalil, 2020, p. 242). In total, **32 speeches** were collected from Abu Obeida's official channel on Telegram. The analysis was conducted over the period from April 1, 2026, to May 31, 2026, ensuring thorough and accurate results.

Table 1: Speeches Analyzed in the Study

Speech No.	Date	Duration	Speech No.	Date	Duration
01	08/10/2023	01:46	17	10/12/2023	11:52
02	08/10/2023	02:47	18	15/12/2023	09:15
03	09/10/2023	02:28	19	21/12/2023	09:09
04	09/10/2023	11:45	20	28/12/2023	09:29
05	12/10/2023	21:08	21	14/01/2024	17:48
06	16/10/2023	10:11	22	16/02/2024	11:40
07	19/10/2023	05:58	23	06/03/2024	15:02
08	29/10/2023	10:38	24	23/04/2024	19:49
09	31/10/2023	10:31	25	17/05/2024	15:40
10	02/11/2023	06:17	26	25/05/2024	04:08
11	04/11/2023	06:07	27	07/07/2024	17:53
12	08/11/2023	10:33	28	07/10/2024	25:23
13	11/11/2023	06:21	29	19/01/2025	23:45
14	13/11/2023	08:16	30	30/01/2025	10:53
15	17/11/2023	09:09	31	06/03/2025	12:28
16	23/11/2023	14:08	32	18/07/2025	18:39

Total: 32 speeches

3.5 Data Collection Tools

3.5.1 Scientific Observation

This study utilizes two data collection tools—one primary and one supplementary. The **primary tool** is **non-participant scientific observation**, and the **secondary tool** is a **content analysis form**.

Scientific observation, following structured indicators, may be either participant or non-participant (Faiza, 2021, p. 128). In **non-participant observation**, the researcher remains physically separate from the phenomenon but maintains intellectual engagement, acting purely as an observer. To document the phenomenon in real time, the researcher may employ tools such as photographs, video recordings, archives, or audio files (Beloufa, 2024, p. 258). In this study, organized non-participant observation enabled the researcher to view all of Abu Obeida's speeches, understand their themes, and determine relevant categories for analysis.

3.5.2 Content Analysis as a Data Collection Tool

Content analysis is defined as a method for examining media messages by selecting, categorizing, and analyzing them both quantitatively and qualitatively according to an organized methodological plan—thus uncovering both overt and latent content (Atiyah, 2022, p. 10). It is also described as a research technique enabling objective and systematic descriptions of media content, aimed at discovering hidden meanings and their relational patterns (Zahrawi, 2022, p. 1). On the other hand, Content analysis is “an organised procedure designed to identify and evaluate the content of a text or recorded information” (IGE, 2023).

For this study, a **content analysis form** served as the main data collection instrument, deemed the most appropriate tool for examining the form and substance of Abu Obeida's speeches during the “Al-Aqsa Flood” operation.

3.5.2.1 Identification of Analysis Categories

3.5.2.1.1 Formal Categories:

- **Speech Duration:** Refers to the time allocated to each speech delivered by the military spokesperson for the Al-Qassam Brigades, Abu Obeida. Subcategories include:
 - Less than 5 minutes
 - 5 to less than 10 minutes
 - 10 to less than 15 minutes
 - 15 to 20 minutes
 - More than 20 minutes
- **Language Used:** Refers to the language employed in delivering the speeches. Subcategories include:
 - Classical Arabic only
 - Classical Arabic with English subtitles
- **Tone of Voice:** Refers to the vocal intensity used by the spokesperson, including pitch variation (high vs. low) to engage the audience.
- **Attire:** Refers to the military uniform or clothing worn by Abu Obeida during each speech.
- **Visual Background:** Includes all symbols and icons accompanying the spokesperson's speech. Subcategories include:
 - Palestinian flag
 - Logos (Al-Qassam Brigades, Operation Al-Aqsa Flood)
 - Military attire
 - Dome of the Rock
 - Al-Aqsa Mosque
 - Palestinian keffiyeh
 - Quranic verses and historical references
- **Body Language:** Refers to gestures and physical expressions made during speeches. Subcategories include:
 - Raising the hand or index finger
 - Raising both hands or one hand
 - Sitting posture

3.5.2.1.2

Content

Categories:

- **Speech Topics:** Refers to the key themes addressed in Abu Obeida's speeches. Subcategories include:
 - Objectives of Operation Al-Aqsa Flood
 - Battle updates
 - Prisoner issue
 - Resistance achievements
 - Occupation casualties
 - War crimes and violations against Palestinians
 - Praise for Palestinian resilience
 - Acknowledgment of international allies
 - Western complicity in Zionist crimes
 - Criticism of international silence
 - Critique of Arab regimes
 - Call for public and religious engagement
 - Mercenaries and collaborators
- **Target Audience:** Subcategories include:
 - Arab public opinion
 - Global public opinion
 - Palestinian people
 - Gaza residents
 - Israeli public opinion
- **Speech Objectives:** Refers to the goals intended by the spokesperson. Subcategories include:
 - Providing facts and information
 - Changing public opinion about the Palestinian cause
 - Shaping behaviors related to the cause
- **Persuasive Techniques:** Refers to the methods used to influence the audience:
 - *Rational Appeals:* Presenting facts, statistics, historical evidence, examples, comparisons, explanations
 - *Emotional Appeals:* Citing Quranic verses, Hadith, fear tactics, threats, sarcasm, minimizing the enemy, repetition, challenging the enemy, poetic references, metaphors
- **Propaganda Techniques:** Refers to strategies used to promote ideas. Subcategories include:
 - Glittering generalities
 - Transfer technique
 - Creating readiness
 - Mobilizing popular support
 - Bandwagon effect
 - Demonstrating power
 - Presupposition
 - Legitimacy through achievement
 - Emotional stimulation
 - Negative labeling
 - Credibility enhancement
 - Join-the-cause appeal
 - Ignoring or excluding opponents
 - Grabbing attention
- **Semantic Nuances:** Refers to hidden meanings within the vocabulary used in speeches.
- **Symbols and Icons:** Includes symbolic and semiotic devices used, such as:
 - Historical and religious name symbolism
 - Logos and emblems
 - Improvised rhetorical skill
 - Use of sarcasm and humor
 - Strong openings and captivating closings
 - Repetition, religious and historical dimensions
- **Values:** Core values embedded in the speeches. Subcategories include:
 - Commitment to freedom and independence
 - Belief in the cause and justice of struggle
 - Resistance to oppression
 - Patience and resilience
 - Palestinian unity

- Celebrating military achievements
- Faith in divine victory
- Condemnation of international silence

3.5.2.2 Analysis Units

This study relied on **two units of analysis**:

- **Thematic Unit:** Based on the subject or topic discussed
- **Time Unit:** Based on the duration of the speech

4. Results and Discussion

4.1 Analysis of Formal Categories

1) 4.1.1 Speech Duration

Table 2: Duration of Speeches Delivered by Abu Obeida

Category	Frequency	Percentage
Less than 5 minutes	4	12.5%
5 to less than 10 minutes	9	28.12%
10 to less than 15 minutes	10	31.25%
15 to 20 minutes	6	18.75%
More than 20 minutes	3	9.37%
Total	32	100%

The duration of Abu Obeida's speeches varied significantly. The most frequent duration was **10 to less than 15 minutes** (31.25%), followed by **5 to less than 10 minutes** (28.12%), and then **15 to 20 minutes** (18.75%). **Short speeches** (under 5 minutes) constituted 12.5%, while **long speeches** (more than 20 minutes) were the least frequent at 9.37%.

This variation is attributed to the nature of the content and the strategic messaging goals. Short speeches were typically limited to brief updates on battle developments, whereas medium-length speeches provided more detailed narratives. Long speeches (exceeding 20 minutes) were reserved for critical moments requiring in-depth discussion, reflecting the urgency or complexity of the issues addressed.

4.1.2 Language Used in the Speeches of the Al-Qassam Brigades' Military Spokesperson "Abu Obeida"

Table 3: Language Used in Abu Obeida's Speeches

Language Category	Frequency	Percentage
Classical Arabic	31	96.87%
Classical Arabic with English Subtitles	1	3.12%
Total	32	100%

Abu Obeida relied predominantly on **Classical Arabic** in his speeches during the Battle of Al-Aqsa Flood, with 96.87% of speeches delivered exclusively in this language. Only one speech (3.12%) included Classical Arabic accompanied by English subtitles. This linguistic choice aligns with Al-Qassam Brigades' longstanding media strategy, which prioritizes Classical Arabic due to its comprehensibility across the Arab and Islamic worlds and its symbolic weight as a core component of Arab-Islamic identity.

The singular use of Arabic with English subtitles served the purpose of **conveying strategic messages to global public opinion**, particularly English-speaking audiences, in an effort to internationalize the Palestinian narrative.

4.1.3 Tone of Voice

Abu Obeida utilized varied vocal tones throughout his speeches, strategically modulating **between low and high tones** based on the rhetorical objective.

- **Lower tones** were typically employed in contexts involving sarcasm, mockery, or when expressing disappointment and admonishment toward the Arab silence in the face of genocide and starvation crimes against Palestinians.
- **Higher tones** emerged during **threats** against the Zionist entity or when **challenging** it directly, reinforcing the emotive and confrontational nature of such statements.

4.1.4 Military Attire

In every speech under examination, Abu Obeida wore military uniform, a strong visual indication of:

- Revolutionary defiance against tyranny and oppression
- Military order and unity in the Palestinian resistance
- A continuation of worldwide revolutionary imagery in which leaders speak to the masses in the military uniform, strengthening their legitimacy and commitment

The uniform not only confirms the militant nature of the spokesperson but also conveys the severity and strategic readiness of the resistance movement.

