

A CRITICAL DISCOURSE ANALYSIS OF X POSTS ON THE GAZA CONFLICT: UNVEILING IDEOLOGICAL STRUGGLES AMONG THE MUSLIMS, JEWS AND CHRISTIANS

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ABSTRACT

The linguistic dimensions of online religious discourse have received relatively little scholarly attention, despite their importance in shaping public opinion and global perceptions of conflict. While previous studies have examined media representations of the Israel–Palestine conflict, less focus has been placed on how ordinary users, particularly from different religious backgrounds, employ language on social media to frame such conflicts. This research addressed this gap by applying a Corpus-Based Critical Discourse Analysis (CBCDA) to explore how Muslims, Jews, and Christians represented the Gaza conflict on X (formerly Twitter). A self-compiled corpus of 1,200 posts, collected between October 2023 and March 2025, was analyzed using AntConc to examine word frequency and Fairclough's three-dimensional CDA model was employed to interpret meaning at the textual, discursive, and social levels. At the textual level, Muslim posts emphasized terms such as resistance, martyr, freedom, and oppression; Jewish posts highlighted security, terror, Hamas, and defense; while Christian posts focused on peace, prayer, children, and suffering. The findings demonstrated that repetition, emotional appeals, and hashtags were common strategies across all groups, but served different purposes in mobilizing audiences. By combining corpus techniques with CDA, this study revealed how language in digital spaces operates as a powerful tool for identity-building, ideological expression, and the reproduction of power relations. It contributes not only to the understanding of online religious discourse in the context of war but also offers methodological insights for future corpus-based studies of digital conflict representation.

Keywords: Critical Discourse Analysis, Corpus Linguistics, Gaza Conflict, Frequency Analysis, Muslim Discourse, Jewish Discourse, Christian Discourse, X Posts

INTRODUCTION

The issue of Gaza Conflict is very controversial and has a rich history. The descriptions of it are generally acutely polluted by the power relations in the political, cultural, or social sphere. The linguistic traits of the posts posted by Muslim and Jewish and Christians. People on online platforms like X give one an opportunity to take a closer look at the way the various points of view were represented. The posts are not merely the manifestations of the cultural and ideological inclination of their users. It is also the opportunities of persuading, opposing and building identity with the help of language.

The language features that are present are identified in the research problems. The analysis of the rhetorical devices, the word selection and discourse patterns is required to determine the level of emotion, conflict framing and solidarity. They reveal both implicit biases and the formulation of events according to the ideologies of the users.

The power dynamics that underlie X's posts are a problem. The social media services are arenas where the strong and the weak voices clash. They become a victim of algorithms and attention around the world. The role of power relations in the representation of views, i.e. the amplification of particular narratives and the suppression of others, can help to understand how the socio-political framework played its role in the digital discourses of the Gaza Conflict.

The Media Discourse is especially applicable when it comes to analysing the text of the media, both the news articles and the content borrowed in the social media. Media outlets

have enormous impact on the mass opinion and on the mass discourse. (Richardson, 2017). By conducting a CDA research, the scientists are able to observe the influence of the image of people or particular events on social norms or even breaking the rules. Most especially, the manner in which the media portrays minorities is a topic which can be subjected to some subtle form of biases that can either form or reinforce stereotypical notions. CDA assists in the identification of such biases and their consequences to attitude and behavior in the society.

Chilton (2004) argues that Critical Discourse Analysis (CDA) extends its scope to include the strategic functionality and purpose of discourse, examining how an individual's statements reflect their beliefs and intentions regarding the Gaza controversy. Through examining the motives of the discussion CDA would establish whether the words of X have certain objectives in terms of persuasion or justification as well as motivation along with the discrediting of. In case, when as an example, statements of X are generally defended by using moral or legal arguments, it might have been a deliberate attempt to make the others believe that their opinion is the one that is closer to norms or laws in order to justify their choice and disqualify the opponents.

Objectives of the Study

- i. To identify the linguistic features and frequencies embedded in X posts rendered by the Muslims, Jews and Christians.
- ii. To examine the underlying power dynamics evident in X's discourse on the Gaza Conflict.

Research Questions

- i. What are the linguistic features and frequencies present in X's posts rendered by the Muslims and the Jews and Christians.
- ii. What are the underlying power dynamics evident in X's discourse on the Gaza Conflict?

Significance of the Study

This research is significant because it critically explores the complex, multifaceted, and linguistic nature of power as manifested in X posts. The discourse surrounding the Gaza conflict offers a revealing site for understanding the ideological tensions among Muslims, Jews, and Christians. By examining how these posts construct and represent competing perspectives, this study exposes the subtle ways language operates as a tool of power, constructing realities, legitimizing positions, and contesting dominant narratives. The analysis not only demonstrates how language mediates conflict but also reveals how digital media platforms amplify ideological struggles through linguistic choices. Ultimately, this research contributes to a deeper understanding of how discourse, media, and ideology intersect to shape public perception and sustain or challenge power relations in contemporary conflicts.

