

**THE REPUBLIC OF TURKEY
BAHÇEŞEHİR UNIVERSITY**

**ISIS PROPAGANDA: PERSUASIVE
TECHNIQUES IN RECRUITMENT**

Master's Thesis

DOAA MOHAMED IBRAHIM

ISTANBUL, 2016

**THE REPUBLIC OF TURKEY
BAHÇEŞEHİR UNIVERSITY**

**GRADUATE SCHOOL OF SOCIAL SCIENCE
MASTERS FILM AND TELEVISION**

**ISIS PROPAGANDA: PERSUASIVE
TECHNIQUES IN RECRUITMENT**

Master's Thesis

DOAA MOHAMED IBRAHIM

**Prof. MEHMET SAĞNAK HACIŞABANOĞLU
(Department Chair of New Media)**

ISTANBUL, 2016

**THE REPUBLIC OF TURKEY
BAHÇEŞEHİR UNIVERSITY**

**GRADUATE SCHOOL OF SOCIAL SCIENCE
MASTERS FILM AND TELEVISION**

Name of the thesis: ISIS PROPAGANDA: PERSUASIVE TECHNIQUES IN RECRUITMENT

Name/Last Name of the Student: Doaa Mohamed Ibrahim

Date of the Defense of Thesis: March 24, 2016

The thesis has been approved by the Graduate School of Social Science.

Ph.D BURAK KUNTAY
Graduate School Director
Signature

I certify that this thesis meets all the requirements as a thesis for the degree of Master of Arts.

Prof. OSMAN KAYA ÖZKARAC
Program Coordinator
Signature

This is to certify that we have read this thesis and we find it fully adequate in scope, quality and content, as a thesis for the degree of Master of Arts.

Examining Comittee Members

Signature

Thesis Supervisor
Prof. Mehmet Sağnak Hacışabanoğlu

Member
Prof. Osman Kaya Özkaraçalar

Member
Ass.Prof.Dr Tolga Hepdinçler

ACKNOWLEDGEMENTS

My biggest thanks will go to Prof. Mehmet Saęnak Hacıřabanoęlu (Department Chair of New Media) at Baheřehir University- my thesis supervisor, for all the help and support he has given me; without his great assistance I would not have been able to reach the required.

I would like to thank my supervisor Prof. Osman Kaya zkaracalar, Program Coordinator for Film and Television (Master's program) for his help, collaboration, and understanding.

I would like to thank zlem Arda, Asst professor at Istanbul University, faculty of communication for her help, collaboration and instructions.

ABSTRACT

ISIS PROPAGANDA: PERSUASIVE TECHNIQUES IN RECRUITMENT

Mohamed Ibrahim Doaa

Film and Television Master Program

Prof. Mehmet Sağnak Hacışabanoglu
(Department Chair of New Media)

March 2016, 101 pages

Since 2014, ISIS created its own trend of media unlike any other terroristic group, starting from the shooting techniques, directing and editing of its videos down to gruesome killings, this has demonstrated an awful method for spreading terror as well as shaping the group's "brand" and serving as a recruiting instrument. Much attention is paid to the compelling, troubling and cruel propaganda spread by ISIS, who try really hard to circle vicious Images and videos of the monstrosities it submits. ISIS is producing more propaganda than any other jihadist groups, and focusing on attracting recruits with guarantees of a thriving and glad society and endeavor to normalize and even glamorize life inside ISIS. In this study persuasion strategies are explained first and then ISIS media tools as videos and online print media are analyzed in terms of the how these tools have the ability to convince young men of the west to join ISIS.

Keywords: ISIS, Jihad, Persuasion, Recruitment

ÖZET

ISIS PROPAGANDA: İşe Alımlarda İkna Yöntemleri

Mohamed Ibrahim Doaa

Sinema ve Televizyon Yüksek Lisans Programı

Prof. Mehmet Sağnak Hacışabanoglu
(Department Chair of New Media)

Mart 2016, 101 sayfalar

2014 yılında bu yana, İŞİD kendi trend medya farklı terörist grup, çekim teknikleri ile başlayarak, yönetmenlik ve kurgu, video aşağı ürkütücü cinayet, bu kanıtlanmış berbat bir yöntem yayma için terör yanı sıra şekillendirme grubu'nun "marka" ve hizmet alımına bir gösterge. Çok dikkat edilmelidir, cazip, rahatsız eden ve kötü propaganda tarafından yayılır İŞİD, kim gerçekten deneyin sert daire kısır resimleri ve videoları, bunu monstrosities sundu.. İŞİD, üretim daha propaganda herhangi başka bir cihad, gruplar ve dikkati acemi, garanti, gelişen ve mutlu bir toplum ve çaba normalleştirmek ve hatta büyülemek ömrü içinde İŞİD. Bu çalışmanın ikna stratejileri açıklanmıştır ve ardından İŞİD medya araçları olarak videolar ve online baskı medya analiz bakımından, bu aletler, batının genç erkekleri İŞİD'e katılmayı ikna etmek için kullanılmaktadır.

Anahtar kelimeler: ISIS, Cihat, İkna, İşe Alım

CONTENTS

TABLES	VI
FIGURES	VII
ABBREVIATION.....	VIII
GLOSSARY	IX
1. INTRODUCTION	1
1.1 OVERVIEW.....	1
1.2 THEORETICAL BACKGROUND	2
1.3 RESEARCH GAPS.....	2
1.4 RESEARCH QUESTIONS.....	3
2. LITERATURE OF REVIEW	4
2.1 PERSUASION THEORY	4
2.1.1 Additional Attitude Characteristics	4
2.1.2 Mental States: Standardizing Considerations and Self Effectiveness	5
2.2 COGNITIVE CONSISTENCY THEORY	6
2.3 PROPAGNDA IS THE ART OF PERSUASION	7
2.4 LANGUAGE.....	8
2.5 RHETORIC.....	8
2.5.1 Appeals to Pathos	9
2.5.2 Appeals to Ethos.....	9
2.5.3 Rhetorical Devices.....	10
2.6 HEURISTIC PROCESSING.....	11
2.7 SOCIAL MEDIA IN PSYCHOANALYSIS & CULTURAL STUDIES.....	12

2.7.1 Social Media Theories Over Freud’s Ideas of Mind	12
2.7.2 Enzensberger's thoughts on New Media.....	14
3.THE ISLAMIC STATE IN IRAQ AND SYRIA “ISIS”	16
3.1 INITIATION AND BERIF HISTORY	16
3.2 ISIS MEDIA HISTORY	17
3.2.1 Al Furqan Foundation.....	20
3.2.2 Al-Bayan Radio	21
3.2.3 Ajnad Media Center.....	21
3.2.4 ISIS Official Media Center “ALHAYAT”	23
3.3 ISIS Magazine “DABIQ”	24
3.3.1 A review to The Editions of the Magazine:.....	26
3.4 ISIS STYLE OF RECRUITMENT	30
4. METHODOLOGY	32
4.1 FLAMES OF WAR.....	32
4.2 HEALING THE BELIVERS’ CHESTS	48
4.3 DATA COLLECTION.....	50
5. RESULTS AND ANALYSIS	51
5.1 FLAMES OF WAR ANALYSIS	51
5.2 HEALING THE BELIEVERS CHEST’S ANALYSIS	70
5.3 TECHNICAL ANALYSIS OF THE MAGAZINE OUTPUT “DABIQ”	73
5.4 ISIS AND SOCIAL MEDIA.....	75
6. DISCUSSIONS	78
7. CONCLOUSION	82
REFERENCES	84

TABLES

Table 5.1: lists of appeals to pathos that found over the voiceover of Flames of War.....	51
Table 5.2: lists of appeals to ethos that found over the voiceover of Flames of War.....	52
Table 5.3: lists of rhetorical devices that found over the voiceover of Flames of War.....	57
Table 5.4: list of production elements that used in the movie flames of war.....	62



FIGURES

Figure 3.1: ISIS Media Arms	18
Figure 5.1: Low quality shot	63
Figure 5.2: Camera 1 for the bombing	64
Figure 5.3: Camera 2 for the bombing	64
Figure 5.4: Camera 3 for the bombing	65
Figure 5.5: Out of focus shot	66
Figure 5.6: Black and white shot	66
Figure 5.7: Night vision shot	67
Figure 5.8: Fire graphic	68
Figure 5.9: Graphic maps	69
Figure 5.10: Scene of describing the mission	71
Figure 5.11: Multiple camera angles for the execution scene	72
Figure 5.12: Coverages for Dabiq Issues 1, 2 and 3	74

ABBREVIATION

ISIS: The Islamic State in Iraq and Syria

ISIL: The Islamic State in Iraq and Levant

Dassh: The Arabic translation for ISIS

HCM: Al-Hayat Media Center

FoW: The Movie Flames of War

MENA: Middle East and North Africa region

GLOSSARY

Jihad: struggle or battle.

Mujahidin: Plural from Mujahid and refers to those who engaged in Jihad.

Kafir: the one who does not believe in God "ALLAH".

Kuffar: Plural form of Kafir.

Khalifa: successor "the ruler of the caliphate".

Shahid: martyr "the one who dead for Islam".

Shariah: Islamic law "which implies an assemblage of moral and religious law are occupant upon a Muslim by righteousness of his religious conviction".

Tawhid: the oneness, the concept of that Allah is one "no God but Allah".

Ummah: community, refers to believers of Islam.

Jama'ah: refers to group.

Hadith: collection of statements quoted by prophet Mohamed in a lot of matters.

Rahimahullah: Rest in peace.

Safawie: it is a term for Shi'a which used by extremists.

Istishhad: means sacrifice for god and martyrdom.

Rawafid: "Rafd" means leaving, a term for group of Shi'a.

Nusayriyah: was originally a sect of Shi'a. The nisayris includes three distinctive doctrines which have led them to be treated as heretics by Sunni Muslims.

1. INTRODUCTION

1.1 OVERVIEW

The Islamic State of Iraq and Syria or (ISIS), has become a global threat in the most recent decade. The rise of asymmetrical warfare made Western powers and anti-ISIS governments are getting themselves needing to take part in has made an altogether new stage whereupon fights can play out. The Web's capacity to spread data at the snap of the catch has offered to ascend to advanced terrorism and has made a great deal more conspicuous online danger from terrorist associations. ISIS has utilized the force of online networking and the Web to spread its message through the most sophisticated propaganda campaign of any terrorist group. ISIS has its own agencies, locations and materials, which allowed them to produce high quality of videos that can compete Hollywood cinema. ISIS has seemed to grasp this new computerized slant and is not just utilizing it to spread its fundamentalist philosophies to all sides of the globe, additionally to lure and enroll young fellows from overwhelmingly non-Islamic nations. The purpose of this paper is to examine how ISIS imitates western governments propaganda, the effects of ISIS videos, how these videos provoke foreigners to join ISIS and understanding the comprehending the psychological appeal of ISIS, its strategies and influential strategies it actualizes. All the detailed reasons will try to be explained through methods and approaches of psychoanalysis and cultural studies. Especially those offensive videos are chosen because all of them generally related to a specific gender in the society; and all the characters perform narcissistic, dangerous, revengeful, competitive behaviors.

This thesis is going to explore in which way propaganda successes in convening youth to leave their stable life and travel to Iraq and Syria to become “Mujahedeen” in the name of ISIS. In addition to that, this thesis discusses linguistic manipulation evidence in ISIS propaganda videos which let a substantial number of youth to mass migration their nations of origin into Iraq and Syria.

This thesis is composed of seven chapters. The first chapter contains information about the thesis overall, its structure and theoretical background. Additionally, it identifies the theoretical catalysts which are responsible for the initiation of this thesis and the research gaps it will endeavor to fill. The second chapter presents the literature of review, starting with persuasion theory, each theory will discuss in depth. The third chapter includes information about ISIS, brief history, discussion about ISIS media history including Al-Hayat Media Center and Dabiq Magazine and ends with recent recruitment developments. The fourth chapter explains the methodology. The fifth chapter is analyzing the ISIS first long movie *Flames of war*, *Healing the believers' chests* video and Dabiq Magazine. The sixth chapter contains a discussion of the research questions and the seventh chapter ends with a conclusion.

1.2 THEORETICAL BACKGROUND

There have been many motivations behind the commencement of this thesis. The first, however, non-theoretical is a nature, is a result of living in the digital age. The continual exposure to ISIS on the internet, television news and print media put the basics for what become the topic of this research. According to Aristotle, the psychological and linguistic elements of pathos and ethos were as important tools for analyzing video material that this thesis focuses on. The convincing function of rhetorical devices was additionally a motivation for the video examinations of this study moreover, the high production techniques in ISIS media. All persuasion theories are trying to analyze how ISIS contact with the psychological appeal of young men in the west and convince them to join ISIS.

1.3 RESEARCH GAPS

One of the main reasons I chose this topic is that few academic types of research have been done on the topic of ISIS propaganda tools. There are two likely purposes behind this. The principal is that we do not know till when ISIS will exist, so people have the right to know This entity, which threatens the world in recent years. The second reason is that ISIS has introduced another time of advanced terrorism, and numerous are quite recently acknowledging what an effect it is as of now having, and will be having, truly.

Few researches have been directed on ISIS propaganda videos, to the best of my insight, particularly with an emphasis on the marriage of etymological and mental patterns and how this impacts individuals and groups being focused by the propaganda. In this way, it is exceptionally pertinent to not just investigate this extremely novel issue from a semantic, open perspective, yet from a sociological and mental point of view.

1.4 RESEARCH QUESTIONS

The research gaps have led to the initiation of the following research questions:

1. How do ISIS media tools appeal to convince the youth of the west to join them?
2. How do the media tools appeal to the masculinity of possibility new recruits in the west?
3. How effective are the enforcement of narrative and production techniques?

2. LITERATURE OF REVIEW

2.1 PERSUASION THEORY

According to Daniel J. O’Keefe who is Professor of Communication Studies at Northwestern University, “systematic thinking about persuasion dates at least as far back as the fifth century B.C.E., to Greek scholars such as Protagoras, Gorgias, Plato, Isocrates, and (especially) Aristotle” (O’Keefe 2004: 31). During the twenty-first century, no different has been proved, with persuasion playing an important large role in the daily life and affairs of all people around the world. Starting from education to business, to the connection between people, to entertainment, persuasion is anywhere, for best or for worst (O’Keefe 2004: 31). O’Keefe identifies the major characteristics of persuasion: attitude change. “Changing persons’ mental states, usually as precursors to behavioral change” is the most immediate goal of engaging in any sort of persuasion (O’Keefe 2004: 32).

The main concerns of attitude change are valency and the extreme, with the former concerning the affirmative or contrary attraction of an argument, and the latter being a measurement of how personally involved an individual is with an argument (O’Keefe 2004: 32).

2.1.1 Additional Attitude Characteristics

In addition to the original and general focusing on behavior change, more facilities have been featured. Combined together under the umbrella definition “attitude strength” (O’Keefe 2004: 32), several factors combined together to form a strong, sensible entirety. This so-called “attitude strength” is made up of “persistence (stronger attitudes are more persistent than are weaker ones), resistance (stronger attitudes are more resistant to change than are weaker ones), impact on information processing and judgments (stronger attitudes are more likely to affect such processes than are weaker attitudes), and impact on behavior (stronger attitudes will have more effect on behavior than will weaker ones)” (O’Keefe 2004: 32). Consequently, paying little heed to regardless of whether two persons or a gathering of people, have the same supposition about something, it is profoundly likely that the quality of

their states of mind is not on the same level. It is exceptionally likely, along these lines, that persuaders will concentrate on people with weaker attitude strengths, additionally valence and extremity (O’Keefe 2004: 32).

2.1.2 Mental States: Standardizing Considerations and Self Effectiveness

Away from attitude, mental states have been identified as persuasion hotspots. One of these is normative considerations, in which “descriptive norms” often incorrectly influence an individual to do or not do something based on what the individual thinks everyone else is doing (O’Keefe 2004: 33). This can naturally lead to a situation where individuals find themselves doing something they would not normally do, or would otherwise be considered out of character, solely due to misconceptions of “normal behavior”. Persuaders, thus, will focus on counteracting these misconceptions of the “descriptive norms” in order to convince individuals of the merits of engaging in a certain type of behavior.

Another normative consideration is the “subjective norm”, in which individuals are more receptive to the opinions of important people in their lives (O’Keefe 2004: 32). for instance, when a mother tells her son or daughter to cease a certain behavior, it is theorized that this will be more effective than the son or daughter being told to stop or change their behavior from a stranger. This, of course, is not always the case, and could even have an opposite effect in some situations.

In general, however, persuaders will seek to manipulate or influence the conception individuals have of what their family, friends, or loved ones will have in regards to a certain type of behavior or action. Self-efficacy, in essence, is a mental block created and monitored by individuals within their own minds, and is often not related to an individual’s enthusiasm or positivity about any given activity; one can see a certain activity in a positive light yet never attempt to perform a similar activity due to individual mental constraints (O’Keefe 2004: 33). Though the idea of self-efficacy is not a new concept, the ways in which persuaders can address change in such mental blocks are recently being addressed, with

modeling and rehearsal appearing to be two most influential strategies to date (O'Keefe 2004: 33).

2.2 COGNITIVE CONSISTENCY THEORY

Attitudes don't exist in separation; they happen in groups. A man's mentalities toward gay selection, for an occasion, would presumably relate with the individual's demeanor toward gay marriage. Changes in one state of mind have a tendency to resonate all through related mentality structures (R. H. Gass & J. S. Seiter 2009:7).

Individuals have a tendency to make progress toward consistency among their attitude. On the off chance that a man loves felines, it would be better if his or her life partner preferred like cats too. In that capacity, the consistency rule can be utilized by persuaders successfully. A persuader might point out that a person holds conflicting attitudes by saying, "If you say you are against torture, then how can you be in favor of 'water-boarding'? Even the UN condemns 'water-boarding' as a form of torture." (R. H. Gass & J. S. Seiter 2009:7). A persuader may likewise bring up that holding a specific attitude is conflicting with another's conduct. Case in point, one may say, "You claim to be opposed to illegal immigration, but your nanny has no green card. Why don't you practice what you preach? (R. H. Gass & J. S. Seiter 2009:7). A persuader can likewise attempt to show that attitudes held by another are not clashing but instead steady with one another. A man may argue, "Science and religion are not mutually exclusive. One can believe in science and god at the same time." (R. H. Gass & J. S. Seiter 2009:7).

The best entrance to the appropriate the questions posed by this thesis is in determining the terms of ideology and rhetoric; by considering them as concepts necessary to help to dismantle the presence or value system of the informational message send by the Islamic State. Adoption of these two concepts in all fields of knowledge will not be easy; as, for example, varied definitions for the term ideology, there is no unified concept or collective; because it has a different and sometimes conflicting implications determined by the context in which they are used.

