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A New Perspective on Abu Ubaidah's Rhetoric: Bridging Modern Discourse and Classical Balaghah

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Abstract:
This study examines how modern scholarship understands jihad rhetoric in Islamic political discourse by conducting a Systematic Literature Review (SLR) of current studies on Abu Ubaidah's speeches. In examining Abu Ubaidah's rhetorical style, the review seeks to pinpoint dominant theoretical frameworks, methodological inclinations, and research gaps. Purposive sampling was used to choose ten peer-reviewed journal papers from the Scopus and Google Scholar databases that were published between 2024 and 2025. In accordance with PRISMA criteria, qualitative thematic synthesis was used to examine the data. While ancient Arabic rhetorical theory (balāghah) is still mostly absent from modern discourse analysis, the findings show a strong epistemological bias toward Western paradigms, particularly Critical Discourse Analysis (CDA), Aristotelian rhetoric, semiotics, and speech act theory. The majority of research places more emphasis on ideology, power, and mobilization than on the persuasive artistry, ethical considerations, and linguistic beauty inherent in Arabic rhetorical tradition. This disparity highlights a substantial research gap between contemporary academic methods and the Islamic intellectual legacy. The paper makes the case for incorporating other balāghah principles with al-Jurjānī's theory of naẓm in order to offer a more comprehensive explanation of rhetorical persuasion in Arabic political communication.

By bridging the epistemic gap between Islamic linguistic aesthetics and Western critical rhetoric, this integration provides a fresh framework for examining language that is not just strategically oriented politically but also morally and artistically sound.
***Keywords**: Abu Ubaidah, rhetoric, balaghah, systematic literature review*

A. INTRODUCTION

In contemporary linguistics and discourse studies, rhetoric in political and religious speeches has emerged as a key area of study (Nazeer, 2023; Razzaq, 2023). In the modern Middle East, rhetoric serves as an ideological tool to influence public opinion (Salih, 2024), elicit strong feelings from the populace, and validate governmental power in addition to being a communication tool (Horoub, 2022). Abu Ubaidah, the spokesperson for the Izz al-Din al-Qassam Brigades, Hamas' military wing, is one of the most well-known individuals in this rhetorical environment (Husna, 2024). He has established himself as a pivotal figure in the discursive creation of Palestinian resistance with to his talks, which have garnered international notice for their potent fusion of religious symbolism, emotional resonance, and political defiance, especially since the October 7, 2023 attack.

Since that crucial occasion, an increasing number of scholarly works that analyze Abu Ubaidah's rhetoric from various angles have surfaced in international journals and on scholarly websites like Semantic Scholar, ResearchGate, and Scopus. However, the majority of these studies mainly rely on Western theoretical frameworks including semiotics, Aristotelian rhetoric (Al-Minawi, 2024; أبوضهير et al., 2024), framing theory(Sulaiman, Muntaqim, et al., 2024; رواق, ٢٠٢٤), and critical discourse analysis (CDA)(Sulaiman, Anshory, et al., 2024; صابر, ٢٠٢٤; كاف, ٢٠٢٤; كريمة, ٢٠٢٤ & العزير). These paradigms shed light on the ideological and communicative facets of his discourse, but they frequently ignore the linguistic, moral, and aesthetic elements that are ingrained in the Arabic rhetorical tradition (balāghah). Specifically, Abd al-Qāhir al-Jurjānī's classical rhetorical theory of naẓm is still mostly missing from assessments of contemporary Arabic political speech.

This disparity brings up important epistemological issues: Which theoretical strands predominate in the body of knowledge on Abu Ubaidah's speeches? What conceptualizations of his rhetorical devices have scholars made? Most significantly, how might a better linguistically and culturally grounded understanding of al-Jurjānī's rhetoric be provided by incorporating his balāghah theory? The current study is guided by these themes and attempts to map current scholarly trends, pinpoint conceptual gaps, and offer a fresh framework for examining Arabic political rhetoric from the perspective of classical linguistic theory.

The Systematic Literature Review (SLR) methodology, an organized and open process for locating, assessing, and summarizing earlier academic publications, is used in this study to achieve these goals. The evaluation looks at peer-reviewed works in the fields of linguistics, communication, or political rhetoric that address Abu Ubaidah's speeches, rhetorical devices, or jihad discourse and were published between 2024 and 2025. By doing this, the study tracks

the methodological trends, analytical instruments, and theoretical stances that characterize the present scholarly conversation on the subject.

This technique is important since it not only lists the literature but also reveals the epistemic divide between Islamic language traditions and Western rhetorical paradigms. The methodical mapping of earlier research shows that the latter, represented by balāghah, emphasizes harmony between lafẓ (form) and maʿnā (meaning), ethical intent, and artistic eloquence (fasāḥah), whereas the former places more emphasis on ideological critique and power analysis.