LITERATURE REVIEW

Critical Discourse Analysis (CDA) provides a theoretical and analytical framework for examining how language constructs, legitimizes, and challenges power relations and ideologies. Fairclough's (1995) three-dimensional model comprising textual, discursive, and social practice has been particularly influential in revealing how linguistic choices reflect broader sociopolitical structures. Similarly, Van Dijk (2009) emphasizes that discourse does not merely describe reality but actively shapes social cognition, reinforcing divisions between in-groups and out-groups. Wodak and Meyer (2016) further highlight that discursive practices must be understood within their historical and institutional contexts, as language both mirrors and maintains existing power dynamics.

While these theoretical perspectives provide valuable insights, they have often been criticized for relying heavily on qualitative interpretation. Recent developments have sought to enhance

CDA's methodological transparency and analytical scope through its integration with Corpus Linguistics (CL). Baker (2006) explains that corpus tools such as frequency, collocation, and concordance analyses reveal systematic linguistic patterns that underlie ideological positioning. Likewise, Gillings et al. (2023) propose Corpus-Assisted Discourse Studies (CADS) as a hybrid approach that combines quantitative corpus evidence with qualitative discourse analysis, thereby balancing depth and breadth in the examination of media texts.

Taylor and del Fante (2020) also emphasize that corpus-based CDA (CBCDA) strengthens replicability and objectivity in critical research by grounding interpretations in empirical data. These studies collectively demonstrate that combining CDA with corpus methods enables a more rigorous and data-driven analysis of ideological discourse. However, despite its growing recognition, corpus-based CDA remains underexplored in the study of online religious communication.

The present research builds on this hybrid tradition by applying corpus-assisted CDA to the digital discourse of the Gaza conflict. AntConc is utilized for identifying the lexical and collocation patterns that reveal how Muslims, Jews, and Christians linguistically construct competing ideological stances. This integration of CDA and CL ensures both interpretive depth and analytical precision, offering a systematic lens to understand ideology within contemporary online conflict narratives.

Recent studies have increasingly combined Critical Discourse Analysis (CDA) with Corpus Linguistics (CL) to study ideological framing in media discourse. Baker (2006) argues that corpus tools such as frequency, collocation, and concordance help identify systematic linguistic patterns that sustain ideological positions. Gabrielatos and Baker (2008), through Corpus-Assisted Discourse Studies (CADS), demonstrate that a balanced combination of qualitative and quantitative methods enhances both the depth and breadth of analysis. Similarly, Nartey and Mwinlaaru (2019) provide a meta-analysis demonstrating that the integration of corpus linguistics and Critical Discourse Analysis (CDA) strengthens both methodological rigor and interpretive depth across diverse research contexts. Their study highlights how the synergy between quantitative and qualitative methods enhances transparency, replicability, and analytical precision. This methodological integration of Corpus-Based CDA (CBCDA) has proven particularly effective for analyzing large digital datasets, and ideological patterns.

Although these studies provide significant insights into media bias and ideological framing, most focus on institutional journalism rather than the participatory and decentralized nature of digital media. The present study builds on this body of research by examining how similar ideological mechanisms operate within user-generated discourse on X. By comparing how Muslim, Jewish, and Christian users construct and contest meanings surrounding the Gaza conflict, this research extends traditional CDA into the digital religious sphere. In doing so, it highlights how everyday online language contributes to the global negotiation of power, identity, and ideology.

Religious discourse provides powerful interpretive frames through which the Gaza conflict is linguistically constructed and understood. Muslim narratives often emphasize themes of resistance, martyrdom, and solidarity with the global Ummah. Adnan (2024) demonstrates how Quranic intertextuality is employed to represent political struggles as religious obligations, thereby intertwining faith and resistance. Similarly, El-Nawawy and Khamis (2009) show that Islamic media discourse constructs resistance simultaneously as a spiritual duty and a political act of liberation. These studies underscore the centrality of faith-based vocabulary in legitimizing struggle and fostering collective identity among Muslim audiences.

Jewish discourse, in contrast, frequently draws on historical narratives of security, survival, and trauma. Siniver (2012) explores how Israeli national identity is constructed through discourses of threat and insecurity. Adopting a constructivist framework, the study argues that Israel's sense of existential danger is socially produced through historical narratives, political rhetoric, and collective memory.

These constructions reinforce an enduring “us versus them” divide, legitimizing political and military actions as necessary for national survival. Siniver further explains that this threat-based identity continuously shapes Israel's domestic politics and foreign relations, sustaining a culture of insecurity within its national discourse.

