The rhetoric of public political discourse, a linguistic study in the light of communication theory (Abu Muhammad al-Adnani's sermon as a mode)

Ali Awad Maizar[1] and Watheq Hasan Majhool[2]
College of Basic Education, Al-Muthanna University [1]
Al-Muthanna Education Directorate, Ministry of Education, Iraq.[2]
Corresponding authors: draliawad@mu.edu.iq

Abstract:
The discourse of ISIS has not attained its place in linguistic and non-linguistic studies in a purely academic manner, except for some researches in terms of the eloquence of the discourse and the extent of its impact on the audience receiving it; Despite its great and dangerous importance to all societies.There is no stopping the analysis of discourses of all kinds (political, religious, social, literary, media, linguistic and publicity...) as a connection with the other. One of the reasons that prompted researchers to adopt the study of the rhetoric of the radical ISIS political discourse, is that this discourse is one of the very complex and problematic discourses open to other literary and non-literary discourses and genres; Being a complex and intertwined discourse that has recently spread and became famous for its iconic, symbolic advertising style Imaginary; Because of its paramount importance, it became famous in the international media as it wished for an expansionist demographic and geopolitical theory; And it was a strange phenomenon that reflected the belief, behavior and ideology of a number of extremist youth for its eloquence in persuasion. It is a product of interactions, conflicts, crises and social, political and religious transformations in the region and the world. Language is a major and important means of communication in any verbal or even non-verbal discourse in many cases, because of its communicative, social, comprehensible, persuasive, impactful and communicative elements, to guide, educate, understand, educate and persuade people.. Studying discourse requires searching for its vocabulary, structures, connotations, sounds, intent, and means. its connection, its occasion, its contexts, its environments and its culture by researchers.So this modest study aims; To give a frank and comprehensive description of the rhetoric of ISIS's political discourse, through a comprehensive linguistic study of one of its discourse models, which is the sermon of "Abu Muhammad al-Adnani al-Shami." Linguistic structure and vocabulary that achieve continuous communication with the community as a recipient.

perception, history, preservation and archiving that has been used among people since the beginning of creation until now, and it is also the voices with which every people expresses their

The first axis: terms and concepts:

Speech language:

Language is a means of communication, understanding, expression, comprehension,

religious, political, social and economic aspects, and it was one of the most important factors of victory in the Islamic conquests. The sermon of a pimp, such as the sermon of Al-Mughirah bin Shubah in Al-Qadisiyah, Khalid bin Al-Walid in Yarmouk, and Uqbah bin Ghazwan in the conquest of Al-Abla.

Contact:

Communication (linguistically): something joined to another thing until it hangs, connects it, connects it, and connects it against abandonment. (6) And (connects) to it reaches (reaches) i.e. reaches. And everything is connected to something, so what is in between is (a connection) and the plural (wasl).

And (reach) it, any kindness in reaching it. And (communication) is against strictness. And (wasila is continuity) and (wasla) and from it (continue) in fasting and other things. (7) The word "communication" in English means (communication), i.e.: establishing a correspondence and associative relationshipAn exchange, communicative or informational information between the sender and the addressee. (8) And communication (idiom): "Abdul Hadi Al-Shehri" defined it as: a social activity that takes place between two or more parties and is organized according to the requirements of the language used in it, in order to coordinate people's relations and for the purpose of communication. (9) It means the continuation of the strong relationship between the two parties of the participatory communicative relationship, (the sender and the addressee) (10) It is the openness of

purposes, (1) or it is every word that has been assigned to a meaning. (2) It is a container for human experiences and a guide to his cultural and social activity. And the manifestation of his daily behavior carried out by the group and the basis of every cultural activity and among the factors that distinguish societies (3). The linguistic discourse has taken an important place in the linguistic and cognitive fields; Being a complex network of social, cultural and political systems, which shows how speech is produced as a discourse. (4) We can find many of the above discourses, in one discourse, as if it were a religious, political, pilgrimage, and publicity discourse at the same time, i.e. the so-called open text or al-DhafiriAnd this is what we will touch on in ISIS's political propaganda.

Religious sermons:

These are sermons from pulpits and guidance, which are given to the listeners by the preacher in prayer or religious occasions and others in mosques or public places with the aim of communication. Which ISIS employed on religious occasions or Friday prayers to recruit and entice worshipers and followers. The Friday sermon is one of the most important communication processes between Muslims. They are periodic weekly sermons that take several purposes and carry various purposes that are renewed with the renewal of circumstances, events, purposes, conditions and ideas. Rhetoric is a means to achieve persuasion and change concepts and beliefs, as it played a prominent social and political role inIn the pre-Islamic era, until its role grew in the Islamic era in various

everything else that it includes. It was discovered in time and place. The communication may be personal or altruistic, and it may be based on approval, opposition and disagreement, and it depends on the sender, the message, the receiver, the reference context and the two purposes of the message as a news or media transmission. (14)

Dr. TahaAbd al-Rahman differentiated between (al-wasl), which is the transmission of news, and (issal), which is the transmission of the news, taking into account the source of the news, which is the speaker, and communication, which is the transmission of the news, taking into account the source of the news, which is the speaker, and considering its intended target, who is the listener. According to Jacobson's Elements of Communication (15), Dr. Essam Suleiman differentiated between communication and communication, as he saw that the verb (communicate) refers to the occurrence of a partnership between two parties, and connection means the desire to establish an individual relationship with another individual, and this relationship is often Emotional in nature. As for (contact) it is taken from the verb (contact), and it means connecting something to something. It indicates the desire of one of the parties to establish a relationship with others, and that others may respond to it and interact with it, according to desire or fear, or they may reject that (16).

