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**Ideology of ISIS: Social and Linguistic Practices of Abu Bakkar  
Al Baghdadi's First speech**

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**Abstract**

To the best of the researcher's knowledge many studies (e.g., Bunzel: 2015) have been conducted studying the social practices of ISIS discourse only. Others (e.g, Buckingham, and Alali: 2019) focus upon the linguistic aspects of that discourse. The present paper aims at filling this gap by investigating both the social and the linguistic elements that characterize ISIS ideology. The present study focuses on analyzing the first speech delivered by Abu Bakkar Al Baghdadi in 2014 through implementing critical discourse analysis methodologies. The objective of this analysis is to outline the ideology of ISIS through exploring the critical social and cultural aspects together with the linguistic features in the text under investigation. The study will adopt an eclectic model of analysis and research based on Fairclough's (1992) principles of critical discourse analysis and Van Dijk's (1980) framework of semantic structures (topics). Both global and local semantics are studied so as to relate social to linguistic practices and vice versa. The results of the research show that this speech has a distinctive tactic language that is full of figures of speech, in particular euphemism and dysphemism that help the speaker transfer his intended ideologies.

**Key words:** ideology, CDA, discursive practices, figures of speech

**1. Introduction:****1.1 What is Discourse?**

Discourse is a broad term that covers a wide range of disciplines such as linguistics, sociology, philosophy and others. For the research purposes, the definition of discourse will rest upon van Dijk's (1977: 3) assumption which suggests that discourse is a text in context, and an action and process at the same time. This indicates that "discourse" has a wider implication than that of the text. Similarly, Fairclough (1989: 24) uses "discourse" to represent the complete process of social interaction in which a text plays only a part. Discourse analysis (DA) is a recent field of linguistics that attempts to investigate language in use and is fundamentally interested in the extra-sentential levels (Brown & Yule, 1983). One important feature of this field is studying authentic texts as well as conversations in social context.

Traditionally, DA was mainly interested in the internal structure of texts. Recently, a new transformation as opposite to the internal structure of texts has been introduced by Halliday's (1978) systematic functional linguistics. According to him, discourses are rendered and perceived as communicative events, as such, texts must include both personal and social aspects. This means that texts should be understood, comprehended within a social context. This is because discourse conveys messages beyond that of what is said at directly.

### **1.2 Critical Discourse Analysis (CDA)**

In 1980s, CDA has appeared as one of the fields of analysis in discourse researches. It is first originated in Britain when the work *Language and Control* was published by Fowler, et al (1979). The framework of this work was rested upon Systematic Functional Linguistics (SFL) proposed by Halliday and the Critical Linguistics approach stated by Fowler in the 1970's. These two approaches to discourse analysis have disapproved two assumptions in linguistics at that time: The first is treating language systems as being independent of use, and the second is separating meaning from expressions (Fairclough, 1992). In the past twenty years, CDA has developed quickly in aboard and obtained great achievements. A large number of scholars (e.g., Van Dijk (1998), Fairclough (1993), Wodack (2008)) have made several contributions to that field, and introduced numbers of approaches and methodologies that enrich the study in this area.

VanDijk (1993b:131) defines CDA as “a shared perspective on doing linguistics, Semiotics, or discourse analysis”. In other words, it studies implicit as well as explicit structures of dominance, control, and discrimination as represented in language. Thus, it involves critical investigation of social inequality as being uttered, signaled, permitted, etc. by language use (Wodak :1989). According to Fairclough (1993: 135), CDA is:

“discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony”

It becomes clear that CDA deals with issues related to power, dominance, identity, and ideology represented in language that should not be separated from social factors i.e., it studies language as being a form of social practices (Fairclough and Wodak (1997). On his part, Batstone (1995: 198-199) sums up the aims of CDA as follows:

“Critical Discourse Analysts seek to reveal how texts are constructed so that particular (and Potentially indoctrinating) perspectives can be expressed delicately and covertly; because they are covert, they are elusive of direct challenge, facilitating what Kress calls the “retreat into mystification and impersonality.”

### 1.3 Approaches to CDA

As stated earlier, numbers of scholars have immensely participated to the elaboration of CDA and its trends proposing theories and methods in this domain. The most prominent ones are: Socio-Cognitive approach of Van Dijk (1988), Socio Semiotic model proposed by Leeuwen (1993), Discourse Sociolinguistic approach suggested by Wodak (1995), and Fairclough model of CDA (1989). For the purpose of this study, the present paper will briefly look into Fairclough’s theoretical framework of analysis and research. Although he supports Critical Linguistics, but he criticizes the point that it focuses exclusively on texts as products and ignores how these texts are produced and interpreted. He believes that it is essential to understand the processes of text production and interpretation as well: “CDA gives attention to the dynamic interplay between text production, the text itself, and text interpretation or consumption” (Fairclough, 1992:5). This multidimensional approach is called “social theory of discourse” (ibid), in which he seeks multi critical analysis to the different forms of discourse. The following figure explains his approach:

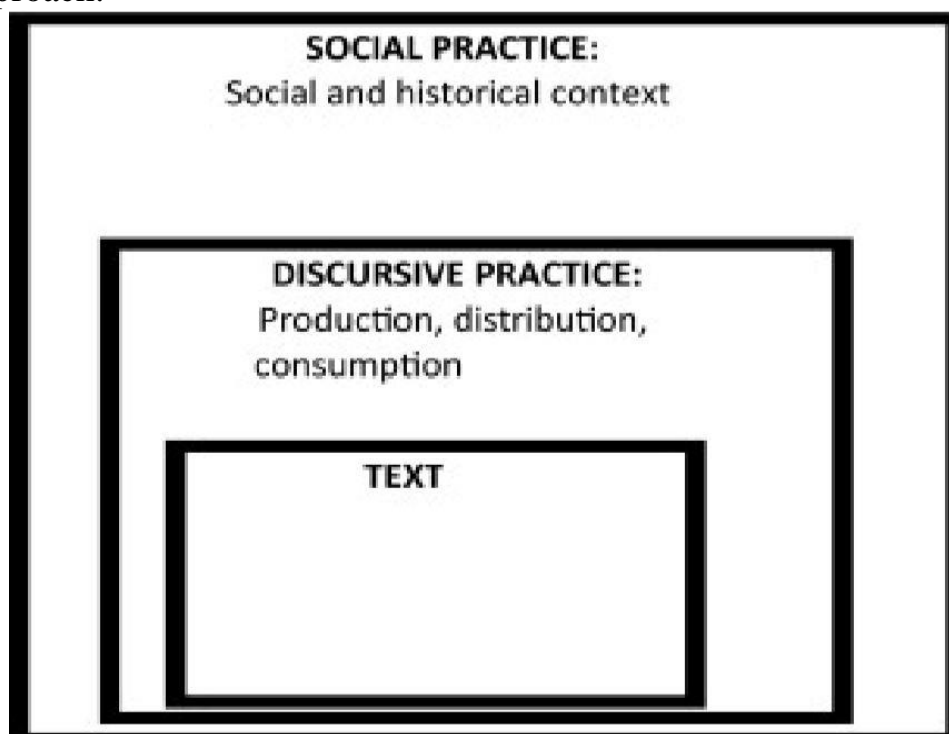


Figure (1):  
Fairclough’s approach of CDA (Adopted from Fairclough, 1992: 73)

In this framework, he tries to bring together three analytical traditions: The first is of textual and linguistic analysis. The second is concerned with analyzing social practice in relation to social structures (macro structures). The third is concerned with studying social practice as being something which people actively produce and make sense of based on shared commonsense procedures (ibid, 1992:72). Fairclough (1989: 26) also identifies three stages of CDA as follows:

- **Description:** It is that phase of analysis that focuses on the formal characteristics of the text
- **Interpretation:** It is the second stage of analysis that focuses on both text and interaction. Accordingly, the text is seen as a result of a production process, and as a resource for interpretation as well.
- **Explanation:** It is the final stage of analysis that focuses on interaction with respect to social context. In other words, it is concerned with the social influence on production and interpretation.

## **2. Problem of the Study**

This study investigates one of the most important messages introduced by Abu Bakkar Al Baghdadi which occupies a pioneering role in outlining the ideology of ISIS. To the best of the researcher's knowledge, there is no single study that has attempted to analyze the first speech delivered by Al Baghdadi by following the principles of CDA with respect to both social and linguistic practices. The linguistic techniques employed by Al Baghdadi to get both his followers and public opinion believe in his ideas are examined thoroughly in terms of figures of speech. The main problem of this paper is to analyze the first speech of Al Baghdadi in 2014 with respect to the main tenets of CDA, taking into consideration that this speech has not received social and linguistic analysis in terms of euphemism and dysphemism. The present study is the first of its kind because it attempts to highlight the salient linguistic mechanisms of the speech.

## **3. Objectives of the Study**

The present paper aims to reveal the main explicit and implicit ideologies found in the speech under investigation. The study also attempts to shed light on the stylistic features used by Al Baghdadi in his first speech and to examine the role played by these techniques in implementing the intended ideologies. Analyzing the text in terms of social and discursive critical aspects together with the linguistic one will give a complete picture of how the speaker gets his addressees believed in his ideas.

#### 4. Hypotheses of the Study

It is hypothesized that the research will attempt to answer the two questions listed below:

1. What are the explicit and implicit ideologies presented in Al Baghdadi speech as a core for implementing ISIS ideology?
2. What are the distinctive linguistic figures and mechanisms that enable the speaker to brain wash his addressees to authenticate his ideas?

#### 5. Methodology

In this paper, the methodological framework draws on an eclectic model based on:

- The multidimensional model of analyzing discourse proposed by Fairclough (1992). According to him, discourse is considered a language text that can be analyzed in terms of both discourse practices and socio-cultural practices.
- Van Dijk's (1980) framework of semantic macro structure (topics). According to him, the macro- interpretation signify the most important object or event represented by a sequence of propositions. These propositions are relevant to the topic of a discourse of a particular text and are derived through applying semantic mapping rules. These are called macro-rules. Macro rules are "transformations that reduce the semantic details into fewer, more general macrostructures" (ibid: 1983:190). These include deletion, generalization and construction.