Anderson (2004) observes that Christian organizations typically frame the conflict through universal moral values such as compassion, peace, and justice, often seeking neutrality rather than political alignment. Henne (2021) illustrates how Christian non-governmental organizations (NGOs) employ universalizing language such as “innocent children,” “suffering civilians,” and “prayer”—to evoke empathy while strategically avoiding overt political positions.

These studies reveal that religious identities profoundly shape linguistic repertoires that encode ideologies of resistance, survival, and humanitarianism. However, while existing research successfully identifies these distinct rhetorical tendencies, it largely focuses on institutional or mediated representations. The present study extends this line of inquiry by examining how ordinary users from Muslim, Jewish, and Christian backgrounds reproduce or challenge such ideological narratives within digital discourse on X. In doing so, it contributes a comparative and corpus-based perspective that links religious language to the construction of power, identity, and legitimacy in the online Gaza conflict debate.

Specific to the Gaza conflict, Kuntsman and Stein (2020) examine digital activism through the hashtag #GazaUnderAttack, showing how ordinary users engage in transnational solidarity by blending visual and textual discourse. Jackson (2020) reveals that hashtags such as #FreePalestine and #StandWithIsrael operate as polarized identity markers, each carrying strong ideological and emotional resonance. Yaqub and Tabassum (2025) analyze Israel's use of digital diplomacy between 2023 and 2025. This study illustrated how online campaigns and narratives serve as tools of soft power that shape global opinion and justify national security agendas.

Few studies have systematically explored how the Gaza conflict is represented across media and online platforms. Existing research reveals significant variation in how different outlets construct narratives about the conflict. El Damahoury et al. (2025) illustrate that Al Jazeera tends to foreground Palestinian pain and resistance, while Western media prioritize narratives emphasizing Israeli security and victimhood. Similarly, Philo and Berry (2011) provide evidence of systematic bias in reporting patterns, showing that Israeli casualties often receive greater attention and sympathy compared to Palestinian losses. These findings collectively indicate that media representations of the Gaza conflict are far from neutral; rather, they reflect ideological alignments and geopolitical sympathies.

Moving beyond traditional media, Siaper et al. (2015) examine how X functions as a space for alternative representations through the hashtag #GazaUnderAttack. Their study suggests that social media enables a form of “diffused war,” where activists, ordinary users, and global audiences participate in shaping competing narratives. This perspective underscores how digital platforms democratize the construction of meaning while also intensifying polarization.

Abid et al. (2024) analysed media framing of the Israeli–Palestinian conflict by combining textual analysis with Critical Discourse Analysis (CDA). Their findings show that international media often employ selective language and biased frames that legitimize Israeli

actions while marginalizing Palestinian perspectives. They argue that Western outlets, particularly those based in the United States and the United Kingdom, perpetuate Orientalist ideologies through omission, stereotyping, and unbalanced reporting. Such tendencies not only distort public perception but also sustain political and ideological hierarchies in global discourse.

Although these studies provide important insights into representational bias in both traditional and digital media, they primarily focus on institutional or journalistic perspectives. The present research explores how ordinary users on X, particularly those identifying as Muslim, Jewish, or Christian, construct, circulate, and contest ideological meanings related to the Gaza conflict. Using a corpus-based CDA approach, this study offers a comparative, data-driven understanding of how religious identity and ideology intersect in digital representations of conflict.

Language on X

Language use on X reflects the platform's structural affordances of brevity, immediacy, and virality. Zappavigna (2012) demonstrates that hashtags not only categorize content but also act as discursive tools for constructing solidarity and group affiliation. Rambukkana (2015) similarly observes that digital discourse often relies on repetition, slogans, and emotionally charged phrases that heighten visibility and resonance. Within the discourse of the Gaza conflict, lexical items such as martyr, terror, children, freedom, and security become ideologically loaded, serving to signal alignment with specific moral or political stances.

Granger (2024) investigates both individual and structural factors contributing to implicit and explicit anti-Muslim bias in the United States, highlighting how societal narratives and linguistic framing sustain prejudice and discrimination. The study reveals that expressions of religious threat and bias often emerge through discourse, reinforcing polarization and negative intergroup attitudes. These findings are valuable for understanding how religious identity and ideology intersect within communicative practices, particularly in digital contexts.

From a CDA perspective, as Fairclough (1995) examined that language plays a crucial role in constructing social actors as aggressors, victims, or defenders, thereby legitimizing particular actions and beliefs. On X, these linguistic patterns are amplified through the speed and reach of online communication, transforming personal opinions into collective ideological narratives.

