

Critical Analysis of Ansar Allah's Rhetoric in Their Solidarity with Gaza: Quranic Principles and Postcolonial Resistance

تحليل نقدي لخطاب أنصار الله في تضامنهم مع غزة: المبادئ القرآنية ومقاومة ما بعد الاستعمار

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Abstract

This study critically examines Ansar Allah's rhetoric in their solidarity with Gaza, focusing on its ideological, theological, and political dimensions. Employing thematic analysis and critical discourse analysis (CDA), the paper analyzes speeches, lectures, and interviews by Al-Sayed Abdul-Malik Al-Houthi (October 2023–2025) to uncover how Ansar Allah constructs a narrative of divine mandate, moral obligation, and postcolonial resistance. The findings reveal that Ansar Allah's rhetoric is deeply rooted in the Quranic Project, invoking Quranic verses which can go parallel with lots of postcolonial theories that frame their support for Gaza as a religious duty and strategic imperative. The study contributes to understanding how faith-based resistance movements leverage religious and ideological narratives along with real practical military steps to challenge global injustice.

Keywords: Ansar Allah, Gaza, Rhetoric, Quranic Project , Postcolonial Resistance, Solidarity with Gaza, Thematic Analysis, Critical Discourse Analysis (CDA).

الملخص:

تتناول هذه الدراسة بالتحليل النقدي خطاب حركة أنصار الله في تضامنهم مع غزة، مركزةً على أبعاده الأيديولوجية والدينية والسياسية. وبالاعتماد على منهجي التحليل الموضوعي وتحليل الخطاب النقدي، يحلل البحث خطب ومحاضرات ومقابلات السيد عبد الملك الحوثي (في الفترة من أكتوبر 2023 إلى 2025) من أجل الكشف عن الكيفية التي تبني بها الحركة روايةً قائمةً على فكرة التفويض الإلهي والواجب الأخلاقي ومقاومة التبعية في مرحلة ما بعد الاستعمار. وتكشف النتائج عن أن خطاب أنصار الله متجذر بعمق فيما يسمى "المشروع القرآني"، حيث يستدعي آيات قرآنية تتوازى مع نظريات ما بعد الاستعمار التي تصوغ دعمها لقضية غزة بوصفه واجباً دينياً وضرورة

استراتيجية. وبهذا، تساهم الدراسة في فهم آليات توظيف حركات المقاومة المؤسسة على مرجعية دينية، للسرديات الدينية والأيديولوجية، إلى جانب خطوات عسكرية ملموسة، في تحدي هياكل الظلم العالمي.

الكلمات المفتاحية: أنصار الله، غزة، الخطاب، المشروع القرآني، المقاومة ما بعد الاستعمار، التضامن مع غزة، التحليل الموضوعي، تحليل الخطاب النقدي.

1. Introduction

The ongoing Israeli-Palestinian conflict has witnessed unprecedented regional involvement since the events of October 2023, with Yemen's Ansar Allah movement emerging as a significant actor through both rhetorical and military support for Gaza. This study examines Ansar Allah's discursive strategies in articulating solidarity with Palestine, analyzing how the movement synthesizes its Quranic ideological foundations with postcolonial resistance frameworks. The research addresses a critical gap in contemporary political discourse analysis by investigating how non-state Islamic movements construct legitimacy through theological-political rhetoric in anti-imperial struggles.

The significance of this inquiry lies in three key dimensions. First, it contributes to critical terrorism studies by analyzing how armed groups employ religious discourse for political mobilization (Gunning, 2007). Second, it extends postcolonial theory applications to contemporary Islamic resistance movements (Said, 1978). Third, it provides empirical analysis of Ansar Allah's evolving rhetoric during a pivotal geopolitical moment (2023-2025). As Al-Sayed Abdul-Malik Al-Houthi declared in a March 2024 speech:

"قرار بلدنا بدعم الشعب الفلسطيني... يندرج ضمن إطار التزاماتنا الدينية"

"Our decision to support the Palestinian people falls within our religious obligations" (Al-Houthi, 2024). This theological-political fusion reflects the foundational Quranic Project established by Al-Sayed Hussein Badr Al-Din Al-Houthi, who emphasized:

"نحن نعيش وضعية خطيرة على الإسلام وما تبقى من المسلمين"

("We face grave dangers to Islam and what remains of Muslims") (Al-Houthi, 2002).

