



The Reformulations of Hadith in Abu Ubaidah's Speeches: An Intertextual Analysis

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Abstract

This study examines the intertextual use of hadith in Abu Ubaidah's speeches through the perspective of Julia Kristeva's theory of intertextuality. It aims to investigate the mechanisms through which hadiths are reformulated and to analyze the discursive functions these reformulations perform within contemporary political discourse. Employing a qualitative descriptive approach, the study analyzes six hadith excerpts identified in five speeches delivered by Abu Ubaidah between 2023 and 2025. The analysis reveals five systematic mechanisms of hadith reformulation: direct (paraphrastic), contextual, conceptual (symbolic), selective, and expansive reformulation. These mechanisms represent different degrees of textual transformation while preserving a recognizable connection to the original prophetic traditions. The findings further demonstrate that the reformulated hadiths perform three principal functions: legitimizing resistance, constructing collective identity, and sacralizing political struggle. The study also proposes a conceptual model illustrating how hadiths undergo intertextual transformation before functioning as ideological resources within political discourse. By applying Kristeva's theory to Islamic political discourse, this study extends the application of intertextuality beyond literary and cultural texts. It provides a systematic framework for analyzing how religious texts are transformed to produce political meaning, legitimacy, and collective identity.

Keywords: *Intertextuality, Hadith Reformulation, Religious Discourse, Collective Identity, Abu Ubaidah*

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Introduction

The Israel–Palestine conflict is one of the longest and most contested geopolitical conflicts in modern history. Beyond military confrontation, the conflict is characterized by an ongoing struggle over historical narratives, political legitimacy, religious claims, and collective identity. Competing actors seek not only to control territory but also to shape public understanding of justice, resistance, and national identity through various forms of political communication (Prakoso, 2026). Therefore, discourse has become an important arena of conflict, where language functions not merely to describe events but also to justify political actions, mobilize supporters, and construct ideological meanings (Wodak, 2009; Berger & Luckmann, 1991). Within this context, religious discourse occupies a particularly influential position because of its capacity to provide moral authority and symbolic legitimacy for political claims.

Among the most influential voices in this discursive arena is Abu Ubaidah, the spokesperson of Hamas's Izz ad-Din al-Qassam Brigades. His speeches have attracted widespread public and academic attention because they extend

far beyond military reporting to offer religious, historical, and political interpretations of the ongoing conflict (Belhaj, 2025; Talafha et al., 2024; Banikalef & Al-Khawaldeh, 2025). Abu Ubaidah consistently incorporates hadith into his speeches through various intertextual mechanisms, reformulating and adapting prophetic traditions to contemporary political narratives. However, as one of the primary sources of Islamic teachings, hadith is generally expected to be transmitted textually to preserve its original wording and intended meaning (Brown, 2009; Nur, 2015). This contrast reflects the tension between the normative transmission of hadith and its intertextual use within contemporary political discourse.

The intertextual incorporation of hadith into political discourse has important discursive implications. Once prophetic traditions are reformulated within new communicative contexts, they no longer function solely as theological references but also as resources for constructing political meaning. Through this process, religious authority may be recontextualized to legitimize political claims, shape collective identity, and support particular ideological narratives (Williamson et al., 2023; Volpi & Turner, 2007). This process suggests that the relationship between hadith and political discourse should be examined as a process of intertextual transformation rather than simple textual citation.

An increasing number of studies have examined Abu Ubaidah's speeches from various linguistic and discourse-oriented perspectives. Previous research has analyzed the politeness strategies, persuasive rhetoric, and style used by Abu Ubaidah in his speeches (Said et al. 2024; Aziz 2024; Husna et al. 2024). Other researchers have considered the use of conceptual metaphors, resistance narrative, and Arabic as a language of Palestinian identity in conflict situations (Minawi 2024; Latrasy 2024). All these studies indicate that Abu Ubaidah's speeches are an important form of political communication in conflict situations. Nevertheless, even though all of them contribute greatly to academic knowledge, they do not pay enough attention to the use of hadith as intertext in political discourse.

A similar gap can be observed in studies applying Julia Kristeva's (1980) theory of intertextuality. Previous research has employed the theory to examine identity formation in socio-cultural discourse (Duthoy 2021), ideological transformation in literary and historical narratives (Hariyono and Bewe 2022), intertextual relations through hypograms (Nofiana and Risma 2025), and similarities and differences among literary texts (Rahmawati and Lestari 2020). These studies demonstrate the flexibility of Kristeva's theory in explaining textual transformation and meaning production. However, its application to Islamic religious texts embedded within contemporary political discourse remains relatively underexplored.

Building upon these gaps, this study argues that previous research has not sufficiently explained how hadiths undergo systematic reformulation before performing political functions within discourse. Existing studies either focus on the rhetorical characteristics of Abu Ubaidah's speeches or examine

intertextuality in literary and cultural contexts, leaving the intersection between hadith intertextuality and political communication largely unexplored. To address this gap, the present study applies Kristeva's theory (1980) of intertextuality to analyze hadith as an intertextual resource that is transformed through identifiable reformulation mechanisms and subsequently performs specific political functions. Furthermore, this study proposes a conceptual model that explains the relationship between textual reformulation and political function, thereby extending the application of Kristeva's theory (1980) to Islamic political discourse.

This study contributes both theoretically and practically. Theoretically, it extends Kristeva's concept of intertextuality beyond literary studies by demonstrating how prophetic traditions are reformulated and recontextualized within contemporary political discourse. It also proposes a conceptual model that integrates mechanisms of hadith reformulation with their corresponding political functions, offering a framework for analyzing religious intertextuality in political communication. Practically, the findings contribute to the fields of discourse analysis, Islamic communication, and political communication by providing insights into how religious texts are strategically employed to construct legitimacy, collective identity, and political narratives during armed conflict.

Accordingly, this study seeks to answer three research questions: How are hadiths reformulated as intertextual resources in Abu Ubaidah's speeches? What mechanisms characterize the reformulation of hadiths in Abu Ubaidah's political discourse? And what political functions does hadith intertextuality perform in Abu Ubaidah's speeches?