The ultimate goal of this research is to reconcile these two epistemic realms. The work intends to enhance the theoretical landscape of Arabic rhetoric and aid in the decolonization of rhetorical scholarship by outlining the possible incorporation of al-Jurjānī's naẓm theory into modern discourse analysis. It suggests that by seeing Abu Ubaidah's speeches through the prism of the balāghah, academics might see them as complex works where language artistry and moral vision meet, rather than just as tools of political persuasion or propaganda.

B. LITERATURE REVIEW

In the Islamic world, political rhetoric has long served as a linguistic, political, and moral persuasion weapon. Arabic rhetorical theory (balāghah), which has its roots in the Qur'anic tradition, has developed into a comprehensive field that balances linguistic accuracy (faṣāḥah), meaning clarity (bayān), and ethical aim (ḥikmah). Comprising "Ilm al-Maʻānī," "Ilm al-Bayān," and "Ilm al-Badī," this tripartite approach offers a comprehensive foundation for comprehending how language functions both aesthetically and persuasively. ʿAbd al-Qāhir al-Jurjānī (d. 1078) is a prominent person in this school. According to his Naẓm Theory, eloquence is the harmonious arrangement of words and meanings in context. Al-Jurjānī asserts that relational structuring that effectively and cogently communicates meaning is what makes rhetorical beauty, not a particular lexicon. This idea foreshadows contemporary linguistic concepts of coherence and cohesion, highlighting its applicability to discourse analysis today.

Rhetoric is still essential to identity creation, resistance, and moral justification in contemporary political communication. People like Abu Ubaidah, the spokesperson for Hamas's armed branch, are prime examples of how language artistry can combine nationalistic and religious narratives. His lectures, delivered in times of war, use Qur'anic intertextuality, metaphorical imagery, and rhythmic repetition, features strongly resonant with the aesthetics of ancient Arabic eloquence. Analyzing how rhetorical devices, syntax, and sound patterns function as instruments of persuasion and moral exhortation is made possible by the theoretical link between balāghah and contemporary stylistics. Thus, incorporating al-Jurjānī's theory into contemporary stylistic analysis represents a resurgence of epistemic depth in comprehending language as an artistic and ethical phenomena rather than a return to antiquity.

Western theoretical frameworks have dominated the body of research on Abu Ubaidah's rhetoric and related political discourses. Frameworks include Aristotle's rhetorical triad (ethos, pathos, and logos), speech act theory, semiotics, and Fairclough's Critical Discourse Analysis

(CDA) have all been widely used in studies. These models have provided insightful information about ideology, audience persuasion, and power dynamics. For example, scholars have demonstrated how Abu Ubaidah's lectures serve as mobilizing tools, creating a communal identity through strategic framing and emotional appeals. These methods, however, frequently overlook the linguistic, rhythmic, and artistic elements that are essential to Arabic rhetorical expression in favor of focusing on ideological and sociopolitical aspects.

Furthermore, classical balāghah has been essentially marginalized as a useful analytical tool in modern literature. Many scholars consider it to be too ornamental or outdated, and believe it to be limited to Qur'anic interpretation or classical poetry. A disciplinary split has resulted from this misconception, with Islamic rhetoric being viewed as historical and devotional and Western linguistics as modern and scientific. However, classical theorists like Ibn al-Athīr, al-Jurjānī, and al-Sakkākī expressed universal principles of form, meaning, and audience involvement that still hold true in contemporary communication. They provide interpretive depth that contemporary frameworks frequently ignore because of their emphasis on naẓm, contextual harmony, and ethical persuasion. As a result, previous study offers a disjointed interpretation of Abu Ubaidah's speech, which is rich in ideological criticism but lacking in linguistic beauty and moral nuance.

Additionally, stylistic studies that look at figurative language, rhythm, and sound have become a possible link between literary analysis and linguistics. Few academics, nevertheless, have integrated Islamic rhetorical theory with stylistic analysis. Balāghah and stylistics are similar in that they both emphasize the emotive and persuasive impacts of language form. However, the majority of stylistic applications in Arabic political speech lack a foundation in the epistemological legacy of Islamic thinking and are therefore descriptive rather than theoretical. This theoretical disparity draws attention to an imbalance in the field: Islamic theories of eloquence, which have their roots in ethics and aesthetics, are nevertheless underrepresented in international academic discourse while Western paradigms predominate.

In response to this methodological and epistemological gap, the current study was developed. This study highlights the over-reliance on Western frameworks and the lack of classical Arabic rhetorical theory in current studies by performing a Systematic Literature Review (SLR) of recent research on Abu Ubaidah's speeches. The results show that balāghah al-Jurjānīyah needs to be revived as a useful analytical framework that views eloquence as an act of art and morality in addition to political persuasion. This study places language structure, aesthetic beauty, and ethical duty inside a single interpretive framework, building on al-Jurjānī's Naẓm Theory.