The movement's discourse operates at the intersection of multiple theoretical frameworks. Quranic hermeneutics provides theological justification through verses like Surah An-Nisa 4:75: "وَمَا لَكُمْ لَا تُقَاتِلُونَ" "Why do you not fight in the cause of God for the oppressed?".

Simultaneously, postcolonial theory illuminates Ansar Allah's critique of Western-Israeli hegemony, echoing Fanon's (1963) concept of revolutionary violence and Said's (1978) analysis of Orientalist power structures. This dual framework enables examination of both the theological dimensions and geopolitical implications of Ansar Allah's rhetoric.

Existing scholarship has inadequately addressed three aspects of Ansar Allah's discourse: (1) its systematic application of Quranic exegesis to contemporary conflicts, (2) its rhetorical adaptation to shifting geopolitical realities, and (3) its comparative distinctiveness from other Islamic resistance movements. While Al-Ajri's (2021) socio-cultural study traces the movement's ideological origins, and Burhan (2024) analyzes its media strategies, none have conducted systematic discourse analysis of its Gaza-related rhetoric during the current conflict phase.

This study employs critical discourse analysis (Fairclough, 1995) to examine primary sources including six public addresses and two interviews by Al-Sayed Abdul-Malik Al-Houthi (October 2023-March 2025), alongside foundational texts of the Quranic Project. The analysis reveals how Ansar Allah

constructs what we term a "resistance epistemology" that simultaneously draws from Islamic theology and anti-colonial thought, while adapting to contemporary humanitarian discourse norms.

The subsequent analysis proceeds through three interconnected dimensions: theological legitimization strategies, anti-hegemonic positioning, and humanitarian-military rhetorical framing. Each dimension demonstrates how Ansar Allah's discourse operates as both ideological system and pragmatic political tool in the context of the Gaza conflict, offering new insights into the evolving nature of Islamic resistance rhetoric in the 21st century.

Problem of the study

This study addresses the lack of systematic analysis of how Ansar Allah constructs its solidarity with Gaza through discourse, particularly in merging Quranic principles with postcolonial resistance rhetoric. While existing research examines either the movement's theological foundations or military strategies, few studies critically analyze how its leadership (2023–2025) justifies support for Gaza as both a religious obligation and anti-imperialist struggle. The research fills this gap by investigating Ansar Allah's rhetorical strategies, revealing how Islamic theology and postcolonial critique converge in contemporary resistance narratives.

Significance of the study

The study addresses a gap in literature by analyzing Ansar Allah's rhetorical strategies, which integrate Quranic principles and postcolonial theory. It provides a nuanced understanding of how religious and ideological narratives are employed to mobilize support and sustain resistance.

Objectives

1. To analyze how Ansar Allah's rhetoric aligns with the Quranic Project and postcolonial theory.
2. To examine the rhetorical strategies used to frame solidarity with Gaza as a religious and moral duty.
3. To explore the intersection of faith, ideology, and governance in Ansar Allah's discourse.
- 4.

Research Questions

1. How does Ansar Allah's rhetoric reflect the teachings of the Quranic Project?
2. What rhetorical strategies does Ansar Allah employ to justify its support for Gaza?
3. How does Ansar Allah's discourse challenge Western and Israeli hegemony?

2. Literature Review

This literature review examines the ideological, rhetorical, and strategic dimensions of Ansar Allah's resistance, with a focus on its solidarity with Gaza. It is organized thematically to address the following areas: (1) the ideological foundations of resistance movements, (2) rhetorical strategies in resistance movements, (3) Ansar Allah's rhetoric and the Quranic Project, (4) critique of hegemony and global power structures, (5) solidarity with Gaza as a faith-based and strategic imperative, and (6) gaps in the literature. By critically engaging with existing studies and incorporating quotations from key theorists, this review highlights the unique contributions of this paper to the understanding of Ansar Allah's rhetoric.

1. Ideological Foundations of Resistance Movements

Resistance movements in the Middle East, such as Hezbollah, Hamas, and Ansar Allah, are deeply rooted in religious and political ideologies that frame their struggles as both divine mandates and moral imperatives. Hezbollah, for instance, draws on Twelver Shia Islam and the teachings of Ayatollah Khomeini to justify its resistance against Israeli occupation and Western influence in Lebanon. As Norton (2014) explains, "Hezbollah's ideology is a fusion of Shia religious narratives and anti-imperialist politics, which positions the movement as a defender of Lebanese sovereignty and the broader Muslim Ummah" (p. 45). Similarly, Hamas, rooted in Sunni Islam and the ideology of the Muslim Brotherhood, frames its struggle for Palestinian liberation as a religious duty and a response to Zionist aggression. Hroub (2010) notes that "Hamas's rhetoric is characterized by its emphasis on martyrdom, sacrifice, and divine support, which serve as powerful motivators for its followers" (p. 78).