4.1.5 Visual Background

The background imagery of Abu Obeida's speeches during the Battle of Al-Aqsa Flood had extensive symbolic and cultural material, including:

- Palestinian flag: Symbolizing national pride and land affiliation
- Official logos: Including the Al-Qassam Brigades logo and the Operation Al-Aqsa Flood logo, featuring:
 - Quranic verses regarding jihad
 - The phrase "Operation Al-Aqsa Flood"
 - The Islamic creed of faith ("La ilaha illallah")
 - A masked resistance fighter in military attire with a Quran
- Color scheme: Predominantly green, white, and black—colors deeply associated with Islamic and Palestinian identity
- Religious landmarks: Photographs of the Dome of the Rock and Al-Aqsa Mosque, both central to the Palestinian cause and symbols of the religious nature of the resistance
- Quranic verses: Displayed in most speeches, emphasizing jihad and the virtues of patience
- Date stamp: In all the speeches, both:
 - Appropriate documentation for future reference

- Symbolic value through the celebration of the heroic actions of the resistance on specific days

These background points supplemented the religious, historical, and political legitimacy of the resistance, and enhanced the persuasive impact of each speech.

4.1.6 Body Language

Abu Obeida's use of **body language** was deliberate and symbolically charged, serving as an extension of his verbal message. Key gestures included:

- **Pointing with the index finger:** Used repeatedly to emphasize specific ideas, accuse the Zionist entity of war crimes, or reinforce threats regarding prisoner exchange deals
- **Raising one or both hands:** Deployed to underscore critical statements, attract audience attention, and convey resolve and emotional intensity
- **Sitting posture:** His posture projected **strength, pride, and confidence**, enhancing the perception of a resilient and unyielding resistance movement

These nonverbal cues added a compelling layer of **visual rhetoric**, complementing the linguistic and symbolic content of each speech.

4.2- Analysis of Content Categories

4.2.1 Topics Addressed in the Speeches of the Al-Qassam Brigades' Spokesperson Abu Obeida

Table 4: Topics Addressed in the Speeches of Abu Obeida

Topic	Frequency	Percentage
Reasons and objectives of Operation Al-Aqsa Flood	17	3.09%
Latest developments in the Al-Aqsa Flood battle	45	8.18%
Prisoners' issue	20	3.63%

Topic	Frequency	Percentage
Heroism and achievements of the resistance	81	14.72%
Human and material losses of the occupation	43	7.81%
Violations and crimes of the Israeli occupation against Palestinians	87	15.81%
Refuting and debunking Israeli narratives	22	4.00%
Praising the Palestinian people for their steadfastness	70	12.72%
Expressing gratitude to global fronts supporting the resistance	38	6.90%
Western support for Israel and its crimes	38	6.90%
Condemnation of international silence	20	3.63%
Criticism of Arab regimes' performance	19	3.45%
Blaming Arab and Islamic nations for inaction	14	2.54%
Calling for material, moral, and military support from peoples, scholars, and free voices	31	5.63%
The file of mercenaries and collaborators	5	0.90%
Total	550	100%

Abu Obeida, the military spokesperson for the Al-Qassam Brigades, addressed a wide range of topics in his speeches during the Al-Aqsa Flood battle. Chief among them were the **violations and crimes committed by the Israeli occupation against Palestinian civilians**, which accounted for the largest share at **15.81%**. This was followed by **narratives highlighting the resistance's heroism and achievements (14.72%)**, and **expressions of gratitude to the Palestinian people for their resilience and steadfastness (12.72%)**.

Other prominent topics included **Western support for Israeli crimes (9.90%)**, **field updates on the battle (8.18%)**, and **enemy casualties and material losses (7.81%)**. Also noteworthy were messages of appreciation for **regional allies supporting the resistance**, such as Yemen, Lebanon, Iraq, and Iran (**6.90%**), and **calls for broader global support—including protests and advocacy (5.63%)**.

Abu Obeida also gave attention to **debunking Israeli claims**, especially those related to battlefield control and prisoner exchanges (**4.00%**), and addressed topics such as the **plight of Palestinian prisoners, international silence**, and the **failures of Arab regimes—all hovering around 3%**. The **least addressed themes** were **blame directed at the Arab and Islamic peoples for inaction (2.54%)** and the **issue of mercenaries and collaborators (0.90%)**.

In his speeches, Abu Obeida consistently emphasized **Israeli war crimes**, accusing the occupation of **deliberate massacres and genocide**, including the **starvation of civilians**. This theme appeared across nearly all his speeches, underlining its emotional and political weight. He also provided **detailed, data-driven accounts** of the resistance's military achievements, citing casualty numbers and damage inflicted upon Israeli forces.

Another consistent theme was his **praise for the Palestinian people**, particularly **residents of Gaza**, lauding their endurance in the face of aggression. As a

grassroots movement, the resistance considers itself inseparable from the people it represents. Furthermore, Abu Obeida repeatedly highlighted the **unwavering support of Western powers** for Israel, calling out institutions like the **United Nations**, and **specifically naming the U.S. administration** as complicit in the atrocities.

Each speech also included **battlefield updates**, presented with statistics and operational context. He regularly listed the **number of Israeli casualties, destroyed military vehicles**, and other relevant metrics. Alongside this, he acknowledged the **regional actors** backing the resistance, thanking them for their support, and calling on **Arabs, Muslims, and free people worldwide** to take a stand—through demonstrations, financial and moral support, and media advocacy.

A significant rhetorical thread in his speeches involved **debunking Israeli narratives**, particularly claims of defeating Hamas, rescuing hostages through military operations, or neutralizing Al-Qassam's capabilities. These rebuttals were often grounded in **empirical evidence and tactical reporting**.