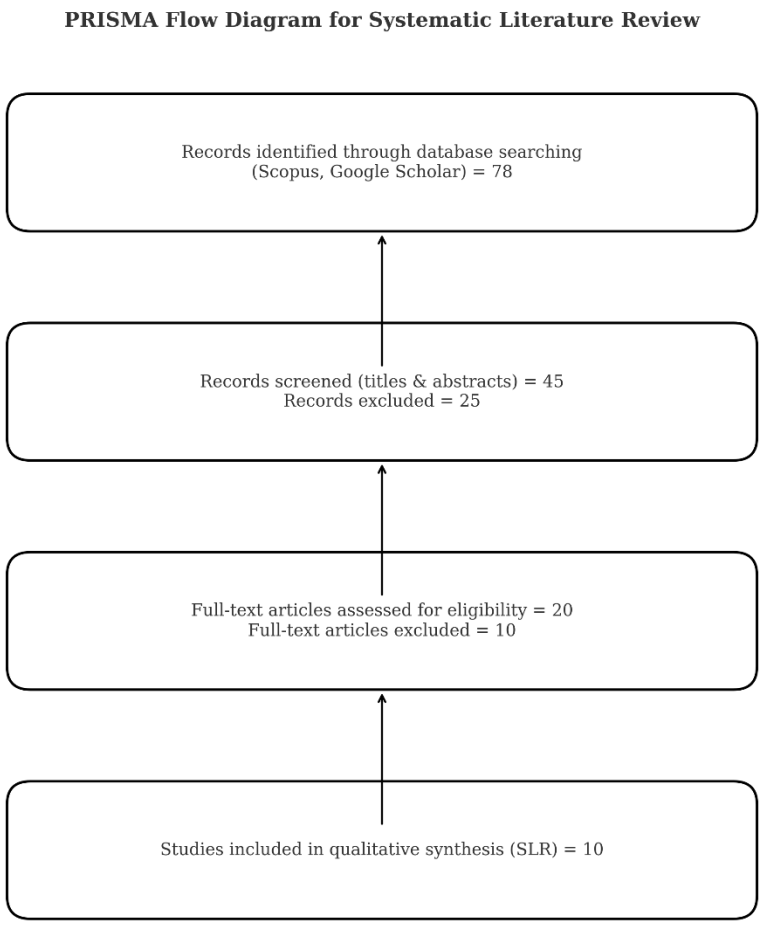
Additionally, this study suggests a hybrid analytical framework that combines aspects of contemporary discourse analysis, such CDA, with balāghah to create what could be referred to as "Critical Balāghah Analysis." This multidisciplinary approach looks at how language may serve as both a medium for ideology and an expression of moral and artistic order. By doing thus, it reestablishes the harmony between criticism and admiration between artistic expression and deconstruction. Thus, by recovering Islamic intellectual heritage as a valid

epistemic resource, the work advances both rhetorical scholarship and the larger endeavor of decolonizing linguistic knowledge.

Final chapters, this book aims to show that classical balāghah is still extremely relevant to comprehending contemporary Arabic speech by recontextualizing the study of Islamic political rhetoric via the prism of al-Jurjānī's linguistic philosophy. The eloquence of resistance, as demonstrated in Abu Ubaidah's lectures, demonstrates a continuation of rhetorical ethics that blends form, religion, and function, challenging the dichotomy between tradition and modernity.

C. RESEARCH METHODOLOGY

In order to find, assess, and compile earlier works on Abu Ubaidah's lectures within the larger framework of jihad discourse, rhetoric, and communication studies, this study uses a Systematic Literature Review (SLR) methodology. Because it offers a systematic and reproducible procedure that helps the researcher to arrange and evaluate academic data, spot theoretical trends, and find epistemological gaps in the body of current literature, the SLR technique was selected. The review uses the Kitchenham model for qualitative synthesis research and adheres to PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) standards. This design prioritizes conceptual comprehension above statistical generalization and is qualitative and interpretative in character. This study looks at how Abu Ubaidah's rhetoric has been analyzed using western rhetorical frameworks like Critical Discourse Analysis (CDA), Aristotelian rhetoric, semiotics, and speech act theory. It also looks at how much classical Arabic rhetorical theory, or balāghah, has been ignored or marginalized.



Ten peer-reviewed journal articles during 2024-2025 that were obtained from the Scopus and Google Scholar databases make up the study's corpus. To guarantee the inclusion of studies that expressly address Abu Ubaidah's lectures, jihad-related rhetoric, or Islamic communication and that use linguistic or discourse-based methodologies, a purposive sampling strategy was employed. Non-academic works, opinion essays, and solely political assessments devoid of linguistic aspects were not included, and the inclusion criteria were restricted to academic publications published within the target years that were written in either Arabic or English. These ten chosen publications constitute a cohesive corpus for mapping theoretical orientations and identifying research gaps, representing the most current and pertinent body of work.

Three methodical steps were taken in the data collection process. Boolean keyword combinations such "Abu Ubaidah speech," "Hamas rhetoric," "Islamic communication," and "war rhetoric in the Qur'an" were used in the first stage, identification. In the second step, screening, duplicates or irrelevant studies were eliminated and titles, abstracts, and keywords were examined to ensure relevancy. Reviewing full-text publications and methodically classifying them according to bibliographic information, theoretical frameworks, research methodologies, data sources, and key findings comprised the third stage, eligibility and

extraction. To guarantee openness and reproducibility, every chosen study was recorded in a thorough review matrix.