Ansar Allah, while sharing some ideological similarities with Hezbollah and Hamas, is distinct in its Zaydi tradition and its focus on the Quranic Project. The Quranic Project, established by Al-Sayed Hussein Badr Al-Din Al-Houthi, is a framework that relies exclusively on the Quran as the ultimate source of guidance. It emphasizes a return to the Quran to achieve moral purification (*Tazkiyah*), self-reliance, and cultural revival, aiming to immunize the Muslim community against external and internal threats (AnsarAllah, 2023). *Tazkiyah*, in this context, refers to the process of purifying souls through complete submission to God and adherence to divine guidance as outlined in the Quran across all aspects of life (AnsarAllah, 2023). This ideological foundation positions Ansar Allah as a defender of Yemeni sovereignty and the broader Muslim Ummah, particularly in the face of U.S. and Israeli dominance (Al-Refai, 2020).

Abdulmalik Al-Ajri's study, "A Socio-Cultural Study: Ansar Allah, Discourse, and Movement" (2021), further explores the origins and ideological foundations of Ansar Allah. The movement emerged in Yemen in the early 2000s under the leadership of Hussein al-Houthi, who sought to address the socio-political and cultural challenges facing Yemen, particularly within the Zaydi community. Al-Ajri highlights the movement's emphasis on Islamic reformism, with the Quran as the central reference for knowledge and action. Ansar Allah rejects sectarian and political labels, positioning itself as a popular movement aimed at societal reform and resistance against external domination, particularly from the United States and Israel (Al-Ajri, 2021). This anti-imperialist stance is encapsulated in its famous slogan, "Death to America, Death to Israel, Curse on the Jews, Victory to Islam," which reflects the movement's broader resistance to Western hegemony and its commitment to defending Islamic identity and sovereignty (Ibid).

2. Rhetorical Strategies in Resistance Movements

Rhetoric plays a central role in mobilizing support and sustaining resistance movements. Hezbollah, for example, uses Shia religious narratives and martyrdom culture to inspire its followers and justify its actions. As Norton (2014) observes, "Hezbollah's leaders often invoke the legacy of Imam Hussein and the Battle of Karbala to frame their struggle as a continuation of the fight against injustice" (p. 67). Similarly, Hamas employs anti-Zionist rhetoric and references to Islamic principles to frame its resistance against Israeli occupation as a religious duty. Hroub (2010) argues that "Hamas's use of emotive language and religious symbolism has been instrumental in galvanizing support among Palestinians and the broader Muslim world" (p. 92).

Ansar Allah's rhetorical strategies are deeply informed by its ideological foundations and the Quranic Project. A recent study by Ahamed Burhan (2024) reveals that Ansar Allah's media discourse has undergone a radical transformation, shifting from extremist rhetoric to a more diplomatic tone while maintaining its ideological core. This shift reflects the Houthis' strategy of using media as a tool to enhance their political and military influence, mobilize popular support, and consolidate their authority in Yemen (Burhan, 2024). However, critics such as Barran Press (2025) accuse Ansar Allah of misrepresenting its goals, arguing that the movement has turned Yemen into a soldier in a proxy war for the sake of Iran. These contrasting perspectives highlight the complexity of Ansar Allah's rhetoric and its strategic adaptability.

3. Ansar Allah's Rhetoric and the Quranic Project

Ansar Allah's rhetoric is deeply rooted in the Quranic Project, a framework articulated by Hussein Badr al-Din Al-Houthi that emphasizes moral purification (*Tazkiyah*), self-reliance, and resistance against oppression (AnsarAllah, 2023). The project draws on Quranic principles such as justice, unity, and jihad to frame resistance as a divine mandate and a moral imperative. For example, Quranic verses like "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed..." (Surah An-Nisa, 4:75) are frequently invoked to justify Ansar Allah's actions (AnsarAllah, 2023).

The Quranic Project also emphasizes the importance of cultural and intellectual revival, aiming to purify Muslim thought and counter the influence of external adversaries (Alkhanadeq, 2021). This focus on moral and spiritual mobilization distinguishes Ansar Allah from other resistance movements and underscores the centrality of Islamic theology in its rhetoric. However, while existing studies have explored the ideological foundations of the Quranic Project, few have examined how it shapes Ansar Allah's rhetorical strategies, particularly in the context of its solidarity with Gaza.