The concept of communication overlaps with the concept of communication or communication the self to the other in a lively relationship that does not break and returns again between two parties, each representing a certain self or idea, to build a cooperative partnership relationship Interactive between them and the communication party may be individuals, groups or Peoples and countries to achieve the public benefit. (11) It is a verbal exchange between a female speaker who follows a utterance directed to another recipient, who wants to listen, receive or deal with the sender according to the goals and contents of the message, the sender's tools and the circumstances surrounding all of that. (12) Verbal communication is one of the types of cognitive communication that is closely related to language and cannot be separated from communication mechanisms or other types; The fact that humanity represents a vast arena for diverse communication; Therefore, Eco sees that linguistic communication is a social process that stops at a certain point, a process that includes a huge number of human behaviors, such as language, gesture, gaze, physical simulation, and the space between communicators and interlocutors; Therefore, it cannot be separated

Verbal communication from non-verbal communication. (13) Communication is a mechanism by which human relations exist and develop and includes mental symbols and means of communication across a specific field and their reinforcement in time. It also includes facial expressions, body shapes, tone of voice, words, writings, publications, trains, telegraphs, telephones, and

and effective means to influence the hearts or minds of the masses. He has harnessed this means.jet, wide and fast; To pass his extremist agendas and creed, win followers and influence others from peoples and other countries, even foreign ones, using various misleading methods and deviant ideas, recruit followers, and win the sympathy of the lost, unemployed and illiterate Arab youth during his speech, which was based on rhetoric in persuasion, seduction, images, intimidation and misrepresentation. Which calls for monotheism, jihad, support for Muslims, the establishment of the caliphate, and the killing of the infidels and those who cooperate with them. (19) The Internet and electronic communication are two means that Abu Muhammad al-Adnani exploited in the media and communication.and their willingness; To serve his ideological purposes, in order to influence the youth and persuade them to join and expand their so-called state.

This type of communication takes place during Adnani's communication with the group through a recorded and documented audio message that carries several contents, concepts, ideas and information circulated by both sides of the communicative process. with the aim of explaining, clarifying, persuading and influencing one another; To achieve the goals and objectives of the message. For example, the messages that al-Baghdadi transmitted to his followers and supporters, or that he sent to the people of dhimmis, apostates, Americans, Jews, the armed forces and

theory, as they relate to communication such as pragmatic, pragmatic or instrumental communication, informative and context theory; Due to its connection to communication or the overlap of concepts and terminology; Because of the diversity of translations among those engaged in modern linguistic studies. (17) Jacobson paved the way for what he called (the factors constituting every linguistic process), and for every verbal communicative act, which is (the sender, the message, the maqam, the sunna, and the addressee), (18)

Communication with ISIS in general, and with al-Adnani in particular, is of two types:

Verbal continuity:

Verbal communication is divided into two parts: Individual communication: It is a communication between one person and another, his dialogue, persuasion, or the delivery of a specific idea or information to him through messages and persuasive means. The basis of this is the verbal and collective communication: it is the communication of an individual with a specific group, since the individual is strong with his friends, followers, loved ones, supporters and incubators.

Electronic communication:

After the recent development that the world has witnessed, it has become possible for quick and easy communication between all members of the same people or global communities or between countries and peoples, and to influence them easily and easily through the exploitation of the various media or communication; The Internet has become an effective

people of dhimmis, infidels, rejectionists and apostates. Among the manifestations of social communication: (dialogue, rhetoricmeetings, messages, prayers, seminars, places of education or teaching). Dialogues may take place through social media, CDs, recorded or live audio lectures via the lips, such as rhetoric, message and fatwas. As for the meetings, they take place during prayers, religious or military occasions and holidays, or public places such as markets or official ISIS places.

ISIS:

It is the acronym for what is called the "Islamic State in Iraq and the Levant", given the areas it controls, and by encoding or encoding the full name of this organization suggests that it is according to the Western way of naming names or terms. This armed organization was formed in Iraq in April 2013, after announcing the merger between the so-called "Islamic State of Iraq" affiliated with Al-Qaeda, which was formed in October 2006, and the "Al-Nusra Front", which rejected this declaration immediately after it was issued. Two months later, the leader ordered Al-Qaeda "Al-Zawahiri" canceled this merger for violating the approach of Al-Qaeda in repelling the distant enemy, and switching to fighting the enemy close to the Shiites, the Raafidis - as he calls them - this organization or the apostatesAnd the participants are the infidel enemy. (20) And the leader of the organization "Abu Bakr Al-Baghdadi" became Ibrahim bin Awad Ibrahim Al-Badri, born in 1971 in the Iraqi city of Samarra, nicknamed "Ali Al-Badri Al-Samarrai", "Abu Duaa",

Sunnis, or the fatwas issued by the Sharia and Fatwa Committee of ISIS.

Spatio-temporal communication (spatial / mosques, and temporal / Friday prayer time):

The mosque has a great and great importance in the Islamic society in general and ISIS in particular, as it is the place where souls are fused and souls dissolve in divine love, where duties and acts of worship are held, transactions, preaching and guidance are received, and where the soul is stripped of resentment and hatred and its relationship in the mortal world, and class differences are abandoned. Social, positions, homes, barriers and worldly desires. The relationship of the mosque - as a place of worship - to society is too strong to be linked to prayers. That is why ISIS exploited this atmosphere of faith among the worshipers in the most horrific way, taking advantage of the emotions of the "Ahl al-Sunnah" and what happened to their areas ofoccupation and displacement; To incite against the Iraqi government and gain the largest number of sympathizers with it by harnessing the time and time of Friday prayers for this purpose, so mosques or mosques have become places to incite violence, recruitment and the Salafist call through encouragement or intimidation and then fighting.