Method

This study employed a qualitative descriptive research design to examine how hadiths are reformulated and function as intertextual resources in Abu Ubaidah's political speeches. A qualitative approach was considered appropriate because the study aims to explore processes of textual transformation, meaning construction, and discursive function, without quantifying linguistic phenomena. The analysis focuses on how prophetic traditions are recontextualized within contemporary political discourse to construct religious authority, political legitimacy, and collective identity.

The study is grounded in Julia Kristeva's theory of intertextuality, which conceptualizes every text as a mosaic of quotations in which earlier texts are absorbed, transformed, and reinterpreted within new discursive contexts. Instead of viewing intertextuality as a simple relationship between source and target texts, Kristeva emphasizes that textual meaning emerges through continuous processes of transformation, transposition, and recontextualization (Kristeva, 1980). This perspective provides the theoretical framework for identifying how hadiths are reformulated in Abu Ubaidah's speeches and for explaining how these reformulations generate new ideological and political meanings while maintaining recognizable links to their prophetic sources.

The data consisted of five official speeches delivered by Abu Ubaidah on October 16, 2023; January 14, 2024; May 17, 2024; October 7, 2024; and January 19, 2025. The speeches were retrieved from the Husna.fm website, which provides publicly accessible transcripts of Abu Ubaidah's official statements. Since all materials were obtained from publicly available sources, the study did not involve human participants or require informed consent. The speeches were analyzed solely for academic purposes, and both the religious texts and the political discourse were interpreted within their respective textual and historical contexts.

The speeches were selected through purposive sampling because the objective of the study was not to generalize Abu Ubaidah's entire body of speeches but to examine texts containing intertextual references to hadith (Notoatmodjo, as cited in Kumara, 2018). Three selection criteria were applied. First, the speeches had to be officially published and publicly accessible. Second, they had to contain explicit or implicit references to hadith. Third, they had to address themes related to Palestinian resistance, religious authority, political legitimacy, or collective identity. Based on these criteria, five speeches were selected from which six hadith-based excerpts constituted the primary units of analysis.

The analysis employed three intertextual indicators derived from Kristeva's (1980) framework: transformation, transposition, and recontextualization. A hadith reference was classified as transformation when its wording, structure, or emphasis was modified while preserving its recognizable connection to the original hadith. It was categorized as transposition when the hadith was relocated from its original religious context into a contemporary political context. It was identified as recontextualization when the reformulated hadith generated new meanings or ideological functions within Abu Ubaidah's political discourse, particularly in constructing religious authority, political legitimacy, or collective identity. These indicators served as the analytical criteria for coding and classifying all intertextual references.

The analysis began with a systematic coding process. First, each speech was carefully examined to identify explicit and implicit references to hadith. Second, every identified hadith was verified against its source in the canonical hadith collections to ensure textual accuracy. Third, the identified intertextual references were coded and classified according to their patterns of textual transformation. Finally, the data were analyzed using Kristeva's concepts of transformation, transposition, and recontextualization to explain how hadiths were reformulated and how these reformulations functioned within Abu Ubaidah's political discourse.

To enhance the trustworthiness of the findings, the study adopted the criteria of credibility, dependability, and confirmability proposed by Lincoln and Guba (1985). Credibility was established through continuous comparison between the speeches and their corresponding hadith sources. Dependability was ensured by documenting each stage of the coding and analytical procedures to provide a transparent audit trail. Confirmability was maintained by grounding

all interpretations in textual evidence and the theoretical framework of intertextuality, thereby minimizing reliance on personal assumptions.

Finally, the scope of the study was limited to examining hadith intertextuality in the five selected speeches and to excerpts directly related to the construction of political discourse. The analysis is confined to the mechanisms through which hadiths are reformulated and the political functions of these intertextual reformulations in constructing religious authority, political legitimacy, and collective identity. It does not attempt to provide a comprehensive analysis of Abu Ubaidah's rhetoric.

Results and Discussion

1. The Mechanism of Hadith Reformulation in Abu Ubaidah's Speeches

The analysis of six excerpts from Abu Ubaidah's speeches that draw upon hadith reveals that the incorporation of hadith is not carried out through literal or unchanged reproduction. Instead, the speeches employ systematic reformulation by modifying the original traditions through linguistic, structural, and contextual adjustments before embedding them within contemporary political discourse. These findings suggest that hadiths are actively reshaped rather than merely transferred across texts, undergoing different levels of textual transformation while preserving clear links to their prophetic origins. Accordingly, the relationship between the prophetic traditions and Abu Ubaidah's speeches can be more accurately characterized as a process of textual reformulation than as straightforward quotation.

From the perspective of Julia Kristeva's theory of intertextuality, this process reflects the dynamics of transformation, transposition, and recontextualization, through which texts not only undergo formal modification but also generate new meanings when relocated into different discursive environments. Kristeva argues that texts do not exist as autonomous entities but are continually transformed as they enter new discursive environments, where elements of earlier texts are repositioned within different textual and socio-historical contexts, producing new meanings and functions in accordance with their new contexts (Kristeva, 1980). Accordingly, the hadiths incorporated into Abu Ubaidah's speeches are reconfigured through identifiable processes that relocate prophetic traditions from their original religious setting into contemporary political discourse while preserving varying degrees of textual continuity. Based on the analysis, five principal mechanisms of hadith reformulation are identified: direct (paraphrastic) reformulation, contextual reformulation, conceptual (symbolic) reformulation, selective reformulation, and expansive reformulation.

1.1 Direct (Paraphrastic) Reformulation

Direct (paraphrastic) reformulation refers to the preservation of the original structure and core meaning of a hadith while introducing minor lexical modifications to suit the communicative context. This form is illustrated in the following excerpt from Abu Ubaidah's speech delivered on 16 October 2023.

“...ولكل مرابط على هذه الأرض التي تفضل ساعة رباط فيها قيام ليلة القدر عند الحجر الأسود...”

‘...and to every guardian standing firm upon this land, where an hour of steadfast vigilance is deemed more virtuous than spending the Night of Decree in worship beside the Black Stone...’

