THE IMPLICATIONS OF USING QURANIC VERSES BY THE JIHADIST ORGANISATIONS IN THEIR MEDIA STATEMENTS: A CASE OF HEZBOLLAH’S MILITARY ARM

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ABSTRACT

Referring to the holy Book, Quran, particularly by Muslims, expresses the self-identity and conceptualises the suggested arguments in an Islamic framework. Apart from the traditional utilisation of Quran in the jurisprudence (fiqh) by the jurists to extract edicts, or religious laws and apart from the recitation, or hearing its verses, by the believers to grasp the Divine blesses and the Hereafter reward, the jihadist organisations in the Middle East, as shown their webpages, refer to Quranic verses in their issued media statements.

This new usage of Quran postulates a question: Why do the jihadist organisations use Quranic verses in their media statements? Consequently, what is the linkage between the used Quranic verse and the rest of the statement?

To take a case, the author sheds the light on the used Quranic verses in the statements issued by Hezbollah’s military arm via its military media unit in order to explore what this usage add to the meaning.

Field of Research: Intertextuality, Modern Linguistics, Quran and Tafseer

1. Introduction

The use of Quranic verses to be included in the issued media statements by many jihadist organisations is not chaotic. Generally, the jihadist author of a media statement opts a verse to add further meanings and to address an intended audience. In this sense, it is crucial to obtain the original issued media statements to spot the utilised Quranic verses, because the media outlets generally omit the verses in the process of editing.

This study is concerned with sketching the used Quranic verses by Hezbollah’s military arm - “The Islamic Resistance” in its issued media statements to show how they are linked to the contents and how they are utilised in this genre of discourse.

In reviewing the issued media statements of "The Military Media Unit" of “The Islamic Resistance” - the military arm of Hezbollah, it seems that they are not all included with Quranic verses. When the unit quotes a Quranic verse, it situates it in the lead of the statement. Every verse seems to be aligned with the content of the statement.

Apart from noting that using Quranic verses in media statement implies intertextuality (Suleiman, 2013), it seems there is paucity in the literature about the reasons of using Quranic verses in the issued media statements by the jihadist organisations and what they donate to the meaning.

2. Methodology

Arabic is classified within Semitic language branch. With regard to its historical development, Arabic can be categorised into Classical and Modern Standard Arabic. Classical Arabic is known as a
language of poetry and Quran and it became the language of the Islamic state in the seventh century (Aoun, Benmamoun & Choueiri, 2010). However, Modern Standard Arabic relates to two factors: the Arabic nationalism, or by other words to the emergence of Arabic national identity which started crystallising in the nineteenth century and later through the academic efforts early last century to modernise Arabic and preserve its entity from the influence of foreign languages (ibid; Suleiman, 2003). Drawing on this taxonomy of Arabic, every written statement contains a Quranic verse holds both categories. This combination of Classical and Modern Standard Arabic identifies the notions of intertextuality and ideology in the statements. However, Modern Standard Arabic is concerned with studying the language of the statements, except the Quranic verses. In its utilised approach, this study employs the intertextuality under the umbrella of critical discourse analysis.

Fairclough is considered one of the key scholars in critical discourse analysis discipline (Wodak & Meyer, 2009). In his theorisation about conducting textual analysis, Fairclough (2013) points out to the significance of illuminating on the connections between the internal and external relations of a text. Based on his approach, the internal relations in the texts are the interdiscursive relations, such as the relations between vocabulary, grammar and semiotic elements, or by other words conducting a linguistic/semiotic analysis. However, the external relations are the relations between the text and the social context, or the relations between the text and other texts served in its formation. According to Fairclough (2013), the external relations between the text and other texts mean the intertextual relations between texts. It is called intertextuality. However, recontextualisation means how different voices framed in a text or how elements of a social practice redistributed. In his earlier explanation to this linguistic notion, Fairclough (1993) points out that there are two axes of intertextuality. The horizontal axis is related to the production dimension of the text, such as the relation between the author and audience. Meanwhile, the vertical axis is the contextual dimension of the text, such as historical relations with other texts.