Identity Construction through Language

Norton (2010) emphasizes the dynamic and socially constructed nature of identity, arguing that it is continuously negotiated through language and power relations rather than being predetermined. She posits that language learners invest in communication not merely to develop linguistic competence but to gain access to social, cultural, and material resources. Her work highlights how issues of power, legitimacy, and social positioning shape opportunities for participation and belonging. This perspective, widely cited in sociolinguistics and language education, underscores that language functions as a site of identity negotiation, linking communicative practice with broader structures of inequality and agency.

Klinger (2023) extends this argument by emphasizing that language plays a central role in shaping both religious and political identities. Drawing on Bamberg et al. (2011), he contends that identity is discursively constructed through linguistic choices rather than fixed categories. Religious leaders, for instance, employ rhetorical strategies such as metaphor, repetition, and figurative language to strengthen in-group solidarity and justify ideological positions. In the digital sphere, identity is also expressed through hashtags, memes, and

collective pronouns such as we, our, and us, which function as linguistic markers of group membership and belonging.

The discourse surrounding the Gaza conflict offers a vivid example of how online identity is performed through language. Muslim users tend to construct identities centered on resistance and solidarity with the Ummah, Jewish users foreground survival and defense, while Christian users emphasize humanitarianism and compassion. These discursive patterns demonstrate that online discourse is not merely a medium of information exchange but an ongoing process of identity performance shaped by ideology, belief, and group alignment.

However, while previous studies illuminate how language indexes identity in educational or religious contexts, few have examined its manifestation across faith-based communities in digital conflict discourse. The present study addresses this gap by applying a corpus-based CDA approach to uncover how Muslim, Jewish, and Christian users linguistically perform and negotiate identity through X posts about the Gaza conflict. By integrating theories of identity with critical linguistic analysis, this research highlights the ways online discourse simultaneously constructs self-representation and ideological positioning.

Research Gap

Although considerable research has examined media representations and religious discourse surrounding the Gaza conflict, most studies remain limited in scope. Previous investigations have often focused on either specific media institutions or single religious perspectives, resulting in a partial understanding of how ideology operates across different faith-based communities. While some studies have adopted systematic or critical approaches, comparative analyses of Christian, Jewish, and Muslim narratives within a corpus-based CDA framework remain scarce.

Existing literature also reveals a bias toward national or institutional viewpoints, frequently privileging mainstream media over the participatory discourses emerging on online platforms. As a result, the voices of ordinary users—who actively construct and contest meanings in digital spaces—have been largely underexplored. Furthermore, very few studies integrate quantitative corpus techniques with qualitative critical discourse analysis to examine how ideology and identity intersect in multi-religious online communication.

The present study addresses this gap by conducting a comparative, corpus-based CDA of 1,200 posts authored by Muslim, Jewish, and Christian users on X. By employing frequency and collocation analyses in conjunction with Fairclough's (1995) three-dimensional model of CDA, the research provides a systematic and data-driven exploration of how religious groups discursively construct, justify, and challenge competing representations of the Gaza conflict. This integrated approach not only enhances methodological rigor but also contributes new insights into the linguistic construction of ideology and identity in digital conflict discourse.

METHODOLOGY

The research is predominantly qualitative since it aims at digging and understanding the implicit ideologies, power dynamics, and discursive tactics. Quantitative analysis was carried out using AntConc, while qualitative analysis was conducted through Critical Discourse Analysis (CDA). The combination of these methodologies makes the results more convincing.

The data for this study consists of social media posts collected from X. These posts were written by Muslim, Jewish, and Christian users in the context of the Gaza conflict. A set of relevant keywords and hashtags related to the ongoing conflict was used to ensure topical relevance. To guarantee authenticity and credibility, only verified accounts were included in the dataset.

The platform, originally known as X, was officially as 'X'. For this study, a total of 1,200 posts were sampled, comprising 400 from Christian users, 400 from Jewish users, and 400

from Muslim users. The posts were created between October 7, 2023, and March 7, 2025. Therefore, all collected data reflects content from the platform under its current name X.

The data for this study was collected manually. A total of 1200 posts were gathered from users of three religious groups: Muslims, Jews, and Christians. Each group contributed 400 posts to make sure all groups were represented equally.

The posts were collected using specific keywords and hashtags related to the Gaza conflict. Only relevant and authentic posts were chosen from verified accounts.

The sample in this study is X posts devoted to the Gaza conflict written by the users representing three large religious groups, i.e., Muslims, Jews, and Christians. Quota sampling is a non-probability sampling approach, which is applied to make sure that the representative sample of a dataset includes certain subgroups in equal proportions. The quota sampling was used in this research wherein the corpus of 1,200 posts in three religious groups, which include Muslim, Jewish, and Christian, were collected, and the posts were spread across eight countries in each group.

Manually, all X posts were filtered by using the public and verified accounts that discussed the Gaza conflict with help of the related hashtags and keywords.