The highlighted reformulates the following hadith:

(Ibn Hibban, 1993) “موقف ساعة في سبيل الله خير من قيام ليلة القدر عند الحجر الأسود”

‘A single hour spent standing firm in the cause of God is better than spending the Night of Decree in worship at the Black Stone’

The reformulation preserves most of the lexical and syntactic features of the original hadith while introducing only limited linguistic modifications. Several key expressions remain unchanged, including the comparative construction “خير من” (better than), the phrase “قيام ليلة القدر” (spending the Night of Decree in worship), and the reference to “الحجر الأسود” (the Black Stone), allowing the prophetic source to remain readily identifiable.

The principal linguistic transformation occurs through two operations. The first is lexical substitution, whereby the original expression “موقف ساعة في سبيل الله” (standing for an hour in the cause of God) is reformulated as “مرباط... ساعة” (a guardian... an hour of *ribāt*). Although the grammatical form changes from a verbal phrase to nominal expressions, both formulations derive from the same Arabic root (ر ب ط) and therefore preserve the underlying semantic concept of steadfastness in the path of God. The second operation is lexical addition, namely the insertion of the locative phrase “على هذه الأرض” (upon this land), which does not appear in the original hadith. This addition specifies the location of *ribāt* while leaving the principal proposition of the hadith intact.

From a structural perspective, direct reformulation involves minimal textual transformation. The comparative structure of the hadith is preserved, the sequence of ideas remains unchanged, and no major deletion, inversion, or semantic reconstruction is introduced. The reformulated expression therefore retains both the organization and the central proposition of the prophetic tradition while adapting only selected lexical elements to fit the communicative context. As a result, the intertextual relationship between the speech and the hadith remains highly explicit despite the absence of verbatim quotation.

Within the quoted speech, this reformulation transfers the religious merit associated with *ribāt* from its general prophetic context to the contemporary defense of Palestinian territory. The addition of the phrase “على هذه الأرض” (upon this land) explicitly connects the virtue described in the hadith with the geographical setting of the conflict, allowing the act of defending Palestine to be interpreted through the religious framework of steadfastness in the cause of God. This reformulation thereby constructs military resistance not merely as a political or military activity but as a religiously meaningful act associated with spiritual reward and prophetic virtue.

From the perspective of Kristeva's theory of intertextuality, this example illustrates textual transposition through minimal transformation. The hadith is not reproduced as an isolated quotation but is relocated into a new political discourse through limited lexical modification while preserving its recognizable textual structure and central proposition. The relationship between the two texts therefore exemplifies Kristeva's view that a prior text acquires new meanings when transferred into a different discursive environment. Here, the prophetic tradition maintains its connection with the source while functioning within a contemporary political context. The following section examines a different mechanism in which the principal transformation occurs not primarily through lexical adjustment but through the relocation of the hadith's referential context.

1.2 Contextual Reformulation

Contextual reformulation is defined as the adaptation of a hadith by relocating its referential meaning to a different geographical or socio-political context while preserving its central semantic proposition. This form is illustrated in the following excerpt from Abu Ubaidah's speech delivered on 14 January 2024.

“...فطوبى لكم يا أهل غزة، وطوبى لك يا أرض غزة، يا خيرة الله من أرضه، ساق إليها خيرته من عباده...”

‘...so glad tidings to you, people of Gaza, and glad tidings to you, land of Gaza — O chosen land of God upon His earth, to which He has driven the best of His servants...’

That statement reformulates the following hadith:

“عليك بالشام، فإنها خيرة الله من أرضه، يجتبي إليها خيرته من عباده، فأما إن أبيتم، فعليكم بيمنكم، واسقوا من غدركم، فإن الله توكل لي بالشام وأهله” (Abu Dawud, 1999)

‘Hold fast to al-Sham, for it is God’s chosen land upon His earth; He draws to it the best of His servants. But if you refuse, then go to your Yemen, and drink from your reservoirs, for God has entrusted al-Sham and its people to my care’

The reformulation retains most of the lexical expressions found in the original hadith while introducing limited linguistic modifications. The expression “خيرة الله من أرضه” (God's chosen land upon His earth) is retained verbatim, allowing the prophetic source to remain clearly recognizable. However, two principal linguistic operations can be identified. The first is referential substitution, whereby the original geographical reference الشام (*al-Shām*) is systematically replaced by غزة (Gaza), while the descriptive expressions associated with the original location are preserved. The second is lexical substitution. The original verb يجتبي (He chooses or He draws) in the phrase “يجتبي إليها خيرته من عباده” is reformulated as ساق (He has driven or He has led) in the expression “ساق إليها خيرته من عباده”. Although different lexical items are employed, both verbs describe God's action of directing His chosen servants

toward a particular land, thereby preserving the central semantic proposition while adapting the expression to the rhetorical style of the speech.

At the structural level, contextual reformulation operates through referential replacement while preserving the descriptive structure of the source text. The reformulated expression retains the sequence and descriptive proposition of the original hadith but transfers them to a different referential object. Without reconstructing the textual organization, Abu Ubaidah preserves the original descriptive framework and redirects it from *al-Shām* to Gaza. In this way, the structure of the prophetic narration remains recognizable, even though its referential orientation is relocated to fit the contemporary context of the speech.

In the speech excerpt, this reformulation redefines Gaza through the religious description originally attributed to *al-Shām*. By transferring the prophetic characterization of a divinely chosen land to the Palestinian territory, Gaza is represented not merely as a geographical location but as a place possessing religious significance. This transformation allows the defense of Gaza to be interpreted within a sacred framework, presenting the Palestinian struggle as connected to a territory endowed with prophetic value rather than as a purely political or territorial conflict.

Viewed through Kristeva's concept of intertextuality, contextual reformulation illustrates textual transposition through contextual relocation. Instead of reproducing the hadith unchanged, the speech transfers its descriptive framework into a new socio-political environment by assigning the original referential attributes to a different geographical setting. The prophetic tradition therefore acquires a new discursive function while maintaining an identifiable relationship with its source text. This example demonstrates Kristeva's argument that meaning is generated through the movement of texts across different historical and discursive contexts. The following section examines a further mechanism in which the principal transformation no longer depends on referential relocation but on the selective appropriation of symbolic concepts from the prophetic tradition.