3. Data Collection

The collected archival data in this study have a military context. However, this study has collected the available complete statements issued by “The Islamic Resistance”, particularly via its media unit, to spot the used Quranic verses. The statements go to the era between October 2000 and August 2007. Notably, the majority of the collected data go to July War in 2006. The data are obtained from Al-Ahed newspaper archives and the official website of "The Islamic Resistance" (www.moqawama.org).

4. Limitations and Illustrations

Before ensuing in the analysis, it is crucial to identify three issues. Firstly, the author has translated the data from Arabic into English. As a result of translation and although the author paid further attention of the transliterated names into English, the meaning of some terms may not be concise with the aims of the media statements' producer. In translating the term 'Allah' into English, this study uses it as it is spelled in Arabic instead of 'God', because in Arabic 'Allah' is only singular due to His ninety-nine attributes in Islamic theology. Even in English, the term 'Allah' is only singular. However, 'God' (ilāh in Arabic) can be plural (Alīha) and may signify a worshiped person(s) or an object(s).

Secondly, this study adopts the translation of Quran issued by "Royal Aal al-Bayt Institute for Islamic Thought" in Amman, Jordan in 2008. This translation project seems paying attention to the meaning and the denotations of the lexicons.

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Thirdly, this study uses only one Tafseer’s reference "Al-Mizan: An Exegesis of the Quran" to extract the meaning of the Quranic verses in the statements. The reason of using this Islamic reference is the congruence in the religious belief between Hezbollah and Al-Mizan’s author as Muslim Shiites.

5. Data Analysis

This study aims to shed light on the meaning of every used Quranic verse by the media unit of "The Islamic Resistance", Hezbollah's military arm, how it links to the statement and what it adds to the meaning.

In observing the collected statements, as noted earlier, the used Quranic verses are limited and they are as followings:

5.1 The First Verse

“...And you threw not when you threw, but Allah threw” (08:17)
"You did not slay them, but Allah slew them, and you threw not when you threw, but Allah threw” (08:17)

This Quranic verse refers to a metaphysical power gifted Prophet Muhammad and the early Muslims their first victory against the polytheists in the battle of Badr (Tabâtabâ’î, 1997). This old event in the beginning of Islamic history provided “The Islamic Resistance” an argument that the victory is granted from Allah, and thus its military actions against the Israeli army may be blessed. In this regard, “The Islamic Resistance” uses either part one or part two of this verse in some statements, to show a military success and power. An excerpt from a statement is:

“Allah the Highest says:
‘...And you threw not when you threw, but Allah threw’ Almighty Allah has spoken the truth.
[...] The Islamic Resistance attacked with its blessed missiles an Israeli battleship Sa’ar 4.5 subclass
[...] and was able to hit and destroy it…”

Source: The Islamic Resistance, 31 July 2006

5.2 The Second Verse

“I shall cast terror into the hearts of the disbelievers; so smite above the necks, and smite of them every finger” (08:12)

“When your Lord inspired the angels, [saying], ‘I am with you, so make the believers stand firm. I shall cast terror into the hearts of the disbelievers…” (08:12)

Likewise the previous verse, this verse belongs to the same Surah "Al-Anfal" (The Spoils). The verse indicates that Allah helped dozens of Muslim fighters in the battle of Badr to defeat hundreds of their enemies. However, this verse holds metonymical expressions by stating how the Muslim fighters should attack the polytheists. The expression “smite above the necks” indicates that the Muslim fighters in the battle of Badr should hit their enemies without mercy, and the expression “smite of them every finger” is to make the polytheists unable to continue fighting (Tabâtabâ’î, 1997).