From the foregoing, we note that electronic communication through the "internet" and through Facebook, Twitter or WhatsApp, falls under social communication, family communication between ISIS and their families, families and friends, which is Muslim communication, or non-Muslim communication with the

disbelieve, you will be defeated). durable, and peace and blessings on those who sent the sword mercy to the worlds, but after; God Almighty said: say: for those who disbelieve Stglpon and shall be gathered to hell, hypothalamus (12) has been you a verse in the two categories intersect the category of fighting in the way of Allah and the other infidels see them Mthleehm opinion the eye^ε and GodHe supports with His help whomever He wills, for in that there is a lesson for those of sight. O Crusaders, O Raafidis, O laymen, O apostates, O Jews, O all disbelievers! Allied against the Muslims as much as you wish, ally themselves, and quarrel against them as much as you wish. You will be defeated, O Crusaders, you will be defeated, O Rafidah, you will be defeated, O apostates, and you will be defeated, O Jews. Like the practice of the people of Pharaoh and the people of Noah and the people of Hud you will be defeated. Like the practice of Badr, the parties and Khaybar you will be defeated. Like al-Yamamah and al-Yarmouk, like al-Qadisiyah and Nahawand, you will be defeated. Like Hittin and Ain JalutYou will win. You will be defeated, all you infidels. Raqqa, Fallujah and Mosul are not far from you, and Ramadi is not far from you. You will be defeated, God willing, O Russia. You will prevail, O America, and you, your army, and your allies will be crushed to Hell and a miserable place. America thinks that it will be victorious over the Mujahideen! Don't you lose America and its allies. Don't you know America; The Islamic state today is not what you think and is not what you

"Dr. Ibrahim" and "Al-Karar" and finally Abu Bakr al-Baghdadi, then joined the so-called "MujahideenShura Council" as a member of the Shura Council until its announcement to form the so-called "Islamic State of Iraq."

Abu Muhammad Al-Adnani:

He is TahaSobhiFalaha / from the village of "Bennish in the countryside of Idlib, born in 1977, a Salafi jihadist, who pledged allegiance to al-Zarqawi before the occupation of Iraq. He was arrested in 2005 by the international coalition forces in Iraq, and he has strict takfiri positions calling forAnd he incites the killing of the Crusaders, Shiites, apostate Sunnis and others, and he is the official spokesman for the so-called "Islamic State" organization and he has many sermons, including: Your Lord is on the lookout, and O our people, answer the call of God, and whatever good deed befalls you is from God. And Iraq is Iraq, oh Ahl al-Sunnah, and that the leader does not lie to his family, and this is God's promise.. In 2014, he declared the caliphate state and pledged allegiance to al-Baghdadi the second. He was killed in 2006 in one of the battles in Aleppo. (21)

The second / applied analytical axis: an applied linguistic study of the sermon of Abi Muhammad Al-Adnani Al-Shami, in the light of the theory of communication, entitled "Say to those who disbelieve, you will be defeated."

Al-Battar Media Foundation, one of the media arms of the Islamic State, published a full transcript of the speech of Abu Muhammad al-Adnani on the website of the "Islamists" - the state's spokesman - entitled (Say to those who

692

weakness. America today is weak and even incapable, because of its weakness and impotence, it pleads for the war of the Islamic State in Australia, and it pleads with Turkey, and begs Russia, and appeases Iran, and says in full: It is ready to ally with Satan. Do not listen to the consciousness of America; Every day that passes from your war against the Mujahideen, we get stronger and weaker. The battle is going, thanks to God, as we planned it. We dragged you into two wars in Khurasan and Iraq in which you forgot the horrors of Vietnam. And this is a third war that extends to the Levant, and in it is your end and your destructionAnd your demise, God willing. If you want the least losses, you have to pay the tribute to us and surrender. The stupid mule Obama thought he could end the battle from the air with agents, agents, and slave awakenings; He prolonged the war and delayed the battle as we wished. The idiot had to hurry up and not waste time trying solutions. The stupid has made coming on land the last of them, although it is a failure and there are no solutions. You will come down and come to mainland America soon. And thus your destruction, your ruin, and your end, no doubt. And your likeness, Obama, remains like that of the foolish Raafidis Nouri. And Obama will curse America as long as it survives. yes America; You will be surprised, and the Islamic State today is not what you think, and unlike what you desire. yes America; You will be defeated and defeated,And you will taste woe, in Baiji, Anbar and Palmyra, and goodness is the best evidence. America has harnessed all its energies

desire. Its honest leaders and soldiers refuse to please anyone with the wrath of God, so they do not hope for anything but His forgiveness and His approval, so they have never been given the world in their religion, and they have never feared anyone but their Lord, seeking help from Him, seeking help from Him, seeking refuge in Him, relying on Him alone, without partner, and being certain of His victory. Sureof his endorsement. Therefore, they disbelieved in the idols of symbols, sheikhs, and theorists, and they rejected the opposition with their words, indifferent, and did not concede at the expense of their religion to the incubators because it is scum. Therefore, the Islamic State is proceeding on a clear path and a white pilgrimage, a path drawn by the leaders of the state with their body parts and skulls, and they illuminated it with their blood, so that those after them will not go astray, God willing. Whoever joins the ranks of the state will be attracted by that light, and will be confirmed by the firm approach that the leaders of the state followed and carried by its soldiers in the chests, until that approach became the safety valve. Do not know America; The flag of the Islamic State today is carried by itA whole new generation, and it will be followed by generations, God willing. So give good news of what hurts America. The Islamic state today, thanks to God, is stronger than every day, and it is still going from strength to strength, praise be to God. Today, by the grace of God, America and its allies have become weaker than every day, and they are still moving, by God's grace, from weakness to

writing on the Islamists website on the Internet. After the sermon was presented, read and listened to, more than Once, it was studied linguistically in the light of communication theory, as follows:

First, the audio level:

There are many sound phenomena in this sermon, especially with regard to intonation, rhythm, silence, volume and loudness.And whispering, intensity, looseness and other other vocal manifestations, and therefore our research was limited to the two phenomena of tide and repetition, as they are the most present sound phenomena, and for our commitment to the research method and not to deviate from the controls. Through bringing and ruminating on historical incidents and symbols that play a role in the recipient's imagination, the vocal aspect was one of the most important tools and factors of persuasion in this political discourse, as the voice constitutes a psychologically influential factor in sharpening the enthusiasm to sympathize with the sender and feel; The voice is an imprint and identity for every human being, and it is the language of speech, communication, expression and understandingMore than one place in the Holy Qur'an because of its great importance in the discourse and to influence the recipient. The sender, Abu Muhammad al-Anani, used this persuasive rhetorical method in his code to win over the recipients, convince them, and elicit their emotions with his soft, soft, calm and gentle voice, which makes the recipient feel that the sender is a rightful and unfair and a believer, good

and capabilities to take Baiji and maintain its liquidation, and here it is, after eight months of a continuous fierce battle; Defeated in Peggy and expelled from the deplorable Madhrouh. Its control has been declared more than ten times false arrogant. America was unable to take Baiji despite its nose, and it was unable to protect the refinery, and we took it, by the grace of God, by force and conquest despite its nose and the nose of its allies. God granted us Ramadi, and we took it by force from America and expanded to Sukhna, Palmyra, and the two villages. America's lies were the eye of certainty, and the myth of America that is invincible was shattered, and its impotence and weakness appeared. The biggest victory America has achieved today isThe Mujahideen must: expel them from a neighborhood here or a village there, or kill a Muslim man, so America rejoiced and flew with the killing of Sheikh Abu Moataz al-Qurashi, may God have mercy on him, and deluded herself that this was a great victory).

The linguistic discourse of Abu Muhammad al-Adnani represented two types of discourse: written and spoken, and written texts are usually given precedence over spoken texts. Being stable, revised, fewer errors, revised, audited, revised, and archived texts There are many evidences, arguments and literary genres that do not show the preacher's flaws, infirmities, and shortcomings. The speech of "Abu Muhammad Al-Adnani" linguistically was prepared, planned and presented in advance, after it was transcribed from the audio recording to the paper

694

level of the intonation, tone and tidal energies according to the place, context and appropriateness of each structural unit, and the position and intent of the speaker who manipulates the process of stress, raising or lowering the voice, its loudness or whispering, connecting it or cutting it, and other audio means and tools that all serve to raise the level of eloquence of speech. his persuasive ability.

Verbal repetition:

1- Repetition in letters: the letter of the call (ya, any) ((O America, O Jews, O infidels, O Crusaders, O Raafidis, O secularists, O apostates..)).

2- Repetition of verbs: doing the command such as: ((Allied, joined together, gathered..))

3- Repetition of the present tense verb indicating the reception, such as: ((you will be defeated, you will be defeated, you will be defeated)).

4- Repetition of the nominal sentence such as: ((despite its nose))

First, the morphological level:

Actions :

passive	passive	Past	present tense	Verb
33	78	121	472	No.

From the foregoing, we conclude the following:

1- An increase in the ratio of the present verb to the percentage of the past verb b (9,3) and this indicates the extent to which the sender is affected by the event; Because of its importance to him, as well as the link of the speech with its product and the time of its production, as well as the subject of the sent speech is the intent of its production, and not deliberately considering past events as much as

and compassionate soul... Paragraph and another via a very short silence,. Among the important sound phenomena in this sermon:

The phenomenon of extending soft sounds (alif, waw and yaa) in many words, including:

A - Extending the voice of a thousand in: (O America, oh Jews, this one, allies, still, statement, helplessness, do not rejoice..)).

B - Extending the sound of the waw, such as: (You will be defeated, lost, broken, defeated, Jews..)).

C - Extending the sound of Ya, such as: ((You will be defeated, you will be defeated, the Mujahideen..)) All of these sound durations suggest the speaker's intentionality, the appropriateness of the message, its purpose and his psychological state, and clarify the emotional function of the sender as it permeates speech. The listener, or glorifies speech, or gives suggestive, semantic signals that are not superficial or apparent. The sender is trying to suggest that the Islamic nation is in danger, humiliation, and weakness, and it is necessary to sharpen and energize the spirit.conquer America. The sender here manipulates the receiver's feelings with vocal choices ranging from intensity, softness, loudness, whisper, high and low voice, practicing stress, adjusting the rhythm and controlling the volume according to the appropriateness of each phrase and its general and specific metaphorical intent, as it ranges between limit, heaviness and softness by controlling long sounds as it gives more than a deeper semantic signal. From an apparent or superficial sign. Thus, we find a change in the

formula is the most frequently used formula of weights in the discourse. It is one of the most widely used weights.

2- The formula (do the transgression) came with the connotation of the ability to act, such as (set up, get out..). And the same is the formula "verb" to suggest ability and will, such as (destroy, break, dawn..).

3- The form "actor" came to denote participation or interaction, such as: (remaining, unsuccessful, helpless, hitter, liar...).

4- The formula "interaction" came to denote participation as well as his saying: (join hands, join hands, unite...).

5- The construction of "activate" came to exaggerate the occurrence, abundance and compliance towards: (check, release, break, crash...).

6- The formula "to make use of" was given to denote transformation, such as: (controlling, surrendering...). Or to indicate the request, such as (for help). We note from the foregoing that the sender used approximately one third of the Arabic weights, which is the characteristic of eloquent speeches written and spoken in Arabic. The sender also employed the famous weights in contemporary discourse to suit the character of the era and refrained from strange, rare or brutal weights. Also, most of the weights he mentioned indicate direction, movement, doing an action or dealing, sharing and voluntarily, and that most of the weights that were received were added and were not abstract. This diversity in weights has given the character of movement, vitality, renewal and lack of monotony in the citing them. Also, the use of the present tense by the sender makes ideas closer and more reliable in their place and time and works on the presence of things, and determines their existence to create interaction Direct and lively with the sender and his external world and the recipient to contribute to persuading the recipient in eloquence.

2- The letter mentioned about (22) actually in the present tense genitive, preceded by sein, or will not; To denote the future, bring the event closer, and give enough loads of hope to achieve the intent or goal. Politicians use the future tense in most of their speeches to raise the concerns of the recipients, push the political movement, and broadcast shipments of vitality, activity and hope, and to achieve political gains with unfulfilled or unfulfilled promises and slogans; Do not mask the recipient Bgalath to complete it soon. As Al-Adnani said: (You will defeat, you will be defeated, you will be defeated, I will not inherit him, we will not care, we will not turn around, you will not do, you will be defeated...).