1.3 Conceptual (Symbolic) Reformulation

Conceptual (symbolic) reformulation involves the incorporation of central ideas or symbolic elements derived from a hadith without reproducing its complete linguistic form. This pattern can be observed in the following excerpts from his speeches delivered on 17 May 2024 and 7 October 2024.

“...وإن هذا الصمود والعطاء لشعبنا ومقاومتنا هي تحقق للبشرى النبوية لكم أيتها الطائفة المنصورة القابضة على الجمر رغم كل الأذى والقهر والطغيان والخذلان”

‘...this steadfastness and giving shown by our people and our resistance fulfill the Prophet’s glad tidings to you, O victorious group, who hold firmly to the burning ember despite all the harm, oppression, tyranny, and abandonment’

”...بعد عام من بداية معركة طوفان الأقصى والحرب الصهيونية على أهلنا وشعبنا، نخاطبكم من غزة العصية الصامدة القاهرة لعدوها، الشاهدة على زمن الطائفة المنصورة التي لا يضرها من خذلها ولا ما أصابها من لأواء حتى يأتي وعد الله“

‘...after a year since the beginning of the Battle of the Al-Aqsa Flood and the Zionist war against our people, our families, and our nation, we address you from Gaza: unconquerable, steadfast, and triumphant over its enemy; a witness to the era of the victorious group whom neither those who abandon them can harm, nor the hardships that befall them, until the promise of God comes to pass’

These expressions draw upon the following prophetic traditions:

”يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ“ (Tirmidhi, 1975)

‘There will come upon the people a time when the one who remains patient and steadfast in his religion will be like one holding onto a burning ember’

”لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، وَلَا مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ“ (Muslim, 1955)

‘A group from among my community will continue to uphold the command of God. Those who forsake them and those who oppose them will not harm them, until the command of God comes to pass, while they remain manifest over the people’

The linguistic transformation occurs through the selective preservation of symbolic expressions rather than complete textual reproduction. In the first excerpt, the expression “القابض على الجمر” (holding onto the burning ember) is retained directly from the hadith, while the surrounding statement concerning patience in maintaining one's religion (على دينه) is omitted. Likewise, the phrase “الطائفة المنصورة” (the victorious group) is adopted from the second hadith together with the expression “لا يضرها من خذلها” (those who abandon them will not harm them), whereas other components of the original narration, such as “قائمة بأمر الله” (upholding the command of God) and “حتى يأتي أمر الله” (until the command of God comes), are either omitted or only partially retained. These linguistic choices preserve highly recognizable prophetic expressions while removing the broader narrative framework in which they originally appeared.

In structural terms, conceptual reformulation operates through symbolic extraction and textual recombination. Departing from the syntactic organization of the hadith, Abu Ubaidah isolates key symbolic units from different prophetic traditions and incorporates them into newly constructed sentences. The original hadiths are therefore fragmented into independent conceptual elements that function within a different textual environment. Unlike direct reformulation, which largely maintains the original wording, and contextual reformulation, which primarily changes the referential object, conceptual reformulation restructures the source text by preserving only its symbolic core while embedding it within a new discourse.

In the cited speech, this mechanism transforms prophetic symbols into contemporary representations of the Palestinian struggle. Expressions such as “الطائفة المنصورة” and “القابض على الجمر”, which originally described faithful believers enduring religious trials, are reformulated to characterize Palestinians and resistance fighters facing military conflict. Through this symbolic association, perseverance under hardship and steadfast commitment become defining qualities of the resistance, enabling contemporary political actors to be represented through concepts already carrying religious authority within the hadith tradition.

Considering Kristeva's theory of intertextuality, conceptual reformulation illustrates textual transposition through conceptual appropriation. In this process, selected symbolic elements are detached from their original textual context and reorganized within a new discursive structure while remaining recognizable as prophetic references. The source text is no longer reproduced as a complete unit but is transformed through the selective appropriation of its symbolic components. This mechanism demonstrates a more advanced degree of textual transformation than the preceding forms because intertextual continuity depends primarily on symbolic correspondence rather than on lexical similarity or referential continuity. The following section examines a further mechanism in which textual transformation is achieved through the selective preservation of the central proposition of a hadith while omitting secondary textual elements.

1.4 Selective Reformulation

Selective reformulation refers to a process of textual transformation in which the central proposition of a hadith is retained while secondary elements of the original text are omitted and adapted to fit a new discursive context. This form of reformulation is illustrated in the following excerpt from his speech delivered on 19 January 2025.

“... فشرّف كل بيت من بيوتنا بالشهداء الأبرار الأطهار ليكونوا شفعاء لأهلهم ولبنات مباركة لتحرير الأرض والمقدسات...”

‘...Thus, He has honored every one of our homes with righteous and pure martyrs, so that they may intercede for their families and serve as blessed building blocks for the liberation of the land and the holy sanctities...’

The statement draws upon the following:

“يَشْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ” (Abu Dawud, 1999)

‘The martyr intercedes for seventy members of his household’

The linguistic transformation is characterized primarily by omission and lexical addition. Abu Ubaidah preserves the expression “شفعاء لأهلهم” (intercede for their families), which reflects the central proposition of the hadith concerning the martyr's intercession. However, the numerical specification “في

”سبعين من أهل بيته” (for seventy members of his household) is omitted, leaving the theological concept intact while removing a secondary detail. At the same time, Abu Ubaidah introduces additional evaluative expressions absent from the source text, including ”الشهداء الأبرار الأطهار” (the righteous and pure martyrs) and ”لبنات مباركة لتحرير الأرض والمقدسات” (blessed building blocks for the liberation of the land and the holy sanctities). These additions expand the surrounding discourse without altering the preserved proposition of the hadith.

From a textual organization perspective, the reformulation operates through textual reduction followed by textual integration. The original hadith is condensed into its essential theological proposition before being incorporated into a newly constructed sentence. Abu Ubaidah retains only the theological proposition, embedding it within a broader rhetorical structure that emphasizes the role of martyrs in the contemporary context. The transformation therefore depends on preserving the core meaning of the hadith while reorganizing it into a different textual framework.