The term Ideology has been explained by professor of media studies Samuel Baker (1923-2012) as a "set of references, consisting of determinants of overlapping ad valorem that help us determine our vision to the world and adaptation of that world, the sociologist and researcher in cultural studies Stuart Hall (1932-2014) explains the word references in his definition which defines ideology as "terms of reference of mind, such as ideas, language and concepts that work and fabricated by certain groups in society, and affects the vision of these groups during their daily life". Professor of political communication Darren Welker confirms that the element of ideas in the concept of the term is the main and influential element in the behavior; as a result of an idea or belief, so "ideology is a set of ideas and beliefs that act as a guide or officer to behavior “, and has been expanded to include belief systems and the concept of culture as a whole, but sometimes narrowed to become just an idea carried by the other.

2.3 PROPAGANDA IS THE ART OF PERSUASION

The Oxford Dictionary "propaganda" is an idea or action that may be wrong or exaggerated and that are used to gain support for party, political leader or important decisions. The word propaganda, Latin for "to propagar" comes from the root. Propaganda can be a variety of purposes. For example, the purpose of the national propaganda The country is aiming to promote good. The purpose of political parties votes by collecting power It has come. Some conservative groups supporting forces with traditional propaganda who are carrying out revolutionary propaganda for the new order. Propaganda process It lasts for that purpose up to. But some propaganda purposes should It is continuous. In a country's international propaganda or political party exemplified by propaganda. (Brown, 2000: 9).

Propaganda through cinema, to penetrate the dynamic display business It may be more effective. Many ideology cinemas as a propaganda tool were tried to use to review the best propaganda for the totalitarian cinemas regimes respectively as the soviet and Nazi regimes. For instance, Triumph of the Will in 1935 which is a propaganda movie directed, produced. edited and co-written by Leni Riefenstahl. The movie chronicles the Nazi party congress in 1935, in Nuremberg. More than 700,000 of Nazi supporters attended this conference. The

movie includes speeches for Nazi leader especially Hitler, the goal of the movie is to show the return of Germany as a great power and to glorify Hitler as the leader who will raise the nation. In each discourse was given and appeared in *Triumph of the Will*, pride is one of the major core interests. Hitler calls the population that they should not be pleased with their present state and they should not be pleased by the plunge from force and significance Germany has persevered since World War I. The German individuals ought to have faith in themselves and the development that is happening in Germany. Hitler advances pride in Germany through the unification of it. unite Germany would constrain the end of what does not sum to the models of the Nazi regimes.

2.4 LANGUAGE

Two important elements of language are intensity and strength. Language intensity alludes to how sentimental, allegorical, obstinate, powerful, and evaluative language is. For instance, saying, “This corporation is emitting pollution” is less intense than saying “This corporation is raping the environment.” One theory that demonstrates when and under what conditions intense language is more dynamic is the language expectancy theory (LET). LET argues that when persuaders use intense language, they abuse our assumptions about social standards with respect to correspondence, for instance if the speaker is comprehended positively (the speaker is attractive and reliable), intense language is more convincing. If the speaker is comprehended negatively, the reverse is true (R. H. Gass & J. S. Seiter 2009:15).

2.5 RHETORIC

In both written and spoken language, there is always a potential for manipulation and deceptive communication, according to Hitler, one time he said, “everything I have accomplished I owe to persuasion.” He was well known that rhetoric is the key of his success. According to Kershaw, “when it came to preparing his speeches, which he composed himself, he would withdraw into his room and could work deep into the night several evenings running, occupying three secretaries taking dictation straight into the typewriters before carefully correcting the drafts.” Joseph Goebbels, Nazi Propaganda Minister, notes, “Hitler spoke very proudly of the fact that he corrected his speeches three, four, five times.”

(Loebs 2010:3). Hitler's propaganda theory is his rhetorical theory (Loebs 2010: 5). Rhetoricians have common strategies which are the appeals to pathos and ethos and the accomplishment of rhetorical devices.

2.5.1 Appeals to Pathos

The main purpose of appeals to pathos according to Aristotle is "to denote all kinds of emotional influence on the audience, potentially affecting attitude or choice". Pathos is one of the three modes of persuasion in rhetoric, along with ethos and logos. Pathos not only affects choices and attitudes, it also can influence prejudices dictated by emotions. Pathos appeals to the audience's emotions. For instance: in plots pathetic events are not confused by tragic events, in a tragedy, the character achieves his or her own end, though those summoning emotions frequently jump out at honest characters, conjuring outlandish sorrow. The appeal to audience's ethical judgments can also be pathos, pathos can be in a form of analogy, metaphor, an enthusiastic conveyance, or even a straightforward case that a matter is unjustifiable. If pathos used well, it can be more powerful, therefore, the effectiveness of pathos is controlled by the ability of the speaker to extract specific emotion from his target, to achieve his goal in changing the attitude of the audience (Aristotle's Three of persuasion in Rhetoric).

2.5.2 Appeals to Ethos

Aristotle asserted that ethos did not concern the innate worth of the speaker, but rather had an inseparable tie to setting up validity and acceptability of the speaker for the purpose of the audience. Ethos refers to the credibility or trustworthiness of the speaker and his knowledge of the subject he talks about. When the audience is acquainted with the speaker or essayist, then her notoriety will be imperative here. Is it precise to say that she is a pro in the field? Does she have huge experience? In the event that the speaker or essayist is dark to the social affair of individuals, then she ought to develop ethos solely through the content itself. Ethos is frequently passed on throughout tone and style of the message and by the way, the speaker indicates to different perspectives. Ethos can be characterized as the arrangement of qualities held either by an individual or by a group, reflected in their dialect, social

dispositions, and conduct. Ethos, then, is a goodness of a speaker, as well as of that speaker's audience.

Over and above, the religious appeal of ethos the persisting emotive force practiced by the holy messages of every major religious mores ought to be perceived as a type of ethos. Religious appeals to ethos are regularly and generally actualized by rhetoricians planning to adjust themselves to religious audiences of ideologies.

Adjusting oneself to the ethos of an audience, in any case, is not the only way in which persuasive achievement can be accomplished. There are rhetoricians who having the ability to achieve a high powerful form of persuasion, specifically to move the audience to fit in with the speaker's ethos and adjust the gathering of people's propensities and values (Aristotle's Three of persuasion in Rhetoric).

2.5.3 Rhetorical Devices

A rhetorical device or the language source is a way that the persuader uses to transfer to the listener or to understand a topic from a different view, using words created to support or provoke a rational argument from an emotional presentation of a given perspective or act, one of the common rhetorical devices is a metaphor. The primary use of metaphor in rhetoric is to transform to the listener a new idea or meaning by connecting it to existing idea or meaning that the audience is already familiar with. This is happening by making the new idea or concept linked to an old or familiar concept. Metaphor users are always hoping to help the audience to realize the new concept. (Literary Devices: Definition and Examples of Literary Terms, Rhetoric).

Rhetoric devised include a lot of examples such as Amplification, Anaphora, Epanalepsis, Metaphor, Simile, Apostrophe, Oxymoron, Allusion, Parody, Delayed sentence.... (Robert A. Harris:2013).

2.6 HEURISTIC PROCESSING

“How many look up to him [Hitler] with touching faith as their helper, their savior, their deliverer from unbearable distress.” Louis Solmitz (1932), Hamburg schoolteacher.

Intensive crowd desire for charismatic leader offers rich ground for the utilization of propaganda. Through a painstakingly arranged open picture of Nazi Party leader Adolf Hitler, amid the politically unsteady Weimar period, the Nazis exploited this longing with a specific end goal to merge power and encourage national solidarity. Nazi propaganda encouraged the fast ascent of the Nazi Party to a position of political conspicuousness and, at last, the control of a country by the Nazi leadership. Specifically, election campaign materials from the 1920s and early 1930s, and additionally convincing visual materials and cautiously controlled public appearances, integrated to make a "faction of the Führer" around Adolf Hitler. Hitler speeches which delivered at mass rallies, marches and on the radio, were the only element that grew his fame. In this public persona, Nazi propaganda modeling Hitler as a fighter, as a father figure, and eventually as a messianic leader conveyed to rescue Germany. Throughout this propaganda, Hitler became a gifted statesman who brings jobs, stability and restores the greater Germany. Under the Nazi regime, Germans paid allegiance to the “Führer” nearly like religious form as giving the Nazi salute and greeting others on the street with “Heil Hitler!” the so-called “German Greeting.” (Holocaust Memorial Museum:2016).

Heuristic processing uses judgmental principles known as information structures that are learned and saved in memory. The heuristic methodology offers a financial point of preference by requiring negligible intellectual exertion with respect to the recipient. Heuristic handling is administered by accessibility, openness, and pertinence. Accessibility alludes to the knowledge structure, or heuristic, being put away in memory for future use. Heuristic processing includes free variables, for example, source elements, affecting a beneficiary's ability to acknowledge the message's decision without essentially impacting gathering or acknowledgment of argumentation, the connection in the middle of argumentation and

conclusion, which most people included in methodical handling look for, is either not present or greatly backgrounded amid heuristic processing.

The concept of attractiveness and the ability to convince the crowd of the speaker are necessary to heuristic processing. The attractiveness of the speaker pointed out through how audience realizes the speaker's accuracy and credibility, audience opinions are usually created by monitoring the speaker's job, his role in the community, his position in society and social status. This phenomenon is additionally alluded to as the preferring understanding heuristic, which may get from individuals' past direct involvement with others or, then again, may come from a lower request guideline proposing a genuinely reliable relationship between the ideas of enjoying and interpersonal closeness. Thus, the more the speaker is reliable and the more he has common with his audience, the more he is likely to appear as a convincing figure. (Chen, S., Duckworth, K., & Chaiken, S :1999)

2.7 SOCIAL MEDIA IN PSYCHOANALYSIS & CULTURAL STUDIES

Over the past decade, the very nature of the way we relate to each other has been utterly transformed by online social networking and the mobile technologies that enable the access to it. Our very selves have been extended into the digital world in ways previously unimagined, offering us instantaneous relating to others over a variety of platforms like Facebook and Twitter. Unconscious motivations behind our online social networking use: powerfully arguing that social media is not just a technology, but is essentially human and deeply meaningful. Of course, it is human because it is created by humans and their ideas, and shaped and still being shaped by their unconscious or conscious minds. So speaking about consciousness, the father behind this idea; Freud has to come into play first.

2.7.1 Social Media Theories Over Freud's Ideas of Mind

As far as it's known, Freud divided the mind into the conscious mind (or the ego) and the unconscious mind. The latter was then further divided into the id (or instincts and drive) and the superego (or conscience). He believed that significant psychic events take place "below the surface" in the unconscious mind, like hidden messages from the unconscious.

He viewed the unconscious as a repository for socially unacceptable ideas, wishes or desires, traumatic memories, and painful emotions put out of mind by the mechanism of psychological repression. Psychological disturbances are largely caused by personal conflicts existing at the unconscious level. His psychoanalytic theory acts to explain personality, motivation and mental disorders by focusing on unconscious determinants of behavior. (Weiten :2011).

Back to id, ego, and superego; we can all relate in general to the idea that we have at least those three conflicting aspects to ourselves. These conflicting agencies of self - are reflected in the online social networking sites that we use.

- The Id (literally “the it”): The seat of our passions and aggressions, largely unconscious and generally socially unacceptable in their raw form.
- The Ego (literally “the I”): That part of the psyche that navigates between our internal world and our external world, mediating between id and superego. That which we understand as our subjectivity, our “I-ness”
- The Superego (literally the “over I” or overseer of the I): This is our social consciousness or morality. It sits above our ego and performs self-observation, usually in a judgmental expectant style, it is “constituted through the internalization of parental prohibitions and demands. (Laplanche and Pontalis :1973)

The architecture of various social networks enables particular agencies of the psyche to express themselves; for example, ego has its online representation especially in Facebook, Twitter and Instagram. Simply the notion of “liking” on those social media sites, is akin to an ego need. "The ego, as a rule, seeks to be liked and admired. Its main job is to convert id desires into socially acceptable outcomes because it mediates between the internal world and the external world. For Freud, the id-energy was primarily libido (sexual energy) – the ego, rather than acting on the id’s need for sex, would convert that raw desire into something more socially acceptable, like making oneself attractive to others while wooing or seducing the other into sex, rather than taking them against their will.

Today, we have expanded our notion of instinctual desire beyond just sex towards a more global desire to relate to others."(Balick:2014).

2.7.2 Enzensberger's thoughts on New Media

Many cultural theories came out when new media was born. One of them was belong to German theorist Hans Magnus Enzensberger. He identified mass media with the "consciousness industry" and discussed its one-way manipulation by dominant power groups, and how the "new media" offered an opportunity for two-way, dialogic exchange. He mentioned the mobilizing power of media as "For the first time in history, the media are making possible mass participation in a social and socialized productive process, the practical means of which are in the hands of the masses themselves". He sees the technical distinction between receivers and transmitters as a reflection of the social division of labor into producers and consumers, which in the consciousness industry becomes of particular political importance.

Enzensberger's thoughts also refer to the famous writer George Orwell and his famous novel '1984' where dystopic manipulation and brainwashing thoughts are mentioned a lot. A linked series of communications (or a switchable network) can no longer be centrally controlled, but only dealt with statistically. And statistical methods of control are useless. Which leads the problem of censorship in a new historical stage. Today censorship is threatened by the productive forces of the consciousness industry. The contradiction between what is possible and what actually exists will become acute.' says Enzensberger. He and Orweilien fantasies point that, new media and, therefore, it's subaltern 'social media' can't be controlled forever; despite any preventions it somehow finds a way to express itself again and continue to share itself, getting bigger and bigger every time.

Enzensberger also points out that; the new media do away with cleanliness; they are by their nature "dirty". That is part of their productive power. In terms of their structure, they are anti-sectarian. The desire for a clearly defined "line" and for the suppression of "deviations" is anachronistic and now serves only one's own need for security. That's why

every use of the media presupposes manipulation. The question, therefore, is not whether the media are manipulated, but who manipulates them. All technical manipulations are potentially dangerous; the manipulation of the media cannot be countered, however, by old or new forms of censorship, but only by direct social control, that is to say, by the mass of the people, who will have become productive. Anyone can take part in them by a simple switching process. The programs themselves are not material things and can be reproduced at will; means of production and indeed since it's in the hands of the masses, socialized means of production, believes Enzensberger. (Enzensberger:1970).



3.THE ISLAMIC STATE IN IRAQ AND SYRIA “ISIS”

3.1 INITIATION AND BERIF HISTORY

The organization of the Islamic state was called the organization of the Islamic State in Iraq and the Levant, otherwise translated as The Islamic Stare in Iraq and Syria or The Islamic State in Iraq and AL-Sham “ISIS” in Arabic “Daash”, it’s an organization follows the Salafi ideas jihadi and Wahhabi, its members aims as they believe in restoring "Islamic Caliphate and the application of the law", and spreads its influence mainly in Iraq and Syria with news of its presence in the regions of other countries which are South Yemen, Libya, Sinai and the Azawad, Somalia and the north-eastern Nigeria and Pakistan.

The organization of the Islamic state emanates from of AL Qaeda in Iraq and was known as Jam’at al-Tawhid wa’al-Jihad at that time. It was founded and built by Abu Musab al-Zarqawi in 2004, when he was involved in the resistance forces against the forces of the US and Iraqi governments during the war in Iraq 2003-2011, and that was by cooperation with other Sunni militant groups, such as the Mujahidin Shura Council, which paved the more the Islamic State of Iraq. After the civil war in Syria, ISIS expand its target to include control of the areas with the Sunni majority in Syria. On June 29, 2014, ISIS announced the new state under the leadership of Abu Bakr al-Baghdadi who has been known as the faithful “nicknamed caliphate” and The group has changed its name to "Islamic state" only.

Also, in 2014, under the leadership of Abu Baker El Baghdadi, the Islamic States has been spread significantly, ISIS got support in Iraq because of economic discrimination and political alleged against Iraq's Sunni. There were close links between ISIS and AL Qaeda till February 2014, and then Al Qaeda cut all ties with ISIS and considers it as "brutal" and terroristic group. The Islamic States has more than 50000 fighters in Syria and more than 30000 fighters in Iraq, In addition to many entities, Such as the Securities Commission, the leadership, the military matters, the legal matters, the Security, and Media Issues.

Since September 11 and progressively in the course of recent years, online jihad has turned out to be pretty much as critical to the worldwide jihadi development at the grassroots level as its military operations. The ascent of the Islamic State in 2013–2014 has empowered the jihadi development, pulling in a huge number of youthful Muslims around the world. During the war in Iraq, a lot of violent videos has been released by ISIS as beheadings videos. These videos were the star of the group video enrollment procedures, with a steady stream of fighters in the ranks of ISIS.

3.2 ISIS MEDIA HISTORY

Media in the Islamic State enjoys a great importance within its structure. We can consider ISIS as one of the most terrorist organization interested in the Internet and media issue; it has realized since the early period that founding a special importance to the media communication will support the delivery of political mission and the deployment of ideology Salafi Jihad, bringing the concept of "electronic jihad", which is one of the main pillars of the Islamic State.

A recent study had made by the Egyptian Researcher Sabra Al Qasimi, former member in the organization of jihad, he said that the organization of Islamic States owns seven media arms in which the Islamic States broadcasts violence and terrorism around the world, these media arms are "Ajnad, Al-Furqan, Al I'tisam, AL Hayat, state offices, Al-Bayan radio statement, Dabiq magazine, official site and ninety thousand pages on social networking sites, especially Facebook and Twitter.

In addition to these media arms, there is volunteers were recruited from members of the organization in Syria and Iraq, after convincing them that what ISIS is doing is a global project for the victory of Islam and the establishment of the Islamic States. The study showed that every one of these volunteers sitting in front of the computer for about 12 hours, their mission is to publish the data written by the organization's leaders, in addition to the follow-up to all that is written about the organization in different sites and newspapers around the world, respond to any offensive campaigns impair the organization, and also analysis the

because of its control over most of the oil wells in Iraq, also, the organization owns around 480 million dollars from the bank of Mosul after storming it, in addition to that, 250 kg gold from the same bank. The study showed that ISIS spending billions to support its media channels by importing the latest hardware and cameras from Turkey, which supports the organization in the supply of its holdings of very modern media devices which enables the organization to shoot in mountainous areas with highly advanced technology, almost up quality to the quality of American movies. (Al Qasimi :2015).