3- The lack of forms of the passive verb in Al-Adnani's speech. It also assigns the verb to the subject directly in most cases; Being supported by the strength of the organization and its prestige, so it does not fear others or avoid them, and it may be called by conscience, sign, or building for the unknown, in order to maintain relations with others or for security purposes. The verbs of the speech came on different weights, as follows:

1-The abstract triple, which is the most proportional in the text, and the "verb"

696

form, as the noun of the subject indicated absolute and continuity, unlike the verb that adheres to its time. Infidel, stubborn, honest, hail, outgoing, shrewd, ephemeral, clear, confident,...).

2- The noun of the effect:

It is a noun derived (from the present transitive verb built in the passive, to denote the one to whom the event occurred with renewal and occurrence in its meaning). defeated, oppressed...).

suspicious characteristic:

3- It is ((what I derived from a verb that is necessary for the one who did it according to the meaning of steadfastness)), (27) and it indicates stability, stability, permanence and description, and it is the strongest derivative in connotation. (28) Such as: (weak, stupid, close, cautious, white, red vile, good, great, great...).

4- Preferred name:

It is the noun coined on the adjective (I do) to indicate that two things have shared a characteristic, and one of them is superior to the other in that characteristic, and it indicates the emotional state of the sender. Order n your family, the dearest, the most miserable, the losers, the fruitful, the worse, the most powerful, the most generous..).

5- noun of time: about (today, throughout, months, years, yes, day, yesterday, morning n evening, night, day, tomorrow, time..).

6) - Place name: Towards (neighborhood, houses, Paradise, village, houses, ribat, markets, Security Council, United Nations, Dabiq, Anbar, Mosul, Fallujah, mosque, Aleppo, Iraq, Afghanistan, America n

discourse to get out of monotony and boredom.

Names :

The number of names contained in the text reached about (369) names and bears various connotations. The increase in names in the speech indicates that the sender seeks to persuade and influence the recipient, with what is real and fixed. And the names give the character of stability and stability more than others.(23) The names came in the confirmed nominal structures and actual structures as well, such as: (The Islamic state, that the hearts, that the believers, that it is the caliphate, that God, that Islam...) and (I have been disgraced) America betrayed its allies. Know America. Make the idiot stay like you. Obama will curse you. America mocked America.

Derivatives:

Al-Sharif Al-Jarjani (d. 816 A.H.) stated that derivation is ((removing one word from another on the condition that they match the meaning and structure and differ from them in the form." (24) Several derivatives were mentioned in the speech, including:

Machin's name	suspicious adjective	Place name	name of time	participle	Name of subject	derivative
11	32	73	18	12	36	No.
						Ratio

Name of subject :

It is one of the most frequently mentioned derivatives in the discourse, to indicate the one on whom the verb falls in a more expressive and direct form than the verb in its past or present

opponents. Towards(What they want, what weakens, what threatens, who fights, who sits, who throws, who enters, who thinks, who leaves...). And the name of the connected (who) is the most used in the speech, which was used by the sender to expose the opponents of the armed factions hostile and opposed to ISIS.

10)- circumstance:

The adverb is derived from the adverb, which is the vessel. (34) And from it (adverbs) of time and place according to grammarians.. (35) As for adverbs, they are: behind, in front, in front, behind, middle, between, below, above, shoes, opposite, parallel, at And with, and with, and similar circumstances.(36) Including what is meant in the word.

10- Demonstrative noun :

And the allusion is the allusion to a thing or a person, and the noun of the allusion is every name that indicates a name and an allusion to that named name. (37) Or it is what indicates a specific by means of a sensory sign with the hand and the like, if the reference is present, or a moral sign if the reference is to a meaning, or a subject that is not present. Here, these..) and the sign noun (this) is more employed in the word. The sender used it to describe most often.

Second, the structural level:

Sentences in Arabic are divided on the basis of their internal structure into two parts:

a) - the major sentence, and it consists of a separate syntax.

b) The minor sentence consists of an independent structure and may come in the form of a word, phrase or sentence, and depends on a previous

Russia, below, Imam, ...). We note that place names are used more than time names because the sender wants to refer to the country's geographical expansion and its military control.

7)- The name of the machine:

Al-Khalil referred to the name of the machine and called it (the tool) and mentioned its standard weights ((reactive by breaking the mime and opening the eye, reactive and active and others)).

8)- Pronouns:

The pronoun is (the noun included to refer to the speaker or to the addressee or to others). (31) The pronouns express direct and indirect speech, in the communication process, and participate in the contextual link, including allusions or referrals to the absent or present, and represent In the discourse the persons participating. The direct discourse is expressed by the singular speaker (I) or the group (we) to refer to the speaking self, (32) while the pronoun (you) refers to the recipient or addressee. Here, including what is mentioned in the word: (they, she, he, you, us, the women, and the group..) and the most frequent are the pronouns of backbiting. They are directed at the other (the enemy), whether the coalition countries led by America or the armed factions opposed to ISIS.

9-) - Connector's name:

The relative noun is ((what is not completed by itself, and lacks words after it, you connect it to it to complete a noun, and if it is completed after it, its rule will be the rule of all other full names)). (33) and the sender used it for the purpose of description in his speech or to delude or expose

conditional tools (that, if, if), or the reason for the reasoning, or for what while and if the case) or compound tools such as (either, only, even, or) or it may be enough for the contextual link between them. (41) Examples of complex syntactic sentences are his saying: (No Be cowardly, negligent, or flee from this world, flee to the Lord of the wilderness, O sons of the Islamic state, but the wrath has not yet come, and the coming is worse and more severe." The contextual link is based on the relationship between the two sentences, and the linking tool is left in it due to the strong attachment of the second sentence to the first.

From the foregoing, we notice an increase in simple sentences in the speech due to the sender's tendency to simple and uncomplicated forms of speech, and in the direct context and political discourse in general depends on such sentences or simple forms of structures and contents because of their relationship to the reality of life and their proximity to the recipient and their compatibility with the perceptions and levels of simple recipients. compound sentences; Because it contains sub-sentences, multiple ideas, and a long breath, it may depart somewhat from the subject of the speech and the intention of the sender. The simple sentences are short and simple, such as the actual, nominative, independent, and some of them are disjointed.