In the excerpt from Abu Ubaidah's speech, this reformulation allows the concept of martyrdom to be connected directly with the Palestinian struggle. By preserving the promise of intercession while integrating it into a discourse of liberation, martyrdom is represented not only as an act accompanied by spiritual reward but also as a meaningful contribution to the defense of the land and holy sites. The selective preservation of the hadith's central proposition therefore reinforces the religious significance of sacrifice while supporting the broader narrative of resistance.

According to Kristeva's concept of intertextuality, selective reformulation illustrates textual transposition through selective appropriation. Abu Ubaidah extracts the hadith's principal proposition and reorganizes it within a new discursive environment while omitting the remainder of the original narration. The prophetic tradition remains identifiable because its core theological meaning is preserved, even though parts of its original textual structure are omitted. This mechanism demonstrates how an earlier text can undergo reduction and reconfiguration while maintaining a recognizable intertextual relationship with its source. The following section discusses the final mechanism of reformulation, in which textual transformation is achieved not through reduction but through the expansion of the original hadith by incorporating additional lexical and conceptual elements.

1.5 Expansive Reformulation

Expansive reformulation refers to the transformation of a hadith through the addition of new lexical and conceptual elements that extend the meaning of the source text beyond its original formulation. This pattern is illustrated in the following excerpt from Abu Ubaidah's speech delivered on 19 January 2025.

”...وهنا نخص إخوان الصدق أنصار الله وشعبنا الشقيق المبارك في يمن الحكمة والإيمان...كيف أنه متى توفرت الإرادة لمقاومة عدو الأمة فإن ذلك ممكن ولو من بعد مئات بل آلاف الأميال. فطوبى لليمن، توأم الشام في وصية رسول الله صلى الله عليه وسلم“

‘...And here we extend special mention to the sincere brothers of Ansar Allah and to our blessed brotherly people in Yemen the land of wisdom and faith...that whenever the will exists to resist the enemy of the ummah, such resistance is indeed possible, even across hundreds or thousands of miles. So blessed is Yemen, the twin of al-Sham in the counsel of the Messenger of God, peace and blessings be upon him’

These expressions demonstrate an intertextual relationship with the following two hadiths:

“أتاكم أهل اليمن، هم أضعف قلوبًا، وأرق أفئدة، أفقه يمان، والحكمة يمانية” (Bukhari, 2002)

‘The people of Yemen have come to you. They possess the gentlest hearts and the softest dispositions. Understanding of religion is Yemeni, and wisdom is Yemeni’

“اللهم بارك لنا في شامنا وفي يمننا” (Bukhari, 2002)

‘O Allah, bless for us our Sham and our Yemen’

The linguistic transformation reflects lexical preservation accompanied by conceptual addition. In the expression “يمن الحكمة والإيمان” (Yemen, the land of wisdom and faith), Abu Ubaidah retains the lexical element الحكمة (wisdom) from the first hadith while introducing the additional concept الإيمان (faith), which is not explicitly mentioned in the source text. Likewise, the expression “توأم الشام” (the twin of al-Sham) develops the association between Yemen and al-Sham already implied in the second hadith, where both regions are jointly mentioned in the Prophet's supplication. Abu Ubaidah reformulates this association into a new metaphorical designation that strengthens the conceptual relationship between the two regions while departing from the original prophetic wording. These additions do not replace the original lexical elements but expand the textual formulation by combining preserved expressions from the hadith with newly introduced descriptions.

In terms of textual formation, expansive reformulation operates through textual extension and conceptual expansion. Selected elements of the prophetic traditions are retained as the foundation of the reformulated discourse, while additional lexical and conceptual components are incorporated into the same textual framework. Unlike selective reformulation, which condenses the source text by retaining only its essential proposition, expansive reformulation enlarges the textual structure by integrating new descriptive expressions alongside the preserved prophetic elements. As a result, the relationship between the speech and the hadith is maintained through expansion, while reduction and textual relocation are avoided.

Within the excerpt from Abu Ubaidah's speech, this reformulation broadens the representation of Yemen from a community praised in the hadith to a contemporary ally within the discourse of resistance. By combining prophetic descriptions with newly introduced conceptual associations, the speech

presents Yemen as a community whose religious virtues are closely connected to its contemporary political role. The expansion of the prophetic formulation therefore reinforces the portrayal of solidarity with Palestine as part of a broader Islamic framework that extends beyond geographical boundaries.

In Kristeva's intertextual framework, expansive reformulation illustrates textual transposition through expansion. Rather than reproducing or selectively extracting elements of the source text, Abu Ubaidah transfers recognizable components of the hadith into a new discursive environment and develops them through additional lexical and conceptual constructions. The prophetic traditions remain identifiable because their core elements are preserved, yet their textual boundaries are extended to accommodate new meanings within contemporary political discourse. This mechanism represents the most extensive degree of textual transformation identified in this study, completing the continuum of reformulation strategies through which hadiths are incorporated into Abu Ubaidah's speeches.

The analysis of these five mechanisms demonstrates that the incorporation of prophetic traditions into Abu Ubaidah's speeches occurs through varying degrees of textual transformation, ranging from minimal modification to extensive expansion. Direct reformulation operates through the preservation of textual structure with limited lexical adjustment, contextual reformulation relocates the referential framework of the hadith, conceptual reformulation extracts symbolic elements from their original textual environment, selective reformulation retains only the essential proposition of the source text, and expansive reformulation extends the prophetic tradition through the addition of new lexical and conceptual components. These patterns correspond to Kristeva's theory of intertextuality, particularly the processes of transformation, transposition, and recontextualization, in which prior texts are not simply reproduced but are continuously modified, relocated, and reorganized within new discursive contexts. From this perspective, intertextuality is not merely a relationship between texts, but a productive process through which existing texts generate new meanings by undergoing transformation, reinterpretation, and relocation within different contexts (Kristeva, 1980). Through these mechanisms, hadiths maintain identifiable connections with their prophetic sources while simultaneously undergoing textual adaptation that enables their incorporation into contemporary political discourse.