According to ALJAZEERA center for studies the "Islamic state" achieved a great financial progress since control of Mosul in June 2004, in addition to its control over large areas in Iraq and Syria. Some studies estimated that ISIS's wealth is about two billion dollars, with a range of funding sources, and the most important sources:

1. Donations and grants, several press reports talked about the presence of a large number of wealthy Gulf and personalities that have supported and funded the organization in both Iraq and Syria.
2. Money donations, "Zakat" funds: platforms and Islamic channels during 2011/2012 to encourage Muslims to guide the "Zakat" funds, donations and charity to support the Jihad and resistance in Syria, which is money that directly found its way into the organization of the Islamic state.
3. Returns the kidnapped foreigners: the organization has consistently abduction of foreign nationals, international staff, and Western journalists, bargaining their families and their countries to release them in exchange for millions of dollars as ransom.
4. The acquisition of resources and goods from places controlled by: from hospitals, shopping centers, restaurants, and electricity and water facilities in these areas, which are facilities that provide its revenues in the millions per month.
5. Returns of natural resources and minerals: oil and gas, seized by the organization in Iraq and Syria; the organization is controlling more than 80 oil fields and sell them locally, or externally by merchants, which estimated 2 million per month, as well as control of the gold mines in Mosul.

6. Imposition of taxes and fees: one of the important sources that are imposed on traders, farmers, industrialists, the wealthy citizens in the areas controlled by the organization, as well as the imposition of tribute on non-Muslims, and there are monthly taxes on companies and local institutions are estimated at about 6 million dollars per month.
7. Government funds: the organization was able to seize the amounts of money that were found in banks and government institutions, after control of Mosul, which estimated at tens of millions of dollars.
8. The proceeds of agriculture and grain: organization dominates wide agriculture fields in Iraq and Syria; the organization dominates about a third of Iraq's production of wheat. (ALJAZEERA Center for Studies:2015).

3.2.1 Al Furqan Foundation

In November 2006, shortly after the group's rebranding as the "Islamic State of Iraq", the state used the experts of Internet, who were able to creatively disseminate lectures, articles, and filmed operations; Great importance was given to the distribution of media inside the State itself. Each province had its own head in the media department responsible for its affairs and needs, and to divide the province to even more areas, so that the largest number of media productions could be delivered to as many people as possible. In 2006, Al Furqan media establishment was formed by a number of men with various skills, and it formed branches and gained supporters both inside Iraq and outside. A giant step forward was taken, in regards to quality, as well as, the themes presented.

The logo of Al Furqan began to appear on the headlines of the news of many international TV channels; the goals and accomplishments of its release were as follows: First: to clarify the reality of Islamic state in Iraq, and to show its methodology. Second: to show the nature of the American invasions in Iraq, and their defeat. Third: to incite Muslims to wage Jihad. Fourth: to educate the fighters in the Islamic State in various fields: religious, military, security, and others. All of that has had a huge impact in gaining support for the

State amongst the Muslims and creating support for it against the world's media. Al Furqan media published more than 160 videos in Iraq from 2006 to present. The first video called *Zahf Al Anwar "Lights Marching"* published on January 2006, The 61minute and 44-second long video opens with Islamic Iraq state, Ministry of media, the version is a representation of a set of operations against USA troops in Iraq bombing hammers, tanks and firing Huns and battles between the organization and US troops.

The version is nonprofessional as it is filmed by home video cameras or mobile phone cameras with no professionalism in photo shooting with shaking camera, poor sound and lighting with no professional editing it is only a process of cutting and chopping of videos with the addition of visual effects that depends on programs which is available on the internet and can be learned easily and doesn't need professionalism to be used, like windows Live Moviemaker, Video Edit Magic 4.4.5 ,It is simple programs comparing with the new versions of the organization. The sounds in the version are some religious songs or words for the leader of the organization.(Al-Furqan Media : 2006).

3.2.2 Al-Bayan Radio

It is a radio station in Iraq owned and managed by the Islamic State. the station broadcasts at 92.5 on the FM dial, airs news and interviews in several languages as Arabic, English, Kurdish, Russian and French. In the beginning of 2015, Al-Bayan went on air with news bulletins in English language, after that, in April 2015, a number of programs in various languages have been added to the station schedule. The station offers a large range of programs such as Nasheed, language instruction, Fiqh" Islamic jurisprudence", Quran recital, interviews, speeches, news bulletins and reports from the field by its reporters in Iraq and Syria. News bulletins are delivered in the English language by American accent, the anchor is a man and deadlines are read in the Islamic calendar. (AP: 2015).

3.2.3 Ajnad Media Center

Ajnad Media is a media wing of the Islamic State producing nasheeds (songs), Quran and audio content. Ajnad Media was founded in summer 2013. Ajnad first production was

the informal song of the devotion of the Islamic State, “My Ummah, Dawn Has Appeared”. British journalist Alex Marshall in his article "How Isis got its anthem", which published in The Guardian describes this anthem: The first two minutes and 52 seconds of Dawlat al-Islam Qamat are little more than an Arabic chant, sung by a man whose voice is so relaxed you expect him to drift off halfway through. It sounds timeless – as if it has been dug up from the eighth century. The man’s melody has got a gentle swing, something you could easily imagine a jazz drummer playing behind to give it some oomph. Soon he starts layering his voice, so it sounds like a whole choir is trading lines, the song’s impact growing as he does. Musically, it’s better than just about any other religious song you could name.

In a song, there is some stable impacts drop in. There's a sword being unsheathed, the step by step of troopers' feet and some stammering gunfire. This kind of songs is fundamental to the association. These songs give the soundtrack to all the Islamic State's videos; they are played from autos in towns they control, rather like the US possess use rap melodies to divide their region; they are even played in the war zone. The thought for "ISIS Land" rose in the late spring of 2014, while the Islamic State was quickly extending. The gathering had raged into Iraq and seized Mosul, a city of 2 million, with essentially no resistance from the American-prepared Iraqi armed force.

The association changed its name from ISIL to the Islamic State as it formally announced itself the leader of a restored caliphate, a profoundly typical move that beheld back to the noteworthy domains of Islam. All the while, the Islamic State unleashed a flood of new videos in English. Among them were sections named "five-star jihad" that delineated life for Islamic State warriors as luxurious, with access to slope manors, shining SUVs and swimming pools ignoring the bunch's vanquished landscape. ISIS declared its development to different nations in November 2014 it set up media offices for the new branches, and its media contraption guaranteed that the new branches take the same models it utilizes as a part of Iraq and Syria. (Marshall: 2014).

3.2.4 ISIS Official Media Center “ALHAYAT”

Al-Hayat Media Center, the English-language media arm of the Islamic State. We can consider it as the creator and distributor of ISIS propaganda. It was launched in 2014 and from that time, it has made its presence known on social media platforms such as YouTube, Facebook, Twitter, and Instagram. Al-Hayat has a full-time staff who creates and tests its informing and they test it on westerners from the inside of their positions and "sample" bunches on the web. The messages work to play on the religious convictions of the Islamic steadfast, however, it especially pushes that message towards the recently changed over. The effort additionally focuses on those that have been honing Islam longer, yet are as yet attempting to "discover" their way in the religion. These are the people who HMC focuses on to convince them to come to Syria and Iraq where the battle of the jihad there. They make the person feel a sense of belonging to that land, they will find what they did not find where they currently live.

HMC as a new media branch for ISIS it has been followed the general strategy of producing various materials in several languages, including new video recorders and subtitles for existing videos, articles, news reports and translate jihadi materials. Otherwise, the “character and quality of the productions suggest that the staff is experienced in producing media materials for western audiences” For instance, HMC has been published a speech by ISIS spokesman Abu Muhammad Al-Adnani translated into seven languages (English, Turkish, Dutch, French, German, Indonesian and Russian). (Memri Jttm: 2014).

The Guardian has been made comparison between the high quality of production of ISIS videos and the low-quality videos that had been done during bin Laden era, illustrating that “ISIS is in competition with western news channels, Hollywood movies, reality shows, even music video, and it has adopted their vocabulary” (Rose :2014). It became clear that Al-Hayat media has two main goals which are to incite conflict with the U.S, and to recruit new jihadists from non-Islamic countries (Rose: 2014). The substance of typical Al-Hayat produced videos varies over a wide range. Al-Hayat media center tries to make balance between hideous beheading videos, such as the murders of James Foley, Steven Sotloff,

David Haines and Alan Henning, and Hollywood-style feature length productions, such as *Flames of War*, which “mythologizes ISIS’s military heroism with gruesome footage and florid prose”, comparing its illustration of war as “a real-life Grand Theft Auto” (Rose: 2014).

3.3 ISIS Magazine “DABIQ”

ISIS media wing “Al-Hayat media center”, has published a digital English magazine. According to the interviewee hosted by Aljazeera with “Abu Thaeer” one of the media workers in ISIS, he said that the organization established new magazine and this magazine is called "Dabiq" relative to the battle, "Marj Dabiq", led by the Ottoman Sultan Selim I against the Mamluks near Aleppo, and paved the way for the extension of the control of the Ottomans in the country Syria and Egypt. The battle has led to four centuries of Ottoman domination of the region, under the title "Islamic caliphate". (AL Arabi:2014).

This magazine is distributed through digital mail inside Syrian lands that fell under ISIS control. Dabiq’s first issue was published in Ramadan ,1435 according to Hijri or Islamic calendar because ISIS don’t believe in the Gregorian calendar (the Christian or Western calendar), the first issue released digitally on July 5, 2014. The magazine Dabiq is generally thought to be a propaganda magazine produced by the proponents of the Islamic State. It contains materials on its ideology, analysis of contemporary issues and news of its activities.

Dabiq is produced and printed in several languages including English. The magazine is focusing on the issues of tawhid توحيد (unity), manhaj منهاج (truth-seeking), hijrah هجرة (migration), jihad الجهاد (holy war) and jama'ah الجماعة (community). we cannot consider Dabiq as a new phenomenon, Al Qaeda also published magazine during the Afghan war against the soviets in 1980 which called “Jihad”, the magazine was widely available for all people, was translated into many languages and was principally a fund-raising and recruiting tool designed to encourage young Muslim men to travel to Afghanistan and neighboring Pakistan to support the Afghan jihad.

According to “Colin Clarke” a political scientist at the RAND research organization:

“What you see with Dabiq is the combination of Islamic theological credentials with battlefield success. Dabiq, offers a useful study into ISIS strategy, especially when compared to Al Qaeda English magazine, Inspire. “Dabiq is a far more comprehensive attempt to recruit westerners than Inspire,”

Clarke continued “It’s really a one-stop shop for all things ISIS.” Dabiq design is very similar to the design of the English-language online magazine “Inspire “, which was published by Al Qaeda in the Arab world in 2010, but Al Qaeda isn’t selling the same vision. For instance, there was an article in the magazine “Inspire” called “How to make a bomb in the kitchen of your mom”, focuses on encouraging Western terrorist individuals to attack Western targets, not like Dabiq which calls for the establishment of an Islamic State and elimination of all other views. (Kluessien :2015).

The director of militancy Studies Center in London," Peter Newman, saying that the goal of the magazine is not a mobilization of Muslim youth in Western countries to carry out attacks, but urged them to go to Syria. Also, the director of counter-terrorism in Britain, Richard Barrett, sees that "Dabiq" aims above all to show "Daash" as a real organization and a source of confidence. He also guessed that "Dabiq" will receive a great success. The interaction about “Dabiq “on the social media was not great, but was limited to a number of people, most of them foreigners.

The interaction with “Dabiq “on the social media was not great, it was limited to a number of people who follow ISIS issues, and most of them are foreigners. In addition to that "Twitter" has been closed "the media center of Al-Hayat account on the site after it notifications about the magazine. The American newspaper" Foreign Policy “headlined an article called “ISIS Win”, talking about the use of the organization of the means of social media, and they are more successful than the American government in media game and also said that ISIS knows the rules of the game well, so it is doing all it can do to control the scene, and the cyberspace is The best way to do that. (Dawod:2014).

3.3.1 A review to The Editions of the Magazine:

The magazine is uploaded to many forums as PDF form, contains fifty pages of color pictures, illustrations and artfully crafted text, the content itself firmly rooted in Islamic teachings is well organized, with feature articles, and on-ground reports from the field, they also have professional photographers following them around. It also talks about efforts made to build support among local tribal groups, reporting their pledges of loyalty to Abu Bakr al-Baghdadi, the self-appointed caliph of the Islamic State.

The magazine has various purposes. The principal is to approach Muslims to come help the new caliph. The release incorporates portions from the discourses of Al-Baghdadi who named himself "Ibrahim the Caliph", discusses new period in Islam, and welcomes doctors and architects to move to the place that is known for Khilafah, which is a spot for all races, ethnic gatherings and nationalities to assemble to battle in the trenches together as siblings. The editorial concentrates in Dabiq more on state-building than on incitement or operational issues. The aim isn't to get young radicalized Western Muslims to carry out attacks but to come to Syria," said Peter Neumann, director of the London-based International Centre for the Study of Radicalization.

The magazine is quite religious in tone. Includes a lengthy article based on juristic opinions for justifying the revival of the Khilafah and presenting Al-Baghdadi as the religious and political leader of the ISIS.

1. The first issue of Dabiq, "The Return of Khilafah" is focused on the declaration of the caliphate and what that means. The designers used the map of "the country of Khilafah", the regions under the control of ISIS in Iraq and Syria as the background of the cover page. The subjects of the magazine are considered an interpretation to its title and the introduction is followed by a report on "the revival of Khilafah", news from "the country of Khilafah" and "the country of Khilafah from the perspective of the enemies".

2. The second issue is The Flood (Al toofan) The cover photo is image of ark which refers to Noah's Ark, the magazine contains an article by Abu Amr Al-Kinani called "It's Either the Islamic State or the Flood," the article illustrate that the Caliphate is the "ark," while the rest of the world will soon be swept away and the Islamic State and its followers will be saved from the coming flood .It was published in Ramadan 1435 Hijri with the subtitle "the Islamic Khilafah or al-Toofan" and the second subtitle "Toofan al-Mubahala". The magazine also published a clear image for Abu Muhammad al- Adnani, the spokesman of the ISIS, for the first time.

The primary subject of the second release handles the issue of the Islamic State in correspondence to the surge with reference to the story of master Noah and the flood. The story is divided into three sections, the first handles the issue of belief and doubt, the second accompanies the title Noah's call and the third is meditating the verses. The fourth part is delegating themselves as the heroes for disposing of absence of education among individuals as an effort of ISIS for promoting the ideology of "Islamic State", also, there is article about the immigration and jihad in one complete page based on a hadith from Musnad Ahmad and accompanied by a photo for the immigrant "martyrs". Moreover, one section tries to resolve problems that are between the Islamic States and other Islamic groups. Additionally, a specific section for ISIS news. This is in addition to photos of administering the legitimate punishment.

3. The Call to Hijrah" concentrates on the jihadists' call to Muslims worldwide to move to Iraq and Syria to join the caliphate. More and more explaining of Hijrah to alludes to the excursion Prophet Mohammed and his friends from Mecca to Madinah. This issue comprises of 42 pages, discharged in Shawwal 1435 A.H., the magazine refers to the accomplishments of ISIS executed in northern Iraq. They likewise distributed photographs of destructing religious hallowed places for Shi'as and Sufis. They concentrated on the beheading of the journalist James Foley, criticizing Obama's approach, legitimizing the slaughter of Shu'aytat at Deir Ez-Zur which a city in Syria, lastly calling for Jihad on the land that is known for legends "Levant". The

issue features five major articles, all concentrating on politics, U.S. foreign policy and ISIS's territorial gains and massacres of enemies.

4. The fourth issue of Dabiq is entitled "The Failed Crusade." which was published in the month of Dhul-Hijja 1435 A.H., the cover picture is for the iconic St. Peter's Square in Rome, showing the group's desire of world control. The first part of the magazine is an article entitled "My provision was placed for me under the shade of my spear", which is a hadith reported by Imam Ahmed through ibn 'Umar. The second part titled, "The Revival of Slavery Before the Hour", in this part ISIS explaining that capturing Yazidis women who are from Iraqi minority group and using them as slaves is acceptable regarding ISIS' law" Sharia". And also, gave evidence that enslaving Yazidi women is a good way to stop adultery. The issue also talked about what ISIS called the end of the crusades campaigns, by giving a lot of prophecies that have been stated in this regard, especially the hadith of Prophet Mohammed, "The Hour will not occur until the Romans come down to al-A'maq or Dabiq". Additionally, the issue called all fighters to migrate to the Levant and Iraq to fight the crusaders.
5. The fifth issue is named after the Islamic State slogan, 'Remaining and Expanding. The cover page of the issue is an image of Islam's holiest site (Masjid al-Haram, or the Grand Mosque) in Saudi Arabia, with a promise to seize it. The magazine states that the Islamic States is going to expand into Sinai, Libya, Yemen, Algeria and the Arabian Peninsula after accepting pledges of loyalty (bay'ah). The issue contains images about fighting in Kobany and also talking about how the economic situation of the Islamic State works. Furthermore, an article about Rand Corporation and another article wrote by the British hostage John Cantile.
6. The sixth issue is called "Al-Qa'idah of Waziristan: A Testimony from Within.", the issue talks about the goals and ambitions of ISIS and other terror organizations, what they really want to achieve. Also taking the responsibility for the terror attacks in Sydney that killed two people at St. Martin's place. An interview with the Jordanian pilot Muaz El kasasbah captured by militants after he was forced to eject over

- northern Syria. The issue also contains an article about the global economics. Furthermore, images about the internal fights between ISIS and other jihadi groups.
7. The seventh issue is entitled from Hypocrisy to Apostasy. The issue presents the killing of the Jordanian pilot by burning him. In addition to an article written by The British journalist John Cantlie accusing in it the British media of isolation and lack of depth in covering his situation. Also, the Islamic State repeats their obligations to war, arguing that “Islam is the religion of the sword.”, and showing their successes in Sinai and Libya.
 8. The eighth issue is titled "Shari'a Alone Will Rule Africa", features several articles related to Africa, congratulating Boko Haram's for joining of ISIS, and terror attacks in Libya and Tunisia. The issue had two articles that criticize the various Syrian opposition groups, including Al-Qaeda's branch in Syria, Jabhat Al-Nusra, accusing them of using Islam and jihad to spread their agenda and of cooperating with the west and Arab regimes. the issue also includes an article by the British journalist John Cantlie, in which he discusses the U.S.'s policy towards ISIS. Another article, titled "Erasing The Legacy of a Ruined Nation, which argues that the destroyed items represented idols, whose worship is forbidden in Islam. Also, published images calling Muslims of the west to immigrate to the land of Islam by showing the Islamic State flag with the words “And Come to the Land of Islam”.
 9. The cover page of the ninth issue is an image for John Kerry and Gulf leaders, which is titled "They Plot and Allah Plots", referring to the main feature of the magazine which argues that Islamic State supporters should not fear any plans to defeat them since Allah controls the world. This version demonstrated that it could buy an atomic weapon in Pakistan, take it to Nigeria, and after that smuggle it into the U.S. through Mexico by utilizing existing trafficking systems as a part of Latin America. The jihadist gathering cases it could transport an atomic gadget similarly unlawful drugs are snuck into Europe through West Africa, including that Boko Haram's vicinity in Nigeria, could encourage the exchange. Issue nine of Dabiq incorporates an article titled "Slave-Girls or Prostitutes", by "Umm Sumayyah Al-Muhajirah", which is a barrier of the act of “saby” taking ladies captured in war.