To carry out the aim of the study, the following procedures are to be followed:

- While the text is originally delivered in Arabic, it is translated to English and other languages soon after its official release. The analysis conducted in this paper is based on the English version published in al-Hayat Media Center, one of the official media offices that belong to ISIS, therefore it can be considered an officially authentic translation. It is after all what ISIS movement wants the English-speaking audiences to know about the ideology of the speech. The speech in its translated English version is downloaded from the internet. Available at: [https://ia902501.us.archive.org/2/items/hym3\\_22aw/english.pdf](https://ia902501.us.archive.org/2/items/hym3_22aw/english.pdf)
- The speech is analyzed in terms of Fairclough's model to cover the socio-cultural practices;
- Linguistic practices are linked with socio-cultural practices in terms of the macro and micro components of the text;
- The speech under investigation is analyzed cognitively in terms of semantic (topics) and the linguistic local meanings in each topic

## 6. Analysis

### 6.1 Social and discursive analysis

As suggested by Fairclough (1992: 134), social practice studies numbers of levels according to which the social organization of a discourse depends, i.e., "the context of situation, the institutional context and the wider social context" (ibid). Discursive analysis is an essential demand in analyzing a text because it gives a historical view of texts as transforming the past, e.g. prior texts, into the present. In this respect, it is required here to give a historical background about the situations in which ISIS has established. The flourishing of "the Islamic state" in its recent formulation, comes as a consequence of several events happened in the Middle East especially in Iraq and Syria. In its early stages it was called "Al-tawhid wa Al jihad" led by Abu Musab al-Zarqawi in 2004. Afterward, the movement pledged the allegiance to the former leader of Al-Qaida, Osama bin Laden. For such, it becomes a branch of al-Qaida in the Euphrates and one of the strongest jihadi organizations meantime. In 2006 when al-Zarqawi was killed by the American forces in Iraq, "the Islamic state of Iraq" was established and led by Abu Omar al-Baghdadi (Hamid Dawud Mohamed Khalil al Zawi). Who was killed also by the American troops in 2010, from that moment, the leadership changed its way to Abu Bakr al Baghdadi who is known to be the caliph among his supporters (Al-hayat, 2014, cited in Walli, 2015:4). Al-Baghdadi's (2014) first speech was published by ISIS's media arm - Al-Hayat Media Center, and is titled "A Message to the Mujahidin and the Muslim Ummah in the Month of Ramadan from Amirul-Mu'minin , as he addresses himself, Abu Bakr Al-Husayni Al-Qurashi Al-Baghdadi". By adopting the historically laden title of Muslim rulers – Amirul-Mu'minin to address himself, Al-Baghdadi tries to legitimize his power over his followers and what he calls "Al Ummah" (ibid).

Al-Baghdadi's speech was published by Al-Hayat Media Center, the media arm of ISIS . It is titled as "A Message to the Mujahidin and the Muslim Ummah in the Month of Ramadan from Amirul-Mu'minin Abu Bakr Al-Husayni Al-Qurashi Al-Baghdadi" (available here

at [https://ia902501.us.archive.org/2/items/hym3\\_22aw/english.pdf](https://ia902501.us.archive.org/2/items/hym3_22aw/english.pdf)). The speaker produces the political speech being analyzed in real time in front of his followers appearing in a video recording in the Month of Ramadan\ 2014. His sermon lasts for about 13 minutes. In which he quotes from the wholly Qur'an and the Prophetic traditions. He expertly intonates his speech in a way that attracts the attention of his addressee. He appeared in public in Mosul's landmark Grand Nuri mosque. The surroundings in which he appears crystallized his intention to be the spiritual caliph of Islam. In the video, Al-Baghdadi

appeared to be dressed in black, imitating the image of the ‘Abbasid caliphs who wear in black which was the official color of the Islamic state. His way of dressing suggests the religious authenticity he is trying to adopt. He also appeared with no arms, to introduce a powerful symbolic image of caliph, the spiritual leader of the Ummah. The adoption of the name “Abu Bakr”, in reference to the first caliph coming after the death of the Prophet Mohammad (God’s blessings and peace be upon him and his family) also affirms this strategy.

## **6.2 Linguistic analysis**

A two-level linguistic analysis of the speech under investigation is conducted in two phases. In the first phase, Macro analysis in terms of topics are to be identified following Van Dijk’s (1980) model. In the second phase, a linguistic analysis to the frequently used features in the text is conducted in terms of figures of speech with respect to euphemism and dysphemism.

### **6.2.1 Ideological analysis: Introduction of Sample Speeches**

Through his speech, Al Baghdadi intends to address numbers of messages or what are called topics, to his followers and to the whole world. Accordingly, the text will be divided into macro components following Van Dijk’s (1980) model as shown below:

- 1. *Introduction of the concept of jihad;***
- 2. *Defining enemies from the point of view of ISIS***
- 3. *Defining “terrorism”***
- 4. *Describing the Caliphate***

For each topic, a sample speech will be selected cognitively for analysis and study:

#### **1. *Introduction of the concept of jihad***

This is the first message Al Baghdadi wants to present. He focuses upon the theme of Jihad as being a religious obligation proposed by Allah not by himself.