4. Critique of Hegemony and Global Power Structures

Ansar Allah's rhetoric is characterized by a sharp critique of Western and Israeli hegemony, which it frames as a form of neo-colonial oppression. Drawing on Quranic verses and postcolonial theorists such as Frantz Fanon and Edward Said, the movement positions itself as a voice for the oppressed and a challenger of global power structures. Fanon (1963) argues that "decolonization is not merely a political process but a transformative struggle that empowers the oppressed to redefine their existence" (p. 36). This concept of collective catharsis provides a lens for understanding how Ansar Allah mobilizes Yemeni society against perceived oppressors, framing resistance as a sacred struggle for justice.

Similarly, Said's critique of Orientalism illuminates how Ansar Allah counters dominant narratives that marginalize or dehumanize Palestinians. Said (1978) explains that "Orientalism is a Western style for dominating, restructuring, and having authority over the Orient" (p. 3). Ansar Allah's rhetoric often highlights the complicity of Arab regimes in perpetuating Western dominance, aligning with Said's analysis of the role of local elites in sustaining colonial structures. By integrating postcolonial critique with Islamic theology, Ansar Allah constructs a compelling narrative of resistance that resonates with marginalized communities across the Muslim world.

5. Solidarity with Gaza: A Faith-Based and Strategic Imperative

Ansar Allah's solidarity with Gaza is framed as both a religious duty and a strategic imperative. The movement invokes Quranic principles such as "The believers are not but brothers" (Surah Al-Hujurat, 49:10) to emphasize the unity and mutual responsibility of Muslims (AnsarAllah, 2023). Humanitarian

crises in Gaza are portrayed as moral and religious issues demanding action, positioning Ansar Allah as a defender of Muslim rights and a challenger of global indifference.

This dual emphasis on faith and justice is evident in Ansar Allah's rhetorical strategies, which combine religious narratives with critiques of Western and Israeli policies. For example, the movement's leaders frequently reference the suffering of Palestinians to galvanize outrage and solidarity among their followers (Bonnefoy, 2018). However, while existing studies have examined Ansar Allah's political and military support for Gaza, few have analyzed how its rhetoric constructs this solidarity as a sacred obligation.

Despite the growing body of literature on Ansar Allah, significant gaps remain. First, few studies systematically analyze the movement's rhetorical strategies, particularly its use of Quranic principles to frame resistance as a divine mandate. Second, there is limited comparative analysis of Ansar Allah's rhetoric with that of other resistance movements, such as Hezbollah and Hamas. Fourth, most of the studies about Ansar Allah aim at misrepresenting it due to political reasons. For example, Ahamed Burhan in a study published on Sana'a Center for Strategic studies states that his reveals that Ansar Allah media discourse has undergone a radical transformation, shifting from extremist rhetoric to a more diplomatic tone while maintaining its ideological core. This shift reflects the Houthis' strategy of using media as a tool to enhance their political and military influence, mobilize popular support, and consolidate their authority in Yemen. (Burhan, 2024). While in an online site for Barran Press, an article entitled *An Intellectual Corpse Feeding on Deceptive Slogans* make a sever attack on Ansar Allah trying to misrepresent it in all means, accusing it of making out of Yemen a soldier in a proxy war for the sake of Iran. (Barran.press, 2025)

A recent analytical study concluded that Al Jazeera, the Qatari news channel, supports the Houthi group in Yemen through biased media coverage and the deliberate adoption of the Houthi narrative. The study, conducted by the South24 Center for News and Studies, analyzed Al Jazeera's media approach, particularly in an episode of its popular program *Al-Hasad*, which covered the conflict between the Houthis and the Saudi-led coalition. Using critical discourse analysis, the research highlighted Al Jazeera's alignment with the Houthi political and military discourse, especially regarding regional issues involving Saudi Arabia and the UAE. The study argued that Al Jazeera's coverage, marked by professional presentation and selective framing, amplifies the Houthi narrative while marginalizing the internationally recognized Yemeni government. This bias, according to the study, reflects Al Jazeera's broader agenda to influence regional politics and public opinion in favor of the Houthis. (South24 Center for News and Studies, 2024).