10. The tenth issue of the Islamic State's Dabiq magazine is called "The Laws of All or The Laws of Men". it contains seventy-nine page, covering praise for three separate Islamist attacks carried out by alleged ISIS on the same day in France, Tunisia and Kuwait in June. in addition to an article called " they are not lawful spouses for one another", ISIS claims that all groups involved in the conflict in Syria including al-Qaeda's official offshoot, the Nusra Front, are considered to be infidels. The female writer Umm Sumayyah al-Muhajirah say that, according to the jihadi group's draconian interpretation of Sharia law, it is better for fighters to leave their families and join ISIS.
11. On August, 9,2015, ISIS released the eleventh issue of Dabiq, with sixty-six pages, the cover page for Erdogan and Obama talking during the G20 summit and including thirteen articles and a foreword. The issue called "From the battle of Al-Ahزاب to the war of coalitions", demonstrates that the Islamic State have to face a lot of enemies including the Western coalition, Arab leaders, other jihadist groups and Shi'ites.in addition to article encourage who cannot come to join ISIS to wage jihad in their lands and mention specific organizations and cities as a target. Also, warning refugees for their dangerous sin by emigrating to the west instead of emigrating to the Islamic State in the article "The Danger of Abandoning Darul-Islam". Other articles about ISIS military operations, news from lands that ISIS controls and releases of ISIS video and reports, moreover, two advertisements for a Norwegian and a Chinese prisoner for sale.

3.4 ISIS STYLE OF RECRUITMENT

ISIS recruits from all over the world focusing on the west by using the social networks. At least, 20,000 have left their countries, those people are roughly from 80 different countries to join ISIS, most of them are young men who want to be fighters. This surge of enlistment is said to be a result of ISIS's media appearance, whose message style has become similar to "the Western grassroots movements propagated by a countercultural use of new media, such as Occupy Wall Street, the Tea Party, anarchist, and far left movements that utilize smart mobs". What makes it difficult to deal with ISIS is that its counterculture status which makes

it very hard for the western governments to adjust or comprehend. While governments of the west can't work on the same wavelength as ISIS, there can be little to nothing is done to batter the group's vast appeal. (Fernandez: 2015) while ISIS is successful in taking city after city in Iraq and Syria, also its propaganda successes in recruiting from the west, ISIS make like a brainwash for the youth throughout its promises of better life in the land of Khailfah. Islamophobia in the west is from a point of strength in ISIS propaganda to recruit from the west and also the identity crisis, ISIS works on these points to encourage Muslim of the west to leave their countries and come to fight with them. (Fernandez: 2015).



4. METHODOLOGY

This chapter argues the methodology that was used to get the results that were necessary to answer the research questions and test the hypotheses. Also, is going to focus on the video materials analyzed in this thesis and expounds on the stages used to analyze the video materials in an idiom of persuasive and rhetorical tactics and the psychological messages that based on.

4.1 FLAMES OF WAR

On 19, September 2014, Al-Hayat Media, has released a version of its documentary style film *Flames of War: Fighting Has Just Begun*. It is a full-length propaganda film, shooted in high definition, it is over fifty-five minutes long. The trailer of the movie is about one minute and twenty-seven seconds, it was actually posted on 16 September, featured footage of the Islamic State soldiers" Mujahedeen" fighting their enemies with fire graphics, bombing, and shots for the US president Obama and ends with the movie name *Flames of war: fighting has just begun* then cut to black screen with crossfade effect to word coming soon. (*Flames of War Trailer - ISIS Official Video - Islamic State Targets Obama: 2014*).

The almost full-length film plays out like a Hollywood motion picture; there is a clear story going through the film's narrative in between gallant and terrible scenes of war, fierceness, and homicide. The film is stuffed with exciting visuals, soundtrack-style music, both exasperating and inspiring pictures, and a great degree influential dialect. The greater part of the film's runtime, an inconspicuous individual portrays the fifty-five moment long successions of occasions, which detail ISIS's military takeover of real stations and urban areas all through Iraq and Syria. The video's dialog is not just giving by a solitary storyteller; FOW additionally incorporates footage of talks given by ISIS khalifah Abu Bakr Al Baghdadi and different mujahidin that range from unassuming and earnest to vindictive and motionless. In spite of some of the dialog is in Arabic, for example, Qu'ran verses, the video always gives English subtitle.

The movie opens with a voiceover officially declaring that the establishment of the Islamic State “In the face of the dark wave of the crusader force. The historical land of two rivers bore life to a mission that would transform the political landscape of the world. A mission that would herald the return to the khilafah and revive the creed of tawheed. It was the establishment of the Islamic State nourished by the blood of the truthful mujahedeen to unite the ummah on one calling, one banner, one leader.”, with footage for Mujahedeen, the founder of the Islamic states Abu Mosab Al-Zarqawi and the flag of the Islamic State. Then, the narrator said that thus, the war between Iman and kuffar was ignited with multiple footage for the US forces fighting, explosions, American military leaders and George Bush. The narrator continued “You are with us or against us.”, After that, cut to old press conference shots show the famous speech for the previous president for the U.S George W. Bush's during September, 11 events declaring, "Either you are with us, or you are with the terrorists". Then cut to another conference for bush with the US military declaring that the US operation in Iraq has ended and the US won the war” Major combat operations in Iraq have ended, and in the battle of Iraq, the United States, and her allies, have prevailed.”, the narrator describes his speech as a lie and said that the flame was only beginning to intensify with flame graphics, black and white footage, night vision, and archive US news footage, cut to Obama saying that Iraq's future will be in the hands of its people and the American's war in Iraq will be over, the narrator reply " they lied".

The narrator said the Islamic state expands into the land of al sham(Syria) by the grace of Allah, roaring in the fuel of “Nusayri” blood, the flames in Iraq, meanwhile continued their crawl, growing stronger, leaving the Americans in bewilderment. Pondering what strategy to adopt in fighting the Islamic State with fade in of Nasheed (song) and multiple images of the Islamic State fighters celebrating their victories and dead soldiers from the American army, the narrator continued the reply from the white house was deceitful, as Obama was forced to respond to the rapid rise of the Islamic State that the American troops will not come back to fight in Iraq but we will support Iraqis against that terrorist group, “To stop the advance on Erbil, I directed our military to take targeted strikes against ISIL terrorist convoys should they move toward the city ,so even as we support Iraqis as they take the fight

to these terrorists American combat troops will not be returning to fight in Iraq.”, the narrator reply to Obama " they lied" ! For in reality, the fighting had just begun, then cut to Sheikh “Abu Muhammed AL Adnani” speech which written on the screen:

“The fighting has just begun!

The fighting has just begun!

And Insha’Allah we will be the Victories,

Regardless of whether you leave or don’t leave

For our victory will be through our persistence.

And if you leave you will un doubted return very soon

And if you unable to return

Then, we will come to you from every corner of the earth to fight you.”

The volume of the Nasheed is raising with fire graphics, the movie name appears " Flames of war" for few seconds then, dip to black screen. Fade in the sentence “Fighting begins in Sham”, cut to black and white footage of the Islamic state soldiers, the narrator started saying:

Salamah Ibn Nafail said:

“while I was sitting with Rasulallah “Muhammed” a man came

to him and said, O Rasulallah, the people have humiliated their horses,

and laid down their weapons and they claim that there is no more

Jihad and war has ended.

Rasulallah turned his face to him and said “they are lying! Fighting

Has just begun! and part of my Ummah will remain fighting on the true path.

Allah will deviate the hearts of some people to fight them and Allah will provide

The fighters of my Ummah from deviated ones until the hour come and the

Promise of Allah is fulfilled. Good is in the forelocks of horses until the hour is

established. It has been revealed to me that I will be departing you soon

and you would follow me while you strike the neck of each other

and the stronghold of the believers is in ash-sham.”

Footage of damage buildings in Syria with voice over, “as the Assad regime heightened its aggressions against the Muslims in the land of sham, you witness this hadith coming to life before our very eyes.” cut to footages of dead children, Bashar Al Assad in the Syrian parliament, demonstration supports the Syrian regime and some people pray for Bashar Al Assad Image. Narration: While the Muslims were being degraded, and the sharia of Allah was being forsaken for the laws of the “Munafiq” and those who claimed that there was no jihad, or that jihad with one’s wealth was sufficient. footage for some Islamic leaders who fights in Syria against Bashar Al Assad with Nashed mixed with voice over “Some even supported a war against the “Nusayri” regime according to the terms of America and its regional puppets.”

Close up shots of Mujahedeen faces as they listening to someone talking. Narration: From the mujahidin on the other hand came the believers who would rebuild the khilafah. They were chosen by Allah. They were the Hadrat, the few of the few from all corners of the world who answered the call of the prophets of Allah who said to them, “Go to AL Sham.” They pledged allegiance to Amir al-Mu'minin Abu Bakr al Baghdadi and through their efforts Allah granted triumph to his religion. Thus, they began to record with their blood a new era

of victory for the ummah within the pages of history. Ends with a scene for Mujahedeen congratulating each other's.

Motion graphics for Syria's map. Narration: And as the flames of war traversed the lands of Sham they made their way to Azaz, cut to Commander Abu Usamah Al-Maghribi (Rahimahullah) reciting Quran in gathering with Mujahedeen in a black and white scene: "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent." (AL Tawbah 38:39). then, repeating echo sound of the verse "And Allah is over all things competent", with zooming in Abu Usamah Al-Maghribi's face.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنفِرُوا فِي سَبِيلِ اللَّهِ أَنَاَقَلْتُمْ إِلَى الْأَرْضِ ؕ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنِ الْآءَاخِرَةِ ؕ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآءَاخِرَةِ إِلَّا قَلِيلًا ۝ ٣٨ إِلَّا تَتَفَرُّوْا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ؕ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٣٩) التوبة

Fade in of one of the Mujahedeen digging with multiple camera angles. Narration: Preparations for the battle of Minnigh Air base began with a timeless war instrument – the trench. The trenches would be the launch pad for attacking the enemy and they would also act as shelter for our brothers. When the brothers dig these trenches with their feet covered in mud, they do so anticipating the rewards of Allah, knowing that the prophets of Allah, sallallahu alayhi wasallam, himself also dug them with his own hands in the blazing heat of Medina.

Scene shows a shaky camera searching for something. Narration: Reconnaissance work, including scouting the enemy's territory also had to be carried out prior to the battle ahead. Cut to a Scene of out of focus for one of the Mujahedeen pulling a rope to explode a bomb with narration: The prelude to the coming onslaught was unleashed. Multiple scenes for

Mujahedeen doing the same act with Nasheed and sound effects. fire graphics used as transitions to a long shot of the Mujahedeen target to bomb. Narration: The flames of war were burning furiously as the heavy shelling let out thunderous roars that cast fear into the hearts of the enemy and left them breathing the thick fumes of death.

long crossfade transition for a mujahid crossing a trench which has been dug and saying “Bismillah” “No God but Allah”, then, the narrator said: The brothers unwaveringly traversed through the trenches despite enemy shelling and gunfire and the mujahid continue crossing the trench with dolly in movement for the camera behind the mujahid. the image freezes on the trench and the narrator said “A slight rest, while they further surveyed the area.”.

Narration: Then, with their beloved Kalashnikovs in hand, they provided cover for the tank hunters who were slowly advancing, with footages for Mujahedeen shooting by low camera. Then, the camera moves forward slowly with the Mujahedeen and the narrator is saying "They moved close to the enemy to prepare their attack, knowing very well they would be fired upon by the enemy's snipers and tanks. then, quick fade out for the shot. Quick long shot for one of the mujahedeen, then cut to Medium close for the same shot with slow motion graphic for him shooting with smoke effect gets out from the gun with voiceover, "Allah is with his believers. And it is he who directs the RPG grenade, punishing the enemy at the hands of the mujahedeen."

Image for the place that the mujahedeen has been shooted, the place was bombed, then the volume of nasheed raise to mix with the voiceover then nasheed volume decreased to focus on the voiceover "The tank hunters, equipped with only RPGs and IEDs, represent the epitome of sacrifice. Then, the nasheed raised again. Multiple scenes for the fighting between the Islamic State fighters and the Syrian army who support Bashar Al Assad, the last shot of the fighting is out of focus. smooth zoom on still photos for the mujahedeen fighting with voiceover Their mission is simple, achieve the tanks, or achieve istishhad triumph. the last photo converted to video with the mujahedeen chanting "Allah Akbar".

Long shot of low resolution camera for the Islamic State fighters going forward to their target with voiceover,” The tank hunters have now paved the way for the front line stormers who enter the fray. They are the stallions of life as they valiantly rush in and fight their way towards the RADAR station. They soon reach the station and begin defending it with their lives, knowing that it is a key position for launching the next onslaught.” shot for a fighter running to support his colleagues with voiceover " Support troops from the right also storm the front line, led by the fearless Abu Muslim." footage for Islamic State fighters taking a rest. Then, cut to one of them praying with voiceover, “The brothers secure the RADAR station, giving them time to rest, rehydrate, and revitalize. Most importantly, it allows them to remember Allah much, for the battle has just begun." the fighter who was praying, the camera started to zoom on him, a verse of Quran started to play to describe his situation.

“O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.” (AL-Anfal :45)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Cut footage for the battle, some of the footage are by a shaky camera, graphic techniques, echo sound of the fighter chanting "Allah Akbar", with the voiceover “The battle continues, and the brothers brazenly push forward. In the heat of such fierce battles, one recalls his sins, and his need for forgiveness. So he keenly pursues the noblest of deaths in the most trying of circumstances. Facing down the brunt of the enemy’s strength, he and his brothers, firmly standing their ground. The best of the best, in search of the greatest of rewards.”

dolly in movement toward some of the Mujahideen while they are fighting, echo sound for them saying "Allah akbar", a bomb came toward them and one of them was falling down with slow motion techniques, then, the narrator said, Nu'aym Ibn Himmar reported that a man asked the prophet "sallahahu'alayhi wasallam", which of the suhad'a is the best? The prophet "sallahahu'alayhi wasallam" said, those who, having taken their position on the battlefield, do not turn their face a way until they are killed". they will reside in the highest rooms of paradise and their lord will laugh at them and if your lord laughs at his servant in

the dunya " world" there is no reckoning for him." (Narrated by Ahmed). the shot became out of focus for a second, it was used as a transition, then became in focus again for the battle with voiceover, the battle is again fully underway. With complete conviction they stalk their victims.

Fade out to the Islamic State fighters prepare a tank for Suicide attack with the voiceover, the enemy shows resilience, but their hope for life would soon be broken by a breed of men unmatched in their fearlessness. They act without the need to see the results of their actions. Seeking Allah's pleasure as the advance further to kill and be killed. cross fade to one of the fighters face who is going to make the attack then cut to him moving by the tank toward the enemy with voiceover that mixed by nasheed "They are the Istishhaden , the most effective weapon of war ever known. For nothing can stand against the weapon of unshakable faith." Three cameras from three different places were shooting the bombing. the volume of the nasheed raised with bombing sound. the narrator said "And so the flames of war were set raging and part of the enemy was torn asunder. As the istishhadi prepares for the final fight his deed inspires the believers to push on. The brothers than crossed a difficult path with footage for the fighters moving forward to the explosion. Cut to injured mujahid lying on the ground, the camera moves to another mujahid lying also on the ground and then shoot with a speech for Abu Musab Al-Zarqawi, " no, by Allah da'wah has never been a road lined with roses and sweet basil. the price of dawah is heavy and the price of bringing principles to the land of reality is a lot of torn limbs and blood, and the light of dawn will not be lit in this darkness except the mujahedin and shuhada. Quick out of focus on the injured mujahed then zooming on him to be in focus with voiceover " With his Kalashnikov beside him, the mujahid lied waiting as his soul was gently lifted on a journey to the istishhad.

Fade in to the Islamic state fighters storming the enemy as they mention on the left at the top of the screen with nasheed. fade out to the Islamic states fighters who have been killed during the battle with voiceover " What was on show for the world to witness was that the mujahidin of the Islamic State would only accept victory or istishhad. Fade out to one of the mujahideen holding the Islamic state flag on a tank then cut to another mujahed holding a flag also and put it on the surface of a building, the narrator said, "And thus, history recorded victory for

the Islamic State in the battle for Minnigh Air base." fadeout to four of the mujahdeen sitting on a tank celebrating, cross fade to a long queue for the Islamic State land cruisers with voiceover " And so Allah allowed the Islamic State to open up many lands in Sham under the leadership of Emir Farouk Ibrahim. Allah also opened up the hearts of the civilians towards their state and they became its adamant supporters. They were clear from the outset that they wanted to reestablish the khilafah upon the prophetic methodology. This, however, was abhorrent to many of the fighting groups present in the region."

Cut to logos of Aljazeera, CNN, BBC, France 24, Russia today and Al-Arabiya and shots for a lot of Arab Sheikhs with voiceover, "So a severe media war was launched against the Islamic State on all fronts using preconceived lies to distort the realities of events on the ground. They were labeled agents of America, agents of Bashar, agents of Iran." then, cut to Zahran Alloush, leader of one armed group groups in Syria, while he describing the Islamic States as a gang that came with dirty, repulsive, despicable and today they came out against us to destroy our jihad and they cooperate with the nusayriyyah and rawafid. the narrator described him as All to justify aggression against the Islamic State. fire graphics as transitions, then written on the screen "The 2nd of Rabi' al Awwal marked a black day in the fight against the nusayriyah". Footage for dead people with voiceover "The various deviant groups were united in their enmity towards the Islamic State as they undertook a full-fledged, coordinated and multi-pronged approach against its fighters and their families.

Fade in the Islamic states troops entering by their tanks with the voiceover "But they forgot that Allah comes to the aid of the believers and they neglected to take any lessons from Iraq. They thought that they had the Islamic State cornered. Little did they know the fighting had just begun." crossfade to areas that under the control of the Islamic State (graphic map) with the voiceover " Widely dispersed across Sham, the Islamic State was forced to make a tactical withdrawal from some of the front lines against the nusayriyyah regime in order to fend off the cowardly aggression of the Sahwat. It placed into action a well-conceived plan to counter the Sahwat and consolidated its forces, repelling and humiliating the Sahwat as it took control of large swaths of territory across both Sham and Iraq, and all victory and praise is for Allah. And whilst Allah continued to humiliate the Safawi the Islamic State continued its war on

Kuffar and the secular ideology. As the flames of war rose to engulf the PKK and YPG. Cut to a gathering of the Islamic State fighters and one of them giving them a speech, it is a black and white shot with the voiceover " The warriors of the Islamic State continued to sell the life of this world for the hereafter." The voiceover ended, then, the fighter said " Allah'azza wa jall says, "And whoever places his trust in Allah, then He will be sufficient for him. Dear brothers, we rejoice on account of our numbers and equipment but our numbers and our equipment should not be our main concern. Our main concern is to place our trust in Allah, the glorified and exalted. And He is the generous and the giver, who loves seeing us in this place fighting his enemies. And we seek to come close to him by sacrificing our blood and our lives and they are the most precious things we have in this life. We sacrifice them cheaply and with pleasure in the cause of Allah, the glorified and exalted. May Allah makes these faces prohibited for the hellfire and may Allah reward you." then, the gathering chanting " Allah Akbar" with nasheed. the narrator described the fighters as" And so, did the fighters rise, they rose to Ganah (paradise) to the width of the heavens and the earth.