Using VOSviewer software, the data analysis integrated bibliometric visualization with qualitative topic synthesis. Based on four analytical dimensions, theoretical orientation, methodological design, focus of analysis, and research gaps-thematic synthesis was carried out using both manual and NVivo-assisted coding. In order to provide higher-order insights into the predominance of Western paradigms and the lack of classical Arabic rhetorical frameworks in contemporary studies, this technique sought to cluster related findings. Furthermore, bibliometric mapping and keyword co-occurrence analysis were conducted using VOSviewer, which aided in visualizing the conceptual framework of the research on Abu Ubaidah's rhetoric. In addition to revealing the most commonly used study phrases, including "rhetoric," "discourse," "propaganda," "persuasion," and "jihad," the software also showed how these clusters relate to one another within Western discourse theories.

D. RESULTS AND DISCUSSION

Ten Studies on Abu Ubaidah's Speeches and Rhetoric: A Thematic Anlysis and Synthesis

The 10 scientific articles that served as the study's data were all published between 2024 and 2025. Using a variety of theoretical and methodological techniques, such as Critical Discourse Analysis (Pan, 2025), Aristotelian rhetoric (Arisoteles, 2018), speech act theory (صابر, ٢٠٢٤), and semiotic discourse analysis (Pathan, 2018), each of these studies consistently places Abu Ubaidah's utterances as the main subject of analysis. The phrase rhetoric was found to be the most prevalent keyword throughout the articles, followed by related terms like discourse, persuasion, ideology, and communication, according to bibliometric mapping done with VOSviewer.

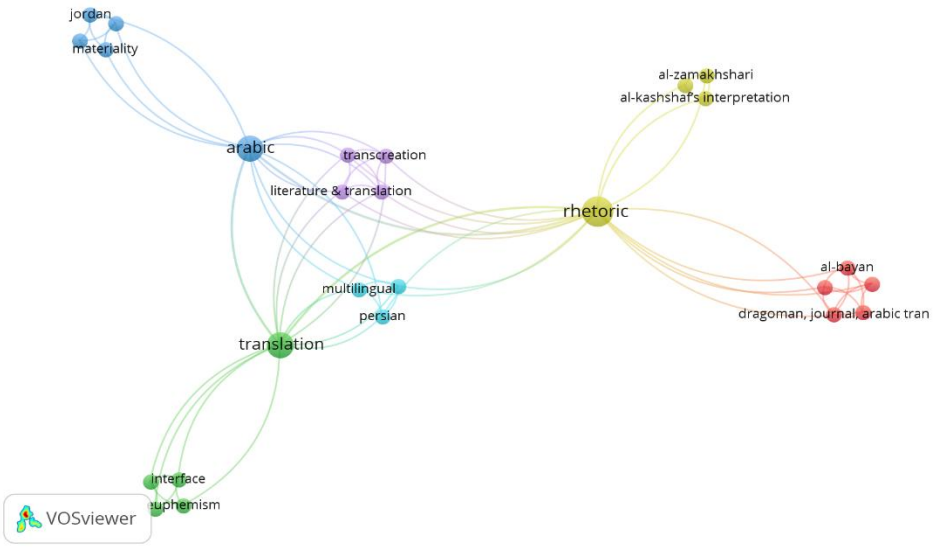


Figure 1: The bibliometric data with VOSviewer

The 10 chosen papers were divided into various analytical components within the Systematic Literature Review (SLR) framework, including the title, author(s), research purpose, theoretical framework, research technique, and main findings(Coleman, 2020; Lim, 2021). The focus and methodological approach of each study can be better understood thanks to this classification. The following table displays the specific data for each category.

No	Title	Author	The Object	Theory	Method	Findings
1	Mechanisms of Persuasion in Abu Ubaidah's Speeches	Abdelaziz S.	Identifying persuasive strategies	Discourse Analysis; Persuasion Theory	Qualitative textual analysis	Dominant linguistic and non-linguistic strategies
2	Analisis Tindak Tutur (36 hari pasca)	Uswah dkk.	Analyzing illocutionary acts and speech functions	Speech Act Theory	Qualitative pragmatic study	Dominance of assertive and directive acts
3	Comparative: Abu Obaida vs Hagari	Al-Mousa et al.	Comparing spokespersons persuasive patterns	Aristoteles (ethos/pathos/logos) and Speech Act	Content analysis and quantification	Abu: strong pathos; Hagari: dominant logos
4	Rhetorical & Discourse in Arab Political Comm.	Al-Durar collective	Examining war discourse in Arab political rhetoric	Discourse and Political Rhetoric Theory	Qualitative study	War rhetoric reinforces collective memory
5	Persuasion in Al-Qassam Military Discourse	Mahmoud dan Hassan	Identifying persuasive devices in propaganda	Rhetoric and Semiotics	Discourse analysis	Language constructs legitimacy and mobilization
6	Speech Act & Cultural Rhetoric	Rahman et al.	Exploring rhetorical acts within cultural contexts	Speech Act; rhetorical analysis	Qualitative approach	Rhetoric constructs collective identity