Abu Obeida also condemned the **silence of international institutions** and **Arab governments** over the humanitarian catastrophe in Gaza. He criticized the **failure to provide food aid** and **protect civilians**, accusing some governments of **compliance through inaction**.

The **prisoners' issue** was especially salient, given its **humanitarian and moral gravity**. He highlighted Hamas's adherence to **Islamic principles in the treatment of Israeli captives**, while simultaneously drawing attention to the **systematic abuse of Palestinian prisoners** in Israeli jails.

In speeches addressing the **launch of Operation Al-Aqsa Flood**, he elaborated on the **motivations and strategic goals** of the October 7 operation, attributing it to **accumulated Israeli violations**—killings, siege, and desecration of Islamic holy sites such as Al-Aqsa Mosque. He emphasized the

operation's broader goal: **liberating all of Palestine and freeing all prisoners**.

Lastly, in one of his most recent addresses, Abu Obeida tackled the **issue of mercenaries and collaborators** allegedly recruited by Israel to incite chaos within Gaza—a theme he framed as part of the occupation's psychological warfare and efforts to destabilize Palestinian society.

4.2.2 Target Audience of Abu Obeida's Speeches

Table 5: Target Audience of Abu Obeida's Speeches

Audience Category	Frequency	Percentage
Arab public opinion	192	20%
Global public opinion	192	20%
Palestinian people	192	20%
Residents of the Gaza Strip	192	20%
Israeli public opinion	192	20%
Total	960	100%

During the Al-Aqsa Flood campaign, Abu Obeida—the military spokesperson for the Al-Qassam Brigades—addressed his speeches equally to five key audiences: Arab public opinion, global public opinion, the Palestinian people, the residents of the Gaza Strip, and the Israeli public. Each group represented 20% of the total target audience.

This inclusive targeting strategy reflects Abu Obeida's recognition of the strategic importance of each audience in relation to the Palestinian cause. The **Arab public** represents a large and directly invested demographic, sharing common ties through religion, language, and a shared destiny. The liberation of Muslim holy sites, in particular, is framed as a **collective responsibility** across the Islamic world.

Abu Obeida also spoke to **international public opinion**, which he deemed highly significant in terms of garnering global solidarity with the Palestinian cause. His aim was to highlight

the **oppression, injustice, and persecution** Palestinians face under Israeli occupation, thereby securing broader international backing for their right to freedom and self-determination.

Likewise, **Palestinians in Gaza, the West Bank, and within Israel ('48 territories)** were directly addressed, as they are the **primary stakeholders and victims** of the ongoing conflict. Abu Obeida sought to keep them informed with facts, reinforce morale, and strengthen their resolve.

Lastly, he deliberately addressed **Israeli public opinion**, or what he referred to as the "enemy's audience," recognizing that this group actively follows his statements to obtain information on developments in the war. He also directly addressed **families of Israeli prisoners**, particularly in the context of prisoner exchange negotiations, countering official Israeli narratives and emphasizing his group's role in those files.

4.2.3 Objectives of Abu Obeida's Speeches

Table 6: Objectives Pursued in Abu Obeida's Speeches

Objective	Frequency	Percentage
Providing information and facts	192	33.33%
Shaping or altering public opinion toward the Palestinian cause	192	33.33%
Influencing public behavior regarding the Palestinian cause	192	33.33%
Total	576	100%

Throughout the Al-Aqsa Flood campaign, Abu Obeida's speeches consistently sought to fulfill **three principal objectives**, each weighted equally at **33.33%**:

1. **Disseminating accurate information and factual updates** regarding the course of the battle and its related events,

2. **Shaping or modifying public opinion** in favor of the Palestinian cause, and
3. **Encouraging behavioral change**, such as mobilization and tangible support from various segments of the public.

The speeches were not merely informative but also **strategic communication tools** aimed at fostering a shift in both perception and action. By supplying detailed, data-supported reports on battlefield developments and Israeli military losses, Abu Obeida aimed to **correct misconceptions, counter propaganda**, and **bolster the credibility** of the Palestinian resistance.

Simultaneously, he sought to influence **emotional and cognitive responses**, encouraging demonstrations, solidarity campaigns, and financial, moral, or even military support—particularly among **global supporters, Arab and Muslim populations**, and **international human rights advocates**.

4.2.4 Persuasive Techniques Used in Abu Obeida's Speeches

Table 7: Types of Persuasive Techniques Used in Abu Obeida's Speeches

Type of Persuasion	Frequency	Percentage
Rational appeals	257	35.10%
Emotional appeals	475	64.89%
Total	732	100%

During the Al-Aqsa Flood campaign, Abu Obeida, the military spokesperson of the Al-Qassam Brigades, employed both **rational and emotional persuasive techniques** in his speeches. Emotional appeals accounted for **64.89%** of the techniques used, while rational appeals represented **35.10%**.

The predominance of emotional persuasion is largely attributable to the **intrinsically human and national nature** of the Palestinian cause, which is grounded in the **suffering of an entire people** facing oppression, injustice, displacement, and the denial of basic freedoms. Abu Obeida consistently addressed the harsh realities of

genocide, starvation, and military aggression, calling upon the free peoples of the Islamic world and beyond to stand in solidarity with the Palestinian people through every possible form of support.