“The Islamic Resistance” uses either part one or two of this verse to show the power of its fighters who hit Israel without mercy. An excerpt from a statement is:

“In the name of Allah, Most Gracious, Most Merciful
‘I shall cast terror into the hearts of the disbelievers; so smite above the necks, and smite of them every finger’ Almighty Allah has spoken the truth.
With support from Him the Almighty and the Exalted, the Islamic Resistance pelted the Israeli enemy colonies in Ramot Naftali, Kfar Szold, Ghonen, Sde Eliezer and Karmiel with a batch of missiles...”

Source: The Islamic Resistance, 24 July 2006
5.3 The Third Verse

“Be not faint in seeking the enemy” (04: 104)
This verse urged the early Muslims to be strong in fighting the polytheists, because Allah promised them with victory, or martyrdom and paradise (Tabātabā’ī, 1997). The rest of the verse provides more meaning about the status quo of the early Muslims and the polytheists during war, “if you are suffering, they are also suffering as you are suffering; and you hope from Allah that for which they cannot hope. Allah is ever Knower, Wise” (04: 104). “The Islamic Resistance” used this verse in a statement during July War in 2006 to show the power of its fighters when they confronted the Israeli army and destroyed a tank. An excerpt from the statement is:

“In the name of Allah, Most Gracious, Most Merciful
‘Be not faint in seeking the enemy’ Almighty Allah has spoken the truth.
The Islamic Resistance heroes’ mujahedeen confronted a Zionist enemy’s attempt to advance towards centre 17 in Bint Jbeil and destroyed a Merkava tank. Victory comes only from Allah, the Mighty, the Compeller.”

Source: The Islamic Resistance, 25 July 2006

5.4 The Fourth Verse

“Say to the disbelievers: You shall be vanquished and mustered to Hell - an evil cradling…” (03: 12)
There is a debate about the historical context of this verse and whether it was directed to the then Jews in Medina after the Battle of Badr, or the polytheists after the Battle of Ohod. However, the meaning of this verse reveals the fate of disbelievers in the Hereafter (Tabātabā’ī, 1997). “The Islamic Resistance” used this verse in the lead of a statement during July War in 2006 as an argument holds power to show the fate of Israelis. An excerpt from the statement is:

“In the name of Allah, Most Gracious, Most Merciful
‘Say to the disbelievers: You shall be vanquished and mustered to Hell - an evil cradling…’ Almighty Allah has spoken the truth.
The Islamic Resistance heroes delivered batches of missiles towards the settlements of: kiryat shmona, Ghonen, Kfar Szold, Sde Eliezer and Ramot Naftali…”

Source: The Islamic Resistance, 26 July 2006

5.5 The Fifth Verse

“Fight them, and Allah will chastise them at your hands, and degrade them, and He will give you victory against them, and He will heal the breasts of a people who believe” (09: 14)
This verse refers to a historical occasion in early Islam when the polytheists in Mecca breached a treaty with the Prophet Muhammad by supporting a tribe to attack another one called Khoozaa, which was allying Muslims. The later defeat of the polytheists rejoiced Khozaa and Muslims. In addition, this verse tells Muslims that their enemy, the polytheists, will be chastised on their hands before chastise in the Hereafter (Tabātabā’ī, 1997). However, the meaning of this verse can be extended through ages by telling that all believers feel relief by the defeat of their enemy on the hands of Muslim fighters (Tabātabā’ī, 1997). In this context, “The Islamic Resistance” uses this verse in the lead of a statement to show its power to chastise the Israeli army through attacks. An excerpt from a statement is:

“In the name of Allah, Most Gracious, Most Merciful
‘Fight them, and Allah will chastise them at your hands, and degrade them, and He will give you victory against them, and He will heal the breasts of a people who believe’ Almighty Allah has spoken the truth.
A Zionist force composed of two tanks renewed its advance towards the vehicles that were attacked by the Islamic Resistance’s mujahdeeen, at a location between Misgav Am and Adaisseh town, in an attempt to retrieve them from the battlefield, when this force too came under attack by the mujahdeeen…”