“And there is no deed in this virtuous month or in any other month better than jihad in the path of Allah, so take advantage of this opportunity and walk the path of you righteous predecessors. Support the religion of Allah through jihad in the path of Allah. Go forth, O mujahidin in the path of Allah. Terrify the enemies of Allah and seek death in the places where you expect to find it, for the dunyā (worldly life) will come to an end, and the hereafter will last forever.”

#### **2. *Defining enemies from the point of view of ISIS***

In this component, Al Baghdadi identified ISIS enemies as is represented in the following lines:

“So by Allah, we will take revenge! By Allah, we will take revenge! Even if it takes a while, we will take revenge, and every amount of harm against the ummah will be responded to with multitudes more against the perpetrator.”

### 3. *Defining “terrorism”*

Another topic addressed by the speaker is the definition of terrorism from ISIS point of view pointing out who is the real terrorist. The following extract conveys this meaning:

“Those rulers continue striving to enslave the Muslims, pulling them away from their religion with those slogans. So either the Muslim pulls away from his religion, disbelieves in Allah, and disgracefully submits to the manmade shirk (polytheistic) laws of the east and west, living despicably and disgracefully as a follower, by repeating those slogans without will and honor, or he lives persecuted, targeted, and expelled, to end up being killed, imprisoned, or terribly tortured, on the accusation of terrorism. Because terrorism is to disbelieve in those slogans and to believe in Allah. Terrorism is to refer to Allah’s law for judgement. Terrorism is to worship Allah as He ordered you. Terrorism is to refuse humiliation, subjugation, and subordination [to the kuffār – infidels]. Terrorism is for the Muslim to live as a Muslim, honorably with might and freedom. Terrorism is to insist upon your rights and not give them up.”

### 4. *Describing the Caliphate*

Finally, Al Baghdadi announced the official establishment of their state as follows:

“O Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah’s grace – you have a state and khilāfah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers. It is a khilāfah that gathered the Caucasian, Indian, Chinese, Shāmī, Iraqi, Yemeni, Egyptian, Maghribī (North African), American, French, German, and Australian.”

### 6.2.2 **Detail Study of Samples Speeches: Analysis of Figures of speech**

Hussein (2016: 94) states that almost all critical linguistic studies tend to tackle figures of speech such as metaphor, irony, etc in the process of analysis simply because they make the political speech flavored. Implementing figures of speech in a text involves using words not in their usual usage or not according to their actual meaning. Using figures of speech in public speeches expresses the addresser’s capacity to produce a speech that has great influence and effect on the addressee. The matter which may enhance the addressee’s imaginative thoughts and attitudes about what they are listening to. (Al-Hamad & Al-Shunnaq, 2011). Among the many types of figures of speech, it is apparent that two of them are frequently used in the text. These are: Euphemism, and dysphemism. In the following subsection a detailed study of these mechanisms will be conducted so



as to find out the impact played by these features in implementing Al Baghdadi aims.

### 1- Euphemism

A euphemism is a linguistic feature used by speakers to avoid offending others. It is suggested according to Allen and Burridge (1991:11) that “A euphemism is used as an alternative to a dis preferred expression, in order to avoid possible loss of face: either one’s own face or, through giving offense, that of the audience, or of some third party.” Thus, it involves substitution of an accepted expression in place of other that may express unpleasant feeling to the addressee. Samoskaite (2011:6) emphasizes that the involvement of euphemisms is essential in the public application of political correctness.

Al Baghdadi, in his speech tries to avoid using offensive language so as to brain wash his addressee with his false claims. He uses numbers of euphemistic expressions as is shown in the following table:

**Table (1 ): the euphemistic expressions and their offensive alternatives in Al Baghdadi’s first speech**

Text NO.	euphemistic expressions	offensive alternatives
1	“Virtuous month, jihad, Walk in the path of Allah, take advantage of this opportunity, walk the path of your righteous predecessors, support the religion of Allah, go forth, mujahidin, dunya (worldly life) will come to an end, hereafter will last forever”	Fighting period Fight, kill Fight, kill Fight, kill Fight, kill  Fight, kill continue fighting fighters, followers of ISIS death living after death
2	“Takes a while, every amount of harm, Ummah Multitudes”	Continue Killing ISIS entity ISIS fighters
3	“Disbelieve in those slogans Believe in Allah, refer to Allah’s law for judgement, worship Allah as he ordered you, refuse humiliation, subjugation, and subordination, to live as a Muslim,	Fight and kill ISIS opponents =

	honorably with might and freedom, insist upon your rights, not give them up”	
4	<p>“Muslims Glad tidings Raise your head high You have a state Khalifa Return your dignity, might, rights and leadership Arab and non- Arab, the white man and black man, the easterner and westerner are all brothers Gathered the Caucasian, Indian, Chinese, Shami,.....”</p>	<p>Al Baghdadi’s followers Establishing ISIS state Be proud Entity Himself (Al Baghdadi) Keep your life</p> <p>Fighters</p> <p>ISIS groups people as fighters from different nationalities</p>