At the same time, rational appeals were also strategically employed where needed, particularly in contexts that required analytical clarity, factual reporting, and logical argumentation. These included detailed accounts of military developments, substantiated by statistics, historical references, and explanatory commentary to inform and persuade a diverse audience.

Table 8: Subcategories of Rational Persuasion Techniques in Abu Obeida's Speeches

Subcategory	Frequency	Percentage
Narration of facts, events, and incidents	125	48.63%
Use of numbers and statistics	63	24.51%
Historical references	13	05.05%
Use of examples	25	09.72%
Use of comparisons	1	00.38%
Use of explanation and clarification	30	11.67%
Total	257	100%

Among the rational techniques, **narrating facts, events, and incidents** was the most frequently employed, representing **48.63%** of all rational appeals. This was followed by the use of **numbers and statistics** (24.51%), and **explanation and clarification** (11.67%). The use of **examples** accounted for 9.72%, while **historical references** and **comparisons** represented smaller shares at 5.05% and 0.38%, respectively.

Abu Obeida relied heavily on **factual narration**, particularly in communicating the latest developments in the Al-Aqsa Flood campaign and explaining the details of

operations carried out by the Al-Qassam Brigades. He frequently cited **casualty figures and damage assessments** concerning the Israeli military, including the number of fatalities and the destruction of equipment. These facts were often accompanied by **detailed explanations** to contextualize military actions and convey the **strategic competence** of the resistance forces in their confrontation with the Israeli army.

Table 9: Subcategories of Emotional Persuasion Techniques in Abu Obeida's Speeches

Subcategory	Frequency	Percentage
Reference to the Holy Qur'an	80	16.84%
Citing prophetic hadiths	8	01.68%
Fear appeal	47	09.89%
Threats and warnings	47	09.89%
Mockery and sarcasm	28	05.89%
Repetition	124	26.10%
Belittling and minimizing the enemy	71	14.94%
Challenging the enemy	44	09.26%
Blame and reproach	14	02.94%
Use of poetry	2	00.42%
Use of metaphor and analogy	10	02.10%
Total	475	100%

Abu Obeida employed a wide range of **emotional persuasion techniques** in his speeches during the Al-Aqsa Flood operation. The most commonly used technique was **repetition** (26.10%), followed by **reference to the Qur'an** (16.84%), and the **belittling and minimization of the Zionist entity** (14.94%).

He also made use of **fear appeals, threats and warnings, and challenges to the**

Zionist entity, each ranging between 9–10%. Techniques such as **mockery and sarcasm** appeared with a frequency of 5.89%, while **blame and reproach** and the **use of metaphors** were less prominent, comprising just under 3% each. Minimal use was made of **prophetic hadiths** (1.68%) and **poetic verses** (0.42%).

Abu Obeida's use of **repetition** served to emphasize key messages and reinforce meanings. Commonly repeated phrases included derogatory descriptors of the Zionist entity such as "barbaric," "arrogant," "Nazi," and "savage." His speeches typically began with religious invocations (e.g., "In the name of Allah, the Most Gracious, the Most Merciful") and salutations upon the Prophet Muhammad (peace be upon him), followed by expressions of gratitude toward the Palestinian people for their endurance and resistance.

A signature closing line in many of his speeches was the repeated phrase: "It is a jihad—victory or martyrdom."

Furthermore, Abu Obeida frequently cited **Qur'anic verses** centered around **jihad, patience**, and the **divine reward for sacrifice**. His rhetoric often aimed to **demean and diminish the stature of the Zionist entity**, emphasizing its weaknesses and failures, while deploying **threats and warnings** to bolster psychological warfare. For example, he vowed that Israeli captives would only be released through prisoner exchange deals, not through military rescue.

In a similar psychological warfare context, **sarcasm and mockery** were used to ridicule Israeli military claims and narratives, such as describing elite Israeli units as "alleged elite brigades," to undermine their reputation and highlight their perceived inefficacy.

Lastly, he employed **blame and reproach** in addressing **Arab nations and global sympathizers**, criticizing their silence in the face of what he described as acts of genocide and starvation in Gaza.

4.2.5 – Category of Propaganda Techniques Used in Abu Obeida's Speeches

2) Table 10:
Propaganda Techniques Used in Abu Obeida's Speeches

Technique	Frequency	Percentage
Glittering Generalities	5	0.80%
Transfer Technique	3	0.48%
Creating Readiness	12	1.92%
Mobilizing Popular Support	59	6.44%
Bandwagon Technique	5	0.80%
Collective Identity (Unification)	132	21.12%
Display of Power	109	17.44%
Presupposition	2	0.32%
Legitimization through Achievement	42	6.72%
Emotional Appeal	53	8.48%
Negative Labeling	123	19.68%
Establishing Credibility	54	8.64%
Ignoring and Exclusion	22	3.52%
Attention-Grabbing	4	0.64%
Total	625	100%

Abu Obeida employed a wide range of **propaganda techniques** in his speeches, with the most prominent being the "**Collective Identity (Unification)**" technique, which accounted for **21.12%** of usage. This was followed by **Negative Labeling** at **19.68%**, and **Display of Power** at **17.44%**.