7	Sound & Sense in Jihadi Chants	Syahida (2020)	Investigating sound and meaning in jihadi chants	Semiotics and Auditory Rhetoric	Semiotic dan cultural analysis	Repitition and sound enhance replication
8	Just War & Islamic Jurisprudence	Justin Parrott	Comparing Islamic jihad and just war theory	Ethics of war; Fiqh	Classical text study	Classical principles align with just war theory
9	Historical Contexts & Qur'anic Exegesis	Chebel (2022)	Eksploring the relation between early wars and exegesis	Historiografi; hermeneutika	Historical and textual study	Historical conflicts shape exegetical interpretation
10	Ethics of Jihad: Humanism in War	Amin dan Akmal (2023)	Identifying humanistic ethics in jihad	Tafsir mauḍū'ī; Phenomenology	Qualitative descriptive analysis	Ethics of war emphasize non-combatant protection and proportionality

Table 1: The 10 chosen papers were divided into various analytical components

A common methodological trend across earlier research on speeches and war discourse in the context of contemporary Islam is that they are all based on Western theoretical frameworks, whether they be Aristotelian rhetoric, linguistic theory, or semiotic theory. These studies have not yet addressed the unique language aesthetics that are part of the Arab-Islamic tradition, despite the fact that they provide valuable insights into the pragmatic, ideological, and persuasive elements of Abu Ubaidah's speeches and jihad rhetoric. While the 10 articles listed below show differences in their findings and areas of concentration, they all point to an epistemological disconnect between traditional balāghah theory and Western discourse analysis.

The first article, "Mechanisms of Persuasion in Abu Ubaidah's Speeches,"(Abudheir, 2024), aims to pinpoint both language and non-linguistic tactics used in Abu Ubaidah's speeches. Using discourse analysis and persuasion theory, the study highlights how Abu Ubaidah combines morality, emotion, and reason to sway his audience. The examination

focuses on argumentative structures, repetition, and diction patterns that promote militancy and solidarity. Nevertheless, the research ignores the aesthetic or rhetorical beauty (balāghah) that defines ancient Arabic eloquence, even as it goes into great detail to explain persuasive functions. This restriction makes it possible to supplement its rhetorical dimension with stylistic and balāghah-based techniques.

Said study (2024), "Speech Act Analysis in Abu Ubaidah's Speech (36 Days After the Attack)," analyzes illocutionary and perlocutionary functions using Speech Act Theory (Austin & Searle). The results show that directive and forceful acts predominate, highlighting Abu Ubaidah's function as a communicator who inspires resistance, fosters conviction, and mobilizes action. The study only examines the communicative level, ignoring the rhetorical and artistic components that contribute to Abu Ubaidah's message's emotional impact, despite the fact that it amply illustrates the pragmatic role of speech. This emphasizes the necessity of broadening the scope of analysis to include balāghah al-ma‘ānī and balāghah al-badī‘.

The third study, Comparative Rhetorical Study: Abu Ubaidah vs. Hagari (Banikalef & Al-Khawaldeh, 2025) blends Speech Act Theory with Aristotle's rhetorical theory (ethos, pathos, and logos). The study contrasts the communication tactics used by Israeli military spokesman Hagari and Hamas spokesperson Abu Ubaidah during the October–December 2023 fighting. According to the findings, Hagari places more emphasis on logos (rationality and empirical data) than Abu Ubaidah does on pathos (emotion and religious symbolism). The study is useful for placing Abu Ubaidah's rhetoric in an ideologically opposing global communication context, yet it stays rooted in the Greek rhetorical paradigm. It doesn't discuss Arab rhetorical theories like tashbīh (simile) and naẓm al-jumla (syntactic arrangement), which could offer a better contextual interpretation of Abu Ubaidah's language and sentence constructions.

The Al-Durar Collective's fourth piece, "Rhetorical and Discourse Strategies in Arab Political Communication," is more intellectual and thematic in character (لاطرش, ٢٠٢٤). It looks at how war language is used in contemporary Arab political discourse, especially when creating collective memory and giving conflict moral justification. Critical discourse analysis is used in the study to examine how language and power are related. According to its findings, resistance identity and transnational solidarity are significantly shaped by war rhetoric. Abu Ubaidah's remarks are not expressly addressed in the study, nor does it take into account the linguistic beauty that characterizes Arab political communication, despite the fact that it offers a significant contextual understanding.