In his *The Triangle of Dilemmas in the Middle East: The Religiousization of Political Discourse, the Authoritarianism of Power, and the Decline of National Identities*. Mohammed Al-Sharqawi explores the complex challenges facing the Arab world, focusing on three key issues: the religiousization of political discourse, the authoritarianism of power, The study highlights how political discourse has become increasingly religious, with Islamist movements exploiting religious narratives for political gain. Simultaneously, authoritarian regimes have intensified their grip on power, using violence and repression to suppress dissent. Meanwhile, national identities have eroded, giving way to sectarian, ethnic, and tribal divisions. The article concludes that these intertwined challenges have created a "dark triangle" of crises, hindering the region's progress toward democracy, modernity, and social justice. (Al-Sharqawi, 2019).

However, The study by Abdulmalik Al-Ajri, titled "A Socio-Cultural Study: Ansar Allah, Discourse, and Movement," (2021) explores the origins, ideology, and development of the Ansar Allah movement, commonly known as the Houthis. The movement emerged in Yemen in the early 2000s under the leadership of Hussein al-Houthi, who sought to address the socio-political and cultural challenges facing Yemen, particularly within the Zaydi community. The study highlights the movement's ideological foundations, which are deeply rooted in Islamic reformism, with a focus on Quranic principles as the

central reference for knowledge and action. Ansar Allah rejects sectarian and political labels, positioning itself as a popular movement aimed at societal reform and resistance against external domination, particularly from the United States and Israel. (Ibid)

In fact, Ansar Allah's discourse emphasizes the need for a return to the Quran as the ultimate source of guidance, rejecting traditional interpretations and methodologies that have led to division and stagnation within the Muslim world. Ansar Allah's rhetoric is characterized by its anti-imperialist stance, encapsulated in its famous slogan, "Death to America, Death to Israel, Curse on the Jews, Victory to Islam." This slogan reflects the movement's broader resistance to Western hegemony and its commitment to defending Islamic identity and sovereignty. (Ibid)

Finally, the existing studies often focus on the political and military dimensions of Ansar Allah's resistance, with less attention to its real rhetorical and discursive strategies which this work is trying to expose through a thematic and critical analysis of Ansar Allah rhetoric in relation to its stance with Gaza. This study also seeks to address these gaps by analyzing Ansar Allah's rhetoric through the lenses of postcolonial theory and Islamic theology. By doing so, it offers new insights into how the movement combines faith, ideology, and governance to construct a compelling narrative of resistance against global injustice. The integration of these frameworks provides a comprehensive understanding of Ansar Allah's rhetoric, revealing how it positions itself as a vanguard in the struggle against oppression while challenging dominant power structures.

3. Methodology

This study employs a qualitative research design to analyze the rhetoric of Ansar Allah, focusing on its ideological, theological, and political support for Gaza. This qualitative study employs thematic analysis and CDA to examine primary sources, including:

1. Four speeches by Al-Sayed Abdul-Malik Al-Houthi (October 2023–2025).
2. Two interviews with Al-Houthi (2024–2025).

Arabic statements were translated into English by the researcher, and Quranic verses are cited from Sahih International.

The methodology integrates thematic analysis and critical discourse analysis (CDA) to examine selected speeches, lectures, and interviews by Ansar Allah leaders, alongside Quranic verses and theoretical frameworks. This approach allows for a nuanced understanding of how Ansar Allah constructs its narrative of divine mandate, moral obligation, and postcolonial resistance.

4. Findings and Discussion

Ansar Allah's Quranic Rhetoric: Debate from theory to Practice

This section critically examines the speeches, lectures, and interviews of Ansar Allah leaders, focusing on their ideological, theological, and political rhetoric in support of Gaza. The discussion is organized thematically, incorporating primary source quotations in Arabic alongside their English translations to elucidate key arguments. Each quotation is analyzed in relation to Quranic verses and supported by theoretical frameworks such as postcolonial theory, Islamic theology, and critical discourse analysis (CDA). The analysis reveals how Ansar Allah constructs a narrative of divine mandate, moral obligation, and postcolonial resistance, positioning Yemen as a vanguard in the struggle against global injustice perpetuated by the United States and Israel.