Additional frequently used techniques included:

- **Establishing Credibility** (8.64%)
- **Emotional Appeal** (8.48%)

- **Legitimization through Achievement** (6.72%)
- **Mobilizing Popular Support** (6.44%)

Less frequently used techniques were:

- **Ignoring and Exclusion** (3.52%)
- **Creating Readiness** (1.92%)
- Techniques such as **Glittering Generalities**, **Bandwagon**, **Transfer**, and **Presupposition** were used minimally—each below 1%.

Detailed Interpretation:

- **Collective Identity (Unification):** Abu Obeida focused heavily on the unity of the Palestinian people and the broader Arab and Islamic nations, emphasizing solidarity between the public and resistance leadership. His discourse supported cohesion between the official Arab stance and popular sentiments in favor of the Palestinian cause.
- **Negative Labeling:** He frequently described the Zionist entity using derogatory terms such as *barbaric*, *fascist*, *Nazi*, and *arrogant*. These labels were also extended to international actors complicit in supporting Israel through military, political, and financial means.
- **Display of Power:** This technique was used to highlight the achievements and capabilities of the Palestinian resistance, often accompanied by detailed statistics and bold claims to assert dominance over the Israeli military.
- **Credibility Building:** Abu Obeida supported his speeches with verified information, statistics, and counter-arguments to refute Israeli narratives, thus aiming to enhance the trustworthiness of his messages.
- **Emotional Appeal:** This was particularly evident in topics like the plight of Palestinian prisoners in Israeli jails, often framed in terms of suffering, injustice, and moral obligation.

- **Legitimization through Achievement:** He linked the legitimacy of the resistance to its achievements, such as inflicting human and material losses on the Israeli side, and defending Islamic holy sites.
- **Mobilizing Popular Support:** Through these speeches, Abu Obeida sought to garner broad-based backing for the resistance by invoking shared grievances, religious identity, and moral duty.
- **Ignoring and Exclusion:** This was applied when rejecting and dismissing Israeli claims or narratives without engaging in detailed rebuttal—sometimes simply framing them as lies or propaganda.
- **Other Techniques (Minor Use):** Techniques like *glittering generalities*, *transfer*, *bandwagoning*, and *presupposition* were used sparingly as they were less applicable to the themes discussed or lacked strategic utility in the context of the speeches.

4.2.6 – Semantic Implications of Words and Phrases Used in Abu Obeida's Speeches

Abu Obeida, the military spokesperson for the Al-Qassam Brigades, employed a range of words and expressions rich in connotation and implicit meaning. Among the most frequently used were phrases such as:

“Zionist fascist barbaric criminality,”
 “Settler herds,”
 “The most heinous occupation known to humanity in centuries,”
 “Forces of tyranny and oppression,”
 “A war crime committed by a savage gang,”
 “Brutal and cursed power mentioned in every scripture,”
 “The arrogant criminal enemy,”
 “Savage barbaric aggression,”
 “Scum of the nations,”
 “An enemy devoid of all human values,”
 “Driven by their Nazi instincts,”
 “Brutal Nazi aggression and the horrific Zionist holocaust,”

“Racist fascist mentality,”
“Bombing hospitals and civilian infrastructure is the enemy’s only achievement in this war,”
“Taking out their aggression on the bodies of martyrs, the wounded, medical teams, children, newborns, and displaced civilians.”
These expressions evoke an image of **Zionist arrogance, savagery, tyranny, and injustice.**

Other phrases underscore defiance and threat, such as:

“Gaza will remain, as it has always been, a graveyard for invaders,”
“We will make them taste new forms of death,”
“We have taken it upon ourselves to purge this occupation, deface its image, and fight for the honor of our nation, our religion, our sacred sites, and our land with whatever means we possess,”
“Victory is but the patience of an hour,”
“We give Netanyahu glad tidings: they will kneel in defeat at the end of this battle,”
“Gaza will remain, and [the enemy] will be defeated,”
“To the enemy who issues daily threats of a ground invasion—we are still waiting to make them taste new forms of death and to show the world the true meaning of heroism and sacrifice.”

Such phrases suggest **boldness, challenge, and threats directed at the Zionist entity.**

Other expressions emphasize Palestinian **historical and indigenous rights**, such as:

“The shoes in some of Gaza’s mosques and churches are older than the so-called state of this enemy by centuries,”
“Olive trees in Gaza were planted before the ancestors of these riffraff from Eastern and Western Europe and across the globe were even born.”

These statements imply the **primordial connection of Palestinians to their land** and **legitimize their right to it.**

Abu Obeida also condemns the **international community** and the **United States** with expressions such as:

“Peace be upon our great people as you expose the world’s crooked laws, blind

institutions, and double standards,”
“Zionists of the White House,”
“The U.S. administration—the patron of terror and destruction worldwide.”

These suggest **direct complicity of the U.S. administration** in the war of genocide and starvation against Palestinians.

He further criticizes global institutions, stating:

“Gaza has exposed all the lying, disgraceful organizations and institutions that carry the sword of ‘human rights’—not to protect the oppressed, but to whitewash the image of tyrants, occupiers, and aggressors,”
“International law is exploited to protect oppression and aggression, wielded by the brutal powers of the world—led by the United States.”