Structural sentences:

Constructive sentences such as: (command and forbid, interrogation, wish and call) and other than my request, such as exclamation, praise and slander (42) and is not limited

pronunciation associated with it with a pronoun, a sign, or a repetition of a word from a previous sentence. Or a omitted estimate, unlike the major sentence, which is independent and dependent on a previous sentence. It is independent and consists of an independent structure of meaning as well, and it may have more than one internal structure, and its contents vary, and are divided on the basis of its internal structure, (39) to:

1- Simple sentence. 2- Compound Sentence 3- Synthetic Sentence.

simple sentence:

It may consist of an independent verb and subject or an independent noun and predicate as well, and it is independent and not dependent on others or its previous pronunciation. It is devoid of conjunctions or conjunctions as in synthetic sentences. Examples of simple phrasal verbs: (America was unable, it remained, America claimed, you will find the answer, oh Muslims..). Examples of simple nominal sentences (, "The Islamic state will remain, it is the caliphate, you are defeated.."). Examples of compound sentences include Al-Adnani's saying: (Do not fear for the caliphate, for God Almighty preserves his religion).

Compound sentences:

It consists of two independent structures that do not depend on one another, and there may be links between them to connect the two structures, such as the letters of conjunction and deduction or contextual linkage through meaning. (40) It consists of an independent structure and a non-independent structure or more. Such as the

ideas that link the text and form a coherent structure of the discourse, which is the declaration of war against America and its allies, the tyrant rulers and the opposing factions, and the waging of war against the infidels and the Crusaders.

2- Minor semantic structures: they are the vocabulary of the speech and what it suggests of meanings and implied deep semantic suggestive signals that constitute the true intention of the speaker. Among the semantic fields are what came in the sermon: (unification, atonement, expansion, spreading terror and terrorism, dominance, reminding and benefiting from the past, alienation, the events of discord and segregation...) which are hidden deep semantic contents. The general connotation is to fight America and its allies, and the specific connotation is a call for jihad against it and incitement against the Crusaders, the Rejectionists, and the apostate Muslims.

The results of the study:

1- The political discourse in general is considered a social discourse that carries different hidden contents and intentional goals, which are sometimes referred to and sometimes declared publicly. The political discourse of ISIS is one of the most widespread, complex, intertwined and influential contemporary discourses

2- Convincing the youth because of its persuasive rhetoric based on extremist religious ideology. The political discourse is a communicative discourse whenever it is coherent, sequential, convincing and interactive with reality and the public.

toThe role of construction methods on the original meaning, they may transgress to other meanings. These methods achieve a kind of internal dialogue and communicative interaction in the context of the discourse between the sender and the recipient and the outside world. Examples are what came in the word: Examples of construction sentences: (interrogative, towards saying: (Who joins? How is he afraid?), Malik? Hatem deceives you, where is Fatwas, Did they not help you?..) The matter, towards his saying: (Contemplate, ally, retaliate, plot, rally, plot, to stain with blood..), and the prohibition, towards saying: (Do not fear for the caliphate..) n and the call towards (Oh! O Crusaders, O Rawafid, O secularists, O infidels, O clans, O Muslims, O our people, O descendants of Saad, O sons of the State, O factions of apostasy, O scum, O parties, O Muslims, O Mujahideen, O only.

Third: the semantic level:

He is the one who studies the meanings of words. (43) The language of the speech is determined by the relationship between the sender and the recipient and is affected by them, as well as the culture, knowledge and knowledge of the sender, his inclinations, trends, personality, political positions, honesty, the subject of his speech, the extent of his commitment and sincerity, and the surrounding internal and external circumstances. The sender's choice of his vocabulary. (44) The semantic structure of the discourse has two forms:

1- The major semantic structures: they are the themes, contents and general

6- The political discourse in this word gave the sender the authority and the right to manipulate history, symbols, and language and harness them all with fallacy and sophistry to convince his followers, especially his use of the element of imagination, symbol and history.

7- The sender used to increase the eloquence of the speech the tools of persuasion and the various linguistic procedures; To enhance communication, receiving and identifying with the recipient and influencing him. By choosing simple and clear words or structures, creating adult mental images and adopting methods of emphasizing, repetition, kindness, embedding and citing, and rhetorical arguments, as well as using methods of intimidation, enticement, threats, threats, reproaches, blame or exposure and abuse. The ISIS political discourse plays a major role in changing the ideas, emotions, or behaviors of the recipients in order to pass its hidden ideology.

8- In this letter, the sender intended to use two types of language: the normative language, and the descriptive language of the news media.

9- Use language in communication as a stimulus or stimulus; To achieve a specific response, the rhetorical style as a means of verbal or non-verbal communication plays a large and important role in influencing and acquiring the recipient.

10- The sender relied on the forms of the present tense verb preceded by the reception letters, such as (Seen, will, will not), they are just promises and slogans that politicians launch in every

3- Al-Adnani's written political speech included a message, content and content, and it includes synthetic phonemes that form certain connotations, and the act of uttering is achieved through a series of interconnected sounds or symbols; To compose a number of vocabulary and phrases according to standard grammatical and morphological rules that contribute to the creation of a coherent linguistic discourse with multiple meanings that can only be understood according to its specific context and place, and its specific intent.

4- Al-Adnani used in his political speech semantic linguistic contents in his code, and within a specific framework, discourse and style that serve his ideology and strategy of his Salafi faith, and its quest to establish the so-called (the Caliphate State), such as (atonement, jihad, heaven, and the Rafidah, monotheism, the approach, and the state of Islam. .) These vocabulary or symbols formed the eloquence of his speech and contributed to the speed of persuasion.