1. Religious Doctrine as the Foundation of Resistance

Ansar Allah's rhetoric consistently emphasizes Islamic principles as the foundation for Yemen's solidarity with Gaza. Quranic verses and the teachings of AL-Sayed Hussein Badr Al-Din Al-Houthi are invoked to frame their actions as divinely ordained and morally imperative. For example, in a speech delivered on March 29, 2024, Al-Sayed Abdul-Malik Al-Houthi stated:

قرار بلدنا بدعم الشعب الفلسطيني وفرض الحصار البحري يستهدف العدو الإسرائيلي بشكل خاص، يندرج ضمن إطار "Our country's decision to support the Palestinian people and impose a maritime blockade specifically targeting the Israeli enemy falls within the framework of our humanitarian, moral, religious, and faith-based obligations." (Al-Houthi, 2024)

This statement underscores the religious underpinnings of Yemen's actions, framing them as a fulfillment of Islamic duties. The invocation of "faith-based obligations" aligns with Quranic injunctions such as:

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ" "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." (Surah An-Nisa, 4:135)

This verse emphasizes the obligation to uphold justice, even when it is difficult or against one's own interests, supporting Ansar Allah's framing of their actions as a religious duty to defend the oppressed in Gaza.

In a 2002 speech, Al-Sayed Abdul-Malik Al-Houthi further elaborated on the crisis facing Muslims:

نحن في هذه الفترة الأخيرة - كما نعرف جميعاً - نعيش وضعية خطيرة جداً، وضعية تجلت فيها خطورة بالغة، وتكشفت فيها "We are living in a very dangerous period, as we all know, a situation in which grave dangers have become evident, dangers to Islam and Muslims, to what remains of Islam, and to what remains of Muslims in reality." (Al-Houthi, 2002)

This statement reflects the crisis of identity and survival faced by Muslims in a post-colonial world. Al-Houthi frames the Muslim world as under siege, a common narrative in post-colonial discourse where formerly colonized societies struggle to reclaim their cultural and religious identity. This aligns with Frantz Fanon's (1963) concept of collective resistance, where oppressed groups reclaim agency through ideological and moral frameworks.

Talal Asad's (2003) concept of religion as a discursive tradition is particularly relevant here. Asad argues that religious practices are shaped by historical and cultural contexts, and Ansar Allah's use of Quranic principles reflects this dynamic interplay between faith and politics. Frantz Fanon's (1963) concept of collective catharsis—where resistance becomes a transformative struggle for justice—provides a lens for understanding how Ansar Allah mobilizes Yemeni society against perceived oppressors.

2. Postcolonial Resistance and Critique of Hegemony

Ansar Allah's rhetoric is deeply rooted in a postcolonial critique of Western and Israeli hegemony, drawing parallels to the works of Frantz Fanon, Edward Said, and Gayatri Spivak. In a speech on the anniversary of the "Scream in the Face of the Arrogant" in 2017, Al-Sayed Abdul-Malik Al-Houthi stated:

بعد أحداث 11 سبتمبر 2001، سعت أمريكا إلى استخدام هذه الأحداث كغطاء لتقدم أجندة الاستعمار الجديد في عالمنا " "After the events of September 11, 2001, America sought to employ these events as a cover to advance its agenda of neo-colonialism in our Islamic world, aiming to dismantle our nations, plunder our resources, and erase our Islamic identity." (Al-Houthi, 2017)

This statement reflects a postcolonial critique of American imperialism, echoing Fanon's (1963) analysis of colonial violence and manipulation. Fanon's concept of collective catharsis—where resistance becomes a transformative struggle for justice—provides a lens for understanding how Ansar Allah mobilizes Yemeni society against perceived oppressors.

Edward Said's concept of Orientalism further illuminates how Ansar Allah counters dominant narratives that marginalize or dehumanize Palestinians. Said (1978) argues that Orientalism is a Western style for dominating and restructuring the Orient. Ansar Allah's rhetoric challenges this narrative by asserting its own perspective, as seen in its critique of Arab regimes' complicity in perpetuating Western dominance. For example, in a 2017 speech, Al-Sayed Abdul-Malik Al-Houthi criticized Arab leaders:

"ما فعلتموه للأقصى؟ ما فعلتموه لفلسطين؟ أنتم الذين تدعون حمل راية العروبة، تحالفتم مع إسرائيل وأمريكا، وخنتم شعبكم" "What have you done for Al-Aqsa? What have you done for Palestine? You, who claim to carry the banner of Arabism, have instead allied with Israel and America, betraying your own people." (Al-Houthi, 2017)

This critique aligns with Said's analysis of the role of local elites in sustaining colonial structures, reinforcing Ansar Allah's position as a voice for the oppressed. In a 2018 speech, Al-Houthi expanded on the economic and cultural dimensions of colonialism:

"الاستعمار لا يريد لنا أن نكون أحراراً، ولا أن نتحكم في مصيرنا، بل يريد أن يبقينا تابعين له، مستهلكين لمنتجاته، ومقلدين" "Colonialism does not want us to be free, nor to control our own destiny; rather, it wants to keep us dependent on it, consuming its products and imitating its culture." (Al-Houthi, 2018)

This critique resonates with Edward Said's (1978) concept of Orientalism, which emphasizes the complicity of local elites in perpetuating colonial domination. Ansar Allah's rhetoric challenges this complicity, positioning itself as a defender of Islamic and Arab identity.