The above table clearly shows that text (1) contains many euphemistic expressions that Al Baghdadi uses. He starts his speech in text (1) by attracting and arousing the emotiveness of his addressee through implementing sounding expressions such as, “jihad, in the path of Allah, mujahidin, etc”. These expressions are used symbolically to stand for unpleasant expressions that he didn’t want to convey to his followers. So he begins by addressing them as ‘mujahidin’ instead of calling them ‘fighters’ to legitimize their killing practices and violence. This is clearly shown in the use of euphemistic religious register, e.g., “virtuous month” to refer to the period of fighting, ‘the religion of Allah”, “walk in the path of Allah” to stand for fight or kill, etc. These religious terms are used to cover ISIS brutal acts. He wants to establish a religious base for ISIS to give an impression that all what they do goes alongside with Islam. Throughout this presentation, Al Baghdadi introduces for the concept of jihad by covering it with an Islamic umbrella. Furthermore, he attempts to convince the public opinion that ISIS doesn’t call for killing.

In text (2), Al Baghdadi continues using euphemistic expressions as a social device to serve his purposes in raising the enthusiastic spirit of his followers to fight. He uses ‘it takes a while’ for ‘continue’ to make them feel that the fight might last shortly. Also he uses ‘every amount of harm’ instead of saying ‘killing’ so as not to terrify his followers. The word ‘Ummah’ is used as a euphemism for ISIS entity to give it a religious cover.

In text (3), Al Baghdadi defines ‘terrorism’ from the point of view of ISIS. Number of euphemistic expressions are used as well. Instead of using ‘fight and kill ISIS opponents’, Al Baghdadi uses



	End up being killed, imprisoned, or terribly tortured.”	
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The above mentioned dysphemistic expressions illustrate how Al Baghdadi uses powerful expressions to amplify their meanings so as to arouse his followers' emotions and enthusiasm towards fighting and what he calls 'jihad'. He uses expressions such as "enemies of Allah" in text (1) to stand for ISIS enemies to fire his followers intense for fighting and violence especially because they are not fighting their own enemies but Allah's. He keeps on using these offensive expressions within the following topics to add more enhancement and fuel to his followers' dash for instance in text (2) he uses the dysphemistic expression 'take revenge' instead of saying 'fight'. Text (3) is loaded with offensive expressions such as "Enslave the Muslims; pulling them away from their religion; Muslim pulls away from their religion; disbelieve in Allah; disgracefully submits to the manmade shirk, etc." These expressions come within the macro topic of defining terrorism from the point of view of Al Baghdadi. Doing so, he wants to offend and make the message unpleasant for the hearers. He wants to say that anyone who is for instance being enslaved; Pulled away from religion, ended up being killed, imprisoned, or terribly tortured, etc. is the one who does not belong to their state. This is according to him what is meant by terrorism. In text (4), Al Baghdadi officially introduces the message of establishing their state or what he calls "khilafah" in a way that pleases the audience, therefore he doesn't use dysphemism in this topic.

### 7. Conclusion:

This paper emphasizes the point that political discourse can be identified by examining both social and linguistic practices altogether. The study answers the two questions raised by the researcher. The first concerns the implicit ideologies involved in Al Baghdadi first speech in terms of social and discursive analysis. In this respect, the researcher attempts to link the discourse with the social processes and deconstruct covert and hidden ideologies in the text. These ideologies have been revealed within the text itself as suggested by Fairclough who emphasizes that ideologies are resided in texts and that "meanings are produced through interpretations". The study has come to conclude that ISIS propaganda is characterized by an enthusiastic tone to fight, separate Muslims and kill with great incitement to brutal practices. The analysis exposes number of ideological insights in Al Baghdadi's rhetoric. These can be summed up as follows:

- Establishing ISIS as the new threatening force to the whole world order:

- Instituting areas of Syria and Iraq as a converted Caliphate
- Reinforcing Al-Baghdadi's suggestion as being the Caliph of the Caliphate;
- Calling upon all Muslims capable of fighting and affording facilities for those who are willing to join the Islamic State;
- Creating a kind of demarcation collecting between the West and the East, or between evil and good, and even between the nonbelievers (kufr) and the believers.

The ultimate hidden theme of the speech as a whole draws a complete vision of ISIS ideologies. It is an organization that seeks death, violence, killing at the expense of people, law and peace. It represents a terrorist threat to the global security for it aims to expand its power all over the world.