These findings also extend previous scholarship on Abu Ubaidah's speeches. Earlier studies have primarily examined his discourse from the perspectives of linguistic politeness, persuasive rhetoric, and stylistic features (Said et al., 2024; Aziz, 2024; Husna et al., 2024), as well as conceptual metaphors, resistance narratives, and the role of Arabic in constructing Palestinian identity during conflict (Minawi, 2024; Latrasy, 2024). While these studies establish Abu Ubaidah's speeches as an influential form of political communication, they do not specifically investigate how hadith functions as an intertextual resource within political discourse. By identifying both the mechanisms of hadith reformulation and their discursive functions through Kristeva's intertextual

framework, the present study offers a broader explanation of how prophetic traditions are transformed into instruments of ideological meaning-making and political legitimation. Building on these findings, the following section examines the functions performed by these intertextual reformulations in constructing religious authority, political legitimacy, and collective identity within Abu Ubaidah's speeches.

2. The Functions of Hadith Intertextuality in Political Discourse

Having identified the mechanisms through which hadiths are reformulated in Abu Ubaidah's speeches, the discussion now turns to the functions performed by these intertextual practices within political discourse. While the previous section focused on how prophetic traditions are transformed before being incorporated into the speeches, it also demonstrated how these textual transformations generate new semantic meanings within their contemporary context. Building upon that analysis, the present section examines the communicative and political functions served by those reformulated hadiths in the discourse.

Scholars of political discourse argue that political language performs a range of strategic functions beyond simple communication. According to Chilton (2004), political discourse seeks to legitimize actions, construct social identities, and shape public perceptions of political reality through linguistic choices. Similarly, van Dijk (1998) emphasizes that discourse functions as a means of reproducing ideological beliefs by defining social groups, establishing collective identities, and justifying political action. Within this perspective, the reformulated hadiths in Abu Ubaidah's speeches function not merely as religious quotations but as discursive resources that support broader political objectives. The analysis identifies three principal functions of hadith intertextuality in the speeches: legitimizing resistance, constructing collective identity, and sacralizing political struggle.

2.1 Legitimizing Resistance

The first function of hadith intertextuality in Abu Ubaidah's speeches is the legitimization of resistance. Through the reformulation of prophetic traditions, armed resistance is represented not merely as a political or military response to the Israeli Palestinian conflict but as an action grounded in religious authority. By incorporating hadith into contemporary political discourse, Abu Ubaidah frames resistance within an Islamic moral framework, allowing political action to be interpreted as consistent with prophetic teachings rather than as a purely strategic or nationalist endeavor.

This legitimizing function is clearly illustrated through the direct reformulation of the hadith concerning *ribāt*. In the original hadith, remaining steadfast in the cause of God for a single hour is described as more virtuous than spending the Night of Decree in worship beside the Black Stone. Through direct reformulation, Abu Ubaidah preserves this evaluative proposition while introducing the expression “على هذه الأرض” (upon this land), thereby relocating the religious merit of *ribāt* to the defense of Palestinian territory. The semantic

effect of this reformulation is that military steadfastness in Gaza is no longer understood merely as participation in an armed conflict but as an act that carries the spiritual value promised in the prophetic tradition. As a corollary, defending the land is represented as a religiously meritorious form of worship grounded in the authority of the hadith.

The reformulated hadith also reshapes the political discourse by redefining the meaning of resistance itself. Abu Ubaidah constructs the legitimacy of resistance principally through religious authority, while political, historical, and nationalist arguments serve a supporting role. The concept of *ribāṭ*, originally articulated as a general religious virtue, is reinterpreted within the contemporary Palestinian context so that the defense of the territory becomes an expression of obedience to God and commitment to prophetic values. In this way, the discourse encourages the audience to perceive participation in resistance not simply as a political choice but as a morally and religiously justified action.

In light of these findings, the direct reformulation of the hadith on *ribāṭ* demonstrates how hadith intertextuality functions to legitimize resistance within Abu Ubaidah's political discourse. By preserving the core meaning of the prophetic tradition while adapting its contextual reference, the speech transforms contemporary armed resistance into an action endowed with religious authority and moral significance. However, beyond legitimizing political action, the reformulated hadiths also contribute to defining the identity of those engaged in the struggle. The following section therefore examines how hadith intertextuality functions in constructing collective identity.

2.2 Constructing Collective Identity

Beyond legitimizing resistance, hadith intertextuality in Abu Ubaidah's speeches also functions to construct collective identity. Political discourse frequently seeks not only to justify actions but also to define who belongs to the community engaged in those actions. Through the reformulation of prophetic traditions, Abu Ubaidah constructs an identity that transcends national affiliation by positioning Palestinians and their supporters within categories derived from the hadith tradition. In doing so, the speeches present the Palestinian struggle as the undertaking of a religious community united by shared faith, perseverance, and commitment rather than merely by common political interests.

This function is particularly evident in the conceptual reformulation of the prophetic expressions *al-ṭā'ifah al-manṣūrah* (the victorious group) and *al-qābiḍ 'alā al-jamr* (holding onto the burning ember), as well as in the expansive reformulation of the hadith concerning Yemen. By extracting these symbolic concepts from their original textual contexts, Abu Ubaidah applies them directly to Palestinians and the resistance movement. The designation *al-ṭā'ifah al-manṣūrah* portrays the Palestinian community as the divinely supported group promised ultimate perseverance, while *al-qābiḍ 'alā al-jamr* characterizes them as believers who remain steadfast despite severe hardship and oppression.

Likewise, the expansive reformulation describing Yemen as “the land of wisdom and faith” and “the twin of al-Sham” extends this symbolic community beyond Palestine by incorporating the Yemeni people into the same religious framework. Through these reformulations, the speeches generate the semantic meaning that Palestinians, resistance fighters, and their regional allies collectively constitute a single religious community connected through shared prophetic symbols.

The construction of this collective identity has significant implications for the political discourse of the speeches. Abu Ubaidah situates the Palestinian cause within a broader Islamic community whose members are linked by common religious values and prophetic ideals, while national considerations remain embedded within this wider religious framework. The use of recognizable hadith symbols enables audiences to perceive contemporary political actors through identities already familiar within the Islamic tradition. Viewed in this light, solidarity with Palestine is framed not simply as political support for another nation but as participation in a shared religious community whose members are united by faith, perseverance, and mutual responsibility across geographical boundaries.