Gayatri Spivak's (1988) concept of the subaltern adds depth to this analysis. Spivak argues that marginalized groups are often silenced by dominant power structures. Ansar Allah's rhetoric, however, positions itself as a voice for the subaltern, particularly in its solidarity with Gaza, empowering marginalized communities within global power dynamics.

a) Solidarity with Gaza as a Moral and Strategic Imperative

Ansar Allah frames its support for Gaza as both a religious duty and a strategic imperative, invoking Quranic principles and historical narratives to justify its stance. In a speech on March 16, 2025, Al-Sayed Abdul-Malik Al-Houthi stated:

"جريمة التجويع لاثني مليون فلسطيني جريمة كبيرة جداً، بكل ما توصّف به كبار الجرائم، جريمة ضد الإنسانية بكل ما تعنيه" "The crime of starving two million Palestinians is a grave crime, by all measures of major crimes, a crime against humanity in every sense of the word." (Al-Houthi, 2025)

This statement highlights the humanitarian crisis in Gaza as a direct result of colonial and neo-colonial policies. By describing the starvation of Palestinians as a "crime against humanity," Ansar Allah positions itself as a moral voice condemning global indifference and complicity. This rhetoric aligns with Quranic principles such as:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ" "The believers are not but brothers." (Surah Al-Hujurat, 49:10) This verse emphasizes the unity and mutual responsibility of Muslims, reinforcing Ansar Allah's call for solidarity with Gaza. In a 2017 speech, Al-Houthi declared:

"نحن مستعدون للقتال إلى جانب إخواننا في غزة ولبنان، لمواجهة العدو الإسرائيلي. لن نبقى صامتين بينما يتعرض إخواننا " "We are ready to fight alongside our brothers in Gaza and Lebanon, to confront the Israeli enemy. We will not remain silent while our brothers in Palestine are oppressed." (Al-Houthi, 2017).

This declaration of solidarity aligns with Quranic principles and underscores Ansar Allah's role in a global struggle against oppression. It also resonates with Gayatri Spivak's (1988) concept of the subaltern, which highlights the agency of marginalized groups in challenging dominant power structures.

Achille Mbembe's (2003) concept of 'necropolitics' provides a deeper understanding of this rhetoric. Mbembe argues that colonial and postcolonial power structures control life and death, particularly in marginalized communities. Ansar Allah's framing of the humanitarian crisis in Gaza as necropolitical violence underscores its critique of Israeli and Western policies.

3. Rhetorical Strategies and Mobilization

Ansar Allah's use of rhetorical strategies, such as slogans and emotive language attempts to play a crucial role in mobilizing support and sustaining ideological cohesion. The movement's famous slogan, "الله أكبر، الموت لأمريكا، الموت لإسرائيل، اللعنة على اليهود، النصر للإسلام" ("Allah is the Greatest, Death to America, Death to Israel, A Curse Upon the Jews, Victory to Islam"), encapsulates its opposition to perceived adversaries and its vision of victory through divine support. This rhetoric serves both to inspire spiritual confidence among followers and to signal discouragement to enemies.

The use of Quranic verses and historical narratives further strengthens Ansar Allah's rhetorical appeal. For example, references to the Battle of Badr, where the Prophet Muhammad and his companions achieved victory against overwhelming odds, serve to inspire resilience and faith among followers. By drawing parallels between this historical event and their current struggle, Ansar Allah frames its resistance as part of a long tradition of Islamic heroism.

In a 2025 speech, Al-Houthi referenced the Battle of Badr:

رسول الله، الذي قال عنه الله: "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا"، تَحَرَّكَ بِثَلَاثَمِائَةِ إِنْسَانٍ... بِهَذَا الْعَدَدِ حَمَلَ رَايَةَ الْإِسْلَامِ، وَتَحَرَّكَ فِي سَبِيلِ اللَّهِ تَعَالَى."

"The Messenger of God, about whom God said: (Indeed, in the Messenger of God, you have an excellent example for those who hope in God and the Last Day and remember God often), moved with three hundred people... With this number, he carried the banner of Islam and moved in the path of God Almighty." (Al-Houthi, 2025).