5- Al-Adnani's speech in this speech was a totalitarian, unilateral, authoritarian and coercive discourse, based on the absence, exclusion, exposure and ridicule of the other, and the call to take all means of violence against him in public, through the mobilization of a large number of construction sentences in the form of the verb and dogma that distinguishes This discourse contributes to the cohesion of the audience and its subordination to the sender, then submission, acceptance, identification and achievement.

4 - See: The Textual Linguistic Terminology, Special Issue: NumanBougherra: 243.

5 - See: The Islamic Era, d. ShawkyDeif: 108.

6- Language standards: 6/115.

7- Mukhtar Al-Sahah: 725.

8 - See: Language and Educational and Cultural Communication, Jamil Hamdawi: 97.

9 - See: Discourse strategies, a linguistic approach: Abdul Hadi Al-Shehri: 10.

10 - See: Introduction to Mass Communication: Dr. Issam Suleiman Al-Mousa: 22.

11- See: Mass Communication Entrance: 25.

12- See: Communication Strategies from Pronunciation to Gesture: Said Benkrad: 8.

13 - See: Communication Strategies from Pronunciation to Gesture: 11.

14 - See: Language and Educational and Cultural Communication: 53.

15 - See: The Tongue, the Balance and the Intellectual Growth: TahaAbd al-Rahman: 254.

16 - See: The Entrance to Mass Communication: 48.

17 - See: Aesthetics of style, an analytical study of linguistic structure: Fayza Al-Daya: 12.

18 - See: Poetic Issues: Roman Jacobson, see: Muhammad Al-Wali and Mubarak Hanoun: 27.

19 - See: The means of electronic terrorism and its ruling in Islam and ways to combat it: Abdul Rahman bin Abdullah Al-Sanad: 26.

20 - See: The Black Scorpion: 377.

21 - See: ISIS is a caliphate of blood and fire: 328-330.

forum; For the purpose of crossing from the suffocating election crisis or to support the followers morally, and they know that it is empty and false and has not and will not be achieved. The letter "S" contributed to creating an emotional sound atmosphere with a tonal energy within the rhythm in general and the sentences in particular.

11- The sender used excessively the method of vocal repetition of its various types and formations, employing most of the sound phenomena to create a psychological atmosphere that helps to persuade the recipients emotionally; For the purpose of consolidating the idea and persuading the recipients, and influencing them through the use of persuasive and emotional means.

12- The sender attributed the verb to the subject by using and exploiting simple or compound sentences mostly, by directing, reminding, encouraging, intimidating, reminding of the past or warning of the future ... or by attributing the news to the subject, and he refers in his linguistic messages to the achievement of a certain purpose in an attempt to influence the recipient. This urge or intent may stop by stopping when speaking as soon as it is uttered; Because it indicates the level of saying only, and its performance strength only appears when the recipient interacts with it and is convinced of it.

Margins:

See: Characteristics: 1/ 67.

2 - See: the same source, the same page.

3 - See: Language between normative and descriptive: Dr. Tammam Hassan: 15-17.

43 - See: The context indication between heritage and modern linguistics: Abdel Aleem Al-Barkawi: 36.

44 - Linguistics and Political Discourse Analysis, The Arab Journal for the Humanities, 1997: 131.

Sources and references:

• Advertising Communication Strategies, Said Benkrad and others, Dar Al-Hiwar, 1st Edition, Latakia, Syria, 2010.

Discourse strategies, a pragmatic linguistic approach: Abdel HadiDhafer Al-Shehri, Dar Al-Kitab Al-Jadeed, 1st Edition, Beirut, 2004.

• The clearest paths to Alfiya Ibn Malik: by Imam Abi Muhammad Abdullah Jamal Al-Din Bin Yusuf Bin Ahmed Bin Abdullah Bin Hisham, Al-Ansari, Al-Masry (d. 761 AH), T.: Muhammad Muhyi Al-Din Abdel Hamid, Publications of the Modern Library, Dr. T, Saida - Beirut, Dr. T .

Researches in the analysis of persuasive discourse: Muhammad Al-Abed, Dar Al-Fikr Al-Arabi, 1999.

• Definitions: Allamah Ali bin Muhammad al-Sharif al-Jarjani (d. 816 AH), Dar al-Kutub al-Ilmiyya, 1st edition, Beirut, 1983.

• The Collector of Arabic Lessons: Sheikh Mustafa Al-Ghalayini, House of Revival of Arab Heritage, 1, Beirut - Lebanon, 1425 AH - 2004 AD.

• Aesthetics of style, an analytical study of linguistic structure: Fayza Al-Daya, Directorate of University Publications, Syria, No. 1981/1982.

• The sentences in grammar: Abu al-QasimAbd al-Rahman ibn Ishaq al-Zajji (340 AH), edited and presented to him by: Dr. Ali Tawfiq Al-Hamad, Dar

22 - See: Researches in the Analysis of Persuasive Discourse: Muhammad Al-Abd, Dar Al-Fikr Al-Arabi, 1999: 69.

23 - See: The meanings of buildings in Arabic: Dr. Fadel Saleh Al-Samarrai, Kuwait University, 1, 1981: 46.

24 - Tariffs: 14.

25 - See: Al-Muqtadat looks at Al-Mubarrad: 1/99, and Sharh Al-Mofasal: Ibn Yaish: 6/79, 85.

26 - Provision 14/149.

27 - Al-Kafiah fi Nahwul: 2/205.

28 - See: Shatha Al-Urf: 97, and Meanings of Buildings: 75.

29 - See: Explanation of the Mufassal: 6/ 107

30 - Al-Ain: 7/284.

31 - Key to the sciences: Al-Sakaki: 66.

32- See: From Asrar al-Lughah: 197,198.

33 - Explanation of the joint 2/371.

34- See: Lisan Al Arab: (Envelope) 9/184.

35 - See: Explanation of the sufficient poem: Al-Suyuti: 54.

36 - See: Al-Jamal: 60, 61, and Al-Mukreeb: 212.

37 - See: The clearest path: 1/32.

38 - See: Jami' al-Durus al-Arabiya: 1/89.