The article by Mahmoud and Hassan, titled "Persuasion in Al-Qassam Military Discourse," analyzes rhetorical and semiotic devices used in propaganda by Hamas and Al-Qassam Brigades (Sulaiman, Al-Anshory, 2024). Through semiotic analysis and wacana analysis, the author explains that the use of symbolic language, religious metaphors, and repetition maintains the central role in establishing internal solidarity and jihadi legitimacy. Despite its thorough analysis of ideologies, this study does not fully address the aesthetics of

Arab linguistics. The rhetorical structure used by Al-Qassam and Abu Ubaidah has a connection to the Islamic tradition's concept of badi‘iyyah.

Rahman study, "Speech Act and Cultural Rhetoric in Arab Political Speeches," blends cross-cultural rhetoric with Speech Act Theory. Its objective is to comprehend how cultural norms and Arab rhetorical systems interact to create collective identity. According to the research, honor, sacrifice, and solidarity are key tenets of contemporary Arab rhetoric, which are mostly expressed through directive and expressive acts. The study still mainly relies on Western theories even though it recognizes the importance of cultural context. Therefore, by elucidating the fundamental connection between linguistic structure and Arab-Islamic cultural values, a balāghah-based method could enhance the analysis.

The seventh article, "Sound and Sense in Jihadi Chants," by Syahida (2020), examines how meaning and sound interact in jihadi chants. The study illustrates how alliteration, rhythm, and repetition heighten emotion and collective memory through semiotic and cultural analysis. Abu Ubaidah's lectures are not specifically examined, but it provides insightful information about the phonetic and performative elements of jihadi communication. Even though it doesn't specifically name them, this study touches on badī aspects (such jinās and saj‘) from a balāghah standpoint, which makes it pertinent for further development within the context of Islamic stylistics.

The eighth work, "Just War and Islamic Jurisprudence: Jihad in the Qur'an and Sunnah," by Justin Parrott, compares contemporary Just War theory with the Islamic understanding of conflict (Parrott, 2020). The normative and textual examination confirms that jihad in Islam is focused on justice and self-defense rather than violence. Despite not being a rhetorical analysis, it is crucial to comprehending the moral framework that supports Abu Ubaidah's ideological discourse. It stays away from stylistic or balāghah-based viewpoints, nonetheless, and does not discuss discourse or language aesthetics.

The ninth article, "Historical Contexts and Qur'anic Exegesis in Early Islamic Wars," (Al-Jarf, 2024), uses historiographical and hermeneutic methods to describe how the historical settings of early Islamic conflicts affected Qur'anic exegesis. Although it does not examine the rhetorical devices or communication tactics used in war-related writings, this research adds to a historical knowledge of the legitimacy of war in Islam. This restriction highlights the possibilities of a stylistic approach that links language expression, meaning, and historical context.

The final piece, "Ethics of Jihad: Humanism in War," (Amin & Akmal, 2021), examines the ethics of war in the Qur'an using phenomenology and thematic exegesis (tafsīr mawḍū‘ī). According to the study's findings, Islamic jihad preserves humanistic principles by guaranteeing proportionality and defending non-combatants. It emphasizes moral and ethical aspects over linguistic ones. Therefore, it is relevant to stylistic analysis because it opens the door for studies that relate the linguistic techniques used in Abu Ubaidah's speeches to jihad ethics.

Epistemological Gap and Reorientation: Connecting Islamic Balaghah's Legacy with Western Discourse

A significant epistemological divide between the Islamic intellectual legacy and the international academic paradigm is revealed by the predominance of Western theories in the study of contemporary Arabic rhetoric. According to the findings of a systematic literature review (SLR) of ten research on the speeches of Abu Ubaidah, all of them make use of Western frameworks such media framing analysis, Aristotelian rhetoric, semiotics, and Critical Discourse Analysis (Talafha, 2024). None make use of traditional Islamic rhetorical theories like al-Sakkākī's balāghah or al-Jurjānī's naẓm. This suggests that there has been an epistemic discontinuity in the discussion of contemporary Arabic rhetoric, a break between Islamic intellectual foundations and contemporary scholarly discourse. Even texts that are fundamentally based on the Islamic linguistic heritage can now be interpreted using the paradigms that emerged from colonial and Western modernity.

The global knowledge system's presentation of frameworks like CDA and Aristotelian rhetoric as "objective" and "rational" scientific norms is what gives rise to Western ideas' supremacy, not necessarily hegemonic intent (Alnwihe, 2023; Fairclough, 2000). For the sake of academic credibility, both Arab and non-Arab scholars frequently adhere to this trend when publishing internationally. However, the result is an incomplete and prejudiced knowledge. The Arabic language is not seen as a medium of beauty and spirituality, but rather as a tool of power (language as ideology), especially in political speeches like Abu Ubaidah's. To put it another way, contemporary Arabic rhetoric has not been regarded as an aesthetic or ethical literature, but rather only as a sociological one.