This historical narrative can be debated to legitimize Ansar Allah's actions and at the same time also attracts followers by appealing to their religious and cultural heritage.

Benedict Anderson's (1983) concept of 'imagined communities' can be applied in this context as he argues that 'shared narratives' create a sense of collective identity and purpose. Ansar Allah's use of religious and historical events and narratives attempts to foster a sense of unity and shared purpose among its followers, reinforcing its ideological cohesion.

4. Intersection of Faith, Ideology, and Governance

The analysis reveals that Ansar Allah's rhetoric tries to effectively combine faith, ideology, and governance to construct a compelling narrative of resistance. By grounding its actions in Islamic teachings and framing them as a response to global injustice, Ansar Allah positions itself as a defender of Muslim rights and a challenger of oppressive power structures. This approach not only legitimizes its resistance but also mobilizes followers by appealing to their shared identity, values, and sense of purpose.

The findings highlight the enduring relevance of faith and ideology in contemporary struggles for justice. By blending Islamic theology with postcolonial critique, Ansar Allah stance demonstrates how faith-based narratives can inspire solidarity and resilience in the face of oppression. This analysis offers valuable insights into the dynamics of global resistance movements and the role of rhetoric in shaping political and ideological narratives.

Homi Bhabha's (1994) concept of hybridity can be applied to understand how Ansar Allah blends religious and political discourses. Bhabha argues that hybridity creates new forms of cultural and political expression, which is evident in Ansar Allah's fusion of Islamic theology and postcolonial resistance.

In summary, this study demonstrates how Ansar Allah's rhetoric constructs a narrative of divine mandate, moral obligation, and postcolonial resistance. By integrating Quranic principles with critiques of Western and Israeli hegemony, Ansar Allah positions itself as a vanguard in the global struggle against injustice. Consequently, such rhetoric underscores the centrality of Islamic theology and postcolonial theory in understanding the movement's rhetorical strategies and their impact on mobilizing support and sustaining resistance. This analysis not only contributes to the academic understanding of Ansar Allah's rhetoric but also offers valuable lessons for other resistance movements navigating complex global struggles.

Conclusion

This study has elucidated the complex discursive architecture through which Ansar Allah articulates its solidarity with Gaza, revealing three constitutive dimensions of its rhetorical strategy. First, the movement systematically employs Quranic hermeneutics to construct a theological framework for resistance, exemplified by its recurrent invocation of Surah An-Nisa 4:75's imperative to defend the oppressed. Second, it operationalizes postcolonial critique to deconstruct Western-Israeli hegemony, mirroring Fanon's (1963) conception of anti-colonial resistance while adapting Said's (1978) Orientalism framework to contemporary geopolitical realities. Third, Ansar Allah demonstrates remarkable discursive adaptability in synthesizing Islamic principles with modern humanitarian discourse, as evidenced by its strategic framing of military actions as morally mandated interventions.

The analysis yields several significant theoretical contributions. It advances our understanding of Islamic political discourse by demonstrating how classical Quranic exegesis can be mobilized as revolutionary praxis in contemporary conflicts. Furthermore, it extends postcolonial theory's analytical reach by providing empirical evidence of Fanon's "collective catharsis" in 21st-century resistance movements. Most crucially, the study reveals how Ansar Allah's rhetoric constitutes what might be termed a "discursive jihad" - a sophisticated form of ideological warfare that simultaneously challenges military, political, and epistemological domination.

These findings carry important implications for both academic research and policy analysis. They suggest the need for more nuanced approaches to studying Islamist movements that account for their discursive sophistication and adaptive capacities. Future research should pursue comparative analyses with other resistance movements, particularly examining how different Islamic traditions inform varied rhetorical strategies in anti-colonial struggles. Additionally, the study highlights the necessity of engaging with primary sources in original Arabic to fully apprehend the theological and cultural nuances of such discourse.

Ultimately, this investigation demonstrates that Ansar Allah's rhetoric represents more than mere political messaging; it constitutes a comprehensive counter-hegemonic narrative that challenges dominant Western epistemologies while articulating an alternative vision of Islamic resistance. The movement's ability to synthesize centuries-old theological principles with contemporary anti-imperial critique offers important insights into the evolving nature of political Islam in an increasingly multipolar world order. As such, this study not only contributes to academic debates about religion and resistance but also provides a valuable framework for analyzing similar movements across the Muslim world.

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