The X posts were cleaned (removal of emojis, links, and non-linguistic content), provided in plain text format, and imported into AntConc. Normalization and tokenization was made where needed.

This table presents the 20 most frequently occurring words in the posts of each religious group Muslim, Jewish, and Christian along with brief descriptions of their contextual relevance. After cleaning and preparing the corpus, the words were extracted using AntConc software. The posts were then analyzed to understand how each group ideologically framed and emotionally represented the Gaza conflict.

Theoretical Framework

This study applies a Corpus-Based Critical Discourse Analysis (CBCDA) approach, which integrates Corpus Linguistics (CL) and Critical Discourse Analysis (CDA) to explore the ideological construction of the Gaza conflict in X posts written by Muslims, Jews, and Christians.

The CDA framework is grounded in Fairclough's (1995) *three-dimensional model*, which views discourse as a form of social practice operating at three interconnected levels:

- i. **Textual level** – examining linguistic features such as vocabulary, grammar, modality, and rhetorical strategies;
- ii. **Discursive practice level** – analyzing how texts are produced, shared, and interpreted within social media (e.g., through hashtags, retweets, and audience engagement);
- iii. **Social practice level** – linking textual and discursive patterns to broader ideological, political, and cultural contexts that shape and are shaped by online discourse.

In order to support this qualitative framework with quantitative evidence, the study employs AntConc software (Anthony, 2014) to conduct frequency analysis. AntConc assists in identifying the most recurrent words and phrases used in each sub-corpus, revealing linguistic regularities that indicate ideological orientations.

The combination of Fairclough's CDA model and corpus-linguistic tools provides a systematic and transparent method of analysis. The quantitative results generated by AntConc are interpreted qualitatively through CDA to uncover underlying meanings, power relations, and ideological representations in digital religious discourse.

This integrated framework ensures both breadth and depth: corpus methods expose statistically salient language patterns, while CDA explains how these linguistic choices reflect and reproduce broader social ideologies.

Procedure of Data Analysis

The analysis was initiated by the frequency search conducted by the tool of AntConc, namely, the Word List, to determine the most frequently used content words in the dataset of each group. Function words such as the, is, and at were avoided as this would focus on ideologically significant words, such as Gaza, war, peace, Israel, pray, and martyr. This enabled a greater insight into how various groups constructed the conflict through language, particularly in the frequency and use of terms such as terrorist, defense, resistance, and freedom.

Once lexical patterns and contexts were identified, the data was interpreted using Fairclough's Three-Dimensional Critical Discourse Analysis (CDA) model. On the textual level, language options, syntax and semantic words were observed to affect the way of linguistically building ideology. This study is delimited to the only linguistic perspectives.

DATA ANALYSIS

This first endeavor of this section is to capture the most prominent themes that arise in the X posts of each religious group. Special essence of resistance and freedom, injustice, martyrdom, and occupation take a significant role in the Muslim corpus, as it is a social fight against the tyranny. The Jewish corpus also recursively addresses the themes of security, terrorism, defense and victimhood and gives a narrative of existential threat and self-preservation. The Christian corpus, on the contrary, talks about the themes of peace, prayer, suffering, and humanitarian concern, which is a neutral and empathetic position. Such themes indicate the worldview and identity development of each group concerning the conflict in Gaza. The Islamic posting says; Resistance is all that Israel understands. *We stand with Gaza*. - is in keeping with the idea of resistance and defense of the oppressed Muslims and the Jewish post Terror must be condemned.

The theme of threat and security is presented in Israel has the right to defend herself and the theme of peace and empathy is presented in the Christian post We pray for every child suffering in Gaza and Israel.

The analysis performed below showed the commonalities of the keywords used most often across the X posts of Gaza conflict, by each group of religion.

Table 1: Frequencies of Themes in X posts

Muslim	Frequenc y	Jewish	Frequen cy	Christian	Frequency
Gaza	112	Security	98	Peace	105
Resistance	89	Terror	85	Prayer	92
Martyr	78	Defense	82	Suffering	88
Freedom	74	Victimho od	79	Humanitarian	75
Occupation	69	Israel	77	Compassion	68
Oppression	65	Justice	70	Mercy	64
Resistance	62	Terroris m	66	Healing	60
Liberation	59	Defense	63	Innocent	57
Jihad	55	Hostages	60	Pray	53
Ummah	52	Conflict	58	Peaceful	50

The frequency of the main lexical items in the corpus is reported by the table of the frequency of the key lexical items among the Muslim, Jewish, and Christian references. The themes of martyrdom and group identity are prominent in Muslim posts. Jewish posts revolve around

security and other defense related terms. Christian allusions are made to peace, mercy, and compassion with a local community understanding of the Gaza conflict.