Day Vision which mentions on the left side of the top of the screen " Dawn Breaks", shots for the fighting with voiceover, "As the night cooled into the day, the brothers began their stealthy operation against the PKK and YPG (Mourtadeen) They strategically and safely placed themselves and attacked with grenade missiles. It begins as a very slow and calculated attack and then develops into deadly house-to-house combat. The brothers are reinforced with heavy artillery as the tanks blast their way further into enemy territory." long shot for some people running away while the Islamic State fighters shooting them with the voiceover "The secularists tasted the wrath of Allah. The flames scorching them, forcing them to run like cowards. Their destiny is foretold. " then, the shot freezes and Quran verse wrote on the screen "And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Wali (protector) nor a helper." (AL-Fath 48:22).

Crossfade to the fighters celebrating their victory with voiceover, "The soldiers of Allah showed them no mercy. Victory had been promised and Allah always delivers on his promise." Cut to Multiple shots for the PKK and YPG losses and dead people from their side with the voiceover " The flames of war engulf the PKK and YPG, leaving them dead,

humiliated and in wait of hellfire. They fought with a secularist ideology for the sake of land for a secular state. Strong fighters they were not. Their very foundation was weak; they only stood to fall. Cut to Abu Muhammad Al Adnani speech " as for us, then we've never fought a single day for sake of land. Rather, we only fight to bring the Khilfah and to establish the shari'ah of Allah. We fight in order to rule the entire world with Allah's revelation. cut to the Islamic state operations in Iraq against Safawi with the voiceover "Allah continued to humiliate the enemies of the Islamic State, especially in Iraq where the deviant Safawi forces and their high-tech U.S. weaponry were up against the mujahidin. The brothers were relentless in their attack as the flames of war took their toll on the Safawi forces. Cut to the Islamic State forces entering a city with the voice over "And Allah honored and rewarded the believers for their unyielding belief. And the fruits of patience ripened into a number of overwhelming victories in Iraq, particularly in the city of the shuhad'a Fallujah and the city of Mosul. These cities were opened through the hands of such truthful men who shimmered under the light of dawn as they slowly advanced to the Safawi outposts.”

Cut to the fighters walking in a desert then, a conflict started with troops called Safawis who escaped at the end with the voiceover “Calm, relaxed, their hearts filled with tranquility as they strove forward, seeking istishhad. Despite having American weaponry and armor at their disposal the Safawis were scared to meet death and did not have the nerve to continue the fight. They turned back on their heels, fleeing like the cowards they are.” then, an Arabic speaker said “You are the allies of Allah. You wage war against his enemies and you fight in his path. He loves you and you love him. Whereas they fight in the path of the taghut and are allied to the taghut. Allah helps and supports you and grants you victory, whereas they are helped and supported by America and Iran. What a difference between the two. Allah is our protector and they have no protector.” again, shots of the conflict between the Islamic State and Safawie and shots of bombing tanks of the Safawie with chanting "Allah Akbar", nasheed and voiceover,” The brothers open the army outpost allowing the Islamic State to further advance and fight the Safawis in urban combat. It was now time for more close and personal battles. The Safawi army cowardly attempted to repel the advance of the Islamic State with heavily armored U.S. Abrams. Mission, destroy the Abrams, thus destroying the

resolve of the Safawis. The Islamic State's highly disciplined, fearless and patient tank hunter units are keenly up for the job. The flames of war raged as the tank hunters quickly advanced to meet the Abrams face to face." then, an Arabic speaker said "And indeed, you've seen their cowardice for yourselves and you've witnessed their feebleness so have a conviction that neither the "Rawafid" nor the apostates can stand up against you and that Allah'azza wa jall will support you against them with Allah's will. I say "with Allah's will" as a confirmation, not as a condition. And how could he not support you, given that you worship Him alone whereas they disbelieve and associate with Him." with footage for the losses for the Safawie.

Shots for bulldozers related to the Islamic State destructs borders between Iraq and Syria with the voiceover, "The flames of war then quickly and voraciously made their way to the colonialist political borders of Iraq and Syria. On the 12th of Huzayran the Islamic State was granted a landmark victory in the war against Kuffar. With the flames of war burning the borders of Sykes-Picot. The black pages of history that testify to the tyrannical and murderous rise of the secular state were now coming to a close. Cut to the mujahedeen praying and close up shot to the Islamic state flag with the voiceover "The aid of light would now proclaim a new momentous era for the ummah and the entire world."

Cut to the Khalifa " Abu Bakr Al -Baghdadi up the ladder to a platform to deliver a speech inside the mosque with the voice over "The return of the Islamic Khilafah to rule with the light of Allah's Sharia on the earth". Then, cut to his speech with multiple camera angles "So this is the basis of the religion. A book that guides and a sword that aids. Indeed, your brothers the mujahidin were blessed with victory by Allah tabakaraka wa ta'ala and were blessed with consolidation after long years of jihad and patience and fighting the enemies of Allah. Allah guided them and strengthened them to establish this goal. Therefore, they rushed to announce the Khilafah and appoint an imam. This is an obligation upon the Muslims, an obligation which was abandoned for centuries, and disappeared off the face of the earth. So many Muslims were ignorant of it, and they are sinful for abandoning it. It is always obligatory upon them to establish it. So now they have established it, to Allah is all praise and from them are all blessings. I was burdened with this great matter. I was burdened with this trust,

this heavy trust. I was appointed as a leader for you, although I am not the best of you, nor am I better than you. Therefore, if you see me upon truth, then aid me. And if you see me upon falsehood, then advise me and correct me. Obey me as long as I obey Allah concerning you.” Cut to the Islamic State's flag, pan right to the court, tilt down to a mosque. shots for people praying, gathering for people and a machine harvest a wheat with the voiceover,” The Islamic State was now on showcase for the world to see. The courts were established. The prayers were being enforced the Hodoud "means Law" will being implemented. The people were being invited to good and zakat will be being collected and distributed.”

Shots for the mujahedeen congratulates each other with the voiceover,” Light glowed from the mujahidin who were soft towards the believers and harsh against the Kuffar.” cut to mass executions of prisoners with the voiceover, “this harshness never wavered and was a constant trait of the brothers. So the war on Kuffar waged on.”

The movie takes the viewers to the attack on the 17th Division air force base in Raqqa city in Syria. Night vision for one of the Islamic State fighter saying “Praise be to Allah, and many peace and blessings be upon the Messenger of Allah. As for what follows, this is an operation against the 17th Division base. With Allah’s permission, the brothers captured the “chemical "hill. One of the most difficult positions to capture. And now they’ve captured the “cotton” buildings, which is a group of four buildings in which the regime has fortified itself. They reached the facilities, so the regime fled from the facilities. The brothers were fortified in the “electric” building, which is also one of the strongest positions. And now the regime has lost all of their defensive lines. They don’t have anything left aside from the command center, the sugar factory, the officer’s residence and al-Aghrar. Just four or five main positions. Praise be to Allah, their morale is broken in contrast with the march of the brothers, they’re active and full of energy. They haven’t slept for two days, but they’re ready to carry out an assault at any moment.” Cut to another fighters saying” We’re going to take with us two PKCs and an RPG with five rounds. There are three rounds in the bag, and two guys will carry the other two rounds. Our place is not dangerous. It’s a village with fifteen houses.”

A text appears on the screen written in Arabic and English "After the regime soldiers had fled the battle, the mujahedeen entered and searched the area to ensure that there were no threats remaining."

و بعد هروب جنود النظام من المعركة دخل المجاهدون إلى المنطقة ليتأكدوا من عدم وجود أي خطر

Night vision for the fighting and written on the screen in Arabic and English "Meanwhile, multiple teams of mujahidin set up ambushes on nearby roads in order to capture or kill the fleeing nusayri soldiers."

اثناء ذلك قامت عدة فرق من المجاهدين بنصب الكائن في الطرق لقتل أو اسر الجنود النصيرية الهاربين

Cut to night vision again for shooting between the Islamic State and the Syrian army with nasheed and the Islamic State fighters chanting " Allah Akbar". then, written on the screen in Arabic and English "The ambush results in the killing of 15 regime soldiers. By the end of the night, the entire series of ambushes has resulted in the killing of 70 regime soldiers."

كانت نتيجة الكمين قتل 15 من جنود النظام وفي نهاية الليلة قتل 70 من جنود النظام النصيري في كمائن المجاهدين

Cut to night vision, one of the fighters saying " Praise be to God, this is their filthy blood. Enemies of Allah. shot for a fighter shooting a wounded fighter from the Syrian army saying to him "Be gone, you dog! you filth! ", another fighter saying "take this ghanimah (spoils of war), They're filthy. Shot to a fighter is talking to the camera saying "This is the 17th Division base and these are Bashar's soldiers. This is your fate you dogs. This is the grace of Allah that he bestows upon whom he wills". The other fighters chanting "Allah Akbar. And honor belongs to Allah" with execution scene. shots for the fighters celebrating their victory saying "Praise be to you Allah, the lord of creation" and chanting "Allah Akbar" and the slogan of the Islamic State " remain and extent".

In the final scene which is a daytime scene, shows an Islamic State fighter with a western accent in a black mask talking to the camera, in which Syrian soldiers captured from the raid are seen digging their own graves, he was saying "We are here in the 17th Military Division

base just outside the city of Al-Raqqah. And we're here with the soldiers of Bashar, and you can see them now digging their own graves in the very place they were stationed. The very place they were stationed terrorizing the Muslims in Al-Raqqah. The wrath of Allah is going to be carried out on these same soldiers. By the brothers of the muhajireen and ansar that captured them. And behind them you can see the officers' residences filled with bullet holes and artillery shells from the Islamic State. This is the end of every nusayri Kuffar that we get ahold of. This is the end that they face." crossfade to one of Syrian soldiers talking to the camera saying "With regards to Bashar, may Allah take revenge on him and do to his children what he has done to us. Today we're digging our graves with our own hands. The Islamic State captured us while we were fleeing from the 17th Division Base. We were serving under Bashar. Bashar has abandoned us. Bashar is nowhere in sight. Bashar is despicable. A despicable man, and the son of a despicable man. Right now we're digging our graves with our own hands. Our fate is to be slaughtered. Why? Weren't we serving under him? But to the regime's army we're just numbers. To the regime's army we're just dogs." One from the Islamic State asked him "where are the officers?", he answered "The officers fled. The officers fled and left the soldiers here. To dig here and to die here. To dig their graves with their own hands. May Allah take revenge on you, Bashar. May Allah take revenge on you, Bashar. Then asked again "Do you have a message for the families of the regime's soldiers? He answered "I advise them to get their sons out of the army as quickly as possible. As quickly as possible. Because it's as if Allah has blessed the Islamic State. They captured the 17th Division Base in a matter of seconds. They captured it in a matter of seconds. Even though there were 800 of us, and they numbered only in the dozens. Just a few dozen came in. Just a few dozen. Just a few dozen. What do I mean by a few dozen? Like ten or twenty or thirty of them captured the base when it had 800 soldiers. 800 soldiers. The Free Syrian Army couldn't capture it. No one was able to capture the base. But just a few dozen soldiers from the Islamic State captured the base. I advise all of the families of the soldiers to get their sons out of Bashar's army.

Dip to black effect to the masked man saying "They said that we abandoned the fronts and stopped fighting the Kuffar and we turn our guns toward the Muslims. They lied. I swear, we

are the harshest towards the Kuffar. And the flames of war are only beginning to intensify. I swear, the fighting has just begun. Syrian soldiers are shot execution style, falling into their graves. Then gave a text message to the Islamic States enemies by Khalifah Ibrahim al-Hadri "Finally, this is a message that we direct to America. Know, O defender of the cross, that a proxy war won't help you in Sham just as it didn't help you in Iraq. As for the near future, you will be forced into a direct confrontation, with Allah's permission, despite your reluctance. And the sons of Islam have prepared themselves for this day, so wait and see, for we too are also going to wait and see." Fade out. (Flames of War: 2014).

Anadolu news agency quoted from Syrian director Mohammed Bayazid saying that the film "is made of high professionalism," adding, "I would not say that the level of Hollywood, but inevitably the guy who wrote the text, editing, photography does not do that for the first time, but most likely is a professional person." He added that "the film accuracy, the high-quality technical to display the image editing, graphics and color correction that added all to the film and showing it as a professional documentary ". In addition to that, he considered that the film-makers wanted to deliver a message that their movement is global, by the adoption of English language as a basis of the film, and choose fighter pronounced the American Accent correct and sound, as well as show many Western fighters.

On the other hand, the Egyptian director Mr. Imad Eddin said that the film "belongs to the quality of movies (Spider-Man) and (Captain America), which is based on an interesting story using montage, graphics, soundtracks, and the presence of superheroes with fantastic qualities." He also added a post on his account on the social networking site (Facebook) - that "these stories keep you tight in front of it, but you know it is the same story that was repeated millions of times before about the Supernatural sincere wonderful hero who fights the evil traitor, though distrusting it does not have connection with reality." (Anadolu: 2014).

4.2 HEALING THE BELIVERS' CHESTS

The twenty-two minutes of disgusting savagery which called "Healing the believers' chests". This video is full of special effects and graphics. The first shot of the video the king of Jordan "Abdu Allah the second" appears talking about his country and its role in the coalition against ISIS then footages for the Jordanian army cooperating with the American army with narration consider king Abdu Allah as a traitor, calling him "Taghut of Jordan", appealing a Quranic concept, "a taghut" in describing anyone has crossed the limits. then, flashback graphic from a movie which portraying a war as a narrator says "As the crusaders' campaign started against Muslim lands". The images that showing the crusaders are war scenes from Hollywood movie against Nazi power, the shots for an American warship are stolen from serial "the pacific" which produced in 2010, for Tom Hanks and director Steven Spielberg.

After that, the twenty-six years old Jordanian pilot "Moaz EL Kasasbeh" shown in orange jumpsuit as a symbolic of prisoners in Guantanamo bay, the official ID for Kasasbeh appears on the right sight of the screen by calling him "Aseer Saleebee" written in Arabic, Aseer means prisoner or detainee and Saleebee means crusader .he was talking to the camera about his capturing and calling Jordanian families to not let their sons join the attacks or missions of the coalition against the Islamic States because they are going to suffer as his family , he said "what happened to me doesn't happen to your sons." In addition to that, he started to talk about all the countries participate in the coalition by calling them "Tahalof Saleebee" with the translation "Crusader coalition" along with Arabian countries participating in the attacks as Jordan, the United Arab Emirates, Saudi Arabia, Kuwait, Qatar, Bahrain and Morocco, the aircraft and air bases that are used in the attacks against ISIS, widely available information which is can be found easily Google search and notice the name and location of the diverse airports used in the areal campaign against the Islamic State . Kasasbeh urges the Jourdan people to question the Jordanian government as it consider itself as a defter of Islam and asked them why Jordon is not bombing the Syrian army who killing its people every day or Jews, he said "Know that our government is an agent of the Zionists."

The footage cuts to a graphic flight moving in the middle and on both side there were images of Syrians victims who killed from the attacks of the coalition, fade out to black screen, then, shot for the Islamic State sites that were bombed by coalition aircraft, that was mentioning on the top-right of the screen in Arabic. then cut to Arabic details about the rocket that used in the attack that al kasasbeh did in Syria with multiple cuts between that shot and footages for burned and killed for Syrian children with fire graphic as the transition between shots.

Cut to Kasasbeh walking in slow motion between destroyed building, then, a long line of Islamic State fighters appears, dressed in khaki and masks and holding rifles. Kasasbeh stood in front of a cage with multiple flashbacks of Syrians killed by the coalition air strikes with people trying to save civilians from debris, in that scene ISIS blames Kasasbeh for burning houses and killing children before he was captured. Then, cut to the image of Kasasbeh in the cage with a line of fuel leading to him. A masked member of ISIS, mentioning on the screen that he is a leader for one of the districts that bombed by the coalition, he lights the fuel and burn him. A song started to play in the background, gradually increasing in the volume. The video displays a professional sense of combination between sound and image. after he was totally burned, a fatwa by a 14th-century Islamic scholar, Ibn Taymiyyah appeared on screen, “As for whether the representation is common in a prayer for them to faith and enjoined them from the aggression it here from the border and the establishment of the project of jihad.”

"فأما إذا كان في التمثيل الشائع دعاء لهم إلى الإيمان وزجر لهم عن العدوان فإنه هنا من إقامة الحدود والجهاد
المشروع"

A bulldozer drops rocks above Kasasbeh's burned body to bury his remains, then close up to kasasbeh's burned hand after the rock covered his body. Fade out to the Islamic State logo. The video ends with a list of names, photos and location for other pilots participating in the attacks and announcing a reward for whoever kills those people and written on the screen “On this occasion, the Islamic State announces a reward of 100 gold dinars to whoever kills a crusader pilot. The diwan for state security has released a list containing the names of

Jordanian pilots participating in the campaign. So good tiding to whoever supports his religion and achieves a kill that will liberate him from hellfire.” (Healing the believers' chests:2015).

4.3 DATA COLLECTION

Firstly, evidence of appeals to pathos and ethos were examined. Secondly, evidence of rhetorical devices was examined. Thirdly, production elements were examined as the usage of camera techniques, editing techniques and soundtracks. Fourthly, technical analysis for the magazine “Dabiq”. After the pertinent linguistic substance had been gathered, it was composed of tables showing from which video they had been recovered, and whether they were explanatory rhetorical devices or appeals to pathos or ethos. Both Flames of war and Healing the believer’s chest were intensively examined more than one time in order to identify examples of appeals to pathos and ethos, rhetorical devices that identified as (Amplification, Anaphora, Epanalepsis, Metaphor and Simile) and production elements. To supplement the linguistic analyses, distinguishing proof of heuristic processing signals were searched for all through the narrative of both videos. Various statements containing these signs were recognized, for instance, the long speech for Khalifa Abu Bakr Al-Baghdadi in the movie Flames of war which is delivered in Arabic and subtitled in English.

5. RESULTS AND ANALYSIS

5.1 FLAMES OF WAR ANALYSIS

By analyzing the movie Flames of War, many appeals to pathos and ethos were revealed.

- **Appeal to pathos**

Table 5.1 lists of appeals to pathos that found over the voiceover of Flames of War.