These expressions convey a **deep sense of betrayal** and **moral condemnation** of the international order.

Mockery and sarcasm are also present, as in:
“The senile old man Gallant,”
“So-called elite brigades,”
“If the failed Netanyahu celebrates the release of a single captive after a month of fighting, that means he’ll need twenty years to free the rest of his captives in Gaza at this pace.”

These lines reflect **scorn and ridicule toward Israeli leadership and military claims.**

Lastly, phrases such as:

“Our fighters’ battlefield achievements include killing enemy officers and soldiers, destroying its vehicles and armored units,”
“Our fighters pursue enemy troops and vehicles street by street, encircle them, and deal deadly blows,”
“They force enemy units to retreat on multiple fronts and constantly shift their movement paths,”

are used to **emphasize the strength of the resistance** and **take pride in its accomplishments.**

4.2.7 – Symbols and Icons Used in Abu Obeida’s Speeches

• Historical and Religious Symbolism in Names:

The military spokesperson for the Al-Qassam Brigades uses the nom de guerre “Abu Obeida,” a choice that is far from random. The name carries significant religious and historical connotations, as it refers to the revered companion of the Prophet Muhammad, Abu Ubeida Amer Ibn Al-Jarrah. By adopting this name, Abu Obeida seeks to evoke the legacy of early Muslim heroes who embodied the spirit of jihad and sacrifice in defense of the sanctities of the Islamic nation. This symbolic connection aims to revive the glories and values of the early generations among today’s Muslim youth. Furthermore, Abu Obeida appears in his speeches wearing military attire, symbolizing the identity of Palestinian resistance and its revolutionary essence.

• **Symbolism of Slogans and Visual Elements:**

Abu Obeida also continuously employs a set of strong slogans and imagery throughout his orations, most notably in the Al-Aqsa Flood battle. These include the Islamic declaration of faith “There is no god but Allah, and Muhammad is the Messenger of Allah,” images of Al-Aqsa Mosque, and even just the word “Palestine” in Arabic—each representing the historically rooted Arab and Islamic nature of the Palestinian resistance and its liberationist jihadist creed. The Palestinian flag is similarly prominent, echoing the national character of the resistance and aspiration to liberate land and holy sites, and solidifying attachment to homeland and heritage.

His public persona is symbolic in large part as well: Abu Obeida is perpetually masked, which has earned him the populist moniker “The Masked One.” His red keffiyeh, draped across his face, is also a psychological operations device designed to create confusion and fear in the ranks of the Zionist enemy. He amplifies this impact further with his unpredictability—showing up randomly from time to time in the press, sometimes months apart, while occasionally showing up on successive occasions. This media strategy of calculated appearance and

disappearance serves to complicate efforts to anticipate his next move.

• **Improvisational Oratory Ability:**

Abu Obeida consistently delivers his speeches without referring to papers, a practice which shows absolute self-confidence and superior rhetorical and communicative ability.

• **Use of Irony and Mockery:**

Abu Obeida masterfully employs irony and mockery without excess, striking a balance that makes his criticism sharp yet resonant. One notable example is his use of the phrase “God forbid,” which gained widespread attention on Arab social media and became a focal point of debate. It subtly mocks the Arab regimes’ inaction in the face of genocide and starvation in Gaza, especially their inability to deliver humanitarian aid to the besieged population. He extends this mockery to the Arab League’s passive stance, stating:

“To the leaders and rulers of our Arab nation, we say from the heart of the battle—one you no doubt watch on your screens—we are not asking you to mobilize your armies and tanks to defend the children of Arabism and Islam in Gaza, God forbid. Nor to defend your most sacred sites violated by outcasts from the ghettos, nor to react to the insults directed at your Prophet (peace be upon him) in the very place of his night journey and ascension. No, we’re not asking for that. We have taken it upon ourselves to cleanse this occupation, tarnish its image, and fight for the honor of our nation, our religion, our sanctities, and our land with the resources we have, which we built from nothing. But is your weakness and helplessness so extreme that you can’t even move humanitarian aid convoys to part of your Arab-Islamic land? That we simply cannot understand.”

He also mocks the Zionist enemy’s military, downplaying its capabilities and dispelling the myth of its invincibility:

“The era of the so-called invincible army is over. This battle will be a turning point in the history of our nation.”
“The time of selling illusions to the world about the myth of the invincible army, the

‘super’ Merkava, and elite intelligence is gone. By God’s grace, we shattered all of that in the Gaza envelope and across Palestine. The collapse of Zionism has begun, and the curse of the eighth decade will befall them. Let them return to their Torah and Talmud to read carefully and await their humiliation.”

• **Strong Openings and Captivating Closings:**

Abu Obeida begins his speeches with powerful, attention-grabbing openings—often with the Basmala (“In the name of God, the Most Gracious, the Most Merciful”), followed by a Quranic verse related to jihad. He continues with praise of God and salutations upon the Prophet, saying:

“Praise be to Allah, the Lord of the worlds, the Supporter of the Mujahideen and the Humiliator of the arrogant, and peace and blessings upon our martyr Prophet and upon his family, companions, and those who follow his struggle.”