Synthesizing these findings, the conceptual and expansive reformulations demonstrate that hadith intertextuality functions as a means of constructing collective identity within Abu Ubaidah's political discourse. By assigning prophetic symbols to Palestinians and extending those symbols to allied communities such as Yemen, the speeches define the participants in the struggle as members of a single religious collective rather than separate political actors. Having established who constitutes the community of resistance, the reformulated hadiths also elevate the struggle itself by presenting it as an undertaking endowed with sacred religious significance. The following section therefore examines how hadith intertextuality functions in sacralizing political struggle.

2.3 Sacralizing Political Struggle

The third major function of hadith intertextuality in Abu Ubaidah's speeches is the sacralization of political struggle. Beyond legitimizing resistance and constructing collective identity, the reformulated hadiths also present the Palestinian conflict as an endeavor endowed with religious significance. Abu Ubaidah frames the struggle within a sacred narrative derived from prophetic traditions, while its political dimensions concerning territory and sovereignty remain embedded within this broader religious framework. Through this process, political events are interpreted as part of a divinely meaningful history, allowing the discourse to transcend purely political considerations and acquire a religious dimension.

This sacralizing function is most clearly manifested in the contextual reformulation of the hadith describing *al-Shām* as *khīrat Allāh min arḍih* (God's chosen land upon His earth) and in the selective reformulation of the hadith concerning the intercession of martyrs. By transferring the prophetic

description from *al-Shām* to Gaza, Abu Ubaidah attributes to the Palestinian territory a sacred status originally associated with another geographical setting in the hadith. As a result, Gaza is represented not merely as a contested political territory but as a divinely favored land whose defense carries religious significance. Likewise, the selective reformulation of the hadith on martyrdom preserves the central theological proposition that martyrs are granted the privilege of interceding for their families while embedding it within a broader narrative of liberation. The omission of the numerical detail concerning “seventy family members” shifts the audience's attention toward the spiritual reward itself, allowing martyrdom in the Palestinian struggle to be understood primarily as a sacred act that combines worldly sacrifice with divine recompense.

The incorporation of these reformulated hadiths significantly shapes the political discourse of the speeches by redefining the meaning of the conflict. The struggle is no longer interpreted solely through the language of military strategy, nationalism, or territorial defense but through religious concepts such as sacred land, martyrdom, and divine reward. On this basis, participation in the conflict is represented not only as political engagement but also as participation in a religious mission rooted in prophetic teachings. This religious framing elevates the moral significance of the struggle by encouraging audiences to perceive political sacrifice as an act of devotion and a means of attaining spiritual merit.

Considered collectively, the contextual and selective reformulations demonstrate that hadith intertextuality functions to sacralize political struggle within Abu Ubaidah's political discourse. Through the reinterpretation of sacred geography and the theological significance of martyrdom, the speeches transform contemporary political conflict into an endeavor endowed with religious meaning and moral transcendence. Together with the functions of legitimizing resistance and constructing collective identity, this process illustrates how reformulated hadiths serve as powerful discursive resources for framing contemporary political realities within an authoritative Islamic worldview.

Having established the forms of hadith reformulation together with their semantic effects and discursive functions in Abu Ubaidah's political discourse, the discussion now moves beyond empirical description to consider their broader theoretical significance. The following section examines the theoretical implications of these findings and proposes a conceptual model of hadith intertextuality in political discourse.

3. Theoretical Implications and Conceptual Model

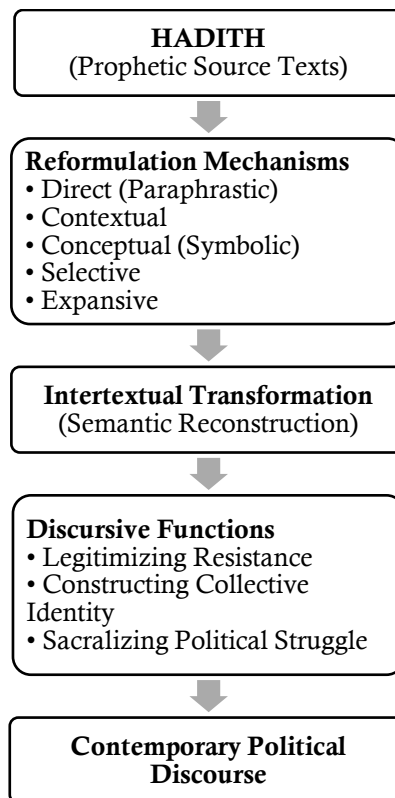
The findings of this study provide a broader understanding of how intertextuality operates within religious political discourse. The analysis demonstrates that the incorporation of hadith into Abu Ubaidah's speeches does not occur through direct quotation or simple textual reproduction but through a systematic process of transformation. Prophetic traditions undergo different degrees of modification before being embedded within contemporary

political discourse, involving changes at the levels of textual structure, reference, symbolism, and semantic orientation. These findings illustrate that intertextual relations are not limited to the presence of previous texts within new texts but also involve processes through which earlier meanings are reconstructed and adapted to new communicative purposes.

The analysis identifies five mechanisms through which hadiths are reformulated: direct (paraphrastic), contextual, conceptual (symbolic), selective, and expansive reformulation. These mechanisms represent a continuum of textual transformation, ranging from minimal modification to extensive semantic reconstruction. Direct reformulation maintains the original structure and proposition of the hadith while introducing limited lexical adaptation. Contextual reformulation preserves the descriptive content of the source text while relocating its referential framework to a different geographical or socio-political context. Conceptual reformulation extracts symbolic elements from the original hadith and incorporates them into a new discursive structure. Selective reformulation reduces the source text by retaining only its central theological proposition, while expansive reformulation extends the semantic scope of the hadith through additional lexical and conceptual associations. This classification demonstrates that the transformation of religious texts occurs through identifiable mechanisms rather than through random or unrestricted reinterpretation.