The lexicon used in the X posts reveals how language reflects ideological alignment and religious sentiment. The emotionally evocative terms frequently employed by Muslims include martyr, Zionist, genocide and ummah, which suggest that the conflict is a religious and political battle. Jewish posts have official and militaristic words such as IDF, terror, defense, and hostages, which are a strategic and state-centered discourse. Christians often use such spiritual and emotional terms as mercy, peace, grief, and forgiveness, which proves that they are interested in the suffering of humankind. These words demonstrate how the two groups develop meaning and identity using discourse.

In Muslim posts, lexical choices often draw on religious and moral vocabulary to frame resistance and inspire action. As an example, the words martyrs, Allah, and faith are used in such phrases as The blood of our martyrs will lead to freedom, We call upon Allah to guide us in defending the oppressed, and Faith gives us strength in these trying times, to create a feeling of the religious task and the moral obligation. Jewish posts often use military and security-related words to proclaim their validity and authority. Strategic and legal statements reflecting the use of strategic and legal action, like “The IDF retaliates against rocket attacks to protect its citizens, security forces, and national defense and words like IDF, security forces, and national defense. The use of spiritual and empathetic words to refer to everyone in the human race would dominate Christian posts, such as in the case of praying, mercy, peace, and support, as in the above five posts, which refer to praying, mercy, peace, and support, in an attempt to be compassionate and care about all suffering souls.

These patterns in lexical meanings signify the manner in which each group develops meaning, identity, and ideological position in the use of language. The table below shows the frequency of the most common lexical words in the groups of X posts.

Table 2: Frequencies of Lexical Items in X Posts

Muslim	Frequency	Jewish	Frequency	Christian	Frequency
martyr	15	IDF	18	mercy	9
Zionist	8	terror	14	peace	12
genocide	5	defense	10	grief	6
ummah	12	hostages	7	forgiveness	5

Syntax and Grammar

Both syntactic and grammatical expressions determine the tone in X posts. Muslim texts are often written in active voice and assertive constructions i.e., declarative and imperative sentence. The modal and passive voice in Jewish posts could be inspired by the necessity to state an obligation or the endeavor to deemphasize the agency. Christian postings, which usually have the form of interrogatives and conditional structures. The syntax used reveals the plans of each party to either, enforce action, protect policies or to seek peace.

Sentences such as *we must do now to save the children and we should all come together to help those in need* form part of Christian posts which contain modal verbs and an inclusive voice and are generally in the active voice. Active voice is also used in the Muslim posts, e.g. We will not remain silent against injustice or We stand united in defending the oppressed. Jewish posts such as, Civilians must beprotected at all costs and Human rights should be respected by all nations tend to employ passive voice to demonstrate general duties.

Although these are the primary patterns, Christian and Muslim posts may occasionally be passive (e.g., we need to help the people in need and help the weak ones), and Jewish posts may occasionally be active (e.g., we have to defend the innocent and we will protect our locales). This demonstrates that though there is a dominant style in every group, there is an active and passive voice that may be used depending on the purpose of the rhetoric.

The syntactic and grammatical options of the posts in X can be analyzed using a corpus. It helps for identifying the frequency of tone, and ideological patterns through sentence structures.

Table 3: Frequency Distribution of Syntactic Features in X Posts

Muslim	Frequency	Jewish	Frequency	Christian	Frequency
Active voice (declarative)	35	Passive voice	20	Interrogative sentences	10
Imperative sentences	12	Modal verbs (must, should)	18	Conditional sentences	8
Passive constructions (minority cases, all communities)	5–7 each	—	—	—	—

The current table indicates how important syntactic features are distributed among the Muslim, Jewish, and Christian references in the corpus of the Gaza conflict. The dominant types of constructions in Muslim posts include active and imperative sentences. In Jewish posts, constructions involving passives and modal verbs are more predominant. Whereas in Christian literature, the predominant types of constructions include interrogative and conditional sentences. There are passive constructions that can be found in all communities, but in minor instances.

Tone and Style

The tone and stylistic characteristics in posts differ among the three groups. Muslim posts are emotional, desperate, and threatening and use expressive and loaded words to evoke unity and indignation. The position of the Jews is a defensive and serious one, and this is the way the Jews justify their position. Christian messages are written in a sympathetic, conciliatory, and ethical manner, in a bid to close the gap by having an empathic tone. The tone brings about their ideological stand and social intent in online discussions in each group.

The rhetoric of Muslim posts, such as *This is genocide, not war!* and *We will not be silent against injustice*, is frequently rich in an exclamatory form of speech, active constructions, and the most serious condescension and moral appeal. The modes of writing are usually strict and formal Jewish posts, such as Israel must defend its citizens against terror and Human rights should be protected by all nations are usually written in the passive mode, expressing the necessity and supporting the rule. Christian posts, like “Let peace prevail in our hearts and lands” and “We must work together to care for the vulnerable,” are usually light-hearted and poetic. It is often addressed in the active voice with modal verbs, to reach the common human and collective sense of duty. Although such tendencies prevail in each of the groups, all three are flexible, with active and passive constructions being possible to occur due to the rhetorical intent of the message.