Source: The Islamic Resistance, 06 August 2006

5.6 The Sixth Verse

“...And on that day, the believers shall rejoice * In Allah’s help. He helps whomever He will; and He is the Mighty, the Merciful * The promise of Allah. Allah does not fail His promise” (30: 4, 5, 6)

This verse refers to a historical occasion, which is the victory of Romans over Persia after they were defeated. This victory aligns with the Muslims’ belief, because the then Romans were the believers of the Book, and the then polytheists, particularly Quraysh tribe, in the Arabian Peninsula wished the victory of Persia over the Romans. Thus, the then Muslims will rejoice later when they defeat Quraysh in the Battle of Badr as Allah promised them (Tabātabā’ī, 1997). “The Islamic Resistance” used this verse in a statement, as an argument and to show its power, when its fighters captured Israeli soldiers shortly after Israeli withdrawal from south Lebanon in 2000. The excerpt of the statement is:

“In the name of Allah, Most Gracious, Most Merciful

‘...And on that day, the believers shall rejoice * In Allah’s help. He helps whomever He will; and He is the Mighty, the Merciful * The promise of Allah. Allah does not fail His promise’ Almighty Allah has spoken the truth.

[...] The Islamic Resistance’s courageous mujahdeeen attacked many barracks of the Israeli occupation forces in the region of occupied Lebanese Shebaa Farms and performed a qualitative operation led to capturing a number of Zionist soldiers …”

Source: The Islamic Resistance, 07 October 2000

5.7 The Seventh Verse

“If Allah helps you, then none can overcome you” (03: 160)

The historical context of this verse is the Battle of Badr and the Battle of Ohod. The early Muslims faced a severe war in Ohod after their clear victory in Badr. This verse was directed to Prophet Muhammad and Muslims. It intends to tell them that Muslims will not be defeated if they are true believers of Allah and supported by Him (Tabātabā’ī, 1997). “The Islamic Resistance” used this verse in the lead of the statement as an argument, and to show the power of its fighters who captured two Israeli soldiers in 2006. The excerpt of the statement is:

“In the name of Allah, Most Gracious, Most Merciful

‘If Allah helps you, then none can overcome you’ Almighty Allah has spoken the truth.

Fulfilling with the promise dedicated itself to achieve by liberating the prisoners and detainees, the Islamic Resistance captured this [...] two Israeli soldiers…”

Source: The Islamic Resistance, 12 July 2006

5.8 The Eighth Verse

“And to Allah belong the hosts of the heavens and the earth. And Allah is ever Knower, Wise” (48: 7)

The historical context of this verse is the Treaty of Hudaybiyyah between the Muslims in Medina and the polytheists in Mecca. The treaty enabled Prophet Muhammad and his followers to go Mecca for pilgrimage without facing any obstacle from the polytheists. This treaty was considered an Islamic victory. In this regard, this verse means that causes of victory are divine (Tabātabā’ī, 1997). “The Islamic Resistance” used this verse during July War in 2006 in the lead of a statement to show the
power of its fighters and their ability to discover and face the infiltrating Israeli troops. The excerpt of the statement is:

“In the name of Allah, Most Gracious, Most Merciful
‘And to Allah belong the hosts of the heavens and the earth. And Allah is ever Knower, Wise’ Almighty Allah has spoken the truth.
[...] An infantry force from Golani Brigade attempted to infiltrate into the road Kantara - Adchit Al Qusayr, [thereupon] the Islamic Resistance’s mujahedeen confronted and clashed with it, inflicting it with many casualties…”