Beyond textual transformation, the findings indicate that hadith reformulation also involves a process of semantic reconstruction. Each mechanism does not merely alter the linguistic form of the prophetic tradition but contributes to the production of new meanings within political discourse. The reformulated hadiths acquire expanded semantic functions that enable them to address contemporary issues of resistance, communal belonging, and political struggle. Through this process, prophetic traditions become discursive resources that provide religious frameworks for interpreting political events. Thus, the relationship between textual transformation and political meaning can be understood as a sequential process: hadiths are first reformulated at the textual level, their meanings are reconstructed within the new context, and these reconstructed meanings subsequently perform specific political functions.

Based on this relationship, this study proposes the conceptual model presented in **Figure I** below to illustrate hadith intertextuality in political discourse.

Figure I. Conceptual Model of Hadith Intertextuality in Political Discourse

The proposed model illustrates three interconnected dimensions through which hadith intertextuality operates. The first dimension is textual reformulation, which refers to the mechanisms through which prophetic traditions are transformed before entering a new discourse. At this stage, the source text undergoes processes of preservation, relocation, extraction, reduction, or expansion through the five identified reformulation mechanisms. The second dimension is semantic reconstruction, in which the transformed hadith acquires new meanings that correspond to the communicative and ideological requirements of the political context. The third dimension is discursive function, where the reconstructed meanings operate to legitimize resistance, construct collective identity, and sacralize political struggle. The model therefore demonstrates that political functions do not emerge directly from the original hadiths but are produced through an intermediate process of textual and semantic transformation.

Moving beyond describing the interaction between hadith and political discourse, the proposed model offers a conceptual contribution by integrating three analytical dimensions—textual reformulation, semantic reconstruction, and discursive function—into a single explanatory framework. Previous intertextuality studies have generally emphasized textual relationships or meaning production independently, whereas the present model demonstrates how these dimensions operate sequentially within political discourse. Building on this integration, the model explains not only how hadiths are reformulated

but also how such reformulations generate political legitimacy, religious authority, and collective identity through interconnected stages of textual and semantic transformation.

This conceptual model also clarifies the application of Kristeva's theory of intertextuality within religious political discourse. Kristeva conceptualizes texts as interconnected entities in which meanings are continuously generated through interaction with previous texts and broader cultural contexts (Kristeva, 1980). The present model illustrates how this process occurs more specifically by identifying the mechanisms through which textual interaction produces new meanings. In the context of hadith intertextuality, previous prophetic traditions are not simply transferred into contemporary discourse but are reorganized through strategies of reformulation that allow them to function within new ideological and political environments. Therefore, the model provides an analytical framework for examining the relationship between textual transformation, meaning production, and discursive function.

The proposed model also extends existing applications of intertextuality analysis by providing a framework for examining religious texts beyond literary and cultural contexts. Previous studies applying Kristeva's theory have demonstrated its relevance for analyzing identity construction in socio-cultural contexts (Duthoy, 2021), ideological transformation in literary and historical discourse (Hariyono & Bewe, 2022), intertextual relations through hypograms (Nofiana & Risma, 2025), and similarities and differences in literary narratives (Rahmawati & Lestari, 2020). These studies demonstrate the explanatory capacity of intertextuality theory in examining textual transformation and meaning production across diverse contexts. However, the strategic reformulation of religious texts within political communication remains comparatively underexplored. Unlike previous studies that primarily describe intertextual relationships or interpret textual meanings, the present study develops an integrated analytical model that explains how hadiths are reformulated through identifiable mechanisms, semantically reconstructed, and subsequently mobilized to perform specific political functions.

Beyond the specific case examined in this study, the proposed model has broader applicability for investigating religious intertextuality across diverse communicative settings. It may be employed to analyze political speeches, sermons, religious campaigns, ideological narratives, media discourse, and digital communication in which scriptural references are reformulated to construct religious authority, political legitimacy, or collective identity. Although developed from Abu Ubaidah's speeches, the model is sufficiently flexible to support comparative analyses involving different speakers, religious traditions, socio-political contexts, and genres of public discourse. Future research may also refine or extend the model by incorporating additional mechanisms of reformulation or alternative discursive functions that emerge in other religious, political, or cultural environments.

Conclusion

This study demonstrates that hadith intertextuality in Abu Ubaidah's speeches operates through a systematic process of reformulation rather than simple quotation. Five mechanisms of reformulation were identified: direct (paraphrastic), contextual, conceptual (symbolic), selective, and expansive reformulation. These mechanisms represent different levels of textual transformation through which hadiths are reconstructed as discursive resources for legitimizing resistance, constructing collective identity, and sacralizing political struggle. Thus, prophetic traditions function not merely as religious references but as sources of political meaning within contemporary conflict discourse.

This study also proposes a conceptual model of hadith intertextuality in religious political discourse by integrating three interconnected dimensions: textual reformulation, semantic reconstruction, and discursive function. Drawing upon Kristeva's concept of intertextuality as a process of textual interaction and meaning production, the model illustrates how prophetic traditions are transformed, recontextualized, and assigned new semantic orientations before functioning within political discourse. By linking mechanisms of textual transformation with their political functions, the model provides an analytical framework for examining how religious texts are mobilized as political resources while maintaining recognizable connections with their original traditions.

Despite these contributions, this study has several limitations. First, the analysis is limited to six official speeches delivered by Abu Ubaidah during a specific phase of the Palestinian conflict, and therefore does not encompass other forms of communication, such as interviews, media statements, or social media content. Second, the study focuses exclusively on textual intertextuality involving hadith and does not examine its interaction with other Islamic sources, including Qur'anic verses or classical religious scholarship. Third, the analysis is confined to textual data and does not consider multimodal features of political communication, such as intonation, facial expressions, gestures, or visual symbolism, which may also contribute to the construction of meaning. Finally, the study does not include comparative analysis with other Islamic political actors, limiting the broader assessment of the proposed conceptual model across different political and religious contexts. Future research may address these limitations by examining a wider range of communicative materials, incorporating multimodal discourse analysis, comparing intertextual strategies across different political or religious figures, and integrating audience reception approaches to further investigate how religious intertextuality shapes political persuasion, legitimacy, and collective mobilization.

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