The dwindling academic literacy of classical balāghah is another factor contributing to this divergence (Shabirunah, 2022). Mastery of morphology (ṣarf), grammar (naḥw), and in-depth tafsīr analysis are all necessary in the balāghah tradition (Alak, 2023; Tri, 2021). Classical texts like *Dalāʾil al-Iʿjāz* and *Asrār al-Balāghah* are no longer used as primary references in Arabic linguistic education (Noy, 2025) because of the widespread adoption of Western frameworks like structuralism (Mahon, 2023) and functionalism (Ismatullaeva, 2022) in the modern era. Many scholars believe that classical balāghah is either too normative or solely applicable to study of the Qur'an or ancient literature (Al-Mubarak, 2023; Rashwan, 2021). Its tenets the connection between form and message, structural harmony, rhetorical effect, and the beauty of meaning that stirs the listener's emotions and moral consciousness are actually universal. The epistemological loss in contemporary Islamic research is found here: theories that ought to represent the "soul language" of Arabic discourse have been pushed out of the forefront of scholarly discourse.

The singular Western paradigm's primary flaw is its excessive focus on power dynamics. For example, CDA sees language mainly as a tool for social dominance and ideology (Al-Minawi, 2024; Talafha, 2024). According to this interpretation, Abu Ubaidah's lectures are not seen as manifestations of justice (Said, 2024), moral resistance (Husna, 2024), or spiritual struggle (لاطرش, ٢٠٢٤), but rather as means of justifying violence or political mobilization.

Semantic bias results from this viewpoint since language is interpreted politically rather than rhetorically. However, from an Islamic standpoint, language is a divine way of disclosing meaning, a medium of truth, and an *amānah*. This identifies a key difference between transcendental Islamic epistemology and secular Western epistemology.

In light of this, the current work takes a critical approach and provides an epistemological reorientation in an attempt to reconcile two schools of thought: traditional Islamic balāghah and contemporary rhetorical theory. In order to arrive at a more comprehensive understanding, this reorientation aims to integrate Western theories rather than dismiss them. For example, Al-Jurjānī's naẓm theory stresses the coherence of sentence elements and the harmony between form and meaning in order to create rhetorical effect (Abdullayev, 2025; Rezvani, 2024). Al-Jurjānī goes beyond contemporary theories of cohesiveness (Razı & Çubukçu, 2014) and coherence (Alnwihe, 2023; Dijk, 2024) by adding spiritual and moral aspects. In other words, naẓm examines how the beauty of linguistic structure communicates wisdom (ḥikmah) and truth (ḥaqq), in addition to linguistic structure itself (Al-Kuran, 2023; Ibrahim, 2024).

By this integration, the current study positions balāghah as a methodology for Islamic critical discourse, or what could be called Islamic Critical Rhetoric, rather than only as a philosophy of aesthetics (Hakim & Huda, 2024; Zahed, 2021). Abu Ubaidah's rhetoric can be examined from both an aesthetic and ethical (spiritual) perspective, in addition to its ideological (social) role, by using the tools of maʿānī, bayān, and badīʿ(Arafah, 2025). For instance, his frequent use of parallelism and antithesis (muqābalah) in his lectures might be seen as a rhetorical device to strike a balance between morality and emotional intensity. Similarly, his *istiʿārah* and metaphors that create the vision of battle are not just instruments of mass mobilization but also represent transcendence and unwavering faith. Balāghah thus makes it possible to read discourse in two ways: as politics and as beauty (Jones, 2025; Soleh, 2023).

Critical Balāghah Studies is a new paradigm made possible by this epistemological shift (Fontuna, 2024). This paradigm combines the moral beauty of Islamic thinking with the intellectual critique of Western theory (Ahmad, 2025). Abu Ubaidah's statements might be viewed through this lens as rhetorical compositions that combine emotion, reason, and spirituality rather than just as propaganda or violent outbursts. This is where the research is important since it not only adds to earlier research but also puts Arabic back in its proper position as a separate and respectable epistemic domain. This work reconstructs linguistic consciousness by integrating two worlds Islam and the West, politics and spirituality, and serves as a reminder to the ummah that language is a medium for truth, beauty, and power.

The Predominance of Western Models in Contemporary Studies of Arabic Rhetoric: Historical, Scholarly, and Epistemic Foundations

The prevalence of Western theories in the study of contemporary Arabic rhetoric is the outcome of a protracted historical and epistemic process rather than an accident. Many Middle

Eastern and South Asian universities adopted Western epistemological principles as the accepted norm for scientific truth after the colonial era and the academic modernization of the Islamic world. Theories like Fairclough's Critical Discourse Analysis, Aristotle's Rhetorical Theory, and Barthes' Semiotic Analysis emerged as prominent frameworks in this setting; they were seen as impartial, logical, and methodical (Fairclough, 2000). This seeming neutrality, however, conceals an epistemic bias: contemporary Arabic writings must be interpreted via a Western perspective, which is secular, positivistic, and sociopolitical in nature.