Source: The Islamic Resistance, 09 August 2006

5.9 The Ninth Verse

“How often a little company has overcome a numerous one, by Allah’s leave; and Allah is with the patient” (02: 249)
This verse refers to an old battle between Taloot and Jaloot. The soldiers of Taloot who were believers and belong to Children of Israel defeated Jaloot and his big army. Taloot’s soldiers faced a test when they were ordered by Taloot to drink only a fest of water from a river before the battle. As a result of drinking, a big number of soldiers who breached Taloot’s instruction did not join the fighting, because they failed in the test of patience. This verse provides the early Muslims a model about how a small number of patient soldiers obey their leader (such as what happed in the Battle of Badr) may defeat a big army if it is Allah’s will (Tabātabā’ī, 1997). “The Islamic Resistance” used this verse in the lead of a statement during July War in 2006 as an argument and to show its power through facing the Israeli army with a limited number of fighters. An excerpt of the statement is:

“In the name of Allah, Most Gracious, Most Merciful
‘How often a little company has overcome a numerous one, by Allah’s leave; and Allah is with the patient’ Almighty Allah has spoken the truth.
The Islamic Resistance pelted the two Israeli enemy settlements Nahariya and Kfar Giladi with a barrage of missiles…”

Source: The Islamic Resistance, 10 August 2006

5.10 The Tenth Verse

“Assuredly Allah will help those who help Him. Allah is truly Strong, Mighty” (22: 40)
The context of this verse is the permission from Allah for the early Muslims to fight the polytheists in Mecca after years of patience. However, this verse means that Allah will provide victory for those believers who fight for His sake (Tabātabā’ī, 1997). Similarly, “The Islamic Resistance” considers its struggle for the sake of Allah to obtain victory. Thus, it used this verse, as an argument, in the lead of two statements during July War in 2006. An excerpt of one of these statements is:

“In the name of Allah, Most Gracious, Most Merciful
‘Assuredly Allah will help those who help Him. Allah is truly Strong, Mighty’ Almighty Allah has spoken the truth.
[...] The Islamic Resistance’s mujahedeen carried out an attack against the Zionist forces that had entered the area between Maroun El-Ras and Bint Jbeil. The mujahedeen was able to destroy two enemy’s military vehicles ...”

Source: The Islamic Resistance, 26 July 2006
5.11 The Eleventh and Twelfth Verses

“And slay them wherever you come upon them, and expel them from where they expelled you” (02: 191)

“Fight them till there is no sedition” (02: 193)

The first verse refers to the clashes between the early Muslims and the polytheists when a Companion of the Prophet Muhammad killed a polytheist in a day of one of the four sacred months, which prohibits fighting. It permitted the early Muslims, particularly those who expelled and fled from Mecca, to fight the polytheists anywhere and expel them in the same way (Tabātabā’ī, 1997). The second verse, which ordered the early Muslims to fight the polytheists for the sake of Allah, has the same historical context (ibid). However, “The Islamic Resistance” used these two verses in the lead of statements, particularly the first verse, as an argument to show its right and power to fight the Israeli army and oblige its soldiers to withdraw. An excerpt of one of these statements is:

“In the name of Allah, Most Gracious, Most Merciful
‘And slay them wherever you come upon them, and expel them from where they expelled you’ Almighty Allah has spoken the truth.

To confirm the Islamic Resistance’s decision to liberate the still occupied Lebanese territories, to perpetuate facing the enemy for massacring our kin and people in occupied Palestine and who is continuing its daily assaults on Lebanon violating its lands, water and airspace, [thereupon] the Al-Aqsa Intifada Martyrs’ Group in the Islamic Resistance shot a Zionist convoy in the occupied Shebaa Farms…”

Source: The Islamic Resistance, 16 November 2000

5.12 The Thirteenth Verse

“…But if you revert, We [too] will revert; and We have made Hell a dungeon for the disbelievers” (17: 8)

This verse is directed to the Children of Israel as Allah orders them to refrain from transgression, because there will be negative consequences (Tabātabā’ī, 1997). In this vein, “The Islamic Resistance” uses this verse in statements to show its surplus of power after attacking the Israeli army. An excerpt of one of the statements is:

“In the name of Allah, Most Gracious, Most Merciful
‘…But if you revert, We [too] will revert; and We have made Hell a dungeon for the disbelievers’ Almighty Allah has spoken the truth.