Appeals to pathos
1. “either you with us or with the terrorist.”
2. “The reply from the White House was deceitful”
3. “The Mujahidin represent the epitome of sacrifice”
4. “A breed of men unmatched in their fearlessness”
5. “Highly disciplined, fearless, and patient tank hunter units”.
6. “The noblest of deaths”
7. “Mujahidin only accept victory or shahid”

The first example, in the beginning, the movie presents all that happened in Iraq after 11 September and the famous quote for Bush “either you with us or with the terrorist.” And then Bush again says that the operation in Iraq is finished and we won it. then, Obama says that the operation in Iraqi is ended and Iraqis can control their country but the narrator of the movie said “they laying “and gives evidence for what he said. The narrator said because the extent of the Islamic State in Syria “The reply from the White House was deceitful”, paints the White House, despite the fact that America, in general, is implied here, as a malicious, fraudulent and the biggest evil enemy for the Islamic State. The majority of the video is pointed either at the "White House" or President Obama personality, although it is understood that both represent the greater western power which is the United States.

The second example, “The Mujahidin represent the epitome of sacrifice”, “A breed of men unmatched in their fearlessness” and “Highly disciplined, fearless, and patient tank

hunter units”. all of these sentences refers to jihad fighters “Mujahidin” and how jihad is their goal in life to achieve the justice states which is the Islamic State, no fear, no return back, the goal will be achieved.

The third example, “The noblest of deaths”, and “Mujahidin only accept victory or shahid”, give the meaning that death is aspire to, not something to be afraid of and their souls in service to the higher power, only two choices live or die, no middle ground. “The best of the best, in search of the greatest of rewards”, the narrator here refers to Mujahidin who are searching for the greatest reward which is the paradise because they are fighting for Islam and defending for poor Muslims against Islam enemies, shahid here instead of earthly rewards.

Following from that, we can say when Mujahidin realize the fact of adopting good acts is a must, they will no longer feel fear, clarified by FoW’s painstakingly worded portrayal of the Mujahidin, including words like “unmatched”, “fearlessness”, “highly disciplined” and “fearless”.

- **Appeal to ethos**

Table 5.2 lists of appeals to ethos that found over the voiceover of Flames of War.

Appeals to Ethos
1. “O Believers, whenever you encounter a hostile force of unbelievers, do not turn your backs to them in flight” (AL-Anfal 8:15).
2. “whenever you encounter a hostile force of unbelievers, do not turn your backs to them in flight, and if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Wali (protector) nor a helper.” (AL-Fath 48:22).
3. “The fighting has just begun! The fighting has just begun! And Insha’Allah we will be the Victories, Regardless of whether you leave or don’t leave for our victory will be through our persistence. And if you leave you will

un doubted return very soon and if you unable to return, Then, we will come to you from every corner of the earth to fight you.”
4. “while I was sitting with Rasulallah “Muhammed” a man came to him and said, O Rasulallah, the people have humiliated their horses, and laid down their weapons and they claim that there is no more Jihad and war has ended. Rasulallah turned his face to him and said “they are lying! Fighting Has just begun! and part of my Ummah will remain fighting on the true path. Allah will deviate the hearts of some people to fight them and Allah will provide The fighters of my Ummah from deviated ones until the hour come and the Promise of Allah is fulfilled. Good is in the forelocks of horses until the hour is established. It has been revealed to me that I will be departing you soon and you would follow me while you strike the neck of each other and the stronghold of the believers is in AL-Sham.”
5. “O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.” (AL Tawbah 38:39).
6. “no, by Allah da’wah has never been a road lined with roses and sweet basil. the price of dawah is heavy and the price of bringing principles to the land of reality is a lot of torn limbs and blood, and the light of dawn will not be lit in this darkness except the mujahedin and shuhada.”

FOW narrates some verses from the Quran, “O Believers, whenever you encounter a hostile force of unbelievers, do not turn your backs to them in flight” (AL-Anfal 8:15).

“يا أيها الذين آمنوا إذا لقيتم الذين كفروا زحفا فلا تولوهم الأدبار”

This verse related to Badr events where was a war between Muslims and non-Muslims during prophet Mohammed era, it appeals to the divine believers came six times as Faith.” O Believers” it is a message to Muslim fighter as an incentive for them to patience and fortitude to them in fighting the enemies of God, and as a reminder to them that patience and fortitude are bases of faith of Allah, and that victory that have won it was because of faith not in abundance of arms and men.

“whenever you encounter a hostile force of unbelievers, do not turn your backs to them in flight”, this part is an order for Muslims to fight Allah enemies till the end and never let them go. The narrator also mentions this verse “And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Wali (protector) nor a helper.” (AL-Fath 48:22).

“ولو قاتلكم الذين كفروا لولوا الأدبار ثم لا يجدون وليا ولا نصيرا”

All of these are passages from the Quran supporting and increasing the courage of the Mujahedeen instead of cowardliness of Islam enemies “kuffar”. The appeal to ethos aligns Mujahedeen as faithful religious believers who trust in the word of the Quran and manage to present the Mujahedeen as the brave fighters being quoted in the passages who are under the security of Allah. Under Shariah law, ISIS has been politicalized Islam and in this way, these engage ethos to religious fundamentalism, as well as to political enthusiasm.

Sheikh “Abu Muhammed AL Adnani” the official speaker for the Islamic State and the first one who announced the establishment of the Islamic State and Pledge allegiance to Abu Bakr el Baghdadi, he had given a speech which written on the screen.” The fighting has just begun! The fighting has just begun! And Insha’Allah we will be the Victories, Regardless of whether you leave or don’t leave for our victory will be through our persistence. And if you

leave you will undoubtedly return very soon and if you are unable to return Then, we will come to you from every corner of the earth to fight you.” This speech verifies the aim of the movie which is that the fighting has just begun and to tell the Islamic State's enemies that this is just a small thing for what is going to happen. at the end of the speech there is a vow to fight the Islamic State's enemies wherever in its land or in their land which take the audience to think about the attacks that happened in the world after the appearing of the Islamic State, especially, Paris attacks.

After the speech for AL Adnani, a hadith presented in both written and voice, the narrator started saying, Salamah Ibn Nafail said: “....., rasulallah turned his face to him and said “they are lying! Fighting Has just begun! and part of my Ummah will remain fighting on the true path. Allah will deviate the hearts of some people to fight them and Allah will provide The fighters of my Ummah from deviated ones until the hour come and the Promise of Allah is fulfilled. Good is in the forelocks of horses until the hour is established. It has been revealed to me that I will be departing you soon and you would follow me while you strike the neck of each other and the stronghold of the believers is in AL-Sham”. This hadith to verify Adnani’s speech to tell the Islamic State's target that fighting does not end according to Prophet Muhammed and also, to tell them that the U.S government is lying and they will return back to fight Muslims. ISIS uses this hadith to refer to itself in the part that telling some people who believe in the promises of Allah will fight in the true path, and the fighting will start from AL- Sham (Syria), the same talk that ISIS narrates which is the great battle between Muslims and non-Muslims will start from AL- Sham.

The fifth example is a verse which was set down at the time when the prophet Muhammad was involved in making preparations for the campaign to Tabuk,” O you who have believed..... and you will not harm Him at all. And Allah is over all things competent.”. This verse may have two meanings. the first one, when you will find that the life in the Hereafter is endless and all good things and supplies of enjoyment are uncounted, the one will realize that all enjoyments in life is nothing comparing to the blessings of the heaven. at that time, you will rue why you denied yourselves of this everlasting happiness and bliss for the purpose of a little and brief delights in the mortal existence of this world." Second: "The

merchandise of this common life are of no quality in the Hereafter, howsoever bounteous they may be. You should need to surrender each and everything when you inhale your last. To no end of this world can run with you to the following scene. Obviously, you will get credit for what you relinquished for the pleasure and love of Allah, and affection for Islam." "If you do not go forth, He will punish you with a painful punishment." When the Muslims are summoned to go to Jihad by an open decree from their pioneer, it turns into a compulsory obligation for the individuals who are called upon to do Jihad, whether they fit in with a specific gathering or area. To such an extent that the confidence of the individuals who don't go for Jihad without a bona fide pardon gets to be far-fetched. In any case, even in situations where the Muslims are called upon to go forward for Jihad and there is no order for the mandatory enlistment of each capable Muslim of a specific gathering or locale, it is a religious obligation (however not compulsory), and it should be considered to have been performed regardless of the fact that just some Muslims go forward for it. That is, "Allah's work does not rely on upon you and will be just accomplished if you do it. It is Allah's effortlessness and bounty that he is managing you the brilliant chance of serving the reason for his way. Consequently, if you miss this chance because of any stupid suspicion, Allah will raise another individuals and give on them the open door and capacity of doing his work, and you will be failures".

A speech for Abu Musab AL-Zarqawi "no, by Allah da'wah has never been a road lined with roses and sweet basil. the price of dawah is heavy and the price of bringing principles to the land of reality is a lot of torn limbs and blood, and the light of dawn will not be lit in this darkness except the mujahedin and shuhada.". This speech ISIS uses to glorify "shahada" to show that Mujahedeen are the Sacrifices who give their spirit for Islam and their blood is the light that will ends the darkness. this is the road to the establishment of the khalifa and this road is not easy, it is very hard and expensive and Mujahedeen souls are the price.

- **Rhetorical Devices**

Table 5.3 lists of rhetorical devices that found over the voiceover of Flames of War.

Rhetorical Devices	
Amplification	1. “In the face of the dark wave of the crusader force, the historical land of two bore life to a mission that would transform the political landscape of the world. A mission that would herald a return to the khilafa and revive the creed of Tawḥid” 2. “You can see them now digging their own graves in the very place they were stationed. The very place they were stationed terrorizing the Muslims in Raqqa”
Anaphora	1. “This is the end of every kafir that we get a hold of. This is the end that they face” 2. “nourished by the blood of the truthful mujahedeen to unite the ummah on one calling, one banner, one leader.” 3. “I was appointed as a leader for you, although I am not the best of you, nor am I better than you.” 4. “...., if you see me upon truth, then aid me. And if you see me upon falsehood, then advise me and correct me.”
Epanalepsis	1. “Allah is our protector, and they have no protector”
Metaphor	1. “Thus, the war between ummah and kuffar was ignited”

Metaphor	2. “Regional puppets” 3. “The enemy was torn asunder” 4. “Their very foundation was weak, they only stood to fall” 5. “The black pages of history that testify to the tyrannical and murderous rise of the secular state were now coming to a close”. 6. “no, by Allah da'wah has never been a road lined with roses and sweet basil. the price of dawah is heavy ... 7. They are the stallions of life as they valiantly rush in and fight their way towards the RADAR station. 8. And the fruits of patience ripened into a number of overwhelming victories in Iraq. 9. “believers who would rebuild the khilafah. They were chosen by Allah. They were the Hadrat, the few of the few from all corners of the world who answered the call of the prophets of Allah who said to them, “Go to AL Sham.” 10. The thick fumes of death 11. Light glowed from the mujahedeen 12. their hearts filled with tranquility as they strive forward
Simile	1. “The ravenous flames kept spreading” 2. “The flames of war were burning furiously”

The first example, “In the face of the dark wave of the crusader force, the historical land of two bore life to a mission that would transform the political landscape of the world. A mission that would herald a return to the khilafa and revive the creed of Tawḥīd”. The word

“mission” has been repeated more than one time, it is used for bolstering effect. These two sentences reflect the new mission of ISIS which is to establish the Caliphate and push all people to convert to Islam. the same way that Gorge Bush did before. On March 6, 2003, Bush had made a speech in a press conference. Bush repeated the words "Saddam Hussein" and "terrorism" incessantly, mentioning Iraq as a "threat" at least sixteen times, which he attempted to link with the September 11 attacks and terrorism. (Kellner: 2003).

The second example “You can see them now digging their own graves in the very place they were stationed. The very place they were stationed terrorizing the Muslims in Raqqa” and “This is the end of every kafir that we get a hold of. This is the end that they face”. The narrator here wants to illustrate to Bashar AL-Assad supporters what will happen to those who oppress Muslims. There is no choice if the Islamic State arrest you, you will die and you will dig your grave. The narrator also wants to bring attention to Raqqa and what had previously been conniving there.

The example “nourished by the blood of the truthful mujahedeen to unite the ummah on one calling, one banner, one leader.”, The redundancy and absence of conjunctions serve to accentuate solidarity and peculiarity of a reason. To answer the call of Allah, to serve under the banner of the Islamic State and to pledge allegiance to khilfah Abu Bakr AL-Baghdadi is the genuine calling of the Mujahedeen. “I was appointed as a leader for you, although I am not the best of you, nor am I better than you.”, and “...., if you see me upon truth, then aid me. And if you see me upon falsehood, then advise me and correct me.” these are two sentences from Abu Bakr Al Baghdad's speech. he used anaphora a lot to give the feeling that he is like any other person, he is not a king or a leader, he accepts the advice from everyone, all Muslims are equal in the community of the Islamic State.

The third example, the repetition of a word at the end of successive clauses or sentences. “Allah is our protector, and they have no protector” is used for assured effect. Allah is our protector and Islam enemies has no protector. The narrator invites young people who still cannot find a figure for their lives and differentiations the Mujahedeen trust in Allah with the kuffar's lack of mental consciousness.

The accompanying samples are all examples of metaphor that serve to revive symbolism and affiliations experienced by the intended audience. “Thus, the war between ummah and kuffar was ignited”, “Regional puppets”, “The enemy was torn asunder”, “Their very foundation was weak, they only stood to fall”, “The thick fumes of death” and “The black pages of history that testify to the tyrannical and murderous rise of the secular state were now coming to a close”. All of these examples draw the right image that ISIS wants of the mainstream leader of Kuffar. The same as FoW's portrayal of the "White House" as the main adversary. The language utilized additionally serves to extol generally clear warmongering strategies: alluding to war as a flame that can be "ignited", portraying the thrashing of the adversary as being "torn asunder" as though they are non-human that must not feel mercy with them, depicting the foe as a “weak foundation” that will be overthrow in the hand of Mujahedeen and alluding to the time period as the “The black page of the history” that this period has been ended and this is our time.

“Believers who would rebuild the khilafah. They were chosen by Allah, answered the call of the Prophet “salah Allah alih w salm” and “Light glowed from the mujahedeen” these sentences are very spirituality reflects those who strongly believe in Allah promise and his messenger. By "replying" the call, the mujahedeen have set out on the excursion that will show them about their own particular human most profound sense of being, and hence allegorical "light" gleams frame their illuminated awareness.

“The ravenous flames kept spreading” and “The flames of war were burning furiously”, both are examples of simile. Their purpose, is the glorification of war. The utilization of the invigorate "ravenous" and "furiously" counterbalance the western idea of jihad as homicide-suicide.

- **Heuristic processing**

The speech that made by Abu Bakr AL-Baghdadi, ISIS leader, outfitted towards utilizing heuristic processing, the discourse is initially conveyed in Arabic and also, subtitled in English as follows:

“So this is the basis of the religion. A book that guides and a sword that aids. Indeed, your brothers the mujahidin were blessed with victory by Allah tabakaraka wa ta’ala and were blessed with consolidation after long years of jihad and patience and fighting the enemies of Allah. Allah guided them and strengthened them to establish this goal. Therefore, they rushed to announce the Khilafah and appoint an imam. This is an obligation upon the Muslims, an obligation which was abandoned for centuries, and disappeared off the face of the earth. So many Muslims were ignorant of it, and they are sinful for abandoning it. It is always obligatory upon them to establish it. So now they have established it, to Allah is all praise and from them are all blessings. I was burdened with this great matter. I was burdened with this trust, this heavy trust. I was appointed as a leader for you, although I am not the best of you, nor am I better than you. Therefore, if you see me upon truth, then aid me. And if you see me upon falsehood, then advise me and correct me. Obey me as long as I obey Allah concerning you.”

Abu Bakr al-Baghdadi’s situation as a religious leader, given his rising to the top positions of ISIS, he has an appealing charisma and a quiet self-restraint, talking in great dialect, alluring placidness and the tone of the one successful even in the harshest circumstances (AL- Tamimi :2016). thus, in the first sentences, in which he guarantees that Allah is completely in charge of the triumphs ISIS has delighted in hitherto, are prone to be acknowledged on the premise of his present status alone. He mentions the goal and the mission referring to “the return of Khilafa” as the beginning of the movie. AL-Baghdadi going on to chide Muslims for dismissing their fate to reestablish the khilafa, all the while alluding to it as a “obligation”, while calling Muslims who have not accepted up the call to restore the Islamic State “ignorant” and “sinful”.

At the ending sentences, AL-Baghdadi trying to give message, he called that he was appointed to be a leader, and that he was burdened with leading the Ummah, and showing himself as humble person as he saying, “although I am not the best of you, nor am I better than you.” AL-Baghdadi paints himself as the hero who makes immolates to serve a higher force while at the same time contrasting himself with everybody watching. Along these lines, the fundamental message is that in the event that they are all without a doubt such as al-

Baghdadi, the hero of ISIS, they will join the cause and battle with the mujahedeen, pretty much as he has done. Psychological analysis of Abu Bakr al-Baghdadi's character points to a truth not consenting civil argument: and it is that he does not talk pointlessly, but rather he is a man who does not talk a word unless he executes it. (AL- Tamimi :2016).

Making of The Movie " Flames of war": Production Elements

Table 5.4 list of production elements that used in the movie flames of war

Production Elements	Yes / No/ little	Notes
1. High definition Cameras	Yes	Some shots with low quality cameras, multiple cameras used in one shot.
2. Cinematography	Yes	_____
3. Movements and Expressions	little	_____
4. Lighting and Aesthetics	No	Some scenes are in black and white, day and night vision
5. Subtitle	Yes	The whole movie is subtitled
6. Sound (Audio, Music, sound tracks)	Yes	Used “nasheed” instead of music
7. Graphics (special effects)	Yes	Sometimes used in bad way

8. Editing (transitions, colors, effects)	Yes	Fade is the main effect used in the movie
---	-----	---

By analyzing the production elements of the movie *Flames of War*, most of the movie is shot by HD cameras, most of the shots are very clear and smooth. Some shots are shot by a low-quality camera.

Figure 5.1: low quality shot



source: *flames of war* movie, 2014

In one of the attacks that presented in the movie, ISIS used more than one camera in different locations to shoot one bombing.

Figure 5.2: camera 1 for the bombing



source: flames of war movie, 2014

Figure 5.3: camera 2 for the bombing



source: flames of war movie, 2014

Figure 5.4: camera 3 for the bombing



source: flames of war movie, 2014

Cinematographic techniques in *Flames of war* is very clear, ISIS used multiple kind of shot as long shots, close up shots and medium shots. In addition to a lot of camera movements especially dolly in and zooming in and out. ISIS did not use a lot of camera angles, a lot of scenes shot by shaky camera especially during the attacks, some of the shots are "out of focus ". Most of the movie is shot in day vision, only two scenes with night vision, also, black and white scene are used within the movie. Narration of the Movie with fluent American accent, in addition to Arabic speeches, every word in the movie is subtitle at the bottom of the screen. Furthermore, ISIS did not music, it used "Nasheed" in all scenes without voice over and sometimes mixed with the voice over in professional way. ISIS also used sound effects as fire, bombing and echo sound.