The creation of scientific standards requiring methodological conformance is a direct result of this academic hegemony. In order for their work to get published in respectable international publications, Arab and Muslim scholars frequently feel pressured to employ Western notions (Al-Kandari & Gaither, 2011). This forced alignment with prevailing knowledge models in an effort to gain academic credibility is referred to as epistemic conformity (Ayish, 2003). This trend leads to a bias for theories like CDA or framing analysis over traditional balāghah frameworks in studies on Abu Ubaidah's speeches. As a result, rather than being valued as a rhetorical system full of moral significance and meaning, the Arabic language with its deep spiritual and artistic roots has been reduced to a merely ideological object of analysis.

Furthermore, in contemporary academics, literacy in classical balāghah has drastically decreased. Deep mastery of nahwu, ṣarf, ʿulūm al-Qur'ān, and tafsīr disciplines that are rarely included in social science or communication curriculum today is necessary to read the writings of al-Jurjānī, al-Sakkākī, and Ibn al-Athīr (Jones, 2025; Tahmasebian, 2024). The upshot is that contemporary scholars are frequently less familiar with the fundamental rhetorical notions of naẓm, istiʿārah, or muqābalah and more familiar with structural linguistic terminology, such as signifier-signified (Maslia, 2024) or systemic functional grammar (Darani, 2014; Ngongo, 2021). This leads to a methodological and generational divide since, despite conceptually providing a sophisticated knowledge of the role of language in persuasion and meaning-making, classical balāghah is frequently considered challenging to operationalize empirically.

Additionally, there is a limited understanding that does not acknowledge balāghah as a discipline of communication or political rhetoric, instead limiting it to the fields of literature or Qur'anic interpretation. Because of this, traditional rhetorical theories are frequently disregarded in contemporary research on public discourse. The essence of balāghah actually covers a far wider range of topics, including the emotional impact (ta'thīr), the relationship between form and meaning-*maʿnā wa-lafẓ*, and whether speech is acceptable for its social and psychological context-*muqtaḍā al-ḥāl* (Abdullayev, 2025). It is clear from applying these techniques to political writings like Abu Ubaidah's speeches that his rhetoric not only creates ideological legitimacy but also offers an aesthetically pleasing framework that bolsters persuasiveness and group cohesion.

The ideological focus of contemporary research serves to further solidify the dominance of Western thinking. The majority of research on Arabic political discourse places a strong emphasis on the role that language plays as a tool of power (Farraj, 2020; Qudah, 2017). This

viewpoint, which comes from Foucauldian thought, sees language as a space where resistance and dominance compete. As a result, contemporary Arabic political discourse is frequently understood only as an expression of resistance or hegemony, ignoring its moral and spiritual undertones. From the standpoint of Islamic balāghah, on the other hand, language is an *amānah* (moral trust) that is used to establish moral order and communicate truth rather than only to achieve social domination (Dastagir, 2019).

The self-marginalization of Islamic scholarship is a more subtle cultural source than structural and ideological ones. According to many Muslim scholars, traditional conceptions like al-Jurjānī's *balāghah* are "obsolete" and incompatible with contemporary scholarly discourse (Atabik, 2021; Rashwan, 2024). An epistemic inferiority complex, or a feeling of intellectual inferiority toward one's own body of knowledge, is reflected in this attitude (Abdullayev, 2025). Because of this, the Islamic intellectual legacy is not regarded as a living theoretical source, but rather as a historical repository. The most profound kind of epistemic loss is this: Muslims have a very advanced rhetorical heritage, but they no longer regard it as a valid scientific framework.

Thus, the goal of this research is to revive a critical conversation on the epistemological orientation of contemporary Arabic rhetoric studies. It claims that Islam has a linguistic heritage that is just as scientific, indeed more comprehensive by incorporating balāghah theory into modern discourse analysis. It combines ethical, emotional, and cognitive aspects into a cohesive rhetorical framework. Therefore, using al-Jurjānī's theory to analyze Abu Ubaidah's speeches is not just a methodological decision; rather, it is an act of epistemology a conscious attempt to bring analytical rationality and spiritual aesthetics back into harmony when it comes to comprehending language and power.

E. CONCLUSION

This study comes to the conclusion that modern scholarship on Abu Ubaidah's rhetoric is still mostly influenced by Western paradigms, such as semiotics, Aristotelian rhetoric, and Critical Discourse Analysis, while mainly ignoring the depth of classical Arabic rhetorical theory (balāghah). A fragmented understanding of Arabic political discourse has resulted from this epistemic mismatch, which has reduced it to ideological conflict rather than acknowledging its moral and artistic aspects. This research suggests an epistemological reorientation toward what may be called Critical Balāghah Studies, a synthesis that connects analytical rigor with spiritual aesthetics by incorporating al-Jurjānī's *naẓm* theory and the principles of *maʿānī*, *bayān*, and *badīʿ* into contemporary discourse analysis studies. In order to further decolonize and enhance the study of Arabic linguistics and rhetoric, future scholars are urged to broaden this interdisciplinary framework by empirically applying balāghah-based analysis to a variety of Arabic communication genres, such as media discourse, religious sermons, and digital rhetoric.

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