In the context of its continuous retaliation on attacking the Lebanese civilians, particularly in the villages and towns of the South [district], the Islamic Resistance directed a new batch of missiles towards Acre city in the occupied Palestine […]. Victory comes only from Allah, the Mighty, the Compeller.”

Source: The Islamic Resistance, 02 August 2006

5.13 The Fourteenth Verse

“O you who believe! If you help Allah, He will help you and make your foothold firm” (47: 7)

The context of this Quranic verse is encouraging the early Muslims to fight the disbelievers. In this regard, this verse urges the Muslims to fight for the sake of Allah as a condition for winning a war (Tabātabā’ī, 1997). Thus, “The Islamic Resistance” uses this verse in statements, as an argument, to show that its power and strength in fighting Israel are obtained from Allah. An excerpt of one of the statements is:

“In the name of Allah, Most Gracious, Most Merciful
‘O you who believe! If you help Allah, He will help you and make your foothold firm’ Almighty Allah has spoken the truth.
[...] After an Israeli military force moved forward to drag the spread casualties out the battlefield, the Islamic Resistance’s mujahedeen confronted it and inflicted on it other confirmed casualties. Victory comes only from Allah, the Mighty, the Compeller.”

Source: The Islamic Resistance, 01 August 2006

Notably, many statements ended with quotes contain two Quranic verses. The Quranic context of the verse “Victory Comes only from Allah” (08: 10) is the battle of Badr and the context of the verse “The Mighty, the Compeller” (59: 23) is to state the attributes of Allah (Tabātabā’ī, 1997). Drawing on the context and the meaning of these two verses, it can be argued that “The Islamic Resistance” uses them as arguments to confirm that Allah endows victory to the believers who obtain the strength and power from Him.

5.14 The Verses in the Fighters’ Obituaries

“Among the believers are men who are true to the covenant they made with Allah. Some of them have fulfilled their vow, and some are still awaiting; and they have not changed in the least” (33: 23)

“And if you are slain in Allah’s way, or die, forgiveness from Allah and mercy are better than what they amass” (03: 157)

“Count not those who were slain in Allah’s way, as dead, but rather, living with their Lord, provided for [by Him]” (03: 169)

“…And the witnesses with their Lord; they will have their reward and their light” (57: 19)

“But as for those who struggle for Our sake, We shall assuredly guide them in Our ways” (29: 69)

“So let them fight in the way of Allah those who sell the life of this world for the Hereafter; and whoever fights in the way of Allah and is slain or conquers, We shall give him a great wage” (04: 74)

These six Quranic verses are related to the importance of martyrdom and jihad in Islam. The first verse refers to the early Muslim fighters who were killed in the battle of Badr and those who still alive after that battle without changing their pledge to fight in the coming wars with the Prophet Muhammad to gain victory, or martyrdom (Tabātabā’ī, 1997). Meanwhile, the second and third verses show the importance of seeking jihad in the path of Allah, because the martyrs gain eternity (ibid). In this context, the fifth verse points out that the true believers are guided by Allah, because they follow and obey Him in their actions, including jihad, and refuse the call of the Satan (ibid). However, there is a debate about the meaning of “witnesses with their Lord” in the fourth verse whether they are the martyrs, or the rewarded believers for their deeds in the Hereafter (Tabātabā’ī, 1997). Similarly, the sixth verse urged the early Muslims on jihad, because Allah will reward the fighters in the Hereafter (ibid). In this context, “The Islamic Resistance” uses one of these verses in the lead of an obituary when it declares the death of a fighter due to a cluster bomb explosion from the remnants of continuous Israeli aggression.