39- See: Arabic from the syntax of the sentence to the syntax of the text: Dr. SaadMaslouh: 406. Dependency theory in grammatical analysis: Saeed Hassan Bahiri: 109, and beyond.

40 - The language of Abi Al-Ala Al-Maarri in the Epistle of Forgiveness: Fatima Al-Jami (PhD thesis): 132-133

41 - See: Dependency Theory in Grammatical Analysis: 248.

42 - See: Characteristics of Style in Shawqiyat: Muhammad Al-Hadi Al-Tarabulsi: 349.

• Al-Ain: Al-Khalil bin Ahmed Al-Farahidi (died 175 AH): Investigation: Dr. Mehdi Makhzoumi and d . Ibrahim Al-Samarrai, Dar Al-Rasheed, Al-Resala Press, Kuwait, 1980.

• Language between normative and descriptive: d. Tammam Hassan, the world of books, edition, Cairo, 2001.

Poetic Issues: Roman Jacobson: Translated by: Mohamed Al-Wali and Mubarak Hanoun, Dar Toubkal Publishing, 1, 1, Casablanca / Morocco, 1988.

• Al-Kafiah in Grammar: Othman bin Omar, known as Ibn Al-Hajeb, explained by: Muhammad bin Al-Hasan Al-Istrabadi, Dar Al-Kutub Al-Ilmiyya, Beirut.

• Lisan al-Arab, Ibn Manzur (died 711 AH), Dar Sader, Beirut, d. T: (envelope)

• Linguistics and Political Discourse Analysis, The Arab Journal for the Humanities, 1997.

• - Tongue and balance or mental proliferation: Abdel Rahman Taha, The Arab Cultural Center, 2nd Edition, Casablanca, 2006.

• The language of Abi Al-Ala Al-Maari in the Message of Forgiveness: Fatima Al-Jami (PhD thesis.

• Journal of Education Sciences, Language and Educational and Cultural Communication: Jamil Hamdaoui, a group of researchers, Publications, 1st Edition, Casablanca, 2008.

• Mukhtar Al-Sahah: Muhammad bin Abi Bakr Abdul Qadir Al-Razi, Dar Al-Resala, d.T., Kuwait, 1983.

• Al-Mukhasas, Ibn Saydah, Al-Amiri Press, 1st Edition, Bulaq, 1316 AH: 14/149.

Al-Amal, 2nd floor, Jordan 1405 AH - 1985.

• Characteristics: Ibn Jinni (392 AH), investigation: Muhammad Ali Al-Najjar, House of Cultural Affairs, Baghdad, 1990 AD.

• Characteristics of Style in Shawqiyat: Muhammad Al-Hadi Al-Tarabulsi, The Supreme Council of Culture, 1996.

• ISIS Caliphate of Blood and Fire: Dr. Refaat Sayed Ahmed, Dar Al-Kitab Al-Arabi, 1st Edition, Damascus / Cairo, 2015.

The significance of the context between heritage and modern linguistics: Abdel Alim Al-Barkawi, Dar Al-Manar, 1st edition, Cairo, 1991.

• Shatha Al-Urf in the Art of Exchange: Sheikh Ahmed bin Muhammad bin Ahmed Al-Hamalawy (d. 1315 AH), Dar al-Kutub al-Ilmiyya, 3rd Edition, Beirut - Lebanon, 1426 AH -2005 AD.

Explanation of the sufficient poem in al-Tasrif: Jalal al-Din Abd al-Rahman ibn Abi Bakr al-Suyuti (d. 911 AH), verified and presented to him and commented on by: Dr. Nasser Hussein Ali, the cooperative printing press in Damascus, 1409 AH - 1989 AD.

• Arabic from sentence grammar to text syntax: Dr. SaadMaslouh, research published in the memorial book in memory of Abd al-Salam Haroun, Kuwait, 1990.

• The Islamic Era: Dr. ShawkyDeif, Dar Al Maaref, Egypt, 6th edition, 1963.

• The Black Scorpion, Terrorism and Its Impact on the World: Dr. Youssef Hassan Youssef, Dar Sama for Publishing and Distribution, 1st Edition, 2018.

combat it: Abdul Rahman bin Abdullah Al-Sanad.

The entrance to mass communication, Issam Suleiman Al-Mousa, Al-Alameya, I, 2009.

• The textual linguistic term, a lexical study: NoumanBougherra, Jedar for the World Book, 1st edition, Amman / Jordan, 2009.

• Meanings of buildings in Arabic: Dr. Fadel Saleh Al-Samarrai, Kuwait University, 1, 1981.

A Dictionary of Language Measures: Ahmed bin Faris bin Zakaria (d. 395 AH), achieved by Abd al-Salam Haroun, House of Revival of Arabic Books, 1st Edition, Cairo, 1369 AD.

• Miftah Al-Ulum, Abu Yaqoub Yousef bin Abi Bakr Al-Sakaki (d. 626 AH), 1st Edition, Mustafa Al-Badi Al-Halabi Press, Egypt, 1937 AD, and the Literary Press Edition, 1st Edition, Egypt, 1317 AH.

• Al Muqtab, Al Mubarrad, Investigation: Muhammad Abdul KhaliqUdayma, Heritage Revival Committee, Cairo, 1963: 1/99, Sharh Al Mufassal: Muwaffaq Al-Din Ibn Yaish (643 AH), Alam Al-Kutub, Beirut, d. T.

• Closer: Abu Ali bin Moamen, known as Ibn Asfour Al-Ishbili (died 669 AH): investigation: Dr. Ahmed Abdel-Sattar Al-Jawari and d. Abdullah Al-Jubouri, Publications of the Diwan of Endowments, Al-Ani Press, 3rd Edition, Baghdad, 1986 AD

• Among the secrets of language: Dr. Ibrahim Anis, The Anglo Egyptian Library, 7th floor, Cairo, 1985 AD.

• Dependency Theory in Grammatical Analysis: Saeed Hassan Behairy, Anglo Library, 1st Edition, 1988.

• The means of electronic terrorism and its rule in Islam and ways to