The second question concerns the linguistic features and mechanisms used by the speaker to make his addressee believe in his ideologies. The linguistic analysis of the text under investigation has shown that Al Bagdadi resorts mainly to euphemism and dysphemism as two important techniques used to convince his followers of his ideas. With respect to euphemism, he uses certain expressions such as 'jihad, Ummah, the religion of Allah, etc.' so as to create a pleasant atmosphere that arouses his followers' feelings and fire their enthusiasm. As for dysphemism, Al Baghdadi used frequent offensive expressions for the purpose of enhancing and promoting the emotions of his addressee. He tried to enslave them through spreading the spirit of fear inside them. In other words, he made them feel imprisoned with their obedience and fear from him. The key expressions in this concern are, 'enemies of Allah, being killed, imprisoned, tortured, etc'

Throughout the analysis, it becomes apparent that the language Al Baghdadi used serves his purposes to a great extent. It is shaped according to the social, political and religious factors that surrounded him in a way that enables him to deceive his followers. He relies heavily upon figures of speech to create overemphasized visions and to add more clarity and understanding to what he intends to convey.

### **8. Recommendations**

In the light of the results of the research, the followings are to be suggested:

- 1) Conducting a comparative study between two different ideologies through implementing CDA principles
- 2) Making a study showing whether Al Baghdadi uses the same technicalities in his late speeches or not.
- 3) Studying the same concept with respect to other figures of speech such as irony, metaphor, etc.

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### Appendix

In what follows the English translation of the Al Baghdadi speech entitled by "A Message to the Mujahidin and the Muslim Ummah in the Month of Ramadan by Abu Bakr Al-Husayni Al-Qurashi Al-Baghdadi" which was delivered in July 1, 2014 and published in Al-Hayat Media Center

Truly all praise belongs to Allah. We praise Him, and seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and from the consequences of our deeds. Whomever Allah guides can never be led astray, and whomever Allah leads astray can never be guided. I testify that there is no god except Allah – alone without any partners – and I testify that Muhammad (peace and blessings be upon him) is His slave and Messenger. {O you who have believed, fear Allah as He should be feared and do not die except as Muslims} [Āl ‘Imrān: 102]. {O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you,

an Observer} [An-Nisā': 1]. {O you who have believed, fear Allah and speak words of appropriate justice. He will amend for you your deeds and forgive you your sins. And whoever obeys Allah and His messenger has certainly achieved a great triumph} [Al-Ahzāb: 70-71]. As for what follows: Allah (the Exalted) said, {O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous} [Al-Baqarah: 183]. {The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it} [Al-Baqarah: 185]. We congratulate the ummah (people) of Islam, in the East and in the West, on the advent of the blessed month of Ramadan, and we praise Allah (the Exalted) for allowing us to reach this virtuous month. Al-Bukhārī and Muslim reported on the authority of Abū Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace andngs be upon him) said, “Whoever fasts the month of Ramadan, having faith and anticipating a reward, will have his past 2 sins forgiven.” He also said, “Whoever stands in prayer in the month of Ramadan, having faith and anticipating a reward, will have his past sins forgiven.” So congratulations to you, O slaves of Allah, as Allah has allowed you to reach this noble month. Praise Allah and thank Him for having granted you long lives, thereby giving you a chance to correct your past deeds. Meet the month of Ramadan with sincere repentance and truthful resolve. {O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him} [At-Tahrīm: 8]. {And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous} [Āl-‘Imrān: 133]. And there is no deed in this virtuous month or in any other month better than jihad in the path of Allah, so take advantage of this opportunity and walk the path of you righteous predecessors. Support the religion of Allah through jihad in the path of Allah. Go forth, O mujahidin in the path of Allah. Terrify the enemies of Allah and seek death in the places where you expect to find it, for the dunyā (worldly life) will come to an end, and the hereafter will last forever. {So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds. This worldly life is only amusement and diversion} [Muhammad: 35-36]. {And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew} [Al-‘Ankabūt: 64]. {But the enduring good deeds are better to your Lord for reward and better for [one’s] hope} [Al- Kahf: 46]. And



blessed is the one who parts with his dunyā in Ramadan and meets his Lord on a day from amongst the days of forgiveness. O mujahidin in the path of Allah, be monks during the night and be knights during the day. Bring joy to the hearts of a believing people, and show the tawāghīt (rulers who claim Allah's rights) what they are wary of. O mujahidin in the path of Allah, truly the matter is that of Allah's religion and His commodity. You only have one soul, and an appointed time of death that will neither be hastened nor delayed. It is a matter of Paradise and Hellfire, happiness and misery. As for the religion of Allah, then it will be victorious. Allah has promised to bring victory to the religion. And as for Allah's commodity, then it is precious and valuable. Indeed His commodity is costly. Indeed His commodity is Paradise. As for the soul, then what a lowly, miserable, wretched soul it is if it does not seek what is with Allah and does not support the religion of Allah. 3 By Allah, we will never be mujahidin as long as we are stingy with our lives and our wealth. By Allah, we will never be truthful as long as we do not sacrifice our lives and wealth in order to raise high the word of Allah and bring victory to the religion of Allah. {Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great triumph} [At-Tawbah: 111]. So take up arms, take up arms, O soldiers of the Islamic State! And fight, fight! Beware of becoming deluded and losing strength. Beware, for the dunyā has come to you reluctantly, so kick it down, trample it, and leave it behind you. Indeed, what is with Allah is better and more lasting. Indeed, the ummah of Islam is watching your jihad with eyes of hope, and indeed you have brothers in many parts of the world being inflicted with the worst kinds of torture. Their honor is being violated. Their blood is being spilled. Prisoners are moaning and crying for help. Orphans and widows are complaining of their plight. Women who have lost their children are weeping. Masājid (plural of masjid) are desecrated and sanctities are violated. Muslims' rights are forcibly seized in China, India, Palestine, Somalia, the Arabian Peninsula, the Caucasus, Shām (the Levant), Egypt, Iraq, Indonesia, Afghanistan, the Philippines, Ahvaz, Iran [by the rāfidah (shia)], Pakistan, Tunisia, Libya, Algeria and Morocco, in the East and in the West. So raise your ambitions, O soldiers of the Islamic State! For your brothers all over the world are waiting for your rescue, and are anticipating your brigades. It is enough for you to just look at the scenes that have reached you from Central Africa, and from Burma before that. What is