He then expresses gratitude to the steadfast Palestinian people, the brave fighters, the Arab and Islamic nations, and all freedom-loving people around the world. His speeches typically end with the resounding phrase:

“Indeed, it is a jihad—victory or martyrdom.” His rhetoric is marked by eloquent language, powerful phrasing, and fluent delivery.

• **Strategic Use of Repetition:**

Abu Obeida often relies on repetition—a persuasive rhetorical device used to reinforce meaning. He frequently repeats expressions such as:

“Peace and blessings upon our Mujahid Prophet,”

“O sons of our steadfast people facing oppression and aggression,”

“O symbol of pride and heroism,”

“O Arab and Islamic nation,”

“O free people of the world,”

“Indeed, it is a jihad—victory or martyrdom.”

• **Religious and Historical Dimensions:**

Throughout his speeches, Abu Obeida emphasizes the ideological and historical foundations of the Palestinian resistance—particularly the Al-Qassam Brigades’ commitment to jihad in the cause of God, the liberation of holy sites, and the recovery of

occupied land through armed struggle against a usurping and oppressive Zionist enemy. His rhetoric frequently invokes the heroism of past Muslim warriors and revolutionary figures to inspire contemporary resistance.

4.2.8 – *Values Targeted in the Speeches of the Al-Qassam Brigades’ Spokesperson, Abu Obeida*

Table 11: Values Targeted in Abu Obeida’s Speeches

Category	Frequency	Percentage
Commitment to freedom and independence	192	14.39%
Belief in the cause and justice of the struggle	192	14.39%
Resistance against injustice and aggression	192	14.39%
Patience and steadfastness	192	14.39%
Palestinian unity	192	14.39%
Pride in military achievements and heroism	192	14.39%
Faith in divine victory	192	14.39%
Total	1334	100%
Source: Prepared by the researcher.		

In his speeches during the *Al-Aqsa Flood* battle, **Abu Obeida**, the military spokesperson for the Al-Qassam Brigades, emphasized a set of key values, each representing 14.39% of the overall content. These values include:

- **Commitment to freedom and independence:** Emphasizing the Palestinian people’s right to liberation from Zionist oppression and tyranny.
- **Belief in the cause and the justice of the struggle:** Reaffirming the legitimacy of the Palestinian struggle and the right to self-determination.

- **Resistance against injustice and aggression:** Calling for active opposition to Zionist aggression and standing firm against oppression.
- **Patience and steadfastness:** Highlighting the resilience of the Palestinian people in enduring hardships and continuing their resistance.
- **Unity of the Palestinian ranks:** Stressing the need for national unity, as well as broader unity within the Arab and Islamic nations to liberate Al-Aqsa Mosque.
- **Pride in Palestinian military achievements and heroism:** Showcasing the accomplishments and sacrifices made by Palestinian fighters with a tone of honor and dignity.
- **Faith in divine victory:** Expressing spiritual conviction that victory is inevitable, that tyrants will ultimately fall, and that justice will prevail.

Collectively, these are noble human values deeply rooted in the ongoing suffering and struggle of an oppressed people seeking liberation and dignity. In every speech, Abu Obeida underscores the justness of the Palestinian cause and the certainty of eventual triumph.

5. Conclusion

The most significant event in the history of modern Palestinian resistance, both on the military and on field operations and media narrative fronts, is the "Al-Aqsa Flood" battle. On the public front, the debate was instrumental in shaping the Palestinian narrative, morale-building, and countering the Israeli narrative.

Because of the linguistic concordance, symbolic density, and strategic transparency of speaking simultaneously to the public and the battlefield, Abu Obeida's speeches as military spokesperson of the Al-Qassam Brigades presented a special case that deserved scrutiny within this context. From an extensive examination of his speeches during the conflict, this study aimed to examine his rhetoric using content analysis

technique. The objective was to identify the main rhetorical devices, semantic properties, and political, psychological, and communicational objectives of his speech.

Abu Obeida's orations, according to the analysis, were an intensive instrument of resistance rather than political declarations or descriptions of facts. They utilized conscious, calculated rhetoric that went back and forth between reassuring the Palestinian people and scaring the enemy, mixing symbolism and realism together in a way that expressly engaged with the environment of the field.

In addition, the findings confirmed that the Al-Qassam Brigades' media rhetoric during the battle worked diligently to establish a good mental image of the resistance as being strategic, systematic, and active in such a way that it could determine the course of the battle as well as the local, Arab, and international public opinion. This was done by employing strong rhetorical tools, selectively chosen words, and symbolic references with rich national, religious, and historical connotations.

Through the breakdown of structure, function, and underlying dimensions of resistance discourse, the study demonstrated that content analysis is an effective research strategy to apply in figuring out how it functions. This gives better insight into the pivotal role resistance media take in asymmetric warfare, where discourse goes beyond its conventional media role and becomes quite literally an instrument of conflict.

The research suggests the following as a result of these findings:

- More academic study of resistance media language.
- More analytical studies linking media to political and social movements in liberation struggles.
- Translation of resistance speeches into English for dissemination to more people and a clearer understanding among Western readers, in order to elicit wider international popular support.

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