Figure 5.5: out of focus shot



source: flames of war movie, 2014

Figure 5.6: black and white shot



source: flames of war movie, 2014

Figure 5.7: night vision shot



source: flames of war movie, 2014

ISIS used special effects in the movie especially the " fire graphic ", it was used about eight times used “, it used basically a transition between shots with the voiceover " Fighting has just begun" which is the slogan of the movie. Also, used graphics to describe lands that are under control its authority “graphic maps” and places where the attacks happened. video transitions are used within the movie, as, fade in and out, cross fade, dissolve and Dip to black. colors of the shots are clear except the night vision shots.

Figure 5.8: Fire graphic



source: flames of war movie, 2014

Figure 5.9: graphic maps



source: flames of war movie, 2014

5.2 HEALING THE BELIEVERS CHEST'S ANALYSIS

By analyzing this video, there is no doubt that it contains a lot of cinematic dimensions as multiple camera angels, good editing and graphics which intended to accomplish unparalleled effect on the viewer. The way of Kasasbeh passing is a typical show of quality to strike fear into non-believers and encourage recruits or doubters of ISIS strength in equivalent measure. According to BBC security correspondent “Frank Gardner” who said that a lot of people really shocked by the intended cruelty of the Islamic State’s actions, the horrible video is mainly directed to Arab populations in Jordon and the Gulf. (BBC:2015). This video has been released through social media so quickly, it was important for ISIS to release this video through social media more than any other official channels, because in social media no one will cut the harsh images that serve its goals, but in other channels they are going to cut these image and that what exactly happened.

Appeals to ethos in that video is not too much such as the movie flames of war. Just only two examples, the first one is the name of the video " Healing the believers' chests" which related to the verse "and heal the hearts of a believing people" (AL Tawbaa:14).

”وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ“ التوبة: 14

This verse gives the meaning of revenge, so ISIS use it to show their targets that they are the tool of Allah to achieve justice and this justice is achieved by burning the Jordanian pilot.

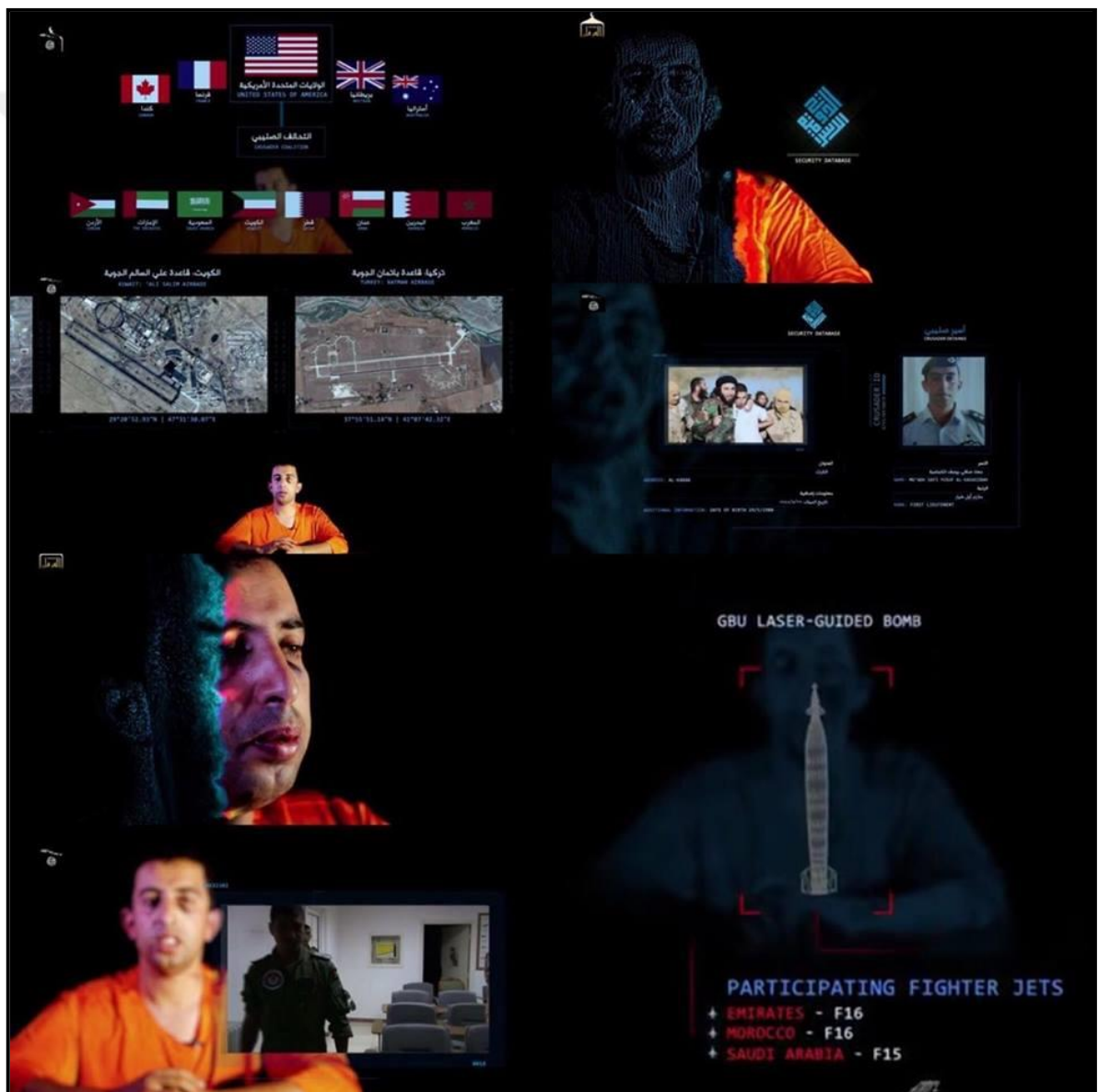
The second example in minute 18:57, the narrator said “As for whether the representation is common in a prayer for them to faith and enjoined them from the aggression it here from the border and the establishment of the project of jihad.”

”فأما إذا كان في التمثيل الشائع دعاء لهم إلى الإيمان وزجر لهم عن العدوان فإنه هنا من إقامة الحدود والجهاد
المشروع“

ISIS take this part which said by one of the most important Sheikh in jurisprudence and Islamic law “Abn Taymeh, then truncated and distortion what he said to give itself the right

to burn Kasasbeh as he burns a lot of Syrians. ISIS wants to say our actions are part of our faith. Camera techniques and graphics are the most important elements in that video. The scene that Kasasbeh is talking to the camera, he appears with graphics overlaid describing the mission that he was responsible for.

Figure 5.10: Scene of describing the mission



source: Healing the believer's chest's

The execution scene was shot by more than one camera, a lot of camera movements were used within that scene as zoom, tilt up or down and pan right or left. in addition, to flashbacks during between Kasasbeh and people killed by the airstrike. The camera follows the execution from a higher angle in order to show the victim very small to humiliate him. This technique in media industry which is shooting from a high angle makes the protagonist appears grand and that was exactly what ISIS wants to show, as it considers itself the right one who defense for Islam and Muslims, so this kind of shooting served its goals.

Figure 5.11: multiple camera angles for the execution scene



source: Healing the believer's chest's

5.3 TECHNICAL ANALYSIS OF THE MAGAZINE OUTPUT “DABIQ”

Dabiq is shiny, smooth, sophisticated publication containing the highest levels of English usage, including proper punctuation, to get its message out to followers and potential recruits. Dabiq was written by native English writers and very talented staff. According to Patrick Good Enough who wrote about Dabiq, “The style and grammar suggest first-language English writer or writers and the spelling is American rather than British.” (Goodenough: 2014).

According to Robert Evanc who is a journalist at Carcked said that Dabiq is the equivalent to the Times Magazine mixed with People and a Chick tract, Dabiq looks different from any other magazine or bulletin issued by any organization or terrorist group. Evanc also mention that Dabiq is imitating People Magazine when it is publishing articles about celebrities, Dabiq also publishes articles about its celebrities who are “Shuhda”, its fighters. (Evans: 2015).

The magazine is quite religious in tone. Each issue explains reasons behind every action the Islamic State did. Always gives evidence for the readers by Muslim scholars and plays with Muslims emotions. Dabiq magazine is full of dazzling imagery, highly professional designs, stylish and attractive graphics, and excellence quality photos, to tell the world that it is professional magazine which can reflect a state, not just a group. The presentation of the images in the magazine likes something out of Hollywood movies or video game. The photos from two-thirds of the issues. The pictures of fight triumphs, the killing of enemies and realistic photographs of dead warriors from Iraqi strengths. pictures affirm the reality of the case that ISIS is caring for "both the religious and common issues of the Muslims", photos of the bunch's conveyance of social administrations, including cancer treatment for kids, road cleaning, an all-around staffed checkpoint, a clamoring commercial center, and ISIS police patrolling the area.

The magazine's pages look like the professional and global standard. The magazine pages, in every issue, are extending from 45-50, utilizing huge photographs that involve two joined pages depending on the modern techniques of editing. department are color coded that based on the sort of the articles, reports and meetings.

The language used in Dabiq reflects ISIS ideology, there is just only two groups in the world “us and them”, “believers and non-believers”. In addition to its titles which reflects the religious theme as The return of the Khilafah, the flood and A call to Hijrah, are prime examples. In the first issue “the return of khilafah “, ISIS announces glad news for the Ummah about the khilafah State where the Arab and non-Arab, the white man and black man, the eastern and western are all brothers”.

Figure 5.12: coverages for Dabiq Issues 1, 2 and 3



source: Dabiq Magazine

ISIS uses the spiritual Ummah as a recruitment strategy promising youth all over the world who migrate to join ISIS real togetherness and justice. Later titles ISIS focused on its goal which legitimizes and justifies its barbarian translation of the law, for instance, articles like” Shariah Alone Will Rule Africa “and “From the Battle of Ahzab to the War of Coalitions.” In the cruel execution of the Jordanian pilot Muaz El Kasasbah which was the main event in the seventh issue, ISIS justifies this act with hadith” Allah’s Messenger said whoever harms

a ball of mine, then I've declared war against him”(Hadith Sahih Al Bukhari), ISIS used this hadith out of the context and distorts it as an Islamic legitimate defense to the execution of the Jordanian pilot wording as retaliation for his support in airstrikes on their regions. Most of the topics that are introduced into the magazine started with a solid of two or three paragraphs talking about the will of God and praise Allah for granting us victory.

The magazine contains a regular series of columns written by the British journalist, John Cantlie, who detained by the organization since 2012, Cantlie always criticize the British and the American politics and praises regularly intelligently leadership of the Islamic state, but on the other hand, he always calls the Islamic States as a terrorist organization and refers to their hideous without being re-edit these expressions. No one knows for sure what is written by Cantlie within the magazine and is being edited on his behalf. Two words ISIS always repeated in its magazine, the first on is “crusade” the description that the organization gives to every soldier, a civilian and politician from the west, Obama and John McCain both are crusade, and the other word used in large is the word "Migration," which basically refers to travel and to join the Islamic state, and noted that each theme includes a reminder for this word, and in more than one place sometimes, ISIS considered immigration as a duty on all Muslims. In the first issue, ISIS openly outlines its recruitment and extension strategy. ISIS made a roadmap presents its progress, the Islamic States,” These phases consist of immigrating to a land with a weak central authority to use as a base where's jama'ah can form, recruit's members, and train them.” (The return of the khliafah:2014).

5.4 ISIS AND SOCIAL MEDIA

According to Christopher Dickey “While Facebook, Twitter and YouTube unquestionably have been progressive specialized apparatuses, moderately few individuals in the press have seen how to adventure them viably. What's more, in the event that we are going to discuss the right to speak freely, we have to comprehend that these are the venues, much more than the press, or even TV, that truly count.” (Christopher Dickey:2015). Also, the best users of social media, in any event in a political and conceivably progressive sense,

are those people who can create a narrative for a target audience that can be moved to activity which then fortifies the narrative.

Migration from chat forums through the internet to social media came too late to jihadist groups, but now they have adopted it perfectly, over the years this strategy has been developed to advanced campaign and go on with the attention of the world. ISIS uses all of its abilities in order to communicate directly to the western youth. Starting from Iraq and then expanding to Syria after getting in the war there in 2013, ISIS used social media to expand its propaganda campaign and to threat its enemies. ISIS uses its social media accounts to attract recruits and requesting subsidizing on the web. and this has been illustrated by Christopher Dickey, “Indeed, completing the cycle, we need to comprehend that the people who genuinely aced the new media are those connected with the Al Qaeda turn off that we've been calling Daash, because it understood its audience, there are several, it knew how to create narratives that they would feel convincing; and it has the authority to proceed with a sorted out drive to make another state in the Middle East that has goals away out the region.” (Christopher Dickey:2015).

To make an attractive ISIS brand, the recruiters play on the charming thought of an idealistic Islamic state that addresses Muslim grievances over the globe based on ISIS social networking postings, their principle online propaganda narratives spin around seven primary themes:

1. Western humiliation and transgression of the ummah
2. Humiliating the west
3. Military jihad
4. Providing social services within ISIS controlled territory
5. Hypocrisy of Muslim and MENA leaders
6. Ability to administer territory by providing security, law, and order; and lastly,
7. Espousing purely theological motivations. (Abadi:2015).

The high technology that ISIS uses in its videos is one of its propaganda strategy to recruit and attract youth fighters. In 2005, Ayman El-Zawahiri, the second man in Al-Qaida said that” “We are in a battle, and more than half of this battle is taking place on the battlefield of the media. We are in a media battle for the heart and minds of our Ummah.”



6. DISCUSSIONS

This chapter is based on data collected and deals with contrasting reviewed literature, research questions, and hypotheses.

Before ISIS, most jihadist videos just reported different sorts of battle operations. The camera was constantly present to record the fights, to be consolidated in a one tape as a part of a full report, which allows the group to compete with the global media as a part of counter-propaganda. These videos were a try to say that we are here and we will exist, the jihadist venture into visual creation took a while to surpass this tiresome documentation. The changing of the military situation on the ground is the cause of that shifting.

Today, we are a witness to a totally different era, marked by terrorist or jihadist group “as they consider themselves “significantly more progressed than anything we have seen before. They correspond with a much more advanced viewership, who have the ability to find the source of any information, and can survey any picture. Viewers of today, who live in an unstable period where conspiracy theories dominate, have come to inquiry everything. What's more, we should no doubt about it, the risk it stances is, as a matter of first importance, one of the correspondences. Its military triumphs have generally been against empty armed forces overflowing with defilement or debilitated by different revolts. Its effect on worldwide feeling, in any case, depends on its innovative abuse of media and myths, some old and some new, all wrapped up in an iconography that is profoundly enchanting for some youngsters in a wide range of parts of the world.

ISIS dealing with two main points in its propaganda which are sacrifice and martyrdom. These two points are presented in Islam, ISIS uses these two points to convince the youth that they need to think correctly about what they doing and to devote themselves to the higher power or what is better to protect Islam and Muslims from their enemies. ISIS is calling its target to leave their job, stable life and their families to be the high honor but on the hand,

it's portraying those who do not want to join as a coward and not deserving the honor of jihad.

ISIS depends vigorously upon the victimhood narrative – the thought that Sunni Muslims are being mistreated by a worldwide intrigue – to legitimize its most gruesome acts, as well as its extremely presence. In a large portion of its most famous, ruthless recordings, victimhood is nearly weaved with the discipline that takes after. a valid example is Healing the Believers Chests' video, in which the Jordanian pilot Muaz al-Kasasbeh was burned alive. While the organized subject of each of these recordings is savagery, the victimhood narrative assumes an urgent part as a justifier, a method for legitimating Islamic State's demonstrations. ISIS legitimizes its harshest acts by instrumentalising the anguish of its non-military personnel populace and, utilizing the Crusader, Safawie and Nusayri war as a cause to rally around the flag, legitimizes its proceeded with presence. For ISIS, the more evidence for civilian losses with footage, the more propaganda. Fundamentally, indications of the victimhood narrative are not simply served up as justifiers for its presence, as well they are expected as pointers of the "sacrifices" it endures on behalf of Sunni Muslims the world over. (Winter :2015)

Actually, today's terrorists have certain basic attributes as testosterone, narrative, and theater, or, maybe, TNT.

- Testosterone, because they are mostly young men, regularly disappointed in their work lives and sexual experiences, who need an outlet for their energies, which is true in many conventional armies, in addition to polygamy.
- Narrative, it is completely central. All terrorist recruits throughout the years, whether in the IRA, the Sendero Luminoso or Black September, have been persuaded they were battling to protect a mistreated individual. They were not inexorably persecuted themselves, but rather they related to the individuals who were, and they see themselves in respectable, even chivalric terms, similar to knights in sparkling protection acting the hero, which gives them the capacity to legitimize, as knights regularly did, completely awful acts. It is no mishap that Al Qaeda's center book of

ideology by Ayman al Zawahiri bears the title Knights Under the Prophet's Banner. Young men and ladies are motivated to answer their call of duty.

- Theater, this is another zone where social media have turned out to be so critical. The recruits of modern terrorist associations need to venture themselves and their activities on the world stage, regardless of the fact that they are not going to be around on this planet to see the outcome. social media have made this impact easier to accomplish. What's more, this is not really constrained to Islamic radicals. (Christopher Dickey:2015).

According to The Carter Center project, the international community considers that the success of ISIS efforts in recruiting has become a major challenge for it. ISIS has been efficiently distorting religious regulations and controlling political grievances as strategies to legitimize roughness and attracts new recruits. Violent Jihadi groups have utilized the power of new media to serve its goals particularly to recruits youth for their activities. U.S. security organization assess that 30,000 residents from 100 nations have joined ISIS in Syria and Iraq, including more than 3,000 Europeans and 100 Americans. (The Carter Center:2015).

Additionally, according to a report issued by the program "extremism" at George Washington University of America and published in CNN Arabic that supporters for the organization "Daash" in America has reached an unprecedented level, also ISIS sympathizers number had reached a lot of thousand in the United States and arrests related to terrorism in 2015 has been increased, compared to the other years since the events of September 2001. The report pointed out that recruits "Daash" male with an average age 26 years old and about three hundred persons from the US support and spread ISIS activities on Social Media, Twitter is the preferred platform for those people (CNN:2015).