Tone and stylistic analysis of X posts through corpus analysis show how linguistic features are used to express ideological position, emotionality, and social purpose.

Table 4: Frequency Distribution of Dominant Tone and Style in X Posts

Muslim	Frequency	Jewish	Frequency	Christian	Frequency
Emotive, urgent, confrontational	30	Defensive, serious	28	Compassionate, reconciliatory	25
Exclamatory style	15	Formal/passive constructions	12	Inclusive tone/modal verbs	10
Flexible use of active/passive constructions (all communities)	5–7 each	—	—	—	—

The table presents the frequency of dominant tone and style features in Muslim, Jewish, and Christian posts, including constructions common across all communities.

Rhetorical Devices

Each religious group employs rhetorical devices to persuade and emotionally engage its audience. To enhance the calls of unity and action, Muslim posts utilize repetition, metaphor, and religious allusions. The Jewish posts use contrast, listing and reasoning to support defensive measures and state interventions. Christian posts are based on imagery, rhetorical questions and hyperbole in order to highlight suffering and create peace. These rhetorical devices make the posts more emotional and convincing.

In the Muslim posting, it says, Gaza must live. Gaza must heal, to get the repetition makes one feel strongly. There are also repetitions and emphasis words that are applied to urgency and moral responsibility in other posts, some of them are: We will not remain quiet as the oppressed continue to suffer, or the post: Justice must be served to every innocent life.

Jewish Post, every rocket fired puts another child at risk, can be addressed as a cause-and-effect pattern and an appeal to reason. Other similar posts are: “protecting lives,” and “Ensuring human rights prevent future conflicts,” which also have logical arguments and a systematic way of arguing with their message.

The Christian post, “How many more children must die before we act,” is a rhetorical question that is aimed at igniting moral thinking. In other examples, “Will we stand by the helpless suffers?” and “Is it our duty to take care of the weak people?” also use rhetorical questions to attract conscience and action.

A corpus-based analysis of rhetorical devices in X posts shows how linguistic strategies are used to persuade, evoke emotion, and reinforce group identity in the term of frequency.

Table 5: Frequency Distribution of Rhetorical Devices in X Posts

Muslim	Frequency	Jewish	Frequency	Christian	Frequency
Repetition	22	Cause-effect reasoning	15	Rhetorical questions	20
Religious allusions/metaphor	18	Contrast/enumeration	12	Imagery/Hyperbole	15
Emphatic language (all communities)	5–8	—	—	—	—

The table presents the frequency of the rhetorical devices in the Muslim, the Jewish, and the Christian post. Repetition and allusions to religion are popular in Muslim posts as well in all the communities. Jewish posts are characterized by logical organization, including cause-

effect argumentation to explain and stress the consequences. Christian posts prefer rhetoric questions and colorful pictures to address moral conscience and gain compassion. The use of emphatic language is interspersed across the board to drive home some of the messages.

General Discussion on Data Analysis

The most prevalent vocabularies on the Gaza conflict posted by Muslims on X include Gaza, martyr, resistance, oppression, injustice, and freedom. These words portray a powerful story of possession, sacrifice and emancipation. The posts are usually urgent and emotive with the resistance being presented as the only way to freedom. In their language, Muslims are using a very expressive and collective language and tends to appeal to solidarity by referring to the global Muslim community, the Ummah, and places of worship, including Al-Aqsa. Their communication is so powerful and emotional because of repetition, metaphors and religion references.

Example of such expressions as *The blood of our martyrs will bring freedom*, which introduces sacrifice as a religious and political obligation.

On a more textual level, Muslim posts are formed around the theme of resistance and collectivity against oppression. It does not merely narrate events but also appeals to audiences by using common beliefs, justice, and unity. These messages are enhanced with hashtags like #FreePalestine which makes them rallying points of support throughout the world. On the social level, this discourse has brought a feeling of solidarity, calling upon Muslims all over the world to associate themselves with Palestinians and rise against perceived injustice. Concisely, Muslim discourse shows the conflict as a struggle to survive, justice, and liberation and appeals to religious and moral appeals to reinforce its effect.

The dominating set of features in Jewish posts is very different. Their language keywords are based on Israel, Hamas, rockets, terror, defense, hostages, and security. These words generate an existential danger narrative. It is a discussion about survival, and here Israel is always being attacked and needs defense. These terms are IDF, retaliation and safety, such an official and militarized language. The tone is serious, formal, and defensive and contains a lot of modal forms like must and should to demonstrate the necessity and compulsion. Defensive measures such as that of civilians defense by all possible means or the retaliation by terror against Israelis defense of its people is justifiable, not only justifiable, but as a moral action, it is obligatory.