hidden from us is far worse. So by Allah, we will take revenge! By Allah, we will take revenge! Even if it takes a while, we will take revenge, and every amount of harm against the ummah will be responded to with multitudes more against the perpetrator. {And those who, when tyranny strikes them, they defend themselves} [Ash-Shūrā: 39]. And the one who commences is the more oppressive. Soon, by Allah's permission, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved. Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off. So let the world know that we are living today in a new era. Whoever was heedless must now be alert. Whoever was sleeping must now awaken. Whoever was shocked and amazed must comprehend. The Muslims today have a loud, thundering statement, and possess heavy boots. 4 They have a statement that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy and uncover its deviant nature. So listen, O ummah of Islam. Listen and comprehend. Stand up and rise. For the time has come for you to free yourself from the shackles of weakness, and stand in the face of tyranny, against the treacherous rulers – the agents of the crusaders and the atheists, and the guards of the jews. O ummah of Islam, indeed the world today has been divided into two camps and two trenches, with no third camp present: The camp of Islam and faith, and the camp of kufr (disbelief) and hypocrisy – the camp of the Muslims and the mujahidin everywhere, and the camp of the jews, the crusaders, their allies, and with them the rest of the nations and religions of kufr, all being led by America and Russia, and being mobilized by the jews. Indeed the Muslims were defeated after the fall of their khilāfah (caliphate). Then their state ceased to exist, so the disbelievers were able to weaken and humiliate the Muslims, dominate them in every region, plunder their wealth and resources, and rob them of their rights. They accomplished this by attacking and occupying their lands, placing their treacherous agents in power to rule the Muslims with an iron fist, and spreading dazzling and deceptive slogans such as: civilization, peace, co-existence, freedom, democracy, secularism, baathism, nationalism, and patriotism, among other false slogans. Those rulers continue striving to enslave the Muslims, pulling them away from their religion with those slogans. So either the Muslim pulls away from his religion, disbelieves in Allah, and disgracefully submits to the manmade shirk (polytheistic) laws of the east and west, living despicably and disgracefully as a follower, by repeating those slogans without will and honor, or he lives persecuted, targeted, and expelled, to end up being killed, imprisoned, or terribly tortured, on

the accusation of terrorism. Because terrorism is to disbelieve in those slogans and to believe in Allah. Terrorism is to refer to Allah's law for judgment. Terrorism is to worship Allah as He ordered you. Terrorism is to refuse humiliation, subjugation, and subordination [to the kuffār – infidels]. Terrorism is for the Muslim to live as a Muslim, honorably with might and freedom. Terrorism is to insist upon your rights and not give them up. But terrorism does not include the killing of Muslims in Burma and the burning of their homes. Terrorism does not include the dismembering and disemboweling of the Muslims in the Philippines, Indonesia, and Kashmir. Terrorism does not include the killing of Muslims in the Caucasus and expelling them from their lands. Terrorism does not include making mass graves for the Muslims in Bosnia and Herzegovina, and the slaughtering of their children. Terrorism does not include the destruction of Muslims' homes in Palestine, the seizing of their lands, and the violation and desecration of their sanctuaries and families. Terrorism does not include the burning of masājid in Egypt, the destruction of the Muslims' homes there, the rape of their chaste women, and the oppression of the mujahidin in the Sinai Peninsula and elsewhere. 5 Terrorism does not include the extreme torture and degradation of Muslims in East Turkistan and Iran [by the rāfidah], as well as preventing them from receiving their most basic rights. Terrorism does not include the filling of prisons everywhere with Muslim captives. Terrorism does not include the waging of war against chastity and hijab (Muslim women's clothing) in France and Tunis. It does not include the propagation of betrayal, prostitution, and adultery. Terrorism does not include the insulting of the Lord of Mightiness, the cursing of the religion, and the mockery of our Prophet (peace be upon him). Terrorism does not include the slaughtering of Muslims in Central Africa like sheep, while no one weeps for them and denounces their slaughter. All this is not terrorism. Rather it is freedom, democracy, peace, security, and tolerance! Sufficient for us is Allah, and He is the best Disposer of affairs. {And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy} [Al-Burūj: 8]. O Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah's grace – you have a state and khilāfah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers. It is a khilāfah that gathered the Caucasian, Indian, Chinese, Shāmī, Iraqī, Yemenī, Egyptian, Maghribī (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah,