Source: The Islamic Resistance 20 August 2007

5.15 The Quoted Verses in the Context of Addressing the Leadership

“Muhammad is the Messenger of Allah and those who are with him are hard against the disbelievers, merciful among themselves” (48: 29)
This verse describes how the relation was between the Prophet Muhammad, and his followers and how they were treating their enemies (Tabātabā’ī, 1997). During July War 2006, “The Islamic Resistance’s” fighters issued a sentimental statement directed to their leader Sayyed Hassan Nasrullah, confirming their pledge to defend the Lebanese territories and release the Lebanese prisoners from the Israeli jails. The statement was headed by this Quranic verse and ended by another verse “If Allah helps you, then none can overcome you” (03: 160) which confirms, as shown previously in explaining the meaning of this verse, that rely on Allah and trusting Him is crucial to win the battle. The issued statement, which includes these two verses, titled, “A Letter from the Islamic Resistance’s Mujahedeen to the Secretary-General Sayyed Hassan Nasrullah” (Source: The Islamic Resistance, 28 July 2006).

6. Results and Conclusion

The contemporary usage of Quranic verses in the lead of some statements delineates that the "connection between the past and the present is an aspect of language ideology in most culture and nationalisms. The connection between faith and language is subject to ideological manipulation in nation-building” (Suleiman, 2013, p. 106). As a result of using Quranic verses in the leads, the author presents the statements in an Islamic frame. Such use renders the statements into news texts have an Islamic nature and expands their meanings. This is at the heart of intertextuality. However, these verses are shown only in Hezbollah and “The Islamic Resistance’s” media outlets. Other media outlets, including Hezbollah’s affiliated websites and webpages of Hezbollah’s supporters, may transmit the whole statements. In contrast, other media outlets edit the statements, because the role of the editors is to transmit the news stories to the readers, in accordance to the editorial policies set by every outlet. As a result of editing, these media outlets transmit basically what Eco (1984) describes the open codes to the readers. However, the closed codes, as named by Eco (1984), in the statements are directed to those who can understand their meanings, particularly the followers. This notion of relation between the author and the concerned audience called inter-subjectivity. Hence, the Quranic verses in the statements can be considered closed codes, because they hold Islamic meanings and not all the readers are concerned by them, or able to know their interpretations.

However, the Quranic verses can be considered open codes as well, because they seem to be arguments of “The Islamic Resistance” of Hezbollah, where each verse holds a notion of power. In a similar vein, this use of Quranic verses in the statements has expanded the meaning of this media output. However, the utilisation of certain Quranic verses has unveiled the identity of “The Islamic Resistance.” Thus, the parables from Islamic history, as shown in stating the meaning of the verses and their historical contexts, are considered models for “The Islamic Resistance” in its war against Israel. The use of Quranic verses by the organisation cannot be isolated from the notion of power in the discourse, because there is an assertion to show the continuity of meaning of these verses in the contemporary life. Such assertion turns the conflict between “The Islamic Resistance” and its enemy into religious and consequently ideological.

In revisiting the implications of intertextuality, it seems that the use of Quranic verses in the statements reflects both horizontal and vertical intertextuality. Regarding the horizontal axis of the intertextuality, it seems that the author of the statements considers the Islamic identity of the organisation and its followers (audience). However, the vertical axis of intertextuality implies the significance of early Islamic history in the contemporary conflict against Israel. Although the use of Quranic verses in the statements are issued by a militant organisation in the context of war with Israel, it seems significant to employ intertextuality to understand the discourse of the spawned jihadist organisations in the Middle East that use Quranic verses in the media statements.
References


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<td>(04: 74)</td>
<td>Obituary</td>
<td>27 &amp; 28 July 2006</td>
</tr>
<tr>
<td>(08: 10)</td>
<td>End of statements</td>
<td>July and August 2006</td>
</tr>
<tr>
<td>(59: 23)</td>
<td>End of statements</td>
<td>July and August 2006</td>
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