The three religious groups present sharply contrasting discourses on the Gaza conflict. The Muslim posts are more rebellious, martyrdom and liberated and are emotionally charged and religiously loaded to point out injustice and draw the world together. Jewish posts are more concerned with security, defense and survival, and see Israel as the target of existential threat, and military action is justified and necessary. on the contrary, Christian posts are more focused on peace, prayer, and humanitarian issues, use kind and understanding words that aim at uniting and underlining innocence of the victims.

MAJOR FINDINGS OF THE WORK

The study has revealed that the language used to represent the Gaza conflict differs significantly among Muslim, Jewish, and Christian users. These lexical differences correspond to the textual analysis which highlights that linguistic patterns are not arbitrary but ideologically motivated. The findings confirm that language serves as a vehicle for promoting specific worldviews and political identities within online discourse.

The topics of resistance, freedom, and injustice prevail in Muslim posts. They also would talk in emotional and religious language saying about martyrs, Ummah, and Al-Aqsa. It is desperate and heartfelt and attempts to establish a plea of togetherness and common struggle against oppression.

On the other hand, Jewish posts have a high drive of security and survival. Their conversation is dominated by such words as Israel, Hamas, rockets, and defense. The tone is also justifying, rather serious, and the tone frequently defends the use of the military action as a move to protect. Such posts present Israel as one that is constantly under attack and attempt to justify its self-defense.

Christian posts are different as they emphasize on peace, prayer and compassion. Their words are softer and more humanitarian. These posts just focus on the sufferings of children, the innocent, and mercy. They do not take sides but rather stress on the common humanity and request reconciliation and healing.

Repetition, emotional appeals, and hashtags are widely used to spread messages and engage audiences across the three groups of X post in Gaza Conflict. However, the intentions are different Muslims exploit them to urge against oppression, Jews to justify war and Christian to propagate peace and mercy. These trends demonstrate the fact that the language not only narrates the conflict, but represents deeper ideologies and power relations in every community.

CONCLUSION

The conclusions presented here are drawn from the analyses discussed in Data Analysis The integrated interpretation demonstrates that Muslim, Jewish, and Christian users employ language to reinforce their respective ideological identities. The study confirms that language functions as a powerful tool for constructing social realities and that digital discourse serves as a dynamic platform for ideological negotiation.

This study highlights the influential aspect of language in developing religious, political, and ideological narratives during a crisis period. The discussions of the Gaza war on X make it apparent that every religious sub-community of Muslim, Jewish, and Christian does use different rhetorical approaches based on their historical, cultural, and ideological contexts. Muslims basically base their discussion on resistance and injustice; Jews on security and survival; Christian on peace and humanitarianism.

Using CDA framework developed by Fairclough, this research has demonstrated the way textual analysis, discursive analysis, and social analysis interplay to form meaning, legitimize ideologies, and form power relations. The digital era has increased the range and the significance of such discourses and it is crucial to examine and evaluate critically how words can affect perceptions, create divisions or create change.

Finally, this study affirms that there can never be a neutral discourse in the field of social media. It is the mirror of lower tension and values in society that can divide and unite. In this regard, scholars, policymakers, and users need to be highly sensitive to the linguistic and ideological connotations of digital communicative practices particularly when the conflict is sensitive such as the conflict of Gaza.

RECOMMENDATIONS AND IMPLICATIONS

These recommendations build upon the integrated corpus-based CDA framework ensuring both methodological and analytical coherence. Based on the findings of this research, several recommendations can be offered to make future studies and real-world applications more relevant and effective.

Future research could expand the scope of this study by incorporating additional languages to analyze social media posts, particularly regional languages, in order to capture deeper cultural and ideological undercurrents. Such an approach would further enhance the understanding of linguistic representation in diverse socio-political contexts.

The findings of this study also hold significant implications for discourse analysis and media literacy education. They can help students critically evaluate and challenge online narratives, especially those that involve religion, identity, and political conflict. Religious scholars,

educational institutions, and opinion leaders should promote narratives of peace, coexistence, and fairness. Their active participation is vital for encouraging responsible and ethical discourse in conflict-related communication rather than fostering polarizing or divisive dialogue.

In addition, Natural Language Processing (NLP) techniques can be utilized in future studies to process and categorize large datasets more efficiently. Such applications can assist in identifying emotions, ideological biases, and thematic trends across different religious groups. By understanding the role of language in online religious discourse, the barriers to interfaith communication can be reduced, fostering greater mutual respect and understanding across faith communities.

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