standing in a single trench, defending and guarding each other, and sacrificing themselves for one another. Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood. If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. So all praise and thanks are due to Allah. Therefore, rush O Muslims to your state. Yes, it is your state. Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis. The earth is Allah's. {Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous} [Al-A'rāf: 128]. The State is a state for all Muslims. The land is for the Muslims, all the Muslims. O Muslims everywhere, whoever is capable of performing hijrah (emigration) to the Islamic State, then let him do so, because hijrah to the land of Islam is obligatory. Allah (the Exalted) said, {Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination} [AnNisā': 97]. So rush, O Muslims, with your religion to Allah as muhājirīn (emigrants). {And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and 6 abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful} [An- Nisā': 100]. We make a special call to the scholars, fuqahā' (experts in Islamic jurisprudence), and callers, especially the judges, as well as people with military, administrative, and service expertise, and medical doctors and engineers of all different specializations and fields. We call them and remind them to fear Allah, for their emigration is wājib 'aynī (an individual obligation), so that they can answer the dire need of the Muslims for them. People are ignorant of their religion and they thirst for those who can teach them and help them understand it. So fear Allah, O slaves of Allah. O soldiers of the Islamic State, do not be awestruck by the great numbers of your enemy, for Allah is with you. I do not fear for you the numbers of your opponents, nor do I fear your neediness and poverty, for Allah (the Exalted) has promised your Prophet (peace be upon him) that you will not be wiped out by famine, and your enemy will not himself conquer you and violate your land. Allah placed your provision under the shades of your spears. Rather, I fear for you your own sins. Accept each other and do not dispute. Come together and do not argue. Fear Allah in private and public, openly and secretly. Stay away from sins. Expel from your ranks those who openly commit sin.

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Be wary of pride, haughtiness, and arrogance. Do not become proud on account of gaining some victories. Humble yourselves before Allah. Do not be arrogant towards Allah's slaves. Do not underestimate your enemy regardless of how much strength you gain and how much your numbers grow. I also remind you to attend to the Muslims and the tribes of Ahlus-Sunnah (the Sunnis) with goodness. Stay awake guarding them so they can be safe and at rest. Be their support. Respond with kindness if they do you wrong. Be gentle with them, giving them as much pardon as you can. Persevere, endure, and remain stationed. Know that today you are the defenders of the religion and the guards of the land of Islam. You will face tribulation and malāhim (fierce battles). Verily, the best place for your blood to be spilled is on the path to liberate the Muslim prisoners imprisoned behind the walls of the tawāghīt. So prepare your arms, and supply yourselves with piety. Persevere in reciting the Quran with comprehension of its meanings and practice of its teachings. This is my advice to you. If you hold to it, you will conquer Rome and own the world, if Allah wills. {Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses [to truth]} [Āl 'Imrān: 53]. {Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people} [Al-Baqarah: 286].

أيدولوجية داعش: الممارسات الاجتماعية واللغوية لكلمة أبو بكر البغدادي الأولى

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### الخلاصة

وفقاً لمعرفة الباحث ، أجريت العديد من الدراسات مثل (Bunzel: 2015) لدراسة الممارسات الاجتماعية فقط لخطاب داعش ويركز آخرون على سبيل المثال ، (Alali و Buckingham: ٢٠١٩) على الجوانب اللغوية لهذا الخطاب. تهدف هذه الورقة إلى سد هذه الفجوة من خلال التحقيق في كل من العناصر الاجتماعية واللغوية التي تميز أيدولوجية داعش. تركز هذه الدراسة على تحليل الخطاب الأول الذي ألقاه أبو بكر البغدادي في عام ٢٠١٤ من خلال تطبيق منهجيات تحليل الخطاب النقدي. الهدف من هذا التحليل هو تحديد أيدولوجية داعش من خلال استكشاف الجوانب الاجتماعية والثقافية الحرجة إلى جانب السمات اللغوية في النص قيد التحقيق. ستعتمد الدراسة نموذجاً انتقائياً للتحليل والأبحاث استناداً إلى مبادئ تحليل الخطاب النقدي (١٩٩٢) لفيركلوف وإطار عمل فان دايبك (١٩٨٠) للبنى الدلالية (الموضوعات). تتم دراسة كل من الدلالات الكلية والجزئية وذلك لربط الممارسات الاجتماعية بالممارسات اللغوية والعكس صحيح. تظهر نتائج البحث أن هذا الخطاب يتميز بلغة تكتيكية مميزة مليئة بأشكال الكلام ، ولا سيما تعبير التلطف وتعبير التضخيم و التي تساعد المتحدث على نقل إيدولوجياته المقصودة.

**الكلمات المفتاحية:** الأيدولوجية، تحليل الخطاب النقدي، الممارسات الخطابية، أشكال الكلام