What negates O'Keefe's (2004) hypothesis of the subjective standard, in which persuaders will utilize the origination sentiments of relatives, companions, or friends and family to influence their gathering of people towards a sure objective or conduct. ISIS does the opposite, requiring their group of onlookers to surrender every single individual tie and

acknowledge jihad. This no doubt needs to do with the way that ISIS transcendently targets youthful guys from the west, who are living in social orders where the drastically fundamentalist belief systems of ISIS are inadmissible.

This is hazardous, normally, in that sacrifice and martyrdom are regularly misused by terrorist groups to persuade people to submit terror acts of fear for religion, political purposes. The higher reason ISIS is alluding to is the reestablishment of the khilafah, an objective whose nature is not as a matter, of course, destructive, but rather a whose way of execution is neither equitable nor inherently great. According to Christopher Dickey “If you want to understand one key aspect of the way Daash gets its message across, you would do well to spend a little time playing "Call of Duty," which have gamers enraptured all over the world.” In "Call of Daash," maybe, real people truly are dying these horrifying passages, yet the video presentation has moved all that into a more available and, for a specific mentality, more satisfactory measurement.

Throughout this thesis, the use of rhetorical devices and appeals to pathos and ethos were very effective persuasive procedures as achieved by ISIS. The variety of rhetorical devices distinguished throughout conveyed consideration and accentuation to the hidden mental messages. The appeal to pathos and ethos were effectively recognized as being actualized by ISIS for emotive and major influence in regards to particular mental messages.

7. CONCLUSION

ISIS and its logo has been created within singular conditions dating back to decades and cannot change easily. Several factors have made it a rescuer for some people, including the chaos in Iraq, the bloody sectarian conflict in Syria and the rise of social means of communication.

It is totally wrong to say that the rise of the "Islamic State" comes in isolation from the general political context in the region; the organization's violence and its sharp behavior is not an oddity, but is part of the "structural violence" now, that has swept many Arab countries and societies. It is essential to understand this new political factor in the framework of authoritarian violence, whether it is a sectarian nature, such as Iraq, Syria, or tyrannical, as is the case in Egypt, Algeria and other Arab countries, in the context of structural crisis experienced by the Arab states, create feelings of wild popularity of marginalization and exclusion and the absence of a peaceful horizon of economic, social and excruciating circumstances. also, it is essential to look at the rise of state regulation in the context of the chaos in Libya, with the political vacuum and the growth associated with the Salafi jihadist groups there, in the Sinai desert, in Yemen with the control of rebels on the Sanaa, and with the Bahraini crisis of Arab interior crisis.

ISIS's powerful media operation is intended to pull in recruits and contains long interpretations of Islamic texts to legitimize its acts. Regardless of the numerous shortcomings of the strict way to deal with religious writings embraced by ISIS, including its whole world destroying the vision of the unavoidable end times, its message is more grounded, clearer and more predictable than that of its rivals. ISIS dedicates a lot of time and efforts to proliferating a positive picture of itself, fortified by a solid ideology. No doubt, ISIS media strategy, and recruitment continue to spread to all corners of the world in the same time of the rise of islamophobia. The U.S president Barak Obama admit that ISIS succeeded in attracting recruits not just from the Middle East but from all over the world through its videos and print media, Obama Stated, "We have to prevent it from radicalizing,

recruiting, and inspiring others to violence in the first place and this means defeating their ideology. Ideologies Are not defeated by guns, they're defeated with ideas – a more attractive and compelling vision”.

This study concentrated on the new war that world living now which is media war, ISIS is the first terrorist group till now who have a big role in this war and day after day tries to improve itself. This study also focused on how ISIS did certain persuasive strategies to attract young men of the west to leave their countries and join them. ISIS must be fought on its own correspondences battleground, but if we don't comprehend their materials and their narrative there is no hope that we can equalize their message. And, after all what said and done, there are no warranties.

REFERENCES

- "لهيب الحرب" يكشف عن قدرات فنية عالية لتنظيم الدولة" (2014). (Anadolu Agency Arabic) Retrieved September 23, 2014, from ALJAZEERA.NET:
<http://www.aljazeera.net/news/international/2014/9/23/-%D9%84%D9%87%D9%8A%D8%A8-%D8%A7%D9%84%D8%AD%D8%B1%D8%A8-%D9%8A%D9%83%D8%B4%D9%81-%D8%B9%D9%86-%D9%82%D8%AF%D8%B1%D8%A7%D8%AA-%D9%81%D9%86%D9%8A%D8%A9-%D8%B9%D8%A7%D9%84%D9%8A%D8%A9-%D9%84%D8%AA%D9%86%>
- Aaron, B. (2014). *The Psyche of Social Networking: Id, Ego, and Superego*. mindwork.co.uk.
- AL Qaeda of Waziristan . (2015). Retrieved September 10, 2015, from
<http://media.clarionproject.org/files/islamic-state/isis-isil-islamic-state-magazine-issue-6-al-qaeda-of-waziristan.pdf>
- Al-Tamimi, A. J. (2016, January 24). *An Account of Abu Bakr al-Baghdadi & Islamic State Succession Lines*. Retrieved february 20, 2016, from Middle East Forum Blog:
<http://www.meforum.org/blog/2016/01/abu-bakr-baghdadi-isis-succession>
- AP. (2015). Islamic State launches English-language radio news bulletins. *the telegraph*. Retrieved May 7, 2015, from www.co.uk/news/worldnews/islamic-state/11519977/Islamic-State-launches-English-language-radio-news-bulletins.html
- Arabi, A. A. (2014). *أول صحيفة رسمية لتنظيم الدولة*. Retrieved July 15, 2015, from ALJAZEERA.NET:
<http://www.aljazeera.net/news/reportsandinterviews/2014/7/15/%D8%AF%D8%A7%D8%A8%D9%82-%D8%A3%D9%88%D9%84-%D8%B5%D8%AD%D9%8A%D9%81%D8%A9-%D8%B1%D8%B3%D9%85%D9%8A%D8%A9-%D9%84%D8%AA%D9%86%D8%B8%D9%8A%D9%85-%D8%A7%D9%84%D8%AF%D9%88%D9%84%D8%A9>
- Aristotle's Three Modes of Persuasion in Rhetoric. (n.d.). Australia. Retrieved September 23, 2015, from
http://www.mountainman.com.au/esseness/aristotles_modes_of_persuasion_in_rhetoric.htm
- Aziz, M. A. (2011). *Religion and Mysticism in Early Islam: Theology and Sufism in Yemen*. London: I.B.Tauris & Co Ltd. Retrieved January 23, 2016, from
https://books.google.com.tr/books?id=tQICAwAAQBAJ&pg=PA87&lpg=PA87&dq=the+%E2%80%9CRawafid&source=bl&ots=RiJdqAHIAE&sig=iFASZbp10GFZxjln_eW3pbiQjC0&hl=en&sa=X&ved=0ahUKEwi787Gvtl3LAhXnDpoKHfQdCkIQ6AEIRTAH#v=onepage&q=the%20%E2%80%9CRawafid&f=false

- BBC. (2015). Jordan pilot hostage Moaz al-Kasasbeh 'burned alive'. Retrieved June 13, 2015, from <http://www.bbc.com/news/world-middle-east-31121160>
- CNNARABIC. (2015). تقرير: دعم غير مسبوق لـ"داعش" في أمريكا.. و"تويتر" هي المنصة المفضلة لنشر دعاية التنظيم. Retrieved December 15, 2015, from <http://arabic.cnn.com/world/2015/12/02/isis-united-states-research>
- Countering ISIS Recruitment Propaganda through Mobilization of Religious Leaders and Media. (2015). The Carter Center. Retrieved December 20, 2015, from http://www.cartercenter.org/peace/conflict_resolution/countering-ISIS.html
- DALKILIÇ, M. (2008). *NUSAYRIYAH: AN ESOTERIC LIVING RELIGIOUS SECT IN THE SECULAR MILIEU OF TURKISH REPUBLIC*. Istanbul: İstanbul Üniversitesi İlahiyat Fakültesi. Retrieved January 23, 2016, from <http://www.journals.istanbul.edu.tr/iuilah/article/viewFile/1023015978/1023015141>
- Dawood, D. (2014). "1. دابق": الخلافة "السعيدة" باللغات الأجنبية". London, United Kingdom. Retrieved June 2, 2015, from <http://www.alaraby.co.uk/medianews/2014/7/12/%D8%AF%D8%A7%D8%A8%D9%82-%D8%A7%D9%84%D8%AE%D9%84%D8%A7%D9%81%D8%A9-%D8%A7%D9%84%D8%B3%D8%B9%D9%8A%D8%AF%D8%A9-%D8%A8%D8%A7%D9%84%D9%84%D8%BA%D8%A7%D8%AA-%D8%A7%D9%84%D8%A3%D8%AC%D9%86%D8%A8%D9%8A%D8%A9-1>
- Definition and Examples of Literary Terms, Rhetoric*. (2015). Retrieved September 25, 2015, from Literary Devices: <http://literarydevices.net/rhetoric/>
- Dickey, C. (2015, October 13). Journalism, Free Speech and the Tools of Terror - Address to conference at Università degli Studi di Teramo. Retrieved January 30, 2016, from <http://christopherdickey.blogspot.com.tr/2015/10/journalism-free-speech-and-tools-of.html>
- Eadie, W. F. (2009). Persuasion and Compliance Gaining. In *21st Century Communication: A Reference Handbook* (pp. 7-15). Thousand Oaks: SAGE Publications.
- Enzensberger, H. M. (1970). In *Constituents of a Theory of the Media* (pp. 261-275). New York: Seabury Press. Retrieved June 30, 2015, from http://shmacek.faculty.noctrl.edu/Courses/MediaCritSyllabusSPR2_files/enzensberger.pdf
- Evans, R. (2015). 7 Things I Learned Reading Every Issue Of ISIS's Magazine. Retrieved November 22, 2015, from <http://www.cracked.com/blog/isis-wants-us-to-invade-7-facts-revealed-by-their-magazine/>
- Fernandez, A. M. (2015). *Why ISIS propaganda has been so successful and how to counter it*. The Brookings Institution. Retrieved October 10, 2015, from <http://www.brookings.edu/blogs/markaz/posts/2015/05/27-isis-propaganda-fernandez>

- Fine, J. (2015). *Political Violence in Judaism, Christianity, and Islam: From Holy War to modern terror*. London: The rowman & littlefield publishing group. Retrieved January 23, 2016, from <https://books.google.com.tr/books?id=JjXHBwAAQBAJ&pg=PA201&lpg=PA201&dq=istishhad+meaning&source=bl&ots=rUgBRZ2il5&sig=6iYOBXFi6gZMHUeVHYqRlvJdr-A&hl=en&sa=X&ved=0ahUKEwjFn-ykso3LAhWiO5oKHcuvAswQ6AEIOTAF#v=onepage&q=istishhad%20meaning&f=false>
- Flames of War* (2014). [Motion Picture]. Retrieved March 12, 2015, from http://having0fun0and0action.web.tv/video/___beeofovys5e
- From Hypocrisy to Apostasy. (2015). *DAPIQ MAGAZINE*, 2(7), 83. Retrieved September 10, 2015, from <http://media.clarionproject.org/files/islamic-state/islamic-state-dabiq-magazine-issue-7-from-hypocrisy-to-apostasy.pdf>
- from the battle of Al-Ahzab to the war of coalitions. (2015). *DAPIQ MAGAZINE*, 2(11), 66. Retrieved December 30, 2015, from <http://www.clarionproject.org/docs/Issue 11 - From the battle of Al-Ahzab to the war of coalitions.pdf>
- Goodenough, B. P. (2014). ISIS Publication Aims to Lure Recruits; Justifies Atrocities by Citing Mohammed. (B. P. Goodenough, Ed.) Retrieved December 3, 2014, from <http://www.cnsnews.com/news/article/patrick-goodenough/isis-publication-aims-lure-recruits-justifies-atrocities-citing>
- Healing the believers' chests* (2015). [Motion Picture]. Retrieved April 14, 2015, from <http://www.dailymotion.com/video/x2glh83>
- Houda, A. (2015). *ISIS Media Strategies: The Role of our Community Leaders*. The Carter Center. Retrieved December 20, 2015, from http://www.cartercenter.org/resources/pdfs/peace/conflict_resolution/syria-conflict/ISIS-media-strategies-role-of-muslim-religious-leaders-2015.pdf
- Kellner, D. (2003). *Spectacle and Media Propaganda in the War on Iraq: A Critique of U.S. Broadcasting Networks*. University of California, Los Angeles. Retrieved October 27, 2015, from <https://pages.gseis.ucla.edu/faculty/kellner/papers/mediapropaganda.htm>
- Kluessien, K. (2015). 'QUESTION THEIR CONTINUAL EXISTENCE TO THIS DAY' – THE ISLAMIC STATES' 'DABIQ' MAGAZINE AND ITS VIOLENT RHETORIC. Retrieved March 22, 2015, from <http://whathappeningnow.org/question-their-continual-existence-to-this-day-the-islamic-states-dabiq-magazine-and-its-violent-rhetoric/>
- Laplanche, J., & Pontalis, J. B. (1973). *Language of Psychoanalysis*. London: The Hogarth Press and the Institute of Psycho-Analysis.
- Loebs, B. (2010). Hitler's Rhetorical Theory. Retrieved February 16, 2015, from <http://www.johndenugent.com/images/Hitlers-Rhetorical-Theory.pdf>

- MAKING A LEADER. (2016). Retrieved february 20, 2016, from United States Holocaust Memorial Museum: <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007817>
- Marshall, A. (2014). How Isis got its anthem. *theguardian*. Retrieved December 12, 2015, from www.com/music/2014/nov/09/nasheed-how-isis-got-its-anthem
- Moosa, M. (1988). *Extremist Shiites: The Ghulat Sects*. New York: Syracuse university Press. Retrieved January 23, 2016, from <https://books.google.com.tr/books?id=WYO1BqdvX9EC&pg=PA7&lpg=PA7&dq=the+Safawi&source=bl&ots=FWwH8Nj8M4&sig=sxjeluBmiiqFSAWL5Cx7GDca97A&hl=en&sa=X&ved=0ahUKEwjRgaDfr43LAhUjDJokHRckDyYQ6AEIJTAC#v=onepage&q=the%20Safawi&f=false>
- (2014). *New ISIS Media Company Addresses English, German And French-Speaking Westerners*. The Middle East Media Research Institute. Retrieved August 25, 2015, from <http://www.memrijttm.org/new-isis-media-company-targets-english-german-and-french-speaking-westerners.html>
- O'Keefe, D. J. (2004). Trends and Prospects in Persuasion Theory and Research. In *Perspectives on Persuasion, Social Influence, and Compliance Gaining* (pp. 31-43). New York: Pearson.
- Qasimi, S. A. (2015). *داعش يمتلك 7 قنوات و 90 ألف حساب إلكتروني*. Retrieved May 12, 2015, from ALArabiya.net: <http://www.alarabiya.net/ar/arab-and-world/egypt/2015/03/10/%D8%AF%D8%A7%D8%B9%D8%B4-%D9%8A%D9%85%D8%AA%D9%84%D9%83-7-%D9%82%D9%86%D9%88%D8%A7%D8%AA-%D9%8890-%D8%A3%D9%84%D9%81-%D8%AD%D8%B3%D8%A7%D8%A8-%D8%A5%D9%84%D9%83%D8%AA%D8%B1%D9%88%D9%86%D9%8A.html>
- Remaining and expanding. (2015). *DAPIQ MAGAZINE*, 2(5), 40. Retrieved September 10, 2015, from <http://media.clarionproject.org/files/islamic-state/isis-isil-islamic-state-magazine-issue-5-remaining-and-expanding.pdf>
- Rose, S. (2014). The Isis propaganda war: a hi-tech media jihad. *theguardian*. Retrieved July 21, 2015, from <http://www.theguardian.com/world/2014/oct/07/isis-media-machine-propaganda-war>
- Serena Chen, K. D. (1999). *Motivated Heuristic and Systematic Processing. Psychological Inquiry* (Vol. 10). Retrieved April 8, 2015, from <https://static1.squarespace.com/static/50f6f441e4b08191027c661d/t/50fffc41e4b047a6c79e9e41/1358953537000/ChenDuckworth%26Chaiken1999PsychInquiry.pdf>
- Sharia alone will rule Africa. (2015). *DAPIQ MAGAZINE*, 2(8). Retrieved October 20, 2015, from <http://media.clarionproject.org/files/islamic-state/isis-isil-islamic-state-magazine-issue+8-sharia-alone-will-rule-africa.pdf>

- Studies, A. C. (2015). "البناء الهيكلي لتنظيم" الدولة الإسلامية. Doha: ALJAZEERA Center for Studies. Retrieved January 8, 2015, from <http://studies.aljazeera.net/files/isil/2014/11/2014112363816513973.htm>
- The call to hijrah. (2014). *DAPIQ MAGAZINE*, 1(3). Retrieved June 2015, 10, from <http://media.clarionproject.org/files/09-2014/isis-isil-islamic-state-magazine-Issue-3-the-call-to-hijrah.pdf>
- The failed crusade. (2014). *DAPIQ MAGAZINE*, 1(4). Retrieved June 11, 2015, from <http://media.clarionproject.org/files/islamic-state/islamic-state-isis-magazine-Issue-4-the-failed-crusade.pdf>
- The flood. (2014). *DAPIQ MAGAZINE*, 1(2). Retrieved March 5, 2015, from <http://media.clarionproject.org/files/09-2014/isis-isil-islamic-state-magazine-Issue-2-the-flood.pdf>
- the Laws of All or The Laws of Men. (2015). *DAPIQ MAGAZINE*, 2(10). Retrieved December 30, 2015, from <http://www.blazingcatfur.ca/wp-content/uploads/2015/07/Dabiq-issue-10.pdf>
- The return of khilafah. (2014). *DAPIQ MAGAZINE*, 1(1). Retrieved January 30, 2015, from <http://media.clarionproject.org/files/09-2014/isis-isil-islamic-state-magazine-Issue-1-the-return-of-khilafah.pdf>
- They plot and Allah plots sex slavery. (2015). *DAPIQ MAGAZINE*, 2(9). Retrieved October 20, 2015, from <http://media.clarionproject.org/files/islamic-state/isis-isil-islamic-state-magazine-issue%2B9-they-plot-and-allah-plots-sex-slavery.pdf>
- Wayne, W. (2011). The Evolution. In *Psychology: Themes and Variations* (9th ed., pp. 5-42). Wadsworth: Cengage Learning. Retrieved October 13, 2015, from <http://www.cengagebrain.com.mx/content/9781133792277.pdf>
- Winter, C. (2015). *Documenting the Virtual 'Caliphate'*. Quilliam. Retrieved february 26, 2016, from <http://www.quilliamfoundation.org/wp/wp-content/uploads/2015/10/FINAL-documenting-the-virtual-caliphate.pdf>
- Zahf AL Anwar (2006). [Motion Picture]. Retrieved March 10, 2015, from <https://archive.org/details/z7f-2nwr>